

ROGER CARO

# Alchemical Pleiade

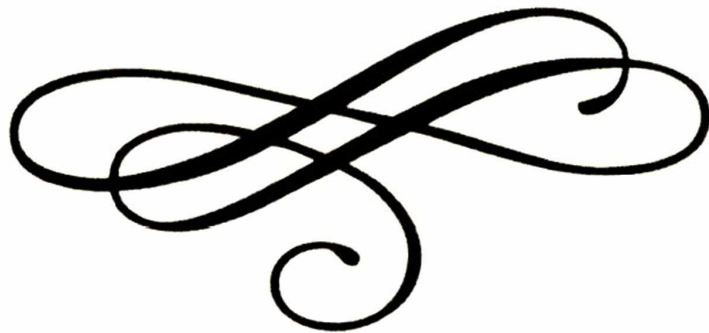


*Translated & Edited by  
Lenny Pedersen*

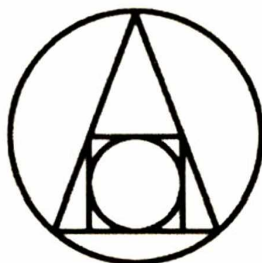


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Alchemical emblem on the cover front and spine is figure no. 11 from  
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to as *The Book of Lambsprinck*, or *The Book of Lambspring*.

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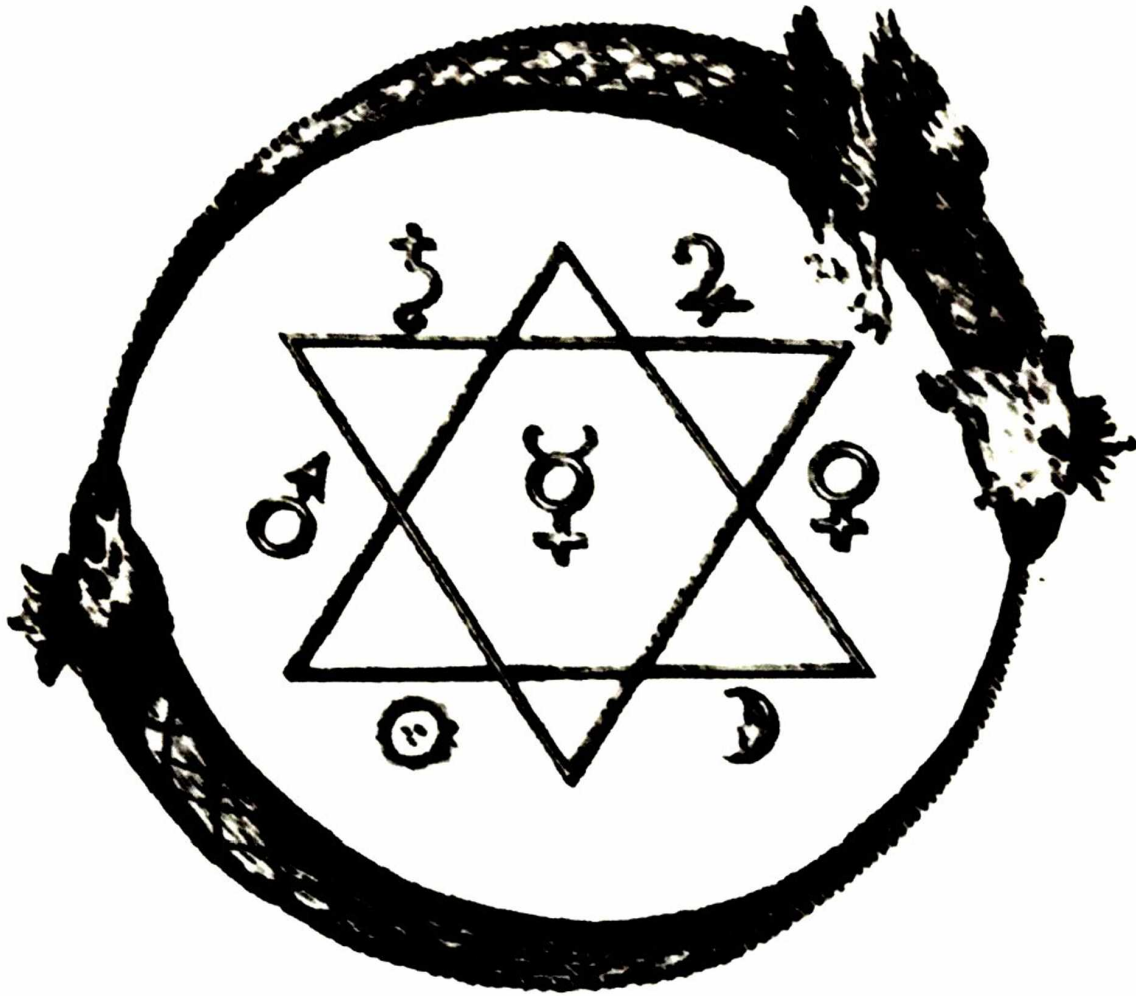
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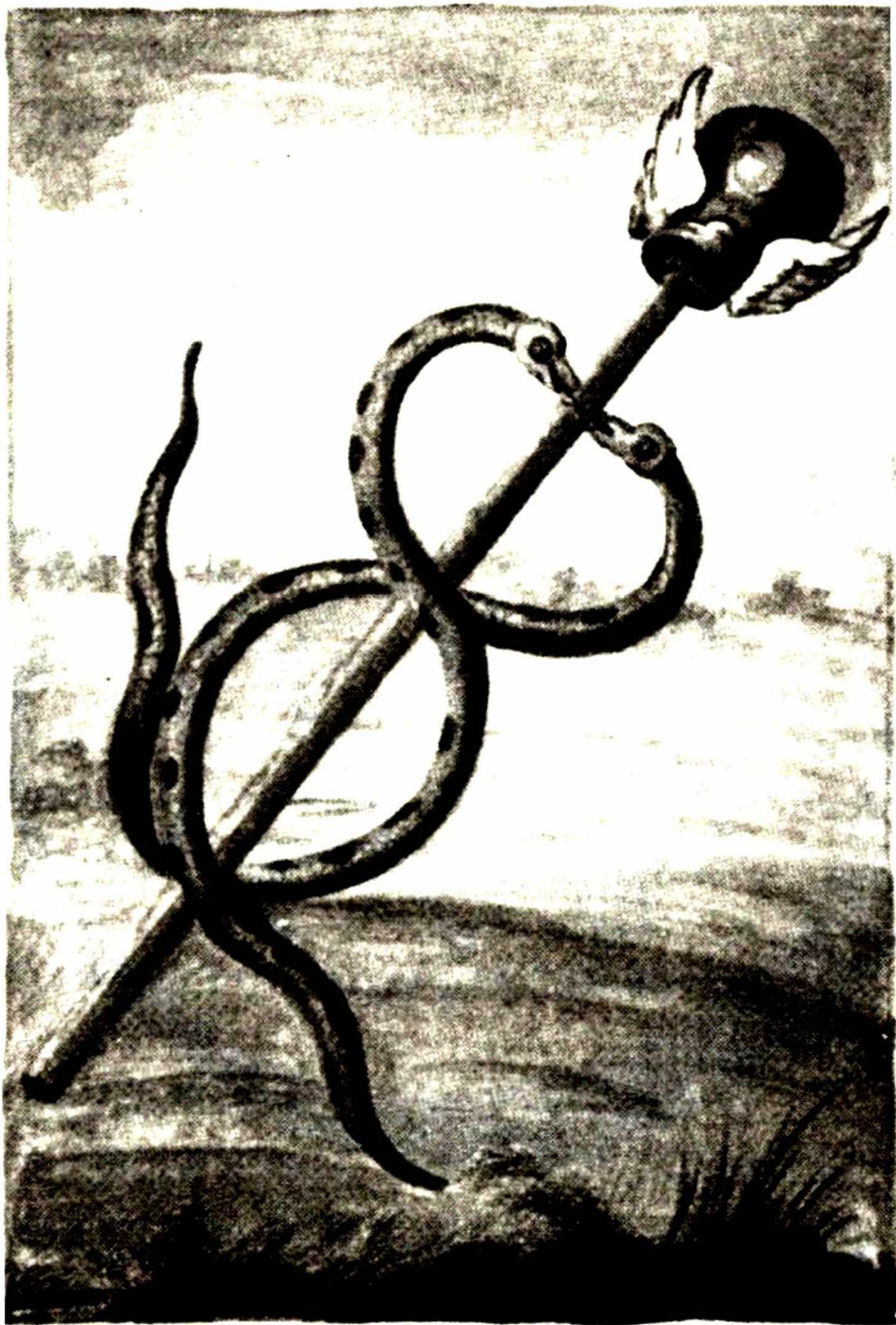


'I dedicate this work to all sincere researchers'  
R.C.



The Work is an eternal recommencement, teaches the Ouroboros.

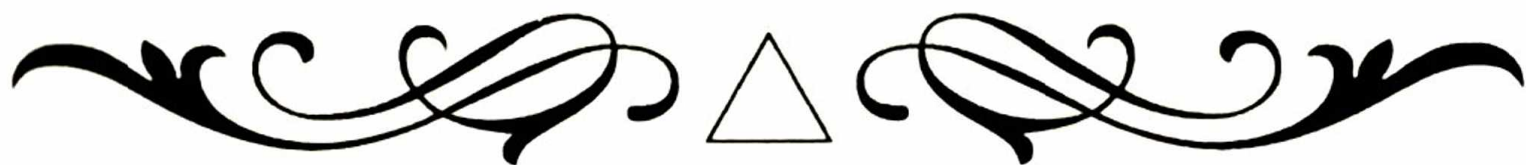




Hieroglyphic figure of N. Flamel



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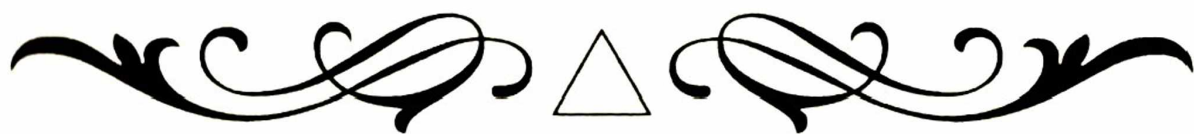
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First of all, my family back in Denmark and Sweden who has always believed in me and supported me in my decisions and the work I do, and the things to which I dedicate my life and my soul. I miss you all very much and pray every day that little by little, it will gradually become easier for me to find the ability to visit you all back in Scandinavia more frequently than circumstances have allowed thus far. Not a minute goes by where you are not all in my heart.

My dear friends Patrice Maleze, James Collins and Michael Gransøe. Patrice for being a great role model in the world of alchemical study & practice as well as for being uncommonly kind in his priceless assistance with translation questions of mine when the French was giving me trouble. James for simply being a wonderful friend, a fantastic alchemist with whom I love swapping ideas and talking about our lab work, and for being another Cinnabar Path aficionado and thus being someone I can



sit and speak with for hours about a subject so dear to me. And the never-ending support I receive from you... words are insufficient to express my sincere gratitude. Michael, a hardcore grimoire tradition enthusiast and MOBFAM, who is always there to talk into the wee hours of the morning about the occult sciences; and who is always one of the first people to ask about my publishing work and is constantly there to support me in everything I do. Thank you ever so much, Brother!

My sincere gratitude to the Toronto Hermetic Society, not only for it having been supporting Hermetic Science Enterprises and the work we do, but for its own work in bringing the teachings of the esoteric sciences to the people and letting them enrich their lives. All the best wishes for the future of the THS and the dreams you work so hard to realize.

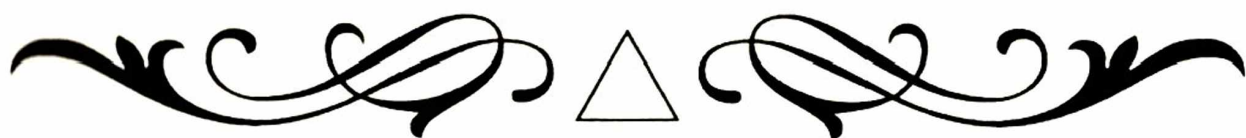
As always, much respect and appreciation goes out to Jean Castanier, the president of Éditions de Massanne, and Daniel Caro, the son of Roger Caro and inheritor of all his fathers literary works. I have said it before and will continue doing so: I am immensely honored to have received the exclusive legal rights to produce English translations of all the F.A.R.+C. publications. This is a privilege I am forever grateful for having received and a responsibility I am genuinely proud to have been given. I will always strive to honor it to the very best of my ability and continue with the wishes of the original Frères Aînés de la Rose+Croix, that now even more of the people called will become Elects of God for the Great Work.

Last, but not at all least, to all the supporters of Hermetic Science Enterprises and Lapis Publications. If it were not for your love and appreciation of our publications and the work we do in conveying the teachings of western esotericism, we would not be able to continue our work. Your enthusiastic inquiries about

upcoming releases, lectures on alchemy etc. genuinely warms our hearts and provides *us* with enthusiasm for working even harder to continue providing you with what we truly believe are veritable treasures of the Hermetic Sciences. Thank you, everyone!



# TRANSLATOR'S INTRODUCTION



**T**he matter of the Bible and other Holy Scripture containing alchemical secrets is nothing new to alchemists. Biblical texts such as the *Book of Genesis* and the *Book of Revelation* are well-known for containing profound secrets of the Royal Art by way of allegory; secrets of not only alchemy as a whole but also more specifically of the Magnum Opus—the confection of the Philosopher's Stone. The question everybody is wondering, however, is whether these teachings of the Science of Hermes were there by design or by “coincidence”.

Any occultist or esotericist will say that there is no such thing as coincidence or chance so naturally the literal meaning of coincidence is not what is being implied here, if these alchemical allegories found hidden in biblical texts were not placed there intentionally. It is rather the question of whether these simply happen to coincide with alchemical teachings due to the fact that they deal with the same subjects, namely those of creation, life and evolution. The spiritual origin of the physical is an important concept in many religious teachings and this is, coincidentally, the very foundation of alchemical theory & philosophy. That the entire physical plane of existence and everything therein has its origin

in an etheric, or beyond-physical existence is considered Law in esoteric teachings and it is the very base upon which alchemical practice is built. If everything in the Cosmos, in all of existence, has this same energetic or spiritual origin, then everything material is but a crystallization of that original energy and thus there is far more to physical matter than the solid body observed with the naked eye, so to speak. It is this spiritual-physical nature of matter that the esoteric science of alchemy deals with and thus the view it has on the origin of all, its creation and thereby also its material constitution, is very much in sync with what Christianity teaches on similar subjects.

The Creation of the Cosmos at the hands of God, in theological terms, or some inexplicable Divine force that lies at the origin of all that ever was and ever will be; the life and soul of man; the spiritual nature of life; these are all topics that Christianity and alchemy share and these similar “interests” could very well explain how one is capable of finding a variety of clearly alchemical teachings within numerous passages of specific texts in the Bible. Obviously, the Royal Art being a science, it tends to be far more detailed and mechanical in its explanations of these subjects touched upon by religious doctrine. But nevertheless, the basis of such complicated teachings of alchemical theory, philosophy, mechanics and practice is still there in biblical scripture.

There will always be individuals who are of the belief that anything can be read into whatever one chooses, provided one merely looks hard enough, and that the finding of alchemical teachings in religious texts is no different. Now, while I do not in any way dispute the ability to find specific symbols, shapes or numbers in almost anything if you simply project ideas into things around you, there is a vast difference between something so simple in nature as finding the number 12, for instance, in a



variety of places by attempting to turn everything around to fit that target, and then something as elaborate as various mechanical, scientific details being found based in multiple phrases and even entire paragraphs in apparently unassociated literature. And this is exactly what we are dealing with regarding the mystery of alchemical teachings found in biblical texts, because this is far too detailed a matter to be nothing more than one's own projections.

Now that we have established the very likely possibility of a connection between Sacred Scripture and alchemical teachings due to the similarity of subjects dealt with, what do we make of the overly detailed allegories that have too much in the way of intimate connection between religious doctrine and alchemical principles? When everything is far too specific for it to simply be "accidental" allegories via similar views, what exactly is that, then?

While the various examples we reviewed above makes the connection between the Bible and teachings of the Royal Art very possible without it necessarily indicating that alchemists took part in the writing of Holy Scripture, the latter is, however, not at all as unlikely as some might think. Due to how far back the Hermetic Sciences stretch and the involvement with and influence they have had on people and society, and the Divine nature of the occult sciences combined with the religious attitudes of occultists, esotericists and mystics of the past, the idea that alchemists were among the authors of biblical texts is very possible, indeed. And the thought of some of them perhaps wishing to impart a bit of the Science of God into their religious writings because of the very same thing we have just looked into—the similar aspects of alchemy and religion—is, in my humble opinion (as well as those of several other Brother alchemists) not far-fetched in any way.

The belief that every bit of alchemical material within biblical passages was placed there intentionally is, to me, going a bit too

far, however, and I find this less plausible. In my personal view, it is very likely a combination of both. Exactly how and to what extent is difficult to say and we may never truly know. But there are too many instances that point toward something clearly being merely similarities of topic and thus explaining the possible analogies, and something being far too detailed to *not* having been placed there intentionally by someone who *knew*. This entire matter was also visited by Fulcanelli in his famous treatises, dealing with the alchemical symbolism hidden in religious and gothic architecture; and the beautiful video series, *Le Voyage Alchimique*, directed by Georges Combe,<sup>1</sup> likewise took the viewer into the Royal Art largely by way of symbolism found in structures such as Chartres Cathedral, Mont Saint-Michel and Notre Dame de Paris.

When studying works such as these, one cannot help but wonder exactly how much of all the alchemical allegory found therein—in the form of symbols, figures and the display of scenery which all appear to have nothing to do with Christianity in any way—was actually put there intentionally. As mentioned earlier, there are far too many examples of everything clearly being too misplaced in its religious context for it to not have its origin in hermetic knowledge. Now, whether an alchemist working on projects of architecture placed alchemical symbolism therein for purposes of hiding secrets for all to see but only the Initiated to understand, or it being present simply because of the universal and spiritual nature of the Royal Art and thus the symbolism thereof being just as fitting in representing religious elements, this is something that is hard to say. However it does not change the one indisputable fact: *they are there!*

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1 *Le Voyage Alchimique* (*The Alchemical Voyage*), featuring French alchemist Patrick Burensteinas; directed by Georges Combe and released by PGA Films. Visit [www.voyage-alchimique.com](http://www.voyage-alchimique.com) for more information.



Regardless of the state and policies of Rosicrucian Orders today in terms of religious connection, Rosicrucianism was originally a tradition of western esotericism and mysticism with a Christian background. While Orders such as Antiquus Mysticusque Ordo Rosæ Crucis (AMORC) today have chosen to steer away from religious associations and travel a Path of universality, the French Rosicrucian Order of the Frères Aînés de la Rose+Croix<sup>2</sup> retained a Christian foundation and as such, alchemical teachings found in biblical texts and other Christian elements has a firm place in the official papers of the Fraternity, as one will see in the present work.

Allegories in Holy Scripture is far from the only thing through which the Order conveys its Cinnabar Path—the particular Path to the confection of the Philosopher’s Stone studied & practiced by the F.A.R.+C. It obviously also wrote its own treatises based on the Adepts’ understanding and practical experience as well as followed the teachings of the classical treatises. The knowledge we have today of alchemical theory, philosophy, mechanics and practice is primarily derived from the writings of old written by Masters such as Geber, George Ripley, Nicolas Flamel, Paracelsus, Basil Valentine, Eirenaeus Philalethes and others. The work we as alchemists conduct today is still the same as that of our ancestors and so their treatises are still as relevant here in the 21st century as they were back in their time. It is therefore only natural that we repeatedly refer to the old texts in our studies and our practice and in this regard the F.A.R.+C. was no different. Thus we have papers in the present publication that deal with alchemical theory of Creation and how this relates to the confection of the Philosopher’s Stone, as well as treatises such as Roger Caro’s *Explanation of the Enigma of the Turba Philosophorum*. In the Order’s Third Key,

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2 Elder Brothers (Brethren) of the Rose+Cross.



the publication entitled *Concordances Alchimiques*,<sup>3</sup> one finds 500+ quotations from various alchemical treatises that are cited in reference to the Great Work as a whole, but especially with relation to its execution through the Way of Cinnabar. However, in order not to get too side-tracked, more details on this is better left for an introduction to that particular work.

While Kamala-Jnana's *Dictionary of Alchemical Philosophy* was the First of the so-called Three Keys within the F.A.R.+C. publications on the Magnum Opus, and this was one complete text by itself, the present *Alchemical Pleiade* is a compilation of treatises written by the Adepts of the Alchemical Temple of Ajunta and the Grandmaster of the Order—official papers that were, like Kamala-Jnana's dictionary, required reading for Initiates as part of their alchemical study & practice curriculum. It was another work compiled by the last Grandmaster of the Elder Brothers of the Rose+Cross with the blessings of the Order in the spirit of sharing these teachings with fellow alchemists outside of the Fraternity. Within the various texts it contains, one finds—as in the dictionary—the entire theory, philosophy, mechanics and practice of the Via Cinnabaris, but in the form of allegories, poetry, quotations from various older sources and tales that unveil secrets by way of the story being told. It is a companion-text to the *Dictionary of Alchemical Philosophy* by elaborating on certain things covered more generally in the latter, yet while simultaneously mentioning things in passing that are then further elaborated upon in the dictionary. One thus supports the other.

I would like to continue for a moment on the subject of the Three Keys and the accompanying pictorial work by Roger Caro

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3 Roger Caro, *Concordances Alchimiques*, 1968. At present, my English translation thereof, entitled *Alchemical Concordances*, is moving toward completion and will be released by Lapis Publications in the near future.



as I find this to be important for the alchemist wishing to study & practice this Path by means of its original teachings. There are some sources that refer to the F.A.R.+C. publications, *Dictionary of Alchemical Philosophy*, *Alchemical Pleiade* and *Alchemical Concordances*, as the literary Three Keys due to these being the summary of most of the main writings of the Order on the Way of Cinnabar. Kamala-Jnana's dictionary was not merely the first to be released as a published work, but is also one of *the* sources, time and again cited in the other writings of the Fraternity. Later papers repeatedly give references to this treatise, and the background story thereof, as given in the introduction to said title, gives clear indication to the treatises of Kamala-Jnana as being among the original texts on this particular Path—from whatever source they may have originally sprung when he encountered them.

The second work to be published by the Elder Brothers of the Rose+Cross was *Alchemical Pleiade*, in 1967, and this was followed the year after with *Alchemical Concordances*, the aforementioned work of which the main section consists of 500+ quotations from numerous alchemical writings, old and “new”. Among these citations, we also find paragraphs from *Alchemical Pleiade*, this clearly showing the importance of the treatises herein for the study & practice of the Cinnabar Path.

While the above three titles constitute the so-called Three Keys, a fourth pivotal work was released in the same year as the *Alchemical Concordances*, namely *The Entire Great Work Photographed*;<sup>4</sup> and although this particular publication is not part of the Keys proper, it is still of equal importance as it was made to be a visual guide to everything spoken of but not shown

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4 Roger Caro, *The Entire Great Work Photographed*; another translation of mine published by Lapis Publications. Please see the bibliography for further details.



in the other treatises. It consisted of 43 color photographs of the Great Work taken by Kamala-Jnana during one of the occasions on which he had carried out the Wet Way thereof, everything later having been organized and commented upon by Roger Caro. The detailed depiction of the various main stages of the Work not only provided the reader with a very effective roadmap, but also lit a fire of inspiration in fellow alchemists by showing the reality of the Magnum Opus. This, therefore, also made Kamala-Jnana's and Roger Caro's photographic presentation an ideal introduction to the subject of the Cinnabar Path of the F.A.R.+C. and thus, in spite of it originally having been published after the Three Keys, I chose to start my work on the translation of these *Via Cinnabaris* treatises with that very one, while then following the traditional succession of the others.

Putting all Three Keys together and supporting them with *The Entire Great Work Photographed* is the ideal *modus operandi* for learning this particular Path due to how, as mentioned earlier, one complements the other. And having the color pictures to see everything unfold with one's own eyes during the study process will not only result in much more profound comprehension of the teachings given in the Keys, but also greatly aid the alchemist when the time has come for practical application in the laboratory, by letting him/her know whether he/she is headed in the right direction. My personal opinion is therefore that the Three Keys along with the photographic publication together form the foundation for the teachings of the F.A.R.+C. on this fascinating Way to the Philosopher's Stone. There are, however, other works that also add to this, such as Roger Caro's *Legenda des Frères Aînés de la Rose-Croix* and *Rituel F.A.R.+C.*, and while these primarily deal with the Order itself, the intimate involvement of the latter with the Way of Cinnabar makes this a central theme



in these publications. Their sections on study requirements of the Via Cinnabaris, alchemical principles of the Order and the procedure of its various Initiation Ceremonies make these writings tremendously valuable, as well, to the student of this Path.

Before concluding this introduction, please allow me to say a few things with regard to editing the present work. As I have mentioned in forewords and introductions of mine to other alchemical treatises of the F.A.R.+C., I always prefer to translate the various quotations occurring—from Sacred Scripture as well as other alchemical writings—directly from how they are given in the original French of the given work rather than simply finding the English translations whenever available and copy-pasting those. While an approach such as the latter would obviously make identification of certain quotations easier, I have always had my reasons for not resorting to this. Firstly, there is, of course, the obvious of my not always having complete faith in other French translations, especially if these are old and were possibly done by someone with rather limited familiarity with the language, and thus preferring to do it myself, as any mistakes that might then be present afterward would be my own fault and thus there would be no one else to blame but myself. Secondly, quotations given with somewhat different wording is often times done intentionally to either get a certain point across or to focus on what is important in the passage. As I fear the reader might miss out on such “hints” if things were *not* to be translated directly, I have always opted to do exactly that first and then afterward compare, and possibly combine these with extant English versions.

Occasionally, biblical quotes in *Alchemical Pleiade* were very much in line with the official English translations and in those cases, I have “combined” my English rendition with either the King

James or Douay-Rheims version<sup>5</sup> by aiming the former toward the latter for uniformity. But whenever the differences were too great, I would ignore the King James and/or other English versions of the Bible and simply translate everything directly and, whenever deemed necessary, make mention of these differences in an attached footnote.

However, as there are too many cases where everything has either been translated directly from the original French, more or less ignoring the official English versions of these biblical passages, as well as too many where everything is very much in sync with them and thus follow them directly, I have chosen to not mention this on each and every occasion in footnotes to avoid making these too tedious for the reader—who will no doubt look up these quotations him/herself, in any case, should there be an interest in researching these further. Thus I have restrained myself and resorted to only mentioning these matters whenever I felt it was appropriate, either because the quotation in question is more of a summary of various parts rather than an actual quotation, or due to it technically not being the chapter or verse referred to.

With regard to various alchemical treatises and other pieces of literature quoted in the *Alchemical Pleiade*, I have done everything I could at the time to provide the identity of the text in question in a footnote. However, as there have regrettably been instances where I was unable to track down or merely clarify the title of the given literary work, the reader will, in such cases, find no footnote and thus know that this was likely due to my having been incapable of finding out exactly from where that quotation had come. I humbly

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<sup>5</sup> The King James usually being the version that fits most closely with the French Louis Second Bible, which was clearly the translation employed by the F.A.R.+C. There are, however, several instances where I have followed the Douay-Rheims as this was, on those occasions, a much closer fit.



offer my apologies to the reader for whatever inconvenience this may cause, but it is my hope that it will be understood.

It is time for me to finish this introduction and let the actual treatise speak its own words. I am truly honored to be able to present this, the world's first ever official English translation of the *Alchemical Pleiade* of the F.A.R.+C., to Brother alchemists outside of the French-speaking community. The Cinnabar Path of this Rosicrucian Fraternity has been hidden in the dark for far too long and it is time that more people have the ability to see the beauty and magnificence that is the Via Cinnabaris, so that this may teach, be enjoyed and be loved by Philosophers of the Royal Art in the same way as the Paths of antimony, acetates and the *Mutus Liber* have for centuries.

May this treatise, along with the others of the F.A.R.+C., be found as educational and awe-inspiring by others as it has been by me, and may my humble efforts to bring the original writings of this Path to the world at large bring knowledge and wisdom to all, and ultimately the crowning of the Great Work to those worthy thereof.

Lenny Pedersen – Ôsaka, 2015

# FOREWORD



**W**e would never have thought that it might one day be possible for us to publish the alchemical works of a contemporary Adept, Grand Master Instructor at the Alchemical Temple of Ajunta; that is why, at the threshold of this publication, we want to most sincerely thank our friends Georges and Germaine Charlet for the gift they gave us on October 15th, 1961.

In effect, by kindly and graciously offering us the manuscripts of an Ajunta Master and his elect disciples (themselves Adepts), they could not find one better to fulfill our secret desires of spagyric publishing. This is also why, on behalf of the promise we made to them and in the name of the Holy Science, the present publishers (true to their label) are committed to respect the integrity of the texts, without changing as much as a comma.

No commentary, no reshuffling will be done without our own chief editor; we moreover estimate that all these writings are clear enough by themselves (to the researchers of the Great Work) without weighing them down with more or less judicial explanations.

In this Holy Philosophy, he who knows does not speak, and he who speaks does not know.





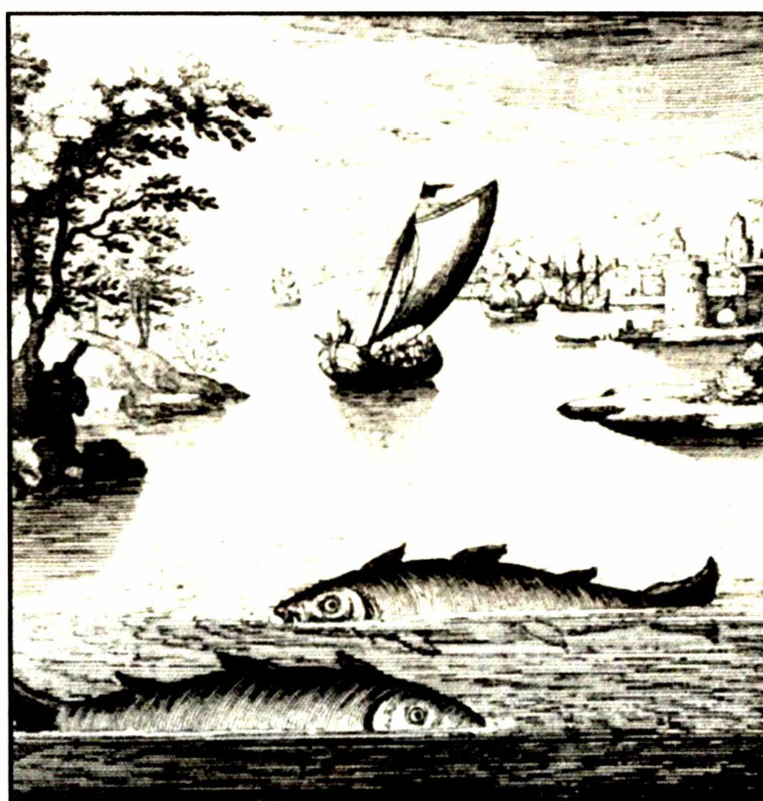
# ESSAY ON THE GREAT WORK

By Télétourgos  
(Adept)



Table of Téniers: *Der Alchemist*



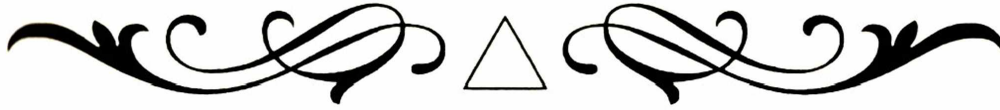


1st and 2nd figures taken from the book of Lambsprinck on *The Philosopher's Stone* – Frankfurt, 1677



# ESSAY ON THE GREAT WORK

By Télétourgos



## I

Alchemy, dear friend, contains various traps most dark,  
And many researchers release the prey to the shadow in this Art.  
Behold, in a few verses, the tale of the Great Work in sincerity  
For those who solemnly seek it; may they herein find clarity.

## II

The puffer, first of all, takes a vase and retort to distill,  
Which he places upon a crackling fire and thus proceeds to kill.  
Monitoring with great care the heat and its degrees,  
His eyes soon to be filled with amazement by what he sees;  
When the Compost in his flask, veering into an orange hue,  
Will show him all of a sudden that he must begin anew.

## III

Illuminated thus, an Alchemist he then will be,  
God-inspired from above upon the Fire and its mystery.



He recommences everything and swaps into energy the whole,  
 Charcoal and wood now having served him toward the goal.  
 Also, when his vessel then shows an Earth so black,  
 He knows he is at the end of all his trouble and setback;  
 The union of the Elements having by vigor taken place,  
 And the Blood of the Dragon covering the black within the vase.  
 Cutting off its Head without a single shred of remorse,  
 And keeping the Matter preserved in a discreet fashion, of course.  
 Also, in a short time, the vessel to be unsealed,  
 There upon an undulating soil a greenness is revealed.  
 Full of attention then he his Earth will cleanse,  
 The Baths of Naaman washing the sores as the operation intends;  
 And soon, in seven Months, in the bottom of the flask,  
 The whiteness will be there upon the Granulations at last.  
 This shall forever wholly cause his doubts to stop,  
 He shall pour out the Blood upon the Eggs, drop by drop;  
 And these Eggs so marvelous by becoming bloody then,  
 Will be able to convert for him one year into ten.  
 After this, the Adept alchemist will now only need  
 To redo it all many times as an Artist, indeed,  
 To be able to reach perfection purely at his will,  
 In the work of augmenting the Multiplication, ever still.

## IV

And behold, dear friend, the Magisterium here is revealed,  
 Change Primal Earth into Water by Fire, as once was concealed;  
 Then redo it backwards by means of the Air,  
 Coagulate thy Water and do it all in reverse, I declare.  
 In operating thus and by means like these,  
 Thou shalt Solve-Coagula conquer with ease.

Be, however, mindful and guard this secret with care,  
For this indeed is unto God, and a sacred charge to bear.  
None shall betray it, this the greatest mystery  
That a man can possess on this poor earth, I say unto thee.  
And the nobles and the greats who would this want to obtain,  
Would forever deprive thee of the desire to use the same.  
Employ it thus with prudence and give thanks unto the Lord,  
Remaining humble, good and charitable and pious for this reward.





# THE ALCHEMICAL PATER

By Theophoreonai  
(Adept)



*The Lord*, by Michelangelo



3rd and 4th figures of Lambsprinck





# THE ALCHEMICAL PATER



**T**he prayer which Jesus taught to his disciples is the total prayer; it is sufficient by itself and it contains everything we could possibly ask of our Father to purify us by washing us clean of the stain from the original sin. It gives us also the rules of conduct which we must follow without failure throughout the course of our earthly life if we wish to, when we die—that is to say, when we are born again—enjoy the ineffable happiness of bathing our soul in the prestigious Glory of our Father, made from Love, Goodness and Mercy.

It teaches us even more if we free the esoteric meaning which, as in all the teachings of our Lord, is hidden in the exoteric meaning which has just been summarily recalled.

The *Pater* also brings us a total revelation, an “Apocalypse” on the great mystery of the Cosmos, on the unity of Creation in its Three Kingdoms and on the different phases of evolution which mark the passage of the imperfect terrestrial body to the perfect body. At the final stage, our soul which has existed since the creation of the world, is disengaged from its gangue, from its garment of skin which weighs so heavily. It is liberated, it is clothed in white linen and it may behold the glory of God. The different stages through which we must pass to attain perfection

are identical to those which mark the stages of the Great Work carried out by the Adepts.

In the development which follows, it will be easy to see 'how acceptable is the comparison between the conception, life, passion, crucifixion, death and glorious resurrection of our Lord and Savior Jesus Christ, and the history of the conception, passion, death and glorious resurrection of the Gold of the Philosophers.' (Van Helpen, *L'Escalier des Sages*.) We will thus free the esoteric meaning of the *Pater* by bringing out the lights that it will give us on the Great Work; lights drawn from the teachings and the operatory practice of our Grand Master, Theourgia Suvarna-Siddha.

The *Pater* contains the principle phases of the accomplishment of the Magisterium and the operatory procedures from which the Son of Light shall not deviate if he wishes to see his laborious work crowned with success. The principal phases are moreover revealed in "dispersed order" according to a rule which has been scrupulously respected by all Adepts who have followed since Hermes.

We apologize for employing, further, a "hermetic" language which, by design, will not be understood by the profane, but which may guide the pure heart that reads, rereads, works, prays and wants to find. It is for the latter alone that we will strive to be as clear as possible, within the boundaries of the veil imposed by a tradition thousands of years old, a veil which it is now important to raise to the maximum because the "time is approaching".



*I – Pater noster, qui es in coelis, sanctificetur nomen tuum*<sup>1</sup>

Words of adoration and thanksgiving addressed with all of our heart to He who lavishly dispenses His Love unto us and Who should be the object of all our thoughts. When the Adept, having received the “Donum Dei”, has managed to bring into existence the Royal Child born of the Sun-Moon conjunction in the kindling of mineral love, he then prostrates himself and praises the Name of the Father, without Whose assistance he knows that he can do nothing. The new Sun rises in the horizon of a new Earth to the Heaven of the Philosophers, illuminates it with an inexpressible radiation which gave it access to the knowledge of God and, at the same time, the Elect has brought his participation to universal Redemption.

‘Praise eternally the Lord, my God’, says the good Flamel in his book of the hieroglyphic figures, ‘Who elevates the humble from the low dust and elates the heart of those who wait for Him... in Him is always our hope, in His awe our felicity, in His mercy the glory in reparation of our nature, and in prayer our steadfast safety. And Thee, O God Almighty, as Thy benignity deigned to open in the earth before me (Thy unworthy serf) all the treasures of the riches of the world, which it pleaseth to Thy great clemency, when I will no longer be among the living, to further open up unto me the treasures of the Heavens and let me contemplate Thy Divine countenance, whose majesty is an unspeakable delight and whose rapture is

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<sup>1</sup> The Latin verses given here in this treatise is reproduced exactly as it appears in the the original *Pléiade Alchimique*, and the attentive reader will notice that this varies slightly from how it is found in Matthaeus (Matthew) 6:9-13 of the Biblia Sacra Vulgata, or the way it is employed in the Catholic Latin liturgy.

never arisen in the heart of a living man. I ask by the Lord Jesus Christ, Thy beloved Son, who, in unity of the Holy Spirit, is with Thee forever and ever. So mote it be.'

Can one find a prayer more beautiful and more moving?

## *II – Adveniat regnum tuum*

The final goal of evolution in the Three Kingdoms is perfection, in the image of the One Who reigns in Heaven. The materialization of this perfection is, in the mineral world, the Philosopher's Stone. It is characterized by the color red and according to Basil Valentine, 'its color ranges from incarnadine red to crimson, or from a ruby color to that of pomegranate; as to its weight, it poises much more than it has quantity.' We are in the final stage of COAGULA, of Rubification, symbolized by the Phoenix which rises from its ashes and whose name expresses the color red. The Rubification has led the Artist to the perfect Red Elixir. The word Elixir signifies ferment in its Arabic root.

In the transmutation of imperfect metals, there is indeed produced a "Fermentation" caused by the Powder of Projection, which acts like a yeast in dough and transforms the molten base metal into gold more perfect than gold of the mines. The perfect Red Elixir has other virtues which there is no need to get into here; we will only say that it constitutes a Universal Medicine, which was employed by Paracelsus and which won him so many ordeals from his ignorant and jealous colleagues.

Before the Red Stone (the Solar Stone), the Son of Light, in the first phase of COAGULA, obtains the fixed White Stone (the Lunar Stone), the Morning Star, which allows the transmutation of a base metal into silver. These two phases of COAGULA, in



their outcome which is perfection, mark the advent of the reign of the Father, that of the heavenly Jerusalem of the Apocalypse, the terrestrial city whose splendor reflects that of the Kingdom of Heaven, 'where the squares of the new Jerusalem shall be paved with gold, where pearls and precious stones shall close its gates and the Tree of Life, placed in the midst of Paradise, will by its Leaves return health to all of mankind.' (The veritable Philalethes, or *The Open Entrance to the Closed Palace of the King*.<sup>2</sup>)

### *III – Fiat voluntas tua sicut in coelo et in terra*

While this sentence would require lengthy arguments, we shall strive to be concise. How, in the Hermetic Art, does the Will of the Father manifest? First we must recall that according to St. Paul (1 Corinthians 15:44): 'It is sown a material body and it is raised with a spiritual body', and in verse 47, St. Paul tells us: 'The first man from the earth is earthly while the second comes from Heaven.'

The first man in the alchemical domain is the Mineral of the Sages which includes a sulfurous body, a mercurial soul and a saline spirit, embedded in a gangue of earthiness, this gangue symbolizing the stain of sin in man.

That is why the Stone of the Philosophers is also called Adamic Earth. In this Adamic Earth, the Sulfur of the Philosophers (the body) is defiled by impurities, the Mercury of the Philosophers (the soul) is prisoner in its gangue as well as the Salt of the

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2 Eirenaeus Philalethes, *The Open Entrance to the Closed Palace of the King*. Found in the compendium of alchemical treatises entitled *Musaeum Hermeticum* (*The Hermetic Museum*), originally published in Frankfurt in 1625. The English translation by Arthur Edward Waite was published in London in 1893.

Philosophers (the spirit or spark of God in man), but the spirit being unable to die, it is through it that corruption and death shall be defeated. We will assume the following to be known: the vase, the natural sublimating Fire and the art of separating the 3 Bodies. The first phase is that of the Pre-Preparation and the Preparation, on which the Philosophers are particularly discreet.

‘O, how admirable is this thing, it effectively contains everything we seek, to which we neither add nor subtract anything; but in the sole Preparation do we discard the superfluities.’

—Aristotle, *The Rosary*

The Preparation, which has as its objective the Separation of the three constituents, is on the contrary described, in a luminous fashion, in Kamala-Jnana’s *Dictionary of Alchemical Philosophy*. We will then attend the second birth and the Manufacturing phase itself will be undertaken. The three constituents are reunited in the Athanor in the proportions known by the Sage and, under the action of the 5th Fire, begin the ferocious battle of the two Dragons, of the Sun and of the Moon, which translates into the Dissolution of the fixed by the volatile (SOLVE) with the reigns of Saturn and Jupiter.

The Worlds have appeared, first in the form of Granules amalgamated in proportion of Nature and appearing in the top of the Athanor (the Heaven of the Philosophers) which, under the action of cooling, fall back down into the mass of the black and stinking Compost (the Earth), this Compost being itself comprised of the earthiness and the non-amalgamated black sulfur. The spherical Granules are thus drowned in the black mass of the Compost and appear, in part, on the surface of the latter (the Mountains of the Philosophers).



The appearance of the Granules marks the Birth of the Royal Child, the Resurrection. The Will of the Father has been to give the power to the beast of the Apocalypse (chapter 13) which has dominated during the 1st Degree of Fire; the Earth has become Water by Fire, that of the igneous spirit of the Salt. The Granules are covered with a leprous gangue. Just as the declined but repenting old man must be liberated of all ties which attach him to the Earth, to mark his second birth from the sanguine atmosphere which oppresses him, so shall the Son of Light “cut off the Head of the Crow”.

Then appears the Vegetative phase, characterized by the green color described by Flamel in his summary ‘*l’herbe triomphante, royale, laquelle on nomme minérale*’.<sup>3</sup> SOLVE is completed and COAGULA commences (fixation of the volatile by the fixed). This phase was commented upon briefly in the previous verse.

This brief summary of the two phases, Preparation and Manufacture (SOLVE III and COAGULA II), has had as its object to define the Will of the Father ‘in the Earth as in Heaven’, the Earth and the Heaven of the Philosophers. The Preparation is the work of the Father who has placed at our disposition the *Materia Prima*: the Salt of the Philosophers and the Philosophical Salt, the two constituents without which all efforts of the operator will be doomed to fail, and to which nothing should be added that is not of their nature.

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3 Literally translated, this reads as follows in English: ‘the triumphal royal herb, which is named mineral’.

‘Know that if thou takest anything other than our Brass  
and thou workest with anything other than our Water,  
thou shalt not succeed.’

—*The Turba*<sup>4</sup>

The Manufacture is the work of our Lord which allows us to accomplish redemption of the Mineral Kingdom which brings it to perfection, as he allowed the redemption of man by sacrificing himself on the cross in an aura of glory, heralding the coming of the Kingdom of the Father and the fulfillment of His Will ‘on Earth as in Heaven’.

#### *IV – Panem quotidianum nostrum nobis do hodie*

This sentence enlightens us on the operations which the Son of Light must accomplish during the COAGULA phase. When the Vegetative phase of SOLVE is completed, the Leprous Body receives his daily bread. The Granules are bathed in the 7 Waters of Purification composed of the second part of the Mercurial Water which the Sage has put preciously aside at the beginning of the Manufacture. A new cooking is thus undertaken—all in the Magisterium is reduced to cooking.

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<sup>4</sup> *Turba Philosophorum* (*Assembly of the Philosophers*), purportedly written ca. 900 A.D., the earliest known copy of the work in print dating 1572. The English translation by Arthur Edward Waite was published in London in 1896 by George Redway. The French copy in the possession of the F.A.R.+C. was apparently, however, a different edition than that translated by Waite as the content is somewhat different, as can be seen by comparing the latter with the present treatise.



‘The Fire and the Water, which is the Azoth, wash the Laton and clean it of its blackness.’

—Arnold of Villanova

This operation is delicate, because the Artist must know, not only the quantities of the Virginal Milk he needs to employ for the cibation of the newly born Child King, but also the way by which he must push his 5th Fire if he does not want to run the risk of seeing the Child become dropsical and the Earth submerged by the Deluge (Ripley).

The 7 Baths allow the Stone to pass from the Vegetation stage to the Lunar stage, to that of the White Stone. The latter here gives off a sweet odor; with it, and after Multiplication, the Sage can transmute a base metal into silver and confect the Lunar Elixir.

The crowning of his efforts approaches; a new daily bread is administered to transform the Lunar Stone into the Solar Stone by Rubification. This time, the nourishment is rorific<sup>5</sup> and the Virginal Milk is replaced by a Meat Aliment (the Oil of Saturn), because the nascent Child has gained strength.

The Sage will still have to take the utmost care in the determination of proportions to be observed and the Degree of Fire that he should reach.

But the Red Stone thus obtained does not allow transmutation; it is the False Prophet of the Apocalypse which indeed has the appearance of the transmutatory Stone but allows no miracle. As

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5 The word employed here in the original French is “rorifique”, but as I am not familiar with such a term in the language, outside of its limited use in certain alchemical treatises, and have been unable to find its meaning anywhere, I had no choice but to transliterate it into English as is. The only other case I have come across in which this expression was used is in Dom Pernety’s *Dictionnaire Mytho-Hermétique* (*Mytho-Hermetic Dictionary*) of 1758, under the “Réduction” entry, but there too one finds no hint at its significance.

the first Lunar Stone, it has to be multiplied, because:

‘...as many times as it is annealed and the Stone is dissolved with new Mercury, it acquireth ten times its virtue and hath 10 times as much transmutatory power as it had before this new decoction.’

—Dom Pernety

In these multiplications, all of the preceding operations marking the Manufacture are renewed by considering the first Stone exactly as if it were the Primitive Mineral; the Stone purifies itself and is refined with each Multiplication, its weight not changing. Only the Quintessence, or the 5th Principle of the mixture, composed of that which is purest in the 4 Elements, augments in quantity, its quality remaining constant.

The time of Manufacture is reduced with the number of multiplications, but over the course of each of them, the daily bread shall be given during each COAGULA phase under the same conditions as before.

*V – Et dimitte nobis debita nostra sicut et nos dimittimus  
debitoribus nostris*

It is by design that we have transcribed the *Pater* in Latin, because contrary to its French translation, we shall see how the Latin text is rich in teachings. The *Pater* begins with an invocation of our Father who is ‘in coelis’, in the Heavens, and then we ask Him: ‘Fiat voluntas tua sicut in coelo et in terra.’ On one hand, it is a question of the Heavens; on the other, Heaven.

Why this nuance? It is crucial! The Universal Spirit of the Father (the Crystal Sea of the Apocalypse) reigns in the universality of its creation, limitless and inconceivable to our human brains.



It reigns, in particular, in the Seven Zones that our soul must climb step-by-step in its progressive purification resulting from its successive incarnations and which liberates it gradually from the stain of the original sin, from our debts. The *Pater* effectively employs the word “debts” and we are now seeing the significance thereof. These Seven Zones are the Heavens; the one where the Throne of our Father in His majesty and His splendor is, Heaven.

Our soul, after death, accesses the Zones of the Heavens which it has earned during the incarnation that it has just finished and aspires to Heaven, to where the “magnet” made from the magnificence of the Creator irresistibly draws it, to speak in the spagyric language. But we have our debts to pay; we ask our Father to make them right for us and we can only do that by making them right for our debtors.

When all our debts are reset by our successive reincarnations which purge our Karma, the Divine Creator will welcome us into the care of His bosom because our soul will be completely liberated and purified—it will be whitened. We will be of the Aleim, we will be saved because we will be perfect, from ‘Water to the Spirit’ (St. John, 3:5-7).

A striking parallel can be established between these phases of involution and evolution of humans, with the operatory phases of the Great Work which have just been summarily described.

Let us refer the reader to meditation on Kamala-Jnana’s *Dictionary of Alchemical Philosophy*, in which we will find, masterfully exhibited and justified, by parallel with the Hermetic Art, Reincarnation and Resurrection of the Flesh, with a treatise of light upon the mysteries of the Holy Trinity, on the Assumption of apparitions and materializations, on the consubstantiality of the Father, the Son and the Holy Spirit which cannot be explained otherwise than by the Art of Alchemy, which is the chemistry of

AL, the chemistry of the Almighty.

*VI – Et ne nos inducas in tentationem*

Temptations are abundant for those who want to succeed in the operations of the Magisterium. Too many puffers have wanted to take the texts of the Adepts literally; they have wasted their time and their money and have contributed to bring discredit upon the noblest Art given to man to practice. It is certainly not an easy job to decipher the thoughts of authors through texts which, often and intentionally, seem to contradict, the same word often having different meanings.

Philaletes explains how he had fumbled for 50 years of his life until the moment where, freeing himself from the advice of coal burners, he proceeded to study exclusively serious authors who had been veritable Adepts. He understood then that the model of the Art of Alchemy is nothing other than Nature itself and that everything is summed up in this phrase: 'Nature joins unto Nature, Nature contains Nature, Nature rejoices in Nature'. When, by illumination of the Father or by the teachings of a Master, he will have known the nature of the Materia Prima, of the Primordial Agent, of the 5 Fires, the proportions and the Degrees of Fire, he should not forget that theory is nothing without practice. In this field, he will need to resist other temptations, for example that of not respecting the Degrees of Fire.

'Beware of precipitation, said Morien. All precipitation comes from the Devil and remember that it takes much patience, that we must not pick a fruit before its maturity and that the times of this maturity is determined by



Nature.’<sup>6</sup>

Finally, his heart must be pure and we cannot better define the temptations from which the Neophyte must be liberated than by returning the reader to meditation on the 3 first chapters of the Apocalypse of St. John containing the letters to the 7 Churches. He should not forget, lastly, the words of Jacob Boehme:

‘But if he himself is not headed down the path of recovery that Christ followed on this earth, let him abandon his Enterprise for he would find only death and the curse of God; this is what I have warned of faithfully; as the noble Pearl is paradisiacal, God will not cast it before swine but gives it to his children as a sign of Love... this is why no one can achieve it if one is not first of all a perfect Mage and if Paradise is not manifested within him; but only those who are elected by God will attain it.’

### *VII – Sed libera nos o malo*

This last sentence may be considered a corollary of the 5th sentence and of the previous of which it constitutes a logical continuation. At the final stage, our soul will be stripped of its skin garment and it will be liberated from evil, the cause of all defilements. It will have regained its original whiteness, like the Leprous Body of the Philosophical Sulfur will have regained its whiteness after the SOLVE phase marked by corruption, Putrefaction and death (Saturn phase).

The black and stinking mass of the Compost represents evil—

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6 From the “Précipitation” entry in Dom Pernety’s *Dictionnaire Mytho-Hermétique*.

the fallen angel living in darkness. We are in the reign of the Beast.

But death announces the resurrection of the new King who receives the Baptism of Love and who carries within him, not only the elements of the creative power of God by his virtue of transmutation, but also His immense Love, His Goodness and His Mercy by the marvels which can achieve the Stone in the alleviation of human misery.

### Conclusion

The alchemical interpretation of the *Pater* which has just been given should be considered a framework destined to guide the meditations of the researcher. In seven sentences, our Lord has given us a prayer which constitutes a synthesis of what we can ask of the Almighty to purify our soul, extricate it from the heavy chains which imprison it and return unto it its original whiteness in order to fulfil this promise:

“Ye shall all be of Aleim’, that is to say of beings vibrant to the harmonic<sup>7</sup> of God. We have also seen that it reveals unto us the main lines of the operations of the Magisterium in making known to us ‘the Secret of Secrets which God hath revealed to Holy Prophets whose souls He hath put in His Holy Paradise.”

—Morien

It is in this spirit that the Philosopher’s Stone can be considered

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<sup>7</sup> The particular word used here, the French “harmonique”, is a term that in physics signifies ‘...an oscillation that has a frequency that is an integral multiple of a fundamental frequency’, according to the *Collins English Dictionary*. It carries the same meaning in music and thus also translates into “overtone”.



a “mirror of the world”, because it enlightens us in a dazzling way on the mysteries of our creation and of our becoming which, to close scale, are identical to those of the Macrocosm (refer to the *Emerald Tablet*).

The beginning (the Alpha) being like the end (the Omega)—is not the Stone of the Philosophers rutilant like the Philosopher’s Stone?—we could finish no better than by recalling these words of Albertus Magnus in the preface to his *Treatise on Alchemy* and which brings us back to the first sentence of the *Pater*:

‘All wisdom cometh from God and hath been with Him for all eternity. Whoever therefore desireth Wisdom must seek it in God and ask it from Him, for He distributeth it abundantly and without reproach. He is the beginning and the end, the height and depth of all science and the treasure of all wisdom, for from Him, in Him and by Him are all things and without Him we can succeed in nothing. Thus, to Him be honor and glory forever. Amen.’



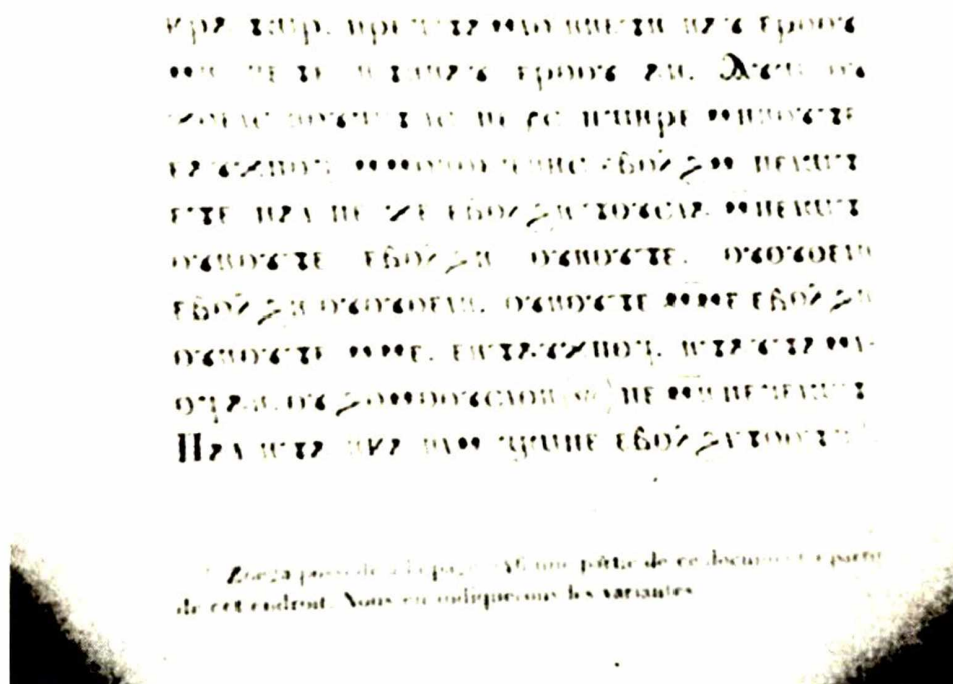
# THE ALCHEMICAL CREED

By Mustagogos  
(Adept)

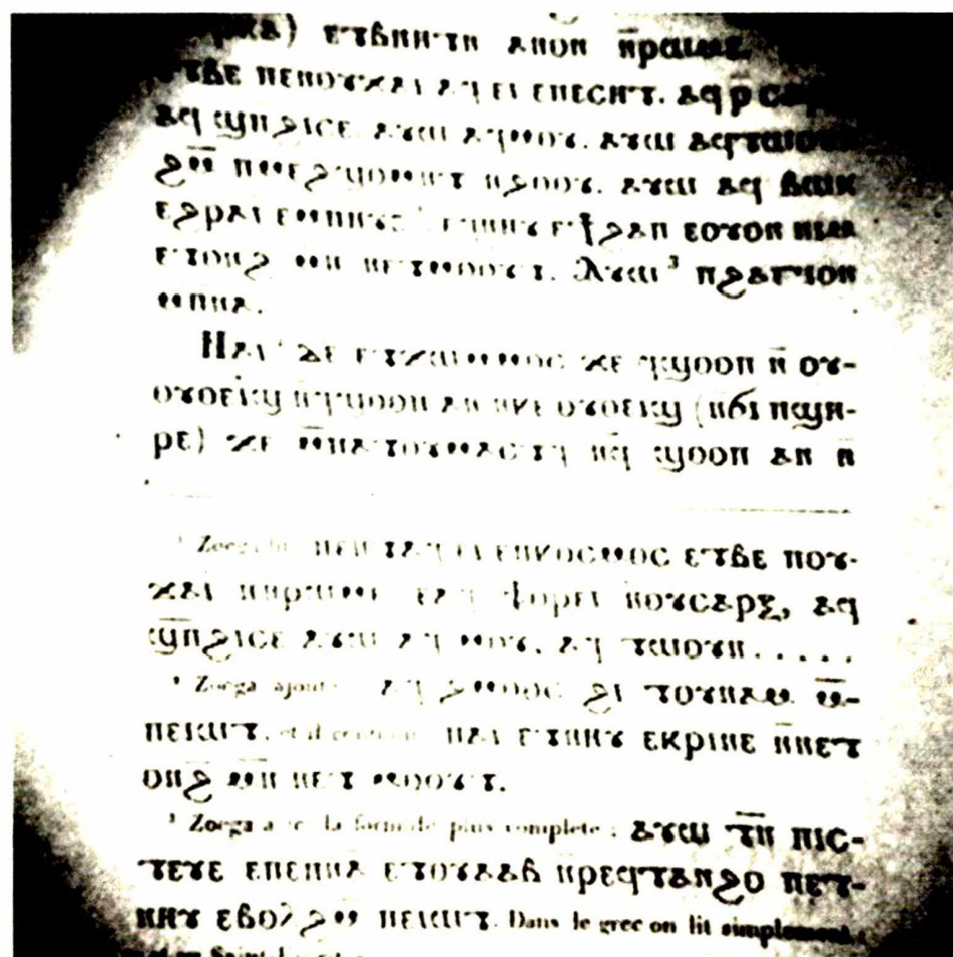


Molding derived from a Gamahe, made in bedding and mud  
(Temple of the Ten Commandments)





## Coptic text of the Creed (Council of Nicaea)



# ALCHEMICAL CREED

*To the Light  
To our Guides, celestial and terrestrial,  
who lead us unto the Light.  
(To my Son)*



## PREFACE

**T**he creed, established following the original Greek version of the Council of Nicaea, offers to the Initiate, who follows it step by step, so perfect a conduct of all the phases of the Great Work, which we think provides valuable assistance to our Brothers in them alchemically interpreting it.

May those whose heart is pure and mind eager to learn, in this small work draw the proper elements to send them to this Divine Philosophy.



## DEO SOLI HONOR ET GLORIA

*'I am Alpha and Omega  
saith the Lord God  
who is, who was  
and who is to come, the "Almighty"'*  
—The Apocalypse of St. John, Chapter I

To the Adepts, my Brothers in Christ!

‘Ye are an elect race, a royal priesthood, a holy nation, a peculiar people, that ye may proclaim the virtues of He who hath called you from the darkness into his admirable Light.’

—Pierre, 2

‘Petra autem erat Christus...’<sup>1</sup>

—*Les Aventures du Philosophe Inconnu*,<sup>2</sup> [1]



## PROLOGUE

And the homeland was shown unto me.

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1 A quotation derived from 1 Corinthians 10:4 which translates into ‘... and the Rock was Christ’, the “rock”, or “stone”, clearly being a reference to the Philosopher’s Stone when viewed alchemically.

2 Dom Albert Belin, *Les Aventures du Philosophe Inconnu en la Recherche & en l’Invention de la Pierre Philosophale* (*The Adventures of Unknown Philosophers in the Research and Invention of the Philosopher’s Stone*), 1674.

I was taken above the region of shadows and I could see the times carrying them off with an unspeakable velocity through the void, as one sees the wind of the South carrying the light vapors which glide in the distance over the plain.

And I climbed, and I climbed again; and realities invisible to the eye of flesh appeared to me and I heard sounds which have no echo in this world of phantoms.

And what I heard, what I saw, was so alive, my soul seized it with such power that it seemed to me that everything I thought I saw and heard before was only a vague dream of the night.

What would I then say to the children of the night, and that they can understand? And of the abettors of eternal day, have I not also fallen with them in the night, in the region of time and shadows?

I was watching like an immobile, immense, infinite ocean; and in this ocean: an ocean of force, an ocean of light and an ocean of life; and these three oceans, penetrating each other without being confounded, only forming the same ocean, only the same indivisible, absolute, eternal unity.

And this unity was the One that is and, at the bottom of this being, an ineffable knot tied between these three people who have named me and their names were the Father, the Son and the Spirit, and there was a mysterious generation, a mysterious, living, fecund breath; and the Father, the Son and the Spirit were the One who is.

And the Father appeared to me like a power that, inside of the infinite Being, one with it, has but a single permanent, complete, unlimited act, which is the infinite Being itself.

And the Son appeared to me like a permanent, complete, unlimited word, which says that which effects the power of the Father, what He is, what the infinite Being is.



And the Spirit appeared to me like the love, the effusion, the mutual aspiration of the Father and the Son, animating them with a common life, animating the infinite Being with a permanent, complete, unlimited life.

And these Three were One and these Three were God and they embraced and united in the impenetrable sanctuary of the substance One; and this union, this embrace was, in the bosom of the immensity, the eternal joy, the eternal voluptuousness of the One that is.

And in the depths of this infinite ocean of being, creation was swimming, floating and dilating; such as an island that is incessantly dilating its shores amidst a limitless sea.

It blossomed like a flower which casts its roots in the water and which extends its long threads and its petals to the surface.

And I saw beings chained to beings and produce and develop in their innumerable variety, irrigating, nourishing on a sap that is never exhausted, on the strength, on the light and on the life of the One that is.

And all that had been hidden from me until then was unveiling to my gaze, no longer halting the material covering from the essences.

The terrestrial obstacles cleared, I was going from world to world, like the mind goes from thought to thought down here; and after my being plunged, lost, in these marvels of power, of wisdom and of love, I was plunging myself, I was losing myself in the same source of love, of wisdom and of power.

And I was feeling that which is the homeland; and I became intoxicated with light and my soul, carried away by streams of harmony, fell asleep upon celestial waves in an unutterable ecstasy.

And then I saw Christ at the right hand of his Father, beaming with an immortal glory.

And I also saw him as a mystical lamb immolated upon an altar; with myriads of angels and men redeemed by his blood, surrounding him and, singing his praises, they gave thanks unto him in the language of Heaven.

And one drop of the Lamb's blood fell upon the languishing and sick nature and I saw it transfigure; and all the creatures which it contains were throbbing with a new life and all raised the voice and this voice said:

'Holy, Holy, Holy is the One who destroys evil and vanquishes death.'

And the Son leaned over the bosom of the Father and the Spirit covered them with its shadow; and there was between them a Divine mystery; and the Heavens trembled in silence.

Words of a Believer, XLI  
by F. de La Mennais



## CHAPTER I

'There is one Lord, one faith, one God and Father of all, who is above all and through all and within all.'<sup>3</sup>

—Paul, Epistle to the Ephesians, 3

*We believe in one God.*

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3 This quotation is actually Ephesians 4:5-6, which reads as follows in the King James version of the Bible: 'One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.'



‘The Great Work is originally the Universal Spirit of the world corporified in a virgin earth, being the first production or the first mixture of the Elements in the first point of its birth.

—Dom Albert Belin

This one God can be compared on Earth also to one Mineral of its kind. Just as God is One in Three, so this Mineral is composed of Three Bodies which the Philosophers call their Salt, their Sulfur and their Mercury.

Our venerable Master Kamala-Jnana wrote in his *Alchemical Dictionary*:

‘UNITY, TRIUNE: Certain Christian Philosophers have compared their Mineral to God the Father, because of this ore containing three different Bodies while being of the same consubstantiality.’

Tachenus’ *La Lumière Sortant des Ténèbres*<sup>4</sup> teaches us that:

‘It is of the nature of Light to not be able to appear to our eyes without being clothed in some body and it is necessary for this body to also be clean to receive the Light; where there thus is Light, there must also necessarily be the vehicle of this Light. Behold the easiest means to not wander, search thus with the Light of thy spirit, the Light which is shrouded in darkness, and learn from here that the most vile subject of all according to the ignorant is the most noble according to the Sages, since the Light relieth upon itself and it is by itself that it is retained and

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<sup>4</sup> *La Lumière Sortant par Soi-même des Ténèbres* (*Light Coming Forth by Itself from Darkness*), originally translated from Italian into French in 1687.

preserved.’<sup>5</sup>

‘God has willed his image imprinted in Nature, as He is ONE and from this Unity three persons are derived, so too has He willed that matter should be but one and that from this unity should come forth Three Kingdoms: the Mineral, the Vegetable and the Animal.’

—*Philosophe Inconnu*



## CHAPTER II

‘We preach the wisdom of God, mysterious and hidden, which God, before the ages, hath destined for our glory; wisdom that none of the leaders of this century have understood, for had they known, they would not have crucified the Lord of glory.

‘But as it is written: These are things which the eye hath not seen, which the ear hath not heard and neither hath it entered into the heart of man, the things which God hath prepared for those who love Him.

‘God hath revealed them to us by the Spirit. For the Spirit searches all, even the depths of God.’

—Paul, 1 Epistle to the Corinthians<sup>6</sup>

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5 From the 1971 edition of *La Lumière Sortant par Soi-même des Ténèbres*, translated by Bernard Roger and with commentary by Bruno de Lansac, the above passage being derived from commentaries in Chapter V.

6 1 Corinthians 2:7-10, directly translated from the original French text of *Pléiade Alchimique*. As mentioned in my introduction, this is one of those cases in which the wording used in the present treatise differs slightly from that found in the King James and Douay-Rheims translations.



*The Father Almighty, creator of the things we see and  
those we do not see.*

We will compare the Father to the almighty Sulfur, which allows the creation of a miniature world: heaven, earth, sea... fecundating from its ardent male force the female principle contained in the Stone of the Philosophers. It is thanks to the powerful Fire enclosed within it that the three Bodies hidden in the Mineral of the Sages are able to be extracted and carefully separated. It is sometimes called the "Dragon" because:



5th and 7th figures of Lambsprinck







8th and 9th figures of Lambsprinck



‘...it holds within it a prodigious male force as well as a very violent internal Fire. It is for this reason that we cannot employ vulgar sulfur. It is, furthermore, within this that the quintessential Tincture of the Stone resides.’<sup>7</sup>

So the *Alchemical Dictionary* of Kamala-Jnana explains to us, which complements its teachings on the word “Apparitions”:

‘Who could say that solid bodies will appear in a closed flask when the latter contains only fumes derived from the Three Bodies destroyed by Fire? These more or less dense vapors provide no granular appearance that may remind of the original Mineral containing the Salt, Sulfur and Mercury of the Philosophers.

‘However, little by little, vaporous spherical bodies emerge in the fumes and this stage (where the nascent Granulation comprising a body, a soul and a spirit is still in the fluidic state) can be compared to an angelic apport or a celestial apport.’<sup>8</sup>

In the *Twelve Keys of Basil Valentine*, f. 95, we read:

‘Make that which is above to be below and that which is visible, invisible; palpable, impalpable; and once again make that which is below to be that which is above; the

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7 From the “DRAGON” entry in the *Dictionary of Alchemical Philosophy*.

8 The attentive reader will notice that this particular part of said entry in Kamala-Jnana’s *Dictionary of Alchemical Philosophy* concludes slightly differently compared to how it appears here: ‘...can be compared to an angelic apparition or a celestial apport.’ However, this change of the word “apparition” to “apport” in the present work is not a translation mistake or a typographical error, but how the quotation is given in the original French edition of Roger Caro’s *Alchemical Pleiade*.



invisible, visible and the impalpable, palpable.

‘This is the whole art.’<sup>9</sup>



## CHAPTER III

‘Verily I say unto you, he that believeth in me, the works that I do shall he do also; and greater than these shall he do, because I go unto the Father...’<sup>10</sup>

—John 14

*And in one Lord Jesus Christ, son of God, begotten as the only son of the Father.*

Thus that God has begotten his only Son, let us see how the Sage, illuminated by the Divine Light which enlightens the darkness, becomes the Elect of the Father and perceives the mystery of life. He knows how the Perfect Stone, or Stone of Wisdom, is born from this marvelous Mineral.

We will compare the Mercury, or female principle, to the second person of the Holy Trinity, to the Son of God, the Word.

We will therefore take Jesus Christ, clothed in human nature as a son of man and as such must pass through the imperious terrestrial laws of birth, suffering and death.

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9 *Twelve Keys of Basil Valentine*, believed to date 1599; the English translation by Arthur Edward Waite appeared in his *Hermetic Museum*, 1893. The above quotation is from the chapter entitled *The Tract of Basilius Valentinus, the Benedictine, Concerning the Great Stone of the Ancient Sages*.

10 John 14:12.

We will thus represent it by the Granulation in all stages: Putrefaction, Albification and Rubification. As the son of God, we will represent it by the perfect Granulation, or Philosopher's Stone.

'I know and I presurmise that the scoffers marked by the devil will mock what I write on the interior and exterior Mercury, hearing through the first the Word of God, manifestation of the eternal abyss, and through the second the director of Nature, instrument of the interior Word, living and strong. The Sophists alter all of this, saying that I want Nature for God, but they must pay attention to what I write; my style is not Pagan but Theosophical and its base is more sublime than that of the exterior Architect.'

—Jacob Boehme, *The Signature of All Things*<sup>11</sup>

'It is necessary that thou workest with the Mercury of the Philosophers, which is not vulgar mercury, or vulgar at all, but which according to the Philosophers is the First Matter, the Soul of the World, the Cold Element, Holy Water, Virginal Milk, our Mineral and Corporeal Mercury. It alone perfecteth the two Stones, the White and the Red.'

—Synesius<sup>12</sup>

'The Artist must therefore attribute nothing; the Mercury itself doth all these miracles, after the Philosophical baptism and before manifesting the universal; because it

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11 Jacob Boehme (Jakob Böhme), *Signatura Rerum – The Signature of All Things*, 1621; Chapter VIII, Paragraph 50.

12 Synesius, *The True Book*, 1612; first paragraph from the section entitled *The Practice*.



is necessary for this manifestation that all the forms of Nature are crystallized and purified. Each form followeth for this a particular path leading it up to the crystalline sea which shineth forth before the Throne of the Old Ones, where it changeth into Paradise; for the universal is paradisiacal and Christ descendeth into humanity only to open and manifest Paradise in man. The Word utterer in Christ hath executed miracles by the Word pronounced in humanity and by the seven forms, before the universal was entirely manifested in man and the purified body.’

—Jacob Boehme, *The Signature of All Things*<sup>13</sup>



## CHAPTER IV

‘In the beginning was the Word and the Word was with God and the Word was God.’

‘In him was life, and the life was the light of men.’

‘That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.’

‘And the Word was made flesh, and dwelt among us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth.’

—John, 1

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<sup>13</sup> Chapter X, paragraph 17.

*That is to say of the substance of the Father, God of God, Light of Light, true God of true God, who was begotten and not made, consubstantial with his Father.*

We see, now, that the perfect Stone stemming from the Mineral is also composed of the same substance, as the Sage nourishes the “nascent Child” with the Virginal Milk, having understood that no body foreign to the Mineral shall be added to the Granulation; then later, when the Child has grown, the doves of Diana having appeared, it needs a richer nourishment so the Sage, having studied the mysteries of Nature, gives it a meat nourishment which is the Blood proper of the Mineral, extracted from the Three Bodies composing it and veritable ambrosia of the gods.

The Father recognizes the Divine filiation of Jesus in the baptism of John the Baptist:

‘This is my beloved Son in whom I am well pleased.’<sup>14</sup>

The Holy Spirit, represented by a dove, completes this Trinity; as Jesus is indeed Christ, the awaited Messiah, so is the Philosopher’s Stone stemming from the marriage of the Sun and the Moon indeed the Stone of the Wise promised to God’s Elects. ‘Nature enjoys its signified nature’, Kamala-Jnana’s *Alchemical Dictionary* says to us, ‘that the Artist must know how to use his Mineral, and strictly use *it*, without adjoining to it any body foreign to its nature. Any addition not in accordance with this maxim leads straight to failure; this cannot be repeated enough.’<sup>15</sup>

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<sup>14</sup> Matthew 3:17.

<sup>15</sup> “NATURE” entry in the *Dictionary of Alchemical Philosophy*.



‘The operations of Art are operations which do not result from the addition of foreign natures, but are due to Nature proper acting on itself.’

—Philalethes and Zosimus the Panapolitan, *Sur la Vertue*

This is why Geber said:

‘We do not add anything foreign other than the Sun and the Moon for the White and Red Tincture, which are not foreign but are the Ferment by which the work is carried out.’

—*Book of Synesius*<sup>16</sup>

‘MYSTERY OF THE HOLY TRINITY: This Divine Mystery can naturally be solved only with the permission of the Lord; this is why, having received this grace, because pressed for time, we will try to identify the principal idea by superimposing the comments of the Fathers on the Nicene Creed (from the original Coptic text) on the Mineral of the Sages.’

‘As a consequence of the Faith which was initially established, we anathematize the faith of Sabellius who said that the Father, Son and Holy Spirit are the same; because it is misleading to say that the Father is the Son, and that the Son is the Father and equally the Holy Spirit, ensuring that these three names are only one single person. These things are foreign to the faith because we recognize the Father for the Father, the Son for the Son and the Holy Spirit for the Holy Spirit, although the three have only one single royalty and one single essence.’

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16 First paragraph of the section entitled *The Practice*.

‘The mystery is at the very least impenetrable. Only alchemy, which is the Science of Unity, can give an idea of what is meant by all of these abstract statements. The Mineral of the Philosophers is a compact mineral, the analysis of which allows identification of three distinct Bodies, “although possessing one same consubstantiality”: it is moreover because these Three Bodies have a similar nature that they attract and unite when they are sublimated together. The Salt is indeed salt, Sulfur is indeed sulfur and Mercury is indeed mercury; however, as soon as all three of them are united, they form a new Body in which the three participate, but which is no longer of Philosophic Salt, Sulfur or Mercury.

‘As one can see, alchemy illustrates marvelously the declaration of Nicaea: the Father is indeed the Father etc., although all three have only one single royalty and one single essence.’

—Kamala Jnana’s *Alchemical Dictionary*



## CHAPTER V

‘Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)’<sup>17</sup>

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<sup>17</sup> Ephesians 4:8-10.



‘It is from him and thanks to all the bonds of his assistance, that the whole body, well-coordinated and forming a solid assembly, draws its increase according to the strength that suits each of its parts and edifies itself in charity.’<sup>18</sup>

—Paul, Ephesians 4

*By whom are all things, those which are in the Heavens  
and those which are on Earth.*

The prodigious labor between its Preparation. The Sage reawakens the Secret Fire asleep in the Three Bodies hidden in the Mineral and excites it gently at first, then with more and more energy. He knows how to play the heat and humidity which are contained therein and soon sees his Heavens and his Earth forming. Having done this, he has separated with great Art the subtle from the gross, the pure from the impure.

The narrow gate that leads to the mysterious alchemy is open to the Sage loved by the Father.

‘And, as all things were and came from One, so all things are born from this One Thing by Adaptation. The Sun is the Father, the Moon the Mother, the Wind carrieth it in its Belly, the Earth is its Nurse; the Father of all, the Theleme<sup>19</sup> of the Entire World is here: is Strength is whole

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18 Ephesians 4:16.

19 I have already covered the topic of “Theleme” in a footnote I wrote for that particular entry in the *Dictionary of Alchemical Philosophy*, but for the sake of the readers who have yet to study this treatise, I shall repeat it here. Regardless of its meaning here in association with the Magnum Opus, and in particular the Cinnabar Path, the actual word “Theleme” is rather obscure and thus one I have been unable to pinpoint to a degree of accuracy with which I am fully satisfied.

if it is converted into Earth.

‘Thou shalt Separate the Earth from Fire, the Subtle from the Gross, gently and with great industry. It ascendeth from Earth and receiveth the Power of things Superior and Inferior.’

—Hermes Trismegistus, *The Emerald Tablet*



## CHAPTER VI

‘God sending his own Son, in the likeness of sinful flesh and of sin, hath condemned sin in the flesh; That the justification of the Law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.’

—Paul, Romans 8

*Who, for us men and for our salvation, descended, was made flesh.*

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It is believed, however, that it has as its origin the Greek word “telesmós” (τελεσμός), which means “consecration”, thus producing a very sensible ‘...the Father of all, the Consecration of the Entire World is here.’ The word “telesmi” encountered here in the 16th century Latin translation of the *Emerald Tablet* appears to be a transliteration of the plural form of aforesaid Greek. “Telesmi”, occasionally written “Thelesmi”, is sometimes translated into “perfection”—this, for instance, being the case in Sir Isaac Newton’s translation, which results in an equally reasonable ‘...the Father of all, the Perfection of the Entire World is here.’ The French form of the word, “Thélème”, occurs in a few different alchemical works, one of which being Fulcanelli’s *Les Demeures Philosophales* (*The Dwellings of the Philosophers*) in his rendition of the *Tablet*. There, as well, the origin and particular use of the term is never made clear, however.



Pursuing his work, the Sage knows his Five Fires and knows how to play them harmoniously, uniting them and separating them; the Three Bodies, once sublimated, attract and mysteriously a new Body forms, a veritable amalgam of Salt, Sulfur and Mercury. This Body, initially gaseous, will harden upon cooling and fall back down into the nourishing Earth remaining at the bottom, wholly filled with impurities, and will solidify in the stinking Compost.

‘When the corporification of the child commences, Saturn takes it and plunges it into the darkness; it is here that Christ walks upon the Earth as a stranger not having but in Saturn a stone upon which to lay his head.’

—Jacob Boehme, *The Signature of All Things*<sup>20</sup>

Our venerable Master Kamala-Jnana explains to us the process of this incarnation (*Alchemical Dictionary*):

‘...the three purified Bodies—briefly certainly, but separated—are placed this time in a well-stoppered flask.

There, under the action of the 5th Fire, the Salt and Mercury of the Philosophers sublime anew first; only as this time they cannot escape, they remain in contact with the Sulfur thanks to the 5th Fire indispensable for the brewing; it therefore follows that the 5th Fire increases to the point where the Sulfur of the Philosophers can finally sublime in its turn, leaving the earthiness at the bottom of the flask.

‘However, as these three gaseous Bodies are of the same consubstantiality and have an irresistible attraction to each other, a natural mixture, intimately proportioned, is created within the three vapors. Also, as the temperature

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20 Chapter VII, paragraph 69.

drops, we can see in the midst of them quantities of translucent bubbles which, little by little, thicken and harden.’<sup>21</sup>



## CHAPTER VII

‘Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation. And hast made us to our God a kingdom and priests, and we shall reign on the earth.’<sup>22</sup>

‘The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction.’<sup>23</sup>

—John, The Apocalypse 5

*...has suffered...*

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21 “REINCARNATION” entry from Kamala-Jnana’s *Dictionary of Alchemical Philosophy*. As mentioned regarding this particular entry in my translation of the dictionary, there was what I humbly believe to be a simple typographical error in the Éditions de Massanne edition of the treatise in which it read ‘There, under the action of the 4th Fire...’. This error was, however, not present in the *Alchemical Pleiade* where it indeed reads as above, which is what is correct as we are here clearly speaking of the Fifth Fire inherent in all matter and thus that which cooks it in the Work, and not the Fourth Fire—which should be clear to any who study the relevant entries in Kamala-Jnana’s dictionary.

22 Apocalypse, or Revelation 5:9-10.

23 Apocalypse, or Revelation 5:12.



Continuing the cooking, the Sage sees forming upon his Adamic Earth containing the precious Germ, a kind of reddish oil fringed with gold, sometimes named “Seal of Hermes” or “Blood of the Martyrs”, which is the Quintessence of the Salt, Sulfur and Mercury of the Philosophers.

This “Blood of the Martyrs” is the one which nourishes the grown Child and will enable the Stone, changed into the Moon, to clothe itself with the Red Tunic of Christ victorious. Speaking of this admirable Quintessence, the good Nicolas Flamel wrote in his *Hieroglyphic Figures*:

‘Thou hast thus here two natures married, one of which having conceived the other, and by this conception it is converted into a male and female body, that is to say it was made one single body which is the Androgyne of the Ancients that is otherwise called the “Head of the Crow” and the “Converted Elements”.<sup>24</sup>

And we can read in the Twelve Keys of Basil Valentine:

‘Whoever drinketh from this fountain of gold shalt feel the renovation of his nature, suppression of the ill, the comfort of the blood, the reinforcement of the heart and perfect health of all parts included in the body, either internally or externally.

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24 From Chapter IV of *The Hieroglyphic Figures of Nicolas Flamel*, also known as *Flammel’s Hieroglyphics* in the first English translation of 1624 of the original French treatise.

‘It openeth, in effect, the nerves and the pores so that the disease canst be driven out and health peacefully replaceth it.’<sup>25</sup>

And here the pitfall to avoid, Nicolas Flamel tells us wisely:

‘That which hast deceived countless Artists, who have labored upon the true matter, is that they have taken the seal of Hermes for a vase luted with a blowtorch, but I think it is necessary for our matter to lute itself; that is to say, the silkworm containeth itself within its hull.’

—Boucherie, Amy-Sage, Flamel, in *New Assembly of the Chymical Philosophers*<sup>26</sup>



## CHAPTER VIII

‘And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus crying out with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.’<sup>27</sup>

—Luke, 23

*...died...*

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25 From the *First Key*.

26 Claude d'Ygé, *Nouvelle Assemblée des Philosophes Chymiques*, 1954; currently available in the edition published by Éditions de Massanne.

27 Luke 23:44-46.



The Sage penetrates into the realm of Saturn where all is nothing but darkness and stench. Death and Putrefaction are there. A blackish and fetid mud has appeared following fertilizing rains and cooking justifying the axiom: ‘Any heat activated in a humid environment produces the black color.’

It is in this very black and very smelly Earth, in this realm of death, that the Germs will grow and strengthen.

‘The tinctorial strength which stems from his shed blood (Jesus Christ), penetrated the innermost of the Earth, revived the dead, rent the rocks and caused the total eclipse of the Sun, when it repelled all the parts of darkness toward the circumference and set the basis for the future glorification of the world.’

—Thus writes, in an admirable manner, von Eckhartshausen in *La Nuée sur le Sanctuaire*<sup>28</sup>



## CHAPTER IX

‘But now Christ is risen from the dead, the firstfruits of them that sleep...’<sup>29</sup>

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28 Karl von Eckartshausen, *Die Wolke über dem Heiligtum* (*The Cloud upon the Sanctuary*), Letter V. The original publication date of this work appears to be unknown and while there is an edition dating 1802, the treatise was most likely published in the late 18th century. The French edition, *La Nuée sur le Sanctuaire*, dates 1819.

29 1 Corinthians 15:20.

‘So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. It is sown in dishonor, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body.’<sup>30</sup>

—Paul, Corinthians, 15

*...and rose again on the third day...*

The Sage knows that from death comes life. After the stage of Putrefaction, or death, comes that of resurrection, or life. The Germs, coated with their blackish and smelly gangue—the Seal of Hermes, which protects them, being carefully set aside by the Artist—undergo the test of purifying Fire in the form of igneous water baths, coming out of the darkness of death and becoming a dazzling white. Death is vanquished. The Morning Star, or very pure Moon, appears.

‘Our water, said Morien, taketh away the stench of dead bodies in which there is no more soul; and when this aura water blancheth the soul, and the sublimated aura by keeping the body, it removeth from this body all bad odors.’

—Flamel’s *Le Désir Désiré*<sup>31</sup>

‘Just as in Genesis day succeeds night, so light succeeds

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<sup>30</sup> 1 Corinthians 15:42-44.

<sup>31</sup> *Le Désir désiré, ou Trésor de la Philosophie de Nic. Flamel, Dit Autrement le Livre des Six Paroles, etc.* (*The Desired Desire, or Treasure of the Philosophy of Nic. Flamel, Otherwise the Book of Six Words, etc.*), 1629. The above quotation is from the section entitled *Sixième Parole des Philosophes* (*Sixth Word of the Philosophers*).



darkness. Its signature is the color white. Having reached this degree, the Sages assure us that their matter is freed from all impurity, perfectly washed and very accurately purified. It then takes on the appearance of solid Granulations, or shining corpuscles, with an adamantine gleam and of a dazzling whiteness.’

—Fulcanelli, *Le Mystère des Cathédrales*<sup>32</sup>



## CHAPTER X

‘And it came to pass, as they still went on,<sup>33</sup> and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.’<sup>34</sup>

—2 Kings 2

*...and ascended into heaven...*

For the Stone of the Philosophers reaching the stage of the Moon, very pure, very fixed, the ascent to the alchemical Heavens signifies that perfection is attained.

In effect, the Sage gently imbibes the “White Stone” with the precious “Blood of the Martyrs”, renewing the operation and soon...

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32 Second paragraph on p. 85 in Mary Sworder’s translation, *Fulcanelli: Master Alchemist – Le Mystère des Cathédrales*, 1971. See bibliography for more details on this work.

33 Elijah and Elisha.

34 2 Kings 2:11.

‘...the Stone taketh on increasingly hotter hues, ranging from yellow to ardent orange, then to fire red, fairy shimmer of bright colors, before the fatigued and dazzled eyes of the Artist. The Stone is donned in the crimson robe of Christ victorious.’

‘The Sage becoming the Elect of the Father and his confidant, possesseth the Philosopher’s Stone, or the Stone of Wisdom.’

‘Take, my son, of the White Medicine as much as thou wantest and put it in a vessel upon hot ashes where thou art to leave it to dry out like unto these same ashes.

‘Give, then, of the Water of the Sun which thou hast set apart and which thou hast kept for this operation. Continue then the Fire to the 2nd Degree until it becomes dry. Give it again of the same Water and successively imbibe and dry out until Rubification and it liquefieth like wax and floweth, like I have said, upon the enflamed lamina.<sup>35</sup> Then this Matter will be perfect and red. But note that anytime thou shalt imbibe, thou must not put in more of the Solar Water than what is needed to cover the body and this is to be observed exactly—lest the Elixir be submerged and drowneth...’

‘...thou shalt proceed by order until perfection of the Medicine, namely until the power of the digestion of the Fire converteth it into very red powder which is the

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35 This is exactly how it is worded in the original French and while it would hardly be necessary to clarify the matter for the experienced alchemist, please allow me to make mention, in any case, of the meaning it carrying in the French being, of course, that of a red-hot (“enflamed”) thin plate (“lamina”).



veritable Oil of the Philosophers, the Sanguine Stone, the Red Coral, the Precious Ruby, the Red Mercury and the Red Tincture.'

—*The Book of Synesius*

'Now, remember thee to commence the Rubification by apposition of the Mercury (red-orange), but one need scarcely pour any, and only once or twice, according to as thou shalt see, for this operation should be perfected by dry Fire, Sublimation and dried Calcination.'

—Nicolas Flamel's *Hieroglyphic Figures*<sup>36</sup>



## CHAPTER XI

'Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.'<sup>37</sup>

—Apocalypse of St. John, Prologue

'For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.'<sup>38</sup>

—Matthew 17

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36 *The Hieroglyphic Figures of Nicolas Flamel*, Chapter VII.

37 Apocalypse, or Revelation 1:5-6.

38 While this was quoted as being Matthew 17 in *Pléiade Alchimique*, it is actually Matthew 16:27.

‘Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.’<sup>39</sup>

—Paul, 1 Corinthians 15

*...thence He shall come to judge the living and the dead...*

At the hour of Judgment, the true Sage sees his long and painful hours of waking, of work, of meditation and of prayers magnificently rewarded.

As we thus learn from the most scholarly Raymond Lully:

‘...the true Sages know, by the effects of the Philosopher’s Stone, that they have indeed operated and plucked the fruit of their labors, of their work and their pains; that is to say, that their Stone reduced to powder can transmute base metals into gold, while the other puffers, false sages and false philosophers find only ashes and dust and are condemned all their lives to the eternal fire of their furnaces without ever succeeding.’

‘And I saw a great white throne, and him that sat on it...’<sup>40</sup>

‘And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of

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39 1 Corinthians 15:51-52.

40 Apocalypse, or Revelation 20:11.



those things which were written in the books, according to their works.’<sup>41</sup>

‘And death and hell were cast into the lake of fire.’<sup>42</sup>

‘And whosoever was not found written in the book of life was cast into the lake of fire.’<sup>43</sup>

—Apocalypse of St. John, 20

We shall take, among so many others, the transmutation described in Figuier:

‘The Elector of Mainz himself carried out the Projection. This was a small button, as big as a lens, which was itself surrounded with gum tragacanth for joining the powder; he put the button into the wax of a candle, put this wax into the bottom of the crucible and over 4 ounces of mercury, and put the whole into the fire. They cast a molten gold which made strong red rays that ordinarily are green.’



## CHAPTER XII

‘Howbeit when he [the Comforter], the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall

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41 Apocalypse, or Revelation 20:12.

42 Apocalypse, or Revelation 20:14.

43 Apocalypse, or Revelation 20:15.

he speak: and he will shew you things to come.

‘He shall glorify me: for he shall receive of mine, and shall shew it unto you.

‘All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.’<sup>44</sup>

—John 16

‘And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.’

—Matthew 12:32

### *And in the Holy Spirit...*

The Holy Spirit, often personified by the purifying water of baptism or the tongues of fire, represents in the Great Work the indispensable Primordial Element which the Sage must know how to carefully extract and transform according to his need for Water, Earth, Air and Fire.

It is this Igneous Water which unites the Sulfur and Mercury of the Philosophers. It is this which allows the cooking, which regenerates by washing the leprous Stone and donning this mantle white as snow, a symbol of newfound purity.

It is furthermore this Water which does not wet<sup>45</sup> and this Fire which does not flame, that the Sage must put cautiously aside in sufficient quantity to allow the coming of the Morning Star heralding the triumph of the light over the darkness.

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<sup>44</sup> John 16:13-15.

<sup>45</sup> Of course meaning ‘does not wet the hands’.



‘If any one thing be reduced to ashes and treated according to the Art, this Salt may then become for the benefaction of the Fire what it had been before its destruction and its dissection... an Artist, whosoever he is that hath no ash, cannot confect the Salt for our art.’<sup>46</sup>

—Basil Valentine’s *Twelve Keys*

‘It is the Spirit which nourisheth and vivifieth all things and by means of which Nature acteth in the Universe. It is the Force, the beginning, the middle and the end of the Work.’

—*The Book of Synesius*

‘For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.’<sup>47</sup>

—Paul, Romans 8

May these simple pages be pleasing to the Father and aid my Brothers in finding their way through the darkness of the Royal Path matter which leads unto the light.



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<sup>46</sup> Quotation from the text accompanying the *Fourth Key*.

<sup>47</sup> Romans 8:29-30.

# MASS AND ALCHEMY

By Jethro  
(Adept)



The Angel of the Annunciation, by Filippino Lippi





The Virgin and the Child, by Filippino Lippi



10th figure of Lambsprinck

# MASS AND ALCHEMY

By Jethro



**N**ever was a Christian soul touched as my own when was given to me the power to draw a parallel between the various arcana of the Holy Science and the unfolding of the Holy Mass. Is the priest an alchemist who is unaware of it? Or is it the opposite? Was the Roman Ritual established by an Adept of ancient times?

No, the parallelism exists solely because the truth is one and there can be but one single path to get there... a narrow path, arid and full of pitfalls, but STRAIGHT.

The Adept and the Religious can only borrow this way to achieve their end: the Philosopher's Stone for one, Holiness for the other. The final result allows, however, the working of miracles of two servants of God.

Why does the unfolding of the Holy Mass marry so chronologically well with alchemical operations? Simply because it retraces the life of JESUS, which, ITSELF (just like those sent from God), could not fit any better to this ONE TRUTH, from where everything came out. Alchemy is, in truth, only a "material", "chemical" means serving as control to any idea, any conception.



As soon as a fact, an idea, no longer fits into the chronological order of the operations of the Great Work, we can say that this fact or this ideological conception is erroneous.

The Mass, reflecting the life of our Lord, could thus not be inconsistent with the Magisterium. We are elsewhere going to study its unfoldment.

All is wonderful and troubling at the same time. Before any operation, the alchemist must confect his Principal Agent, or PERMANENT WATER, or again WATER WHICH DOES NOT WET THE HANDS, as Basil Valentine said. For this he will use caustic products, water, a filter, fire and obtain "his Salt", his SPIRITUS MUNDI, this Salt which alone will ultimately represent the 4 Elements, his Fire and his vase.

The priest, he, will act the same way: before any celebration, he will confect holy water; for this, he will also use water, salt, a filter and will animate the whole by the invocation of the Holy Spirit contained in his prayers.

The analogy from the start is striking, the following no less so. Alchemical operation and the beginning of the Holy Office delivers the same ritual.

Then, the alchemist puts in his vessel the ground Materia Prima, inert and without life (Sulfur, Mercury and Salt of the Philosophers imprinted with earthiness); it will only take life, movement and exaltation at the very instant the Adept sprinkles it with his Water of Fire.

In religion, it will be the same; the faithful assemble in the church, representing the sinful body, defiled by their faults and their passions. Each of these faithful are comparable to a fragment of the First Matter as it is one triune compound (body, soul and spirit).

This assembly will only truly begin to live, to come alive and

to rise the moment the priest shall bless it, that is to say sprinkle it with a few drops of holy water. It is then that the magnificent song resounds:

‘Thou shalt sprinkle me, Lord, with hyssop and I shall be clean, Thou shalt wash me and I shall be whiter than snow. Take pity on me, o God, according to THY great mercy.’<sup>1</sup>

But what does he have that is whiter than snow? This snow, which glistens and shines like a thousand fires under the sun during the day, while it also allows one to steer through the darkest nights.

Is the Philosophical Salt not comparable to these unblemished snow crystals? Canseliet wrote in his *Alchimie*:

‘On the magical and religious plane, this is the water that is blessed on Holy Saturday to the Vigil of the Pentecost as well as every Sunday in addition to the sacristy, animated by a bit of salt also blessed which serves to assist the collective and purifying aspersion.’

In the *Turba Philosophorum*, Bonnelus declares:

‘Know that our Water is not vulgar water, but Permanent Water, which never rests in searching for its companion, and when she finds him, she takes him suddenly and he and she are one thing as only she perfects him without any other thing.’

The priest on his side performs a similar ritual when, donning the

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<sup>1</sup> Psalm 51:7 and 51:1, respectively, which read as follows in the King James: ‘Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.’ ‘Have mercy upon me, O God, according to thy lovingkindness...’



amice, the alb, the girdle, the stole and the violet cope, he plunges the candle into the water saying: ‘May the virtue of the Holy Spirit descend into the content of this fountain.’

We must therefore indeed admit that so far, the symbolism is striking; the water, the salt and the fire are the main excipients. In both cases, the confection of this water is an indispensable act.

From the beginning of the Holy Mass, the priest at the base of the altar invokes the Lord by reciting the *Confiteor*, recognizing thus his weakness and his imperfection. He prays for the assistants and for himself. The exalted assembly is then comparable to the beginning of SOLVE in the Great Work, the triune matter “sprinkled” (with Water that does not wet the hands)—that is to say derived from this white and crystalline salt—seeing itself exalted, too; the ardent prayer of the faithful then rises toward Heaven like the mineral vapors rising in the Athanor.

Grace descends upon the first in regenerating them by the Fire of the Holy Spirit, while the Granulations regenerated by the Primordial Fire fall. The good Flamel, does he not say:

‘Make that the conception is done in the bottom of the vessel (Ethiops Mineral) and that the generation of the engendered thing is done in the air (birth of the Granulations in the vapors).’<sup>2</sup>

Thus here our present parallelism: the new Granulation lies in the earthiness and the “spiritualized” faithful are also symbolically purified, but still bathing in terrestrial materiality. All implore the mercy of the Father. At this stage, the alchemist himself also arrives at a crucial point. He must implore the Lord to not make missteps,

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2 Quotation from the end of the chapter entitled *Cinquième Paroles des Philosophes* in Flamel’s treatise *Le Désir Désiré*.

not to be too hasty, in a word to avoid a thousand temptations; now, as by “chance”, it is just that which the Officiant says in rising to the altar: ‘Keep away, Lord, all temptation and all that which might lead us away from our sanctuary.’

Then is the *Gloria*, followed shortly by the *Creed*, which resounds. God has heard the prayers of the assembly. The alchemist himself also intones a *Gloria* and a *Creed*. He has carried out the 7 Labors of Hercules and defeated the enchanted bulls, as Flamel said. He came out of this labyrinth which made perish so many puffers.

The priest at that instant intones: ‘That our sins may be wiped away’ and the alchemist could himself reply: ‘This is what I do, I remove the leprosy from my Stone.’

The censuring of the Altar (Perfect Stone) and of the faithful dates back to very early days of the Church and Origen himself has mentioned it. The use of incense is very significant. It rises to God as a symbol of devotion, by filling the Church and the assistants with a sweet, balsamic fragrance. The host is then elevated.

For its part, is not the White Stone reputed to spread a “sweet smell”? Is it not the first Medicine?

The *Pater*, which elevates the souls and translates the line of conduct of the faithful, follows. It is this *Pater* that the alchemist will follow step by step.

Then the *Agnus Dei* will succeed it, announcing the certainty that by the Lamb all sins are removed; so, is it not by the Salt, “symbolized by a lamb”, that the alchemist puts a white garment upon his Stone? Is this not of what Basil Valentine speaks when he writes:

“But this cannot be done unless all the Water is dried out and the Heaven and the Earth with all men are tried by Fire’, as Calid confirmed when he said: ‘If thou dost not



dry it out, if thou dost not render it thoroughly white, if thou dost not animate it by bringing the soul into it and if thou dost not remove the bad odor from it, thou shalt do nothing.”

The chronology, one cannot deny, could not be more perfect.

Then arrives the Communion. The priest renews the gesture of the Last Supper; he takes the Host and drinks the Wine having become the Blood of Christ.

The alchemist, himself, in a similar symbolic operation, imbibes his White Stone with the “Blood”.

Here, everything changes—the heart, the language, the works. ‘O, remembrance of the death of our Lord’, says the priest, ‘living bread which giveth life to man, give unto my soul to live only for Thee.’

The alchemist, on his side, symbolizes his operation by a Pelican opening the side to nourish its young with its blood.

‘O prodigy unheard of, the bread of the Angels becometh the bread of man’; the Officiant with the two matters of the Eucharistic Sacrament carries out the double operation which the alchemist performs.

The consecration of these two elements corresponds to the sublimations which compose the entire second part of the Work.

As for the Chalice (the indispensable role of which it does not appear needless to evoke during the celebration of the Holy Mass), they say it should be of gold, or silver gold-plated on the inside: the two colors which symbolize the alchemical Moon and Sun born in the Athanor. Thus, whether it be of metallic gold or alchemical gold, the two metals are similar with regard to their constituents.

What to say also of the analogy which exists between the Host, “pure” and undefiled, and the wafer of “pure” beeswax which serves to envelop pieces of the Philosopher’s Powder during

the projections. Both are sectioned above a vase; the first allows transubstantiation, the second transmutation.

Just as the body of Christ the Redeemer is found in each fragment of the Host, so is the Auric Seed found in each particle of the Philosopher's Stone.

Priests and alchemists are God's Elects; also, one can only deplore the popular error which tends to suggest that alchemy is nothing other than a human science to serve for the manufacture of gold, whereas its essential goal is to testify to the veracity of one concept.

As the consecrated Host yields health to the ill and soiled souls, the Philosopher's Stone indisputably yields ennoblement to base metals. The two plans thus always coincide.

Also, when Calid declares 'If thou dost not insert the soul into the body which is deprived of one (read as "imbibed to red"), never shalt thou obtain that which thou seekest', he only interprets faithfully that which the priest recites during his Communion: 'Precious Blood, be thus again the blood and the soul of our souls. Amen.' However, it is rightly by virtue of this divine transformation which has been carried out in him, that the Officiant (veritable Philosopher's Stone) is going to be able to somehow Christianize all the communicants.

We can therefore say that his "Divine Virtue" has become multiplicative, since he himself is allowed to transmit the Celestial Grace to the hundreds of faithful.

In alchemy, this last phase is named transmutation. Let us hear what the good Flamel said:

'One grain will tinge and convert into most perfect metal (gold or silver), driving out and away from it all impure



and extraneous matter, which had joined unto it in its first Coagulation.’<sup>3</sup>

Thus, as has been established, priests and alchemists are men of God. Even if they work upon very different materials, it remains no less true that the unfoldment of the two priesthoods are the same.

Let us give thanks to the Lord for having unveiled His mystery to us and let us always remember that All is in ONE and that ONE is in All.

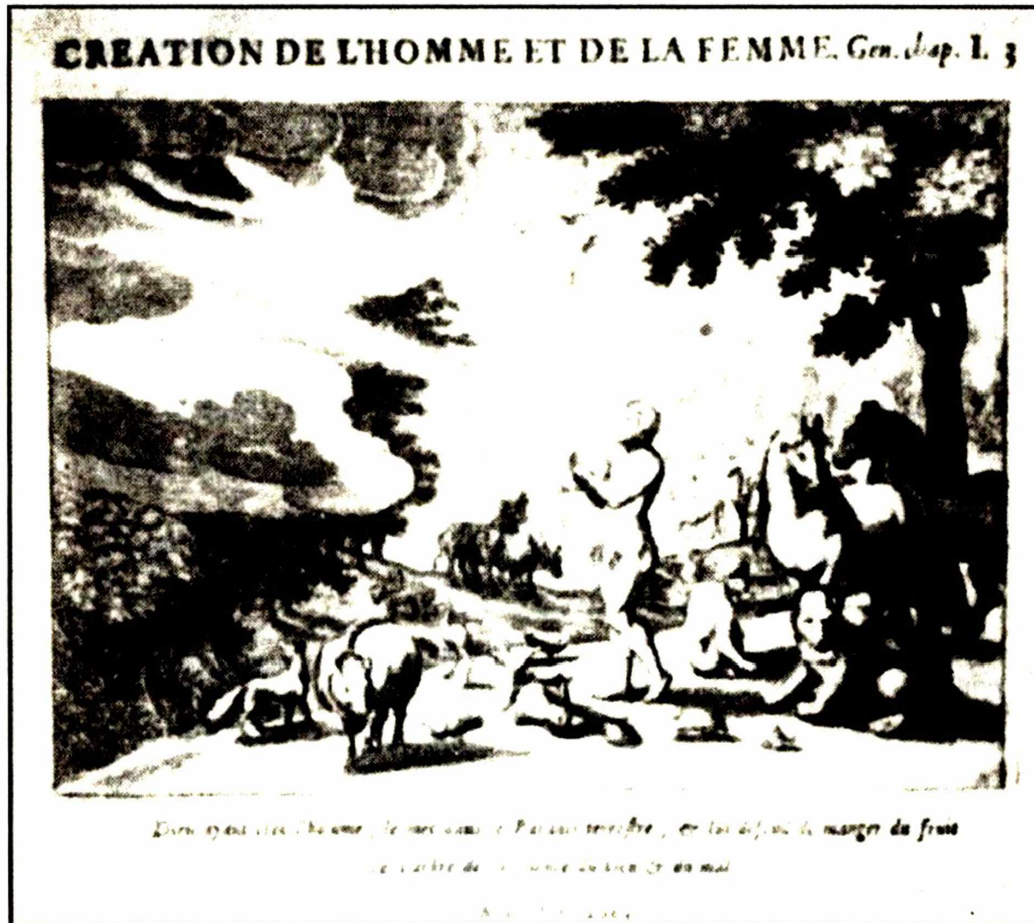
AMEN

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3 From chapter VIII of Flamel’s *Hieroglyphic Figures*.

# HOW GOD CREATED THE UNIVERSE

By Kamala-Jnana †  
Elder Brother of the Rose+Cross  
Superior of the Ajunta Temple



Creation of Man and Woman



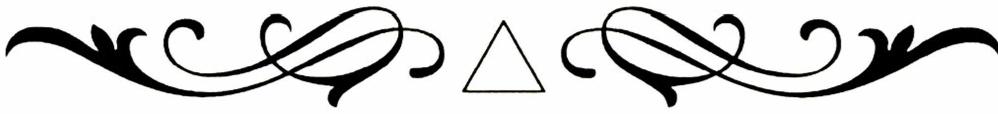


11th and 12th figures of Lambsprinck



# HOW GOD CREATED THE UNIVERSE

To my Son, Télétourgos



- I. In the beginning, all was formless. All was chaotic. Darkness covered all that which could potentially exist.
- II. One day, it pleased the FATHER to create life, by making manifest His omnipotence.
- III. He then projected into infinite space a little of His Divine Spirit and He needed no more to create the worlds which still run in the Universe.
- IV. The Fire of His Spirit, which is in everything, passed through the darkness and materialized in its passage the sulfurous positive layers and the mercurial negative layers; then, under the effect of the speed of His thoughts, the positive and negative particles being electrified, created thus, in the chaos, multiple zones of latent heat.



- V. However, all these layers were still only impalpable and undefined masses. GOD uttered then the three “WORDS” which some BUDDHIST Initiatic Temples have managed to preserve for us. These words are:

क्शरा ओंजर ह्रिद्रुव

Kshàra Ogàs Hingula

These three words, uttered and thought by our divine Creator at the time of CREATION, and which immediately illuminate every Initiate, have been designated by the expression CREATOR WORD. Why Creator Word?

Because in chanting, of a certain kind, certain syllables contained within these three sacred words, one receives immediate revelation of the esoteric sense they encapsulate; one has the key to the birth of the Macrocosm and, by consequence, the key to the Microcosm.

I can therefore assure you, my son, in a peremptory manner, that the “logos” of the Greeks, or the “verbum” of the Latins, represents indeed the WORDS without which nothing can be created.

It is true that the Greeks and Latins have long since lost the meaning of these words; only, the tradition relates, that GOD has created the worlds by “His Word”; that is why they perpetuate the fact by the expression Creator Word.

St. John even wrote: 'In the beginning there was the WORD and the WORD was GOD and the WORD was with GOD. It was in the beginning with GOD. All things have been made by HIM and nothing of that which exists has been made without Him.'

All this could not be truer since we know that in theurgy, that which we want to realize must be imaged in thought. Do encephalograms not show us that our thoughts are electrical forces?

The mystery resides thus in the ignorance of the WORDS PRONOUNCED, which have served our FATHER to "materialize" the first base elements of ALL CREATION.

Note well, my Son, what I have said: the words which have served to materialize "the base elements".

Why just the base elements and not the rest? Because once triggered, ALL THE LAWS ENCHAIN and creation is carried out automatically and in the most perfect order. You shall see by what I am going to tell you hereinafter.

So, my Son, if you know how to correctly modulate the three Words, you shall be the master of the harvest. Permit that I tell you no more thereupon. Already have I ventured very far in uncovering for you the three Words and revealing to you a secret never before published.

One day, I hope, with the Lord's anointed, you will create in your turn as He has been allowing me, when I have been promoted to the title of SuVarnasiddha.



- VI. At that instant, as soon as the Word was pronounced, the Fire of the Divine Spirit would awaken the residences of the sulfurous and mercurial heat.
- VII. This was an instantaneous and gigantic creation which occurred during the course of this struggle between the Three Fires.
- VIII. The heat was so intense that the mercurial vapors invaded the entire extent of the fight and as, after this violent commotion, the sulfurous Fire and the mercurial Fire were less powerful than the Divine Spirit (though of the same origin), there followed that an energy was born from this imbalance and that a swirling motion projected enormous masses into space.
- IX. Even so, as the very fluid mercurial vapors had been spread everywhere and as the Mercury always tends to coagulate into spherical form when it is separated from its mass, there ensued that at a certain moment (when the temperature had decreased), the sulfurous masses amalgamated with the mercurial vapors and espoused a spherical form for two reasons: the first, because these masses were swirling; the second, because the mercurial masses were resuming their constitutive form.
- X. The worlds had been born; the planetary system was beginning its existence. A few worlds, more electro-caloric than the others “by their mass”, dragged other smaller ones into their orbit.

- XI. The continual friction, due to rotations of these worlds whirling in the ether, completely electrifies the atoms, the most tenuous particles of the air. This created a positive electricity and a negative electricity. An “attractive” magnetic field linked the worlds together on the plane of the Universe.
- XII. However, under the effect of the intense heat, these worlds were enveloped in continual vapors. Gradually, they condensed under the effect of a difference in temperature, produced, on one hand, by the “internal Fire of the planets” and on the other hand by the rotation speed of the bolides, which created a constant cooling.
- XIII. The worlds, as we know them now, were born, BUT WERE TRAVELING IN THE DARKNESS, under the guidance of SATURN; because the Fire which created and actuates the worlds is not the common fire, which is a fire “against Nature”. Natural Fire is a Salt, a Water, an Air and an Igneous Spirit.
- XIV. The Water of Chaos hacks, grinds, calcines, mortifies and sublimates all matters. It is in everything and everywhere.
- XV. However, at this instant, without the internal Fire being completely destroyed, it does not subsist less than the worlds in fusion bathing in the chaotic vapor.
- XVI. Thus, if the dryness reigns in the interior of the bark of the worlds, the humidity persists as much in the exterior.



XVII. Here, a first Hermetic Law explains to us why the darkness existed: 'Any heat activated in a humid environment produces the black color.'

XVIII. The vapors of the Divine Spirit were absorbed with avidity by the worlds in a state of dryness. Under the effect of water, crevices formed and abysses opened; the water evaporated and fell back down, to subsequently evaporate and fall back down anew.

The water soon covered the worlds which drank it; only a slight vapor derived from the Creator Spirit subsisted on the surface.

The sacred texts, taking the life from our Earth to this point here, exoterically indicate: 'The Spirit of GOD floats upon the waters.'

Thus did Darkness reign everywhere.

Yes, my Son, it was so at this stage and one day, if God allows, you shall live all of this yourself.

XIX. This is where our FATHER uttered the famous "FIAT LUX" which was to give birth to a second Law and create the day after the night.

XX. The Spirit of GOD or WORD, or FIRE OF CHAOS, produced then the Four Elements. One part of the spiritual vapors transformed into Salt, to the driest and coldest places—this was Earth; another part converted into Water, a third infiltrated and came to feed the central Fire; finally, a fourth constituted the atmosphere of Air and remained in a vaporous form.

It is the antagonism of Water and Fire which produces the permanent evaporation without which nothing is viable.

- XXI. Thus, the worlds, rid of the humid environment in which they were moving, triggered a second Law which is promulgated thus in the hermetic axioms: 'Any heat activated in a dry environment produces the white color.'

The worlds brightened thus and day replaced darkness. JUPITER succeeded SATURN to leave the throne to Diana.

- XXII. GOD having separated the Water from the Earth internally in fusion produced thus the white color in everything that was black.

- XXIII. However, by way of consequence, we still know that a third axiom tells us that: 'Any heat activated in the white color produces the yellow color.'

White and yellow, the worlds were luminaries. The yellow were named Suns, the white were called Moons.

- XXIV. Sometimes, equally, a few worlds more incandescent than the others arrive to extirpate from their breast jets of molten lava; they then project them into space under the appearance of a rain of blood, of lava, but, in contact with a cooler area, this fire transforms into vapor, condenses and falls back down upon the dried mass which tinges by drinking it.



XXV. My SON, all the planets are ancient Suns.

Those which are born are designated by the term nebulae, those which are in full incandescence are called Suns, those which are already colder are named Earths and finally those which are extinguished are Moons.

XXVI. Our planet is neither molten nor extinguished. It is neither too dry nor too humid, nor too cold; it is just what is needed to be habitable, productive, vegetative, engenderative and multiplicative.

XXVII. When you have “your worlds” in this state, my SON, you have all before you to create in your turn. Follow what our Celestial FATHER has done, find the Mineral contained in one of the three WORDS, slavishly copy Nature, serve yourself with its natural Fire, with its red silt matrix which served to model the first Adam, serve yourself with the redemptive Water which washes away all sins, believes and multiplies the species.

If you know how to do this, our FATHER will have taken you as a confidant and you will be his Elect.

XXVIII. Be worthy of Illumination. Keep from complicating that which is simple.

Remain impassive before your failures and modest in success. Be humble and charitable.

XIX. Remember that all is movement, that light and heat are only excited atoms in a certain environment.

- XXX. Remember that the Work of GOD is conducted with one SINGLE BODY which is a vase and Fire at the same time, and that all human creatures are composed of a body, of a soul and of a spirit; man will thus have to purify himself by many mortifications if he wants to sublimate, perfect himself; thus will he be worthy to receive even this Divine Spirit, from which he benefitted at the beginning.
- XXXI. If you know how to find the first Adam, if you know how to change the Fire of the Spirit into a Water of regeneration, if you know how to make Earth Water by means of Air, then you can commence the Great Work.
- XXXII. Finally, when you have created the Microcosm, according to all the stages which I have further taught you, when “your worlds” will be on their way to extinguish, when the Pagan Diana will cede her place to CHRIST, then take your CREED following the Greek original version established at the COUNCIL OF NICAEA and follow step by step everything which is stated therein.
- XXXIII. You shall see then that after the stage of Creation, or “Preparation”, which belongs solely to the FATHER, the stage of Manufacture, or “perfection”, belongs to the SON.



## ALCHEMICAL PLEIADE

You will be astonished to see also that in another form, the Work is an eternal recommencement and that the cooking summarizes all the phases of the Grand Magisterium. You shall then understand the true meaning of the words death, baptism and resurrection.

That day, my SON, you shall be an ACCOMPLISHED ADEPT.

MAY GOD keep you from temptations.

Your FATHER, who writes this in the only hope and with the only goal of seeing you an ADEPT and ELECT OF GOD.

AMEN

Kamala-Jnana

# ALCHEMICAL GENESIS

By Kamala-Jnana †  
Elder Brother of the Rose+Cross  
Superior of the Ajunta Temple



All of alchemy resides in this photo





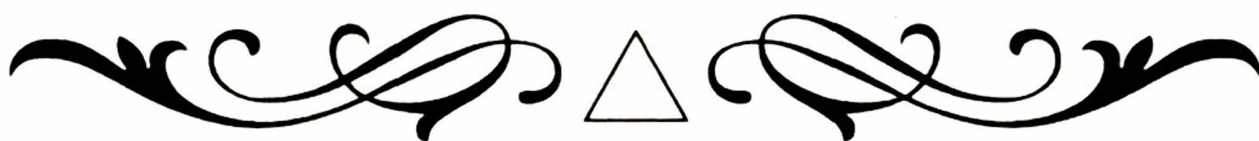
Spagyric laboratory

# ALCHEMICAL GENESIS

To my Brother Theophoreonai

I am almost ashamed of dedicating these few pages to thee—to Thee, who could have written them thyself. I know they will please thee but that thou wilt learn nothing therefrom. Do therefore only hold in them the fruit of my efforts and of my thoughts. Receive them simply in pledge of my unwavering and fraternal affection.

Kamala-Jnana



## PREFACE

**I** do not believe the Philosophers have written a similar work.

Certainly, I know that some, and not the least, have been delighted to quote certain passages from Genesis to explain, by analogy, a few phases of the Great Work, but none, to my knowledge, have endeavored to explain in detail, and chronologically, that which represents truly the apparent



contradictions stated therein.

Now, by virtue of the teachings contained in the *Emerald Tablet of Hermes*, from which we learn that everything which is in Heaven has correspondence upon Earth, we will be able to, starting from the “Macrocosm”, find all the Laws that explain the “Microcosm”. The pages which follow will therefore be, in some way, a natural extension of my last work, *How God Created the Universe*.

May this new study—more detailed, further commented upon—contribute to a better understanding of all the alchemical esotericism included in Genesis.

## GENESIS

To make more comprehensible the work that I account to offer, I will operate in two stages:

- a.) Enumeration of passages which are potentially confusing or seem contradictory.
- b.) Their corresponding alchemical interpretation.

Operating thus and according to that order, we do not risk losing ourselves in the intricate labyrinth of certain texts. So I will confront in two parallel columns the passages which have need of more clarification, then we will resume them one by one, stripped of their personal enigma and we will reintegrate them in their place in the general text, having taken great care, of course, to not infringe the “promise” we have made to the Supreme Dispenser of Sapience.

**a.) Enumeration of passages causing confusion:**

'In the beginning God created the heaven and the earth.'	'And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth...'
<i>1st Day</i>	<i>3rd Day</i>

**b.) Alchemical interpretation:**

The critic will already have great interest in closely examining the denomination of this word “earth”, so that he not be tempted to ask whether the “earth” has been created on the first or the third day; or indeed if it is the same element.

The key of this first “earth” is provided by verse 2 of Genesis, which says: ‘And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.’

The advised researcher will here derive great benefit by meditating on articles 4, 8, 9, 13, 15, 16 and 17 of the previous work, *How GOD Created the Universe*.

Each will then perceive that this “earth” surrounded by darkness and upon which moved the Spirit of GOD, quite simply represents the “MATERIA PRIMA”, or the Stone of the Philosophers, which one must not confuse with the PHILOSOPHER’S STONE.

As for the second “earth”, appearing in the wake of the withdrawal of the waters, the Artist will here immediately see our Compost”—a major difference to keep in mind.



**a.) Other passage causing confusion:**

‘And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness.’

*1st Day*

‘And God said, Let there be lights in the firmament of the heaven to divide the day from the night... And let them be... to give light upon the earth... And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also... to give light upon the earth... and to divide the light from the darkness...’

*4th Day*

**NOTE (b)**

Here the same dilemma... the light which “was good” and which GOD separated from the darkness, was it created on the first or the fourth day?

Moses, had he really wanted to deceive us as we are assured by some authors? Had he written all of Genesis to fool his People? We do not think so.

Moses, this great Initiate of the Temples of Amon, Memphis and Thebes, has described quite agreeably the birth of the Macrocosm according to the Law of analogy, which derives from the Creation of the Microcosm, or the Great Work, of which he obviously had knowledge.

The light, which was found good and which was separated from the darkness on “the first day”, has absolutely nothing in

common with that of the fourth day.

The first designates the LIGHT OF THE SAGES, that is to say this crystalline matter which scintillates and rutilates when it is extracted from its blackish gangue by ingenious industry. This is their SALT, their FIRE, their AIR, their WATER, separated from its superfluities and earthiness; then it shines like the day.

At that moment, the SAGES are saying to separate the light from darkness and this is true.

Is their earth not formless, naked? Their “Materia Prima”, does it not contain in its bosom and in its abysses its own sea and its own inner light?

On this subject, did Nicolas Flamel not write in his marvelous prayer: ‘Eternal GOD almighty, Father of the Celestial Light, from Whom comes everything good...’?

Thus, this light which the Sages separate from the darkness is nothing other than the Primordial Agent they derive from their Mineral and which they separate from their Sun and their Moon.

Contrarily, the second quotation clearly designates the stage of Manufacture as opposed to the previous one which illuminates the Preparation.

Here, the light coming out of the darkness is nothing other than their White Matter succeeding the reign of Saturn.

The Fish Eyes appear as soon as the Waters have been assembled into one place.

The Philosophers, while alluding to their White Matter, speak of Luminaries, of the Morning Star and of the very pure and very fixed MOON.

Thus the chronological correspondence.

No possible error can slip as to the interpretation of these two lights appearing, the one on the first day and the other on the fourth.



Any mind ever so slightly instructed on the matter of alchemy is obliged to see clearly and understand the differences; besides the explanations below, paralleling (day by day) biblical texts, physical creation of worlds and chronological manipulations of the Great Work, amply suffice to open understanding for the true Sons of Science.

Let us judge:

## FIRST DAY

### A) Quotation of Sacred Texts:

1. 'In the beginning God created the heaven and the earth.'
2. 'And the earth was without form, and void;'
3. 'And the Spirit of God moved upon the face of the waters.'
4. '...God divided the light from the darkness.'

### B) Physical Creation of Worlds:

1. Creation of sulfide, mercurial and saline zones forming the initial Chaos. The Sulfur and the Mercury compose the earth; the SALT, the volatile Igneous Spirit of this trinity, forms the heaven.
2. The sulfide and mercurial zones are scattered and disproportionated into nothingness. No limit is fixed. Total inertia reigns.

3. The Salt, transformable matter, constituting the Four Elements in potential, is the Spirit of God. Its contact with the sulfide-mercurial matters awakens the positive and negative Fires of the Sulfur and the Mercury and instantly causes two effects:
  - a.) A natural dosage in the amalgamation of the Three Bodies.
  - b.) A constitution of worlds in the form of spheres. This spherical form comes from two causes: on one hand, through the constitution of the Mercury which tends to curl up into a ball when a part is separated from its mass; on the other hand, through the creation of an energy, or Fourth Fire, producing an imbalance in the Three “Fire” forces present, thus catapulting into infinite space and into a gyratory movement the three constituents (Salt, Sulfur and Mercury), duly amalgamated into natural proportions.
4. Even so, this Salt, very volatile, under the effect of the friction of the worlds whirling in space, tends to separate from the two Sulfur-Mercury elements, which hold it prisoner; so, as this Salt may change at its discretion into Earth, Air, Water or Fire, under the effect of this continual friction, it sublimates and escapes, moving to crystallize in the colder areas, creating thus luminous zones, as a result of its crystalline purity. The “rutilant light—Salt” is thoroughly separated from the darkness of matter.



### C) Alchemical Chronological Manipulations:

1. Mineral of the Philosophers.
2. The Sulfur and the Mercury of the Philosophers (not the vulgar) are placed in a glass vessel. These formless matters, naturally non-amalgamable, are inert and cold, albeit each of them containing within an internal Fire. In this state, no proportion is made from human hands.
3. The Salt, or Igneous Spirit, or transformable-at-will element of this Trinity, is then brought into contact with the sulfurous Earth and the mercurial Water. Upon contact with this Spirit of Fire, the other two awaken.  
A bitter struggle ensues between the Three which engenders a Fourth more violent than the others, creating thus an imbalance within the forces of the mass.

This imbalance translates into a swirling motion. Under the effect of this fourth energy, a magnetization occurs, naturally amalgamating—and in a proportion of Nature—the Philosophic Salt, Sulfur and Mercury.

From this rotational motion, a Fifth Fire is born which will have the effect of electrifying the atomic corpuscles of the constituents. An attractive electricity is born, hence the appellation of ELECTRA MINERAL.

At this stage, the Granulations are effective. The Artist will thus choose, in Nature and in the Mineral Kingdom, a similarly proportioned Earth to make his “Materia Prima”.

4. Then, by ingenious industry, entirely natural, the Artist will separate that which Nature has united. He will separate the pure from the impure, the subtle from the gross; he will reap with care the “light” from his Mineral; he will make it into rutilant and shimmering saline crystals.

Having done thus, the SAGE will also himself separate the light from the darkness.

## SECOND DAY

### A) Sacred Texts:

5. ‘...Let there be a firmament in the midst of the waters...’
6. ‘...let it divide the waters from the waters.’
7. ‘And God called the firmament Heaven.’

### B) Physical Creation of Worlds:

5. Even so, the worlds whirling in space (initially in the form of nebulae, then comets and finally planets) propagated an intense heat which evaporated a large part of their “saline water”. Cloud formations were then created around the worlds, which remained all the more remote from the earths the more violent the internal Fire was. The free space which exists between the earths and the vapors were called firmament.



6. However, as the Fourth Fire diminished in intensity, the atmosphere cooled down, allowing the vapors to condense and fall in the form of diluvial rains. The dried out earths avidly drank the first waters, digested them, brewed them internally, but soon, under the massive arrival of new rains, the earths were inundated and the water submerged all, drawing the Quintessence from the three terrestrial components.
7. The firmament "AIR" was called heaven in contrast with the heavy Elements constituted of earth and water.

### C) Alchemical Chronological Manipulations:

5. The worlds having been born (read as Granulations) as seen in "3", the Fifth Fire (engendered by permanent motion) arrives to evaporate a certain quantity of "Divine Water", or "Fire of the Spirit of Salt". A vapor rises to the top of the vase, held at a distance by the heat of the Fourth Fire, always maintained by the battle of the other three. The free space which separates the vapor from the saline humidity of the Granules is comparable in effect to that which is called firmament.

6. Even so, as the matter cools, the vapors condense and fall back down in big drops upon the earth. Soon, under these waters which penetrate to the center of the miniature worlds, the earth is submerged, dissolved; the solid corpuscles change into mud while the water of the Fire (having drawn the Quintessence from the terrestrial Trinity) floats above it, in the form of a reddish oil fringed with gold. The Artist will see that he therein has two kinds of liquids.
  
7. At this moment, no more vapor will appear in the flask. Only the same void which existed in “5” persists. This void can be called Heaven by contrast with the earth and water, which are in the bottom of the vessel.

## THIRD DAY

### A) Sacred Texts:

8. ‘...Let the waters under the heaven be gathered together unto one place...’
9. ‘...and let the dry land appear... And God called the dry land Earth;’
10. ‘...the waters called he Seas:’
11. ‘...Let the earth bring forth grass, the herb yielding seed...’

### B) Physical Creation of Worlds:



8. But the deluges do not last forever; the Fourth Fire extinguishing itself, a part of this water, or Spirit of Salt, was deposited in the submerged silt and the quintessential part, tinged by the internal incandescent lavas, was assembled in one place by the creasings and convulsions of the terrains. The waters flowed into the abysses and chasms.
9. Thus, the waters channeled into one place, the dry appeared anew—black and stinky silt, calcined by a heat activated in a humid environment—this silt was called earth...
10. ...and the waters were called sea.
11. Even so, the Fifth Fire still acting upon the mass, another Law was automatically born. The earth began to dry up slowly and, as black as it was, it passed into gray... then when the degrees of heat and humidity were established in natural proportions, vegetation made its appearance. Each plant carried within it its seed, allowing it reproduction and multiplication.

### C) Alchemical Chronological Manipulations:

8. First, let it be noticed that it is the “waters” under the heaven and not “water”. The plural is used to draw attention to the two colorations of the liquid mass. The Artist will gather the precious liquid into one place, in one well-stoppered container.

9. Then when he has cut off the Head of his Crow, he will see appear his Adamic Earth in the form of very fine, very black and very smelly sand. There, always making his Fifth Fire act, he will begin with drying up the earth...
10. Preciously keeping his quintessential liquid.
11. The green color begins to appear. All the earth is covered with greenery and buds carrying mineral seeds. At this moment, some Sages compare their matter to frog spawn.

## FOURTH DAY

### A) Sacred Texts:

12. ‘...Let there be lights in the firmament of the heaven to divide the day from the night...’
13. ‘...let them be for signs...’
14. ‘Let them mark the epochs.’
15. ‘Let there be stars.’

### B) Physical Creation of Worlds:

12. At this stage, the worlds are planets, of which our earth is a living model; neither too hot nor too cold, it permits life. The rotary and perpetual action of their course in space continues to produce this Fifth Fire, from which is born heat, light, attractiveness and energy.





However, like any heat activated in a “dry” environment produces the white color, there followed that certain worlds brightened and their whiteness produced light. The luminaries were born.

13. Their celestial position, their degree of dryness, their incandescence, their place in the orbit of the universal system were all signs of recognition for men.
14. For it is well known that the North Star which the Egyptians saw three or four thousand years ago is not the same as what the Egyptians of today can see. Man can thus locate epochs according to the luminaries.
15. The incandescent stars are named Suns, the cooled stars are named Moons; others still hold the middle between the two and are named Earth; finally, others still are called Stars.

### C) Alchemical Chronological Manipulations:

12. Still under the action of the Fifth Fire, the green Granulations begin to lighten. The matter washed by the Fire passes from green to white. The Philosophers then called their matter VERY PURE, VERY FIXED MOON.
13. This color is the indication that one has operated well and that after having caused the Deluge in “SOLVE” (from 5 to 10)...

14. ...one has operated well to initiate "COAGULA", the veritable labyrinth.
15. Here, again under the action of the Fifth Fire, we have attained the Third Degree of the temperature. The heat activated in the white color yields the yellow color. At this stage, the Sages symbolize their matter by a FIVE-POINTED star. This is the next matter of the Work: THE MORNING STAR.

## FIFTH DAY

### A) Sacred Texts:

16. 'Let the waters be plentiful with living BEINGS, with great aquatic animals.'
17. 'All the fowls.'

### B) Physical Creation of Worlds:

16. Life, which was born in the dry by means of the vegetation, would also extend to the waters. The first animal cells came into existence, proliferated; then under the action of currents, places, climates, depths, multiple species were born and the aquatic world did not cease to develop.
17. Simultaneously, the winged race, which could find sustenance in the grasses, likewise came into being. The soil was still too soft and too hot to support terrestrial animals.



### **C) Alchemical Chronological Manipulations:**

16. Here, the white matter presenting itself as Fish Fyes, the Sages said that they were fishing for the “Echeneis” Fish; this is because they also called the waters which covered their matter “SEA”. Now, as one part of this White Matter, or Fish Eyes, has the power to transform TEN PARTS of base metal into MOON, one is indeed obliged to admit to the vitality of this matter born in the mud and the water.
17. Verification is then done by placing one part of the White Matter upon a red-hot blade; if it melts without smoke, the White Stone is fixed; if not, one must continue the Fifth Fire.

## **SIXTH DAY**

### **A) Sacred Texts:**

18. ‘...Let the earth bring forth the living creature after his kind...’
19. ‘Domestic animals, reptiles.’
20. ‘...Let us make man in our image...’

### **B) Physical Creation of Worlds:**

18. Gradually, the soil hardened, the temperature varied, rain and drought alternated... short rains barely moistening the soil. Now, as this rain came from the evaporation of the seas formed by the quintessential water, there followed that an animal species was born in the fauna and, by the play of the climates, nourishment and various couplings, a wide variety of animals would inhabit the globe.
19. The first were the animals able to live simultaneously upon the earth, upon the waters and in the airs, such as seagulls, for example, and many fowls in general; then came the serpents, the batrachians etc., and gradually all the terrestrial animals.
20. Finally came Man who received all power upon the earth.

### **C) Alchemical Chronological Manipulations:**

18. The Stone at the yellow stage will thus continue to fix itself under the action of the Fifth Fire, tempered by the progressive Imbibition of the Tingt Mercury. From yellow, it passes on to orange and finally to red. In this state, this Stone, or POWDER OF PROJECTION or SUBLIMATED EARTH, is capable of giving birth to the Three Kingdoms:
  - a.) First, one of its parts can transmute ten parts of base metals and that into very pure and very fine gold. (Mineral Kingdom)



- b.) Then, if one dissolves this powder in alcohol and pours this liquor upon ordinary earth that has been calcined without melting, one will see plants (mosses, ferns, grasses) being born. (Vegetable Kingdom)
19. Finally, if one takes again of ordinary earth prepared as above and one porphyryzes<sup>1</sup> it in a mortar before watering it with a new quantity of the liquor, one will see worms, caterpillars, flies and butterflies born. (Animal Kingdom)
20. When the Sage knows how to achieve all this, God has rendered him like unto HIM. Man can create Universes to his size and transmit life to all the Kingdoms of Nature. He is the undisputed master of the Microcosm and as such, he is indeed made in the image of GOD.

Kamala-Jnana

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1 Directly translated from the French; the expression “porphyriser” carries the connotation of grinding something into a fine powder.

# ZODIACAL LIFE OF MOSES APPLIED TO ALCHEMY

By Kamala-Jnana †  
Elder Brother of the Rose+Cross  
Superior of the Ajunta Temple

I dedicate this book to Mustagogos  
(Adept-guide), my darling spouse  
K.J.

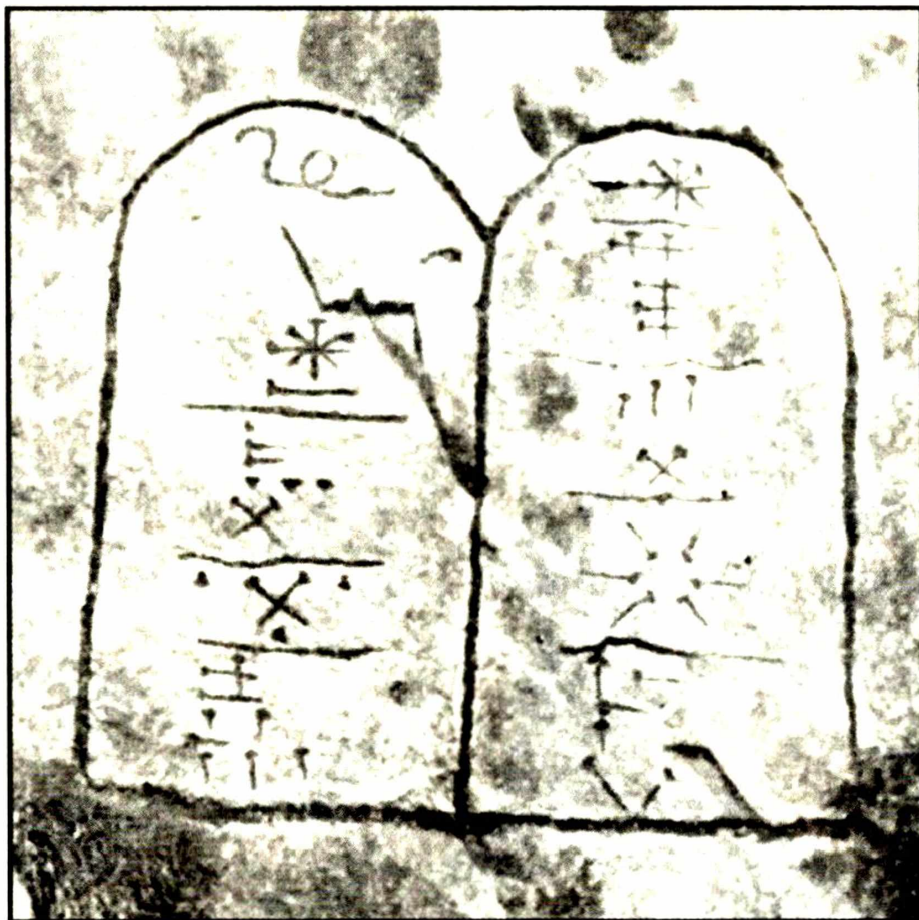


God shows Moses the Promised Land





Medallion representing Moses with the horns of a ram



Tablet of the Law engraved in the rock of Horeb Savoyard (hieroglyphic and cuneiform writing)

‘Unfortunately, A. Jounet has not penetrated the alchemical meaning of each passage of the Bible and has only grasped the significance of isolated symbols, while the entire legendary life of Moses, for example, can and must be interpreted to the point from an alchemical view. Each stage of this life can be put in parallel with a phase of the Great Work...’

—A. Volguine

*Le Symbolisme de la Vie Légendaire de Moïse*<sup>1</sup> (page 42)

We think that our work will have filled this gap.

Kamala-Jnana

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<sup>1</sup> Alexandre Volguine, *Le Symbolisme de la Vie Légendaire de Moïse* (*The Symbolism of the Legendary Life of Moses*); published by Les Cahiers Astrologiques, 1933.



# INTRODUCTION



**I**t has never been our intention to interpret word for word the life of the Great Prophet. Our goal has been to adapt the principal phases of his life to all the alchemical operations.

To do this, and to exactly determine the more transcendent biblical phases, we have made use of the astrological houses, each of them corresponding, as it is known, to well-defined particularities.

Having acted thus, our readers will be able to find in a triple parallel:

- Sacred narratives
- Alchemical operations
- Horoscope

Kamala-Jnana

# PREFACE



**W**hen wanting to reflect on all the sacred texts (so similar to each other, despite the estrangement of the places in which they emerged), one cannot fail to notice that the Cosmic life described in these texts (Laws of Manu, Tao, Genesis, Chaldean Tablets, Bible of the Blacks, New Testament, Egyptian papyri etc.) corresponds exactly to the Microcosmic life of their author.

Among these, that of Moses is the most remarkable.

It seems, as justly noted by A. Volguine in his masterful study upon the *Symbolisme de la Vie Légendaire de Moïse* (Nice, 1933), 'that a law of analogy inextricably links a great philosophic principle emanating from the Macrocosm and a great human philosophic principle, the second being the exact reflection of the first.'

It thus follows that astrologically speaking, a similitude exists between the revolution of the Cosmic Sun passing within the twelve zodiacal houses and the native Sun traversing the same houses.

May the Sons of the Holy Science take the trouble to do the same work for Isis, Osiris, Horus, Lao-Tzu, Joshua, Elijah, Aisée,<sup>1</sup>

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<sup>1</sup> I have been unable to determine the correct name for this character and thus decided to leave it in the original French. I believe, however, that this is



Buddha, Jesus etc., and they will find the same course parallel between the Cosmic Sun and the native Sun which led their reciprocal mission.

Is it not moreover this finding of which the great Hermes spoke: 'That which is Above is like that which is Below to accomplish the Miracle of One Thing.'

This is why, by alchemically studying the zodiacal life of Moses, we will find that "Above and Below" are in perfect union and correspondence. As noted by several authors: Fabre d'Olivet, Vuillaut, Volguine... the name of Moses is in itself a source of light, which the Hebrews, Egyptians and Qabalists consider it.

MoShE or MShE or MoISe signifies in Hebrew "SAFE FROM THE WATERS", and yet, when we think of the Granulations from the "Coagula", this appellation is entirely a program for the Adept.

The Egyptian meaning is no less significant. MOSOU means child of the flesh, the conceived, the born... like the current name and THUT MOSOU, as spiritual representation, will elevate this child to the Divine title of SON OF THE GOD THOT; THOT being HERMES of the Greeks, that is: THE MERCURY OF THE SAGES.

It is therefore curious to note that this title of SON OF THE GODS, or SON OF GOD, always applies to characters having received a Divine mission on Earth.

Finally, in the Qabalistic tradition, the name Moses is interpreted by number, key figure, key name, power absolute, the enlightened, the mage, the illuminated.

As we can see, all three definitions form one complete, homogenous whole, when we wish to apply it to the Philosopher's

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very possibly the biblical Prophet Isaiah in spite of his name normally being Isaïe or Ésaïe in French.

Stone.

For the alchemical study of the life of Moses, one single indication appears to be missing from the *Pentateuch*: the date of his birth; even so, by referring to certain rabbinical texts, we can fill this gap by not falling into personal assessments.

The chronicle of the *SEPHER OLAM*, or *BOOK OF THE WORLD* (attributed to Jose ben Halafta, a doctor of the 2nd century), declares: ‘On the 7th of the month of Adar, Moses, the Master of Israel, was born’; confirming this assertion, the *TARGUM HIEROSOLYMITAIN* of pseudo Jonathan added: ‘... and also on the 7th of the month of Adar, he left this world.’

‘This date’, we learn from Volguine, ‘today corresponds to February 25th, but it can be assumed that before the reform of the calendar, it had to fall, not at the beginning of Pisces, but exactly at the point of the spring equinox.’

Personally, if we had to rely only on tradition and the sacred texts, we would say that the birth of Moses was, without a doubt, under the sign of Aries: see the representation of the Jewish Prophet—fitted with horns of a ram—on various stelae, colonnades or medals... for iconography; and the narrative contained in the *SEPHER JONATHAN* to the sacred texts.

Here is the story of the Pharaoh’s dream:

‘Pharaoh had in a dream seen a scale; upon one plateau stood the land of Egypt and upon another a ram. The scale leaned upon the side of the ram. Pharaoh having sent for magicians from the land of Egypt and to them having recounted his dream, Jannes and Jambres, their leaders, said to Pharaoh: ‘There will be born a son in the tribe of Israel who will overcome Egypt.’

The text is clear; Moses is designated by a ram: understand “the



birth of the ram”, that is the son of AL, or son of GOD, for we must take care not to forget that GOD is called AL, or RAM in Hebrew. This was moreover the same in Egypt where RA, the Sun god, fecundator and master of all things, was represented by a solar disc in the middle of the horns of a ram.

The ram is thus undoubtedly the birth house where the native Sun of the grand legislator must be located. It remains, now, to provide some elements of alchemical interpretation in order to facilitate the reading of the texts.

Let us first study the primitive designation of the word EGYPT: this is Arabic in its form (el kimia), but Greek in its root. Kimia derives from “Khem” (black land), the name which designated Egypt in antiquity. The children of the Holy Science will thus have great interest in not losing sight of “the colored image” which may represent the Pharaoh, the land of Egypt or the Egyptians.

It is the same for ETHIOPIA, whose name is so close to and so evocative of the chemical term “ETHIOPS Mineral”; this is why THARBIS, the queen, would also image a compost from this appearance.

Let us now look at some other interpretations indispensable to proper understanding of the texts.

Moses will be the Granulation well-led, chronologically through all the stages of the Magisterium.

Aaron, Miriam and the Hebrews will represent the captivated, treated and delivered Stone.

Finally, the Divine manifestations (the Burning Bush, the Withdrawal of the Red Sea, the Plagues of Egypt, the Decalogue, the Rock of Horeb etc.) will represent, in general, sound advice, or capital operations not to be forgotten. As for the durations, they are given, in principle, by the days or years, the figure 40 being the unique key, as will be seen in the *Afterword*.

That said, if we subtract the three chapters (Virgo, Libra, Capricorn—which are of episodes strictly relating important guidelines) from the twelve zodiacal signs, we obtain the nine times which effectively govern the whole of the Magisterium: Preparation, Conjunction, Sublimation, Putrefaction, Coagulation, Albification, Rubification, Multiplication and Projection.

May the Sons of the Holy Science (holding thenceforth the keys of the Mosaic<sup>2</sup> narrative) know how to get the maximum of profits from our work.

AMEN.

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<sup>2</sup> Constructed directly from the French as no such word exists in the English language; a term denoting a matter or subject of some kind pertaining to Moses.



# I

## UNDER THE SIGNS OF ARIES, TAURUS AND GEMINI



‘And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river..’

—Exodus 1:22

‘And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.’

—Exodus 2:1-2

**T**he three months in question are those of: Aries, Taurus and Gemini, which correspond, as is known, to the months of April, May and June.

Aries is a Fire sign, an active sign of great strength. The 1st house is that of nativity, temperament, manners, the beginning of things, their hue, their stature and their beauty.

Taurus, an Earth sign, is passive, fixed; it is the glebe which holds the goods buried in the soil. This is the place where questioning dwells; it is also the house of the possibility of realizing one's

destiny.

Aries, or 1st house, embodies the personality, the physical constitution, while Taurus, or the 2nd house, gives indication concerning kinfolk, blood relatives. It also points to the knowledge of destiny, of that which is to come.

Let us now juxtapose the hermetic writings to the sacred texts.

The signs of Aries and Taurus, placed at the head of the hieroglyphs, signifies that during these two months, the “Materia Prima” is richest in “Mercury of the Philosophers”, and that thereby it is more apt to be treated and to undergo the stages of Calcination, Fecundation, Sublimation and Coagulation.

As for Gemini, the month of June (3rd house), this is aerial. This is the sign of predestination, karma, collaterals, residence changes and means of action on the crowd.

We shall therefore retain that the two first signs correspond to the times where the Materia Prima is richest in Mercury, thus in hidden “fecundating force”, and that the third (aerial), consequently volatile, indicates, on the contrary, the first “non-conductive” month for the conservation of this mineral substance, by cause of the great heat which is omnipresent and which provokes the volatilization of the mercurial fluid substance.

At present, if we want to substitute the Preparation phase with the Manufacture phase, then we retain:

1. That Aries, the Fire sign, indicates the beginning of any Philosophical year. In effect, this animal, whose movement is impetuous and igneous, allegorically designates the Sulfur of the Philosophers; this Sulfur which, once excited, engenders the entire Work.



Even so, here we thoroughly emphasize that although appearing simultaneously and being of the same nature, it should never be confused with the “Internal Sulfur” of which Geber, Philalethes etc. speak.

This Philosophic Sulfur is one of the three great principles of the Holy Trinity. The triangle is the creator symbol of the FATHER and the cross + (image of the Son) recalls the FIRE (Crucis) of the Holy Spirit.

Let us note, finally, that this epoch corresponds to the moment where Ra, an Egyptian god with horns of a ram, announced that the era of fecundation had arrived.

2. That Taurus announced the formation of the Germ under the igneous influence of Aries. From the monuments of the cult of Mithras, we learn that the precession of the equinoxes was the work of Scorpio: so, this sign, in opposition to that of Taurus, the sign of which was opening up to the spring equinox while Scorpio marked the fall of the sun, was called to look over the darkness of the astral region.

The hatched Germ in Aries will thus henceforth draw its strength and its nourishment in the maternal ambiance of the earth. This definition found, moreover, its alchemical counterpart in the famous phrase of Basil Valentine: ‘Visita Interiora Terræ, Rectificandoque, Invenies Occultum Lapidem’, which means: ‘Visit the interior of the earth and by rectifying, thou shalt find the Hidden Stone’.

3. Finally, that the sign of Gemini, or the sign of Air, shows that the double matter (Sulfur and Mercury of the Philosophers), under the humid influence of the internal Fire, decomposes and turns black. From the formless primitive Chaos a spirit is released, which will have the role of coordinating, of uniting (birth of the Granulation). This constructive agent will utilize the two latent internal Fires contained in the two Bodies to appealingly assemble the proportions of Nature (the Electra Mineral of the alchemists).

Gemini, double-sign (boy and girl), also marks the assembly, the coupling, the reunion of the Sulfur and Mercury of the Philosophers, or of the male and the female, or still of the King and the Queen, or finally of the alchemical Sun and Moon

From the astrological point of view, the sign of Gemini favors hatchings under the auspices of Light penetrating matter.

Here is briefly what chronologically represents the three months during which Moses was hidden by his mother (Yosebed<sup>1</sup>).

Even so, before closing this chapter, let us take care not to forget that “ONLY” the Jewish male infants were precipitated into the stream. Alchemically, we have already seen that it is the Sulfur (male element of the Magisterium) which plays this role. By corrupting and putrefying, it loses its human character to mix with the mud of the Nile, which characterizes the land of Egypt.

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1 Commonly written Jochebed.



The Sons of the Holy Science should thus note this passage with care, as well as the three months of which we have been speaking.

## II

# UNDER THE SIGN OF CANCER



**T**his phase makes us enter with the sun in the sign of Cancer. There, the texts teach us that the mother of Moses, not able to keep her son any longer: ‘She took him, put him in a basket of bulrushes coated with pitch and bitumen and entrusted it to the river.’ (Exodus 2:3)

Then, there is Flavius Josephus, a Jewish historian, who instructs us in his *Antiquities of the Jews* that Thermoutis, or Bithiah, daughter of Pharaoh, commanded that a woman was to come to nurse the recovered child. But as far from taking the breast, he turned away even with repugnance, Miriam, or Marionne, sister of Moses, who had come in the meantime without any apparent purpose, suggested: ‘It is a lost cause, O Queen, to call upon women of thy house to nourish this child, perhaps he would take the breast of a woman of his race.’

Exodus 1:8-11 provides us with the same narrative. Here, we recount the texts chronologically:

- a.) That Moses was placed in a basket coated with pitch and bitumen.
- b.) That he is saved by the daughter of Pharaoh.



- c.) That he refuses to take any milk which does not come from the same origin as he.

Alchemically, the chronology is perfect; Moses, saved from the waters thanks to a basket coated with pitch and bitumen (black matters), this is the Granulation-Germ, formed in the Compost at the beginning of the “black”.

In effect, the Hebrews (Sulfur) thrown into the river (Mercury), there remains only Moses (naturally proportioned Granule). Any Sulfur in supplement not having been able to worldify becomes silt in mingling with the earth of Egypt by Putrefaction.

As for the feeding of the child with a milk derived from his race only, it indicates that the Stone of the Philosophers cannot accept any element foreign to its own nature.

Furthermore, the image of a feeding must suggest the administration of a progressive daily dosage. ‘Nourish the nascent child with a Virginal Milk’, say the Sages.

The concordance of the sacred texts and of the alchemical operatory processes is thus well established. Let us now try to adapt it to his zodiacal house.

According to René Guénon in the *Hiéroglyphe du Cancer* (*Voile d’Isis*, no. 139, 1931, p. 422): ‘Cancer corresponds to the bottom of the waters, that is to say in the cosmogenic sense, to the embryogenic environment in which are deposited the Germs of the manifested world.’ This 4th house is a Water sign. It is, above all, the house of parents, heredity, of the details of a desperate situation. It is mobile, but passive.

As for Oswald Wirth, he tells us in *Les Signes du Zodiaque*,<sup>1</sup> on

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<sup>1</sup> Oswald Wirth, *Les Signes du Zodiaque* (*The Signs of the Zodiac*); Éditions Rhéa, 1920.

p. 66: ‘The water of Cancer is animated by heat as vital sap, which swells animal tissues or developed plants.’

Symbolically, receptivity develops more particularly under the sign of Cancer, of which the Ancients have made the domicile of the “Moon”, while attributing Water to it as the Element.

This is the Water of the Sages, which is found in all that exists.

There again, we have the Cosmic explanation for this period concerning the childhood of the Prophet; and moreover, if we wanted to summarize and assemble these first four signs to juxtapose them alchemically in their order, we would find that FIRE (Aries), acting upon the EARTH (Taurus), produces AIR, or vapor (Gemini), which, by condensing, will become WATER (Cancer), which indeed gives the Philosophical axiom of SOLVE: ‘Render WATER the EARTH by means of FIRE’<sup>2</sup>

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2 For linguistic clarification, as the word-order chosen in the original French can cause some confusion, please allow me to provide a quotation from Roger Caro’s *Alchemical Concordances* in which this same axiom is phrased slightly differently, though conveying exactly the same: ‘Earth is rendered Water by means of Fire.’ From paragraph VIII of the chapter *Alchemical Explanation of the Emerald Tablet*. This same teaching is also reiterated by Télétourgos in paragraph IV of the *Essay On the Great Work*.



## UNDER THE SIGN OF LEO



**T**he episode hereinafter relates to the sign of Leo. In Exodus 2:10, we learn that: ‘When Moses had grown up, his mother brought him to Pharaoh’s daughter and he became her son.’

As for Flavius Josephus, he describes to us the military exploits of Moses: ‘The Egyptians had recourse to predictions. Their god having advised to take the Hebrew as leader, the king prayed that his daughter give him Moses to be made leader of his army...’

Moses greeted this mission with pleasure. He thus conceived, to ensure unto his army a route free of dangers, a marvelous stratagem: he shut ibises in cages, because the ibises are birds that feed on snakes. It is in this way that he surprised the Ethiopians, defeated them in battle and created a great carnage.

In the end, having pursued to Saba, their capital, which Cambyzes later called Meroe (from the name of his sister), he laid siege to it, but it was difficult to take, for the Nile and other rivers surrounded him in a circle.

Tharbis, the daughter of the Ethiopian king, upon seeing Moses and his army, admired the ingenuity of his operations, became infatuated with a violent love for him and she asked him to marry

her. Moses accepted upon the surrender of the city. He became the master thereof. He was received with all the respects owed to a triumpher. Brightly colored fabrics were hanging along the walls.

Flowers of all colors littered the ground, palm leaves, feather fans so rich in color obtained from exotic birds, lowered in his path. Everywhere, there was only profusion of red, green, yellow and blue. The entrance of the conqueror had to be magnificent.

It is moreover this multiplicity of colors appearing simultaneously, just at this spot of the life of the Prophet, which concretizes the “famous Peacock’s Tail” in alchemy.

The chronology is perfect.

However, if one believes the *Sepher Hayyaschar*:<sup>1</sup> ‘Moses rules Ethiopia for forty years, but neglected his conjugal duties.’

The chronicle of Moses even reports that he “every night placed a naked glaive<sup>2</sup> between the queen and him’.

Finally, the period ending Leo is recounted in Exodus 2:11: ‘When Moses had returned to Egypt, he killed an Egyptian who struck a Hebrew and he secretly buried him in the sand.’<sup>3</sup>

Alchemically, what stands out above all of this tragedy is the great Ethiopian adventure. Here, the décor is black. The Granulation (Moses), who was born in the previous signs, will tap

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1 ספר הישר, also transliterated *Sepher ha-Yashar* or *Sefer haYashar*. Originally published in 1552, English translation by Moses Samuel published in 1840 under the title *The Book of Jasher*.

2 In other words a drawn glaive, or drawn sword.

3 A summary of Exodus 2:11-12, which read as follows in the King James: ‘And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. (12) And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.’



into its force, its power in an Earth of Fire.

There, in the empire of Saturn, Moses will reign as master for forty years.

During this conquest, a carnage takes place in the course of the fighting.

The Ethiopians perish en masse, their blood covering the ground.

Then, to clearly show us that at this Philosophic stage, the Black Queen (Compost) cannot unite with the young King (Moses-Granulation), the narrative emphasizes to us that Moses forsook his conjugal duties, up to the point of placing a naked sword between the queen and him.

Does this glaive not remind us of the role played by that of Nicolas Flamel?

Finally, to finish and to show clearly that one is in full stage of death and Putrefaction, the texts relate to us the assassination of an Egyptian buried secretly because he had struck a Hebrew. An image that any researcher will know to interpret as a defense or something not to do in alchemy.

Let us now look at the zodiacal correspondence. The sign of Leo is a Fire sign; it is fixed and active. This is the same Fire as that of Aries, but more concentrated, more infiltrated in view of a constructive expansion.

The sign of Leo is the domicile of the Sun; so, these are the internal and external Fires which govern SOLVE. Again, Leo is wisdom, the mode of government, oracles, enmities, inheritance and the power to influence.

In all its characteristics, one relives the sacred text and one reviews the qualities of Moses.

The triple concordance exists thus always.

# UNDER THE SIGN OF VIRGO



**U**nder this sign there shall unfold a new episode of the life of the Prophet. The Bible (Exodus 2:15-16) providing very little detail on this passage, we abandon it in favor of the *Sepher Hayyaschar*:

‘In this land of Midian, Moses, in the aftermath of the murder of the Egyptian, had the opportunity to give striking proof of his abnegation and his strength.

‘Seeing young shepherdesses mistreated, he saved them from the hand of their adversaries. These were the daughters of Raguel-Jethro.<sup>1</sup> The Midianite invited Moses to his home and made him recount his exploits.

‘However, Jethro, wanting to take advantage of the presence of his guest, held him prisoner, but Sephora<sup>2</sup> took pity upon the noble exile and she would deliver him after ten years. A sapphire stick was planted in Jethro’s garden; it wore the engraving of the name of GOD,

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1 The name Raguel (or Jethro) appears as Reuel in Moses Samuel’s English traslation, *The Book of Jasher*.

2 Zipporah in the English translation.



“SABAOTH”.

‘Jethro, wanting them to pull it out, submitted to this test the contenders for Sephora’s hand, but none of them were able to carry out this prowess. Moses plucked it out easily and Jethro gave him his daughter.’

Alchemically, this text indicates, before anything, a duration, TEN YEARS OF CAPTIVITY, namely the TEN PHILOSOPHICAL MONTHS required to carry out SOLVE ( $C_8H_{10}$ ). It simply instructs one on this duration.

Let it be well noted, the texts do not say Sephora delivered him, but WOULD DELIVER HIM after ten years.

The indication of future is clear. For Moses (well-conducted Granulation) to be delivered, he will have to wait ten years and for this, he will need to pluck out a sapphire stick (the blue of sapphire equaling the color black in alchemy—see Flamel, Fulcanelli and our *Dictionary*), that is to say: that the Granulation is to be plucked, separated from the black Compost.

Let us now examine the zodiacal correspondence. People undergoing misfortunes, changes in residence, sheep, grassy deserts and founded homes are all of the nature of this 6th sign. The individual arc composed by the six first houses ends with the covenant of Moses and Sephora. This union will result, by the following six houses, in the collective arc or public life of the Prophet. The Earth of Virgo, or Philosophical Sulfur, has as its symbol the winged globe of the Egyptians, which represents the virginal planet from which we came.

Equally, from the astrological point of view, Mercury has its double domicile in Gemini and in Virgo. It is aerial in the first and earthy in the second.

It corresponds alchemically to this Philosophic Mercury which, vaporous at first, comes to extract the Quintessence of the

three components.

Now, as much as Gemini, sign of Air, favors mercurial sublimation, as much Virgo, sign of Earth, passive, comes to render it unalterable by fixing its Tincture. Virgo final is attributed to grace, beauty and family life linked to strength and work.



## UNDER THE SIGN OF LIBRA



**T**he essential episode concerning this biblical period is without question the narrative of the “Burning Bush”. However, we shall neglect no detail for they all have their importance. Let us examine what the texts say in their chronological order:

Exodus 3:2-18: One day where Moses was tending sheep in the desert of Horeb, he saw a bush which was on fire on a nearby mountain. Intrigued by this fire which did not seem to spread, he went up to it and suddenly found himself before a burning bush. The fire burned without calcining or consuming; and suddenly, the voice of the LORD was heard: ‘Moses, Moses, I am the LORD thy GOD... the place where thou art standing is holy ground; take off thy sandals... Behold that I have heard the laments of thy brethren in slavery in the land of Egypt. I am sending thee to Pharaoh to get them out.’

Exodus 4:23: ‘Thou shalt tell him ‘The LORD has said: Israel is my son, my firstborn; let my Sons go that they may serve me.’

Exodus 7:1: Then: ‘See, I have made thee a God unto Pharaoh and Aaron, thy brother, shall be thy prophet. Thou shalt speak all

that I command thee and Aaron shall speak with Pharaoh.’<sup>1</sup>

Alchemically, this new passage does not teach an operation, but only indicates, like the previous, certain crucial points.

The Burning Bush is the representation of the “Secret Fire” of the Sages, of that Igneous Spirit, that Fire which burns without consuming or destroying. The Burning Bush, this is the indicator clearly describing this mysterious Fire which drives the entire Work. Did God not say to Moses: ‘Take off thy sandals for thou art upon holy ground’, then: ‘Go, I shall aid thee’? These two phrases are heavy with meaning. The ground where Moses is, is truly Holy Ground.

It contains the Granulation which will be powerful, creating, engendering, multiplying... this is why nothing must defile it. Under this condition, God then commits himself to assist Moses (new God—pure Granulation) and make him later execute a thousand prodigies. That said, let us resume the alchemical explanation. The order intimated to Moses concerning the liberation of his brethren in slavery signifies quite simply that the first goal to be achieved at the end of Solve is the liberation of the Granules from their blackish gangue.

Zodiacally, Libra is an active Air sign. This is the house of fugitives, the exiled, contestations, great personages, illuminations, oracles. This aerial sign, on the alchemical plane, is the Granulation exalted, sublimated and purified by the extraction of its volatile soul.

With this 7th house begins the public life of the great legislator. The episode of the Burning Bush and the prophetic character of the divine mission which is given to Moses—exiled fugitive—are thus still found well in their place. Zodiacally applied, this astral

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1 All of the above is directly translated from the French as this is rather a recounting of various passages from Exodus 3, 4 and 7 than actual quotations.



symbolism is recognized in the signs of the equinoxes.

With Libra, the “ten years of captivity” glimpsed in Virgo will end and complete the Solve formula, that is:  $C_8H_{10}$ .

## VI

# UNDER THE SIGN OF SCORPIO



**T**his episode is described to us in Exodus 4 to 14. There, we learn that Moses and Aaron shall cause ten plagues to emerge upon the land of Egypt... then that the heart of Pharaoh will harden more and more... then that Pharaoh, defeated, will liberate Israel; finally this will be the exodus across the desert, the passage through the Red Sea and the annihilation of the Egyptian army, engulfed in the flood.

Alchemically speaking, this sign is crucial. It minutely treats of the way to be followed and provides precious indications.

The Talmud, which contains a narrative of the arrest and condemnation of the Prophet, states that the executioner's glaive broke on Moses' neck.

Let the Sons of Light make the rapprochement between this passage and the "Head of the Crow" which must be cut off. Let them note this glaive identical to that described by Flamel.

Then it will be the Bible that relates unto us the realized prodigies (the rod changed into a serpent), very useful to recall when the "same" rod will blossom and cover the almonds.

The serpent, is it not the symbol of the alchemical radical



humidity; of that Secret Fire which is also a venomous “Igneous Water”?

Moreover, to thoroughly show us “here” the resumption of operations, neglected in the two previous chapters, Moses will begin the ten plagues by changing all the water of the land of Egypt into “blood”.

Afterwards, it will be the invasion of locusts, frogs, lice, insects, the appearance of sores and the mortality of all the Egyptian firstborn.

Is it not a child of the Holy Science, ever so slightly advanced, who has understood that all these insects and sores which successively arise and invade the “black earth” (Egypt) are to be considered as parasites with fleeting colorations, which characterize the successive states of the black Compost?

As to the death of the Egyptian firstborn, it clearly indicates that the first elements treated have entered into the phase of death, darkness and Putrefaction.

At this stage, all the land of Egypt is covered with defilements and sores; Nicolas Flamel also said that this leprous body must descend into the river of regeneration, as has been indicated for Naaman the leper. This is true, yes, but before washing this body covered in sores, we know that we must execute a “crucial” operation and this operation, designated under the epithet of “cutting off the Head of the Crow”, is a great secret and a great alchemical mystery; also, the sacred texts could not better portray to us this phase than by describing the withdrawal of the waters of the Red Sea, thus providing the children of Israel with the way to freedom, while the Egyptians (black earth) were decimated and washed away by the flood.

As for the heart of Pharaoh, which hardened with each plague that appeared, it signifies that the Compost rid of the Seal of

Hermes begins to dry more and more into hardening. This is moreover the reason that allows the Granules to remain compact and become firm themselves.

Indeed, it is certain that if the Artist should wash his Granules at this moment—these being too soft and not compact enough—they would disintegrate, disamalgamate, and these too would wash away with the Regenerator Floods.

The heart of Pharaoh, or black Compost, thus serves as a kind of solid mold for the still too crumbly Granulation. To withstand the future washings, the “heart” of Pharaoh must therefore obligatorily “harden”.

Astrologically, we will certify anew that this narrative admirably frames with the zodiacal house which contains it.

Scorpio, passive Water sign, represents the 8th house, that is the house of changes, miracles and death.

All of this is again accurate. On the viewpoint change, we can accentuate two primary ones: the one of the general viewpoint of the Work, the other particular to this phase.

The first indicates that the matter, which was in Solve, passes into Coagula (this is very important when we know that it is necessary to carry out everything in reverse), whereas the second marks the beginning of the liberation of the Granules.

Finally, the miraculous character here mixes up with the massive destruction of the Egyptians washed away by the impetuous floods.

We equally note, in passing, that of other points, of other details thoroughly describing the alchemical nature of our Prophet, that is to say his analogy with the Philosophical Sulfur. Proverbs 29:23 tells us, indeed:<sup>1</sup>

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1 In actuality, only the last part of the first paragraph is Proverbs 29:23. Furthermore, in the original French, it reads “« Proverbes » XXXX, 23”, but



‘Then the Holy (blessed be he) said: ‘Moses, thou hast humbled thyself in saying: ‘Who am I that I should go to Pharaoh’ and I will honor thee for it is written: and the humble in spirit shall receive honor.”

“I shall bring thee up near to my Throne of Glory and I shall show thee all the angels of Heaven...” after this, the Holy (blessed be he) commanded Metraton,<sup>2</sup> Prince of the Celestial Presence: ‘Go and bring Moses unto me’, but Metraton replied: ‘Master of the World, Moses cannot come up to see the angels for there are angels of fire and he is of flesh and blood.’ Then God said: ‘Go and bring Moses unto me; thou shalt change his body into fire.’

‘Then Metraton changed the body of Moses into fire and rendered his eyes “like the wheels” of the Celestial Chariot, his power like the power of the angels and he brought him up to Heaven.’<sup>3</sup>

Mars governs Scorpio; this is the flesh changed into fire and the eyes like the wheels of the Celestial Chariot; this is the designation of the Wheel Fire, or Fire of the Philosophical Sulfur, which suffices unto itself.

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this was in all probability a simple typographical error as there is no Proverbs 40:23 (not to mention how the Roman numeral for the number 40 would otherwise have been written incorrectly, as well). It was thus most likely supposed to have read “XXIX, 23” as this indeed provides us with ‘A man’s pride shall bring him low: but honour shall uphold the humble in spirit.’, as the first paragraph concludes. I therefore chose to restore it to that which I humbly believe to be correct.

2 More commonly spelled “Metatron”.

3 This entire quotation on Moses’ ascension into Heaven is from the *Gedulath Mosheh* (*The Revelation of Moses*).

This Sulfur is the Granulation or Young King; it provides a more or less rough spherical appearance; this is why, during the ten plagues of Egypt, the Bible will teach us that Moses stretched forth his rod (or serpent, or SALT) toward the heavens and the LORD sent "hail of fire". (Exodus 9:23)

Let us point out also that the number of years of the sojourn of Israel in Egypt is certainly symbolic, for this figure of 430 years (Exodus 12:40-41) is only a disguised planetary septenary ( $4 + 3 + 0 = 7$ ); septenary that the Children of Light will not have great difficulty to place in the beginning of COAGULA.

Let us take care not to omit, finally, that the complete disappearance of the Egyptians (black earth), washed away by the flood, had as immediate consequence that of definitively liberating the Hebrews (Granules) from their oppressors.

The simple reminder of this phrase will make, I am sure, the Sons of Light advance and will remind them that they have a certain "superfluosity" to remove in the next operations.





# UNDER THE SIGN OF SAGITTARIUS



**T**his episode is one of the most supplying in details. First is the rod of Aaron which blooms and is covered in almonds (Numbers 17:6-7);<sup>1</sup> then is the Seven Waters of Purification stated by the Lord for purifying any body having touched a corpse (Numbers 19);<sup>2</sup> furthermore is the twelve spies returning from the land of Canaan at the end of forty days (Numbers 13:28).<sup>3</sup>

Next is the apparition of quails and manna, the latter appearing upon the desert ground like a “petite and pearly” thing. The children of Israel will experience this manna for forty years (Exodus 16:4-35)... then there is the Lord who in wrath declares: ‘The men who have tempted me ten times and have not heeded me shall not experience the Promised Land.’ (Numbers 14:22.)<sup>4</sup>

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1 The mentioning of the blossoming and yielding of almonds is actually not encountered until Numbers 17:8.

2 Numbers 19:11-13.

3 *The Reports of the Spies* extends throughout Numbers 13:25-33 and the particular passage referred to above is actually found in Numbers 13:25.

4 A summary of Numbers 14:22-23: ‘Because all those men which have seen



And: 'After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years...' (Numbers 14:34).

Then it is the narrative of the water gushing from the rock of Horeb, nicknamed the water of quarrel and temptation (Massah and Meribah)... it is Mary<sup>5</sup> (sister of Moses), who is struck with leprosy for seven days and who will be 'covered with a skin white as snow' (Numbers 12:14).<sup>6</sup> And finally, it is the arrival at Sinai (Exodus 19:1.)

Here are, quickly enumerated, the phases which chronologically emerge from this episode.

Alchemically, we know that the unfolding of the aforementioned is absolutely chronological. The rod of Aaron, which blooms and bears almonds, sets the stage for the Vegetation which appears as soon as the Head of the Crow has been cut off. The Granules are green.

The Seven Waters of Purification ordered by the Lord to regenerate any body that has touched a corps, do they not remind of the Seven Baths of Naaman pointed out by Flamel and the "Seven Lavations of Cyliani"?

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my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it.'

5 While the name of Moses' sister has appeared as Miriam (as it does in the King James, as well) thus far, the original French text now switches to the name Marie which I have therefore chosen to follow, due to the obvious parallel between that of Mary the Jewess being the name of that famous female alchemists who was said to have been the very same as Moses' sister, Miriam, and how we are, in the present chapter, seeing unveil before our very eyes a most profound alchemical interpretation of the life of this woman's *brother*.

6 This is found in Numbers 12:10 in the King James.

The return of the 12 spies after 40 days of absence represents a duration of which we will see the value in the *Afterword*.

The appearance of the quails (Meat Alimentation) and the petite and pearly manna which appears on the ground, is this not the representation of our Granule when the superfluosity is gone?

As for the wrath of the Lord who transforms the 40 days into 40 years, this is quite simply “the key” of the alchemical mystery of Moses; we shall see in the *Afterword*.

Then there is Israel which will claim water to heal the fever of its ailments. Moses will then strike the rock of Horeb twice and water will gush therefrom, giving life back to the Hebrew people. This passage indicates that at this stage of the Albification (the Seven Waters of Purification being done), the First Medicine is permitted.

From the White Stone, in fact, the Artist can draw great virtues and a good Tincture for all lunar diseases. This Tincture, or Salvation Water or Water of the Stone or Water of the Rock, is truly a source of life and a Divine Elixir.

Moreover, to thoroughly indicate to us that after the seven baths our Stone is white, the Bible relates to us that Mary is seen ‘covered in a skin as white as snow’ and here, the researcher should not retain the “image” of the leper, “but the meaning of the color”.

The figuration of Mary (Granule) could not be rendered better. Is our MOON not covered in a whitish pellicle?

Is this not what made Flamel write in his *Book of Washings*?<sup>7</sup>

‘I have thus stated to blanch<sup>8</sup> the body which does not

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7 Nicolas Flamel, *Le Livre des Laveures* (also written as *Le Livre des Lavures*).

8 I.e., whiten.



ask for anything else, for Nature always tends toward perfection—this that thou shalt accomplish by apposition of the Virginal Milk and by the decoction thou shalt do of the matter with this Milk, which, in drying upon the body, tinges it into a white color.’

Let us note, in addition, that this idea of whiteness is fortified by the narrative of the arrival at Sinai. Sinai having for its etymology SIN, which signifies LUNAR GOD, thus whiteness.

The entire hermetic spirit could not see the phases concerning the Vegetation and the Albification better described in this chapter. Zodiacally, Sagittarius agrees very well with this corner of the Desert of SIN.<sup>9</sup>

It also agrees with the prodigious fact that marks the greening of the rod of Aaron and the gushing of water from the rock.

The Fire of this active sign the one which transmits life by the movement and rhythm of Nature.

This 9th house is the house of voyages, gurus, of GOD, worship, evolutionary principles, actions on an assembly, purifications and divine miracles.

Finally, the heavenly decree, announcing that those who had tempted ten times would not see the Promised Land, indicates that there are Ten Laws to respect.

These are the TEN COMMANDMENTS which are going to be enacted in the next chapter.

There, again, everything coincides: sacred texts, alchemy and horoscope.

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9 Also known as the Wilderness of Sin.

## UNDER THE SIGN OF CAPRICORN



**T**his chapter will take us to Mount Sinai in the Desert of Sin; for forty days, Moses will receive the TEN COMMANDMENTS (all of Exodus 20).

Then he will raise the Tent of Assignation in the desert, construct the Ark of the Covenant, the Mercy Seat and manufacture the candleholders and other furnishings of the Temple (Exodus 25).

Here, succinctly exposed, are main lines of this sign.

The principal point is, naturally, THE LAW; this LAW, which the Artist must respect scrupulously in its ten articles under penalty of otherwise not seeing the “Promised Land”; also, to facilitate the alchemical comprehension of the 10 Commandments, we have listed them in two columns.



## THE LAW

I

*Thou shalt have no other ELOIM  
than me.*

II

*Thou shalt not make any graven  
images or any likeness of any thing  
that is in Heaven or here below.*

III

*Thou shalt not take in vain the  
name of the Lord, thy God.*

IV

*Thou shalt sanctify the day of the  
Sabbath.*

V

*Honor thy father and thy mother,  
that thy days may be prolonged  
upon the earth that ELOIM gives  
thee.*

I

*Thou shalt take no other Mineral  
than that representing my Triune  
Unity.*

II

*Thou shalt not manufacture  
thy First Matter by taking my  
Divinity or Nature as model.*

III

*Thou shalt not divulge to the  
commoner the name of thy  
Mineral.*

IV

*Thou shalt respect the phases of the  
Great Work governed by seven ( $4 \times$   
 $7 = 28$ ) Ph. Months.*

V

*Appreciate the Sulfur and Mercury  
(of the Philosophers) which  
the Lord giveth thee, so that in  
having been able to extract their  
Quintessence, thou mayest find the  
Elixir of Life.*

VI <i>Thou shalt not kill.</i>	VI <i>Thou shalt not destroy the Germ of Life of thy Stone.</i>
VII <i>Thou shalt not commit adultery.</i>	VII <i>Thou shalt not mix any foreign body with thy Stone.</i>
VIII <i>Thou shalt not steal.</i>	VIII <i>Thou shalt subtract no operations, even if they appear of little importance to thee.</i>
IX <i>Thou shalt not bear false witness.</i>	IX <i>Thou shalt not falsify thy First Matters by proceeding against Nature.</i>
X <i>Thou shalt not covet the property of others.</i>	X <i>Thou shalt desire nothing for thyself. Thou shalt remain humble.</i>

These are the ten temptations into which the Artist must not fall if he wants to have the joy of possessing the Promised Land where milk and honey flows.

This chapter, as we see, has but one goal: to advise the Children of Science.

I clearly indicates that there is only one mineral substance which is appropriate for the Work.

II fortifies this idea and shows that no artificial manufacture can lead to any result, the constituent matters having been treated with vulgar fire, or fire against Nature.



III shows that the Artist must keep absolute secrecy concerning a certain Mineral of his acquaintance.

IV denotes that the operator must not deviate from a well-established plan, and that he must stick strictly to that plan.

V draws attention to the two basic elements, from which the Sage will know to extract the Red Elixir (Medicine of the Second Order).

VI implies the conduct of the Fire, the only Element able to kill the Germ from the beginning of the Work.

VII is very explicit in itself; it emphasizes that no body foreign to the Stone should be administered to it.

VIII warns that no manipulation, however insignificant it may be, should be skipped.

IX indicates that the First Matters should be treated in a natural way and in the order followed by Nature.

Finally, X crowns it all. It implies that even if the Sage has been able to respect the other nine articles... HE WILL NOT BE ABLE TO SUCCEED if the Stone is to serve his PERSONAL AMBITIONS. And this tenth article, in our opinion, is the most beautiful and the most reassuring for a Guru. This unique moral Commandment is the one that shows the great wisdom of our FATHER; it is also the one which should ease the Adept Guides, for even if they were to be deceived by their disciples (they are human), even if they were to commit a few "involuntary" indiscretions, they know that the Father is vigil; that the ultimate success belongs only to Him. This thought is appeasing.

This episode included in Capricorn also includes the creation of various Temple furniture.

It is easy to see the analogy which corresponds to each of them:

- **TABERNACLE:** The Granulation enclosing within it the Spirit of GOD.
- **CANDLEHOLDER:** The Stone is the true Light of the Sages.
- **ARK OF THE COVENANT:** The Granulation is a vessel which has been able to assemble the three Divine components constituting the Stone.
- **MERCY SEAT:** The Stone is conducive to the happiness of humanity etc.

Zodiacally, Capricorn is an Earth house. Here, the Earth is sublimated, for the 10th house is a house of powerful people, virtue, honors, Laws and decrees of rhetoric.

It is also the house of pontiffs, judges and ecclesiastical authority.

It thus corresponds well to the erection of the Tablets of the Law and to the edification of the Tent of Tabernacles, as well as to the manufacture of the furniture. It is moreover the earthy and saturnian sign of Capricorn which marks the passage of the Hebrews into the desert of Sinai. The triple parallelism thus exists always.



## IX

# UNDER THE SIGN OF AQUARIUS



**T**his episode tells us:

1. The idolatry of the Golden Calf (Exodus 32).
2. The destruction of the Tablets (same).
3. The various defenses and benedictions (Deuteronomy 10).<sup>1</sup>
4. Confection of the new Tablets—40 days (Exodus 34:28)—during which time the face of Moses becomes radiant (Exodus 35:5).<sup>2</sup>

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1 '...defenses and benedictions...', these are the exact words used in the original French, but it is my assumption that these are in reference to the curses and benedictions encountered in Deuteronomy 11.

2 The account of the Radiant Face of Moses is actually found in Exodus 34:29-35.

5. The death of Aaron in the fortieth year of the desert. He is mourned for thirty days (Numbers 20).

Alchemically, the repeating of the operations can be listed as follows: the idolatry of the Golden Calf reiterates that the yellow color of this metal should rule only temporarily; then that at this stage, certain incompetent authors advocate crushing and breaking the Stone (Granulation) to tinge it faster (broken Tablets).

However, through the defenses, it is clearly indicated to us that this way of proceeding is discouraged, defended against if we wish to have the joy of success (benedictions).

Then picking up the real processes, after a very useful and too infrequently developed parenthesis, Moses (non-crushed yellow Granulation) is shown to us, his face radiant, “with the new Tablets” (in other words, with the intact Stone).

Naturally, the offerings of purple, crimson and scarlet are there only to image the various appearances that the yellow Stone takes at the time when it undergoes the last imbibitions with the Blood of the Dragon.

Some authors have placed the “Peacock’s Tail” at this location; in our view, this is an error, but the image is defensible.

Now, the Stone is perfectly red “externally”, but it is not yet fixed. It is moist. Put to the test of fire, it will smoke. This moisture is signified by the “tears” shed by the Hebrews (Granules).

After 30 days of weeping (or seepage), dryness takes place, the tears are drying up, the eyes are dry, the Stone is fixed. It has thus required that Moses returned to Sinai; we will see its importance in the *Afterword*. Let the Sons of Light take note and the 30 days of weeping and the 40 days of Sinai.

Zodiacally, Aquarius is the house of luck, spiritual treasures,



wisdom, the humble, inspirations, educators, prayer and contact with Heaven.

So, in this episode, no one can dispute that all has happened according to the Cosmic norms for Israel.

Aquarius rises in the east and Leo sets in the west; this is thus indeed the triumph of the Jewish people over the defeated Pharaoh.

The sacred texts, our alchemical philosophy and the astrological signs thus still could not concur better.

## UNDER THE SIGN OF PISCES



**T**his last chapter concerning the life of Moses we will cite through Deuteronomy.

In chapter 31, we learn that the Lord states to Moses to take Joshua as his successor (a curious thing, we will note that this is “the only” time God will impose a successor to office, wanting to designate thereby an indispensable natural continuation between Moses and Joshua).

In chapter 34, Moses will ascend mount Nebo and die upon seeing the Promised Land from afar. His death came in the 40th year of sojourn in the desert. His sight was not weakened and his vigor was whole. The Bible repeats that Joshua succeeded Moses. (Note here that Joshua received his succession of “living” from Moses.)

For a minor period, Joshua will rule Israel... before the death of his predecessor. Finally, paragraph 8 of the same chapter, we are told that Israel wept for Moses 30 days.

Alchemically, we touch upon the term of Magisterium.

The Lord stating Joshua as successor of Moses signifies that the Work does not end with the death of the Prophet (red Granulation), but that a new phase must continue.



This phase is named Multiplication. And in effect, we can read in the Bible that this is Joshua who stops the Sun and the Moon upon Gibeon (Joshua 10:12-13), or alchemically, “who fixes” the hermetic Sun and Moon, or multiplied Philosopher’s Stone.

But let us return to Moses; his death coming at the end of the fortieth year fixed by the Lord, and at the beginning of the governmental cycle of Joshua, indicates that we have arrived at the end of COAGULA ( $C_{16}H_{28}$ ).

Just before his death, God will show him the Promised Land from afar. Why? Because the true Philosopher’s Stone, it is not he who shall “tread” it but Joshua. For it is there, and there only, that the Granulation shall be pulverized, “put into dust” (death of Moses), and this will only be by proceeding so that the illuminated Adept obtains his Earth, or POWDER OF PROJECTION.

Finally, the 30-day mourning of Israel (which then has begun the cycle of Joshua) indicates that the stage of Multiplication, “beginning again with the death of the Stone” (death of Moses), is of a duration of 30 Philosophical days. The weeping also indicates that we recommence through SOLVE. At the end of these 30 days of weeping, “the eyes” dry and the Stone, this time, is definitely PURE and FIXED.

Let us emphasize simply for memory and to prove that the public life of Joshua (Multiplication) likewise encapsulates “in abbreviated form” the principal phase of SOLVE and COAGULA (carnages or Putrefaction, withdrawal of the waters of Jordan, fixation of the MOON and SUN etc.).

Furthermore, Joshua—in Hebrew “Iehosou” meaning SON OF FISH, or 12th house—is the house of the unfortunate and of disillusion. That fits perfectly with the supplications, not granted, which Moses gave to the Lord. Despite his prayers, God will not let him enter the Promised Land (Deuteronomy 3:23-26).

That he also dies at the end of this sign is not surprising. Does Moses not incarnate a complete cycle? He was born on the spring equinox, has traveled through all the signs, he died at his starting point at one hundred and twenty years, on the “same date” as his birth; this is normal. Let us finally emphasize, to conclude, that Pisces, representing (by Joshua) the Multiplication stage, is still found well in its place. The new Hebrew leader, did he not find himself plunged amidst enemies, adversaries, fugitives, horses, lamentations, darkness and obstacles?

Then, is Pisces not a prodigious reproducer? It is thus normal that under its sign ends the last phase of the Great Work: THE MULTIPLICATION.

May the lovers of Eternal Wisdom already illuminated by our *Dictionary of Alchemical Philosophy* understand our explanations and realize the Great Work.

Their success will be the indication of their Celestial Election.

Make it so, therefore, that there will be many Elects among the numerous called; this is the fervent prayer that we formulate to the Lord A E I as all the reward for our consideration.

AMEN.



## AFTERWORD



**E**ach Philosopher has held hidden his secret under a personal hermetic key. Some of them have spoken through images, others through allegories, others still through numbers. From our personal experience, we can peremptorily assure two things:

- a.) That the texts are of a perfect chronology both with regard to the durations as well as to the successive operations.
- b.) That the number 40 is the key of the entire Mosaic narrative.

The Children of Science will thus know how to make a scholarly distinction between the chronology of the narratives “which teaches”... and the numerical key which “grants” texts and alchemical formulas. The first is strictly operative, the second is but “mathematical proof”.

On this subject, furthermore, our readers will have noticed that we have always intentionally skipped the explanations deriving from “40”. Why? Because, we repeat, the number 40 is only a key, a compartment between the various phases of the Magisterium.

In Moses, the number 40 has been chosen to harmoniously share the operations of the Great Work. Other authors, it is true,

sometimes employ different numerations to designate “the times” concerning the duration of the Fires. This is of no importance since the times “by stage” are ultimately respected. It indicates, in fact, that from green to white there are 7 to 9 Months and from orange to red 4 to 2 Months, from yellow to orange 3 to 4 Months and from orange to red 4 to 2 Months, one always ultimately obtains a total of 16 Months for COAGULA.

The durations of Fire are therefore of less importance since they alter “nothing” in the “total duration” of the Great Work.

These various modifications in the times concerning the cookings arise from either the greater or lesser purity of the processed Fist Matter or from the more or less lively combustion of the three Primordial Bodies. The times of the Fire compensate automatically; this is why a few Sages speak of 7 to 9 baths etc., without the total duration being modified.



# MATHEMATICAL PROOF OF THE ALCHEMICAL LIFE OF MOSES



**F**ollowing the life of the Prophet, the duration of the Great Work breaks down as follows:

PREPARATION	2 Ph. M.	
MANUFACTURE	SOLVE	10 Ph. M.
	(4 x 2) 8	
	COAGULA (4 x 4)	16 Ph. M.
MULTIPLICATION		2 Ph. M.
TOTAL DURATION		28 Ph. M.

If we examine the chart above, we get:

- 2 Months for the PREPARATION
- 8 Months for the CALCINATION
- Then 10 Months, from the beginning of the operations to the end of SOLVE.

The concordance therein is, since the alchemical formula of SOLVE is  $C_8H_{10}$ , namely:

“C” Calcination..... 8 Ph. Months  
 “H” Huile Teing.<sup>1</sup>..... 10 Ph. Months

Now, if we juxtapose the first SIX zodiacal houses of the life of the Prophet (individual arc) with the SOLVE stage that it represents, we find that Moses reached 80 years at that time, or 8 Philosophical Months, represented in alchemy by  $C_8$ . The 80 years are given through two times 40, that is: 1) 40 years from birth to the departure for Ethiopia; 2) 40 years master of Ethiopia. As for  $H_{10}$ , we have seen it in the chapter of Libra; this is the “Oil” which appears at the end of the first 10 Months (the 10 years of captivity at Jethro’s house).

The figures are thus strictly accurate for SOLVE.

For COAGULA, we shall see that it will be the same. Let us remember well that in the theme of Moses, everything is governed by 40, that is 4 Philosophical Months. It is thus with this number as key that we will raise the entire numerical mystery of COAGULA.

COAGULA, we know, has as its formula  $C_{16}H_{28}$ . To understand the 16, we must isolate it from all the “durations” which are not COAGULA.

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1 Meaning “Ting. Oil”, short for “Tingent Oil”. I obviously needed to maintain the original French here in order for the “H” of the formula to make sense to the reader.



Remove the	2 Ph. Months	from the Preparation
Remove the	8 Ph. Months	from Solve
Remove the	<u>2 Ph. Months</u>	from the Multiplication
	12 Ph. Months	

We obtain the 12 Philosophical Months which we should subtract from the total 28, that leaves a remaining 16 which represent Coagula. The  $C_{16}$  is found, but for it to be motivated, we must find its “apport” for it in the life of Moses.

Here we ask for the full attention of the reader, because it takes a certain subtlety to grasp the mechanism which links the figure 16 and the 40 years of sojourn in the desert.

It is above all necessary to understand well that 16 represents the figure which alchemically governs Coagula, and that 40 is the figure which reigns Coagula in the texts.

16 and 40 are thus the same representative value.

$C_{16}$  is  $4_2$ , that is  $4 \times 4$  or also  $4 \times 40$  to follow the Bible. Now, 160 reduces to 16 Philosophically; we shall see this later.

The MOSIACLE COAGULA must therefore offer us FOUR times a narrative of FORTY DAYS.

Here they are. To note in passing that THEY ARE ONLY THESE FOUR:

- |                   |          |   |  |
|-------------------|----------|---|--|
| 1)                | 40 days  | – | Sojourn of Moses upon Sinai            |
| 2)                | 40 days  | – | Erection of the new Tablets            |
| 3)                | 40 days  | – | Sojourn of the 12 spies at Canaan      |
| 4)                | 40 days  | – | Wrath of the Lord against the 10 spies |
| <u>          </u> |          |   |  |
| =                 | 160 days |   |  |

It remains to demonstrate why 4 times 40 days is equivalent to the

40 years represented by the public life of Moses. Here, it is not an operation which will bring us the key, but rather the Word of the Lord Himself: 'Because ye have been rebellious and have doubted, the 40 days shall change into 40 years. One year per day.'<sup>2</sup>

That is clear. Coagula thus corresponds indeed to the 2nd part of the life of the Prophet, since this lasted for 40 years. Moses, did he not die at the age of 120?

- So, 80 years of private life, or Solve  
(Exodus 7:7)
- + 40 years of public life, or Coagula  
(Deuteronomy 34:7)
- Yielding 120 years (the age at which Moses died)

As for the last part of the formula  $H_{28}$ , it indicates that the HYLE (beginning and end of the Work) is of a total duration of 28 Ph. Months. So, if we add the 2 Months of Preparation to the 8 Months corresponding to the individual arc of Moses, and add the 16 Months of Coagula (period of  $4 \times 40$ , or 40 years) to the 2 Months of the Multiplication represented by Joshua, we get:

$$2 + 8 + 16 + 2 = 28$$

The number corresponding to the total duration.

There is thus synchronism between the life of Moses and the alchemical formulas  $C_8H_{10}$  and  $C_{16}H_{28}$ .

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2 A reference to what is written in Numbers 14:34: 'After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.'



Let it be well noted, finally, that Coagula, which marks the achievement of the Stone at the Manufacture stage, again adapts perfectly to the death of Miriam, Aaron and Moses, which occurs in this 40th year assigned by the Lord. The indication of their death (representing the term of the red Granulation, to the threshold of the Multiplication—Joshua) is indeed the most evident sign of biblical and alchemical concordance.

Finally, to conclude, we shall emphasize why the figure 4 is the base, the outcome of the Work. The solution is simple. We know that a normal year translates alchemically into a Philosophical Month; so, “the Days” having been transmuted into “years” by the Lord, the 40 years (representing Coagula) become 4 Ph. Months.

Said in another way:

COAGULA, comprising 4 durations of 40 days, equals “also” 40 years (public life of Moses), hence 4 times 40 days are similar to the 40 years.

For the life of Moses (Coagula stage), the two numerical terms designating the “same duration of time”, we thus obtain a triple equivalence:

$$(4 \times 40 \text{ days}) = 40 \text{ years} = 4 \times 4 \text{ Ph. Months}$$

...since the days are changed into years and the years into “alchemical Months”.

16 is thus indeed the result of  $4 \times 4$ .

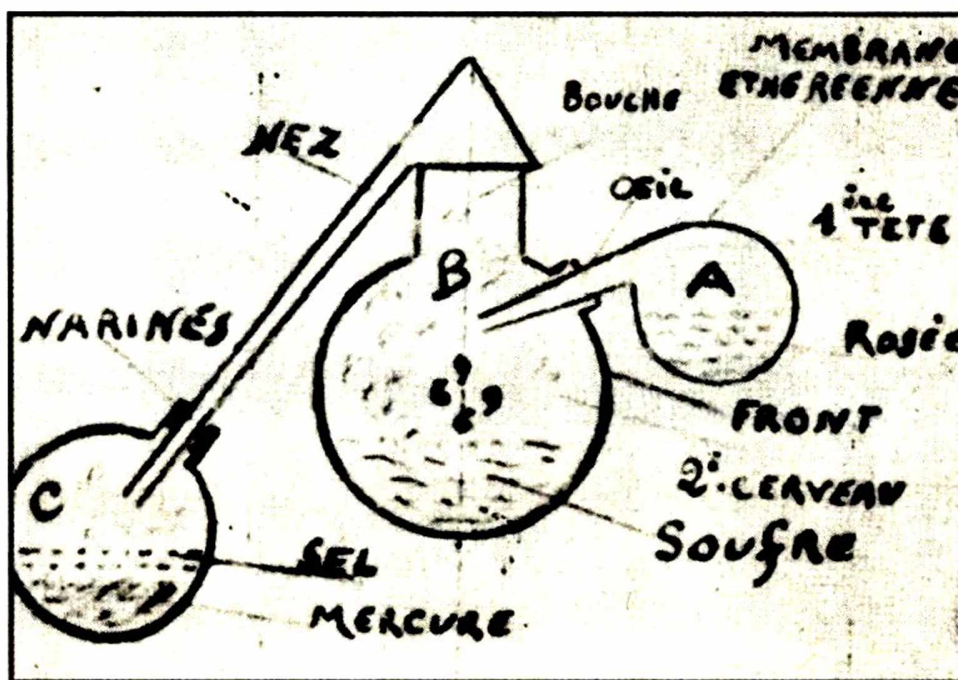
Alchemical  $C_{16}$  could not concord better with the second part of the life of the Prophet. The key to any Mosaic narrative is thus indeed 4, since this is the figure which governs Solve ( $2 \times 4$ ) and Coagula ( $4 \times 4$ ).

If the Sons of Science have understood these reports, then everything should illuminate for them.

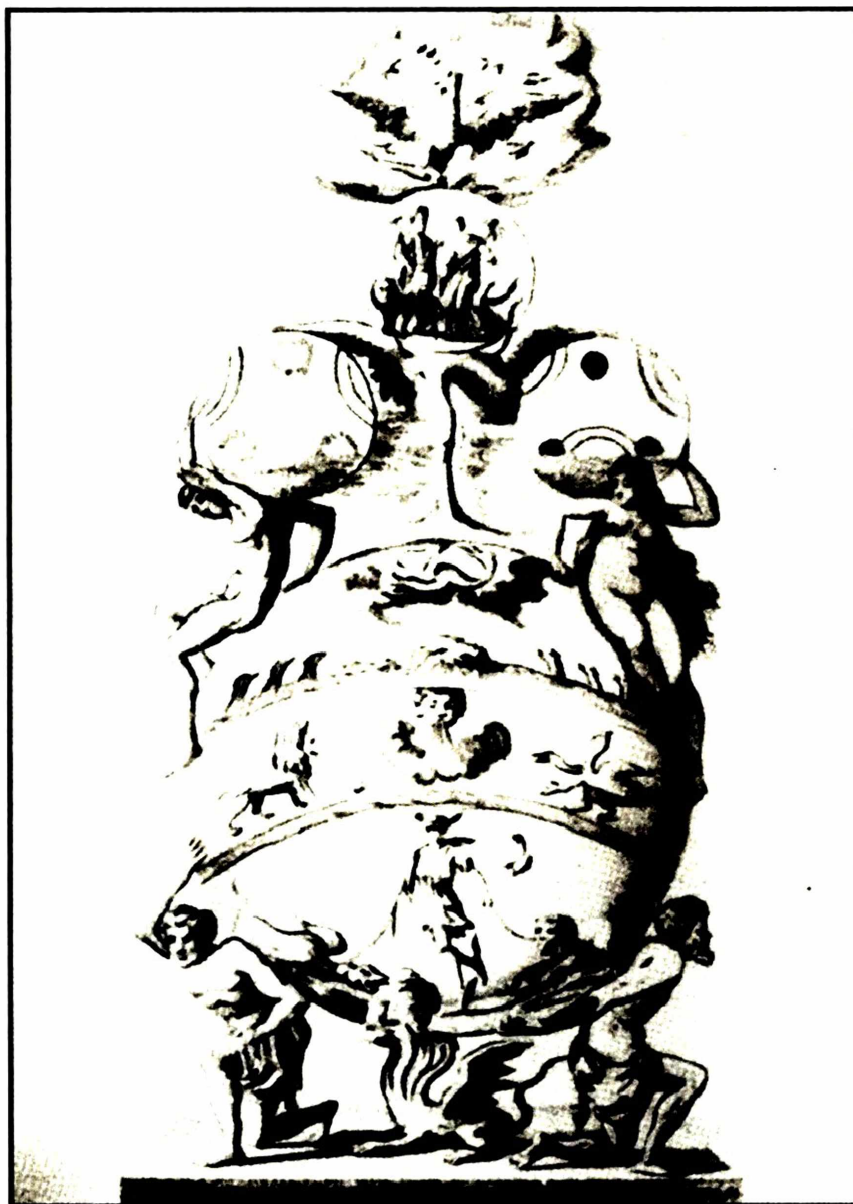


# EXPLANATION OF THE ENIGMA OF THE TURBA PHILOSOPHORUM

By Roger Caro  
A. Rose+Cross of Egypt  
Amenhotep Luxor Lodge  
Honorary Member of the  
Alchemical Temple of Ajunta



Athanor in three stories used for the Separation  
of the Three Bodies



*The Great Work*

(Taken from the *Paradignia Operis Philosophici* of C. Libavio)<sup>1</sup>

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<sup>1</sup> This is exactly as it is written in the original French *Pléiade Alchimique*, but this alchemical emblem actually reads “Paradigma Operis Philosophici [unidentified letter] Libavio”. Derived from Andreas Libavius’ 1606 work *Praxis Alchemiae*, the present image was created by the artist Jacques-Louis Goussier for the chemistry section of the *Encyclopédie ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers* (1763).



# THE ENIGMA OF THE TURBA PHILOSOPHORUM

By Roger Caro



**I**t is curious to note that most human knowledge is developed in certain subjects the more their dose of self-esteem, or rather misplaced pride, grows vis-à-vis the Hermetic Sciences that they do not understand.

It is thus we read in *L'Alchimie et les Alchimistes* (p. 38), under the pen of L. Figuier:<sup>1</sup>

‘For adopting this obscure and inaccessible language, the alchemists had an excellent reason. They had nothing to say upon the art of making gold, all their efforts to achieve this having remained useless.’

This notion, also echoed by other authors, has but one flaw: that of showing that we prefer to completely ignore and deny as a whole, rather than try to unravel the mysteries.

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<sup>1</sup> Louis Figuier, *L'Alchimie et les Alchimistes* (*Alchemy and the Alchemists*), 1854.

It is true, as they delight in acknowledging, that illumination only comes to the Elects of the Father; and he who revels in the darkness of matter cannot hope to reach the light.

One cannot, however, resent the Sage Philosophers for having hidden their secrets in abstruse texts.

Let us merely recall the throes of the Inquisition for everything that was deemed diabolical and the extreme prudence which made them formulate their works will be conceived as very good.

It was therefore necessary that the Secret of Secrets was carefully hidden from the profane. For this, much astuteness took place; the one presented in hieroglyphic form, the other in the form of legend; others finally in the form of the abstract and laconic of common numbers.

Among the latter, the *Turba Philosophorum*, by presenting one which has often been ridiculed by numerous authors, precisely because of its hermetic aridity.

Take a look at this text taken from L. Figuier (pp. 44, 45):

'I command ye, Sons of Doctrine, congelate the quicksilver from several things made: 2, 3 and 3, 1, 1 with 3, this is 4, 3, 2 and 1. From 4 to 3 there is 1; from 3 to 4 there is 1; thus 1 and 1, 3 and 4; from 3 to 1 there are 2; from 2 to 3 there is 1; from 3 to 2, 1, 1, 1, 2 and 3. And 1, 2 from 2 and 1, 1 from 1 to 2, 1 thus 1. I have told ye everything.'

It is this enigmatic sequence of numbers which we will try to interpret in its alchemical sense.

Let us note, finally, that all the "NAMES" quoted for reference are to be found in Kamala-Jnana's *Dictionary of Alchemical Philosophy*.

We have thus arrived at the threshold of our explanations; even



so, before beginning, we would like to again instruct our readers, so that they will penetrate that which represents the figures; that, in order to thoroughly realize that the interpretation which we submit to them is in no way fanciful, since each number represents something well defined:

- 1 represents the Primordial Agent in all its aspects and in all its forms.
- 2 features the Matter in its analyzable form (Philosophic Sulfur and Mercury) and in all its aspects.
- 3 shows the “actual” composition of the First Matter giving birth to the Granulation, comprising: Philosophic Salt, Sulfur and Mercury. We know that the Salt, or Sperm of Nature, is found in a homeopathic dose in the Primordial Mineral.
- 4 represents the 4 Elements. Take note that 1 is the source of 4; it is, furthermore, due to this that we call 1 the “Archeus of Nature” (because it puts everything in motion) and we adorn it with the glorious title of Primordial Agent (for it is this which carries out the ENTIRE Great Work, when all is conducted).

That said, and to continue to remain as clear as possible, we will place each figure or group of figures in a margin to the left and analyze them in separate paragraphs.



2...

The Mineral of the Sages is a compact mineral body revealing “2” components to analysis (Philosophic Sulfur and Mercury, which the alchemists call their Gold and their Silver, or their King and their Queen). It is this Mineral, the Androgynous Body, which has sometimes been designated as Janus Bifrons, and in the *Siphra di Tzeniutha*<sup>2</sup> with the following verse: ‘In the beginning, the Face did not look upon the Face.’ This is again the reason for which the author of this enigma has designated this “mineral matter” with ONE SINGLE FIGURE encompassing both components. Here, moreover, is how the Cosmopolite expressed it in *La Lumière Tirée des Ténèbres*:<sup>3</sup> ‘Our Stone is born from the destruction of the “two bodies”, one of which is mineral, the other metallic, and both of which grow in the same earth.’

3 and 3...

Even so, it is detectable by analysis that these two components harbor a third in an infinitesimal dose. This is the Salt of the Philosophers. Without this Salt, the veritable

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2 Roger Caro, *Traduction Alchimique du Siphra di Tzeniutha de Moïse* (*Alchemical Translation of the Siphra di Tzeniutha of Moses*); originally published in 1991, current French edition published by Éditions de Massanne in 2013. As a side note, an English translation of this work is also to be released by Lapis Publications in the future.

3 *La Lumière Tirée des Ténèbres* (*Light Extracted from Darkness*); I regret to say that I have been unable to identify this particular treatise.



Sperm of Nature, the mineral cohesion of the two aforementioned Bodies could not take place; that is why this first 3, or first Trinity, has been compared to GOD, Who is Three in ONE, as well as Adam who was made in HIS likeness.

Is this not what, at Zoroaster, caused “Triadus vultus ante Essentiam”<sup>4</sup>—that is to say the visage of the triad before the essence—to be written?

Here, however, our Mineral composed of a body (Sulfur), a soul (Mercury) and a spirit (Salt) possesses, in addition, some earthiness.

This triad corresponds thus to Adam the sinner and not to GOD. If this were not so, the matter would have no need to undergo the purifying manipulations, since GOD is “perfect substance”; our soiled triple Mineral thus indeed represents Adam. We must therefore not confuse 3 and 3 (God and Adam).

The Sage having reached this stage knows that he must separate the three components (amalgamated in his Mineral) if he wishes to succeed in purifying them.

Does not a hermetic axiom say: ‘From ONE make Three to remake them ONE.’ 3 and 3 are thus well in their place; and, although signifying “the same matters”, the second 3 is

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4 Usually written “Triadis Vultus Ante Essentiam”.

indispensable to make known this alchemical Separation.

The first 3 is named Mineral of the Sages (see the *Dictionary of Alchemical Philosophy*); the second 3 is called First Matters.

On this subject, here is what the Unknown Philosopher says (p. 217): 'Take thy Mercury become Water, put it in a vessel and make it disgorge; do so that it will make thee see a small image of Divinity; from ONE demand it into THREE; after that it will have remained for one month in a Philosophical vessel. Having these three, strip them of all harmful troubles.'

1...

This is the Primordial Agent. It is this which does everything. This is also the primitive "Chaos". Its name forms part of the "Three Creator Verbs", of which Kalid speaks. Without it, nothing would exist. It is the summit of the alchemical Tetractys (see "Tetractys"). It is named Philosophical Salt.

The alchemist cannot ignore it. Here is what Philalethes writes on its subject: 'This Salt is a Fire, dry, moist, vaporous, it surrounds the vase, it is at once equal and continual, it is without repose and some have called it the "White Coal". In itself it is natural, BUT ITS PREPARATION IS ARTIFICIAL...'. The Adept Kamala-Jnana, for his part, tells us with the word "Philosophical Salt": 'This Salt is obtained in a purely chemical way.'



The researcher will therefore be interested in making a rapprochement between this Salt and rotten oak, of which Flamel and many other Philosophers speak.

This 1 mentioned alone has no other purpose than to indicate to the researcher that it must serve as his “Secret Agent”, if he wants to pursue his operations with success.

Confirming again the manufacture of “this Secret Agent”, the *Entretiens d’Eudoxe et Pyrophile*<sup>5</sup> teaches us, on p. 31: ‘The Artist prepares the FIRE or CAN HAVE IT PREPARED by those who have perfect knowledge of chemistry.’

1 with 3...

As we are in the Preparation phase, these two figures indicate to us the manner of operation to cause the Separation of the three components. The *Dictionary* of Kamala-Jnana tells us with the word “Resurrection” that the First Matters put in a closed vase must be submitted to the conjugated action of the Spiritus Mundi and the Fifth Fire. This indication makes us understand that this Salt or Philosophical Salt, or Spiritus Mundi, must necessarily be added to 3 (the Mineral of the Sages) if we want to create the chemical reaction indispensable for

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5 In English known as *A Discourse Between Eudoxus and Pyrophilus* and originally found in the 1689 work *Le Triomphe Hermétique, ou La Pierre Philosophale Victorieuse*, the English translation of which—carrying the title *The Hermetical Triumph: or, The Victorious Philosophical Stone*—dates 1723.

the Separation of the mixed.

1 and 3 are thus always well in their place.

Confirming this way of operating, Cyliani tells us in his *Hermès Dévoilé* (p. 29):<sup>6</sup> ‘I took of the matter containing these two metallic natures; I began by imbibing the Astral Spirit little by little IN ORDER TO AWAKEN the two interior Fires, which were still off.’<sup>7</sup>

this is 4, 3, 2  
and 1...

The numerical chronology is perfect for as soon as ONE has been added to THREE (previous paragraph), a caloric force is triggered (see the word “Preparation”), having as consequence that of simultaneously creating the 4 Elements.

Under the action of natural FIRE, the mercurial soul and the saline spirit escape into the AIR to fall back down in the form of rain (WATER) into the receptacle, set for this purpose to collect them; while the sulfurous body, or EARTH, remains in the Athanor.

The researcher cannot deny that these are the 4 Elements which allow him to gather

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<sup>6</sup> Cyliani, *Hermès Dévoilé* (*Hermes Unveiled*), originally published in France, 1915; English translation by R.A.M.S. (Restorers of Alchemical Manuscripts Society). In the original French of *Pléiade Alchimique*, the page number given is 29, but the above quotation is found on p. 14 of the R.A.M.S. translation, at the very top of the first paragraph.

<sup>7</sup> The French word used here, “éteints” can also be translated into “switched off” or “extinguished”; it thus, in the case of said two Fires, denotes their inactive or dormant state.



the 3 components of his Primordial Mineral; mineral which, as we know, only accentuates TWO (2) bodies upon analysis.

4, 3 and 2 are perfectly in their place; as to 1 being apart therefrom, it indicates that the Sage recovers the Salt (by density of the liquids)—see “Salt of the Philosophers” and “Philosophical Salt” (photo of the Athanor<sup>8</sup>).

This 1, as the other components, will furthermore serve him again. Naturally, the crucial thing to note is that the 4 Elements are contained potentially in the Salt.

This is a very great secret; this is why we read in Claude d’Ygé’s *Nouvelle Assemblée des Philosophes Chimiques* (p. 166): ‘It is not in the Elements that we must seek (the Stone), albeit it has them concentrated within itself.’

**With this paragraph ends the Preparation stage, or the Art of the Separation.**

From 4 to 3  
there is 1...

These numbers begin the MANUFACTURE stage. They symbolize the two great axioms of SOLVE and COAGULA: Render Water the

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8 The two photographs, from the Preparation stage, showing the Athanor and a close-up of the receiving flask are found on p. 44 of the *Dictionary of Alchemical Philosophy*. As a side note, photographs 4-7 in Roger Caro’s *The Entire Great Work Photographed* (p. 36-39) show the same but from two different modes of operation: the chemical (which destroys the Life of the matter) and the alchemical.

Earth by means of Fire and render Earth the Water by means of Air.

Thus, if the Sage wants to approach the Magisterium in its constructive phase, he must remember first of all that he needs to know how to govern the 4 Elements to worldify the 3 components which he has managed to separate and that he will achieve this only if he has knowledge of 1 and knows how to use it.

Here, the figures 4, 3 and 1 are set only to remind that HE MUST BEGIN the SOLVE operations in the same manner in which he has conducted the SEPARATION (see “Energy” and “Vapors”), only changing the form of the vessel (see “Reincarnation”).

from 3 to 4  
there is 1...

In effect, the two first numbers are reversed, but the 1 remains immutable. Did not Flamel, in his *Livre des Lavures*, say: ‘This operation is truly a labyrinth for it presents a thousand ways at the same time IN ADDITION TO THE NEED TO GO TO THE END OF THESE JUST TO RETURN TO THE BEGINNING by coagulating that which thou hast previously dissolved...’ etc. The goal is to “fix” the three worldified bodies by isolating them from the superfluous.

To do this, we will use the WATER to wash the EARTH and by means of FIRE we will dry out everything by the AIR.



3 will thus be subject to 4 by 1. It is for this that Nicolas Flamel, in his *Thrésor de Philosophie*, wrote: ‘Know that this Science is knowledge of the 4 Elements and of times, mutually and reciprocally changing one into the other...’, while Philalethes outbids by saying: ‘This chaos possesses within it the FOUR ELEMENTS, which themselves are of contrary nature...’ etc.

1 is thus the SOURCE OF THE FOUR ELEMENTS (see “Elements” in Kamala-Jnana’s *Dictionary*).

If there was no 1, 4 could not be born and 3 could not be purified, in an entirely natural way, of course. It is this way of seeing which is indicated to us by Cyliani (cited work, p. 22): ‘Then we commence the mercurial lavations which render it white like crystal, with the aid of seven different lavations to each of which revived Mercury is added in equal parts, as I have said...’

thus 1 and  
1...

From all of the preceding, it follows that the 1 of SOLVE is not the same as the 1 of COAGULA. And that is correct; the 1 of SOLVE is the Philosophical Salt while the 1 of COAGULA has become the Blood of the Dragon, or Tincture Mercury. In reality, it is STRICTLY the same, but one is in a natural state while the other is charged with the

Quintessence of the three components.

The first is pure, the second has become a “Tincture”. The first is the VIRGINAL MILK and the second is the MEAT NOURISHMENT.

1 and 1 should therefore be mentioned in their two forms, although being the SAME SUBSTANCE (see “Tincture”).

Is this not what Fulcanelli writes: ‘At first, nourish the nascent child with VIRGINAL MILK, then give it a MEAT ALIMENTATION as soon as it has gained strength.’

3 and 4...

Now, it is only by knowing the abovementioned two 1 that the alchemist can carry out the BATHS, or Lavations, of Cyliani and then administer the IMBIBITIONS with the auric Tincture.

Without the 3 components becoming “quintessential”, and the judicious action of the 4 Elements, the Stone could never be born, be washed and tinged.

Philalethes, speaking of this matter in his *Traité du Ciel Terrestre*,<sup>9</sup> tells us: ‘This Fire, their Bath, is a natural and not artificial Bath.

‘This is, in fact, not any kind of water, but a certain temperate subtle humidity, surrounding the vase and nourishing their sun,

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<sup>9</sup> *Traité du Ciel Terrestre* (*Treatise of the Earthly Heaven*). I have regrettably been unable to identify this work with any certainty.



or their fire.’

This Philosopher could not be more explicit, especially when we know that Dom Pernety, in his *Dictionary*,<sup>10</sup> and Louis Grassot, in his *Light Extracted from Chaos*,<sup>11</sup> p. 20, say: ‘Cook, wash, imbibe, tinge, whiten, calcine, irrigate, dry out and fix are one and the same operation.’

from 3 to 1  
there are 2...

Here, our attention is drawn to a mineral parallelism existing between the Primordial Mineral and the Granulation. It wants us to note that by having submitted the 3 separated components to the internal Fire of 1, one has obtained “in miniature” the amalgamation of a body, of which the analysis would highlight only 2 constituents... EXACTLY as with the Primordial Mineral (Philosophic Sulfur and Mercury).

This is the reason for which the alchemists have represented the operations of the Great Work with an “Ouroboros”, or coiled serpent,

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10 Of course, Dom Pernety’s *Dictionnaire Mytho-Hermétique* referred to in an earlier footnote.

11 Louis Grassot, *La Lumière Tirée du Chaos*, 1784. Translated by J.L. Hamilton-Jones in 1953 and published by the R.A.M.S. as part of the treatise collection entitled *18 Short Tracts of Alchemy*. While the original French of the present work gives p. 20 for reference, as above, the treatise found in the R.A.M.S. collection has said passage on p. 11—final paragraph of the chapter entitled *Of the Primary Substance*.

to clearly indicate that all the operations are renewed.

from 2 to 3  
there is 1...

This is why the Granulation (2), derived from the three “purified” substances, is presented in the beginning of COAGULA coated with 1. The LUNAR stage is achieved and with it the first Medicine is born (see “Diana” and “Moon”). On this point, the good Flamel expresses it thus: ‘I have therefore pointed out to blanch the body, which does not require anything else for Nature tends towards perfection, which thou shalt accomplish by “apposition of the Virginal Milk” and by the decoction which thou shalt make from the matters with this Milk which, in drying upon the body, will tinge it into a white color.’

from 3 to 2,  
1, 1, 1, 2 and  
3...

This series of figures, while confirming to us all of the above, teaches us to know the “Secret Agent” better. Starting from the 3 constituents under its 2 form (analyzable), the author of the *Turba* indicates to us that the SALT presents itself under three different appearances: the first, that which is in the Primordial Mineral—which is a rutilant saline substance—the Sages call it “Salt of the Philosophers”; the second has the appearance of a wooly matter; they



name it “Beard of the Lord”; the third, finally, presents itself under a vile appearance. It is of the latter that it is said: ‘The rich and the poor possess it, but in their ignorance cast it away.’

However, when it is stripped of its sordid garment by a sublimated baptismal water, it is then presented under the appearance of beautiful translucent crystals of a brilliant whiteness. The Sages then designate it by the name of “Philosophical Salt” because it possesses the same characteristics (except the color) and the same properties as their Salt of the Philosophers included in their Mineral.

It is this third “indispensable” SALT which compensates for the insufficiency of the Primordial Salt. It is this third SALT which is “chemically” manufactured and which is “the veritable Secret Agent”. White, milky when it is in the natural state, it becomes red later in the course of various manipulations.

Yet, it is in the numerical expression of 1, 1, 1, from 2 and 3 that one recognizes the genius of the author of the *Turba*.

Indeed, contrary to the two first 1, which are cited solely because, in reality they are each in the natural state; the third 1, it—while being of the same substance as the two others—differs from the fact that in the cookings, it is charged with the “Quintessence” of the 2 analyzable Primordial Bodies, which, in the end, are three, as it is known.

It was therefore indispensable, to emphasize this “capital” difference, that the researcher be instructed on the very special quality of this third 1. For this, the author could do no better than indicate that this third 1 was drawn from 2 and 3.

Let us note, in passing, that it takes two 1 for the White Stone and three 1 for the Red Stone (see the word “Analysis”). Here, we are obliged to recognize that very few alchemical authors have emphasized the existence and the functions of this Triple Salt. That is why we have a duty to quote Cylani in his *Hermes Unveiled*, p. 34:<sup>12</sup> “The first Salt has the appearance of wool (see “White Beard” in K.J.’s *Dictionary*), the second is a niter (niter = salpetræ; sal petræ = Salt of the Stone<sup>13</sup>), that is the Salt included in the Mineral (see “Salt of the Philosophers”), and the third is an alkaline Fixed Salt (see “Philosophical Salt”). The first Salt is the veritable Mercury of the Philosophers, the second serves to separate the pure from the impure and the third serves to continually augment our Mercury.”<sup>14</sup>

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12 P. 16 of the R.A.M.S. translation of *Hermès Dévoilé*.

13 The English word “salt peter” is derived from the Medieval Latin “sal petræ”, which literally translates into “salt of the rock”. In French, “sel de la pierre” translates into both “salt of the rock” and “salt of the stone”.

14 Roger Caro is paraphrasing here rather than directly quoting *Hermes Unveiled* as the above is a combination of a few separate lines from the mentioned page along with a few additions of his own. This is also the case with



Here, the previous differences are clearly marked as the 1, or Philosophical Salt, is no longer the Agent at the stage of the “Washings”, but constitutes an integral part of 2. It is now presented under a solid, crystalline, very white appearance enveloping the Granulation. It is, in some way, the shell of these miniature Eggs, or Granulations.

Flamel, in his *Hieroglyphic Figures*, did he not say: ‘Wash the leprous body and clothe it in a garment of linen’?

The 2 from 2 is thus indeed the Granulation born from this Primordial Mineral, of which it is the strict image; also, starting from this numerical representation, the author of this enigma could not find better symbolism to designate his Lunar Stone. Yet the numerical phrase is not complete; the author adds 1 to his White Stone, which signifies that this new 1 is no longer the Secret Agent in its milky form procuring the white color, but indeed the last representation of the 1 referred to as: MEAT ALIMENT, or TINGENT MERCURY. This 1 Tincture, added to the White Stone, indicates that the first Imbibition has commenced, thus that the Stone is Yellow. Here is, moreover, what Kamala-Jnana told us with the word “Philosophical Mercury”: ‘The

appearance of this Mercury is red, its activity extremely penetrating, its particularity is to change color as soon as it stretches over a flat surface. From red, when in a compact mass, it passes to a most beautiful golden yellow red.<sup>15</sup> And with the word “Yellow”: ‘Fleeting color which appears from the first Imbibition with the Oil of Saturn.’ Now, as the Oil of Saturn and the Philosophical Mercury are none other than one and the same thing, it is indeed the quintessential 1 which, added to 2 from 2 (or image of the primitive mineral), comes to color the Stone from the first Imbibition.

1 from 1 to  
2...

With this new grouping of figures, the imbibitions are clearly described and signed. The 1 from 1, as we have already seen, is the Philosophical Salt “saturated” with the Quintessence of the three bodies. This is the true Auric Tincture, because only the 1 from 1, that is to say the extract of the rutilant first 1, can get to extract the Quintessence of the Philosophic Sulfur and Mercury.

This is again the reason for which the author of this enigma will add the 1 from 1 to 2 (Granulation). At this stage, the

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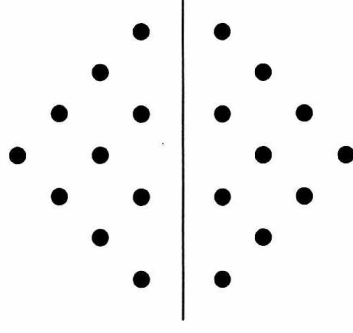
<sup>15</sup> This, too, is not a verbatim quotation. One thing in particular that varies from the source is that in Kamala-Jnana's dictionary, it does not read ‘...its activity extremely penetrating..’ but rather ‘...its acidity extremely penetrating....’ For the actual text quoted, see said entry in the *Dictionary of Alchemical Philosophy*.



Stone is Red and Fixed. It is apt to make the second Medicine, when it will have been multiplied. It is this which Cylani says to us in *Hermes Unveiled*, p. 49:<sup>16</sup> 'To carry out the Multiplication of these 2 Tinctures, one must repeat the entirety of the third operation, that is to say the MANUFACTURE comprising the two phases, SOLVE and COAGULA.' Now, has he not already indicated to us on p. 10: 'From one by one which is only one are made 3, from three 2 and from two ONE.'

1 thus 1...

The end thus brings us back to the beginning by an inverse process. Having departed from a point in the Divine Tetractys, we return to the point in the human Tetractys.



This is why the Philosopher Alin (quoted by Limojon de Saint-Didier in his *Guerre des*

<sup>16</sup> P. 24 of the R.A.M.S. translation.

*Chevaliers*<sup>17)</sup> says to us: 'All the artifice begins by one thing and ends by one thing.'

The above is indeed similar to the below and COAGULA is indeed the inverse of SOLVE. Departing from 1, we return to 1 by us always being served from 1. 1 is thus indeed the sole universal 1, or Primordial Agent, which leads the entire Great Work. Also, when the researcher has grasped the meaning of all these truths, he can assure with the author of the *Turba Philosophorum*:

'ALL HAS BEEN SAID.'

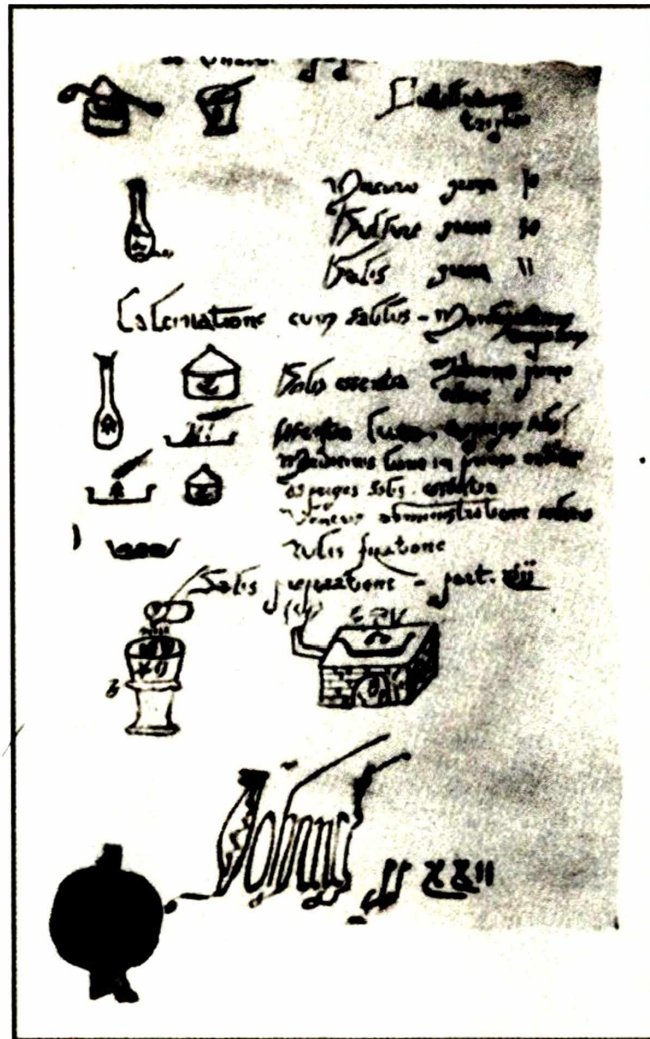
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17 *Guerre des Chevaliers (War of the Knights)*; another treatise found in *The Hermetical Triumph*, entitled *The Ancient War of the Knights* in the English translation.



# DEO SOLI HONOR ET GLORIA

By Roger Caro  
A. Rose+Cross of Egypt  
Amenhotep Luxor Lodge  
Honorary Member of the  
Alchemical Temple of Ajunta



Alchemical parchment of Pope Jean XXII  
(Temple of the F.A. of the R.+C.)

**I**ohannes filius Rudari clare memorie  
 eps servus servorum Dei

**O**ilec his filijs Rudari clare memorie  
 Carolus. deuotionis affectum quem ad  
 beatam Mariam Magdalenam exhibebat  
 in ecclesia nostra sancti Maximini  
 in qua corpus eiusdem sancti nosce-  
 tur esse reconditum.



Seal of Pope Jean XXII reproduced on page 911 (Vol. II) of *Monuments Inédits sur l'Apostolat de Sainte Marie Madeleine*, by M. Faillon, 1859





On the front it reads:  
'IOHANNES P... II'



On the back it reads:  
'SPASPE' above the two  
faces being St. Paul and St.  
Pierre.

Front and back of the lead seal affixed to the alchemical parchment of  
Jean XXII

Note: The alteration of the front takes away none of the quality of the writer of the parchment, since there has been only one pope of this name (bearing this seal) in Avignon.





His Holiness Jean XXII (Alchemist Pope of Avignon)  
Author of *L'Elixir des Philosophes* and *L'Art Transmutatoire*<sup>1</sup>

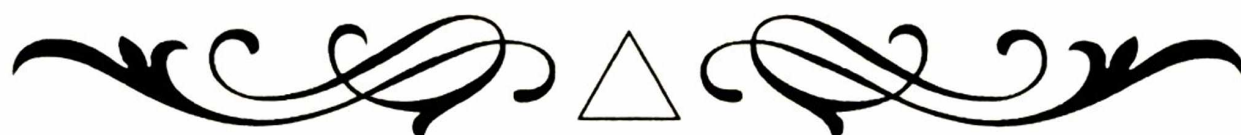
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<sup>1</sup> *L'Elixir des Philosophes* (*The Elixir of the Philosophers*) and *L'Art Transmutatoire du Pape Jean XXII* (*The Transmutatory Art of Pope Jean XXII*); unknown date of publication.

# DEO SOLI HONOR ET GLORIA

(Alchemical Roman)<sup>1</sup>

By Roger Caro



## PROLOGUE

**T**he Sacred College of the Celestial Sages awaited, for a long time indeed, the death of Joachim Gregor, nicknamed the alchemist in derision by his fellow citizens, because he was advocating, to every comer, the marvels of the Holy Science.

It is true that Joachim Gregor conducted himself in a fashion truly a little too garish: he purchased retort upon retort, flask upon flask, as well as a great amount of other materials, proclaiming loudly that he would eventually indeed pierce the secret of the Philosopher's Stone... and the world laughed. Yet, our puffer was not moved by any thought of gain... no, he dreamed of an anonymous

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1 "Deo Soli Honor et Gloria" is a Latin phrase from the Bible (in 1 Timothy 1:17, though there phrased "soli Deo honor et gloria"), commonly translated into "Honor and Glory to God Alone", yet alternatively "Honor and Glory to the Only God".

largess in the way of Nicolas Flamel. His biggest defect was talking too much. However, after years of fruitless researching, an idea anchored strongly in him: 'What if all alchemical researchers had lied? So many among them contradicting each other in a way so obvious that nothing would be impossible.'

This, the College of the Sages would not accept. As the miserable earth-dweller was content to fulminate against the abstruse meaning of certain texts, it was content to smile; but ever since Gregor had begun to accuse the Philosophers of falsehood and drivel... there, the bounds were found exceeded. An elaboration had been proven necessary; even so, as it was not possible to disabuse it on earth without revealing certain secrets to him, it had been forced to await his death.

That day had finally come, and it had barely been 28 days since Joachim's soul had left his corporeal remains that a celestial messenger came to apprehend him to appear before the Supreme Council.

With this announcement, a double sentiment invaded our unfortunate researcher: first of all, a kind of panic terror seized him, then an elation followed. Never mind what would befall him later, but he would make these "gentlemen" hear loudly that the Art was already quite difficult to achieve by itself without complicating it still further by divulging plain writings of flagrant contradictions.

It was on this firm resolution that he beckoned the messenger that he was ready to follow him.



# FIRST SESSION

**H**ere, no notion of time able to be validly controlled (time being lost in eternity), we do not know exactly how long the voyage lasted. What is certain is that at some point, he found himself before a semi-circular court, made up of beautiful white and red clouds.

All around were seated (like a tribunal) a great number of characters of whom some were known to him through books: Paracelsus, Geber, Jean XXII, Albertus Magnus, Hermes, Flamel, Basil Valentine... as well as many others he did not know. His messenger filled in this gap: the Unknown Philosopher, the author of the *Turba Philosophorum*, Eugenius Philalethes, Cyliani, Artephius, Synesius, Raymond Lully, Calid, Haly, Rachaidib, Jean-Baptiste Porta, the Trevisan, Arnold of Villanova, St. Thomas Aquinas... and in the midst of them, presiding, a majestic old man with an oriental face: 'The Divine Prince Y-Huien Y-Huien', whispered the angel before disappearing.

Gregor felt his pride disappear before all these stares, fixed, cold and inquisitive... though not hostile.

Suddenly, an invisible gong sounded, like a thunderclap, while the voice of Prince Y-Huien intoned: 'Glory to God in his angels, in his Saints, in his Philosophers and in his gods. Let the Eternal Father, God Almighty, be thanked and praised for having permitted our Assembly the power to be seated here, that all light would be made.'

Then, addressing Gregor, he said in a fatherly tone:

- ‘So, my son, thy reason has gone astray to the point of doubt in us and in the Science of God? Tell us plainly, justify thy words and thy behavior. We are curious to hear thy grievances.’

Gregor’s gaze wandered over all the Masters; then, arming himself with courage, he began:

- ‘Hermes, if I am not mistaken, has written out in full in the work by Festugière: **‘Our First Matter is cinnabar.’**

‘Now, an Adept of the 20th century, Kamala-Jnana, has, on the word “Cinnabar”, written in his *Dictionary of Alchemical Philosophy*: **‘Mercuric sulfide ore from which is extracted the sulfur and mercury sold commercially. This sulfur and this mercury are dead bodies killed by fire. Some, like Hermes, have cited it as Materia Prima, but it must be understood as an object of comparison, the Mineral of the Sages not processing in the same manner.’**

‘Is this not the best denial this Adept can do to the divine Hermes?’

Hermes arose.

- ‘First of all, my brother in the Holy Science, it is not good form to conduct oneself here as one sometimes does uncivilly on earth. This worthy Assembly, to which I have the favor and honor to belong, has no other motivation than to appease thy rancor and demonstrate to thee that we are not responsible for the more or less fanciful interpretations which people delight in making us endorse. Thus, in the present case, know firstly, my brother, that Kamala-Jnana and I are but one. Yes, Kamala



is one of my last incarnations; this should already tell thee that I would not have disapproved myself. Why dost thou accuse me of having overruled my first text while the two only complement each other?

‘Listen carefully, Joachim, as I Hermes have said: **‘Our First Matter is Cinnabar.’** This is true; as I, Kamala, have perfected my first statement by drawing the researcher’s attention to the fact THAT THE SEPARATION of Sulfur and Mercury should not be done by vulgar fire... this again is true. Where do I contradict myself? Have I disavowed cinnabar or have I simply indicated that one must not treat it as one does vulgarly?’

Gregor lowered his head, reflected for a moment and then muttered:

- ‘I admit that I have misunderstood you, but acknowledge that as Kamala, you have managed to muddy the waters.’
- ‘My brother, that is not the issue; art thou going to reproach me for my hermetic style? Art thou ignorant that the secret should be kept? The only question for debate is, have I lied by contradicting myself.’
- ‘No, Hermes. My reason must confess that my error comes only from my misinterpretation. I do apologize, for upon reflection, I am obliged to recognize that you have written everything clearly in both cases.’
- ‘I thank thee’ (said Hermes and sat down again).



- ‘My son, hast thou been satisfied?’ (said the President)
- ‘Oh yes, Divine Prince.’
- ‘Then move on to a new accusation and express thyself clearly.’

This time, the alchemist appointed Raymond Lully. The latter arose.

- ‘Speak’ (said Y-Huien).
- ‘Well then, now that complete appeasement has been given to me on the First Matter, I would like to know why Raymond Lully, in his *Testament*, has described the athanor as vulgar vases and flasks while the lesser chemist knows that an athanor is a furnace.’

Gregor saw a smile blossom on everyone’s lips. Raymond Lully answered:

- ‘My brother, if it is true that a vulgar athanor is a furnace built according to certain rules and characteristics, it is no less true, as Kamala has so judiciously written thereon in his *Dictionary*: **‘In alchemy, the Athanor of the Sages takes its name ONLY BY ANALOGY. Its conception is the same without its construction being similar.’** Now, as the Athanor of the Sages is an assembly of retorts and flasks, I have thus described these vases as best I could.
- ‘But still, separate flasks cannot represent a three-story athanor, as some Philosophers describe it.’

- ‘It is true that in my first work, being scrupulous, I have only described the athanor in detached pieces; however, since thou seemst to possess all of our books’ (Joachim nodded), ‘I am astonished thou hast not noticed that in my *Elucidation to the Testament*, I have written: ‘Our opinion is not to make use of various vessels, BUT ONLY A SINGLE ONE. However, our vessel is composed thus: there are TWO vessels attached to THEIR ALEMBIC, of the same size, quantity and shape at the top where the nose of one goes into the belly of the other so that under the action of the heat, that which is in the one and the other part goes up into the head of the vessel and later, under the action of cooling, it descends into the belly of the other.

‘Where have I erred, my brother? Are the vessels primitively depicted in the *Testament* lying? The description of their assembly and their function described in the *Elucidation*, is it not in conformity with reality? The two flasks and the retort-alembic, do they not form a perfect Athanor of three stories?’

Gregor acknowledged:

- ‘What you have said is correct. How could I have doubted you? Forgive me, Master.’
- ‘Forgiveness is sweet to my lips, my brother; mayest thou continue to find total appeasement by opening thyself to my peers.’

Lully bowed and sat down again. Y-Huien continued:

- ‘Continue to interrogate, my son, and rid thy heart of all doubts assailing it.’
- ‘Thank you, Divine Master. Also, to follow a chronological order, I would like to know why Eugenius Philalethes has written in his *Terrestrial Heaven* that the Secret Agent, or NATURAL FIRE, was manufactured ARTIFICIALLY. Is this not altering the truth? Is this alteration not obvious? How can something artificial be natural? I argue that there is deception here.’

Philalethes arose:

- ‘My brother, that which I have written and which confuses thee, many other Philosophers have proclaimed; yet I can assure thee that this declaration is perfectly accurate, even though thou mayest think otherwise. Without doubt, thou takest the term artificial as an antonym of natural; this may be true in certain cases, for the manufacture of artificial flowers, for example... but not obligatorily in all cases and I will only take solely as example that which is supplied in thy Larousse: ‘An artificial meadow is a field where man has sown clover, sainfoin and alfalfa.’ Canst thou affirm, Joachim that these three are not natural plants?’
- ‘Yes, of course they are, but it is not the same for the Stone.’
- ‘Who hath said such a thing to thee? In the manufacture of the Secret Fire, I have said nothing else; see, here is my book. Read.’



Philalethes handed him his book; Joachim took it and read:

- ‘It is a dry heat, vaporous, it surrounds the vase and it is at once equal and continual; it has been called Philosophical White Coal. In itself it is natural, but its preparation is artificial. It is not part of the First Matter; **IT IS NOT EXTRACTED FROM IT**, but it is an exterior Fire which serves to agitate and reinforce the interior Fire and oppress the chaos.’
- ‘So, friend, where have I lied? The term artificial should be interpreted quite simply as a thing manufactured with artifice, that is to say with ART. If I light a coal fire, I will produce a carbonic oxide identical to that existing in the air. You see clearly that, although manufactured, this gas is as natural as the other.’
- ‘My son’ (said Y-Huien to Gregor, who shamefully lowered his head), ‘do not be troubled. We are not gathered here to judge thee and pass sentence against thee, but to reform thy judgment with regard to the Science of the Father. Also, do not believe that this Assembly has as its goal to justify itself to thine eyes; no, we have banished all pride, thanks to God, and if we tried solely to justify our works we would not be worthy to sit here. It is because thou hast been a loyal, good and altruistic man, wholly passionate about our Art that we have obtained permission to enlighten thee... for in cursing our books, thy heart unconsciously curses the Lord. Look at each one of us; thou shalt read neither hatred nor contempt in our desires, but simply an immense pain and a great sadness.

We are thy friends, my son, and since we are on the chapter of this Primordial Agent, let us deplete this subject if thou wishest.'

Gregor humbly thanked him and resumed, less combative:

- 'Master, Buffon has said: **'The Salt is the Mother of all the metals.'**
- 'This is true' (said Y-Huien), 'but it is a matter of knowing of which Salt we speak.'
- 'The alchemical SALT, is it not contained in the mineral? Is it not part of this ONE-TRINITY?'
- 'Yes, my son.'
- 'Then why is Philalethes the only one to have written: **'This is not a part of the mineral'**? It seems to me that this time, the evidence of error is flagrant.'

Philalethes, who had remained standing, stated:

- 'First of all, my brother, I have not been the only one to describe the manufacture or mention this artificial Salt. Our brothers proved this to thee a while ago. For now, I no longer doubt that it may have produced a great confusion in thy ideas. It is true that this Salt makes up part of the Trinity, but it is only there in an infinitesimal proportion; now, to make and perfect our Stone, that is to say to RECONSTITUTE it after having separated the constituent elements in order to

purify them, we need a larger quantity thereof, 1/14 of its total weight. When our brother Gregor was manufacturing his bread upon earth, he would take flour, salt, yeast and water. He would knead the whole and cook his dough. Dost thou believe that an analysis of this baked bread would have shown the amount of water primitively put in to amalgamate all the materials between them? No, of course not. For our Stone, it is the same. This is why the SALT of the mineral being in an infinitesimal proportion, we must take it from OUTSIDE the mineral in order to operate according to natural standards. Hast thou grasped it, Gregor?’

— ‘Yes, Master.’

Philalethes bowed and sat back down.

Jean XXII then took the word:

— ‘My brother’ (he said to Joachim), ‘a while ago, thou didst refer to how Philalethes ALONE hath described the manufacture of the SECRET FIRE. Allow me to disabuse thee.

‘Undoubtedly thou hast forgotten what I wrote in the first chapter of my *Transmutatory Art*. Listen to what I say: ‘Take one pound of living Sulfur and mold (grind) it, loosening it as much as thou canst and then cook it for one entire day in eight pounds of lye, made from TWO PARTS OF ASHES and THE OTHER PART QUICKLIME; and thereby, as the lye will decrease by boiling, put therein common water at full boil and when everything has boiled for one day, cast it amidst a thick sack in a vessel of felt or of earth thoroughly clean, and when it is done, let it stand. The Sulfur will remain at the bottom of the vessel, white as snow, and keep



it until I tell thee further.’

‘Naturally, I draw thy attention to the fact that our living Sulfur from the beginning has nothing in common with commercial sulfur. To us, the Sulfur is our chaos. It is mixed with ashes **AT THE OUTSET** when the ashes are not rich in **SALT**, that is to say when it is not ashes from oak, fern or acacia.’

Basil Valentine followed:

- ‘In my *Twelve Keys*, I have, all the same, specified thoroughly: ‘**An Artist—whoever he might be—that has no ashes cannot confect the SALT for our Art.**’
- ‘Why yes, I remember. I understand now why we read in Hortulus Sacer: ‘**Oh, what a surprise! From a calcined tree trunk, Salt is drawn. From the purified Salt, a spiritual water...**’
- ‘This calcined trunk, that is the ash.  
     ‘Grassot, my dear Gregor, has even given the proportions in *Light Extracted from Chaos*;<sup>1</sup> listen to what he says: ‘**The first Preparation is perfected without great expense, in any place, at any time, by all sorts of people, provided one has sufficient quantity of the First Matter, which needs to be twenty or thirty pounds (of ash).**’
- ‘Master, I understand perfectly, but is it not a mistake when you have written in your *Twelve Keys*: ‘**With stones and fire,**

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1 In the chapter entitled *General Rules*, p. 26 of the R.A.M.S. edition.

the artisan also prepares lime so that it is fitting for the work, but before it is prepared by the fire, it is stone and as lime, it can't be applied for the work.'

'What is lime doing in OUR STONE? Is it the famous SALT? In that case, if it is derived from a stone, can it not be derived from ash?'

- 'Thy reflection is relevant, but thou shouldst know that our SALT is a CHEMICAL COMPOUND; this is the reason for which Jean XXII mentioned it in the chapter he read to thee. If thou had equally read through Hoefffer's *Historie de la Chimie*<sup>2</sup> with a critical sense, thou wouldst have noticed that many of us have written—as if by chance—upon the caustic substances extracted from ashes. Personally, my book is cited, p. 480.'

Geber, arising, added:

- 'I have related all these operations in a small treatise entitled *Liber Investigationis Magisterii*.'<sup>3</sup>

He sat back down.

Albertus Magnus succeeded him:

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2 Jean Chrétien Ferdinand Hoefer—or Ferdinand Höfer in German—*Histoire de la Chimie* (*History of Chemistry*), Volumes 1 and 2; originally published between 1842 and 1843.

3 *Liber Investigationis Magisterii* (*The Book of Investigation into the Magisterium*); unknown publication date. Part of a compilation work of which the English translation is entitled *The Works, or Rather the Summa Perfectionis, Liber Investigationis, Magisterii, De Inventione Veritatis and Liber Fornacum, of Geber*, originally published in London in 1678.

- ‘I, as well, have published this operation in an opusculum of which the title is *Compositum de Compositis*.’<sup>4</sup>

He sat back down.

Y-Huien declared:

- ‘My son Hoeffler, on page XV of his *Histoire*, said that the Chinese and Japanese have had knowledge of caustic ashes since antiquity.’

St. Thomas Aquinas arose:

- ‘My treatise on *The Essence of Minerals*<sup>5</sup> also deals with carbonate of potash (KOH).’

He sat back down.

Jean Baptiste Porta continued:

- ‘And I, I have meticulously described these manipulations in *Les Secrets de la Nature*.<sup>6</sup> I am quoted by Hoeffler in volume II,

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<sup>4</sup> *Compositum de Compositis* (*Compound of Compounds*); unknown publication date. An English translation was conducted by R.A.M.S. in 1978 by Lynn Bacarella.

<sup>5</sup> *L'Essence des Minéraux*, a treatise I have unfortunately been unable to identify with sufficient accuracy.

<sup>6</sup> *The Secrets of Nature*. Giambattista della Porta (known as Jean Baptiste Porta in French), *Magiae Naturalis*. This work—known as *La Magie Naturelle, qui est, les Secrets et Miracles de Nature, par Jean-Baptiste Porta, Napolitain* in French—originally published in Naples in 1558, was translated into English in 1658 and published under the title *Natural Magick in XX Bookes by John*



He sat back down.

Basil Valentine took word again:

- ‘Thou seest, Joachim, that Philalethes has not been the only one to speak of the manufacture of the SECRET FIRE and that thy fate of an unfortunate researcher can only lie with thee. We have nothing to do with thy woes. All has been written clearly.’
- ‘That is correct, Master, but so many experiments have been described that there was no reason for me to retain just that one.’
- ‘Rather say, my brother, that thou hast worked in blindness and in haste. If thou had taken the trouble to establish lists concerning our individual works, thou wouldst have perceived that we had all treated the same subject, unlike other experiments which, they, are not repeated. Now, what interest could the publication of an experiment already published be if not to attract and fix the attention of researchers? All Artists should rejoice, on the contrary, for in the mingling with other experiments, it has allowed us to describe it entirely and meticulously—knowing in advance that Man would not retain it because it was written clearly. Ode Rachaidib the Persian said: ‘**The Sperm, or First Matter, of the Stone is externally cold and humid but internally hot and dry.**’ And I myself, in my *Twelve Keys*, have testified to a great secret:

**‘The Salt IS THE FIRE-WATER, THE WATER WHICH DOES NOT WET THE HANDS.’**

‘Only, seest thou, Gregor, a great precept that many researchers forget is **THAT EVERYTHING IS SIMPLE IN OUR ART**. Woe unto he who complicates things. To understand us, it would be necessary that each researcher persuades himself of the veracity of the declaration of Geber in his *Investigationis Magisterii*: **‘We only advance that which we have ourselves seen and touched in a certain and experimental manner.’** The theory is very beautiful, my brother, but there is nothing like practice. Art thou satisfied?’

— ‘Oh, Master, how could I not be?’

Brother Valentine bowed and sat down.

Gregor then asked if it would be possible to have some clarification on the subject of the vessels as this was a veritable labyrinth; some speaking of one vase, others of two, or even of three.

Y-Huien consented.

Philaletes arose and said:

— ‘In *Chemiex Philosopha*, I have written: **‘We only have one vase, one furnace, one Fire and all of this is only one thing... namely our Water... and furthermore, I confirm: the true Furnace is a simple shell which thou couldst easily fit in thy hands. The vase is a single one and nothing more, but some Philosophers have employed two and thou canst do so, also.’**

— ‘This is true for Coagula’ (said Y-Huien), ‘only see thou,

before going any further, it is necessary that thou knowest the Philosophers have described the vase in various stages.'

- 'Thus' (continued Raymond Lully), 'in the Separation of the First Matters thou needest an athanor composed of three vases; that is why I have described its assembly, of which we spoke a moment ago.'
- 'As for me' (said the author of the *Turba*), 'I have likewise declared for this operation: 'He took all ten of us and locked us up in a house of glass, upon which was erected another house, upon which again there had very wisely been erected a third; and thus we became imprisoned in three round, clear houses.'
- 'Only' (interlinked Cyliani), 'thou shalt keep in mind that it is more of the same operation when I write: 'Finally, the size of the vase must be calculated by the quantity of matter in such a manner that it contains only  $\frac{1}{4}$  of its capacity.' Evidently, thou hast here the beginning of Solve.'
- 'It is the same' (continued the author of the *Turba*), 'when I said: 'Put the red man and the white woman in a round house surrounded by a slow continual heat and leave them there until everything be converted into Philosophical Water...'. This always concerns Solve.'
- 'I have written nothing other than that' (declared Artephius): 'We must take the perfect body and put it in our Water and lock them in a well-stoppered house of glass.'



- ‘Thou seest plainly, Gregor’ (said Hermes), ‘that all of this is true.

‘For the Separation, one must assemble three vases into a Philosophical Athanor; for Solve, only one is needed. Finally, for Coagula, thou canst have none at all for it is the SALINE HULL which is compared to a vessel of glass, or also a vessel of wood... But I see by thy expression that thou understandest me no longer. Is this because I have spoken of the vessel of glass or wood?’

- ‘Yes, Master.’
- ‘Yet this is easy to grasp: the Stone is compared to a vessel of glass because its saline hull consists, do not forget, of a dry crust originating from our Primordial Salt, said Salt being nicknamed VITRIOLEUM, or OIL OF GLASS, from which, Vase of Glass.’

Gregor nodded his head, smiling. Hermes continued:

- ‘As for its comparison with a vessel of wood, there we allude to the vessel of the Argonauts, which was built from oak wood. Now, does the saline hull not have its origin in the ash of oak?’
- ‘This was too subtle for me’ (confessed Joachim), ‘but I recognize that these two denominations are accurate; I ought to have better comprehension of Dom Pernety and the *Dictionary* of Kamala-Jnana.’

Y-Huien continued:

- ‘Oh yes, my son; all is subtlety in our Art. Look also at the subject of the manual labor to be conducted during the entire Work, which could be recognized without a guide; thus the Rose-Cross Doctrine mentions: **‘The Fire and the heat can only be produced by movement.’** This incites the Neophytes to agitate<sup>7</sup> the vase with their hands. Note that this is true, but only to a certain point. However, remember thou that one must be careful in applying this point of view with what Eudoxus and Pyrophilus counsel: **‘The Artist prepares the Fire, or may have it prepared by those who have perfect knowledge of chemistry.’**

‘This declaration concerns only the manufacture of the Salt and no longer Solve.’

- ‘The same attention should be paid’ (continued Limojon de Saint-Didier), ‘when I write in my *Hermetical Triumph*: **‘When we put ice in a vase placed on the fire, we see that it melts into water.’**

**“We must use the same way with our Stone, which needs only the aid of the Artist, the operation of his hands and the action of the natural Fire, for it will never resolve itself.”**

‘Here, thou wilt notice that I speak no longer of Salt, but of the Stone at the beginning of Solve.’

- ‘This is why’ (resumed Philalethes), ‘I was keen on sanctioning the passage of the Worldification by writing: **‘Nature is not put into motion by the theory of men but by their practice, and surely understanding and reason cannot execute miracles without the aid of the hands.’** Are all these declarations not

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<sup>7</sup> The French word used here, while translating literally into “agitate”, carries the connotation, in this particular context, of “shaking”.

luminous, Joachim?’

- ‘One could not be more explicit, indeed.’
- ‘But the hands are not always necessary’ (said the author of the *Turba*). ‘This is the reason that pushed me to likewise write: **‘Cook it until there is no black and the whiteness appears, and then cook it with gum of gold and put everything to the Fire WITHOUT TOUCHING IT until all is made red, and have patience. Do not become bored and soak it in its water which came out from it, which is Permanent Water, until it is made red.’**
- ‘You could not have better depicted the operation extending from Venus to Mars.’
- ‘Correct’ (approved the *Turba*).
- ‘As for me’ (punctuated Lully), ‘I wanted to bring supplementary clarification, on that of the time of cooking; this is why thou canst read in the *Elucidation to the Testament*: **‘This is in what consists all our work, according to the Philosophers; by means of this cooking, linear and gentle at first, and unctuous, the matter reaches its perfect maturity, which it will accomplish in TEN PHILOSOPHICAL MONTHS without any manual labor.’**

Lully marked break time, then asked:

- ‘Art thou convinced now, my brother, of the unity of the Doctrine?’



Gregor could only approve heartily.

Y-Huien then announced that this first session would be completed on this point and promised a forthcoming resumption shortly when their brother would have well-assimilated their explanations and gathered new questions.

With these words, the sound of a gong was heard and the session was adjourned.



## SECOND SESSION

**J**oachim Gregor appeared in the hemicycle of clouds, strong and relaxed. The Areopagus of Sages no longer intimidated since he knew that he was there not to be judged but to receive the “Words of Truth”; also since these Divine Masters were so willing to give him their explanations, and indeed, he would take the opportunity to know everything and understand everything. Y-Huien made a gesture and the invisible gong sounded.

- ‘Peace be with thee, my son, and remember thou that we are here to justify the Science of God. Speak therefore to us plainly, without ambage.’

Gregor commenced:

- ‘Divine Masters, I would first of all like to thank you for your argumentation, so clear and precise, and also to offer you my sincere apologies. I have a clear feeling of being at fault from A-Z and I feel it unforgiveable to have reasoned as I have.’

These few humble and submissive words at once relaxed the most severe of faces. Nothing pleases more in the 7th Zone, in fact, than a soul who recognizes his mistakes and knows humility.

Y-Huien, with a smile, invited him to ask questions. From that moment, the atmosphere was quite different. No more suspicions.

Gregor then asked if he could know the reason for which Raymond Lully—unlike his peers, who maintained that the First Matter contained three substances—had declared: **‘That this one thing is not a single thing taken individually, but TWO THINGS of the same nature which are but one.’**

Raymond Lully arose and said:

— ‘To the Ancients, the Sulfur and Mercury, considered to be male and female, were but one.’

Gregor indicated that this reasoning seemed very suspicious to him, especially as Lully seemed to be the only one to know the meaning thereof.

— ‘My dear Joachim’ (resumed Lully), ‘there again thou hast no excuses for at least two Philosophers have had permission to give the key of my assertion.’

— ‘Yes’ (interlinked Basil Valentine), ‘in my *Twelve Keys* I have given the solution to this issue; listen: **‘In our Stone, transmitted to me by inheritance, come and are born TWO things, and one thing which keeps a hidden third; FOR THE HUSBAND AND THE WIFE ARE TAKEN BY THE ANCIENTS AS A SINGLE BODY in recognizing them as ONE in the work of Nature.’**

— ‘This is what I have also declared in my *Emerald Tablet*: **‘The Sun is the Father, the Moon the Mother.’** I have not spoken of the Salt since it is a sperm’ (said Hermes).

— ‘I, as well’ (said Cyliani), ‘when I wrote: **‘From one by one**



which is only one are made three, from three two and from TWO ONE”

- ‘Naturally’ (the Unknown Philosopher went on), ‘to see clearly in our writings and to be able to form a just opinion on our declarations, one must know the secret of THE ALCHEMICAL SEPARATION; otherwise, how can one conceive that those who affirm TWO and THREE principal matters ARE ENTIRELY IN AGREEMENT in their declaration? Thus, take my own affirmation: ‘Take thus thy Mercury become water, put it in a vessel and make it disgorge; do so that it will make thee see a small image of divinity, FROM ONE demand it into THREE.’ Tell me, Joachim, does this passage not seem to contradict Lully and Hermes who affirm that the one thing CONTAINS TWO IN IT?’
- ‘Yes, Master.’
- ‘And yet, my dear Gregor, if thou had listened to me carefully, thou wouldst have understood the operation which was necessary to carry out; I said: ‘Take thy Mercury, having become water’—in other words, thy Salt-liquid—‘AND PUT IT in a vessel...’. Why must thou put it in a vessel already containing an Ethiops Mineral? But simply to provoke a chemical reaction leading to the SEPARATION of the cinnabar. Now, ignore thou not that the Sulfur of the Philosophers remains in the retort while the Mercury and the Salt of the Philosophers move into a flask attached to the retort.’

- ‘You see yourself, friend, that you obtain THREE Matters and not TWO.’
- ‘My dear Gregor, art thou not forgetting that the SALT which floats atop the Mercury IS THAT WHICH THOU HAST POURED THYSELF? And if thou wouldst consider only the Sulfur and the Mercury, which were but one originally, thou art truly obliged to admit that THOU HAST SEPARATED ONLY TWO BODIES.’

Artephius, then taking the word, concludes:

- ‘My dear brother, God does not grant His secret to all researchers, even if they are of good faith; this is why I have declared: ‘It is but God alone, or a friend, who can reveal this secret.’ For thee, whose entire life of righteousness has been solitary, thou couldst only err; however, rejoice thou this day for our Father grants thee that which thou hast wanted so on earth.’

Gregor, most joyful, thanked the Lord with all his being.

Y-Huien, paternally, asked him with a smile if he would not like to now know how one should go about worldifying the matter.

A yes of profound satisfaction brightened the face of the brave puffer.

- ‘I have never arrived at this’ (he confessed in a tone so sheepish that all the Sages burst into laughter).
- ‘Well then, listen in turns to Philalethes, Artephius, Valentine and our good Flamel.’

Philalethes arose:

- ‘Here is, my dear Joachim, that which I have declared for the beginning of Solve: **‘Thus Earth itself is greater than the other Elements, as it appears openly and manifests to the eye.’**
- ‘This specifies the order of visual magnitude for thee’ (Y-Huien explained). ‘Now listen to Artephius. He will impart his recommendations unto thee... one of which, unobserved, is the cause of all thy misfortunes.’
- ‘This is why’ (Artephius began composedly), ‘after having prepared thy matter, thou must take care only of two things: 1) to not **IGNITE THY BATH**; and 2) to not let exhale the spirit, for if it were to exit from the vessel, thy operation would be completely destroyed.

‘This second paragraph thou hast practiced correctly, but it is in the first that thou hast erred because thou confused Fire, bath and heat. I know that in the R+C Doctrine there is written a phrase saying: **‘The heat is produced only by motion’**. Thou thus imagined that one is not to “agitate” the matter too much in order to avoid too strong a Fire. Only, I have spoken of neither Fire nor heat, **BUT OF NOT IGNITING THE BATH**; put differently, to not **BURN** the matter **THROUGH AN EXCESS ADDITION OF SALT-LIQUID**, because thou shouldst take care not to forget that the **SALT** is **A WATER-FIRE**. It is **THIS** which **IS THE ARDENT BATH**.’



- ‘Everything clarifies now’ (said the alchemist). ‘I understand why I could not arrive there.’

Basil Valentine continued:

- ‘It seems to me, however, to have been quite explicit when I wrote: ‘And know that the moisture of the earth rises, the cloud forms, **THICKENS** in the upper part **AND THROUGH ITS WEIGHT** falls down so that the removed moisture is returned to the earth.’
- ‘And I’ (said Flamel, his eyes full of mischief), ‘have I not been clear in my explanations? Have I not described in detail the beginning of Solve? Listen: ‘Let the vessel be stoppered as appropriate. Take at the beginning of thy work recent parts from the pre-mixture, blend it all together and burn it once until they are adjusted as by marriage, and the **CONCEPTION** (excited Ethiops Mineral) is carried out in them **IN THE BOTTOM** of the vessel **AND THE GENERATION** (Worldification) of the engendered thing **IS CARRIED OUT IN THE AIR.**’
- ‘Ah!’ (Joachim cut in.) ‘What a damn fool I was. Basically, the secret lies in agitating the matter **NOT BEFORE** the appearance of the heat **BUT, ON THE CONTRARY, DURING** the cooking. The goal is to liberate the three vapors and promote their union in the open space of the flask. It is logical and natural that if one leaves the matter inert **BELOW**, nothing can be created since everything is **PACKED** in the bottom.’

- ‘Yes, friend’ (Hermes intervened). ‘This is why I have written still in the *Emerald Tablet*: **‘The wind carries it in its belly.’** Every astuteness is there; how to choose the precise moment to UNITE the three vapors.’
  
- ‘What gratitude I owe you. And I who accused you of falsehood. I am ashamed of myself. All of your explanations are so clear, so simple, so logical.’
  
- ‘Too simple, my son’ (said Y-Huien). ‘Too simple for the “powerful”, vainglorious reasoning of man. When the latter understands that everything is simple in our Art, and he ceases to complicate everything, then he will understand all mysteries and disappear. But, my dear Gregor, I see that our brothers are full of explanations; dost thou have another point to clarify?’
  
- ‘Oh, I have even more’ (Gregor said, smiling). ‘However, today I would like the issue of lutes and the famous hermetic seal made clear. I admit that I am passably befuddled by most definitely confusing the various ways of stoppering the flasks.’
  
- ‘I think’ (said Y-Huien), ‘that thy misfortune still comes from regrettable confusion. Listen to our brothers and thou wilt confirm for thyself that all the authors have yet written alike.’

Paracelsus arose:

- ‘My dear Gregor, in my *Ten Archidoxes*, I have said: **‘The dryness mixed with the mercurial moisture makes appear the moisture which we call MERCURY IN OILY FORM,**



and sticky...'; now, as one has written in the *New Assembly of the Chymical Philosophers* 'the graduated Fire, or OIL of Saturn, or STAMP OF HERMES', it seems to me that thou couldst have made the approximation.'

- 'All the more' (continued Flamel), 'that I myself insisted very heavily upon the error not to commit. In any case, here is my opinion: that which has deceived un infinite number of Artists who worked on the true matter, is that one has taken the Seal of Hermes for a vase luted with a burner;<sup>1</sup> but I believe it is necessary that our matter MAKES a lute itself, that is to say the silkworm encloses itself in its hull.

'Could I be any clearer?'

- 'Surely not' (Joachim acquiesced).
- 'All has been said on this famous Seal of Hermes' (interlinked Synesius). 'It is true that its roles are so varied. Thus, if thou canst read me, thou wilt see that I extend the understanding of the researcher by making him touch on that of this famous Oil also having another destination which is to serve as read: that OF TINGEING the saline hull. Listen to what I have said: **'Consider that we have two bodies of great perfection filled with quicksilver. Thus draw in our quicksilver and thou**

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1 The French word employed here, "lampe d'émailleur"—which literally translates into "enameling lamp"—doesn't have an English equivalent, but it is a burner, or torch, that produces a high-temperature flame for purposes of, for instance, working on glass. In certain French dictionaries and encyclopedia, it is described as an 'instrument dont on se sert dans les laboratoires pour ramollir le verre et lui donner différentes formes' ('an instrument used in laboratories to soften glass and give it different shapes').



wilt make the Medicine which we call **QUINTESSENCE**, having permanent and always victorious power.”

- ‘So the **HERMETIC SEAL**, or Quintessence, is also Medicine?’ (questioned Joachim).
- ‘Yes’ (said Artephius); ‘it is thanks to this Quintessence that one can achieve the **ELIXIR of Life**. This is the reason which made me write: ‘**But for a thousand years, or very nearly so, that I am in the world by the grace of God Almighty, and by the use of the admirable Quintessence...**’
- ‘Ah, Joachim! Why hast thou not understood me better’ (said Cyliani), ‘when thou hast read me? I have yet well-described the way in which to operate: ‘**We separate this supernatant Oil with the aid of a white, well-washed and moistened pigeon feather and we take care to not lose any, for IT IS THE TRUE QUINTESSENCE of regenerated vulgar gold in which the three principles are found united, no longer able to be separated...**’; and further in, I explain myself better still: ‘**The Oil thus obtained by the separation IS THE TINCTURE, or the Sulfur or Radical Fire of gold, or veritable coloration; IT IS also THE TRUE POTABLE GOLD or UNIVERSAL MEDICINE.**’

Here, Cyliani stopped and said:

- ‘Listen well now to what I am going to read, for I am practically the only one to have given this clarification: ‘**We take, at the two equinoxes, the necessary quantity of this Oil to tinge a tablespoon of white wine, or distilled dew, seeing as a**

large amount of this Medicine wouldst destroy the radical humidity of man, depriving him of life.”

- ‘And do not believe’ (pursued the author of the *Turba*), ‘that one time is more preferable than another for the manufacture of this Seal of Hermes. Remember thou that which I have said: ‘Our Medicine can be made at any time, in any place, in any hour and by any person, and is found everywhere and there is nothing to be done to it.’
- ‘Finally, my dear Gregor’ (resumed Cyliani), ‘to exhaust the question of the Oil of Saturn, or Seal of Hermes or Universal Medicine, let me read this passage to thee again: ‘This oil can take all possible forms and resolves itself into powder, into salt, into stone and into spirit, through desiccation by aid of its own Secret Fire. This oil is also the Blood of the Red Lion. We preserve one part thereof in the oily state in a well-stoppered glass jar, to serve for carrying out the imbibitions in the reigns of Mars and the Sun.’

This having been achieved, Cyliani sat back down.

- ‘Master’ (Joachim then said), ‘your words are a true source of light. If I have understood correctly, the Seal of Hermes is the Head of the Crow and it is one part of this quintessential Oil which serves as Medicine while another part serves as the Tincture.’

Y-Huien made the sign of YES with his head, saying:

- ‘Thou hast said it, my son, and I believe that thou hast been


told the essentials on the Seal of Hermes. Now, we will adjour  
and paternally engage thee to meditate upon everything that  
we have taught thee.'

The gong sounded and everyone parted.





## THIRD SESSION

 n that day, Gregor noticed that “the court” was composed of black and green clouds. The faces of all the Philosophers were calm and relaxed. It was evident that now this was no more than a chat between friends. Joachim was then only more at ease.

Y-Huien immediately intoned:

— ‘Glory to the Lord, God Almighty, who allows us to continue to enlighten thee.’

Joachim bowed his head and gave thanks to the Most High. The sound of the gong made him raise his head.

— ‘Can I ask you, O Master, why the clouds are black and green today?’

— ‘Simple fantasy, my son’ (retorted the President); ‘we intend to speak to thee of SOLVE, of the Putrefaction and of the Vegetation.’

— ‘Magnificent!’ (exclaimed the alchemist.) ‘I just wanted to obtain some clarification from you on these subjects.’

— ‘Question us thus and profit thou therefrom.’

- ‘I should like to know the meaning of that which Synesius **has** written: ‘And take care in the beginning against burning the flowers, or making too much haste to more promptly reach the end that you propose.’

Philaethes arose:

- ‘My dear Joachim, I believe that I am one of those who have commented precisely on this issue. Here is, in fact, what one can read in my *Terrestrial Heaven*: ‘The slightest violence prevents any generation, if it was overheated (the First Matter), were it but for a few minutes, the white and red Sulfur (Philosophic Mercury and Sulfur) would never be able to unite and coagulate essentially...’; and note that I immediately designate the process to be followed by writing: ‘Nature is not put into motion by the theory of men but by practice, and surely understanding and reason cannot execute miracles **WITHOUT THE AID OF THE HANDS**.’

‘All of this moreover resumes the phase we studied previously, at the time of the Worldification. I have only repeated it because of thy question.’

The author of the *Turba* continued:

- ‘This is why I have drawn the attention of the neophyte in saying: ‘Make moderate Fire, in all, everywhere and keep thou from a strong and violent Fire; for if thou makest the Fire stronger than necessary, **IT WILL REDDEN** before its time, because firstly we want black, then white and then red.’



- ‘Here’ (continued Flamel), ‘it is good that thou dost not lose sight of what I have written in my *Book of Washings*: ‘**For firstly, THE BODY IS MADE (Worldification) AND YIELDS WATER**, ensuring that the corporeal thing is made incorporeal, in other words spirit; and then in **Conjunction**, the spirit—that is to say the **Water**—is made body.’
  
- ‘In a word’ (recapitulated Y-Huien), ‘thou must obtain thy Granulation IMMEDIATELY. If, at the outset, thou obtainest only a semi-liquid Compost, a sandy orange, it is that thou hast **DROWNED** thy matter in the bath of **FIRE**. Everything would have to begin anew.’
  
- ‘In the *New Assembly of the Chymical Philosophers*, thou canst read, on p. 91: ‘**If the red appeareth before the black, we have pushed the fire too much.**’ All of this’ (continued Jean XXII), ‘to make thee grasp that **BURNING THE FLOWERS** signifies **TO NOT IGNITE THY BATH** (burning the “Flower” of Sulfur).’
  
- ‘In my view’ (interlinked Paracelsus), ‘one must stick to the **R+C DOCTRINE** which declares: ‘**Any heat activated in a humid environment yields the black color.**’
  
- ‘And this blackness lasts 40 or 42 days’ (said the author of the *Turba*).
  
- ‘The blackness to be attained is so important’ (indicated Flamel), ‘that I have commented in a chapter of the *Hieroglyphic Figures* in the following fashion: ‘**Certainly, he who seeth not**



this blackness at the beginning of his operations during the days of the Stone, misseth entirely the Magisterium for he worketh not well...'; and I added: 'FEAR THE ORANGE COLOR at the beginning.'

- 'I note, in any case' (proclaimed Gregor), 'that there is uniformity of doctrine, of description and of conception when one knows how to read you. The mistake that we make, we poor terrestrial researchers, is reading too much and confusing everything. We miss most of the time of discernment and our major fault is applying a term "from one author" to all others. It is thus that the Secret Fire of one is referred to as Vitriol by some, or Primordial Agent by others. As for the vase, the furnace, the lute and the Mercury, it is the same. Taken individually, you are all right and it is evident that to he who understands you, the Alkahest of Paracelsus is equivalent to the Green Grapes of Lully, or to the Virginal Milk of Flamel.

'Only our ignorance prevents us from locating the exact placement of the personal term of the author. You see thus how great my confusion is and to what extent I am indebted to you.

'It is so easy when you extract the good passages and when you apply them where needed. The Work becomes child's play.'

Gregor fell silent then, changing his mind, continued:

- 'Tell me, Masters, does this blackness penetrate the Granulation?'

The author of the *Turba* arose:

- ‘My dear Joachim, here is what I have written: **‘Put the red man and the white woman in a round house surrounded by a slow continual heat and leave them there until everything be converted into Philosophical Water. Then, if thou hast governed well, thou wilt see A BLACKNESS ABOVE, which is a sign of decay.’**  
     ‘Hast thou grasped it well?’
- ‘Perfectly, Master; in assimilating your response to the previous declaration by Flamel on the subject of the Seal of Hermes, I conclude that our Stone, like a silkworm, is contained in a cocoon—in this case, in a saline gangue—and that **ONLY** the latter is tinged black, then green etc.’
- ‘Remember thou’ (said Flamel), ‘that I have written elsewhere: **‘Wash the leprous body and RE-CLOTHE IT in a linen garment.’** That which is true for the White is true for all the colors.’
- ‘Master, why have you written at length on the green color?’
- ‘If I have insisted upon this color in saying: **‘I have painted a green field because in this decoction, the confections are green and keep this color longer than any other after the black...’**, it is because I have wanted to draw the researcher’s attention onto the fact that this coloration sometimes lasts several months, that he hath not erred and that he is thus on the right path.’
- ‘As you have indeed done... this color has always bothered me;



so, when Haly wrote: ‘The root of all things is green, that is to say unripe, a rootless mineral grass...’, I always asked myself what this might signify in the Vegetation.’

At these words, the Philosophers looked at each other and burst into laughter. Joachim realized that he had again uttered an enormity. Haly arose:

— ‘My good Joachim, thou confusest the nature of the Secret Agent and the fleeting color of Solve; that is why we laughed. Excuse us.’

Gregor looked at him and Trevisan, who had remained silent until now, took the word:

— ‘My brother, I know that thou hast read and reread my work upon the natural Philosophy of metals;<sup>1</sup> dost thou not remember this passage (page 253): ‘**Our Work is done from a root and from two substances taken wholly raw, taken from their mineral, clean and pure, joined by Fire of friendship.**’

— ‘In fact, Master, I recall and I understand that I have once again lost my way. The root of all things owes its green qualifier not as a result of its color but because of its sourness. Now, as this root is none other than the Salt and as this Salt is white, it should not be confused with the Vegetation of Solve.

‘Only, here I confess to you that one point bothers me, because the Adept Fulcanelli has written the opposite in his *Mystery of the Cathedrals*. Here is what he said: ‘The

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1 Bernard le Trévisan, *Le Livre de la Philosophie Naturelle des Métaux* (*The Book of the Natural Philosophy of Metals*), 1976.



first Magnetic Agent which serves to prepare the solvent called ALKAHEST is called the Green Lion, not so much BECAUSE IT POSSESSES A GREEN COLOR as because it has acquired the mineral characters which chemically distinguish the adult state from the nascent state.<sup>2</sup> It is an acerbic green fruit compared to the red and ripe fruit.'

'This affirmation indeed concerns the Philosophical Salt, does it not? Why did Fulcanelli therefore indicate that this Magnetic Agent IS GREEN?'

Y-Huien smiled and replied:

- 'Yes, this here is indeed the root of all things, which is our "WHITE COAL"; only, my dear Gregor, I must confess that thou knowest not how to read our texts. Let us reconsider the misunderstood passage: **'The first Magnetic Agent WHICH SERVES TO PREPARE THE SOLVENT...'** etc. Seest thou not that Fulcanelli speaketh not OF SALT, BUT OF THE AGENT BEFORE, WHICH SERVES TO PREPARE IT? Now, from what is the Ash of the Philosophers made?'

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2 This has been translated directly from the original French of *Pléiade Alchimique*, but something interesting to point out, comparing this to the original French of the quoted Fulcanelli text, is that the latter actually reads as follows in the given paragraph: '...not so much because it possesses a green color as because it has not acquired the mineral characters which chemically distinguish the adult state from the from the nascent state.' (Bold underscore mine.) The above quotation can be found on p. 94 of the English translation of *Le Mystère des Cathédrales* conducted by Mary Sworder. See bibliography for more details. In any event, this may simply have been a typographical error in *Pléiade Alchimique*.

- ‘From wood, of course, and preferably rotten oak, fern and acacia.’
- ‘Well, my dear Joachim, what is the color of an oak, fern and acacia filled with mold? Are they not green?’
- ‘I understand why all the Philosophers have depicted a spring flowing or derived from a hollow oak: Flamel, the Unknown Philosopher, the fountain of Trevisan, Hortulus Sacer, Valentine etc.’
- ‘Thou hast understood, my son. Thy synthesis is the best conclusion. Now, we part once again.’

In a single motion, all stood up. Their hearts, their prayers only served to praise kindness, justice and the Love of the Most High.

Then a stroke of a gong sounded and all dispersed.





## FOURTH SESSION

**T**he first thing that Gregor noticed upon arriving was that the tone of the clouds had changed once again. They were a beautiful orange-white. A smile outlined on his lips, but he seemed genuinely concerned anyway.

The Masters looked at him, smiling. Suddenly the stroke of a gong sounded and Y-Huien engaged anew assistance in glorifying the Lord... then he turned to Gregor:

- ‘My son looks worried. Is he not satisfied with our previous answers?’
- ‘Oh yes, Divine Master. My concern comes rather from questions that we are presently going to debate on Albification, if I may judge by the color of the clouds.’
- ‘Worry not, my son; we fully understand thy hesitation. In a few moments, thou shalt have received complete clarification, so rather hear us.’

Y-Huien made a sign to Jean XXII who arose and said:

- ‘My brother, thou must not forget that the SALT is a WATER-FIRE, as has been declared by many Philosophers. Bring all thy attention to the declarations which shall be made.’



Artephius declared:

- ‘He who hath not blackened shall not whiten.’

Morien added:

- ‘When thou hast whitened, tear up thy books.’

Haly continued:

- ‘Take that which is descended to the bottom of the vessel and wash and clean it **WITH THE HEAT OF THE FIRE** until the blackness is removed as well as its thickness of grime.’
- ‘A glow is made within me’ (said Joachim). ‘I am guessing that the famous baths are carried out with **THE WATER WHICH DOES NOT WET THE HANDS.**’
- ‘Thou hast said it, my son’ (declared Calid, who read): ‘**I warn thee that if thou dost not clean perfectly the impure body, IF THOU DOST NOT DRY IT OUT, if thou dost not make it very white, if thou dost not animate it by bringing in the soul and if thou dost not remove its bad odor, thou wilt do nothing.**’

Gregor recorded the declaration and attached it specifically to “**BODY TO BE DRIED OUT**”.

Calid continued:

- ‘To whiten, thou shalt take one part of the thing which kills

and thou shalt cook it for three days, and take care to neither forget nor SUBTRACT ANYTHING on those days.'

- 'Now, my dear Joachim' (continued Flamel), 'lend me an attentive ear. Listen, here is what I said on these SEVEN LAVATIONS in my *Book of Washings* in chapter V: 'The naked sword is the White Stone, so to achieve this perfect whiteness, one must understand the wrappings of this black cord and comprehend that they teach the number of imbibitions' (5 + 2 ends), making it 7.

"The beginning halfway wrapping indicates that one must imbibe at this time with savings (1/2 dose), giving unto the Stone a little bit of Milk as unto a small nascent child. The same at the end (1/2 dose) when our King is drunk<sup>1</sup> and wants no more. And these five full wrappings show that one must do this for 5 whole months, ONE MONTH FOR EACH IMBIBITION, for Nature tends toward "perfection", the which thou wilt accomplish by the apposition of the VIRGINAL MILK and by the decoction of the matters that thou wilt carry out with this Milk, WHICH, IN DRYING UPON THE BODY, WILL TINGE IT ORANGEY WHITE."

- 'I myself' (declared Basil Valentine), 'have said in my *Twelve Keys*: 'But this cannot be done unless ALL THE WATER IS DESICCATED and Heaven (Virginal Milk above) and Earth with all men (Compost and Granulations) are tried<sup>2</sup>

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1 This is directly translated from the French words employed here, the meaning thereof, of course, being "filled with drink".

2 Also translates into "judged".

by Fire.”

- ‘Once, I heard, during a lecture, that the experiment had not succeeded in arriving at this stage, the Stone being suddenly set to take various green, yellow and red colors. To what do you attribute that?’
- ‘My dear Gregor’ (said Flamel), ‘if what thou describest is accurate, we can assure thee that the experiment of the lecturer had not failed. Many of us have reported this phenomenon and advised to arm oneself with patience. Personally, here is what I have written: **‘Remember thou that before completely quitting the black and whitening it, the Stone WILL CLOTHE ITSELF IN ALL THE COLORS thou canst imagine. Often, it will liquefy itself and often coagulate. It will become orangey, green, red—not a perfect red—and yellow; it will turn white and orangey, UNTIL BEING VANQUISHED BY THE DRYNESS, all colors ending up in orangey whiteness.’**
- ‘In *La Parole Délaisée*’<sup>3</sup> (interlinked Trevisan), ‘I have said: **‘The Work of blackening being accomplished, it must come to whitening; however before the perfect whiteness appears, ALL THE COLORS ONE CAN IMAGINE ARE SEEN in the Work.’**
- ‘Personally’ (said the author of the *Turba*), ‘I have given a warning concerning this stage: **‘Cook it until there is no more black and the white appears, and then cook it with**

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3 Bernard le Trevisan, *La Parole Délaisée* (*The Abandoned Word*), 1618.



**gum of gold (Philosophical Salt), or White Soul, and mix<sup>4</sup> everything by Fire without touching it until all is made red, AND HAVE PATIENCE.”**

- ‘In summary’ (said Gregor), ‘I am obliged to acknowledge that your various declarations all reflect the same operating procedure and describe exactly the same thing. So I then deduce five principal points:
- 1. That the Baths are none other than the additions of solid or liquid SALT.
- 2. That no superfluous Compost should be removed.
- 3. That these appositions of SALT should only be carried out on a very dry body.
- 4. That one must leave these saline appositions to DRY.
- 5. That one must be very patient during the passing of all sorts of colors before arriving at the orangey white.’

‘I really do not understand how all of this could have escaped me.’

- ‘All the more so’ (said Artephius), ‘that I have declared: ‘**Our**

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<sup>4</sup> In the previous mentioning of this particular quotation in the First Session, the word used here was the imperative “mettez” meaning “put”, thus yielding the sentence ‘...put everything to the Fire...’. In the above, however, the word used now has changed to a different imperative, “mêlez” meaning “mix”. While both of these expressions have some phonetic and spelling similarity, this was unlikely a simple typographical error and most likely intentional. I have therefore left it as is and translated it accordingly. But I thought it important for the reader of the present translation to be aware of this little change in the original text, thus explaining the inconsistency of this same quotation given twice.

**Fire and Azoth are sufficient for thee to carry out the whole Work.”**

- ‘As for me’ (indicated Synesius), ‘I have the sense of not having been envious in my declarations. Bear that I remind thee of them: ‘The Dealbation converts our Mercury into the White Stone by the one only cooking.

“When the earth is separated from its water, then the vessel **MUST BE SET UPON THE ASHES**. One must distil the water on a slow fire in the beginning, in such a way that the water comes over so gently that thou canst count to 40, or pronounce 56 words. One must observe this order during the distillation of all the black earth, and that which is found in the bottom of the vessel, that is the remaining feces, is then dissolved with **A NEW SUPPLY OF WATER** and this water will contain three or four parts more than the feces in order to dissolve everything and convert it into mercury, or quicksilver.

“I tell thee to reiterate this operation until nothing but the residue (saline deposit) remains. This distillation **DOES NOT HAVE A DETERMINED TIME**. It is carried out according to the large or small quantity of water in always observing the same regimen of fire. Then shalt thou take the earth that thou hast reserved in its vessel of glass with its distilled water, after which thou wilt continue on a slow and gentle fire until the earth (Compost – Granulations) is dry and white, and **HAS DRUNK ALL ITS WATER UPON DRYING.**”

- ‘You could not be more explicit, Master’ (said Gregor). ‘You have summarized everything clearly. And I who accused you

of falsehood.'

- 'Speak no more of it, my son' (said Y-Huien). 'We understand thee all the more easily as we have all been through it more or less, and I confess that with thy 45 years of fruitless research, thou wouldst have excuses. Between us, my son, apart from Kamala-Jnana (reminiscent of Hermes), whom it took only nine months to understand all, the best of us groped around in darkness for a long time.'
- 'It was on Holy Thursday, 1831 at 10:07, that I finally understood everything' (said Cyliani). 'I searched for forty years and it ruined me.'
- 'Me' (said Flamel), 'while having the figures of Abraham the Jew and the explanations of Doctor Canches, I still groped around for three years.'
- 'It was the same for me' (said Arnold of Villanova). 'I searched for twenty years and only found it by illumination of the Holy Spirit.'
- 'Without the vision of an angel who instructed me, I never would have discovered the Great Work' (said Geber).
- 'I owe this Science to divine inspiration' (confessed Hermes). 'It was God who had deigned to enlighten his servant.'
- 'Me, it was Wisdom that appeared to me' (said the Unknown Philosopher).



- ‘Without the nymph who came to visit me and help me out after my forty years of research, I would not have succeeded’ (resumed Cylani).
- ‘As for me’ (said Jean XXII), ‘it was Arnold of Villanova who taught me, with permission from the Lord. Thou seest, Joachim, that none among us can pretend to have found it all on his own. Yesterday, God opened up to us in one way or another; today, it is thee who benefits from His goodness through our intermediation.’
- ‘Let us therefore praise the Most High’ (proclaimed the President), ‘and thank Him for His equity.’

All standing, they prayed fervently until the gong sounded, which brought them to disperse.



## FIFTH SESSION

**T**his session, which proved to be the last, seemed to give a tinge of sadness to the entire Assembly. Gregor felt very unhappy. It was so good to live in the midst of these Masters who were so understanding, so patient, so good, so educated and so gentle. What would become of him after? Would he even ever see them again one day? Would he not have to serve his ill terrestrial humor in some low disturbed zones?

Basically, his presence among the Sages had taken place to assure him of the Divine Truth and the Uniformity of doctrine published by all the authors.

Of this, he was now more than convinced. Everything was homogenous, logical and clear. He could not understand how he had been so blind before texts so clear.

It was there in his reflections when the stroke of the gong sounded, and the prince Y-Huien made the invocation to the Lord.

Joachim his soul vibrate more than ever and the ecstasy seized him. HE FELT INSIDE AS IF A WARM BREATH PENETRATED HIM.

It was the paternal voice of Y-Huien that pulled him from his torpor.

— ‘My son, here we are at the threshold of the last session. It only remains for us to see the end of the Magisterium together.’

- ‘Divine Prince, my heart bleeds at the thought of this session being the last. If I could, I would delay the coming thereof.’
- ‘It is, alas, not in our power to go backward, for God dictateth unto us His instructions and we must execute them.’

Very submissive, Gregor continued:

- ‘I hear you, Master. To God alone be honor and glory.’

A great silence fell, fully endorsing this wise determination. Suddenly, at the sign of the President, Jean XXII arose and said:

- ‘My dear Joachim, I know that thou hast had the opportunity to see and read the PARCHMENT BEARING MY SEAL, entitled *Philosophi Lapidis Secreti*; dost thou recall the drawing which carries the legend “Asperges Solis Essentia”?’
- ‘Yes, Holy Father; it represents the White Stone in a vessel, sprinkled with a goose or pigeon feather imbibed with the Quintessence.’
- ‘Perfectly, and that which carrieth the legend “Veneris Administratione Solaris”?’
- ‘As far as I remember, this is the same drawing which encompasses the two legends.’
- ‘Very good, my son. Do not lose sight of my design whilst listening to my brothers.’



The author of the Turba arose and quoted:

- “Our Stone is called EPHODDEBUS, that is CRIMSON GARMENT.’

‘Engrave thoroughly this expression in thy mind, as well, and notice that similarly to the Albification, I have employed the word GARMENT and not the word BODY. Then I have added: ‘And there shall come various colors—the first day, saffron; the second, rust; the third, as the desert poppy; the fourth, as burnt blood.’

- ‘Me, in my *Désir Désiré*’ (said Flamel), ‘I have also written: ‘Because the Work is obtained from a color that is mixed and widespread into a white thing, and converts one large part of the white into a citrine color, which we can experience by throwing in the Blood amongst the Milk and Water.’

- ‘A passage from the R+C Doctrine’ (continued Paracelsus), ‘summarizes all the operations in a few lines for thee.

‘As they will be invaluable to thee, permit me to quote them: ‘The water dries up little by little and appears like an island in a lake. It melts gently, the water dries up a bit. Putrefaction comes; this is the true Philosophical Mercury that appears and the First Matter of the Stone. Continue the Fire. After forty days, thou wilt see colors; after another forty, comes the White, which will be immaculate at the end of one month.

“Continue to heat. At the end of forty days the yellow color appears and forty days after, the red color; let heat for one or two months and let cool gently in the vase. Open it,

take a little bit of the Tincture and put it on a red-hot silver spoon; if the Tincture melts without smoke like wax, it is good; if not, re-cook it.”

- ‘This general recapitulation has given me great pleasure, for it finished the coordination of my ideas on the entire Great Work. This final state of dryness is, I believe, what we call **FIXATION**.’
- ‘Yes, my brother.’
- ‘Finally’ (continued Hermes, a.k.a. Kamala-Jnana), ‘thou wilt recognize what I have wholly explained in the *Dictionary of Alchemical Philosophy*, and that everything there is clarified without any deception.’

Gregor nodded and bowed his head:

- ‘Is it really correct that the Primordial Tincture is able to serve as a medicine and cold transmute mercury, as was assured by a lecturer?’
- ‘Friend’ (said Cyliani), ‘I believe I am able to remove the doubts which are in thee. The lecturer of which thou speakest hath but described the experiment that I have related. Allow me to remind thee: **‘We separate this supernatant Oil with the aid of a white, well-washed and moistened pigeon feather and we take care to not lose any, FOR IT IS THE TRUE QUINTESSENCE of regenerated vulgar gold. The Oil thus obtained by the Separation IS THE TINCTURE, or SULFUR or radical FIRE of gold, or veritable coloration. It**



is the true Potable Gold, OR UNIVERSAL MEDICINE. We take, at the two equinoxes, the necessary quantity of this Oil to slightly tinge a tablespoon of white wine, or distilled dew, SEEING AS A LARGE QUANTITY of this Medicine wouldst destroy the radical humidity of man, taking away his life.”

- ‘I have written’ (said Synesius): ‘Consider that we have two bodies of very great virtues filled with quicksilver. Draw thus in our quicksilver and thou wilt make THE MEDICINE WE CALL QUINTESSENCE, having a permanent and always victorious power.’
- ‘In my *Twelve Keys*’ (continued Basil Valentine), ‘I have also declared: ‘But for the final appendix, I am pushed to reveal unto thee that from the black Saturn and from the beneficent Jupiter, a SPIRIT may also be extracted, which is then reduced to a truly soft (to the touch) oil as being the noblest of itself. This Medicine will be able to particularly and very rigorously STRIP COMMON AND EVERYDAY MERCURY OF ITS VITALITY and purify it as is taught in my book.’
- ‘This time again, I believe I have seized all upon the subject of the Medicine. On the one hand, the imbibitions should only be done with levelheadedness and moderation, as one sees in the drawing of Jean XXII; and on the other hand, these parsimonious imbibitions should only be carried out upon a very dry saline hull, from which we get the term CRIMSON GARMENT. Finally, this Tincture equally being an admirable Medicine, one should only take very small doses for it is highly



corrosive under its soft and unctuous appearance. It remains for me to learn now whether this Medicine is capable of cold transmutation.’

- ‘My son, thy recapitulation is perfect’ (said Cyliani). ‘It is without fault. Here is now my response to thy last question. Just now, brother Valentine said unto thee: **‘This Medicine WILL BE ABLE TO STRIP COMMON MERCURY OF ITS VITALITY.’** This signifieth that a drop of Quintessence is able to coagulate vulgar mercury—something which cannot be done with any other acid—because it REMOVETH ITS VITALITY, that is IT TAKETH AWAY ITS MOBILITY and this is the reason for which cold transmutation is possible.

‘On the one hand, the Oil TINGETH and on the other hand, it coagulateth. Listen moreover to the relation of this experiment found in my book: **‘I took a watch glass and put into it a small quantity of commercial mercury which hath been distilled. I put thereupon NOT my transmutatory Sulfur (P.S.) in powder form, BUT IN OIL FORM in the proportion of one part to a hundred and moved my glass in such a fashion as to give the Oil a circular movement. We beheld with joy the mercury presenting a truly curious phenomenon and coagulating with the color of the most beautiful gold. All I had to do was melt it in a crucible and cast it. I thus carried out a COLD TRANSMUTATION to my wife’s great astonishment.’**

- ‘In Figuier, page 235 of *L’Alchimie et les Alchimistes*’ (said Hermes), ‘thou canst read that Edward Kelly changed one pound of mercury with one single drop of the RED OIL.’

- ‘Art thou satisfied, my son?’ (said Y-Huien)
- ‘I must have been difficult and insatiable. Now I know everything.’
- ‘Thus no more remains for us to close the cycle of the Magisterium than to tell thee of the Multiplication stage, if thou seest necessity therein.’
- ‘I believe, Divine Prince, to be able to assure you that I can describe it by quoting to you from memory some writings of our brothers.’

The feeling of warmth filled anew and strengthened him.

- ‘We are listening to thee’ (said the President amicably).
- ‘Cyliani has written’ (began Joachim): ‘**To carry out Multiplication of the two White and Red Tinctures, one must repeat the 3rd operation in its entirety (that is to say the Manufacture), this time starting from the Stone at the end of Coagula.**’
- ‘Very good, my son, continue.’
- ‘Synesius said: ‘**The more thou dissolvest and coagulatest, the more thou multipliest the virtue of the Medicine and carriest it to the infinite**’, which signifies, to my understanding, that it is necessary to reiterate Solve and Coagula as many times as one wants to give more multiplicative power to the Stone.’

- ‘Thy reasoning is perfect.’
- ‘Artephius reiterated this advice in saying: ‘After this, if we want to multiply this Elixir (Red Stone), it is necessary to dissolve it a second time in the new solvent water and give it a second cooking to whiten it and redden it through the degrees of Fire **BY RECOMMENCING** and redoing everything anew as we did it in the first regime (that is to say until Coagula).’ Here supplementary information is provided to us when we are taught that if one has to start again with the Stone at the end of Coagula, **ONE MUST BEGIN SOLVE WITH THE TWO LATTER RATIONS OF ORIGINAL SALT** which is distributed as follows:
  - ‘2 parts for the Separation of the 3 Bodies
  - ‘4 parts to arrive at the black
  - ‘6 parts to arrive at the white ( $5 + [2 \times \frac{1}{2}] = 6$ )
  - ‘2 parts for the Multiplication
  - ‘14 parts total, or 14/100 of Salt to be employed’
- ‘But this is splendid, my son’ (said Y-Huien enthusiastically).  
‘Our Gregor has been changed.’

Joachim smiled and continued:

- ‘Confirming these points of view, we can read in the *Elucidation to the Testament* of Raymond Lully: ‘Listen and hear ye especially that our Multiplication is nothing other than the reiteration of the compound of our primordial work...’, and I believe indeed that, more or less, all the Philosophers who have spoken on it said the same thing.’



- ‘My son, thou hast spoken as a true Son of Science. Wouldst thou at present attempt to answer four questions of ours?’

Gregor felt invaded by a sort of zeal and inner warmth.

- ‘Do thus not hurry, my son; think carefully and be as clear as possible.’

At these words, Nicolas Flamel arose and asked:

- ‘Brother Gregor, canst thou explain why several among us have affirmed that our Stone gaineth in quality and quantity?’
- ‘Master’ (began our friend), ‘it will be easy, I believe, to answer you because I have often had occasion to think about it. As for the quality, no difficulty since the Multiplications are intended to purify the Philosophical Sulfur and fix it to a pure state.

‘The point which no one has explained to my knowledge is the question relating to the quantity. Here, I believe that it is good for me to dissect the issue into several phases.

‘It is certain that, to any logical mind, 100 grams of First Matters taken at the outset, for example, cannot become 110 or 150 grams during the manipulations, especially if we take into account that we will have, on the contrary, a loss of matter called “superfluity”. Reason thus clashes in the face of mathematical impossibility, yet our Stone augments not only in quality during the course of the multiplications, but it undeniably augments in quantity during the Solve-Coagula manipulations and multiplications. To grasp this

phenomenon, we must not see our Stone, solely, under its appearance of Philosophical Sulfur, that is to say under its solid aspect, but under its two Solid and Liquid aspects. The solid side, this practically does not augment; it would even lose more by reason of its impurities which it rejects. On the contrary, the liquid side, where we have recorded a strong augmentation because of the 14% of Philosophical Salt that we added in the course of the various operations, and which are not included in the 100 grams of the outset.

‘Now, as we know well that the words MEDICINE, QUINTESSENCE or STONE are also understood as the two solid and liquid representations, we can affirm that our Stone augments in QUANTITY as a whole. Have we not read time again in our works that a bit of the White or Red Stone, or of the Quintessence taken in milk, broth or wine, serves as the Universal Medicine? On the other hand, have we not seen Cyliani and other Sages carry out transmutations by the aid of the sole Quintessence, or Seal of Hermes? Thus, if transmutation and medicine can operate independently, either by the solid part or the liquid part, it is that these two aspects represent our Stone well, from where it is correct to say that our Stone augments in quality and in quantity.’

- ‘Magnificent!’ (Lully could not help but shout enthusiastically.)
- ‘That it is perfectly, my friend’ (Flamel expressed). ‘Personally, I grant thee final discharge for thy brilliant response. What think our venerable Prince and our venerable Assembly?’

All approved of Nicolas Flamel and granted final discharge. Y-Huien, smiling, then asked Jean XXII to continue the session.

Jean XXII arose and said:

- ‘My brother, what color is the Powder of Projection?’
- ‘Yellow through the normal Way, but red through the Sacerdotal Way.’
- ‘Canst thou substantiate thy answer by evidence-quotations?’
- ‘Yes, Master. The work of Figuier relates several transmutations to us; on page 245, Bérigard de Pise recounts the transmutation operated by a powder of wild “poppy” color (i.e. red) and on page 250, M. Gros, minister of the Holy Gospel in Geneva, cites a transmutation equally by the aid of a red powder; on the contrary, on page 259, Alexandre Séthon, nicknamed the Cosmopolite, achieved a transmutation with a lemon-colored powder; the same Adept, moreover, under the name of Hirschborgen, on page 262, performed another Projection with a red powder.  
‘Finally, the powder that Lascaris used (page 331) was red in compact mass and yellow after pulverization.  
‘Helvetius, to conclude (page 242), said that the powder which was handed to him is of a metalline sulfur-color.’
- ‘My brother, thy answer could not be more satisfying and complete. That is right, since a photo of the two Stones is reproduced in Kamala-Jnana’s *Dictionary*. What thinks my Prince and my Colleagues?’

Each approved and discharge was given to Gregor for this second question. Jean XXII sat back down.



Upon a signal from Y-Huïen, Paracelsus arose and asked:

— ‘My brother, canst thou tell us how many sulfurs there are and what attributions they have in the Work?’

— ‘There are 3 distinct sulfurs:

- 1) Common sulfur
- 2) Sulfur of the Philosophers
- 3) Philosophical Sulfur

‘The first cannot be used in the Work (unless it is regenerated by our Salt), as Cyliani indicated, because it is a dead body having been extracted from its mineral by vulgar fire.

‘The second Sulfur is that which the Artist must employ. It is what remains with the earthiness in the bottom of the retort during the Preparation; its Separation, due to Philosophical Fire and not vulgar fire, makes it one of the 3 First Matters.

‘Finally, we call the Granulation in all its stages Philosophical Sulfur, equally to know that certain Philosophers extend this denomination to the Primordial Salt, as Jean XXII does in his work *L’Art Transmutatoire*, first chapter.’

— ‘Correct answer, my son, which demonstrates that our subtleties have become familiar to thee. What thinks our dear President and my peers?’

Everyone acquiescing, Paracelsus sat back down.

Y-Huïen then motioned to Hermes to arise and continue the interrogation.

- ‘My brother’ (said Hermes), ‘I congratulate thee for the pertinence, clarity and conciseness of thy answers. There remains now the 4th question. Do not let it trouble thee; take thy time for it depends on many things.’
- ‘I shall endeavor to do my best, Divine Master.’
- ‘My brother, tell us what the odors are which characterize the Stone at the black, the white and the red stages. Justify the reasons thereof, if thou canst.’

Gregor hesitated; one part of it was known to him, but it was the justification that he did not know. He gathered himself and began first by asking for celestial inspiration—not to be able to triumph, but because he did not want to toil his friends by disappointing them.

The Sages watched him anxiously.

Gregor suddenly felt as if there was a presence by his side and began to speak unconsciously.

- ‘Master’ (he said quietly), ‘in my view, the Stone at the black stage feels pestilent because its composition is based upon sulfur. From the beginning of Solve, we know that the body sublimates to worldify the Matter IN THE AIR in the midst of the vapors. Now, among the 3 vapors which worldify is that of Sulfur, which is nothing other than sulfurous gas, from where comes the odor of Putrefaction which characterizes it.’
- ‘Very good with regard to the black. Continue’ (engaged Hermes).

- ‘For the Stone at the white stage, all the Philosophers say that it has a sweet odor.

‘This particularity comes, in my opinion, from two distinct causes: the first is that there is no more sulfurous gas, the Sulfur is extinguished and is agglutinated to the Mercury in the Granulation; then the vessel is un-stoppered and the Granulation is very dry.

‘As for the second reason, this is that even if the internal Sulfur retained its bad odor, the latter would not be able to exhale since we know that the Stone is covered in a very thick saline hull rendering it totally impervious to anything.

‘In my view, this is thus the extinguished Flower of Sulfur mixture, the Chaos, the Mercury which gives off a good smell.’

- ‘Perfect also for the white, my brother—watch out now for the red.’

Gregor, still supported by the invisible presence, continued:



- ‘For the Stone at the red stage, I would consider it in two phases: the one non-fixed, the other fixed.’

- ‘At thy leisure, my brother.’

- ‘From the first Imbibition with the Tincture, which yields the yellow color, to the last which makes it a burnt blood color, the Stone still smells like a sepulcher, because the imbibitions are carried out with the Quintessence which smells bad.

‘This pestilence persists as long as the Stone is not dry, that is to say still not fixed. On the contrary, it no longer has any odor when the fixation is complete, that is as soon as the



dryness is total.

‘We know, in effect, that any odor is a sign of moisture. When the latter no longer exists, the odor disappears automatically.’

An indescribable enthusiasm lifted all the Masters and Hermes came and embraced Gregor, who vacillated to the ovations.

- ‘I see’ (said Hermes), ‘that thou art mindful of that which Kamala-Jnana hath written in his *Dictionary*, page 134,<sup>1</sup> on the word ODORS, but I congratulate thee for having scientifically determined the reasons.’

Hermes returned to his place.

Gregor bowed before Y-Huien, then right and left, and said, very moved:

- ‘Masters, I am happy to have brought a small amount of joy into your hearts. God grant that my present answers make you forget the bitterness of my past actions. Let me ask you again for forgiveness upon my knees.’ (He knelt.) ‘I shall never forget the moments that I have lived with you and the marks of your friendship. Thank the Lord for...’

Joachim was interrupted by three soundings of celestial trumpets

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1 In the original French text, the page number given here is 31, but as the English translation of the present work as well as Kamala-Jnana’s *Dictionnaire de Philosophie Alchimique* and the other F.A.R.+C. treatises, ought to be consistent with one another as originally intended, I have here substituted the original page number with that on which the “ODORS” entry is located in my publication of the *Dictionary of Alchemical Philosophy*.

while a lovely red cloud was being formed above Y-Huien's head. A majestic and paternal voice rang out:

- 'Arise thou, Joachim Gregor, and respond to this last question: unto what can the Golden Crown of the Magisterium be compared?'

Gregor rose slowly, as if in ecstasy, his face illuminated, unable to take his eyes off the resplendent cloud.

- 'Celestial Father' (he said at last), 'the Golden Crown of the Magisterium is comparable to the halo of your Saints and your Elects. Like it, it is illusive and immaterial for in the Work it is formed only as a meniscus around the head of the matter during the formation of the Seal of Hermes.'

A thunderclap sounded, several lightning bursting out from the cloud, hitting Joachim. The Voice of the Almighty sounded:

- 'Well, Joachim Gregor, let this Golden Crown be handed unto thee, since thy humility and thy present Science has elevated thee to the rank of SON OF LIGHT.'

At these words, a halo surrounded Gregor's head, still in ecstasy. Three trumpet blasts sounded and then the cloud disappeared. Joachim regained consciousness. His entire person radiated an unreal light.

Y-Huien then approached him, his arms wide open, followed by all the Sages and, taking him in his arms, hugged him strongly saying:

— ‘By the Will of the Lord, my son, thou art an Adept.  
Henceforth, thou shalt leave us no more.’

And all, in one single grateful voice, cried:

‘DEO SOLI HONOR ET GLORIA.’





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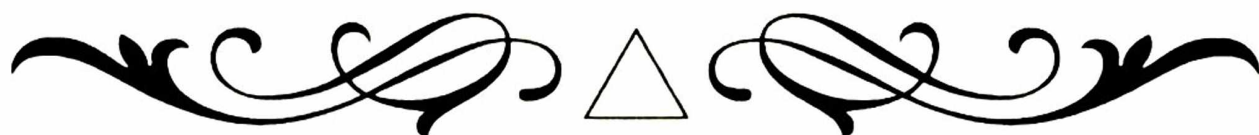
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# ABOUT THE AUTHOR



**R**oger Caro was the last Grandmaster of the French Rosicrucian Order, Frères Aînés de la Rose+Croix (F.A.R.+C.), an esoteric Fraternity that, according to its traditional history, dated back to the Knights Templar and officially disbanded in the 1990s at the passing of Mr. Caro.



He was a sincere alchemy enthusiast and was thus made an Honorary member of the Alchemical Temple of Ajunta, and as such wrote several papers for the alchemical studies & practices of the Order, which became part of their official treatises that Initiates were required to study throughout their alchemical education in the F.A.R.+C.

It was thanks to Roger Caro that the official alchemical documents of this Rosicrucian Order were to eventually become shared with fellow alchemists outside of the Brotherhood, for the benefit of Philosophers everywhere. It was his desire that all practitioners of the Royal Art were to have the ability to learn the teachings of that beautiful Path of the Great Work today commonly known as the Way of Cinnabar and so he petitioned his



fellow Brethren to receive the blessings of the Order in compiling its alchemical papers and releasing them as books. This blessing was granted and has thus resulted in the present work as well as the other F.A.R.+C. treatises on the Cinnabar Path.

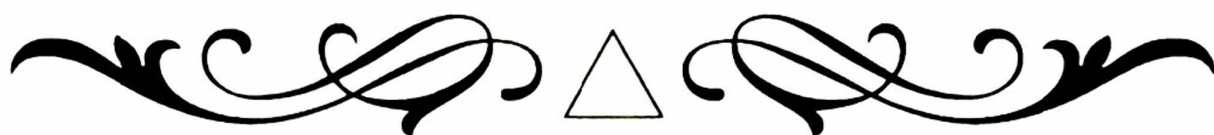
Among Mr. Caro's alchemical literary contributions—both in terms of his releases of official Order treatises as well as his own personal writings—we find the following titles:

- *Dictionary of Alchemical Philosophy*
- *Alchemical Pleiade*
- *Alchemical Concordances*
- *Legenda of the Elder Brothers of the Rose+Cross*
- *F.A.R.+C. Ritual and Two Unreleased Alchemical Texts*
- *Alchemical Translation of Moses' Siphra di Tzeniutha*
- *Bible, Science and Alchemy*

Roger Caro departed the World of Assiah in 1992, but left everyone here with an irreplaceable treasure, namely that of the alchemical teachings of his Rosicrucian Order on this amazing Cinnabar Path, thus allowing fellow alchemists throughout the world to take part in this through dedicated study and practical application in the laboratory, and thereby continue to build on the dream of the F.A.R.+C. Adepts: that even more of those called may now become God's Elects.

Today, his son, Daniel Caro, is the inheritor of the legal rights to all literature written, translated, edited and/or published by his father.

# ABOUT THE TRANSLATOR



**E**ver since childhood, Lenny Pedersen has been involved with the occult sciences, and the esoteric disciplines of alchemy, classical western magic (the grimoire tradition), Rosicrucianism and the Golden Dawn tradition are among the greatest passions in his life and they have taken up more than 25 years thereof. Today, he is an Initiate of the Rosicrucian Order AMORC as well as a member of certain small, private societies of alchemists in France.



While his first encounter with the ancient and noble Art & Science of alchemy was through a children's book on the subject he had discovered in his school library in his childhood town of Tårs, Denmark, more serious involvement with the Royal Art began in his mid-teens when he came across an occult/paranormal encyclopedia that had a very interesting section on the topic. From there, he found Frater Albertus' classic *The Alchemist's Handbook* and everything started to truly take off from that point.

As he was spending his time studying the writings of various "modern" authors such as Albertus, Archibald Cockren, Manfred



Junius and Lapidus alongside the classical treatises of Paracelsus, George Ripley, Basil Valentine, Nicolas Flamel and the other Adepts of old, he eventually discovered the French group Les Philosophes de la Nature, or LPN (The Philosophers of Nature, PON), founded by noted alchemist Jean Dubuis in 1979, which became Lenny's single biggest inspiration for alchemical study & practice and he has been a dedicated student of the teachings of the group ever since.

His association with the Cinnabar Path of the F.A.R.+C. began when he came across Roger Caro's *Tout le Grand Œuvre Photographié* and it was love at first sight. Ever since that time, Lenny's passion for this particular Path has only continued to grow and it has led to him collecting any and all teachings he could possibly find on the Way of Cinnabar and the Rosicrucian Order from which it came. Now, approx. 15 years later, his dedicated and persistent study & practice of this Path has made him one of the foremost authorities thereon outside of the French-speaking alchemical community.

Lenny was born and raised in Denmark, Europe but currently resides in Ôsaka, Japan where he spends his days working on his publications as well as studying & practicing the two great loves of his life: the esoteric sciences and martial arts.



# *The Entire Great Work Photographed*

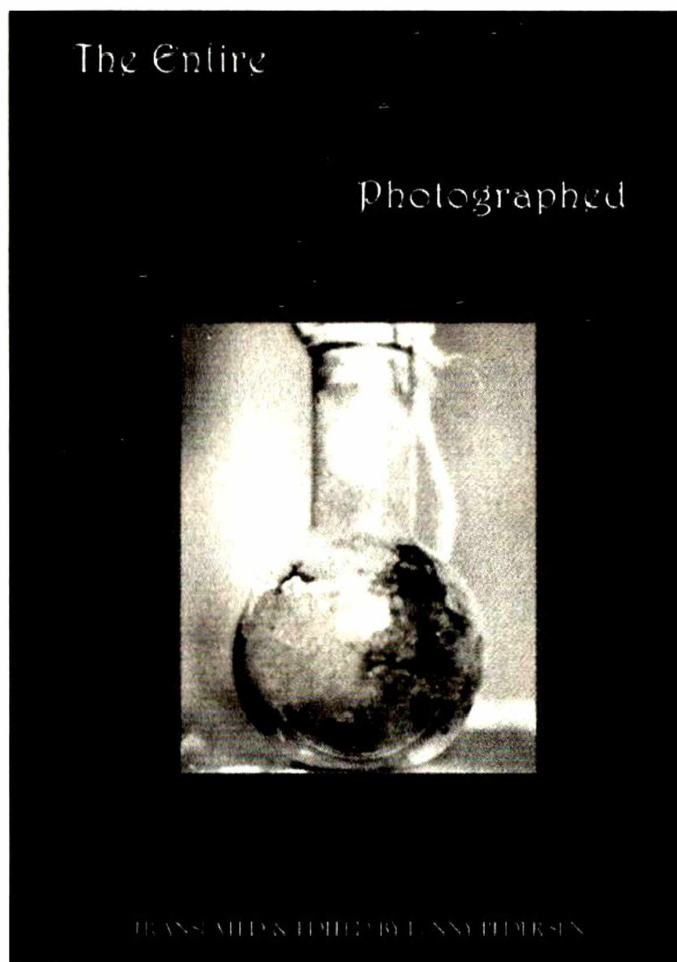
ROGER CARO

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Format: Hardcover

Size: A5 (148 x 210 mm)

Extent: 160 pp



One of the most significant events in modern alchemical literature was the publication of *The Entire Great Work Photographed* in France in 1968 by the Rosicrucian Order, F.A.R.+C. A work admired by many and accursed by others for showing the uninitiated what was not meant for their eyes, this little book presented to the world, for the first time in history, a complete depiction of the confecting of the Philosopher's Stone by means of a series of color photographs. It became a veritable guide to anyone wishing to study & practice the so-called Cinnabar Path.

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— DICTIONARY OF —  
**ALCHEMICAL**  
P H I L O S O P H Y

Written by Kamala-Jnana  
Introduction by Pierre Deleuvre  
Translated and Edited by Lenny Pedersen

*Dictionary of  
Alchemical  
Philosophy*  
KAMALA-JNANA

ISBN: 978-4-9906636-1-2

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The First of the so-called Three Keys of the F.A.R.+C. literature on the Magnum Opus by way of the Cinnabar Path, Kamala-Jnana's *Dictionary of Alchemical Philosophy* is an invaluable text that not only contains the theory, philosophy, mechanics and practice of the Via Cinnabaris, but due to its encyclopedic format, it is also an immensely important reference work in the study of the other treatises, *Alchemical Pleiade* and *Alchemical Concordances*.

One of the original writings on the F.A.R.+C. Way of Cinnabar, this text was required study for the Initiates of the Rosicrucian Order as part of their alchemical education and the other treatises of the Adept alchemists of the Brotherhood repeatedly refer to Kamala-Jnana's dictionary for clarification and further elaboration on various subjects. It is an absolutely indispensable work to anyone dedicated to the study & practice of the Cinnabar Path.

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# EXCERPT FROM ROGER CARO'S ALCHEMICAL CONCORDANCES

## *Alchemical Explanation of the Emerald Tablet*



### I

*'It is true, without falsehood, certain and most  
veritable...'*

Hermes wants, with all his might, to convince the researcher, the student of the Holy Science, of the veracity of the text which follows. He adjures the reader to believe and wants, by this fact, to exhort him to work and to pierce, in its turn, the mystery of the Great Work, of which he is the elected custodian.

We here rejoin the 'ORA, LEGE, LEGE, LEGE, RELEGE, LABORA ET INVENIES' of Altus which ends Dr. Marc Haven's preface in the *Mutus Liber* (reprinted by P. Derain, Lyon).

Alchemy is really a gift from God and no one can reach the ultimate goal of the Hermetic Philosophy without the aid of the

Divine, or that of one of its celestial or terrestrial “missioned”.

## II

*‘That which is Below is like that which is Above...’*

Here, Hermes alludes to the Holy Trinity of the Father, transposed into the Mineral Kingdom.

In Nature, each species reproduces its like and if one breaks this Law, one obtains only sterile monsters. Thus, to transmute a metal, we cannot seek the seed thereof in another mineral. This perfect mineral seed, or gold, is the image of the Father, a triune unity, as it contains the three elements: Sulfur, Salt and Mercury which compose the Philosopher’s Stone. This Materia Prima is the “crude gold” of the Sages.

In his *Alchemical Creed*, Mustagogos tells us:

‘This one God can be compared on Earth also to one Mineral of its kind. Just as GOD is ONE in Three, so this Mineral is composed of 3 Bodies...’

Did Hermes not say: ‘Look at the farmer... he sows wheat to harvest wheat.’

The Cosmopolite also teaches us:

‘If thou wantest to produce a metal, it must be sought in metallic things... follow Nature step by step.’

Hermes revealed:

‘The body of magnesia that thou hast desired to learn of to know the treatment and weights, we have said that it is

called “Cinnabar”.

(Previously cited work of R.P. Festugière, volume II, p.  
247, § 14.)

But with regard to this matter, we cannot attract the attention of the reader enough to the word “Cinnabar” in the *Dictionary of Alchemical Philosophy* by Kamala-Jnana. Rightly taking this term, as explained: ‘analogous, but not similar’.

### III

*‘That which is at the Beginning is like that which is  
at the End...’*

“IN THE BEGINNING”, this is the Materia Prima, or Stone of the Philosophers, which by a series of successive operations or phases of the Magisterium, undergoes:

- a.) A preparation which consists of separating the three elements constituting the Mineral.
- b.) The Manufacture proper, which includes:
- c.) “Solve” (volatilizing the fixed) and “Coagula” (fixing the volatile).
- d.) The Multiplication.

Do not forget the Laws of Nature—which balance each other by alternating—that is to say immobility and movement. Or even still, remember well that that which is immobile is fixed and that which is moving is volatile, Nature at rest being fixed and volatile when it is in motion.

“IN THE END”, the Philosopher’s Stone, derived from the



Stone of the Philosophers, constitutes only one and the same Stone, into which has entered no foreign thing. We have only conducted analysis and synthesis, that is to say that the first Stone (of the Philosophers), decomposed by analysis (to rid it of its “earthiness”), is recomposed by synthesis (to become the Philosopher’s Stone, after having been magnified).

Let us remember that which was said by Hermes:

‘If thou dost not decorporealize the body and corporify the incorporeal, thy work shalt be for naught.’

(See R.P. Festugière, the already quoted opus.)

## IV

*‘To accomplish the miracles of One Thing...’*

That is to say: perfect the imperfect.

This original “ADAM” is a soiled, imperfect body. To purify it, it will need to pass through the Mortification, or Putrefaction.

Dom Pernety, in the preface to his *Dictionnaire Mytho-Hermétique* (p. vi), says:

‘...its superfluities change into a veritable Essence with the aid of our Fire: and he who wanteth to remove something therefrom shalt never attain the perfection of the Work. The Philosophers have never unveiled this secret.’

—Pontanus, *Epistle*

Only Kamala-Jnana, who is a reminiscence of Hermes, specifies in his *Dictionary of Alchemical Philosophy*, the word “SUPERFLUOUS”:

‘Sulfide residue remaining in the bottom of the flask, after the Sublimation of Solve. Note that this is a “superfluity” indispensable to the Seven Baths of Purification.’

Thus, this is indeed the same matter which is perfected progressively as it passes through the regenerative Fire.

## V

*‘And as all these things have come from ONE, so are all things born through Adaptation...’*

The Primordial Thing, the “PRIMA MENS”, is the Light of the Sages. This is the Salt, the Igneous Spirit, which does everything and conducts the entire Magisterium from the beginning to the end. The role of this Cosmic fluid is crucial in the Hermetic Science. The good Flamel has said in that regard: ‘Make that thy matter be adjusted, as by marriage.’

Indeed, this salt is the Sperm of Nature; it is found in EVERYTHING. It is always this which amalgamates the other two Bodies (Sulfur and Mercury), or (masculine and feminine principles) retains them by uniting them, intimately marrying them by the solution of the Bodies.

This is our Fire, our Magnet, our Electra Mineral, our Sword etc. Jean the XXII and the great Geber, have spoken very explicitly of this Salt in their works: *Art Transmutatoire* for the former and *Liber Investigationis Magisterii* for the latter.

The Emerald of the Philosophers, according to some authors, designates the Salt, or Grand Alkahest, so named by Hermes himself.

The great quality of this Universal Solvent is being very dry and



in perpetual motion.

It alone represents the Four Elements: Air, Water, Earth and Fire. It is the astral influx, uniting the Macrocosm with the Microcosm.

This is a Great Secret for the alchemist to penetrate. To aid him, Trevisan composed his *Allégorie de la Fontaine* where, near an old rotten oak tree, a spring spurts out. The trunk of the tree sprouts a rose symbolizing the Philosopher's Stone, cooked and regenerated by the Universal Sperm.

Likewise, in the *Mutus Liber*, plate IV indicates clearly how to obtain this flos eceli, or Alkahest of Hermes. (We draw the reader's attention to the fact that plates II and III are not in their proper places, at least in some editions of said opus already quoted.)

## VI

*'The Sun is its father, the Moon its mother, the  
Wind carrieth it in its Belly...'*

As stated in the preceding paragraph, Flamel and numerous Philosophers, after Hermes, have compared the Magisterium to a marriage of Nature, in which:

- The Father, or Sulfur, contains a Fire
- The Mother, or Mercury, likewise contains a Fire
- And these two Bodies are intimately united by the Igneous Spirit, or Sperm of Nature, or Salt.

The bringing of these Three Fires into the presence of each other triggers a Fourth, activated still by movement.

The Three Bodies intimately united, or Compost, sublimating,



rise in vapors (or Wind) into the top of the vase. With regard to ‘... the Wind carrieth it in its Belly...’, this signifies that the generation takes place “in the top” (for the Wind did not come from the Earth), in an agitated and tumultuous place.

Let us refer to the passage of Michael Maier’s *Atalanta Fugiens* (submitted excerpts translated and annotated by Francis Kermeis and published in the journal, *Initiation and Science*, no. 60):

‘...where Hermes said, among other things: ‘...the Wind carrieth it in its Belly...’, as if to say: ‘The one whose Father is the Sun and the Moon the Mother, before being produced in the Light, will be carried by the fumes of Wind, like a bird through the air, while it is flying.’ The coagulation of the fumes or Winds (which are none other than Air set in motion) produces Water which, mixed with Earth, gives birth to all minerals and metals. Moreover, it is established that these latter bodies are themselves composed of fumes and coagulate immediately. Thus, whether it is placed in Water or in fumes, it comes back to the same since the one or the other are matters of Wind. The same must be said, albeit in a more distant way, of minerals and metals. But what, do we ask, is the one to be carried by the Wind? I answer: Chymically this is the Sulfur which is carried in the quicksilver, as attested by Lully, in chapter 32 of the *Codicil*, and all the others; from the physical point of view, this is the fetus which must soon be born in the Light... which should be left to the greater or lesser industry of each.

‘But I designate thus the thing in a clearer way: all Mercury is composed of fumes, that is to say Water, which raises the Earth with it, in the low density of Air, and of Earth which forces the Air to again become an Earth made of Water, or a Water made of Earth.

‘Mercury is thus the Wind which receives the Sulfur in the state of an imperfect embryo, taken from the womb, I would say from the ashes of the consumed maternal body, and carried to where it can ripen. And the embryo is the Sulfur which has been infused by the Sun, in the Belly of the Wind, so that this one leads to maturity and birth...’

Kamala-Jnana, in his already quoted dictionary, tells us in his turn:

‘BELLY: Now, how does this lapidary conception occur? It is truly quite simple: under the action of the spermatic Fire, the male element and the female matricial Fire awaken. A chain reaction begins: this is, first of all, the Sublimation of the Three Bodies, Sublimation resulting in elevation of the vapors into the top of the vase. Subsequently, these three vaporous Bodies, finding between one another a natural attraction, become married to each other. Now, as one of these tends to curl up into a ball when it is separated from its mass, it results in small spheres forming at the center of the vapors.

‘As one can see, it did not take much for the great Ancestor of Hermeticism to take pregnancy as a metaphor for conception.’

‘Our Stone must be made from the Sun and the Moon; of these two, one should be a red male (Sulfur) and the other a white female (Mercury).’

(Isaac Hollandus, Book I, Chapter 61.)

## VII

*‘...the Earth is its Nurse...’*



Here, the generated Body falls and finds refuge in the Compost.

Michael Maier has represented the Child of Philosophy by a woman having a terrestrial globe in the middle of the chest, and from this globe protrude two breasts to which are attached the lips of a child who is suckling. Underneath it are written these words, taken from the *Emerald Tablet of Hermes*: ‘Nutrix ejus est terra’. (Dom Pernety’s dictionary, the already quoted word “Nurse”, p. 339.)

Thus the newborn child feeds on the substance of the mother, that is to say on a lacteal nourishment. If she does not have enough milk, she will give him a similar lacteal nourishment, but derived from another source.

Indeed, remember well that the Virginal Milk contained in the Materia Prima is in an almost homeopathic dose. There should be provided a total of 13 parts by weight to cook the Great Work; to manufacture them, refer to the preceding text of paragraph V.

It is the Spiritus Mundi that will nourish, warm and wash the Child of Philosophy.

## VIII

*‘...the Father of all Theleme is here...’*

This is what we call the Child King, or New King; the new Granulation represented by the Compost is full of strength and powers (solely potentially), because it will only obtain this strength in passing through the Mortification, or Putrefaction. This is the SOLVE phase. The body is decorporealized, reduced into solution. The Earth is rendered Water by means of Fire.

‘The Conjunction of the Sun and the Moon maketh the



Stone and giveth unto it its own color and its nature. This is done by the Fire of the Stone.'

(Raymond Lully, *The Codicil*)

'The Putrefaction, or Crow, is indicated, indeed, by the perfect dissolution of the matter. This is almost the "Canonical Seal" of the Work, the sure mark of success, the evident sign of the perfect preparation of the Compost, which remains only to cook and to irrigate its Astral Spirit.'

—Eliphas Levi, previously quoted work

Death is the regenerator of all things. Even Jesus had to pass through death to save us. Observe the grain, before reproducing its new species; it rots in "the black" in the interior of the earth, putrefies thus and from there, out comes the Germ of the potential plant.

The Theleme, this is the finished Red Stone, or Stone having transmutatory power.

## IX

*'Thou shalt Separate the Earth from Fire...'*

This is the end of Solve and it is where we cut off the Head of the Crow.

This is the Seal of Hermes, the animated Mercury; it is the Blood of the Dragon, or Golden Oil, which floats upon the Compost. This is the Quintessence of the Three Bodies.

# X

*‘...the Subtle from the Gross, gently and with great industry.’*

We must collect the blood of the Holy Innocents.

This is thus opening the flask sealed with the Seal of Hermes, removing the Quintessence, placing it carefully in a well-stoppered flask, because it is very subtle, evaporating rapidly, and moving it to safety from accidents; it is, in fact, very corrosive; it is because of this we still call this Quintessence “Very Deadly Poison”.

Téletourgos, in his *Essay on the Great Work*, which, by its conciseness and clarity, reminds us of the *Emerald Tablet*, in fact tells us:

‘The union of the Elements  
having by vigor taken place  
And the Blood of the Dragon  
covering the black within the vase.  
Cutting off its Head  
without a single shred of remorse  
And keeping the Matter preserved  
in a discreet fashion, of course.  
Also, in a short time,  
the vessel to be unsealed...’

Etc.

Cyliani, among others, advises us to ‘...remove this Quintessence with a washed and damp pigeon feather.’

Speaking of this Quintessence, Nicolas Flamel says:

‘The two married natures are made a single body, otherwise known as the “Head of the Crow”, or yet again “Converted Elements”’.

And Paracelsus, in his *Ten Archidoxes*, also said:

‘The dryness mixed with the moisture of the Mercury maketh this moisture that we call Mercury appear in an oily and greasy form.’

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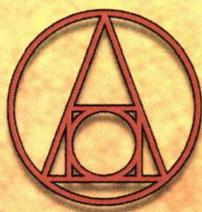


*'Alchemy, dear friend, contains various traps most dark,  
And many researchers release the prey to the shadow in this Art.  
Behold, in a few verses, the tale of the Great Work in sincerity  
For those who solemnly seek it; may they herein find clarity.'*

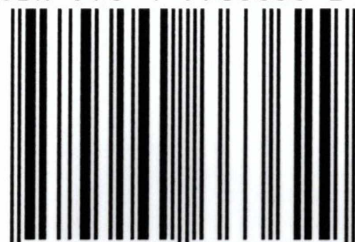
**T**hus begins the first treatise of the *Alchemical Pleiade*, one of the core writings of the French Rosicrucian Order, Frères Aînés de la Rose+Croix, and the Second of the Three Keys on the Magnum Opus as practiced by this Fraternity.

The method of confecting the legendary Philosopher's Stone studied & practically executed by this highly secretive Brotherhood is nowadays famous among alchemists as the "Cinnabar Path", but outside of the French alchemical community this amazing Way of the Great Work is very poorly understood due to by far most of the teachings thereof being in French. Yet now, for the first time in the history of the F.A.R.+C., one of the original publications of the Order, consisting of a compilation of official papers written by the Adepts of the Alchemical Temple of Ajunta, has finally become available in an official English translation.

Among the contents in the *Alchemical Pleiade*, one finds analyses of certain enigmas of old alchemical writings, a beautiful poem providing a complete overview of the Way of Cinnabar, various fascinating treatises dealing with the alchemical interpretation of biblical texts and much more. And in the midst of all these beautiful allegories, analogies and philosophical expressions, the theory, philosophy, mechanics and practice of the entire Cinnabar Path of the F.A.R.+C. is revealed.



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