

Alchemical Manuscript Series

Volume Twelve

Theoricus Degree

by Anonymous R+C

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Alchemical Manuscript Series

Volume One: Triumphal Chariot of Antimony, by Basil Valentine

Triumphal Chariot of Antimony by Basil Valentine is considered to be a masterpiece of chemical literature. The treatise provides important advances in the manufacture and medical action of chemical preparations, such as, metallic antimony, solutions of caustic alkali, the acetates of lead and copper, gold fulminate and other salts. Accounts of practical laboratory operations are clearly presented. Instructions in this book are noteworthy, as they provide weights and proportions, a rarity in alchemical literature.

Volume Two: Golden Chain of Homer, by Anton Kirchweger, Part 1

Frater Albertus was once asked if he could only have one book on alchemy, which would it be? He answered that it would be the *Golden Chain of Homer*. This collection of books written by several authors and printed in various editions, was first printed in 1723. Concepts of Platonic, Mosaic, and Pythagorean philosophy provide extensive instruction in Cosmic, Cabbalistic, and laboratory Alchemical Philosophy.

Volume Three: Golden Chain of Homer, by Anton Kirchweger, Part 2

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Volume Four: Complete Alchemical Writings, by Isaac Hollandus, Part 1

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Volume Six: Compound of Alchemy, by George Ripley

George Ripley was born in England and studied science, alchemy, and religion. He spent part of his life in Rome, and returned to England with the secret of transmutation. This work was one of the most popular books on Alchemy during the middle ages. It was first printed in London in 1591, having circulated widely in manuscript form for many years. It is said to contain the best on how to make the Philosopher's Stone, the "potable" Gold.

Liber Secretissimus, by George Ripley

The treatise, *Liber Secretissimus*, provides a philosophical description of the Composition of the Philosophical Stone and the Great Elixir. Explanation of the White and Red Work is described in archaic English. A good knowledge of Alchemy is recommended in order to follow the Alchemical Process described in the work.

The Marrow of Alchemy, by George Ripley

The Marrow of Alchemy is translated from Latin by William Salmon (1644-1713), a professor and medical doctor living in London. This treatise by George Ripley sets out to make plain the Secrets of Alchemy and to reveal the Hidden Mysteries of Nature. This discourse on the Philosopher's Mercury provides an important and clear description of tinctures and the process of making vegetable, mineral, and animal stones.

Volume Seven: Correct Usage, by Anonymous

Correct Usage is a "how to" book of Alchemy. It contains 73 recipes on how to artificially clear and polish stones such as agate and lapis lazuli; how to make beautiful pearls; and how to make pleasantly scented, glowing candles. The recipes come from an old German Alchemical manuscript which is translated into very readable English. Recipes include how to separate gold or silver from steel or iron; how to make copper like gold; how to make tin which will not crush; how to prepare Sal Ammoniac; how to make oil of Tartar; and purify and refine sulphur.

Volume Eight: Compendium, S. Bacstrom, M.D., (Editor), Part 1

Bacstrom's *Compendium*, Part 1, is a collection of extracts of alchemical books that are interpreted by Bacstrom and include notes that provide the alchemical theory and explanation of symbols used in the manuscripts. Bacstrom's comments provide a clear interpretation of the alchemical recipes and processes. He discusses the occult relationship to metal such as gold and antimony and provides procedures to produce tinctures and medical products.

Extracts include:

- The Work with the Butter of Antimony
- Chemical Moonshine
- Alchemical Aphorisms
- Instructions Respecting the Antimonial Labors for the Sophie Mercury
- Aphorisms Concerning the Universal Salt of Nature
- The Tincture of Antimony

- Sir Kenelm Digby's *Sal Enixum* and Abbe Rousseau's *Primum Ens Salis*
- Neuman on Nitre: The Nature and Difference of Salt Petre
- Process for the Lapis with Nitre and Salt
- *Conserva Fontinalis*
- Letter by Joel Langlottus, M.D.
- *Myriam The Prophetess*
- The Epistle of Arnoldus de Villa Nova to the King of Naples
- An Anonymous Letter to Mr. Ford on the Lapis Philosophorum
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- The Work with Wolfram
- Some thoughts on the Hint Given by Basil Valetine of a Via Sicca Regenerationus Principiorum
- The Work of the Jewish Rabbi
- Three Processes for Obtaining the Tincture from Nitre and Sulphur
- A Thought of Dr. Bacstrom, Saturday Night, 1/2 Past 8, 6th of April 1805
- The Mineral Gluten or The Philosophical Double Mercury

Volume Nine: **Compendium**, S. Bacstrom, M.D. (Editor), Part 2

Extracts include:

- The Short Processes Indicated
- Le Febre's *Philosophical Lamp Furnace*
- Secret of Secrets, or, Magistery of Philosophy
- On Short Processes
- A Second Experiment on the Same Principal
- Baron von Reusenstein's *Chemical Processes*
- Baron von Reusenstein's *Universal and Particular Processes*
- Annotations on the Hermetical Triumph
- Mineral and Metallic Processes
- The Process of Alexis Piemontese
- Lapis de Tribus
- A Thought of Sig. Bacstrom concerning Platina
- Extract from Joh. Becher Explaining the Process of Paracelsus Explaining The Mercury of Venus
- Extract from Isaac Hollandus
- Rhenauss' *True Preparation of Philosophical Mercury*
- Becher: *Animated Mercury of Claveus*
- 79 Wonders of a Certain Subject (Bismuth)
- Discourses on the Philosopher's Stone-John Clerke
- Extract from Henricus Madasthanus
- Extract from Rhenanus
- Preparation of the Alkahest
- Thoughts upon Jugel's Particular Process

- Extracts from Wilson's Complete Chemistry Course
- Extract from Fachsens' *Art of Assaying*
- Extract from Digby's *Chemical Secrets*
- The Science of Alchemy (from an old manuscript)
- The Practice of the Philosophers
- Extract from *Solis e Puleo Emergentis* J. Rhenan
- Extract from *Practice & Work of Brothers of R.C.*
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- Recapitulation of the Whole Process
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- Various Notes
- Excerpts from Baron von Reusenstein's Processes
- A Process Upon Common Lead

Volume Ten: Of Antimony Vulgar, by Alexander Van Suchten

Alexander van Suchten was a chemist who lived in Dantzic from 1546 - 1560 where he wrote extensively on antimony. *Of Antimony Vulgar* provides the alchemical recipe for working with and deriving sulphur, salt, and mercury. This work includes a useful addition from Basil Valentine on how to make and use the salt of antimony for alchemical and medical purposes.

Volume Eleven: Coelum Philosophorum, Translated by S. Bacstrom, M.D.

Coelum Philosophorum is an excellent treatise thought to have been written in the 14th century by John Cremer who devoted over 30 years to the study of alchemy. It was translated by Dr. S. Bacstrom, M.D. in 1787 from a German alchemical book published in 1739. Elaborate directions are provided to obtain powerful and safe medicines from each of the seven metals and various minerals. The treatise gives the procedures to obtain tinctures, oils, and elixirs using both the dry and humid way to obtain the Hermetical Treasure.

Volume Twelve: Theoricus Degree, by Anonymous R+C

Theoricus Degree, was translated from German and contains a section on the Rosicrucians, their teachings, oaths, laws, customs, prayers, along with philosophical instruction to the Brothers on creation and the four elements. A discussion on metals, plants, man, and medical cures are described. Instructions regarding the operation of the Third Degree (Practicus) on the mineral work are included. The preparation of the mineral stone in the dry way is presented using laboratory techniques.

Volume Thirteen: Aphorismi Urbigerus, by Baron Urbigerus

Aphorismi Urbigerus is a recapitulation of the whole alchemical process, written by combining many philosophical works. The first edition appeared in London in 1690. The second edition was published in 1671 in German and then translated into English. The work contains the alchemical rules demonstrating three ways of preparing the Grand Vegetable Elixir of the Philosophers. Urbigerus'

work is considered to be a clear and complete explanation of the Opus Minus and provides the process of the vegetable circulatum.

Volume Fourteen: Last Will and Testament, by Basil Valentine

Last Will and Testament is a compilation of five books and became a "best seller" among the alchemical fraternity in the seventeenth century. Sound chemical information is expressed in clear terms and provides directions for the preparation of oil of vitriol. The description is written in such a way that only one who had actually carried out the practical operations could have written it. A table of Alchemical symbols is provided for the convenience of the reader. In addition, a gematria dictionary provides a convenient reference for those interested in pursuing the possibility of numerical codes in alchemical writings. A practical treatise together with the XII keys of alchemy is included to derive the Great Stone of the Ancient Philosophers.

Volume Fifteen: Acetone, by Johann Becker

Johann Becker (1635-1682) is not only famous in the history of chemistry for his theory of combustion, but also as a technologist, miner and metallurgist. *Acetone* provides an explanation of chemical laboratory practice, including descriptions of the properties of substances used in alchemical work for chemical experiments.

Volume Sixteen: Secret Book (Liber Secretus), by Artephius

Secret Book (Liber Secretus) was written in the Twelfth Century by Artephius, translated into English in 1624 and printed in Amsterdam in 1578. The book provides an explanation of alchemical laboratory processes, including antimony and the process to make a great arcanum.

THEORICUS DEGREE

Rosicrucian, Masonic & Alchemical Script



Translated from French & German by: Léone Muller

FOREWARD

The following publication, together with its Preface, came into my hands in the course of a trip to S. last year. I found it so strange that I cannot refrain from presenting it to the unbiassed eyes of the public. I cannot be accused of treason, as I am a layman in all kinds of mysteries and did not enter into any agreement when I acquired this writing. My intention is solely to make a gift to the inquisitive world with this new kind of mysteries, so that the world may judge of the trust or the untruth of the teachings expressed in it.

F R A G M E N T
OF THE
HISTORY OF THE KINGS
OF
S H E S H A N

*Si quis calumniatur mordacius esse quam deceat
Christianum non ego, sed Democritus dixit.*

ERASMUS.

"What then are these Rosicrucians?" Sheikh Gebal asked the philosopher Danishmede sitting in front of him.

Danish. "They are exorcists and goldmakers, Your Majesty."

"Oh, do tell us something about them," the inquisitive black-eyed Nurmahal interrupted them. "I would so much like to hear about those wonderworkers. His Highness will certainly derive as much pleasure from it." A gentle nod of the Sultan, accompanied by a smile, gave permission to the philosopher to satisfy the curiosity of the beautiful Circassian.

"So, exorcists and goldmakers?"

Danish. "Nothing else. The Rosicrucians belong to those men who associate secretly for various purposes, and they are engaged in those high, secret sciences. Always and at all times there have been such mysteries and associations.

Men who knew how to raise far above their age by the healthy, natural powers of their intellect were led by their love of humanity to communicate their discoveries and plans to a selection of like-minded persons who then spread them further, thus banishing

the dark veils of superstition, the brutality of the customs of their century, and transforming the peoples into civilized nations. This was the purpose of Osiris in Egypt, Orpheus in Thrace, Zoroaster in Persia, Minos in Creta, and Erechtheus in Athens. Those mysteries had only been instituted for the spreading of the knowledge of one single God and for the attainment of the moral virtues which alone can make man happy."

"All right, dear Doctor," said the yawning Sheikh, "but now to the point, if I may ask you."

Danishmede, who was already accustomed to such interruptions, simply bowed deep and continued unruffled.

"It was one of the happiest thoughts of the ancients to use men's interest in the miraculous to lead them to wisdom and virtue. To this end they also established certain degrees and ceremonies which no one desirous of initiation could evade. This aroused curiosity, kept up zeal and activity, and in this way men became virtuous without even noticing it themselves - and suddenly they reached the point where they were supposed to be. Another object always stimulated people's curiosity, that is, the investigation of the forces of Nature. Uncivilized man attributed them to invisible powers - but here, too, a genius arose, tore apart the veil that covers the works of Nature and with a bold hand drew unadulterated deep wisdom from the most secret source. The perceptions, or guesses, were combined with the abovementioned purpose, and thus originated the so-called Masons and the Knights Templar.*)

"Templars? Templars?" the inquisitive Nurmahal asked.

"Yes, my fair lady. These people were the better-thinking part among those dreaming fanatics who, because of a holy religious zeal, made common cause to wrest a piece of sand desert said to contain the tomb of their Prophet from the hands of its owner. A poor derwish who instead of preaching humility and peace, infused the idea of conquest, encouraging the peoples of Europe to kill, became guilty of the death of 235,000 luckless men who lost their lives in the sand deserts before Palestine. Their Prophet did not wish to - or could not - support the rescuers of his tomb in their laudable intention, and so this holy purpose was defeated."

"By all my love for the honor of the Prophet," Sheikh Gemal said, "I would nevertheless have had that derwish hung if he had also tried to preach murder for religious zeal in my States."

"In that," said the philosophical courtier, "I wholly recognize the beneficent ruler of Sheshian. May God preserve Your Majesty for the welfare of His subjects."

While their brothers were sacrificing their fellow men owing to a wrongly understood zeal, the better-thinking part, who called themselves Templars, meanwhile united with some so-called Essenes

*) Here Dr. Danishmede speaks very much in general, although I am sure that he was not unaware that every Masonic Lodge had several other purposes aside from the aforementioned, according to the needs of the people among whom it was founded - or rather and more generally - according to the needs of the initiators.

The translator of the original
text into the German language.

who had formed their own secret society of virtuous theists and natural scientists. They (the Templars) were initiated by the Essenes and took their goals and discoveries with them to Europe where they continued keeping together, secretly spreading the light, and transforming the customs of their age. But soon these men rose to such power that the then ruling Sultan became afraid of it. The riches accumulated by the industry of these Knights also tempted the despot's greed, and he decided on their destruction. Some scoundrels among them (and where are none?) were secretly bought to testify against the society and its principles. They were accused of the most abominable crimes, were imprisoned, their assets confiscated, and - as in those times one had only to be a lesser natural scientist to be considered a warlock - were publicly burnt as such, without anyone listening to their justification."

"Burnt!" The tender Nurmahal cried out in horror. "That is terrible!"

"Yes, my dear lady. The interest of the State has probably caused even greater knavish tricks than to burn 60 knights at the stake for the sake of a few hundred thousand purses.

These unfortunate knights, who surmised their early fall, hid their writings and knowledge. Some of those who survived collected them and continued the society under a different name."

"And the Rosicrucians?" asked Sheikh Gebal in a tone half-way between boredom and annoyance.

Danish. "I thought it necessary, Sir, to give You a few pre-

liminary historic details in order to . . ."

"To instruct us," the Sultan said smiling. "But do continue, dear Doctor."

Danish. "It is a misfortune for humanity that even the holiest things can never remain long in the hands of men in their original purity. Here, too, the virtuous intentions of the first founders were corrupted. The legislation of virtue resulted in despotism and superstition, and skeptical natural scientists and their conjectures ended in the most accursed wild fantasies. Men endowed with a hot imagination, dreamers, and cheats banded together and soon found followers, as nothing is easier than to sell gullible persons nonsense for truth, especially if one knows how wrap this nonsense in an enigmatical language."

"I wish my Imam were here," said Sheikh Gebal.

"Not I - thus, Sir, theosophists, alchemists, and Rosicrucians came into being."

Nurmah. "Are theosophists and Rosicrucians one and the same thing?"

Danish. "One thing, and almost the same doctrine. There are different sects among them, but they agree in the main point: the investigation of secret sciences. Of course, not with the skeptical doubt that alone benefits us mortals, but they cling to wonder-working fantasies which are far above the range of human understanding or are utterly impossible. Among all sectarians, Sir, the theosophist is hardest to dissuade from his opinions, and really! With what weapons shall a philosopher do battle against these men

who do not wish to fight with the natural ones - those of reason?"

"A theosophist," here Danishmede turned to the beautiful Nurmahal (who listened to him with the greatest attention) "is a man endowed with the most sensitive - weakest - organs, who believes he sees around him spirits and immortal beings which, however, are solely produced by his tense, hot imagination. He fancies that an inner power is illuminating him, and in order to obtain his goal, he always prefers the violent swing of enthusiasm to the still course of reason."

Nurmah. "These people must be happy - it is such a pleasant, beautiful dream to imagine that every person has his sylph near him, who comforts him, illuminates him, and of whom one is assured that he loves the creature whom he has to lead. I don't know, Danishmede, but I would like to be a theosophist, would like to dream my life into the sphere of the beautiful spirits, and . . ."

"Be a complete fool, my dear Nurmahal," said Sheikh Gebal.

Danish. "To me it would seem more natural to see lady theosophists than male theosophists. Their sex, mostly endowed with a quick, fiery, romantic imagination and more tender, sensitive nerves, falls more easily for such dreams, or is easier to be influenced into having them. That they have also become popular with men does not appear extraordinary, if one considers that this science flatters laziness and ambition - it is so easy, without studying - and so praise-worthy to illuminate oneself without the aid of reason."

Sh. G. "I wonder if there are Rosicrucians in my States?"

Danish. "Indeed, Sir. Wherever there are men, there are dreamers - and besides, Your Majesty has bonzes in His State - why should there be no Rosicrucians?"

Sh. G. "But you do see a difference between them?"

Danish. "Not the least, Sir. A sign that they have the same system and identical purposes is the fact that they have united since some time and are making common cause.*) Now I really despair of the transformation of the human spirit - there are too strong opponents."

"In my States," said Sheikh Gebal, "I will not tolerate such associations - and I will have the matter investigated shortly. Danishmede is to remind me of it. But I would really like to see such a Rosicrucian. Danishmede, do you know any of them?"

Danish. "Yes, my Lord. And if Your Highness orders me to do so, I will send someone to one of their first leaders in this town - and then You Yourself, my Lord, shall judge of their logic."

Nurmah. "Oh yes! Danishmede. Do so! I would so much like to see such a wonderman."

*) It is certainly and naturally unknown to the Rosicrucians of the lower degrees - but I am telling them hereby and can base my statement on authentic sources: For several years, the Rosicrucians have united with the members of the Society of Jesus (presumably to illuminate men, to make them happy, and to consolidate the regents of the earth on their thrones) and they are holding secret conventicles in some places in Germany - N.M.F. and W. are their residences.

Anonymous.

Danishmede sent a message to the Most Venerable Ashmair, who was Circle Director in Sheshian, and meanwhile continued with his talk.

"In addition to the reformation of the whole world - which, to the shame of reason, they have really reformed for several centuries in accordance with their wild imaginings - the Rosicrucians are also engaged in alchemy, magic, and Cabala. They form a separate society consisting of several degrees, to which they gradually admit those whose mind and heart are, or have been, attuned to their intentions. I consider the beginners honest and good, but unfortunately weak deceived individuals who allow themselves to be led blindly by the higher Brothers who are the only ones to be initiated into the true goal. The latter are using the bent for the miraculous of these poor people to win them over for their political aims. These, called Superiors, always remain unknown to the subordinates, whom they treat despotically. They demand of them the strictest obedience and a blind faith in their teachings.*)

*) A Superior's policy toward his subordinate is based on a thorough knowledge of the human heart, which these people possess perfectly. He will never reveal himself, not even in the most important matters. With an air of mystery, hypocritically lowered eyes, externally with the greatest gentleness and humility, they always show themselves to their subordinates. They speak with the profoundest reverence of the unknown Superiors and their wonderful knowledge, relate some examples, notice the impression on the neo-

To inculcate enthusiasm for their business in them, they know each one's weak side, grasp and flatter them by it, burn their brain with the most ridiculous fancies, mislead them into religious dreams and fanaticism, to the seeing of spirits, and by this thread they lead them wherever they wish. These subordinates must work on alchemical processes and let their assets go up in smoke in their crucibles. If someone is lucky and hits by chance on a good chymical discovery, he must at once submit it to the Unknown Superiors, and these are the only ones who benefit from it.

Here, my Lord, is one of their basic books. (Danishmede drew from his bag the known Aurea Catena Homeri (The Golden Chain of Homer) and read some passages.) Your Highness may judge these people by their teachings . . ."

"What a miserable, disgusting style!" Nurmahal, the woman of taste, exclaimed.

"This is not to what I object," said the philosopher, "but I am amazed at the accumulated contradictions, and my common sense

phytes, excite their curiosity but never satisfy it entirely, show how difficult it is to reach such a level, and end with: "Yet, there are examples of some who let themselves be guided so and so, etc.", and in that way they are leading those people and infuse them with so much enthusiasm that, when they are acquainted with the political aim, they willingly join with both hands in everything, and from being cheated become cheats themselves.

Anonymous.

is repelled by the shallowness of the most flagrant errors. I hardly find any traces of the first and foremost quite incontestable tenets of the most common sciences! One can see that these people do not know the latest best-known discoveries of Nature, that they accept as gospel the miserable system of . . ."

Here the good Sultan yawned a few times.

". . . the miserable system of the generation of things by the central power, ascribing the daily natural phenomena to the influence of evil and good spirits."

At this point the door opened and a little black-yellow, crippled man in a leather, greasy and dirty robe entered quite defiantly. It was the Very Venerable Ashmaim who, on seeing Danishmede, tried to withdraw fast.

"No, no, Doctor," called Danishmede and kept him back by his robe. "Do stay here. The Sultan would like to speak with you."

"It looks," said the Circassian, quite struck by the shape and dress of the wonderman, "it looks as if the Doctor were afraid of our company."

"Or of me," retorted Danishmede.

Here Sheikh Gebal, who had fallen asleep, woke up, measured the Doctor with sleepy eyes and turned his gaze upon Danishmede, who understood.

Danish. "It is Dr. Ashmaim, Your Highness . . ."

Ashmaim bowed deep, kissed the edge of the Sultan's fur and said with an embarrassed air: "My Lord and Master! Your Majesty has deigned to summon me unworthy servant before the throne of His

Glory . . ."

Sh. G. "Never Mind, Doctor. Here (pointing to the philosopher) this colleague has told me that you are a Rosicrucian and even a Master among them. Well, I would like to hear you talk together. I wish to learn your secret . . ."

Ashm. "My Lord and Master! I do not deny that I am fortunate enough to live among this holy fraternity - but may it please You to consider that we are bound to silence regarding our institutions by the most terrible oaths and the might of our interest - and I must all the more put my finger on my mouth as here (with a sideward glance of contempt at Danishmede who was laughing up his sleeve), the patriarch of the new sham philosophy is watching for an opportunity to push an honest man of God into a ditch with the common snares of his sophisms.

"Allegorical Doctor," Danishmede interrupted his speech. "You are here not dealing with a sophist, let alone a sham philosopher, as you please to call me, but with a man who has made it his duty at all times to follow only the natural course of reason. His Majesty would like to learn more about your secret doctrine. I am here but a listener, to tell you if you should utter a sentence objectionable to my common sense and to ask for your instruction - provided you are able and willing to give it."

"Well said!" shouted Sh. Gebal, and turned to Ashmaim: "Now then, tell us what good you teach in your secret societies - but be careful. If I were to hear even the slightest offensive phrase against my rights and the interest of my good subjects . . ."

(This had always been a favorite saying of Sheikh Gebal's, and in saying it, he did not think of the meaning at all.) So, be careful . . ."

By this threat Ashmaim was not troubled in the least. He collected himself, prayed to his genius and Superior for assistance (as the old knights used to pray to their ladies when they wished to fight monsters and heathen), and strengthened by the prayer, he began to speak as follows:

"All-ruling Lord! The honor of my holy Order and the good of my Brothers require at this moment that I break the duties of silence in order to present our noble doctrine sincerely and truly to Your Majesty. And how should we who are everywhere known as the tutelary gods of mankind, the living archives of all knowledge and sciences (So one of our Brothers wrote)^{*)}, teach anything against the good of Your Majesty's subjects? Our enemies, who in their blindness always prefer to be citizens and benefactors of the society in which they are living to being citizens of heaven and the New Jerusalem, are everywhere seeking to cast the ugliest veil over all our actions with unparalleled bitterness. But these individuals, who deserve to be classed with the dumb animals (because they are only interested in a human, material virtue) seek to soil with a black venom everything they can never attain, to their real shame - those villains . . ."

"Take it easy, Doctor," said Sheikh Gebal. "A quiet reasonable defense will convince us more."

*) Epistle to the Noble Unknown Ones, P. 108

Ashm. "Lord! It is our custom to do so. The holy enthusiasm which kindles our soul for the right cause of the Order is to be blamed if we can never reply to our opponents except with the coarsest, inept insults. Thus someone recently resigned his membership after passing all our degrees. As he found nothing in them but wild imaginings and political goals for our aggrandizement - so he said - he published a book against us in which, I must admit, he objected against us with some desperate doubts. We answered those only with sayings from the Koran, and told him that he was a rascal, an archwindbag, a prankster, an evil magician, a dumbhead (here the Doctor became ever more hotheaded and his speech faster), a good-for-nothing, an unreasonable wicked scoundrel, a miserable simpleton, a slanderer thirsty for glory, an obvious cheat, a reprobate traitor, a scamp . . .")*)

"Stop! Inane, vulgar man," shouted the angry Sheikh Gebal. "Remember where you are and before whom you are speaking. I do not know what is keeping me from having you thrown out of that window - Is that the language of the sages? Fi! Shame on you, you tutelaru gods of mankind."

Danishmede was embarrassed.

*) If the reader would like to become familiar with the whole list of Rosicrucian invectives that they use for their defense, they can do so by reading the book published a few years ago, The Rosicrucian Resplendent in the Light of Truth, where truth appears a little too naked, and the sages lie more than ever exposed.

Ashmaim, trembling all over, tried to withdraw.

The philosopher, who feared that something detrimental might result from the Sultan's anger, interrupted:

"Those gentlemen, Lord," he said, have no evil intentions. "They are only concerned with their opponent's instruction. Is it not so, Doctor?"

Ashmaim. "True. And we always end our litany by asking forgiveness of him to whom it was addressed, hoping he would pardon our zeal for the honor and the business of God (which is always ours), and telling him that it is our desire for his greatly endangered soul that inspires us with such insults."

Danish. "Actually, you would do better to convince your opponents with good reasons."

Ashm. "Reasons? Reasons? We leave those to you atheists and freethinkers. We demand faith, blind faith in our tenets, and view each person under God's strong justice. Of us it is written: "You are the Sons of God, and whoever does not listen to you, does not listen to me."

"Our Prophet was the head of our society. He was the holy founder of our society."

"Do not blaspheme," said Sheikh Gebal. "And how do you prove this?"

Ashm. "By Rosicrucian signs which our forefathers assure us they saw in Palestine in the temple of the Lord, but which no longer exist. Many of us traveled there with the sole purpose of seeking them, and although they did not find such signs except Gothic or-

naments on an old wall, a remainder of Maracene (Saracene?) work, they are nevertheless too honest to call our forefathers liars, and they blindly believe their declaration, because it adds to our Order's reputation and importance."

Danish. "Well said, Doctor. And how do you prove that you are the true Sons of God"

Ashm. "By interpreting all favorable passages in the Koran as relating to us, may they apply or not. And this book greatly facilitates our work, as it is so enigmatic that every person with a little imagination believes he can find everything in it."

Sh. G. "Excellent! So you, like our derwishes and imams, are proving the holiness of your Order by the Koran, and the latter by your Order . . ."

Ashm. "Just so - this is the best way to be always in the right."

Sh. G. "Now tell us a bit more about your sciences."

Ashm. "None escapes us, Lord. We alone are the true repository of all sciences and knowledge. Your Majesty may take Your choice: magic, alchemy, Cabala. Everything is relevant to our domain."

Sh. G. "Thank you, thank you very much. But what has one to do to become a true magus?"

Ashm. "To be a true magus after the thought and the Will of God, one has first of all to be equipped with the true, blind faith."

Danish. "Yes, indeed! That one must truly have."

Ashm. "Secondly, one has to know the powers of the plants, the red corals, and the herb Hypericon."

"Hypericon," said Sheikh Gebal! "Herb Hypericon," repeated Nurmahal. Only Danishmede looked at the magus with an ambiguous smile - and said nothing.

Ashm. "Thirdly, one has to await the action of the Holy Spirit in voluntary, passive calmness."

(You may wait a long time, Danishmede thought.)

Ashm. "When someone has attained to this degree, he can no longer be engaged in anything material.

Father, mother, and children may seek their bread and food wherever they wish - the magus is occupied with the Holy Spirit and bothers little about the creatures of the earth, for it is written, 'Forsake father and mother and follow Me.'"

"What do you think, Lord," said Danishmede, "might happen to mankind if there were such waiting creatures in the civil society?"

Ashm. "It does not concern us. Each for himself and God for all - and aside from this, we are only citizens of heaven."

Danish. "Barbarian! And what is society to do with you idle, useless members? It must expel you, and then you can form a people among yourselves, in whatever part of the world you wish."

"That it will do," said Sheikh Gebal, who had already taken a decision in his heart. "Well, and what else has one got to do?"

Ashm. "In the fifth place," the theosophist said quite calmly, "one has to possess the talisman Urim and Thummim, with which,

Lord, no devil can interfere and all hellish persecutions lose their power, and the arrows of Beelzebub are blunted . . ."

Danishmede interrupted him:

"Would you have believed, Lord, that in the enlightened times of Your Majesty's glorious reign there are persons who teach such absurd stuff in the so-called schools of wisdom, or that there still exist credulous individuals who buy such wild imaginings with their hard-earned money? - Man! How can you thus lower your reason, this holy gift of the Godhead? Has one still to resort to dreams and fables to educate and lead you? - Really, Lord, I despair of the improvement of the whole human race as long as such dreamers continue to exist."

Here Ashmaim's faith, or rather his self-love, was offended. Already the muscles of his face and mouth tensed in order to bring our philosopher back from the course of reason with a stream of invectives, when the lovely Nurmahal, whose modesty feared a scene similar to the previous, very naively asked our Adept:

"So you can work miracles?"

Ashm. "If we can? What a question! The whole of Nature is at our command, angels, men, animals, and devils. To oblige us, the Godhead stops the effect of the laws of Nature established by It from eternity. For the meanest of effects, Jehovah causes millions of causes to go into operation - if we please, the Eternal Being draws the stars out of their orbits, arranges them in a series of Hebrew letters - and we can read the future in them. Of course the eternal Architect of the world could illuminate our

intelligence in a more natural way than to act against the determination of His eternal laws - but the first manner of instruction is more convenient for us."

"Good! Excellent, Doctor!" said Danishmede. "And your Cabala?"

Ashm. "Yes! As regards the latter, I could tell you astonishing things. It enables us to read all actions of men, all future events. Of course, our oracles are always quite obscure, as are all predictions."

Danish. "And just because of that, a useless and flagrant deceit. What does it mean reading the future? Is it not the greatest contradiction? The future does not exist - is not there - and aside from that, I challenge everyone to show me just one single prediction that would be somewhat understandable. Does it not mean blaspheming the Godhead if one were to admit that I would only speak with us in order to get pleasure from our embarrassment? Either God permits that man may learn his future fate, or he does not. In the first instance, why are the oracles obscure? In the second, why are there such oracles at all? This childish science, Lord, stems from the natural, uneasy urge of man to see himself beyond the cycle of times in order to hope for a better fate. Man has endeavored to build a system from the art of conjectures and has fallen into the crassest errors. In general, however, Lord, it is dangerous to tolerate such Cabalists in large devil societies. For when a malicious dreamer can fool credulous persons to firmly believe that the Godhead speaks through him, it is clear that if

his interest required it, this Godhead would inspire him with regicide and rebellion."

"I will not tolerate them in my States one more hour," said Sheikh Gebal, who was already in great fear. "I will not tolerate them. They must all, all go away."

Ashm. "But Lord . . ."

"No but! Danishmede's evidence is as clear as the multiplication table. Whoever wants to speak against it must be foolhardy or a dreamer, like you. Away with you!"

Danishm. "Your Majesty, permit me but a few more questions.
- Doctor! So you are alchemists?"

Ashmaim, whose ire and impatience had reached their limit, replied with angry looks: "I do not speak with you, you stubborn atheist. For your blasphemies you deserve to be thrown into the eternal pit and be burnt from eternity to eternity under the greatest pangs of your soul and conscience, for God's and our honor."*)

*) This hot Rosicrucian wish against all philosophers can be found everywhere in their apologies. This zeal is natural - the philosopher enlightens his century too much, while the Rosicrucian always tries to spread the dense veil of stupidity over it. We have to judge people by their interests, and then we shall find that their desire to exile all enlightened heads has nothing unnatural in it. True, the philosopher never breathes such cruel vengeance upon his rival and only tries to lead him back. Even if the latter is still pointing the dagger of fanaticism at him, the sage forgives him - but the difference between them is really very great, for the philosopher is a man, and the Rosicrucian only a dreamer.

Anonymous.

"Quiet! By all that is sacred," shouted the extremely angry Sultan. "I command! - I! Speak! Are you such trash as Danishmede says?"

Ashm. "Whoever can deny brilliance and light to the sun, he alone can contradict us in regard to the transmutation of metals. We possess this secret. We can transmute lumps of metal into the very purest gold - at any moment - to the honor of God and to our benefit."

"Well then," said Sheikh Gebal, "go at once, and you" - he said to his chamberlain who was standing in the anteroom - "go with this man. Take immediately what you require, and here you must make gold for me. What, are you not going?"

Ashm. "Ruling, glorious Sovereign of Sheshian," the Adept bowed deep to the ground. "May Your Majesty pardon that the poor servant dares to act in this instance counter to Your supreme order, but we cannot work before profane eyes. Only initiated eyes can witness the great mystery."

"Recognize that you are cheats," Sheikh Gebal shouted with flaming eyes. "Such excuses are not valid here. At once, make gold for me, or I'll have you administered 50 hard beatings."

"Rather the latter! Rather the latter!" the Rosicrucian said in the enthusiasm of his zeal. "For the honor of God and our Order."

Sh. G. "Well! You have not said this in vain," and he rang the bell. Danishmede and Nurmahal wanted to intercede in behalf of the poor trickster, but it was in vain. The violence and stub-

boriness of this Sultan are known.

A strong-boned fellow, who used to deliver this punishment which was customary in Sheshian, entered. The Doctor was held down on the floor and willingly and calmly suffered the ceremony rather than that his self-love would have allowed him to disclose his deceit. While it lasted, he sang rhythmically in a jubilant voice:

Even if all storms flash,
God will protect the Order,
As it is without cunning and trash,
Only bent on Him,

got up and proudly walked out of the door.

"The vain obstinacy of these people," said the satisfied Sultan, "is really terrible. This man here would rather be whipped to death than admit his deceit."

Nurmah. "Is there then no means for turning these men from their fantasies?"

Danish. "No other, my fair lady, than philosophy which will gradually spread, enlighten the times and illuminate men's reason. If we wished to convince today's Rosicrucians of the harmfulness and childishness of their sciences, we would first take our refuge in medical doctors who would heal the shattered sensorium of these people and then remit them into the hands of philosophy. God knows, I do not want any man's harm, but here the whole of mankind is crying out against these who disgrace reason, demanding of every Sovereign who has the good of the children entrusted to him at

heart, to use all the forces of the laws at least to prohibit the meetings of these persons (for what laws can do something against man's free will and spirit!) and their future enlistments. By thorough evidence men could then be warned of the harmfulness of their teachings and be induced to forego the temptation of being initiated by them."

"How would you do it, for instance?" asked Sheikh Gebal.

"I would immediately convince men," replied the philosopher, "that the so ardently sought-after transmutation of metals is altogether impossible, that this beautiful dream may first have arisen in the heated fantasy of a miser or a beggar. It may also be that sages perhaps used the allegory of the Philosophers' Stone (they may quite possibly have done so) to lead men imperceptibly into a habit of virtue, infusing in them the hope that they might obtain it in their society by a quiet, good way of life and good morals, and that the sages were unexpectedly helped in their endeavor by this attractive interest.

Aside from this, it is obvious that the attempt to transform one product of Nature into another is extremely ridiculous: for instance, iron into silver. To do this, man requires two powers which he does not possess nor can possess: He must destroy iron to create silver. And daily unfortunate examples show us only too well how unhappy those are who are engaged in such chimeric sciences. A sickly health, ruined by the vapors of the crucibles, and the beggar's staff are the consequences of this disease of the human mind.

"Wait a little," said Sheikh Gebal, "one of my secretaries

shall come and write down the reasons, so that they can afterwards be couched in an edict which I will issue against these people."

The secretary came. Danishmede had to start from scratch, then he continued his discourse: "The editions of the alchemical writings would have to be forbidden in every State under the severest punishments. How much harm does not arise for entire families when such books induce weak persons to seek this chimeric Philosophers' Stone, to let all their assets and those of their poor children go up in smoke in the crucibles, thus ending in disaster for themselves and these innocent ones."

"That must not be! Sure not," said the good Sultan. "In twenty-four hours all these books shall be burnt and the whole society banned from my States."

Danish. "In regard to their Cabala and their miracles, people can easily believe that God will not change His eternal natural laws to please some folks. They always think: a miracle, a supernatural affair. But they do not at the same time think that it is tantamount to an impossibility. For what do we understand by the term Nature? Surely, nothing but the eternal disposition of things. Consequently, a miracle would be impossible in this disposition. And these so-called miracles are mostly useless and their cause ridiculous. If the eternal Godhead would like to convince me, it would not need to blind my eyes. Its might has the power to illuminate my mind. It does not need to overthrow the laws of Nature. It can attune my head and heart in such a way that I find it im-

possible to object anything to the words told me.

If, therefore, God really works no miracles, the dreaming sectarians can work even less. His holy name is not that magical wand that can change gardens into deserts and these into gardens, and if it were sufficient to be equipped with a true, strong faith to move mountains from their place, so many dreaming faithful have existed for 2000 years that surely not one single mountain would be standing in its original place in our times. Every kind of magic must dissolve before the mirror of philosophy, and even if the wise man could be deceived for a few moments by a crafty juggler, he would always say with a great man: I believe that the God of evil destroys the works of the good Godhead.

Their teaching of spirits? How ridiculous it is! - everything, every area of Nature, all elements are inhabited and ruled by spirits. What for us is a natural phenomenon, is for them the influence of demons. They do not recognize our electric fire which gives life and growth to everything, and replace it by ethereal creatures and sylphs. But we must look at the foundation of the teaching of spirits because it is very old and has made considerable progress in our times - God knows why.

This belief in angels and devils stems from the general old teaching that the world is ruled by invisible beings. A natural, crude idea of uneducated children of Nature: Invisible, greater, mightier beings than they were rolling the thunder, hurled the lightning, and shook the earth. Man, swept away by the fast flow of time, sees with alarmed eyes the time which carries him and

the distance he has already covered. He would like to extend his gaze to the last limits of his course, question the mirror of the future, and examine with one look the whole chain of his existence.

This alarmed desire generates all fantastic phenomena. The ever active imagination always tries to tear the veil of the future, and man turns into a dreamer because he cannot be a prophet.

Our inherent bent for the miraculous is sufficient to perpetuate our credulity against all tenets of skepticism. Imagination left to itself likes to amalgamate wonder upon wonder, and then it defends the monsters it generates against the philosopher because they are its work.

Legislators and sectarians knew that man can always be led if one presents him with great, wonderful spectacles, surprising his imagination more than illuminating his reason. From admiration to a fanciful belief is but an imperceptible step. The philosopher alone doubts, because he is wise enough not to trust what he sees and hears, let alone the works of his imagination.

There have never been spirits, except in the sensorium of the weak mind which produces them.

The soul is immortal - but when the cover that clothes it dissolves, it can no longer act on beings whose material organs are only open to material influences.

And in addition, where do we look for the dwelling of these spirits who are supposed to manifest at the beckoning of man? Are they perhaps floating around our earth in an inactive exis-

tence, only to wait for our orders? Or if they are at the place of their destination, in accordance with the general opinion, are incense and incomprehensible words supposed to draw them from their rewarded or punished condition in order to satisfy the curiosity of some dreamers?

The devil does not exist. I would send the man who can see or hear him to a good physician to heal his sick organs, and I would have the person who shows me the devil imprisoned as a fraud.

Our devil is a bad copy of the Egyptian Typhon and the Persian Ahriman. His life, they say, consists in tearing down everything the good Principle builds, and this is the eternal battle of good and evil, which was invented to solve the origin of evil - nevertheless, this battle has not solved the puzzle by one iota."

At this point the beautiful Circassian signaled to Danishmede to look at our good Sultan who had imperceptibly slipped into a deep sleep - whereas the secretary was continuing to write, and the inquisitive Nurmahal asked our philosopher to continue in a soft voice, which he did in the following way:

"It is not just these teachings that have set me against the Rosicrucian Society, for where do we find a corner in this unfortunately very deceitfully -- deceived world where absurd things are not adored as sacred truth? But the inner spirit of the Order causes me to revolt against those dreamers. The most terrible, unyielding despotism, combined with their irrational teaching, are enough to make every initiated, honest man, who is sensitive to right and wrong, quite unhappy. To this may be added the hatred

and persecutions to which the individual is exposed whose heart, revolting against the morality and fancies of these people, would get the idea to separate from such a Society. They have installed members everywhere, at royal courts and courts of justice, parsonages, government offices, and the military. As soon therefore as a man leaves the Order, the Superiors immediately inform all their members of it, saying that they themselves have expelled this man on account of his criminal life. They describe him as the most loathsome scoundrel, and the adherents of the Order are obliged to spread these statements everywhere. Thus the unfortunate man loses his good name and his position, if he has one. There are many known examples at hand.

They gild this type of oppression by saying that they are only tests to lead the poor deluded soul (of the one who left the Order) back from his wrong way and to obtain his true conversion. In the meantime, these poor people often die in grief and misery and under the burden of the chicaneries of these men of God, these poor servants of the Word of God, struggling for the light, reposing in God, desirous of their souls' salvation - as they are pleased to say of themselves.

They pretend that they are patriarchal nature priests and christened into spiritual priests through baptism. This gives them the right, so they say, to hear the confession of their subordinates and to ease the conscience of the erring. I leave it to everyone to apprehend the consequences of such principles and to infer how dangerous they could be in the hands of scoundrels.

If a neophyte had previously been initiated into other societies about which solemn oaths prevented him from giving out information, or if someone had been told a secret and was honor-bound not to divulge it to anybody, then these people, who are always spying on, investigating and trying to know every secret in order to get more importance, declare that the Superiors have received from God the right to exonerate any person from whatever oaths and duties, and they offer such an absolution to the new initiate. In such an underhand way they obtain everything they want from credulous individuals. I consider this right one of the most dangerous ones in civil societies.

The Order has nine Degrees which are all paid for dearly.*)
The last or Ninth Degree costs 99 Marks in pure gold, which sum will appear small, however, if one considers that with it he is remodeled into a true magus, a second Moses and Aaron, and that he obtains all the secrets of Nature and the supremacy over angels,

*) The Rosicrucians know so well that they cheat their initiates of their money with the wildest tricks that it has become a rule of conduct with them to appease their conscience by comparing themselves to the holy people of Israel whom God had commanded to rob the Egyptians of their rewards (with them, the Egyptians are the non-initiated). They say, "All that man owns is not his but only a fief of divine generosity, and this divine feudal Lord has the power to take it back and invest more deserving persons (the Rosicrucians) with it."

See: The Rosicrucian Resplendent
in the Light of Truth, p. 108

devils, and men. The Philosophers' Stone is the least treasure that these demigods possess.

But I am looking about me - I consider the misery of mankind and cannot understand why there is still so much distress if the earth really has such mirecle-workers and prophets. You poor unfortunate one, who are begging your bread from door to door in grief and desolation, why are you there? And all of you who are languishing everywhere under the burden of the most painful diseases, why do you not get any relief in your suffering? And you magi and miracle-workers, why do you not spread among men the beneficial discoveries which God has bestowed upon you, as you say? If you reply that you cannot act againt the laws and God's Will which require this poor man here to beg for his bread and another to die in the greatest pain in his early youth - of what use are then your mysteries, your essences, and your Philosophical Stone? There is no choice between these two sentences. And let me tell you, by not saving the unfortunate mankind you are either the blackest monsters that Nature has ever produced, or the greatest swindlers that are - to have so many miraculous powers only to deceive mankind and to use them for your private aims.

Men! Citizens - Brothers! Be honest, frugal, and hardworking, then you possess the true Philosophers' Stone. Then you will not lack in anything. Seek first to make the creatures around you happy, those with whom you are destined to live. Then, if you wish, seek communion with invisible spirits. Do not allow your nature to be spoiled by quackeries in the hope of a long life.

The best general medicine is compounded of frugality, moderation, and order. This will keep the body strong and healthy till the cycle of things will call you to be modeled into a new shape and for the formation of a new generation. Let go of these fads and fancies that lead to idleness and separation. I do not despise a modest investigation, based on firm, pure principles, into the great mass of veiled natural secrets, but let common sense, which the Creator gave us as a guide, be resorted to and never believe what is against it. Better to doubt anything that is not founded on clear, firm principles than to accept everything incomprehensible for love of the miraculous. The former can only hold up the progress of wisdom, the latter opens the door to superstition and fraud, delusion, foolishness, and general barbarism.*)

Here the Persian manuscript ends, it is not known why, leaving us in uncertainty about the effect of the edict. But what effect this faithful translation will have on my countrymen may be guessed - enlightened minds will approve of much. The ignorant part of the readers, for whom I certainly do not publish this fragment - will stick to the part of the criticisms which agrees most with their own thinking. But dreamers will examine it, burn it, slander it, insult it, perhaps even write a refutation with quotations from the Bible. So be it! I will surely not reply to their lampoons. Consequently, if the last arrivals must always carry the day, they will win. I, however, will easily console myself for the corruption of the spirit of my century with the small number of enlightened individuals.

*) Danishmede, who read a great deal and had an excellent memory, had, without realizing it, decked himself with borrowed fame. It may be seen in the entire long passage which is copied word by word from a book which an enlightened genius of his time had also written against secret societies.

ADMISSION

1. Into this high Degree no Brothers are admitted except Scottish A.M. who have given sufficient proof of their piety, honesty, love of humanity, and desire to learn wisdom.

2. If now such a M. has been found, his leader will decide the day and hour of his admittance, and after he has knocked at the door of the anteroom, he is to be admitted and received there by a Theoretical Brother with the following address:

3. "Be greeted, dear Brother, by 3 times 3 from the heart." After he has demanded of the candidate the Scottish Sign, the Touch, and the Word, they give each other the customary kiss. The Theoretical Brother further addresses the candidate, saying:

4. "Dear Brother! As a Scottish M. you have had to wash your hands before you were admitted into the innermost of the Temple, to show that the Scottish B.B. (Brothers) appear pure and without blemish, that is, devoid of vices, before God. That purification is here renewed, because you must increasingly devote your heart to virtue, piety, and the love of your fellowman; wash yourself, therefore, with the firm intent to live accordingly. Do you promise it?" "Yes."

5. When the candidate has washed himself, the Th. B. (Theoretical Brother) speaks: "Now I wish you luck in your undertakings," and he knocks 16 times at the door. It is opened, and the candidate enters, decorated with his Scottish ornaments.

6. The W.O.V. (Note: O.V. stands for "Obervorsteher", some-

thing like "Chief Warden", and W.O.V. might mean "Worthy Chief Warden") speaks: "To what level of Masonry have you attained?"

A. "I am a Scottish Past Master."

Q. "What more do you want?"

A. "I desire to obtain greater knowledge."

The O.V. speaks: "Answer my questions conscientiously and sincerely."

Q. "Have you faithfully fulfilled the duty of the Scottish M?"

Q. "Have you improved your understanding and will through the practice of virtue and the avoidance of vice?"

.. "Have you diligently investigated the performance of your work?"

.. "Do you have a craving for wisdom?"

Q. "What is the beginning of wisdom?"

Q. "What conceptions do you have of God?"

Q. "What is your attitude toward your fellowman?"

If these questions are answered as well as possible and to the satisfaction of the assembly, the W.O.V. speaks as follows:

"Very well! Brotherly love demands that we grant your wish. If God pleases, He will reward your patience, trouble, and work with blessings. Here, however, you have to discard your superfluous ornaments, in so doing remember that you were stripped of all metals on the occasion of your first entering as a Mason, which means in the moral sense, to discard the old Adam of the worldly man and to strive for the morals of the name of pious men."

The hat, the épee, the ornaments and the Apron of the Scottish M. are taken off, and the O.V. himself removes the candidate's shoes, saying:

"Dear Brother! Learn to recognize by my action that humility also prevails with us."

9. When the candidate is prepared, the O.V. speaks: "My Brother! Step on the globe!"

The Brother Secretary reads the Gospel of St. John to the candidate. After it has been read, the W.O.V. asks: "My Brother! Do you believe in this Light of the Revelation?" If he says "Yes," then put your fingers on it and repeat after me:

(The oath must be said slowly and deliberately.)

THE OATH

I N.N. (name) vow freely and deliberately.

1. As long as I live, to adore the eternal almighty Jehova in spirit and in truth.

2. To endeavor as much as possible to recognize His omnipotence and wisdom through Nature.

3. To renounce the vanities of the world.

4. As much as it is within my possibilities, to care for the best of my Brothers, to love them, assist them with counsel and deed in all troubles, and finally to keep absolute secrecy, as truly as God is immortal.

All Brothers present say: "To Thee alone, O Jehova, be honor. Thou beginning, middle, and end, Who liveth from eternity to eternity, Amen."

Now the newly admitted Brother steps down from the globe, and receives a new Apron, a jewel, two signs, and a touch.


10. The Word of the Theorists is **YXZX** and is whispered into his ear. Then the threefold kiss is given. After the

**Key
Clavis**







newly admitted Brother has made himself known to all the others, he is given the explanation of the tapis, as follows:


11. "Dear Brother. You see here a view of the entire philosophical system of the world, which is represented to the true Theoretical B.B. (Brothers) for their contemplation.



a. The globus terrae (world globe) is the true  (lodge) which the philosophers probe up to the center with diligence and work, and whose three kingdoms of Nature they investigate.



b. The 7 planets are the 7 heavenly bodies which the almighty Architect has created so that they may extend their influences into the center of the earth and promote the birth of the 7 metals by means of the 4 Elements.

c. The  which is so highly esteemed by the old masters, represents Nature, the divine breath, the universal and central  which animates, preserves and destroys everything.

d. The two signs  and  signify *agens* and *patiens* (active and passive), the male and female seeds of the whole of Nature and all creatures.

e. The  *Materia Prima* seu cruda philosophorum. (The prime or raw matter of the philosophers.)

f. The  stands for  philosophorum.

g.  and  signify the proportion and measure, and the weight of Nature.

h. The 3 Lights signify the Light of Reason, the Light of Nature, and the Light of Revelation; three gifts of God which testify to one only God.

i. The 4 corners of the tapis, the 4 Elements.

k. The candlestick with 7 branches that stands on the altar represents the 7 gifts of wisdom, for which every Brother must pray to God.

12. Here you have, worthy Brother, the true and genuine revelation of the hieroglyphic pictures which you saw in part upon your first entering Parabolic Masonry (Symbolic Masonry).

You will no doubt appreciate that the future occupation of the Theoretical B.B. will be the investigation of the three kingdoms of Nature. Consider well, worthy Brothers, what great advantages you can gain from your investigations if you implore God for wisdom in assiduous prayer. Through it you will first get to know Him better, consequently glorify the almighty Architect of the world with greater reverence.

Secondly, you will admire His unfathomable wisdom and omnipotence in all bodies of Nature.

Thirdly, you will attain to the knowledge of yourself, and thereby contemplate the Creator's masterpiece with amazement.

In all this, dear B.B., you will gradually be instructed as much as my feeble forces permit, provided you will have patience and be ready to follow me as eager truth seekers.

End of the Admission.

NOTES

1. After the reception, the W.O.V. is to read to the newly admitted B. something of the beginning of the instructions of the Theoretical Brothers, and after the Brother Secretary has informed the Theorist of the laws, and the latter has promised to abide by them by laying his hands on the Gospel of St. John, the Assembly is ended with the usual final questions. But if a banquet were to be given after the reception, it should be done earnestly and leisurely.

2. The W.O.V. may arrange the following instruction at his discretion and subdivide each paragraph as he deems necessary, also summarize it if the good of his Brothers demands it. For the Superiors' intentions are only directed to impart to the Brothers eager to learn about it a thorough knowledge of natural science, which can serve them in their practice.

3. At every assembly, a table for 9 B.B. is to be arranged, covered with a black silk cloth. In the center of the table stands the candlestick with 7 arms, also an inkpot, pen and paper at the service of the B.B. The Secretary who sits to the right of the O.B., keeps the minutes which must contain everything discussed in the assembly.

4. At the first assembly, after the reception, the first instruction is read to the Brothers by the O.V., then it is handed to the B. Secretary who communicates it to the other Brothers for perusal, so that all can prepare themselves. The B.B. are per-

mitted to make excerpts in order to assist their memory but they must never copy the whole instruction, to prevent too many unnecessary copies from being distributed.

5. At the next assembly, the B.B. are to be questioned by the O.V. on the instructions first communicated, and each must answer as well as he can. Then the O.V. explains to the best of his ability that which his Brothers had not understood. The B.B. are reminded, however, to follow the 5th paragraph of the law, so as to make sure that everything will proceed in an orderly and quiet fashion.

LAWS

FOR THE EMINENT ASSEMBLY OF THE THEORETICAL BROTHERS

S.1.

As man's true happiness consists in his striving for truth and wisdom, we wished to exhort the Philosophical Brothers also to turn to the knowledge of Nature after diligently attending to their worldly affairs in accordance with their rank and function, which knowledge is an infallible means for attaining to true wisdom by the Grace of God.

S.2.

On Religion.

Every Theoretical Brother must belong to some religion and follow it diligently and eagerly, as befits the duties of an honest man. However, each is free to approve those views which he considers the most reasonable and wholesome, though only such views as make man pious, honest, kindhearted, and serviceable to his neighbor. For the rest it is enough if he is of the Christian lineage and faith, irrespective from what country he comes.

S.3.

On the Submissiveness due to the Authorities.

Every member of these societies must be a loyal subject to his sovereign, a willing subject to his authority, a peaceful citizen and inhabitant of his place of residence, a mediator of quarrels, and a promoter of calm and unity. Therefore he must be extremely careful never to engage in rebellions harmful to the State. And it is precisely because of this as also an account of its ever irreproachable conduct that this Society has since all times been supported by kings, princes, and States.

S.4.

On the Admission of the Theoretical Brothers.

To this Degree no other Scottish A.M. are admitted than

those who have shown sufficient proof of their piety, love of humanity, and craving for wisdom. When such a Scottish Master is found, he is to be admitted after settlement of his reception dues and the consent of all other assembled Brothers.

S.5.

On the Order which the Brothers have to keep in the Assembly.

It is presupposed that the Assembly consists of all worthy Brothers, eager to acquire knowledge. Consequently, the Venerable O.V. hopes for brotherly love, peace, and unity, attention, and moral conduct which can serve as a model to other Brothers.

a) Therefore, all blame, all cunning questions, derision, laughter, and idle talk, as in general all unmannerly actions, are forbidden, as all this is against brotherly love and disturbs the good order.

b) The holding of the Assembly is to be made known to all members by the B. Secretary several days before, and every Brother is requested to appear at the appointed time and hour, bringing with him his costume and jewels.

c) and not to enter without them without a dispensation from the O.V. If a Brother appears half an hour later than the appoint time, he must suffer the payment of a penalty for the poor.

d) Should a Brother be unable to attend at all for an important reason, he must advise the Br. Secretary of it the same morning. Such an absent Brother, however, is free to publicly inform himself of the proceedings of the last Assembly by refer-

ring to the minutes in the course of the next Assembly.

S.6.

Of Dinner Assemblies.

All dinner assemblies, which are usually overloaded with food, especially on the occasion of admissions, are to be discontinued; instead, the B.B. are to content themselves with wine and bread. Only the three holidays of the Order, John the Baptist's, John the Evangelist's, and St. Andrew's are to be celebrated by the Assembly with due modesty, so that our dinner Assemblies may not be compared to a Bacchus festival.

S.7.

As we ought not to let the love of our Brothers be fruitless, every Brother will agree to give a monthly contribution of in addition to his admission fees, so that our poor Brothers may in time receive the necessary assistance in cases of sickness and accidents. But this money chest is not to be opened before one year or more, as the Fund would be too small for assistance and its real purpose would not be served by distributing it. Such conduct is in line with the fulfillment of our duty and a proven means for pleasing God and acquiring His blessing.

To which laws all Philosophical Theorists are bound to submit themselves scrupulously.

May God give blessings, peace, and unity to all worthy Brothers.


N O T E .

1. The first sign consists in raising the first three fingers of the right hand as a sign that we believe in the One Only, great, almighty God Who fills everything in its width, breadth, and depth.

2. The second, that we put these three fingers on our heart, as a sign that we love and adore Him in our heart, with our whole heart, our whole soul, and with all our powers.

3. The touch consists in that one Br. embraces the other quite tightly with both hands around the middle of the body. It means that among all creatures man is the Creator's masterpiece, and that this knowledge of himself, which is symbolized in the close embrace, should be his great occupation.

CUSTOMS OF THE DINNER ASSEMBLY.

1. The Master of Ceremonies attends to everything necessary, and only three kinds of food are to be provided. When it is time to go to the table, each Br. takes his place, and all remain standing while waiting for the W.O.V. who arrives several minutes later, bringing the  with him. Opening the door, he says:

"God be with us!"

All Brothers reply: "We are setting our hope on Him."
When the O.V. has taken his seat, he asks the W.B. Secretary.

Q. "Why are we assembled here?"

A. "To provide the body with food and drink, to edify and delight the soul with edifying instruction, and to give to ourselves all signs of brotherly love."

Q. "Then let us actualize these laudable attitudes."
Now the Brothers kiss one another, and the W.O.V. says grace as follows:

P R A Y E R .

O Merciful God! Who hast not created any creature without providing nourishment for it and hast fed the Israelites in the desert with Manna, give us today our daily bread, so that our body may be maintained in full strength.

We are praying you most humbly, give us also the nourishment of souls, which is Thy holy Word and Spirit, so that we may be provided for bodily and spiritually. We will ever praise Thee and give honor to Thee alone, because Thou alone art the Eternal and Mighty One. Amen!

3. After the prayer, the Brothers remain standing, and the Br. Master of Ceremonies brings to the O.V. a loaf and a chalice with wine, then returns to his seat.

The W.O.V. breaks off a small piece of bread and gives the rest to the Brothers for each to take a piece of it, and speaks: "May God bless this bread for us!" After he has sipped a little wine, he says: "May God bless this wine for us!" Then he lets the chalice go around, saying: "Let it be for us a remembrance

of the bond of unswerving loyalty and love toward our Brothers."

4. Following this, the Brothers sit down and eat, but are keeping silence. When the meal is over, the O.V. strikes the table with a hammer and says: "Worthy Brothers, are you ready to answer my questions?"

The Master of Ceremonies says: "We wish to satisfy all of them with right answers."

5. Now the questions are put as follows:

V A R I O U S Q U E S T I O N S .

Q. Out of what have all things arisen?

A. Out of the Chaos.

Q. What was the Chaos?

A. It was a dark formless lump which consisted of ▽ and ▲ and is indicated by the Hebrew word *SHAMAIM* שמים . Out of this lump all things in this world have been created by the almighty Word of God. This was the Materia in which all forms and shapes were preserved potentially, and were subsequently manifested by the Will of the Creator.

Q. How was this done?

A. The Spirit of God hovered above the water, Gen. I., and by His vivifying power animated the Chaos, separated the Light from the darkness, filled the void, illuminated the darkness, separated what was mixed, ripened the raw with Its divine warmth, impregnated the barren, and brought order into the disorder.

Q. What arose by the separation of the Chaos?

A. The angelic, the heavenly, and the elementary worlds.

Q. What is the angelic world?

A. The 7 hierarchies of angels which are arranged in legions as Seraphim, Cherubim, Thrones, Dominions, Principalities, Powers and Forces, which are pure Spirits, created out of the Light, and which have the good fortune to see God in His glory, to praise Him, and to carry out His orders. Gen. III, 24.

Q. What is the heavenly world?

A. The 7 planets and all the stars of the firmament.

Q. What is the sun?

A. It is the purest and most perfect body drawn out of the Light, and is therefore capable of taking hold of the created Light *in media* as it flows out from its center, to impart it to the other stars and things.

Q. What is the moon?

A. The moon is a planet which has received its body from the very purest of the abyss, and it receives its light from the sun, which it incorporates with its own essence and then gradually imparts to the lower things.

Q. From where do the other planets receive their light?

A. The other planets and stars all receive their light from the sun, which is the receiver-general of the created light. On the other hand, the other stars constantly throw some of the essence of their bodies back onto the sun, according to their order. This is why it (the sun) is maintained in its might and brilliance, gives off its rays, fills the air with them, and sends them through

the air to the sublunary bodies.

Q. What is the elementary world?

A. The solid body which the Creator separated as the coarsest from the purest at the separation of the Chaos.

Q. Was this world structure immediately established in its perfect state?

A. No! God first created Spirit by His powerful Word.

Q. Why first Spirit?

A. Because Spirit is the fundamental essence and first principle of all things, not in the Godhead and in creatures.

Q. What did God put in order with this Spirit at the foundation of this world?

A. The Almighty let this Spirit emanating from Him seek the center of the world structure, establish and contract Itself there, from which center it could generate several other beings, and then expand from the center of Its dominion to an appropriate circum-spherical width.

Q. Was this central contraction necessary?

A. Indeed, as we may see with our own eyes that even today no thing, neither animal, plant nor metal can come into being without contraction. Consequently, this world structure would not have come into existence either.

Q. Were other beings necessary for this world structure?

A. Yes! Because a simple thin Spirit could not have constituted the variety and manifoldness of this world structure; therefore the Universal Spirit, through contraction, had to make more

beings for the sake of manifoldness in this world.

Q. What other being did Spirit make through the said contraction?

A. A second kind of its own being, which we call soul.

Q. How is this soul called by the Solomonic sages?

A. *Nefesh*, נֶפֶשׁ, meaning, a broken-off branch, because the soul was taken out of the Universal Spirit.

Q. How did this branching-off occur?

A. In the contracting movement Spirit took from Itself part of Its being through the compression of His being. Therefore It contracted it somewhat more densely than Its own being. Consequently, this branched-off and separated being obtained a different power and motion.

Q. Was the soul with its contracting power sufficient to represent the great world structure?

A. No, for although the soul had received a denser being than Spirit, it was yet all too spiritual, invisible, and simple. Consequently not adequate for the manifoldness of this great world structure. Therefore a third being was necessary.

Q. What kind of being was that?

A. A body, which is the Earth, being the coarsest part separated from the Light, in order to multiply, as the 3 kingdoms of Nature prove daily. The soul is therefore only a changed being of Spirit, and the body a changed and denser being of soul.

CLOSING OF THE ASSEMBLY.

"Worthy Brothers! We have satisfied our mortal body and occupied our Spirit with useful instruction, what else remains to be done by us?"

The Br. Secretary replies: "To do an act of mercy for our fellowman and to give thanks to the eternal almighty Creator for His countless blessings."

Q. "Let us do both."

Now the O.V. has a hat covered with a handkerchief passed around, and every Brother gives at his discretion whatever he wishes. This is handed to the Master of the Cassa (Cash Fund), and the W.O.V. says the prayer of thanks.

P R A Y E R .

O. God! Thou Father of Light, Thou wellspring of all mercy, who by Thy omnipotence hast fed 4,000 persons with 5 loaves of barley. We have also been satiated today through Thy blessing, and are giving Thee infinite thanks for the charity which we have received from Thy undeserved generosity. May Thy powerful Spirit satiate our body and soul, so that we may be provided for temporarily and eternally. O Thou sovereign Creator! Our heart shall praise Thee, our mouth shall thank Thee and glorify Thee without end. Amen.

All B.B. speak: "Praise the Lord, all peoples, for heaven and earth are full of His glory. Amen."

T O A S T S .

Only 3 toasts are drunk ceremonially: the first, by the W.O.V. after the first dish has been consumed.

The second, by the Br. Secretary.

The third, by the Br. Master of Ceremonies, at the end of the meal:

The W.O.V. speaks: "Worthy Brothers! We will drink to the most precious health of our Superiors and wish them all good fortune and well-being." At this point the Master of Ceremonies gives the chalice of wine to the O.V., all B.B. rise, and the O.V. speaks: "May God illuminate you through His Spirit and give you wisdom, understanding, and counsel."

After the O.V. has drunk, the other Brothers take their glasses and drink, as is customary with the B.B. Masons.

The second toast is brought by the Br. Secretary about the middle of the meal, and he speaks:

"Worthy Brothers! We will drink to the precious health of our W.O.V. May God protect him, may His justice strengthen him, his wisdom rule him."

After everyone has drunk, the W.O.V. speaks: "Dear Brothers! I thank you for your well-meant wishes. May God fulfill them and give you all the gifts of His Spirit."

All the Brothers speak: "We are eagerly praying for it."

The third toast is drunk by the Venerable Master of Ceremonies to the well-being of the Theoretical Brothers, and he speaks:

"Worthy Brothers! By permission of the W.O.V. I drink to the

well-being of all Theoretical Brothers. May God give us blessings, peace, and unity."

Q U E S T I O N .

In connection with the opening and closing of the Assembly of the Theoretical Brothers of Solomonic Science after the last Assembly.

OPENING OF THE ASSEMBLY.

The W.O.V. speaks to the Master of Ceremonies:

"Worthy Master, take care of our safety."

The Master of Ceremonies examines the doors and says:

"W.O.V., the Assembly is exposed to no danger, the Almighty is protecting it."

The O.V. pronounces the customary motto:

"May God give us blessings, peace, and unity."

All the Brothers speak: "We are eagerly praying for it."

The W.O.V. asks one of the Brothers: "Are you a Theoretical Philosopher?"

The Br. replies: "My Brothers and the sages will recognize me as such."

The W.O.V.: "What is a Theoretical Philosopher?"



A Br.: "He is a Theoretical Philosopher who is striving in

every way to know God, his Creator, himself, and Nature, and to investigate her so manyfold operations."

The W.O.V.: "What is Nature?"

A. "Nature is an invisible volatile Spirit which is yet acting visibly in bodies and which has its seat in the Divine Will."

The W.O.V.: "By what have Freemasons symbolized Nature?"

A. "By  which represents the divine Breath, the Universal and Central , which has created and animates everything."


Q. "What qualities must the investigators of Nature have?"

A. "The investigators of Nature must be constituted like Nature, namely: truthful, simple, patient, constant, devout, and pious, kindhearted and serviceable to their fellowman. All these qualities are instilled into the Brothers in the lower Degrees of Masonry on the occasion of their entering."




Q. "Into how many regions is Nature divided?"

A. "Into 4 regions: the hot, the cold, the dry, and the moist, which are the elementary properties through which everything is made."

Q. "Into what does Nature change?"

A. "It changes into man and woman and is compared to .

Q. "How many beginnings has Nature?"

A. "Nature has 3 beginnings, , , , by means of which all things are produced, nourished, and preserved."

Q. "How many kingdoms of Nature are there?"

A. "Three: the mineral, the vegetable (plant), and the animal."

Q. "When should a Philosopher begin his work?"

A. "At daybreak, to show thereby his industry and alertness."
The W.O.V. knocks 7 times on the altar with the hammer, and speaks:
"The Assembly is hereby opened."

CLOSING OF THE ASSEMBLY.

The W.O.V. speaks: "Worthy Brothers! Does anyone wish to say anything for the best of the Assembly?"

If there is no response, the W.O.V. asks the Br. Secretary:

Q. "When does a Philosopher rest?"

A. "When the work has reached perfection."

Q. "What time is it at the end of the work?"

A. "High noon, it is the moment when the sun is in its greatest power and the moon in its full brilliance."

Q. "What is the age of a seeking Philosopher?"

A. "From the beginning of his investigations to the moment of his discovery, he does not age."

Q. "Tell me the word of *Magnesia*."

A. "It is comprised in these words: *Visita interiora terrae rectificando, invenies occultum lapidem, veram medicinam (id est vitriolum)* (Visit the interior of the earth, rectifying, you will find the hidden Stone, the true medicine - it is vitriol). Will you let me have the sign, the touch, and the word of the Philosophers?"

One Br. gives it to the others, and the last two give it to the W.O.V. on both sides.

The W.O.V. speaks: "The Assembly is hereby closed," and he beats the altar 7 times. Thereupon the prayer after the Assembly is said.

P R A Y E R .

Before the Assembly.

O Thou eternal and alone-wise God! Thou Creator of all things, Who hast created the world out of the Chaos. We poor, ignorant creatures come to Thy Throne in humility and pray Thee from the bottom of our hearts to give us the understanding to recognize what pleases Thee. Lord God, *A d o n a i*, grant us the wisdom that is ever around Thy Throne, send it down to us from Thy glory, that it may pour into us, for without the wisdom that comes from Thee, we do not understand Thy Holy Will. Guide us on Thy paths by Thy Holy Spirit and let us be faithful to Thee till our end. Grant us also the means to be useful to our fellow men. O Eternal God! Have mercy on us. To Thee alone be honor given by all creatures from eternity to eternity. Amen.

P R A Y E R .

After the Assembly.

O God! Who is like Thee? Heaven is Thy Throne and Earth Thy footstool. Thou Almighty dwelleth up high in a Light that cannot be reached by any mortal; and; all who live on earth are

before Thee like grasshoppers (or: locusts). O, Immortal God!
Through Thee Nature lives, and Thy Breath animates her. We pray
Thee humbly, teach us to know her rightly and admire her in Thy
creatures by Thy omnipotence, for Thou alone art mighty, Thou
alone art great, Thou alone are merciful, to Thee alone are due
praise, honor, and glory in all eternity, Amen."

BEGINNING OF THE INSTRUCTION OF THE THEORETICAL BROTHERS

The W.O.V. speaks:

As we are here gathered to be instructed in Nature and thereby to better know God, our Creator, and ourselves, I am asking, what is God?

A Brother speaks:

Reverend silence is more befitting to our feeble reason than to endeavor to fathom God in His essence, because as finite creatures we can neither say nor think anything of this infinite Good, just as the part cannot comprehend the whole. But the Solomonic philosophy teaches us that God is an eternal, immeasurable, invisible Spirit which rules in an uncreated light from where He has revealed to us His incomprehensible wisdom and omnipotence by the creation of the world. By His holy Word, the invisible has become visible, and His divine breath animates the whole Nature.

Q. What is Nature?

A. Nature is an invisible spirit which acts visibly in bodies and has its seat in the Divine Will.



Q. Out of what did Nature arise?

A. If we consider the created works of God in general, we find that the Chaos has been and still is the origin of all created things.

Q. What is the Chaos?

S.l.

A. The Chaos was a mixed lump moved by the water, and the

latter was animated by the fire. Out of this lump all things in the world were created and brought forth by the almighty and eternal Word of God. This was the matter in which all forms are potentially contained and subsequently manifested and activated by the Will of the eternal God. This shapeless lump, namely the Chaos, was watery and is indicated by the Hebrew word שמים, *Shamaim*, meaning  and matter. This material  water has been divided by God into an upper, middle and lower part. The upper part is completely illuminated and subtler than the others. The lowest part, on the contrary, is totally dark, impure, crude and thick. The middle part has something of both and is intermixed with the upper and the lower. Nevertheless, the lower part, or third class, comprises and contains the properties, virtues, powers and essences of the creatures of the first class but with the difference that what the lower creatures actually are in a manifested form, the upper creatures are in a potential power and hidden essence. Conversely, the upper part is so constituted that nothing can be found in the lower whose nature, virtue and powers the upper part does not comprise and contain. What the upper beings are externally and manifestly, the lower are internally and latent. However, the creatures of the upper and lower parts differ greatly in their works. The upper, spiritual and intelligent creatures can, if they wish, act like the lower; but the lower creatures are prevented by their coarse and dark bodies from having the same effects as the angels, unless they are illuminated from above and endowed more with divine than with human virtue-power.

Above all, it should be noted from the aforesaid that the lower part is not totally deprived of the light or the upper totally free from all intermixture and darkness (although very subtle), while nobody except the one Creator dwells in a pure light to which no one can attain.

Nevertheless, the above-mentioned darkness is not quite so manifest and active in the upper creatures as in the lower. The Word of the Father originally separated the Elements, producing out of them the upper or heavenly and also the lower or earthly elementary creatures, among which are also comprised and counted the holy angels, the celestial spirits, and the inhabitants of heaven. Therefore heaven has been created as a dwelling for them when the triple arrangement and division of the Chaos was created. Man's soul will become quite like the holy angels as soon as it is separated from corporeal and material man of whom it partook through the Fall, and is cleansed and divested of all dark impurities through the power of the Holy Spirit. Then it receives a great religious longing, causing it to seek a supernatural clarity quite unknown to the sinful, sensual and animal man, and find, taste and enjoy it in the Father of Light. This is how God's Grace revealed the wonderful creation of this world to His servant Moses. The same will happen to us through this Divine Grace if we walk in a new life because of the suppression and mortification of our perverted flesh, together with its lasciviousness. We shall lift up to God the wings of our soul, which we have acquired through the new life, and penetrate the intermixed darkness of the Chaos. As

long as we have to bear this troublesome burden of the body, we shall learn to recognize, observe and gradually comprehend the wonderful creation of this world by means of the revealed Divine Word and the glorious, brightly shining truth and clarity in all His created works but especially in the human image which is created in His likeness.

In the Chaos three things have to be especially noted: a) the first formless Water; b) the vivifying Fire; c) the way in which the particular species have been produced.

The formless and imperfect Water was unable to produce anything without the life-giving Fire. It existed before the elementary Water and contained the body and spirit for the generation of both the subtle and gross bodies. This Water was cold, moist, thick, impure and dark. Therefore it served as a woman in the process of creation.

In the same way, the Δ , whose countless little sparks must be considered so many different generators, contained as many tinctures as were necessary for the procreation of different creatures. This Δ , which existed before the elementary Δ gave life to all things brought forth out of the Chaos. It is really the Nature Δ , or still more clearly, the Universal Spirit which was poured out quite subtly into this first formless Water. This Δ can be indicated by the name "Form," the ∇ , however, by the name "Materia" (Matter), both of which had been intermingled in the Chaos. The Δ could not very well exist without the Water, which is actually its casing, its dwelling, its matter, or vehicle. This Δ is

absolutely nothing but a tool unable to act in any way of itself. It is a material seal of the great immaterial hand of God, or of His uncreated eternal Word, which is God's mouth from which the Word issues unceasingly. In the first and second chapters of the Book of Creation, we find the account of how in Nature the hand of the Almighty impressed, so to speak, different tinctures into various species of creatures with this Nature Δ .

By tinctures nothing else is to be understood but the heavenly central powers in natural things, because Δ is, as it were, the essential point from which streamlines arise as from a center, multiplying by their operations. But because these rays cannot act and work of their own due to their proximity and equality, they are given a watery body suitable to their properties, so that all natural things have nevertheless received their form from this mass and its central Δ through the disposition of the Divine Word.

In itself this Δ is no tangible body but it takes on a body and arranges it for its ultimate goal and purpose. This Δ much prefers to dwell in a perfect rather than an imperfect body. In it is the knowledge of all other things. This Δ takes on all the properties of various seeds by means of the formative power it has received from the eternal Word of God. It is hot, dry, pure, and transparent. These last two properties are the causative source of all lights. Its heat is operative in the ∇ because it is the primordial origin of all heat, both in the Elements and in all elementary things. Its dryness is the origin of the permanence in all

creatures. Its clearness or diaphaneity shows the subtle power by which it can penetrate all bodies. By its purity all imperfections are discarded, and the Δ of Nature removes them further by working toward the eternal permanence which comes at the end of the world, to perfect the creation into a glass sea whose outline is presented in the Revelation of John. For lack of a better understanding of this eternally speaking Word, Aristotle calls this Δ the beginning of the cause of motion in Nature.

Finally we say that this Δ , or the Universal Spirit, is Nature herself. It does not bring forth anything in vain, neither does it err, and without it nothing can be done. Although the Universal Spirit adheres to various bodies in this elementary world, intermingling with it, it remains nevertheless unchangeable in its essence and effects various tinctures in creatures according to their properties and their differentiation ordered by the Creator.

After the Chaos had thus been created, God worked further in that dark body and shot a few of His rays into it. This was done by means of the Spirit of God which moved and hovered upon the waters, separated the darkness from the light and gave the middle and lower parts to the darkness as its dwelling, as we read in the first chapter of Genesis. It is expressly written there: God divided the waters from the waters, and he placed the material and coarse in the sea and the earth, but raised the subtle and spiritual Δ and placed it under and above the firmament, so that the firmamental Δ might serve the Universal Spirit or Nature as an instrument or means for helping the earthly creatures.

This, however, was not yet enough. God made a third division and divided the earth, the dry, from the water and the seas, so that the earth might not be hindered in bringing forth plants and fertile trees due to the excessive mixture of the waters. By the extension of the heavens He separated the lower waters from the upper, and from the dispersed light He gathered the lights. Thus time was divided into seasons and the lights could act upon the creatures with their rays or measured effluences. As the creatures had been created out of the separated Elements of the lights, they were also to live with the help of these lights and inhabit this lower building, the world, the dominion over which the Creator gave to man created in His image. And He promised to bless him if he would walk within God's commands and obey his Creator.

S.2.

ON THE ELEMENTS IN GENERAL

The Element is a body separated from the Chaos, in and by which the elementary things exist; or it is the beginning of a thing, just as the letter is the beginning of a syllable.

The science and teaching of the Elements is highly important and necessary, because it is the key to the holy secrets of Nature without which everything remains locked. The Elements have an exact affinity and community with each other and one can easily change into another, as we will show later.

Earth is transformed into ▽ by the fact that the moving heat causes the ▽ to rise from the center of the earth and penetrate the latter. Water carries it along in the form of a vapor and re-

ceives the subtle earthly nature through this evaporation, so that then no more difference can be seen between ∇ and ∇ . This vapor is therefore raised from the earth by the heat of the central sun, and when the raised vapor has been hanging about in the air for some time and has been digested, as it were, it is changed into a Δ or combustibile sulphur, causing lightning and thunder in storms. The Artist who knows how to transform one Element into another, to make heavy things light and light things heavy, can truly be called a Nature-understanding philosopher. The center of this general Chaos must comprise the virtues of the upper and the lower, I mean to say, of the heavenly or astral and the earthly, to change ∇ into ∇ , this into Δ , and Δ into Δ . There is never one Element without another, because Δ without Δ must go out, ∇ putrifies if it is without Δ , ∇ without ∇ could neither form a round sphere nor give birth to anything without the help of the other Elements. Δ purifies the Δ , Δ the ∇ , and ∇ the ∇ , and by the motion of the Δ one is perfected and exalted in the other. In all things Δ is always the purest in quantity but the first and greatest in quality. The things in which Δ is predominant always produce perfect fruit. If, on the contrary, Δ is dominated and hindered by the other Elements, nothing can result but imperfect and unripe fruit.

Those Elements which work in a body to produce something new from it are called active ones; the passive ones, however, are those which permit that something is worked and made within them by another Element. Therefore, there are passive and active Elements

▽ works in △ by locking and concentrating, as it were, something in the body or driving it together into the innermost core. △ works in ▽ to raise it to its own, the △'s, dignity, and this continues till all the Elements are brought to a glorious perfection by their perpetual action.

The upper Elements are much more perfect and much stronger in their effect than the lower, as may be seen by the effects of heaven or △. The power of the lower Elements diminishes that of the upper by attracting them. Through this attraction of the lower and the effluence of the upper Elements the life of Nature and the whole world can be observed and seen. The lower draw their breath and life from the effluences of the upper beings, which the latter impart to them, and one is vivified and maintained by the other, as has already been mentioned above. This wonderful exhalation of the upper and inhalation of the lower is caused and further effected by the Universal Spirit or Nature. This Universal Spirit is invisible and intangible in itself, unless it makes itself visible and tangible by a vehicle which adopts it. This happens when the heavenly messenger or ☿, to bring the heavenly message down to earth, takes on wings which speed up his flight and have been found suitable by him. These wings or instruments are then visible and palpable, but the Spirit itself of this instrument is intangible and invisible for our senses.

To understand this great, wonderful secret of Nature better, we will consider the following. As ▽ and ▽ are the lowest among the Elements, they occupy the lowest dwelling-place. △ is better

and superior to them. Δ is a middle Element between the subtle Δ and ∇ . The crude ∇ has its place between Δ and ∇ . To raise ∇ and bring it to perfection by Δ , it is necessary that Δ purify and separate the crude ∇ from all impurity. To achieve this, the crude ∇ must lie so long in the belly of the Δ and there be worked by it till it is separated from all impurity and turned into a pure essence.

But this pure and essential ∇ cannot act without a middle Element, because although Δ acts on ∇ , which forms a sphere with the ∇ , it can only do so with the help of Δ . The Δ therefore, acts on ∇ and turns it into steam through heat, and through this steam the Δ unites with the ∇ and Nature. From this it is evident that the sole purpose of Nature is to unite the lower with the upper through the middle in order to bring it to the desired perfection.

The earth, which is a dense body, cannot be changed by ∇ into a watery nature all at once. For that, the ∇ must be frequently drawn up by the heat of the sun and dribble down upon the earth, so that the power of the Nature Δ be brought down to the earth and the latter, together with its seeds etc., be dissolved by frequent such sprinklings. The seeds contained in the ∇ have in themselves the heavenly or Nature Δ in the form of a steaming heat which dissolves the ∇ into a watery moisture in order to penetrate and vivify the innermost parts of the seeds. After this, the earthly moisture is transformed into a clear, transparent Δ by digestion in the heat. The oil, still further cleansed and

driven by the heat, begins to evaporate into the Δ , to rise and unite again with the essence of the Δ . Thus we see how the wheel of Nature revolves and how one Element is joined to the other.

Accordingly, the Element is a spiritual body contained in a crude and visible matter. These Elements cannot rest but are in perpetual motion which causes the production of natural things. In their diversity some of these Elements are more suited and inclined to the corporeal form, others more to the spiritual nature. When these Elements are at some time in a future new creation released and cleansed of their low impurities by a new motion, their bodies and spirits will then be linked in the same weight by the holy bond of eternity, and separated from all inequality. The motion which is now caused by time and change within time, will then be ceaseless and nothing but eternity.

Among all the substances we know there is none composed in such harmony as gold. Because it is pure and its Elements are separated from all inequality, it also resembles eternity more than any other matter. Therefore we can expect from gold a medicine for the human body that surpasses all others in its effects. But such a permanent gold body must previously be made spiritual and attuned to human nature and its vital sap. It is also certain that such a medicine will yet have quite other effects than only to produce harmony among the vital properties at issue, provided the obstacles which the curse of sin has cast upon us and all food-consuming creatures were not in the way. Of this more will be said

clearly later when the correspondence of all things will be dealt with, by proving that it is not impossible to mechanically produce the whole great world together with its Elements in the form of a *perpetuum mobile* (perpetual motion). In the meantime, I admit that we cognize such only in part because sin drove us from Paradise, which is why the entrance to it is forbidden to us in this frail and miserable life. Nevertheless, we will attempt to reach a branch that grows across the walls of the garden of Eden, and even if we do not enter or eat of the fruit of the Tree of Life, we will try to get hold of a little leaf - although it may be dry and, as said above, spoiled by our great wickedness - and enjoy it after the Will of God.

S.3.

OF THE SPECIAL ELEMENTS: OF Δ

1. Δ and \triangle are the upper Elements. Δ , being the first, precedes all others on account of its purity, thinness, and perfection, which it gets from simplicity, and it is therefore nobler and mightier than the others. The Universal Spirit has its seat in this Element and confers wonderful powers upon the Δ Element.

2. \triangle , because it is not so pure as Δ , can never thoroughly penetrate the Δ Element nor unite completely with it, unless it has previously been cleansed of its impurity.

3. The Elementary Δ acts only if it is concentrated and driven together. This happens when its rays are strengthened and their effluences vigorously thrown off.

4. When the Almighty Creator (Gen. I, 10) concentrated the

Elements and all elementized things (V.II) and enclosed the Δ or the astral focus of power in the seeds proper of things, He concentrated and also drove the dispersed light (V.14) together into some lights, so that they might pour their radiant effluences upon the earth and be active in it, as may be seen in the 15th verse of Chapt. I of the Book of Creation.

5. If Δ dominates in a body, it drives the impure and excessive fluid from the body into the Δ , so that that evaporation may be digested there. If, however, it is the weakest Element in a mixed body, it is overwhelmed by the prevailing moisture, suppressed and so to speak locked in a prison.

6. Δ endeavors to purify all things and give them their free perfection, which is well known to natural scientists, for the more penetrating an Element is, the more effective it is. It is pure, therefore it does not suffer any impurity. Δ is either external or internal. The external must help the internal to enable it to penetrate the various qualities of the body and to carry out and promote the work of Nature.

7. These two Δ have a close affinity with each other. Therefore, if their powers meet in a subject, one strengthens and helps the other achieve its perfection. Δ is the only Element that produces its effect in the center or innermost part of every thing, and this is done through the motion of Nature. That motion then causes a surge or expansion, the latter causes Δ , the Δ a Δ which separates, purifies, cooks, colors and brings every seed to maturity in the dwelling originally assigned to it by the Creator.

8. This Element does not tolerate the crude ▽ but drives it away from itself, turning it into a vapor by heat. It is not impossible, however, to process ▽ to the same level as Δ and to make it fixed in the strongest flames of the Δ. But this way is known only to very few, and should not be divulged to everybody but exclusively to those who seek to learn the secret wisdom of the hidden Nature, and to receive God's Grace to understand it.

9. The elementary Δ is heaven itself or the firmament with the stars whose visible effluences accuse all those of error who would dare to deny them.

10. This Δ has about it an abundance of the Universal Spirit, the Nature Δ, which imparts itself to all earthly things through Δ and vivifies them, because the life of things is nothing but the effluence of the Δ of Nature in the live body. However, this only applies to plant, mineral and animal life, because the life of the rational soul, although it is also an effluence, is an effluence of a much nobler and purer Δ of a supernatural and super-celestial being. This being receives its external Δ directly from the Spirit of God, is animated by it, purified by the concentrated rays of faith, and enjoys and feels a foretaste of the future life through the impression of the light and Grace. Such a soul, therefore, expects nothing but to satisfy its desire for the everlasting contemplation of God and to appear before God's throne in its purified body.

11. The heavenly bodies receive their power from the upper

heaven and pour their rays or effluences upon the earth to maintain, increase, and keep its vital power at a constant level. In addition, the Almighty Creator has ordained in His inexpressible wisdom that the heavenly bodies should attract to themselves as much of the earth as they send down to it. This is the means by which the wonderful circulation or revolving of the wheel of Nature is done, which is moved by radiating out and radiating in.

12. The uppermost Δ is called the free heaven where dwell the spiritual *astra* (stars) which have no dense but very pure light-bodies. They have a much subtler and glorious existence than the visible constellations and therefore also have more powers. They are spirits of whom each forms and represents all the moral powers of the whole world, and enjoys perpetual bliss because of his great simplicity, purity, and perfection. The darkness which covers our inner and outer eyes in this perishable world prevents us from seeing these heavenly spirits who are standing before the sacred Majesty of the Eternal God.

13. This Δ heaven is composed of the supracelestial and pure waters, together with Δ and Δ , We can read of these supracelestial waters both in GEN. I. and in the 104th Psalm. This heaven is a very pure, subtle and radiant substance, the dwelling of the angels and the elect, the true paradise composed of the incorruptible and perfect Elements, like that which existed before the Fall and sin.

14. All that the lower world has, the upper also possesses. In the lower world there is nothing that is not vivified and arranged for its maintenance by the effluence of the upper imperishable water.

This is done when that imperishable water imparts itself to the visible stars and from them to the Δ by means of their efflux, from there it is thrown into the crude ∇ , and from the latter into the ∇ . From all this we can clearly see that the lower world is a likeness and image of the upper world; and just as in the lower the Δ is above the ∇ , and Δ above Δ , so in the angelic world the upper heavenly Δ is above the supracelestial ∇ ; and above both the very purest Δ is elevated. It contains the incomprehensible infinite light of the Most Holy Majesty of God.

15. Let nobody complain that we do not speak more of this high matter; we cannot say anything about it unless we act against God and the Holy Scripture. But it is possible to find a secret key to open the doors to these secrets of Nature.

16. This key lies in a common well-known body, despicable in the eyes of the common man, but considered very high and precious in the eyes of the wise and the knowers of Nature and wisdom.

S.4.

ON AIR

1. The Δ is a very subtle, translucent, invisible and light Element. It is the link between the upper and the lower things, a casing of the airy signs and meteors (meaning: dew, hail, etc.). Nothing in the world could do without this Element, because all creatures draw food and life from it. It strengthens their generating fluid and nourishes their vital spirits. Yes, nothing

would be born in this world if the Δ did not permeate everything and attract to itself nourishment and the power to increase. The Δ , says *Sendivogius*, contains a secret food of life, whose coagulated \sim is better than the whole inhabited world.

2. This Element is purer than ∇ , but not as pure as heaven or Δ . It shares in the purity of the upper Element and is richly endowed with the Universal Spirit.

S.5.

ON WATER

1. ∇ and ∇ are the lower Elements. Both their exaltation depends on the excellence of the upper Elements. For the attainment of their perfection it is especially required that they be frequently raised and enriched by the upper powers. It is required, I say, that the ∇ be often elevated through the ∇ , so that the Δ in the innermost of the ∇ may appear and be actualized. Water never returns empty to the earth, always bringing along some new powers and giving them to the ∇ .

2. Rain has a greater effect on seed-plots than the common ∇ with which gardeners do their sprinkling. ∇ would not penetrate the ∇ if it were not impregnated by the upper and lower heat, as it happens in the summer when the heat of the inner and outer sun subtilizes the ∇ , causing it to penetrate to the roots of vegetables and to digest them in order to make them grow into plants, flowers, and fruit.

3. Heat draws the moisture upward like fog which, when it has been raised, falls down upon the earth as raindrops because of its

heaviness, giving moisture to the earth, which makes it fertile. For this common sea water is impregnated by heaven and therefore brings down new powers.

4. ∇ is a moist and crude Element, a dwelling for fish, a food for plants and minerals, a refreshment for animals, an aid for birth, and a factor by which all bodies of the lower Elements exist and receive heavenly influences. This Element also contains the other three and serves to produce, sustain and increase all the bodies we can see.

5. It contains a perfect medicine which is simultaneously endowed with the lower and upper virtue-powers. Blessed is he who can congeal and fix this Element with its spirit.

6. If Nature wishes to unite the upper things with the lower by means of an intermediary, she only uses water to give to the ∇ that which the heavenly Δ distills and pours through the Δ into the ∇ , because the essence of the ∇ falls into the Δ , which is a casing for all seeds.

7. If ∇ did not ceaselessly flow in and out of the veins of the earth canals, the ∇ would soon be ignited and consumed by the astral Δ flowing to its uneven and excessive motion. By flowing through the ∇ , it absorbs the nature of the ∇ , promoting its putrefaction which is the mother of generation. Without water, there can be no putrefaction.

8. When ∇ passes through some earthy or sulphurous places, it absorbs their heat and power, as may be seen in the hot baths. If it passes through some mineral veins, however, it absorbs their

power in like manner. From that then arises the assidulous water, because ▽ always tastes of that with which it has been boiled or heated, as experience shows in all cooking. The same is also done, as said above, to the elementary water by the central heat of the earth and to the fruits in the belly of the earth.

9. See how the universal Lord and manager performs his fiery distillation or natural Δ art in this world! This benevolent Father will glorify and exalt His High Majesty at the end of times by His omnipotence by stirring the supracelestial and pure Δ and strengthening the degree of the terrestrial central Δ, whereby all ▽ will turn into ♁, the ♁ be calcined and turn into ash, so that the Δ may consume all impurity and the pure ▽ circulated in the Δ be restored to the purified ♁. In this way a new heaven and a new earth will be created and composed (Apoc. 21.7). In such a glorified, pure, exalted and unchangeable Element Gods Elect - after being transformed and glorified (I COR 15,51), that is, cleansed of all sinful and destructive crudeness which, as it were, befogs our souls in this miserable life - will live and, as Isaiah 6.60 shows, behold and enjoy the divine Glory face to face.

10. O Holy God! When shall we behold Thy holy face? How long shall we remain captive in the darkness, ignorance and misery into which our sins have led us?

11. In short, by its secret ⊖, ▽ dissolves all seeds that lie hidden in the earth. This dissolution separates the bodies, separation brings about putrefactions, and putrefaction causes new life in them.

S.6.

ON EARTH

1. It is the lowest Element, thick, impure, dried up, the dwelling of animals, plants, metals, and minerals. It contains an innumerable number of seeds and is not so simple as the other three Elements, for which ♁ is, so to speak, a reservoir and dwelling.

2. ♁ is a fixed and fireproof body which retains the impressions of the upper influences better than all the other Elements. ♀ and ♂ do not retain them easily. These influences penetrate to the innermost center of the earth and frequently emerge from there on its surface.

3. ♁ and ♀ form a sphere and work together to bring forth animals, plants, and minerals.

4. ♁ has a nourishing spirit from which all creatures are fed and sustained. As it has a salty nature, it dissolves easily in ♀, because ♀ penetrates through the ventholes of the earth and partakes of the nature of the vegetation. ♁ causes the bodies to be dense and tempers the moisture of the ♀, as is required by every compound and its form. ♀ and ♂ struggle unceasingly with each other in the ♁. If ♀ dominates, frail things grow up; but if ♂ dominates, durable things are produced.

5. ♁ draws heavy things into itself, but it repels the lighter ones. It is the mother of all seeds and compounds. Just as in ♀, a general medicine is contained in it, because the Universal Spirit is fire-resisting in it, although not everywhere to

the same degree. To obtain this medicine from ∇ , the latter has to be turned into ∇ , this into Δ , and Δ into Δ . Out of ∇ , which comes from above, we draw the perpetually moving being, provided ∇ has before been dissolved by the Δ of beings and has taken on the form of the Chaos, which the Elements had before their separation. Having explained the Chaos and the Elements, my plan now requires that I do the same regarding the elementized things.

S.7.

ON THE ELEMENTIZED THINGS AND SPIRITS

1. Elementized things are substances that come forth from the Elements and have some affinity with them. They are either spiritual or corporeal. The spiritual substances have been created out of the purest and subtlest heavenly Elements. The subtler they are, the stronger, more powerful and excellent is their effect which stems solely from or depends solely on the subtlety of their essence. The very subtlest heavenly Elements have as their inhabitants the very purest heavenly spirits which stand ready to carry out the orders of God Almighty.

2. Spirits are generally divided into upper and lower classes. Those of the first dwell in heaven and are again divided into two classes. Those of the first class are very pure and inhabit the fire heaven. Because they are above the firmament and the assigned motion of the stars, they are not subject to time. They do not understand matters one after another but everything simultaneously. They are subdivided into certain orders and dominions (Coloss. I.16), and thus there are also archangels among them. (I Thessal. 4).

3. The spirits of the second class are those which dwell in the firmament and the visible stars. Because they understand the action of the astral Δ and effect it, they are not unjustly called astral fire spirits. They must serve as the instruments of the upper angelic spirits if they wish to accomplish with the lower creatures what God has commanded them to do, because the upper perfect light does not impart itself otherwise than by a middle light, which is the astral one.

4. There is a countless number of such astral spirits and they have specific and various functions, just as all other earthly creatures. As many stars as are in the firmament, as many differences there are in their spirits. Some are solar, others lunar, mercurial, saturnine, jovial, martial, or venusian. They dominate the earth through their influences and cause various customs among men, of which the best are those which produce an honest and civil piety. But because this piety stems only from the outer heaven, man also requires the rays of the Holy Spirit to enable him to rule over those outer stars, suppress everything earthly and be purified and sanctified by the power of the Holy Light, so that he may give up all temporal and perishable happiness for the imperishable, love his enemies and hate his own corrupted nature. The tendencies of the human mind that go beyond the outer nature stem directly from the uncreated Light of the Spirit of God.

5. The spirits which have their abode in the Δ transform in their own nature the Chaos which, as has been said above, is composed of many things, none of which can do without the lower

things. They guide and lead the meteors (dew, hail, snow, etc.) and frequently cause wonderful effects in accordance with the Will of God. All of them are destined to various functions in line with their disposition. The other earth and water spirits also have their disposition and functions assigned to them by the Creator, but the water and earth spirits are not as strong and mighty as the air spirits. Everything good done by Nature comes from good spirits created by God for that purpose. Conversely, everything evil springs from the outcast evil spirits. Owing to their fall, the impure, perishable, frail Elements and sinful human beings have been assigned to the evil spirits as their habitation. These evil spirits affect both the bodily and the spiritual Elements with their harmful poison and endeavor to corrupt all elementized things. Their Prince of Darkness is the special foe of the eternal image of God lodged within man. That is why he is always striving to corrupt that image, to destroy it, and to throw man into darkness. However, just as darkness sets off the excellence of the light more beautifully, so the poisonous malevolence of that enemy only serves to better know, love, and glorify the splendid light of the Almighty, because the vain and powerless undertaking of the enemy must lose ground and retreat before the divine honor and infinite might.

6. After dealing with the upper and intangible creatures, I will now also undertake to consider the lower visible and tangible ones. As we have reported on the spiritual Elements, we must add that we also have a corporeal nature from the external Ele-

ments, but a spiritual from the inner ones.

S.8.

ON CORPOREAL THINGS,

ESPECIALLY ON THE THREE BEGINNINGS OF THINGS

1. The bodies of things are nothing but the prisons of the inner active spirits, so that they are, so to speak, locked in between life and its end, forming a difference, or a middle thing. The more instruments of activity, or organs, the bodies have, the frailer they are. Oneness alone is immortal. Composition, however, again requires a separation of the multiplicity, and that is why the breaking up of all mixed things is unavoidable.

2. The noblest factors to be here considered are the Three Principles of all things. These Principles are real substances which are extracted from the Elements according to the temperature of each thing, and have grown into an elementized body. We call these Principles \ominus , \mathbb{A} , and \mathbb{B} .

3. These are forming a lasting substance in the bodies in which they are well moderated and proportioned, but in bodies that show the contrary, the substance is impure and fragile. Purity consists in the concordance and proportion of these Three Principles; impurity, however, is their inequality.

S.9.

ON SALT

1. \ominus is a fixed substance and fundamental beginning of things. It is like the air-earth, it nourishes \mathbb{A} and \mathbb{B} which produce their effect in it. This takes place till \mathbb{A} and \mathbb{B} have made

the \ominus volatile like themselves and brought it to their identical perfection. Conversely, \ominus holds and coagulates both. It imparts to them a fixed and dry nature, and binds everything fluid. When \ominus has been dissolved to a liquid, it in turn helps dissolve all dense bodies, just as on the other hand its fixed nature consolidates all open bodies. When it is dissolved with \triangleleft and \wp , its power increases and its potential is activated.

2. \ominus and \triangleleft preserve bodies from putrefaction and dry up all excessive moisture which could cause decay. This \ominus , which is called the fixed, dry, and dense Principle, is in all bodies. It is not possible for a body to exist without this Fundamental Principle.

3. When wood is burnt, the excessive and crude \wp goes off in smoke, the resinous and sulphurous matter is consumed by the \triangle , but the \ominus with its fixed root-moisture is left in the ash which can neither be consumed nor corrupted.

S.10.

ON SULPHUR

Sulphur is an oily and fatty Fundamental Principle which binds the other two Principles, namely, the dry and moist, together and serves as a middle joint. \triangleleft contains something of the other two, sharing in the fixity of the \ominus and the moisture of \wp . \triangleleft dries up and consumes all excessiveness. That is why it coagulates \wp , but it cannot do so without \ominus , because \ominus , which is closely connected with \triangleleft , supports it strongly. \triangleleft causes the smell, but the whole substance of the fixed \ominus , which has been extracted

from the innermost part of the ♀ and is distributed in all parts of the body, coagulates its ♂ to such an extent that the body in which such a coagulation takes place does not give off any odor, as may be seen with ⊙ , ☾ , etc.

S.11.

ON MERCURY

☿ is a spiritual, thin and subtle liquid which always contains some ♀ . It is the chief instrument of natural heat. It gives life, vigor, and strength to all creatures. It has an airy nature and proves such by its evaporation as soon as it feels the least bit of heat. It readily associates with ▽ owing to its fluidity. It does not keep to its own boundaries but prefers to 'stay in others', that is, in moisture. It rules imperfect and frail bodies as it has little ⊖ and ♀ , but it makes those bodies imperishable in which it has been processed into the same nature as that of the other Fundamental Principles, as may be seen in ⊙ , from which an excellent medicine can be prepared.

As I have written about the three Principles of things, it is necessary that I give some additional information.

S.12.

ON THE SEEDS OF THINGS

1. The seed is an essence extracted, secreted, and exalted, or an extract from a body. This secretion occurs in the mixing-vessels by means of a ripe liquid, according to every species.

2. This seed has three natures, a heavenly, an elementary, and a mixed one. From the heavenly it gets the rays of the sun-

light in which lie hidden all sidereal powers and which is the main cause of motion, action, generation, and life in the power of the form. This is the power by means of which the seeds imitate the stability of the stars and, as little immortal graft scions of the heavenly plants are, so to speak, incorporated in the fragile nature or alien force, releasing and protecting them from destruction by an everlasting transformation.

3. The elementary, corporeal, and visible part of the seed, called sperm in animals, is but a dwelling and casing of the true seed, because the former decays and putrefies while the real seed causes generation. The radical moisture, Nature's ferment which contains the spirit, is but the middle substance which binds and united the heavenly and the elementary by being akin to both the elementary body and the spiritual form. The radical moisture or middle substance is like dawn which, being intermingled with light and darkness, combines the two extreme degrees of light and darkness, and by not being any of both, is an intermediate thing.

4. The Nature-balsam, which is a spiritual essence of the three Principles and also a heavenly and invisible spirit, dwells in the body of the seed and animates it. Through heat this seed is born by Nature and not by means of the Art. If it originated in the fragile Elements, it would not last long. Let all those note this who believe that they will find a fixed medicine in the perishable and imperfect animals, plants, and minerals.

No seed can grow and multiply if it is deprived of its active power by a foreign and destructive heat. No seed will multiply

when joined to a thing that is not of its species. All seeds contain a spiritual foreman who carries out their production mechanically in a specific time and reveals their \mathcal{R} and potential when all obstacles have been moved out of the way. For there exists no matter that does not have its special and measured powers with which it must help in the development of its seed. Likewise, it is impossible for this inner and outer power to remain sterile if it is otherwise rightly disposed.

5. The seed is clothed in a suitable elementary body. By its magnetic power it attracts the nourishment it requires.

6. Everything that acts here on earth on the passive Elements, namely on the fat, ∇ and on ∇ , concentrating with the active Fundamental Principles into an inseparable matter, is the key to the philosophical work, or rather to the work of the Divine Grace and Mercy, without which it will remain hidden and untouched.

7. If now we wish to proceed further and desire to know the difference in natural things, we must consider the accidents of Nature, such as generation, maintenance, and destruction.

S.13.

ON GENERATION

1. The generation of every body takes place in and with its own seed in its own womb, and if the seed is not perfect and the womb not pure and natural, no generation can occur. The seed of animals requires animal wombs, that of plants vegetable ones, and that of minerals mineral ones. This must be carefully noted, so as not to make the common mistakes that are daily made by many in

the Δ Art. Only that is a good and suitable womb which is really appropriate for the seeds of its species. And how can a seed fail to produce its like if, properly purified of its foreign harmful accidents, it is implanted in its womb by Nature or an Artist who imitates her? We have an example in the soil of fields and gardens, which is known and requires no further explanation. Therefore we can see from this that it is impossible to promote any increase or growth without the help of Nature. This is why, if we intend to achieve a generation through the Art, it is absolutely necessary that Nature unite totally with the Art, and the latter suit its actions to her example. For Nature alone possesses the order which the eternal Creator prescribed to all creatures right in the beginning, and even angels have no power to change it. Accordingly, those who have not yet learned this wonderful order should carefully think it over and should stop their messy cooking in chymistry, and learn to better understand the foundation of Nature before they go to work with futile and inappropriate things. Besides, if they have not yet learned this foundation, they would do better to refrain from pursuing the secret and sacred work of Art, as otherwise they will only promote their own ruin and that of others. I am therefore very sorry for those miserable twerps who try to copy an original which they do not understand and engage in a work about which they cannot even speak in detail.

2. Those who wish to imitate Nature and work in the Δ Art must first know how to thoroughly recognize and intelligently distinguish first the seeds and later the wombs of all species. After

that, they can select the proper seed and womb as they are formed and used by Nature, put the good and well-purified seed in its ∇ or womb, leaving the rest to the boiling of the Nature Δ already contained in them. Then they can expect good progress and the desired end. But in this work it is not enough to know the seed proper of each body in the three kingdoms and that every living body carries it hidden within itself. We must also have a knowledge of the Universal Spirit which has been imparted to all animals, plants, and minerals and is infused into them in a wonderful way. Without it nothing can either exist or multiply. This Spirit is not unjustly called the Fifth Element, because it is a heavenly and imperishable Spirit which flows down from the light into this lower world through the motion of the heavenly bodies. It prepares the Elements for intermingling and the generation of life, and protects all natural things from corruption - as much as their duration allows. In it originates the Nature \ominus and the bond of union among all Elements. This \sim or general instrument of the almighty Creator is necessary for every kind of production.

3. As this Spirit contains the general seed $\overline{\mathbf{R}}$, it can also show its effect in the universal work of Nature and the Art, and function as a fundamental first pillar of the universal medicine. But no one will be able to extract and seize this Universal Spirit from plants, animals, and minerals in the common way.

4. Nothing can grow nor come out of any seed if the Universal Spirit has not previously been putrefied by a natural and gentle heat and its inner \ominus dissolved into a suitable liquid. Then this

liquid penetrates the substance of the seed and the enclosed Spirit forms another dwelling for itself with the matter of the seed, which is suitable for the multiplication of its species.

5. Without the dissolution of the bodies, no putrefaction can occur, and if there is no juicy liquid, no dissolution can take place. But this liquid must have an affinity with each species, both in regard to its essence and quality as also the quantity.

6. The second factor that leads to the knowledge of generation is the elementary Δ which should be mild and gentle like that of Nature, so that the liquid containing the natural \ominus of the seeds be not forced to flee, otherwise it would bring destruction instead of generation, and death instead of life. The womb containing the seed must be well closed, so as to concentrate the power of the acting spirit and putrefy the matter. In addition, the matter must not be removed from the vessel in this state, or else it will be spoilt like a grain half-rotten and taken out of the earth.

7. The powers and properties of the seed are changed according to the condition of the womb. The seeds, the male as well as the female, must be equal, otherwise a miscarriage will result.

8. After the birth of the seed, a rebirth can be effected, both naturally and artificially. Naturally, if the ripe seed is sown into the soil, grows and multiplies. Artificially, when the Nature-understanding Artist works together with Nature and prepares his ∇ like a farmer. But because it is closed, it must be

tilled and opened in the philosophical way. Then he must water it, make it soft, subtle, nourish and ripen it. After that it is more than perfect and can multiply abundantly in a new or other life. It is then the Phoenix which rises alive from the ashes. It is the salamander which is able to live in the Δ ; the chameleon which can clothe itself in any colors and properties held up against it.

9. Consider well the wonderful analogy which the external things have with the temporal, and the spiritual with the corporal. Pay attention to the lights which God has given us, to see if you do not find in the lower things an image of the upper, even if only an imperfect one. If the corrupt man, the sinner, is to be admitted into the eternal life of joys, he must achieve it through regeneration - otherwise he will never again behold the Eternal Truth of which he is now deprived. To enable man to do and achieve this, the Word came down from heaven and took on flesh in order to open up a way for man to that rebirth or new life. Through rebirth corrupt and imperfect men can now be renewed by union with the Savior and become perfectly good and partake of eternity. Those, however, who have no part in this go to their destruction.

10. From this behold, dear friend, the unspeakably great wonder of God's wisdom and Providence which are thus portrayed and presented in the mean and lower creatures.

11. If an imperfect and fragile body wants to attain some measures of perfection, it is necessary for the Universal Spirit to assume the form of that body and guide it to a new life by means

of putrefaction in order to perfect it, as we may see every day in all creatures. Philosophy teaches exactly the same by teaching its children how this Universal Spirit incorporates the ♀ and combines with it in a secret and wonderful manner, leading it to the highest perfection in a way prescribed by Nature. Then, in that perfection, the ♀ can raise all harmful and corruptible bodies combined with it to its own level as to a new life in which they are no longer subject to the impermanent Elements. The incarnation of our Savior, before He was revealed to the pagan philosophers in the flesh, represented just this Universal Spirit. The wise men were shown a new and extraordinary star which they recognized and distinguished among all others. This star then led them to Bethlehem where they found and adored the Savior.

12. After careful reflection, this should rightly lead us to the great and secret, yes, sacred apperception of the wonderful harmony of the uncreated Word of God, with the created creatures as the manifest Word of God, and show how the eternal Divine Will has revealed Itself in His work. In one word, we must learn to apprehend the spiritual and the material creation and creatures. This should inspire us to incessant love and praise of the fact that God's great majesty wished to reveal Itself to us poor human beings in such an excellent and glorious manner, so that we might be ready and fit some day to perfectly honor, glorify and praise this great and wonderful God in His spiritual realm just as is done imperfectly in this material world.

ON PRESERVATION

1. The preservation of natural things is done by precisely the same power that causes generation, but with the difference that whereas preservation is effected by the absorption and intake of eternal substances, there are two kinds of matter in the food eaten. One is accepted by Nature as suitable and is combined and incorporated with her, while the other, being against Nature, is rejected.

2. The nutritive power which causes this preservation is spiritual and material. The first is invisible and intangible in the food; the other is visible, tangible and not as fine and penetrating as the first. That pure essence, however, is no other than the indwelling Universal Spirit which connects the invisible with the visible and material into one structure.

3. The more the Elements and the food that nourishes some bodies are purified, the more perfect is the nutritive power derived from them. That which makes food most nourishing and perfect is simplicity or the subtle simple nature contained in its composition, especially if such compositions are not put together with many other things. If this nutritive power is simple and strong, it can produce a renewal in the body that has absorbed it.

4. The snake is renewed and sloughs its skin every year. Plants likewise become green and are renewed when they are again given their medicine, the Universal Spirit. The golden eagle also rejuvenates when the philosopher dissolves its Menstruum or ☿

into a liquid by means of Δ . I could well say more about such a renewal if I were not afraid of having to write a whole book instead of an instruction.

S.15.

ON DESTRUCTION

1. The destruction of the elementized things is usually effected by the contrary of a thing, when one property dominates and exceeds the other. This is done either by dissolution or by coagulation. The coarser dissolution is done by crushing, breaking, etc.; but the subtle, by a gentle dissolution of bodies according to Nature which transforms them into a permanent and perfect nature. Then the coagulation of the new body causes the destruction of the old. Let this be said enough of the three accidents of Nature. We must consider other factors.

S.16.

THE EFFECT OF THE UPPER STARS

1. To the upper stars are due the influences for the propagation of the various casings in the three kingdoms, according to the properties of each. The light of each body of the upper stars does not rest but works and endeavors at all times to attract the lower light that exists in the various seed-bodies. Likewise, the lower light-essence in the seeds strives to draw the upper down to itself, and through the reciprocal attraction of the upper and lower things by its rays. If these influences are simple, that is, coming from a single star, their effect is also only a simple one. But the influence composed of many mingled

rays acts variedly in the lower bodies by speeding up or impeding their effect. Fixed stars are those whose motion is hardly noticed due to its slowness, and whose exaltation and aspects are always found in the same position.

2. I must here say something of the planets. They are those stars whose motion and particular effects are partly known. Their aspects are very potent, whether they are to the right or to one side, in conjunction or opposition.

3. The noblest among the planets are the Sun and the Moon. The ☉ can rightly be called a rich and abundant source of light and heat. The World Soul, or the Universal Spirit, has its habitation in this planet more than in all the others, and it gives life and motion to all things with its beaming rays. This planet possesses the powers of all things. Its motion causes and governs the various seasons and all emerging and growing things. As God willed that all upper things should have their seal and image in the lower, it so happens that this planet - into which God has perfectly impressed His many virtues and image, locking them in this lower body - can, when those virtues are activated, abundantly impart its quickening solar power to imperfect and sick bodies. By its magnetic power the Sun attracts the subtlest and purest bodies, and after perfecting them, sends them back again to invigorate and multiply the bodies of the lower creatures.

4. The Moon receives its light and influence from the Sun, sends them down to the earth at night and causes the months by its course. This Eve, who had been created out of Adam's side (the ☿),

does the work of a woman in her aforementioned effect and has her seat in the fruit, in a female or passive matter, just as the Sun assumes the position of a male or active principle in dry matter.

5. The lesser planets are those which run their course in different motions and times, such as ♄ , ♃ and ♂ . The first carries out its rotation in 30 years, the second in 12, the third in 2 years. The others, which carry out their rotation in an almost identical motion, are ♀ and ☿ . Both run their course in one year. I will later touch on their relationship when I discuss the metals.

S.17.

OF THE AIRY SIGNS OR METEORS

They are born in the air just as mineral vapors are born in the earth, and are formed into specific shapes by the power of the stars. Just like the Elements, they differ in many ways. Comets and shooting stars represent Fire; winds, Air; rain and snow ▼ ; sleet and hailstones, Earth. Now we still have to consider the elementized and lower things, such as the animal, plant, and mineral kingdoms, and we shall begin with the latter.

S.18.

ON METALS

1. To begin with, we must remember that each metal contains all the others in a spiritual way. This is so because all stem from one root, namely from ☾ , ♀ and ☿ . ☿ is a viscous liquid which cannot be consumed by ♄ , even if it is well prepared.

Its birth takes place in the belly of the earth. It is tangible, white, moist, and cold, but in its action it is warm, red, and dry. It readily absorbs things that are of its own nature, and incorporates with them. This metallic ∇ avidly gobbles up the perfect metals, so as to use their perfection for its own exaltation. Nature has implanted in it that it should take this road to multiply its species in an orderly fashion.

2. \triangleleft impregnated by ☿ is its natural fire which it contains and which is ripened by Nature's external motion. \triangleleft does not produce any special sulphur-body, but it shares its special power with ☿ and is hidden and incorporated in it as such.

3. \ominus is a dry consistency, spiritual, dwelling in ☿ and \triangleleft . It gives \triangleleft the ability to digest and cook ☿ into a metal. But as the latter is very weak by nature and metallic coagulation, God has shown the philosophers a way to add to ☿ a pure, fixed and perfect \ominus , so that they can do in a short time what Nature cannot accomplish in many years.

S.19.

OF THE GENERATION OF METALS

1. It takes place in the following way: The Universal Spirit mingles with ∇ and ☿ , which results in a greasy vapor. This is distilled in the center of the ☿ , from where it evaporates. After it meets a suitable matter, it is turned into ☿ together with \ominus and \triangleleft and finally turned into a metal. This metallization occurs when the ☿ hidden in ☿ rises and becomes dominant. Then ☿ is transformed into a ☿ according to whether it meets a pure

or impure ♁ , because an impure matrix and impure ♁ prevent ♀ from obtaining a perfect ♂ .

2. The metallic ripening of the earth requires an external, moderate and constant heat which comes to the aid of the inner metallic spirit until it reaches maturity. The preservation of metals is due to their inner ♁ , according to which they are stable or changeable. The destruction of metals is done by things that are adverse to them or more harmful than beneficial to the metallic nature. Careful attention should be paid to this.

S.20.

GOLD

1. It is a perfect metal in which all the Elements are found in equal measure. This is the reason why the old philosophers wrote that there is a perfect medicine hidden in this perfect body, because anything that is subject to corruption cannot give anything permanent to another's health. The question, however, is how we can make ⊙ alive, spiritual, and like the root balsam of human nature, since, as it is compact and fireproof, nothing can be done with it. To do this, know that God has also ordained that if a grain of gold is cast into a field of its own nature, it will dissolve and revert to its first state by way of regeneration. For dead gold is of no use and unproductive, but when it has been made to come alive in the above-mentioned manner, it has the potential to grow and multiply.

2. The live, metallic spirit is concealed as long as it is lying in a dense and closed body, but when its potential changes

to actuality, it can work for the multiplication of its species and impart strength to the animal body and also restore frail health, for just as the heavenly Sun imparts its radiance to the other planets, the spiritualized sun can impart its perfection and virtue to the other metallic bodies, and this is why the old nature-understanding sages assigned identical signs to planets and metals. Also, they acted with special deliberation when they indicated the Sun and gold by a whole circle and a central point, so as to suggest thereby that one as well as the other contains the power of the whole world.

3. He who succeeds in bringing the central powers of gold into the circumference, will acquire the powers of all upper and lower things, including the most excellent medicine. On the outside, ☉ has a fixed look, but inside it is volatile, and it is precisely this spiritual and volatile nature that contains the medicinal power and the penetrating essence. Accordingly, nothing can be achieved with gold without dissolution.

4. ☉ has a great and close affinity with ☿, because there is nothing that can be so exactly united and combined as these two, one as well as the other being perfect and unbreakable. One is called the upper ☉ by Hermes, the other, the lower. But take note that in its corporeal and compact nature ☉ is not suitable for medicines or transplantations, and that it must be taken in its spiritual and volatile nature. The roundness of the sign of gold indicates its perfection which casts its rays from the center to the outer circumference. The four equal qualities contained in

gold represent the four rectangular lines which together form an equilateral square.

5. The secret apperception of Nature finds in the matter of this metal the true squaring of the circle, but because there are few who understand the secrets of Nature and know how to make the right use of those which they do understand, it is not advisable to profane such secrets and disclose them to the unworthy.

S.21.

SILVER

1. Although it is not as imperfect as the other metals, it is yet worth less than ☉ . It has a correspondence with the heavenly Moon, and therefore both are indicated by identical signs. In its own way, it is quite useful to the experienced Artist. Just as ☉ has an affinity with man's heart, so silver has with man's brain, and they give to both parts a special medicine when they have been made spiritual and intangible.

S.22.

THE LESSER METALS

1. They are of two kinds:

One kind is soft, like tin and lead, the other kind hard like iron and copper. Both kinds contain an impure sulphur and an unripe Mercury. Each has a spirit that is only exalted to a certain degree, and they can therefore achieve little in the philosophical Work. In human diseases, however, whose dominant spirit is subject to such a metallic spirit, something may well be accomplished provided they have before been purified and turned into

a subtle and penetrating essence.

S.23.

PRECIOUS STONES

They are differentiated by the degree of their digestion. They are transparent because they contain a pure, heavenly ∇ and the Universal Spirit. Their \mathbb{R} comes from a pure Δ from which they receive their color and power. This Δ is not unlike that of metals.

S.24.

COMMON AND BAD STONES

They are dark and full of shadows. They have been coagulated by a fat and impure ∇ , and they are mingled with a viscous moisture. When that is dried up, it produces hard and gravelly stones in proportion to the quantity and quality of their viscous root moisture.

S.25.

MINERALS

1. They are substances which are neither stones nor metals. \textcircled{h} , \textcircled{g} , and \textcircled{t} are most akin to the metallic nature. The latter is a mother and genealogical branch of \textcircled{c} , in which the $\textcircled{c}\mathbb{R}$ lies hidden in a rather large measure. That is why one as well as the other contain an excellent medicine.

2. These are followed by common \ominus , \ast , $\textcircled{1}$, \ominus gemmae, and $\textcircled{0}$. All these are born and produced by the $\ominus\text{-}\nabla$; conversely, common Δ is congealed by earthly dryness.

3. There are various kinds of mountain juices and bitumins.

Actually, they are nothing but a mountain juice that is viscous and combustible in Δ . Some of these mountain juices are hard, some soft and liquid. The hard ones are spar, cobalt, and yellow amber; the liquid ones are naphtha, and Arabian amber. Another kind of minerals are auripigment or arsenic, sandarac, gypsum, Armenian and sealed ∇ .

S.26.

PLANTS

1. Of these I will briefly report that they are bodies which, rooted in the ∇ , bring forth a seed-stalk and on it leaves, flowers, and fruit. In its innermost part their seed contains something of the Universal Spirit. When it is stimulated and activated in the earth with the aid of an external Δ or heat, and also nourished by the Universal Spirit, it reproduces, in ripening, the seed of its species for its multiplication.

2. With plants you must pay careful attention to their dense and liquid, spiritual and bodily parts, as also to their natural balsam. The latter is actually the corporeal ∇ which is active in plants and their radical moisture, and which preserves them. In their analysis you will find their proper flesh and in it their veins and ducts through which the Universal Spirit imparts itself to them. The separate parts of the plants are the root, the bark, the stalk, the marrow, the wood, the twigs, the leaves, the flowers, the fruits, the moss, the juice or sap, and the gum or resin.

3. What has to be additionally noted concerning the generation of plants as well as their preservation and dissolution will

be revealed to you by your own reflection on what we have told you in general. Plants are subject to seasons by which their properties and qualities are either promoted or impeded in their growth.

4. Plants, as mentioned, have a growing spirit or power and their growth consists in an inner and outer moving heat. Their seed has a hermaphroditic or bisexual nature, for each single grain has its own multiplication without the intermingling of another grain, irrespective of the fact that in all species of plants two kinds of sex are found, a male and a female, as we have learned from experience.

5. For its generation, God has also implanted in every seed a hidden spirit or foreman, and has marked it by a specific character or sign. This hidden spirit is quite heavenly, a ray of the heavenly light, and invariable, in which the specific form is preserved in the body of every living thing. When the body of a seed is softened and dissolved through putrefaction, the indwelling imperishable spirit, together with its combined earth, are raised by the bright and homogeneous.

6. In regard to plants in general and also their species, especially their powers and virtues, it seems somewhat difficult to investigate something certain and decisive in them. But when they are picked in their right balsamic time according to their outer form and signature, i.e., when their inner *astrum* (star, constellation) is exalted in their best color, fragrance and taste, and the plants are gathered in its constellation and used for their signed diseases.

THE ANIMAL KINGDOM

1. The animal is a mobile body which feeds on plants and minerals, because the last two kingdoms participate in each other. As it would take too long to describe all species and parts of animals in detail, I will here describe only the leading ones.

2. Animals have a soul and a body. The latter is really the habitation of the former. Their bodies can all be permeated by the animal soul. The parts of their bodies are more or less thick or thin, hard or soft, like the Elements of the Great World. The bones, which are the driest part, compare with the rocks, the flesh with the earth. The other parts, such as the skin, the nerves, etc. also compare with the Elements: the dry with the earth, the moist with ▽ , the spiritual with △ and △ .

3. The animal spirits are like subtle vapors, either upper or lower ones. They are either earthy or watery and possess those parts of the body which suit them best and are akin to them on account of their origin, after the example of the Great World. The upper animal spirits stem from the astral △ and dwell in the heart by means of which they animate the others, that is, the lower spirits and impart them their reality. These astral spirits completely follow the Sun in their effects, for just as the latter vivifies and rules all the Elements by its power, it also vivifies and rules the astral animal spirits.

4. At this point I cannot refrain from dealing with the dif-

ference in the sensory and the rational souls. The sensory soul is a spiritual substance and dwells in the brain. Its function is to rule the animal spirits, being endowed by the Creator with sensitivity, desire, and motion. It is actually a spark of the Universal Spirit, drawn out of the essence of the earthly heaven and implanted in the seed for the government of the animal. The rays of this heavenly soul do not extend further in their effect than the circumference of their own circle. With his heavenly or animal soul man himself cannot understand anything that is of the Spirit of God, because the sensory soul, as said above, stems only from the sidereal stars. Therefore it cannot lift its wings above its home, and the soul, together with its animal and lower forces, must sink as it were into a mire and remain ineffective unless it is reborn, i.e., unless the rational soul rises to God and prostrates itself before the throne of His Majesty in order to obtain the spiritual light as its guide and leader.

5. The heavenly soul is active in the animal and elementary spirits, and by its action gets entangled in and adheres to a coarse intermingling with the dark and impure matters. This prevents it from fathoming anything and having or obtaining any inner perception of things.

6. This animal soul stirs the imagination, thereby causing a desire or a will. It is done by the motion of the bodily parts which pertain to the dwelling-place of the sensory soul and the perfect or imperfect reason, and depend on it. That is why some animals show more or less perfection in their works, according to how

their instruments are proportioned and shaped.

S.28.

MAN

1. He is the most perfect creature among all. Therefore his body is made and organized in a most admirable way, because it is necessary for his splendid doings.

2. The matter of the human body is not very different from that of other animals, except for the form of the human parts, about whose difference and functions information can be obtained from the dismemberment-artists.

3. The human soul (which is the rational one) is heavenly by nature and has the independent ability to find the knowledge of things in itself and to understand all that the Great World and all creatures comprise.

4. Not a word is said that the human soul was created from a bit of dust when the almighty Creator fashioned man out of earth, but that He breathed a living breath into his nose. By that, man became a living and immortal soul, pure and able to apperceive and judge all there is in the Great World and in itself. It can practice and act according to the power of intelligence within itself without the help of external or material senses, which the sensory soul can in no way do, because the senses or abilities of the earthly soul are bound to earthly things and blemished by them. This is also the reason why all knowledge derived by the rational soul from such images is obscure, dubious, or even wrong.

5. The rational soul is like an eye or mirror which presents

to the mind the most distant things and makes past matter present. The sensory soul cannot do anything like it. With its reflective thought, the rational soul penetrates all spiritual and tangible things, and when it mingles and befogs itself with material things by the forces of its thoughts, it has difficulty in rising to the upper and immaterial things. But when God's essential love, with which it is to live united through regenerations, assists it, it can easily rid itself of all earthly images and desires stirred by them, pushing them away vigorously. For just as the upper and lower stars receive their life and light from the concentrated sunlight, the reasonable souls cannot do anything unless they are vivified and illuminated by the rays of the Grace-Sun of Jesus Christ. Then all sensual desires and blindness will fall off from them.

6. If we somehow behold and contemplate the great mysteries of Creation with the eyes of common sense, we find that the wonderful Providence of the Father of Light ordered that the divided and dispersed light was only gathered at the beginning of the fourth Day of Creation and formed into the body of the Sun, so that it should shine in the earthly world. The same thing happened with the sacred Light-Sun, the Son of God, who came to us, incarnating 3,000 years after the creation of the world, to illuminate and rule the eternal world. Therefore our souls, which have their origin in God, will attain to the new life that is God if they are purified of their web of sins. This new life is a dwelling and temple of the Holy Spirit, by which they are led and made per-

fect to feel and taste the powers of the future world which has been prepared for all God-loving souls from all eternity.

7. Oh! How happy we shall be when our accursed sin no longer obscures the clarity of our souls. This obfuscation robs us of all knowledge, and if we persist in it, we find ourselves on the way of all misery.

8. Without the light of the soul, which we have and receive owing to God's mercy, our soul is mingled with the sensory or earthly soul and cast under its subjection, which is called the death of the rational soul or the living dead person. Likewise, on the contrary, if the rational soul illuminated by God rules over the sensory soul or spirit, the heavenly is glorified and raised to a higher level. Those, therefore, who wish to glorify their souls must learn to turn to God, discard the abomination of their sins by an earnest conversion and turning away from their cravings in order to obtain the Holy Spirit as the guaranty of their salvation. He will lead them from one blessing to another, from one thing to another, till they have cast off all the deficiencies of the soul under His guidance. Because of this, He will again reside in their purified bodies after this life. The body is a dwelling of the Holy Spirit. In it dwells the soul, and just as the spirit is perturbed by the body, so the soul is perturbed and infected by the spirit. The spirit rules the body as the skipper his boat. Likewise, the soul rules the spirit if no violence is done to it. The body cannot move without the spirit, and similarly the spirit can neither recognize nor distinguish or understand

anything without the soul, as may be seen with animals. The spirit, therefore, is a chariot of the soul, and the body an instrument of the spirit. If the body is not well, the spirit is sad because it cannot achieve its effect. Likewise, if the spirit or sensory soul is not well disposed, the mind cannot do its work, as may be seen with drunkards. From this we can infer that the gifts of the mind correspond to the constitution of the body. Hereby we also recognize the struggle between the body and the soul, for the latter is diametrically opposed to the former, because the body is earthly while the soul is divine and heavenly. The former is animal; the latter, rational; the former, mortal; the latter, immortal. Their desires are always opposed to each other, and the spirit stands between them. True, the spirit should obey the soul as the upper part, but it happens nevertheless frequently that, drawn by the flesh, it proves itself disobedient to the soul and becomes animal.

9. Imagination is a work of the animal or sensory spirit inasmuch as it grasps things which it has created through the senses and forms an image thereof. The power of imagination is strongest in man, more so than in all animals, so that it can form new images from those it has grasped by analyzing the images grasped and putting them together again. It does this with such quick agility that with every external occasion for imagining things, we have cause for pondering how we can become aware of it both in waking and in sleeping.

10. When the sensory spirit reflects on something and forms

new images of the thing recognized, it is called learning; if it speculates back into what it has learned and drawn something up out of it, it is called remembering or thinking of something. But if it remains in its reflection and produces nothing, we call it poetry.

11. The three forces of the soul, understanding, will, and conscience, are together considered one and called the mind. Understanding is the ability of the rational soul to gather the known from the unknown, and the certain from the uncertain, and to learn it by examining it. The examination of a thing is done by investigating through reflecting on the reasons why this or that is so and so. An individual who is skillful in the examination of a thing and in this kind of reflection, is called sagacious, whereas stupidity consists in a lack of skillful examination and reflection. The will is an ability of the rational soul which is always guided by the evil or good recognized. If it does not strive for the true spirit, it is a vice. Conscience is the knowledge or memory in the understanding. It causes us to think of those things which reason or the understanding command us to do or omit, and whether the will has done or not done it according to this rule, and how God will reward both the doing or the not-doing. From this we can see the triple action of the soul, the selecting, showing, and evaluating of all things we ought to do or leave undone. See how God's wisdom has put in the innermost of our souls a witness, a monitor, and a judge. Woe to him who does not heed this monitor, despises the witness, and does not wish to listen to the judge.

12. From what has been said about man we see in what way man is all in all, for he is destined to everything and can become anything, because his body comes from the Elements, his spirit from heaven, and his soul from God, and he represents both the visible and the invisible world.

S.29.

MAN'S DISEASES.

FIRST, THE DISEASES OF THE BODY

1. An illness is actually nothing but a destruction or corruption of the natural balsam in a part of the human body. If an illness affects yet another part or causes still another illness, it is called an "accident."

2. A man's external infirmities and accidents are due to the dissolution of the parts that are normally together when an external part of the body is hurt by a wound, an ulcer, a dislocation, or a bite. Wounds are inflicted either by striking, jabbing, beating, or biting. Included in these are streaks, blisters, and excoriated feet. Ulcers are caused by various kinds of rotting, corrosive moisture, or inflammations, such as boils, lupus, cancer, rotten flesh, nasal abscesses, felon, children's smallpox, etc. Dislocation of members occurs when the bones are moved out of their sockets. A fracture occurs when a member is broken by a fall or the like. A rupture occurs in the cavity walls of the body and causes a scrotal hernia, or in the net of the intestines when they fall down on the testicles.

3. The internal illnesses mostly arise from the following

six causes:

- | | |
|----------------|-----------------|
| 1. Indigestion | 4. Constipation |
| 2. Flatulence | 5. Putrefaction |
| 3. Discharge | 6. Inflammation |

These causes arouse a disturbance in the natural vital balsam and corrupt it, as may be seen in the following paragraphs.

1. Indigestion occurs in the human body when the chyle or the blood has not been sufficiently cooked and prepared. It is due to an excessive and unhealthy intake of food and beverages, as it causes the ferment in the stomach and its cooking ability to weaken. The omission of physical exercise also adds to it, especially if the natural heat is not stimulated and used. Such indigestion then produces many troubles in the body. In the stomach it causes a disgust for food or an inordinate desire to eat soil, chalk, coal, etc. As the slimy crudities adhere to the stomach and intestines and are heated, putrefaction occurs which produces worms. By gnawing and moving they cause bad vapors and troublesome fantasies in the head. In addition, the indigestibility in the stomach produces intestinal gases and ileus; also colic, diarrhea, bloody flux, etc. in the colon. The undigested blood causes leprosy, scabies, etc. All such illnesses can be prevented by a moderate diet, especially in regard to food, sleep, and daily physical exercise. Those illnesses are cured by good elimination, physical exercises, the use of some acid food and beverages in addition to good stomachics which should produce inner and outer heat.

2. Flatulence in the body is a strong and thick vapor which evaporates from the collected crudities and puffs the members up. It happens (a) without pain, when there is in the stomach rumbling, belching; in the heart tension and palpitations; in the head dizziness, and in the whole body laziness and extension; (b) it often happens with pain, for example, when flatulence causes gripping pains in the intestines by suppressing the spirits in the small fibres, and stinging in the muscles. Those and similar infirmities are cured with good physical exercise, such as those which divide the vapors of flatulence, thin them and drive them out through the pores. Such a cure can also take place if the harmful moisture is purged.

3. Discharging is the cause of many diseases, inasmuch as the tough slimes collect and combine due to the discharge of the crude moistures. For when the crude vapors rise into the head and cannot be eliminated through the regular channels of cleansing, they turn into a snotty and thick-slimy matter which flows into the various parts of the body, causing many kinds of illnesses. This distillation and discharging produces a head cold in the nose and a drip in the throat and mouth, hoarseness in the lungs, gasping for breath and asthma, and if it is accompanied by an "accident" or ulcer, the result is consumption.

For when the festering lung does not properly perform its function of invigorating the heart, the vital spirit is too hotly stirred in the heart, and then it does not refresh the flesh but consumes it together with the blood. Finally, that heated vital

spirit attacks and consumes the liver itself, and this is followed by a drying up of the whole body. If this discharging of the sharp and slimy matter occurs in the marrow of the vertebral column, it prevents the spine from imparting the natural spirits to the nerves which originate in it (the spine) and causes a paralysis of the members.

If this discharge attacks only the nerves of the muscles, it causes a spasm and twist in the members. It is called gout if it is thin and penetrating and adheres to the external parts of the members, making them hurt. In the joints it is known as arthritis, and in the knee as sciatica. Finally, when such slimy fluxes stay in the head, they cause headaches if they are subtle but drowsiness if it is crude and thick. If they are salty and bilious, they bring about deafness. They cause epilepsy if they are thick and mingled with a melancholy moisture. The slimy-thick moistures which fill the entire brain due to their large quantity cause strokes. A stroke is a deprivation of all sense impressions, by whose violence the vital fire in the heart is also often extinguished.

All such illnesses can be prevented and cured. First, by exercising the external members; secondly, by a good and fragrant fumigation of the brain; thirdly, by warm and sulphurous air, and finally, by a good diet. In addition, special and well prepared remedies must be applied.

4. Constipation. It also causes various infirmities. In the intestines it produces intestinal gout, in the liver dropsy

because the gastric juice cannot properly be cooked into blood. In the gall it produces jaundice, in the spleen black jaundice, because the blocked members cannot operate. Then their juice flows into the blood which is colored by it. In the kidneys and bladder constipation causes gravel and stones which block the urethra and other ducts.

A cure of those ailments can be effected with specific medicines and through purification of the body.

5. Putrefaction. It is the corruption of some moisture in the body which, if it occurs in its proper vessels or outside of them, causes various kinds of fevers or ulcers. The defective place has to be cleansed and a cure achieved with a good diet and with motion.

6. Inflammation. It is a kindling of the vital spirit due to either too much emotion or too much motion. It may also be caused by putrefaction or constipation. For it is known that motion causes inflammation, and the same can happen through constipation. We can see that watery and rotten things give off some heat and finally become inflamed, as may also be seen with hay that has been put in a barn wet. If the inflammation occurs inside the body, it will result in a fever; if between the skin and the flesh, in erysipelas or St. Anthony's fire, whose general cure is a phlebotomy.

Fever is either a one-day one, a septic, or a cardiac one. The first inflames the spirits, the second the moisture, and the third all parts of the body. Therefore the first can be compared

to a burning wind, the second to a burning water which heats the vessel into which it is poured, and the third to a heated vessel which heats the water poured into it, because the cardiac fever involves all parts of the body with an above-natural heat and gradually consumes them altogether. This fever can almost be compared to consumption. The septic fever rules the blood and humors or moistures, and heats the whole body.

The one-day fever is a subtle flame and consumes the spirits. It therefore lasts only one or two days till either the cause of the fever or its spirits have been completely consumed. This is the reason why it brings either health or death within two days. It is also called the hot or poisonous fever. The septic fevers are the most common and vary greatly. If the moisture begins to putrefy in its vessels, especially near the heart in the gall or the liver, they are inflamed by the spirit and fought till the spirit pushes the rotten matter away or is extinguished by it. That is why such fevers are oftentimes fatal and are called continuous fevers.

When the moistures are not in their vessels, that is, in the veins or other members, they result in an intermittent fever. The spirit attacks such putrefactions only at certain times, and because this struggle is far from the heart, the spirit returns to its dwelling place after its work. If the putrefying moisture is spiritual, the spirit repeats its struggle the following day, and that is why this fever is called a one-day fever. If the yellow gall constitutes the moisture, the struggle takes place every

three days, and this is the three-day fever. If it is the black gall, it is the four-day fever. The reason for this uneven fight of the vital spirit with the rotten moisture is that the watery moisture soon collects again and gives the spirit plenty to do, but it is therefore also sooner broken up by the vital spirit, and it is therefore only a one-day fever.

Because the melancholy or black gall is viscous and thick, it cannot replenish itself so fast, nor can it be fought as fast as the first one. It is therefore called the four-day fever. In the three-day fevers the fight is the most violent, because the spirits of the heart fight against the bilious moisture which is hot in itself. For this reason they are also called hot fevers. It also happens frequently that one kind of fever changes into another, after which the rotten moisture is fought now here, now there.

That fevers start with a cold is due to the fact that the spirit which intends to fight the moistures attracts all the body heat as its aids. Then the outer members shiver with cold. This may also be seen in great frights, when the vital spirits converge and the outer members get cold. That fever is followed by weakness is because the vital spirits leave the outer members after the fight and go to rest.

That food is harmful in a paroxysm is due to the fact that the vital spirits do not cook at that time but must get ready for the fight. The spirit cannot do both things together, either it half-cooks the food and attacks the illness in a milder way, or it leaves

the food altogether uncooked. But if it wants to do both simultaneously, it will be too weakened. The best cure for all fevers is to endeavor not to end the paroxysm immediately, but only to drive the putrefaction from the body and to strengthen the weakened nature.

Everything we have said about infirmities of the body consists in that the crudities - or the raw indigestibility - is the seed of all illnesses. Their thick vapors cause flatulence. If they concentrate in the head, they cause a discharge; in the other members they cause a blockage which is finally followed by putrefaction or inflammation. Therefore, whoever guards against crudities preserves his whole body from illness. It is done by a moderate diet and daily exercise. Work, therefore, has a special power, as we not only gain our health by it but also our bread, and by it we preserve what we have gained.

If loafers understood this secret, they would not lose their lives in laziness.

S.30:

MENTAL ILLNESSES

1. They are nothing but the vices which cause restlessness or suffering to the mind. These vices are nothing but the corrupted desires for living, eating, drinking, and multiplying, knowing much, possessing much, and receiving great honors. The real names by which these vices are designated and expressed are: self-love, intemperance, lustfulness, curiosity, avarice, and ambition, because those who are indulging in those vices are always desirous

and restless.

2. The mental illnesses that cause suffering are due to untamed tendencies, when things do not go the way we wish, thereby causing rapid changes, such as sadness, joy, and infinite disgust with life.

3. Ethics show us the remedies for such illnesses. Actually, their whole purpose aims at loving the middle path in everything while fleeing from the extremes, and at never doing more than we are able to do, at remembering at all times that we are human beings who may encounter what others have encountered, remembering also that all things are impermanent, and that a mind conquered can conquer everything.

S.31.

THE ILLNESSES OF THE SOUL

1. They are the forgetting of God, the anguish of conscience, and the despair of God's Mercy. The forgetting of God is cured with the fear of God, that God, I mean to say, Who sees everything, judges everything, repays everything according to one's work, out of Whose hands it is impossible to flee, because in Him we live and move and have our being. Likewise it is impossible to resist Him, because He is a consuming fire.

2. The anguish of the conscience is healed with an eager prayer and an irreproachable conduct. For if our heart does not condemn us, we shall rejoice in Him. (John, 3,21.)

3. Nothing can cure despair but the blood of the Lamb of God, through true faith. For it cleanses us of all sins and reconciles

us with God the Father, justifies us (Rom., 3,4) and gives us eternal life and happiness. (John, 6,54.) Therefore the greatest treasure in this world is the possession of a healthy body and a healthy mind, which must and can give us a foretaste of the eternal bliss.

Now, something else is left for me to report.

S.32.

THE CONCORDANCE OF ALL THINGS

1. Everything that has been said in this whole work is nothing but a correspondence of the inner with the outer, the upper with the lower, and the spiritual with the corporeal. Nor do I doubt, my Brothers, that you understand this even without further discussion. Nevertheless, in order to give you some directives, I will conclude by speaking briefly about it.

2. All creatures are completely different one from another according to their form, but not according to their matter. That is why they are all greatly akin.

3. As the Elements all stem from the Chaos, they are not different from one another except by their organization and level. All things are comprised in One, and return to It again. This consideration gives the right key to the greatest secrets of Nature, when we see how everything has been created and made to work according to time, measure, and weight.

If you further consider the generation, sustenance, and destruction or opening of the three realms, you will see that they all accord and converge in this regard. They get their growth

from the three Fundamental Principles of Nature, where man is active and woman passive. This growth is due to the inner heat of the seed and the external heat of the cooking. It does not matter that their origin is different, just as there are also many differences among creatures. Their sustenance is due to the attraction of a homogeneous balsam locked in the seed. With the help of the external heat, it is used as its food and for strengthening the inner balsam by maintaining the outer moisture evenly.

The destruction of all natural things is effected by the attraction of the excess in foodstuffs and the Elements, which has been cursed by the Only-Eternal God on account of men's sins. Every body in the three kingdoms must have its seed, its womb, its motion, or a double and proportioned heat, so that bodies only differ from one another as to their situation and form, and seek to multiply only within their species.

4. It is not enough to recognize the concordance of the earthly essential parts, we must also note the harmony of the essential lower parts with the upper. The visible Sun has a close relationship with the earthly and invisible Central Sun. One sends its rays and effluences to the other by a constant reverberation, which promotes the course of the motion of all creatures. The Moon and the stars likewise act on the astral forces that are locked in the earthly bodies. Consider the concordance of the spirits with their bodies, together with their effects, and pay careful attention to the correspondence that the spiritual world has with the material.

One reflects the image of the other, and what is visible in the upper is also visible in the lower.

5. The invisible Sun is there to rule the impermanent world. The Sun of Justice, however, rules the eternal world. Because time is motion, its ruler is also mobile. But eternity, which consists in quiescence, is eternally ruled by the Immutable, Who was, Who is, and Who will be. When He appears directly in the flesh in the glorified Person of His Word, just as He now appears indirectly in the material instruments, that is, in all creatures to which He was given in Creation as their ruler, then His infinite Light will separate that which He had separated from the Chaos for the government of time.

6. May God's Mercy forgive us our sins and eternally fill and satiate us with His blessings, for the sake of Jesus Christ.

7. This will now be the end of this instruction in which I have indicated and presented to you the whole foundation of Nature and all creatures. I do not doubt that you will well understand and use it at your discretion. With this, I wish God's blessing upon all of you. Amen!

ANNEX TAKEN FROM THE THIRD AND FIFTH DEGREES

Amended SPECIAL INSTRUCTION re-
garding the Operations of the:

GREAT MINERAL WORK
OF THE 3RD DEGREE

or

THE PRACTICUS

For the sake of true brotherly love, our greatly committed loyalty, and a promise made some time ago, we have issued this proven instruction to all aforesaid worthy Brothers as a most useful contribution to the chief instruction contained in the Constitution, thereby sincerely intending to teach them in the following order. This will enable them to see (which must always be the main purpose of our undertakings) a ray of the infinite Light of our supreme Architect, so that their hearts may increasingly approach deeper inquiries into higher secrets, up to the most hidden kindlings of the purest sacrifice, recognize the majesty and glory of the Creator from His works, and at last sink their souls into the abyss of His Wisdom and remain inseparately united with it, which the Triune may graciously grant them from His boundless Mercy.

THE FIRST WORK, AND THE BETTER PREPARATION OF ☿

Regarding the preparation of ☿, we must first know that ☿, according to the natural induction of our old wise Masters, is a viscous water, a very subtle substance whose smallest parts have been most intimately mingled in the veins of the mountains

with a white, very fine earth by an extremely moderate heat. This mingling continues until the moisture of the water and the dryness of the earth have reached a perfectly equal proportion and form a perfectly inseparable union. That is why its parts are not easily separated by the might of the fire, as may be noticed with other alloys, but it either remains stable in the fire with all its parts, or it rises with all its parts and vanishes. This latter effect is confirmed in the books of the profane sophists by their all too general testimony. Likewise, the slightest movement causes it to flow over a horizontal surface without wetting it, owing to the liquidity of its water, or adhering to it on account of its viscous property because it is prevented from doing so by the diametrically opposite dryness of its earth. This is also why our people have called it a dry water. This dry water, however, had been destined to become solid gold in the design of its generation. Its nature would have brought it to this perfection in time if it had not been accidentally robbed of its spiritual sulphur or active fire, and the rest had not been covered, fettered, and inactivated by heterogeneous ingredients (which had become intermixed with it during the previous mingling, partly in its interior and partly at the surface of its parts, and therefore adhere to it quite stubbornly and firmly, though not inseparably). It had therefore to remain in its mountain as a running, dry water. From this springs its great love for metals, but especially for gold. Aside from this, however, we have to conclude that its nature, tarnished by two infirmities, can in no way

be brought to perfection unless it be freed from them. One, indeed its main infirmity, is the lack of its active Principle, or spiritual Sulphur, which is the inner active light. The other, as its analysis shows, resides in heterogeneous watery and heterogeneous black feculent matters - earthly - and finally in heterogeneous-arsenical parts with which it is befouled. It cannot be given the light as long as the latter adhere to it.

Its purification of the aforesaid heterogeneities consists in the preparation of ☿, which must therefore inevitably precede its vivification or animation. The best preparation of ☿ is: ". . . that it be first dissolved in ♁, the solution be precipitated with ♁ - ☉ is (water-common salt), the ♁ be edulcorated with warm water and dried. Now this ♁ must be sublimated with purified ☿ and decrepitated (calcined) ☉ com., the ♁ revived with ☿ and ♂. The revived ☿, however, must again be dried, pressed through a leather, and well preserved from dust and all other impurities for further operations. The entire operation must be repeated seven times, then it is very well and excellently prepared for complete animation (that is: life, the active principle, or spiritual Sulphur, of which it had accidentally been robbed in its mother).

But after long consideration of the whole of Nature in all her kingdoms and after countless experiments made according to Nature in all appropriate subjects, our ingenious old Masters considered that this spiritual Sulphur, the active principle, can only be found in the mineral kingdom; consequently, it is not

to be sought elsewhere. That is why they looked for it in gold at first, but found gold to be an exceedingly tightly closed body in which Nature had produced it to the utmost degree of perfection of which she is capable in her regular course, though in no way in a greater proportion than is required by its independence. Their experience convinced them that gold has nothing to offer than what it requires itself, and that it could therefore not contribute anything to their intent. They further searched in various bodies of the said realm but found none better suited to their purpose than iron, because it is very easy to dissolve and because they found in its innermost being a dry, hot temperature, a solar, spiritual, very fiery sulphur and a true metallic salt (precisely that in which their ☿ was deficient), and some, though very little, ☿ial ▽. Upon this they based their further speculations on how to unite both natures through subtle manipulations, and they did so successfully. True, they saw that ☿ cannot be combined with crude iron, but they considered and realized at the same time that the very large amount of the exceedingly fusible and also combustible sulphurous earth of crude iron, in which its true, inner, and pure nature is enclosed and locked, naturally prevents this union. Therefore, in order to achieve it, the iron had to be completely purified and freed from it.

To do this, the old wise Masters did not find anything more useful than ☿ on account of its inner constitution, by virtues of which it not only purifies gold to the highest degree but also

graduates its color very highly. For it consists of a thickened mineral water, coagulated with a sulphurous-combustible-arsenical and fine golden earth, in which there is moisture and cold. Its sulphurous-combustible and arsenical parts seize the sulphurous-combustible earth when they are melted together, they leave their mineral water and their fine earth of golden quality and both sink to the bottom. Simultaneously, they attract to themselves and devour the ♀ial water of ♂, its metallic salt and solar spiritual fiery Sulphur, because in this operation the sulphurous-combustible and arsenical parts of ♂ are saturated by the absorption of the gross parts of the crude iron. Aside from this, however, they are far too gross to be able to hold fast to the aforesaid fine essence of the ♂.

This preliminary instruction is now followed by:

AND THE BETTER PREPARATION OF *m* ♂♂

"Prepare the ~~MM~~ ♂♂ according to the prescription of the Fraternity, or else put first 11 lots of red-hot pure ♀ into the flowing ♂ . As soon as both flow well together, the ♂ is added when it is beginning to melt. For the rest, proceed according to the prescription referred to, and preserve the scoria from the first casting in a glass, in a warm place, till they are needed.

"The ~~M~~ is pounded, well molten with aa \odot crud., and again cast into a ~~M~~, from which the slag has been separated. This ~~M~~ is molten three more times, each time with 1/8 of a flux consisting of 3 parts of \ominus is com. fusi and 1 part of \odot tri. This entire work, however, that is, the melting first with aa \odot crud. and afterwards 3 times with the aforementioned flux, must be repeated 7 times.

"Of the aforesaid scorinae ✠ lb; with ♂ crude lb. 5/4
melted for 1/4 ♂ and ♀ ed. Of this ♂ ♀ 3 iiij with lb; this *m*
to be melted, ① com. fus. 3 ij into a flux, but afterwards
① 3 iiij to be added gradually by spoonfuls.

Now let them flow together for $1/2$ Σ , then pour them out. This work can and should be repeated 5 times, and at last the III is to be most carefully cleansed of all external impurity. " ✠ " that these scoriae are not empty but are full of a goldish fire is proven to an experienced fire-worker by the following experiment: Leach the scoriae well out of all \ominus s, edulcorate them,

THE THIRD WORK, AND THE
BETTER PREPARATION OF THE AVICULAE

The aviculae are indeed well prepared in accordance with the instructions contained in the Constitution, and the prepared ♀ can well be animated by them, but they presuppose an experienced fire-worker as they burn and harden exceedingly easily. This difficulty can be avoided, however, in the following way:

"Of our *m* melt 3iiij with fine cupel ☉ 3ij. When it is flowing well, add some of the aforementioned flux of ☉ com. fus. and ☿, and let it *mm* together for 1/4 ⌘. Then it is poured out, the *m* of ☉ meticulously washed off, dried and ♂ ed as finely as possible." With this procedure we need not make any aviculae but can immediately proceed with the manipulation.

THE FOURTH WORK, AND THE
IMPROVED ANIMATION OF ♀ WITH \mathcal{M} ♂♂ AND ☉.

"Take the aforesaid finely ♂ed \mathcal{M} and with twice the weight of our prepared ♀ make of them a aaa in a stone pounding mortar, set on hot ∴. Pound and wash it till all the dirt disappears and the aaa at last turns white and silvery. Put the dirt and grey ♂ that has been pounded and washed off it aside. Put the beautiful white silvery aaa into a glass ☞ bound with metal and distill the ♀ off little by little into a half-filled ☞ on whose surface the beak or opening is accurately attached. The ☉r mass at the bottom is again melted with ☿iiij of our \mathcal{M} , the mass is ♂ed, and again amalgamed with the distilled ♀. This whole operation is done as before and has to be repeated 7 to 9 times, always with the same ♀ and the ☉r mass (which must each time be melted together with ☿iiij of fresh \mathcal{M}). Now the ♀ is as pure, as fine, as good, and fiery as a true metallic ♀ can be, and it is therefore also strong enough to radically open metallic bodies."

And although it could be used *per se* to advantage for a red precipitate *ope Vulcani graduati*, this work would nevertheless not only be exceedingly tedious, consequently tiresome, but would especially be subject to certain dangers. This is the reason why our old Masters deemed it necessary to aaa it with ☉ in order to shorten the work and reach the end sooner, as experience itself has proved their hope. Therefore, now follows the instruction for:

THE FIFTH WORK AND THE BETTER

PREPARATION OF THE ā ā ā.

"Take finely cupeled pure $\odot 3 L 3ij.$, passed three times through \oplus , laminate it very thin and cut it into very small pieces and make from this, using well purified (clean) $\ominus vivi iij$, a fine and subtle $\bar{a}\bar{a}\bar{a}$. Then let common $\triangle 3ij$ flow in a glazed vessel, making a paste of it with the aforesaid $\bar{a}\bar{a}\bar{a}$, then let it cool, set it in a cupel, under a muffle, light the fire slowly, let the \ominus and the \triangle evaporate very gently, then cool it down for a $\frac{1}{2} \Delta$, and pulverize it. Then again, as before, make an $\bar{a}\bar{a}\bar{a}$ with the same amount of well purified \ominus , make a paste with \triangle , let it gently evaporate and cool down, and repeat this work a third time. After this, \odot it as finely as possible, purify it, and finally dissolve it completely in ∇ and edulcorate it most carefully".

26. This is done so that the \odot may be turned into as fine a gold-dust as possible; which our fiery \ominus can penetrate and radically open all the more easily. For the finer, purer and subtler the \odot of the amalgamation is prepared, the more easily, faster and more perfectly it amalgamates afterwards with our fiery \ominus ; which after the \odot 's extreme hardness has already been shattered, is all the more undisturbed to immediately begin the radical dissolution and achieve it all the faster.

27. "Now take some of this subtilized pure $\odot \Psi$, put it in a glass bowl, placed on hot \therefore , add twice its weight of animated fiery \ominus , and grind it until it turns into a delicate $\bar{a}\bar{a}\bar{a}$. Put

this into a chamois-leather, to press out of it as much ☿ as possible. Preserve it especially well for the subsequent imbibitions. Put the remaining aaa into a well-conditioned glass phial which must be so spacious that the aaa will only fill 1/4 of it, at most 1/3. Now place the phial with the aaa over gentle heat for several ☿. The opening should only be guarded with a little bit of paper to prevent any dust from falling into it while allowing all watery moisture which the aaa might still contain, to evaporate completely. Then the stopper is to be closed tightly, and we proceed further exactly according to the prescription of the fifth work."

28. But to apprehend the fundamental reason which induced our wise Masters to aaa our fiery ☿ with corporeal ⊙ in order to shorten the work, we need only take into careful consideration both natural components in addition to the unchangeable motion of Nature. Indeed, in the beginning ⊙ consisted of no other parts than those which constitute the essence of our fiery ☿, and it only differs from it in its sterling corporeal form inasmuch as the latter's parts are still raw and unripe, while those of ⊙ have progressed to maturity and consequently their sterling form and perfect fixation, due to the length of time, the motion of Nature, and its active principle.

29. Therefore, in regard to the animated ☿, it is precisely that which the grain of seed or any plant seed is in respect to the Helmontian *Leffas*.

30. "This *Leffas* is that water of the earth which contains

the pure rock salt, supplies food and substance to the plants, roots, branches, twigs, leaves, fruits and seeds, in which it concentrates, matures and encloses the saltpeter and the natural sulphur-spirit with which it is impregnated as the product of all four Elements, also that ray of light which acts again as the growth-stimulating power in the same Leffas in which it originated. As soon as the light-ray has caused the shells, husks and other hard parts that bind the seed to soften and dissolve, it forges a new body for itself after the manner of its natural imprint, and finally it multiplies in a short time in power and number into the many new grains of seed which it produces. The light-spirit in our fiery ☿ imprisoned in the corporeal gold acts in an almost similar way as its own Leffas, as soon as it has softened its shell and dissolved its fetters. This is also the reason why the aforementioned preparation of the gold speeds up the end of the whole work."

31. But just as no plant seed can accomplish its whole work with that portion of its Leffas which dissolves it in the beginning into activity, but must be nourished and imbibed from time to time with additional Leffas, and with yet more Leffas, in proportion to the growth of the plant it has brought forth:

32. So it is with our gold which must also be imbibed with its own Leffas, i.e., our fiery ☿ , and that frequently, in proportion to its growth, before it reaches that power and perfection to which Nature can bring it with the help of the Art.

THE SIXTH WORK, AND THE IMPROVED
IMBIBITION OF THE STONE

33. "Take the red Stone or our precipitate, powder it in a glass mortar together with one-eighth of its weight of our animated ☿, that is the red precipitate ☿ iij. At the beginning, mix only the eighth part of ☿ iij of our animated ☿ with it, namely ☿ b, put the aaa into a suitable glass phial whose inner space must remain empty to at least 4/5. ☿, however, must previously been well dried. Now set this ☿, well stoppered, in the first degree of heat, and our precipitate will in a few days transform the ☿ into its own nature, i.e., also into a precipitate.







Now take of the animated ☿ the seventh part of the weight of our abovementioned precipitate, or one Lot (half an ounce) and half a dram of animated ☿ and put it into a glass mortar. Place the latter on ☿ which should also be given the first degree of heat. When ☿ is heated, the phial is removed from the fire. The precipitate is mixed - thus warm - with ☿, the aaa is again put into the still warm phial which is stoppered as before and set in the same degree of heat till the precipitate has again changed ☿ into its nature, which happens each time in a few days.


Now the third imbibition is made with the 6th part or 1 Lot and 1 dram, 1/16 of the ☿ animatus. The 4th imbibition is made with the 5th part or with 1 Lot and 2 1/2 drams of the animated ☿, when the redness will gradually turn into a blackish color



and then into the so-called raven's head. The degree of heat has to be regulated in proportion to the ☿ with which the precipitate is imbibed, which is done with the 4th part of the weight, or with 3 i of animated ☿ , as small imbibitions require small desiccations, big imbibitions, however, big desiccations, hence a stronger heat. But all future imbibitions are each time done with the 4th part, that is, with 3 i of animated ☿ through all colors, again to redness, and that as often as necessary. But the external fire must at the same time be gradually regulated crescendo, so that it is at the 3rd degree of heat when the brilliant whiteness appears. If everything goes according to schedule, the whiteness will appear within 5 ☒ , when the full 3rd degree of △ will be given and regulated up to perfect redness, as it was the first time."

It is true that many philosophical Brothers teach and promise that the raven's head would appear within 40 ☿ , after the first imbibition made with the 4th part of the animated ☿ , the whiteness after the second, and again within 40 ☿ , after the third, as also with the 4th part of the animated ☿ , the perfect redness. But that method is not only very slow but also dangerous, as such a large part of the animated ☿ at the beginning of the imbibitions would inundate and spoil the precipitate all too much, or at least greatly delay the desiccation. For, as mentioned, a great imbibition requires a great desiccation, but a great desiccation needs a great digestion, and an enormous digestion heat at the beginning of the work is harmful and spoils everything.

35. However, as the precipitate imbibed in the prescribed manner is equal to that imbibed differently as regards its powers, but results in a much larger quantity, we deem our method to be the easiest, shortest, and most useful, and consequently wish to and should prescribe it to our dear and worthy Brothers.

36. "Finally, add 4 parts of the precipitate brought to perfect redness by the inhibitions to 1 part of  prepared in the above-described manner, mix both well together in a glass mortar, pour on it 1 part of our animated , make an aaa of it, and put it into a  of which, as we have already taught several times, at least 4 parts must remain empty. Set it in the first degree of heat till it has again changed from the red to the black color. Then add once more a 4th part of animated  and gradually increase the external heat to the second degree, when the mass will take on a grey color. After this, the  is increased to the 3rd degree of heat and another 4th part of the animated  is added. By and by the yellow color will appear and, according to the regulation of the external fire, the bright-red, and finally the dark-red color.

37. This precipitate, prepared with the aforementioned  ferment, is multiplied as follows:

"Take the precipitate and aaa it with animated , 1/4 of the weight of the precipitate. Put it into a phial, as has been taught above, in the 1st degree of heat, and the precipitate will turn black again. Now add again 1/4 of the animated  and gradually regulate the fire from the 1st to the 2nd and toward the

3rd degree of heat, up to the brilliant white color. Then add several times 1/4 of the animated ☿ , and increase the fire to the 3rd degree and further up to the perfect dark redness, as prescribed.

38. "This work is repeated several times to exalt the precipitate ever higher and to make it more efficacious in its power and virtue. For as often as its Leffas is opened, that is, our fiery ☿ , and is again brought through the colors to its maturity, the efficacy of its power increases, that is, when in proportion to the precipitate so much ☿ is added that it is also able to dissolve its earth, i.e., the precipitate. This proportionate quantity of ☿ is the 4th part of the weight of the precipitate, indeed not as its weight is at the beginning of its first action but as it is at the time of each imbibition with ☿ . This can easily be calculated and must be carefully observed to prevent that, should less be poured into it in one imbibition, the precipitate would only be increased in its body and weight instead of being raised in power and virtue."

39. From one repetition of the work to the next, the colors follow one another ever faster. Finally, the precipitate will split up into many reddish grains, almost like small pieces of mountain cinnabar. Its fluidity and capacity to permeate, alter, improve, and illuminate grow and increase every time. Therefore, nothing is left to us but to come to the end with the instruction.

THE SEVENTH WORK,
AND THE IMPROVED PROJECTION

40. "Take 3 Lots of \odot passed through \oplus 3. and finely cupeled, melt it in a good clean crucible, put on it, wrapped in wax, 1 Lot of the precipitate that has gone through multiplications. Let it well flow for another $\frac{1}{4}$ \times , then cool. After that, break the crucible and gather the mixture. \oplus it and put is, wrapped in wax, on 10 times its weight of purified common quicksilver that is standing in the fire. The moment it tries to go off in smoke, the mixture will penetrate it like a flash of lightning.

Now increase the fire and let it flow for $\frac{1}{4}$ \times , and you will again have a mixture which is to be \oplus ed, wrapped in wax and put on any imperfect metal you wish in the process of melting. However, before the imperfect metal melts, calofonium. Now immediately, throw the aforementioned wax-wrapped mixture on it, as it will prevent slag and cause the transmutation to proceed fast and well, without loss. It would otherwise be dispersed and largely lost in the slag with which the melting metals usually cover themselves."

The proportion of the imperfect metal to be transmuted to the mixture to be thrown on it can here not be exactly determined. It has to be estimated and measured according to the power and virtue of the precipitate, which depends on the more or less frequent repetition of the multiplication work. But so that our dear and

worthy Brothers may easily find this proportion, they are hereby advised to make well considered tests on a small scale and to calculate the power of the mixture exactly before proceeding with a larger proportion.

"For it could easily happen that 3 parts of ⊙ to 1 part of precipitate would be too little in regard to the latter's power of transmutation. Consequently, the transmutation products would turn out to be hard and not malleable *ex defectu viscositatis sufficientis* (for lack of sufficient viscosity). Thus this difficulty and doubt regarding the quicksilver and the manipulation are remedied."

Besides, with all the reverence and respect due to our wise Masters and venerable superiors, we must confess quite sincerely that we could never yet bring ourselves to call this often-mentioned precipitate a Stone, because it proves to be a precipitate according to its inner essence, and in no way a Stone. Nevertheless, the Creator has put an amazing and glorious power and effect in its nature, to our great benefit. In contemplating them, a ray of His boundless mercy, omnipotence, and wisdom takes hold of the powers of our souls and prepares them for higher mysteries. Open, dear and worthy Brothers, your hearts completely to this radiant light. Let the fear of the Lord, His justice, and the perfect love of the Supreme Architect and your fellowman ever guide you through brotherly concordance to all levels of the hidden mysteries of Nature up to the Great Work of the Universal Stone of the Wise and to the highest wisdom of knowing the Creator and yourselves, so that God and His wisdom may be with us.

INSTRUCTIONES - EXPERIMENTALES

Necessary preparatory processes for the Philosophical Work, how the radical and universal *menstrua* and *resolventia* must be prepared from the mineral, vegetable, and animal kingdoms.

Processus Imus



















The preparation of the mineral radical menstruum.

\mathcal{R}_x : ∇ prepared from equal parts of \textcircled{A} and \textcircled{D} , 1 lb. Pour it over 1 lb. of Hungarian \textcircled{A} calcined to whiteness. Put it in a retort and distill the ∇ by slow degrees, so that the \textcircled{A} is not calcined but only slowly processed in \therefore all the way to the 3rd degree. When the ∇ has been distilled over, add to it 1 lb. of fresh ∇ and pour both together back on the \textcircled{A} in the retort. Dissolve them together and digest 1 d . Then distill again slowly, only up to the 3rd part, and the \textcircled{A} will lie there like butter, quite greasy like \therefore . Take the distilled ∇ and add to it 1 lb. of fresh one, so as to make it 3 lbs. of ∇ to 1 lb. of \textcircled{A} . Pour it back on the \textcircled{A} , let it dissolve and digest 1 d , then distill again by slow degrees. Now most of the ∇ will rise over quite spiritually. If all of it did not rise, it must be cohobated till it has all gone over without leaving the least bit of residue. This is again driven over, 1,

2, or 3 times, by itself, and the right mineral menstruum is ready to reduce all red *astra in primum*.

Processus IIdus

The preparation of the vegetable radical menstruum.

R Equal parts of the best  and  rectificatissimus (rectified to the highest degree). Pour them together and distill them through the alembic, and it is prepared. Take of 1/2 lb., pour it over 1/2 lb. of  in a retort and distill the moisture off it by slow degrees, in such a way that the  is not calcined but only slowly processed in . Then all the  has been distilled over, add again 1/2 lb. of fresh  and pour everything together back on the  in the retort. Let them dissolve together and digest 1 , then distill again slowly to the 3rd part, as before, and usually your  will already have turned into an . Now take the distilled  and add once more 1/2 lb. of fresh , pour it back on the , let it digest 1 , then distill it again by slow degrees, and the   will again rise over as a penetrating . But if something should unexpectedly be left behind, it must be cohobated till everything has gone over without any residue. In this way you have also well and properly prepared the radical menstruum for the plant work.

Processus IIIItius

The preparation of the animal radical menstruum.

\mathcal{R}_x Take \square from a healthy human, as much as you wish. Put it in a retort well closed with an alembic and a receiver, set it in B.M. at the 1st degree, let it stand and putrefy for 14 \mathcal{d} , then distill everything that will go by degrees, in B.M., and preserve it. Now remove the retort, put the residual matter in a retort in \therefore and drive it again by slow degrees. First, a phlegma will appear, followed by a very sharp \sim which is the animal \star . This is followed by an evil-smelling thick $\circ\circ$. After this, there appears at the bottom a substance burnt to coal, which is the alkaline part. Remove this substance, mix it with the thick $\circ\circ$, let it digest 1 \mathcal{d} in B.M., then add to it the animal \star with the phlegma. Let it digest again 1 \mathcal{d} and distill it to one-third. Pour the distilled part back and distill it as before. Now add to what has gone over all your volatile \sim with its phlegma, pour it again on the residue, distill and cohobate it till everything goes over and nothing is left - and your animal menstruum is ready.

Processus IVtus

The preparation of the universal menstruum.

\mathcal{R}_x \sim \ominus and \oplus aa: Pour them together and distill them.

Of this — take 1/2 lb. and pour it over 1/2 lb. of ⊕ and ⊖ mixed together. Put it in a retort and distill the — by slow degrees, in such a way that the ⊖ s are not calcined but only go slowly up to the 3rd degree in ∴ . When all the — is distilled, add 1/2 lb. of fresh — and pour everything together back on the ⊖ s in the retort. Let them dissolve together and digest 1 ♁ . Then distill it slowly and only to one-third. Repeat this work once more and do in everything as you were taught for the first process. When everything has gone over and nothing is left behind, your universal menstruum has also been well and properly prepared.

NOTE

Here now you have the four principal menstrea together, each of which contains its three Principles, radically opened, out of which, with which, and by which the mineral, plant, or universal Stone can be prepared in the wet way. And although these four waters differ greatly on the outside, they are yet only one on the inside, and every Brother should know that in each such water the four Elements are in concordance. In each water there are: Δ , ∇ , \triangle , ∇ , but three as Spirit, Soul, and Body, also ♀ , ♂ and ⊖ . Also the alkaline, the acid, and the volatile. And these are also two, as man and woman, active and passive, ⊕ and ⊖ , which generate, sustain, destroy, and regenerate everything. Just as Frater Homerus says in his Golden Chain. But so that the above-described labors, whose application will only come forth in

Class 4, may not bore one or another Brother eager to learn the Art, as they do not yet show any profit, we have taken the special precaution, for the best of the practical legion, to sincerely communicate and wholeheartedly recommend the following process of the dry way.

INSTRUCTIO MYSTERII MAGNI DESCRIPTIO

*Hoc est: Lapidis Mineralis Praeparatio
in Via sicca. Ex Philosophica Disciplina
cum Concordia Fratrum Roseae Aurae Crucis.*

THE PREPARATION OF THE MINERAL STONE IN THE DRY WAY

L a b o r I m u s

The preparation of ☿ - vivus Mercurius

☿ : Hungarian Ⓐ , 1 lb. and live ☿ , 1 lb. Mix them well together in a stone or glass mortar, put it in a metal-bound Ⓐ which must be so big that only one-fourth is filled with the mass. Place it in a suitable distilling furnace that has no sand cupel, is round and in which the retort fits well. Fill the joints with glue to prevent any flames from beating around the glass. Add also a large receiver, and when you have well sealed everything, begin with the △ , first a gentle one, then gradually increase it from hour to hour to the strongest degree of sublimation. Now let it cool, break the vessel, remove all the sublimate together with the residue, mix again everything, put it back into the retort, and sublimate as before. Repeat this work at least three times. Here we must take care that after the first sublimation, the distilled moisture be emp-

tied and hot water be added each time. Now put all the \equiv together into hot water and mix and revivify your ♀ , wash it well, and it is prepared. Preserve it for future use.

L a b o r IIdus








The preparation of the \mathcal{M} , ♂ , ♂ tis.

♀ : Hungarian ♂ , 2 lbs. Pound it small, mix it with 8 Lots of white ♀ . Melt 1 lb. of thin beaten iron or anneal it in a suitable Hessian crucible. Put on it the ♂ mixed with ♀ , and when it is well melting, gradually add 16 Lots of ① . When everything is in a flux, pour it, as fast as you can, into a heated greased casting mold. When everything has cooled, separate the scoriae from the \mathcal{M} , melt it again and pour some ① on it. Pour it out as fast as before and separate the scoriae from it. Repeat this work once again, and your \mathcal{M} will be well prepared.

L a b o r IIIItius











The preparation of the aviculae.

♀ : 1 lb. of your brilliant \mathcal{M} . Put it finely ♂ ed in a cementing-vessel made of potter's earth or brick clay, seal it and set it in an iron tripod in such a way that it comes to

stand at 3 fingers' width from the earth. Put bricks around it and make a , but take care that the coal be not higher than the matter in the vessel. The  must not be too strong or else the flowers could easily harden or even burn. After 6 , let the  go out and open the vessel. You will find your snowwhite lilies, like cotton. Remove them carefully and preserve them in a glass. Put the glass back on the tripod, add some fresh , seal it, give  as before, and in 6  other flowers will again grow for you. Continue in this way till you have 10 or 16 Lots of them, then it is enough.

L a b o r IVtus

The animation of with the aviculae.

 : 1 lb. of your , ed and revived in Labor I, and 1/2 lb. of your flowers prepared in Labor III. Mix them well in a glass dissolving bowl on hot  for one . Put this aaa into a  and add a receiver. As usually, seal it well. But before sealing it, some hot water must be poured into it. Now begin to distill, and your  will go over shining quite brilliantly. Take the residue of the , mix it again with the distilled , and distill it again as before. Repeat this work 7 times, and you will have a  that is quite fiery and full of wonderful power. Proceed with it as follows.

L a b o r Vtus

Amalgamation and Fixing.

\mathcal{R} : One part of \odot cast through δ and cupeled, very thinly laminated and cut into small pieces. Put it into a glass or porcelain bowl, place the latter on a warm \therefore , add 2 parts of your fiery \wp , and mix them for approximately 2 \times or till the mixture has turned into a delicate aaa. Now put it into a chammy leather and press as much as possible of the \wp through it. Put the left-over aaa into a phial of white thick glass, provided with a ground stopper, close the stopper tightly to prevent any air from entering or escaping. Set it in a lixiviated and finely filtered Ψ in our athanor on a lamp Δ , or also in a common digesting furnace on coal. Regulate the Δ by degrees, namely, for the first 8 \wp as gently as a hen broods. Then gradually increase the degree a little till it resembles the real summer heat. If you find that within 4 or 6 weeks your work changes and begins to enter the blackness, do not do anything further. If not, increase the Δ again somewhat and continue doing this till you have obtained the perfect blackness. Then increase the Δ again so that you can hardly put your hand on the sand cupel. Continue with this degree till you see that your mass is changing to whiteness.

Now you must have ready another sand cupel that contains pure filtered and calcined hot \therefore . Remove the ash cupel with the phial, put the other one with the Ψ in it, carefully remove also the phial from the Ψ in the \therefore , and let stand as before. The degree

will increase of its own without your giving more Δ . Continue with this heat till your matter looks bright red. After this, give a strong calcining fire for one Σ , so that the mass will flow together into a Stone, and your medicine is prepared.

L a b o r VItus

Imbibition and Multiplication.

\mathcal{R} : Your Lapis and an equal weight of animated \mathfrak{F} . When the Lapis is finely \mathfrak{G} ed in a glass dish, mix it with your \mathfrak{F} , put it again in a phial in the above-described manner, and proceed with everything by degrees, as before (which goes much faster) up to the redness. Repeat this work twice, and your $\overline{\mathcal{R}}$ will obtain such an ingress that one part tinges 100. With several imbibitions you can increase this from 100 to 1,000 parts and more.

L a b o r VIIItus

Projection.

\mathcal{R} : Finely cupeled \odot , 3 Lots. Let it well ~~mix~~ in a good Hessian \mathcal{X} , put on it 1 Lot of the $\overline{\mathcal{R}}$, let it flow for another $1/4 \Sigma$, then cool. Break the \mathcal{X} , gather your $\overline{\mathcal{R}}$ and preserve it at your discretion. Now heat 1 lb. of live \mathfrak{F} in the \mathcal{X} , and if it tries to fly away, put 1 dram of the $\overline{\mathcal{R}}$ on it, give a

melting Δ for $1/4$ Σ , and pour it out, and you will have a good \odot which can stand all tests.

For that thank your Creator, and follow the fraternal concordance in its continuation through all degrees up to the highest wisdom and desired end.

THE FIFTH R.C. DEGREE

Translated from the original French text.

The Dissolution of Gold.

1. In the previous decade, we taught how to dissolve earthly ☉ to make it more perfect with dew or air-and heavenly ▼ and the fat of the ▼ , in other words, the saline and sulphurous — of Earth. Some of our Brothers have brought this work to a happy end; but since most of our Brothers have failed for lack of a convenient place and the necessary tools for this work, and have consequently been unable to undertake this beautiful operation, we have changed it, but without diverging from the means to dissolve the ☉ and reduce it to its Principles.

2. To this end, we are instructing our Brothers of the 5th Degree in the preparation of a menstruum which will have the same effect as the preceding one, without having all of its drawbacks. By the name of ▼ ly Sun we understand two things: the sulphurous mineral spirit or ☉ itself, which is not ignored even by outsiders who have a little knowledge of Nature; all the more reason why an initiated Brother could not doubt it. By what is to follow we shall prove the obviousness of the Latin maxim which says: *In sole et sale naturae sunt omnia* - In the sun and salt of Nature is everything.

1st Observation.

3. Every ☿ consists of what is formed by the 3 Principles. The Artist must try to separate these Principles by an operation according to Nature, and dissolve the gold in the more than perfect wet way and convert it forever into the most perfect medicine, as much for the human body as for metals. The possibility of this work must be proven to all Brothers. But above everything else, they must examine and reflect on the principal materials used in this operation.

4. We shall first of all consider niter, which is a salt that derives its origin from the luminous Principle and whose lime or volatile part can be compared to ☿ ; but in the ♀ in which it has become corporeal and alkalized, we have to look upon it as the basis of all salts, as it contains the foundation of the whole Nature. It is the Monarch of the North and permeates the whole ♀ , animates the whole of Nature, increases vegetation, arouses the power of the Elements, and finally, by divine command, impregnated by the penetrating △ of ♀ , it consumes everything, renews it, and makes it better than it had been previously.

5. Secondly, attention must be drawn to the fact that this sulphurous △ , which is always softened by the luminous rays of the ① , is the dominant principle of all the other Elements, and that its corrosive property is the true purification of every being. The philosophers, who often call Ⓐ sulphur, and ♀ vitriol, or else their matter, thereby prove that this igneous principle

is converted into \textcircled{A} by being mixed with the other principles. Thus we have two parts which emanate and derive their birth from the light; namely, one cold and moist, the other dry and hot. This sulphurous and mercurial Δ of Nature, like the two most powerful Principles, generates a third which is the Central \ominus . It should be considered the receptacle of the purified Elements or the envelope of the light. From that we have to conclude that all salts, whether volatile or fixed, cold or hot, are corporealized spirits of the light, in everything similar to the \textcircled{F} of \textcircled{O} , without which a true philosopher cannot achieve anything perfect.

2nd Observation.

6. As this fundamental \ominus , impregnated by the heavenly igneous $\text{—}\text{—}$, is recognized by all philosophers, both Christian and pagan, as the foundation of Nature, and as it is used in all divine worship, as the Cabalists compare it to the Δ itself, preserving it as a hidden treasure of the wise, and as the Son of God, Who is wisdom itself, calls it a good thing, so we who know by practice and experience the nature and property of all salts, wish to and must recognize it too.

7. It is incontestable that without \ominus and Δ , or without \textcircled{A} and \textcircled{F} , the destruction or else the analysis of the constituent parts of \textcircled{S} could not be done, especially not in the wet way. From that we must conclude that improvement or exaltation is al-

together unfeasible without salted Δ or fiery \ominus , which alone can dissolve the mercurial parts by means of which the light is reunited with the light, Δ with Δ , the impure separated from the pure.

8. By this same Δ the First Principles will be spiritually reunited and will bring about a regeneration. These salts, of whatever kind they may be, either from the plant, animal, or mineral realm, differ among themselves only by their own mixture. At bottom they have all sprung from the same base which is the universal \ominus of Nature. Consequently, their interior is impregnated by the luminous mercurial Δ . This is what all ancient and modern alchemists have recognized, and it is the reason why they have rejected none of these salts, each of which they have treated according to its nature.

3rd Observation.

9. Our old Masters, and especially the modern ones among whom we count Roger Bacon, Hollandus, Sendivogius, Paracelsus, and several others, have recognized both in theory and in practice that for the analysis of the \odot , the \ominus had to be separated from its treated ∇ , reunited with its $\text{\textcircled{f}}$, then turned into a menstruum which would not only have the power to dissolve \odot altogether but even to destroy it, with the result that the Artist can separate the Principles from it, purify them and transmute

into very fine gold, in other words, into \mathbb{R} ; or, by making a single solution of a compound of salts and the \mathbb{S} , and without separating the Principles, reach the same goal by a continuous digestion. The following process will demonstrate how we can put into practice what we have just said. The instruction which we give is clear and without any ambiguity.

THE PROCESS

10. Take 2 lbs of Hungarian \mathbb{A} , purified by a single solution of ∇ , and calcined to red. 1 lb of \mathbb{D} of the 1st crystallization and 2 1/2 lbs of calcined alum. Do as follows in a \mathbb{R} :

After crushing these three salts, put them in a retort; lute a large receiver on it, into which you will put about 1 lb of ∇ . Make sure that the beak of the retort is so long that it nearly touches the ∇ contained in the receiver. When the lute is quite dry, begin your distillation with a moderate degree of Δ , increase the Δ every six hours for one day and one night. Powder the \mathbb{C} , wash the \ominus from it with \mathbb{K} . Distill this vinegar with a gentle heat to dryness. Edulcorate the \ominus with rain ∇ , imbibe the \ominus with the \mathbb{V} which you have just made, distill this ∇ to separate it until the \ominus turns red. Make sure it does not start to melt; wash this \ominus once more with rain water, evaporate this ∇ , imbibe your \ominus again with your \mathbb{V} , and proceed as

before.

11. N.B. When the \ominus has frequently been separated from its earthiness by bringing it to a red heat, extracting, evaporating, imbibing, and distilling it, and by pouring the distillate into all of the ∇ , it will improve and get stronger. Now dissolve this salt completely. After filtering it, pour this solution gently in your ∇ , which will turn into a good ∇ .

12. Dissolve in this ∇ as much \odot as you can. Then take 8 oz. of \wp — 4 oz. of \Re , mix them and put them into a phial which you must keep warm enough in a sand bath to liquify them. Now allow this mixture to cool, then powder it and throw about twice the weight of \odot into the \odot solution. Put this solution in an ash bath and digest it for 20 days.

13. N.B. During this distillation, the cucurbit has to be equipped with a receiving vessel.

After this digestion, put the alembic into a B.M., add a head and a receiver, distill all the ∇ to dryness, pour what has gone over into the receiver on the dry matter at the bottom of the alembic, and make as many cohobations as necessary to transform your matter into $\bullet\bullet$ and to leave only some useless phlegma in the receiver. Now put the alembic in a sand bath, repeat your cohobations, and when in this degree of Δ only a tasteless phlegma passes, let everything cool. Remove the head and replace it with a receiving vessel. Increase the Δ approximately to the point required to melt lead.

14. Take a drop of this $\bullet\bullet$, which must become fixed at

this degree of Δ , let it fall upon a red-hot copper plate, and if it penetrates and tinges this ♀ without smoking, your work is perfect.

15. If the contrary should happen, put the receiving vessel back on the alembic which contains your ☉ and leave it at the last degree of fire of which we have spoken till you have attained your goal. One part of this ☉ will transmute 1,000 parts of imperfect ☿ into gold.

16. If this ☉ were to congeal and harden because of a long digestion, as it has often happened, the projection would be easier.

17. Just as we wish that the Brothers should receive this instruction with a grateful and responsive heart, we hope that God will grant them the Grace necessary to complete this work which we have communicated to them as accurately as possible and in accordance with our own experiences. We are commending them to divine protection and exhort them to use this gift for the glory of God and the help of their fellow men.

(Original of the following paragraph is in German) R : Vegetable ☿ ♁ iv cadmium ♁ iv. Put the calamine into strong ∇ in a urinal in a sand cupel, stirring constantly, as otherwise it will turn into a stony substance. After that, put it with the plant ☿ first in a gentle fire, then in a stronger, and finally draw it off with a strong Δ , when a green liquid will appear. Put that afterwards for several hours on well purified ☿ and watch what it will turn into.

F I N I S