SPAGYRICS

(A PRACTICAL COURSE IN PLANT ALCHEMY)

VOLUME 2 OF 2
LESSONS 25 - 48

WRITTEN BY
JEAN DUBUIS

pullybone
100% OWNED 100%

TRANSLATED FROM THE FRENCH BY
BRIGITTE DONVEZ

Copyright © 1987, 1997, 2000, Jean Dubuis. All rights reserved.

Triad Publishing

FOREWORD

In 1995, the author of the present work wrote: "My name is Jean Dubuis. I am, this present day that I write, aged 76 years old, and I have a practice of esotericism of more than half a century. My esoteric researches started when I was twelve, after a tremendous inner experience; the invisible world had become for me as true as the world of matter where we live. From that time on, I never ceased trying to understand the nature of this experience, to find means to renew it if possible.

"This experience had shown me that there was another truth than the one of our visible world. I wished to be able to understand the nature and workings of this ordinarily invisible Universe. My researches started with books, where I didn't find much, so my early progress was rather slow. Much later, I found the only book that really helped me, the Sepher Yetzirah. After the ill success of books, I became a member of groups of Rosicrucian or Martinist spirit. I did not find really useful elements there. Their habit of illegitimate secrecy led me far from these groups.

"It is, in fact, a persevering personal effort that lead me to renew my experience, and that resulted in my few contacts with the Eternity. From there on, I wrote three courses, one on Alchemy, one on Qabala, and one called The Fundamentals of Esoteric Knowledge. These lessons were finished some 15 years ago and I insured their distribution for 12 years. This work taught me a lot of things in the field of esoteric teaching. Today I have a lot to add to these lessons."

A resident of France, Jean has been a frequent lecturer in that country and in the United States. He was employed by a leading American electronics firm for 40 years, and has an extensive background in physics and electronics.

Jean founded a group in France around 1984 to disseminate his work, and to conduct group research. The association, Les Philosophes de la Nature, or LPN, ceased operations several years ago and was legally dissolved in 1999. Its English-language counterpart, The Philosophers of Nature closed on December 31, 1999. Triad Publishing is now the sole publisher of these courses for the English language, duly authorized by Mr. Dubuis.

Jean's research was based on some of the classical texts in these fields, such as the "Sepher Yetzirah" and works of MacGregor Mathers in Qabala, as well as "The Golden Chain of Homer" and the works of numerous alchemists including Flamel, Becker, and Hollandus. These courses are not, however, mere reworks of library books by some scholar. The emphasis of Mr. Dubuis has been in practical work, and the courses are meant to support experimentation.

Originally both associations sent the lessons a few at a time to their subscribers, so that one lesson was studied each month. It was required that the Spagyrics (Plant Alchemy) course of 48 lessons be received before taking the Alchemy course which expanded in time to have 84 lessons. Similarly, the Qabala course of 72 lessons was to be studied progressively. The course Fundamentals of Esoteric Knowledge was developed and eventually became a pre-requisite to the other courses. Dubuis wrote in the introduction to this course, "When we founded the association 'Les Philosophes de la Nature', no organization accessible to the public was in existence - at least in France - that clarified or disocculted esoteric disciplines such as Alchemy and Qabala. However, since esoteric and philosophical groups have been in existence for quite a long time, we assumed that the individuals who chose to join us had a certain amount of 'esoteric background and knowledge'. However, as time passed, it became obvious that, even though a number of members had spent a greater or lesser amount of time in such groups, most did not have the

esoteric knowledge we assumed they had when we wrote the lessons. The present class: 'Fundamentals of Esoteric Knowledge' is an effort to remedy this situation."

This course is, perhaps, Mr. Dubuis' finest publication to date. It provides a synthesis of a number of important ideas in esoteric studies, and provides a suitable foundation for a novice, as well as for an experienced worker to understand the courses in Qabala, Spagyrics and Alchemy. It does, however, stand alone as a course. We have heard from numerous long time students of esoteric groups who say that they have learned more from this course than in several years of study with their association.

Just as we will recommend that the course, Fundamentals of Esoteric Knowledge, be studied and put into practice before beginning the work of the Qabala or the Spagyrics and Alchemy courses, we must urge the student to work with Spagyrics before beginning the Mineral Alchemy work. This is for numerous reasons. The plant kingdom is traditionally where the principles and practices of Alchemical Work are learned. The plant kingdom is relatively safe for experimentation, and the costs are minimal because plants are readily available, and the equipment required is not particularly specialized. In this rather forgiving and gentle realm, a student can learn the skills and manipulations, which have many parallels in the work on minerals and metals. The theoretical aspects of Alchemy, which are the foundation for all practice, can be learned more readily using plants than with metals.

Further, the Mineral courses are written with the assumption that the person has studied all of the Spagyrics courses. There are many references to ideas and techniques which are explained fully in the Spagyrics course, and which are absolutely necessary to benefit from the course on Mineral work.

Our association with Mr. Dubuis began as earnest students of his lessons, around 1988, when they were first translated into English. Our personal relationship began in 1992, at a seminar in Canada, and we have shared many delightful and magical times together in the U.S. and in France since that time. We are grateful to say that our contact with our generous friend has stimulated personal transformation for ourselves and for many others.

Jean has often repeated the admonition that we must respect the personal freedom of each one on the Path of Return. We believe that the dissemination of these courses through the agency of a publishing firm, rather than through that of a fraternal group or membership association, will support that objective.

With good wishes for each in their quest for self knowledge,

Sue and Russ House
TRIAD PUBLISHING
May 21, 2000

TRIAD PUBLISHING
INDEX OF THE SPAGYRICS LESSONS

Volume 1, Lessons 1 - 24

1 Of The Conditions Of Aptitude; Definition Of Alchemy; Progression Of The Work - The Three Adages; Preparation Of The Material
2 Of The Necessary State Of Mind; Spiritual Part Of Alchemy; The Three Principles; First Experiment In Calcination
3 Meditation And Alchemy; The Three Principles In The Three Realms; Continuation And Ending Of The Experiment On Lemon Balm
4 Alchemical Temple - General Principles Of Alchemy; Necessity To Separate In Order To Purify; Material To Be Recovered
5 Esoteric Nature Of The Work - Conditions For Success; Volatile Menstrua And Fixed Menstrua; Distillations; Distillation Train, Various Types Of Glass
6 Faith - Knowing - Knowledge; Plants - Attributions And Organs; Fractional Distillation
7 Science And Knowledge - Basil Valentine's Symbol; Setting Up The Laboratory
8 List Of The Planetary Attributions Of Plants With Their Latin Names And Code Of The Degree Of Toxicity
9 The Word - The Nature Of Knowledge; Alchemy And Qabala; The Tree Of Life; The Chymical Sky; Vacuum Distillation; Azeotropy And Vacuum; Vacuum Distillation / Glossary
10 Notions Of The Absolute; Undetermined Mercury; Rectification With Soxhlet
11 Advice On Electrical Heating; Creation - Hyle - Niter - Salt - The Four Elements; Archaeus - Gur - Electrical & Magnetic Conditions Of Water; Distillation With The Kjeldahl Sphere; Distillation With Reflux Sphere; Equivalence Between Density And Percentage Of Alcohol.
12 Four Elements In Three Principles; Repetition Of An Operation - Fermentation - Separation - Cohobation; Home Construction Of A Distillation Train
13 Alchemical Maxim From The Golden Chain Of Homer; Mineral And Organic Chemistry - Salt And Sulphur; Extraction Of The Vegetable Sulphur With Steam
14 Fermentation - Philosophical Distillation - Solve Coagula - Calcination
15 Books On Plants; Maceration - Circulation; Digestion, Cohobation, Imbibition
16 Extraction Without Extractor; Home Made Extractor; Condenser; Calcination; Circulation; Digestion, Circulation
17 Spagiry And Alchemy; Menstrua; Extraction With A Soxhlet; Extraction Of Salt: Various Methods - Elixirs - 1st Method Of Making The Stone
18 English Books; Action Of The Stone And Circulatum; The Making Of The Vegetable Stone; Anti-Odor Device
19 Vegetable Planetary Alchemy - Moon Cycles; Paracelsus' Method; Distillation Of The Oils
20 Roles Of The Salt, Sulphur And Mercury In The Elixir; Initiation Through Alchemy; Archaeus And Gur - Preparation Of Water; The 12 Elements
21 Experiments: Archaeus - Gur; Distillation
22 Text Of Urbigerus On The Circulatum Minor
23 Commentaries On The Circulatum - The Stone Of Wheat
24 Differences Between Spagiry And Alchemy - German Spagyric Method; Two Methods For The Vegetable Stone - Preparation Of The Salt - Animal Alchemy - Oil Of Egg

TRIAD PUBLISHING
INDEX OF THE SPAGYRICS LESSONS

Volume 2, Lessons 25 – 48

25 Inner Balance - Mezla Energy - Akasha; The Twelve Salts; Distillation Of Ether
26 Differences Between Alchemy And Spagiry - The Secret Domain; Distillation By Four; Salt Of The Vegetable Sulphur - Commentary On Experiment In Lesson 3
27 Alchemy And The Four Worlds Of The Qabala; Work With A Retort
28 Alchemical Initiation (Continued) - Harmony Of The Human Salt
29 Clear Elixir; Preparation Of The Clear Elixir - Philosophical Alcohol - Kerkring's Menstruum
30 Origin Of The Teachings - Salt - Difference Between Alchemy And Homeopathy - Fixed And Volatile - Stone And Elixir - Sulphur: The Soul Of Things And Beings
31 Menstrua: Their Quality, Sensitivity And Spiritual Force - Extraction Liquid
32 Sephirotic Centers Of Chakras - Their Alchemical Symbolism
33 Distillation Of Vinegar
34 Spiritual Effects Of The Elixirs - Principles Of The Experiments
35 Use Of Powers - Health, Discretion, Impartiality - Element - Principle - Alchemical Life
36 Alchemical Stones
37 Catechism Of Paracelsus
38 Catechism Of Paracelsus (Continued)
39 Explicatory Ode Of The Catechism Of Paracelsus
40 Resuming The Making Of The Stone And Elixir
41 Menstruum - Alkahest - Mercury - Chart Of Dissolutions
42 Numbers Of 1 To 10 - Metallic Matrices - Warning About Drugs
43 Fermentation - Synthesis Of The Alchemical Process - Elixir - Stone - Plants' Planetary Attribution
44 Material For The Metallic Work - Mental Processes - Transmutation
45 Control Of The Transmutation Power - Whitening Of The Salt And Sulphur Work On Drosera - Vinegar Of Drosera
46 Synthesis Of The Operative Principles - Astrology And Alchemy
47 Preparation Of The Urine Alkahest - Elixir: Simplified Method - Unicity Of Matter; Philosophical Salt Of Tartar - Spirit Of Lime - Presentation Of The Metallic Class
48 Resuming The Circulatum Minor - Presentation Of The Metallic Class

THE PHILOSOPHERS OF NATURE

Copyright © 1988 by LPN-USA.

Dear Friend,

If we take into account the time needed for the making of a Vegetable Stone, it is our belief that none of you have one yet. You should, however, be warned about careless use of the stone. According to Paracelsus, the elixirs prepared from a Vegetable Stone are either quintessences or first beings. Consequently, they can only be used homeopathically, at least in their beginning use.

ALCHEMICAL PHILOSOPHY

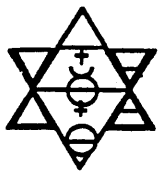
Let's go back to the theory and practice of elixirs. If man has the seven planetary flows, metals and plants only have one, except for drosera (sundew) and antimony which are the only entities of these realms to possess the seven influences at once.

Each flow poses two problems: purification and balance. The use of the elixir provokes the purification of each of the planetary flows, but also their strengthening. We should therefore observe ourselves attentively to detect any imbalance and reinforce or weaken the corresponding elixir following this discovery.

We can also alternate two elixirs of the same planet. For instance, alternate roman chamomile and euphrasia on Sunday. The latter is also called red eyebright and will certainly facilitate our spiritual perception of our problems.

In numerous alchemical books, it is said that only God can give the key to problems. Actually, our only Master on the alchemical path should be the inner God, the Divine part of ourselves. Using the elixirs should help us to progressively reestablish inner contact. A number of precautions are required, however.

The use of planetary elixirs should yield results more or less identical to those provoked by the invocations of the sephiroth energies of MEZLA.



Let's attempt to tackle the practical side of the subject.

After you have absorbed planetary elixirs for some time, you may witness a spiritual experience at night. It can be, at first, perceptions taking the form of directed dreams or day dreams.

It is important to write in a note book the nature of the dream, the colors, the date, the location, and the lunar phase. Little by little, each dream or perception should point to a cyclic law. Each night should bring experiences related to the planet and sephiroth of the day. Mondays, water or silver experiences. Tuesdays, force. Wednesdays, magical aspects of the astral, the opposition, domination, humility.

Operate in the following way: during the evening of the night ascribed by the cycle re-read everything concerning the previous experiments and strive, while falling asleep, to ponder the essential point which seems to emerge.

Do not believe that some masters of the Invisible Empire are intentionally giving us personally a specific class. Reality is different. By operating in this way, we are progressively attending the classes of the Night College; keys or alchemical advice is communicated to us. In this way, our inner self can use in a new way its telephone which links it to our objective consciousness and renders accessible part of the Universal Knowledge of AKHASHA.

Of course, this teaching is secret and you shouldn't reveal these lessons to any one. If you break this rule, the sequence of these experiences is interrupted and never resumed.

However, when a series is completed and practically experimented with, you are free to discuss it with other people on the path, but be careful in this respect and make sure that the results are not due to a lack of humility.

If you concentrate on a problem relating to your own spiritual evolution you can obtain an answer. In the lessons we present, some

elements, which didn't exist in ancient or modern books, were obtained in this way.

As long as we don't master this method properly, we shouldn't attempt to use it to find a solution to other people's problems; it should only be used for personal spiritual progress.

To help others, it is better to try to direct divine energies to descend on this person without formulating any wish for a specific solution, for the intention of the Divine Being for this person is unknown to us.

We also wish to warn you against the use of these elixirs for others and for medical ends because it is against the law. In addition, as the doses are important, there is a risk of awakening a sephirothic center and complex problems of adaptation can arise as a result of this psychic revelation.

In the beginning, the alchemical path is solitary, except for those working as a couple. Only Pernelle can take advantage of Nicola's work.

ALCHEMICAL THEORY

We shall approach a subject which, even though it is slightly outside our subject of vegetable alchemy, touches at once alchemy, Kabala and Astrology. It is the problem of the twelve salts. We gave the chart #2 of the Chymical Sky in lesson #9 and the formation of the elements in figure #1 of lesson #11. Let's consider these figures again more thoroughly.

We said that the essence of all bodies involves from 1 to 12 in 12 phases for which we indicated the corresponding signs of the zodiac. If we compare our new drawing with the figure #2 in lesson #9 we see that, for instance, the Salt of Fire - sign of Gemini - is favorable to the positive parts of the plants ruled by Mercury and, on the contrary, the Salt of the Air is favorable to the negative elements of these same plants.

Another example: the Sulfur of Fire will be favorable to the tincture of madder, while the Mercury of Water will be favorable to the extraction

of the salts of madder.

In a next lesson, we'll present a technique to extract a tincture through water and this will make possible, with the lesson about the GUR, to put the present lesson into practice.

Here is a list of the salts proper:

PP potassium phosphate
SS sulfate of soda
CP potassium chloride
FC calcium fluoride
PM magnesium phosphate
SP potassium sulfate
PS soda phosphate
SC calcium sulfate
S silica
PC calcium phosphate
CS sodium chloride
PF iron phosphate

Each sign of the zodiac is divided into three decanates of about ten days each. During each decant, a salt has an appropriate role and its assimilation is then favoured. This is summarized by the following chart:

Aries	PP	SS	CP
Taurus	SS	CP	FC
Gemini	CP	FC	PM
Cancer	FC	PM	SP
Leo	PM	SP	PS
Virgo	SP	PS	SC
Libra	PS	SC	S
Scorpio	SC	S	PC
Sagittarius	S	PC	CS
Capricorn	PC	CS	PF
Aquarius	CS	PF	PP

Pisces PF PP SS

Thus, a child conceived during the first decanates of Aries will be born at the end of Sagittarius. During its gestation, the salts of Capricorn, Aquarius and Pisces, won't have periods favorable for their assimilation.

The following periods will be missing:

one of calcium phosphate
two of sodium chloride
three of iron phosphate
two of potassium phosphate
one of sodium sulfate

These substances will be at the basis of the organic deficiency during the course of his life, unless they are compensated through alimentation or the absorption of these salts during their period of assimilation. If you made the distillation described in the lesson about the GUR, these salts will be dissolved in the suitable water. For example, take 150 cm3 of the flask #11, that is Mercury of Earth, and distil three times 50 cm3:

— the first third will suit sodium chloride
— the second third iron phosphate
— the third potassium phosphate

Silica (S) is practically insoluble in water. You can compensate for its absence with an elixir extracted from horsetail (equisetum). You can also obtain an elixir of each of these twelve salts but accomplishing the task requires time: you need to distil the twelve elements of the water of the GUR three by three, then make a cohobation of the thirds through analogical sympathy. Example: the third third of Leo - the Mercury of the Air - with the second third of Virgo - Salt of the Air - with the first third of Libra - Sulfur of Water - for the soda sulfate.

In addition, as the salts chemically react on one another they should be used in homeopathic doses. For example, dissolve 5 milligrams of salt in 0.5 cm3 of water and 0.5 cm3 of water in the 49.5 that remain, and then

perform a cohobation and circulate the twelve liquids together.

What we obtain is a blood tonic known to the ancients as elixir of the Spring.

ALCHEMICAL PRACTICE

We know that some of our advanced members use ether during extractions. Ether or in its modern name, diethyl oxide, has an important power of extraction which reaches even in certain cases the mineral or the metallic. It is a solvent, its use is very dangerous and we prefer to give the basic precautions for its use.

Ether shouldn't be bought from a drugstore, but from a supplier of chemical products.

In the example of the brand Prolabo and Merck the ethyl dioxide is sold with a percentage of 7/1 000 000 of a stabilizer which prevents the formation of the peroxyde and consequently avoids spontaneous explosion. Watch for flames, electrical switches, electro-static clothes in the location where it is used and make sure that there is adequate ventilation.

The distillation can be performed with a retort and a round bottom flask. The retort is in hot water, the round bottom flask in an ice/water bath.

Never distil to the point of dryness the ether if there are any solid products.

Always place a protective screen between the distillation train and the operator.

Keep the ether in air-tight flasks, in aluminium, in a ventilated place.

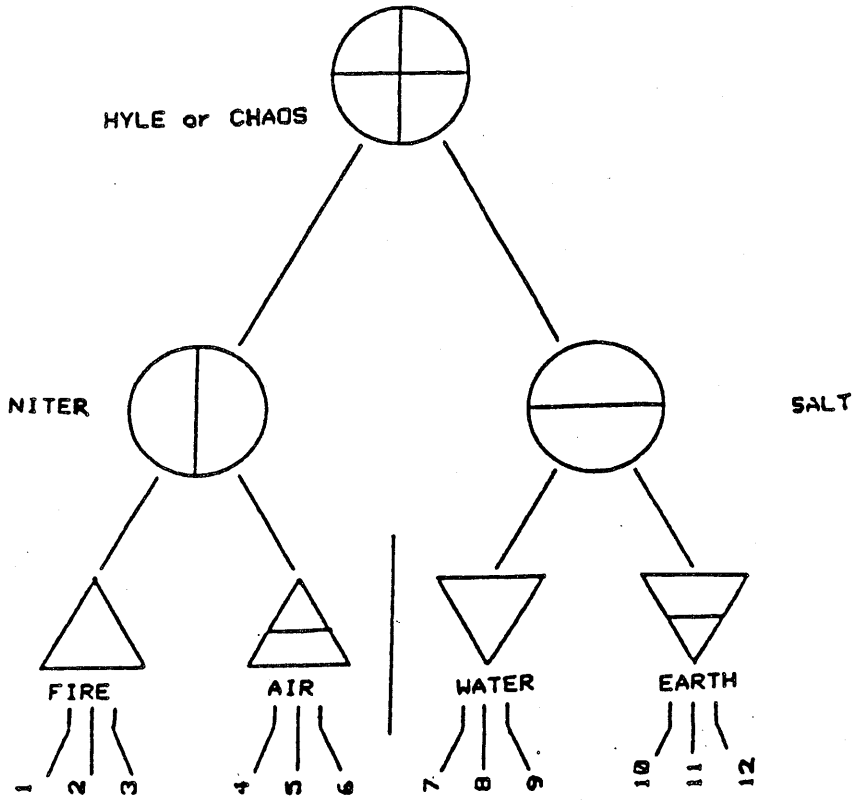
Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed plate:

Astrological correspondences of the twelve phases of the evolution of matter.

ASTROLOGICAL CORRESPONDENCES OF THE TWELVE PHASES OF THE EVOLUTION OF MATTER



THE PHILOSOPHERS OF NATURE

Copyright © 1988 by LPN-USA.

Dear Friend,

First, let's attempt to define the difference and establish the border between spagyrics and Alchemy.

ALCHEMICAL THEORY

Some say that spagyrics belongs to the vegetable realm and Alchemy to the metallic and mineral realms. This is partly true, however the reality is more subtle. The consideration here is not a limitation of action in the concerned realms, but rather a difference in the methods, and especially in the quality of the results achieved.

The word spagiry comes from the Greek and means to separate and reunite. In the spagyrical process we separate the alchemical principles of Salt, Sulfur and Mercury and we can thus purify them separately. Sometimes, as much in the mineral as in the vegetable realm, we accomplish only one separation: the Salt on one side and the tincture on the other, that is the mix Sulfur/Mercury. Then, we reunite the two or three products and we obtain a liquid or solid, fixed or volatile elixir depending on the processes used.

Now if these products are circulated or if the calcination of the salt is repeated, we enter into the alchemical domain, and this happens regardless of the realm to which the product treated belongs.

The true difference between spagyrics and Alchemy lies in the fact that if spagyrics and Alchemy both purify the product, Alchemy in addition provokes its evolution.

Sooner or later, the Alchemist is brought to witness the evolution of matter. This evolution follows a cycle analogous to the cycle that can be understood in reincarnation. This is why all true alchemical processes are based on the opposition life/death, on the material/spiritual contact. Each life/death cycle brings us closer to the perfection of the realm with which we are dealing.

The first mechanism is fermentation, often described as putrefaction by the Ancients. To understand this phenomena, we can make the following experiment:

Extract the totality of the essential oils of a plant, drawing its soul away. Leave this plant in its extraction water (sterile water because it was boiled) and note that the plant starts fermenting without the addition of yeast. Because the element Mercury cannot perform the junction soul/body (Sulfur/Salt) any longer, it provokes the fermentation to free itself through the volatile alcohol.

Another way to provoke the evolution of matter is by distillation. Evaporation is analogous to death, the vapor state corresponds to a visit to the spiritual world and condensation is rebirth into this world. Various alchemical treatises advise distilling the same product 10 to 12 times with the aim of obtaining this evolution. An experiment we shall study later illustrates this fact well: if we distil a metallic oil, that of lead for instance, a first distillation separates various elements and then recombines itself without residue and without deposit. By the 5th or 7th distillation, the yellow liquid abruptly separates into two liquids, one which is very pale, almost white and the other which is blood red. This separation can only be explained by the evolution of the oil under the effect of the distillations.

The circulation which, in fact, is a slow and continuous distillation is a causative factor of the evolution of the circulated product.

The separation or cohobation with or without intermediary calcination of the Salt is also a process of evolution and a method of purification if you practice a calcination in addition.

Finally, the last process and maybe the most efficient is the alchemical wedding that is to say the fecundation of the male and female elements through the alchemical sperm, whatever the considered realm. This last process, moreover, is more than evolutionary for it is identical to the process of original creation; it is inaccessible in Nature, only man can

provoke it.

Let's see where the alchemical secret lies and what is its raison d'e»^tre.

It is obvious that God, or the spiritual reality, is deeply hidden from the eyes of the profane. Only the Mystics, Occultists or Alchemists can perceive this reality, or at least perceive the arcanas which are the most easily discernible elements of Spiritual Reality.

God never gives a certitude of his existence to those who don't intensely look for His contact or who never try to serve Him.

During this alchemical process we remain, with the elixirs in the classical physical-chemical domain, that of the profane, even if these elixirs have a powerful and remarkable effect.

On the other hand, if we consider the first being, or a quintessence, or a true circulated (liquid stone), or even a Stone, of whatever realm, then these elements have effects that no longer belong to the classical physical-chemical world, but effects that belong more or less to the existence of a spiritual world or its actions. Therefore no demonstration of it can be made to the profane. A public demonstration of the effect of a First Being or a transmutation brings a considerable karmic risk.

We built our non-secret (open membership) policy on this basis. Often those who refuse to speak do so because they have nothing to say; the secret hides their ignorance. It is our belief that, on earth, everyone is entitled to his own Truth, his own Revelation. This, we feel it is our duty to give those who want to work on their own all the necessary elements.

We hope that our members will remember these important principles because if they were to not respect them, their work would stop. The sole exception to this rule is sharing the Revelation with your alchemical mate, when the time has come.

ALCHEMICAL THEORY

Distillation by Four

This form of distillation is a method used by the Ancients which is almost exclusively spagyric. It requires little material, neither menstruum nor alcohol, but the operations are time-consuming. In fact, it is a simplified version of Paracelsus's method which we described in lesson #19.

Principle: collect the plant which you put to fermentation in filtered rain water. Wait until fermentation is complete, that is, when bubbles stop forming in the liquid. Place the whole -solid and liquid - into a metallic tin plated container or a glass flask, the latter, however, could be destroyed during the operation.

As the temperature of the vapor and liquid is lower than 100C (212F), the distillation starts slowly. The spirits rise first in the form of alcohol. Collect it and keep it separate. Distil it again until rectification is complete, that is 95% to 96% if you have good tools. This is the first part of the operation.

The second part begins when the temperature reaches 100C (212F). The phlegm passes. Collect the phlegm and set it apart. After decantation, some oils may float on the top. Collect the oils and mix them with the ones that you will obtain in the third stage. The phlegm is kept to leach the salts.

Third part: if the heat has been correctly regulated and kept moderate enough, the temperature reading on the thermometer should go down while the phlegm is passing because there are less and less vapors.

Raise the heat and it will enable a few essential oils which are recognizable by their specific smell to then pass. After them, the empyreumatic oils called stinking oils begin to pass.

The fourth part begins when the stinking oils have distilled over. In the open air, in a heat-resistant dish calcine the solid residues and the

residual honey. Calcination in a round bottom flask destroys the flask.

Distil the empyreumaric oils of the third part according to the method described in lesson #19, page 6, then mix them with the essential oils, if you collected any.

Combine the solid which was calcined during the fourth part with the phlegm of the second part. Circulate either with a Soxhlet or as indicated for the solve and coagula until you reach a perfect whiteness.

Thus are the three elements Mercury, Sulfur and Salt are separated.

This method presents two important advantages:

— very little equipment is needed: a round bottom flask, a simple distillation train and a dish for calcination.

— the vegetable Mercury is appropriate for the plant. The solve coagula of the salts by the plant's own phlegm is generally very beneficial.

ALCHEMICAL PRACTICE
How to obtain Salt from Vegetable Sulfur
Methods of Separation:

1. A plant is fermented in rain water.

2. After the fermentation is complete, separate the solid from the liquid: collect the liquid through pressing on the solid and the latter is recollected by filtering the liquid.

3. The liquid is distilled. The first part is rather rich in alcohol: heat to 20 to 30 degrees depending on the plant and the distillation equipment. The distillation continues and you can collect separately a distillate which contains 5% of alcohol. We have then an almost pure water. When the residue becomes thick, cease the distillation.

4. The thick residue is poured into a crucible and calcined to white

grey. No other calcination can lead it to white.

4a. The thick residue can be obtained through another method: extract the alcohol obtained from a dry plant using a Soxhlet. Distil the tincture you obtain in a water-bath. When the residual tincture reaches the thickened state, calcine as in 4.

Important: when a product contains alcohol in solution, you must heat in a water-bath for extraction or for distillation. This way, you avoid any hot spots in the round bottom flask and the products are not damaged.

5. This Salt of Sulfur must then be whitened. For that, grind the calcined residue into an impalpable powder. Take 5% of the distillate of the first method and use it to cover the Salt. Use a porcelain or quartz container. After a night of maceration, evaporate the water very slowly by the flame of a candle or its equivalent; put a bell shaped cover above the container to collect the vaporized/distilled salt.

Again reduce the salt to powder and repeat the process until it becomes whiter than snow.

5a. If you used the Soxhlet extractor before (in 4a) use for this last phase a 5% alcohol solution made from the alcohol you collected during the distillation of the tincture.

6. The mineral salt of the plant is dry and doesn't stick to a spoon. The Salt of Sulfur adheres to the spoon and won't fall off of it on its own weight.

The alcohol you obtain either at the first distillation of the fresh plant, or at the distillation of the tincture must be rectified several times until it reaches at least 93%. Distil it on the salt of tartar (potassium carbonate calcined at 350C (662F) and it should then be between 99.5% and 99.6%.

7. The cohobation occurs between the mineral Salt the Salt of Sulfur

and the Mercury rectified for an equal volume. Put the whole to digestion in a closed ground glass flask which is put in an enclosed space maintained at a temperature varying between 40 and 42C (104F to 107.6F).

8. As it dries out, add some Mercury. Every month, distil off the residual Mercury and replace it with a new Mercury. With this method, you can obtain a Vegetable Stone in three months. In this case, it is hard and is opaque white in color.

REFLECTION ON OUR FIRST EXPERIMENT (lesson #3)

You need the indicated quantity of the plant in order to obtain a sufficient quantity of Salt for the rest of the experiment, but the indicated quantity of the plant is too great for the indicated quantity of alcohol.

Some of us have noted that the colored tincture, instead of discoloring on the Salt, took on a black color. There are several main reasons for this:

— The Salt has been insufficiently calcined

— The tincture contains an organic salt called Salt of Sulfur. If the inorganic salt of the plant is not abundant enough to dominate the Salt of Sulfur, there is blackening. This can occur if the lemon balm has been cultivated with artificial fertilizers which gives irregularly fixed salts. There are two remedies for this:

a) If you have the roots of the lemon balm, calcine them and add them to the Salt. The root is the part of the plant which is the richest in inorganic Salt.

b) One effective but time-consuming solution to this problem is not dissolving the salt but repeating the following cycle of operations:

1- Circulate the tincture on the salt;

2- Separate salt from tincture by filtering.

3- Calcine the salt

Start again in 1.

10 to 15 circulations of this type lead to the purification of the tincture which by then should be clear-transparent or red-transparent.

Ora et Labora!

THE PHILOSOPHERS OF NATURE.

THE PHILOSOPHERS OF NATURE

Copyright © 1988 by LPN-USA.

Dear Friend,

We shall first go back to the process of personal alchemical initiation.

ALCHEMICAL THEORY AND PHILOSOPHY

Explaining the process of personal initiation is almost impossible without referring again to the three required elements:

— a minimal knowledge of the Kabala,
— an understanding of harmony
— a theory of the principles and rules of alchemy.

Personal alchemical initiation is a journey with several stages. Each of these stages comprises different steps. It is not a symbolic initiation as are most of the journeys proposed by various organizations. Alchemical initiation modifies the consciousness level and opens up the realm of knowledge of Nature. This realm doesn't belong to the volatile and temporary knowledge of science, but to that of the fixed knowledge of the various worlds. For this journey, it is necessary to have a map.

There are several maps, but in the West, the best we have at our disposal is certainly the Kabala. This map of the Western tradition has moreover been used by Alchemists Philosophers of the past who knew the philosophy of Nature.

What should we understand by the concept of harmony? It is not meant in a music sense nor even in relation to the music of the Spheres, but as a general law of the universe. Often, in our lessons, we mention: pure or impure, we should actually understand this as: harmony or disharmony. The body and spirit are purified only through re-harmonization.

Finally, to help us understand the nature of our journey we can perceive that the mechanisms used in vegetable alchemy are the same as those used in the mineral, the animal and the Initiation.

Of course, we won't give a complete course of Kabala, but the elements essential to our path.

We can start by looking at figure #1 of lesson #9 an compare it to the figure of the present lesson. In fact, this figure repeats the preceding one in another form, by adding the notion of the 4 worlds.

Let's start our study with the bottom of the Tree.

ASSIAH is the physical world in which man's consciousness becomes aware of things through the physical senses. It is the only world accessible to any non-initiate. It is the densest world, the world where involution leads to but from which evolution starts. It is the world of the seventh day of the Bible, the world of the rest. This statement requires a few explanations. In figure #1 of lesson #11, we explain that the creation of matter happens in stages. The original CHAOS is divided into Salt and Niter. This mechanism is also valid for time and space. We can say that the Ultimate Infinite is divided into an active element, time, and a passive element, space. But this first time and first space are still very linked and very subtle.

The days of the creation are mentioned in the Bible. Since on the first day, there is neither sun, nor moon, nor stars, we should probably conclude that these days are not related to our earthly or even solar days.

As the abstract idea of time hasn't yet been expressed at the time of the writing of these texts, we should understand that each of these days correspond to a new dualization, which densifies time and space. This is moreover illustrated in our world by the fact that time and space always remain linked. We always need time to pass through a space as limited as it may be. We can't express time without movement, therefore space.

After these explanations, let's go back to our physical world.

The world of the seventh day only has one time and one space

accessible to man's consciousness, and it is the day of rest. Sleep would be a better word. In the same way that man loses the consciousness of the physical world during sleep, in this world man falls asleep and loses consciousness of the spiritual worlds. True initiation (real not symbolical) should progressively eliminate sleep. The physical world is compared to the earth element.

The world located immediately above the physical world is YETZIRAH which means creation. At this level the various energies coagulate to form the material world. Also known as the astral World. Man can be aware of this world if his astral body is liberated from his physical body, temporarily for this experiment, and permanently at death. However, personal initiation progressively opens up the doors to this world.

We have then three sephiroths NETZACH or Venus, HOD or Mercury, YESOD or the Moon. This world of NETZAH is then formed by the fourth, fifth and sixth days of the creation. In this world, consciousness can work on three different times and also in three densities of distinct spaces. That is why there are difficulties of interpreting physically experiments made in that world. Even though it is not obligatory, the access path is obviously preferable through Yesod, for its time is the closest to that of the earth and the adaptation of consciousness is easier. This may be why some western and eastern occult traditions say that the journey of the dead starts with the moon.

The white, silver colored Vegetable Stone, which is the color of the metal of the Moon also opens that world. That world is assigned the element Water. Only metallic alchemy enables personal initiation to a higher degree, that is access to the world of Briah.

The world called BRIAH is the world of creative ideas. It is sometimes assimilated to the christic world because all beings who reintegrated into this world are at that stage. The element Air is assigned to this world. In the figure, the dotted line that separates this world from the higher world indicates that it is the passive reflection of the active

higher world. There are three sephiroths, TIPHERETH or the Sun, GEBURAH or Mars and CHESED or Jupiter, which are respectively the third, second and first days. We also have here for consciousness three levels of time and three levels of space density. Access is through the Sun, the third day and alchemical initiation through the Red Stone which possesses the seven planetary influxes. The dying person who is sufficiently spiritualized enter this world through the process of the second death.

Above this world, there is no longer, for consciousness, time nor space but union of the two in eternity.

The higher world is ATZILUTH composed of the three sephiroths KETHER, CHOKMAH, BINAH. It is a world of pure energy: forms, colors, everything disappears. In its less subtle phase, Binah appears as the potentiality of time and form. The element of this world is the purifying Fire, at once fire and love.

Conscious access to those worlds give knowledge of the occult methods of Nature in its work of permanent evolution.

It is obvious that each one can proceed with his alchemical work without agreeing with what was said. Nobody has to buy a map before a trip, or has to say that it is a good one as long as the trip hasn't proven it was a true map.

The second point to be dealt with is harmony.

Man re-establishes his spiritual awakening by a sequence of successive re-harmonizations. The sequence can only be progressive if we want to avoid physical or mental inconveniences. That is why we mentioned the seven elixirs first, and then specified the problem (see lesson #9 and #19) and we shall resume the subject with a new type of elixir.

In fact, the mechanism is as follows: each elixir acts on one of the planetary aspects of man or, according to the Kabala, one of the centers of

sephirothic energy. These centers react on the energies of body cells and the process begins. For the way is SALT - body, MERCURY - blood, SULFUR - energy. When the Salt is re-harmonized, the blood modifies its own composition and acts on the sephirothic centers of the brain which are making a link to the higher planes which become thus perceptible. Light given to a blind man can blind him further and provoke a new blindness; coming out of the night must be a progressive endeavor.

ALCHEMICAL PRACTICE

Some members are surprised that we do not talk about the work with the retort. We didn't approach the subject for three reasons:

— retort work is not necessary to accomplish what was proposed until now.

— retorts are expensive and not easy to find.

— retort work is delicate and requires some experience to avoid mishaps.

However, here is some advice:

The first problem is that of the union between flask and retort. One solution is to buy a retort with a neck ending with a standard ground glass joint or to have one added by a glass maker. In this case, the union of flask to retort is easy. The Ancients had another method: to the union of flask to retort they applied a lute, which was made from clay. Nowadays, we prefer powdered clay rather than clay intended for medical use. Make a paste by mixing it with raw egg white. If the heat increases the lute hardens, but it is generally easy to remove it from the retort and the flask.

Then, how do we cool this whole thing?

If the receiving flask is great in volume and if the distillation is very slow, refrigeration can happen naturally. To avoid risks of overpressure or explosion, it is better to put the receiving flask in a container filled with an

ice/water mix.

The advantage of the retort is to easily provide an air-tight assembly in which vapor only touches glass. There are disadvantages on the other hand. It is difficult to clean and almost impossible to mount a thermometer in unless we provide the top of the retort with a ground glass stopper.

The retort becomes indispensable for the distillation of rare products: when only a few drops of a given product can be obtained, they shouldn't be lost and the retort is the instrument of distillation where there is the least loss.

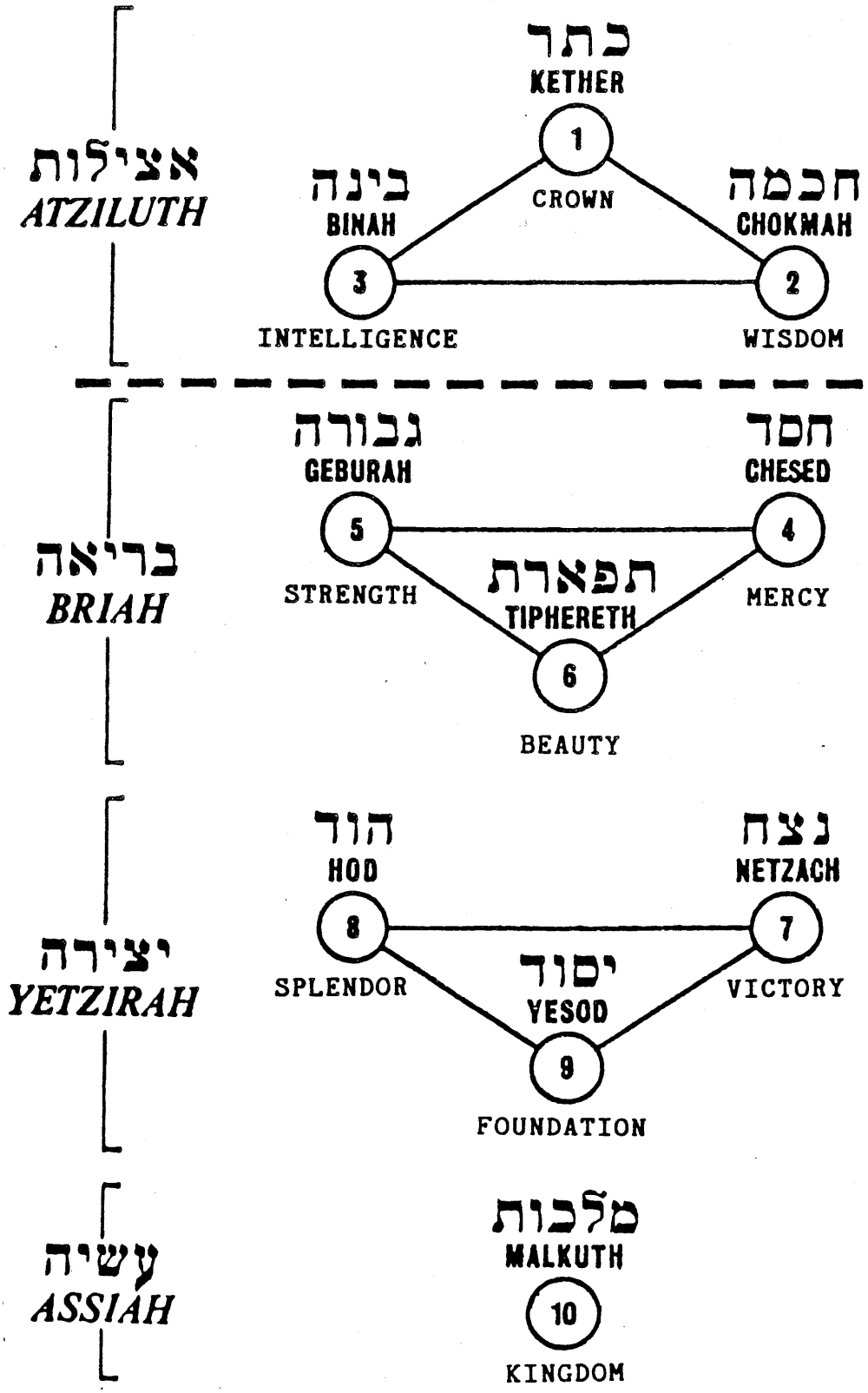
Some alchemists moreover help in the passing of these last drops by heating the sky of the retort, that is its higher dome.

For those who want to try manipulating this instrument, we shall give later a practical experiment.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed figure:
The Tree and the Four Worlds.



THE SIX SEPHIROTHS IN THE FOUR WORLDS

THE PHILOSOPHERS OF NATURE

Copyright © 1988 by LPN-USA.

Dear Friend,

Let's resume our discussion on personal initiation.

PHILOSOPHY AND THEORY OF ALCHEMY

We indicated that the problem of personal initiation was a problem of harmony. The role of the Salt is to reestablish harmony and attract energies. The Salt of the body of man should become a SAL HARMONIAC. Not sal ammoniac, but the salt which harmonizes. This Salt must be opened to attract. As in the metallic experiments, the Salt must become the magnet which attracts the astral and spiritual energies.

As we mentioned in lesson #25, man's matrix comprises 12 salts, each of which must be fixed astrally in the body through a sequence of three ten day decanates.

Taking into account that the conception of man only lasts 9 months, and supposing that it starts just at the beginning of a sign, our matrix will present the following deficiency of astral influence:

— one salt is completely absent

— two salts are two third deficient

— two salts are one third deficient

After a first awakening, a first draw of energy through the seven basic elixirs, we need to re-harmonize our astral matrix so that it corresponds to a universal depersonalized diapason (harmony).

In Alchemy, we must apply the Chinese adage: "the star leads the fool, the wise leads his star". We should then correct all the astral conditions which are available for us to correct.

Examining the chart of the salts and knowing our birthdate enables

us to determine which salts are deficient. As each salt influences three decanates, if half a decant is missing it must count as a one sixth deficiency. The Alchemists who studied homeopathy, a daughter of alchemy with a slightly different path, say that the higher the homeopathic dilution the more astral the influence.

In homeopathy, a dilution is the fact of mixing, for example, a drop of the mother tincture with 100 drops of solvent. We obtain a 1 C dilution this way. If we take a drop of the latter mix with 100 drops of solvent, we obtain 2C, and so on. Depending on the bodies you are dealing with, by the 9th or 10th dilution, the operation no longer has a physical basis and we enter the astral domain. However, to start with, 5C dilutions are enough. Generally, the twelve salts of the matrix of man can be found in homeopathy and we can, for example, follow the rule:

Right after your birthday, every day of the decanate take two pellets of the corresponding homeopathic salt, for three months. You can apply this method at any time, but it is most effective right after your birthday.

Let's repeat this subject in detail so as to avoid errors of interpretation. During conception, the creation of the body is under the influence of astro-cyclic cycles symbolized by the signs of the zodiac. These influences can only act on the Salt, the only element of the Being which is then present. The Mercury and Sulfur are incarnated with the first breath at birth and after the cutting of the umbilical cord which cuts off the current of Mercury provided by the maternal blood. The Mercury and the Sulfur, as they are present at the moment of birth, will impregnate the Salt and mark it with the astral Image of the seven planets such as they are at that very moment.

We see that the stars have two major influences on our composition:

— through the Salt during conception
— through Mercury and Sulfur at birth

We should correct the Salt through the salts and the sephirothic

centers through the elixirs. The Sulfur and the Mercury are purified by the Salt.

We saw in the preceding lessons that an undetermined Mercury allows the extraction of the tincture of a plant ruled by any planet. An undetermined menstruum doesn't change the planetary attribution of the tincture it extracts.

If man were conceived in the beginning of the sign of Aries and if gestation were to last 12 months, his Salt would be undetermined, and if it were open then, it would attract an undetermined astral spirit. As this is not the case, the astral spirit is determined and can only operate in limited domains; the Alchemist is incomplete. As soon as the elixirs allow the spiritual energy to go through our sephirothic centers, we should resume the work of the harmonization of our Salt.

As spiritual and astral energies can be focussed and concentrated in alcohol or in Philosophic Mercury, so the astro-cyclic energies of the zodiac can be concentrated in the Archeus. Thus the water obtained during the preparation for the Archeus allows a re-harmonization at any time of the year.

We shall study the preparation of the salts combined with the Archeus.

It is useful to go back to the process of personal alchemical initiation and what it represents. If these mechanisms are not well known or well understood the alchemical work cannot reach its true goal. It is necessary to specify what the word initiate means in its esoteric sense. If the verb "to initiate" means to start or to possess the knowledge in order to start, its genuine esoteric meaning is different. True initiation is repair, compensation for what various religions call the original fall from grace.

Contrary to what is said, the fall is not the consequence of a sin, but that of necessity. However, we should be careful with words, because these problems forever remain beyond the physical intellect of man.

The very principle of man - divine emanation - cannot evolve in this state, in its original world. Evolution is impossible in perfection. An error is then necessary to make us leave that state, so that evolution becomes possible. We must leave Eternity so that time and space allow each being to create his own mirror which gives the consciousness of self. When, after the descent into dense matter, this mirror is sufficiently fixed to resist perfection, then return to Eternity is possible.

We should understand that the knowledge which is transmitted from higher worlds, during our re-ascent, is not transmissible. This is why Philosophers say that God only reveals the secret. If it is possible to give the methods that will permit each one to access this knowledge, we should remember that this knowledge is supra-intellectual and the transmission through the channel of the brain can only be limited and distorted. It is the same thing for the spoken word of man which is only a veil hiding the true Verb that no word could express. One of the difficulties we are going to encounter in our initiatory path is that the true inner experiences are a sudden awareness of a world in which time and space do not have the same value as in the physical world. Down here, only a physical interpretation of these experiments is possible. In addition, the resulting liberation of consciousness leads to a level of knowledge which goes beyond the capacities of our physical grasp, which reduces the nature and value of these to the level of its own interpretation.

We hope that this explanation will help in the interpretation of these inner experiments provoked by alchemical processes.

Let's resume the study of the salts. A person born on the 30th of April won't have the salts of the decanates which are found between this date and the 30th of July. What is missing is:

— 2 parts of potassium chloride
— 3 parts of calcium fluoride
— 3 parts of magnesium phosphate
— 1 part of potassium sulfate

We saw how a first solution can compensate for these deficiencies. If we do not want to wait for the three months following our birthday, the astrological astro-cyclic elements can be mastered in the following way:

If you distilled the water for the GUR as explained in lesson #21 you obtained 12 flasks. The first you obtain, the Sulfur of Fire is the sign of Aries, the Mercury of Fire will be the sign of Taurus and so on to the Salt of the Earth which corresponds to the sign of Pisces. We remark that to obtain the GUR the water needs to macerate for a long time, two or even three months, for our present need, a lunar cycle is a very adequate time.

Let's resume our example of the person born on the 30th of April. That person should take the water of Fire of Mercury, 1 cm3 of it is enough and dissolve potassium chloride in it until it is saturated. Take another 1 cm3 and dissolve some calcium fluoride. That person should operate the same way with the water of the Salt of Fire and dissolve the potassium chloride, the calcium fluoride and the magnesium phosphate. Filter each of these solutions. Take one drop that you mix with 100 drops of the same water and repeat this dilution 4 times.

As the water is charged with the necessary influences, you don't have to wait for your birthday. Take for 10 days 2 or 3 drops of each of these dilutions. Take them in the same sequence as the astro cycles of the zodiac.

Note that the calcium fluoride is not very soluble; make one dilution less for it. There are several phosphates of magnesium; the only suitable one is the one with the following formula: MGHPO4 7H20. Likewise, the only calcium phosphate we use has the formula Ca (H2P04)2 H20. Likewise for the iron phosphate whose formula is FeP04 2 H20. The phosphates characterized by other formulas are insoluble.

Silica is totally insoluble; you can replace it by 10 to 15 drops of shave grass (or horsetail) tincture in 1 cm3 of water.

For insoluble products, we can always replace the two or three first dilutions with homeopathic triturations. Here are the Latin names of the salts used in homeopathy:

KALIUM PHOSPHORICUM
KALIUM MURIATICUM
KALIUM SULFURICUM

KALIUM OR KALI = POTASSIUM

MURIATICUM = CHLORIDE

CALCIUM FLUORATUM
CALCIUM SULFURICUM
CALCIUM PHOSPHORICUM

NATRIUM SULFURICUM
NATRIUM MURIATICUM
NATRIUM PHOSPHORICUM

NATRIUM = SODIUM

MAGNESIUM PHOSPHORICUM
FERRUM PHOSPHORICUM
SILICA

The solutions presented here for the problem of the salts are temporary and only constitute a first step toward answering that question. Later, when we shall study the mineral and metallic menstrua, these salts will need to be separated in their three principles: Sulfur, Mercury and Salt. These three principles will be purified separately and each salt will yield a mineral elixir, more potent than the salt it is derived from.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Copyright © 1988 by LPN-USA.

Dear Friend,

For a few lessons we haven't necessarily separated philosophy, theory and practice because we hope that most of you have started the practice. During these practical operations we must constantly think of the theory, and understand what we are doing. While we watch a distillation we can very well ponder on alchemical philosophy and its mystical and spiritual aspects. As an attempt to provide an image of this concept, we do not methodically separate philosophy, theory and practice. In addition, this concept should bring us closer to the state of mind that will little by little demonstrate the unity of Knowledge.

In the preceding lesson we gave the elements which were still missing in the process of alchemical initiation. We believe, moreover, that in what was presented, there is enough food for a long work possibly from one to three years. We should understand though, that in the two initiatory processes we just explained (harmonization - opening of the salt and reestablishing spiritual energies in the sephirotic centers), the work is progressive and the increase of the vibration level should be gradual. This is why we didn't give all the details yet by which you will be able to attain the highest level of vibration possible of the elixirs. We will study this process in detail in our next lessons and later turn our attention to the problem of vinegar and explain the preparation of a universal menstruum. This should bring us closer to the Alkahest of mineral origin but not metallic.

If we examine the processes just described from a theoretical point of view, we can observe that the separation of the three is never perfect and therefore the first purification is imperfect.

The mechanism of purification, either absorption of the impurities through the salt, or purification of the salt through fire and water, renders the vibratory level progressively higher.

Let's examine now the theory and practice of a much quicker and more efficient method through an almost perfect separation. This method triggers a very high purification right from the start of the operations.

The first thing to obtain is a perfect Mercury. If it isn't absolute, it contains water; so 99% alcohol still contains 10cm3 of water per liter. This water dissolves a little bit of mineral salt and the Mercury/Salt separation can't be perfect. We suppose that thanks to our preceding lessons you have easily obtained a Mercury of at least 90%.

To understand the means we chose in the process we are going to describe, we should know what is called the weariness of things, from the alchemical point of view.

For example, if we throw a small amount of salt in water; at first the water is at rest; the salt dissolves very rapidly. Add some more salt: the dissolution is slower. Add more salt and there is refusal: the water is saturated and doesn't want to dissolve any more salt. You can heat the water to give it some more strength: the dissolution of the salt will stop once more when a new saturation occurs.

Potassium carbonate absorbs the water of the alcohol, but the more it absorbs of this water the less dynamic it becomes. This same phenomenon renders the preparation of absolute alcohol difficult. The less water in it, the more avidity for water; the more the carbonate absorbed water, the less avidity it has for it.

In addition, potassium carbonate damages glass; the material you use should only serve for this particular operation because frosted glass can never be correctly cleaned.

Experience shows that in this work potassium carbonate agglomerates into a lump and the attempts to remove it from the round bottom flask often result in some breakage.

Following the same alchemical principles, it is better to re-use the potassium carbonate because it becomes more refined and opens correspondingly to the number of times it is used.

For the following operations we used canning jars made of glass,

which have several advantages, in addition to being cheap. They can take water-baths, resist vacuum, and have air-tight stoppers. The only disadvantage is their cover: for distillation, you must either buy a reactor-cover which fits the type of jar you chose, or bore a hole of 8mm 0 through the glass cover and adapt a standard tube of 8mm. The boring is easy and requires only a few minutes. We should then obtain a carbide drill (bit) well sharpened. During the operation, lubricate with turpentine; as soon as the bit comes through the other side, reverse the piece.

When our material is ready, the sequence of the operations proceeds as follows: calcine the potassium carbonate at 350C (662F) for at least an hour. Fill the jar half-way with the carbonate and pour 90% alcohol within 2cm (one inch) of the top. Close with an air-tight cover and let the mix act for 24 hrs. Shake two or three times during that period. The jar is placed in a water-bath regulated by a thermostat or placed on an electric plate with a thermostat. The temperature of the water in the water-bath is maintained at 85C (18F). Of course, the jar is then capped by an 8mm tube equipped cover. The distillation train is equipped with a check-valve, a condenser and a round bottom flask; the whole forming an air-tight unit which prevents the alcohol from absorbing atmospheric moisture. Again, if you do not have a good mastery of distillation, and you are not certain of the capacity for calorific absorption of the condenser, the airtightness of the system can cause an explosion. You can avoid this inconvenience and at the same time prevent atmospheric moisture from entering by setting a chemical trap: an air outlet tube can be mounted on the receiving flask and this tube emerges in the atmosphere by means of a tube of 8mm diameter and 20 to 25cm long. This tube is filled with calcined potassium carbonate which is maintained in place at both extremities with stoppers made with cotton padding. Distillation with this equipment yields an alcohol that reads between 96% and 98%. With this alcohol we start the same process again but with only 1/6 of the volume of carbonate in the flask. The distillation will then yield an alcohol that reads more than 99%.

A third distillation with 25g of carbonate per liter will yield an alcohol reading a minimum of 99,8%. This alcohol must be used immediately because it cannot be easily kept at that percentage. You need a perfectly air-tight ground glass flask which must be full to insure the

preservation of this alcohol for some time.

After use, dissolve the carbonate in distilled water and filter the liquor. The liquor spontaneously separates into two parts: one is light and the other heavy. This is due to the fact that the carbonate also fixes a certain quantity of alcohol. The distillation of this liquor enables the collecting of the alcohol. One can also take advantage of this distillation to concentrate the liquor. Pour the liquor into a pyrex dish and slowly evaporate. Keep the carbonate you collect kept in an air-tight flask, it can be used again.

If after coagulation the carbonate is not perfectly white, do not calcine it. It must be dissolved, filtered and coagulated again. This process demonstrates furthermore how many impurities can be extracted from the alcohol.

With this very pure Mercury, we are going to undertake the making of the white stage of the elixirs, thus called because the three principles which compose it are white or transparent when they are ready for the final coagulation.

With this perfect Mercury, we need a plant as perfect as possible. The dry plant will be rid of its dust and damaged parts, etc... If it contains a residue of water, it will weaken the Mercury and so you should carefully dry the plant. This can take place, for example, in a desiccating jar. After you place the plant in a jar, add vacuum-tubes on one side of the water pump and on the other side toward the round bottom flask which contains the calcined potassium carbonate. As the vacuum is made, you must close the circuit on the side of the water pump in order to avoid moisture from entering. The jar is maintained in a water-bath regulated at 60C (140F) for two to three hours. Under vacuum, at this temperature, the plant releases its residual water in the form of vapor absorbed by the carbonate.

Place the plant in the thimble of a Soxhlet which is filled with absolute alcohol. The upper part of the condenser of the extractor is closed with a silicon stopper so as to prevent moisture from penetrating. The round bottom flask of the extractor is heated to 85C (185F) in a water-bath

so the Sulfur doesn't overheat. Several days of extraction are required to make sure the Sulfur has been extracted. Complete extraction of the Sulfur is essential.

The residue in the thimble is calcined and washed until the Salt becomes whiter than snow. You can recognize complete extraction of the Sulfur by the fact that the Salt is not sticky. Often this salt sparkles because it forms small crystals.

Distil the tincture. If the alcohol collected in this manner is no longer absolute, it can be treated with calcined carbonate.

When the tincture reaches the thickness of honey pour it into a crucible and calcine it. A black residue is obtained that is ground as fine as possible. Place it then in a quartz or porcelain dish, but not glass. Pour on the residue a distilled water solution containing 5% alcohol of the alcohol just collected.

Pour this solution until it covers the residue with a depth between 1/2 and 1cm. After a night of rest, the solution is slowly evaporated. The residue is calcined, reduced to powder and the cycle starts again. In a very few days the residue becomes sparkling white, whiter than snow: it is the Salt of the Sulfur. The crystals which appear in the Salt indicate the planetary attribution of the plant by their structure. This Salt of Sulfur is mixed in equal parts with the Salt obtained during the calcination of the plant. If there is a correct imbibition performed with the Mercury just collected, and it is put into the incubator, we are beginning to form the Vegetable Stone.

If you poured a big quantity of Mercury, the volatile quality will prevails. However, the alcohol only becomes charged with Salt and Sulfur through repeated distillations. The volatile must progressively make the fixed volatile.

PHILOSOPHIC ALCOHOL

A lot of authors only approach this subject by the time they arrive at

the metallic work. But the interest in this menstruum is as great in the mineral realm as in the vegetable one. All the extractions that were advised previously can be advantageously made with a menstruum known by the name of Kerkring's Menstruum.

The first product needed to make Kerkring's Menstruum is the sal ammoniac which, nowadays, is known as ammonium chloride. The Ancients were obtaining it from various sources: by distillation of stag's antlers, the residue of the drying of camel's urine which they obtained in Africa. Today, obtaining it is clearly easier: you can just go to a chemistry supplier.

The salt must be sublimated 3 times at least. In fact, when the sal ammoniac is heated it doesn't evaporate, but it decomposes into two gases which combine between them as soon as temperature permits it.

Find a heat-resistant dish with a pyrex cover and wooden pliers or a steel rod with which to lift the cover up once it's hot. Spread regularly a coat of the salt, 1 or 2cm thick at the bottom of the dish and heat it with an electric plate or a propane-heater. The pyrex cover is already in place.

White vapors form rapidly and the salt deposits on the cover. Lift the cover with the pliers from time to time to check the thickness of the deposit, try not to breathe the vapors because they are toxic. Put the cover back. Once the salt forms a 2 to 3mm thick deposit, place a new cover on the dish and let the first cool down. As soon as it is cold scrape off the coat of salt with the tip of a knife. In general, the coat tears easily. Break it in pieces which you place into a closed glass flask. After a while, what is left in the dish is a grey - blackish salt and impurities. Cease the operation and carefully clean the cold dish. Mark the flask 0 1S and take the sublimed salt, start the operation again and place the result in a flask marked 0 2S. Generally, when it is sublimed two or three times, the salt no longer forms a black deposit and is entirely sublimated. If this isn't the case, proceed with a fourth sublimation.

The yellow coloration of the sublimed salt does not present any inconvenience, on the contrary.

The salt is prepared in this way, let's examine now the process of the preparation of the alcohol.

The alcohol should be very pure (high percentage). To push it beyond 93% let it macerate for at least 24 hours either on potassium carbonate (salt of tartar) which has been calcined for at least an hour at 350C (662F), or quicklime which has been calcined at 850-900C (1562 - 1652F) for at least an hour.

The alcohol is distilled in a closed circuit to avoid the absorption of atmospheric moisture, in a rigorously clean apparatus. The percentage obtained must be at least 95%; in fact, we obtain between 99.5% and 99.8%.

Once the wine spirit and the salt are ready, we have two possible methods:

Slow method

During the new moon, mix four parts of salt and ten parts of alcohol (parts by weight) and put this in a ground glass, air-tight flask. Macerate at a temperature of 40-42C (104-107.6F). Shake the mix at least once a day. Watch its color. The reflections and the color of the alcohol vary with the phases of the moon. If such is the case, let the maceration go on for a second moon cycle. Then, in a closed circuit, distil very slowly the menstruum three times. The Kerkring Menstruum is ready.

Mix the solid residue of the first distillation with the sal ammoniac. The salt can be used several times if it is kept in an air-tight glass flask. Do not forget to write the number of macerations on the flask.

The menstruum can also be used several times, but in a different realm as the one for which you used it to start with. A virgin menstruum will extract red oil from a correctly prepared antimony.

Quick method:

Fill the virgin thimble of the Soxhlet extractor with salt. Fill the Soxhlet with rectified alcohol; cover the condenser in order to operate in a

sealed circuit and prevent atmospheric vapors from penetrating. Let the Soxhlet circulate at least twelve times. Distil the alcohol three times. The menstruum is ready.

In usage, we noted very few differences between the two menstrua. However, the menstruum obtained through the first method seems more dynamic in mineral or metallic extractions.

We shall soon study a third method.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Copyright © 1988 by LPN-USA.

Dear Friend,

We are going to resume the problem of the Salt and our method in general.

We wrote in the introduction brochure of the Association that we are a research group. That is why we are striving to present, for every subject, the solutions that can be found in various written or oral sources.

We may present modern or even traditional solutions.

Admittedly in our initial class of the vegetable part which is but the preparatory work we tended to emphasize modern methods for the simple reason that they require infinitely less time than ancient ones, and a modern times wage earner doesn't have the same amount of time at his disposal as ancient alchemists did. It is likely that for the the mineral work and even more so for metallic work we will approach traditional methods more often.

What are our various sources?

Some solutions we present issue from documentary research and we share them after we have first experimented with them.

Experimental work has often forced us to modify or complete an original text or give practical details which weren't present in the original.

Other solutions come from the documentation provided by various groups or schools which have identical aims to ours, or sometimes by self-taught and solitary alchemists. In this case, we limit our experiments to a few of the proposed methods if we feel the source is valid: we do not actually have the time to try everything. When a source seems worth it, we trust it to a certain degree.

THE SALT

Let's attempt to summarize the problem.

A modern alchemical school suggests the following method:
First, prepare the 12 salts in homeopathic doses and mix the 12 solutions to obtain the elixir called Spring elixir. According to alchemical concept, this elixir can solve all the salt deficiencies due to astral conditions at the date of conception.

We mentioned that some of the 12 salts were insoluble and that if so, we should prepare them through trituration. This operation consists in reducing the salt to an impalpable powder and mixing this powder to a fixing element, glucose, for example. If the powder is genuinely impalpable the smallest grains will adhere to the molecules of glucose which later will carry them along through the successive dilutions.

There is a sure connection between alchemical and homeopathic concepts: both defy the concepts of Cartesian logic.

To help us in our work, let's recall two essential principles of homeopathy:

1. After the dilution the product must be energized, that is to say the product must be energetically succussed by hand.

2. Since a decimal dilution is a dilution by 10, we could logically think that two decimal dilutions
1 x 1 = 1 are equal to the dilution 1 C, that is 1.

Well, this is wrong. A sequence of homeopathic dilutions provokes the inversion of the effects of the remedy. But this inversion occurs often the same number of dilutions, whether they are decimal or centesimal:

for the two or three first dilutions, the product remains toxic.

— from the third to the tenth or eleventh dilution, the product is curative.

— from the eleventh or twelveth dilution to the fourteenth dilution, it is again toxic.

For those who use ready-made salts and take astral influences into account, what precedes is of course of less interest .

But, on the other hand, this information is very interesting for those of you who will use the GUR water for these preparations. This will exempt you, at least for the greater part, to take astral influences into account.

However, there is always advantage in keeping all the winning cards in your game and to respect as much as possible all favorable conditions.

Another comment: in homeopathic remedies, the dynamization is what brings the force to the product. The product is not a pure product nor a product regenerated by its division first into ☿ ♢ ⊖ and then reconstituted through cohobation.

This alchemical decomposition and reconstitution eliminate the toxic impurities of the product and this operation brings in one operation a force that a long sequence of dynamization couldn't bring.

This is why the alchemical elements should be diluted only once but in a big way: from one to twenty drops in a glass of a suitable liquid.

It is good to remember this, because we are going to approach the esoteric use of elixirs soon.

It is also very important in this work not to reverse the effects of the elixirs by a sequence of homeopathic succussions.

For those of you interested in homeopathic questions you can refer to the work Anthroposophical Medicine by Dr. V. Bott.

FIXED AND VOLATILE

Let's approach this subject now; it is totally different from the previous one.

In this subject, we again encounter the difficulty of interpreting alchemical books: often it is useful to know how to use cunning and more often to know how to be inspired to find out what is hidden behind these words.

When we talked about the creation of elements, we said that the Salt of the Earth is the more fixed and the Sulfur of Fire the more volatile.

Nothing is fixed, nothing is volatile, if not in comparison to something else. In the alchemical sense, vinegar is fixed compared to alcohol. Alcohol is volatile in relation to vinegar, but it is fixed in relation to ether.

We can wonder, while reading an alchemical text which doesn't have a reference or comparison point, about the value or degree of the fixed and the volatile.

In most cases the reference point is water. Hence everything boiling below water's boiling point is considered volatile and everything boiling above that point is considered fixed.

In fact, behind the terms fixed and volatile is hidden a great alchemical secret which is often used and described but never quite clearly explained.

In our first lessons, we mentioned that the repetition of the same operation provokes the evolution of matter. What we didn't say then is that this evolution can be directed either toward the fixed or the volatile. The strongest element directs the operation. If our two elements are perfectly pure, only the quantity of the elements present will determine the direction of the evolution.

A Stone is, by principle, a fixed substance which must, in the fixed, be equivalent to the Salt of the Earth.

Let's take the Salt. It must be imbibed with the mix of Sulfur/Mercury completely, but just imbibed. If the liquid appears at the surface, it must be withdrawn through distillation before you put it in the incubator. This requires extreme patience, for the imbibition is only valid if the Salt is in the form of an impalpable powder. The finer the powder, the faster the result is attained. As there is little Mercury, the flask must be perfectly air-tight (ground glass or silicon stopper). When the powder is dry and the Mercury/Sulfur is absorbed, proceed with another imbibition, and make sure the mix Mercury/Sulfur doesn't flow, a moist surface is O.K, but no flowing liquid. After three or four imbibitions, take the powder out and calcine it, if we obtain, by cooling down, a white powder that doesn't smoke while melting, and doesn't dissolve in water. Then, the Stone is complete. If these conditions are not met, start the operations again after you have again reduced the stone to an impalpable powder. It's the patient and careful repetition of this cycle which fixes the Mercury and the Sulfur through the Salt, and leads to a Stone.

For the volatile, the operation used for the elixir is reversed: the imbibition won't provoke the evolution of matter, but the distillation is now the evolutionary operation.

In order for the volatile to be stronger, fill the flask with Salt at 1/30 and drown it in 10 to 12 times its volume with a Sulfur/Mercury mix. Generally a week-long incubation in the incubator is enough. Distil to dryness and pour the distillate over the Salt; then put it in the incubator for another week. The repetition of this operation progressively renders the salt volatile which is moved to the distillation.

The flask must be very air-tight and fire-resistant for it is convenient to use it as a distillation flask. The distillation must occur without reflux and without loss; a retort made of strong glass is also suitable for this experiment.

SULFUR

After our study of the salt and the 12 salts specifically, we now

arrive at the study of the Sulfur.

While knowing the process of the 7 basic elixirs is imperative and necessary, knowing the process of the 12 salts is in many cases, less essential to the pursuit of our path.

In effect, Nature has the tendency to self-correct all things. It is true that It is generally slow in this process, and It can't do everything. What belongs to the realm of the Art is inaccessible to it. Nature follows its laws in a deductive way, uniquely by following the laws of cause and effect. Only man has access to induction, which, in a certain sense, allows him to get outside of this rigid process. But this freedom is compensated for by an action of the law of justice or rather of balance which some call karma.

The domain reached by the elixirs is no longer Nature's domain but that of the Art. Through his work, the Adept must reestablish in this domain the damages brought about by induction, through his free will, and thus satisfy the law of harmony and equilibrium.

It is not the same for the Salt which entirely belongs to the realm of Nature. If Nature finds in the food the elements necessary for the reestablishment of natural equilibrium, it will do so but it will take time. However, it is not forbidden for man to help Nature and accelerate the process so that the harmony is re-established faster. We should make you aware that if certain salts are missing in the food, Nature can produce them in man thanks to the inner powers of the transmutation of all living beings. (Note: It refers to the writings and research of Louis Kervran on biological transmutations). Metallic transmutation may only be mastery and exteriorization of those inner natural powers present but hidden to the outer consciousness of man.

For the problem of the salts, each can choose one of the solutions proposed earlier, or even do nothing at all if he thinks that Nature already did or is undertaking in him the process of re-equilibrium.

Let's start observing under various aspects what we call Sulfur,

because this principle is subtle and it will make us review the difference between alchemy and Chemistry. A good knowledge of this principle is essential in theory and practice.

The Sulfur is the soul of things and the corresponding alchemical extraction is only its support. In its profound nature, the Sulfur is a Spiritual Force that nothing material can destroy, neither fire nor acid. The soul of man, its true Sulfur, is free and powerful only when freed from the scorias which poison and paralyze it. So is it with the soul of things in Nature. The only possible operations on the Sulfur consist in cleaning its supporting matrix of all impurities which prevent it from acting, and thus render this support more transparent in order to allow the transfer of Spiritual Energy. However, the problem is different for man than for things. As the Sulfur is the Spiritual Energy of man, his consciousness and thoughts, cleaning of this realm is essential. An alchemist must have a good Sulfur, otherwise he can encounter serious problems. Therefore, he should be at once generous, at least and especially in his mode of thinking, reasonable, poised, not yielding to anger or brutal impulses which can disturb the flow of energies. He must also sharpen his intelligence through work, by reaching an understanding of Nature as much through direct communion as intellectual study of Nature's mechanisms.

We shall continue this study in the next lesson.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Copyright © 1988 by LPN-USA.

Dear Friend,

Let's continue our study of Sulfur and particularly examine it in objects. This study leads to observations which will be extremely useful in our theoretical and practical works. First Principle - the Sulfur - its soul and Spiritual Energy can be at least partly captured by other things which are, in theory, the three Mercuries of the three realms. If a Mercury vibrates correctly, it can, at least partially, capture the Sulfur of another realm. In order to illustrate this, let's develop a few examples which, moreover, are going to demonstrate the alchemy/chemistry complementarity.

Imagine 97% - 98% alcohol poured on calcined potassium carbonate, macerated for 24 hours then distilled. The chemist says that we obtain a very pure alcohol. The alchemist says that we obtain a mineralized alcohol. According to the chemist, potassium carbonate doesn't pass through distillation. Both are right. However, from the alchemical point of view, the chemist is wrong. 97% - 98% alcohol has a weak power of mineral extraction, but this vegetable Mercury which already vibrates well will extract mineral Sulfur, the Spiritual Energy of potassium carbonate which passes with it through distillation. The alcohol becomes suitable for mineral extractions, that is why the alchemist says it is mineralized.

If we had dehydrated the alcohol with quick lime it would also be mineralized but the Sulfur of calcium is different from that of the potassium and our two alcohols wouldn't be identical, alchemically speaking. That is why the final dehydratation of alcohol should be different for a vegetable and a mineral Philosophical Mercury.

This demonstrates that an alchemist should know how to be a chemist on the material plane and an alchemist on the spiritual to deal with the life force. These two aspects of knowledge shouldn't be opposed but complementary. Following is another example which demonstrates the theoretical and practical advantage of knowing the Sulfur or the Spiritual Energy.

Like the impure man who leaves the earth and has to clean his spiritual vessel for a new start, so the water of the earth follows a purifying cycle. Water is also a universal menstruum. From the very moment when water percolates through the earth it becomes charged with the Sulfur of the things it meets. Sooner or later it reaches the sea where it meets the Salt of the Earth which is the purifying Salt. After which it is evaporated by the solar energy, distilled and the air restores its primary energy; it is then cleansed of all Sulfur issued from the elements of earth. Only the rain water which didn't trickle on the ground still contains the Spiritual Energy at its highest level and so is not hindered by earthly impurities. It can be indifferently oriented to any of the three realms. This mechanism explains the alchemists interest in rain water or melted snow. When water has lost its positive potential upon its contact with the earth, and becomes charged with various Sulfur and earthly impurities, it is impossible to bring it back to its primary state through distillation. Distillation helps but won't bring it up to its primary purity.

We hope that this has enlightened you regarding the alchemical mechanism of the menstrua. We said in the beginning of our class that when extraction liquids come close to perfection, they should be protected from negative psychic or spiritual effects. When these liquids are ready and waiting to be used, keep them in your oratory, making entry into the lab less restricted. If a menstruum is surrounded by disharmonious thoughts or noises, it becomes negatively charged and so is not fit or suitable to capture the Spiritual Force of things. It won't draw the tincture - the physical support of the energy - as well and the energy it contains even less. The hierarchy of the Mercuries renders them progressively more sensitive to this mechanism. An imperfect vegetable Mercury is somewhat sensitive, an absolute vegetable Mercury is very sensitive.

The Philosophic Mercury extracted from lead is already very sensitive; its manipulation becomes more delicate as purification makes it fit to take effect in the hierarchy of metals: tin, iron, copper, mercury, silver, gold.

If we look at the figure of the Chymical Sky in lesson #9, we notice

that it is very tempting to start with the Mercury closest to silver or gold But it is very pretentious and imprudent to start from that high level of the metallic scale. The mastery of the magical God Mercury is not a beginner's work. We shall soon examine the theoretical reasons which point to the starting zone in the Chymical Sky.

We can return to the making of philosophic alcohol. To bring the vegetable Mercury to its limit, it obviously shouldn't be mineralized by the potassium or the calcium. The ideal agent of passage from the vegetable to the mineral realm is ammonia. Ammonia has the additional advantage of assisting the fermentation phenomena or putrefaction as it is mentioned in the ancient books, in the mineral and metallic realms.

The philosophic alcohol is an alchemically pure alcohol which later becomes charged with the tincture, the Spiritual Force of the ammonium Salt.

In lesson #9, we also described the set-up of a vacuum distillation and a chart showing that obtaining a 99.5% alcohol is possible. Some may think that perhaps the Ancients didn't have these instruments, but they knew of vacuum distillation through the process of leaching the air with the vapor of alcohol, a process that we will soon study. When the alcohol approaches perfection, it becomes extremely volatile and water thirsty and on this point, our modern installation has a handicap in relation to the ancient method. The installation in chart #3 of lesson #9 should be modified in the following way.

1. the vacuum valve should be placed between the check valve and the manometer.

2. before any operation, the vacuum reservoir is be carefully dried and filled about 2 to 3cm (1 inch) with either calcium carbonate or quick lime.

3. the round bottom flask collecting the liquid should sit in a water/ice mix.

4. the rectification column can be advantageously eliminated and replaced with a KJEDHAL Sphere equipped with a check valve.

The distillation is conducted with extreme slowness. If you don't have a rectification column or if the room isn't cold, in summer for example, the vacuum and the ice are sufficient to obtain a slow distillation.

This alcohol becomes then charged with the tincture of Sulfur of sal ammoniac, which should also be at its maximum of vibrations. The best sal ammoniac for making the philosophical alcohol comes from the animal realm. We'll return to this subject later on.

MENSTRUUM AND EXTRACTION LIQUID

Now that we have progressed in our work, we should make a clear distinction between menstrua and extraction liquids. We haven't brought out this distinction until now in order to keep the work simple. However, some precautions must be taken in interpreting what we are going to say. Because, if alchemical laws are immutable, the knowledge possessed by the spiritual mind of things - knowledge which is necessary limited - forces us to be cautious and not peremptorily affirm the validity of some statements made in this lesson.

Water and the Mercury of each kingdom are menstrua. That is, they can extract the Spiritual Force from its vehicle. In each realm, the Mercury of the realm is the most appropriate extractor, but generally in its own realm, it passes through distillation with the Spiritual Force. The Spiritual Force, in principle, doesn't pass outside the kingdom of the Mercury, except in the case of hierarchic superiority, that is to say that, at the time of distillation, the metallic Spiritual Force doesn't pass with the philosophic alcohol.

Conversely, in a vegetable extraction, the Spiritual Force passes through distillation whether you performed the distillation with the vegetable Mercury, the philsosophical alcohol or the metallic philosophical Mercury. This explains the potential of the elixirs that was mentioned in a

previous lesson. The distillate of a vegetable tincture retains the alchemical Spiritual Force of the vegetable tincture.

It may seem surprising that we classify water as a universal menstruum. If we can obviously obtain a vegetable tincture through maceration, this would seem more problematical in the mineral or the metallic realm. However, the following experiment is interesting at this point. In order to expel the excess sulfur and the arsenic, arrange the stibnite in thin layers, calcine it for several hours at 300 - 350C (572 - 662F) so it doesn't melt and, after pulverizing it, the result is a grey-black powder. Fill a Soxhlet extractor with this powder and the flask with distilled rain water. After a time of extraction, varying between two weeks and three months, the water takes an acid characteristic (pH 1-2) even though it isn't corrosive. The distillation of this liquid yields vinegar of Antimony. This proves that water has a power of metallic extraction which is slow but real nonetheless.

If the calcination of the stibnite was not sufficient and some sulfur remained, not our Sulfur, but common yellow sulfur, the operation is compromised because this sulfur, during circulation, will progressively form with the water some sulfuric acid which is very difficult, if not impossible, to separate from the Vinegar of Antimony, because of the latter's fixing characteristics. In this case, the extracted water is truly corrosive.

Let's examine now two other extraction liquids, the di-ethyl oxide called sulfuric ether and acetone (not to be confused with the Acetone of the Wise).

We have indicated in a previous lesson the dangers incurred in manipulating these two liquids. The cautions taken must be very great and even more so with ether than with the acetone. The minimal precautions are:

— No heating with a flame, only with a water-bath.

— No electrical apparatus likely to produce sparks.

— Refrigeration with ice.

— Protective glass or plastic shield between the distillation apparatus and the operator.

— No clothes made of synthetic fabric susceptible to provoke sparks.

— Good ventilation in the space.

The extractions made with these two liquids are extremely quick, much more so than with the philsophic alcohol. They can slowly extract the Sulfur from most metallic or mineral oxides by simple maceration. These extraction liquids do not allow the Spiritual Force to pass through distillation. The extracted tinctures are recollected with all their force and the extraction liquid is separated by simple distillation.

For example, for the philosophic alcohol, sublimate the sal ammoniac three times, fill a Soxhlet with this powdered salt, and the flask with ether. Taking into account ether's volatility, refrigeration is very important: use two condensers. Put one at the end of the other, that is 10 to 15 balls, the extremities are stoppered with absorbent cotton. Even with slight heating in a water-bath, the circulation is very quick. The ether takes on a light yellow color. The distillation of the ether yields a yellow oil, the Sulfur of the ammonia.

The dissolution of this oil in absolute alcohol transforms the alcohol into Philsophic alcohol. The process is quick but delicate. It is better to employ it after we study the making of the sal ammoniac of animal origin.

Acetone can be used in the plant realm to extract more oil when the essential oils are either fixed or in the form of a grease resisting the alcohol. But its best use - moreover similar to that of the Acetone of the Wise - is the extraction of the Sulfur of the glass of antimony. As this extraction is neither fixed nor volatile, the process is identical to that of the

ether previously studied.

Acetic acid is also a remarkable extraction liquid which can act in the three realms even though it originates in the plant realm.

The principal characteristic of the products extracted by acetic acid is their fixity. For example, let's go back to the glass of antimony. The results of the various extractions will be as follows:

— extraction with alcohol, volatile tincture
— extraction with acetone, neutral tincture, neither volatile nor fixed
— extraction with acetic acid, fixed tincture (in this case, the separation acetic acid from vinegar of antimony will be extremely delicate).

The acetic acid is one of the keys in opening the metallic kingdom because as we shall see later it enables the extraction of the tinctures of lead, iron, and copper. The other preparations are more delicate than these first three.

We must make a distinction between distilled vinegar and synthetic acetic acid.

Their extractive powers are seemingly identical at equal percentages of concentration, but the result is entirely different from an alchemical point of view.

If we operate on a live metal (we explained what this term means and we'll explain it more thoroughly later) we can use the synthetic acetic acid or the natural distilled vinegar equally well, even though the latter is always preferable. This is easy to understand. Corrosives such as hydrochloric, nitric or sulfuric acids which are of mineral origin can kill the metal (note: in general), however, vegetable acetic acid cannot absorb metallic life and therefore cannot kill the metal. In fact, distilled vinegar can slowly revive a dead metal. That is what is used in the work on lead and it can be called the Labor of Hercules.

If the revivification is correctly performed, the vegetable acetic acid brings out a tincture which contains both the Alchemical Sulfur and Mercury.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Copyright © 1988 by LPN-USA.

Dear Friend,

We have indicated the essential elements for making vegetable alchemical elixirs. We shall now study their esoteric use and the first phase of personal alchemical initiation.

First, we'll describe the preparations needed for this work, then we will mention the why, the how and the reasons explaining and justifying this process.

This part of the work cannot be performed without an oratory. This practice is interestingly illustrated in the figure of the oratory of the amphitheater of the Eternal Sapience of Henry KHUNRATH.

If you do not have a room that you can devote to that use, it is possible to procure minimal equipment which you can install in a closet or even in a box. The important point is that it be protected from negative physical contacts and that it can be easily put together.

The box should contain the seven elixirs in flasks which are marked with the signs of the corresponding planets. Place the flasks in the following order: Saturn, Jupiter, Mars, Venus, Mercury, Moon, Sun. The flask of the Sun should be at the right of the operator. The box should also contain a small flask of absolute alcohol (or almost absolute), a dropper, a glass, a device that produces a gentle light. If there is no fire hazard, the ideal is to use two candles. The box also contains three drawings which are glued on thick posterboard: the Diagram of the Sephirotic Centers in Man (Figure# 1), the Hexagram (figure #2) and the Circle of the Elements (figure #3). Within the oratory, the drawing should be in a folder if they are not used. A mirror in the oratory can be useful later on.

To help you understand what happens during initiation, the following image seems appropriate: A man, who fell from grace, is like a prince sent into exile by his father, the king. When this prince is again admitted to the palace, he recovers some of his prerogatives and, having access to the library of the palace, rediscovers the knowledge of the court.

Let's tackle a question which is irritating for most because its principle, its nature is often quite misunderstood. We wish to attempt to explain the reality of natural magic, the occult powers of man, and how we should conduct ourselves in relation to these phenomena. We shouldn't forget that no one is an Alchemist who doesn't know the theories of Alchemy, natural magic and a few rules of sacred astrology. On one hand, we talk about magic and on the other hand, claim not to believe in miracles because a miracle would be infringing on the laws of Nature. Man only reintegrates through the acquisition of powers: the prince at court recovers his prerogatives. Therefore, we should know what to choose and what to do.

The Kabala, which is a theory of natural magic, explains that there are four worlds. One property of the Hierarchy of these worlds is rarely mentioned. That is when you consciously access one of these worlds, you can transcend the worlds which are lower. The world of Briah transcends Yetzirah and the world of Yetzirah transcends only the physical world. The profound causes of the natural laws which rule a world are to be found in the world immediately above. If our consciousness can access Yetzirah, we'll have access to the laws which transcend the physical world and we'll have its powers. The state of Magus or Alchemist is but the consequence of an attained level of consciousness. The error in this domain, consists in striving to acquire powers to show off such as levitation or fire-walking, rather than looking for the powers which can help us in our evolution. For us, the power of transmutation should be one of the first to manifest. We also should say that if a magus on earth were to propose doubling your intelligence, you probably wouldn't refuse. It is the same with the occult powers of man because, sensibly used, they considerably increase our possibility of action. In addition, man can always access occult powers but on the unconscious level, not the intellectual level. All the mechanisms which insure the continuity of life can access these powers but they are then used without our knowing. We have no control over them. Later, they come into our field of consciousness and we progressively become a free Being because the Karmic law of cause and effect can be lifted in the physical world as many times as needed, as we wish, thanks to the laws of Yetzirah which transcend the Kingdom of Malkuth.

Our Alchemical study should help us to progressively realize that the worlds of higher consciousness are neither illogical nor contrary to reason. They are different. In effect, they are hyper rational and hyper logical. But the progressive perception of the cosmic Unity makes the whole coherent and this element should indicate the correct path.

We mentioned that you should have, in your oratory, three drawings, two symbols and a note pad. In esoteric studies, symbols are important because for a major part of our evolution the intellectual communication between different levels of our consciousness can only be made through symbols. It is important to strive to increase harmony - understanding between these two levels - because, in this way, our Higher Consciousness uses its own powers to help us in our path. We have then two symbols to use. One indicates our intended aim and the other indicates the means used to accomplish it.

It is good for you to draw these symbols yourself. Like writing enables you to fix an idea, drawing a symbol again fixes it in our consciousness.

The hexagram is constituted of two intertwined triangles. The intertwining indicates the union of the two worlds. The Hexagram is also one of the symbols of the Philosopher's Stone, the Consciousness of Being in man. Only that state insures the power of transmutation which enables the Great Work: that is why it is said that only God gives the secret.

Meditation on this symbol harmonizes the work of our two consciousness's in the direction of this realization.

The circle with the four elements symbolizes the methods we use in the production of the quintessence through the balancing of the four elements.

The quintessence, in the center, is symbolized by the sign of Mercury.

The higher semi-circle is not the symbol of the Moon but that of the

soul: half a circle because it is half manifested.

The circle is the symbol of the spirit, in a sense symbol of the soul, totally manifested, and joining both worlds.

The lower part, the cross, symbolizes both the law of duality which is necessary to evolution and the body of man who authorizes the use of it.

In our diagram of the sephirothic centers, the symbol of Mercury is at the level of the throat. It is also the symbol of the Verb of the words of Power.

The philosophical Mercury is the true entrance into the alchemical domain. It is he, Thoth or Hermes, the Magus who opens the first magical world of Hod in Yetzirah. Without the Philosophical Mercury, the alchemical dissolution of the metals is not possible.

We shall devote a few lessons to these various points and study them in detail. Then we shall approach the development and control of the power of transmutation and its applications to elixirs. This will really start the evolutionary whorl because our force is going to increase and so are our elixirs, one reacting with the other and therefore accelerating the climb.

Finally, we shall examine some aspects of sacred astrology and alchemy and some uses of the elixirs in order to obtain specific results of the highest interest.

Ora et Labora !

THE PHILOSOPHERS OF NATURE

Enclosed plates:

1. Diagram of the Sephirothic Centers or Chakras.
2. The Hexagram
3. The Circle of the Four Elements

DIAGRAM OF THE SEPHIROTHIC CENTERS OR CHAKRAS

SOLAR CENTER
in front and above the head

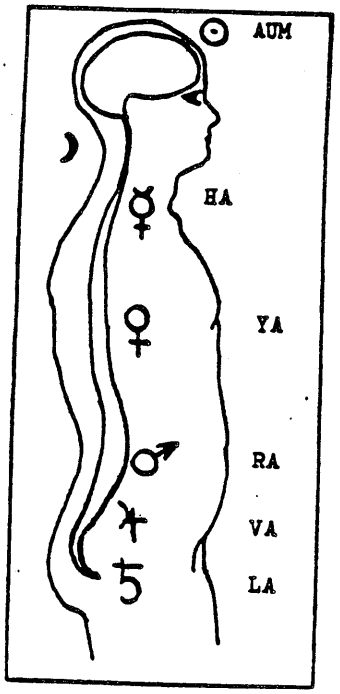
LUNAR CENTER
behind the neck

CENTER OF MERCURY
QUINTESSENCE OF AKASHA
at the level of the lungs

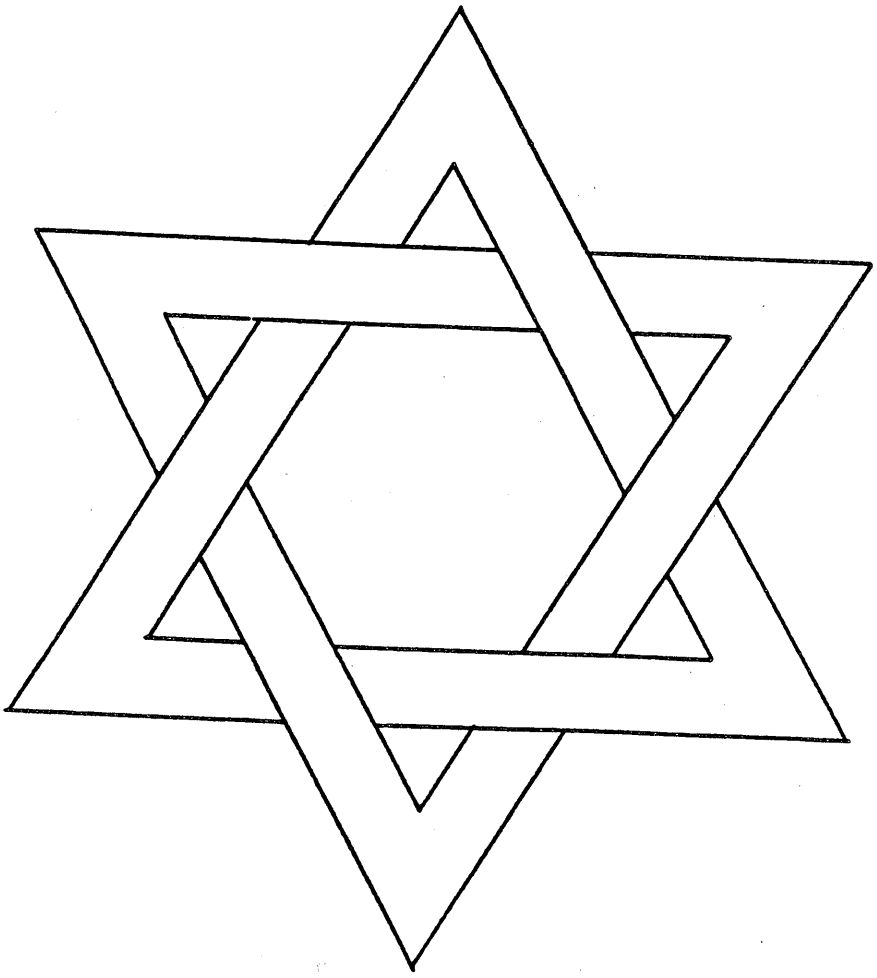
CENTER OF MARS
ELEMENT FIRE
at the level of the solar plexus

CENTER OF JUPITER
ELEMENT WATER
half way between the solar plexus
and the base of the spine

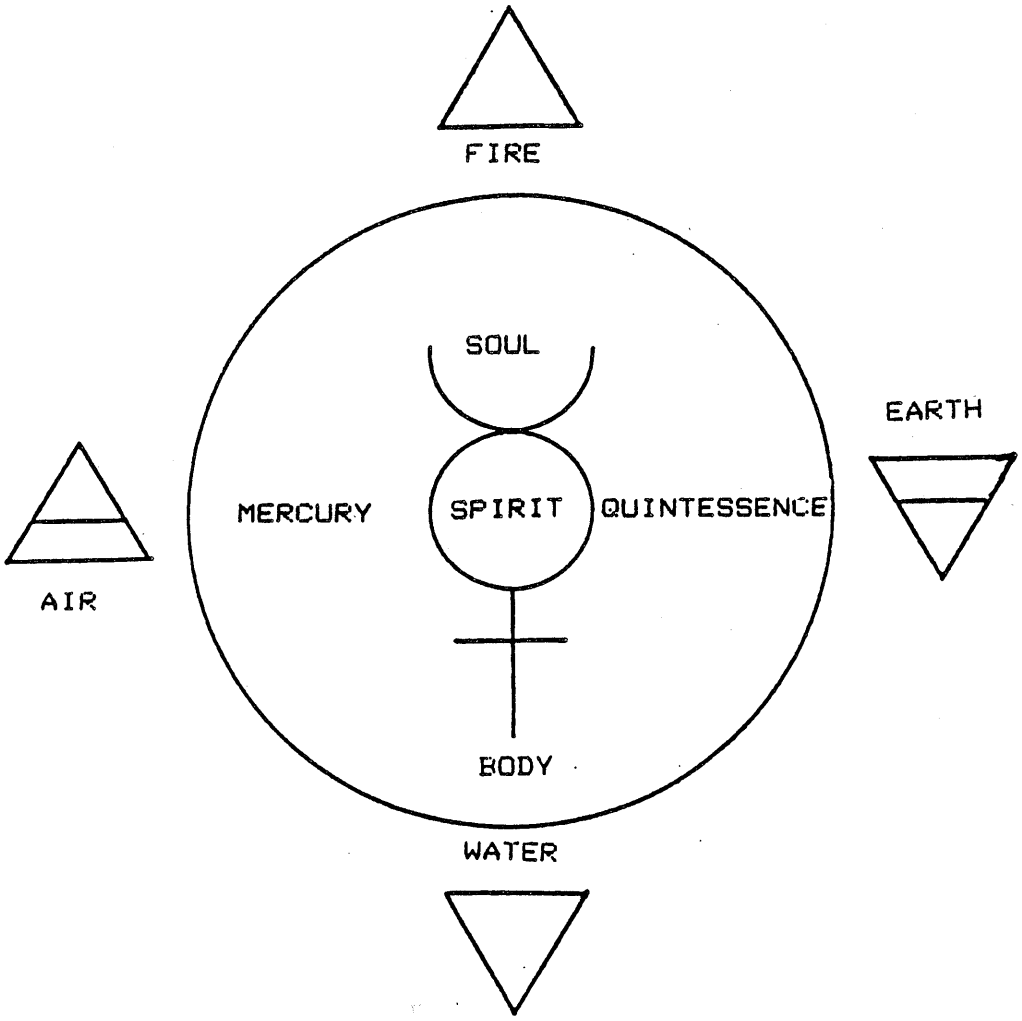
CENTER OF SATURN
ELEMENT EARTH
at the level of the base of the spine



THE HEXAGRAM



THE CIRCLE OF THE FOUR ELEMENTS



THE PHILOSOPHERS OF NATURE

Copyright © 1988 by LPN-USA.

Dear Friend,

We already talked about the problem of life. It is good to go deeper into it. Alchemy is the chemistry of life, Sulfur, Mercury, Salt, (Soul, Spirit, Body). We should understand that life is an element of divine order. As the very essence of Divinity it is omni-present; it is a pressure existing everywhere in the universe which manifests as soon as these conditions concur.

The experiments on the GUR, for those who did them or will do them, demonstrate the preceding.

If man were to succeed in building a cell identical to the living cell in its physical structure and if he were to incorporate the Mercury and Sulfur of its realm, life would appear. After having studied what precedes, it is understood that on an ethical level, we must be at once conscious and poised, and we should be well versed in the manipulation of tinctures and menstrua which are the liquids containing the Sulfur and Mercury.

What we said previously will probably incite a number of our members to undertake the distillation of vinegar. They'll realize quickly that this operation is not as easy as it seems. Water boils at 100C (212F), pure acetic acid at 117C (242.6F). The difference between the two liquids is great, almost as great as the difference between water and alcohol which boils at 78C (172.4F) a difference of 22C (39.64F). To understand what is happening we will present some notions of the theory of distillation. The difficulty doesn't come from the difference of the boiling point of the pure liquids, but of the behavior of the mix of these products or their vapors. In a mixture of two liquids, the boiling temperature - when the first bubble appears - is lower than the condensation temperature of the vapor of the mix. In a pure liquid these two temperatures are equal. The difference between this point of boiling and this point of condensation makes distillation more or less easy.

For an example, when the difference between the boiling temperature and the condensation temperature becomes zero, which can happen in a blend when proportions vary, separation by distillation

becomes impossible. That's what happens when the alcohol reaches a percentage of 96.5%, in a mixture of water and alcohol. That is why the water must be absorbed by means of a chemical product, or the pressure must be reduced through vacuum. This creates a difference in the temperature of boiling and condensation and the separation becomes possible again.

In the case of the vinegar, a blend of water and acetic acid, there is always a slight difference therefore distillation is always delicate.

Whatever method you use, always proceed with a first distillation. This accomplishes the separation of the water/acid mix from other elements. It must be done with a minimum of reflux, either in a retort or a round bottom flask and a condenser. Often, when three quarters of the liquid has passed, the receiving flask needs to be changed in order to watch for the outset of the slightest color. Stop the operation as soon as the residue becomes a thick honey or as soon as the collected liquid is slightly colored.

First Method:

Install a distillation apparatus with a great reflux -- either a Kjeldahl sphere or one or two big spheres equipped with a check valve. Distillation should be very slow and the condensation phase of the slightly visible vapors should be located right after the spheres. Collect the liquid in small flasks. For example, if you distil 1 liter (0.26 gal.) of vinegar, take 5 or 6 flasks of about 200mL. Check the degree of acidity of each flask with the hydrometer. You'll see that the two first flasks contain almost no acid but that the rate of acidity increases as the operation advances. We have some flasks with 10 and 12% of acid, some at 8%, some at 5%. Throw away the content of the flasks with 2% and 3%. Mix the flasks with more than 10% of acidity, after that mix the flasks with an acidity ranging between 10% and 7%. Those containing between 7% and 4% of acidity are mixed with the vinegar of the first distillations.

Begin the operation again by filling the apparatus with the 10-12% vinegar. Repeat the selection of the various degrees of acidity in the various flasks. This time, notice that the degrees of acidity are higher.

Generally, by the third distillation with reflux, we obtain percentages varying between 20 and 30%, which is generally sufficient, notably for the purification and revivification of a metal. We shall see later that the presence of water is necessary in these operations and should not be eliminated.

Second Method:

It consists in finding a body capable of absorbing water without reacting with the acid. It unfortunately doesn't exist in the solid bodies we know, but a vaporous body can solve this problem within one distillation. This liquid has two serious drawbacks and we only advise this method to those who are very well equipped and well versed in chemistry. The vapors are toxic and easily explosive.

You need two round bottom flasks for this method, one containing the vinegar obtained from the first distillation, the other containing ethyl acetate.

The vapors of the vinegar are sent into the sheathing of a condenser carefully thermally insulated so that the temperature is 100C (212F). The vapor is then injected into the upper part of the condenser - this time inside the condenser proper - with the vapor of the ethyl acetate. At the bottom of the condenser place a round bottom flask and a tube for a lateral outlet. The flask must be maintained at 100 - 105C (212 - 221F) by an oil-bath, for example, or boiling water under a slight overpressure. send the vapors into a second condenser which is normally cooled down.

In the heated round bottom flask, the acid condenses in the form of a totally pure acid called glacial.

In the second condenser, the mix acetate-water is condensing. The water and the acetate are not miscible, so the acetate is recollected by a simple decantation and can be used indefinitely. We should however expect a slight percentage loss with each cycle.

Radical Vinegar of the Ancients:

In an oven, oxidize copper scraps (black oxide) with which you then

fill a flask. Pour non-distilled ordinary red vinegar on the oxidized scraps. Macerate for a week or two, decant and filter the vinegar. Evaporate off the liquid and collect the green-blue crystals of copper acetate. When the quantity of crystals is sufficient, dry them carefully by heating them to 105-110 C (221 - 230F) for a rather long time. The crystals are then dry-distilled in a retort, for example. Collect a slightly blue liquid which becomes perfectly white by the second distillation. This is the radical vinegar of the Ancients.

Collect the copper powder left after the dry distillation, oxidize it again, and start the cycle again.

With a few small modifications in this process you can also obtain the alchemical Sulfur of copper.

Both acetic acid and ammonia have an abnormal behavior for classical chemistry.

Let's examine the process, used by the Ancients, to reinforce the vinegar. They did it by freezing the vinegar in winter. The process is delicate, however, even with our modern equipment. In a refrigerator the temperature is not low enough, and in a freezer the cooling down is too drastic. The principle consists in obtaining a vinegar which has completed a first distillation. Cool it down slowly and with a wooden spoon pick up the crystals as they appear on the surface. If the vinegar is cooled down in a dish placed on a refrigerating tray, it is very important to shake it incessantly. Fill small glass pots with the crystals, for example 10 pots for a liter of frozen vinegar. Measure the densities and start again with the denser ones. At first, the first pots are weaker in acid then the first crystals are the stronger in acid; this is illustrated by the graphs giving the various characteristics of the mix water/acetic acid.(see figure).

Reinforcement of the vinegar with cold:

Some texts of the German alchemists say that the vinegar is prepared in winter. After attempting a few unfruitful methods, we developed the following method:

— Buy vinegar in a plastic bottle or pour it into plastic bottles.

— The level of the liquid must come to a maximum of 2 or 3cm below the conic part of the bottle.

— Place the bottle in a freezer. The temperature should be at least - 18C (0.4F), - 25C (-13F) is ideal (see graph B).

— Leave the bottle for at least 12 hours in the freezer.

— Place the bottle with the neck pointing down into a flask (a graduated Erlenmeyer flask is very convenient). A red liquid starts to flow rather fast.

— Draw off the liquid, preferably every 100ml. or 150ml..

— And mix the various extracts from each of the bottles; the firsts together, the seconds together etc....

— As soon as the mass of ice inside the bottle becomes white, stop the extraction. The transparent ice is of little use and can be thrown away.

— When several bottles have been treated in this way, mix the first extracts together and pour them into a plastic bottle.

— Operate in the same way with the second extracts in a second bottle and so on with the following ones. It is not necessary to have more than 4 different extracts.

— Put the bottles in the freezer and start again.

— Measure the density of the red liquid and keep all the liquids separate which have a density higher than 1.05.

Caution:

Starting with the second freezing, the acid concentration of parts of the liquid is strong enough to burn the skin.

The simple distillation yields a vinegar that is strong enough for almost all of our applications. Otherwise, you must continue the concentration of the acid through the method using the copper acetate.

Nitrous Vinegar:

Continue the distillation to dryness, or, better for the material, to the honey state. The honey is calcined at a high temperature and the salt thus obtained is cohobated many times with the distilled vinegar so that the latter is considered nitrous. The salt only passes over around the 15th. cohobation but, in general, it is not necessary to go that far; 5 or 6 cohobations suffice, at least for the plant work.

NOTE:

The wine vinegar you buy at the grocer's is probably treated chemically since it yields very little salt. If you wish to have a lot of salt, it is better to make the vinegar yourself and incorporate the Mother in the honey before calcination.

We have now given the quasi-totality of the practical elements which allow for the mastery of the vegetable realm. However, the plant drosera will be the subject of a later study. We also recommend in your work the alchemilla - the plant of the alchemists.

We think it is very important for the sequence of our lessons to possess a profound knowledge of the alchemical theory.

Numerous authors speak of various paths and describe them but like obscure cooking recipes.

The profound knowledge of the theory and some practical experience acquired in the plant realm allows each one to choose the way which suits him. The respect of natural alchemical principles is not incompatible with the multiplicity of ways.

A profound theoretical knowledge can even authorize each one to create their own way, the one that suits them, either by taste, or because

of outer conditions, or because of their own disposition.

Ora et Labora !

THE PHILOSOPHERS OF NATURE

Enclosed figure:
The Distillation of Vinegar

LEGEND FOR THE DIAGRAM OF THE DISTILLATION OF THE VINEGAR

A) The graph of distillation shows that the separation is very difficult, especially when the percentage of acid is very weak.

B) The graph of the freezing shows the anomaly of the acetic acid and the fact that at - 25C (- 13F) and for 60% of acid the phenomenon is reversed. Pure acid freezes at +17 + 18C (62.6 - 64.4F).

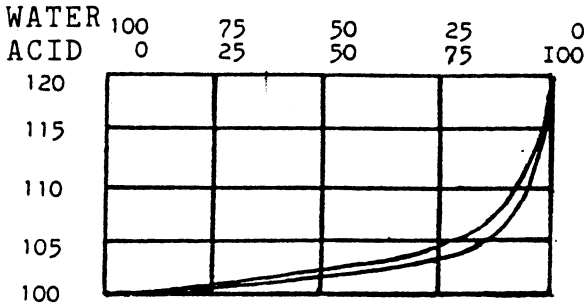
C) The graph of the acid density is reversed around 80% of acid. In the zone of density between 1.05 and 1.07 an error is possible, there are two different percentages for the same density.

NOTE:
These graphs suppose that the vinegar underwent a pre-distillation and that it no longer is a water-acetic acid mix.

DISTILLATION OF VINEGAR

A

TEMPERATURE

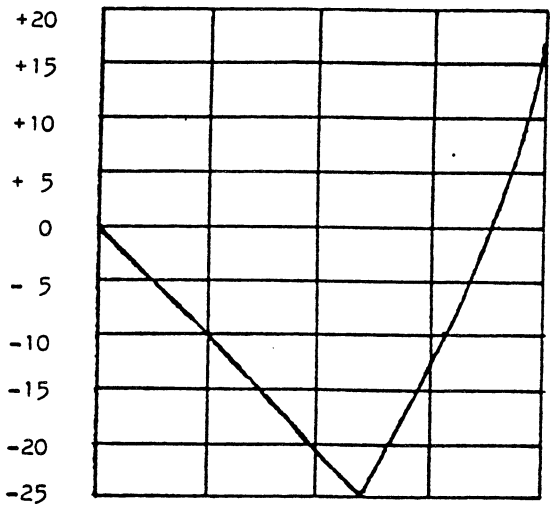


WATER/ACID PERCENTAGE IN WEIGHT

DISTILLATION GRAPH

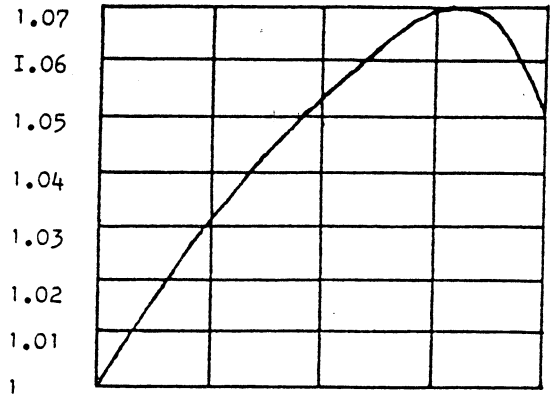
B

TEMPERATURE



FREEZING GRAPH

C



GRAPH OF DENSITY FOR THE CONTROL OF THE ACID

THE PHILOSOPHERS OF NATURE

Copyright © 1988 by LPN-USA.

Dear Friend,

If you have used the planetary elixirs regularly, the vital energies should be circulating more freely within you. You should then:

— increase the currents of energy in you;
— direct the various energies according to the use you intend to make of them;
— verify the increase of these energies;
— use these energies to improve your elixirs.

We stated rites and symbols are the only means to transmit intellectual knowledge to and from our different levels of consciousness. Rites, moreover, are applied symbols. With the help of these two elements, we will attempt increasing our higher energies.

We should know that the use of a symbol or a rite only has a transitory interest. When the function we sought is established, symbols and rites become useless. It is also useless to attempt increasing psychic energies through a physical means as long as the physical obstacles which block them are not eliminated.

We are proposing the ideal situation but each one of you have to adapt what is said to your own material conditions.

In this case, the symbol to be used is the circle of the four elements which you should draw yourself. If you have an oratory, install the symbol there and put two lit candles in front of it. You can color the symbol: the center of Mercury in violet and the circle in yellow; then the Fire elements in red, Air in yellow, Water in blue and Earth in green.

Mercury is the symbol of Hermes, Thoth, of the power in Yetzirah, the lunar world. Vegetable Alchemy is lunar. It belongs to the world of Yetzirah and the sephiroth Hod is its key.

In this first phase, we concentrate on the fact that the energy is

focussed on the purple center and from there comes to us. We should progressively feel flooded by this energy which is pervading our whole body. However, it should be more specifically felt in the sephirotic center of the day. If we refer to the diagram of the sephirothic centers (Lesson 32, figure 1) we see that on Saturday, Saturn's sephirotic center will be specifically influenced, Tuesdays that of Mars, and so on for the whole week.

We should be passive because, when the energy gives us a feeling of grace, of holiness, of well being, it purifies and makes us stronger. After that moment, we can hold in our hands the flask containing the elixir of the day and while looking at the sign of the planet, we can concentrate in order to transmit, or at least attempt to transmit, our energy to the elixir.

To be effective, this exercise should be preceded by a purification before each meditation -- purification of all bodies: spiritual, mental and physical. The material action can be a shower or simply to wash your hands. Drinking some water can be the symbol of an internal cleansing.

If you undertake this exercise for the spring moon cycle, fast for at least one day before the end of the four weeks.

During this exercise, the energy can create a link between you and the cosmic world and could therefore manifest in the mystical form of the alchemical betrothal. The wedding is a later stage of the metallic realm. The betrothal, in all likelihood, will occur in the moon cycle preceding, or the one following the spring equinox.

This surge of energy going to the elixirs should increase their powers, but in truth the elixirs can't fix this energy which is generally lost within a week. The problem therefore is how to fix it. There are only two bodies that can enable us to fix it. The first is gold. You can cut out a tiny bit from a sheet of gold leaf.

Put this piece into the elixir. You can also buy some gold trichloride which is water soluble. Dissolve a few milligrams in a liter of water and

add two or three drops to each elixir. A couple can use these elixirs.

Human blood also fixes the energies. Very little is needed, a drop in 100 ml. of water and one or two drops of this preparation in water. But in this case, the elixir is to be used only by the one who provided the blood. A couple cannot use these elixirs.

As this treatment considerably increases the power of the elixirs, we should study the effects and the consequence of the mixing with full awareness.

Let's examine now the purely Kabalistic aspect of this problem. The significance of this aspect will manifest only later.

Saturn rules the element Earth
Jupiter rules the element Water
Mars rules the element Fire
Venus rules the element Air
Mercury rules the quintessence or the Archives of Nature
The Moon rules the astral level
The Sun rules the Kabalistic world of BRIAH

In Alchemy, a Saturn plant will yield an elixir favorable to the element Earth in the human body. So a lead tincture, a Saturn metal, will act on the element Earth but much more drastically than the plant elixir.

Let's examine the effects of the elixirs one by one recalling that, because they contain elements of life, they act on the human physical, astral, mental, spiritual bodies and there is a re-harmonization between each of these bodies and the related sphere.

The Sun affects all the positive phases of manifestation. It reveals our nature as an evolving entity. It helps us realize that we are an individual entity evolving among other entities; it helps us make the synthesis and tune our aims with those of the macrocosm. It reinforces the ego but to divine ends. The Sun is highly recommended for all those

who have complexes of inferiority. It fortifies us and enables us to go beyond our limitations. It also represents the the consciousness of Tiphereth or Osiris in man. It represents Hercules and his monumental strength and it can provide the weak with the force and the will to undertake Herculean labors.

For those with a mystical inclination, the Sun can give and awaken consciousness to divine aims within the solar system and to divine will within the manifestation. The Sun also provides ambition, courage, dignity and authority. It represents the creative energy in the solar system. Its principles of vitality can allow us to gather enough energy to get out of a period of apathy or discouragement.

The Moon has a powerful action on the subconscious. It helps to realize the desires of those who are involved in psychic or initiatory research through hypnosis or self-hypnosis. This action on the subconscious enables one to drop a few destructive habits. For those interested in the research of past lives, it allows the consciousness to secure mastery of space and time. The Alchemist can thus obtain a clear vision of his past experiences and understand the reason for some of his actions that the present world cannot explain. If the lunar elixirs are properly charged and impregnated, they can rapidly decrease the force of karma and even altogether eliminate all its negative effects. These elixirs are an important help for astral projection, because the Moon is the ruler of this domain and can unveil for you the forms, the functions and the rules of the astral.

The Moon is beneficial in the home, the environment for family life. It modifies the aura in such a way that we can endure crowds better and our magnetic action on a crowd can be sensed better.

The elixirs and tinctures of Jupiter are beneficial. They are the natural healers of the solar system; they reinforce health. Jupiter awakens understanding of the spirit from the cosmic point of view. From the esoteric point of view, it reveals the laws of religions and the sense of ceremonies. Generally, Jupiter is favorable to health, wealth and

spirituality. If the elixirs are alchemically charged, the Alchemist can penetrate the sphere of the lawfulness of the macrocosm and become capable of understanding the principles of the Tetragrammaton the true name of Jupiter. Jupiter also represents grace and divine comprehension in the solar system.

The elixirs and tinctures of Mars reinforce the function of the animal soul of man in all its aspects. The sephiroth of Mars develops all the elements participating in the fight for survival and the instinct of self-preservation.

Mars can develop passions as well as reinforce muscle tone.

From the esoteric point of view, the elixirs and tinctures of Mars are Akasha in action. The mystical expression of Mars is knowledge of space and time as a consequence of the action of the Pentagram.

On the physical level, Mars favours telekinesis.

The elixirs and tinctures of Venus affect particularly the magnetic quality of the being. Venus provides the possibility of being attractive independently of the physical aspects. It provokes a refinement of the senses and the sense of beauty. In this sense, Venus is a great help for those who want to work in the domain of the arts. Venus increases the imagination as a result of a better sensitivity to astral influences which it provides. It makes relationship with others easier and gives a sort of inner harmony because of its balancing effect in the vibrations of the aura.

If the tinctures or elixirs of Venus are properly charged they awaken the consciousness to the astral realm which relates to the work and forces of Nature. This particularly concerns the Alchemist who wants to work in the plant realm. Venus opens the secret spheres of this realm.

The elixirs and tinctures of Mercury act on the human intellect. Mercury gives, on the one hand a quick and extensively resourceful spirit, and on the other hand profound faculties of reasoning. Mercury gives the

faculty to bring ideas and facts closer together in order to synthesize.

Mercury suits those who have intellectual complexes, to the writers, the speakers ..

On the inner occult level, Mercury is linked to the sephiroth of the throat, that of the power of the Verb.

Mercury realizes the dynamization of our thoughts and our words by realizing them on the level of the Archives of Nature.

In man, Mercury creates a link between the microcosm and the macrocosm and allows him to make realizations in the spheres of the mental plane. The important value of the symbol THOTH HERMES is perfectly realized through the elixirs of Mercury. THOTH is the magus who can act on nature as soon as he has access to the Sephiroth HOD. HERMES is the Alchemist who gives the means of access to that sphere.

The elixirs and tinctures of Saturn reinforce the structures of life. Saturn gives a certain stability by enabling us to see our own karmic limitations. Saturn gives at once firmness, solidity and realism, diplomacy and patience. It gives a greater capacity for work on the physical plane. The experiences of the sephiroth of Saturn concern the law of cause and effect, karma and physical laws.

Saturn is recommended when you need to obtain the force to complete a physical work.

Combinations of the elixirs:

Sun	spiritual, mental, positive force
Moon	subconscious, junction of the physical and the soul
Jupiter	dignity, mental elevation
Mars	force, passions
Venus	sensitivity, but also influence
Mercury	intellect, inner powers
Saturn	physical aspect

Each of these descriptions gives the general principle of the action of each elixir. A few examples will clarify the possible outcome with these combinations:

Mars has the distinction of reinforcing the action of all the others without modifying their orientation.

The combination of Saturn with any other elixir reinforces the action on the terrestrial level.

A mix of elixirs of the Sun and Jupiter gives access to the highest level of evolution and thus provides a profound view of the philosophical principles and their roles in the cosmic scheme. The Alchemist can also be in contact with his Masters of the past, receive their teachings and be able to teach in turn. On the material plane this combination fights depression by provoking cheerfulness.

A combination of the elixirs of Mars and the Sun is a powerful tonic at once mental and physical.

The combination of the elixirs of Mercury and Mars reinforces Mercury's effects and facilitates the manifestation of psychic powers (telekinesis for instance).

The combination of elixirs of the Sun and Mercury increases the capacity for telepathic transmissions.

A combination of the elixirs of Mercury and the Moon increases the capacity for receptivity on the psychic and telepathic levels.

The combination Saturn/Mercury can directly lead to occult knowledge which are hidden because the Mercury of Saturn contains, through a karmic path, all the knowledge of Nature. For the same reason, the Philosophical Mercury extracted from Saturn opens the metallic Alchemical Temple.

We can also combine three elixirs, for example:

— Saturn + Mercury + Moon yields revelation on plant alchemy
—Saturn + Mercury + Sun provides revelation on metallic alchemy.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Copyright © 1988 by LPN-USA.

Dear Friend,

With the instructions that have been given to you, you can undertake a true alchemical work. Still, we are going to describe other methods and among others, the method which allows the control of the evolution of the power of transmutation.

We estimate that those who have seriously pursued this work are now approaching an interesting but critical phase. It seems useful at this point to add a sequence getting both a theoretical basis and practical advice, the detailed study of which is essential to this phase of the work.

THE POWERS

Let's first see what the powers are.

No one is an Alchemist who is not a Magus, but the link between these two esoteric aspects of man must be seriously studied.

You should know that all esoteric powers are an attribute of life: they are contained in all living beings. An experiment made by a French physicist (Kervran) illustrates in part our affirmation: a hen is fed without calcium but with a diet rich in mica. The hen continues to lay eggs but eventually the weight of the shell of the eggs laid is greater than the weight of the skeleton of the animal. This observation eliminates the hypothesis which states that the calcium of the shells would come from the skeleton of the hen. The only possible explanation is that the mica has been transmuted into calcium by the inner powers of the animal.

These same alchemical powers exist in man. Indeed, without these powers, common sense shows that only a very strict control of the diet would permit the continuation of life. We must add that the inner powers of the body of man are totally independent of his cerebral will. Only what is generally called the unconscious has an influence on these powers. This unconscious should be called the hyperconscious; it is our Sulfur. If our Mercury is deficient, then the link of our Sulfur - Higher Consciousness - with our Salt - cerebral Consciousness - doesn't happen.

A disrupted flow of these energies in the seven Sephiroths, from Binah to Yesod included, weakens the force and potency normally possessed by these powers, this lack of energy helps form all the health problems. The true medical action, whether the method used is acupuncture, homeopathy, allopathy, spagiry or alchemy boils down to:

— either we compensate through a direct contribution the deficient product which wasn't generated by the inner transmutation,

— or we act on the energies in order to reestablish the power of inner transmutation.

We use the term inner power because, for the quasi-totality of humans, this power only acts inside the body and solely at the direction of the unconscious. The aim of our work is twofold: attempt to externalize this power so it can act outside the body and progressively reestablish the link of the Consciousness of Sulfur with the Consciousness of Salt so that our cerebral intellect can activate this power.

This theoretical point explains part of the reason why we study of vegetable realm.

In our life, this inner power is only used in the aspect of nutrition. We are already performing vegetable transmutations. An outer manifestation of this domain is not likely to trouble us. That is why we explain in the beginning of our class that plant transmutation is easier than any other and that if errors occur, they provoke minimal reactions from the operator.

We insist upon the fact that our inner equilibrium in all realms is very important, even essential. We must balance theory and practice, spirituality and materialism, watch ourselves vigilantly and be constantly aware of our physical, intellectual, psychic and mental state. This balance is also necessary for our inner personality. Our Sulfur, our higher vital Energies watch over this. Sulfur won't let the power of transmutation develop without the other esoteric powers of man developing as well. These other functions may not attain the level we seek for our work, but

they will be reactivated.

Important powers will be manifest in us, but we won't be conscious of them for a while. We shall notice them if we strictly observe what is occurring around us. If we do not accept the fact of these powers, there is no path available for Initiation or Reintegration. Let's strive to clearly establish the best conduct regarding this problem.

Let's take a typical case of unconscious powers. We recommend that you carefully watch events around you. You may notice, in a particular sector of activities, that some difficulties which once hindered you have disappeared - defying real possibility - often in a positive way but different from the one you wished. An inner faculty has probably reestablished an adequate contact with the cerebral intellect. None of these faculties are universal. Therefore, when these changes appear, they all occur in the same domain. Possibly the sector of activity which is touched is corresponding to the activity of a planet. By comparing all the changes you noticed with the material or psychic attributions of the planet you may locate the domain of the action. If the localization is very clear, you can conclude which Sephiroth has been activated. In your concern for a complete equilibrium, you may, for instance, diminish the corresponding elixir.

After we absorbed this elixir, a simple concentration of it during the corresponding planetary day can again produce a manifestation of awakened power. We shouldn't pursue that kind of experiment without being certain of having eliminated in us lucre and sentimentality. By lucre we don't mean a kind of greed but the use of esoteric functions to practical ends. This use is not the aim of our work. The practical use of these awakened powers can only be very occasional, and we should venture to use them after long meditations designed to find out whether this intervention is justified.

In that case, what needs to be studied isn't the human aspects and considerations. The divine energies of life are only used for divine aims, for actions intended to help the evolution of man and they shouldn't be used in response to other motivations. Only one experiment of control is

allowed; then everything is exclusively for the house.

HEALTH, DISCRETION, DISINTEREST

Before the study of alchemical elements and Stones, let's tackle three problems which provide the opportunity to ponder the situation of Alchemy in the modern world.

The first problem is health.

If you read *Le Char Triomphal de l'Antimoine* (*The Triumphant Carriage of Antimony*) of Basil Valentine, you may have noticed that in the illnesses which are cured by the fixed extracts of antimony, Basile mentions cancer. Suppose you are capable of producing this extract and suppose Basil's affirmation is accurate, are you certain that the secret will be well kept, even if the person you heal is one of your relatives? Imagine the line of patients and the troubles with the medical authorities which could be triggered by an indiscretion. In addition, the extract Basil mentions may only be the product of an Alchemist's work to the exclusion of any industrial application. You would then spend all your time attempting to cure two or three sick people. Are other people's reactions not going to frighten you?

We hope you have an observant mind and that in the solve-coagula, you examined how crystals were formed. When a body is dissolved in a liquid and the liquid is slowly evaporated, or simply if it is cooled down, crystals start forming. According to Hollandus, the universal dissolvant, that is the Philosophers Mercury, dissolves all simple mineral bodies and doesn't dissolve glass because it is an artificially composed body. Suppose you obtained this Mercury and that, following the advice given by the Count of Saint-Germain in one of his manuscripts, you added one or two drops of oil of Mercury (Sulfur of Mercury). This liquid can now dissolve graphite and silicon. The oil of Mercury is what insures crystallization while the liquid (Thoth-Hermes) evaporates.

Suppose the writings of Saint-Germain are authentic and you actually have some oil, some Mercury and graphite. You'll obtain then a transparent white crystal - a raw diamond. It would be unwise to bring it

to a lapidary. The diamond cartel follows very strict rules. You won't be able to explain the origin of the stone. A word of caution, if you decide to study the making of gemstones in the alchemical way, don't think about selling or even giving them away. Nature didn't create gemstones to provide some one with the satisfaction of prestige or money. The creation of these gems has an utilitarian aim. Each type of elixir is assigned to a sephirothic center, likewise each stone affects one of the centers. The center won't be much affected if the stone is dead or if it has very little radiance; but if it is of a recent alchemical make, its radiance will be very important and the center will be very much affected. The alchemist who made this stone will be able to handle the effects. If he is unable to bear them, he is unable to make the Stone. If he gives it to somebody else, that person may be unable to bear it. Contrary to the legend, they are no maleficent stones, only very powerful stones which very quickly cleanse the unbearable Karma of the imprudent ones who carry them without knowledge.

If you actually make stones, note that they are carried in a very discreet little bag when there is need to transport them. Otherwise they are kept enclosed in a little box placed in the oratory, and you get them out only at the time of their use.

The third question which should be treated concerns the Philosophers' Stone or the Fire Stone. Suppose you can make it. What would you do with the gold in our modern world? If you brought it to a jeweler, he would believe it comes from the melting of some jewelry. And about the purity of the gold, any specialist can think that the gold was purified by cupellation with antimony. You won't be able to justify the possession of this gold.

These three examples demonstrate that the financial aspect of lucre is difficult to satisfy through the process of alchemy.

THE ELEMENTS, THE PRINCIPLES, ALCHEMICAL LIFE

In this lesson and the next, we are going to study further the principle of the elements and life according to alchemical concepts. This is very important for the remainder of our work.

To better follow what we are going to say, examine the figure of lesson #25 and the drawing of lesson 12, page 2.

There is neither life nor death, but degrees of intensity of life. When we say that the fusion of ore into metal kills the matter from the alchemical point of view, this means that the intensity of the life of the ore has decreased and, in that case, the generative power in the metallic realm has disappeared.

In the figure of lesson 25, on the left are the forces of life and on the right are the forces of matter. We can conclude from this the following idea: modern scientific knowledge is volatile, because current science, due to imperatives related to the evolution of the race, eliminates the metaphysical aspect of life by considering it to be a little bit like an emanation of the psycho-chemical world. On the contrary, Alchemy is a fixed knowledge because it integrates the two aspects, undoubtedly because it is the fruit of revelation.

Science glimpses the symmetrical aspects of the structures in Nature, but as in our figure in lesson 25, it only knows the Salt of matter. To reestablish the equilibrium, it invents anti-matter which, if it encounters matter, will produce a prodigious explosion.

The Alchemist doesn't deny this symmetrical aspect, but says that when differentiation generates matter, the Salt, and its symmetrical counterpart Niter, life, this encounter doesn't produce the expected prodigious explosion because the primordial force which divides chaos is exerted at all time and at all levels. This is the force which is opposed to the primitive unitary return and therefore which prevents the explosion. A Sanskrit text reads: "If God were to close His eyes for a moment, as short as it may be, all creation would instantly disappear." We should add that in our physical world, this Niter/Salt attraction is still muffled by the successive differentiations and unions between elements and principles.

On the drawing of lesson 12, page 2, the Sulfur is constituted of Air and Fire which are the two elements issued from the Niter of Life.

When we extracted a tincture and the Sulfur has been separated, we generally obtain an oily substance. This substance is not the Sulfur, but the material support of the Sulfur. This oil can be either Philosophical or not. If in this oil there truly is the Fire and the Air in a high degree, which means that these elements are in a close or identical state to the state immediately following the differentiation of Niter, then if its material support is well purified, the Sulfur is Philosophical.

The Alchemical Sulfur behaves in our work as a super-catalyst of modern chemistry. It modifies the reaction without us being really directly aware of its action. It is obvious that this comparison of the Sulfur and a catalyst is only an analogy because, in reality, the power of the Sulfur goes beyond that of a catalyst. Its true power is that of transmutation which it attained while playing with the particles of the elementary constituents.

The Mercury is the link between the two worlds, and it contains the subtle principles of the Salt and the Niter. The Mercury must be philosophical, or it is no longer Mercury. In our case, it should in addition be spermatical. It then possesses the necessary energies for generation in its own realm.

These elements exist in inert matter, which is at a stage of rest. In the matter called dead they don't exist at the philosophical vibratory rate. If we buy products at the chemist's, as says Urbigerus, they will no longer be philosophical, for it is only those produced by a philosopher that are so.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Copyright © 1988 by LPN-USA.

Dear Friend,

We will now study the point of view of the Alchemist at work.

When we operate on matter and isolate Sulfurs, Mercuries, or tinctures, we shouldn't loose sight that we are not manipulating the oil, the liquid nor the white salt but, through them, the invisible elements Fire, Air, Water. If the elements are present in the required degree, the matter is philosophical and can attain the state of a sublime body in the meaning The Ancients gave this word.

THE ALCHEMICAL STONES

Most alchemical treatises only speak of the Great Work, the Philosophers Stone, and even if they mention the circulatum minor, they rarely mention the multiplicity of Alchemical Stones and the various and possible types of Stones.

There are common points as well as differences among the Alchemical Stones which are the object of the following work. Among the similarities, note that they melt like wax at a moderate temperature, without smoke and they resolidify when cooled down.

There are Stones called ordinary and in opposition Stones called adulterous. The latter are generally more limited. All Alchemists say that in a genuine Stone, everything starts from One. The three principles of the Stone: Sulfur, Mercury and Salt have been extracted from the same body. For example in galena, we extract the Spirit of Saturn (The philosophical Mercury of a coarse quality, called Philathete), the Sulfur of Saturn (Green Lion to be matured) and then the Salt, the Matrix. The reunion of the three, after separate treatment of each one, can lead to an authentic stone, which can be multiplied.

Let's take the example illustrated by the mythological story of the aldulterous love of Mars and Venus. Contrary to appearances, the male element -the Sulfur - is taken from copper - Venus - and the female element - Mercury - from iron - Mars. The matrix can be taken from

Saturn -- the lead. The exact origin of this matrix is not very important, it can be Mars, Venus or Saturn. In the story, Vulcan is the secret fire. This Stone is said to be adulterous because it doesn't respect the principle of the Unity of the matter from the beginning.

It is the same with all the other Stones.

The Stone acts in the realm, from which the matrix issues.

— Salt of the plant world: Vegetable Stone
— Salt of the mineral realm: Mineral Stone
— Salt of the metallic realm: Metallic Stone

VEGETABLE STONE

We described its characteristic functioning. A vegetable Stone placed on the surface of a vegetable maceration, made with distilled rainwater, extracts and assembles on the surface of the water, the alchemical elements of the plant. Collect with a spoon or through decantation the completed elixir which is extremely potent. The Stone doesn't have an area of limitation in its own realm.

A stone of Jupiter extracts the 7 kinds of elixirs, and it is the same for a Stone issued from a plant of the six other planets. The duration of work of a Stone cannot be foretold, but when the Stone is made, it can't be multiplied by its dissolution in its Mercury like the Metallic Stone. If we want to purify it to shorten the duration, circulate it again. For this operation, put two crucibles one inside the other because at this stage the Stone will often break a crucible.

Insofar as we believe that the totally undetermined vegetable Mercury doesn't really exist, all the vegetable Stones are adulterous, except if the Stone is issued from a fresh plant capable of providing its own Mercury, its own Sulfur and its own Salt.

With the Stone, prepare seven elixirs of fresh plants, which should be very rich in vitality when they are picked (waxing moon) and put them

aside.

Generally, old customs and religious beliefs have an esoteric origin which, nowadays, is either ignored or misunderstood. Therefore practical reasons are invoked for not fixing the date of Easter day. What is, according to esoteric rule, the day of the feast of Easter? It is the first Sunday after the first new moon after the Spring equinox. It is therefore the first Sunday of the year where the currents of the moon and the sun are going to be together at their greatest pulsation of the year.

Why Good Friday? The esoteric week begins with Saturn, the higher sephiroth and lower chakra, the seat of the sleeping divine energy. Good Friday must be a day of preparation in view of the Holy Week, fast, meditations, ablutions. Then, on Saturday we intake the elixir of Saturn, made with the Stone, Sunday the solar Elixir, and so on for all week. ORA et LABORA for that week!

The Council of Nicae fixed the feast of Easter not on the Sunday following the first new moon after the spring equinox but instead, says the text, the first Sunday after the first full moon that follows the spring equinox. Therefore, the feast of Easter occurs sensibly after the first full moon following the spring equinox.

For us, alchemists, we consider this system incorrect because the energies are at their highest in the beginning of the cycle. The optimum week for the intended work is the week following the new moon after the equinox, if we agree that the week starts on a Saturday.

We very strongly advise against any other use of the vegetable elixirs made with the Stone, particularly blends. We even more strongly advise against giving any one for any reason whatsoever any elixir of that type. Their use is exclusively reserved to the esoteric work of Alchemy. This personal practice can be renewed 4 times a year in the same conditions, after each solstice or equinox.

MINERAL STONES

The mineral realm can be divided into two parts:

The mineral. Its Mercury is the Alkhaest.
The metallic. Its Mercury is the Philosophical Mercury.

We find very few writings on the mineral, except for the writings of Paracelsus and his disciples, Van Helmont among others.

The mineral processes are identical to the metallic processes. We have undertaken a few experiments in this realm. We believe that COCKREN's method which will be described in the studies on the metallic realm are suitable for this realm.

If Alchemists didn't work much with this realm it is because it doesn't provide an interest as significant as the vegetable or the metallic realms.

To start with, this realm doesn't have the advantages of the vegetable realm and furthermore doesn't attain the highs of the metallic. It presents more interest for those who wish to concentrate on healing. Our advice (perhaps temporary on this subject) is that there is not much risk involved in treating non-alchemists with the products issued from this realm as their influence on psychic awareness is weak.

In the current state of our work and studies, we believe that the most interesting are the Sal ammoniac, the Salt of tartar and native Sulfur of non-volcanic origin.

We shall have specific details on this subject after the class on vegetable alchemy.

METALLIC STONES

We won't return to the point of adulterous stones. However, we sometimes encounter a double adultery, that is to say Stones whose elements are at once mineral and metallic in origin. In this case, these Stones are not multiplicable, they seem to become insoluble in the

Alkhaest and in the Philosophic Mercury (subject to further experimentation).

The metallic stones can be matrixes of metal, that is to say marked by the Salt of the original metal. In this case, they have a limited zone of action that we are going to explain by referring to figure #2 of lesson #9.

In the language of the Ancients, to dye means to transmute. In the figure, Saturn, lead, is at the Highest Point of the Chymical Sky. The Stone of Saturn therefore dyes lead and other metals into gold. Tin, Jupiter cannot dye lead, but dyes itself, iron, copper, mercury and silver.

Iron, (Mars) dyes itself and dyes copper, mercury and silver. Copper, (Venus), dyes itself, mercury and silver. Mercury dyes itself and silver; this in theory because a Stone matrix from mercury is practically impossible.

Contrary to what ignorant pseudo-adepts say, there is no first unique matrix for the metallic Stone. Several approaches are theoretically possible but they are more or less easy according to the matter chosen. For the one who isn't afraid of Herculean labor, FABRE de Castelnaudary's method is excellent. The starting matter is only rainwater. We described the process of the GUR and the ARCHEUS in our lessons and we gave the conditions which the Archeus should meet to reach the Stone. To obtain a tangible result, the water must ferment a few years, but the three first months are critical. After this time, the water ceases to be fragile. If in three months, a white rot appears, throw the water away. If the water takes on a green color, don't use it either. Only a brown color should appear. If this process is long, it presents however none of the risks and dangers of the metallic processes.

The two other bodies which present a relatively easy theoretical and practical possibility are stibnite which is a trisulfide of antimony, the ore of this metal, and galena or lead sulfide, the ore of lead.

Some may ask why attempt an adulterous Stone, that is a stone

which doesn't respect the unity of the starting matter? Each body has a particularity, one has a little bit of Salt, the other a little bit of Sulfur, the other a little bit of Mercury.

The Mercury in one is abundant but coarse. The Sulfur of one is almost perfect. We should care to choose particularly the quality of the principle. If the extraction is relatively easy, the purification and especially the maturation are much more complex. The lead has little Sulfur, little Salt, but lots of coarse and immature Mercury. Tin, which is neither coarse nor mature, has no excess of Mercury nor Salt, but has little Sulfur. Iron has a little bit of Mercury but it is of good quality, it possesses more Sulfur and Salt. Copper has a lot of quality Sulfur, Mercury and Salt are in equal parts. Mercury has little Salt and Sulfur and since it usually is in a liquid state, it is permanently under astral influence.

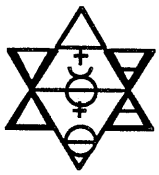
To finish this chapter, let's examine the principle of the multiplication of a Stone. This operation consists in dissolving the Stone in Mercury or Alkhaest according to the nature of the Stone.

Even though there is no mention of it in any book, a filtering or decantation is imperative in order to separate the impurities liberated by this dissolution.

Then the elements are separated and reunited again. As these elements are purer, the Stone is reconstituted 8 to 10 times faster than before. This leads us to the idea that an extreme purification of the elements before the first reunion and the division of the Salt into an impalpable powder should considerably shorten the time of the first cooking of the Stone.

Ora et Labora!

THE PHILOSOPHERS OF NATURE



THE PHILOSOPHERS OF NATURE

Dear Friend,

Today we offer one of the clearest texts on Alchemical, mineral, or metallic theory and practice. Read it carefully many times.

This text, known as "Catechism of Paracelsus," was copied from a manuscript of the Vatican Library by the Alchemist SENDIVOGIUS. A slightly different version has been transcribed in the form of a Masonic ritual by Baron TSCHOUDE. This version is accompanied by an explanatory ode in Italian. We are presenting a translation that is close to the text.

The following version is a translation of the text by SENDIVOGIUS.

CATECHISM OF PARACELSUS
Manuscript of the Vatican

Q: What is a Philosopher's first study?
A: An investigation of the workings of Nature.

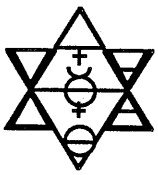
Q: What is the end purpose of Nature?
A: God. He is also the beginning.

Q: Where do all things proceed from?
A: From the unique and indivisible Nature.

Q: Into how many regions is Nature divided?
A: Into four principal regions.

Q: What are they?
A: The dry, the humid, the hot, the cold; which are the four elementary qualities, from which all things proceed.

Q: What is Nature differentiated into?
A: Into male and female.



THE PHILOSOPHERS OF NATURE

Q: What can Nature be compared to?
A: To Mercury.

Q: Give a concise definition of nature.
A: It is not visible, even though it acts visibly. It is a volatile spirit which officiates in bodies and is animated by the universal spirit--the divine breath--the central and universal fire which vivifies all that exists.

Q: What should be the qualities of the scrutinizers of nature?
A: They should be as Nature itself--true, simple, patient and trusting.

Q: What matter should attract their attention?
A: The Philosophers should consider whether what they propose is in harmony with nature. If it is possible and attainable, if what they wish to accomplish through their own will is generally done by the power of nature; they should imitate her in all details.

Q: What method should we choose to bring something to a degree higher than nature made it?
A: We should find how and with what means it can be made better. We'll find that it is always with its like. For example: if we wish to expand the intrinsic virtue of certain metals further than nature, we should grasp the metallic nature itself and find out how to distinguish the male and the female in this nature.

Q: Where does the metallic nature keep the seeds?
A: In the four elements.

Q: How can the Philosopher reproduce something?
A: With the germ of the aforesaid nature, which is its elixir, or even better, the quintessence, and more useful to the artist than to nature itself. As soon as the Philosopher obtains this seed, or germ, nature will be ready to perform her duty to fecundate it.

Q: What is the germ or the seed of each substance?

A: It is the most subtle and perfect decoction and digestion of nature itself, or rather, it is the Balm of Sulfur which is identical to the humid radical in metals.

Q: Who engenders the seed or germ?
A: The four Elements through the will of the Supreme Being without the intervention of nature.

Q: How do the four elements operate?
A: Through an incessant and uniform movement, each according to its quality, deposits its seed in the center of the earth, where it is digested and expelled according to the laws of movement.

Q: What do Philosophers mean by the center of the earth?
A: Some empty space they conceived where nothing can rest.

Q: Where do the four elements expel or depose their qualities or seeds?
A: In the ex-center, or the margin and the circumference of the center, which after the latter takes a due part, rejects the surplus, where excrements, scoria, the fires and even the chaos of nature are formed.

Q: Explain this teaching with an example.
A: Take a very flat table with a vase filled with water placed in the middle of it. Around it place on the table various colored water-soluble objects, making sure there is salt as well, and that all these things are well separated and divided. After the water is poured in the middle we'll see the color here and there. This little trickle encounters the red color and takes on the color red. The other passing on the salt will take some salinity because water doesn't change the locales but the diversity of the locales changes the nature of the water. So the seed, thrown by the four elements to the center of the earth, is modified because it passes through different locales or channels, Each thing is born in accordance with the variety of the locale. If the seed of the thing as it arrives at this locale meets pure earth and pure water then a pure thing results; likewise in the opposite case.

Q: How and in which way do the elements engender this seed?
A: To perfectly elucidate this point, we should note that two elements are heavy and weighty, and two other volatile, and two dry, and two humid. However one is extremely dry, another extremely humid; additionally they are male and female. Now each one is prompt to reproduce identical to itself in its own sphere. These four elements never rest, but are continually activated by one another. Each expels from itself and through itself its most subtle part. They have their general meeting in the center, and it is in this center of the Archeus, the servant of nature, that they come to mix their seeds and then throw them outside.

Q; What is the true and first matter of metals?
A: Properly speaking the first matter is twofold in nature in itself; nonetheless, one without the other doesn't create a metal. The first and principal is the humidity of the air, mixed with a hot air, in the form of a greasywater, which adheres to all things pure or impure.

Q: What did the Philosophers name this humidity?
A: Mercury.

Q: Who is it ruled by?
A: The rays of the Sun and the Moon.

Q: What is the second matter?
A: It is the heat of the earth, that is a dry heat called Sulfur by Philosophers.

Q: Is the entire body of matter converted into seed?
A: No. Only one 800th part which rests in the very center of the body as we can see in the example of a wheat seed.

Q: What is the use of the body of matter, in relation to the seed?
A: To preserve it from excessive heat, cold, humidity, or dryness and generally any toxic inclemency against which the matter serves as a coating.

Q: Could the artist who pretends to reduce the entire body of matter into seed, if we suppose he could be successful at it, find some advantage in it?
A: None, on the contrary His work would become absolutely useless, because one can do no good as soon as he divorces himself from the process of nature.

Q: What should he do then?
A: He must expel the impurities out of matter, because every metal, as pure as it may be, still contains impurities; some though more or less than the other.

Q: What should the Philosopher be most careful about?
A: About Nature's aims. He should not look for this aim in common metals, because as they are already out of the hands of the formative nature, it is not in them.

Q: What is the specific reason for this?
A: Because the common metals, principally gold, are absolutely dead; instead of ours which are absolutely alive and spirited.

Q: What is the life of metals?
A: It is nothing else but fire, when they still lay in their ore.

Q: What is their death?
A: Their life and death are a similar principle since they die through fire, but a fire of fusion.

Q: How are metals engendered in the belly of the Earth?
A: After the four elements produced their strength and their virtue in the center of the earth and they deposited their seed, the Archeus of nature, while distilling them, sublime them on their surface through heat and the action of perpetual motion.

Q: What does the wind (air) resolve into by being distilled through the pores of the earth?

A: It is resolved into water from which all things are born. It is then a humid vapor from which is then formed the primal principle of all things and which is used as raw matter by the Philosophers.

Q: What is this principium principle which serves as raw matter to the Children of Science in the Philosophical Work?
A: It is the same matter which, as soon as conceived, can absolutely never change form.

Q: Saturn, Jupiter, Mars, Venus, the Sun, the Moon, etc., do they all have different seeds?
A: They all have a same seed, but the place of their birth has been the cause of this difference even though nature has more completely achieved her work in the procreation of silver than gold, so it is of the others, each in their own proportion.

Q: How does gold form in the entrails of the earth?
A: When this vapor we mentioned is sublimated in the center of the earth and passes through hot and pure places, where some grease of sulfur adheres to the walls, then this vapor, called Mercury by the Philosophers, accommodates and joins this grease which it later sublimates with itself. From this mix a certain oiliness results which, leaving the name of vapor, takes the name of grease. This later sublimates in other places which have been cleansed by the preceding vapor and having made the earth subtler, pure and moist, it fills the pores of this earth, joins her and gold is produced.

Q: How is Saturn engendered?
A: When this oiliness or grease comes to totally impure or cold places.

Q: How is Venus engendered?
A: It is engendered when the earth is pure, but mixed with impure sulfur.

Q: What power does this vapor have at the center of the earth?
A: To always make more subtle by its continual advance all that is raw and impure, attracting successively with it that which is impure.

Q: What is the seed of the first matter of all things?
A: The first matter of things - the matter of beginning principles - is born through nature without the help of any seed. Nature receives the matter of the elements from which it then engenders the seed.

Q: What is then, absolutely speaking, the seed of things?
A: The seed in a body is frozen air, or a moist vapor, which if it is not resolved by a hot vapor becomes totally useless.

Q: How is the generation of seed locked up in the metallic realm?
A:Through the artifice of the Archeus, the four elements of the first generation of nature distil, in the center of the earth, a vapor of heavy water which is the seed of metals and is called Mercury, not because of its essence, but because of its fluidity and easy adherence to things.

Q: Why is this vapor compared to Sulfur?
A: Because of its inner heat.

Q: What becomes of the seed after freezing?
A: It becomes the humid radical of matter.

Q: Which Mercury are metals composed of?
A: Absolutely the Philosophical Mercury and not any common mercury which could not be a seed because it bears its own seed in itself like other metals.

Q: What should we consider as specifically the subject of our matter?
A: We should consider the seed alone, or fixed grain, and not the entire body which is distinguished into live male Sulfur and live female Mercury.

Q: What operation is next?
A: We should join them together so they can form a germ and procreate the fruit of their nature.

Q: What is the artist's intention in this operation?

A: Only separate what is subtle from what is dense.

Q: What is the whole philosophical combination reduced to?
A: To make one out of two and two out of one, nothing else.

Q: Where is the seed and the life of metals and minerals?
A: The seed of minerals properly is water which is in the center and the heart of the mineral.

Q: How does nature operate with the help of the art?
A: Any seed, whatever it may be, has no value if through nature or the art it is not put into a suitable matrix where it receives its life by letting the germ rot and causing the freezing of the pure point or fixed grain.

Q: How is the seed nourished and kept?
A: Through the heat of its body.

Q: What does the artist do in the mineral realm?
A: He completes what Nature can't because of the rawness of the air, which through its violence filled all the pores of each body, not in the entrails of the earth, but in its surface.

Q: What correspondences do metals have between them?
A: To understand these correspondences well, you should consider the position of the planets and make sure that Saturn is the highest of all, followed by Jupiter, Mars, the Sun, Venus, Mercury, and finally the Moon. Observe that the virtues of the planets do not ascend but descend. Experience taught us that Mars is easily convertible into Venus, (but not Venus into Mars), as being lower than a sphere, thus Jupiter is easily transmutable into Mercury, because Jupiter is higher than Mercury, the latter is the second after the firmament. The firmament is second after the earth and Saturn the highest, the Moon the lowest, the Sun mixes with all but it is never ameliorated by lower ones. Clearly, there is a great correspondence between Saturn and the Moon at the midpoint of which is the Sun, but to all these changes the Philosopher must strive to give some Sun.

Q: When the Philosophers speak of gold or silver, where they extract their matter from, do they speak of common gold and silver?
A: No, because common gold or silver are dead while that of the Philosophers are very live.

Q: What is the object of the Philosophers' search?
A: The knowledge of the art of perfecting what nature has left imperfect in the mineral genus and reach the treasure of the Philosophical Stone.

Q: What is this Stone?
A: The Philosophers' Stone is the humid radical of elements, perfectly purified and brought to a sovereign fixity - therefore it can operate so many great things for health and life - uniquely residing in the humid radical.

Q: What is the secret of making this remarkable thing?
A: This secret consists in knowing how to transform from power into act, the innate heat or the fire of nature enclosed in the center of the humid radical.

Q: What precautions should be taken to succeed in the work?
A: Carefully take all the excrements away from matter and only intend on obtaining the kernel or the center which conceals all the virtues of the mix.

Q: Why does this medicine cure all sorts of evils?
A: This medicine has the virtue of healing all sorts of evils not because of its different qualities but because it powerfully strengthens the natural heat which it slowly excites, whereas other remedies irritate it by an overly violent motion.

Q: How can you prove the truth of the art in relation to the tincture?
A: This truth is founded first on the fact that the physical powder is made of the same matter from which metals are formed, which is quicksilver, it has the faculty to mix with them in fusion, as a nature easily sets ablaze

another nature which is similar to it. Secondly, as metals are imperfect because their quicksilver is gross, the physical powder, which is a cooked and mature quicksilver and properly a pure fire, can easily communicate to them its own maturity and transmute them into its nature after it attracted their humid rawness, that is their quicksilver, which is the only substance which transmutes, the remainder being scoria and excrements which are rejected in the projection.

Q: What path should the Philosopher take to attain the knowledge and carrying out of the physical work?
A: The same path used by the Great Architect of the Universe when he created the world by observing how Chaos was disentangled.

Q: What was the matter of chaos?
A: It could be none other than a humid vapor because only water, between the created substances, ends in a foreign term and is a true subject to receive forms.

Q: Give me an example of what you just claimed.
A: This example can be taken from the particular productions of mixtures, the seed of which always starts to resolve into a certain humor, which is the specific chaos, from which is then extracted as by irradiation the entire form of the plant. Observe that the writings never mention anywhere anything but water for material subject, which bears the spirit of God, and light as a universal form.

Q: What advantage can the Philosopher take of this reflexion and what should he particularly note in the matter from which the Supreme Being created the world?
A: First, he will observe the matter from which the world was created, he'll see that from this confused mass, the sovereign Artist started by extracting light which in the same instant dissipated the darkness which has covered the surface of the earth, to serve as a universal form of matter. He will then easily conceive that in the formation of all the mixes, a sort of irradiation occurs, and a separation of light from the darkness. So nature is perpetually imitating its creator. The philosopher

will also understand how through the action of this light the expanse was created, or otherwise the firmament separator of the waters from the waters: the sky was then ornamented with luminous bodies but as higher things were too far away from lower ones, there was need to create the moon as an intermediary torch between the high and the low, which after having received celestial influences communicates them to the earth; The Creator then reassembled the waters and dryness appeared.

Q: How many heavens are they?
A: Properly only one: the firmament separating the waters from the waters; however, it is admitted that there are three. The first which is at the upper part of the skies, where rarefied waters begin and fall back to the fixed stars, that is where the planets are wandering stars. The second which is the very home of the fixed stars and the third where the supercelestial waters dwell.

Q: Why does the rarefaction of the water end at the first heaven and doesn't go beyond?
A: Because the nature of rarefied things is to rise always higher and because God in his eternal laws assigned each thing to its proper sphere.

Q: Why does each celestial body turn invariably as if around an axis, without deviating?
A: This comes from the first motion that was imprinted in it, like a swinging heavy mass attached to a simple thread would always regularly turn if the movement were always equal.

Q: Why do higher waters not wet?
A: Because of their extreme rarefaction, and that is why a wise chemist can draw more advantage from the science of rarefaction than any other.

Q: How is the firmament or expanse composed?
A: The firmament is properly the air, the nature of which is more suitable to light than water.

Q: After having separated the dry waters from the earth, what did the

Creator do to obtain generation?
A: He created a particular light intended for that work which he placed in the central fire and tempered this fire with the humidity of water and the coldness of the earth in order to repress its action so that its heat would be more suitable to the aim of its author.

Q: What is the action of this central fire?
A: It continuously acts on humid matter which is the closest, from which a vapor rises, which is the Mercury of nature and made of the raw matter of the three realms.

Q: How does the Sulfur of nature form?
A: Through the double action or rather reaction of this central fire on mercurial vapor.

Q: How is the salt of the sea formed?
A: It is formed by the action of this same salt on aqueous humidity when the aerial humidity which is enclosed exhales.

Q: What should a truly wise Philosopher do once he has thoroughly understood the foundation and the order followed by the Great Architect of the Universe for the building of all that exists in nature?
A: He should be, as much as possible, a faithful copyist of his Creator; in his physical work, he should make his chaos as it was made in fact, separate the light from the darkness; form his firmament by separating the waters from the waters and finally perfectly accomplishing the entire work of creation by following the indicated path.

Q: What is this great and sublime operation made with?
A: With a single corpuscule or little body which only contains feces, dirty things and abominations from which some dark and mercurial moisture is extracted which contains in itself all that is necessary to the Philosopher because in effect he is looking for the true Mercury.

Q: Which Mercury should he then use for the work?
A: A Mercury which can't be found on earth but which is extracted from

bodies and not at all from common mercury as was falsely stated.

Q: Why is the latter not the most suitable for our work?
A: Because the wise Artist should note that common mercury doesn't contain a sufficient quantity of Sulfur and consequently he should work on a body created by nature in which nature has joined together the Sulfur and Mercury which the artist must separate.

Q: What should he do then?
A: Purify them and unite them again.

Q: How do you call this body?
A: Raw Stone or Chaos, or Illiaste or Hyle.

Q: You say that Mercury is the only thing the Philosopher should know. In order not to make any mistake, give me a detailed description.
A: Our Mercury, is double in its nature, fixed and volatile; in its movement, it is also double because it has an ascending and descending motion. It is the influence of plant through which the Mercury awakens the fire of the sleeping nature and it is its first work before freezing; through the ascending motion, it rises to be purified and because of it occurs after the freezing, it is then considered as the humid radical of things which under evil scoria still retains the nobility of its first origin.

Q: How many humidities do you count in each composite?
A: There are three:

1- the elementary which is only properly the vase of the other elements.
2- the Radical, which is properly the oil or the balm in which resides all the virtue of the subject.
3- the Alimentary which is the true dissolvant of nature, exciting the sleeping inner fire, causing through its humidity the corruption and blackness, and entertaining and feeding the subject.

Q: How many kinds of Mercury do Philosophers have?

Dear Friend,

The text of the "Catechism of Paracelsus" continues with some advice on reading hermetic texts:

Q: What precautions should we take when reading the hermetic Philosophers?
A: Be especially careful not to understand everything they say literally and following the sound of the word "because the letter kills but the spirit vivifies."

Q: What book should we read to attain the knowledge of our science?
A: You should read all of HERMES works then, a certain book entitled: *Le Passage de la mer Rouge (The Parting of the Red Sea)* and another *L'Abord the la Terre Promise (The Access to the Promised Land).* Among the Ancients, read all of PARACELSUS and, among others, his *Sentier Chymique (Chemical Path)* or *Manuel de Paracelse (Paracelsus's Handbook)* which contains all the mysteries of demonstrative physics and the most secret Kabala. This precious and original manuscript book can only be found in the Vatican Library, but SENDIVOGIUS had the fortune of making a copy of it, which served to enlighten a few Wise ones. Read Raymond LULLE especially his *Vade Mecum,* his dialogue entitled *Arbre de Vie (Tree of Life),* his testament and codicil. But beware of the last two works because, like those of GEBER and ARNOLD DE VILLENEUVE, they are filled with wrong recipes, useless fictions, and countless errors, their aim in this, apparently, was to conceal the truth further from the ignorant. *The Turba Philosophorum* which is only a compilation from ancient authors, contains a rather good part even though there is a lot of worthless material. In authors of the Middle Ages, think highly of Sacharie, Trevisan, Roger Bacon and a certain anonymous author whose book is entitled *Des Philosophes (About Philosophers).* Among modern authors, pay attention to Jean FABRE, Francois de NATION and de ESPAGNET or the author of *Physique Rectifiee (Rectified Physics),* even though he mixed a few false precepts and erroneous feelings in his book.

Q: When can a Philosopher risk undertaking the work?
A: When he knows, in theory, how to extract from a dissolved body, by the means of a raw spirit, a digested spirit, that should be immediately mixed with the vital oil.

Q: Explain this theory more clearly.
A: To make it clearer, here is the method: When the Philosopher knows, by means of a vegetable menstruum united to the mineral, how to dissolve a third essential menstruum, and with which all three reunited, he should wash the earth and then exalt it in celestial quintessence to compose their sulfurous lightning which in one moment penetrates bodies and destroys their excrements.

Q: Those who pretend to use common gold for the seed and common mercury for the dissolvant or for the earth in which it must be sown, do they have a perfect knowledge of nature?
A: No, truly, because neither one have between them the outer agent: gold having been depleted of it through decoction and the mercury never having had any.

Q: While searching for this golden seed somewhere else than in the gold, is there a risk of producing some kind of monster, as we seem to be going further away from nature?
A: Doubtlessly, in the gold the gold seed is contained and even more perfectly than in any other body: but this doesn't force us to use common gold because this seed is equally in each of the other metals; and it is none other than that fixed seed that nature introduced in the first freezing of Mercury, since all metals have the same origin and common matter, as those who make themselves worthy of receiving it through their assiduity and study will perfectly recognize.

Q: What does this doctrine entail?
A: It teaches us that, even though the seed is more perfect in the gold, it can, however, be more easily extracted from another body

than gold itself, the reason is that of the bodies are are much more open - less digested - and their humidity less completed.

Q: Give me an example taken in nature.
A: Common gold ressembles a fruit which, at full maturity has been separated from the tree: Even though there is in it a very perfect and very digested seed, nonetheless, if, to multiply it, someone were to put it into earth, a lot of time, labor and care would be required to bring it to vegetation; but if instead of this we take a grafting and a root or a root of the same tree and plant it, in very little time we would see that without trouble it would vegetate and produce lots of fruit.

Q: Is it necessary for a lover of this science to know the formation of metals in the entrails of the earth to be successful in forming his work?
A: This knowledge is so necessary that, if before any other study, you don't apply yourself to it and don't seek to imitate nature in all points, you can never achieve anything good.

Q: How does nature form the metals in the entrails of the earth and what is nature composed of?
A: Nature composes them all with Sulfur and Mercury and forms them through their double vapor.

Q: What do you mean by this double vapor and how can metals be formed through this double vapor?
A: To understand this answer well, you should know first that mercurial vapor united with sulfurous vapor, in a cave-like location where there is salted water which is used as a matrix, the Vitriol of Nature is first formed; then, from this Vitriol of Nature, through commotion of the elements, a new vapor rises which is neither mercurial nor sulfurous but which has the two natures. When this vapor arrives at places where the grease of Sulfur adheres, it unites with the grease and from their union a glutinous substance or formless mass is formed, on which the vapor which was scattered in these cave-like locations, acts by way of the Sulfur it contains in

itself. It results in perfect metals if the location and the vapor were pure; and imperfect if, on the contrary, the location and vapor were impure; they are said to be imperfect or not perfect because they didn't receive their entire perfection through coction.

Q: What does this vapor contain in itself?
A: It contains a spirit of light and fire, of the nature of celestial bodies, which should be properly considered as the form of the universe.

Q: What does this vapor represent?
A: This vapor thus impregnated with the universal spirit is a good representation of the first Chaos in which was contained all that was necessary for the creation: universal form and matter.

Q: Could we not also use common quicksilver in this process?
A: No, because as we already said common quicksilver doesn't have an outer agent within itself.

Q: Why does common quicksilver not have in itself an outer agent?
A: When the double vapor rises, the commotion is so great and so subtle, that it evaporates the spirit or the agent slightly, like in the fusion of metals; so that only the mercurial part remains deprived of its male or sulfurous agent therefore it can never be transmuted into gold by Nature.

Q: How many kinds of gold do Philosophers distinguish?
A: Three kinds: the Astral Gold, the Elementary Gold and the Common Gold.

Q: What is the Astral Gold?
A: The Astral Gold has its center in the Sun which communicates it through its rays with its light to all lower beings. It is a fiery substance which receives a constant emanation of solar corpuscules which penetrate all that is sensitive, vegetative and mineral.

Q: What do you mean by Elementary Gold?

A: It is the purest and most fixed part of the elements and of all the substances which are composed of them; so that all the sublunar beings of the three genus contain in their center a precious seed of that elementary gold.

Q: Explain Common Gold to me?
A: It is the most beautiful metal that we see and that nature could produce as perfect in itself as unalterable.

Q: What kind of Gold is the Philosophers Stone made of?
A: It is of the second kind. It is the purer part of all the metallic elements; after its purification, it is called philosophical quicksilver. Besides the need of a perfect balance and a perfect equality of the four elements in the Physical Stone, four operations are necessary to accomplish the work which are: composition, alteration, mixing and union, which once done by the rules of the art will give the legitimate Son of the Sun, and will produce the Phoenix always reborn of his ashes.

Q: What is the quick gold of the Philosophers?
A: It is none other than the fire of Mercury, or this fiery virtue, enclosing the humid radical to which the fixity was already communicated and also the nature of Sulfur, where it emanated from. The Sulfur of the Philosophers is also called Mercury, because all its substance is mercurial.

Q: What other name do Philosophers give quick gold?
A: They also call it quick Sulfur or their true fire and it is enclosed in all bodies and no body can survive without it.

Q: Where do we seek the quick gold or quick Sulfur and true fire?
A: In the house of Mercury.

Q: How does this fire live?
A: Through air.

Q: Give me a comparison of the power of this fire.

A: To express this attraction of the inner fire we cannot give a better comparison than that of lightning which is first a dry and terrestrial exhalation united with a humid vapor but which, by dint of exaltation, taking on the fiery nature, acts on the humid which is inherent in it, draws it to itself and transmutes it into its nature after which it quickly precipitates toward the earth, where it is attracted by a fixed nature similar to its own.

Q: What should the Philosopher do after he extracted his Mercury?
A: He should bring it or reduce it from potentiality into actuality.

Q: Can Nature not do it itself?
A: No, because after a first sublimation it stops; from matter thus disposed metals are engendered.

Q: What do Philosophers mean by their "Gold" and "Silver"?
A: The Philosophers give the name of Gold to their Sulfur, and that of Silver to their Mercury.

Q: Where do they get them from?
A: I told you already that the Philosophers draw them from a homogenous body where they abound, and from where they know how to extract one from the other through a remarkable and completely philosophical means.

Q: As soon as this operation is duly made, what should we do then?
A: You should perform the philosophical amalgam with very great industry which however can only be performed after the sublimation of Mercury and its due preparation.

Q: When is the matter united with the quick gold?
A: Only when the amalgam is performed: that is to say through this amalgam, we introduce in it the Sulfur so that it is now only one substance and by the addition of this Sulfur, the work is shortened and the tincture increased.

Q: What does the center of the humid radical contain?

A: It contains and hides the Sulfur which is covered by a hard core.

Q: What should be done to apply it to the Great Work?
A: Extract it from its prisons with great art and by the way of putrefaction.

Q: Does Nature have a suitable menstruum in the mines, proper for dissolving and freeing this Sulfur?
A: No, because there is no local motion. Because if it could dissolve right away, putrefy and purify the metallic body Nature itself would yield the Physical Stone, that is to say, an exalted Sulfur with multiplied virtues.

Q: How would you explain this doctrine with an example?
A: It is again through the comparison of a fruit or a grain which is put in a suitable earth to rot and then to multiply. As it happens the Philospher who knows a good seed, extracts it from its center, puts it in the suitable earth after having smoked it well and prepared it and there, it becomes so subtle that its prolific virtue expands and multiplies infinitely.

Q: What does the secret of the seed consists in?
A: To know well which earth is proper to it.

Q: What do you mean by seed in Philosophical terms?
A: I mean the innate hot or the specific spirit enclosed in the humid radical or the medium substance of quick silver which is properly the sperm of metals which comprises the seed in itself.

Q: How do you free the Sulfur from its prisons?
A: Through putrefaction (fermentation).

Q: What is the earth of the minerals?
A: It is their proper menstruum.

Q: What care must the Philosopher take to extract the part he desires?

A: He must have great care of purging it of its fetid vapors and impure sulfur, after which he throws the seed in it.

Q: What indicates that the artist is on the right path at the beginning of his Work?
A: When he sees that at the time of dissolution, the dissolvant and the dissolved thing stay together in a single form and matter.

Q: How many solutions are there in the Philosophical Work?
A: There are three: the first is that of the raw and metallic body through which it is reduced in its principles of Sulfur and Quick Silver; the second, that of the physical body and the third that of mineral earth.

Q: How can you through the first solution reduce a metallic body into Mercury, then Sulfur?
A: Through the occult artificial fire or the blazing Star.

Q: How does this operation occur?
A: First, by extracting the Mercury or the vapor of the elements from the subject. After purifying it, use it to remove the Sulfur from its coating by way of corruption - the sign of which is blackness.

Q: How does the second solution occur?
A: When the physical body is resolved with the two mentioned substances and acquires a celestial nature.

Q: What name do Philosophers give matter nowadays?
A: They call it their Physical Chaos. It is the true First Matter which is only such, properly speaking, after the junction of the male which is the Sulfur and the female which is the Mercury and not before that.

Q: What does the third solution refer to?
A: It is the dampening of the mineral earth and has a whole ratio in multiplication.

Q: What fire should we use in our Work?
A: The fire which Nature uses.

Q: What power does this fire have?
A: It dissolves all things in the world because it is the principle of all dissolution and corruption.

Q: Why is it also called Mercury?
A: Because it is of an aerial nature and a very subtle vapor partaking of Sulfur, however, where it extracted some stained matter.

Q: Where is this fire hidden?
A: It is hidden in the subject of the art.

Q: Who can know and form this fire?
A: The wise know how to built and purify this fire.

Q: What power and quality has this fire in itself?
A: It is very dry and in continuous motion and is ready to corrupt and transform things from power into action. When it encounters solid matter in the mines it circulates in the form of vapor over matter and dissolves it.

Q: How could we know this fire more easily?
A: Through the sulfurous excrement where it is enclosed and through the saline coating it is provided with.

Q: What should we do to this fire so that it can better penetrate into the female gender?
A: Because of its extreme dryness it needs to be dampened.

Q: How many philosophical fires are they?
A: They are three sorts which are the natural, the unnatural and the counter natural.

Q: Explain these three kinds of fire.

A: The natural fire is the male fire, or the principal agent; the unnatural is the female or the natural dissolvant which nourishes and takes the form of a white smoke which easily vanishes when the fire is in this form. If you don't pay attention it can barely be grasped even though through philosophical sublimation, it becomes corporeal and resplendent; the counter natural fire is that which corrupts the composites and has the power of untying what nature had strongly tied.

Q: Where is our matter?
A: It is everywhere, but you should look for it specifically in the metallic nature, where it is more plentiful than elsewhere.

Q: Which one should we prefer to the others?
A: Prefer the more mature, the cleanest and the easiest but make sure that the metallic essence is there not only in power but also in actions and that there is a metallic splendor.

Q: Is everything enclosed in this subject?
A: Yes, however, we should offer help to nature so that the Work is better and sooner done and this through means we know in the other grades of experience.

Q: Is this subject of a great price?
A: It is vile and first has no elegance in itself and if some say it can be sold, they consider the species, but in fact it can't be sold because it is only useful for our work.

Q: What does our matter contain?
A: It contains the Salt, Sulfur and Mercury.

Q: What is the operation we should learn to perform?
A: We should know how to extract the Salt, the Sulfur and the Mercury, one after the other.

Q: How does that happen?
A: Through a single and complete sublimation.

Q: What do we extract first?
A: First the Mercury in the form of a white smoke.

Q: What comes next?
A: Fiery water or Sulfur.

Q: And then, what should we do?
A: Dissolve it with purified Salt. First, make the fixed volatile and then fix the volatile in precious earth, which is the true [illegible]

Sooner or later, an Alchemist must know and not only believe that man has the possibility of several levels of consciousness. Awareness of these levels of consciousness can only happen through the functioning, momentary or constant of what some schools call chakras and what we call sephirothic centers.

Those who studied these problems know that in most deaths through illness, the awakening of these centers often occurs a few moments before death, even a few hours or a few days. Those, therefore, who know these planes are realizing that what is called the delirium of the dying is truly a change of mental reference due to the confused perception of new reality. The conclusion is that approaching death generally awakens the sephirothic centers.

A second remark in this domain is that all drugs are toxic. Because of their specific toxic but reversible effects, a certain sephirothic awakening occurs. But in this case the awakening generally occurs in disastrous conditions for various reasons. First, as the centers haven't been cleaned, the perception is not harmonious and is distorted: it is somewhat like contemplating a landscape in the reflection of a very distorting mirror. In addition, because of this lack of harmony, the perception often only reaches the most contaminated regions of these planes, therefore resulting the general hallucinatory characteristic of the visions thus triggered.

In the usage of drugs, it is impossible to obtain an effect determined in advance because these products act on almost all centers at once without a possibility for dosage. The most serious of all this: these products use the negative energies of death, therefore provoking serious destruction in the body and particularly in the zones of the sephirothic centers. They make esoteric advance impossible afterwards. Repetitive drug usage dulls the sensitivity of these centers to this awakening mechanism. To realize this awakening again, the centers demands approaches the definitive

point where the drug loses its characteristic of reversibility. The result — or the beginning — is a trip to the other planes through death by overdose.

If we compare this path through the drugs to the alchemical process, we can see that it is exactly opposed. The cleaning, one by one, of the sephirotic centers with elixirs doesn't destroy the body, but on the contrary, progressively leads to a much more harmonious state of health.

The alchemical metallic tinctures have no toxic characteristics and they awaken the centers through a surge of vital energy coming from the other planes of consciousness. In addition, thanks to their selective effects since each tincture only corresponds to one center, a progressive method of awakening can be adopted and it consists in progressively awakening each center so as not to create any unbalance in the psyche or the intellect. The use of metallic tinctures ameliorates psychic and physical health in a much more significant way, than vegetable tinctures.

We just mentioned that an advantage existed because of the selectivity of each tincture. This not exact for the antimony which touches all the centers: but the correct extracts of antimony establish a link between the earth, the planet of the antimony and the seven other traditional planets. Clearly, the extracts of antimony establish a current of energy between the body and the seven centers or chakras.

To conclude, the two processes are as opposed as the life/death opposition, this, moreover, applies to the physical plane as well as the other planes.

We think that these explanations constitute sufficient information for anyone to know what they should do.

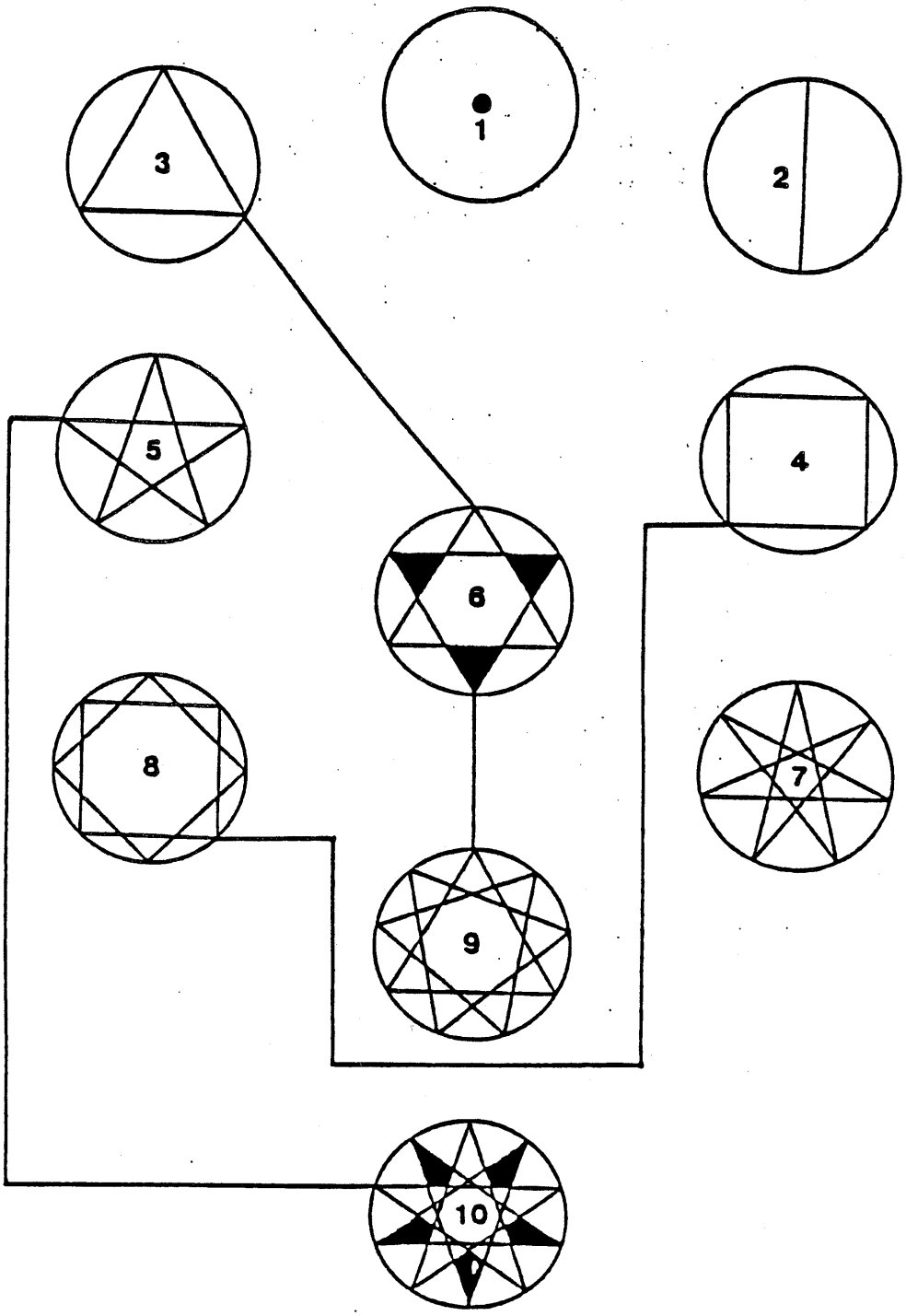
Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed figure
Geometrical and Numerical Symbols of the Sephiroths

Figure
N.42.0981.

GEOMETRICAL AND NUMERICAL SYMBOLS OF THE SEPHIROTHS



Dear Friend,

Let's establish the similarities and the differences between the vegetable and metallic methods.

In the metallic realm as in the vegetable realm we have only two practical methods to separate the three principles. First, an extraction liquid obtained through fermentation or derived from a fermented liquid, and second, a dry distillation comparable to the one described in lesson #26 p. 4.

— **First Step:** We simplified the principle of this fermentation and the parallel between the two methods in the figure #1. If we start with a plant, we obtain a vegetable mercury, if we start with a vitriol, we obtain an alkahest. In both cases, a purification is necessary at the beginning to eliminate the dead parts of the plant, or the arsenic and sulfur which generally exist in the vitriol. For the plant, we also need an acid environment and for the vitriol, a philosophical environment.

— **Second Step:** The fermentation, in any case, should occur without any contact with outside air, raw air, as the Ancients called it. The temperature for the vitriol is higher than for the plant, between 40 and 50C. (104-122F.) generally.

- **Third Step:** The distillation, in both cases, should be followed by several rectifications.

We have, besides this first method, two other possibilities for extraction of an alkahest or a mercury.

Second method: the maceration of a vitriol with philosophical alcohol.

Third method: the dry distillation of a correctly prepared vitriol. Note in this part, that there are several extraction liquids in the vegetable realm, but there is only one mercury: the alcohol and it should definitely be used for the Stone or the elixir, regardless of the extraction liquid used, whereas in the metallic realm, it is a different matter entirely. Independently of the method used, the result will be as follows:

— the plant will yield a vegetable mercury

— a mineral vitriol will yield an alkahest

— a metallic vitriol will yield a philosophical mercury.

The second and third methods presuppose that you have a vegetable or metallic mercury or an alkahest obtained by fermentation.

Look at figure #2.

We have a vegetable mercury, an alkahest or a philosophical mercury. Let's examine the difference between the three methods: vegetable, alkahest and metallic mercuries all three of which should lead to the separation Sulfur/Mercury/Salt.

— **First case:** plant and vegetable mercury: perform an extraction which yields a tincture and a caput mortem. Distillation of the tincture yields the sulfur and mercury. Calcination of the Caput mortem and then leaching yields a white salt. We then have the three principles.

— **Second case:** Vitriol and Alkahest: Perform an extraction. You obtain a tincture which by distillation yields sulfur and alkahest or mercury. We should specify here that you cannot randomly chose any alkahest for any vitriol. The caput mortem yields a salt only if you perform a new extraction which often is only obtained through

use of an acid menstruum like acetic acid (distilled vinegar or acid phlegm coming from a mineral extraction). We have thus three separate principles.

In the case where there is compatibility, that is when an alkahest has extracted the principles of a philosophical metallic vitriol, we obtain with the distillation the mercury of this particular metal.

— **Third case:** vitriol and philosophical mercury: in this case we operate by distillation not extraction.

The three principles are dissolved by the mercury and separated through distillation. It is often a difficult operation but it yields the three principles with a live mercury even if the dissolved metal was dead. Again we cannot arbitrarily use any mercury for any metal.

We are now at the stage of evolution/purification. This stage is necessary for the vegetable mercury and the alkahest, but not for the philosophical mercury.

Next, we arrive at the stage of tincture/circulation. Generally, the tincture is reconstituted through the imbibition of the salt in the vegetable.

For the alkahest and the philosophic mercury, the reconstitution of the tincture shouldn't happen before the imbibition. If your flasks are clean and air-tight, the mineral and metallic Sulfur and Mercury can be kept indefinitly.

The final method is also different. We know that in the plant realm the percentage salt-elixir and the type of the operation will lead either to the Stone or the elixir. For the alkahest and the mercury, the method is different: it is an imbibition without raw air at a temperature increasing progressively.

The elixir is generally made by dissolving the Stone in mercury.

PLANETARY ATTRIBUTION OF THE PLANTS (lesson 8)

The planetary attributions given in lesson #8 may seem arbitrary. We checked quite a few of them and eliminated from the lists we were given the choices that seemed doubtful. However, a certain number of errors are possible because plants evolve and can change attribution. Therefore wild balm doesn't have the same attribution as cultivated balm.

Here are a few methods to discover attributions:

- **1)** Study the medicinal properties — a very unsure method.

- **2)** Study the signatures: the physical characteristics as a whole, shape of the leaves, color and shape of the flower, general look, dry, humid, succulent plant etc... This method is somewhat more precise but doesn't take into account the evolution of the plant because the physical aspects are always slower than inner evolution.

- **3)** Study with occult methods: this process involves the domain of Kabala more than Alchemy, therefore we won't develop it at present.

- **4)** Study through a typically alchemical process: the vegetable contains two types of salts: fixed salts according to the Ancients which are called inorganic salts by modern chemists; or essential and sometimes volatile salts according to the Ancients which are called organic by the moderns. The fixed salts do not contain carbon, the essential salts belong to carbon chemistry.

Later we will study the methods of extraction of essential salts and how to crystallize them. These crystals are often very small and can be observed with a magnifying glass or a microscope.

There are seven possible types of crystals, each of these types is assigned to one of the seven traditional planets.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed Plates:

— **#1)** Fermentation
— **#2)** Elixir-Stone Method

Figure # 1
N.43.1081

FERMENTATION

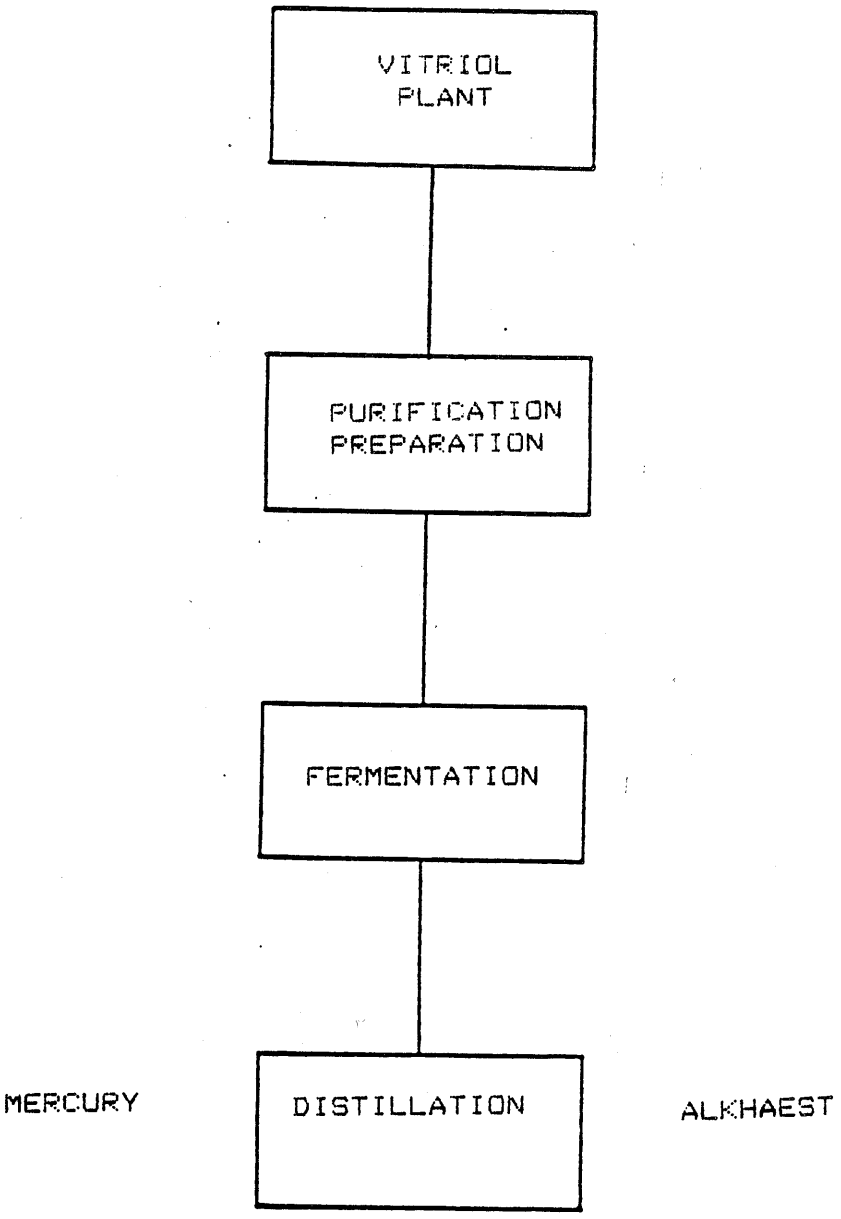
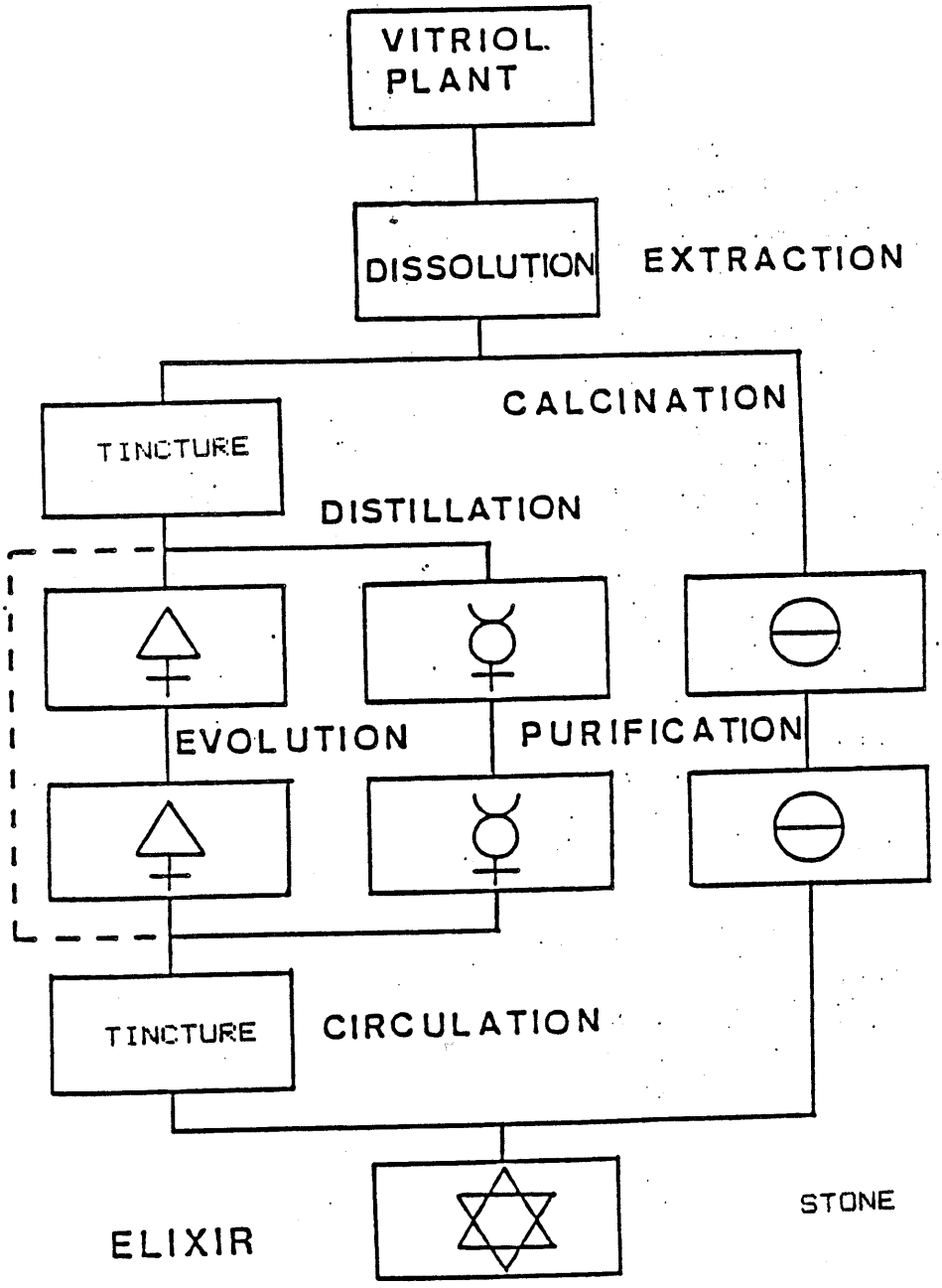


Figure # 2
N.43.1081

ELIXIR-STONE METHOD



Dear Friend,

What material do I need to start the work on the mineral or metallic realms? This question often comes up in the letters we receive. We shall attempt to answer it today. Then we'll review some notions on the mental processes, and we'll talk about transmutation.

MATERIAL FOR THE WORK ON THE METALLIC AND MINERAL REALMS

The study of the figure in lesson #41 and the study of Kabalistic symbolism in lesson #42 enable us to reveal our work plan for the mineral and metallic domains.

The products needed for this work are not easy to find, that is why we give a list and the reasons right now so that you have enough time to find them.

The first operation we propose will be that of the alkahest of sulfur, because:

— a) the healing properties of the products extracted are important;

— b) it complements the tartaric alkahest from the point of view of the extraction.

The second operation proposed is the making of the tartaric alkahest. Therefore with these two alkahests, we'll be able to extract all the metallic tinctures.

The third operation is the making of the vinegar of antimony for reasons which we'll give in details when we study the ore of this element.

In principle, we won't mention the other alkahests, particularly that of niter, which present serious risk of explosion.

Then we'll propose a series of operations on antimony which correspond slightly to the work of Basil Valentine in *Le Char Triomphal de l'Antimoine* (*The Triumphant Chariot of Antimony*), but we shall avoid all the traps.

Then we shall propose operations concerning lead and the extraction of the Philosophical Mercury and Salt which correspond to the matrix #3 of the Kabalistic figure.

To complete these experiments, we need the following products:

— alkahest of sulfur: obtain native sulfur, that is sulfur which didn't go through fusion, or which comes from a mine or a volcanic region that have been for a very long time, like in Auvergne for example. This sulfur can be either mixed with chalk or preferably procured in a crystallized form. As this sulfur is rare it is good to practice and get familiar with the experiment first rather than wasting this native sulfur. For the preliminary experiments use regular flower of sulfur; thus get:

— native sulfur 1/2 to 1kg. (1.10 to 2.20lb.)
— flower of sulfur 1kg. (2.2lb.)

— alkahest of tartar: find 2 to 3kg. (4.4 to 6.61lb.) of red tartar. It can easily be found in grape growing regions but it shouldn't come from metallic vats.

— vinegar of antimony and work on antimony: find natural stibnite which is the ore of antimony up to 5kg. (11.02lb.). Simplify the operations on antimony by getting small quantities of

— regulus of antimony 250gr. (8.81oz.).
— oxide of antimony 250gr. (8.81oz.).
— trisulfide of antimony 250gr. (8.81oz.).

The last three products can be easily found at chemical supplies stores. The trisulfide of antimony is actually purified stibnite which, according to its preparation, is either philosophical or no longer philosophical.

— the work on the fire stone: (matrix #5 of Mars on the kabalistic chart); find either marcasite of iron 1 to 2kg. (2.2 to 4.4lb.) or iron pyrites 1 to 2 (2.2 to 4.4lb.).

- work on lead: find an ore, the most common is lead sulfide known as galena; you can find it in a natural state at some chemical companies. The natural lead carbonate known as cerussite is better because it simplifies the operations considerably compared to galena (1 to 5kg.).

Extraction liquids are necessary:

— philosophic alcohol
— distilled vinegar
— regular acetic acid (drugstore)
— glacial acetic acid (chemical supplies), rather expensive but if you are careful it can be used several times.
— acetone
— carbon tetrachloride, industrial quality but for distillation; the precautions will be given in due time.
— distilled rainwater.

Material

— dry operations break a lot of material and metallic extractions often mark the flask in an indelible way. Thu we choose for

this work round bottom flasks made in pyrex glass preferably the half-liter capacity with a long neck.

— if you use flasks without ground glass fittings, air-tightness is secured through silicone rubber stoppers that you pierce yourself with an electric drill.

— for the extractions of powders, use small 1/2 liter flasks with a flat bottom (erlenmeyer flasks).

— work on the vinegar of antimony: find some pH paper, the best is the Coloephast brand, graduated from 1 to 14.

— possible work on the glass of antimony: the easiest and cheapest way to heat is a welding torch style gas torch; in this case, the crucibles should be made of clay (Denver fire clay) or light silica and are usually available at chemical suppliers. This last part of the material is not urgent because for antimony we will study the wet way which is theoretically possible and which eliminates the need for high temperatures.

THE MENTAL PROCESSES

In the current domain, the realization of an aim often only requires two processes: know-what-to-do and know-how. In Alchemy, an additional quality is required and it forms the following triad:

— know what to do
— know how
— able to do

The first part, know-what-to-do, is the theoretical study of the problem. In what concerns the domain of Alchemy, we believe we transmitted a sufficient quantity of information so each one of

you can understand what he does and therefore have a good start in the right direction.

The know how concerns the practical part, the material realization. With the explanations given in the lessons and what has been demonstrated in the workshops, most of the problems in this domain are taken care of. However, after the vegetable lessons we shall strive to provide information on elementary chemistry and charts of the properties of the products used.

The third part of the triad, the able-to-do, is not transmissible because it depends upon the work each one must do on himself. All that we can do and have done in this domain, is to give the method, the process which leads to this result. However, it is not an intellectual process, but true work on self, which, progressively and with patience leads to this result. The elixirs combined with the concentration exercises and the processes of meditation given in notice #3 lead rather rapidly to the sought after result.

After examining this triad, we should now divide the operations into two categories: those where the two first elements of the triad are sufficient (know-what-to-do, and how-to) and those where the three elements are necessary. We can therefore make an important statement: any operation involving a transmutation requires the complete triad. Of course, there it is possible to advance somwhat through work and experience, and transmutations which we couldn't approach in the beginning become easy later on.

As an example and to complete what has just been said we can tell of a personal experience:

When we acquired the know-what-to-do in relation to the vegetable Mercury, we realized how the how-to in all its details is only progressively acquired: the control of the vegetable Mercury with the hydrometer shows that when the ability is acquired, we

reach the 100 percent of absolute mercury. We should always read the temperature of the liquid because these hydrometers are accurate only for one temperature. With the able-to-do arrives the day where, while everything is under control, the Mercury reads 101 or 102 at the hydrometer. It becomes more volatile than absolute alcohol itself. This is the philosophical alcohol, as powerful as, if not more so in the extraction than the K.M. itself. This Mercury can only be done by the acquisition of the able-to-do-ness, as the Alchemist is alone in his oratory-laboratory.

TRANSMUTATIONS

Generally, this word suggests the transmutation of lead or mercury into gold. We will not limit this term to elemental transmutations, because there are many other simpler and easy transmutations to realize.

In Alchemy, the active principles are the principles animating life. In our operations, these can act in two different manners:

— they can realize catalyses unknown to contemporary science

— they can operate true transmutations.

In the first case, a chemist would say that the simple bodies which were at play were not changed, but assembled differently. Catalysis is a phenomenon which provokes chemical reactions that cannot occur spontaneously, or that are triggered by the effect of a physical agent like heat, light or pressure.

In classical chemistry, the catalyst, often platinum, provokes the reaction but remains foreign to it. Platinum can be used indefinitely and doesn't mix with the new chemical assemblage.

In Alchemy, the animating force of life can be fixed or not be fixed in the new assemblage obtained, and thus the new body may or may not be philosophical.

In the case where there has been transmutation, whether the bodies obtained are simple or complex assemblages, we do not find after the transmutation the same simple bodies as at the beginning of the operation.

In the vegetable realm, it is difficult to bring transmutation into evidence, because the analysis of vegetable organic bodies requires an important tool. However, it is certain that those who achieve the Vegetable Stone have achieved transmutations in the nature of simple bodies which constitute the Stone itself.

When we have extracted the alchemical principles of minerals (Sulfur, Merrcury and Salt) transmutation will occur. It is the same in the production of certain alkahests. The success of these transmutations removes the toxicity of products of mineral or metallic origin.

This transmutation depends on two elements:

— the philosophical characteristic of the products
— the power of transmutation of the operator (in some cases).

The vegetable work should develop this power in everyone, that is why these experiments of control should be done regularly.

It is good to add that, since the power of the operator affects an alchemical operation, symetrically the operation acts on the operator. But this is another aspect of this question and we shall approach it in more detail.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Dear Friend,

How can we control the power of transmutation? This is the fascinating subject we are treating in this lesson. We insist that you read the whole text before doing the practical part.

Then, we'll give a few explanations about the method of whitening the Salt of Sulfur and we'll resume another practical question: work on drosera.

CONTROL OF THE POWER OF TRANSMUTATION

In lesson #32, we gave directions on how to install an oratory and presented some exercises designed to improve the flux of subtle energies. If you have practiced these exercices for some time, you can then undertake the experiments for the control of the power of transmutation. These experiments put into play the highest energies of the solar system and we only advise each one to study and understand the principles well. An error, voluntary or not, would have much greater consequences than errors that can be made in the vegetable realm. The appearance of the experiment could make you think at first that it is inspired from the Qabala. In truth, even though this experiment is performed thanks to the sephirotic centers, it is, however, a typical alchemical experiment and quite different in its principle from experiments directly derived from the Qabala.

Let's look at the diagram in lesson #27, we can follow Metzla's path of Qabalistic energy. This path simply goes from one to two, two to three, three to four and so on until ten. This energy forms the sephirotic centers. It issues from Kether, the infinite source of energy, and doesn't need to be returned at the end of the path. However, this energy cannot be taken from anywhere else without serious psychic or psychological consequences. Indeed, if this is done, that case, an imbalance is created in the energies of nature which will definitely compensate for this imbalance.

It is not the same in our alchemical method. Let's look at the diagram in lesson #22. Our experiment consists in using the most subtle but also the most powerful energies of the solar system. Here, we do not start from Kether and therefore the borrowed energies should be definitely and completely returned after the experiment, otherwise serious troubles could be encountered. Contrary to what some pretend, it is not possible to comprehensively manifest these energies but the experiment must occur one element at a time, the sequence of the elements follows the same order as the work of creation as described in the old alchemical and kabalistic texts. On the other hand, to have the best chance to succeed, do not start by attempting to transmute these energies into a solid body or even into a liquid or vapor.

The first thing entering man's perception is a perfume. Therefore we should work in an oratory where there is neither incense nor other perfume, not even on oneself. We should start by choosing a perfume for oneself and then try to concentrate on this smell in order to form an olefactory mental image. Next, make sure that you know how to locate the sephirotic centers in your body such as they are presented in figure #1 of lesson 32. Then be absolutely certain you know by rote the sound that corresponds to each center. These sounds must be vibrated, that is they should create a kind of sensation in the whole body but specifically you should sense them more in that particular center.

The experiment starts in the following way:

Vibrate the sound AUM which relates to the center just above the head. In this case, the center is solar/lunar: it attracts the more subtle part of the energies described in the lessons as Niter and Salt.

Then vibrate YA which activates the Venus center and therefore materializes the alchemical element Air.

After that, vibrate the RA sound which activates the center of Mars corresponding to the alchemical element Fire which energizes Air.

Next the sound VA which activates the center of Jupiter which gives a definite form to the alchemical element Water.

To finish, vibrate the sound LA which activates the center of Saturn and gives a definite form to the alchemical element Earth.

As the four elements are now manifested, the chosen perfume should manifest.

If no result is obtained, start again immediately with all the vibrations. In any case, whether you succeeded or not, you should absolutely send the energies back according to the following method: the energies are sent back by concentrating on the idea that the perfume is dematerialized and by vibrating the sounds in a reversed order:

— LA restitutes the element Earth
— VA restitutes the element Water
— RA restitutes the element Fire
— YA restitutes the element Air
— HA reintegrates these elements into Niter and Salt
— AUM returns the Hyle to the responsible Ones of the Solar level.

The following commentaries are essential for the success of the experiment:

— during the day, practice the experiment facing East.

— at night, that is when the sun is below the horizon, perform the experiment facing North.

After the first part of the experiment, that is when the perfume manifests, this technique produces a sensation of heaviness or a tendency to fall face forward. This is due to the psychic tension to which our body is not accustomed. On the other hand, as soon as the process of dematerialization is started, there occurs a lightening of the psyche and the bodily tension, or gravity, diminishes progressively as the elements are returned to the matrix of the Universe. If the process of materialization has been done many times in order to obtain a result, it is necessary to perform the same number of dematerializations, if not more. Let's make clear that these energies, once manifested, have the tendency to adhere to the material world and not sending them back would create troubles in our various vehicles. The perfume should totally disappear."

It is also good to know that sometimes, the perfume is materialized in a dense coat that floats in the air. This depends on our concentration and the various aspects of the moment.

This experiment should be performed only when you are absolutely alone, its only aim is to experimentally demonstrate that your path is correct and that you are advancing.

If the preceding procedure is duly respected, there are no difficulties in obtaining the result nor any risks incurred.

Note:

— We can choose the perfume according to the day of the week.

— Even if you are a well versed Qabalist, it is better to use the sounds we propose in this text rather than the various names of the Qabala.

EXPALANTIONS ON THE METHOD OF WHITENING THE SALT OF SULFUR

We'll use a similar work mode in the mineral and the metallic kingdoms that is why we believe it is useful to explain what occurs in this process.

In the case of the Salt of Sulfur, the Sulfur is fixed and, as Sendivogius mentions, not combustible. The volatile and water-soluble products give the Sulfur its black coloration. The Sulfur is itself, in its Salt state, water soluble. The separation is therefore impossible by solve-coagula. During a day-long maceration the 5% alcohol solution partly dissolves these bodies and during the slow evaporation, the vapor carries some of these volatiles.

The presence of alcohol has two effects: the volatiles become more soluble, and the fixed less soluble in the solution.

We said to avoid boiling because the micro bubbles bursting on the surface of the liquid would carry into the air part of our precious Salt of Sulfur.

There is also a whitening due to the action of the alchemical element Fire which is additionally at play in this method.

Second example of using this method:

In the mineral realm we'll have to extract an acid from a water-soluble salt, which is furthermore sensitive to temperature, for example the residual acetic acid in lead acetate. When the quantity of acid is still significant, we can extract the residual acid by distillation. Then the risk of decomposition of the salt becomes a factor. Thus, when we are at this point, we dissolve the salt in dis-

tilled water and distil the water under vacuum or eleminate it through slow evaporation without boiling. The steam of the water always carries with it some of the acetic acid vapor. By progressively repeating this process, the acetic acid which would prevent the continuation of the method is eliminated.

WORK ON DROSERA

This plant is omni-planetary and is the equivalent of antimony in the metallic realm: it has a fixed Mercury.

If we apply the methods previously presented to drosera we observe that the quantity of leached salt is very small. At the end of these experiments, we can draw the following methods and conclusions:

First experiment:

The alcohol extraction with a Soxhlet gives a tincture, which, when distilled, gives some but very little Salt of Sulfur. The calcination of the feces and their leaching yields practically no Salt. The Ancients said that this plant is fixed, thus we believed that it would be interesting to practice an extraction with a fixing menstruum. Fill the extractor with dry drosera and glacial acetic acid, that is acetic acid which is freed from its water. The extraction gives a tincture but we need at least 20 cycles of extraction to exhaust the drosera.

This tincture is very slowly distilled, because if there is the slightest overheating when the tincture is concentrated, there are micro-explosions which project the tincture all over the round bottom flask. When the tincture reaches the consistency of honey but still flows, pour it into a porcelain crucible. This crucible is covered by another reversed crucible. Dessicate it completely but very slowly so no product is lost.

The calcination yields a Salt which has a coloration varying from yellow to orange-yellow or even pink. We have obtained the alcoholic tincture and the Salt of this plant. The rest is similar to what we have described in the previous processes. The elixir is omni-planetary.

Second experiment:

By adapting a method similar to the method of extraction of the vinegar of antimony, we can obtain a vinegar of drosera. The process is as follows: fill a Soxhlet extractor with drosera and distilled water. Once the extraction is complete, distil the tincture with water, to dryness. Then, collect the distillate and distil it again separating it a fourth at a time. If you own a pH-meter, verify the pH of the last two fourths, the pH should vary between three and four. Again take the last two fourths and distil them again fourth by fourth. Generally, by the fourth distillation, there is still some liquid but the pH is one, which corresponds to a strong acidity. Note that the liquid is not corrosive at all, which explains that the control by the colored papers doesn't correspond to the indications given by an electrical pH-meter. The same phenomenon occurs with the vinegar of antimnoy and the properties of this vinegar of drosera seem identical in the vegetable kingdom as those of the vinegar of antimony in the metallic realm. Despite its acid characteristic, this liquid diluted in distilled water doesn't present any toxicity.

You can increase the production by macerating the plant, for one day or two at 40C. (104F.), in the water which you will use for the extraction. Do not allow a bacterial mold to develop.

Interest of this experiment:

This vinegar is useful as a preparation for the vinegar of antimony. It is easier to find drosera than stibnite ready for fermentation and the latter shouldn't be wasted because of inexperience in the lab.

The vinegar of drosera will replace the seven planetary elixirs when you travel.

If you can't find any glacial acetic acid, adopt the following solution:

At a drugstore buy some regular acetic acid, which is much (about 5 times) cheaper than glacial acetic acid. Distil this acid at least twice and keep for the experiment the acid part which passes when the thermometer reads a temperature comprised between 110 and 118C. (230 and 244.4F.). Eliminate what passes before and after. The remainder of the acid can be kept for cleaning glass. Perform all these experiments with very thick gloves. **Do not breathe the vapors of the acid.**

Practical trick:

Colorphast pH papers are good for this work and the work on antimony. As this paper is expensive, cut into narrow strips and soak wet in the liquid using tiny pliers.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Dear Friend,

In this lesson, we are going to examine a new aspect of the difference between Alchemy and chemistry. For this purpose, we'll choose our example from the various and well known techniques of the modern world: electricity and electronics. Without the mastery of electricity, planes, cars, telephone, radio, television, in short the quasi-totality of the elements which constitute our technological civilization would disappear or at least would regress considerably.

It is strange to realize that all this material progress relies on the existence of an invisible element which is essentially unknown in its very nature.

If we examine the inside of one of those somewhat complex electronic devices, we see that it is composed of resistances, condensers, etc... But nothing tells us what is happening. Since electricity is invisible we do not know where there is tension or electrical current. The first people who were interested in electrical phenomena knew of these difficulties and they had at first rudimentary tools which permitted them to know whether there was any current or tension. Thus did the development of electricity slowly progress. Eventually, the cathodic oscilloscope appeared. This apparatus changed everything because now we could visualize electrical phenomena on a screen. This aspect is significant from the philosophical point of view: this apparatus doesn't visualize the phenomena directly but gives a symbolic representation of them, known as a cartesian representation. From that point on, progress increased rapidly because we could analyse and understand phenomena. The invisible became accessible or visible.

We have the same order of idea if we establish a parallel between chemistry and Alchemy. In chemistry, a great number of methods exist now which enable us to check reactions, transforma-

tions etc.. But in Alchemy, the essential elements belong to the invisible domain and there is no voltmeter, ammeter nor cathodic oscilloscope to measure them. So, the only possible method to resolve our problems is to take advantage of the huge work of the Ancient Philosophers: synthetize it in few theoretical principles and never lose sight of them. To illustrate this we are going to examine the application of some of these principles, which we previously mentioned in our lessons.

First principle:

In the lessons about the Gur, we said that during distillation, the elements were passing in the following order: Fire, Air, Water, Earth. This is valid for all distillations. If we take wine for example, the element Fire is exhausted when a fourth of the volume of the liquid is distilled. But if we take a fourth of this distillate, the element Fire will be even more concentrated. We'll see the advantage of this when, in a later lesson, we'll reveal the work on wine. So, when we distil, the first principle to always remember is: the elements follow the order of Fire, Air, Water, Earth.

Second principle:

During distillation the volatile passes first, the fixed doesn't pass or passes last . The result is that during distillation, a volatile alkhaest passes in the first stages of the distillation. A fixed alkhaest or a fixing one (vinegar of antimony) passes at the end.

Third principle:

Fixed-volatile Domination. The Salt attracts and fixes the volatile Niter. If the fixation of the niter by the salt is repeated often enough the niter progressively dominates and the salt progressively becomes volatile.

If, for example, we dissolve ordinary salt in philosophical rainwater, that is to say water which still contains its niter, and we coagulate, the salt is charged with niter. The repetition of the

operation results in the diminishing of the point of fusion of the dry salt which, eventually, takes on a dough-like aspect. If you are very patient, the salt should eventually remain liquid at room temperature.

We should always remember that in repetitive operations, the whole is transformed into the nature of the dominant principle: in the dry way, the fixed, the Stone, or in the wet way, the volatile, the Elixir.

During calcination or purification, particularly in the mineral or metallic realms, we should know that a long heating at a low temperature is preferable to a quick and strong heating where there is a volatile which we wish to eliminate could become fixed."

Besides these theoretical principles, there is a very encouraging practical observation which we call the first success. Here is, in detail, what it means to us.

You probably noticed that in our class on the vegetable kingdom we have a tendency more towards the fixed, the vegetable Stone, rather than the Circulatum Minor, the liquid vegetable Stone. Indeed, we believe that the Stone is easier to make than the elixir. Both are equivalent, however, because the ownership of one opens the way to the other.

The Stone like the Elixir gives the quintessence of the plant, that is the Sulfur, Mercury, and the volatilized Salt.

With the Stone, we can make, by extraction, a certain quantity of this quintessence and we repeatedly distil it after it has been dissolved in 6 to 8 times its volume of absolute alcohol.

Conversely, from the Circulatum, we fixed the quintessence obtained with the Circulatum to obtain the Stone, thanks to the fixed salt of the plant.

Thus, we see that a first success opens doors.

We now approach a completely different subject that we haven't yet brought up in our class, which the words "eau de vie" (water of life) are hiding.

The Ancient Philosophers affirm that in all that constitute solid or liquid food for man, there is a Life principle which insures the continuity of life in man. But with the general fall from grace of the universe, a death principle was introduced in each food, which exists, truly, in a lesser quantity than the life principle. Of all solid or liquid food, wine contains the most elements of life. A moderate consumption is salutary, but an overindulgent consumption causes part of the life principle to become useless and wasted and the principle of death further destroys our body.

If you practice the distillation of wine and then rectify its alcohol without using any other products (carbonate, lime, etc..) there comes a time when you see floating on the surface of the liquid a few drops of a greenish-yellow or green oil. If you separate this oil, you have a very stinking product and the smell stays on the fingers. This is the support of the death principle and if it is completely extracted, what is left is the true eau de vie. (water of life).

In Philosophical alcohol, the death principle should be eliminated, at least in principle, during the carbonations of the alcohol.

ASTROLOGY IN ALCHEMY

If we oriented our class toward a Qabalistic symbolism, it is because we believed that it makes it considerably easier. If we orient our thoughts towards the solid bodies of the planets, we are

binding with the laws of classical astrology. But if we direct them towards the spirits and planetary djinns, we'll have the influences not of the planetary bodies but of the soul of their spirits. This explain the choice of Qabalistic symbolism.

In this system, night like day is divided into twelve hours. The first hour of the day starts with sunrise, the last finishes at sundown.

The first hour of night starts with sundown and ends at sunrise. The nightly hours are not equal to daily hours except at equinoxes. In summer, the daily hours are longer than the nighly hours; and the reverse is true in winter.

Suppose that, in summer, days last for 14 hours, the time lapse between sunrise and sundown. In this case each of our daily hour will last an hour plus 10 min. Indeed, 14 hours give 12 hours plus 2 hours that is 120 minutes to be shared among 12 hours, that is ten more minutes per hour.

Conversely in a winter day of 8 hours, the day will then be of 8 x 60 = 480 minutes. We'll have for our daily hours 480/12 = 40 minutes for each hour.

The hours of the planets during the day are not in the same sequence as for the week.

For Saturday we have:

1st hour	Saturn
2nd	Jupiter
3rd	Mars
4th	Sun
5th	Venus
6th	Mercury

7th	Moon
8th	Saturn
9th	Jupiter
10th	Mars
11th	Sun
12th	Venus

For the 12 hours of night :

1st hour	Mercury
2nd	Moon
3rd	Saturn
4th	Jupiter
5th	Mars
6th	Sun
7th	Venus
8th	Mercury
9th	Moon
10th	Saturn
11th	Jupiter
12th	Mars

For Sunday:

1st hour Sun
and so on for the whole week.

To calculate the duration of the solar day and of the following night, the simplest way is to have the charts of sunrise and sunset, moonrise and moonset which usually are on various calendars and which indicate the time in G.M.T. (Greenwhich Mean Time) which is the start 0.00 for all the time zones.

We know that the legal time in France, at the time this is printed is:

G.M.T. + 1h - in winter
G.M.T. + 2h in summer, that is the closest Sunday to the 1st of April to the closest Sunday to the 30th of September.

For our work, we need to define the time of sunrise of the locality we are in at the time of the work.

We can use calendars or any other sources which give the G.M.T. and add to it or subtract the corrected time indicated in an ephemeris.

You can be even more precise by using for example the *Table des positions geographiques* or *Le dictionaire astrologique* by H.J. Gouchon for the main cities in France and abroad or if you live in another country you can use *THE 200 YEAR EPHEMERIS* by HUGH Mac Craig which gives the time zones used in the world and 7,000 latitudes and longitudes (MACOY PUBLISHING COMPANY Richmond, Virginia) but you can find the main positions in many other books if you ask at a bookstore which carries astrology books.

Let's recall that longitudes are expressed in hours and minutes and are to be subtracted from G.M.T. when they are East and are added to G.M.T. when they are West of Greenwich to know the time of sunrise in a considered location, local time.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Dear Friend,

In our previous lessons, we didn't describe any radical, universal menstruum, that is to say a menstruum which can work in the three realms and fix the Mercuries of the three realms.

As we divided our class into a vegetable and a mineral part, the mineral or metallic aspect of this menstruum cannot be treated in this lesson. Now, our experiments will show that the alkahests indicated in the chart of lesson #41 are easier to produce than a complex product, because the latter should be made for each realm separately and the elements reunited later through cohobation or circulation. On the other hand, like the alkahests we intend to study later on, some have a fixing quality. There is no great advantage to have a universal fixing menstruum.

However, at least on the theoretical level, the part concerning the animal realm is of some interest to us. Indeed, if we want to act energetically on the body of man, in his vegetable and animal life, the animal Mercury seems the most suitable for this aim. It is also the primary interest of the alkahest known as the Alkahest of Van Helmont (a disciple of Paracelsus). All the alkahests of the animal realm are based on the following fact: the substances which spend time in the body of a healthy man and go through it become philosophical. Then, the most suitable bodies for our work are those which contain the ammoniac radical. Recollecting the philosophical ammonium salt can be easily done from human urine.

This urine should meet several conditions. As mentioned in the old texts, it should be verified before it is accepted in our operatory process. It should have a proper vibratory level; for this, it is preferable to follow a diet with little or no meat for a few days before collecting the urine. Likewise, in the 2 or 3 days before collecting it, you should either drink water or wine but nothing else.

We arrive now at the most delicate part. The preparation of the operator. The urine should not contain any salt, that is sodium chloride otherwise the operation is impossible. We cannot separate the salt from the urine without losing the philosophical character of the ammonium salt. Usually the body of man uses salt but our diet is often too salty and we continually reject salt in the urine. We should therefore reduce salt consumption, but not adopt a totally sodium-free diet because this is dangerous. The blood of man is the center of complex electrical phenomena. In order for the body to function properly, a well determined percentage of salt in the blood is necessary. Too much salt upsets the functioning but a salt deficiency in the blood provokes accidents of an electrolytic order which can be fatal. So, watch your urine as indicated; then, as soon as no salt is rejected, collect a few liters of urine and right after that resume your regular diet.

How can you observe the absence of salt simply, without complex chemical analysis? Ordinary salt is sodium chloride, the ammonium salt is ammonium chloride; this relation makes the separation difficult. To be aware of the presence of sodium chloride in urine, you can proceed as follows: distil the urine to dryness, proceed more slowly towards the end, and place the dry salt in a crucible and heat. The ammonium salt decomposes in a vapor (do not breathe). The sodium chloride manifests its presence by splattering; if there is no splattering, the urine is correct and you can place it in fermentation in an incubator at 40-42C. (104-107.2F.) for 30 to 40 days.

During all these manipulations, bad odors are a problem; to avoid this inconvenience all the flask openings of the distillation train are plugged into a device similar to the one described in lesson #18 (let's clarify that only acetic acid is necessary in this case).

After the fermentation, distil to dryness, and perform preferably a vacuum distillation at the end because in this case, the sal

ammoniac is philosophical and the heat can make it lose this quality. We cannot sublimate it to purify it as we mentioned for the making of the Kerkring. The Kerkring menstruum cannot revivify the extractions it operates because its ammonium salt is not philosophical.

To purify the salt, dissolve it in warm distilled rainwater, evaporate, and if the concentration is sufficient, crystals will form while it cools down. Some liquid should be left around the crystals for a good purification. The crystals are recollected, vacuum dried and kept in an air-tight flask. As soon as the quantity of crystals is sufficient, grind them to powder and macerate them in absolute alcohol. After several months, this alcohol is distilled and we obtain a menstruum with a remarkable healing power, generally far superior to that of the Kerkring which is obtained with a dead salt. We'll see another use for this salt in the mineral work.

We know that some of our members have material difficulties: location, chemical tools etc... for the making of their Stone or elixir. Yet with patience, very good elixirs can be made with very little material: a distillation train, a crucible for calcination, an electrical incubator (a refrigerator which no longer works or a big polyesterene box.)

In these conditions, the process is: prepare absolute alcohol by distilling and then by using quick lime or calcined potassium carbonate. This is the time-consuming part of the preparation. Then you choose the seven planetary plants among the plants that you can find dried. Grind the plant to a powder as fine as possible and macerate with a volume of alcohol double that of the plant in a round bottom flask, the total level should not go beyond the third of the flask. The secret is air-tightness because, for a good result, the maceration should last 6 to 7 months, actually one year is perfect. We can obtain good air-tightness by using freezing bags and scotch tape to tighten the plastic bag around the neck of the flask. It is

good to shake the flask once in a while. After a year, filter in a glass buchner funnel. Ignite the solid residue and calcine the ash with a welding torch, for example, or in a small enamel kiln. You should reach at least 1000C. (2204F.). As soon as it has cooled down, put the salts back into the flask, pour the tincture over them, and ignite again as before and let it macerate-circulate for another year, shaking once and a while, say once a month. If the color of the preparation turns to red orange pink and if the odor when you open is sweet and penetrating, you have a first class elixir.

This process requires little work but a lot of patience. Similar methods can be considered for the mineral. The duration is of the same order of time. If you do not have an incubator, you can place the flasks on a heater in winter and in the sun in the summer, but with a piece of black cardboard on top of it.

In this simplified method, time replaces the Soxhlet and time again replaces the distillations and cohobations needed to volatilize the salt.

UNICITY OF THE MATRIX

In previous lessons, we mentioned the unicity of matter in Alchemy and more recently of the various menstrua, alkahests and mercuries. There is in fact a link between all these elements. The unicity of the matter you start with in an alchemical process is always what gives the best result. Moreover, a good principle to apply is to not have at the end any of the matter which you started with, to throw away. We'll take a few examples to illustrate what precedes.

In our preparatory works for the metallic course, we have easily separated the two principles — Sulfur and Mercury — of the lead, starting with galena (natural lead sulfide). But the residue is not the Salt and we remained stuck there at that point. In fact, the phlegm coming from a previous distillation of the ore, gives the

liquid which allows the extraction of the Salt-principle. Therefore we shouldn't a priori discard the phlegm.

Second example: the salt of tartar is called potassium carbonate. This salt essentially serves to sharpen the alcohol, but it can also permit in certain cases the opening of metals. The true Salt of tartar doesn't come either from wine or from tartar. To obtain the Salt of tartar at its highest possible alchemical level, it must be extracted from the plant itself and the true Salt of tartar can only be obtained by the leaching of the ashes of vine shoots. If the chemical composition of potassium carbonate is more or less the same regardless of its origin: vine shoot, wine or tartar, its alchemical power reaches its peak when it is directly extracted from the plant (the vine shoot).

To perform a leaching of a rather great quantity of ashes, we use bottles that are cut at the base and the neck of which is stoppered by cotton padding. It is then possible to leach, depending on the size of the bottle, one or two liters of ashes at once. The volume of the distilled rainwater which must go through the ashes should be at least 3 to 4 times the volume of the ashes. After the evaporation of the water, the residual material should be calcined in thin layers at very high temperature: 1000 to 1100C. (1832 to 2012F.) if possible. The thinner the layer, the quicker the calcination. Then, we proceed with a new distillation of the matter with distilled rainwater and we coagulate very slowly. This, according to Basil Valentine, is the true Salt of tartar which should be kept in perfectly air-tight flasks.

In our chart of dissolutions (lesson #43, figure #2) we have classified the extraction liquids into menstruum, alkahest and mercury. In fact, things are not as clear as that because a certain number of tinctures have intermediary properties and the hierarchy of the alchemical power of tinctures is complex: thus the Circulatum Minor behaves like an alkahest and almost like a mineral Mecury, but

uniquely in the vegetable kingdom, because in the mineral kingdom it behaves like a simple menstruum.

We are now going to give the recipe of a liquid which is almost an alkahest and for which it is easy to find the raw material needed to make it. This liquid is the spirit of lime. First, you need pure lime. There is two methods for this; one requires patience: put aside egg shells by carefully discarding the tender skins which adhere to the shells. Calcine at 1000C. (1832F.), as the lime does not become dehydrated until 900C. (1652F.). Calcine as long as there are odors. The other method is to calcine chalky stones, to transform them into lime milk and to leach the milk with running water in a filter to eliminate everything that is soluble. Then, calcine again at 1000C. (1832F). to obtain dehydratation. To keep it, quick lime should be away from ambient air. From that point, follow the Basil Valentine process. As the lime is reduced to a fine powder, it is imbibed with wine alcohol, treated with the true salt of tartar, but not so the alcohol overflows. Then distil the alcohol, pour it on the lime completing it if necessary and do it 10 times. During calcination, the lime loses all its philosophical character but the other 10 cohobations with the vegetable Mercury returns some of this characteristic. We then add an equal weight of ashes of dry vine shoots, which were leached to obtain the salt of tartar. The matter is then placed in the distillation flask. The phlegm passes first. When the distillation of the phlegm ceases, increase the temperature. As soon as the white smoke appears, take the receiving flask which contains the phlegm and replace it with a round bottom flask which contains a little bit of absolute alcohol. The alcohol permits the condensation of the white vapors in fact by dissolving them. Separating the spirit of lime from this alcohol through distillation is impossible. The only solution is to pour this distillate in a coors lisporaling dish and to ignite it: the alcohol burns, the spirit stays. This liquid has higher alchemical properties than the Circulatum Minor and, in the mineral, it is very close to an alkahest; its healing power is signif-

icant if it is correctly diluted. For all these distillations, it is best to use a round, round bottom Pyrex flask.

Ora et Labora !

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

Dear Friend,

We gave in the previous 47 lessons all the elements needed to accomplish the Vegetable Work. However, we have provided more explanations and details concerning the dry way, the Vegetable Stone. This is so, because the Stone is easier to make than the Circulatum of the wet way. While the Vegetable Stone is sufficient for the preparation of vegetable elixirs, it is obvious that it has no action on mineral or metallic solid bodies. On the contrary, the Circulatum Minor or the liquid Vegetable Stone opens an entirely different domain of experience like coral, shells and a certain number of intermediary minerals which are between the mineral and vegetable realm, like tartar, sal ammoniac, etc ...

In this lesson, we are giving information to complete the lessons #22 and #23 which are devoted to the liquid Vegetable Stone.

Let's look at the paragraph 4 in Lesson #22, it is important to know that the tears of Diana represent the Philosophical Mercury but also the Vegetable Mercury, because here a double interpretation is possible. The fixed vegetable Earth is the white Salt obtained and purified by calcination and leaching of the ashes of the plant. If Mercury, the vegetable alcohol, is not determined, it becomes determined when the earth is spiritualized, which means that the salt is volatilized by distillation and cohobation with mercury.

If we make a link between paragraph 4 and 5, we can find the second way of preparing the Circulatum. It is known from authors other than Urbigerus as the Work on Wine. When you are at a certain stage of this work, you can orient the work toward the solid or the liquid Vegetable Stone. This process is complex and will be described in the mineral and metallic lessons.

With paragraph #6 begins the third way, the most approachable from our position. The fixed vegetable Salt is identical to what we just mentioned: the fixed vegetable Earth. But the sulfurous volatile spirit is a term more complex to understand. The soul of the plant, the Sulfur, is complete only through the union of two forms: the essential oils and the organic salts. If one of the two is missing, the Sulfur ceases to be Philosophical. Therefore, our alcoholic solution of Sulfur should be reinforced, made Philosophical through a sulfurous medium. Then the Soul, the reinforced Sulfur will prepare the body, the fixed Philosophical Earth which then through spiritualization will be able to unite indissolubly with the alcohol, the Mercury as a consequence of the distillation described in paragraph 15.

You should know what this sulfurous medium consists of and from which plant it is extracted. If we examine the engraving at the beginning of Urbigerus's book, we find a symbolic response to this question. We see a tree, the bark of which is pierced with a hole. A liquid reaches the height of this hole and in this liquid Apollo and Diana enter separately. And Diana exits holding Appollo's hand. The liquid is the resin of a pine or fir and it is our sulfurous medium.

In paragraph #7, the universal menstruum is alcohol which helps to purify the resin. Our whole practical problem starts with the need to obtain this Philosophical but impure resin when it leaves the tree, and then to purify it without losing its Philosophical characteristic. Urbigerus's text as any text of this kind is ambiguous and we can also categorize distilled rainwater as universal menstruum. This leads us to believe that the correct resin can be obtained directly and pure not by cutting the bark of a pine or fir tree, but by a vapor distillation identical to that already described in our lessons. This distillation is done on crushed branches and leaves of pine or fir. Solid resin deposits are formed which can even stop up the condenser and lead to an explosion. These deposits can be recollected by an alcoholic dissolution and evaporation of the alcohol.

If you have a resin that you bought and you are sure it didn't undergo any chemical treatment after it came out of the tree, you can purify it through distillation. For this dry distillation, the resin should be ground to a powder and mixed with three parts of dry powdered bricks and one part of regular salt. The oil which distils can be used as is.

Some resins can also be transformed into balm by dissolving the solid resin into its essential oil. It should become a viscous liquid.

The best material is the Canada Balm, which is used in optics and which is a Balm all ready for the Circulatum (but it is expensive). The imbibitions of the white salt obtained here by calcination of the ashes of pine should be done in a glass jar with a rather large ground glass opening. To stir the compost, the best is a glass rod with a length that permits it to remain in the flask between the operations of mixing whereas a piece of wood should be taken away between each phase. You can thus avoid any contamination and all losses of matter due to the cleaning of the rod between two operations.

When the salt is ready, add the spirit -- the undetermined absolute alcohol. It is good to distil this alcohol once on quick lime between the 2 or 3 distillations with the carbonate which are necessary to make it undetermined. Quick lime fixes and eliminates some undesirable volatile acids which could pass over during distillation.

The optimum ratio alcohol/salt for the circulatum is 6 to 8 times. During maceration, the color of the salts should change, they should become like lime.

The following distillation is necessarily done in a water-bath in order to avoid the troubles described in paragraphs #16 and #17. After the cohobation, a week long maceration should follow. All these macerations should occur at a temperature of 40-42C. (104-106.7F.).

A successful Circulatum should be able to separate and purify the three elements of a fresh plant. The Salt will be volatilized and automatically incorporated in the oil which contains the Sulfur and the Mercury.

The Circulatum shouldn't be contaminated by the residues of the plant, a simple slow distillation in a water-bath will return its original properties.

Paragraph #15 is undoubtedly a veiled explanation of the key to the volatilization of salts, or as Urbigerus says, of their spiritualization. The organic acids of the plant permit the volatilization of salts. That's why Urbigerus says that the salts become insipid.

The acids pass into the alcohol and carry the true salts with them. On the contrary the alcohol, by assimilating these organic acids, becomes sour and takes on an acid characteristic.

To avoid worries, here is a small remark for those who completed the Circulatum. When a fresh plant cut in pieces is placed in the circulatum, the latter immediately takes on a troubled, milky and not reassuring appearance. It is sufficient to let it rest so it can restore its beautiful appearance with the colored oils on top, the residues and the caput mortem at the bottom.

BEST WISHES ON THE ALCHEMICAL PATH

A last piece of advice seems useful. You should be very cautious as soon as you have elixirs which are sufficiently circulated or elixirs produced by the Stone or the Circulatum. Dilute them signif-

icantly but in one dilution only, make sure not to do a series of homeopathic dilutions. Do not proceed to mix anything which orient the effects in one direction, before you are sure that each of the separated elements from the mixture can be handled without drawback.

Our principle in this class is to give without any restriction, all the practical, theoretical and spiritual information which is necessary to make the Circulatum Minor, the Minor Work, this either through the dry or the wet way. We do not believe that our class is perfect and we intend to bring some improvements later that will be communicated to you. But it is complete. Already people who have worked a great deal with the material communicated to us some very interesting feedback.

This class is the fruit of a long work of documentation and experimentation. In all our information exchanges, either with other associations or with independant Alchemists, we have never sworn secrecy. We are therefore free to reveal all that we know in the way of Alchemy, without requesting our members to take an oath of secrecy. We made a legal deposition of our texts. However, we wouldn't be happy if some of our members were to communicate our teachings to other groups or schools. Especially if those groups or schools take on the position of competitors, because it would obviously weaken our possibility to progress and advance in our desire to become a research group.

If all this constitutes our position for the vegetable class, we are constrained to modify these principles somewhat — for practical and esoteric reasons — in our mineral and metallic class, and that is what we are going to try to explain.

On the theoretical level and even on the level of manipulation, there are little differences between the vegetable and the mineral

work, but with the metallic there is, on the contrary, an essential difference.

In the vegetable, we have the possibility of cleaning the sephirotic centers. The mixing of the elixirs — we mentioned the rules for mixing elixirs — puts ajar the Door of the Temple but doesn't open it. Only, the possession of this strange transparent liquid with white smoke, the Philosophical Mercury, can open the door and authorize the Passage. This implies that only the metallic way is a way without return. Whoever starts the metallic is constrained to succeed.

Meditate and check on this subject the last lines and even the last words of the Catechism of Paracelsus.

Like for the vegetable work, we do not request any oath or other promise, but we hope that the ethical feelings of each of our members will forbid them any communication of these lessons to anyone.

We come to the end of our Spagyric lessons.

Maybe like many others you didn't have the time to accomplish all the experiments that were proposed in the class.

The lessons which will follow will concern the metallic and mineral realm but also some new aspects on the vegetable realm. The beginning of the classes, which are rather theoretical, will allow for a pause with the practical level of work.

Like in the Spagyrics class, we request from those who persevere on the Path of alchemical Initiation to consider that the information transmitted is private and confidential.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Enclosed:

— Table of Contents.

In 1995, the author of the present work wrote: "My name is Jean Dubuis. I am, this present day that I write, aged 76 years old, and I have a practice of esotericism of more than half a century. My esoteric researches started when I was twelve, after a tremendous inner experience; the invisible world had become for me as true as the world of matter where we live. From that time on, I never ceased trying to understand the nature of this experience, to find means to renew it if possible.

"This experience had shown me that there was another truth than the one of our visible world. I wished to be able to understand the nature and workings of this ordinarily invisible Universe. My researches started with books, where I didn't find much, so my early progress was rather slow. Much later, I found the only book that really helped me, the Sepher Yetzirah. After the ill success of books, I became a member of groups of Rosicrucian or Martinist spirit. I did not find really useful elements there. Their habit of illegitimate secrecy led me far from these groups.

"It is, in fact, a persevering personal effort that lead me to renew my experience, and that resulted in my few contacts with the Eternity. From there on, I wrote three courses, one on Alchemy, one on Qabala, and one called The Fundamentals of Esoteric Knowledge."

Triad Publishing
P.O. Box 116
Winfield, IL 60190

Email: triad_publishing@yahoo.com
Web: www.mcs.com/~alchemy