

THE METALLIC OILS
OR
THE ALCHEMICAL SULPHUR



BY
PETRI MURIEN

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INTRODUCTION :

If it may be easy to obtain the essential oils of plants, while working in the laboratory, it is not so easy, even though the way is simple, to obtain those of metals.

To dry a plant, to reduce it to powder, and extract its tincture by using alcohol is indeed a simple work. However, to start from a hard metal or its ore and to draw out of it a clear, crystalline and coloured oil, is not as easy.

Some inquisitive seekers of the hermetic science advocate a number of purely chemical recipes only to obtain what appears to be metallic oils. In fact, they are content to dissolve the metals in corrosive water, such as aqua fortis or aqua regia, in other words, nitric and nitro-muriatic acids, to reduce them to the state of metallic salt solutions, extract them and dilute them in volatile solvents such as alcohol, for example. As these unfortunate individuals do not comprehend the simple way of nature, they lead themselves and their disciples astray in labyrinths, out of which it is difficult to exit, for these individuals do not even know where nor how to draw out of nature the fountain of plenty and its fermenting quality which is the metallic yeast. Thus, they shall never comprehend the formation and the evolution of metals in the bosom of the earth, because only when one knows to humbly follow nature, one step at a time, and after having thrown away all books, can one resort to one's own knowledge.

In order to extract the sulphurous oil out of a metal, it is necessary to mortify it. It should undergo fermentation and putrefaction which includes dissolution and the separation of its elements. Every metal whichever, even pure gold, when brought to a complete putrefaction, should have the appearance of a black, viscous and foul-smelling earth. At this stage, obtaining the oil becomes an easy task.

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ABOUT ALCHEMY IN GENERAL

Instead of being the witness of the universe, we have become its interpreters and everyone decodes it according to its own limitations, its own concepts and its own wrong understandings. This is the source of our misery. The more people strive to stop their personal interpretations in order to regain balance in their perception as the Witness, which enables them to abandon their limitations, the more they open up to a world of a knowledge infinitely more real which is naturally and spontaneously revealed to them. Alchemical gnosis is the science par excellence to which an individual should raise up himself. It neither depends upon nor belongs to a specific epoch. It is the science of Nature which plays and manifests throughout Creation. Its philosophical foundation is a system of thought in which the creative energy of the Universe is an intelligent force which eternally implements the triple process of emanation, preservation and reabsorption of the cosmos. This triple function which rules our entire existence is called the "Mystery of Trinity". It supports the agglomerate of the four elements. Air, Fire, Water and Earth, which cause the appearance of the world.

The knowledge of alchemical science is only available to those who devote their lives to contemplation and worship, to the study and understanding of the law of nature and, in the course of time, this tradition has been transmitted through an uninterrupted lineage from Master to disciple. With the aid of this knowledge it becomes possible for people to study and understand matter, which allows them to analyse its ternary separation in a very profound and intimate way, to then reconstruct it in new substances more noble and more perfect. Alchemy thus offers a potential for understanding infinitely more vast than contemporary chemistry could ever offer. It reconciles science, philosophy and mysticism; it is the science of the spiritual future as much so as it has been the science of the past.

Alchemy considers that the materials of the three realms: animal, vegetable and mineral are made up of spirit, soul and body and that this triad or Trinity manifests through the four Elements. The Elements constitute all the worlds among which is ours, called the macrocosm. Our solar system is composed of several heavenly bodies, or planets, among which are the two luminaries, the Sun and the Moon, upon which we entirely depend for survival. Everyone knows that the moon gives rhythm to the tides and that without the Sun everything would die. Our life is entirely influenced and controlled by the heavenly bodies which rule our solar system. Astrology has originated in this understanding, and if it is true that a person at birth is subjected to the influence of the planets according to their positions in their orbits, so it is with plants and minerals.

For centuries plants have been classified by botanist-chemists and by spagyrist according to the planets to which they correspond. These classifications have been established after an extensive study of the behaviour of each plant. An abundant literature on this subject is moreover at the disposal of researchers.

Just like plants and animals, the minerals of which metals are a part, correspond each one, in their evolutions to one of the seven planets of our solar system. Thus, gold is associated with the Sun, Silver with the Moon, mercury with Mercury, copper with Venus, iron with Mars, tin with Jupiter and lead with Saturn. Note however that mercury occupies a special position among the seven metals, for it is their origin. Once we know how to alchemically open a metal, it becomes easy to verify ourselves the veracity of this statement, for all metals during their dissection liberate a mercurial spirit, a sulphurous oily soul and a saline and earthly body. These three principles of Mercury, Sulphur and Salt constitute the Trinity of Alchemy and contain the four Elements in potential form. All substances, as hard and dry as they may seem, liberate these three principles

when we know how to work with them. In the vegetable realm, for instance, when we divide or open a plant, it first liberates a mercurial spirit, which is in the alcohol, for alcohol is the vehicle of the mercury of plants, then it gives up its sulphurous soul, which is the essential oil, its character containing its vegetable sperm which fixes itself in the seed, and then, thirdly it yields its fixing salt, the compacting vegetable salt which fixes the two spiritual volatile principles, spirit and soul, in a tangible body which is the plant such as it appears to us. These same principles are verified in metals and other minerals. When we alchemically open a metal after having mortified and putrified it, it releases a diaphanous mercurial spirit, a sulphurous and oily soul and a salt bound to a compacting earth.

All metals can, while undergoing separation, release a little metallic mercury, similar to common mercury in its outer form. This separation process is rather difficult to elaborate, but it is possible and this statement can therefore be verified. It has been observed that some mercury could even be extracted from iron, a metal rather poor in mercury; and on this subject, we should note that although, among the seven metals, iron is said to be the only one that cannot be dissolved in mercury, we affirm that this is not entirely true, for iron can be indeed dissolved in mercury, provided we know how to prepare the latter and starve it for this process.

We can thus understand through our work in the laboratory that all the seven principal metals, contain mercury within them. Once this point has been made clear, the next is to understand the formation and the evolution of metals within the earth, their relationships with the different planets and their common origin in mercury. In Alchemy, we regard mercury or quicksilver as a metallic seed, the sperm of all metals, their origin, and gold as the end of their evolution. So "metalness" begins with mercury and ends

with gold, which is a mercury and a sulphur brought to a perfect digestion, maturation and perfection. Mercury and gold are the two poles of the metallic realm.

From the womb of the earth rises a metallic vapour which is generated from a long concoction of the elements in fusion. Rising toward the earth's crust, this vapour cools down and condenses into a metallic water : rudimentary mercury. In the earth exists a certain salt which is the mother of all salts. This salt, by its sole force, cooks, dissolves, digests and coagulates; from the earth, it extracts its greasy part, its sulphurous essence and unites with it in a water which can be rightly called the blood of the earth. This nourishing, penetrating water is either rising and feeding the vegetable realm, or going down through the fissures and working in the mineral realm. When this water encounters the mercurial vapours, it congeals them right away to form an agglomerate of mercury, sulphur and salt. Depending upon the purity, the heat and humidity of the matrix, that is, of the ground in which this agglomerate is found, different metals will be formed after the required digestion time. For example, in a sufficiently warm ground that contains a very pure red sulphur, the luminous solar particles will fix and mature in this mercury-sulphur-salt agglomerate and the whole thing will very slowly coagulate into gold. In a ground which contains a pure white sulphur but lacks heat, the luminous lunar particles will mature and thus silver will form. In a ground of a very cold nature that contains a dross sulphur, the luminous particles of Saturn will mature and thus lead will form. It is the same process with all the metals and the luminous matter of the corresponding planets. This brings us to understand that the quality of the ground in which the mercury-sulphur-salt agglomerate is found, influences this same agglomerate by way of its magnetic forces, and transforms it. The ground

of the earth, by the magnetic virtue which it owes to the salt, attracts, receives and coagulates the subtle and specific luminous matter of a planet, in accordance with their specific and subtle affinities.

We can conclude that mercury is the metallic semen which is to become such or such a specific metal, according to the quality of the ground or of the matrix where the dissolved sulphur it encounters is located, in order to form a specific earthly magnet which attracts its celestial homologue. We thus understand how the seven metals correspond to the seven planets of our solar system. If we pursue our alchemical study of mercury, it becomes obvious that this liquid metal, this metallic semen may become other metals through adaptation. In other words, it has in itself the non-manifested potential of other metals, that is, of other planets. Just like a great tree potentially exists in a small seed, all metals potentially exist in mercury; and concurrently to what we have explained above, all metals can be retrograded to running mercury, and this same running mercury can be fixed into other metals. In order to do so, we must know how to imitate nature, first in retrograding it to its prime water, then by accelerating its evolution, making it pass through the colours so that it becomes the semen of the mercury of the specific metals. All this can be rapidly conducted in a single vessel by a diligent worker.

ALCHEMY IN NATURE

As we have just explained, there is in the earth a certain universal magnetic salt, the mother of all salts, which constantly self-regenerates. A simple but conclusive experiment can easily prove this theory.

Fill a large stoneware container with fertile earth that has been completely dried and previously weighted. Water this

earth and plant any shrub, bush, or green plant which grows rapidly. Let it grow as long as you wish, watering it only with distilled water so as not to influence the results of the experiment. When you deem that the plant has grown sufficiently, uproot it carefully, and let the earth contained in the stoneware container dry again, and weigh it. You will conclude that the weight of the earth, for all practical purposes, has not changed, if only of a few grams. Therefore, if the plant had fed on the earth, by weighing the latter, the weight of the now dried plant should be missing from the total weight; which is not the case, and since the plant was watered with only distilled water, which does not deposit any minerals, we can conclude that the plant drew its nutriment from the air, that it has "vegetable-ized" this mineral vaporous nutriment; because we concluded that the earth and the water which contributed to its growth were not the direct cause for its growth and its increase. The water enabled the plant to distribute its vital fluids, and the earth was its matrix, its receptacle, the place of encounter or the meeting place.

Our plant is indeed a transformation of air, for it took "flesh" from the air. Through the leaves, it absorbed its spiritual food transmitted through the air. Through the roots, it absorbed the vital fluids dissolved in the sublunar world, which themselves are the embodiment of the spiritual food. This vegetative process can be explained as follows: the earth, in its bosom, contains a universal magnetic salt which constantly draws to itself its celestial, etheric, vaporous homologue; the latter, in turn, takes shape in the earth first as mucilage, and then as an oleaginous, universal salt which in turn once fixed attracts its celestial homologue. Thus, this process, or rather this principle of fertility is continuously renewed, ad infinitum; which implies the slow but continuous growth of our earth. Even if washing were to deprive the earth of some of its salts, we would quickly witness the reappearance and

multiplication of the salt, after the earth has been soaked by stormy rain.

Now, if we study the plant and its components by reducing it into a pulp, then into a juice that we leave to ferment, we obtain, after distillation, first, ethyl or methyl alcohol, depending on whether it is a green plant or a tree, then some insipid, and later vinegar-like phlegm and eventually an essential oil, extracted last. In the retort, after the distillation a kind of vegetable charcoal remains from which, after leaching, the salts are extracted; finally a neutral earth is left, similar to ashes, which can be transformed into glass if it is heated to fusion in a forge crucible. It therefore becomes evident that our plant has taken shape from the vital fire, from the luminous matter existing in the air, that is the spiritual nutriment which the plant has "vegetable-ized"

Some wild orchids which feed and grow only through their aerial roots are an excellent proof of this statement.

So we understand that all that which exists, as manifested in the earth and in the ocean also exists in the air; sublimated and spiritualized into a vital luminous principle, hot and volatile, and that this vital heat can again manifest in the earth as a salt or rather as a saline fire.

If, in this text dealing specifically with metallic oils, this vegetative process is so widely dealt with, it is because its demonstration perfectly illustrates the process of mineral and metallic growth. The life and growth of plants is visible, quick and obvious, therefore easy to grasp; but the growth of metals and minerals is slow, hidden in the womb of the earth, occulted to the eyes of mankind, therefore more difficult to comprehend.

The mineral kingdom, which appeared first, sublimates itself through evolution and adaptation, into a vegetable realm which is the resulting transformation; then from the vegetable realm appeared the animal kingdom which partakes

of the first two. Thus the animal realm is a genuine "subtilization", a true philosophical sublimation of nature.

Those who are well acquainted with the evolution of the vegetable realm, its beginning, its middle and its end, should also have a good grasp of the evolution of minerals, for they all draw their life from the same source; and should one desire to know a thing in its beginning, one needs to know it in its end result as well, for the life of the beginning is contained in the death of the end.

In his book entitled "The Golden Chain Of Homer" and published in Leipzig in 1723, Anton-Joseph Kirchweger proposes us through a simple handwork on these mysterious wheels of nature a brilliant demonstration of these invisible forces upon which we all entirely depend for survival.

Other powerful ancient philosophers such as Nicolas Valois and Clovis Hestean de Nuysement, in their writings dating from the 15th and 16th centuries, instruct us very clearly about the matter, that is, about the subject and object of the philosophy of Hermes.

Later on, Eckarthausen, in his chemical essays published in Munich in 1798, unveils for us almost straightforwardly the work to be done in order to philosophically open metals and extract their sulphurs, their souls which are the metallic oils.

EVOLUTION AND INVOLUTION OF THE COMMON SOURCE

The mineral kingdom is the foundation, the base of our world; by its very magnetic nature, it is the receptacle, the point where all the higher influences meet, of the firmament, of the stars and of the two luminaries.

This mineral kingdom transforms itself, as it sublimates at the surface of the earth's crust. There, its sublimated volatile part attracts the vital nutriment of the air, unites

with it and transforms itself into the vegetable kingdom, which itself is composed of a fixed and a volatile part. The fixed and the magnetic part of the vegetal develops in the depths of the earth to form roots and rootlets. From the earth they draw the food which has been corporified and fixed by this magnetic salt as explained above; then the plant growing in the air, still by the strength of this magnet and through the agency of the leaves, attracts the volatile part which is the nutriment of the air and the volatile part of the plant. For this reason, when a plant is burnt, the soul or volatile sulphurous part escapes during the combustion and the initial fixed magnetic part remains in the ashes.

Nature is in truth as a chain sealed onto itself like a circle, where each link supports the other and thus makes the chain.

The animal kingdom appeared last, for it is the natural continuation of the process of volatilization, of sublimation and perfection of nature.

The animals feed on plants. Through digestion they separate the pure from the impure. From the pure, they again separate the fixed part, which accumulates to form the hard matters such as bones, from the less fixed parts which form the flesh, the grease, the blood and all the fluids. As for the spiritual volatile nutriment of the air, it is absorbed through breathing, owing to the magnet which is found in the throat. In fact, certain evolved beings, such as ascetes and yogis, like those we may encounter in the Himalayas, are capable of surviving without absorbing any physical food; through control of their breath, they absorb, retain and accumulate directly the vital nutriment of the air, somewhat similarly to the wild orchids mentioned earlier.

Thus we understand that the principle of volatility of the salts and of the sulphurous oils that participate in life, is also the principle of mobility. The more volatile a substance, the more mobile. Numerous laboratory experiments can illustrate this fact.

For example, the salts of minerals and metals are the most fixed and the most fireproof, hence less mobile. The salts of the vegetables, on the other hand, are much more volatile which accounts for the greater mobility of the vegetable kingdom in relation to the mineral kingdom. Within the vegetable kingdom, the volatility of the salts of plants varies much from one plant to another. For example a one hundred years old tree contains a salt much more fixed than that of a seasonal herb, because the salt of the seasonal herb partakes more of the volatile than of the fixed, which accounts for its shorter lifespan. It should also be understood that it is the composition and the assembling of the different salts of a plant with its oleaginous principle which creates for each species of plant a crystallizing system particular to each one. In reality each individual crystallizing system is the skeleton of the plant. Thus, it determines its structure and form as it appears to us.

In the animal kingdom, according to their nature, the different animals are formed of salts which correspond to their particular nature. For example, man, who first partakes of the earth element contains a salt more fixed than those of animals which partake of the element of water, such as fish, or of the element of air such as birds, which possess an even more volatile salt.

That is how the infinite renewal of nature is brought about. Everything comes from the mineral, rises, subtilizes and transforms itself, then, through putrefaction returns back to its centre, to its origin, which is the mineral.

For this reason, if we wish to obtain a powerful medicine, we should look for it in the mineral kingdom, imitating nature. We must take a mineral and subtilize it step by step until we obtain the degree of volatility of the vegetable or animal kingdoms in order for this substance to correspond and to be in affinity with man's vibratory level.

In metals as well as in crystals and precious stones, we see

how nature concocts them in their gradations towards perfection. Crystals and precious stones are the extracts, the noblest tightened mercurial essences, the crystalline quintessence of rocks. The metals are the sulphurous metallic essences tightened by the degree of coction of nature and slowly brought to perfection as is seen in silver and gold. Henceforth, where we see nature bringing about maturation, achievement, and ripening, there we should look for the medicine which should perform the same act in the feeble body of man.

We can see clearly the difference of taste and virtue between a green acid fruit and a ripe and sweet one. It is the same with minerals and metals. We should know how to collect them when ripe in order to extract from them their medicinal quintessence, by way of volatilization.

In his hermetic and alchemical writings, Paracelsus tells us that man is a microcosm or small world, because he is an extract of all the stars and planets of the firmament, of the earth and of the elements: thus he is their quintessence. The five Elements: Ether, Air, Fire, Water and Earth form the universe and man is formed from them. It has been understood and established by the ancient enlightened philosophers that the planets of our solar system rule over the three realms of nature, mineral, vegetable and animal. Thus the metals, influenced during their coagulation by certain planets, each correspond to an organ of the human body. The sun, which corresponds to gold controls the heart and blood flow, the moon which corresponds to silver controls the brain, Venus which corresponds to copper controls the veins and the kidneys, Mars which corresponds to iron controls the gall bladder, Jupiter which corresponds to tin controls the liver, Saturn which corresponds to lead controls the spleen and Mercury which corresponds to mercury controls the lungs and the nerves. Terrestrial man appears in an order of descent. His very subtle Creator, the Universal Spirit, the formless

consciousness, the absolute volatility, by his own will contracts and particularizes himself to become the soul of the world, the Self of the world constantly maintained by the infinite vitality of the Spirit. This Self of the world, this original chaos is the celestial man; but the growth of his desire to manifest as such in order to enjoy his own creation forces the soul to contract, to become even more dense until it materializes the five elements and their corresponding senses and organs of perception until then subtle, and which, by mingling with one another in due proportions of nature manifest the physical worlds. Thus the world is actually the embodiment of spirit. For this reason, and without hesitation we say of the world that it is the body of God.

This spirit continuously and constantly acts upon the materials of this world which are intimately bound to its soul, and through this action which is also the cooking, coction, digestion, sublimation and separation, the universal soul emerges sublimated, quintessenced, fragmented and particularized into individual souls. But when we have grown weary of the life of the body and intend to return to our Creator, the reverse process is inaugurated. From the body we return to the life of the soul, and then the soul is resolved into the spirit. It is a cosmic process of involution and evolution, of descent and re-ascend.

Therefore, to understand the spiritual evolution of a person, the latter ought to be studied at his starting point, which is the end of his human animal descent. The axiom enunciates it clearly: in order to know something in its beginning, its end must also be known.

The body of man is the transformation, the pregnant body of the subtilized evolved and agglomerated elements; it is the salty and earthly fixed part of his being. This body, or vehicle, is inhabited by a soul which is the leader and from

which he entirely depends for survival. The soul, much more mobile and volatile, leaves the body at the time of physical death, time of the separation of the elements.

The individual soul is the more subtle and more volatile sulphurous part; it is perpetually changing, in constant evolution, for it lives of the spirit. The universal spirit, which is the absolute volatility or the mercurial principle, constantly acts in its descent on the soul which, by contraction, thickens into a sulphurous principle that condenses, further along the descent, into a saline and earthly body.

Thus, if we search a medicine for mankind, it is in the soul of things that it can be found. The spirit is too subtle to act directly upon the rough body of man, for it is its opposite, its extreme. The middle must be chosen, the soul, and this spirit must be introduced into it, for through this middle the two extremes can be united.

A soul, disturbed or out of balance manifests a sick, unhealthy, and morbid body, whereas a sane and joyous soul manifests a vigorous, attractive and healthy body. Therefore we must indeed work through the soul. Since the soul is always bound to the vital spirit, the vital spirit will not be able to vitalize the body in any other way but through the soul, provided the soul, free from its buffers, allows the spirit, the first medicine, to pass freely and to circulate.

For this reason, it is desirable to heal the soul through a principle that corresponds to it, that is the sulphurous oils.

THE METALLIC OILS

Many techniques, some better than others, enable us to obtain the oils of metals, but one is better than all others. This way is universal for it is the way of nature.

First the metal should be taken in its ore such as it comes from the earth, from the mine: but it should be clean and pure. Any metal molten in the violent fire of the forge is a

dead metal, or tightened to such an extent that it presents no interest, because its spirit, the delicate vital principle which partakes of its evolution, has partly escaped during the fusion, and has been partly closed in again in its inside. Once this mineral is cleansed of its earthy or stony gangue, it should be reduced to powder and dissolved into its natural solvent which is the salt of the earth and the spirit of the world, the humid radical of metals from which it issued, the semen of mercury or first mercury, but not the common mercury. When the ore is completely dissolved, in other words, when the dry and hard marcasite becomes a liquid, coloured and clear water, then, by the fecund and fermentative virtues contained in the spirit, this water will ferment and putrefy. The fermentation or the pregnant state is only obtained in natural conditions that are favourable in this respect. During fermentation the matter precipitates into a black mud which swells and thickens under the influence of the mineral leaven; a gaseous release is observed in the form of thousands of little bubbles which rise to the surface. When the putrefaction is complete, the black and stinking earth hardens and fills almost all the space in the flask. This black earth must then be worked so that it can mature and vegetate, while passing through various colours. In order not to divulge any secret, we shall be content to say that this earth must be prepared in the same way a peasant would prepare it, according to the needs of nature.

Finally we obtain a vitrified metallic resin, hard and breakable but soluble in water. The resins thus obtained are black as tar when they come from iron, antimony, or lead; dark blue when they come from copper; from gold they are saffron-orange, from silver, white-yellow, from mercury, red-orange, and from tin, yellow-orange. Yet their colours may vary according to the degree of exaltation. Gold for instance can yield an emerald green earth if it is taken out before its time.

Those resins are then placed into a retort and distilled. During the distillation, a diaphanous mercurial spirit, volatile and very penetrating, comes out first, then at the second degree of the fire the sulphurous oil rises, condenses and floats on the spirit. In the retort; a coal remains out of which the fixed salt is extracted, using water. We have thus separated a metal in its three principles, mercury, sulphur, and salt. If we wish to continue the experiment for the simple joy of knowledge, we can place in a large, well sealed, glass flask the mercurial spirit with its oil, its sulphurous soul, which can no longer blend for the oil always floats on top of the spirit. If this flask is placed in a sand bath at a digestive heat for several weeks an astounding phenomenon is elaborated: large drops of liquid metal, similar to vulgar mercury, precipitate heavily at the bottom of the flask. This experiment brings us to understand that we have reconstituted the metallic principle after we have separated it. But as the salt, which is the fixing coagulating part, has not been added, we obtain a liquid metal which lacks its solid body.

The metallic oils thus obtained are genuine elixirs. They contain no toxicity for, in metals, that which is toxic is always in their salt. Separated from its salt, a metallic oil does not present any danger for the user, contrary to metallic salts such as gold salts often injected into sick people at hospitals and which often cause severe poisoning.

We should also add that some of the metallic resins we have talked about, can be found in nature ready and completely elaborated. But for this to occur, specific exceptional climatic conditions are required, that is, tropical heat during the day and a very humid cold during the night. These extreme climatic conditions enable the rocks to cook, burst, rot, perspire and ooze; the remaining task is to collect the resinous droplets blended with the sand, earth or plants. Certain very rare places, far away in the Himalayas

abound in these resins. We could ourselves verify these locations and gather a favourable harvest.

Another method, less universal in its approach, can be used. For example, we can directly work with vulgar, that is, refined metals. They must be calcined to be reduced to ashes without being vitrified. Metallic mercury can be used in this aim, for during digestion it will open the metal and retrograde it. We obtain what is called a metallic chalk (Calx). If the work has been well conducted, these ashes cannot return to their original metallic state.

In India, numerous, widely used techniques allow to calcine all the metals in the cold state by merely using vegetable extracts. These metallic ashes, which are sold in drugstores, can then be directly dissolved in the salt of the earth and in the spirit of the world. After their dissolution, the same phenomenon of fermentation and putrefaction occurs, which enables the soul of the metal thus opened to rise in the solvent. Then the work must be pursued according to the desired results.

Of course, there would be many other ways and techniques for the obtention of metallic oils about which to comment as for example the way of the acetates, which advocates the use of good rectified vinegar as solvent. Moreover this process was very much in practice during the Renaissance. It also enables for excellent results, even though it is more chemical and more complex in its approach.

As far as we are concerned, we shall limit ourselves only to comment on the ways dear to us, that is, the ways of nature, and as a humble servant we do not wish to invent anything but rather to follow nature step by step to reap the joy of discovering all its mysteries one at a time.

AS A CONCLUSION

In his hermetic and alchemical writings, Paracelsus tells us that man is a microcosm or small world, because he is an

extract of all the stars and planets of the firmament, of the earth and of the elements: thus he is their quintessence. The five Elements: Ether, Air, Fire, Water and Earth form the universe and man is formed from them. It has been understood and established by the ancient enlightened philosophers that the planets of our solar system rule over the three realms of nature, mineral, vegetable and animal. Thus the metals, influenced during their coagulation by certain planets, each correspond to an organ of the human body. The Sun, which corresponds to gold controls the heart and blood flow, the Moon which corresponds to silver controls the brain, Venus which corresponds to copper control the veins and the kidneys, Mars which corresponds to iron controls the gall bladder, Jupiter which corresponds to tin controls the liver, Saturn which corresponds to lead controls the spleen and Mercury which corresponds to mercury controls the lungs and the nerves. To this list, we shall add antimony which also controls the lungs in a remarkable way.

The metallic alchemical oils are very potent tinctures. They are to be absorbed at very small doses and diluted preferably in alcohol. Here is an approximate idea of the proportions of dilution we have successfully experimented with: 1 drop of pure oil for 40 drops of alcohol, that is approximately 2 ml. Shake well to obtain a homogeneous colour, and from this dilution absorb 2 to 3 drops in half a glass of pure water or water containing a little alcohol. It is preferable to take the oils on an empty stomach in the morning for the effect is so energizing that it might be difficult to get to sleep in the evening if they are ingested in the afternoon. Numerous very satisfying tests have proven us the excellency of these oils, they turn out to be very efficient to fight against man's numerous illnesses.

Two Books by Petri Murien :

1. "The Manifold Powers of the Ocean of Mercury
Published in English in 1983.

(Les Innombrables pouvoirs de l'océan de mercure)
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2. "CINNABARIS ou le mercure alchimique"
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