

# OPUS MAGO-CABBALISTICUM ET THEOSOPHICUM

IN WHICH THE ORIGIN, NATURE,  
CHARACTERISTICS, AND USE OF SALT, SULPHUR,  
AND MERCURY ARE DESCRIBED IN THREE  
PARTS TOGETHER WITH MUCH WONDERFUL  
MATHEMATICAL, THEOSOPHICAL, MAGICAL, AND  
MYSTICAL MATERIAL AS WELL AS THOUGHTS ON  
THE CREATION OF METALS AND MINERALS IN  
NATURE, MANY CURIOUS MAGO-CABBALISTIC  
ILLUSTRATIONS, AND A KEY TO THE ENTIRE  
WORK. ALSO INCLUDED ARE ESSAYS ON DIVINE  
WISDOM AND AN APPENDIX OF SEVERAL QUITE  
RARE AND PRECIOUS ALCHEMICAL PIECES.

GEORG VON WELLING



translated by Joseph G. McVeigh  
edited by Lon Milo DuQuette

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# FOREWORD



I've studied now Philosophy  
And Jurisprudence, Medicine,  
And even, alas! Theology  
All through and through with ardour keen!  
Here now I stand, poor fool, and see  
I'm just as wise as formerly.<sup>1</sup>

In Act I of Goethe's *Faust*, the melancholic hero broods alone in his chamber and reflects upon the vainness of earthly knowledge and education. He opens a book of magic and gazes in almost sensual wonder upon the lines and symbols on a diagram of the Macrocosm. Upon waves of ecstasy he gives voice to the passion that since the dawn of consciousness has consumed the student of the mysteries.

What rapture, ah! at once is flowing  
Through all my senses at the sight of this!  
I feel a youthful life, its holy bliss,  
Through nerve and vein run on, new-glowing.  
Was it a god who wrote these signs that still  
My inner tumult and that fill  
My wretched heart with ecstasy?  
Unveiling with mysterious potency  
The powers of Nature round about me here?

Am I a god? All grows so clear to me!  
In these pure lineaments I see  
Creative Nature's self before my soul appear.  
Now first I understand what he, the sage, has said:  
"The world of spirits is not shut away;  
Thy sense is closed, thy heart is dead!  
Up, Student! bathe without dismay  
Thy earthly breast in morning-red!"<sup>2</sup>

The archetype for the book that fired Goethe's imagination, and in the play initiated Faust's memorable career as magus, was in all likelihood a real book—a book of forbidden knowledge that evoked every mystical cliché of the dramatic imagination; a massive and heavily illuminated work of alchemy, astrology, theology, magic, and cabbala which in 1719<sup>3</sup> dropped like a living culture into the fertile medium of western syncretic thought; a book that for the remainder of the 18th century would revolutionize the Rosicrucian, Masonic, and Hermetic movements throughout Europe; a book with which Goethe, and the brightest stars in the firmament of European esotericism were intimately familiar—Georg von Welling's<sup>4</sup> *Opus Mago-cabbalisticum et Theosophicum*.

For the modern student of the western mystery traditions, especially those whose studies and practices spring from the teachings and ceremonies propagated by the Hermetic Order of the Golden Dawn, it would be difficult to overestimate the importance of von Welling's work. It served as the primary instructional text of the *Gold- und Rosenkreuzer* (Golden Rosicrucians), a highly prestigious Hermetic order founded in 1777, whose forms, doctrines, and teachings would infect and energize the worlds of mystic Christianity and esoteric Freemasonry. Indeed, the first degree lecture of the *Gold- und Rosenkreuzer* was lifted almost word for word from the fourth section of Vol. I of von Welling's *Opus*.

A hundred years later the nine-degree initiatory structure of the Golden Rosicrucians would provide the founding fathers of *Societas Rosicruciana in Anglia* (Rosicrucian Society in England) the

archetype for their organization. SRIA's offspring, the Hermetic Order of the Golden Dawn, in turn would give birth to the magical, hermetic, and new age movements of the 20th and 21st centuries.

In fact, it does not seem to me too far fetched to suggest that this German Golden Rosicrucian/British SRIA pollination may well have provided the historic basis for the fanciful (and likely unhistorical) legend which suggests the Golden Dawn's authority was derived from a certain German adept whose 'colleagues' after her death withdrew their direct support of the Order. But this is a matter best left to the historians of this colorful period.

It's fair for the readers of this new edition to ask, "If *Opus Mago-cabalisticum et Theosophicum* is such an important and historic document, why haven't I heard of it?" The answer is almost unbelievably simple. Significant as the work is, it has until now never been translated into English. For nearly three hundred years its mysteries and treasures have been reserved exclusively for those with an eloquent and profound mastery of the German language.

While there is a measure of truth to the statement that a translation of any piece of written material is inferior to the original, the gods have smiled with particular warmth upon this project by alchemically uniting (like *Salt, Sulfur, and Mercury*) the elements of vision and support, in the person of Patricia Baker; the brilliance of the translator, Joseph McVeigh, professor of German Studies at Smith College; and the polished astuteness of Weiser Books, arguably the most venerable English-language publisher of esoteric material in the world. The result is an historic and invaluable contribution to the universe of esoteric literature.

That being said, it will become almost immediately apparent to even the most knowledgeable and sophisticated reader that von Welling's work is not easy reading. Indeed, much of it, especially those sections concerning Salt, Sulfur, and Mercury, seem to consist primarily of lengthy and redundant ramblings filled with superstitious and comically inaccurate observations of nature and the most *unscientific* of *scientific* conclusions. I confess, before I finished reading the first chapters of Volume One I was having serious doubts as to the relevance of this book, and stopped to ask myself how much more I wanted to learn about salt!

Eventually, as I wearily neared the beginning of Chapter IV of Volume One, I found myself slowing down and synchronizing more comfortably with the unhurried, almost hypnotic pace of von Welling's writing. His avuncular wit began to peek through as I paused to savor how he was saying things. As my blood pressure lowered and my patience rose I found myself surrendering to the images and characters of an archaic and divinely naïve alternate universe—the irrational fairy-tale reality of the alchemist.

Then, and only then was I in the 'space' where von Welling himself could speak directly to my earlier frustrations:

However, we must ask for the reader's understanding, that we did not present this material prior to the previous three chapters, as might have been appropriate, for this was not possible according to the mago-cabbalistic approach to writing. The reader is certainly aware of the manner in which the Holy Spirit "writes," and in which it guided Moses by its most holy power, as he was describing the beginning of creation (which reached its endpoint in the creation of man). However, there is also the mago-cabbalistic style which typically begins with the characteristics or designations of things. We could not proceed in any other manner, than we did, and thus had to follow this style, because the beings concentrated within man represent the characteristics of their own essences, just as the human creature represents the composite character of all of them together.<sup>5</sup>

I cannot, nor do I, expect anyone else to squeeze the comparable blood of illumination from the same turnip of text. What should be universally obvious, however, is the message von Welling seems to be sending to those who have ears to hear—the message that this book is written in a peculiar manner that only those who have already undergone a certain modification to their consciousness will be able to appreciate. Recall the words of Faust:

The world of spirits is not shut away;  
Thy sense is closed, thy heart is dead!

By carefully crafting his introductory material von Welling administers an almost psychedelic dose of words and images that opens our *senses* and resurrects our *hearts*—readjusts and redefines our inner vocabulary so that we are all, as it were, on the same page as to the *characteristics or*

*designations if things* he is discussing.

I wish I could say that this modification of consciousness is enough to immediately make the *Opus* easy to comprehend, but unfortunately I cannot. There is yet another layer of cerement that swaths the body of the text that must be unwrapped by the diligent student. It must be remembered that at the time the book was written and published its subject matter touched on themes and theories that if spoken about in plain language would most certainly attract the condemnation and persecution of the church and established academic institutions. The consequences of such negative attention, even in the first half of the eighteenth century, could be gruesomely unpleasant.

With so many taboos imposed upon published material and public discussion it is impossible to escape the obvious fact that von Welling employed the complex (and for most of the world, incomprehensible) language of alchemy, astrology, magic, and even Holy Scripture to simultaneously conceal his ideas from the profane, while revealing them to the initiated. These, in my opinion, include mystical secrets of the human body and (even more dangerous) the powers and potentialities of human sexuality. After all, what powers do humans possess that are more God-like than those surrounding the conception and birth of another human being—the creation of a perfect vessel for an incarnating soul? This is surely a subject any alchemist worth his *salt* would find eminently suitable for research and experimentation.

While I certainly do not question the sincerity of von Welling's devotion to the Christian faith, it appears in many instances he invokes Deity and quotes scripture not so much as a demonstration of piety but for the benefit of heretic hunters who most certainly would be scrutinizing his work. It is a venerable and effective technique of the cabbalist to camouflage esoteric discourses as scholarly elucidations upon Bible verses. As long as the “Holy Scriptures” were used as the springboard for discussion von Welling remained relatively free to soar to wondrous (perhaps even heretical) heights.

To navigate through this *magico-cabbalistic approach to writing* is a major challenge to the modern reader of ancient alchemical, magical, and cabbalistic texts. One is faced, page after page, with having to hear what is being said in what is *not* being said, and having to ignore what should be ignored in what is being said. Still, it is clear von Welling could be audaciously outspoken. In Chapter VIII of Volume Two he doesn't hesitate to rip into his contemporaries in the most uncamouflaged terms:

We can only wonder at how so many illustrious men could be so wrong in their interpretations of Revelation. On the other hand, their erroneous ways are not surprising when one considers their adamancy, prejudice and arrogance, which prevents them from considering the text correctly.<sup>6</sup>

He sounds like quite a character.

I confess that most of what I've learned about von Welling has been gleaned from the pages of *Opus Mago-cabbalisticum et Theosophicum*. He was born in 1655 in central Germany near the city of Kassel and, until two years before his death in 1727, earned a comfortable living as Director of Building and Mines for the state of Baden-Durlach in southwestern Germany. It is clear that he didn't consider this position just a job. He had a passion for mining and geology and his expertise in these fields is apparent (sometimes to an irritating degree) in his writing. He apparently made no secret of his interest in alchemy as well. Travel literature of the Baden area still proudly points tourists to buildings that once housed his alchemical laboratories.

Von Welling was not an academic snob. As Professor Me Veigh's translation artfully demonstrates, he was quite plainspoken, at times even bucolic. Nowhere is his irascible, Mark Twain-like candor more evident than at the beginning of [Chapter Five](#) of Volume Three: *On Religion, According to the Clear and Precise Meaning if Sacred Scripture and the True Mago-Cabbala, Based on the Same*. His words of condemnation aimed at all who would in the name of orthodoxy suppress freedom of thought and exploration ring true today as they did in 1719. I can think of no better way to close this Introduction.

*In the name if God we now move to a topic, which will surely earn us the censure if orthodox scholars. Many if these gentlemen believe they alone have the right and ability to teach and write about theological matters, and that priests cannot err in matters if the Law. Thus, they will attack anyone who is not a member if their guild the moment he dares to speak on such topics. They will criticize, fault, judge and condemn in a*

*most unpleasant manner anything he might say that doesn't conform with their ideas. And if they cannot find anything in his statement to criticize or condemn, they are mean enough to simply reject the author's work because he is not a member of their order and was not educated like them in their discipline at the best schools, which they feel gives them the privilege of speaking and writing about theology. However, neither Christ the Lord nor his disciples came from their order of priests and theologians, nor did Christ and His true teachers and disciples attend the top schools of theology. Rather, the disciples studied in the school of Christ and His Holy Spirit. Therefore, no upstanding and enlightened theologian would approve of the insane and downright idolatrous illusions of the orthodox heretic-makers. And so we will not expect a reasonable judgment from them, based on the rules of Christ. Their mocking and faulting will not affect us. And so, let us move on to our principle purpose here.<sup>7</sup>*

Lon Milo DuQuette, February, 2006

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1. Goethe, Johann Wolfgang. *Faust*. Translated by George Madison Priest. (New York: Alfred A. Knopf, 1941).
  2. *Ibid*.
  3. Von Welling penned the author's Foreword to a complete edition on January 4, 1721.
  4. Von Welling also wrote under the pseudonym Gregorius Anglus Sallwigt.
  5. Page 86
  6. Page 266
  7. Page 410

# FOREWORD OF THE PUBLISHER



Dear Reader!

Herewith, we present by popular demand the long-awaited complete edition of the *Opus Mago-Cabbalisticum et Theosophicum*, with the wish that it may be of great use and edification for you! We assure you that the deceased author of this book offers you much that is good and true, both regarding the natural world, as well as things spiritual and divine. Naturally, we do not expect you to think highly of this book without having first read it. Rather, we refer the reader to the words of Saint Paul in his First Letter to the Thessalonians 5, verse 21: “Put all things to the test and keep what is good in them.” And just as wheat grows from the earth together with its chaff, so too, the kernels of truth in this book will certainly be accompanied by some prickly passages. However, the knowledgeable reader will know how to deal with them, while making good use of the harvest. And so we present this book to the reader for his scrutiny and judgment, without presuming what his judgment might be.

With regard to the appendices, we have translated various Latin manuscripts which a good friend made known to us, and printed them with the main text of this book, in the hope that they can be helpful to some. We did not add them in order to fan the flames of gold-fever, which seems to rage everywhere. Not at all! Rather, we wish that all men would seek—and find—God instead of gold. Because we know all too well that every man pursues some desire that he holds dear, we consider it appropriate to humbly pursue this noble art which we know God communicates to those who are faithful to him and who follow his righteous path to this wisdom. But we do not pretend that the works presented here are greater than they really are. We merely present them for the scrutiny and judgment of the reader. And with this we commend the dear reader to God's mercy and grace.

Homburg, the 7th of January 1735

# FOREWORD OF THE AUTHOR

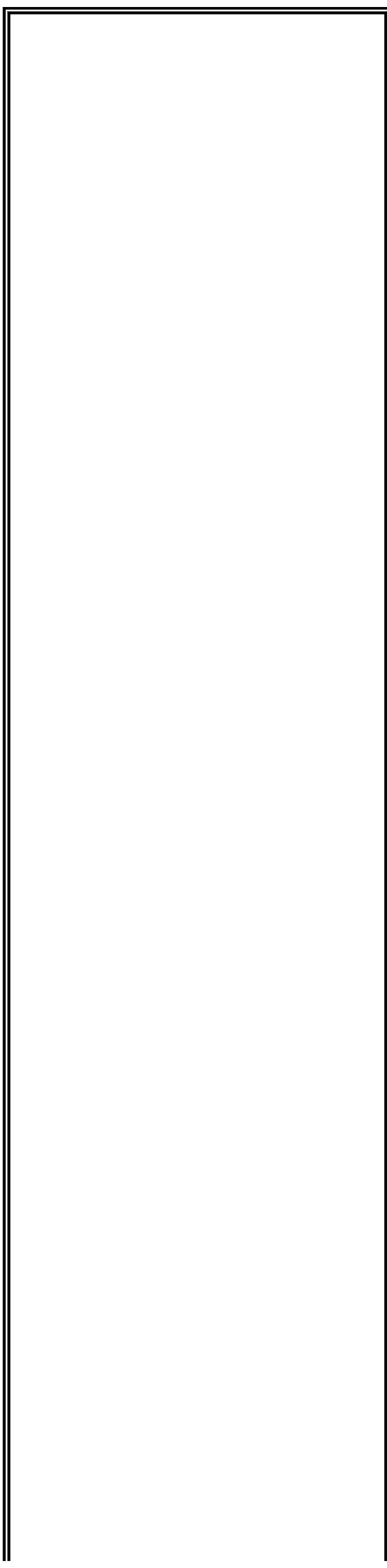


To the sincere and gentle reader!

The encouragement of a good friend led us in a marvelous manner to the composition of this work. It is conceived not as our presentation of certain knowledge to the world, but rather as material for our future intimate conversations.

Because the [first volume](#) of this work was made public against our will, we thought it wise to add the [second](#) and [third](#) volumes for the sake of completeness, certain that the complete work, with extensive corrections to the [first volume](#), will be well received. We did not write this book for the sake of fame or thanks, but rather for the pleasure of the reader, and that he should find in these pages that which the wisdom of God has imparted to us. And we are certain that God-fearing men will read this book with blessed pleasure. So too, the mago-cabbalist and theosopher will easily see that it is not the intent of this work to teach the reader how to make gold. Rather, we aim for something much higher, namely how we can see and recognize nature in God and God in nature and how our true and pure service to the Creator as a sacrifice of thanks flows from this knowledge. However, a student of true natural chemistry will also find here guidance in following the true ways of nature, and how to avoid wrong turns on this journey. We have described these things as clearly as possible, so that a reader who approaches it with an honest mind will understand what we are trying to say. We occasionally make use of cabbalistic symbols in our book, which will not be difficult to decipher for those experienced in such things. We also use various alchemical symbols, terms and phrasings, which we hope the reader will not find distasteful. We ourselves find that they express more clearly and understandably what we are trying to say and present things in a more natural way than traditional metaphysical terms typically do. With this we conclude our foreword and commend our work to the enlightened and God-fearing reader.

The Author  
The 4th of January 1721



VOLUME 1

ON SALT

# CHAPTER 1



# ON THE ORIGIN OF COMMON SALT

## PART 1

One can only marvel at how many opinions have been rendered on the origin and first production of salt (that is, common kitchen salt, which is the true source of all other salts, whatever their name). Such opinions are offered by scholars as well as laymen. There has been much thought on this matter, which is certainly not unimportant in itself, insofar as it concerns the very origins of natural things. In fact, we might say that it is the first and most noble question in the ordering of the entire world, and thus worthy of more considered reflection. We should set aside all preconceived notions thereof, as well as any speculations that scholars may have drawn from their learned reflections, for these were arrived at in the comfort of their rooms, without the benefit of true experimentation and the difficult process of thorough research. Instead, one should engage in genuine and natural observation in order to determine the true origin and material production of salt, as we touch it, feel it and enjoy it in our food and drink. One can certainly not determine the true origins and essence of salt by distilling one salt or another from spirits, and this says nothing of the fact that it was first given its shape and form by God the Almighty and then placed in the waters of the seas, that great depository of treasures. From there it is distributed over the entire earth by means of underground channels, as if through the veins of the body, coming to the surface here and there in springs where the salt is then separated from the water by fire and made available to us.

## PART 2

No reasonable person would deny that salt, as we know it, comes to us from the great oceans by way of underground channels and fissures and is drawn from its liquid state through the application of heat. However, this alone does not prove at all its true origin.

## PART 3

In order to refute all other opinions on this matter and to open the way to the truth based on nature, we want first of all to consider the material form and shape of salt, just as it appears to us. Of these, there are three common categories of salt, which are, however, essentially the same: spring-, rock- and sea salt. All three are in effect similar in nature and shape, even if they differ a little in form from one another due to the foreign particles they contain. A fourth category could also justifiably be introduced here, namely the salt found in common earth or soil, called  $\Phi$ . Yet, even this salt can be purified without much difficulty, such that it would perfectly resemble the spring- and other aforementioned salts in its shape, form and properties. In all three aspects they are of one essence, nature and characteristic. Salt has a cubic shape, which is a sign of earthly bodies and of gravity, and shows that it has mixed with earthly qualities as it passed through the earth. With regard to its form, it is essentially transparent and the more it is purified of extraneous particles, the more it reveals of its heavenly transparent form. It is so fluid and plastic that it can very easily pass through all other bodies. Its taste is acidic and a bit astringent and possesses a desiccating property and nature. At the same time, it is by nature cooling, although its core is composed of nothing other than pure fire, as we shall show later in this text. We have now briefly considered salt, as it commonly appears to us.

## PART 4

We now want to identify its true father and mother, and especially raise in more detail the question of its origin and essence, so that we might more thoroughly understand it.

## PART 5

In the first chapter of Genesis, where the creation of the entire world, or of our solar system, is described, Moses teaches us that in the beginning Almighty God created the *Shamajim veeth haarez*, that is, the heavens, or the original water, and the earth. Moses mentions the heavens first, the

spiritual fiery waters, and not without good cause, for they are the beginning of all things, created first by the Lord God. Or rather they are the beginning of the beginning, which according to its true essence is almost entirely unknowable, as we can clearly see from its wondrous name. Moses, or rather the Holy Spirit working through Moses, calls this expansion *Schamajim*, a composite name described by the earliest rabbis who were experienced and expert in the true *Cabbala*. They note that it is a composite of *Æsch* and *Majim*, fire and water. This word, according to its literal meaning, is truly a strange and wonderful mixture, for how is it possible to combine two such opposite things? And yet it represents an eternal truth, despite the fact that this fiery water, or watery fire, without which no creature can live and be maintained, is sought after with great effort by many men, yet found by so few. It is not our intention here to describe it in terms of its entire domain, for the explanation of such divine secrets would require a much more experienced writer than the author of this book. However, we will not conceal even the smallest detail that has been passed on to us by the Eternal Light, in order that we may successfully achieve our desired purpose and goal, namely to describe the first production of common cooking salt, be it sea-, spring-, or rock-salt, or even the wild earth-salt. All other salts, as well as the *Vitriola Alumen*,  $\oplus$  and  $\ast$ , do not belong here, since the *Vitriola* and the alums are tainted by small metallic particles. However,  $\ast$  is a composite of uric acid and common salt. In the same way, saltpeter is a composite of volatile acidic and stabile alkaline particles, as will be shown in subsequent chapters. The alkalines are closest to our cooking salt, as will also be shown later.

## PART 6

We mentioned above that Almighty God first created the heavens, *Schamajim*, as the beginning of all beginnings, or as the element of all elements: the fiery waters. Moses continues and adds the words *veeth haarez*, “and the earth,” which is a secondary element (*qualitas secundaria*), for here the symbols  $\nabla$  and  $\nabla$  are understood as we will subsequently explain. The line dividing *a* from *b* in the  $\nabla$  was at first not yet present. That is, after the separation of both parts (commonly referred to as the elements), the *Schamajim* immediately assumed the form of a physical body or object in which it could reveal its power and effect. In the sixth and ninth verses Moses goes on to describe the separation of both of the other secondary qualities, air and water, from the earth, or rather, the earth from the water. Thus, water was the first of these qualities (*qualitas secundaria*), as we will soon show. While the fiery water, or pure fire, as the lightest of all things, maintained its place in the domain of the *Schamajim*, the more common elemental fire took its place in the middle of the earth, whereby the division or separation of the so-called elements from their original source, *Schamajim*, was completed. That everything, as we mentioned earlier, has its life, essence and sustenance from *Schamajim* is shown in the eleventh verse of the third day of creation. Here, by divine command and through the power of this fiery water, which even the earliest philosophers called common mercury (*Mercurius*), the earth brought forth all kinds of grasses, herbs and fruit-bearing trees, etc., even before the sun and moon and some of the stars had been created to feed and nourish all the living creatures that would first be created on the fifth and sixth days. Almighty God allows us to see here the wisdom of his order, whereby the living creatures he would create later would find food and sustenance right away. Not until the fourth day were the sun, moon and all the stars created; they were to function in the order of this great world as sources of this divine power, life and emanation, *Schamajim*, for every creature, according to its needs. Now the sun, with the full power of its atoms, which were nothing but fire, together with the watery atoms of the  $\mathbb{C}$  began to fill the air and pass on this heavenly seed to the sea, and they continue to fill it to the present day. However, it was not only the sea that was filled with this seed, but also the entire earth, which is shown not only by the ubiquitous presence of earth-salt, but also by the dew, frost, rain and snow, all of which are full of this seed. From the treasure trove of the sea it was carried throughout the entire earth through underground channels and fissures for the preservation and sustenance of all creatures. It was shown above that *Schamajim* is a composite name, drawn from *Æsch*  $\Delta$  and *Majim*  $\nabla$ , and so it remains.

Now the sun is a cruder part of *Æsch*, the heavenly fire, just as the moon and all other stars are a cruder part of *Majim*, the heavenly water. The first beginning, *Schamajim*, still continuously flows into them, and they continue to partake of the Divine Power and Effluence from the wondrous river that has its source in Eden, that is, from the great sea of the calm and peaceful divine essence, that waters the Garden of Wonders, or Paradise, there, as few people know. Through this contact, the atoms of the sun and moon, united in the  $\Delta$ , then make their way into the sea, from where the atoms are

carried throughout the entire earth for the fruitfulness and preservation of all creatures.

## PART 7

No one, whom the Lord God has enlightened, will deny that salt is the effluence of the sun, moon and all the stars, of their fire and water, or *Schamajim*, (generally called ♀ by the philosophers). It is now quite undeniable that the closer the sea is to the equator, the saltier it is. As experience shows, four pounds of seawater produces a bit more than one pound of good salt. Similarly, the sun cooks the foaming seawater on sandy beaches to produce salt. However, the closer the sea is to the poles, the less salt it produces, as is well known to anyone residing in northern lands. Everyone knows how little useful salt is produced by boiling saltwater from those regions, for even though the water there is salty, the sun's rays strike the water at too shallow an angle to have as powerful an effect as at the equator and in nearby regions, where the sun's rays fall more directly upon the water.

## PART 8

True philosophers will also confirm with incontrovertible arguments that the air itself is everywhere filled with a mild salty balm of the heavens. Through the use of a certain type of magnet, or other means of attraction, they can collect and produce considerable amounts of this fiery water or wondrous salt. And if anyone should think that such a magnet were itself saline, which is certainly not the case with anyone practiced in the study of nature, then he should understand that we are familiar with various simple devices that can attract from the saline heavenly *Schamajim* significant quantities of watery fire, or fiery waters, which are essentially nothing other than salt, the fire-filled air. Through a special procedure the fluid can be removed, thus producing this marvelous salt, known to so few, just as its higher usage is known to even fewer. Furthermore, how many people have claimed that dew (not to mention rain, snow and frost, to which it equally applies) is filled with this heavenly balm of life, or salt, as even the simplest of minds can discover through a process of simple extraction and further purification.

## PART 9

However, if the air is not sufficiently saturated with this heavenly salt, whether it is caused by divine intervention due to human sinfulness, or because of a lengthy absence of sunshine, or by any other circumstances, then the air is completely spoiled and soon deteriorates. As a result, all of nature suffers: humans and animals suffer contagious pestilence, and all plant life withers and dies. Famine, affliction and general destruction follow, as we have known well enough from the beginning of time to the present day. On the other hand, we also know that even with continuous sunshine and the absence of rain, a strong dew can produce the most magnificent, fruitful and healthiest of times, for the air is saturated with this life-giving balm, or heavenly salt.

At this point, we could certainly ramble on a bit about the Secret of all Secrets, and at the same time draw attention to what the philosophers call their common ♀, and how obviously—and even tangibly—(although recognized by so few people) Almighty God has laid out before our eyes on an almost daily basis the manifestations of his power, although he allows few men to recognize these because of their contrived wisdom and the ungratefulness that results from it. Thus, they cannot see how all things are “spiced” with divine fire, or salt, and thus protected from present and eternal destruction for the sake of eternal glory. Likewise, they do not see how Christ, our savior and mediator, himself the divine eternal ⚡, Fiat, or Word, eternally begotten and born from the divine fire of love for our eternal salvation. Unless we really and truly partake of this salt, we can never withstand, either in this world or the next, the cleansing fire of his majesty, nor can we be preserved for his glorious eternal rest, as can be shown and proven by countless examples from the Holy Scriptures. See Genesis 5, verse 24; Exodus 3, verse 2 or 5; Exodus 19, verse 18; Exodus 24, verse 18; Exodus 32, verse 29; Leviticus 9, verse 24; Leviticus 10, verses 1 and 2; Numbers 16, verse 35; 1 Kings 18, verse 38; 2 Kings 1; 2 Kings 20, verses 9 to 15; 2 Kings 13, verses 20 and 21; Isaiah 6 verses 6 and 7; 1 Corinthians 3, verses 12 to 15 and many other passages that in general have been poorly understood. Through the lesser world of men not even the smallest part of this monumental secret can be proven, as all true philosophers have sufficiently noted.

## PART 10

Not wishing to dwell too much here at the beginning on these monumental secrets, until the Lord God grants us more illumination and grace, let us return then to the first proof: that salt, coming from the sun, moon and stars, is produced in the sea and finds its way to us. We say it comes from the sun, moon and stars because they are all repositories (as shown above) of the divine emanation, *Schamajim*, which pours itself out as the heavenly *Æsch*, or fire, into the sun, and as the heavenly *Majim*, or water, into the moon and other stars of the heavens. This is noted in Genesis 1, verse 14 or 18, where it says concerning the fourth day of creation that there should be two great lights, etc.: one to illuminate the day and the other the night, etc., and to distinguish the years and the seasons, etc., such that the sun spreads its fiery heavenly seed into the air throughout the day. All the stars draw this seed to themselves (each in the manner specified by divine will for the common good) and each transforms it in its own way and characteristic manner. At night, however, the stars send to the moon the heavenly seeds that they have received from the father of suns and which they have modified, each in its own way. (For more on the effects of the moon and its powerful rays, see the Psalm 121, verse 6: “the sun will not strike you by day, nor the moon by night.” Here, the use of the words “will not strike you” attributes to the rays of both the sun and the moon the same effect and power.) The moon, as the lesser light and regent of the night, further alters the seeds it receives into cold watery seeds and disperses them into the air, thereby reuniting once again the *Æsch* and the *Majim* (namely the *Schamajim*) in the air as a matrix. And with it comes once again a rebirth of the *Æsch Majim* or *Schamajim*, the seed and origin of all creatures under the light of the moon, as well as their source of preservation and sustenance. It comes with the air in the form of a gentle, misty water and runs off into the sea or into the earth, where the sun or the central fire in the earth bring about its transformation into salt. It is then distributed over the entire earth by the waters of the seas through underground channels and fissures, so as to seed the earth and make it fruitful. And it reveals itself now and then through channels and fissures and creates our salt springs and wells. This water also falls into great, broad fissures, where it is altered and desiccated by the underground fire, causing the fissures eventually to be filled with the rock salt that is produced in the process. And although it is mined in many places, it is replaced quite quickly from the air, by force of its own internal fiery magnet. If, during its migration underground, it comes to a particular spot, it produces, together with the central or underground fire, or sulfur, both metals and minerals, depending on the purity of the ☉ or △. And so it remains that our salt, namely common cooking salt, is the beginning and the end of all things. It was also well proven earlier that this ☉ is both △ and ▽, or ☉ ☉ and ♀, or ▽, namely the universal ♀ which is so often spoken about, but so little understood.

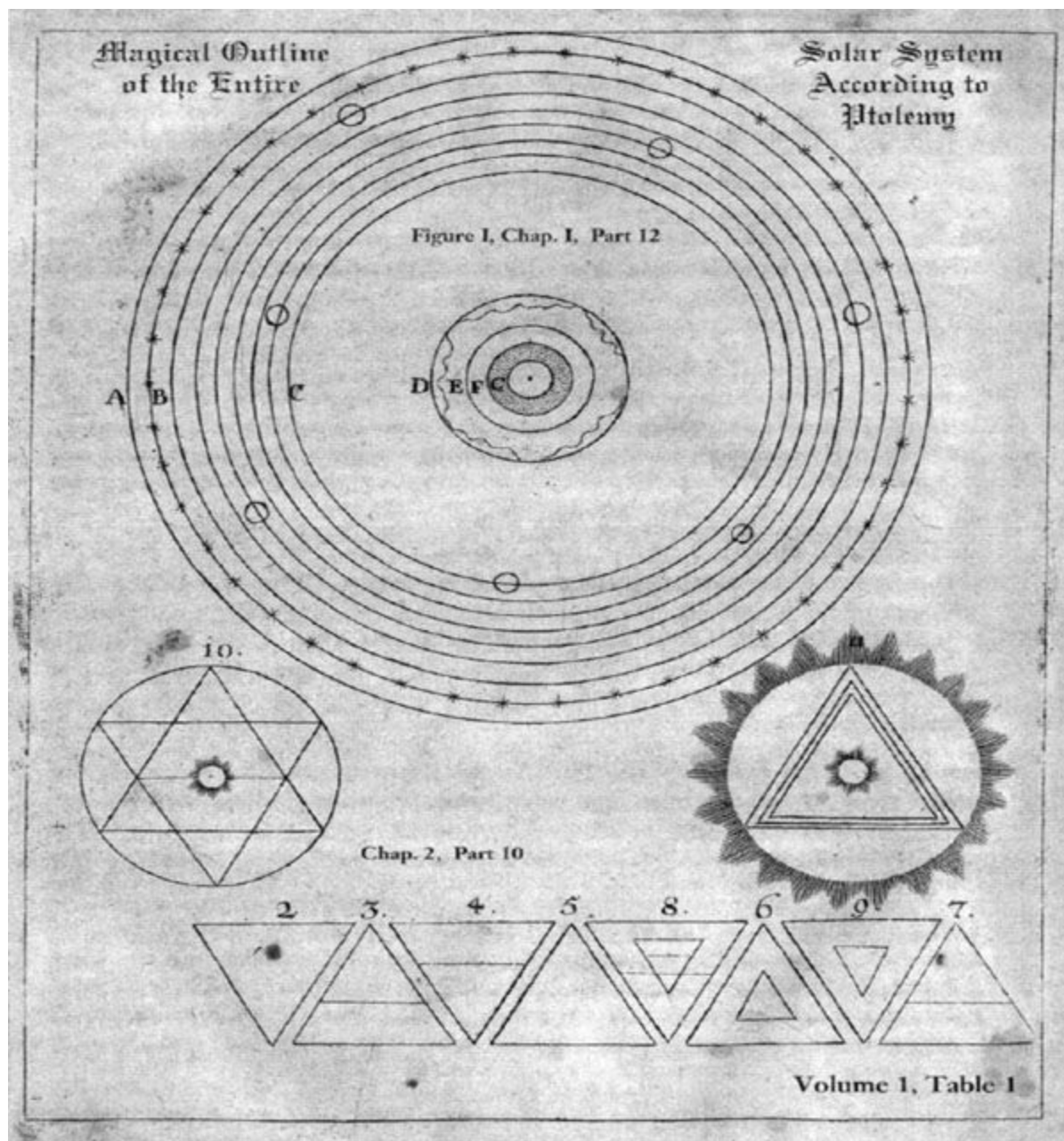
## PART 11

At this point we have to speak at some greater length about the production and birth of the metals, and also to search in the most detailed fashion for their matrices as well as the production and origin of these sources. For that purpose, we will once again have to turn our attention to the beginning of creation in general, in order to demonstrate and completely prove what was mentioned in [part 3](#), namely that in its innermost nature salt is a pure fire. It has been noted in [part 5](#) above that in the beginning the Lord God created the heavens and the earth, or the waters and the earth, and that *Schamajim*, the heavens, is the beginning of all beginnings. In [part 6](#) we have said that *Arez*, the earth is the second *qualitas secundaria*. In [part 10](#) it was stated that the sun is a pure fire, separated from the *Schamajim*, just as the moon and stars were separated from the ▽ of the same.

## PART 12

Now we must also speak in greater detail about the earth and its actual form, so that what follows may be better understood. For this purpose an outline of the entire solar system (see page 10), will serve us best. We do not wish to argue here with the followers of Copernicus, or other sectarians of astronomy, about the truth of their systems, since we are dealing here rather with those who love the magic arts and the divine truth, as everyone will agree who considers the following *Schema Magicum*. In this outline the region *A-B Schamajim*, which in Genesis 1, verse 5 is called “light,” just as its lower part is called “night”; and both the day and the night are two essential things, as is particularly noted in the *Systemate Magico Universi No. 1*. The area *B-C* is the *Regio Astrorum*, the

starry heavens; *C-D* is the region of the air, which is the third *qualitas secundaria*. *D-E* encompasses the globe and the surface of the earth and the sea. *E-F* represents the lower region, or the confluence of the waters and the virginal earth, or *Arez*, created therein, of which we spoke in [part 6](#) of this chapter, and which we want to identify here by its familiar name of bedrock sand. We had previously named this region the true confluence or birthplace of sand-and stone-producing waters, as we shall subsequently show. This point is of particular note, since our proof will greatly rely on it. We should first lay out here, how it is possible that Genesis 1, verse 1 says *Arez* was the first thing to separate from *Schamajim*, while we maintain here that this virginal earth, *Arez*, is the product of the waters of the region *E-F*, which, as sand- and stone-producing waters, must have necessarily existed before the earth, and thus could more justifiably be called the first of the *qualitas secundaria*. In order to respond to the objection that the virginal earth, according to its literal meaning of its name, cannot be the first *qualitas secundaria*, we must go back and see what Sacred Scripture says in Genesis 1, verse 1, “In the beginning, God created the heavens and the earth.” The passage continues in verse 2: “The earth was without form and void, and it was dark over the face of the abyss, and the Spirit of God swept over the waters.” In this passage it is undeniable that the heavens and the waters are mentioned before the earth. Thus, from this and from the words of the ninth verse, what was said earlier in this part now becomes perfectly clear: the waters mentioned in verse 2 are in fact the sand- and stone-producing waters from which the virginal earth, and subsequently the inhabited earth of stone, sand and soil (region *D-E*) was created. That is why here in our text the terms *earth* and *water* are often taken as one and the same, so that one could justifiably assert on the basis of our usage here that both water and earth are the first *qualitas secundaria*.



### PART 13

We want to prove, however, that the material water (which is the first emanation or product of the cold night, i.e., of the waters of the moon) is actually the first of the *qualitas secundaria*. (It should be pointed out here that we have not counted the sun, moon and all the other stars among these four material essences, or so-called elements, for as was noted in [parts 10](#) and [11](#), the sun is an extraction of the  $\Delta$  *Schamajim*, or a concentration of the same, just as the moon and other stars are an extraction

of the  $\nabla$  *Schamajim* and both are differentiated only by their effects.) Therefore, we must take special care to conduct only those experiments whose validity no sane person would ever question. First, we want to cite Holy Scripture as the most secure and inviolate basis of truth, and begin with the strongest and most thought-provoking passages, as for example in the Second Letter of Peter, [chapter 3](#), verses 5-7, in which it is written, “In taking this view they lose sight of the fact that the heavens existed long ago, and the earth, created by God's word out of water and with water; and by water that first world was covered and destroyed.” Verse 7 says, “And the present heaven and earth, again by God's word, have been kept in store for burning; they are being reserved until the day of judgment, when the godless will be destroyed,” etc. These words are offered here for the pleasure of the wise, and not the foolish. Further, it is undeniable that the Holy Spirit in Genesis 1, verses 1 and 2 gives a very general depiction of creation, namely of the *Schamajim*, from which all things were brought forth according to the intent and will of God. Verse 3 takes brief notice of the most wondrous and elemental things, namely light and darkness (or, as they are later called, “day” and “night”). We shall prove later in this text that both the light and the darkness, or the day and the night, are two distinct, spiritual, elemental things. Verse 4 speaks of the separation of the light and the darkness, as a result of which water and earth were brought forth. From the darkness or night, i.e., from the moon, came the waters; and from the day, or light, came the earth, when the light, the sun, concentrated itself in the water that issued from the moon, thus giving birth to the virginal earth, as is recorded in Scripture: “And so evening came, and after that the morning.” Thus, the essential characteristic or element of the darkness or the night and what came forth from them, were the waters which first issued forth from the fiery water or light-water *Schamajim*, as mentioned in [part 10](#) of this chapter. In the fifth verse these essential characteristics of the light and the darkness are given their true names, “day” and “night.” The sixth verse tells of the creation or separation of the third *qualitas secundaria*, the air, as a more subtle part of water. The ninth verse, however, describes the separation of the foundations of the world, the waters of the sea, rivers, etc., and the occupied surface of the earth, on which the power of the Spirit of God directly worked at that time through its *fiat*, as previously noted in the second verse of Genesis: “and the Spirit of God swept over the waters.” After this, on the fourth day, the sun, moon and all the stars were created. This power created the sand-making waters and from them at the same time the virginal earth. From the waters mentioned in this verse the rough sand was created (generally called the soil or earth), together with all the mountains, rocks, fissures and underground channels. The earth's remaining waters were then brought together and called the seas. All of this is made perfectly clear in verses 6 and 9 of Genesis 1, just as it was in the passage cited earlier, where Peter said in such a clear and thought-provoking manner that water was the first of the *qualitas secundaria*. In addition to this the twenty-fourth Psalm, verses 1 and 2, records, “The earth is the Lord's and all that is in it, I the world and those who dwell therein. / For it was he who founded it upon the seas / and planted it firm upon the waters beneath.” (See also Psalm 136, verse 6.) With this passage we have sufficiently proven, as mentioned earlier, that water is the *prima qualitas secundaria* and may be best understood as described in Genesis 7, verse 11: “on that very day, all the springs of the great abyss broke through and the windows of the heavens were opened.” We could give still more evidence for this and clearly show how these springs of the great abyss often gushed forth with unusual vehemence through the retribution of the Living God as a general punishment on mankind because of its evil. But enough of this; we want to now demonstrate what we noted at the beginning of this part of the text.

## PART 14

We maintain that all  $\nabla$ —of whichever type one chooses—(however, from this point on we are speaking about the so-called sweet  $\nabla$ ), is accompanied by sand, or contains the power to make sand, even if it is filtered a thousand times. Even a simpleminded person can try the following experiment: take rain-, spring- or river-water and put it into a glass container. Seal it off, but leave some air in it. Then put it in the sunlight or in a warm place. You will find that after a certain time in this heat, the  $\nabla$  begins to decay and creates a precipitate, which in truth is nothing other than a small bit of earth or sand. And whoever knows it by its innermost qualities, rather than its superficial appearance, will perhaps recognize something more there. He would recognize what Genesis 2, verse 7 means when it states, “And the Lord God formed a man from the dust of the ground.” We will reveal more about this secret later, that is, as much as we are permitted to reveal. But at this point we have to mention something else, so that our proof does not become invalid: if one correctly distills the water that has

begun to spoil, it will produce a wonderfully light and clear oil, very fiery and burning, which is pursued by few men and recognized by even fewer. For that reason, we will not speak about it any further here.

Observers have noted from sea voyages that when a ship needs to stop in Europe to take on drinking water and then travels to the equator, where the sun's rays shine down in a straight line and are thus stronger, that the water then becomes thick, gummy and also full of particulates. When such water is then returned to Europe, it once again becomes thin and burns after distillation like a brandy. Both of these experiments have not been presented to the foolish and weak-minded in order that they might marvel at them, as a cow does at a new gate. Rather, they are shown to clearly prove that the light (here, the sun) is something essential, and takes on physical qualities in  $\nabla$ , as was mentioned in [part 13](#). In the same manner, we are familiar with a certain inexpensive device by which one can concentrate, and present as  $\nabla$ , the powers or emanations of the night or the moon (in which the emanations of all the stars are concentrated), by means of a highly polished metal mirror. This water has more to it than the ignorant imagine, for with this concentrate all lunar illnesses can be completely cured. This proves as well that the darkness, or the cold night, is also something essential, as stated in [part 12](#). And although this  $\nabla$  is ethereal, we can clearly prove with this example our earlier contention that a sand- and stone-producing energy exists in all waters. It is not the case, however, as some might imagine, that those things which have been told to the wise in this text, can be duplicated with ease. Rather, such things require skilled hands and the guidance of Almighty God, which, we believe, cannot be experienced by anyone who does not have a great longing for the source of the river in Eden.

What we have maintained in [part 14](#) has now been sufficiently proven and demonstrated, namely that any  $\nabla$  that one might choose, with no exceptions, possesses a sand- and stone-producing force. This applies not only to  $\nabla$ , but also to air, as was announced earlier in this part.

## PART 15

We wish to also show that the virginal earth, or base-sand, created from the first element, is represented by the region *E-F* (see *Schem. Univers.*, [part 12](#)), the so-called foundation of the inhabited earth, which was, as noted in the twenty-fourth Psalm, verse 2, “founded upon the seas and planted firm upon the rivers,” etc. It is well known that no one can dig any deeper into the earth than to the level of the base-sand. And those who have been able to travel beyond their local borders have seen and know all too well that the people of Brabant and other similar landscapes cannot dig deeper than four, five, or six feet at most before coming upon this foundation of the earth, i.e., base-sand. In other locations as well, no well can be dug, nor can a shaft be sunk deeper into the mountains, nor can the mountains themselves be more deeply mined, than to the depth of the aforementioned base-sand. It is also well known that in various locales of the Dutch provinces cited above there are very high church steeples built directly upon it, without any other foundation. Nevertheless, these have stood for several centuries without tilting or sinking. A layer of wood or strong boards, which resist rotting in  $\nabla$ , is laid upon the exposed base-sand, and on top of this wooden foundation they construct their intended building without any other difficulties. At the same time, one might notice that no wells, ponds, etc., are dug within several hundred—or even a thousand—paces of such buildings, and that no one may remove any base-sand in the hope of digging deeper. Otherwise, the buildings would unmistakably lean and sink to that side, because the base-sand was removed from the foundation on that side. Such construction cannot be done on any other type of sand, earth or swamp. Rather, to build a foundation on such surfaces, they would first have to be drained, after which long posts would have to be rammed into the ground and set fast or in some other way secured, for the firmness and immovable foundation of base-sand can be attributed to the fact that water and base-sand, as previously mentioned and demonstrated, are closely related to one another, in that the latter is created out of the former, and as such they do not tolerate being mixed or compressed. This is because bodies of dissimilar qualities may not pass through one another, unless one or both of them were made spiritual (i.e., lost their physical qualities). Bodies of a similar quality consistently maintain their form and size. But even if one were greater than the other, their power and force would nevertheless not be affected in the least. Thus, what we noted at the beginning of this part has now been sufficiently demonstrated, namely that just as these individual buildings, towers, etc., stand fast and immovable on the bedrock or base-sand, so too, all mountains and rocks stand in a similar manner, as does the entire inhabited surface of the earth, resting on this bedrock or base-sand, on the very roots from

which all these things arose. Any reasonable person can recognize this in every mountain and rock and can clearly see, how even the base-sand, sometimes reaching quite close to the uppermost surface of the earth, is found in clay or other soils to be very dry and snowy white, just as it reveals itself in the veins of all stones or now and then appears within the hardest rock structures like the marrow in a bone. Furthermore, our everyday experiences teach us—for more proof, see what was presented in [part 14](#) above—that in cliffs and mountains water continuously rises up from region *E-F* (see [part 12](#), *Schem. Univers.*), changing itself into various types of sand and stone. The results of this phenomenon can be seen very clearly in any quarry. Indeed, who does not know that in the Harz Mountains, as well as in other regions of Europe, there are frightful caves in which water constantly drips and solidifies into wondrous stone, in the shape of large columns and other marvelous forms, or as the skeletons of horrible animals and men of varied and terrifying sizes. These figures were shaped and formed by the air-spirit of these waters, according to the forms and ideas that fill the entire air. We will say more about this in later parts. Mining histories also tell us that whenever miners, working on even the most solid mountains and underground rock formations, forcefully broke through these with their tools or with explosives, they encountered within these stones a water that sometimes passed through the rock and had been its nourishment and food. From similar stones and minerals such water may also be collected through distillation. For this reason, one should closely examine all stones and pebbles that are marbled with many veins of different colors. In so doing one will notice that, if these veins are artificially removed from the stone, nothing will remain of them other than the pieces of the original stone itself, the source of the veins. One will also certainly find that the pieces of the stone, from between which the veins were removed, fit together perfectly, as if there had never been anything else between them, but rather as if they had been simply split from one another and then put back together. One can clearly recognize from this that these stones or pebbles without any doubt must have had water or fluid within them, which suddenly split and penetrated the stone, coming forth to settle in between the parts, thus holding these sides apart from one another while growing within them and enlarging itself. These thoughts are presented here in detailed form for further reflection by the enthusiast, for there is truly something special concealed here, that will occasionally recur in the remainder of this text, and which has now fully proven what was mentioned only briefly in [part 13](#).

## PART 16

By means of irrefutable evidence we have proven and demonstrated: first, that  $\nabla$  is the first *qualitas secundaria*, or the first material mother from which all other tangible bodies, whatever their name, were created and brought forth. Secondly, we have shown that base-sand, or virginal earth, is the other mother, created solely and singly from the first one, so that it can rightly say of itself, “I am the earth, made from the heavens.” Truly, we are dealing here with a material about which many wonderful things could be said. However, certain circumstances lead us to refrain from saying more at this point.

Other characteristics of base-sand have been derived from its external appearance, namely that it is composed of the smallest, glassy type of grains. If these grains are observed through a good microscope, one can determine that all of them are different in shape and form and that no two of them are similar. It can be no other way, since they were created from water, as we previously mentioned, and even the smallest components of water possess inside them the powers and emanations of the sun, moon and all the stars, that is, their seeds, in countless types and forms. For every star, as well as the sun and moon, received from *Schamajim* (mentioned frequently above) its own specific qualities or heavenly seed, which, nurtured by water, brought about the countless varieties of stones, rocks and mountains, and from them the plants, bushes and trees, as recorded in Genesis 1, verses 11 and 12.

This point can be demonstrated with an experiment: take a thousand pounds of purified mercury and spread it over a large field, so that it covers it in one mass. You will be able to see the entire horizon in all its detail perfectly and completely in its reflection, as if looking in a mirror. Then, take this  $\text{♀}$  and through  $\text{☉}$ , or some other way, divide it into a countless number of small globules. If we then view them through a magnifying glass, we will find that we can still see the entire horizon in all its detail reflected in each tiny globule, as we did in the larger mass of mercury. Water, even down to its smallest drops, also possesses similar qualities. Thus, this experiment with  $\text{♀}$  shows that even the most imperceptible particles of  $\nabla$ , as well as in larger quantities, all have within them the entire *Schamajim* as it is found and differentiated in the stars. Similarly, every body—even the smallest—in

the virginal earth, as products of water, have within them the entire heavenly seed of the sun, moon and stars. Those experienced in the true art of experimentation know quite well that even a grain of sand, be it as small as a particle of sunlight, has at least some spiritual ☉ and ☾ within it, and is thus also a true product of the light and the night, or the sun, moon and stars. For the first material mother is, as recently mentioned above, water, which originated in the core of all higher things. From this water there arose then the other general mother, the virginal earth (base-sand)-which is entirely of one nature with water—and from whose simple dust man was formed, and which also represents the eternal world in the living ☉ and ☾ (*Aphar*).

This is the limit of our discussion beyond which our far too diffuse thoughts dare not go. Therefore, we must break off at this point and be silent for a while on this matter, lest we sink or stumble into the abyss over which the Spirit of the Lord hovers, as described in Genesis 1, verse 2. In so doing, we have not entirely fulfilled the promise we made in [part 14](#). But because of this, the knowledgeable reader can elevate his own thoughts to consider a bit more closely the microcosm, or lesser world. In so doing, he may perhaps learn more completely to recognize his indestructible and eternal spiritual body.

## PART 17

We have now thoroughly proven and demonstrated that water is the first *qualitas secundaria*, or the first element, and that all bodies (*Corpora*) issued forth from it and are contained in it. We have also shown that the virginal earth, the base-sand, is the second element (*secunda qualitas secundaria*), yet at the same time one with the first. From this we can see how this world and all its created parts are composed of water. So too, we would like to remind the reader in passing (but without denigrating its importance), that from everything we have noted thus far, one can recognize quite precisely the origin, essence, color and content of all kinds of ores that have been exposed for our eyes, namely ore-bearing stones whose discovery always affords miners a cause for joy.

At this point, we want to take up the thought that we had to break off in [part 12](#) and continue with the description of the *Systematis Magici*. We noted that the circle or region *F-G* represents the underground  $\triangle$  in which is the essential characteristic of the cold night, congeals into the material sand-producing water *E-F*, after it has settled, through the effect of the rays of the stars or the moon. (This air *F-G* is cruder than the  $\triangle$  *C-D*, in which the emanations of the sun, moon and stars come together and form physical spirits, as noted in [part 10](#).) Our daily experience with rain, snow, frost, dew and hail teaches us that this indeed occurs in the upper  $\triangle$  *C-D*. That there is also an underground air-region is quite well known by anyone familiar with mountains because of the storms in the underground caverns and fissures. Indeed, it has long been thought that the sad history of terrible earthquakes in the past as well as in the present was sufficient evidence of this and left no doubt as to the existence of this underground region of air. It was thought that this must be the case, according to the natural order mentioned above, and indeed there is much that speaks for this point of view.

Now we come to the innermost central region, namely that of the underground fire, whereas the living watery fire, *Schamajim*, occupies the highest of all regions of the world, the crude earthly fire of these great cauldrons resides in the lowermost region in the middle of the earth. Thus, the region of the *Schamajim*, *A-B*, stands in contrast to the material, fiery globe *G*; the region *B-C* in contrast to the underground region of air, *F-G*, the region of the upper air or more ethereal waters, *C-D*, in contrast to the sand-and stone-producing waters *E-F*. However, the seas and the circle of the earth are common to both the upper and lower regions mentioned above as the sites of their activity. For just as the higher powers unite in the air, as shown above, and through the light, fire or the rays of the sun are brought down to us, so too, the underground fire drives the powers of the stars that are emanated into the underground air into the region where the waters are collected, that is, the sand-producing waters *E-F*, and where, through the effect of the fire, they are completely transformed into physical bodies, as we have shown earlier in some detail. That such an underground fire exists cannot be denied by anyone familiar with the elemental forces of nature, and is certainly very well known to miners. The history of the world has sadly taught us this through the many fiery eruptions of the earth. From time to time earthquakes have also forced us to recognize this as well. And what should a reasonable person think of the fiery pit in Japan, about which travelers to the East have reported? Certainly, many similar examples of incontrovertible evidence could be produced. However, we will let our daily experience in mines and caverns suffice to show that such an underground and central fire exists and

that it shows its powers most clearly to the seekers of truth in the depths of the hardest winter. For in the winter the air is filled with many crude forms of moisture, which have been impregnated with the heavenly seed. (In the summer, when the sun is at its highest point, the moon and stars produce this seed, but it does not mix well with the thin, light summer air.) Because of its heaviness, and because of the weaker sun at this time of year, this moisture precipitates as rain or snow, and is captured in the earth, until the sun has retreated far enough that the earth is covered over with frost like a strong armor. In this way, the powers that have come down to the earth in this form do not evaporate, thus leaving the earth unwatered. Instead, these powers of the heavens are heated by the underground fire and turned into a viscous fluid (which differs according to the type and characteristic of each seed), which as spring approaches is then forced by the fire as spring approaches into the trees and plants. We have all observed God's wonderful and wise law in the manner in which frost functions in our land, for it arrives and remains until the appropriate moment, when we can then look forward to good and fruitful times for the reasons mentioned above. If, on the other hand, the Lord sends us a dry winter, there is then a severe shortage of this heavenly life-fluid, which is entirely consumed by the underground  $\Delta$  and driven back into a vapor, such that nothing remains for us other than a crude material water from the circle *D-E* (see page 10), and through whose abundant watery particles all manner of maladies and illnesses are produced in the summer. Thus, the truth of Psalm 104, verse 24 is clear: "He has ordered all things wisely, / The earth is full of the goodness of the Lord," etc. And so, as promised in [part 12](#), we have here fully proven and described the *Systema magicum* for all lovers of the truth and of divine secrets.

## PART 18

We could provide even stronger evidence for what was stated in [part 11](#), namely that salt contains in its innermost core an essential fire, etc. We have already sufficiently proven that salt from the sea, as well as the salt in the earth, are produced by the sun, moon and stars. Similarly, we have demonstrated that the emanations of the sun, moon and stars are in fact nothing other than salt itself. We will elaborate further on these points, but first we must remind the reader, that the closer the sea or any other waters are to the poles, the more lunar are their waters. Conversely, the closer they are to the equator, the more solar, or masculine, they are, as can be shown through the following experiments. First, it is well known throughout the world that the seawater at the poles, although certainly salty, cannot be boiled down—at least, not easily—to a decent  $\ominus$ , because of a lack of masculine solar seed. Or we could take a piece of fresh meat and lay it in a sieve or other perforated container on the side with the outer skin facing down. If the cut side of the meat is then strewn with  $\ominus$ , the  $\ominus$  will dissolve and run off the meat into a container below. If we continue this process until the meat has taken on enough salt so as to be thoroughly conserved, then any additional salt will remain dry on the meat and no longer dissolve. If we then take the salt runoff below and dry it, it once again becomes  $\ominus$ , but it is no longer useful for conserving meat, because its fiery masculine parts have left it and leached into the meat. Thus, nothing remains but a feminine watery seed, which, were it once again revitalized through the sun or fire, would again be a good salt. The fact that the last  $\ominus$  strewn on the meat did not dissolve, but rather remained dry, because the meat had absorbed enough for its conservation, demonstrates that the meat could draw off no more of the salt's fiery parts. Thus, we should recognize the truth of what Christ, our Savior, thoughtfully said in Luke 14, verses 34 and 35, "Salt is a good thing; but if salt itself becomes tasteless, what will you use to season it? It is useless either on the land or on the dung-heap; it can only be thrown away. If you have ears to hear, then hear." We remarked above how water from our northern climes which is taken on ships to the equator becomes thick and cloudy. But when it returns to the northern lands, it once again becomes clear and sharp, like a brandy, which proves what we have just said, namely, that the closer water lies to the poles, the more lunar it is and lacking in the masculine solar seed, with which it is, however, richly filled at the equator. On the other hand, waters from Batavia and other places in the far East Indies, when loaded onto ships and transported over the equator and back here, remain good. This is a powerful confirmation of what we have said above, namely, the nearer the equator, the more solar the water, and vice versa.

Before we take leave of this discussion, we want to take a closer look at the passage in Luke cited above, and ask what our Savior meant with the words, "...but if salt itself becomes tasteless, what will you use to season it?" or in Mark 9, verse 49, where Christ says, "Salt is a good thing; but if the salt loses its saltiness, what will you season it with?" How can salt lose its taste? And what kind of a

substance does it then become? Or we might ask what kind of substance is it, that it can be re-seasoned and made potent once again? It was also said in that passage that salt would be of no use on the land or on a dung-heap. What use could salt be on the land or on a dung-heap? From these words of Christ we could conclude that the earthly realm is dead and contains no salt. Whoever recognizes and understands this secret, we ask him to conceal it and keep it secret from those who dabble in experiments with coal, metals, and minerals, and ruin them in the process. The modest knowledge that we possess of these things we will keep to ourselves. Since the passages we cited speak of dung and other scurrilous things, it would be inappropriate here to try to describe such divine secrets. Thus, we will seal these secrets with the profound words of our Savior, who says, “Salt is a good thing,” etc. and “No one is good, save for the one God,” etc. For everyone must be salted with fire and all sacrifices will be salted with salt. Mark 9, verses 48 and 49 says, “Have salt in yourselves; and be at peace with one another.”

## PART 19

Thus these things confirm that the essential effects and emanations of both the light and the night, as well as the sun, moon and stars, are nothing other than salt, a watery fire or fiery water, begotten by the sun, the father of the stars, and the moon, their mother. And what the sun produces is nothing but salt, as we have shown from the beginning. That this salt is an essential fire, indeed the most wonderful and potent fire beyond all reason, we can prove with the following incontrovertible principle: If essential light (the rays of the sun) is concentrated with a good concave mirror, it will soon be evident just how quickly this light can go through the thickest objects in but a few minutes, reducing the object first to salty ashes, and then finally to glass. This process is truly more worthy of study than many uninformed observers might imagine.

We have now sufficiently proven and demonstrated for all reasonable people that the essential light, as well as the essential night, is a pure salt. Even the prime emanation of the living God is nothing other than that (something which is known to all philosophers and theologians, but not to dilettantes and amateur chemists). And who can deny, after learning of the experiment described above, that salt is not an essential fire? This can be demonstrated by two further experiments: first, how the light of the sun concentrates itself in water into a sulfurous oil and secondly, how such an oil can be transformed into salt. Both processes are well known to the true chemist. So too, all plant life, which is nothing other than a product of the sun, moon and stars, attests to the fact that salt in general is a fire, as is thoroughly and incontrovertibly taught to us in Genesis 1. We can burn some plant material, for example, with a small fire and reduce it such that nothing is left behind other than a little bit of fixed salt. This salt can in turn be vaporized in a natural process by anyone who is experienced with such things. From this vapor it can then be returned to its first essence, i.e., returned to its original nature and form, which is that of mercurial salt

This is quite enough on this point. It is well known to those who have traveled around a bit that in those places, where base-sand is most exposed, as in the Netherlands and in bordering areas, there is considerable peat, which is nothing other than a product of the sun. The rays of the sun form in the water as a precipitate and give birth to this sulfurous earth. Regardless of whether it is harvested or not, it continuously grows in quantity, as is known at those locations. This can be said to be true not only about peat, but also about hard coal, although not in all localities, which the people of Lueckerland know all too well. This unique type of coal, and the ground in which it is found, is very different than the hard coal of other lands. Curious observers have noticed that the sun concentrates in shallow waters that have little soil beneath them—and thus cannot easily seep away—and which are located near base-sand deposits. If this water stagnates and finally dries out, a brownish material is left behind which burns like sulfur. This and many other observations all powerfully confirm our point. The evidence we have produced in demonstrating the point of parts 3 and 11 should suffice for the wise reader.

## PART 20

So now we come to the rocks and cliffs where many of the wise are often shipwrecked without reaching their intended goal, namely the study of the true origin and production of metals and minerals in nature (see [part 11](#)). However, we do not wish to tread upon the path here that so many have

followed in their descriptions of the metals and minerals and their origins. Rather, we intend only to follow the principles outlined earlier and the path down which the spirit of the living God leads us, assuring ourselves in the process that by following this lead we will have the good fortune to reach the right port. It has been noted before and its truth is certainly well known, that every grain of sand, even if it were as small as a particle of sunlight, has spiritual gold or silver in it, as well as the red masculine solar seed or the white feminine lunar seed. At this point we should also remember what was said above in [part 10](#), and in all of [part 16](#), namely, that every planet and all the other heavenly bodies in their separation from *Schamajim* during creation received their own characteristics and essence. They powerfully draw the heavenly solar seed to themselves during the day, which they then modify according to their own qualities, giving it off again at night to the moon. This seed then congeals and is passed on further into the air and it is from this that the mercurial water comes down to us. Thus, even the smallest particles of this have the entire heavenly essence in them and possess the same qualities as the smallest and finest grains of sand. Experts know well enough, that every metal or mineral, whatever name you may give it, conceals within its innermost core something of this spiritual red and white sulfur, or solar and lunar seeds. The same applies to the salts, however they are named.

NB, we could certainly say much more and speak more clearly about this red and white sulfur or spiritual gold and silver, so that we would not have to fear the ridicule of the accursed world. Later in this text we will work in as much of this as we can. In the meantime, the lover of truth will have understood our meaning well enough from what has gone before, and already know where this spiritual gold and silver, or red and white sulfur, can be found and acquired in abundance. It should be noted here that when we speak of the red and white sulfur, the solar and lunar seed, we do not wish to take anything away from our statement in [part 7](#) that the emanations of the sun, moon and stars are salt. Rather, when we call these heavenly emanations or seeds red and white sulfur, scholars will understand all of these things, such as when these heavenly spiritual essences, light and darkness, have taken on physical properties in the virginal earth, or when from the original essence, the base-sand in its original state (as has been stated above more than clearly), is poured out through certain known processes into all creatures and things.

## PART 21

Before moving on we must make a certain note here concerning the metals, minerals and all other bodies, namely that they are specialized bodies from Almighty God determined by their essence and given to us for the predetermined harmonious purpose of benefiting the entire world. This can especially be found in [part 16](#) and will also be shown later in this text.

## PART 22

Before we continue, we should say a few words about how metals are mined, since this knowledge and proof will be important. To this end, we can cite the example of craftsmen. First, we see in the work of craftsmen who weave fabrics out of linen, silk, wool and hair, that the longer and more delicate the fibers and threads are, the better made and stronger their products, while the shorter threads of wool, silk, etc., are of use only in making felt. As a second example, we see with the papermakers that after they have sorted their cloth material and worked each type with the stamping machines, so that they become as soft and downlike as the softest goose feathers, and wash them with an adhesive water, they produce from each type of rag cloth a good and solid paper. However, if they work the cloth too hard, so that the fibers break and even tear under the stamping process, and turn themselves into little balls, just like a bead of ♀ that was formed by fire, then the paper will be fragile and useless. The same applies to the metals and minerals, for just as the papermakers and felt-workers treat the rags and wool with water and make them less brittle with special adhesive-water, so too, the red and white ♀ of the metals are drawn out by a fine, special salt (which takes the place of water in this process) into almost similar metallic threads, each according to the type of metal being worked, since each one has a different level of refinement, as the work of craftsmen clearly show us, especially that of the blacksmiths and wire-makers. The better the two sulfurs are integrated in the metals, the better and more lasting these metals can be worked and stretched, as we can especially see with gold and silver, in their thin and fine leaf, as well as in gold and silver wire. Good God! A small quantity of either of these metals can be stretched to an almost immeasurable and

incomprehensible fineness, almost to transparency, as evident from the qualities mentioned above. From our experience with everyday items and with craftwork we can clearly recognize that copper and iron are made more workable and durable for working and other necessities by  $\ominus$  (their binding-water) than lead and tin. Although tin and lead are soft and malleable and can be drawn into wire and beaten into thin leaves, they will often quickly tear during these processes. From this we can conclude that their texture or weave is like a spoiled or rough piece of paper, because the effect of the underground fire on them was too strong or too weak (as mentioned above). Thus, their composition most closely resembles an undeveloped metal, or metallic water, namely  $\text{♀}$ . And just as this  $\text{♀}$  consists of an unimaginable number of the smallest globules that can neither resist fire nor be hammered nor worked at all, because the little globules, like water, lack living  $\text{♀}$ ; so too, tin and lead do not bind together well and cannot be stretched or hammered, like the four woven metals  $\odot$ ,  $\text{♁}$ ,  $\text{♀}$  or  $\text{♂}$ . These two metals similarly consist of little globules, albeit cruder ones, whereby their reduction to a living  $\text{♀}$  can easily be proven and demonstrated. All true chemists know this well enough. When these metals are separated from their foreign particles, namely burning  $\text{♁}$ , nothing but  $\text{♀}$  remains. That there must be little living  $\text{♁}$  in them is confirmed by our incontrovertible experience, whereby we are able to separate more than eleven ounces of good  $\text{♀}$  from a pound of lead by means of alkalines. And we know of a master chemist who in this way—but over a longer period of time and with different procedures—rendered almost fourteen ounces of mercury out of a pound of lead. All this clearly demonstrates what we said above, namely that these metals are composed primarily of  $\text{♀}$  and have little living  $\text{♁}$  in them.

We have another opportunity here to digress and raise a point of contention for the so-called experts by asking them how that which we just demonstrated can be reconciled with the fact that one can transform almost the entire mass of  $\text{♁}$  and  $\text{♂}$  (not to mention  $\text{♁}$ ) to  $\text{♀}$  and that hardly a quarter of the mass is lost (this part being the naturally burning  $\text{♁}$  and a little earth). We can further ask how it is possible that through a process of separation these masses of lead and tin can be transformed entirely to salt, such that little or nothing is lost (for here the burning sulfur is also transformed and turned into salt). The answer is readily evident. But first allow me to say that we are not referring here to a type of  $\ominus$ ,  $\text{♁}$  and  $\text{♁}$  which can easily be made with  $+$  or other acidic  $\Omega$  by any laboratory novice, amateur chemist or apothecary apprentice, and which can be reconverted back into their original form with oils and other means. No, we are not referring to such things. And since they know of no other type, we say quite frankly that they have not yet arrived at the true source of the sweet sea, nor have they been washed in the waters of this power. We also do not mean some higher philosophical salt, prepared with natural  $+$ , since it has been reduced to its first saline mercurial essence, or to its original state. Our concern is rather with a true metal  $\ominus$  or spiritual vitriol, as opposed to common vitriol, from which a metal can also be separated. Such a salt is easy to produce for those who know the correct, simple and inexpensive solvent and how to correctly calcinate the material, which is the case with all true chemists. It is also important at this point to ask how we can reconcile what the forensic scientists teach us, namely that the metals have three sources or principles,  $\ominus$ ,  $\text{♁}$  and  $\text{♀}$ , in light of the fact that the elements  $\text{♁}$  and  $\text{♁}$  (not to mention the other metals) are almost entirely composed of  $\text{♀}$  and, at the same time, almost entirely of salt? And how can these learned men continue to maintain their position in the face of our true and clear evidence? Who can now prove that there are three essential sources for the metals, and that they are composed of these same three principles? Those who listen to our words will in the end be able to untie this knot and find their way out of this labyrinth. And those who are familiar with the two natural  $\text{♁}$ s mentioned above, the red and the white, (and how in this earthly realm they are adapted in every specific element to the shape of that body), they will easily be able to answer the question of how it could be that the elements  $\text{♁}$  and  $\text{♁}$  are almost entirely composed of  $\text{♀}$  and at the same time almost entirely salt, and also what the significance is of the three principles, salt, sulfur and  $\text{♀}$  being the sources of the metals. This will all be made clear later in this text.

## PART 23

Let us continue with our description of the texture or weave of the metals which must be elaborated upon before we can continue. We showed above that gold and silver are completely workable, and that  $\text{♀}$  and  $\text{♂}$  can also be stretched and extended and yet hold together fairly well. The more the latter are separated from their combustible sulfur, (which both of these metals contain in abundance), the

better and more useful they are for stretching and making into leaf. This in turn proves what was said above concerning their texture. The weave of  $\Delta$  and  $\eta$  has also been sufficiently proven for knowledgeable observers. Although these metals hold together better than  $\psi$  and they can withstand fire to a certain extent, their texture is nevertheless similar to a strongly pressed paper pulp that produces nothing other than a type of fragile paper that doesn't hold together well, and therefore tears easily. And so we come to the seventh metal, or rather metallic water, namely mercury, which has produced more fools than wine or love ever have. We should certainly be cautious when dealing with this bird, for it loses its feathers easily. On the other hand, we need not actually be afraid of this bird, since we never had the intention of capturing it or keeping it, but only of observing its miraculous birth. Nor do we intend to argue with anyone about our previously expressed opinion concerning its essence and origin. Rather, we are happy to allow each person his own ideas about this, on the condition that he allows us in turn to maintain our own thoughts on this without undue confrontation. But no one should presume that in this discourse on the weave and texture of metals we will pay much close and detailed attention to this bird. Rather, let us repeat once again that its texture or weave are still imperfect, as it is without that binding-water of the metals, namely salt (not material cooking salt), as well as their cohesiveness, and the underground fire, that is, sulfur. Therefore, the living  $\psi$  is in truth nothing other than the red solar and lunar white sulfur or general  $\psi$  in metallic form that is, however, not entirely forged in its bed by the underground fire or altered into this or that metal, but rather left unrefined, because of a lack of metallic binding-waters.

Without wishing to belabor our point, but nevertheless wanting it to be sufficiently understood, it is necessary here to read closely and reflect upon what was said in [part 17](#), that the spiritual heavenly gold and silver, the oft-mentioned red and white sulfur (otherwise called common  $\psi$ ) in or with the binding-water of metals is forged by the underground fire into this or that type of metal. The emanation of this underground fire is the earthly burning sulfur. As we have shown previously, all the rays or emanations of the sun, as well as of fire, are a salt, which is in turn a fire. Now, the rays of this material fire join with the sand-making waters *E-F* (see page 10) and produce a slimy, viscous burning substance, earthly sulfur, which is nothing other than a salt, as all true chemists know. And this sulfur, or slimy, fiery, saline substance produces in the earth the matrix of a particular metal. This can be clearly seen in gravel and rocks that produce sulfurous fire when they are struck with an iron or another stone. The purer the birth of this earthen material, when it arose out of the virginal earth, and the more impregnated it was with the heavenly seed (see [part 16](#) and the passages cited there), then the purer the matrix is as well as the metals that were conceived and produced in it, each according to its own specific essence.

## PART 24

We have now depicted for all lovers of the truth in a succinct and more than sufficient manner the true birth of metals and their matrices, as we promised in [part 11](#). We have shown that a specific metal can be produced from the oft-mentioned heavenly seed within a matrix, which is altered by the emanations of the underground fire and the sand-making waters. We must expand on this and say that this matrix alters the seed that it receives (as mentioned above) according to its own type, purity and consistency, as well as its own origin, for even the emanations of the underground fire can be different in their effect, as we shall see. As we have demonstrated above, every stone has its own quality and essence and alters the light of the sun and the seed sown by the sun, according to this quality and essence, then sending it on to the moon, the source of the great collection of sand- and stone-making waters (in the region *E-F*; see page 10). From there, the seed goes into the sea and is led, together with the fine  $\Delta$ , through the permeable earth into its matrix. It was also noted above that even the smallest grain of sand, be it base-sand or any other kind, has this heavenly seed in it. However, since the rays of the stars pass through the region or sphere of the moon with differing strengths, and because of the movement of the earth and stars and the interchange of light and darkness, these things all cause the light of the sun's rays to strike the earth with inconsistent force. It must therefore necessarily follow that the effect of these rays in the deep wells of the abyss in the great  $\nabla$  region *E-F* (see page 10) cannot be the same throughout. The same applies to the seas, as was shown in [part 18](#) above. Thus, it follows that base-sand, created out of  $\nabla$  by the underground  $\Delta$  from common sandstone and rocks, and brought about by the emanations of the underground fire, i.e., sulfur, must similarly be of unequal quality, producing the difference in the matrices of the metals and the minerals. The purer and more perfect the saline sand-making  $\nabla$  is, as well as the soil of the earth,

the basic foundation of stones and rocks, then the purer the concentration of the underground fire's emanations in them. In this way, the perfection or imperfection of the matrix of a particular perfect or imperfect metal is produced. And in this matrix, through the enriching influence of the lunar  $\nabla$  in general (as the solvent of the matrix), the germination or ripening of the heavenly seed (the red and white sulfur of the entire earth) results in a specific metal or mineral, depending on how pure the source of the enrichment was. That this is undeniably true can be seen in all types of ores, which are the matrices and sources of the metals and minerals. This is true even of the most perfect gold and silver ore, for the purer and more perfect it is with regard to their metal content, the purer and more perfect its rock-bed or matrix is, free of all crude, slimy, sulfurous and vitriolic impurities, as can be clearly seen in a wide variety of ore types. And, to use the idiom of miners, their "Berg," or ore, is of higher quality and purer than the lesser ores and doesn't contain as much corrupting sulfur, arsenic and vitriolic essence. The opposite is the case with ores that have a lesser content of gold and silver. If we consider the  $\sigma$  and  $\rho$  ores, we would not need to consult experts, since even common miners could tell us plaintively how such ores are full of impure sulfur and vitriol and how so little can be done with them. However, if an experienced smelter knows how to remove these foreign particles, a purer, more perfect and durable metal reveals itself in its preordained form. True chemists can demonstrate with iron, how when its processed ore is exposed to the  $\Delta$  and moistened with  $\nabla$ , it is reduced through corruption and rust to a yellowish material, which one finds in great quantities in deposits of iron and in caves. If this yellow material, called ochre, is added back into the iron, the latter becomes stronger yet more pliable and durable than it ever was. The reason for this is that its crude combustible sulfur had been counteracted by its own vitriolic  $\ominus$  in the process of rusting or corruption. On the other hand, it is now more difficult to smelt, since its crude but easy-flowing sulfur has been altered and transformed into a more perfect shape and form by its own binding-water. (We offer these thoughts to the lovers of truth, not to fools, so that they may reflect on them.) The same is true of copper, for if it is surrounded in its matrix by abundant impure sulfur and vitriol, then the more it is separated from these corrupting particles by the hand of an expert, the more lasting and more perfect, but less malleable it becomes. However, since the expert can alter this destructive sulfur and lend it stability through its own metallic binding-water, after which it can then be added back to the metal, he can achieve a masterpiece of smelting that is known by no one other than those few versed in the arts of nature. And since he knows how to perform this purification with all four of the lesser metals  $\rho$ ,  $\sigma$ ,  $\sigma$ ,  $\rho$ , he can boldly aspire to find the path to even greater things. But he must first become familiar with that noncorrosive  $\ominus$  to which we refer at various places above as the binding-water of the metals.

## PART 25

With regard to  $\rho$  and  $\sigma$ , one can conclude from observing their matrices that the rays of the underground fire were not successful in concentrating and uniting the sulfur with the saline binding-water and the earthen material of the matrix. Therefore, the effect of the underground fire can produce no other grade of metal, other than what was preordained. This impurity or porosity of the matrix is the reason why in the one metal more than in the other (and in one type, such as  $\rho$ , more than in another) more spiritual  $\odot$  and  $\odot$  are found. What occurs is that the underground fire, instead of leading to the perfect birth of this heavenly red and white sulfur or seeds, corrupts them instead because of a lack of the pure saline fluid of enrichment, which cannot be found in such an impure matrix. With the seventh metal, or rather metal-water, i.e.,  $\rho$ , the same is true, for the red color of its matrix allows us to clearly recognize that the latter consists almost entirely of sulfur, that is, of unstable rays from the underground fire, and very little earth, and further that it lacks the saline binding-water that stabilizes the sulfur. Therefore, the heavenly lunar seed in the watery form of its first coagulation is left lying without effect. If, however, the matrix has another color, such as gray, then the expert would be obliged to make a different judgment in this regard, namely that the living  $\rho$  shows us here its first stage of natural development, or its first fixed end-product. And thus, the mercurial alchemists can now see what kind of bird they are dealing with here and what kind of fire they require in order to singe its wings and to transform it, because of its homogenous nature, into a fixed and stable form of gold. What is required here is precisely that which is missing from its matrix, as can be easily discerned from the preceding discussion. Since the crude earthly sulfur has no effect on it, and in particular since it is lacking in salt, it must have the appropriate proportion of sulfur and salt, or a fixed sulfurous salt that will remain stable and fluid in all types of fire, and that can permeate all

fixed bodies.

## PART 26

What we have said here about the metals should also be understood in terms of the minerals, each according to its type and classification. Certainly, if the reader has understood the above, he will not require any further clarification in this section. A knowledgeable reader will, for example, easily comprehend from all that has been stated above, what a “Gur” is, namely the premature birth of a metal that is unripe, because its ♀ had withstood a higher level of heating and taken from the metal any superfluous wateriness. The formation of the metal was hindered, however, by an untimely birth, whereby the underground fire prevented it from achieving complete solidification. We can say with certainty that the “Gur” is as varied as the ♀ of the metals and minerals, as knowledgeable observers will agree on the basis of what we have related above. They are mistaken, however, if they believe the “Gur” to be a prime material, and thus seek to create the Philosopher's Stone from it, for it is as much a prime material as is a child in its mother's womb.

## PART 27

Thus, the birth of all the realgars—antimony, all the arsenics, bismuth, marcasite, zinc, etc.—is now easy to comprehend, in that they are nothing other than simple ♀ in a dry form. This mercury, with only saltwater in lieu of the necessary pure sulfur, is dried out by the underground  $\Delta$  and converted into a particular predetermined element, such as cobalt, antimony, bismuth, zinc, etc. And those least touched by the fire are converted into a form of arsenic. This is because the one had too much of the red  $\odot$  sulfur, while the other had too much of the white lunar sulfur. Therefore, neither one could develop as stable gold or silver. All of the realgars are the almost homogeneous products of the sun and the moon, but were stuck in a secondary degree of solidification, because of a lack of either the right type of salt, or of the right type of sulfur. Nevertheless, they still fulfilled their predetermined purpose, for their degree of development is also part of the overall order of things, since without God's will nothing can happen. Thus, what happens according to his holy will, achieves its final purpose.

## PART 28

Before we go any further we must speak a bit about that wondrous mineral water, namely hard or anthracite coal. This can be found in three types: day-coal, roof-coal and pitch-coal. The oily coal in Lueckerland is of an entirely different type, as this type burns like a heated pitch, and whenever it has been mined out in a particular locale {such that a small portion remains behind}, it grows back and fills in the mined area entirely after only a few years. Its own magnet in the remnant left in the mine entirely replaces all the removed portions from the emanations of the stars, or the upper air. This is because its origin lies in the precipitation of the sun's rays as a pure lunar salt within the constantly vaporizing sand-and stone-making waters of region *E-F*(see page 10), whereby this latter element produces the hardness of the coal. These, then, are the best known of the coal types, of which the first type is nothing other than a sulfurous salt, or a sulfur congealed by a crude vitriolic salt (see [part 23](#)), more subtle than that of roof-and pitch-coal, which are mixed with a crude turflike earth, which makes it erode when exposed to the air and disintegrate like a duff. For smith-work or other such tasks requiring a strong  $\Delta$ , these are not very useful, unless one strengthens it with a salty earth. Salt here would bind the sulfur, making it more useful, as the following will show. The other types of roof-coal contain a cruder sulfur, that can be better solidified by salt, and which are mixed with a purer clay. This is why they last longer and hold together better. They vary according to the type of clay they contain. If it is yellowish, the coal will be brown and resemble wood that has aged in the ground. That is why they are also called wood-coal. The bluish and whitish clay produces a type of coal that is much deeper brown in color, almost black. But if the clay is black or iron-colored, the coal will be black. These roof-coals are quite good for smith-work and most other needs, although a clay impregnated with the right salt can be improved in quality, so that the coal burns longer and more efficiently. Their base is usually a broad layer of clay or something solid, at times even a sandy stone layer, produced from weathered rock. The roof-coals in the mountains often develop a higher quality, becoming a good oil-or pitch-coal.

The third category, pitch-coal, consists of a cruder, almost metallic sulfur and a finer clay, similar to base-sand, because its soil base is fine and pure and thoroughly mixed with sulfur, which is bound and shaped by saltwater. Thus, this type is harder and can last longer in fire. Anyone who would deny what we say here must not be very knowledgeable about the earth. We know that in those areas where hard coal is found in the greatest abundance, one will find in its deposit, as well as along the edge of the deposit a fine, greasy clay mixed with base-sand. You will sometimes even find the sand covering the clay, which clearly accounts for the hardness and solidity of the coal. The reader will find recounted below that sulfur, this slimy burning substance, is an emanation of the subterranean  $\Delta$ , and how it is produced in that fire. The reader can also see in [figure 1](#) how this sulfur moves out of region *E-F* through fissures and channels into region *D-E*, where it finds and penetrates the same claylike material and is bound in this substance by saltwater. Here the sulfur is transformed into a rock-hard burning substance by the subterranean fire with the help of the saltwater mentioned above. Sometimes in the earth one finds an already weathered matrix (miners call it “Nesterweise” or “Nierenweise”) that is not as porous as the soil around it and thus cannot absorb anything but the purest and most solid parts of the sulfur. This produces a sulfur-bearing gravel that one finds now and then in hard coal. This sulfur-bearing gravel can also usually be found in most places where there is clay, which confirms our assertion here, that clay is the basis of all hard coal. Whenever this sulfur-bearing gravel appears in the hard coal, it is a sign of particular quality, for the more it is present, the more it shows that the sulfur that produced this coal is more solid and more fixed than if it had not been present. This sulfur-bearing gravel contains Sol and Luna, for we are dealing here with a particularly ripe matrix in which the emanations of the heavens, of the sun, moon and stars, have been cooked to near perfection. The sun is, in truth, nothing other than an essential, thoroughly refined, spiritual gold that is alluded to in Revelation 3, verse 18. This gold (or emanation of the sun) is itself nothing other than salt. This is truly an area of great confusion for all those who are content with their mere speculations and who make no real effort to recognize the underlying basis of all nature.

## PART 29

We have successfully demonstrated that the sun, moon and stars are an emanation of the *Schamajim*, the first-created of the Lord God, flowing out of his majesty. We say that this *Schamajim* was produced by the incomprehensible and unknowable, calm, peaceful waters of God's immeasurable majesty, which the wise man should reflect upon rather than describe in words. We have also proven and demonstrated above that the emanations of all these bodies (which are the mediators of *Schamajim*) are nothing other than salt, and that this salt is an essential fire, and further, that this fire or salt is the red and white sulfur of nature, namely the spiritual gold and silver, from which all other essences live and are produced, and which is found in all bodies, even down to the smallest grain of sand or particle of sunlight. And so it follows with the greatest certainty and without rancor for those practiced in the study of nature that fire, salt and  $\odot$  are at their very root both one and the same. It also follows that the red  $\odot$  and white sulfur in their essence and origin are one and the same, namely spiritual  $\odot$  and silver, or salt and fire. He who knows how to find both of these types of sulfur and to mix them in the correct proportion, to manipulate and to shape them, he will soon see the glorious, glowing, indestructible and immortal body of the man Adam, for man (the microcosm) is the tangible endpoint of all creatures, in whom all the seeds of the universe are present and perfected in him and which cannot be destroyed, as our words above made clear. Indeed, he who reflects on and understands these words will also comprehend what we said in [part 9](#) above: how fallen man, created from the sweet fixed salt of the calm, peaceful eternity of Jesus Christ, experienced sin and ruination, rot and decay, and how man will be saved from complete corruption and ruin to God's eternal glory in the calm, peaceful sea of the unfathomable mercy of God, the eternal Father, and also how man will be spared the sulfurous fire of retribution of God's glorious majesty. Such a person will also understand what we intended in [part 20](#), where we spoke of the red and white sulfur of nature, or of the wise, and why Christ, our Savior, at his most holy Last Supper, took essential bread and wine, the solar and lunar elements, which are in essence one and the same thing (as we showed) for the consumption of his blessed body and blood, the fixed indestructible loving salt of the endless compassion of God (the holy spiritual gold and silver mentioned in Revelation 3, verse 18). It is important here that we not become too wordy about the secrets of God, but rather approach them responsibly, for it is better to find nourishment with a quiet spirit at these sources of incomprehensible wisdom and to see our reflection therein, than to speak volumes and ramble on

about the cursed, evil and lying world. Thus, the wise man and the lover of the truth will not expect us to continue in that manner. We say only this: in the City of God no earthly sun or moon shines (see Revelation 21) and no gold can be found, because the sun, salt and gold of the eternal divine essence are themselves present. In that City our bodies, marked by the living salt, Jesus Christ, and immersec once again in the quiet, calm sea of the divine water (see Revelation 21, verse 6 and Revelation 22, verse 1) will be eternally refreshed and satisfied, so that they might bring their monthly fruits to the heavenly streams and brooks for the praise of his eternal glory. And so with this we will stop here and say no more, lest we should stray from this astonishing truth.

## PART 30

We can now return to the topic from which we had digressed a bit: sulfur-bearing gravel and hard coal. We noted about the former that it contains some gold and silver. However, this gold and silver is somewhat volatile because its matrix is so porous, and because an appropriate level of saline binding-water is lacking. Those versed in the art of separation must know how to fix this by cooking the material with the correct level of heat, and with water, so that the volatility is stabilized and the distillation is successful. Needless to say, he must know how to work with fire. We are certain that its binding-water is not an acidic cooking salt, since it doesn't share the same characteristics necessary for this process. The skilled separator, before he can begin this work, must also be familiar with natural alkaline materials and how they can be strengthened by the sun's rays. For truly, those who do not know this lovely salt have not yet seen the fullest variety of salts, for the saline binding-waters of metallic, animal and vegetable bodies are different from acidic cooking salt, which is found in seawater, springs, mountains and the earth. The reader should not think, however, that these words contradict what we said in [part 10](#), where we noted that common cooking salt is the beginning and end of all things. Rather, we wish to confirm what we said there, that this natural salt (the root of all the common acidic salts) is not refined before our eyes, but rather by the subterranean fire in the great oven within the earth, where it gets its acidity from the rays of the fire or from the sulfurous vapors there, which are themselves nothing but salt. For the lover of truth and wisdom this explanation will suffice. However, fools can interpret this as they will. It is enough that we have spoken about the binding-water or the saltwater that can dissolve all bodies, and about salt as we can see it, touch it and taste it, and which the expert can transform into a higher salt at any time. It is the same salt as that produced by the sun, moon and stars, of which we extensively spoke earlier. Thus, the experts will find nothing further lacking in our presentation.

## PART 31

We mentioned above that the acidic quality of common salt was brought about by the sulfurous vapors of the subterranean fires within the earth, as well as by the sea, which is itself not exempt from the effects of the subterranean fire. That this is true can be proven by looking in particular at hard coal. Anyone who would assert that there are no salt springs where there is hard coal, or no hard coal where there are salt-springs, will appear ridiculous and not well versed or experienced in dealing with nature. This is a fact and does not need to be proven. It is also true that because salt-veins run deep in the earth and because day-and roof-coal are less stable and useful than hard coal, oil-coal or pitch-coal, in which the available sulfur is better stabilized and bound by the salt deposit, and in turn the salt deposit assimilates the acidity of the sulfur more and more and becomes stronger. This is the true reason why springs in one location are weaker than those at another, as will be shown in [chapter 2](#) on the nature of salt. Wherever one finds high quality hard coal in large quantities underground, the nearby salt-springs are much more magnificent and stronger than those located where the coal is found in lesser quantities and is of poor quality, such as day-and roof-coal. Those practiced in true chemistry know well enough how to separate acidic salt from its coincidental acidity and to give it back the original mildness and sweetness, which it will inherently possess, if it can be returned to its pure, unadulterated state, which not everyone is capable of doing. The acidity of salt is a characteristic caused by sulfur or subterranean fire, because it can be separated from this trait, whereby the salt can thus return to its original essence. All acidity is the result of sulfur, and sulfur can easily be reduced to a strongly acidic solution and then transformed into a salt, which can in turn be purified to its original state. Whoever understands this will take note of how alkaline materials (see [part 5](#)) are easily transformed into a pleasant acidic cooking salt. Thus, we have sufficiently

proven that acidity is something derivative of sulfur. Any knowledgeable observer can readily see how erroneous it is to consider vitriol and sulfur to be two very closely related things, indeed almost one thing. (We will elaborate more on this in [part 10](#) of the next chapter.)

We have dealt enough with hard coal at this point and shown that salt is a true fire and ♀. We have also shown that all things consist of three elements in one: salt, sulfur and ♀, which are in turn, really just one thing: fire. We still have to prove that fire is water, which is not unimportant. And we must show that salt is the beginning and end of all things, namely water, which is fire, the emanation of divine majesty, namely *Schamajim*.

## PART 32

First, we must prove that salt is the beginning and end of all things, indeed, that the end of all perfection is nothing other than salt. This, of course, does not need to be proven to the wise. In all that we have presented thus far, it has been shown that everything arose and was born of *Schamajim* and beyond that, of the sun, the father, and the moon and stars, the mother of all sublunar bodies. These bodies or stars are nothing other than *Schamajim*, collected together into spirit-bodies (parallel to their sublunar bodies). Their own emanations can be nothing other than what they are themselves, namely salt or fire, or ☉ or ☾, or whatever else the wise man wishes, such as common ♀. It has been sufficiently shown that all these emanations in all three realms come together and grow through the effect of the subterranean fire into a particular body in this sublunar clump called the earth. Working with fire also teaches us concretely that one will not find any body in nature that cannot be reduced to salt. This includes even the most perfect bodies, such as gold and silver. But alas, we can anticipate a hailstorm and terrible flood of criticism directed at these words by sophistic scholars. However, we will not be intimidated, because the truth is our shield and God will give us refuge in his shelter during such terrible times. Indeed, he will secure us in his keep and hold us under the protection of his holy hand on the rock of security, etc. (see Psalm 27). Therefore, we are consoled rather than distracted by the riotous and howling storm of criticism. And we will seek our refreshment and pleasure in the calm peaceful drink of the sweet waters of peaceful eternity.

At this point, we should continue our proof, although fools would have us move on to other topics. We will begin with the plant kingdom, since the animal kingdom would be too obvious a case. But we must ask all lazy rascals and stubborn fools to refrain from doing the following experiment, since it is not intended for them: Take several thousand pounds of wood and burn it in such a way that all the smoke and moisture is captured without any loss. Once it is entirely burned, even the smallest part will be ashes that contain a fixed sulfurous salt. Leech this salt out of the ashes, put it in an appropriate container and pour into it as much of the captured evaporated essence, so that it becomes moist. Seal the container and let it sit and ferment for a while. The moisture will then solidify and fix the salt. That is, it will also become salt. Patiently let this process continue and you will soon see that all of the captured vapors have been shaped and solidified into salt without much difficulty. This is the first step. At this point we must be cautious and resist the mob of sophists and the dirty coal-butchers and other destroyers of God's work, who all like to point out—or rather scream and rant incessantly about—the unresponsive, dead and exhausted ashes—they call them *Terra damnata*. They ask where the ashes have gone and whether they also turned into salt, although this is contrary to their expectations. The answer is: Yes, you fools! For if you knew nature and its ways, you would have known what your *Terra damnata* originally was, and that all things can be brought back to their original essence. Then you wouldn't rage so terribly against nature and destroy it. You should learn to recognize that the development of all bodies from their beginnings to their mature form follows the same path and can lead back to their beginnings and first origin. This is, in truth, the jewel sought by the wise. Gold cannot become lead, for that would mean going against God and nature. No perfect body can be transformed into a lesser body against its specific nature. However, gold, as well as lead, can in its own way be brought back to its beginnings and origin, which can be comparatively seen in this reduction of the so-called ♁ *damnata*, or dead ashes. Take these exhausted ashes and put them in a △-proof container and calcinate them by means of a strong △ in the closed-off container. After a while, open the container and you will find that your ashes have turned to salt. Then, dissolve out the soluble parts and you will get a small quantity of salt. Weigh the ashes. They will be lighter than when you first began to oxidize them. Continue patiently in this way and you will completely reduce them to ⊖. This reduction presents the seeker of divine secrets with an analogy of how, at

some point after the ages of eternity, the fire of just retribution of the Living God will consume and calcinate all damnation and the infernal dark slag, as well as the dark fire of hell itself, and return it to a shining, living salt that will appear in its original glow and glory. Would the wise man know of an easier way in nature to perform such a process like that described above? We doubt it.

We could have provided the reader a clear demonstration using charcoal to show that it is a completely pure sulfur and also a pure salt, but we considered this unnecessary, for anyone familiar with the watery fire, or fiery water, in which all things dissolve into their inherent original essence, that person also knows that this is all completely true. What we have proven here regarding the plant kingdom is also valid for the animal kingdom. That brings us to a most difficult problem which has dulled the teeth of many who have tried to chew on it, namely the mineral kingdom. In order to avoid becoming too wordy, we will look at that perfect and best of all substances: the element gold. But beware, all of you who have never seen or done anything significant in this regard! Even though you have seen this described clearly and truthfully enough, you will not be able to imitate it so easily. Our directions: amalgamate the ☉ with well-purified ☿, then gently remove the mercury. Then, mildly calcinate the ☉ over a covered fire. Then, amalgamate it again with fresh mercury and remove the mercury as before. Then, amalgamate it once more with a distilled mercury and grind it as finely as possible in a mortar. Let it sit for twenty-four hours before distilling the mixture. Then, gently draw off the mercury again. This is how you must conduct the process and complete the concealed calcination, until the ☉ has not only been converted into the finest powder, but has also been made irreducible. Thus, it has achieved a form closest to salt. If the reader is familiar with a particular tonic that has been strengthened through the addition of its own salt—a most marvelous and heart-strengthening and enlivening drink—then he has seen this gold-powder or salt in its real and essential form as salt. This process is quite valid, as anyone can see who has ever recognized the truth. And it has been described here in its entirety, although not all the necessary components have been described in all their details. Knowledgeable observers would have thought us foolish to have spelled out everything so obviously.

With regard to the minerals, this process can be repeated through a simple calcination that not everyone can perform. Anyone who has understood what we have said thus far will certainly agree. If we hold common salt for the particular length of time in a smelting fire and know how to vaporize it in the way of nature by means of seawater—in which it was originally produced and which it actually is by its nature—then we have truly accomplished something praiseworthy. We will have water, but also no water; salt, but also no salt; both of them are ♁ and ♀ with taste. But we must now leave this topic and save it for the [next chapter](#). We will, however, still have a few things to say about this in passing.

A few words remain to be said about stone and how it is treated and its soluble parts extracted through calcination, as mentioned earlier in this chapter. Anyone familiar with the sweet saltwater that we referred to earlier will easily understand these thoughts. Similarly, those who understand our words about the weave and texture of metals will also be able to more easily comprehend what follows. The knowledgeable observer and the seeker of divine truth will also be inclined to understand (as we discussed briefly in [part 29](#)), how and in what manner through the ages of eternity the infernal ⚡-slag and the glimmering fire of hell (not to be confused here with the glowing subterranean fire) and all its legions and spirits, this horde of hell, death and damnation, including their lair, that dead and horrible place, how all these will be dissolved, purified and transformed by the ♀ of the sparkling and clear waters of the sweet sea of calm, peaceful eternity, so that the spiritual gold and silver, that is, the wonderful, indestructible, shining body of the sparkling first sunrise, may once again shine forth. But wait! We have again digressed from our purpose to something which not every mind and viewpoint will find satisfying and will understand. Therefore, let us return to the issue from which we digressed and ask ourselves—before some fool does—whether, since all bodies can be turned back into a salt, even beautiful gemstones with their great hardness can also be converted back into a salt. We must answer here that even if it is not readily evident, it is nevertheless an eternal truth and is most certainly so. One need only consider the glassy quality of the gems. If a person knows anything about glass and what it is made of, that person will be content with our observations. The question of how to proceed with their reduction into salt, however, would not be especially difficult for those who are familiar with the power, capabilities and strength of the sun, fire, salt and water. These gemstones are structured like all other bodies, with the sole difference being that they were formed with an original purity, unmixed with other things. Those stones that are

as clear as water are lunar by their nature; the colored ones are ☉ creations, which we discussed extensively enough earlier. At the same time, it should be remembered that breaking down the most durable and hardest bodies, such as gold or diamonds, into salt by means of a special process of dissolving the ☉ and ☾ ♀ could be taught more clearly than it is. We do not want to justify this reticence with such excuses common to all sophists, as if we wanted to conceal this information from the unworthy observer. No, this is truly not our intent. Rather, this is our reason: our experience has taught us that through such experiments especially bad things could occur. This, then, should conclude our discussion of this point.

### PART 33

We now come to the last point, that  $\Delta$  truly is  $\nabla$  and that  $\nabla$  is truly fire. Whoever understands this previously demonstrated principle will be able to comprehend what we say here without need of further proof. Even the most simpleminded person knows well enough that all salts in stone can be dissolved into a liquid. But this will not suffice for the experts, for this resulting saltwater is still reducible. Thus, a different example is needed. We will have to show that salt in all its variations can be returned into its own original saltwater. It was from this original solution that a cooking fire extracted the salt. The manner of heating employed by amateurs will not produce ☉ from the solution, although a true chemist can do this with ease by calcinating any salt in just the right manner so as to produce vapors of its lunar water. To reduce these vapors then into salt is not possible for just anyone. But we have achieved this more than once and this simple (though trying) process produces a saline solvent that is truly more worthy of investigation than some fools would acknowledge. More will be said about this in greater detail in the [next chapter](#). Who can deny then that  $\Delta$  is  $\nabla$ , or that  $\nabla$  is a  $\Delta$  and that the same applies to gold and silver, as well as to common ♀? With this, we have satisfied the discussions of [part 6](#) and [part 11](#).

The knowledgeable observer will readily admit that the beginning and end of all things is salt, and that the mother of this salt is water. It then logically follows from this, that the first essence created by the Lord God was essentially water, which is a fire in its innermost essence, i.e., salt. Much nonsense has been written about these three origins, of salt, sulfur and ♀. It is so difficult to discern the true opinion of the authors of such drivel, or what they actually understand of this matter, that even Evandri's mother would not be able to guess, particularly since she herself doesn't know. We remind the reader here about that which we spoke of above in some detail and length, namely the emanations of this heavenly essence, or red and white sulfur. The celestial spiritual ☉ and ☾, or seeds from which all created things are born and grow, are made perfect in man, such that man (the microcosm) is the focal point of the entire universe (the macrocosm), in which all of its progeny in their countless shapes and figures come together once again. Through the waters of the bottomless sea of the peaceful and calm mercy of the unchanging Triune God man was purified for the first time in Sacred Baptism in Christ, the source of all life, and liberated from the deadly filth of the darkness (the corrupted, unsalted *terra damnata* of mortal flesh). Man is purified a second time through the Most Holy Flesh and Blood in the Sacred Eucharist, the divine love-salt, created in the wonderful fire of God's mercy. And this still combustible and volatile sulfur (which, without this salt, is still corrupted) must be reunited with the peaceful waters of eternity. Just as salt is the agent through which water can be united with oily fire, i.e., sulfur, so too, our Savior is the wondrous fire or salt of life, the binding agent between us men (i.e., the destructive, stinking sulfur) and the immeasurable Godhead (i.e., the unfathomable and unknowable sea of the life of all lives). This occurs so that the spiritual ☉ and ☾, the indestructible body, the true essence of *Schamajim* will be ever revealed in us. This essence is the product of the unfathomable sea of eternal Godliness. At this point we cannot continue, but rather have to stand in delighted awe at this holy and astonishing profundity; and we must pause to reflect, rather than speak. These calm, peaceful, refreshing and bottomless waters that have no beginning and no end, are without limits, exist both within and outside of themselves, and move of their own accord. We are not able to offer a reason, meaning or name for this, but since it encompasses all things and is the starting point of all creation, we humble ourselves in deepest gratitude before this most holy of beings, Jehovah, and offer up to him the sacrifice of our words with the holiest reverence, illuminated by his most holy light, and with a most willing soul and spirit. When we are called home at our appointed time, we will see this Being of Beings—insofar as a mortal creature is permitted and able to do so—in its original emanation, *Schamajim*, which is salt, fire or water. In so doing we will move closer to the knowledge and understanding of the Holy Trinity (Father, Son and Holy Spirit), a

singular unity according to the words of Zechariah 14, verse 9. We will see that this *Schamajim* is an essential fire, but also an essential water and lastly, also an essential salt, not separated into three distinct parts, but rather each one essential in itself and, at the same time, for all three together, without distinction. Water is, at the same time, both fire and salt, while fire is both salt and water, just as salt is both water and fire, none of them distinct in their essence from the others and each one at the same time essentially the others. And yet all three are essentially different things as well.

O Lord, who can compare with you, who has ordered all things wisely? Heaven and earth are full of your goodness, etc. If this light had shone in the synagogue of old, we believe that Nicodemus and many people today would have more clearly understood Christ, the Savior of the World, as noted in John 3, verse 5, where Christ says, "Amen, Amen, I say to you, unless you are born again of water and the spirit, you cannot enter the kingdom of God," etc. O Lord, let us and all who thirst after your mercy and peace share in this wonderful and holy rebirth, so that our otherwise mortal being may be preserved in eternal glory. May we stand at the end of days at the pure river of living water, clear as crystal, which flows out of the throne of God and of the Lamb. And may we be adorned with the holy and precious gold of the heavenly *Hevila*, watered by the miraculous stream of Paradise, Pishon. And may we stand with harps of praise at the glassy sea that is one with fire, in order to praise and glorify him, who is eternal and without end.

Hallelujah!

# CHAPTER 2



# ON THE NATURE OF SALT

## PART 1

This chapter might not have been necessary, since all of this material was sufficiently explained in the preceding chapter. However, so that we might not be accused of promising something that we could not provide with divine clarity, we wish to show that even in this chapter eternal wisdom has not abandoned us. In [part 3](#) of the previous chapter we stated (1) that the shape of common  $\ominus$  is cubic, which is a shape of earthly bodies, and that this characteristic was assimilated in its movement through the earth. In the same part of that chapter it was noted that (2) its form is diaphanous, or transparent, like glass. It was also stated (3) that it is malleable and fluid and that it passes quite easily through all other bodies and (4) its taste is acidic and a bit astringent. Further, it was noted (5) that it has a desiccating nature and characteristics, (6) it is cooling and (7) that it is in its innermost nature an essential fire. With regard to the first point, any physician, apothecary or distiller knows that common  $\ominus$  has a cubic figure, and that the more it is cleansed of foreign particles, the more beautiful and perfect its shape. This shape cannot be arrived at through the effect of common water, however, but rather the salt must be bathed, washed and purified in a solution of its own water, a process which cannot be done by just anyone. For those who know how to accomplish this, the result is a lovely and sweet  $\ominus$  with a most perfect shape, as described above. But whoever knows how to employ fire here to make it dissolve and vaporize, and then to return it once again to solid form, that person can boast of his deed, for he has seen the wonder-salt of nature or the secret *alumen plumosum*, or general  $\omin�$  in its dry form. But how few are they, who follow this simple path of nature and struggle to achieve this treasure! Many consider the work too common and beneath them, for they are unfamiliar with its workings and consider it too laborious, as it requires great patience and a solid knowledge of how to truly dissolve it, for without this piece, the process cannot be completed.

It has been noted above, and will remain one of our primary principles, that all bodies can be returned to their original state by following the same path as that of their formation, growth and reproduction. Now, whoever understands us in this regard, will be able to accomplish this. We should reiterate here that the true shape of this earthly  $\ominus$  is cubic, which even skeptics can prove for themselves with the right experiment. Just as a round body is the fastest and most mobile form, so too, the cube, whose form represents heaviness, is the heaviest and least mobile body of all. Yet, in this cubic shape another far greater secret is hidden, which we will deal with in [chapter 3](#) of this volume on the use of  $\ominus$ , where we will speak about the magical and cabbalistic signs of nature. This cubic shape shows that the  $\ominus$  in the earth, in this foreign mother, had experienced a new birth. And when we separate this  $\ominus$  from its impurities, we will find that its composition arose from and was added to by the virginal earth (the base-sand). ( $\ominus$  loses its cubic shape when it is dissolved in the natural way and evaporated and then reconstituted. This is because the fine base-sand that gives it this cubic shape is also dissolved into its original components, into which, as we reported earlier, all other gravel and stones can also be reduced. What remains, is the most secret *alumen plumosum*, or however it might otherwise be called, and which we mentioned above.) Base-sand is found in all tangible bodies and is a source of their tangibility. What this base-sand is, and how it originated, was already discussed in some detail earlier. However, we could explain it a bit further with regard to the point at hand. It is a fact that water is a product of the night, i.e., of the stars and the moon, while the earth is the product of the sun's effect on the waters. The wise observer will be satisfied with this explanation. However, inexperienced observers and seekers of the truth will want a further commentary. They should note here that the beginnings of a material and spiritual thing, prior to the attainment of its final perfection or the fulfillment of its predetermined purpose, are twofold: a spiritual impregnation from the upper lights, and also a material birth in earthly water and fire, which were themselves originally the result of a separation of the firstborn fiery waters. It is also clear that base-sand did not tangibly and materially fall down from heaven (*Schamajim*), but rather was produced here below. It originates spiritually in heaven or in the heavenly lights, the red and white  $\omin�$  of nature, the spiritual  $\odot$  and  $\omin�$ ; but it is received here below and brought to bodily birth in its material shell by earthly fire and water. Therefore, there is no grain of sand, not even one as small as a speck of sunlight, that does not have within it this spirit-body (*Aphar*), as we demonstrated earlier. Indeed, the seed or spiritual body of each and every material body is the same as the emanations of the higher fire and water. Therefore,

the emanations of the earthly fire and water are base-sand, the basis of all dark material bodies (originally called *terra damnata*), which in truth are, in their innermost nature and origin, nothing other than light, the same principle as *Schamajim*, except that this earthly fire and water are quite different when compared to the higher fiery water. All these earthly elements are drawn together and sealed off by their crudeness to such an extent that their true basic essence, the upper light in its homogeneous simplicity, can no longer be recognized. And this harsh isolation represents the suffering and torture of the damnation, which we can perhaps comprehend more clearly in our mind if we contrast the bodies of the blessed with those of the damned. The former, gone to their rest having been baptized and having shared in the Eucharist of Christ Jesus and in his holy death, have left this earthly harshness and duality and will henceforth live according to their original pure principle, in the holy, sweet quiet of eternity. The others, however, lacking this holy cleansing and separation, remain in the heaviness and crudity of their corrupt state and retain their material form, since they were unworthy of the former state. They must therefore remain subject to all the suffering of the *qualitas secundaria* and their sensitivity to this suffering, according to the Evangelium of Christ Jesus, must continue for a specific period of cleansing by means of the fire of God's just retribution. We could ask, however, how this process of separation, transformation and imprisonment comes about and how this place, together with all its original inhabitants, the fallen spirits, was sealed off from the outside while appearing otherwise unchanged, and how, different now only in its harshness and concentration, it remains the dwelling place of the fallen spirits. These are some of the unfathomable mysteries of him who is without a beginning of days, and without an end of time, he who is from eternity to eternity.

It is sufficient for us to know that nothing can exist apart from Almighty God, that everything issued forth from him, that without him nothing came into existence, and that everything was produced and created by him in a simple and unique form. Some created beings are three distinct elements, although all three are in their substance really just one, and each element incorporates the others in its turn. With this, we have now shown how common cooking salt got its cubic shape. The shape of the  $\ominus$  *Schamajim*, that wondrous  $\text{♀}$ , however, is to common salt as the spirit is to a material body. Wise men call it *alumen plumosum* and it cannot be described any better than in chapter 15 of Revelation, which speaks of the glassy sea laced with fire. Certainly, Almighty God often reveals to us his shape, but among the millions of people on earth there are far too few who recognize it and who praise and laud the Creator of these miraculous things for his unfathomable wisdom. The  $\ominus$  *Schamajim* provides for the sustenance and preservation of our spiritual body, just as Christ, the Savior of the World, provides for the sustenance and preservation of our soul and spirit for all eternity, through his most holy flesh and blood, the eternal divine salt.

## PART 2

(2) *Its form is diaphanous or transparent, like glass.* Those who know how to cleanse common salt of its earthly impurities by means of its own solution of saline spirits will soon enough realize this without much difficulty. (We do not mean here the spirits of the common distillates, which have a like effect in similar things but the spirits of natural salt.) Indeed, by simply cooking or boiling common salt, it can be made to almost entirely keep its transparency. Those who know why the dye *Rindsfarbe*, or oxblood, purifies and clarifies a brine solution will know how to explain this. Blood consists of volatile particles and sulfurous salt. Now, those who know  $\ominus$  and how nature precipitates it in this, and in even better quality, will be able to condensate and purify the  $\ominus$  or brine solution by boiling. However, a special skill is necessary in order to clarify it with a particular agent. And so through the process of precipitation and purification, a  $\ominus$  is produced, at which we must truly marvel. This is the beginning of the true precipitate, about which we will say more at some later point. It would be useful at this point to remember that no brine solution exists that does not have other types of salt mixed in, that can only partially or not at all be separated from it, for they are too closely linked by their inner essence. Nevertheless, if someone attempts to separate them, the effort usually ends in failure and can even destroy the entire compound, whereby nothing would remain but a mushy and consistently soggy lunar  $\ominus$ , since the process usually drives off the solar part. This is particularly evident in salt-springs at certain locations, where the simple brine solution, when boiled, produces a magnificent, attractive, strong and very white salt, hard-grained and dry. However, when arrogant fools build an evaporation house and believe they can, in their foolish opinion, purify the brine, they get nothing more than a weaker, mushy and consistently soggy salt. This is because in the evaporation

process the brine loses its driest, most noble and most fiery part to the air. Its red male solar seed (which throughout the entire compound of the red brine is not strongly enough bound to the lunar seed, a process which would first occur during cooking) is thus released by this process in such a manner, that it then quickly returns to its original matrix and leaves behind a watered-down lunar salt weakened by sulfurous acid. The resulting salt can then never again be brought to a hard consistency, unless those elements are replaced that had been given off into the air by evaporation, for this brine has been significantly affected by the rays of the underground fire and are filled with this fire, as can be seen and indisputably proven by the abundantly available hard coal, which these rays produce. Anyone who can mitigate the effect of the sulfurous acid in the brine, such that it not only becomes milder, but also binds inseparably with the generally volatile vinegar that was mentioned earlier, that person has accomplished, in our opinion, the work of a master. This can only be done by means of this milder acid in a concentrated form, which is absolutely necessary for this process. We ask those who know about this process to be silent and to use it to honor God, rather than for the benefit of this damned world.

### PART 3

(3) *Salt is malleable and fluid and permeates all bodies.* The first part of this statement that salt is malleable and fluid is clear to everyone and requires no specific proof. The latter part, that it permeates all bodies, is best known to those who are experienced in chemistry. It permeates all metals, minerals and stones, as well as all animals and plants, either through the effect of fire, as its various names imply, or through its solution or spirits. In short, no body is so dense or compact that salt cannot dissolve, divide or permeate it, simply because it is, as shown earlier, the origin and beginning of all bodies. For that reason, only salt and no other essence can divide or permeate ♀, as well as the other metals, even the most stable and perfect of them, namely ☉ itself. But they can all be brought back into their original form and essence. If correctly prepared, however, this secret key to nature, i.e., salt, reduces ☉ and any other stable elements without much effort, such that they cannot be reduced any further, but rather have reached their original spiritual essence. This *Sal Enixum* is known to so few people, that as a result there are still considerable want and affliction among men. But those that have it can perform wonders for this blind world and melt even the dark fire of hell, namely the black coal that provides the dark glare of hell. They will see this salt appear once again without signs of decay in its heavenly glowing form and majesty. In this way, those who truly love God will once again get a glimpse of everlasting immortality after time has passed away, and witness how the stinking, dark, glimmering, hellish coal or sulfur with all its spiritual monstrosities and accursed works will be transformed and once again purified and returned to its original pure shining essence and glory by the miraculous salt, Christ Jesus, the Savior of the World, who won for us eternal salvation and who was begotten from eternity in the unfathomable ocean of the mercy of God the Father. Almighty God wants to cleanse and purify all of us who trust in his salvation through the fire and salt of his fatherly love, Christ Jesus, so that we can take part in the first resurrection and not taste the expanse of eternity as something terrible and bitter, but rather immediately enter with our Savior into the calm quiet divine peace, which cannot be named in terms of time or eternity, but which will endure with God without end. And so we have now completed this point.

### PART 4

(4) *Its taste is acidic and somewhat astringent.* Anyone can taste that it is acidic; this sharpness or astringent quality derives from the virginal earth, as was noted in [chapter 1, part 28](#). Its acidity, however, is added by the underground fire or ♁, as was shown earlier. We must elaborate on this a bit and remind the reader what was said earlier, namely that the stars pour forth their emanations into the boundless ocean and into the land mass of the earth, where they coagulate into salt. It can be clearly demonstrated that this salt, or divine and heavenly emanation, was not acidic or sharp in its initial essence, by removing through a process of conversion its acidity and sharpness and by returning it to its original sweetness and mildness. This proves clearly that its acidity and sharpness were merely incidental; otherwise they could not have been removed from the salt. This sweet and mild salt could then be returned to its first acidity by means of a certain preparation of ♁. This, again, would prove that its acidity was incidental and that even this acidity can be reversed and transformed into a mild prematerial salt, which we have already discussed and demonstrated in [chapter 1, part 28](#).

There we show how all forms arose from one and how they can therefore be transformed back again into their original essence; The reader might respond that this is all fine and good, but how does the salt in the great world ocean and that of the wide and deep regions of the earth get its acidity from the underground fire? This is certainly a question worth pursuing. We can best answer it by referring to our system laid out in parts 12 and 17 of [chapter 1](#). First, however, we should ask the reader to recall what our incontrovertible experience teaches us, namely, that the great seas near the poles, as well as the Mediterranean Sea near Sicily, and in many other places around the world, have certain maelstroms or depressions, where the water at one spot is swallowed and then spewed forth at another spot in a continuous splashing and crashing. These vortices pass through the region *D-E* (see parts 12 and 17) and also through the stone-making fire region *E-F*—the foundations of the world—as well as the subterranean  $\triangle$  *F-G*, and then proceeds further to the great fiery vortex, just as the blood in the human body goes to the heart to be refreshed and renewed. This is indisputable, and if there were no other evidence of this great circulatory movement, it would suffice to simply point to the burning pool in Japan, whose waters can eat away any material. One could certainly ask further, what water is doing in the  $\triangle$  region *F-G*. The fact is, the process that we have described takes place here, since its waters are impregnated with the most caustic of acids. The emanations of *Schamajim* are captured in the stars and from there these emanations flow as the lunar waters of the stars into the great ocean, and upon the surface of the earth. They continue on with the seawater to the underground fire-and-air region by means of the aforementioned vortices. Here they are made solid in the crude air (which, in the air-region *C-D*, is much like a fire, and which is much more tangible and material than common water) through the extreme, cold and harsh rays of the great fire-vortex. They act as powerful magnets for harshness (drawn from the fire) and for acidity (drawn from having crossed through the region *E-F*). From there these waters, turned to steam, are driven once again through other fissures to the surface of the earth by the extreme heat of the great fire-vortex. Thus, the creation of cooking salt is complete. (In passing through the earth this salt is made considerably more pungent, fresher and stronger, since it goes through the sulfurous area in which the salt configures the hard coal, as was referred to in [part 31](#) of [chapter 1](#), and which will also be discussed later in [part 9](#). The acidity of the common  $\ominus$  comes from the material earthly  $\triangle$ , whose emanations are material sulfur. It was previously demonstrated that all acids are the product of sulfur (see [chapter 1](#), [part 31](#)). With the remaining rays that fall upon the great earth-region *D-E*, the same thing occurs, for the veins of sweet water that run through this earth-region *D-E* draw the emanations of the stars to themselves and take them along into the sea, and from there the waters are led down to where the rays are transformed into salt. Any reasonable person should be satisfied with this proof and with what we said earlier in [chapter 1](#), [part 22](#) about the mild  $\ominus$  here below, that we called the binding-water of metals and minerals, through which the heavenly sulfur, the red  $\odot$  solar and the white lunar sulfur, is transformed and shaped into a particular metal according to its matrix. This refers to that  $\ominus$  which is not altered by the subterranean fire-vortex, but rather which resides and can be found in its own fissures in other locations. It is the  $\ominus$  that heaven itself pours out through the sun, moon and stars and which is brought together in the air, and which together with the air descends down into this earthly circle, into the fissures and caves, and then goes through these to where, with the assistance of the underground fire, the essential unmixed rays of the sun during the day and those of the moon and stars during the night or darkness, radiate and are captured all night long in specific matrices of the earth-region *D-E*, where they are cooked into a particular metal. The matrices themselves are prepared by the rays of the underground fire, from the base-sand and from the necessary amount and strength of the  $\ominus$  water for a particular type of metal; and all these things are cooked or drawn together, as we described in the first chapter.

This binding-water, or mild salt, called by the ancients common dry  $\ominus$ , is known to but a few people, and even fewer know its taste and virtue, despite the fact that we see it so often all around us. And because the Creator of the evil world is so little known, it is also not possible to truly know such a noble creation as this salt and to distinguish it from other things that are almost identical in appearance. If these intermixed rays of the sun, moon and stars fall into such fissures where they are prevented from mixing with the permeating seawater, or they strike no matrices on which the aforementioned simple radiation of the sun, moon and stars can have an effect, then these rays cannot produce metals, despite the help of the underground fire. From such places come the stone-making wells and springs, as can be found in different locations in Germany, Bavaria, Switzerland and Austria. Their innermost and most fundamental essence is nothing other than this sweet Wonder-Salt or *sal enixum*, with which all creatures and plants can be kept eternally fresh, thriving and

indestructible, and which can be prepared from common salt, whose acidity and earthly qualities have been removed by means of fire and water. But our thoughts should not be misunderstood here, for these springs could just as well have arisen in the great water-region *E-F*, in places where they had not yet come in contact with acidic saltwater. With this, we have now answered the question of where salt gets its acidity and astringent quality.

## PART 5

(5) *It has drying and astringent qualities.* Although this salt actually derives from water, it is also an essential fire, as has been demonstrated well enough in [chapter 1](#). Although this point is easy to comprehend and to identify as true, we should nevertheless continue on a bit with our proof here anyway, in particular with regard to the sweet springs of the sweet wonder-salt mentioned in the previous part of this chapter, which can eliminate entirely the moisture (*Humido radicali*) in wood and meat and make them stonelike, a true effect of salt. Those familiar with nature have noted—and we have proven above—that all sand and gravel consists of saltwater (which we call ♀ later in this book) and sulfur. We need not repeat here that all these things—fire and water, that is, ♀—are essentially salts, as we described in great detail and proved in the first chapter and in the beginning of this chapter. Therefore, only a fool who does not understand natural evaporation would deny salt's desiccating quality. We also see this quality in preserved bodies, in salted meat, etc., where all the moisture has been drawn out, hardening the body or the meat. This provides an incontrovertible basis for that which we described in [chapter 1, part 32](#), about the concentration and distillation of wood spirits by and with its own salt. Can there be any further doubt that we can dry out such spirits, concentrate them and then precipitate them to a solid? And we are able to do all this with salt and fire (which is also water or ♀). This view, then, is correct.

## PART 6

(6) *Salt has cooling properties.* There are perhaps as many opinions on this as there are scholars in the world. However, it is necessary to provide a proof that even the feebleminded can understand. And so we have to distinguish between one salt and another, and note that we do not mean here material kitchen salt, since this type cannot produce the desired results because of its sharp, astringent earthiness. This type of salt has the sole effect of enflaming and heating things. Instead, we mean the subtle or concentrated spirits or solution that has become a genuine salt. Whoever could produce this *enixum* through fire and water is approaching the ultimate goal. Both types of salt are known only to the true alchemist, and certainly not to amateurs and charlatans. If it is correctly prepared, it has a cooling effect, which means that it can alleviate disharmony in the body (the microcosm), thus satisfying the life principle (*Archæus*). If these few words would be duly noted by all physicians, they would not be so afraid of the many specific and arcane details of this work and would instead attempt to create this potion that relieves all disharmony. Therefore, this ⚬ is the true water of the stream Pishon in Paradise. We are not speaking here with the experts of Sacred Scripture, but rather with the mystics and the seekers of divine secrets, who believe along with us that Paradise was not located here below on this earth, but rather in the region that arose from *Schamajim*, the true sunrise, and which is still there. Through that region runs the river into which the four main streams empty. This is the river of the living clear water, clear as a crystal that goes out from the throne of God and the Lamb (see Revelation 22, verse 1). This Eden harbors the spiritual earth, the dust *Aphar*, from which Almighty God formed and shaped man (*Adam min Haadamah*), or rather his spiritual body. Given the free will to immerse himself either into the quiet divine peace and the light from which he was created, or into the darkness and eternal torture, man did not stand the test, but rather let himself be beguiled by the rising tide of the dark waters and the glimmering sulfurous rays of fire. Through their distorting vapors man imagined that he could rule alone and with power over all things visible and material. This is a trait still found in men to this very day, which will remain his one essential desire until the ultimate destruction of the darkness. Thus, man is enclosed within this earthly shell and this material body, to whose beautiful form he succumbed by the deceit of the old serpent. For it was the serpent that showed him how he could rule over all these things if he thought of himself in terms of the four material essences (*qualitas secundaria*, also called the elements) from which came his perfect and glorious body and with which he would multiply in countless numbers, thus bringing to fruition what the Lord God promised to him in Genesis 1, verse 28. But because he was blinded and let his

will be inclined to such things, Satan aroused in him an infernal passion and desire that as we mentioned still clings to all of us today, and about which we will say more at the appropriate time. Man could no longer persevere in this world of light, this Eden, and so he sank down with his heavy, dark body to the place from where it originated, where he had to confront temporal death, the dissolution of this dark essence, so that the spiritual body created in Eden could separate and go to its eternal rest, and so that which is God's would once again be revealed in him. To God will be given what is his and to Satan and Death, what is theirs. But those who die while enflamed and aroused in their thoughts by the infernal  $\Delta$ -rays, in these people the divine light, the immortal spirit, the root of life, the breath of God retreats and is shut off from them. This spirit, pure and simple in its nature, cannot be altered in any way, nor can it perceive any torture or pain. But the residual harshness and impurity of the damned soul must descend to where the heat causes howling and the cold causes the rattling of teeth, that is, to the great underground  $\Delta$ -vortex, where Lucifer has his throne. Likewise, the damned must descend to the terribly cold underground air-region of the great waters, to reside where the elements are mixed and stirred like a thick, dark slag, until such time as these souls have fulfilled their punishment and been cleansed by the sulfurous fire of retribution of the living God, and until the infernal slag and sulfur have been dissolved, purified and transformed back into spiritual gold and silver, *Aphar* (the soil or dust of Paradise), and the spiritual sulfur *Schamajim*, as they were in the beginning when they were first bestowed with free will. Then they will be reunited through the salt of eternal divine mercy, through Christ Jesus, with the calm, quiet waters of the eternal light and peace.

It is now time to return to the previous discussion, and so we will save this material for the seeker of divine secrets, until some later opportunity arises that the Lord God may provide us, for his wondrous knowledge and the praise of his glory. We noted at the beginning of this part that salt has to be cleansed of its impurities, after which it takes on cooling properties and becomes the cool water *lunæ* (see [chapter 1](#), parts 1 to 10, and especially [part 14](#), where we speak of the concentration of waters by means of a mirror). This salt is thus a superior cooling agent against all feverish illnesses and completely heals edema and various other illnesses. And yet few people seek this salt, and even fewer find it. This is proof enough of its true cooling quality, which constitutes its basic nature.

## PART 7

(7) *It is an essential fire.* This point was already sufficiently discussed in [chapter 1](#) and thus we do not need to devote any further words to this. The seeker of truth will have to seek further. For our part, however, we want to say a few words to those who discern differing degrees of heat and cold in salt, and other kinds of foolishness. We would ask them how exactly it could be that something can possess the purest and highest degree of essential coldness and, at the same time, of essential heat. Anyone who has been attentive to and understood our words thus far, especially where we have shown that Almighty God created in his most holy image a quite simple being that is, at the same time, of a three—fold nature, namely of salt, fire and water, that person will understand quite well this difference of heat and cold. It is clear that salt is an essential fire and that this fire or salt can be made volatile and spiritual through the natural process, and can be transformed back into its prematerial cooling water, whose innermost core is heat and fire, that is, light. Thus, we have once again demonstrated the point of [chapter 2](#), [part 6](#), whereby the knowledgeable reader will understand the essential heat and cold of salt. We have now sufficiently described the nature of salt, such that nothing further can be added to it.

## PART 8

We now want to continue with the mineral and other salts to the extent that the divine light has been bestowed upon us, so that we may speak a bit about them, in the hope that we might succeed through this sacred light to satisfy the knowledgeable reader and the seeker of truth with these words. We will again have to begin with the common salt and how it constitutes the foundation of all other known and unknown salts, as well as how all *salia*, as they are called, can be made and produced from this common salt.

## PART 9

Experienced chemists and miners have no doubt whatsoever that common salt forms the foundation

and basis of all known and unknown salts. For certain reasons we should clearly and distinctly demonstrate this. For this purpose, let us first take a  $\oplus$  or saltpeter, which is useful in demonstrating this point. (The lazy man who is interested in this and who has followed our words up to now should not expect us here to chew his food for him and to put it into his mouth.) To achieve the desired results, use fire to remove from the  $\oplus$  all its acidic, volatile particles, which are the sole reason that the common  $\ominus$  had become a  $\oplus$ . Then, remove its alkaline properties and return its earthly acidity. As a result you have a true common salt with all of its requisite qualities. The latter process can be achieved with a precipitate of a fixed *acidi volatilis universalis* and a certain pure mineral  $\ominus$ , since common  $\ominus$  would be too impure and putrid. This is an important process, although many will not understand it so readily or, at best, imperfectly, especially with regard to the latter part of the process, where its alkaline properties are removed and its earthly acidic qualities are returned. Those somewhat familiar with fire will be able to understand us more easily, especially those who understood our discourse in [chapter 1, part 28](#). The sulfate alum can also be helped by the precipitate mentioned above, and a perfect cooking salt can be made from it. But this salt can also be made by means of another process, namely by taking away its incidental acidity and thus making it quite sweet, as is widely known. After this, it is easy to transform it into a common salt. But this last step is not well known to every distiller. However, in order to please the seeker of divine truth and of the secrets God has concealed in nature, we want to put forth a basic rule for those who are only somewhat familiar with the uses of fire in nature. That is, all salts of whatever type, when they are resolidified from their vaporized form and alkalized, should then be dissolved in common water. The resulting brine should then be mixed with the sulfurous base-acid of the salt in the appropriate proportion, and then boiled off, as is commonly done in such processes. We then get a salt that is the same as common salt in every respect, except that it tastes a bit bland. However, this taste can also be improved by dissolving the salt in common water, filtering it, and then cooking it. This process can be repeated one to three times and results in a perfect common salt. This description may seem far too simple for some among us. But those who seek the truth will recognize with all the more gratitude that there is something great concealed within this process. How does the salt's reversal from its vaporized form to its alkaline form occur? We will show that this happens through a vitriol of whichever sort one chooses. The vitriol should be dissolved in common water and allowed to simmer over a fire. While it is simmering, some active lime should be added. How much should be added will be evident after it has boiled for a while. Then, it should be taken off the fire and left standing to cool down. All of the impurities that otherwise would not have been removed—even if the salt had been dissolved, filtered and precipitated a thousand times—are now separated out. And if this process is repeated for a second or third time, the salt can be raised to an even higher level of purity and uncommon effectiveness as an essential fire. This vitriol, be it of copper or iron or of another metal, has in its core an additional element, namely the essence of the particular metal, from which the salt became a vitriol. To remove this additional element, take a common salt in solution and pour it into a good, solid bowl. Then add just enough sal ammoniac and active lime, so that it still remains fluid. If the vitriol has copper as the additional element, then we should add some well-known agent, such as \*—as much as the mixture will take—to counteract the copper. Let the mixture thicken. Then dissolve the vitriol in an iron kettle and mix in about three powdered ounces of this mixture for every pound of vitriol. Then cook for seven to eight minutes. Remove it from the heat and let it cool and set. If it is then filtered and distilled, the resulting vitriol will now be completely purified of its metallic parts and very close to a common salt. It can then be transformed into common salt in the manner described earlier. However, if it had been a vitriol of iron, this procedure would have to have been done in a copper pot. And instead of the subsequent steps described above, the iron would have to be blended together with the first mixture. The resulting precipitate, as poor as it looks, represents quite an accomplishment. The knowledgeable observer will see from this how to precipitate precious metals from vitriol containing gold or silver, and how to handle such precipitates, which is certainly not easy. With this, we now have complete directions for how to separate out metals by means of either a wet or a dry process.

Since we are dealing here with precipitates, it might be useful to say a few words about how one might gain something of value out of a poor  $\ominus$  brine and how this brine can be made useful through its precipitate. But we must first take into account that the characteristic of such a brine was discussed earlier. Even the common man knows that there is no brine on the earth that is entirely pure or homogenous. Rather, brine solutions occur in many different varieties. In circulating underground the brine assumes particular characteristics from particular metals or minerals, with which it had the

greatest contact, as we can determine beforehand. For the most part, this is the mixture of all  $\ominus$  or the brine solutions of vitriol, alum, or saltpeter, which is also mixed with acidic parts from a stabilized *Volatili*. If the brine has only one of these characteristics, it can easily be purified. If it has taken on two or three such characteristics, we would have to determine that from its precipitate. We might easily come across a brine that consists of (1) an essence of common salt, and (2) a mild vitriol (e.g., one that has assumed this quality from the very rich, but volatile copper-sand that often covers a roof-coal deposit or is interspersed within the deposit). But it might also draw some of its qualities from the mineral and metal deposits themselves, with which the salt-springs are connected that rise up through rock full of fluid, silver-containing copper. So too, the brine might arise (3) from a volatile + or  $\oplus$  whose quality it takes on by power of its own internal magnetic force (one of the elementary salt qualities) that comes directly from the emanations of heaven. To purify this brine, we found it very useful to clarify and cleanse it with a spermatic agent rather than with oxblood. The trick, however, is to comminute this agent with the brine, which in turn will clarify the solution. After the clarification was complete there was a precipitate of three parts microcosm, two parts  $\bar{n}$  and one part *alemzodar* (or perhaps one-and-a-half or two parts). Next, we must let all of this congeal into a solid mass and then sprinkle some of it into a pan filled with simmering, clarified brine (up to one and one-half pounds). Let it boil well. From this red brine, which we collected with a bucket and rope, full of water from wild nature, we can precipitate a salt that is extraordinarily glorious, white and durable, one that can be put to good use and will not be damaged by moisture. This salt was much like a stone and exceeded all other known cooking salts in its sweetness and potency. Even those to whom this secret had not been revealed and who have tried to retain the usefulness of this salt through a process of evaporation, certainly found the resulting salt quite strong. But because the wonderful *acidum volatile*, the solar masculine seed, was released into the air by this evaporation and thus removed from the brine, what remained could only be a moist lunar salt. Our precipitate, on the other hand, by its own fixed internal magnet, held both of these seed types inseparably joined to and united with one another, such that it achieved the highest perfection. This is how to get a precipitate from a brine mixed with impurities or an otherwise poor-quality brine. The skilled chemist must know how to deal with these extraneous qualities or impurities, as the entire present part of this chapter will teach us. Otherwise, his efforts would be in vain. We should remind the reader here that the vitriol or alum mixed in with common  $\ominus$  is not dangerous or unhealthy at all, unless their foreign properties predominate and are not subordinate to the salt itself, or if their vitriolic and caustic properties come from poorly formed and corrupted metals and minerals. In that case, they would be very damaging and unhealthy for the body if they were cooked in the conventional manner. Through the process of precipitation that we have mentioned throughout this part of the chapter, such types of brine are corrected and brought to a state of goodness and wholesomeness. Because there are those who dabble in these arts without scruples, we must remind the reader how we wish to have the word “precipitate” understood here. We do not simply mean a precipitate where the salt immediately and completely falls to the bottom of the solution and leaves the water in the pan standing above it, such that we could scoop the precipitate up without much effort from the bottom of the pan and store it in containers. No, this is not what we mean at all. Rather, the seeker of truth should know that the lunar salt has been inwardly united with the water, so that they cannot easily be separated by cooking, as was noted more completely at the end of [chapter 1](#) and in other parts of this book. Indeed, when boiling the solution, the evaporating  $\nabla$  takes the most noble parts, the masculine  $\odot$  seed, with it as its matrix. Thus, our precipitate is nothing other than a complete separation of these heavenly influences (of  $\ominus$ ) from this matrix, namely  $\nabla$ , with which it was so intimately bound. For as all of our words have thus far shown, they are both inwardly of one origin and one essence. This precipitate is the result of the complete separation of the salt from the water, such that the water all the more quickly and easily evaporates and leaves the salt behind, perfectly beautiful and solid, and of superior quality. This precludes any of it from escaping with the steam or otherwise into the air. That is why so much less wood and time are needed for the true cooking process, and why one gets a much more magnificent salt in greater abundance than in any other manner. We have reported these things, along with other useful reflections about them, clearly and in great detail in order to please the seeker of truth. Let us not forget to also point out here that the salt-springs containing the first salt as well as a stabilized stone-making vinegar are among the most noble and the best. They are located in many places throughout Germany, but especially in Austria, Bavaria and Switzerland, and other mountainous regions. This should suffice then with regard to the process of transforming all salts into common salt. However, we want to reiterate a few points before moving on. That is, in this process

one should alkalize all salts, of whatever type, and dissolve this alkali in common hot water by means of a sulfurous root acid, mixed with some; active quicklime. Then heat it, dissolve it again in water, heat it again, as is the custom, and you will have the truth in your hands. Or, if the skilled chemist can naturally volatilize the alkaline and ferment it with the acid of a certain sulfur, then he has improved upon our art. Not everyone will understand this. However, this point was discussed and sufficiently explained in [chapter 1, part 3](#) and at the end of [part 5](#) of that chapter, such that that the knowledgeable reader will have no need for further information on this point.

## PART 10

That all salts, of whatever type, can be manipulated in this way (see [chapter 1, part 5](#)), requires little proof for the skilled practitioner of this art. Even the most amateurish chemist knows well that one can make a perfect vitriol with common salt, copper or iron, or with another metal or mineral. This clearly proves what was said above in [chapter 1, part 31](#), namely, that sulfur and vitriol are two very different things. What sulfur is, we have already shown above with incontrovertible facts. Vitriol, however, is a  $\ominus$ , deriving from common salt, and is produced by passing through the corrupted sulfur of decayed or immature metals that has once again been transformed into a sharply acidic salt. Since the metal particles bind quite inseparably with the salt, a vitriol, and nothing less, is produced from this acidic salt because of the metallic particles. And this vitriol differs considerably from sulfur. The same difference can be seen in heavy vitriolic oil (*oleum vitrioli*), which represents a spirits of salt (*spiritus salis*) with concentrated metallic particles. This demonstrates then how one can prepare from common salt a very heavy and very strong oil, if the spirits of common salt are concentrated with zinc oxide (*lapide calaminari*). The seeker of truth should then purify the vitriol, as directed in the previous part of this chapter, and distill an oil from it. He will then see more clearly what we have demonstrated here. He will then get an oil that is not so thick, red and caustic, but rather light and mild. We have now more than sufficiently shown, what was promised in [chapter 1, part 25](#), namely that common salt, if blended together in the appropriate proportion with lime and fermented with a nitrous agent (best would be a little *spiritus nitri*), can be transformed in a very short time into a perfect salt. This is generally well known. However, we also know another variant of this process, by which it can be carried out more quickly and with even better results. But we have misgivings about laying out all the details here. Nevertheless, anyone who can change salt from its common state (*figura cubica*) to its exalted state (*figuram aluminis plumose*) will understand why and not require any further explanation here.

Fire may also be used to prepare common salt in such a way that with the use of sulfur-bearing gravel and  $\square$  one can boil out perfectly wonderful alum without any waste. Today, even the apothecary's apprentice knows that one can prepare a magnificent *sal armoniacum* from common salt,  $\square$  oxblood and oven soot. In the previous part of this chapter we spoke at some length about how an alkali can be made from common salt and how this alkali can in turn be converted back into common salt. Thus, if we make all the appropriate changes, we can, with certain necessary additions, make whatever type of salt we please. If the reader has understood everything that we have said thus far, but does not understand this, we will not be able to help him any further, even if we spelled out everything in the clearest possible terms. Let us leave it at that and assume that we have done justice to the second point of [chapter 1, part 5](#), for although we could speak more about this topic and cite many more experiments, that would be just a diversion from our task at hand, since we have dealt with it quite sufficiently throughout the previous parts of this book. Indeed, it should also suffice that we have presented a compelling argument that everything originated or was created from one source, from God, in one simple essence in his image. And from this simple essence or emanation of divine majesty, all beings and creatures, whatever their place or name, were created and brought forth through his almighty will and word, both the holy angels as well as the accursed devils (in their original pure and holy glow and before their arrogance, disobedience and pride) and all the other creatures and beings, wherever they are, regardless of whether we consider them good or bad, and whether they are wonderful or horrible. It does not matter how one understands this, for it is simply true—an eternal divine truth—that nothing exists outside of the living God except his eternal power and the profound depth of his unfathomable magnificence, from which all things originate in the heavens and on earth, and in the waters below, and even in the center of hell. All things were originally good and magnificent and first became horrible, corrupted or repugnant through the fall of the powerful evil spirit Lucifer, as well as the evil will of fallen mankind. But it also is and remains

an eternal truth, to the frustration of the devil and all his creatures and evil men that all things can be brought back to their original perfection, as is consistently taught by true philosophy. If we consider what kind of medicines can be prepared from the so-called red and white sulfurs of nature (so named by those who understand this principle), we can see that there is nothing greater than this medicine of the soul, that is, the most holy body and blood of Jesus Christ, who repairs the imperfection and ruin of the material human body and restores it to perfect health, such that in all of material nature there is no sickness or debilitation that this magnificent and powerful medicine could not completely heal. Even the smallest part of this medicine (which is nothing other than a fixed  $\ominus$ , an essential everlasting fire) can completely heal even the most terrible illness in a short time and return a person to health. How much more, then, will the  $\ominus$  of eternal divine mercy, Jesus Christ, the preserver and savior of the life of all men, change back every corrupted thing in the nature of man and of the fallen spirits without distinction; each person is returned at his own designated time to his original perfection in the just, cleansing  $\Delta$  of the living God. For what came forth from God must return to God and cannot remain separated. Otherwise, it would be separate from God and the eternal, unknowable and incomprehensible circle of divine being would therefore not be complete. For in God there is nothing but a simple essence in the highest state of perfection and no contradictory characteristics or *Qualitates mixtæ secundariæ*. Nothing, then, exists outside of God, but rather everything that can be imagined is contained within God. Therefore, everything must necessarily be brought back to its original perfection in him. Because of his essential goodness, no arisen evil can eternally exist with him. Otherwise, according to general theology and its teachings, we would have to believe that there are two contradictory qualities within the simple eternal divine being. To assert this would be blasphemous, let alone if one actually believed it. But there could be an incomplete circle, that is, an eternal damnation running parallel to God, and for that reason he created eternal salvation, namely Christ, his only begotten Son, eternally begotten, the salt of the Father's eternal fatherly love, through which all creatures in time and eternity can be saved from complete ruin. When the crude elemental  $\Delta$  of hell swallows up all its minions—together with all its proud, dark, infernal slag—and all of this is dissolved and destroyed by their own raging  $\Delta$  (as it exists in the crude elemental elements—see figures 2, 3, 4, 5 on page 10—in heat and cold, or in dark sulfur and salt), so that not even the slightest speck of dust remains, then the dark and accursed beings will have been entirely purified, so that in them, as in a very pure water, there is no other pain or desire than to have the eternal divine light, Jesus Christ, shine upon them, awaken them and make them desirous of the good. This will be done so that the entirety of creation will once again bring together the four main heavenly streams that were divided (see figures 6, 7, 8, 9), so that they flow together again into the river that originates in Eden (as is well known to those in the magic arts, as well as to theosophers and cabbalists). Through this stream all of creation will flow into and out of the glassy sea (see Revelation 15, and figure 10) of peaceful divine eternity (see figure 11), which is the beginning and end of all being, in which everything is contained and from which all things issued forth, and to which all things must return in order to share in the unfathomable, sweet and wonderful magnificence in light and water, of which Saint Paul wrote: it is unseen by any eye, unheard by any ear and resides the heart of no man. The compassionate Father, revealed through his eternal love in Christ Jesus, mercifully wants to help us and all men, who desire such magnificence through Christ, to experience it in our spirit and soul, and share in this glory—even while still in this mortal body—so that we will experience nothing of his judgment after this fleeting life on earth. Rather, purified by the  $\Delta$  of the tribulation and affliction, we may immediately be carried into the unfathomable sea of mercy by the river of Eden. Amen.

## PART 11

The material just presented above and so often treated throughout this book, namely the complete reinstatement of all creatures to their original state and perfection, also presents us with a difficult question that could bewilder even the most enlightened among us. That is, since nothing exists, nor can be conceived, apart from God, and since everything issues forth from his divine being and is thus like him, i.e., both good and of the highest perfection, why then does he allow the good and perfect parts that come from him to be corrupted through evil and to fall into this terrible ruination? Where does this evil reside, that turns the created against the Creator, since nothing can exist apart from God? Furthermore, if the living God had not revealed his most holy plan—the work of redemption in Christ Jesus—would not the kingdom of the devil, of damnation and essential evil been able to eternally exist, concurrent with Almighty God? According to conventional thinking we would have to

conclude from this that not only did a contradictory division occur in God that was able to exist throughout eternity against his will (or, in plain words, despite him, but also that it had existed simultaneously in him and with him, and revealed itself over the course of time. In the course of this chapter we also want to speak at some length about the wonderful sulfurous fixed spiritual salt, *Apharmin Haadamah*, which comes from the soil of Paradise, out of which man's spiritual body was created. This body must be revealed again in this salt, which is the most noble, durable, glorious and perfect, apart from the heavenly body of the Son of God. We should also devote some time here to the magical and cabbalistic symbols that amateur alchemists make use of but which, through their ineptitude, are rendered obscure and ineffective, such that their true original meaning can no longer be discerned.

## PART 12

With regard to the first point, as to whether Almighty God could have completely prevented and stopped this rebellion of his creatures, there can be no doubt that he could. Otherwise, his holy omnipotence could be called into question. When then did he not do it? The reasons for this lie concealed from us poor ignorant men in the eternal profundity of his inscrutable wisdom. We can only stand quietly and with the deepest humility of the soul before this astonishing abyss, for we dare not approach it too closely, lest our souls plunge into eternal danger from a spiritual disorientation. One might consider how it is possible for man, who is only a small and material part of God's immeasurable majesty, to consider all at once the component parts of the number  $10^{13}$  which arose from an original one-ness. This number is nothing compared to the perfect divine number, which is uncountable. And if we would try to comprehend the number written above by counting first the millions, then the thousands, then further the hundreds and finally the tens, all the way to the origin of its unity or oneness, this would constitute nothing and be far from our point here, which is that one should consider this number in its indivisibleness (*in suo toto individuo*), in its *idea*, considering all of its parts at one time, which is, however, in truth totally impossible. For how can a suffering mankind study and judge the number of the most holy divine will, which cannot be named and cannot be studied? And how can we reconcile that the end essentially contains its own beginning, and was brought about by him who did not have a beginning (but who continues in the essential unity of a never-ending number)? What foolishness and blindness to even entertain such a thought! We want to turn away from such an abyss, in order that we not fall into eternal ruination. Instead, we will await with a quiet spirit whatever the Almighty allows us to know after our dissolution in his holy peace. Evil was also not originally in God, but rather was brought about in the will of his creatures. For after the Almighty created Lucifer and all his minions and gave him this great universe—i.e., our solar system—to rule, and showed him in free will, that he should serve God's most glorious majesty with a free will that is submerged in God, without any force or pressure. After this, Lucifer, in his great power and glory, as if looking at a mirror image of God, made a mistake and withdrew his owed obedience, thus setting himself against God's power and glory, for which reason God had to undertake the separation of creation. We will say more about this later, depending on how much insight God's spirit will lend us. We must first remind the reader, however, that the human creature in this mortal body cannot in the least comprehend these mysteries, especially those that occurred before his own beginning, among them creation and the fall of Lucifer. Rather, these things will remain sealed until the complete revelation of divine majesty. Thus, it remains incomprehensible for us, why he did not prevent the pride and disobedience as the true essential evil, but rather allowed it. On the one hand, the Almighty wanted to show all of creation that nothing can exist, or be maintained, apart from his divine being, even the kingdom of hell itself. Apart from his majesty and his holy will nothing can be or exist, but must serve to praise his glory. Since Almighty God gave us the glow of his magnificence, the heavenly man, Christ, his eternally beloved and only-begotten Son, as a means of reconciliation and unity for all Creation. Without this means, nothing could return to its original magnificence or be reunited with the living God. What, then, could have occurred in the course of eternity, if this means had not been given us by all-knowing God? And could damnation and the kingdom of hell, existing concurrently with God, eternally persist without this means? These are secrets that are sealed in the unfathomable plan of God and of which we can only ponder with the deepest humility of the soul, and patiently wait with a quiet spirit, until, through the complete revelation of divine majesty in the temple of the fullness of his divinity, who is Christ Jesus, we recognize the depth of divinity, each in his own way, and are then taught about these mysteries.

All these thoughts, then, are what we can offer through the mercy of God as an answer to the terrible objection of [chapter 2, part 2](#). We do not doubt that every soul that trusts in God will be satisfied with this answer, until such time as most holy God, through his Holy Spirit in Christ Jesus will show us more.

## PART 13

On the sulfurous fixed  $\ominus$ , *Aphar min Haadamah*, of the soil of Paradise, see [part 11](#) above. Since we have spoken enough above about the beginning of all things, and in particular about the first being created by the Lord God (from which all others were produced and which was a heavenly  $\ominus$  or fire, or also water, just as all other creatures, whatever their name, are nothing other than a  $\ominus$ , that is  $\Delta$  or  $\nabla$ ), it would be appropriate here to speak in some detail about this being as the final purpose of all Creation. Certainly, what we have already said should completely satisfy the knowledgeable reader. We did not write this book, however, for the perverse, the evil-minded, or those who oppose the truth, and we gladly let them continue down their chosen path.

## PART 14

We will save until the [next chapter](#) our more detailed discussion of the origins of the magical and cabbalistic symbols, that have been used by true magicians and cabbalists to designate the origin and division of the elements and of all things. In the meantime, we hope we have completely fulfilled the promise made at the end of [chapter 1, part 5](#), and that the knowledgeable reader and the seeker of truth will be satisfied with our effort. Whatever could still be demanded by them will, if possible, be covered in the [next chapter](#). However, it is not our intention to fulfill every possible demand, for we have other responsibilities. In addition to this treatise we would like to complete a book of many volumes. Furthermore, we have undertaken this study more for our own pleasure than in the hope that it would ever become known to a wider audience.

# CHAPTER 3



# ON THE PURPOSE AND USE OF SALT

## PART 1

For those who believe they know all there is to know about salt, this chapter might appear somewhat superfluous, since they already know well enough how to preserve their beef and pork with salt and how to use it in cooking and dining. However, these are its least important uses, since it is a necessary element for the existence of all creatures, who would not be able to survive for even a second without this eternal nutrient.

## PART 2

Salt was regularly used in all the holy rituals of the early Jews, as well as in the early Christian church. Saint Mark says that all men should be seasoned with fire, and all sacrifices with salt. We have already said quite enough to show that fire and salt are basically one and the same. Christ said that no one is good, save for the One God. However, he says at another time, “Salt is good, a good thing.” Therefore, the first Christians could hold no services without fire or burning candles. This they learned from the true Jewish services. Even today many sectarians hold to this practice. However, it is nothing more than an old custom or misunderstood usage borrowed from the opponents of Christianity and generally accepted as a principle of belief by gullible people. The first true believers (and the true *Magis* in their prayer chambers today) maintained that no religious service should be conducted without salt and fire, since nothing is closer to the divine essence than these creations, namely fire and water. And they constantly reminded themselves by means of these elements of the ubiquitous presence of God's majesty, for all manifestations and revelations of his magnificence always occur through fire. Indeed, God calls himself “a consuming fire, a light,” which no one can approach. And even today it is the custom of the Eastern Christian churches to baptize with fire and water. In the beginning of the Christian churches  $\ominus$  was regularly used at baptism, where it was placed in the mouth of the person to be baptized with the words, “Take the salt of wisdom.” This act is done to bear witness to the hope that by receiving the salt from the hand of the server (which can strengthen and preserve the physical body), the baptized person has received at the same time in baptism the salt of eternity, Christ Jesus, for his eternal preservation.

All nations and religions have at all times highly valued salt. Even the ancient Germans at their meals used to place salt as the first thing on the table, a custom that is still common in many places today. It serves as a reminder of God's presence and of his holiest blessing. This salt on the table also serves as an “offering of the lips” to divine majesty—the very source of this salt—and seasoned by the burning fire of the spirit. This offering was to be performed before the meal was eaten. It also represented the hope that, just as we season our food with salt to strengthen and preserve ourselves, God's mercy will likewise season and preserve our eternal body, soul and spirit with the salt of eternal salvation, Christ Jesus, so that we may share in eternal glory with the Word that issued forth from God's mouth (see Matthew 4, verse 4). To this end, Christ Jesus, in his summation of all prayer, taught us to say, “Give us this day our daily bread” (Matthew 6, verse 11; the Greek translates “daily” as “needed” or “necessary”). These words express not only the daily needs of our body, but also particularly the shortcomings and needs of the inner man, and the hunger and thirst of the soul and the spirit. Thus, at the end of the meal, the salt was the last thing to be cleared from the table, in order to remind those at table of their duty to thank our kind and wondrous Creator through their most heartfelt prayer.

## PART 3

The purification of all bodies occurs by means of salt, as any true chemist knows. We say “by means of salt,” but it is also a fire, and some day all of Creation will be purified by salt, that is, by fire. This explains the words of Saint Paul in 1 Corinthians 3, verses 12 to 15, where he says, “If anyone builds on that foundation with gold, silver, and precious stones, or with wood, hay, and straw, the work that each man does will at last be brought to light; the day of judgment will expose it. For that day dawns in fire, and the fire will test the worth of each man's work. If a man's building stands, he will be

rewarded; if it burns, he will have to bear the loss; and yet he will escape with his life, as one might from a fire.” We doubt that there can be any clearer statement on this in all of Holy Scripture, and certainly no statement that contains more or greater secrets than this. But the clever, learned—and blind—scholars who interpret things according to their own perverted view thus pervert even this topic. In the Jewish faith, for example, any container that could withstand fire and that had been touched by a leper had to be purified by fire. Similarly, the Persians considered their sacred fire (*Orismada*) so holy that it could only be used for liturgical purposes—as, for example, at funerals. Their kings would always have it at the head of their processions, in order to remind the people to think of and honor the gods. A similar reverence for fire can also be seen with the Egyptians, Chaldeans, Assyrians and Medes. And were not the sacrificial offerings in the time of the Greeks and also at the dedication of Solomon's Temple burned and consumed by the fire of the Lord? It was indeed this *Urim Aesch Jah* that consumed the sacrifices on the altar at the dedication of the tabernacle, as described in Numbers 9, verse 24. This holy fire had to be constantly maintained by the priests of the Lord. The same usage was common during the time of the Maccabees (so called because of the symbol in their flag), as we can read in the second book of Maccabees, [chapter 1](#). Here, the prophet Jeremiah had commanded that the fire be concealed in a dry well. But when they later went back to the hiding place they found a thick liquid. Nehemiah ordered them to draw some out and bring it to him and he placed it on the altar, so that the sacrificial offerings could once again be consumed by it. This restored fire was then maintained until the destruction of Jerusalem. From these words, *Urim Aesch Jah* (Fire of the Lord), the Persians called their sacred fire *Orim-as-da* in their own tongue, and as such they held it in the highest esteem. In [chapter 1](#) of this book, and in particular in parts [18](#) and [19](#), we showed with indisputable reasoning that fire is a true salt against which even the gates of hell cannot prevail. At this point we should consider a very poignant mystery: Why was it necessary for earthly salt to be present during the sacrificial ritual? We have previously mentioned that the Fire of the Lord consumed the sacrifices at the dedication of the tabernacle and in the Temple of Solomon, and that wood was constantly burned on the altar so that the fire would never go out. The earthly salt represents the earthly corrupted nature of man who must be consumed by the divine fire (which is salt, that is, God's mercy), if he is to be reunited with the holy fire of his origin. This is the reason why Mark says that all men must be “salted” by fire and that all prayers (that is, sacrifices of the lips) must be flavored with salt (that is, with a contrite and lowly heart, in a fiery and passionate spirit). However, the fact that this holy fire had to be eternally maintained shows us, on the one hand, that his mercy toward us is unquenchable. But it also shows that his mercy toward us will be forever constant, through the unceasing offering of our heartfelt prayers. And with this we have now touched upon salt's sacral use. But this fascinating material could be expanded upon much more by those versed in magic and in the Cabbala. We will spare the reader such digressions and look to see what wisdom we can uncover in the remaining parts of this book.

## PART 4

Earthly salt, apart from its use in the home, has countless other practical uses. Miners themselves do not think so highly of it, since its acidic form causes them more trouble than benefit in the smelting process, by making even the most stabile elements in the fire volatile. For this reason, the miner has no use for it when smelting. However, someone more experienced in the use of fire and the transformation of the elements will be able to use it to far greater advantage. For if he concentrates the common salt with lime, or better yet, combines them in liquid form, making an elixir with common water, and then heats it, he will have an unbelievably useful salt for all his endeavors and especially in fixing all manner of volatile substances. The more often this salt is mixed with lime, the better it becomes and the more useful for all his needs, as for example with the volatile pickling of various ores, where salt is, in addition to lime, the key element of the process. The lime returns the acidity level of the salt (which is produced by the volatile rays of sulfur imbedded in the salt and is responsible for the volatility of metals, minerals and other elements) to that of its first saline essence, thus producing a mild fixed salt that can withstand all manner of sulfur, as well as dissolve it, shape it and even make it fire-resistant, which is not possible with a more acidic salt. A salt prepared in this manner is a powerful nutrient to all plants. This effect is even more powerful if one uses the healing fiery water that comes from the main river of Eden, and which is accessible only to those who know where the sacred fire comes from, and how to use it. With its use, even the most barren fields will bring forth abundant fruit and revive all the vegetation it touches to full vitality. The spirits of

common salt not only preserve things from decay, but are also useful in treating countless illnesses, as many experienced and practiced physicians have noted in their writings. These spirits of  $\ominus$  that have been transformed and made mild through the addition of lime are a far better and more magnificent agent in treating illnesses and in the preservation of all bodies than other means, and is in this respect closest to the  $\ominus$  *enixo*. The ancient Egyptians took great pains to preserve the bodies of the dead and in this process of preservation  $\ominus$  was the central element that the ancient Hebrews also commonly used. It is not clear, however, who learned it from whom. Be that as it may, it suffices to know that the most important dignitaries among the dead were preserved with  $\ominus$ . And even though we are no longer familiar with the specific secrets of their process, we should still be able to duplicate much of the process. Even today one frequently finds in Egyptian fields preserved bodies, called mummies, which appear to be covered with a fine layer of some preserving agent or rubber, similar to a pure, clear coat of varnish, so as to hold and bind the sulfurous saline substance that preserves the body, so that it doesn't wear away, thus allowing the body to decompose to ashes. But this gives us pause to consider how such a thing could even be done in such a climate? At many locations in Germany where battles were fought centuries ago, we often hear of people finding the corpses of soldiers who fell in those wars and were buried long ago. These bodies often appear as fresh and uncorrupted as if they had been laid to rest only recently. No other explanation can be found for their preservation except that a  $\ominus$  *enixum* is at work here, as is frequently found in quantity in the soil of these regions (see parts 4 and 9 of the previous chapter). Without the enjoyment and use of salt no living flesh can be maintained. Where it is not used, countless illnesses can arise. Some have even said and written that the Moors of Africa do not use salt. Can this be true? The authors of such exaggerations speak in crude terms and write without any true understanding of nature. A Moor responds differently in his own warm climate, filled by the sun and its atoms (which are the solar red  $\blacktriangle$  or masculine seed and life-salt), than he would in a colder climate, predominated by lunar salt, which is not at all useful for the maintenance and preservation of the body. As a result, illnesses such as scurvy often appear in colder landscapes—especially in those near the sea—and we can see evidence of this around us every day. Holland is a prime example of this effect, for you will find not one single native of these provinces who has been untouched by this terrible sickness, which the doctors consider incurable. The cause of this can be nothing other than what we have already mentioned: there is a lack of solar atoms in the air. That is not to say that the sun does not shine as brightly or as strongly as in other places. Rather, the ocean on its border and its own land surface, which has been permeated with brackish  $\nabla$ , draw the solar atoms from the air like a strong magnet (this is evidenced by the fertile soil of the Dutch provinces and also by the extraordinary number of fish in the nearby ocean). This leaves the air to be filled with nothing more than the lunar seed or salt, which is ineffective as a preserving agent, as we extensively demonstrated in part 18 of chapter 1. Like the larger world, man also possesses a magnetic or attracting force that constantly and strenuously endeavors to draw the life-salt to itself. However, it can only attract what is present in the air, namely the lunar  $\ominus$ , along with the few solar atoms remaining in the air. With what, then, will his body be filled and nourished, other than a phlegmatic blood that is inclined toward sickness and decay, and from which foul illnesses arise such as scurvy. This evil scourge does not in the slightest come from the ingestion of salt, or of salted meat or fish, as some fools would have us believe. We do not contest the fact that too much salted and smoked meat and fish are not entirely healthy for the human body. But such an effect has a far different cause than these fools imagine. The actual reason lies elsewhere: when the meat or the fish are salted, the sweet, limed, salty and nourishing juice is released and separated from them and drawn out with the melted salt, leaving nothing but the sulfurous, alkaline body, which we generally call the earthly body. The masculine solar parts of the salt adhere to this body, shaping it, binding it and drying it out, so that it is resistant to the solvent lunar  $\triangle$  or  $\ominus$ , and thus not so easily destructible. (The nourishing strength of the separated liquid is made particularly evident when it is poured onto  $\oplus$  soil; it is a strong fertilizer in the growth of  $\oplus$ ). Exactly how  $\ominus$  is produced was explained in the first chapter of this book, as well as its composition. Those who understand this will be better able to answer the question: How exactly does  $\ominus$  work in the process of salting meats, etc.? As we mentioned above, the lunar atoms or particles act as a solvent and dissolve the bonds within the meat, that is, the hermetic life spirits that issue forth from the meat in its sweet, thick, salty juice. By contrast, the sulfurous solar atoms are aggressively absorbed by the remaining parts of the meat or fish and held there as a sulfurous alkaline by the action of the solvent  $\ominus$ . In this way, all the moisture is removed from the meat or fish, so that the decay that comes from such moisture can be better resisted. This meat or fish, however, that has been robbed of all its vitality and life-giving juices,

provides our body with little more than empty fodder without any nourishment and thus produces a poor, sickly and phlegmatic blood that is conducive to scurvy. We present this information confident that those who are truly interested in the secrets of nature will receive it with gratitude. If our less knowledgeable colleagues also accept our explanation, then the way will be open to finding a cure for illnesses such as scurvy, edema, gout and other related illnesses, as well as many other disorders currently considered incurable. Sadly, however, they are more likely to craft words rather than to make the effort necessary to gain knowledge of the true path of nature. They do not realize that in the whole world there is but one agent, with a dual nature—or, actually, a threefold nature—by which all illnesses can be cured: common mercury, the red and white sulfur of nature (discussed in the first chapter of this book), which is found in all created things, albeit in some more than in others. If they were familiar with this mercury and knew how to use it correctly, no illnesses would be incurable for them. For example, illnesses associated with fever and dryness would require the white or lunar sulfur, while for those associated with coldness and phlegmatic qualities, the red or solar sulfur should be used. Were this knowledge put to use, even the most inexperienced of medical practitioners could be called a true physician, whom we could not criticize, but would rather have to honor for such accomplishments. Others, however, are characterized by their abstruse subtleties and concocted foolishness, as, for example, in their invention of the four humors in the human body and the differing degrees of heat, cold, dryness and moisture in all beings and bodies. Their purpose is to confuse the uninformed and to gain for themselves through their useless and contorted words some degree of recognition and authority among those unfamiliar with nature. Nature itself knows only light and darkness, that is, heat and cold, which themselves are nothing more than dryness and moisture. The same applies to illnesses as well, however much scholars may try to elaborate, reason, delineate and define the issue otherwise. Such talk is empty and has no effect. In fact, all illnesses arise from a disorder in our internal magnet, which is the central  $\ominus$  of our life, for when this magnet is not functioning properly, and either the solar or the lunar element predominates in us, then all types of specific maladies can occur of either a feverish, or a cold, phlegmatic nature, such as leprosy, gout, scurvy, syphilis, as well as general fevers, edema and countless others that are characterized by either heat or cold, i.e., dryness or moistness, to a greater or lesser degree. It is also sometimes the case that this miraculous magnet could be in fine working order, but then suddenly be dissolved through unusual circumstances by moisture or heat, that is, by the solar or lunar solvent, although—not in every case, but certainly concretely—it still remains intact and active in some small capacity. When this happens, strange and terrible sicknesses occur (by which each part after separation shows its full force and power). However, all of them can be cured by prescribing our life- $\ominus$ , this miraculous magnet in us that unceasingly draws to itself the heavenly life-giving force *Schamajim* and which brings everything back to its prescribed order and purity. How few truly understand this! This is why the wisdom of Theophrastus [Paracelsus, *translator's note*] is so poorly understood when he writes, for example, about the tartar of the body and its dissolved  $\ominus$ . We can only conclude from this that fools prefer the sound of their own bells. So too, the world likes to be deceived and prefers lies to the truth, for the truth comes from heaven and thus not of their essence. Lies, however, to which people cling, come from the devil and have the dark element as their guiding principle.

## PART 5

How important  $\ominus$  is in dye making, glass making and many other crafts, can be attested to by those who earn their living through these crafts. Salt is truly “the treasure and wealth of the world,” and we say again that no creature can do without it and that the good and usefulness that comes from it, like the goodness of God, from whom  $\ominus$  comes, cannot be fully understood. It is the key to life and death. These words mean more than the simpleminded person can believe or understand. To those who understand this masterful work and art, we say the following: without  $\ominus$  there can be no true dissolving of a body in all of nature. To those who do not know what we mean, this shall always remain a mystery.

We know of a special  $\ominus$  that is itself the key to the secret of healing all illnesses and which can be taken as a very potent medicine. It is not at all caustic, but rather as mild as springwater. Yet it can melt the most noble of metals, gold, like ice, and return it to its original saline essence, to the uncoagulated red and white  $\oplus$  of nature, its first mercurial salt, that is, *Schamajim*, which comes from the river Pishon that waters the land of *Hevila*.

We have used the term  $\ominus$  here, but the reader should understand what we mean by this. This salt

can separate the various parts of a body, dissolve them and reduce them to their original essence. So too, it can also shape and bind all bodies, of whatever type, and make them last an eternity, with the help of  $\Delta$ . Dear God! How few are they who believe that the Living God has granted such unimaginable and magnificent power to the wretched and weak creatures that are men. However, those who know the  $\ominus$  and  $\Delta$ , about which we speak—this  $\Delta$  can be recognized from its root or source, if it hasn't been separated from it—will acknowledge what we have described here as an eternal truth.  $\ominus$  is both attractive and useful for all beings who acknowledge, fear and love the Lord God.  $\ominus$  dissolves and binds together all types of  $\ominus$ , as is known to anyone versed in the art of using  $\Delta$ . However, so that the less experienced may also understand our point, we should note here that we are referring to a sulfurous  $\ominus$  that is also alkaline, for an unconverted acidic  $\ominus$  cannot accomplish what we want, since the latter is too unstable a component of the elements. Salt is the only binding force that can restrain the demons of the  $\Delta$ ,  $\nabla$ ,  $\nabla$  and  $\Delta$ , whose essence is really nothing other than a fierce, dark, concentrated  $\Delta$ , with qualities that vary from element to element. The devils are banished to and imprisoned within this fire (see [chapter 5, part 11](#)) from which no light can escape. It is hell itself and the fierce, sulfurous  $\Delta$  that is the essence of Lucifer and his legions, is held together and stabilized by  $\ominus$  during all processes of separation or mixing, as can be easily understood from all that we previously noted. We have asserted and demonstrated that the core of all elements is  $\ominus$  and that even their secondary products, whether mixed or unmixed, are no different. This fact, that the entire earth is nothing but  $\ominus$ , albeit of the crudest kind (as was mentioned in the first chapter), together with the description and illustration of the *Systemate Universi* (page 10) will help illuminate what we have presented above and what we will present in later chapters. Thus, Lucifer remains imprisoned in the great abyss until his servant, the old serpent Beelzebub, is cast down and sealed up with him (see Revelation 20, verse 3). But after a while Beelzebub will be loosed again for a time, to riot and to rage even more terribly than before, because his rage will be enflamed, sharpened and spurred on anew by his lord and master, Lucifer, the whole time he is trapped in the fiery pit. However, Lucifer himself must remain bound and imprisoned until the great and terrible day of the Last Judgment of him who is from eternity to eternity. When the curtain of *Schamajim* is pulled back, God's holy  $\Delta$  of retribution will bring together all the elements as well as all the damned creatures and the devils in them, and melt them into a great clump or thick slag, which will henceforth be called hell, ignited by the divine  $\Delta$  of retribution. This is why the living God calls himself “a consuming  $\Delta$ .” From that point on, the great torture of eternity begins with its terrible compression of all the elements and devils in unbelievable heat and cold, in horrible aridness and flood, without end for all eternity, i.e., until the end of the predetermined period set by God, when the things described in Revelation 10, verse 6 will be fulfilled: “that time will be no more.” This will be accomplished when the  $\Delta$  of retribution and of hell will have destroyed all elemental things, i.e., the curse and all its progeny, i.e., the darkness and the bodies of the damned, who were enflamed and seduced by the devils. When all of their infernal elements have been burned away and transformed, they will be once again returned to their original simple essence. Then, naked and stripped of all incidental things, these devils will once again desire their original essential peace that can and will be attained in the calm quiet of eternal divine mercy that flows from God's eternal compassion, namely Jesus Christ. And when all this is eventually accomplished over the prescribed period of time, when the image of the devil has been engulfed and consumed by the  $\Delta$  of retribution, and all his reign and power has been erased, so that he finds nothing more over which he can rule, and when even the darkness has been transformed and once again becomes more like the light, because of a lack of evil to nourish and sustain it, then Satan, in all his nakedness, stripped of his armor, power and tyranny, will recognize his miserable and terrible state and passionately long to return to the great and unimaginable magnificence that he and the millions of spirits he commands once possessed, and to bow down before the great Prince of Victories, the Lord of all glory, in whose most holy name now and in the future all knees must bend in heaven and on earth and in the seas and under the earth, and even in the depths of hell. Then, the prince of the fallen angels and his swarm will once again feel the mercy and compassion of God through the reconciliation of Jesus Christ, and he will once again appear before the eternal throne of mercy of the living God, the Creator of him and all creatures, in the purified magnificent form of an angel, as he was before, by the blood of Christ, without which there exists no hope of mercy, compassion or happiness through all eternity. Cleansed of his pride and obstinacy by hell's retributive  $\Delta$ , he will be led in quiet humility and submission by the blood of eternal union to once again rule his original place without end or change with all those countless millions who were produced after his fall, an unceasing continuity in perfect harmony of his will and obedience with divine majesty. What was

written in 1 Corinthians 12, verses 23 to 28; Zechariah 14, verse 9; Revelation 21, verses 1 to 6 and Revelation 22, verses 1 to 5 will then be fulfilled, especially the beginning of the third verse, which says, “Nothing accursed will be found there anymore.” Since the time spans involved here are described as an escalation of the torture from eternity to eternity—that is, a progression of time divided into segments but incomprehensible to us—we can neither describe them nor define them. Instead, we must stand in silence at this point and prostrate ourselves in fear and trembling before the countenance of him who sits on the throne and whose domain has no end; he holds in his hand the key to hell and of death, which opens, such that no one can close it, and that closes, such that no one can open it before its predetermined time. All praise, honor and glory be given to him by all Creation without end, Amen. Hallelujah.

## PART 6

What we have described thus far is very little indeed, and hardly even a speck of sunlight compared to the limitless good provided by  $\ominus$ , which is so little prized by the blind world, but such a miraculous creation of the living God. Its use and benefits cannot be sufficiently studied by any living creature. However, it is common for the accursed world to despise and ignore anything good, even if it produces such great effects before their very eyes.

## PART 7

We are approaching the end of our long discourse on salt (which is the origin, beginning and end of all creatures, and from which all creatures were created, as we have convincingly shown), and will conclude it with this chapter. But first, we want to say a few things about salt's *signature*, which is, as noted earlier, cubic, that is, rectangular. In [chapter 1, part 3](#), we noted that this cubic shape represents an earthly body and heaviness or gravity. We can best prove this by looking at common  $\ominus$  (see [chapter 2, part 1](#)). For although the earth is round, this roundness is not its true essential shape, but merely a coincidental one configured from the earth's secondary characteristics. The shape of the true virginal earth, however, is cubic, which is evident when one looks at common  $\ominus$ . If this salt, as we explained earlier, was entirely separated from the virginal  $\nabla$ , then its shape would no longer be cubic or square, but rather fibrous, star-shaped, foliaceous, etc. Thus, it is called *alumen plumosum*, or  $\nabla$  *foliate*, or the dry  $\text{♀}$  *Philosophorum*, or whatever other names men give it. In short, it is indisputable that the true and correct shape of the virginal earth is cubic, although it may also resemble other regular or irregular geometric shapes, depending on the mixture of heavenly rays within it. If we examine salt with a magnifying glass we will see that every one of its grains are square. This is sufficient to prove what we maintained above. Others can believe their own pedantic and contrived definitions however they want.

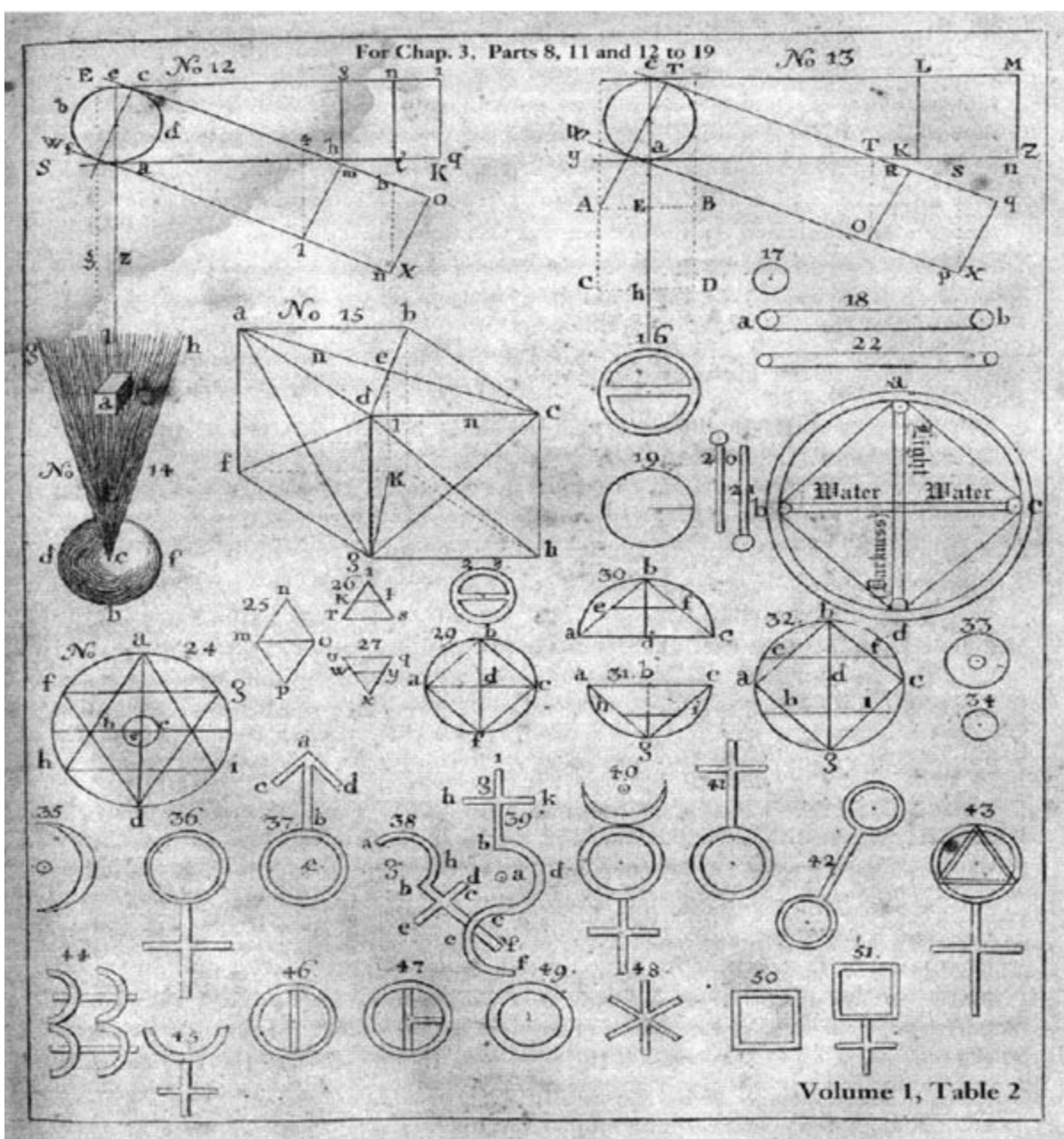
## PART 8

We will now undertake to demonstrate mathematically that the cubic shape represents heaviness or gravity, while the globular shape (which is that of  $\Delta$  and  $\nabla$ ) represents celerity or quickness. It is well known to mathematicians and scientists that no inanimate object can move on its own other than downward, or along a steep path approaching that of a plumb line. This movement is not pure and absolute, but rather induced by the power of the object's weight or heaviness. A pure and absolute movement depends on the free will of a living creature, which we hope to prove here to those readers unversed in mathematics and science.

Given a surface  $s-q$  (see page 68) that is perfectly horizontal and thus without any incline, and given a perfectly round ball resting on any point of this horizontal surface. A diameter line  $e-a$  runs perpendicular to the surface such that the ball is completely motionless, resting on point  $a$ , which is also the point of gravity, as any reasonable person will recognize. From this it is quite clear and unmistakable that if we imagine a perpendicular line  $a-z$  extending past the horizontal surface  $s-q$ , whereby the extended perpendicular is equal to the diameter line  $a-e$  of the ball, then the ball ( $b-c-d-a$ ) rests just as motionless and peacefully on the line  $a-z$  as it does on the horizontal surface  $s-q$ . The same applies to the cube  $h-g-i-k$  on the horizontal plane  $s-q$  with a perpendicular line  $n-l$  and a resting point  $l$ , which is the center of gravity. It is quite obvious, even to a child, that it would be easy to move a ball weighing several hundred pounds on such a level surface, but quite difficult, by

comparison, to move an equally heavy cube. If a ball  $a-b-c-d$  rests on the surface  $W-X$ , which intersects the surface  $s-q$  between points  $f$  and  $a$ , its resting point and center of gravity would be the point  $f$  on this surface  $W-X$ . If a line  $f-A$  is drawn falling from the point  $f$  perpendicular to the surface  $s-q$ , this line will run parallel to  $a-z$ . It soon becomes evident that the point of gravity of  $f-e-c-a$  is such that the ball can no longer rest at point  $f$  (with the diameter  $f-c$ ), but will instead move toward point  $X$ . However, an equally heavy cube  $l-m-n-o$  under similar conditions will not react in the same manner. This is because it does not rest on a single point on a horizontal plane, like the ball, but on one of its sides  $l-n$ , which, apart from the piece  $n-b-o$ , is pressed down perpendicular to the horizontal surface  $s-q$  by its full weight  $l-m-b-n$  and that of the added space  $l-4-m$  (which replaces the part  $n-b-o$  that lacked perpendicularity and inclined the figure toward movement off the plane). Thus, this cube cannot move on the basis of its own gravity or weight, but could only do so through an outside force. In this way it is very unlike the ball, whose entire weight presses down only on a single point. The force of the additional weight  $f-e-c-a$  and the area  $a-c-d$ , do not cause the cube to move to a new point nearby or, as was the case with the ball, to continually move to a new point and to continue on in that manner, until it is stopped by an object of the same kind.

The laws of mechanics tell us everyday that a large and heavy weight can move downhill much easier than on a flat, horizontal surface. Thus, the cube  $l-m-n-o$  on the plane  $W-X$ , which deviates from the perpendicular  $a-z$ , can be more easily moved than on the perfectly horizontal surface  $s-q$ . And this movement of the cube will become even easier, the more the surface  $W-X$ , on which it presses its weight, is inclined toward the perpendicular  $a-h$  (as [figure 13](#) on page 68 shows), until it no longer rests on any surface, but rather rushes powerfully down the perpendicular  $a-h$ . Although this movement of the cube is caused by its weight, it is nevertheless, as we stated above, not pure, but mixed. Because nature does not tolerate a vacuum and because nature can neither be proven nor comprehended in its entirety, the spot  $a-E$ , vacated by the cube (see [figure 13](#)), will be quickly and forcefully filled. This refilling of the vacated spot takes place with tremendous speed as the cube falls (see [figure 14](#)). Here,  $b-d-e-f$  represents the earth with  $c$  as its center, toward which all bodies possessing weight and tangible elements fall.  $A$  is the body that falls from  $g-h$  toward the center  $c$  or the surface  $d-e-f$ . Because the air that surrounds the earth radiates in a conical shape toward its midpoint, as is shown in the figure  $g-c-h$ , it is easy to see that the deeper the  $8$  follows the falling body  $a$  into the cone, filling the space that  $a$  has just vacated, the more the  $\Delta$  in the cone is compressed toward point  $c$ , thus accelerating the fall of the body. The movement of the body, although originally caused by its weight, does not occur purely for that reason alone. Thus, it is clear that in all of nature no lifeless body possesses a pure or absolute cause of motion within itself. And it is similarly clear that the more the line on which the cube rests inclines toward the perpendicular  $a-h$  (see [figure 13](#)), the easier it is for the cube to move, as is also evident in [figure 13](#). The body rests here on the inclined surface  $W-X$ , but its movement is brought about by  $p-s-q$  and the  $\Delta$  that fills the vacated spot  $O-T-R$ . And the more the line  $W-X$  is inclined, the more the perpendiculars  $p-s$  and  $O-T$  remove the pressing weight of the cube on that surface, thus causing the cube to fall. With this, we have proven, as was our goal, that a cubic shape is a sign of heaviness and that there is no shape more difficult to move than a cube.



## PART 9

We still want to speak a bit more about the cube's signature. Wise men and cabbalists down through the ages have attributed certain signs and characteristics to the elements and all of their secondary products. Such signs and traits were meant to clearly suggest the elemental power and essence of things, so that even today's philosophical and scientific dilettantes could understand them. But just as the minds of these latter bunglers have been enfolded in a dark fog from the many poisonous vapors of their amateurish experiments, so too, they have obscured and obliterated the truth with their own foolish signs and characteristics. Ancient wise men and cabbalists attributed to  $\ominus$  the form of a cube (see figure 15), and rightfully so, for with this cubic shape, they explained and demonstrated the secret of all Creation. A cube has six surfaces, the period of Creation had six days, with *l* being the resting point or Sabbath. Further, the cube is composed of twelve bodies, each of which has six surfaces. These twelve bodies are the twelve pillars of the true invisible Church, and if we multiply these twelve bodies by their six sides, we get the holy number seventy-two, a mystical number (*numerus mysticus*), representing the twenty-four elders of the first church, multiplied by three. True wise men use this cubic figure to show and to prove that nothing can achieve perfection, unless it is entirely dissolved, separated and reconstituted, such that it becomes like the cube, which is composed of twelve bodies, each of which consists of nothing but triangles. These triangles are constructed and preformed, radiating toward the center, that is, toward unity. Thus, they consist of three from one and four from three and four from one. And if we multiply four times three, we get twelve, which, when multiplied by six (representing the six surfaces of the cube) produces the mystical number seventy-two. The cube is also composed of six pyramids, each with a base on one of the cube's sides, and which come together at point *l*, the resting point. These six pyramids (each of which is composed in turn of four triangles, which represent the four elements) themselves represent the six days of Creation, while the resting point signifies the Sabbath or seventh day (seven being the sacred number). And if we multiply this sacred number by itself (seven), we arrive at the mystical periods of eternity, as shown in the chart of illustrations for this chapter. Here we find the entire circle of eternity up to the return of all created things to their original state: five million seven hundred sixty-four thousand and one years. That is, fifty times one hundred thousand, representing the great jubilee

year, and the remaining seven hundred thousand years representing the period of the Sabbath. (No one should presume that we are using the words “years” and “periods” in their earthly temporal meaning. We have had to use these terms simply because we are not able to find any other suitable words to describe the duration of the period of damnation described in Revelation 21, verse 25, after the destruction of our visible, transient world and the coming of the New Jerusalem, over which no sun or moon shines, since the brightness of God illuminates it, with the Lamb as the source of this light.) After this period, all men who suffered damnation will once again return to their birthright and eternal inheritance. In the remaining 64,800 years the same will occur for the fallen angels. In the final year of this period the fallen Son of the Dawn (Lucifer), the source of all evil, will have to stand alone, abandoned by all of the damned as well as all of his evil spirits, to endure the suffering and torture of all Creation. He will truly experience what it feels like to stand alone, separated from the source of light and life, until he finally recognizes his vileness and fall from grace, and returns to the eternal divine compassion of Jesus Christ, to God's mercy, and thus to his original power, light and glory. In this way, the mysteries of the universe, i.e., of our solar system, will be resolved, since God will once again be in all things and the devil will no longer exist as such. So too, both death and hell will cease to be. Instead, all things will be completely cleansed during this terrible revolution and find their final resting point in God, experiencing and sharing joy and blessings without end. Scripture teaches us quite clearly that there will have to be long periods of suffering. Here, we often find reference to phrases such as “from eternity to eternity,” and “the smoke of their suffering rises from eternity through eternities,” or “from time through time,” that is, in an incomprehensible sequence. We can conclude from the frequent repetition of these awe-inspiring phrases that such an order was necessary. Regardless of the fact that the numbers cited above make these periods of time somewhat more comprehensible and identifiable (since the difference between day and night and between years and epochs will then no longer exist), we cannot really have any true understanding of such specific times and eternity based upon our own mortal concept of time (i.e., based upon the sun, moon and stars). Such measurements of time in epochs are nothing when compared to infinite divine majesty, as noted in Psalm 90, verse 4: “for in thy sight a thousand years are as yesterday.” Here, we find something that cannot be readily understood or even named in the context of the transformation of the current world, unless our measuring of time by the sun, moon and stars (i.e., after their transformation) is understood according to what we have previously discussed. If that is the case, then all doubt is removed and our original assertion is correct. With this assertion we do not mean to disrupt in the least the good and holy thoughts of those who believe that this period of purification equals a great Sabbath-period of seven thousand years, multiplied by seven to equal forty-nine thousand years, leading up to the great year of jubilee, the fifty-thousandth year, when each person shall regain his right and inheritance, as we find in Leviticus 25, verse 8, where it is revealed that all the laws of the Old Testament inwardly point to a great secret. Furthermore, the six pyramids or days of Creation must be in their shape so perfectly equal and harmonious with one another, that none of them has even a thousandth of a speck of dust more or less than the others. Otherwise, they would not be able to join in perfect union on their resting point *l*. This clearly shows us that all things, before they can return to God, must be completely purified, so that their original perfect shape and form can be taken on anew (see Revelation 21, verse 5: “See, I am making all things new”) and so that once again the great city, Holy Jerusalem, may appear. Its shape is square, its length as long as its width: twelve thousand furlongs on all sides, and its area was one hundred forty-four thousand furlongs by human measurements. This holy city has twelve foundation stones and twelve gates, like the twelve bodies of a cube. On the twelve gates sit twelve angels and on each gate is inscribed the name of one of the tribes of Israel. The walls are made of jasper, which comes from the countless colors of the eternal light. The city itself is of pure gold, bright as clear glass, and the foundation stones of this holy city are twelve precious stones representing the twelve tribes of Israel, and their twelve gates are twelve pearls. There is no longer a temple in this city, for Almighty God and the Lamb are its temple. So too, the city does not need the sun or moon to shine upon it, for the glory of God gives it light, and its lamp is the Lamb. The gates of the city shall no longer be closed, for there will no longer be a night (see Revelation 21, verses 10 to 25).

## PART 10

Here we see the basis of true philosophy, how the beginning and the end of all Creation originated in God, and how, after completion of its cycle, everything must return to its beginnings from this restless

earthly existence to an unimaginable and endlessly pleasing state of peace. We have now said enough about this. Indeed, we have said more significant things in this chapter than we had originally promised, as any wise man among our readers would agree. And so we have sufficiently explained what we promised in [chapter 2, part 1](#). We certainly could have continued on in even greater detail about the cubic shape and various other aspects of this material. However, we say again, that we have said more than enough about this. So let us move on to other things.

## PART 11

Wise men have also used the symbol  $\ominus$  to designate salt, as seen in [figure 16](#). In order to explain this characteristic, however, we must go back to the time before Creation and from there proceed to the first created beginnings. We must also present to the reader what was promised in [part 14 of chapter 2](#), namely the mago-cabbalistic explanation of the symbol of the wise, which will conclude this chapter. Mathematicians describe a point (the beginning and end of all bodies and surfaces, however they may be conceived), which is an indivisible dot that has neither length nor width, but which is the starting and ending point of all things. In fact, the divine essence of God is the point or center from which all things emanate, are formed and end. We mortals can only imagine this sacred, irreducible and incomprehensible point, as well as its movement, but never truly understand or describe it. Therefore, since the *puncto mathematico* is something indivisible, we will turn instead to a *puncto physico*, in order to be able to grasp in some small way the concept of the Most Holy One. Let us suppose a point, like the one shown in [figure 17](#). If this point were moved or set in motion, it creates a line, as in [figure 18](#). This is the first movement; the beginning and the end of this line are points, as seen in *a-b*. Thus, a line is nothing other than a known or unknown number of contiguous points. Since the starting point *a* remains at rest, while the others are located at an equal distance around point *a* up to point *b*, and run in a circle from *b* back again to *b*, as in [figure 19](#), this shows what we have just noted about the formulation of straight lines. That is, point *b* moves around and forms the line of all perfection, out of which all shapes and bodies of whatever type are formed. It would be easy for us to prove this with a few other theorems and problems, if we didn't have other things to discuss.

We call this line a circle; it represents the second type of movement. And apart from these two types of movement, we recognize no other. Thus, the beginning of all things was a single point and the line *a-b* is called the radius or semidiameter and represents the first type of movement. And all lines from the center or first point, out to the circumference or surrounding point *b*, are nothing but semidiameters or radiuses. For the sake of those not versed in mathematics we should elaborate on this, so that they may better understand it. Ancient wise men used a symbol for the higher unified spiritual light (as in [figure 20](#)), with a principle point and a radius line or semidiameter projecting down below it. They did this in order to show that from the first and second movement, i.e., the formation of the circle, all other shapes and figures were born. The ancient wise men also symbolized the darkness or night with the point below and the radius projecting above it, as in [figure 21](#). Thus, this symbol represents the central underground destructive fire in order to show that this fire has been transformed and made into the opposite of the upper fire. They symbolized water with two radius lines of equal length, or a whole diameter line, as in [figure 22](#), such that it symbolized the entire cosmos (which consists of light and darkness), as shown in [figure 23](#). Now, if the radius line of heavenly light (*a-c*) moves toward the line *b-c*, it creates the figure *b-a-c* or  $\Delta$ , which is the symbol of the heavenly light-fire composed of the two rays of light, *a-b* and *a-c*, as well as the diameter line of water, or separation, *b-c*. This symbol, then, is the true inner designation for fiery  $\nabla$  or watery  $\Delta$ , i.e., *Schamajim*. But if the radius line of darkness or underground  $\Delta$  (*d-c*) moves to *b* and *c* and is covered by the diameter line of water (*b-c*), it forms the symbol  $\nabla$ , which is the actual underlying symbol for the earth that surrounds and encloses the underground  $\Delta$ . For just as the lower fire stands in opposition to the higher fire, so too, the dark earth  $\nabla$  stands in opposition to the heavenly  $\Delta$  of Paradise, namely *Schamajim*. And the designation of the earth with the symbol  $\nabla$  is the mistaken result of philosophical dilettantes, since the symbol actually derives from water, as we will see in the following text.

The previous figure we discussed ([figure 23](#)) is the symbol of *Schamajim* and *Arez* (see [chapter 1](#), parts [5](#) and [6](#)), that is, of the first day of Creation (see Genesis 1, verses 1 to 5). Since the upper and lower radius lines here moved by divine fiat from an equally proportional one-ness to the most perfect three-ness, the other remaining days of Creation were added and all of Creation was then complete. The mago-cabbalists symbolized this completed Creation as in [figure 24](#). Here, the six days

of work (*a-j-h-d-i-g*) rest on point  $\ominus$ , which represents the Sabbath. Thus, the process of separation described in Genesis 1, verse 7 was now completed. The diameter line *b-c* delineates the air (*h-a-i-b-c*). The line *h-a-i*, however, represents  $\Delta$  and *f-d-g* represents the earth, in order to show that these are emanations of the  $\Delta$ , as figure 25 suggests. In this figure, the radius lines *m-p-o-p* radiate from the lines *n-m-n-o* in the diameter line of the water symbol *m-o*. From there, these lines lead to the underground  $\Delta$ , where they become a tangible part of the earth. Figure 26, representing air, shows that its flanks *i-r-i-s* (*Crura seu Latera*) arise out of the eternal light and ethereal water *k-l*. The base-line *r-s*, however, suggests a moistness from the material  $\nabla$  or *qualitas secundaria*. The same holds true for the water symbol in figure 27, whose sides *x-u-x-q* reveal that its origins lie in the underground  $\Delta$ , and where the dissecting line *w-y* reflects its mixing with earthly particles. The upper line (*u-q*) shows that it is not at all lacking in heavenly water, but rather that it possesses it in abundant quantity and acts as a constant mirror of this heavenly influence. In the first chapter of this book we noted that water is the first *qualitas secundaria* and that wise men wanted to clearly signify this through the symbol in figure 23, for the line *b-c* is common to both  $\Delta$  and  $\nabla$  and to both *b-a-c* and *b-d-c*. Furthermore, we have clearly and incontestably shown thus far that  $\ominus$  is in its essence the same as  $\Delta$  and  $\nabla$ . It follows, then, that the ancient wise men would use the symbol in figure 29 to show  $\ominus$  and  $\Delta$  as well as  $\nabla$ , as was their custom. When they wanted to represent  $\ominus$  alone, they used the symbol shown in figure 28. The symbol for  $\Delta$  and all its characteristics can be seen in *a-e-b-f-c-d* of figure 30. Here we have a half circle with two arcs (*b-a* and *b-c*), a radius (*b-d*) and a diameter line (*a-c*). And if we rotate the line *b-d* to lie parallel to the line *a-c*, as shown in *e-f*, then we have the characteristic of air, as we can see clearly in figure 30. And with the other half circle *a-g-c* (figure 31) they also symbolized  $\nabla$  as shown, with the arc lines *g-a* and *g-c*, the diameter line *a-c* and the radius line *g-b*, with the line *h-i* parallel to *a-c*. If we withdraw the radius line *b-g* (i.e., the line *h-i* after it is rotated), we are left with the symbol for the earth (figure 31). Thus, we can understand why the ancient wise men designated salt with the symbol  $\ominus$ , namely to show that all perfection resides within it, and all of nature is concentrated in it. Therefore, the reader can now clearly understand that  $\ominus$  is essentially one and the same with  $\Delta$  and  $\nabla$ , and that it exhibits the characteristics of all three at the same time. With this, we have now sufficiently explained why the true wise men and cabbalists represented salt as a cube and as a circle with a dissecting diameter line, or as a sphere. In figure 32 we see how the symbols of all the metals, minerals and salts arise from the circle *a-b-c-g* and from the square contained within it, since they are both one and the same thing. We will elaborate on this in the following parts.

We have now said enough—indeed, some can accuse us of saying more than enough—about the symbols for salt. But God, from whom all wisdom flows, has been our guide and leader throughout.

## PART 12

In the following parts we will speak about the symbols for metals, minerals and salts and begin to speak about gold. It was represented by the ancients with the symbol found in figure 33, which also designated the sun. This was to help us to understand that both are in their innermost essence one and the same, composed of the essential  $\Delta$  of *Schamajim*. That there could be nothing more perfect than these two bodies is evident in the symbol itself, for there can be no more perfect figure drawn from a point or dot than a circle. Thus, there can be no greater perfection than these two bodies, which are both entirely composed of an essential  $\Delta$ , the blood-red  $\heartsuit$  *Schamajim*, with which no earthly fire can ever compare, and which can only be mastered by heavenly  $\nabla$ . We mentioned at the beginning of [part 8](#) of this chapter that a circle, globe, or sphere represents the shape of  $\Delta$  and water. Thus, there is no need to repeat this here. But we might remind the reader at this point that we can best observe an example of eternal and constant movement by looking at  $\Delta$  and  $\nabla$ .

The old genuine Cabbala portrays the macrocosm and the microcosm as in figure 34 in order to show that just as the point is surrounded by its circumference or circle, so too, this world is surrounded by *Schamajim* (that is, by the wonder- $\Delta$  of which we just spoke). We believe that this figure also says something about the microcosm of individual human existence as well, since the Cabbala suggests that there exists within each human being the essence of gold (*Aphar min Haadamah*), and that this is nothing other than his indestructible immortal body. This essential gold can exist in a number of forms and without this gold or  $\heartsuit$  or pure mercury-water no creature can exist or last for even a moment in time. The gold that is mined from the mountains has been formed into a

pure body by its pure matrix (see [chapter 1, part 20](#) and [part 25](#) to the end of the chapter). But because of this its form is not easily recognizable as the true  $\odot$  of which we speak, unless it is completely purified of the foreign particles it had accumulated while in the earth. This can be accomplished by following the true philosophical rules applying to this process, which include dissolving it in a solution of its own mercury-water. This can be done quite easily if one correctly creates the solvent solution, and if one understands well the nature of gold. That is why we said that the mined gold should be dissolved in its own mercury-water, which consists of the  $\oplus$  of gold and silver, a solution of two salts that are, in essence, one and the same.

## PART 13

We now come to the second metal, silver, which was represented by the ancients as in figure 35. It shows a half circle with a point or center within it, as well as a second half circle inside the first. This configuration of the two half circles creates the symbol of the moon. This symbol clearly shows us that silver must be a perfect metal, like gold, and share the same simple essence with it, although without the redness of gold's external appearance, which is internal in silver. Ancient cabbalists also used the  $\complement$ -symbol to designate water and any other fluids, even  $\ominus$ . They wished to show with this that silver consists of nothing other than the white  $\oplus$  of the  $\complement$ , the watery mercurial  $\ominus$ , the lunar seed (see [chapter 1](#)). They also wanted to show that if silver's white, watery mercurial form dried out, that is, if the external half circle is completed with another half circle, then we once again have the symbol  $\odot$ , i.e., gold. We do not need to repeat here what exactly the true  $\odot$  and white  $\complement \oplus$  or seed is, since this very important material was covered in considerable detail in [chapter 1](#). But anyone who has not read that chapter, or who has not understood it, will not benefit much from what we have to say here about these symbols. The symbol itself shows how and in what manner this desiccation and transformation occurs. It becomes especially clear, when one studies and reflects upon the question of what exactly the holy fire is, to which the philosophers clearly referred in their writings. This holy  $\Delta$  and its source were well known to the true prophets and priests of the Old Testament, as we can read in the second book of Maccabees. The Persians called this  $\Delta$  *Orim-as-da*, as we alluded to earlier. Thus, anyone who knows and recognizes that  $\nabla$ ,  $\Delta$  and  $\ominus$  are truly and without doubt of one and the same essence, will also more easily understand the close relationship between gold and silver. They will also understand how true men of medicine can claim cures for otherwise incurable diseases and how they prescribe  $\odot$  for this illness and  $\complement$  for that one. They will also understand what is meant here by gold and silver, and how these elements become *aurum potabilis and luna potabilis*. We read in the Second Letter of Peter 3, verse 5, "They obstinately do not want to know, that there were heavens and earth long ago, created by God's word out of water and with water." With this we will end our description of the symbol for the moon and silver in the belief that we have done so with exceptional clarity.

## PART 14

We will now discuss the destructible metals, first of all the most beautiful, namely copper. Its symbol is found in figure 36 and is represented by a complete circle without a center point, with a cross, or rather the radius lines of the circle hanging from the bottom, which point to a salt. For those who have understood all that we have said thus far, this symbol will explain itself. The complete circle points to copper's  $\odot \oplus$  or the  $\odot \nabla$  that is present in abundance in this element. However, because the center or resting point, namely the constant light- $\Delta$ , is lacking, this earthly  $\oplus$  attaches only to its surface and is not permanent. This circle without a center or resting point also means that its  $\Delta$ -circle consists only of the wild earthly  $\Delta$  or  $\oplus$  and is also lacking in the fixed, essential, unchanging  $\Delta$  of rest. The cross hanging from below the circle (which is constructed of the latter's radius or diameter lines, that is,  $\ominus$ ) shows as well that copper is lacking inner essential  $\ominus$  or  $\Delta$ , about which we just spoke. Thus, attached to this copper is only a crude, earthly, destructible and vitriolic  $\ominus$ . And anyone who can transform this crude earthly  $\ominus$ , that is, anyone who can restore the spokes or radius lines to their axis or resting point in the sulfurous  $\Delta$ -wheel and thus restore to this  $\Delta$  the constant, life-giving, essential  $\Delta$ , that person is truly a master.

## PART 15

We now turn our attention to Mars, the proud, invincible warrior, who for many reasons should be favored, since we find him so necessary, indeed among the most needed and useful materials on the earth. There exists no art, <sup>b</sup> human activity that can do without him. Even most of our food and sustenance depends on him, as is evidenced in the clays of the earth, from which we make bricks, whose red color shows the presence of iron, which can be separated out by  $\Delta$ , even if in small quantities. Clay, especially of the yellow variety, was once iron that has been broken down day by day in the earth, torn from its matrix and root by the plow and left to decay. Grass, herbs, vegetables and all sorts of grains and fruits take it from the soil and provide it to us for our nourishment. And if we leave iron exposed to the air and moisten it, so that it begins to rust, and then continue to moisten it, in time a natural yellow coating or clay accumulates, which is as good for seeding as any other loam or soil. Almost the entire earth was covered at one time with iron ore, which in time decayed. We see evidence of this in the fact that there are many iron-ore deposits still around, especially in those places where the earth is not high above the base-sand, so that the sun's rays—the red  $\odot \oplus$ —and the water of the base-sand—the sand-and stone-making  $\nabla$ , as described in [chapter 1](#), parts 12 to 15—can easily be captured by the soil. With the help of the  $\nabla$  from the base-sand and heat from the underground fire, these rays are then cooked into the matrix for iron, a process that we described in [chapter 1](#). It can also be viewed as proof of what we say here, that there is hardly a fruitful field anywhere that does not have such yellowish, rusty, iron-tasting  $\nabla$  beneath it. Thus, we see what kind of a companion Mars is, where he comes from, how absolutely necessary he is, but also very dangerous, when human evil tempts the retribution of the Most High, such that the Lord holds back the fruitful rain, the dissolving  $\nabla$ , thus fulfilling what was said in Deuteronomy 28, verse 23: “May the skies above you be bronze and the earth beneath you iron,” etc. But if  $\nabla$  is not lacking, the words of Job 38, verse 14 will come to pass: “That the earth changes, like the clay under a seal.” We have not put these citations here without purpose. The  $\odot$  is the actual father of Mars, but the  $\text{C}$  is only his stepmother, since his father consorted with another woman and produced him outside of the legitimate marriage bed. That is the reason why he is so unruly and imperfect, despite having much of his father's noble blood in him. We mortals can thus learn to recognize our own unruliness, clumsiness, evil and bloodthirstiness as coming from our daily nourishment, which, as noted above, derives in large part from Mars. However, we can also look at the noble blood that we have inherited from the father (and which, we believe, is a perfectly pure, bright, eternally indestructible  $\Delta$ ), in order to know from where and from what kind of seed our spiritual inner immortal body arose, namely, as Scripture says, from the red earth of Paradise (*Min Aphar min Haadamah*). This Mars, or iron, was symbolized by the ancients as in figure 37, as a complete circle with an entire diameter line extending outward on an angle from the top. At the end of this line two radius lines or semidiameters extend downward toward the circle at right angles. This symbol has many secret meanings, of which we will only mention the most important ones here. We'll begin with point *a*, from which the two radius lines or semidiameters of the upper light *a-c-a-d* radiate downward, forming a right angle with point *a*. That is, the only thing missing for this figure to be a perfect  $\Delta$ -globe (i.e., the pure perfect  $\Delta$ -essence: red  $\oplus$ ) is the water *Schamajim*, the  $\text{C}$  white  $\oplus$ . The two rays of the light which lack the connecting line *c-d* mixed with an impure mother *a-b*, that is, with the whole diameter line of the circle below, that is, with a crude earthly  $\ominus$ , which is its vitriolic  $\ominus$ , thus resulting in its crude body. It can be clearly shown, however, that this salt is much purer and has greater healing powers than the  $\ominus$  of  $\text{♀}$ . Iron's salt, as shown by its diameter line, is already a purified or risen  $\ominus$  that mixes in the air with the rays of light, and yet is at the same time enclosed by them. This is why it is so sweet and mild, for it has in large part been purified by these rays of light. The  $\ominus$  of Mars is quite different from that of Venus, which is entirely dominated by its earthly qualities, since it places its circle at the very bottom. The salt of Mars, on the other hand, is similar to that wonderful salt called nitre, which is produced by the upper light-and fire-rays (see [part 11](#)). We will elaborate on this later.

Although the circle of iron is created from this excellent  $\oplus$  and the aforementioned  $\ominus$ , there is still no center point present. This shows that the light-rays have been entirely incorporated by the rising diameter line, thus allowing a crude  $\ominus$  to completely dominate the red  $\odot \oplus$ . Therefore, the iron  $\ominus$  would be useful as its own solvent for the purpose of its own improvement and transformation, that is, to unite it internally with the  $\oplus$  composed of  $\Delta$ . This means that anyone who knows how to join the wheel with its spokes (radius lines) will move it once again back to its own center, thus revealing the perfect circle. As we noted previously, all things make their way toward their predestined goal along the path which they will take from their conception to their last transformation, back to their original state. In this sense, [part 24](#) of [chapter 1](#) also relates to iron. But we want to put aside our discussion

of the symbol for iron for a moment and ask all seekers of truth and wisdom to consider the following: the sign  $\rightarrow$ , as an arrow of the sphere  $\♂$ , was given another meaning by the ancients. We will save our comments on this for later, for this material belongs in a description of the world in general and will be treated at the appropriate time.

## PART 16

Now we can turn our attention to Jupiter, or tin. Philosophers and scientists have written nothing, or very little of use, about this metal. And miners also had little to say about it, other than how they mine it, smelt it and refine it for general use. But since there is much more to this metal than many imagine, it would be worthwhile, if scholars would treat it in more detail, as we intend to do. The symbol of tin is represented in figure 38 and directly shows the nature and characteristics of this metal. Its semicircle  $a-b$  shows that it must consist in large part—almost half—of  $\♁ \odot$ , as the line  $g-a-h$  represents. The other part  $b-g-h$  indicates lunar  $\nabla$ ,  $\♀$ ,  $\ominus$  or  $\♁$ , and the cross  $b-d-f-e$ , added at the bottom, indicates that it has incorporated an earthly  $\ominus$  into its body. However, this cross is its own solvent, with which its external form can be entirely dissolved, in order to reveal the inner element once again, and the semicircle  $a-h-b$  can be rotated around on its axis (point  $g$ ). The crude earthly  $\♁$  and  $\ominus$  represented in  $e-c-f$  and  $b-c-d$  give  $\mathcal{A}$  its characteristic flaws. For this reason, this cross with only half of a circle of perfection should go through the fire of purification. When this is achieved, we will see the goodness of  $\mathcal{A}$  in abundance. However, it is not our intention to describe this process here, but rather simply to explain the mystical and hieroglyphic meaning of this symbol to the extent that we can.

## PART 17

Now it is the turn of Saturn, or lead. It is well known by its external appearance, although generally despised and not held in very high esteem. Nevertheless, it is the master of all the others and the examiner of their inner goodness and efficiency and as such, it can do as much as all the others together. And if its true significance were better known, it would surely be more highly praised. However, the ancient wise men, who knew it better than we do, represented this marvelous substance with the symbol portrayed in figure 39: a cross at the top ( $g-h-i-k-b$ ) and below two semicircles, one above the other ( $a-b-d-c$  and  $c-e-f$ ), with the upper one containing a center point. This intriguing configuration must certainly have a special meaning. And as far as we can tell from our reading of the true Cabbala, the two semicircles represent  $\♁$  and  $\♀$ —not of the common variety—although both can be extracted from  $\mathfrak{h}$ . Rather, the semicircle  $b-d-c$  with the center point  $a$  suggests that almost half of it consists of  $\♁ \odot$ , that is, of red solar  $\♁$ , or masculine seed. The lower semicircle  $c-e-f$ , on the other hand, consists in the same proportion of  $\nabla \♀$ , that is, the white lunar  $\♁$  or seed. Otherwise, it would not be possible for this metal to destroy all others so easily and to take away their fluid  $\♀$  for itself, while leaving the perfect fixed elements transfigured in place. In this way we can become familiar with the effectiveness of this earthly universal solvent, as well as that of a spiritual universal solvent. Anyone who can reunite the circle with its wonder- $\ominus$  ( $h-i-k-b$ ) and lower the center of the  $\mathfrak{h}$  ( $g$ ) to the center point  $a$ , thus centering both semicircles on that same point, that person will realize what wondrous things lead can do and will recognize that its own solvent ( $h-i-k-b$ ) does not lie below it, but rather above it. This solvent is not an earthly, but rather a heavenly  $\ominus$ , which is closely related to the  $\ominus$  of  $\♂$ . If we could give lead the bed or matrix that it loves, in its shape very similar to  $\nabla$ , we could bring about such a unification as described above, ignite its inner  $\Delta$  ( $a$ ) and bring the entire circle to life, which would produce astonishing results. With this, we conclude our discussion of Saturn.

## PART 18

The unstable and volatile Mercury, who can also be the most stable of all the elements, will certainly be bored, until he can take center stage. His symbol, represented by the wise men and cabbalists as in figure 40, shows the half moon above, and beneath it a complete circle without a center, and under the circle a  $\mathfrak{h}$ . This representation is quite wonderful, as the half  $\mathfrak{C}$  above indicates its fluid nature or spiritual volatility, while the  $\mathfrak{h}$  below indicates its earthly, watery, salty, moist or metallic shape and volatility. But it also shows that the fixed shape of salt is missing in its circle. The complete circle

suggests that the most noble and stable part, i.e., the red ☉♁ lies concealed in its center, although its effect, which would be represented by a center point within the circle, is not present and is diffused through its unstable ☾ form. Were we to unite within this element its ☉♁ and the ☾ volatile form or fluidness, and dry it out and make it stable by means of its own △ or life force (i.e., its concealed center point), we would find that the living ♁ is in truth nothing other than red ☉ and white ☾♁-in metallic form (see [chapter 1](#), parts [23](#) and [25](#)). However, it is indisputable that the ancient wise men and cabbalists wanted to suggest something far higher and more secret with this symbol than just common ♁. The half moon lying at the top of this symbol is the *Figura Lunae*, and if we could bring the entirety of the ☉, its ♁, inside the circle, we would have the symbol for the entire universe (see [part 11](#)). This common ♁ is meant to suggest and mark the beginning of all beginnings, i.e., the oft-mentioned *Schamajim*, which is △ and ▽ and also ☉, however one would use them, the first-created essence of all essences. But since we spoke in great detail earlier about this, we would be foolish to repeat ourselves here. And so, we believe that we have already sufficiently explained the nature of ♁. However, since we are discussing the seven metals related to the seven planets, it wouldn't be bad to speak of the seven planets themselves, these worlds closest to our own, and their characteristics, in order that the reader might better understand this material. But since this material doesn't actually belong in a chapter dealing with the use of ☉, we will save it for its own later place in this book, insofar as time allows.

## PART 19

And so we want to slowly bring to a close our discussion of the minerals and salts and their symbols. We say their symbols rather than their nature, because we had earlier discussed that aspect in [chapter 1](#), parts [26](#) to [31](#) and [chapter 2](#), parts [8](#) to [10](#). And so we will discuss only the symbols of those that we have not yet covered from antiquity. The first one is antimony, which is represented in figure 41 on page 68, where there is a cross generally symbolizing salt, with a complete circle without a center point beneath it. This later part represents the volatile and unbound solar ♁, which is present in the entire circle. Its ☉, although noble and wonderful, is only superficially attached. But whoever is able to present this ☉ in the form of common ♁ and to add in through cooking pure ♂, he will find that the heavens were not unfavorable to this mineral, which will appear in all its perfection.

The next to be considered is arsenic, called *arsenum* by the ancients. It is portrayed in figure 42 with two complete circles, one above the other, connected by a radius line. This clearly shows us that it is composed of the two beginnings of the upper light and lower △. It should be understood that arsenic is (because there is a center point for both the upper and lower circle) basically a raw, dry and unfixed ♁ *universalis*, dried out by the rays of the underground △. And if it is given a metallic moistness, that is, a modest ☉ and the right ▽ as its matrix, it takes on a magnificent, fixed and wonderful form.

The next of our minerals is sulfur, whose symbol can be found in figure 43. It has a triangle above and a cross below, indicating that it is basically composed of △ and ☉. It should be noted that this symbol refers only to earthly ♁, for when the ancient wise men and cabbalists spoke of the higher or heavenly sulfur, they used the symbol ☉. Therefore, the reader should understand what we mean when we say it is composed of △, and what is lacking in sulfur's earthly form: ♁ (see [part 11](#)). And so, if we can destroy the earthly △ in it by means of its own ▽ and awaken in this sulfur its concealed heavenly △ and cook both of these together, then we will have achieved our goal of creating a lively, fixed sulfur.

The next in line is natural cinnabar, represented in figure 44 with four semicircles, with two above and two below, arranged one behind the other with each set of two dissected by a radius line. We can see in this that cinnabar was born of pure ♁ and ♁, for its two radius lines make two crosses, one for ♁ and the other for ♁. The ♁ cross here is actually ♁ and the other represents ♁. In other words, the one is lunar ♁ and the other is solar. Both have been bound and desiccated by the underground △. And if they are given the metallic root-moisture and united with it, they will take on a fixed metallic form. These, then, are the four symbols with which the ancients represented the joining or separation of all the remaining minerals.

For important reasons they also gave quicklime its own symbol, represented in figure 45. It stands somewhere between the minerals and the salts. Its symbol has a half circle on top, which represents

the magnetic lunar  $\ominus$ , and below it there is a  $\oplus$  representing the purest earthly  $\ominus$  or the field in which the aforementioned heavenly  $\ominus$  has been sown. The upper half circle also represents the purest  $\nabla$ , while the  $\oplus$  represents the fixed earth- $\ominus$  as the magnetic agent. The ancients also used this symbol to designate a fixed general acid. This symbol has much concealed within it. Therefore, we should learn to use it wisely.

Now we come to the composite salts, of which we will discuss nitre first (see figure 46). Its spherical symbol represents the entire world and is composed of the ray of the upper light and the lower  $\Delta$ . Therefore, it consists of volatile and solid alkaline particles; it is a wonder- $\ominus$  of nature.

Figure 47 represents vitriol. Its radius lines from top to bottom, bottom to top and to the side clearly show that it is a composite of general and common  $\ominus$  and metallic particles. If it had a fourth radius line (the complete essence of  $\text{♀}$ ), it would be the symbol of the entire universe (see [part 11](#) above), whereby its admirers could see what a magnificent substance vitriol is. But it is not quite a universal  $\odot$ , which must be sought elsewhere.

Figure 48 represents sal ammoniac. It shows no spherical structures, which indicates that it is not a natural substance, but one created artificially or by coincidence. It is composed of six radius lines, representing common  $\ominus$ , both the *Acidi volatilis universalis* and sulfurous salt. But because the spherical structures are lacking in the symbol, this shows that these salts cannot be joined together. This substance first received its name from the temple of *Jovis Hammonis* in the Egyptian desert, to which many pilgrims regularly traveled. Their urine and that of their animals, under the influence of the sun's rays and those of the underground  $\Delta$  produced this  $\ominus$  in the sand. Later, when this source was no longer available, people artificially created it by imitating its beginnings with  $\ominus$  of urine, oven-ash and oxblood. Its uses and general usefulness are so common and so important that we could write a long book about this substance alone. However, that is not our purpose here.

Figure 49 represents alum, which is similar to  $\ominus$ ,  $\odot$  and  $\Psi$  in its external form. However, its lack of a center point or of any rays of the upper or lower light or  $\Delta$  shows that everything about it is closed and sealed off from the outside. (It is more closely related to the  $\ominus$  of  $\text{♀}$ .) Therefore, much skill and time is needed to help it reveal its light and  $\Delta$ , i.e., its center point, which had been closed off by its harshness and acidity. This can be accomplished, if one dissolves it in sea- $\nabla$  and then precipitates it. And anyone who can wash it in its own  $\nabla$  and then reunite both parts, will produce a wonder- $\ominus$  of nature, a superb substance that can purify metals, such as lead, and also alleviate all manner of fevers in men.

Figure 50 represents sal alkali, an Arabian name that means basically salt. This is the root- $\ominus$  in all animals and plants and is the foundation from which all other salts can be made, or which can be made into all other salts (see [chapter 2, part 9](#) and following). If we add the rays of a  $\uparrow$  we get a perfect nitre, and if we add those of a  $\downarrow$  we get a perfect common  $\ominus$ . There are many great secrets concealed within it that are known, at least to some extent, to those who can work with  $\Delta$ . To add any more detail at this point would be foolishness on our part.

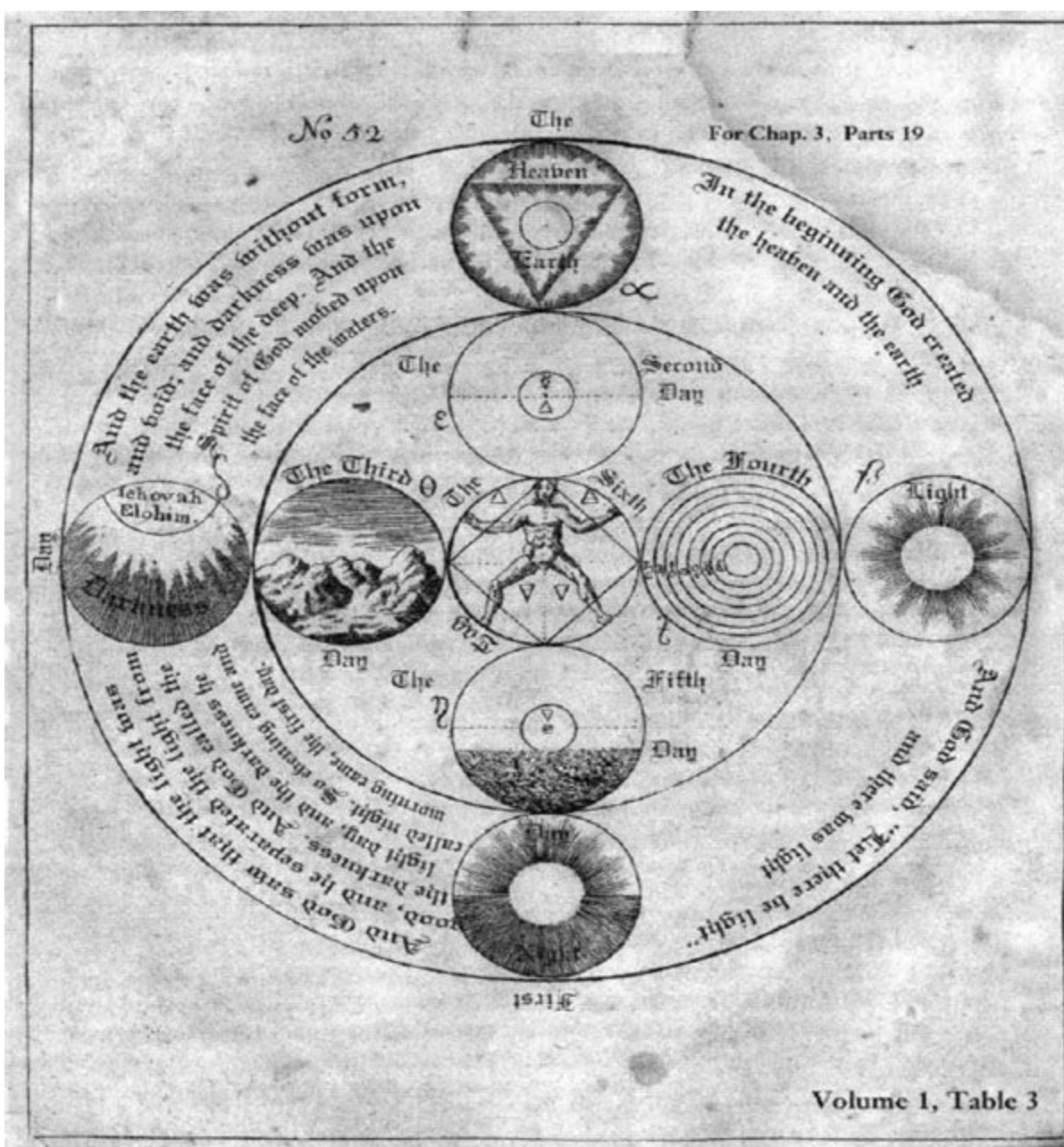


Figure 51 represents tartar, or the  $\ominus$  that comes from wine, a genuine wonder- $\ominus$  of nature, otherwise known—for good reason—as a sulfurous root-acid or salt. The [square symbol] at the top of the symbol shows that it is composed of the four secondary characteristics or elements. And the  $\oplus$  below indicates that the rays of both the upper light and lower  $\Delta$  are present, although they are strongly sealed off within the tartar. However, those who know how to reveal these rays, and to incorporate and unite the  $\oplus$  or rays with the square, will produce a high and wondrous  $\ominus$  that will bring him much satisfaction. Among all the  $\ominus$  we know of none that could more easily produce a more wonderful medicine than this.

With this we wish to conclude our discussion of the symbols, particularly since we know of no others from antiquity. Either they have been forgotten over the years, or the experts felt that the symbols we discussed would be sufficient to help them identify the others salts and minerals. And so we must leave it at this, confident that the seeker of truth and wisdom will be satisfied with what we have presented. We must now end this long discourse on  $\ominus$ , but we are certain that those who found profit and enjoyment in the preceding chapters will not take offense, if we close this inexhaustible material the way we began it.

At the beginning of our discourse we noted that first essence created by the Lord God was a fiery  $\nabla$  or watery  $\Delta$ . That is, it was a  $\Delta$  that was also a  $\ominus$  and also  $\nabla$ , each separate, but, at the same time, identical with the others. And from this first essence all creatures were created. Because this process did not stretch into infinity, but ended on the sixth day of Creation, we can reasonably conclude that the all-knowing Creator not only revealed his masterpiece in man, the last of the created beings, but also concentrated and enclosed within man the beginning and end of all creatures, that is, God let the entire universe collect and come together in this single circle of man. The end of the process of Creation was followed by the resting point or Sabbath in order to show that everything outside this resting point is in the constant state of unrest and unceasingly seeks its beginning, that is, its resting point.

Thus, we have sufficiently shown in the preceding material that the first created essence or emanation of majesty that flowed from God was a salty essence, that was at the same time fire, that is

☿ and also water, that is, ♀, called *Schamajim* by Moses. However, the ancients called it common mercury, because it could act like a bright mirror and take on all manner of shapes and forms, like quicksilver. *Schamajim* (as explained in [chapter 1](#)) has the composite meaning of *Æsch* and *Majim*, or  $\Delta$  and  $\nabla$ . Now we find that Creation was completed on the sixth day with the creation of man, whom Moses or Scripture called *Adam*. Thus, we can conclude without hesitation that man must be the complete example of what we have spoken about from the start. Indeed, he is not just complete in this respect, but something much more and much greater, because his immortal living spirit comes from the eternal light (see Genesis 2, verse 7), meaning that he possesses a spark of the living God. Whoever has ears, let him hear; and he should read with the utmost attention the first chapters of Genesis and the first three chapters of this book. In these texts he will truly find more than he could ever imagine. However, it would be presumptuous and foolish for us to try to render it all here word for word. There has also been so much commentary about this that it would be almost irresponsible to the reader for us to respond to it all here. We are simply comforted to know that those on whom the light of the Almighty does not shine are usually blinded by any light. Man must strive to know himself; in this way, he will be able to understand every other creature—both visible and invisible—on the basis of his own essence. And in this pursuit of knowledge he will find that nothing is concealed from him. Even the four separated *principia* or *qualitas secundaria*, generally called the elements, along with their associated invisible beings, will be revealed to him, as we will discuss further in the third part of this work. Even heaven and hell, light and darkness, will be completely revealed to him, and he will recognize with complete and irreversible clarity that he can restore and make immortal even dead objects. We are certain that some will take offense at these words. But this should not hinder our work, since it is based on eternal truth. From this, everyone can see and conclude how, after the periods of eternity, all creatures trapped in darkness—that is, in the dark material slag we mentioned earlier—will be transformed and transported into spiritual mercurial life, which is composed of nothing but spirit and light. Therefore, O Man, strive above all else to know yourself well! Then, you will truly discover what the philosophers called ♀, what Moses called  $\Delta$ , that is,  $\Theta$  and  $\nabla$ , and what we have called in general salt. You will then understand what was written in Jeremiah 10, verse 13: “He makes the lightning into rain.” These words certainly imply much more than their interpreters have discovered over the years. We would thus do well to consider why man is called the lesser world (the microcosm). And because we are ourselves what we seek, it is only right that we begin with the knowledge of ourselves, in order to eventually arrive at a general knowledge of all Creation and its original state. From there, we can even attain knowledge of the Most Holy Creator, to whom all praise, honor and glory are due for all eternity. With these words, we will now conclude this long chapter and leave the reader with [figure 52](#) on page 82 for their further consideration. Whether the reader will understand our intent therein remains to be seen.

# CHAPTER 4



# ON THE FIRST WORLD (DE MUNDO ARCHETYP0)

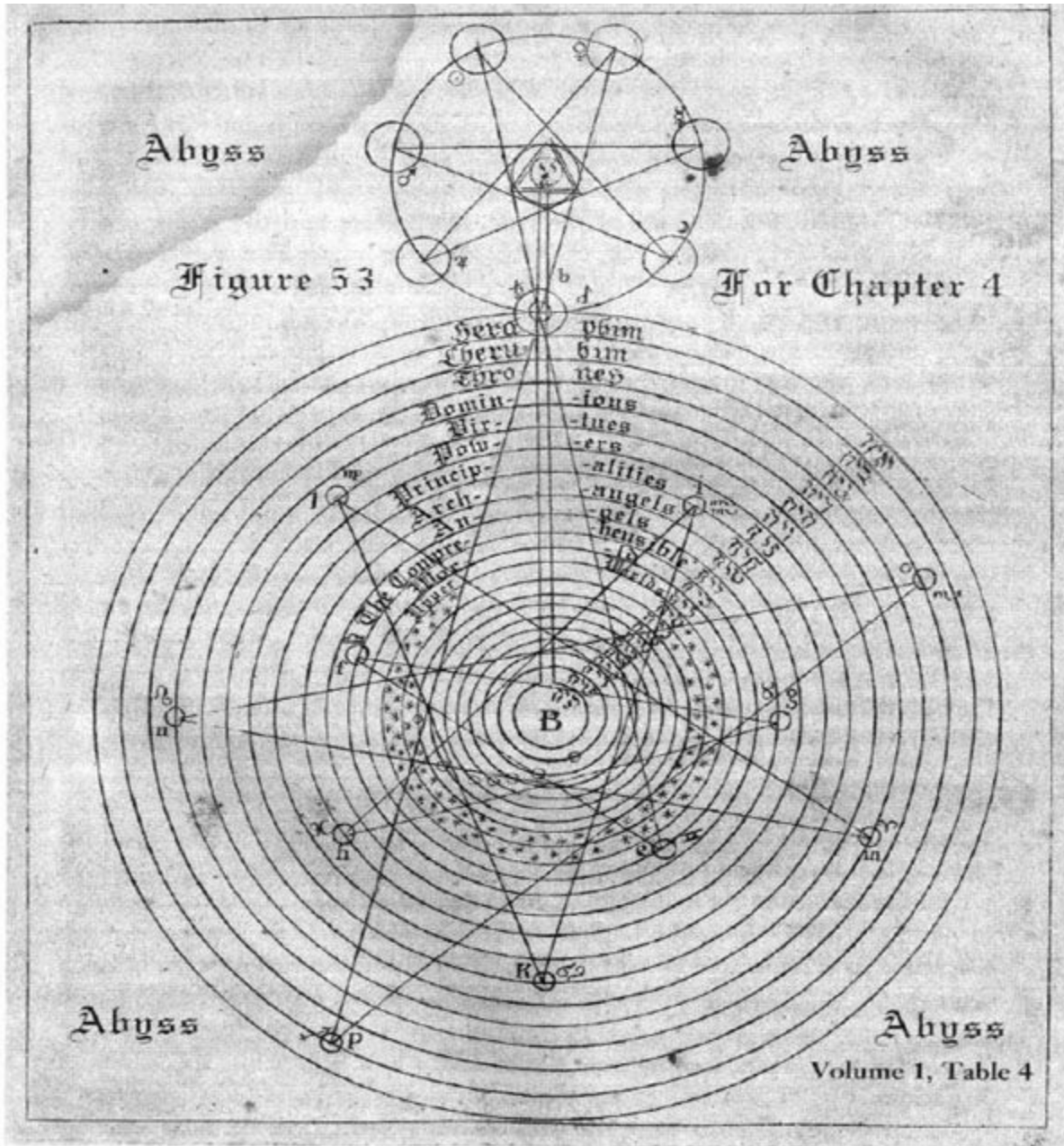
## PART 1

Now that we have finished through God's mercy our description of the origin, nature and characteristics, as well as the use and benefits of  $\ominus$  in the preceding three chapters, we can now turn our attention to the remaining items promised on the title page. We shall, among other things, describe the remaining invisible creatures in the visible elements, about which we will say more in the third part of this book, when we treat mercury in greater detail, as well as the true location of Paradise, which cannot be done in a clear and distinct manner, unless we begin our discussion with the first world (*mun0o archetypo*) and everything that was created therein. We shall also describe the fall of Lucifer and the subsequent separation or creation of the entire world and our entire solar system. We shall also describe that creature called man and how he in turn took Lucifer's place and, like Lucifer, also fell. Lastly, we will describe the general return of all creatures, without exception and whatever they may be, to the first and original perfection in which they were made by God and with which they will again be filled. (We will speak more clearly and in more detail about this in the two later parts of this book that deal with  $\oplus$  and  $\otimes$ .) This is all described in Zechariah 14, verses 6 to 9: "On that day there shall be neither heat nor cold nor frost. It shall be all one day, whose coming is known only to the Lord, without distinction of day or night, and at evening-time there shall be light. On that day living water shall issue from Jerusalem, half flowing to the eastern sea and half to the western in summer and winter alike. Then the Lord shall become king over all the earth; on that day the Lord shall be one Lord and His name the one name." Similarly in 1 Corinthians 15, verse 28: "And thus God will be all in all." And in Revelation 10, verses 6 and 7, it is written, "...and swore by him who lives for ever and ever, who created the heavens and the earth and the sea and everything in them: 'There shall be no more delay, but when the time comes for the seventh angel to sound his trumpet, the hidden purpose of God will have been fulfilled and appear complete, as he promised to his servants and prophets.'" Revelation 21, verse 5 states, "Behold, I am making all things new." And the New Jerusalem will be revealed, the city of the living God; there shall be no more night, for the light of God will illuminate it and its lamp is the Lamb. And all creatures shall be led to the sparkling river of the living water, clear as crystal, flowing from the throne of God and of the Lamb, and every accursed thing shall disappear. Then in unimaginable calm, quiet peacefulness and sweetness all creatures will look into the most holy face of the living God, who alone is the beginning and the end of all being and all time and who alone deserves praise, honor and glory forever and ever, Amen, Hallelujah. We hope to describe all this in an orderly manner in the following chapters, to the extent that Almighty God and his holiest of light informs us. Therefore, let us present here the *Schema de Mun0o Archetypo* (see [figure 53](#) on page 87). However, we must ask for the reader's understanding, that we did not present this material prior to the previous three chapters, as might have been appropriate, for this was not possible according to the mago-cabbalistic approach to writing. The reader is certainly aware of the manner in which the Holy Spirit "writes," and in which it guided Moses by its most holy power, as he was describing the beginning of creation (which reached its endpoint in the creation of man). However, there is also the mago-cabbalistic style, which typically begins with the characteristics or designations of things. We could not proceed in any other manner, than we did, and thus had to follow this style, because the beings concentrated within man represent the characteristics of their own essences, just as the human creature represents the composite character of all of them together.

## PART 2

[Figure 54](#) on page 89 needs no special explanation. However, what it suggests concerning the state of our visible world, does require some elaboration. First, there can be no doubt among reasonable people that the most holy and divine being has no beginning or end. However, one might ask, whether divine majesty in its unfathomable age and domain ever worked differently, than at the time when its majestic will created the spirit-world. This is a question which we might more appropriately pass over without comment, for this is a mystery at which all creatures must truly marvel. Thus, we must satisfy our mind's inquisitiveness with the knowledge that Almighty God requires no external

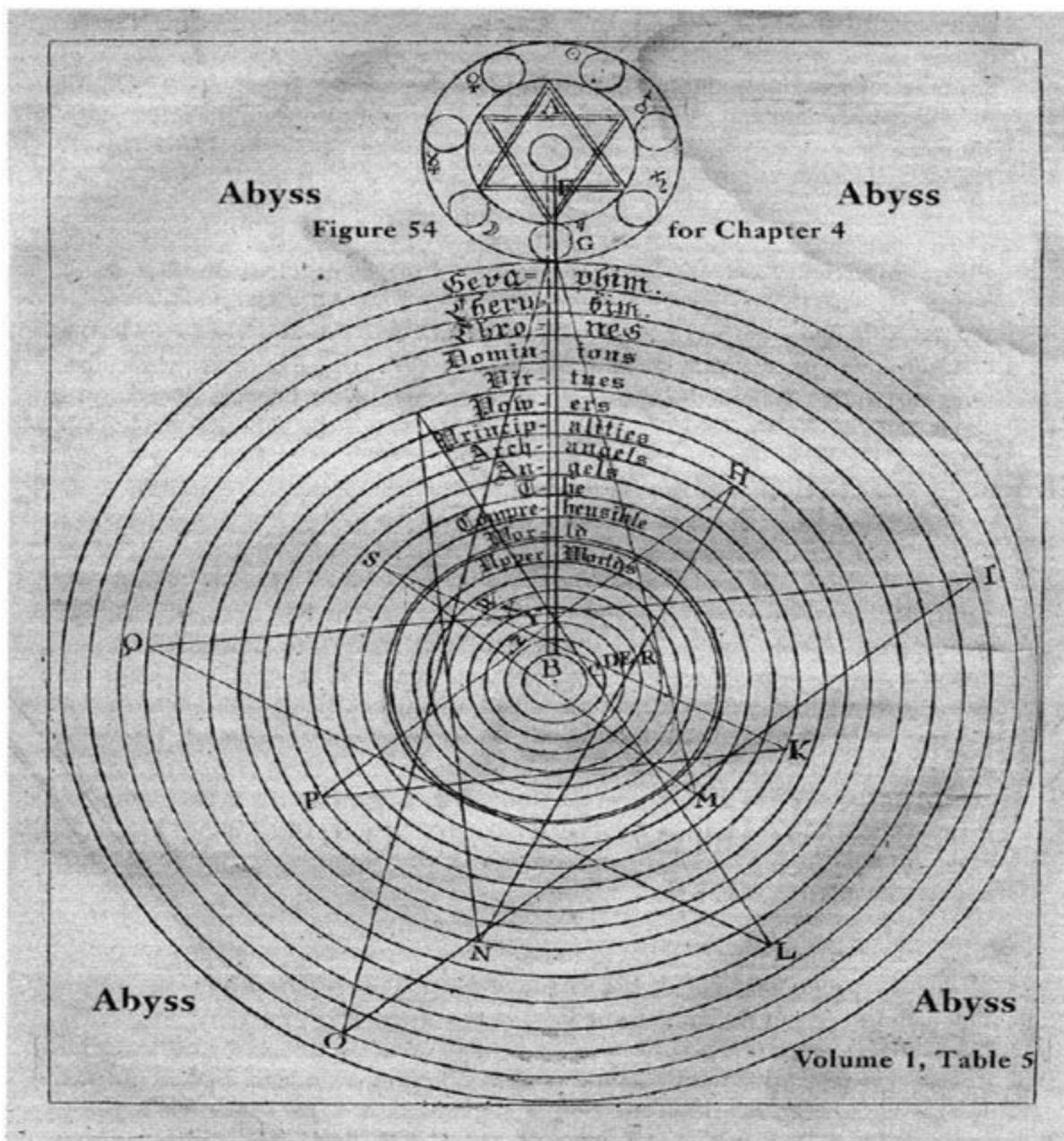
sufficiency, but rather is himself all sufficiency and perfection. This much is certain, that the astonishing divine abyss *A.A.A.A.* (see illustration 54) could contain the entire domain of circle B., even if it were many millions of times larger than this universe, and there would still be infinite space left over. This is also certain: That the Living One never created a world or worlds other than the spirit world, and then separated out of it our own earthly world, we can see in the person of Jesus Christ, the Savior of all Worlds, who has been from all eternity the beginning and the fulfillment of the divine will. And so we want to now turn our attention from this abyss to the beginning that arose from the will of God, that is, to the origin of the spirit world in which our solar system originated.



Why would we wish to show our impertinence by asking whether the Lord God, before creation occurred, had been sitting about peacefully and idly for all of his unfathomable eternity. In itself, this is a very unchristian, punishable and impertinent question. But in order to answer this question, we believe, one must consider whether the concepts of the past, the present and the future can be applied to this being, who has neither a beginning of days nor an end of time. And we must also understand that with this being there must have been and must still be a present-ness, which must remain so for all eternity. With him, yesterday is like today and tomorrow. And even if we admitted to a countless number of worlds, where each one was preceded in time by another, we would still have to stop counting at some point. Otherwise, we would arrive at the terribly absurd conclusion that, as long as God has been the Lord, there have also been worlds. Thus, these worlds, like God, would have been equally eternal. It would then have to follow that one had always produced the other. This thought would eventually lead to the concept of multiple gods. O, the foolishness of the falsely wise and sightless world! The fact remains, however, that, since it pleased Almighty God to create this world, the point of time representing the beginning of creation was the same to him as any point in time in his eternity. Thus, we cannot use this starting point to reference a past eternity that represents a definite point in time not found in God. Rather, the beginning of creation represents a point in time (so to speak) in the unending constant present of God, without reference to any past or future.

When it pleased His Divine Majesty to create something that would reveal his eternal glory and perfect sufficiency for the praise of his most holy name, it pleased his infinite nature to create in Jesus Christ the exact image of his own being, a beginning of all things in the highest perfection, which was a spirit world much like our solar system. And around his throne are seated the seven great and powerful spirits, about whom the book of Revelation speaks, especially in [chapter 4](#), verse [5](#), and [chapter 8](#), verse [2](#), where the Alpha and Omega, the holy and hidden number of his secrets, is completed. Let us take a look now at the Revelation of Saint John.

After the seven spirits come the twelve worlds or circles of the holy and pure spirits, which can be seen in illustration 54. The regions *B*, *C*, *D*, and *E*, however are the world of the Son of the Dawn (Lucifer), the most powerful, glorious and wisest spirit, the reflection of the divine light, upon which all the rays of the light of divine majesty shine. He had as his magnificent throne the central region *B*, this great spiritual universe, which was enclosed, as if within a circle, by divine glory and blessed majesty. The brilliance of this magnificent divine light shone unceasingly upon his realm (see *F-B*), whose reflection and glory were constantly bathed in the unfathomable divine wonder-light *B-F*, and the wisdom and glory of all twelve worlds of the heavenly hosts flowed into this middle point through the divine radius *F-B*. All their wisdom, might and glory flowed unceasingly from the one into the other, without pause or separation and surrounded the throne of the Son of the Dawn (see *G-H-I-K-L-M-N-O-P-Q-S-T* in illustration 54).



## PART 4

This Son of the Dawn was the first creation of the living God, the first act of divine majesty (the reader should consult with utmost diligence [chapter 3](#), [part 11](#)), since the glory of the Living God in its will to create moved from *F* to *B* (the first movement of creation), creating the radius or dissecting line of the whole universe that ended at point *B* (in the region of the Son of the Dawn). We can read about this in Job 38, verse 7, which speaks of “where the morning stars sang together,” etc. This refers to the spirits of the Son of the Dawn. And as we showed in the [previous chapter](#) of this book, there is no circumference or complete circle in illustration 54 that does not contain point *B* and the

radius  $B-F$  (whereby point  $F$  represents the unimaginable divine glory, that is the beginning and end of all things). Without this arrangement the second movement could not be completed. Thus, the lower spirit-world, whose Godlike ruler was the Son of the Dawn, was created and ordered by the majesty of the Most Holy One. However, eternal divine glory ruled and governed this lower world and all its circles through the seven great and powerful spirits of his most holy throne. Then, through Sachariel the first emanation of divine light to this lower spirit world occurred. The calm and quiet movement of divine light would have continued in an unceasing flow of eternal divine glory to the lower world through these great spirits in their order, as it stood then, had the Son of the Dawn not rebelled and caused divine justice to effect his banishment and the transformation of the magnificent spirit world into our earthly one.

## PART 5

If, therefore, region  $B$  (namely the throne of the Son of the Dawn) was the mirror in which the rays of the holy divine light were concentrated, then this holy divine light reflected back (*per percussionem*) and shone upon the remaining circles of his powerful angelic hosts from circles  $C$ ,  $D$ , and  $E$  up to the circle of the Son of God, the last circle in the world of this Son of the Dawn (see Genesis 6, verse 2 Job 1, verse 6 and Job 2, verse 1, as well as Job 38, verse 7). For just as the throne of God's glory consists of the seven great and powerful spirits who constantly minister before the most holy countenance of God, the twelve circles of the spirits closest to them extend downwards until they end in the circle of understanding, that is, the world of the Son of Dawn ends in the circle of the Son of God, to which Almighty God refers in Job 38, verse 7. Thus, at the beginning of time all of creation existed in perfect light, peace and joy, namely in the Throne of Glory of the Living God, which is composed of the seven great and powerful spirits before his most holy countenance, who direct the outpouring of his majesty to all others. This is the first world. The central realm and the circles of the Son of the Dawn comprise a second world. The third or middle world includes the twelve circles or choirs of countless spirits and angelic hosts. These spirits, angels and powers enter of their own free will into the divine light and peace, for the praise of his glory. Their movement could be compared to a recurring, peaceful surge without any coercion. This coercion was only later created out of justice and set against disobedience, which itself arose out of pride. Before this there was no force or coercion, rather only a quiet and joyful movement of each being through the other, without any hindrance. And this movement was like a very great light that moved from one place to another according to its essence, casting its pleasant glow even into those places where it finds no objects. Thus the light itself can be seen as far as its pleasant rays can reach, as if it were present everywhere. In short, this realm was an unending exchange of all joy, peace and love in the presence of divine majesty, and with the constant equal sharing, one with the other, of their light and energy, in a mutual illumination, upon which we should reflect, rather than write about.

And so it was in the earliest time. These words should not distress anyone, for although we now want to speak about the beginning of creation—the beginning of our time—that was described for us by Moses through the working of the Holy Spirit, this was actually the first “time,” when Almighty God created the world we have described here. Prior to that, every thing was contained within his own everpresent vastness, without a beginning or an end of time. However, since Almighty God allowed this world we have described to issue forth from him, there was then a beginning of all things and times. And since everything that has come forth from God was created glorious and good, and could not be truly separated from God, or even exist for a moment outside of God, so too, this beginning of time runs concurrently with divine eternity, according to his most holy plan. Therefore, goodness, because it has its roots in God, will, like God, be eternally present, regardless of the fact that it had a beginning, for this beginning was nothing other than the revealed will of the Living God in these holy creatures. Thus, it will also have no end.

## PART 6

Just how long time has lasted, or how long perfection has existed, is entirely unknowable for us, since it occurred before the beginning of this our world, and it will remain sealed to us until the final revelation of divine majesty. Certainly, we cannot know from the Cabbala how long any of the seven great spirits held sway before the throne of God and the Lamb. However, it is known from tradition and can also be concluded from the Cabbala that Sachariel, that is, the spirit called Zeus by the

Greeks, ruled at the beginning of this creation, and at the time of the incarnation of the Savior of mankind and all other creatures. He was called *Gad*, or the good planet, by the Hebrews, because of his felicitousness and goodness. We can conclude, however, that because there was neither day nor night, nor change of hour, day, month or year before the throne of the Living One, the time of their rule must have been both short and unceasing, like a quiet flash or shining of a light, as described in Psalm 104, verse 4 and Paul's letter to the Hebrews 1, verse 7.

## PART 7

This, then, is the first movement and creation by the Almighty. We certainly do not want to conclude this chapter without mentioning the words of Saint Paul in the second letter to the Corinthians 12, verse 2, "And he was caught up to the third heaven"; or verse 4, "He was caught up to Paradise." Such words appear not to reconcile themselves well with our cabbalistic system (*Systemate Cabbalistico*). But we should say something about this, even though this question will not be investigated in this chapter. Those things that Saint Paul describes do not occur in the light-world, but rather in the subsequent elemental world—for we have not yet talked about the light-world (Paradise). In the meantime, we ask the reader to consider the words of Christ in John 14, verse 2: "There are many dwelling-places in my Father's house; if it were not so I would have told you; for I am going there to prepare a place for you." Now recall that Saint Paul wrote that he was caught up into the third heaven; but he doesn't say he stood before the countenance of God. He goes on to write that he was caught up into Paradise. Here, he names a specific place, while in the first reference he names only a general place. From this we can conclude that he was caught up into the third echelon of the glory of that place called Paradise, since, according to the words of Christ, "There are many dwelling-places in my Father's house," etc. These are appropriately called "heaven" by Paul, by virtue of their excellence. Christ the Lord also promises this place to the Good Thief in Luke 23 verse 43. When the Good Thief says in verse 42, "Lord, think of me when you enter into your kingdom," Jesus responds in verse 43, "Amen, I say to you, today you will be with me in Paradise." Because Christ the Lord said these words without much specification, speaking only in general about Paradise, this can only be understood as a reference to certain degrees of rest for the dead in the house of his heavenly father. This idea can be clearly concluded from the words of our Savior in John 20, verse 17, against which the gates of hell will not prevail, namely, "Jesus said to her (Mary), 'Do not touch me, for I have not yet ascended to the Father. But go to my brothers and tell them that I am now ascending, to my Father and to your Father, to my God and to your God.'" From this we can conclude that he, through whom everything lost by Adam was to be restored, would, in his human nature, first have to retake possession of the place that Adam possessed and ruled after his creation and before his fall, namely Paradise, the place Moses called Eden. In light of the beliefs of our Christian faith, by which we profess: he was crucified, died and was buried. He descended into hell and rose again on the third day, etc., it is easy to draw the conclusion that while his most holy body rested during this time in the grave, he went in spirit and soul to hell and to the prisons (what he did there we will treat later) and then returned to his rest and once again took possession of Paradise by his ascension into the heaven of all heavens. That is why the Kingly Prophet says in the sixteenth Psalm, verse 10, "You will not abandon me to Sheol." We learn from the words he spoke to the Good Thief, however, that his descent into hell must have been very quick, like a flash of lightning, since he promises the thief with an oath, that the latter would be with him that very day in Paradise. He does not say "in my kingdom, at the right hand of the power of God," which means that the Good Thief, during the descent of our Savior into hell, went through the judgment of the living God as in a flash, and that the evil deeds, for which he did not entirely make recompense on earth, were entirely forgiven because of the faith in Jesus Christ in which he died. We learn from this, that whoever does not completely profess true inner repentance in this life, will have to do so in the next world in his own special place with much greater fear in his soul and with faith in Jesus Christ, before he can see the place of rest, that place of the first glory of mankind, namely Paradise, and before he can then view the countenance of divine majesty in Christ Jesus, which we will speak about later.

## PART 8

It might not be necessary to recount the words of Saint Paul here, for they belong to the later process of creation, as we indicated above. But for certain important reasons we had to touch upon them here,

in order to lay the foundation for what is to follow. And so we will conclude this chapter in the belief that anyone who acknowledges God and the truth will find complete pleasure therein. In the last chapter of this part of the book (and in subsequent parts) which deals with the Sabbath (*Schabbat*), this secret will be discussed and explained through additional illustrations.

# CHAPTER 5



# ON THE FALL OF LUCIFER AND THE RESULTING DIVISION OR CREATION OF THE WORLD

## PART 1

In the preceding chapter it was shown, to the extent that the divine light enlightened us, how the spirit- or light-world was created from the most holy divine will, how at that time everything was in the state of highest perfection, peace and magnificence and how the seven great and powerful spirits of his great power and wisdom, ministered before the throne of magnificence and before the vision of his glorious majesty, as can be read in Revelation and which we will further discuss in the next two parts of this book. With regard to this perfection the emanation and glow of the divine light and majesty went through the spirit Sachariel (according to cabbalistic tradition) through all the spheres and circles (see illustration 54) to the Son of the Dawn, where it was concentrated in a mirror and glorified in itself. Along with it came the wisdom and power of his magnificent light that flowed into all the other circles, up to the Son of the Dawn (see the character *G-H-I-K-L-M-N-O-P-Q-S-T* in illustration 54). This was the point into which the Almighty concentrated the entire light-world, so that the Son of the Dawn was the most powerful, majestic and perfect spirit who extended his magnificence, power and authority even into the circle of the known world, that is, the world of the Sons of God (which was the place created for him and his countless millions, that we today call the solar system). The incomprehensible expanse of this place can easily bewilder all reason. Can we not, then, conclude from this what a powerful, magnificent and perfectly beautiful spirit this Lucifer must have been? One need only consider the size of the earth, which in turn is nothing but a small point when compared with everything else. We might then try to imagine the great distance reaching to the ☾, as well as its size, and beyond that the great expanse out-ward to ♃ and the other planets, and on to ♁. One might describe these distances in no other way except as millions of semidiameters or radiuses of the earth, but they cannot be truly comprehended in this way. All of this is absolutely nothing when compared to the height and depth of the so-called *primi mobilis*, or firmament, which is concealed from us, as well as the circle of the other stars or worlds, which we call the fixed stars. This expanse, which our reason cannot comprehend, is that place or space about which Revelation 21 clearly speaks, and in which the new heaven and the new earth are created and revealed anew, after the completion of the judgment of Almighty God and after the ending and dissolution of all time and eternity, as stated in the same chapter of Revelation, verses 1 and 2, “Then I saw a new heaven and a new earth, for the first heaven and the first earth had vanished, and there was no longer any sea.” This new heaven and new earth are the new Jerusalem, in contrast to the heavenly one, which is so magnificently described in that entire chapter of Revelation and which we have also discussed here previously in [chapter 3, part 9](#) and in many other places in this book. The incomprehensible space and size of this New Jerusalem can indeed be measured in human terms by multiples of the radius of the earth (see Revelation 21, verse 17 and [chapter 3, part 9](#) of this book). However, its number cannot be comprehended in its entirety. This is the secret of the measurement of the New Jerusalem, found in Revelation as well as in the book of Ezekiel, chapter 40 to the end. We will speak more clearly and distinctly about this at a later point.

Truly, whoever examines this secret without prejudice will not oppose us but be of the same mind as us, and thus completely understand the measurements described in Revelation and Ezekiel. It is written in the fortieth chapter of Ezekiel, “And the man had a measuring-rod in his hand that was six cubits long, reckoning by the long cubit which was one cubit and a hand's breadth.” Those who understood [chapter 3](#) of this book, especially [part 9](#), will understand what we are aiming at here with regard to the measurement: The six cubits are God's six days of creation. That is to say, as a measure of the entire universe, or the space of the New Jerusalem, each rod measured six cubits and each cubit was a common cubit with an additional hand's breadth in length. That equals seven palms, according to human measurement, the mystical, or Sabbath, number. We must break off our discussion of this material for now. However, we may comment on it further at some later point and perhaps even approach it from the point of view of those eager to dispute us. But for now, we wish to focus on the main topic of this chapter, namely the fall of Lucifer.

## PART 2

In all that we have written thus far we have shown how Almighty God created Lucifer as a magnificent being and what a magnificent realm the living God prepared for Lucifer and all his host of millions. Here, with a perfect divine serenity, Lucifer allowed God to quietly and peacefully work within him and did not do or want anything except what was agreeable and pleasing to the wonderfully perfect will of God, the source of all life, the eternal divine majesty. And so Lucifer enjoyed perfect freedom, power and authority, the perfect good, to do or not to do as he wished for his own highest pleasure, for Almighty God will not force any creature to do good. Thus, the eternally glorious majesty of God, which is itself perfect justice, set its own eternal justice against God's eternal fatherly love, so that the disobedience and recalcitrance of this creature who possessed complete freedom—that is, its own will and desires—would not become an eternal authority that paralleled God's own. Thus, the justice is ever present in order to oppose evil. And in this way we can better understand the justice and judgment of God and the condemnation of the prideful, that is, of evil and unjust men.

## PART 3

And so Lucifer now stood in the most perfect and blessed magnificence, with complete freedom, and apart from the Living God there was nothing more blessed, magnificent and perfect. When he recognized his majesty and glory and saw reflected in himself the constant, sweet light of joy that comes from the glorious divine majesty, and when he found that the obedience of so many powerful princes and countless millions of other spirits was entirely subservient to his own free will, he became enamored of himself and his terrible power and, of his own free will, he resisted the effects of the sweet divine love-light (see illustration 54, *F-B*), which was the source of his essential, peaceful and joyful life and instead turned to and loved his own power, rather than the divine in him. This desire and delusion in turn immediately infected all his armies, since the effect of the divine light ceased for him at that very moment and this magnificent glow withdrew and was shut off both in him and in all those princes and armies under him, who were by their very nature outgrowths of his own essence. All of them fell out of the circle of the Sons of God (see illustration 54, *W-X*). And because the light, which has its origin only in God, was no longer reflected in him or his followers, there was nothing remaining in this large space except a terrible darkness. That is to say, the essence that composed all the circles of the universe, and which Lucifer had had within him—*Schamajim*, the fiery light-water, or watery light-fire—this all became a tangible and material darkness, in which Lucifer, now called Satan—that is, the one who became the adversary of God—and all his minions, without benefit of the divine light ranted and raged in the abhorrent dark fire. In Genesis 1, verse 2, this darkness is called the earth, namely the entire universe, because the *Schamajim* in which Lucifer resided in all his glory had now become a thick, dark, tangible essence, as Scripture notes, “The earth was without form and void (a chaotic, barren wasteland), with darkness over the face of the abyss (since the entire universe is tangible, dark, thick and opaque) and the Spirit of God hovered over the waters,” etc. This verse is in truth so full of the secrets of creation that without the light of divine grace it cannot be understood at all. (On this topic, see with all due diligence [chapter 1](#) of [volume 2](#) on ♀.) In the first chapter above, [part 12](#) and following, we discussed this material in some detail, but not in the manner that will be necessary here, so that those seeking the truth can compare this passage with other earlier ones, in order to completely understand us. The text of the Scripture passage first mentions the earth and after that, that the Spirit of God hovered over the waters. Thus, the ▽ comes last. In the first chapter we showed that the water was the first *qualitas secundaria*, which we will treat more clearly and precisely here through the divine light of mercy. But we will first have to go back a bit and consider that which initially flowed out of the divine light at the creation of the first spirit world, from the Word, that is, from Christ, and ask what this actually was. We discussed at length what it was in the first chapter but can add here that Almighty God is a light and a consuming Δ, as he calls himself. Therefore, the emanation of his majesty can be nothing other than light and Δ, which the Holy Spirit, through Moses, called *Schamajim*, a fiery ▽, or watery Δ. The entire first chapter speaks about this, clearly and precisely proving what this *Schamajim* is according to its essence. Thus, we can see that the *Schamajim*, or space of Lucifer, was a fiery ▽ or a watery Δ, a magnificent wonder-light. We should remember here that the *Schamajim*, or heavens, had different degrees of magnificence and beauty, as in the case of the varying magnificence of the choirs and the principalities of angels. Since in this space or *Schamajim* the divine glow and light has been turned

inward, it was no longer a bright or light-water, but rather a dark, cold, grim, fiery and tangible  $\nabla$ , a sand- and stone-producing  $\nabla$  and therefore called “earth” or “earthly” in Genesis 1, verse 2, that is, a viscous, sulfurous saltwater. And that was the  $\nabla$  or Chaos, that Scripture calls the darkness.

## PART 4

Now the Chaos appears in the following figure (illustration 55 on page 130), namely in the dark, earthly,  $\Delta$  -water, over which the Spirit of God hovered in Genesis 1, verse 2, in contrast to the *Schamajim*, a loving joyful light or light-water. The rebellious spirit and all of his followers were enclosed and imprisoned within this Chaos and had to experience what it meant to be without the divine light. This Chaos, with its imprisoned unclean spirits was still the same space that had originally flowed out of the eternal divine fiat. However, it was now the opposite and instead of pure light, there was only pure darkness and horror. However, God, in his unlimited power, could make out of this space whatever his divine will wanted, since this space became accursed only incidentally, because of its ruler, Lucifer.

## PART 5

The text of Genesis 1, verse 1 says that in the beginning God (*Elohim*) created the heavens and the earth. This was the Chaos mentioned above, namely the spheres or circles of Lucifer and all of his created hosts, which, through the just retribution of divine judgment, was turned back into this dark mixture, where the heaven and earth were concealed, namely the three beginnings:  $\ominus$ ,  $\oplus$  and  $\otimes$ , i.e., *Schamajim*, that is,  $\Delta$ , as well as  $\nabla$ , namely the secret  $\ominus$ , or the one essence created by God the Almighty, which is three in essence, and has been revealed in the four elements. In the second verse the text says the earth was without form and void, and the Spirit of God hovered over the waters. What in the first verse is called “heaven” or *Schamajim*, is called in the second verse *Majim*, i.e., water. The *Æsch*, i.e.  $\Delta$  is not mentioned here, since it had not yet become visible or revealed through the divine separation. This Chaos was similar to a melted, dead body, in whose dark material the whole essence of the individual lay concealed with all its invisible earthly principles (for each individual body has earthly, vegetable and spiritual beginnings, that is, a seeding power). Without the appropriate separation, however, these individual principles could not be perceived or recognized, since the entire body would then remain a viscous  $\nabla$  whose external appearance is undifferentiated. This is how we should understand the Chaos, whose external form is terrible to behold. This is why Scripture says: *tohu vabohu*, it is void and empty, that is, possessing a unordered, repulsive shape that cannot eternally persist before the most holy countenance of Elohim, the mighty judge.

## PART 6

At this point we would like to say something about the reason why Moses, compelled by the Holy Spirit, called the eternal Godhead for the first time in Holy Scripture by the magnificent and fearful name *Elohim*, that is, the mighty judge (the oldest and most learned rabbis and cabbalists note that it is a name of judgment). In the fourth verse of the second chapter, however, he mentions the name of mercy *jehovah*, (with the addition of *Elohim*), of which Almighty God says in the book of Exodus [chapter 3](#), verse 15, “This is my name forever. This is my title in every generation,” etc. In order to truly understand this, we must go back to the [previous chapter](#) and look at illustration 54, where we can see that everything in the spirit world, with the exception of the pride of Lucifer, stood in such magnificence and peace in the name of eternal grace and mercy, Jehovah and that the justice of God, which was discussed in [part 2](#) of this chapter, was not yet revealed. However, as soon as pride, selfishness and egocentricity revealed themselves in Lucifer (who is the embodiment of recalcitrance, evil and disobedience), just as quickly then, the justice of the eternal God, that is, *Elohim*, revealed itself. That is why the Holy Spirit, through Moses, says in the very first words of Sacred Scripture even before heaven and earth became visible and were revealed from the Chaos: In the beginning the *Elohim*, that is, the mighty judges, the Father, Son and Holy Spirit, created the heavens and the earth, that is, the Chaos or the mass of things that were mixed together in the space of Lucifer and all his minions. The Holy Spirit did not employ this manner of speaking without special reason, namely to encourage those who love God and the truth to seek this secret in the divine light. This is why at the beginning of creation the living God first gives his most holy name of judgment, *Elohim*, before he

gives the name of eternal mercy, *jehovah*, which appears for the first time in Holy Scripture only after creation has been completed. This shows that something must have happened in order to cause the living God to pass judgment, and how the Chaos, or the barren and formless mass, was not the object of his divine love but rather of his anger. For nothing can or may emanate from God except perfection and magnificence in his glorious light and glow, as we saw in the [previous chapter](#), where we discussed the creation of the spirit-or light-world. Before anything was created from eternity, there existed only God, and thus apart from God there was nothing. And so it is true and certain that we cannot understand the creation of all things from nothing by the divine light, unless we recognize that when God the Almighty created all things, it occurred out of and from his own being, namely from his magnificent light and glow. Therefore, the Chaos must have of necessity endured a destructive blow, before it fell away from the glow of the divine light and became the formless, barren, dark, tangible, i.e., earthly, mass. By using his holiest of names, *Elohim*, the Spirit of God allows us and everyone who loves the eternal divine truth to recognize this with perfect clarity. The God-loving soul will thus find great pleasure in the passage of Genesis 1, verse 1, “In the beginning *Elohim* created the heavens and the earth.”

## PART 7

We must remember that although the name *Elohim* in the Sacred Scripture is also attributed to men, it occurs only when they, instead of God himself, act as judges, and thus it may be translated in general as “judge” or, in particular, “powerful judge.” The translation as “Gods” or “God,” by which some wish to flatter these people, is absolutely false, and is concocted by the Father of Lies as a blasphemy against God, who is praised through all eternity. In fact, the German word “Gott” is equivalent to *jehovah*, which cannot and may not ever be attributed to any mere mortal or even immortal creature, either in heaven or on earth. And anyone who does so is cursed for all eternity. Occasionally, the name *Elohim* is also used mockingly, when it is attributed to idols of men, which is typical of man's evil tongue. We see this, for example, in Moses 22, verse 20, where the holy text uses it more for the worship of idols than for the idols themselves. No scholar, no matter how wise he is, or thinks he is, could ever prove or demonstrate from divine Scripture that the name *Elohim* was ever attributed to the devil. In the first book of Samuel chapter 28, verse 13, it is written, “I have seen *Elohim* rising up from the earth,” etc. That this refers to the true ethereal soul of Samuel, who at that time was *Elohim*, i.e., a judge in Israel, is both true and certain. And this offers a challenge to all the anti-Christian scholars, that they should prove and demonstrate for us with ample evidence and without sophistic arguments that the devil was ever called *Elohim* in sacred Scripture, either as a god, or as a judge. It would be as unpleasant a task as proving that the prophet Bileam was a magician, as they frequently maintain. Their argument has as much force as ♀ does against ☉. While these people were still priests, magi and Cabbalists, and before they turned to theology, one could readily believe them. But they always insist that they have been taught by highly qualified men, who are expert at studying and explaining: Ergo, if these people truly knew what man is composed of, as Scripture clearly and distinctly teaches, and if they understood the words of Christ, the Savior of the entire world—to which we alluded, insofar as we had the opportunity, and through God's grace explained in [part 7 of chapter 4](#) above—they would certainly speak differently. Before we conclude this part, we have to ask ourselves how it was possible, that Samuel could be sitting in limbo, when Sacred Scripture provides evidence that he was a just and holy man. Let us answer our own question: We should first recognize that the situation of souls after death is very disparate, according to how much purification they require, as we will clearly discuss in subsequent parts. That Samuel had to stay in such a place is shown in the story that we presented above. However, from his holy life and development we can conclude that he stayed in a quiet and peaceful place, where he felt a longing for and anticipation of the appearance of God, rather than somewhere where he witnessed the hellish pain and torture of unclean spirits and souls all around him. The reason for his stay in that place is told to us in the first book of Samuel 8, verses 3 and 5, “His sons did not follow in their father's footsteps but were intent on their own profit, taking bribes and perverting the course of justice. So the Israelites said to him: ‘Look, you are now old and your sons do not follow in your footsteps.’” Out of his great love for his sons Samuel acted against the law. Deuteronomy 21, verses 18 to 21 recounts, “When a man has a son who is disobedient and out of control, and will not obey his father or his mother, or pay attention when they punish him, then his father and mother shall take hold of him and bring him out to the elders of the town, at the town gate. They shall say to the elders of the town, ‘This son of ours is disobedient

and out of control; he will not obey us. He is a wastrel and a drunkard.’ Then all the men of the town shall stone him to death and you will thereby rid yourselves of this wickedness. All Israel will hear of it and be afraid.” This text speaks of wastrels and drunkards, whom the parents should not tolerate, much less those who are inclined to greed, take bribes and pervert the law, etc., as the sons of Samuel did. Because of his earthly love for his own flesh and blood in opposition to the spirit, namely God, Samuel had to undergo purification in this place. For according to the Law of God, he should have been the first one given over to punishment and death, since out of weakness he allowed his love to oppose the Law of God. Thus, he had to have this desire completely washed away in an appropriate place. This is why he was present in *Shèol*, the waiting place of souls, from whence he was called forth by the woman of Endor. But enough of this for now. There will be other opportunities later to offer more detailed information about this.



## THE FIRST DAY OF CREATION

### PART 8

The Holy Spirit continues in the third verse of Genesis 1 by describing the first separation in this chaos, “Then God said: ‘Let there be light’ and there was light,” etc. This was the first separation, the revelation of the light in the darkness, so that from that point the beginnings became visible and recognizable out of which Almighty God made all things that are seen and unseen (see [figure 56](#) on page 130). The text goes on to say, “Thus evening came, and morning came, the first day.” This day was the first span of twenty-four hours, as can be clearly seen from the contrast with the fourth day of Creation, on which the sun and moon were created, by whose orbits true night and true day were created as well. We recognize both the light of the first day of Creation and that of the fourth day of Creation as the day. Thus, on this first day through the power of the revealed light half of the circle became bright—that is, the day—and because the cruder and darker light remained in the lower half of the circle; this became the night. However, since no created thing can exist without movement, this revealed light and darkness was made the difference between day and night which was further distinguished on the fourth day of Creation by the sun and moon. Psalm 74, verse 16 says, “The day is thine, and the night is thine also, thou didst ordain the light and also the sun.” This is clearly laid out in the words of differentiation employed by the Holy Spirit through Moses: *evening* and *morning*. The third verse says, “Let there be light, and there was light.” This was then the first mentioned revelation of the light and the darkness, and all heavenly lights and bodies under the firmament, namely our solar system, were created out of this light. The fourth verse goes on to say, “And God saw that the light was good and he separated light from darkness.” This differentiation is based on the actual meaning of the Hebrew word, insofar as one separates a thing, so that each of its separated parts occupy a particular place, without relation to the other part, as shown in [figure 57](#). In the fifth verse we read, “And God called the light ‘day’ and the darkness ‘night,’” which shows us clearly and irreversibly incontrovertibly that the day, or the light, as well as the night, or the darkness, were two essentially distinct things, as we have previously shown with utmost clarity in the first chapter and which requires no further elaboration here.



## THE SECOND DAY OF CREATION

### PART 9

Then followed the second day of Creation, on which Almighty God created the heavens (*Schamajim*), that is, the upper fiery or light-waters, or firmament, namely the portion that extended up to the circle of the Son of God. And these were separated from the muddiest, earthen, crude  $\ominus$ , i.e. salty sulfurous waters. For the sixth verse notes, “So God made the vault, and separated the water under the vault from the water above it,” as the seventh verse goes on to explain more completely. At this point the earth, on which we live, is not yet mentioned, as it was still entirely mixed with, and thus concealed

in the crude, muddy saltwater, just as we have incontrovertibly shown in the first chapter, that all  $\nabla$  possesses a power to form sand and stone. The eighth verse uses the term “heaven” to describe the expansion or vault which includes the circle of the starry heavens, i.e., the firmament, as well as the expansion that is the  $\triangle$  between the waters above and the waters below. Thus, heaven is that which in this manner separates all higher things from the waters below and which is itself a spiritual water. And the difference between both, the upper fiery waters and the lower muddy saltwaters, is not the crude air that we breathe, but rather the great *aethereum* between the upper and lower waters, in which all the stars of the circle of our solar system are contained and about whose creation we will speak shortly. In this emanation all the powers of the heavens are differentiated and made into the seeds of the unique qualities of each of the heavenly bodies belonging to the upper lights. From there these seeds come into our watery  $\triangle$  by the effect of the moon and are poured into the earth. For more on this, the reader should closely examine the preceding chapters.



## THE THIRD DAY OF CREATION

### PART 10

The text of Genesis 1 continues from the ninth to thirteenth verses with the description of the third day of Creation, “God said, ‘Let the waters under the heavens be gathered into one place, so that dry land may appear’; and God called the dry land earth, and the gathering of the waters he called the seas.” Here, an additional separation within the muddy, salty, sulfurous waters below takes place, by which its sand-and stone-making power is revealed. In this separation Almighty God performed an astonishing miracle, for it was not (as most people imagine) simply a revealing of the great sea and the land mass as a massive, dark lump, but rather the fiery pit that burns with  $\triangle$  and  $\nabla$  and the entire inner central region were separated out (see page 10, [figure 1](#)), as were the great air-region *F* and *G* and the springs of the abyss, namely the great water-region *E* and *F*, which include not only the residences, prisons and containment areas of the devils, the damned and all other spirits and souls condemned to pain and torture, but also where the works that they are commanded to perform by Almighty God, Father and Creator of all creatures, are carried out, and which are described in the first chapter of this book. The proud spirit, who was so majestic and powerful, was thus humbled, and despite all his planning and hopes he was separated from his power and might and imprisoned, bound with the chains of darkness, until such time as the  $\triangle$  of judgment and retribution will be poured down upon him and all of the damned by the breath of the Lord. And this fire will not cease until it has consumed all the works of darkness and of the damned, that is, everything that they have done in word, deed and thought. It will continue until the image of the devil has been entirely eradicated and the fire of retribution can find nothing more to break down, destroy and cleanse, and until such time as the fallen devil with all his followers is taken up by the eternal redemption of Jesus Christ and once again appears as he first did as an angel. Then, the eternal peace established by God will once again be witnessed in him and in all things. We should also bear in mind that the fall of Lucifer happened at the time when Orifielis ruled (see [figure 53](#) on page 89). The Latin language calls this spirit Saturn and this may have led to the fable among pagan poets that Jupiter cast Saturn out of the heavens and gave him the earth as his domain.

### PART 11

And so the fallen Lucifer and all his minions were given their particular place and region in which they had to remain until the time of judgment. As the source of all ruin Lucifer remains imprisoned and sealed in the fiery pit that burns with  $\triangle$  and  $\nabla$  in the central region of fire, the home of the most evil, grim and recalcitrant spirits, who were his most faithful servants at his fall. These are the spirits who reside in the area of his throne, as depicted in circle *C* of [figure 54](#) on page 89. Some of them are imprisoned in the earth and others in its waters. The greatest number of these spirits, however, who are also the most powerful and who, by command of their king, Lucifer, seduce both prince and commoner, reside in the air. In this terrible and immense space they still rule and rampage unfettered under their prince, Beelzebub. We say unfettered because these devils can traverse all of the elements, although with the greatest suffering, even reaching to the throne of their king, Lucifer, in the

same way that the air fills all bodies and penetrates them easily. This is the first torment of the devils, namely that Almighty God has separated them all, as if by means of a flash or stroke of lightning, and imprisoned each group of them in a separate element, so that they would not be able to form themselves into an army. Before their fall and ruin they were unbound and unfettered, as if in a pure loving light, and could traverse without any suffering or hindrance all their circles, much as the sun casts its rays through the pure air. However, each group of devils must now keep to its own residence or element and can neither tolerate nor bear another element, despite the fact that the devils of all elements are one in their vileness, intent and rebelliousness against the Creator. Although the devils of the air can penetrate all other elemental circles, this occurs only under the most excruciating pain and suffering, and they cannot unite and remain with the devils of the other elements, because of their very essence, their characteristics, that remain eternally the same. Their evil (i.e., that of the air devils) is greatly strengthened and inflamed, and they then return to their residence even more frenzied and terrible. This continues until the day of their second judgment when they will be cast down into the great abyss (see Revelation 20, verses 1 and 3) during the times of the Jesus Christ's glorious kingdom of peace and joy, whose duration is described with the number of a thousand years. The question of whether that actually represents a thousand of our present solar years we will leave to those in whom the Holy Spirit has enkindled a much better understanding of this matter. The ninetieth Psalm, verse 4 says, "For in thy sight a thousand years are as yesterday, which has passed, like a night-watch," etc. A thousand years are almost the life span of the first created man, Adam. Thus, when the firstborn of all Creation, Jesus Christ, the heavenly and spiritual Adam, from whom all creatures came forth, comes again in order to establish his kingdom, should it last only one thousand common years and endure no longer than the life of one of the first sinful patriarchs? This cannot be easily reconciled with many passages in Sacred Scripture, especially where a secret number is used. This having been said, we do not want to steal the thunder of those who have been granted a better insight than us by the Holy Spirit. Nevertheless, we are convinced in spirit that the present world was not created six or seven thousand years ago by him for whom there was no beginning of time, nor end of days. This, however, remains a problem for those many astute people who follow that particular interpretation of Scripture. Perhaps we will say more about this later.

## PART 12

Such was the situation of the four elements, or *qualitas secundaria*, and of those condemned spirits who had fallen and were now enclosed and sealed up in them. These spirits had possessed complete glory and freedom before the fall of this universe, but they now lay fearfully imprisoned in the separated elements; all, that is, except Beelzebub and his armies. Although he resides in the element of air, he is able (albeit with fear and suffering) to pass through the other elements without finding rest therein. Rather, he must always with great suffering return to his element. This, then, is our accuser both day and night (see Revelation 12, verse 10), for he can reach into the circle of the Sons of God (see [figure 54](#)), as we find in Job 1, verse 6 and in Job 2, verse 1, where the Hebrew words say, "And Satan was there among them," etc. This clearly shows that this powerful and grim spirit can travel into the circle of the Sons of God (although with great suffering), in order to accuse us there before the countenance of the Most Holy One. We will go even further here, speaking about the other invisible creatures in the physical and visible elements. No one should presume that such creatures also represent devils, for in truth no one should insult the Almighty in such a way, as if he left the powerful beings of this space alone. Rather, the reader should know that the elements are nothing other than chains and fetters for all devils, while the other spirits and creatures contained therein are free to wander about the regions and residences like a fish in water or a bird in the air. These creatures, or spirit-people, who are called the "Sons of God" in Holy Scripture (Genesis 6; Job 1 and 2)—but who are very different than the "Sons of God" who reside in the outer circle of our solar system—are defined by the element in which they were created: the earthly beings have a body, defined by the element  $\nabla$ , those in the water are defined by the element  $\vee$ , those in the air have a body defined by the  $\triangle$ . The fiery beings, however, have a body of pure  $\Delta$ . (These thoughts will cause considerable upset, especially to the experts whose minds are so oriented toward material things that they cannot comprehend anything spiritual. They have slapped together entire books arguing against the appearance of spirits and such. It would never occur to us to refute them all. That would indeed be foolish of us, because the catalog of foolish endeavors, which is mostly filled with imaginary expertise and scholarship is quite inexhaustible. It would be insane on our part to oppose such things

as that.)

Earlier we showed the origin of the visible elements and how before the fall of Lucifer they were the regions or heavens in which he and all his countless hosts resided. These regions were entirely singular in nature, i.e., they were composed of *Schamajim*. But through the retraction of the divine light they became darkness. How they were then subsequently separated, you have already heard. The seeker of truth should also know that we are not saying that these creatures have crude, elemental bodies, like the visible and tangible elements. If we argued that, we would only be contradicting ourselves, and these creatures would then be not invisible, but rather visible. They are (if we may use an alchemical term) the *quinta essentia*, the purest and most spiritual part of any element. However, this part of every element can also be understood in terms of its goodness. For just as each element has a center of evil, namely the devils therein, which are the most evil part, these creatures or beings are, at the same time, the purest part of that element. And the closer the *quinta essentia* lies to the center of evil along its diameter, the more evil and dangerous it is. The creatures of the element of  $\Delta$  are the purest, and after them, those of the air, then those in the  $\nabla$ , and lastly those of the earth. Their time of creation was during the separation of the elements, during the first, second and third days of Creation. The  $\Delta$  elements were created on the first day, those of the air on the second day, and those of the water and the earth on the third day. This will certainly greatly offend anyone who believed that the holy angels, with all their choirs, were created on the first day from the separated light. Such people are unfamiliar with either the first Creation of the spirit-world, or with that of the earthly world. Nevertheless, we should allow them to believe what they like.

## PART 13

We have previously noted above that these creatures, according to their element in general, and also in particular, do not all possess the same level of goodness. According to the elements in general  $\Delta$  prevails over the  $\triangle$ , the  $\triangle$  over the  $\nabla$  and  $\nabla$  over the  $\nabla$ , as we mentioned a short while ago. Their particular qualities are also not all of the same level of goodness, according to how close they come in each element to the center of evil, the imprisoned and banished devils, as we can best show and demonstrate in [figure 58](#) on page 130. Let us presume that region *B* is the throne of Satan, the hellish fire-region, the fiery pit that burns with fire and sulfur, the center of the anger and retribution of God, where all the evil of the devils is collected and the most terrible rage and suffering are present. Region *C*, then, is the earthly realm and region *D* is the realm of water. *E* is the region of the air, while *X* and *W* comprise the region of the  $\Delta$  *Schamajim*. No one will dispute that along the line *B-W*, point *C* stands closer to the holy light- or angel-world, which stands over the other worlds of our solar system, than the points *G* or *F* of the underground  $\triangle$  and  $\nabla$ . And point *D* is even closer to the light-world than point *C*, and thus more distant from the kingdom of hell. Point *E* is also closer to the light and the fire-region *X-W*, the border of the upper worlds. It will therefore be easy to understand, how these creatures in general differ in terms of goodness. We want to show and demonstrate how they differ in nature by the example of the earthly elements. Let us look at region *B*, the location of Satan, and *C*, the earth-circle, the embodiment of darkness. The creatures nearest to the surface of *C*, upon whom the rays of the upper light shine along the line *W-C*, are both good and pure. Those in the middle of the earth are of either good or bad disposition. However, those who lie closest to the underground  $\nabla$  region, and thus also to the great  $\Delta$  maelstrom, are the worst of all and quite frequently the messengers of the devils. Satan, who was once the absolute lord over all these regions, knows their essential substance. He also knows how to use those who are closest to him in a masterful fashion through his terrible cunning and deceit, in order to bring ruin to humans, which is the focus of his attention. And so it is with the element of  $\nabla$ , for just as the  $\nabla$  is a reflection of the light, as well as the incubator of the other elements (as we showed in the first chapter), so too, its spirits or creatures are powerful, wise and wonderful. However, the devil cannot make use of them as easily as those created from the dark element of the earth. The  $\nabla$  is sacred and is a mysterious element, and even though the devil practices his evil in it, this evil is only too quickly exposed through the constant influx of light, as if by a bright mirror. Satan is the prince of darkness and shuns the light and can therefore perform only a minimum of evil in the  $\nabla$ . With those spirits created in the air, however, it is a very different situation, and a secret that in our view will be evident to few. Although the element of the  $\triangle$  is closest to the light- $\Delta$  and therefore much purer than the earthly  $\nabla$ , Beelzebub, the representative of Lucifer, has his residence in this terrible and immense region with all his millions of devils. On the other hand, this is also the element that captures all the shapes and ideas of human

deeds and their good and bad words, as well as all the shapes and ideas of the upper stars and their powers, including the abominable figures of the devils and their fierce ranting and raging. The essences of all these things are impressed into this element. No living creature can live or be sustained without breathing, because only by constantly inhaling and exhaling can all such shapes and ideas, according to their time and place, be led through the senses to our mind and be transformed from shape to thought. Thus, we are often overtaken during our nightly rest by feelings of joy or sadness without knowing even the slightest cause for this. However, when we make a  $\Delta$  or approach a light, all these nightly fears disappear, such that even the most fearsome of these keep their distance, without causing us any terror. This is also the reason why travelers, especially during a dark night, are overcome with fear and terror when they travel over a field or through thickets where battles had raged and blood had been spilled. The air in such areas is filled with the essential, though spiritual, shapes of all these deeds, which are then presented to our mind through our breathing them in, as we just mentioned above. It often happens to travelers as well that at some isolated location, even in broad daylight, they are overcome by a sense of foreboding, whose true cause can be nothing other than a murder or other horrific deed that must have been committed at that very place, where the image and shape of this deed was essentially imprinted into the  $\Delta$  at this location. The cause of all troubling and frightening dreams, especially of those souls who have distanced themselves from the light of the Holy Spirit or did not commend themselves to the sacred divine light upon going to bed, can also be found here. The devil, the prince of darkness, shuns the light and is not so terrible and grim around us in broad daylight. However, with the setting of the sun and the approach of darkness, the devils swarm out, together with their evil deeds and those of evil people, the tools of the devils. This is how the terrible and frightening fear of the night strikes us, and how nightmares occur, as we have just mentioned. There can be no doubt that the devils rage more horribly under the cover of darkness and have their main residence in those dark and cold parts of the world, for Satan is, after all, the prince of darkness. The history of these same landscapes has taught us well enough how he has deviously subjugated not only individual people but entire provinces and countries to his terrible authority. The air is the great Book of the Conscience, in which all men will one day find all their good and bad deeds recorded. Not even the smallest word will be forgotten here, for tone or sound is an essential product of the soul. If many good things have come out of a man's soul, he will enjoy the reward and joy that come from it. If these things are not good, he will experience what has been written, "that all men must render an account of their life, down to the most insignificant word," etc. Further, in Revelation 14, verse 12 it states, "For they take with them the record of their deeds." You will find just such a complete record here in the air. The air is truly the great storehouse, in which all the thoughts, words and deeds of men are received and preserved, as we have just shown. Indeed, through the  $\Delta$  our minds sometimes act quite unnaturally, as, for example, when one's thoughts stand in perfect harmony with another's over a longer distance, then both people will share at the same time a certain joy or sadness. This occurs because the  $\Delta$  has essentially received the shape or the image of the cause of this joy or sadness, which is in turn strongly attracted by and imprinted on the minds of both people. Love and hate, indeed all other passions of the soul, are born in us in this way. And what is more, there is no creature, reasoning or unreasoning, vegetable, animal or mineral, that has not also been essentially reproduced in this great world-spirit, the air, in a spiritual sense. And this  $\Delta$  (which the other elements can quickly and easily pass through) also impregnates the  $\nabla$ , so that strange results often appear in the mountains and in fissures through the stone-making water. Figures that look like the skeletons of strange animals and men, as well as all sorts of other creations, not only appear in caves and chasms, but also in slate and other rock formations (see [chapter 1, part 15](#)).

Since our goal has been nothing other than to present one particular issue, and to treat it in the greatest detail in all its aspects, we certainly have had sufficient opportunity with this material to create a great and extensive work. But we have not yet touched upon the ghosts of the departed, both of the naturally departed, as well as those who died violently. This topic is so extensive, in contrast to the opinion of the school theologians, that it could fill a large volume by itself. We will also need to address those who are, sadly, poorly informed about such things.

Those souls who occupy or reside in the air for the reason mentioned above will truly find themselves in a very terrible situation, unless they died with a calm and peaceful conscience and have gone among those about whom the Wisdom of Solomon 3, verse 1 says, "and torment shall not touch them." These souls readily appear and can be easily made to appear, because the element  $\Delta$  can go through all others so easily and quickly. On the other hand, such souls are also easy to release and to help to their rest through the devout prayer and intercession of the faithful. If the soul has departed the

body in the state of having turned away from God through greed, envy, revenge or any other desire, it will usually appear in the same circumstances, although generally without speaking at all. However, he who is versed and experienced in true magic, the Cabbala and theology will be able to speak to them and receive and answer. It also happens quite frequently that a soul can be seen consistently at one location over a period of not one but many days, months and years. We should note that there are two reasons that keep these souls at the same location. One is accursed greed, which controlled their mind at the time of their death. This greed binds them to the place where they have secreted their gold and treasure, where they must abide in great suffering and guard it, in heat or in cold, in the company of many obnoxious and impure spirits, in accordance with the scurrilous inclination of their desires during their lifetime. (We should mention here that it is the soul that man has received through birth that suffers here, not the immortal spirit that God directly placed in him.) This soul cannot be freed from this condition, unless its time of purification has passed. And if in the course of this time the money or treasure is not discovered, it comes completely under the power of the evil earth-spirits, from whom it can never be regained, except through a person versed in magic, the Cabbala, or theosophy. Any other attempt in this regard would be necromantic or satanic and can only be carried out by means of terrible curses and the blasphemous misuse of the most holy name of God. These same infernal writings and books, among them the *Clavicula Salomonis*, are generally not at all available either privately or publicly. It is true that such writings also contain the true art, magic, and Cabbala, but they are so sullied by the most sinful and blasphemous misuse of the most holy divine name, that a true seeker of God cannot look upon them without shock. Therefore, let every God-fearing soul be forewarned to neither read nor use such writings, unless he has at least a modest understanding of true magic and the Cabbala, and is grounded in true theology. Then he can differentiate to his advantage good from evil, and he can make use of that which is good.

## PART 14

A short while ago we stated that there were two main reasons why a ghost or soul appears or is seen for such a long time at the same place. (We are not speaking here of the indestructible life-spirit of a person that he receives directly from God, but rather of the soul, received through his natural birth.) We have already mentioned the first reason. The second is that such a soul had committed a particularly evil deed during its lifetime, which remained secret and concealed from the eyes of men. Judgment was not passed on that deed in this world, which is why the soul must atone for its deed through suffering in such a place, in terrible fear and pain, according to the circumstances of the deed that it committed. Thus, the soul is most grievously tortured with this deed by the unclean spirits. If it was a concealed murder, for example, and the victim also died in an unclean state, then the situation is for both souls all the more terrible because the soul of the murderer is not only tortured in the most shocking manner by the unclean spirits, but also by the soul of the murder victim. The murderer's soul may also not expect its period of purification to begin until that of its victim has passed through all the levels of purification and gone to its rest. Only then will its period of cleansing begin. However, the prayers and intercession of the faithful who are still living can have a great effect, while a purchased intercession uttered from the pulpit or altar will not have even the slightest effect. A true magician, cabbalist or theologian can likewise accomplish much, but how few are they in number, O Lord, who seek you in the spirit and in the truth. We have given a foretaste of this wide-ranging material here, to the extent that the current topic would permit. Certainly more could be said about this at some later point in this book. However, we also want to mention that those who relentlessly pursue spirits and ghosts, curse them and consign them to the abyss of hell do a great evil and commit a grave sin by making the terrible situation of these poor suffering souls much worse. Through such un-Christian actions as these they even cause the parents, husbands, wives, children and other close relatives and friends to suffer more greatly than they already do. It would be a thousand times better to say a pious prayer for such an errant soul, to free it from its torture and suffering, than to condemn it to even worse suffering by banishing and cursing it.

## PART 15

We have already sufficiently discussed the situation of the spirits of darkness and of the shapes and ideas of all the works of light and darkness, as well as the thoughts, words and deeds of men, that have been imprinted in the  $\Delta$ . We include "thoughts" here, because even the thoughts of men are

revealed in the  $\Delta$  through their spiritual birth, either through the utterance of public or private words or by other palpable movements of the body and soul. It is otherwise not possible for a magician or a practitioner of the black arts to present or divine such things in mirrors, crystals, pearls, etc. Those who believe that the devil does not know the thoughts of men are quite mistaken. This brings us back to the creatures of the  $\Delta$ , whom we began to discuss in [part 13](#). These creatures of the air, like those of the earth and those created from water, are rather simple beings of that element, since they are not composed of a mixture or combination of elements. Thus the ability of these spirits, like that of the  $\Delta$ , their element, is very powerful and formidable, and their knowledge and recognition of things past, present and future is immeasurable, even if they often pretend otherwise. Because they are made of the simple essence of their element, they are capable of recognizing all the impressions that are made in it. However, they can also be blinded by the unclean spirits with lies and falsehoods and in other ways, as we mentioned earlier. Beyond that, they can also be differentiated in terms of their goodness: the closer they are to the light, the purer, more perfect and kinder they are. However, the closer they are to the darkness, the more destructive, evil and deceptive they are. On the other hand, those in the middle between light and darkness are both good and evil. And although they can be quite benevolent and friendly to men, they can only be conjured up by, and only respond to, true magicians, cabbalists and theosophers, who are well versed in the language of nature, that is, in the designation of things, and who understand the character of such spirits. A true Christian, however, will take care to avoid the other arts, praised by many conjurers, as things of the devil and blasphemous of divine majesty. It is true that these spirits associate readily with many men and often foretell great and wonderful things. But since the devil, as a prince of the  $\Delta$ , knows very well how to recognize the thoughts of men, as mentioned above, and how to disguise himself as an angel of light, he quickly joins in with these spirits and deceives men with the help of evil spirits, that is, those spirits who reside at the border of darkness, or within it. The devil knows all too well how to fiddle for those who are inclined to dance, so as to lead them from one seduction to the other, until they completely turn away from the Creator. The villain keeps this up until he has driven the elemental spirit, whose essence and form he can masterfully imitate, entirely out of his victim. In the last scene of this opera the sorcery is complete with the victim becoming apostate and renouncing God. Therefore, anyone considering such an act should reflect well upon it in advance, before he is drawn into this kind of company, or has any part in it, for the devil is a very foul animal, from which no man can withdraw unscarred. This, then, is said as a warning to all who seek eternal truth.

## PART 16

It is now time to consider the fourth element and its creatures. In the first chapter of this work we thoroughly and incontrovertibly demonstrated that  $\Delta$ ,  $\nabla$  and  $\ominus$ , that is,  $\ominus$ ,  $\oplus$  and  $\otimes$ , are one and the same in their essential nature, namely a watery light-fire or a fiery light- $\nabla$ . These creatures were created from these elements and are thus quite pure, holy, wise and powerful. As such they cannot be blinded or seduced in the slightest by devils, the spirits of darkness. They have a strong and special love for creatures of the element  $\nabla$ , that element, that first arose out of their own. A human being's mortal body cannot bear contact with them. Yet wise men and cabbalists can receive much and great wisdom from them through the mediation of the water-creatures, in whom these light-creatures are constantly reflected. It is best, however, to exercise caution in seeking their wisdom.

## PART 17

This, then, is what we have to say about these creatures, or spirit-people, and what has been revealed to us about them. Whoever would deny this speaks against the truth, indeed, against God himself. In Exodus 20, verses 4 and 5 it is written, "You shall not make a carved image for yourself, nor the likeness of anything in the heavens above, or on the earth below, or in the waters under the earth. You shall not bow down to them or worship them," etc. In addition, Revelation 5, verse 13 says, "Every created thing in heaven and on earth and under the earth and in the sea; everything that was in these places," etc. This includes the creatures of  $\Delta$  and of the  $\Delta$ . We are well aware that school theologians understand this verse quite differently. However, we do not wish to expend the effort to dispute this point here. It is enough that we are in agreement on this point with those who seek the truth for the honor and praise of the almighty Creator.

## PART 18

We still have to speak a bit about the shape of these spirits and how one can bring about contact with them (although it should truly be avoided at all costs, because God the Lord will not tolerate it). Regarding their shape, it must be noted that all reasoning creatures carry the image of Adam. For more on this, see [volume 2](#), on sulfur. (The ideas that we present here may give some readers cause to protest. Nevertheless, we want to fully explain ourselves here, which should please the reader. Yet it is not our intention to explain each and every point completely and in great detail, since we want to leave some things upon which others can reflect.) The image of Adam is that of the human form. And because they are the simplest of all the elemental beings, they are, like the spirits, also immortal, in contrast to the foolish opinion of the Count de Cabbala. Similarly, the opinion of those whose focus lies on the physical world, and who thus attribute to these simple spirit-creatures different genders, is equally foolish and risible. In fact, like all spirits, they were created in their final numbers all together and all at once, except for those, about whom we will speak below. That these spirit-people mixed with humans in Genesis 6, verses 2 and 4, and were severely punished for it by God, is not considered something negative for us, but rather something positive. This mixing has a very different meaning, as we will explain in parts [20](#) to [23](#), which follow, and also in [chapter 8](#) of the third volume, which deals with ♀. The Genesis passage does not say that the daughters of God had intercourse with the sons of men. Rather, the sacred text states, “The sons of God saw that the daughters of men were beautiful,” and further, “The sons of God had intercourse with the daughters of men,” etc. We see here that the text only refers to these beings with the human gender designation of “sons.” This point, including the female gender, will be treated in more detail in the following part through [part 23](#). In addition, we are certain that this intercourse with the daughters of men was carried out only by the spirit-creatures of the element of the ♁, since those of the △, ▲ and ▼ cannot mix with human flesh in any way. It would require a lengthy treatise to completely explain this point; but that is not our intent here, and neither do we want this work to grow inordinately large. Nevertheless, anyone interested in this point can read [chapter 8](#) of [volume 3](#), on ♀ and find much of interest there. Those, who seek the truth and are guided by God, will understand us completely, especially if they understood what was said earlier in this text, concerning how man was formed from the dust of the earth.

Dealing with such spirits is not as easily done today, as many foolish conjurers and sorcerers might imagine. But putting the devilish nature of these things aside, it should be noted that anyone who would dare to undertake such things must have, in addition to a true inner fear of God, also a complete knowledge of the true magical liturgy of divine worship. He must be completely versed in true philosophy, so that he knows with utmost certainty what manner of creatures these simple beings are, and what is pleasing or not pleasing to each kind of spirit-creature in its element. He needs to know this so that he can suppress that which is displeasing to them and thus emphasize that which is. As we know from our daily experience with wild animals, each of them can be excited, attracted and finally trapped through the use of a particular scent. Something that is repugnant to them would only drive them away. Anyone wishing to consort with spirits must be a great cabbalist and a true theosopher, who fully knows the nature of such spirits, so that the devil is not able to trick him. If anyone has these qualities, he will also be a true astrologer, as is absolutely necessary in this secret art. (This will be treated further in [volume 3](#), when we discuss ♀.) He must be willing to tolerate his holy isolation and know how to raise his mind to the highest level, so that he may encounter these spirits through the powers of his mind, and draw them to himself, as if by means of a powerful magnet. Indeed, our true faith is nothing other than the powerful energy of our mind which has been immersed in the divine light. Then, wherever our mind is directed, this energy is focused on that object. This knowledge provides the foundation and basis of the holy arts *Magiæ & Cabbalæ* in the secret theology, about which we could say much that is important here. We could also elaborate on what the *Magus* must do, both internally and externally, in order to engage in a conversation with these creatures, and how he might use such an interaction with these spirits. However, no philosopher or theosopher has ever truly accomplished this. Thus, we will not pursue this line of thought any further—even if we knew how it might be done—since it is forbidden. This, then, should be sufficient discussion about the simple creatures of the elements in human form. However, the reader might think that we are contradicting ourselves here by referring to Genesis 6, verses 1 to 4, where the intercourse between certain spirit-creatures and the daughters of men is described. In order to counter this reproach and to free ourselves of the suspicion of having committed an error, we will explain this

more clearly.

## PART 19

We mentioned in [part 10](#), above, that during the third day of Creation the material water was separated from the earth, whereby both of these elements became visibly differentiated. Then Almighty God commanded in the eleventh verse of Genesis 1, that the earth bring forth all manner of seed-bearing plants, which the twelfth verse reports as being fulfilled. That the earth cannot exist without  $\nabla$ , and water cannot exist without the earth, need not be proven here once again. Rather, the reader can find a detailed discussion of this in the first chapter of this book. However, we must remind the reader that in the earth, as well as in the water that permeates it, the essential shapes of all vegetable, animal and mineral seeds reside, this essential extract of all elements. We do not mean that they lie in the crude, dark soil, which is only a covering or external part of the earth, but rather in the pure, spiritual-corporeal, virginal earth. Furthermore, it is well known to all true philosophers that each and every species under the heavens that multiplies must also have a body composed of differentiated elements, and that a simple body, or a pure and simple creature of an element, such as the creatures of fire, air and water, cannot multiply with their own, or with other species. This is because they are pure spiritual beings, possessing at the same time an angelic body. Thus, we should not reasonably expect that these spirits of  $\Delta$ ,  $\triangle$  or  $\nabla$  can engage in intercourse with any other creatures. In order to be capable of reproducing, a material seed is necessary. Scientists know that the seed of animals is essentially the product of the purest blood that has been undergone a second refinement in the body. Therefore, we must search for another species capable of reproduction, which fulfills the description mentioned in Genesis 6. We need only look to the element of the earth to find such creatures, which reside throughout the earthly world. (They are of both genders, because they are composed of the *qualitas secundaria*, that is, the element of the earth and, as our subsequent comments will show, they can be immortal, unlike the other creatures that we spoke about above.)

A short while ago we stated that the seed-producing power of all things is inherent in the element of the earth, namely in the spiritual-corporeal virginal  $\nabla$ . (In  $\nabla$ , however, only the image and the potential for this power are present. The real material for such a seed is absent, and thus the process of producing a seed cannot be completed.) Therefore, we can incontrovertibly conclude that these spiritual-corporeal creatures of the element  $\nabla$  are in fact the extraction of the spiritual-corporeal, virginal  $\nabla$ . Thus, Sacred Scripture is and will remain eternally true, against the devil and all his raging host and all their allies. Scripture says in Genesis 6, verse 4, “In those days, when the sons of God had intercourse with the daughters of men and got children by them, there were giants on the earth, as they were thereafter. They were the heroes of old, men of renown,” etc. That these were not angels a reasonable man can easily comprehend from what was said above. And no one can show that an angel or angels were ever given the name son or sons of God in Scripture. Thus, the sons of God who, according to Moses, had intercourse with the daughters of men, must be another type of being altogether. Sacred Scripture does not say “the daughters of God” had intercourse, but uses only the one gender, the masculine, and does not consider for special reasons a similar deed on the part of the feminine gender. Because Holy Scripture mentions only one gender in such an important matter, we must hold fast to it and unwaveringly believe that the many stories related from the time after the Flood, both about families in particular and nations in general, must be interpreted on the basis of these principles. And even though reasonable people put forth other opinions in order to dispute our point, we nevertheless hold to our conclusions. We could certainly present many more such stories, but that would only provide fools and others, who relish disputes, with more reason to spew their venom against our work. It should be eminently evident, even to someone who had but the slightest acquaintance with philosophy, that a spirit-body can easily and completely affect a material body. However, a large, dense material body cannot do the same, nor can it affect a spirit-body. What we have asserted here are not articles of faith meant to be addressed to all women without distinction, for they might draw some curious conclusions or principles with respect to their understanding of nature. For that reason we address our words here only to wise and reasonable men.

## PART 20

We must now prove what we asserted in [part 18](#), namely that the elemental spirit-body creatures of  $\Delta$ ,  $\triangle$  and  $\nabla$  and of the purest earth cannot die, yet have an end, while all men can die, but have no end

throughout eternity. All true believers in the words of life know this to be true. Moses says in Genesis 6 that the intercourse of the sons of God with the daughters of men produced huge beings or giants, even much later, in the times of Joshua and David. Who can doubt that these were true human beings? Sacred Scripture even names them giants or great and powerful men in the books of Joshua, Samuel etc. Now we have shown that these spirit-bodied creatures are the simplest beings of the elements, and thus of an entirely spiritual essence, similar to the angels. They are not subject to death or decay, as are mortal creatures whose body is subject to the alternation of heat and cold, the opposites through which decay and decomposition are produced. No simple spirit-body is subject to such suffering. These creatures of the elements are just such simple beings, and as such, untouched by death. On the other hand, they have also produced great and mighty giants, namely human beings whose elemental body is subject to death, but whose essential body, soul and spirit are undying and will endure eternally.

## PART 21

We must also remember that no creature, either in heaven or earth, or in the water or under the earth is called man, except for Adam and his seed. We must also remember that no creature was so perfectly created as he, who possesses a body, soul and spirit, according to the three witnesses in heaven: the Father, the Word and the Holy Spirit, as well as the three witnesses on earth: the spirit, the water and the blood, as recorded in the first letter of John 5, verses 7 and 8. The letter to the Hebrews 1, verse 7 says of the angels, “He who makes his angels to spirits and his servants to fiery flames.” Angels are the simplest spirits of the divine light, and the elemental creatures of which we spoke are, like the angels, the simplest spirits of the four elements, who, as Moses said, produced offspring with the daughters of men, who were themselves composed of body, soul and spirit. The fathers of this offspring had only an essential elemental spirit-body; their offspring, however, had a material body, soul (that is, an ethereal or elemental spirit that they had in common with the fathers) and a spirit (that is, the direct exhalation or inhalation of God that gives man advantages above all other creatures). So what do you say now, you scholars? How can you contest this point? How do you plan to find your way out of your ignorance? And how can you defend what is commonly taught, namely that the immortal spirit of man is passed on *per traducem* (through intercourse)? We believe that what has been said here sufficiently proves that the immortal spirit of man is not transferred *per traducem* to the woman through the sinful will of the man. Rather, it comes with the breath of God directly into the offspring, when the woman feels new life for the first time within her, as we will show in the following text.

## PART 22

We now finally have to speak about the differing nature and characteristics of these spirit-bodied creatures of the element  $\nabla$ . We call them spirit-bodied creatures, for although they have human form, they do not possess the essential human substance. They owe the name “man” to their likeness of the living God in Christ, the sole heavenly man. These creatures of the element  $\nabla$  differ from the creatures of other elements in their nature and characteristics, according to the nature and characteristics of the earthly region, and the virginal seed-earth, from which they were born and created. As we mentioned earlier, there reside in this virginal  $\nabla$ , in addition to the emanations of the planet spirits, likenesses of all created beings under the heavens, great and small, weak and strong, wise and foolish, and also good and evil, according to the essential seed-power of that part of the earth in which they were formed and created. The crudest and most evil of these are the so-called kobolds, which are usually full of devilish evil. The Evil One masterfully makes use of them and practices his deceit and evil through them. Nevertheless, there are among the ignorant common folk, many of whom make use of such kobolds for their own benefit and for the injury of their neighbor. What they do is not much better than using a true devil for their purposes. These, and the two types that follow, are quite similar to humans, in that they have a crude and material body and are composed of a body and a nascent soul. They represent both genders and reproduce in their own manner. However, because they are not the simplest essence of this element, they are corruptible and can die. They are not included in the term “sons of God” for they are often possessed by the devil, who uses them as a tool for all his evil against men. Somewhat better in this respect are those whom we call the *Bergmännlein* (“Little Mountain Men”). Although frequently seen, they are not inclined to converse with humans. They

possess all the underground riches of the earth, as well as the treasure that men have concealed and buried in it. The magical conjurers who believe that they can steal the treasure from these creatures through tricks and incantations and through the Most Holy Name of God are sorely mistaken. On the other hand, for the true wise man who understands the language of nature, the *signaturam rerum*, this would certainly be possible and even easy. Such knowledge, however, is not very common. That means ultimately that almost no one knows the true God. Instead, each person creates his own God according to his own mind.

In addition to the *Bergmännlein* there are those whom the ancients called the pigmies (*Pigmæi*), who also frequently reveal themselves to men. These three species of creatures were created and have their origins in earthly arsenic, sulfur and saltpeter: the kobolds arise from earthly arsenic; the so-called *Bergmännlein* from earthly ☿, and the pigmies from the earthly saltpeter. And these three types reproduce within their species, as we mentioned earlier. There are also seven other essential types of creatures in the element of ♃, who are in their very essence benevolent and who are not subject to death. They all represent the ideas and forms of higher powers, are capable of higher spiritual and physical processes, and thus are capable of reproducing. What we do not wish to elaborate upon here, for special reasons, is that they have an affinity to the seven planet-spirits, who are more noble, stronger and wiser than they, and who, according to Sacred Scripture, had intercourse with the daughters of men. Of these spirits, the Venusian and lunar ones appear most frequently to us. The ancients called the Venusian spirits *Fauni*, satyrs, lunar nymphs, sprites, etc. The lunar spirits are often found in material ♃, where they are most active, and are known today as water-sprites, even though the three cruder types mentioned earlier also frequently appear in ♃, and the females of these types in particular perform all manner of evil. Thus those who believe that ♃ is a pure substance are sorely mistaken. From material waters the *Nephilim* were created, i.e., the giants, those powerful, brave and famous heroes of the Bible. This, then, will have to suffice as an explanation, for although much more could be written on this topic, we have certain reasons for stopping at this point.

## PART 23

We must still say something about the reasons why Almighty God destroyed the first world and erased all of humanity from the face of the earth through the Flood, because of this mixing of spirits with the daughters of men. It would seem that the daughters of men alone had agreed to this sin and that the men of the earth were unfairly punished for it. However, we must remind the reader at this point that even the men of the earth had a part in this evil deceit of the devil. It was he that tempted and excited those three crude types of spirits by showing them the beauty of the human females, thus leading them to eventually have intercourse with one another, in the hope of again eradicating the human seed from the earth and creating confusion everywhere against the Most Holy Will of God. Because the three types of beings, the kobolds, the *Bergmännlein* and the pygmies, have a cruder body, but one that comes closest to the human body, and because they can reproduce with humans, the devil showed the males of these creatures the human women for their lascivious desires, against the order of nature. And the women, often driven to illicit lust by men, had intercourse with these creatures, thus causing ultimate chaos. This was in keeping with the devil's intent, mentioned above, of eradicating the human seed and of destroying the plan of Almighty God. Man alone is created in the likeness of the living God and for that reason, Holy God could not tolerate this chaotic and ruinous intercourse, for he is the God of order. From this illicit intercourse powerful beings were created, who reveled in their power and tyranny. They were famous men who caused men to turn away from God and who, after their death, were worshiped as deities. The devil also had a hand in this and through his deceit and evil he plunged mankind into the most horrific ruin, while teaching the humans all his evil. In sum, the devil caused such confusion and evil that he had almost accomplished the general destruction of humankind, if not for the fact that God the Lord had eradicated all the living things under the heavens through the Flood and with them the knowledge of this evil that was perpetrated against the Will of God. And when this same evil was practiced later by the Canaanites, the Lord God commanded Israel to destroy and totally eradicate them, so that the Israelites would not learn this evil from them. Since that time we have not had an example of widespread activity on the part of these creatures. We have now shown that such a deed was highly displeasing to Almighty God, whose Most Holy Will alone must be done for all eternity. Furthermore, it is dangerous to seek wisdom from these creatures for the reasons discussed above, for the beginning of wisdom is the fear

of the Lord, and happy are those whom God, the Holy One, and his Spirit teach and instruct.

## PART 24

Up to this point we have expounded at some length on the invisible creatures of the third day of Creation. However, we will go into greater detail in [chapter 8](#) of [volume 3](#) in discussing ♀. And so it is now time to turn our attention to the visible creatures described in the eleventh and twelfth verses of Genesis 1 thusly: “Then God spoke: ‘Let the earth produce grass, plants bearing seed, fruit-trees bearing fruit with seed, according to its kind.’ And so it was.” And it continues in verse 12, etc. Once again, a unique and marvelous theater of God's works opens itself before our eyes, as was especially asserted in [part 26](#) of [chapter 1](#), where we spoke about the characteristics of the virginal earth (and how it contains all the seeds or powers of heaven within it). In this day of Creation we see these forces at work in the indescribable number of plants which spring forth out of even the smallest piece of earth, and how they all rely on only one type of liquid for their nourishment. One would have to conclude that what was said in the previous part of this text was true, namely that these seeds had had an earlier spiritual birth (of which we spoke in the [previous chapter](#) and which requires no further elaboration here), when they came down from above into the sand-and stone-making ▽, from which these seeds were then driven into the cruder earth in a somewhat more fixed shape by the underground fire. The seeds then soften in the moist earth through the power of the created Light, i.e., *Schamajim*, and are brought to germination and sprout up, driven by the underground fire, and are nourished by the fire above, until each seed, according to its nature, which is determined by the stars, brings forth a plant, a bush or a tree in its own way. After each plant has completed the purpose for which it was created through the change of seasons—that is, it grows, blossoms and bears fruit or flowers containing their own seeds, for the glory of God and the use and enjoyment of man in this difficult life—it will then rest again, so that it can capably repeat the same process. However, no one can maintain that the earth would be incapable of bringing forth plants without seeds having first been sown, since we can see every day that the earth brings forth entire forests and other growth in places that have not been cultivated for years. This is clearly a sign that the heavens shower us daily with their powers.

## PART 25

All the plants of the earth were brought forth before the Fall of man (more on this later) and before the earth was cursed. At that time, even the most common plant possessed a thousand times more healing and nourishing power than the renowned, but seldom seen, *aurum potable*. They maintained this perfection until the Fall of Man and the subsequent curse. From that time until the Flood and the banishment of all flesh under heaven, there still remained in all of these plants a ray of the first divine blessing, and thus they were in general and each individually far more powerful, nourishing and healing than the philosophical wonder mentioned above, the ☉ *potabile*. Thus, it is quite clear that at the time of the banishment and of the Flood, this ray was enclosed inside a crude and thick casing, so that the new world, rebuilt by Noah, could no longer live from plants alone. (The reader should take special note of this, for there is more to it than many intelligent observers can imagine.) This is because the material mercurial salt, or the powers of *Schamajim*, i.e., the oft-mentioned red and white ♀ of nature of these new plants, hardened and became a crude salt, called a *sal alkali*. We will have time later to discuss this further. But for now we will move on to the fourth day of Creation.



## THE FOURTH DAY OF CREATION

## PART 26

On this day God completed the wondrous birth of all the heavenly bodies of our solar system from the first created light, together with all of their created beings. Light and darkness were the beginning of creation, as the Holy Scripture notes in just a few words and which we extensively treated in previous chapters. These two elements, light and darkness, were themselves also divided, the light

into fire and air, and the darkness into water and earth, also previously described. The text of Genesis 1, verses 14, 15 and 16 states, "God said 'Let there be lights in the vault of heaven to separate day from night, and let them serve as signs both for festivals and for seasons and years. Let them also shine in the vault of heaven to give light to the earth.' And so it was. God then made the two great lights, the greater to govern the day and the lesser to govern the night; and with them he made the stars." The first day of Creation saw the separation of the light from the darkness, and these created characteristics distinguished day from night until the fourth day of Creation, when the sun, moon and all the stars were created from the light, while the remaining *Schamajim* was set in the sphere above the stars (the region of the children of God). Then all the circles of the stars were created, and each heavenly body had its own circle and each circle was characterized according to the body that had its orbit and movement within it. The heavenly body could no longer deviate from its circle into that of another star, as we will discuss further in the chapter on ♀ in the *C. de Astrologia*. For just as the bodies of the stars are all entirely different from one another, so too are their circles, because each circle or region is characterized by the body that moves within it. These circles cannot be mixed, and would react just like oil and water, should one circle press upon or touch the other. All of these circles are contained within that of the *Schamajim* of the Sons of God; that of the *Schamajim* is contained within the higher circles, and these are contained in turn within those of the choirs or angelic circles. The highest region is that of the almighty will of the living God. Although this structure could perhaps be more clearly represented by means of images, such as an egg or various other items, we will forego such distractions in the belief that anyone with a good mind will be able to understand us without such comparisons.

## PART 27

Until the fourth day of Creation the first created light not only distinguished the first three days and nights, but also, through its powerful rays, not only brought about all the plants beneath the heavens, but also thoroughly impregnated the earth and its circle with all manner of original plant, animal and mineral seeds with which to populate the ideal world. In order that the earth might produce such plants, the Almighty drew up out of the earth salt-sulfurous vapors that were able to receive from the *Schamajim*, which, for brevity's sake and for certain other reasons, we will call the common mercurial essence. As these vapors soon became a fluid through the darkness (that is, through the coolness of the night) and were held close to the earth by the third day, or the light thereof, the earth brought forth on the third day, with the assistance of the underground fire, unimaginable quantities of all types of vegetation, thus fulfilling the will of the Living God, as related in Genesis 2, verse 5. "For the Lord God had sent no rain on the earth; nor was there any man to till the ground." This is because rain is the product of the great heavenly lights, that were created for the first time on the fourth day and can be found with due diligence in the fourth, fifth and sixth verses of Genesis 2.

## PART 28

The seeker of divine secrets will not take it amiss that we must digress for a moment, in order to consider what marvelous properties these first earthly plants must have possessed (and which could not in the least be compared with the fruits of the Garden of Eden), when they were first brought forth in the fullness of God's blessing and without any curse upon them. It can certainly be concluded that a serving of sugar beets at that time contained more energy and potency than an entire bucket full of the seldom seen *aurum potable*. These latter thoughts will certainly awaken many masterful tongues against us, but it shall not trouble us in the least, for it is said, that everyone is an extension of their words. We are certain that if we wanted to explain ourselves most clearly here, every reasonable person would agree with our position. However, although we are not inclined to explain ourselves so explicitly, we will, for the sake of the truth, say this much: we do not believe at all in the existence of ☉ *potabile*, as it has been taught and described by most so-called philosophers and their followers, the so-called chemists, but which until now has still not been seen by anyone other than by charlatans, liars and cheats. The wise man, on the other hand, believes the true ☉ *potabile* or universal-potion to be the clear potion of water prepared with living ☉ and ☾, with the red and white ♀ of nature, the solar and lunar seeds and dissolved in the great unknown waters of the world-sea. But where can one get such a potion and how can one be sure it is genuine? This is a question that we will leave unanswered here, since we spoke about it earlier. However, an impetuous reader could get ahead of

our explanation here and ask, “If you know this potion so well (as you indicate in your words above), how is it that you cannot produce it whenever you and others need it?” This reproach from such stupid louts would not be entirely unwarranted, and so we will have to respond to it to a certain degree. Firstly, we did not say that we knew entirely how to prepare such a potion (and even if it had been said, it certainly would not have been a lie). There are higher reasons why we ourselves do not possess any *aurum potabile sophorum* and it is not necessary to lay out these reasons before the nose of every argumentative fool. Anyone who has read this book from the beginning and has a healthy mind will be perfectly content with all that we have presented. As the saying goes: it is one thing to have knowledge about something, but another thing entirely to actually possess it. Let us return then to the work of the fourth day of Creation.

## PART 29

The sun, moon and all the stars were created on this day from the heavenly light, that is, from *Schamajim*, as Scripture clearly states with the words, “Let there be lights in the vault of heaven,” etc. Because the Will of God figuratively created all these heavenly bodies in this light or *Schamajim*, the fiat of God brought them forth both essentially and materially, such that each star would have its own characteristic body, both in terms of its light and mass, as well as in terms of its other qualities. (To understand this, the reader will have to remember the first chapter of this work.) Whereas the sun is an emanation of *Æsch*  $\Delta$  from *Schamajim* or *Æsch Majim*, the moon is likewise an emanation of *Majim*  $\nabla$  from *Schamajim*. And so it was with all the other stars, namely, that each more or less has its own tendency toward, or its own mixture of  $\Delta$  or  $\nabla$ . We can more easily form an image of this in our mind than talk about it in any detail. A reasonable person will understand what we mean here.

In order to understand how the sun, moon and all other bodies of the heavens are differentiated in their essence, and how their rays fall in equal measure on the earth, the reader should closely consult the first chapter, where this is all explained, and which does not need to be repeated here. Instead, let us now return to the other topic, for we still have to say a few words about certain things. In so doing, however, we will arouse an entire swarm of clever fools against us. Nevertheless, we must ask whether the heavenly bodies are indeed, as popular opinion would have it, unpopulated empty clumps of matter that have been set in the heavens only for the purpose of nightly decoration. Those who feel obliged to offer an opinion on God's intent and on divine Creation are filled with this delusion. It is also these people who will most aggressively dispute our arguments. That the sun, moon and countless stars are especially ruled by creatures with a very simple essence, or spirits from these heavenly bodies, cannot be shown from tradition itself, i.e., from the words of Sacred Scripture. Rather, it can be clearly demonstrated by considering the power and glory of the living God, and from some passages in Sacred Scripture, to the complete satisfaction of every true seeker of wisdom. In [part 12](#) and in other parts we discussed at some length the creatures of the four elements, and convincingly showed that these four great essences: fire, air, water and earth, are filled with certain spirit-beings or elemental creatures. Is it not far less likely that Almighty God would leave these countless heavenly bodies, both in our universe as well as in the higher realms (where there are an indescribable number of worlds that are much larger than our earth), devoid of creatures, who would also praise his great majesty and glory? Psalm 148 says in the first 4 verses, “Praise the Lord out of heaven; / praise him in the heights. / Praise him, all his angels; / praise him, all his host. / Praise him, sun and moon; / praise him, all you shining stars; / praise him, heaven of heavens, / and you waters above the heavens.” In Psalm 147, verse 4, it says, “He numbers the stars one by one / and names them one and all.” And Isaiah 40, verse 26 says, “Lift up your eyes to the heavens; consider who created it all, led out their host one by one and called them all by their names; through his great might, his might and power, not one is missing.” It will be clear to everyone, why we have cited these passages from Sacred Scripture. Similarly, everyone knows, how these passages are typically interpreted, and, in our opinion, erroneously so. The third verse of Psalm 148 says, “Praise him, sun and moon; / praise him, all you shining stars.” Who is supposed to be praising the Supreme Being here? Is it, as popular opinion believes, the lifeless heavenly bodies—the sun, moon and the stars—praising God through their orderly orbits in specific paths and their positioning with respect to one another? O, such foolish thoughts about the majesty and glory of the living God! It is the spirit-creatures and inhabitants of the sun, moon, and all the stars who praise and laud the name of God. And according to this system, we consider each star or sun of the upper region enveloping our solar

system, as well as our own sun and moon, a world, just as our earth, with its atmosphere reaching to the region of the ☾, can be called a world. The inhabitants of these worlds are characterized by the essential quality of the world or globe from which they were created. Each of these worlds and their inhabitants have a ruler or king, who are powerful spirits, but who are subject to the higher spirits of the angelic circles or the regents of the spirit-world (see [figure 53](#) on page 87). These higher spirits are in turn subject to the seven great spirits before the throne of God and they receive their influence from them. And the seven great spirits in turn receive their influence from God, as is explained in the outline mentioned earlier. Just as the characteristics of these powerful spirits and their domains are tied to these stars, so too, their effects on our universe and on our earthly globe—the treasure and collector's chest of nature—are similarly determined. For example, when the planet ♂ alone shines its rays and powers on the earth, without any other body coming between, do we not experience only hot, dry times, feverish pestilence, war, murder, theft, fires and bloodshed? This effect becomes much more pronounced when another ♂-like world from the upper region (from the fixed stars) joins its own rays in with these. The same can be said of all the other worlds of the upper region, and the effect they have on ours. All of these stars are set in a particular order by the planets, or, to be more accurate: the stars of the firmament receive their powers from the twelve choirs of the angelic world and then pass these powers on to the planets (which are fewer in number), and from there this power come down to us. Since we dealt with this in the first, second and subsequent chapters in great detail, there is no need for us to repeat it here, until we go into further detail in the [third volume](#) on ♀, in the chapter on astrology.



## *THE FIFTH DAY OF CREATION*

### **PART 30**

The fifth day saw the creation of everything that lives in the oceans, lakes, rivers and other waters, and in the air, reported in Genesis 1, verses 20 to 23. The mercurial substances, i.e., all plant life, were the first to be separated and brought forth. After that came all saline things, i.e., those creatures that lived in the ocean and other waters, as well as in the air. However, the creatures of a sulfuric nature, i.e., all the animals of the earth, first appeared on the sixth and last day of Creation. Before the Fall of Man and the resultant Curse, all of these created things, the fish and birds, as well as all plant life, were in their substance glorious, pure and perfectly healthy, and not inclined to predation or injury of any sort. However, after the Fall and the Curse, everything inside them changed: their original pure substance was enclosed and sealed up within a cruder nature, such that the effect of their life-fluids, necessary for the maintenance of human life, was greatly reduced. At this point we should perhaps say a few words about the various characteristics of the fish that live in fresh-and saltwater, and also about the birds of the sky. Certainly, everything we have said up to now should be more than sufficient for the reader. However, we want to add here, that there is nothing more wondrous than all the arguing and talking by otherwise reasonable people about the wintering habits and location of some birds, such as swallows, storks, etc., since Genesis 1, verse 20 makes quite clear their origin and creation, by which it can be truly and incontrovertibly concluded that these birds must winter along the coast in warmer climes, in warm wetlands and similar places. And so we now conclude this fifth day of Creation.



## *THE SIXTH AND LAST DAY OF CREATION*

### **PART 31**

We now come to the close of Creation in the sixth day, when the mysterious ways of God's Creation were completed, while presaging at the same time those of the future world. Genesis 1, verses 24 and 25, says that God the Lord created from the earth on this day all the creatures of the earth. This refers to those that did not reside in the air or in the waters. Scripture names them differently and divides

them into three main categories: cattle, reptiles and beasts of the earth. The Eternal Word or Fiat pronounced that the earth should produce—and allow to go forth—living souls, according to their species: cattle, both great and small, for holy use and for the good of mankind after its Fall; reptiles, that is, everything that crawls in and on the earth; and the beasts of the earth, that is, all kinds of creatures great and small, wild and predatory animals (as they had become after the Fall). Scripture says, “They came out from the earth and went forth.” This suggests their essence. That is, just as the essence of all plant life before the Fall, the Curse and decline of man was mercurial, all fish had a predominantly saline essence, while the most noble of these substances, ♁, resides in all the cattle, reptiles and beasts of the earth. By the wisdom of God these so-called creatures of the earth were the last to come forth, so that they could immediately find sustenance and support, as noted in Genesis 1, verse 30, where it is written, “All green plants I give as food to the wild animals, to all the birds of heaven, and to all reptiles on earth, every living creature.” This indisputably shows what we briefly discussed above, that during this period of Creation there were no destructive, predatory or poisonous creatures, for they all ate nothing but plants and had not yet tasted blood. The earth was not yet cursed because of man, and everything stood in perfect divine grace and love. The strife, hatred, bitterness and stress were not yet evident and thus ruin and damnation had not yet appeared.

## PART 32

The preceding parts of this chapter have recounted the Creation of this our visible world (see *X-B* in [figure 54](#)), as similarly noted in Sacred Scripture. We recounted how this visible world, light and darkness, all the lights of heaven—i.e., stars—all plants, all types of fish and birds and lastly, all cattle, reptiles and beasts of the earth, were created. Genesis 2, verse 5 further notes, “Nor was there any man to till the ground.” That means there was no reasoning creature present who could have acted as master of all these magnificent creatures and things and who, in thinking about them, would have praised the majesty of the Creator. Therefore, the Lord God spoke in Genesis 1, verse 26, “Let us make man,” etc. Here we come to those secrets that are quite often discussed by many people but which are seldom understood because such secret things must be explained according to the knowledge they contain, that is, their agreed-upon principles. This is why it has been interpreted so poorly and generally misunderstood. But we will let them have their opinions, created by their opinion makers, on the condition that they similarly respect our own principles, which are based on Sacred Scripture. In the creation of mankind God held to the same process that he employed in the creation of the rest of the visible world, namely, the Lord God did not create the living creatures until he first provided for their shelter and sustenance. Thus, on the sixth day of Creation, as noted in Genesis 2, verse 8, God “planted a garden in Eden away to the east, and there he put the man whom He had formed.” Verse 9 says, “The Lord God made trees spring up from the ground, all trees pleasant to look at and good for food; and in the middle of the garden He set the Tree of Life and the Tree of the Knowledge of Good and Evil.” Verse 10 continues, “There was a river flowing from Eden to water the garden, and when it left the garden it branched into four streams.” Verse 11 states, “The name of the first is *Pishon*; that is the river that encircles all the land of *Havilah*, where there is gold.” Verse 12 says, “The gold of that land is good; bdellium and precious carnelians are also to be found there.” Verse 13 says, “The name of the second river is *Gihon*; this is the one which encircles all the land of *Cush*.” Verse 14 continues, “The name of the third is the Tigris; this is the river that runs east of *Asshur*. The fourth river is the Euphrates.” Finally, verse 15 says, “The Lord God took the man and put him in the Garden of Eden to till it and care for it.” In these passages one finds miracle upon miracle. First, in the eighth verse we read that God made the Garden of Eden and put humans into it, both man and woman. Second, out of the earth of this garden sprang up all types of pleasant trees. Third, a river flowed out of this garden, which was then divided into four main streams that flowed through and around different parts of the Garden. Fourth, God placed man into this Garden, to cultivate and protect it. Fifth, God gave man a rule to follow, namely that he should not eat of a certain tree in the Garden (Genesis 2, verse 9 says it was called the Tree of the Knowledge of Good and Evil), in order to avoid both physical and spiritual death. He could however, partake of all other plants and trees in the Garden without restriction. Let us stop here to reflect on the text and go through it in some detail. We know from Genesis 1, verse 26, and Genesis 2, verse 8 that everything described in Scripture here was accomplished on the sixth day. So let us begin with the Garden of Eden away to the east.

Both Jews and Christians have contrived many stories about this Garden, many of them quite

strange and illogical. If we were to recount all these different tales here, it would be an unnecessary and thankless task, since none of them are of any use to us. We will also refrain from analyzing the words *Eden* or *Kedem* according to the Cabbala, because it would take us too far from our intended purpose. Instead, we will simply stick to the sense of Scripture. The Sacred Text says, “The Lord God planted the Garden of Eden away to the east.” That the word *Eden* in the original language of mankind meant a place of perfect happiness is well known to a scholars of language. However, the question is: where was this place located? The Sacred Text says “away to the east.” Where was that? Where the sun rises, or, as the rabbis teach, in the region where Adam was first created? Or was it in the land of the Canaanites or some other part of Asia? We believe that none of these answers is correct, for in Genesis 2, verse 10 it is written that a river flowed out of Eden, which then divided itself into four other main streams. Where is this river's source and its four tributaries? From the start, this question has been particularly difficult for most people, especially for those whose wisdom rests on certain principles devised by men. They think one of these four streams must be the Ganges, and another the Nile, and so forth. They believe this particularly since Sacred Scripture mentions certain geographical areas that are between these rivers and watered by them. Here we would say: Be logical! One flows toward the equator and arises in the north, while the other flows to the north and originates near the equator, etc. Isn't that quite a strange source from which such contradictory streams flow? Since many scholars are so concerned with such well-known rivers, we wonder why they haven't included the Rio Plata in South America. Not to mention many other famous rivers right here in Europe, such as the Danube and the Rhine that bring with them magnificent fruits such as gold and wine in great abundance (which is why there are more lovers of these rivers than there are of divine truth). One may further ask how it is that today the sources of these main streams run directly toward one another and why these rivers are so terribly far apart from one another. The answer that is normally given is that the Flood caused this. But this and other such sorry explanations are more laughable than serious. Thus, we do not need to concern ourselves any further with such confused opinions, and so we will turn our attention back to Scripture and its eternal truth.

### PART 33

We want to reiterate here that the Lord God first made for man (this being created in his likeness), a place to live and the means for his sustenance, after the example of the creation of the earthly world. Man's place to reside was the Garden of Eden away to the east (see [figure 59](#) on page 130, *W-X*) and his food was brought forth from the soil of Eden. But anyone not wishing to be called a sophist, or whose eyes have not been blinded by the dust of conventional thinking, will clearly see that Genesis 2, verse 9 is speaking about a very different earth than Genesis 1, verse 11. The fruits of this soil of Eden, among them the Tree of Life and also the Tree of the Knowledge of Good and Evil, which can be recognized from the outline presented in Genesis 1, verse 16, show that this region or Garden of Eden had nothing to do with the animal world. We place this region in [figure 59](#) in the expanse *W-X* of our starry heavens, which includes the upper water *Æsch Majim* or *Schamajim*. It serves as a curtain or cover, so that the fire of divine justice would not consume the accursed earth before the assigned time of its holy judgment, when this cover or curtain will be drawn back, so that all the world may see the glory of God at the Last Judgment. This is the region of all pleasures, of repose and of peace, and it is thus called *Eden* in the original text of Scripture and which, according to the Cabbala, may also be called the Garden or Region of Wisdom. As the soil of this garden was, so too were its fruits, namely the fruits of life and of wisdom. From this soil the first man, Adam, was created, in the wonderful likeness of God (Genesis 2, verse 7). This soil, from which Adam was created, called *Adamah*, is not the same as the soil described in Genesis 1, verses 1 and 11, as is clear from Scripture and from what we have discussed above. Scripture says that the Lord God created Adam from the dust of the same earth. This dust of the earth of Eden has been sufficiently discussed in the first chapter of this book and at other places in our text. Just as the earth in the garden was made from *Schamajim*, so too, Adam's body was gloriously transparent and resplendent, since it was made out of spiritual ☉ and ☾, or red and white ♀, the fiery ▼, that is, *Schamajim*. Thus, Adam could fulfill the divine command of Genesis 1, verse 26, “to rule the fish in the sea, the birds of heaven, the cattle, all wild animals on earth, and all reptiles that crawl upon the earth.” We can thus conclude from the magnificence of this first man, Adam, that he was able to rule from Eden, the Region *W-X* (see [figure 59](#)), all the circles or regions between the Garden and our earth, according to his own will. In what magnificence he and his descendants could have lived, if he had only refrained

from tasting the forbidden fruit!

As Scriptures says, this human creature, Adam, was created both man and woman; not two different bodies, but rather he was one in essence, with two potentialities, for he was created from the dust *Adamah*, the red and white ♀ of the spiritual ☉ and ☾, possessing both male and female seeds, the dust of *Adamah*, which came from *Schamajim*. He thus had the power (since he was of a heavenly nature) to magically reproduce himself. It could not have been otherwise, so long as the male and female essences had not been corrupted. And so he was like the angels with his glorious body, traversing the different regions, not stopped or hindered by any of them, because he was the essence of all essences. However, by virtue of his living soul, or the immortal spirit that God had directly breathed into him, the man Adam stood above the angels. But before we continue with this point, we still have to say a bit more about the Garden of Eden.

## PART 34

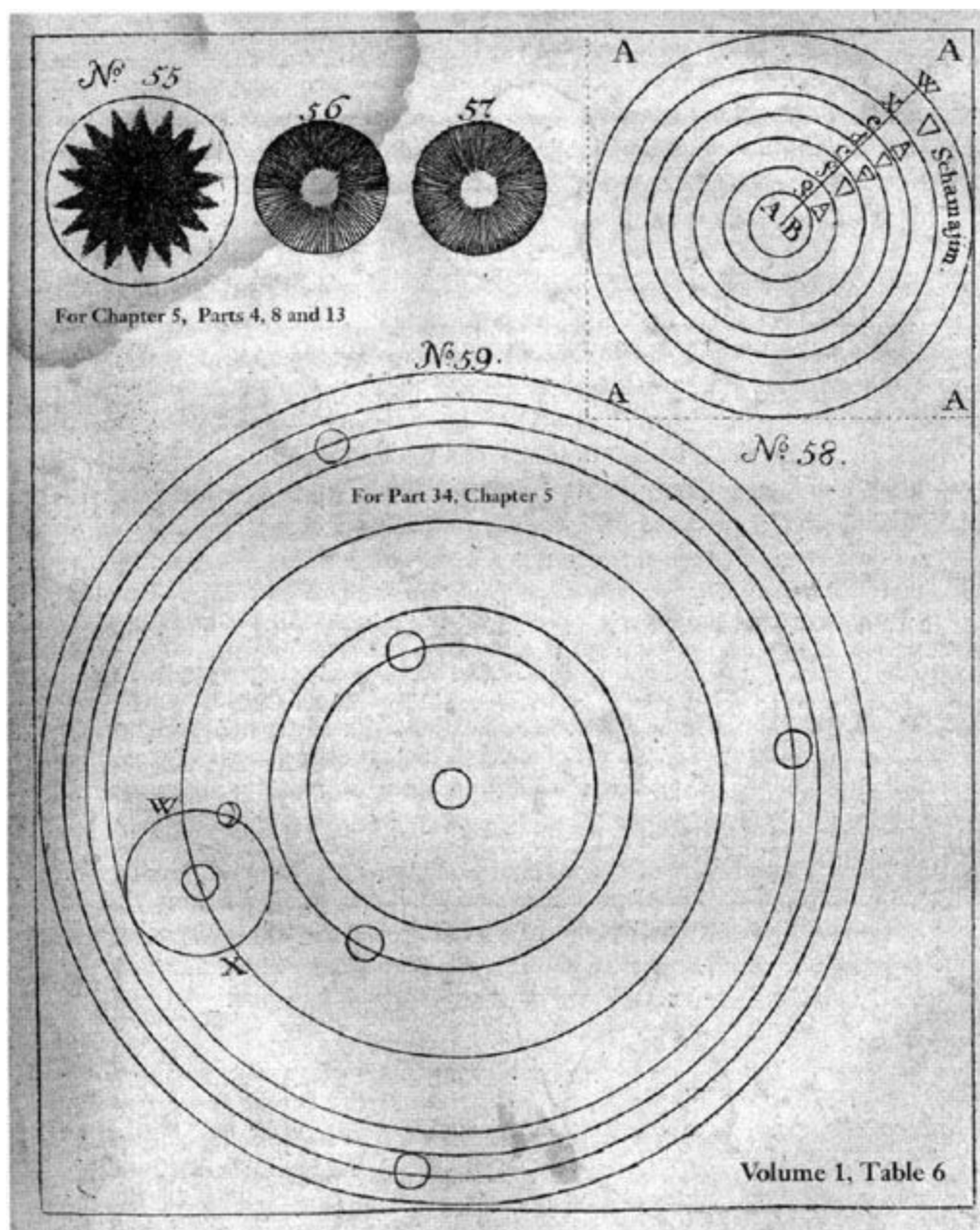
Genesis 2, verse 10 says that a river (whose name is not given in the text) flowed out of Eden, which not only watered the garden, but also divided into four main streams: Pishon, Gihon, Hiddekel (Tigris) and Phrat (Euphrates). The text also says that these streams flowed around certain lands or geographical areas. These words are often used by certain schools of theological thought for the purpose of subverting the truth. But because the truth is spiritual, it cannot be affected by such a crude concretization. And so we continue, unimpressed by this effort, and point out, that the source of this river that flowed through Eden and watered the Garden, was the glory and majesty of God himself in his eternal and unknowable profundity, which reveals itself to all heavenly and earthly creatures in the temple of the fullness of his divinity, namely in the *Fiat* or the Word, which was the spiritual Adam, the man of heaven, born from all eternity the Son of God, Jesus Christ (see [figure 53](#)). God pours himself out through *a-b* to the seven great spirits who surround his throne of glory (Revelations 1, verse 4) and among which can be found the Alpha and Omega, the beginning and the end. From the great spirits this font of life pours itself from *b* to *d* into the angelic worlds or regions, which then flows from *d* to *e* and from there to *f* and on to *g, h, i, k, l, m, n, o, p*, then back to *d*, and thus through all the powers of the angelic realm. (See the designation of these powers in the Hebrew letters in [figure 53](#) from *d, e, f, g, h, i, k, l, m, n, o, p* into *d*, where the original source of the river that waters the Garden of Eden can be found. From there, it divides into the four main streams of fire, air, water and earth in region *B*, from which the emanation of life passes through the stars, sun and moon and falls unceasingly upon our earth, even to its very center, where it works its power. Here, God's eternal will and plan has revealed the secrets of divine majesty for all other regions, including our solar system, as well as the upper regions and the spirit-world.) This is all clearly explained in detail in [chapter 1](#) and in subsequent chapters and does not need to be repeated here. However, we will be criticized by those who say that Scripture points out how the named streams that branch off from the river in Eden flow through certain lands. They note that the river Pishon flows through the land Havilah (which in their dreams must be the beautiful realm of the ☉, India, or some other similar land.) They also note that the river Gihon flows through all of Cush (they must mean an African land here); while the Tigris flows through Assyria, as does the Euphrates (although we don't know how they relate to today's rivers of the same names). One can only marvel at such interpretations whose parts fit together like fat in cold buttermilk. We must also wonder how it is that there are so many blind people, who, together with the blind Jews, adhere so closely to the literal meaning of these words and who, through their human understanding, base the principles of their wisdom on such interpretations. As a result, they are not really interested in uncovering the divine secrets contained within these words. Why, then, should we care? We want to respond to their criticism of our basic ideas, which are all solidly based on the truth. We could employ the Cabbala here and interpret the Hebrew names for the four rivers, but since so few readers would understand this—and even fewer would appreciate it—we will consider it an unnecessary diversion and only say a few words about it. The river Pishon is the first mentioned, as the one that flows through the region of gold, Havilah, where bdellium and carnelians are also found. This is the river of growth that quickens all living things, the so-called fire element. This element brings with it the valuable ☉, the red ♀ in which the golden stone *Onychel* is produced (whose outer surface has a golden shine, but whose inside contains *Schamajim*, enclosed in a fearsome fire-wheel. We could say a bit more about this, if we didn't mind being harshly criticized. And so we will not discuss this topic any further at this point, but rather leave it for the [third volume](#) on ♀, where we can deal with it in greater detail.)

The second river is called Gishon, which flows out of the bowels of the region of  $\Delta$  and encompasses the whole globe, the black, dark and corrupted realm of the earth. The third river is the Tigris, which represents the accursed, harshest and most inhospitable aspect of the earth. The fourth river is called the Euphrates and represents collectively all the waters that have been impregnated and filled with heavenly emanations, and which once again brings back life to the burnt region of Cush. In response to the criticism mentioned earlier, let us point out that our interpretation shows how much farther and clearer one can understand these things if one would read the Cabbala a bit more closely, where we would find much more about the secrets of the numbers relating to these rivers. All this, however, does not represent our opinion at all. Rather, we want to leave something for the reader to think about, and so we will leave it at this.

## PART 35

Let us now return to the end of [part 33](#), where we heard what a magnificent creature the man Adam was, and what a glorious light and aura surrounded him. We also heard of how he desired nothing more than to accede to the will of God, and thus lived in true sanctity and justice, in an indescribably calm, quiet peace and joy, and how he could have continued to live in that way, had he not transgressed against the restrictions of his Creator, who had formed him so magnificently. After the Lord God had created him so gloriously in his image and likeness and made him ruler of the whole universe (from which Lucifer had fallen) and even gave him Eden as his throne, he commanded Adam not to desire, nor to eat from the Tree of the Knowledge of Good and Evil, under pain of physical and eternal death. However, he could enjoy everything else in the Garden freely, including the Tree of Life in the middle of the Garden, and rule over all creatures and created things above and below his throne. Earlier in this chapter we spoke at some length about the fall of Lucifer and its cause, and how the seat of Lucifer in this present world was changed after the man Adam was created to rule and complete the world in place of Lucifer. Since Lucifer saw this magnificent creature, Adam, as a king of this powerful domain, out of which he was cast because of his pride, his fury and envy toward this man swelled up within him, with the intention of separating Adam from this glory so that he would be ruined and banned along with him. But because he lies bound with the chains and bonds of darkness in the fiery pit until the day of the Last Judgment, Lucifer then ordered his servant, the Lord and Prince of the Air, Beelzebub, to tempt Adam into acting against God's will and command. Lucifer saw that Adam was alone and used that as the source of his temptation. Adam was then shown all the empires of this world and told how useful all of these could be for him, because he was so alone. He told Adam that if he were to reproduce into millions of people, only then would he truly rule over this world. The devil reminded Adam that he could do this of his own power and rule his domain (the whole universe) according to his will as a powerful king. And so the devil tempted man to pursue his own good and his own glory, rather than that of his Creator. And so man created in his mind the idea of disobedience against Eternal God and looked around for a species with which he could exercise his power and reproduce, and rule the world on his own, thus setting him against his God and King. Satan further told him that because of his immortal spirit, which had been breathed into him directly by God, he was immortal for all ages and would never suffer decay or death. Adam's sins were thus real, albeit of spiritual origin. However, in order to frustrate the envy and evil of the devil and to protect man from reproducing against his nature in a manner abhorrent in God's eyes, and thus to protect him from complete eternal ruin, the Lord God said in Genesis 2, verse 18, "It is not good for man to be alone. I will provide a partner for him, who will be with him" (for companionship and for reproduction). Then, to show man that his mind had deceived him and that he would not find such a helper in the animal world (which was subject to him), the Lord God led all the living creatures of the earth to Adam, so that he could name each of them according to their species, and so that he would learn to recognize that in the entire universe or visible world there was no helper present with whom he could reproduce (see Genesis 2, verse 19). Thus, man had conspired in his thoughts most terribly against God's most holy will and plan, which had ordained that Adam should reproduce according to his own nature and his situation in Eden, as we will elaborate upon more clearly in the next volume of this book. As Genesis 2, verse 20 further states, "He found no helper for Adam from those creatures around him." So that Adam would not fall victim to his enflamed animal passions and allow these desires, that went against his nature, to cause his ruin, the Lord God revealed through the division of Adam (who was previously two in one) his spiritual transgression and his real sin and disobedience, as we see in the text of Genesis 2, verse 21, where it says, "And so the Lord God put the man into a

deep sleep and while he slept, he took one of his ribs and closed the flesh over the place.” Verse 22 continues, “The Lord God then built up the rib, which he had taken out of the man, into a woman and led her to the man.” Verse 23 states, “Adam said: ‘Now this, at last, is bone from my bones, flesh from my flesh. This shall be called woman, for from man was this taken.’” Finally, verse 25 says, “Now they were both naked, the man and his wife, but they had no feeling of shame towards one another.”



Verse 21 is quite full of unfathomable secrets: first, it says that the Lord God put Adam into a deep sleep. No reasonable person will doubt that this sleep was not the result of his toil and suffering, fear and worries regarding the nourishment of his earthly body. It is also clear that Adam, in his blissful and magnificent situation in the heavenly restful Garden of Eden, did not need to sleep, nor was he ever so inclined. Thus, we can conclude with certainty that Adam must have done something in his mind that removed him from his state of perfection and set him into a different state of being, in which he was capable of sleep, as a symbol of death (that this sleep is also a metaphor for the darkening of his soul by sin is not wrongly asserted, but we will leave this for the theologians to work on and involve ourselves instead with the secret contained in the letter of the text). This passage calls Adam's sleep *thardemah*, its *radix radam*. This *radix*, cabbalistically understood, means that at that time man had both blood and a spirit, that is, a growing soul, into which the Adam of Paradise, the inner immortal man with his immortal spirit—directly breathed into him by God—was enclosed. And so that God's wisdom and will regarding Adam—the center of the upper and lower world—not be thwarted by Satan's deceit, such that the man would choose a partner on the basis of the devil's temptation, God took pity on Adam in his deep sleep, or darkness of sin, and separated *Æsch* and *Majim* in him (the reader will have to have understood [chapter 1](#) in order to comprehend this). Scripture says that as Adam lay in a deep sleep, the Lord God took one of his ribs and put flesh in its place. At this point we want to speak of fixed  $\ominus$  and the bones of the human body, since they, like all other salts, have their origin in *Schamajim*. It is not necessary here to reiterate what  $\ominus$  is and where it comes from—although it is important for the current discussion—as we have described it extensively and in great detail in the first three chapters of this book. Human flesh is also a  $\ominus$ , but not the same as that which forms the bones. The salt of the bones is of far greater durability, as can be seen in the

decay of corpses, as well as through various other experiments. That  $\ominus$  is the most indestructible of all essences can be read in the preceding chapter. Similarly, we know that the true essence of  $\ominus$  is *Schamajim*, that is, *Æsch Majim*, a watery  $\triangle$  or a fiery  $\nabla$ , from which red and white  $\oplus$  are formed, the true *Adamah*, from which then Adam, the man in Eden, was created by the Lord God in his own image and likeness. This Adam, made from *Adamah*, was, before his division, blinded by the deceit of the devil (that is, blinded by his own magnificence), whereby he imagined, against the Will of God, that he was part of this animal world by virtue of his flesh and blood, in the image of this dark world, where the animal nature resides in the blood. (Psalm 8, verse 7 shows that he was to rule over this world, “Thou makest him master over all thy creatures; thou hast put everything under his feet.”) Then the Lord God took the essence *Majim* from Adam, which was a rib or some other basic structure of this divinely miraculous construction, and made woman from it. He closed off the space this made among the other ribs of Adam with flesh, that is, with an extract of the so-called elements of the earthly world, to which Adam had directed his thoughts and thus, into which he descended through the deceit and envy of the devil. Then God led the woman that he made from Adam to him, the man, who recognized her immediately as an essential part of his own essence or the earth of Eden. He said that the woman was bone of his bone and flesh of his flesh and that she would be called woman, because she came from man (see Genesis 2, verse 23).

We will digress a bit here from our topic and say that whoever understands what we have said about blood and life, and the division of Adam, will also comprehend why all Jews are forbidden to eat any blood, and why the blood must be drained from a sacrifice and then brought before the high priest in the Holy of Holies for reconciliation, whereby the remaining blood must then be poured out at the altar of burnt sacrifices. In a similar sense Genesis 2, verse 24 says, “And they will be one flesh.” In fact, if it were our intention to speak about the secrets of the religious worship—both the old as well as the new—we could find enough material here on both the ceremonial service as well as the secret of the spiritual connection between Christ and his bride, so that this work would become quite large. In it we could also show what true worship consists of (without all the human embellishments). But then this work would become too large. The seeker of wisdom will certainly find in our comments more than enough material upon which to further reflect. And so let us now return to our original topic.

## PART 36

Adam now had a companion because of God's resolve and thus the devil's plan was thwarted. And since both Adam and his partner were formed in Eden (at this point they were still in the interim situation, since their sin had not yet been revealed), God blessed them (see Genesis 1, verse 28) and set them to rule over all things there, as can be read in the passage just cited. The Lord God allowed them to eat freely of all things growing in the Garden (see verse 29), because their flesh was composed of earthly elements. He made an exception, however, of one tree in the Garden (see Genesis 2, verse 17). In order that the man (who was already ruined through his thoughts) could recognize and see for himself whether he could exist in this ruinous condition caused by his own mind and in wholehearted opposition to his Creator in Eden, God forbade him under unavoidable pain of physical and spiritual death from eating of the Tree of the Knowledge of Good and Evil. Thus, both Adam and his companion roamed naked in the Garden and neither felt any shame (see Genesis 2, verse 25), since their conscience had not yet been awakened by their disobedience and fall. Therefore, Satan now tried his tricks on the woman, since his first effort with the undivided Adam had not gone as he had hoped. Satan knew from his knowledge as the first ruler of this earthly, or animal, world, that the essence of the woman's mind had a much more watery nature and was not as fiery and durable as the man's. The devil therefore knew that it would be easier to entice her to entertain all manner of desires, and to revel in them. Therefore, he approached the woman in the shape of a snake, as recorded in Genesis 3, verse 1, “The serpent was more crafty than any wild creature that the Lord God had made. He said to the woman, ‘Is it true that God has forbidden you to eat from any tree in the Garden?’” Now we face the difficult question: what kind of a creature was this “serpent”? And was it the devil himself, or did he simply speak through it and use it as a tool? Indeed, there are as many answers to these questions as there are religions, denominations and sects. In fact, although this passage is of the utmost importance, it cannot be explained by wisdom that is based on theories devised by men. The text doesn't mention Satan at all, but rather an animal that it calls the “serpent,” one more devious than all the creatures of the Garden, and accursed above all

other animals (for seducing man) by the Lord God. It is condemned to crawl on its belly and eat the dust of the earth all the days of its life (see Genesis 3, verse 14). From this it is clear that this creature, because it must crawl on its belly, was created originally differently and must have had feet at first. It must have been an admirable and attractive animal, to seduce the woman. It is also clear that it was able to come to Eden. This requires no explanation. But the question remains: what kind of a creature was it? This cannot be answered from the text of Scripture. And what the rabbis and others have speculated on this topic, is far too vulgar to be described here. Other opinions are not much better. Thus, the truth will have to be deduced from the circumstances of this story. The text of Genesis 3, verse 1 says that the serpent spoke to the woman, "Is it true that God has forbidden you...?" etc. These words clearly show that they must have been preceded by an extensive conversation (or argument) with the woman. That being the case, we can conclude that the serpent was a beautiful animal, close in form to man, since the woman engaged it in a conversation. Indeed, the serpent must have seemed to her like a human from the earthly world (although without an immortal body and spirit like those of Adam). The serpent must have assumed the form of a human and been very beautiful and complete in this shape. And as part of their punishment, Adam and his woman had to assume this shape themselves. The serpent, on the other hand, suffered the loss of its hands and feet and the ability to speak, and was transformed into the creature that we today call a snake. The woman was smitten by the beauty of the serpent and because she saw a form similar to her own, she thought that this creature was one of her own species, and therefore was seduced by Satan. That Satan spoke through the serpent and deceived Eve is demonstrated in the passage of Genesis cited above, "and the serpent was more clever." This word for "clever" (*arum*) does not mean an animal's trickiness or deceitfulness, like that of an ape, fox or similar creature. Rather, the actual meaning of the Hebrew word refers to someone who is well experienced and astute at something that they have done before. This cannot refer to an animal, but suggests instead a rational creature imbued with an immortal spirit. Apart from the angelic creatures, none possessed an immortal spirit other than Satan and his legions, and after them, man. It is clear that this word, *arum*, is not referring to a human creature, since none existed at that time except Adam and Eve. And since the word also has the meaning of "experienced" at something, etc., this could not apply to them, since they were still too new. Thus, the serpent could be none other than the crafty and devious Satan, as confirmed in Genesis 3, verse 15, "I will put enmity between you and the woman," etc. Although we could provide more material for a clearer explanation of this point, certain reasons compel us to let our presentation stand without further elaboration.

With regard to the conversation between the serpent and the woman, and how it deceived her, Satan picked up here where he left off with Adam. That is, he made known to the woman her own perfect beauty and magnificence and how it lay within her power to reproduce herself into millions of beings. In addition to the multiplication of her power and glory, he also made known to her the pleasure that she would experience in fulfilling her desire to increase her own race, which would rule over the universe, without needing God's wisdom and assistance. (It was said earlier that Adam's reproductive ability, before his fall, was not yet revealed.) Satan also pointed out to her that if they would eat of the forbidden fruit, which was nothing other than the essence of all knowledge and perception, and the fulfillment of one's will and desires, they would in effect become the equal of God. And in order to prevent this, God forbade them to eat this fruit, so that they would not become his equal in glory, might, power and in the fulfillment of their will. That is why he threatened them with death. Satan also showed her at the same time, through the serpent, how to seduce Adam to eat this fruit, which would lead to great knowledge and wisdom, as she had previously known. For as long as Adam did not have sexual knowledge of her, she could not achieve this perfection. Since the thoughts of the woman were preoccupied in this way, and she saw that the fruit of this tree was itself so perfectly beautiful and pleasing to look at and, beyond that, that it could make her so knowledgeable and glorious, passions and desires were awakened in her mind with the full intensity of the animal world, such that the fulfillment of her will could no longer be prevented, as her mind dwelled upon the idea that possessed her and how she might implement it. And when she took the fruit and ate it, she then convinced Adam to do the same. But because they were both of one essence in one flesh, the emanation of the woman's mind awakened the still-concealed desires of Adam for his partner and thus he wished to find an object in which his desire could invest itself and find satisfaction, but which could now be found nowhere, except in the woman. After his desire was awakened by this temptation, it burned forth in an unquenchable desire for fulfillment. Then Adam, without the slightest resistance, ate of the forbidden fruit and immediately shared with the woman the

knowledge of good and evil, life and death, but also that of eternal death and damnation. Their earthly minds had led them to, and revealed to them, what they had done, which they now recognized through the knowledge that they acquired from the forbidden fruit. This realization made them ashamed of their nakedness, being stripped of their original perfection, and they then hid themselves. Since God incorporates his chosen punishment in the sinful deed committed by his creatures, the punishment for this deed was meted out to all, as Genesis 3 points out. First, because it had served Satan's deceit, the serpent forfeited its earlier superior beauty and became the repulsive serpent (from that point on called the snake), which preserves in its use of venom a symbol of the infernal venom that destroys the soul. Its bite brings physical death, just as the hellish poison brings sin with it and eternal death. Second, the woman's pride, by which she thought to become a great ruler, was humbled, and her desires were fully subordinated to the will of the man. And instead of the anticipated pleasure, reproduction would bring her great pain and suffering. Third, because he allowed himself to be tempted and excited by the woman, and without hesitation indulged himself with her in forbidden, prideful knowledge, he would be so burdened down with toils, labor and suffering that he could never escape it. So too, the land was cursed by the Lord God, so that only thorns and thistles now grew (that is, unhealthy, injurious and ruinous fruits and plants), where earlier nothing but perfect, healthy, beautiful and magnificent plants and fruits were produced. And although these thorns and thistles may appear healthy and nutritious, their use and enjoyment would be more deleterious than helpful to man and bring him closer to death rather than life. Through his curse Almighty God concealed the original simplicity and purity of all created things deep within them. That is, he concentrated the essence of light within them and surrounded it with a dark material substance. In so doing, he brought about the spiritual and material opposition of light and darkness, heat and cold, wetness and dryness. At the same time, he made all created things of the earthly realm subject to a process of ageing or gradual decay which is always present and at work in all of nature, until such time as all such things composed of light and darkness revert back to their original material state. This means that death and decay will destroy all earthly and damnable things of this world fallen into darkness through the Curse, until all created things reappear in their original light-essence (as before the Curse) and until the concealed original man—like Adam in Eden—within all men returns once again. When that occurs, man will no longer have to endure eternal death along with the fallen spirits in the world of darkness.

In order that man (who now recognized life and death) could not return on his own from death, with which he was now entwined through his knowledge and which was now revealed to him, to eternal life (thus completing the task that the serpent convinced the woman to pursue, namely to be the equal of God), the Lord God spoke in Genesis 3, verses 22 and 23, saying, “We must take care that he does not reach out his hand and take fruit from the Tree of Life and eat it, thereby living forever. So the Lord God drove him out of the Garden of Eden to till the ground from which he had been created.” Here, the text clearly states that Adam was driven out from the soil from which his inner, immortal body was created, and set upon another earth, from which he took on his mortal flesh. And so that man would recognize that he could not stand before God in his mortal flesh, the Lord God took away the cover of the fig leaves, behind which the man and woman tried to hide themselves (this representing the imagined sweetness of that world) and clothed him with skins to show him that he could now only survive before God with a covering of the justice of the unspotted Lamb, who for him and all the world would be slaughtered and sacrificed on the cross. Thus, the thoughts of those who say that such clothing of skins was made out of lambskins are correct in a certain respect. However, the Lord God proclaimed in Genesis 3, verse 15 that eternal salvation would come about through the seed of woman, Jesus Christ, so that man would not entirely lose heart at having been expelled from the countenance of God and be secure in this solace, as in an impregnable fortress, against the deceit of the devil, thus remaining free from eternal death. Man was thus expelled to this earth, from which his earthly flesh was taken. Thus, he could not return to the Tree of Life to eat from it and to live eternally, for the Lord God blocked the way back with the flaming swords of the Cherubim. And thus man had to cultivate the earth with great toil and sorrow in order to live, and he was not yet permitted to eat meat, and would not be so for many years, until the time of the Flood, the other curse cast upon him. This was so because a glimmer of the original glory still resided in the elements—as if they were filled with *aurum potabile*, of which we spoke earlier—and all plants possessed as foodstuffs far greater energy, nourishment and healthiness than anything that can be found since the time of Noah.

If the six days of Creation, during which this complex machine, the house of the world, with all the creatures contained therein, are now complete, as [figure 52](#) clearly shows, then we could end this

chapter now, since the following parts would not be needed. In fact, we could add quite a bit more regarding the sixth day, but since it would deal primarily with theological things, we will leave that material to those whose expertise is writing about theology. For example, with regard to the sixth day, we could speak of the invisible elemental creatures, as well as the qualities of the human spirit. But because of what we just said above, we will not go beyond what has already been said in parts 12 to 22 at this point. Nevertheless, we will say more about it in the [second volume](#), and especially in the [third volume](#) dealing with ♀.

Concerning the immortal spirit breathed directly into us by God, we have stated our thoughts clearly enough at the end of [part 21](#). And so it is not necessary to expound on this topic any further. However, we must raise a challenge to those who hold an opposing opinion. When they state that the immortal spirit (or, as they say, the immortal soul) enters the human body *per traducem* and resides in the seed, we might ask where all the souls reside that are poured out by illicit desire? We might also ask if it is possible to commit the murder of any creature other than a human being, because of the former's immortal spirit. If so, then the killing of all unreasoning creatures would be an act of murder. Now one might also, without any further input from us, consider the consequences of this and to what absurdities it leads. It is true that Almighty God had decided from all eternity the total number of men, that is, how many would exist from Adam on to the very last of all men, when this earthly existence ceases to be; thus, there can be no more and no less than that number. Since this supposition is correct, and indeed incontestable, opposing arguments lead to such absurdities as the following: that the eternal plan of God could be thwarted by the evil of men or, since the soul continues on *per traducem*, as one light ignites another, man is thus a being of mere coincidence, because it is supposedly his will that determines through his actions whether another man is procreated. We could support our thoughts with more evidence and arguments, but we will not do so, in order to avoid causing the reader any dismay, but also in part for another good reason: we wish to let our explanation in [part 21](#) suffice and hurry on to the end of this long chapter.

## PART 37

Although we rendered that explanation earlier, there are still a few questions asked by both wise men and fools that we should answer. First, the question can be raised: What kind of trees were the Tree of Life and the Tree of the Knowledge of Good and Evil? Secondly, in what time period did the Fall of Man occur? Third, what was the path to the Tree of Life in the Garden of Eden? Fourth, who were the Cherubim, who protected the Garden of Eden, and what kind of swords did they wield? These are truly questions that will require more than just our imagination to answer. Holy Scripture speaks of these matters, but doesn't answer these questions literally in the text, unless the reader seeks a true mystical understanding therein. Scripture says of the trees in Genesis 2, verse 9 that the Lord God brought forth trees from the ground in the Garden of Eden, both the Tree of Life in the middle of the Garden, and the Tree of the Knowledge of Good and Evil, etc. We can see here that both trees are not described as imaginary objects, but rather they were—and are—real things (from the soil of Eden). It is also stated that they bear fruit, as Christ the Lord promised in Revelation 2, verse 7 that he would give to those who were victorious the right to eat from the Tree of Life that stands in the middle of God's Paradise. And since these are real trees, what is it in them that gives life in the one and knowledge—resulting in death—in the other? Both are essential characteristics of their respective trees. As we discussed earlier in some detail, Lucifer fell because he was not satisfied with his beauty, power and glory. There arose in him the desire to be as wise and powerful as God, a Lord unto himself, apart from and without God. The Lord God transformed Lucifer's pride and self-serving knowledge, as well as his magnificent light, into dark damnation. Thus, in this being we see revealed the knowledge and recognition of good and evil which the Lord God made the essence of the one tree and of its fruit, and which man ate against God's will through the deceitful inducement of the devil. We also see revealed in this the satanic intent, as well as death and damnation, through which he has plunged man today into ruination. This was mentioned earlier and thus the Tree of Knowledge needs no further elaboration.

With regard to the Tree of Life we see that it contains within its very core the essence of life, which protects and preserves the immortal and indestructible life of all reasoning beings. The Lord God says in Genesis 3, verse 22, “We must see to it that he not reach out his hand and take fruit from the tree, eat it and live forever.” In other words, eternal life was not supposed to be given to this

mortal flesh, so that the knowledge of evil would not be kept eternally alive. Thus, man was driven out of the Garden and the way back to the Garden was concealed. Nevertheless, it is certain that this Tree of Life was a truly essential tree. We could say much more about its secret, which would not disappoint our readers. However, discussing this topic might incite the entire ecclesiastical hierarchy against us, and they might accuse us of being heretics and condemn us. Although this would not cause us any real concern, we would still prefer to be brief, so that this book doesn't become too wordy. Instead, we will say more in the remaining volumes of this work.

The Lord God now saw two of his creatures corrupted. First, it was Lucifer with his millions of spirits, and then man with all his descendants, still contained within him at this point as an ideal potential. Neither of these creatures could be reconciled to the justice of God because of their terrible fall and disobedience; they had eternally distanced themselves from God and would have remained in eternal death and darkness, had not Almighty God fulfilled and revealed his plan and intention in Christ Jesus. All who lay aside their pride and selfishness and approach this source of reconciliation, this original source of all life (see [figure 53](#)), that moves and preserves life and pours itself out upon regions b., c. and d., and indeed upon all regions or circles of the light-world, as well as the earthly world, they will truly and deeply enjoy the true Bread of Heaven, Christ Jesus, be born in the unfathomable and unchanging love of God, and be eternally united with God to live in his glory. But they, whose spirit, soul and inner man were created from the dust of the earth in Eden, must live in the deepest humility with a fearful, but passionate desire to return to the light, the original condition of their existence, and to live eternally with God. And just as the actual consumption of this true Bread of Heaven leads to divine eternal life, so too eating of the Tree of Life, in the middle of Eden (see [figure 53](#)) saves us from decay and death, and brings us back to our original condition, to enjoy an eternal life without natural death. It is necessary here to expand somewhat our explanation on this material. But those whose sense of reason has not been distorted by constricting rules or preconceived notions, or who are possessed by an argumentative demon, they will recognize how we understand these two types of eternal life (which are actually one and the same), the one in and with God through Christ Jesus, and the natural eternal life granted to Adam before his fall. Those who have attained the blessed divine life are described in Revelation 22, verse 1, where it is written that they are refreshed and drink of the “river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb.” Here, too, they eat and are nourished by the fruit of the trees (that is, the trees that grow on both sides of the river), whose leaves are used by the heathens (i.e., all damned peoples) for medicinal purposes. When they eat these leaves, that is, when they are thoroughly permeated with the belief in and the desire for Christ, they will also eat of the fruits and drink of the stream in the eternal afterlife. Enough, then, about the Tree of Life and the Knowledge of Good and Evil; we will now move on to the next topic of discussion: When and at what time did the Fall of Man occur? Genesis 2, verses 1 and 2 state, “Thus heaven and earth were completed with all their mighty throng. On the sixth day God completed all the work he had been doing, and on the seventh day he ceased from all his work. God blessed the seventh day and made it holy.” From these words we can see that the Lord God created nothing more on or after the seventh day. Instead, that which was created multiplied from then on through God's blessing. Everyone can now see quite well from what we have discussed thus far in this work that the curse upon earthly creation because of man's disobedience happened such that he could nourish himself only with great difficulty his entire life long on this earth. Before man fell, our  $\odot$ -system stood under the first divine blessing, described in Genesis 1, “He brought forth everything in perfection and purity, without any curse, death or decay.” However, the current dark, material condition that brings death with it was caused by the Fall of Man. Since all of Creation up to today's material or tangible condition was completed in six days, it incontrovertibly follows that man was not only created on the sixth day, but also fell and was driven out of Eden on the same day. Whoever does not like this explanation should seek that which will satisfy his own delusions in the heathen dust of the theological schools, since the Lord God himself does not provide an easy answer to anyone, or at least to very few.

The third question concerns the location of the Tree of Life in the Garden of Eden. We might not actually have to answer this question, since in the entire clerical hierarchy the location of the Garden of Eden has been identified as this or that place on this earth. They also claim that the waters of the Great Flood destroyed it and washed it away. Thus, the location must be known to them, unless the new geography did not match up with the old, leading them to a false location. We will let them enjoy their Paradise, while providing our own answer to this question.

We noted earlier how all the original light-beings were enveloped and enclosed in the bonds of the visible and material elements, as if in a strong vise. And we also described how at some later point man, surrounded by his elemental body, could not remain in Eden (not having eaten from the Tree of Life), because his elemental body could not find the appropriate nourishment there. Thus, he was driven here to this world. And so regarding a path to the Tree of Life in Eden we can offer nothing useful, as long as this vulnerable, elemental body exists. But as soon as the body of those who enjoy the true heavenly bread and who are once again brought back through it to their original state in the divine light and the eternal life of joy. Once this mortal body is given over to decay through death, the man who was created from the dust of Eden's earth is once again unbound and liberated (as Saint Paul teaches magnificently in his first letter to the Corinthians 15, verses 36 to 50, where he portrays this whole mystery without any concealment) and the way is revealed to him and no longer blocked.

We have now answered this question. Indeed, we could have commented here on some other important material concerning the differing conditions of the deceased, as was originally our intent. But since this book has grown much larger than we conceived of it at first, this and other very important material will have to be left out for now, which will also rob our opponents of the opportunity to attack us and to smear the paper on which we write.

Let us hurry, then, to the fourth question and the end of the chapter. It was asked who the Cherubim were and what kind of swords they wielded. The Cherubim are mentioned in very few passages of Scripture, but they are described such that we can positively conclude that they have a human figure and that they are powerful spirits. They are located to the east in order to protect the Tree of Life. How many of them there are cannot be easily concluded from these passages in Scripture. Nevertheless, from the circumstances surrounding the mysteries of the Old Testament we can conclude that there are two such powerful spirits together with the hosts of angels entrusted to them. Their weapons are the terrible fiery flames of God's anger. They watch over in the east (as reported above) the path to the tree, so that nothing from this beastly world may approach the Tree of Life before their reunion with God through Christ and the reversal of decay and the curse. If anyone is dissatisfied with this answer, he should keep his opinion to himself, for this was not written in order to win over anyone's opinion.

Before we finally conclude this chapter, we should speak about the system in [figure 53](#), that is, about true astrology and how, according to these principles, we can thoroughly and unmistakably assess the effects of the various influences on these earthly bodies (among which we include all the heavenly bodies up to  $\hbar$ ), through the points  $d, e, f, g, h, i, k, l, m, n, o, p$ , and with the symbols  $\hbar, \mathcal{A}, \text{♂}, \text{♀}$  and  $\mathcal{C}$  from  $a$  (see [figure 53](#)). But this and much more uncommon and unusual information must wait until its appropriate time to be revealed. And with this, we conclude this chapter.

# CHAPTER 6



# ON THE SABBATH, THE COMPLETION AND END OF TIME, ON ETERNAL PEACE AND THE GENTLE, QUIET JOY OF THE ETERNAL REIGN OF GOD

## PART 1


In the [previous chapter](#) we discussed the six days of Creation, according to Sacred Scripture in Genesis 1, 2 and 3. Since in the first six days we find nothing but toil, suffering, pain, deprivation and death, we should now turn our attention to eternal rest and the calm, quiet joy of the soul in God, as the origin of our light and life. Genesis 2, verses 1 to 3 says, “Thus heaven and earth were completed with all their mighty throng. On the sixth day God completed all the work he had been doing, and on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on that day he rested from all the work he had set himself to do.” When the Lord God had completed his work with the creation of man—although man did not persist in his original perfection and therefore still on the sixth day\* was banished from Eden, from the sight of God, and onto the earth that was accursed through his sinfulness—the Lord God rested on the seventh day from everything that he had made. He then decided upon and completed the great number seven, and this seventh part or day of Creation he blessed and made holy for the rest of the body and the soul, as described in Exodus 20, verse 11, so that man would refresh his body and soul after six days of work by the sweat of his brow. However, since man could not experience this seventh day of divine peace in the Garden of Eden, he would not be able to enjoy at all the unbelievable peace and divine blessing of the seventh day along with the holy spirits in the divine light. Nevertheless, the Lord God gave man a seventh day or period of time in what is commonly referred to as a week, thus instilling in man the desire to share in this peace of the Sabbath. On this seventh day of the week man should not only rest from his external exertions and work, but also refresh his spirit and soul through his reflection on divine things. In this way he could have a foretaste of the eternal peace of the Sabbath in God through Christ.

## PART 2

In this period of seven days the entire course and completion of all time determined by God is perfectly prefigured. We read in Matthew 6, verse 34, “Each day has troubles enough of its own.” Just as man experiences his own particular toil and troubles each day and is freed from these each day by sleep (the prefiguring of death), so too, man will be freed by death at the end of his days from his spiritual weakness and resulting sinfulness. In death man will be refreshed, as he is in his nightly sleep, and celebrate in a joyful state the Seventh Period of Time or Sabbath with Christ his Savior the heavenly Adam, who recovers for us everything that was lost by the first Adam.

## PART 3

Just as each day has its own difficulties, so too, each day of the great Week of Creation has its own particular trials, as well as intervening periods of recovery or nights of peaceful rest. This is so, in order that nature should not succumb to the tribulations of the curse, until such time as it will find peace and joy in the period of the Sabbath, or Seventh Day (mentioned in [part 2](#) above), under the glorious rule of Jesus Christ, and until all of nature is taken up into the new heaven and earth and achieves perfect eternal glory. After the mysteries of God are revealed in their entirety, all of the accursed creatures will join them there, whereupon everything will return to its original inheritance, i.e., to the first glory and perfection of the light, in which each creature was created. All this will be accomplished through the glorious and perfect eternal salvation of Jesus Christ. (See Isaiah 45 verses 17 and 22; the Second Letter of Peter 3, verse 13, and Revelation 21, verse 1.)

We will continue our discussion of the glorious course and fulfillment of all time by citing the Book of Revelation in later parts of this chapter, thus completing the reflections of this volume. (For more on this, see [chapter 8](#) of the second volume on )

## PART 4

As we noted in [part 3](#) the entire existence of this earthly world can be divided into six great days of toil and suffering caused by sin, with six great periods of refreshment and peace between them, together with a seventh period or day, called the Day of Rest or the Sabbath of the triumphal kingdom of Jesus Christ. Although our critics may want to know how long such a day and night would last or even how long the seventh day or Sabbath would be, we will not be so presumptuous as to attempt to determine God's reckoning of time in this matter. It is enough for us simply to know that the number seven here contains the fulfillment of all mysteries. The seven great spirits before the throne of God's glory (♃, ♄, ♀, ☉, ♁, ♀, ♁; see [figure 53](#)) control the course of time within this great Week, but just how long each period is, is known only to God. So too, we cannot say in which Day or planetary hour (to use a term from astrology) we currently live, or how many Days still remain until the Sabbath. Indeed, many have attempted to determine the length of these periods of time by interpreting certain images or numbers from Sacred Scripture. Just how poorly such efforts have fared is evident in their results: they insist that each Day lasts one thousand years, and that the six days of the world's existence total only six thousand years, with the Sabbath lasting yet another one thousand years. Further, they believe that after these seven thousand years the Final Judgment will come, whereby this world will then be destroyed. If these people had considered how meaningless one thousand years are in God's eyes, they would not have brought forth such strange explanations. It would have been far better for them to say that Almighty God, for whom our years and periods of time are as nothing, would not have begun his mighty Creation, nor seen to its fulfillment within such a short period of only seven thousand years. But as much as we hold these efforts in contempt, we do not wish to repeat their errors by presuming a specific length of years for the Week of Creation, since we are certain that Almighty God has reserved such knowledge for himself. Nevertheless, we truly believe that the last World-Day can be unmistakably recognized through certain clear signs in Sacred Scripture, in Luke 21, verse 24 and in Romans 11, verse 25. These passages, and countless other references in the prophets and other books of Scripture, provide us with certain clear signs that must occur before the coming of the seventh Day or Sabbath. We do not wish to pursue this calculation here, but rather will turn our attention at this point to the seventh Day itself, the great Sabbath, the Last Judgment and fulfillment of all time.

## PART 5

“In the days when the seventh angel poured out his bowl and a voice from heaven cried out...” (Revelation 16, verse 17) it came to pass that Babel and all else that stood against God and Christ fell and was destroyed, after which the glorious Day of the Lord, that is, Jesus Christ, dawned, as Revelation 20 so clearly describes, “Then I saw a powerful prince of angels come down from heaven with all his heavenly host and seize and bind Beelzebub, the serpent of old, the devil or Satan with all his legions, and cast him down into the abyss with Lucifer for a certain period of time” (which is often said to be one thousand years and which can indeed be one thousand of our solar years). “... [A]nd he sealed the abyss over him, so that he might no longer seduce the nations” (that is, those who do not know Christ). With Satan locked away “...the seats of judgment will be brought forth, and the twenty-four elders will sit upon them in judgment, and all the martyrs who were tortured and killed for God's sake, or who otherwise died in perfect harmony with God's ways, will be resurrected and celebrate with Christ, their Savior, this great Sabbath” (whose length is said to be one thousand years). The others who had died would not rise again until the completion of the Sabbath or the reign of Christ. Among these dead, however, are those who did not die in complete corruption, but who rest in a region of purification, until their time there has been fulfilled. This was described in some length in the [previous chapter](#) and need not be repeated here, except perhaps some comments on the Last Judgment.

We might ask where this reign of Christ can be found or where the great Sabbath is celebrated. We should first consider that those who are to be resurrected first actually experienced physical death and decay and then, according to Saint Paul in his First Letter to the Corinthians 15, arise with a heavenly body. We can therefore conclude that they reign and live with Christ the Lord in Eden (also called Paradise). And just as Adam, before his fall, ruled the entire world and could move freely among the various circles of Creation, these heavenly bodies will be able to do the same, and visit those people on earth of one spiritual seed, in order to comfort them regarding the approaching fury of

Satan and to strengthen them for when his peoples rebel against the armies of the holy ones, so that they are prepared for the Last Judgment and look forward with joy to a glorious future with Christ Jesus (see Luke 21, verse 24).

And when this Sabbath is ended and the time of the heathen has been completed, Satan will be released from his prison for a short period of time, so that he may incite and seduce the heathen (referred to as *Gog* and *Magog* in Scripture, which mean, according to the true Cabbala: the nations among all the nations; however, we do not need to elaborate on this just now) against the armies of the holy ones and against the holy city. Then, a great battle will occur among the peoples of the earth (see Ezekiel 38) and the fire of God will rain down out of the heavens and completely consume the survivors of this battle. And when this has been carried out and fulfilled, the devil, who seduced them, will be cast down into the pit that burns with fire and sulfur, and on the sixth day of the Great Week, immediately before the Sabbath, the beast and the false prophet will be cast down into the pit and banned, to be tortured day and night for all eternity. We could say much about this beast and false prophet, who they are, and why they were cast into the fiery pit before the others. But we have a particular reservation about this topic that prevents us from addressing this further. And so we must move on. This point will be touched upon, however, at some later point.

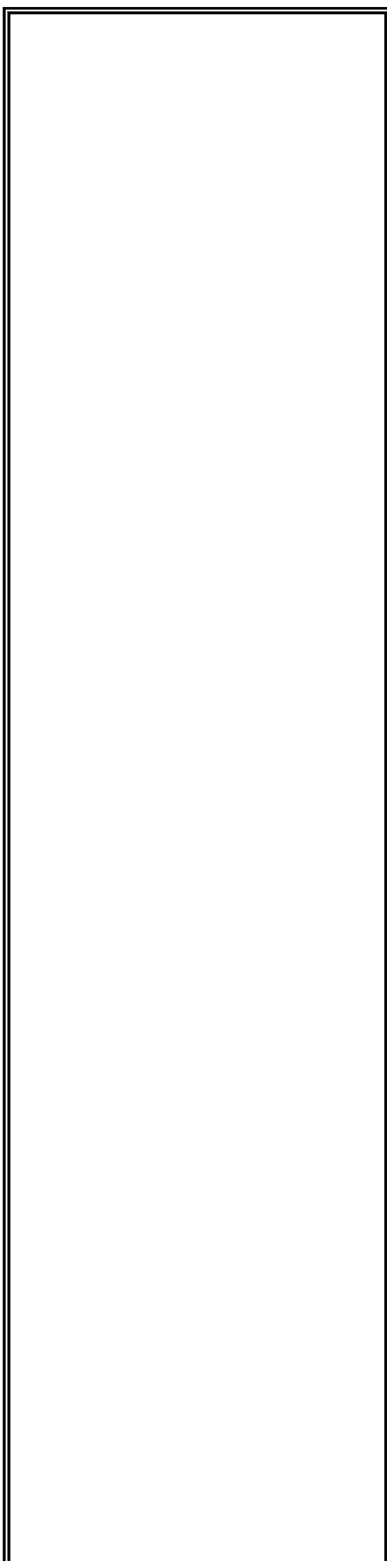
## PART 6

After this is completed, judgment will be passed on the damned and all their works, and Christ, the conquering prince, will appear in all his glory as the judge of all, and with him will appear all those who have reigned with him during the preceding period and celebrated the Sabbath of Peace with him. They had shared in the first resurrection and can thus no longer die or taste death. The heavens and the earth will bow before the countenance of the powerful judge and be transformed from their current state. (This is further explained in [chapter 6](#) of the second volume on ♁.) At that time, all the dead will be awakened and come forth, for the conscience of each man will be his own accuser and judge. And his works will follow him and testify as witnesses to his life. All those who repented of their sins through their faith in Christ Jesus (which we discussed in detail in the [previous chapter](#)) will move out of the crowd and toward their Lord and Savior. And during this great judgment the sea, death and the grave shall all surrender their dead, so that each person can be judged according to his works. After this, death and the grave—the two terrible princes of darkness—shall be cast into the fiery pit with all the damned, where they shall suffer with the devil and his armies and allies, with the Beast and the False Prophet the new death of separation from the light and from God's countenance until their time of suffering is fulfilled. (For more on this, see [chapter 2, part 6](#) and [chapter 3, part 9](#).) After all the damned have been cast down to the devil in the fiery pit, Almighty God will surround and seal off this pit (hell and damnation) with a thick, dark, filthy slag, so that no one will be able to escape this prison before the appointed time. The chosen, on the other hand, will be transfigured in glory—the one more magnificent than the other—according to their works; but all will be content. The damned will have to endure torture and suffering commensurate with the quantity of their evil deeds and be assigned a particular circle where they will remain. That is, those in the circles closest to the center (Lucifer's seat of power, the focal point of all suffering and damnation) will suffer the greatest. Those in the circle that surrounds the maelstrom of fire will suffer somewhat less, according to their distance from the center point, and so on through the outer circles all the way to the ironlike slag that covers this place and imprisons all the devils and the damned. The reader must take note of what we have said here and in [chapter 5, part 12](#), in order to understand what will follow.

When this process is completed, the things that Saint Paul says in 1 Corinthians 15 will come to pass, namely that each person in his time will be given eternal life. The first was Christ, our leader, and after him all those who belong to him upon his return, that is, those who will reign with him in heaven and enjoy the great Sabbath of Peace. After them come those who are absolved of guilt at the Last Judgment. Christ will then reign with his chosen ones and crush all his enemies beneath his feet, destroying the authority and power of the reign of hell, where the last enemy of all, death—who is Lucifer, the highest prince of devils—shall also be vanquished. When the time of purification is complete, the fire of retribution of the living God, as well as all darkness and the elemental material that arose from it, and the image of the devil shall be entirely destroyed, whereupon everything shall be returned to its original state at Creation, its true inheritance, by Christ Jesus. This will mark the end of all time and the beginning of the eternal reign of glory that he will give over to, and himself be subject to the Father, so that everything will be united in God and the words of Zachariah 14, verse 9

will be fulfilled, “On that day the Lord shall be one Lord and his name the one name.” Then, the new heaven and the new earth shall come forth (see Revelation 21, verse 1 and following) and the old earth and its seas shall pass away in accordance with the completion of the judgment. And the perfect shelter of God shall be with all men, and death (the last remnant of damnation) shall no longer be. Neither shall there be suffering, nor cries of pain, nor pain itself, for these things will have passed away and the majestic City of God, the New Jerusalem (described in the preceding chapter) will be revealed to all of Creation. The gates of the new city will never be closed and in this glorious city the throne of God and of the Lamb will be found. From this throne issues forth the river of living water, whose waters are clear as crystal. Within this city and on both sides of the river are the Trees of Life that bring forth twelve types of fruit, so that the blessed would eternally have enough to eat and drink. And nothing more will be forbidden, that is, there will be no more hell or death or damnation, and everything will once again exist in divine light, peace and holiness. As long as there are forbidden things, there must be a hell and damnation, but when these are no more, there will no longer be anything that is forbidden, according to the word of Scripture. Instead, all creatures will see the countenance of God and his name will be imprinted on their foreheads. There will be no more night and men will no longer need a candle or the light of the sun, for the Lord God will illuminate them and they will reign for all eternity. He who would help us and all men who place their faith and hope in him, is the beginning and the end of all things, the true witness, the firstborn of the dead and the king of all kings on earth. It is he who loves us and who washed us clean of sin with his blood and made us kings and priests of his Father. To him be all honor and power for all eternity. Amen.

\* Let us consider how the Lord God first created all the animals and beasts of the earth on the sixth day of Creation and thereupon (presumably) toward evening created man. And let us also consider how God, according to the witness of Moses, first planted the Garden of Eden and then placed man within it, in order that he tend it and care for it, and how God then brought all the animals and birds of the air to man, so that he could name them—which he then did—after which he fell into a deep sleep. During this sleep God created woman out of his flesh and bone and presented her to the man, who had awakened from his sleep. We should then consider how the woman entered into conversation with the serpent and how it seduced her into eating of the forbidden fruit, and after she had eaten of it, how she seduced Adam to also eat of it. They then became aware of their nakedness and made loincloths out of fig leaves, in order to cover their shame. They then fled before the voice of God, who nevertheless called them to him and judged them. Finally clothed with animal skins, they were expelled from Paradise, etc. It is difficult to believe that this all occurred on the sixth day of Creation, unless one would also believe that a day of Creation was not the same as the twenty-four-hour day with which we are familiar, but rather much longer in duration. All things that occur in a natural manner take place in a natural duration of time. Thus, these things that Moses reports—from the creation of man up to his banishment from Paradise into the accursed earth—cannot possibly have occurred in the course of so few hours. But each person can believe what he wants in this regard, as long as he endeavors to be renewed in the image of him who created us, and to be made upright again from the Fall of Man through Christ. We admonish the inclined reader with heartfelt affection to do precisely this, and to reflect on these things which we have outlined here.



VOLUME 2

ON SULFUR

NB: The author of this book has related to the reader throughout this work, but especially in the last two chapters of the preceding volume, information about the first resurrection and the related glorious thousand-year reign of Jesus Christ, as well as about the Last Judgment and the return of all things to their original state. Two subsequent volumes will further elaborate on these topics. Anyone not satisfied with what we have to offer here, and who would like to learn more about this and other things related to the last days, should read Christoph Schützen's *Göldene Rose* (Golden Rose), *Geistliche Correspondenz* (Spiritual Correspondence) and his *Göttlicher Liebes-Triumph* (Divine Triumph of Love), etc. in which we hope the reader will find sufficient enlightenment. Schützen describes not only the topics listed above, but also other high and profound mysteries of Sacred Scripture in such a way that the secret of evil, as well as the great secret of divine pleasure, Christ in us, will be revealed, so that it may serve for the edification of the reader.

# CHAPTER 1



# ON THE ORIGIN AND PRODUCTION OF BOTH HEAVENLY AND EARTHLY SULFUR

## PART 1

It is our intention here to speak about the origin and production of sulfur, but not only of the common type, from which we can prepare matches and similar things. Rather, we will also speak about that ☿ which shares a common origin and essence with ☾ and ♀. It is our intent to report about the heavenly Δ and light and how the earthly, destructive and deadly type of ☿ came about through the fall of Lucifer.

## PART 2

In the previous volume on ☾ we spoke at some length about its origin and essence and how the original essence of the first emanation of the unfathomable divine essence, ☿ and ♀ are united as light, Δ and spirit in this salt. The reader who has read that part of our book might consider it unnecessary to describe the same aspects of ☿ and ♀. We would respond to such a person that if he would reflect on the work of Creation, he could spare himself such unnecessary comments.

## PART 3

Sacred Scripture says, “In the beginning God created the heavens and the earth.” The text appears to speak of two distinct essences here: the dark, closed-off Δ, or thick clumps of ☿, and the salty, spiritual, that is, mercurial, light-Δ. We must ask any disgruntled readers once again not to take umbrage at the fact that we have written so much about the red and white, male and female, solar and lunar ☿ in the first part of this book, and are once again writing about it here. We ask their patience until the end of the book; then, they can sniff through the text with their learned snouts as much as they like, and grunt through our written thoughts with all the powers of their intellect. For our part, we will stand by the words of Pilate against the perfidious Jews, “What I have written, I have written” (John 19, verse 22).

## PART 4

To come back to our intended theme, and following the text of Sacred Scripture, we should consider why the earth—this dark, stinking, sulfurous clump—was so quickly put in place, following the creation of that pleasant Δ, that is, the heavens. It is quite well known to anyone who is familiar with some Hebrew that this is not a required idiomatic usage of the language, but rather a manner of speaking of the Holy Spirit, who points with these words to profound secrets. According to the idiomatic characteristics of the language, this could have been phrased in the following manner, “the earth and the heavens,” rather than “the heavens and the earth.” And so it is necessary to examine this more closely.

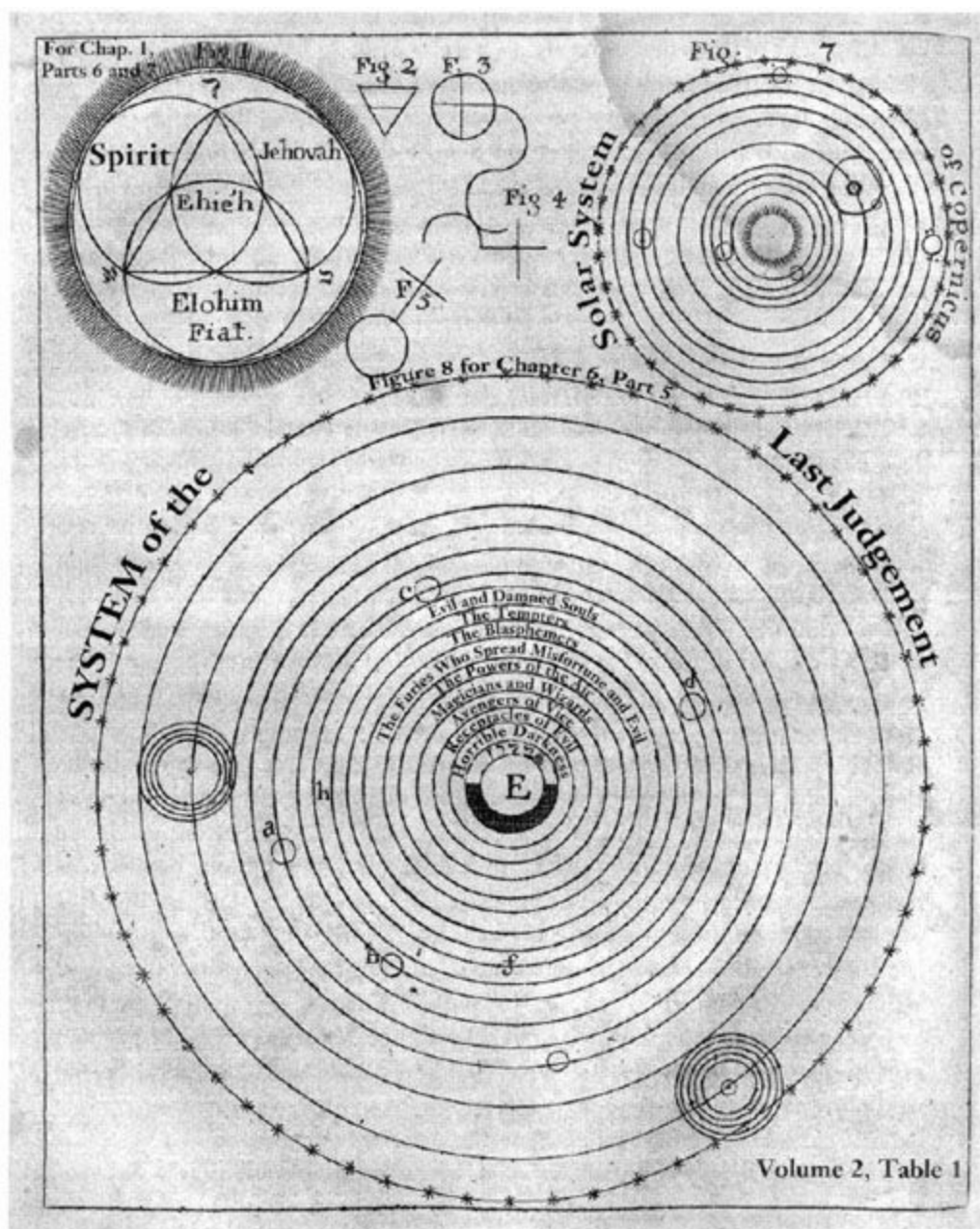
## PART 5

No grain or speck of matter on this earthly globe, no matter how small, is without its own internal Δ, that is, ☿, although it may be hard to demonstrate this because of its small size. However, the internal fire will soon become evident to anyone who can bring together thousands of these grains into a useable mass without resorting to the use of Δ. Once this is accomplished, if two of these masses are rubbed against each other, their inner Δ, that is, ☿, will soon be revealed. This is, however, not the type of ☿ that we wish to discuss here, even though it was created from the original ☿, that is, from light-☿, just as the center of darkness and its grim Δ, namely Lucifer, were also first created from this light-Δ. Rather, we mean that type of ☿ whose original essence consists of *Schamajim* or *Æsch Majim*, the fiery light-water—that is, the first salty emanation—and thus also consists of the warmth of the soft light or wonderful balm that refreshes all creatures, and of which both spiritual as well as

corporeal creatures are composed.

## PART 6

It is well known to all those who are experienced in, and knowledgeable of nature, that there are no scents in nature, either pleasant or unpleasant, that do not originate in the oily parts of a corporeal essence (that is, in  $\ominus$ ). Just as each pleasant and refreshing scent reveals its origin in the soft, moistening light, so too, every stinking or unpleasant smell reveals the deterioration or spoiling and transformation of this pleasing light or  $\ominus$  into a dark, earthy  $\Delta$ , whose true character can be found in [figure 2](#) of the following illustration, although it is not readily recognized by all who encounter it. This light or  $\ominus$  consists of three equal diameter lines of three equal circles (see page 10). These lines form an equilateral triangle with three equal angles, representing the greatest perfection of all, namely the three circles of eternity, with the two diameter lines of the unfathomable wonder-salt of the light ( $\oplus$ ) and fire ( $\ominus$ , namely  $+$ , designated by the character  $\omin�$ .)



## PART 7

The mago-cabbalists have represented light, or fire, air, water and earth, by varying a single line of the equilateral triangle (whose own origin was discussed in the previous part). In the [first volume](#) of this book we used these symbols in the context of our discussion of  $\ominus$ , for example: light or fire,  $\Delta$ ; air,  $\nabla$ ; water,  $\nabla$ ; and earth,  $\nabla$ . Among the countless symbols used by the charlatans and dilettantes in their insipid scribblings there are hardly any that relate to their true meaning. The earth must be designated with a  $\nabla$ , that is, an inverted triangle through whose middle runs the dissecting line of a sulfurous salt that is spoiled and crude, or full of earthen particles, in short a mineral vitriol. The true composition of this vitriol can be shown by means of a circle with two intersecting lines and two additional half-circles (see [figure 3](#) on page 153). And when this composite character is broken down into its individual parts we can consequently see that all of the metals, that is, all the earthly or tangible parts, are contained therein. The outer circle is  $\odot$ ; the diameter lines running as tangents on the outside represent  $\omin�$ ; the two half-circles with their dissecting lines represent  $\natural$  (see also [figure 39](#)

on page 68). And then in [figure 4](#) on page 153 there is also ☉, that is, a whole circle divided into half-circles laid back-to-back. ☾ is also present, as shown in [figure 5](#); ♂ is also represented here with one entire diameter line and another broken one, showing iron's easily dissolvable and superfluous salt as the source of its vitriolic nature. Quicksilver thus derives from ♀. Now, if the second diameter line of vitriol is added to the earth-symbol ▽, it appears as in [figure 2](#) on page 153 and suggests the earthly △ or stinking ♁. Just as the mild sulfur of nature, or the light of joy, is symbolized with ♁, so too, the putrid sulfur of hell—its grim △—is drawn in the inverse, whereby the saline line is drawn internally in the reversed triangle. The line representing the salty mercurial light remains in its reversed position, in order to suggest this spoiled ♁, or the true origin of the beginning of darkness, and to suggest as well that its innermost core still concealed the original light, chained and bound within the darkness. If one ignites its △, that is, if one reveals its grimness, then it causes nothing but destruction, ruin and the consumption of everything it touches. Its so-called spirits, often distilled by amateurish coal-butchers, have the same effect, in that it can powerfully eat through all bodies and, activated and released by the fiery power of hell, give off the odor of sulfur that it contains. In contrast to this, the ♁-spirit of the first-created light dissolves all things in an unbelievably gentle manner into their former essence (note here that we are not saying into its *original* essence) and separates out all foreign particles. For those with a thorough knowledge of nature we have said enough; for others, we have said too much, since they will understand neither that which we have already said nor that which we could possibly add to it.

## PART 8

It is undeniable that the greatest part of common vitriol consists of its sulfurous parts, that is, its crude earthly ♁. Therefore, it is easy to recognize how wrong it is to view this ☉ as being related to the ☉ heavenly sulfurous light-water *Æsch Majim*. Even though this salty sulfurous light-▽ can be found in all creatures under the heavens, and without it there would be nothing but a void, the light-water is so solidly bound and sealed with hard bonds of darkness in most things—especially in metals and minerals—that these bonds would be unbreakable for all eternity, were it not for the aforementioned salty sulfurous light-▽ in ☉, ♁ and ♀, even if incompetent chemists covered the entire earth with the results of their failed experiments. Just as it is impossible to unite essential light and essential darkness such that light and darkness, these very different beginnings, could be viewed as a clear yet distinct unity, so too, the amateur chemists could never force the aforementioned salty yet sweet and mild wonder▽ out of crude elements, even if they took the purest gold and cooked it away to nothing, or stilled the hunger of their shrunken stomachs with it.

## PART 9

In the previous volume on ☉ we showed in sufficient detail that the solar and lunar wonder-sulfur or balm can be found in all created beings, as well as in their soul. We did not show this in order to support the illusion under which alchemists and other dabblers labor, and through which they wish to convince the world that because a grain of gold could be found in lesser metals and minerals, these elements would have become gold if they had only reached their proper fruition and if they had not been hindered in this process by the foreign particles of their matrices. Because of such setbacks, they say, these elements became the lesser metals. This conclusion is so far from the truth as heaven and earth are from one another, “for Almighty God in his Divine Providence created all things in a great variety for the greater glory of his wondrous majesty.” Thus, codfish are not supposed to be gold, nor are herring supposed to be buttermilk; crystal has no ☉, nor does ♀ have marble or jasper, and ♂ is not supposed to become ☉. Thus, for all their many uses and benefits, ☉ should be gold and ♂ should be iron. At this point, I can picture a raging mob of people charging toward me, a veritable army, not of fools, but of intelligent people chasing an illusion, who would like nothing better than to discredit our explanation with countless counterexamples of just such a transformation of iron to gold. They hope to counter our ideas with their own axiom, namely that all metals could and should be transformable into gold. Therefore, for them a bratwurst is really a pair of Spanish pantaloons. It is not our intention, however, to answer these people. Rather, we wish to help them out of their illusion and show them the difference between the realms of reality and possibility. We do this in the hope that many of them will find their way back to reason and truth and understand what a true transformation is, or rather, a separation of the pure from the crude and impure. Those who have seen

with their own eyes a true—not an amateurish—process of this sort will understand what we are trying to say.

## PART 10

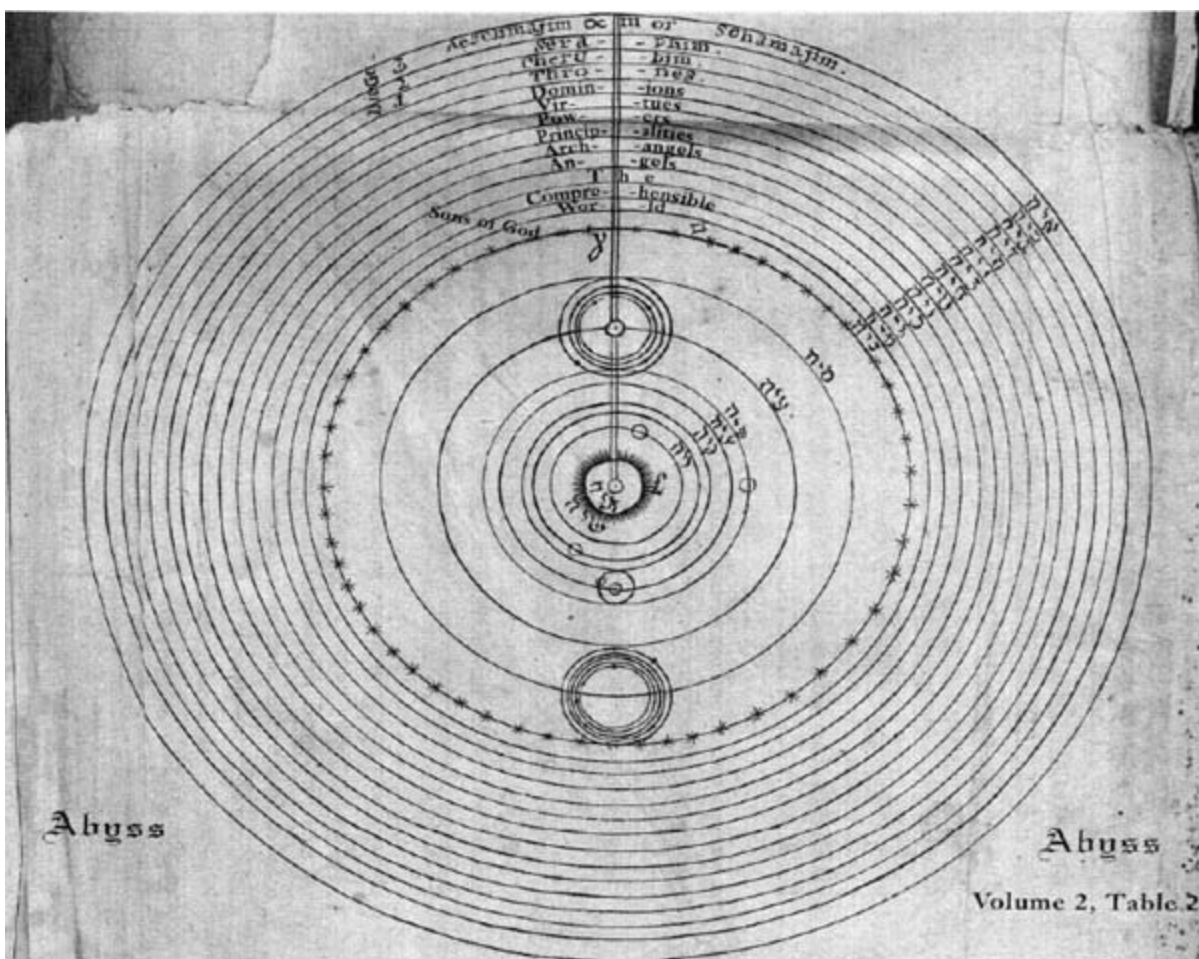
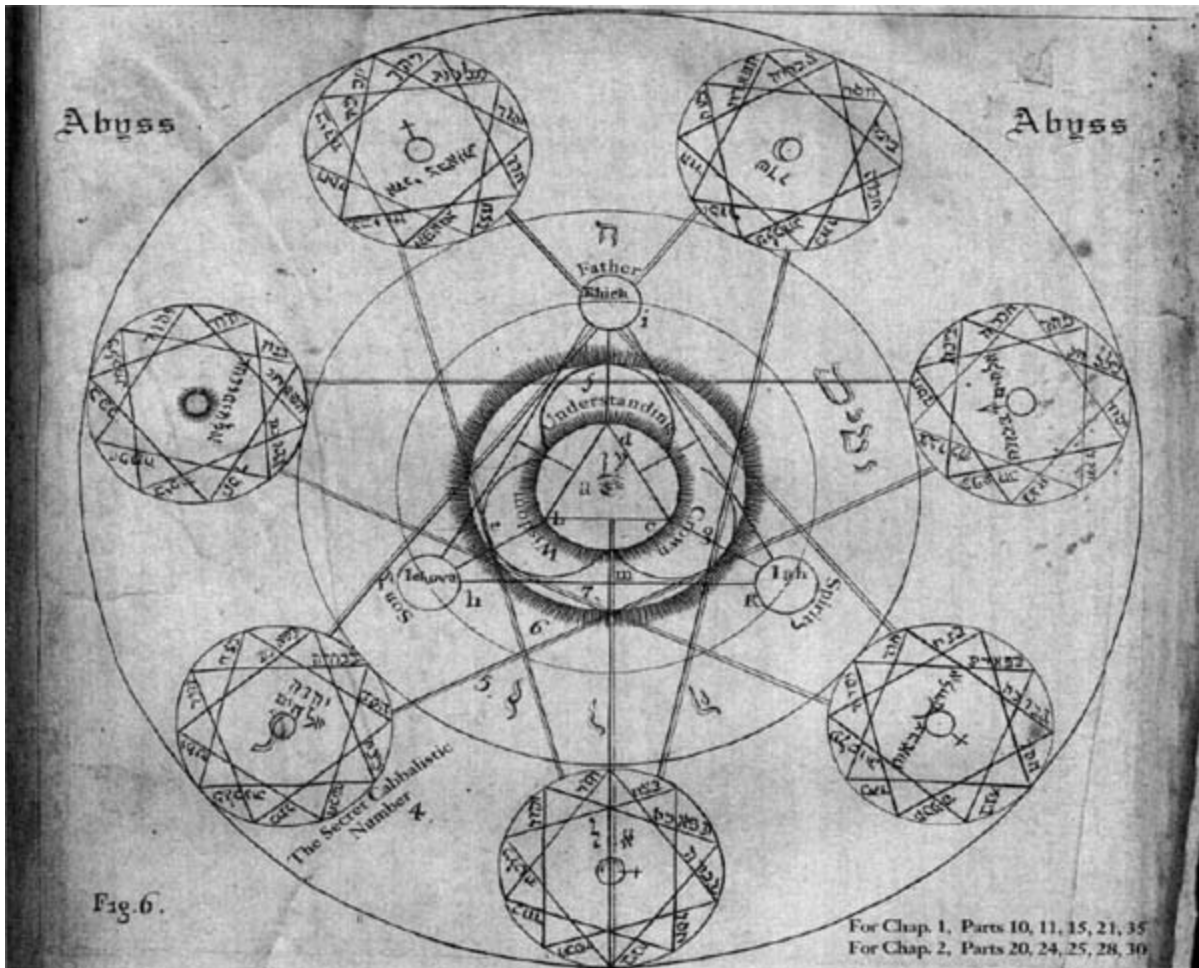
In [part 5](#) above we said that in the entire earth there is not even one particle of sunlight that does not contain ☉ or △, which, for the reasonable reader, will require no further elucidation. It is also well known that whenever this △ or ☉ is ignited, it produces a stinking, corrosive, destructive and deadly flame. Well known, too, is the fact that the outward appearance of this ☉ is that of a stinking, viscous mass that gives evidence of considerable saltiness, that is, the origin of its viscous nature, as well as of the mercurial light, which is itself the source of the freeing of the flame from the darkness and the deadly fire. Experience has taught us that when this sulfur is completely consumed a kernel of gold can then be extracted from the thick and viscous remnant of its earthly essence. We present the following thoughts as a challenge for all bookish scholars to clearly and incontrovertibly solve. It is known that ☉, ignited by common △, will be entirely consumed. On the other hand, if it is ignited by concentrating the sun's rays through a lens, it will not be consumed in its entirety, and it will even retain its previous weight. What could be the cause of this? No one should deride this challenge, unless they themselves have solved it without resorting to metaphysical inanities, because there is potentially more wisdom to be gained from this question than in all of Aristotle, or in any of those thinkers who believe the world to be composed of nothing but particles of sunlight. It should be clear from all that we have said thus far that this ☉ has a higher origin of light and fire (or destruction), and had become darkness (*choschech*) and death through a transformation or descent from the upper light (*Æsch Majim*), as we can see from the theosophical and mago-cabbalistic illustration in [figure 6](#). Here, point *a*. is the center or point of eternity. And when this point moved toward *b*, *c* and *d* it produced the first appearance of the rays *a-b*, *a-d* and *a-c*, revealing the unity of the indivisible and unfathomable Trinity in the equilateral and equiangular triangle of the immortal world *b-d-c* and in the inner circle *b-d-c*. And this most wondrous and unfathomable Trinity in *b-d-c* and in the oneness of *a*. contained within the Trinity *b-d-c*, which are both equal and the same, revealed itself in the original world (*mun-do archetypo*) from the Trinity *b-d-c*, that is, from the midpoint of eternity: *a* (or, from that which was, which is and which will remain and can have no other name than that through which it revealed itself, namely *jehovah*, praised from eternity to eternity) in water ▽, light ♀ and ☉, that is, fire. Also revealed here is how the three circles *e*, *f* and *g*, within the triangle of perfect equality (*h-i-k*), are contained within the circle of the high throne *h-i-k* (We do not address our words here to those crude, close-minded and sophistic fools who recognize no name of the Almighty other than that concocted by their own obsolete metaphysics. So too, we do not address those theologians who cling to their Scholastic learning, like birds to a branch laced with glue. Rather, we are speaking here to mago-scientists, true cabbalists and theosophists.)

## PART 11

In the preceding volume on ☉ we spoke at some length about the creation of the spirit-world, together with the fall of Lucifer, as well as the creation of the visible world. And, to the extent possible, we tried to supply illustrations to help explain our thoughts. Those who are inclined to consistently find fault with the ideas of others may object to our contention that we have brought forward some entirely new ideas and unique illustrations. However, since it is not our intent to address such close-minded people, but rather to direct our ideas to the true students of the magical arts, the Cabbala and theosophy, the former should be allowed to bark their objections at us, to find fault with our ideas, and to write their diatribes against us as much as they would like, for it will not affect at all what we plan to say here.

The center point of eternity, point *a*, or *Ehjah ascher Ehjah* (I will be, who will be), the divine Triune (which is mentioned in this manner in Scripture, thus requiring us to borrow from Scholastic terminology) reveals itself in the three circles that arise from, and are inseparable from their one center, and in its effects *e-f-g*—emanating from *b-d-c*—that come from the center of eternity (*a*), that is, from ☉, ☉ and ♀. (We would hope that no alchemist, covered with coal-dust and stinking of earthly salt, sulfur and quicksilver, will try to pervert these holy symbols in an attempt to make his precious little gold nuggets. In truth, we are neither speaking of his dirty, accursed, crude, earthly minerals, nor even thinking of them. Rather, we are speaking of these holy symbols, whose origin from the center

point of eternity revealed itself through the radius line extending to the surrounding circle. The reader can find more information on this in the [first volume](#) on  $\ominus$ .) The Triune is also revealed through the radius line  $a-L$  moving into  $L$  and from  $L$  to the center. From there, this center rises into  $m$ , the circle of eternal divine power, or of the effects  $\ominus$ ,  $\oplus$  and  $\otimes$ , namely  $e-j-g$ , concealed in the three-in-one  $h-i-k$ , contained within *En soph*, the abyss or void without beginning or end, thus drawing the radius line  $L-m$ , through which all the circles of the visible world (or worlds) were formed, which themselves were originally entirely composed of light and spirit and which represented the world of the Son of the Dawn with its countless millions of spirits. All these things were discussed in the [first volume](#) on salt and, in particular, how after his fall Lucifer was cast down from his throne with all his magnificent angels from point  $L$ , the center of his world, the eye of the visible world, that is, the sun, and imprisoned in an earthly, dark, fiery mass with his throne-angels. His other angels, however, were imprisoned and sealed into other regions of the visible and tangible elements. Of these, the devils of the air, whose prince is Beelzebub, have the greatest freedom and power (see Philippians 6, verse 12).



## PART 12

Scripture has revealed that Lucifer was cast down into the fiery pit and bound with the chains of darkness. That is, he was sent to the center of this earthly mass and was denied the sweet light of divine bliss.

In our previous discussions we laid out how the earth consists entirely of sulfurous particles or atoms. Similarly, we showed that the earthly  $\Delta$  or  $\ominus$  was prepared as a torture for the devil and all damned mortals, as the Lord Christ says in Matthew 25, verse 41. But we might ask how it is possible that devils, as spirits, and those of the damned mortals could be tortured by a material fire, which the voice of truth (Scripture) also maintains. It seems evident that something material cannot affect a nonmaterial essence. Thus  $\ominus$  or pitch (a product of sulfur) could not torture or torment Satan and his angels. But whoever understands our intent here, and whoever understood our discussion of  $\ominus$  earlier, must now consider how this  $\ominus$  or grim  $\Delta$ , in which Satan is enclosed and sealed, has such a biting sharpness and fearful force for these spirits. (No one should be puzzled here by our use of elemental characteristics such as “biting,” “sharp” and “fearful” to describe this fire. Anyone who truly knows nature will understand what we want to express with these terms. For just as our bodily senses perceive such natural traits as these, so too, a spirit can feel and perceive certain common spiritual characteristics of burning such as swelling, compression, expansion and contraction. Therefore, the rich man of the Gospel story does in fact suffer torment in the flames. And in another passage Scripture speaks of the wailing and gnashing of teeth of the damned. All this can be clearly demonstrated through the spagyric art of distilling spirits.)

Because Lucifer was deprived of the light of divine bliss, his rage and anger toward God made him unceasingly feel and suffer the spiritual qualities of the elemental  $\Delta$  through divine retribution, namely its fearful contraction and biting sharpness. He must suffer this torment until the prescribed period of time has been fulfilled and his imprisoning slag is removed. At that time he will be deprived of his domain among the flames, and those whom he held captive there at all levels of punishment, even his choirs of fallen angels, archangels and thrones, will be led out of this prison. At that time, Lucifer, the source of the fall and all ruin, will stand alone in terrible torment and recognize his pride, evil and foolishness, and finally humble himself before the throne of God's glory in the Word. He will then be dissolved in the blissful, peaceful water of eternal unity (see Revelation 22, verse 1) and transformed once again into his original essence. Then the words of Revelation 22 will be fulfilled, “There will be nothing more that is banned.”

## PART 13

The reader could rightfully ask if the ideas of the preceding part were not already presented in the [first volume](#) on  $\ominus$  in greater detail. However, the true student of the Mago-Cabbala and theosophy will be able to find in the preceding part of this chapter a key to the [first volume](#) on salt and thus not be concerned by the repetition. Even a pitifully amateurish alchemist must clearly see here what kind of water this is to be able to return all things to their eternal or original form, in order to free the true *coagulum* or essence that earthly fire no longer affects, and to free all earthly bodies from their bonds and their destructive foreign particles at the appropriate time. These words can be understood in a magical sense, applying to both the mineral and animal worlds. Note that we are not referring here to the plant world, since this realm is concealed in the animal world and vice versa. Much could be said about this, but it would not be relevant to our topic. As long as the current world exists, the previously mentioned essence that resists fire will show its full power, especially in the mineral realm. In the animal world, whose center point is man, this essence has a higher and much different purpose: to separate man totally from corrupting particles or hellish slag, and to give him a tincture from the source of life that protects him from the anger and  $\Delta$  of retribution that issues forth from divine majesty. This tincture is sublimated by the divine  $\Delta$  of retribution and made into a tonic of eternal life, which is Christ Jesus himself, the beginning and the end, the center of revealed divine eternity. Many people will not be distracted by the prejudices they learned in their youth, but will continue on the path shown them by the spirit of God. For the seeker of truth we have said very little with these words, but for fools we have said more than enough.

## PART 14

When Lucifer and all his hosts fell and removed themselves from the font of life, the divine light of joy, through their pride, he and his realm fell into darkness and bewildering chaos. That is, the magnificent created light that shone in him and all the regions under his domain withdrew into itself and was no longer the *Æsch Majim* (fiery ▽) but rather became *Majim* (a murky saltwater), much like how an egg turns rotten within its shell. Lucifer's pride was thus even more enflamed, causing him to shape out of this chaos, in a Godlike manner, his own world. However, since the source of the moisture-and warmth-giving light of life was not present during this process, Lucifer and all his hosts remained trapped and enclosed within this dirty saltwater mass.

## PART 15

In the [first volume](#) of this work we showed in great detail that fire was concealed in this saltwater, that is, ♁, as a characteristic of salt. And through this divine justice toward Satan and his hosts God became *Elohim*, the eternal center point a. (see page 130). That is, he became the mighty judge of the inseparable circles *e-f-g* from which the center points *b-c-d* were revealed from the center point of eternity, a. However, because God is essential goodness itself, he could not bear to see one of his creatures in this ruined and chaotic state. Therefore, Almighty God revealed his essential love in his Fiat or Word (b.). And the Fiat of the Word began to take effect, as is revealed to us in Holy Scripture, where we read, “In the beginning God created the heavens and the earth, and the earth was void and without form.” (The original words *thohu vabhohu* cannot be translated in their magical sense in any other way.) And the reader should note well that this passage continues, “...and the spirit of God swept over the surface of the waters.” And the spirit of God swept over the waters... We should begin with these words, even though Scholastic theologians will reject this approach with every weapon at their disposal. But this does not frighten us, nor will it deter us from following our plan of reasoning.

## PART 16

Virtually the entire world interprets these words as referring to the “spirit of God,” that is, as a reference to the Holy Spirit. However, some philosophers and other scholars are of a different opinion, believing that it represents the created soul of the world, or world-spirit of our solar system. The oneness of God in the Trinity—to use a term favored by traditional theology—stands in direct opposition to the prevailing theological opinions of today. We could easily expose the weaknesses of such an opinion with solid evidence to the contrary, but we do not wish to offend or aggravate the sensitive reader and will thus cautiously move on. However, we will touch upon this material now and then in subsequent parts. And if the reader pays particular attention to those passages, he will easily discern an explanation for the above and thus refrain from criticizing our decision.

## PART 17

To be sure, no true theologian will insist that it was the Holy Spirit hovering over the waters at the creation of the world, since such an insinuation would imply an irresponsible division in the unity of God and ascribe to the Holy Spirit a limited or specific function, which would be heretical, even if one tried to conceal this dangerous thought with a whole catalog of theological terms and arguments. For as soon as one says that it was the Holy Spirit, both reason and intuition will dictate that the Holy Spirit stands outside of the unity of God, which lays the foundation of the heretical opinion that God consists of three persons who are different from one another. (The manner in which the Greek and Latin Churches use the word “person” with reference to God gives rise to countless such distinctions and heresies.) Scripture says: *Ruach Elohim*, the spirit of God, or, in the Hebrew tradition, the spirit of the mighty judge. It does not specifically say the Holy Spirit (*Ruach Hakkodesch*), but simply, the spirit of *Elohim*.

## PART 18

Our Christian faith teaches that the Holy Spirit proceeds from the Father and the Son. It does not teach, however, that the Holy Spirit proceeds from the Holy Spirit, which must logically be the case, if we were to ascribe to the spirit over the waters no particular definition or identity, but rather

insisted that this spirit was part of the Trinity (to use a term from traditional theology again). If this were the case, then the Holy Spirit proceeded from the Father, Son and Holy Spirit. Such an assertion would surely not shock those familiar with this aspect of God's being, since they will have reflected on this great and marvelous mystery revealed in Sacred Scripture. Nevertheless, it is an annoying formulation that runs counter to Scripture and thus it should be avoided. We are not afraid of being branded a heretic, as is anyone who doesn't agree with the vain ideas and traditions interpreted and proclaimed by scholars as the truth, and generally accepted by the masses. Thus, we will pursue this topic in greater detail. But that will have to wait for another time. For now, it suffices to confirm on the basis of Sacred Scripture that the spirit hovering over the waters was in no way that of the Holy Spirit.

## PART 19

But the question still remains: What was this spirit sweeping across the waters? Answer: The spirit of God (or of the mighty judge, for both interpretations are permitted from the mago-cabbalistical perspective), or the Fiat. But wait! A storm of opinions and concocted interpretations rages against us and the light of Sacred Scripture, in which John says in [chapter 1](#), “In the beginning was the Word and the Word was with God, and God was the Word, and [note well!] through it all things were made,” etc. In Revelation 1, verse 8 we read, “I am the Alpha and the Omega, the beginning and the end.” And once again in John's gospel in [chapter 1](#), verse 3 we find, “Through Him all things came to be, and without Him nothing was created.” We find similar statements in Colossians 1, verse 16; Ephesians 3, verse 9; Hebrews 1, verse 2; Romans 11, verse 36; 1 Corinthians 8, verse 6; and Revelation 3, verse 14, among others.

## PART 20

What we have explained thus far is beyond all doubt and more than sufficient to choke the yawning maw of hell that loudly contradicts the truth. Nevertheless, it will hardly suffice to quiet the sophistry of those eternally inclined to quarrel and snipe. But we are not troubled at all by their criticism and will continue to speak in the tradition of Jacob Böhme and the theosophers, thus appearing, in the view of conventional theology, a thousand times more heretical! Therefore, in order to come closer to our goal we must say that the Fiat is the heavenly humanity of Christ, the eternal Word. Our opponents will say, “Look at the arch-heretic, and how he contradicts himself in such confusion with ideas that he once rejected. In parts [17](#) and [18](#) he spoke so strongly against the concept of distinct persons in God, separate from one another. And now he has completely turned around and openly admits this distinction.” Not so quick, you masters of philosophy! There is still far to go before you can walk on the path that we ourselves traverse. Once again, we want to point out it was the eternal Word (Fiat) that became flesh, i.e., the heavenly Adam, the man Jesus Christ, the eternally begotten Son of the Father. No one should entertain the insane notion that the eternally begotten Son of God hovered over the shapeless void that was the earth, just as a hen sits on her eggs in the nest or stands over them in the same manner. Such ideas would be crude and unholy. This event cannot be described or conceptualized, but rather these mysteries and this knowledge must remain the domain of divine wisdom alone.

## PART 21

Those who understand the rise and return of revealed divine characteristics from the source-point (*a*) of the self-sufficient being in the three inseparable circles *e-f-g* (see page 130) will find much satisfaction in this profound knowledge. But we will refrain from writing more about this for now. If sophistic philosophers are not satisfied with this explanation, we would ask these idol-worshippers to provide us with a complete, clear and comprehensible description of what the divine, eternal, almighty, self-sufficient being is. Then, we can say to them more clearly, who the Fiat is, namely the eternal, heavenly man, Jesus Christ, the heavenly Adam, the life-giving spirit, in which the heavenly *Heva*, the eternally pure virgin, wisdom, that is, the Holy Spirit resides.

## PART 22

For further, deeper reflection we wish to cite a passage from Genesis 1, verse 26, “Let us make man (NB!) in our image and likeness.” How theologians would interpret this passage is rather well known. To say “in the image of God” means that man was created in holiness and righteousness, and also to be obedient to God of his own free will, which is in and of itself truly the highest form of bliss. Scripture uses two distinctive meanings here that appear in opposition to one another, namely “image” and “likeness.” A painting or statue that renders my appearance might show my image, but not my likeness. To do that, the painting or statue would have to capture my understanding and all other characteristics of my spirit and soul. Whoever understands Revelation 21, verse 9 and knows who the bride is that this passage mentions—the wife of the Lamb—will also know what is suggested by the terms “image” and “likeness.” To describe this mystery, insofar as it has been revealed to us, would not be appropriate here, as it would take us too far from our intended plan. But we will, nevertheless, say something here for the enlightenment of the seeker of truth, in order to illuminate our meaning and to perhaps explain this grand topic a bit more clearly. However, for the blind even the brightest sunlight is of little use. Consider the following passages from Scripture: Genesis 18; Genesis 19; Genesis 28, verse 13; Genesis 32, verses 24 to 26; Exodus 32, verse 34; Exodus 33 verses 12 and 19 to the end; Exodus 34, verses 5 to 7; Joshua 5, verses 13 to 15; Judges 5, verses 17 to the end; first book of Kings 19, verse 11 to 15; and Isaiah 6; 1 Corinthians 15, verse 49, “As we have worn the likeness of the earthly man, so we shall wear the likeness of the heavenly man.” The reader should also see the book of Daniel 7, verses 13 and 14, as well as Job 28, verses 12 and 13 and the Wisdom of Solomon 7, verses 25 and 26, and [chapter 8](#), verse. 2. If the seeker of truth can harmonize all these passages, it will be clear to him what the terms “image” and “likeness” truly mean. At some later point in this book we may be able to offer more detailed commentary on this topic.

## PART 23

Let us continue with examples from Scripture. We read, for example, “Let there be light! And there was light. And God saw that it was good,” etc. When this passage says, “And God spoke: ‘Let there be light!’” it is the same as saying “Let the Fiat or Word create the light!” This represents the first ray or emanation of the wondrous light that was diffused in the Chaos and that flowed from *a.* to *L.* (see page 130 [part 10](#) above). This first ray of the wondrous light was also  $\ominus$ ,  $\oplus$  and  $\otimes$ , not as three separate essences, but as one. However, the light also brought forth all that each of these three symbols represented and separated them out of the sulfurous, viscous saltwater. Scripture further shows that this light or spirit was the physical heavens and stars. Therefore, it was the general light of our own solar system, until the separation of these heavenly lights occurred on the fourth day of Creation.

## PART 24

“And God separated the light from the darkness.” From this it is clear that the heavenly life- $\Delta$ , -light or -spirit was separated from the earthly fire. That is, the life-giving  $\oplus$ , or balm, was entirely separated from the consuming, destructive and deadly  $\ominus$ . Both are quite the opposite from one another by their nature: the one preserves life, while the other brings death, yet both are sulfur.

In the beginning Adam stood in the first created world, in which he might have remained if he had not fallen prey to Satan's temptation and desired what was not permitted, all of which we outlined in detail in the first part of this book that dealt with  $\ominus$ . This, then, is the origin of this earthly globe or mass, which is, even in its smallest particle, nothing other than  $\Delta$ , that is,  $\oplus$ , as we noted in [part 5](#) above. However, on the surface of the earth this  $\Delta$  or  $\oplus$  is so well concealed, due to the salty nature of the oceans, that it can only be released through friction or some other strong force. Any true chemist would know that both the heavenly *Æsch Majim* and the recently discussed earthly  $\oplus$  can be characteristically shaped by their own salt (more on this below), with this salt destroying their essential powers. It would not be appropriate to provide a recipe for this here, since it is not our intent to deal with such practical matters at this point.

## PART 25

The many volcanoes strewn throughout the world further prove that the earth is permeated with  $\Delta$ .

Since the congealing saltwater of the surface cannot penetrate into the depths of the earth, the destructive  $\ominus$  has free reign there to such an extent that if there were no volcanoes that occasionally erupted, the earth would explode like a bomb from the force of this fire. But we might ask why such eruptions occur only in the high mountains and not in the lowlands. The cause of this can be found in the root or foundation of a mountain, which consists of a combustible sulfurous material, much in the same way that salt contributes to the formation of the metals and minerals, as we described in the first section on salt. In addition, mountain rock typically has many crevasses and splits, as miners know from everyday experience. For that reason, the underground  $\Delta$ , which was ignited as the retribution of God for the torture of the devil and all the damned, can most easily break forth to the surface in these locations.

## PART 26

The question of how this grim and destructive  $\Delta$  maintains its intensity can best be answered from the [first volume](#) of this book, which deals with  $\ominus$ . The reader should note here with particular attention how the rays of the sun produce a natural  $\oplus$  in the viscous saltwater of the earth. And the peat that is cut out of the earth and used as fuel in Lower Saxony actually grows back, especially if the surrounding earth is particularly salty. So too, the glowing ashes that are ejected from volcanoes are essentially  $\ominus$  and can be particularly instructive for reasonable observers. No one should labor under the illusion that we are contradicting here what we said in [part 24](#). Indeed, these observations are a further proof of the thoughts that we put forth in that section. In the [first volume](#) on  $\ominus$  we sufficiently proved that sulfur is also in its essence  $\ominus$  and  $\omin�$ , just as  $\ominus$  is essentially  $\oplus$  and  $\omin�$ , and  $\omin�$  is  $\ominus$  and  $\oplus$ . And anyone familiar with the ways of nature and versed in the art of  $\Delta$  will certainly know how and in what manner these three things are essentially one, and how they cannot be destroyed for all eternity, nor returned to nothingness. Rather, after the prescribed time is fulfilled they will be transformed into their original essence and thus find their nourishment in and of themselves. For that same reason, the fire of torment, which burns but does not consume, will continue to rage until all of the circles within it, one after the other, have been purified by eternal, unchanging love, and their original essence of light is once again revealed. Then, those imprisoned in the flames will be freed by their faith in Jesus Christ and Lucifer will be left alone in the center of this concentrated fire, standing naked in its fearful, compressed, piercing bitterness, until he recognizes the terrible nature of his fall and bitterly longs once again for the eternal love of God. Only then will he and his center of power be returned to their original figure of light, the original judgment having been fulfilled. This will mark the beginning of the great and eternal year of celebration—prefigured by the celebration of a similar name in the Jewish faith—when all men will receive their rightful inheritance and even Lucifer will once again be king of all his angelic hosts. Scripture notes that this change will then last from eternity to eternity, over a range of time incomprehensible to our reasoning faculty, and without end. The passage in Scripture uses the term *olam olamim*, meaning “eternally,” or “from eternity to eternity”. But it most literally means “from the periods of time into the periods of time.” The Latin translation of these words correctly says: *secula seculorum*. Properly understood this passage means that the terrible judgment of God would last only for a specific length of time, but certainly not as long as God is God, that is, eternally, since there can be no parallel time to God's unchanging eternal presence. For all of our periods of time must have a beginning and an end. Thus, the term *olam olamim* must also reflect specific periods of time, as we discussed earlier, and these times must consist of specific lengths of time determined by the movement of the stars.

## PART 27

This, then, is the origin of the elemental  $\oplus$ , whose sign was discussed in the [first volume](#) of this book and shown on page 68. No earthly thing of any of the three realms (plant, animal, mineral) can exist without sulfur, as is well known to those versed in the art of separation. It is not the balm of life, but rather the glue, that holds the body together, and also the magnet, that constantly draws the heavenly  $\oplus$  or balm of life to itself for the preservation of all things. (Note its attractive quality!) If we want to speak about the good that  $\oplus$  does, then we will certainly have much more to say. But before we close this chapter we must once again turn to Scripture regarding heavenly sulfur, the true balsam of life for all created things, although we did speak at some length about this in the [first volume](#) of this book. Nevertheless, the following remarks may prove to be useful.

## PART 28

In [part 4](#) above we noted that it would be necessary to examine more closely the following words of Scripture, “In the beginning God created the heavens and the earth,” if we wanted to determine why the earth was created immediately after the heavens. We cannot use the common interpretation of this order, since it would lead us too far astray from a secret understanding of these words. Let us then examine the words “In the beginning God created the heavens” more closely. These words can only refer to the creation of all the upper worlds (which we will examine in more detail in the [third volume](#) of this book on ♀ in the chapter on astrology or the interpretation of the stars), with their various choirs, orders and hosts, among them Lucifer's realm (including our own solar system) and all his angels, which stand in the center of all created worlds.

## PART 29

We must further examine the exact relationship of the words “the heavens and the earth” and consider that between the creation of each part something special must have occurred (as we have indicated in the first part of this book on ⊖). The special nature of their relationship to one another is incontrovertibly demonstrated in the words describing the next step in the process of Creation, “and God said: ‘Let there...,’” etc. Here, on the first day, God brings forth the light (not *Schamajim*, but rather *Or*), the general world-spirit or world-soul, the force behind the movement of our solar system, through his Fiat. To this, the words were added, “So evening came and morning came, the first (Note!) day.” An interpretation of these words can be found in the [first volume](#) of this book and in [part 23](#) of the current chapter. “God said, ‘Let there be a vault between the waters, to separate water from water.’” These waters are also described in Psalm 148, verse 4, “Praise him, heaven of heavens, and you waters (Note!) above the heavens”; and also in Genesis 1, verse 8, “And God called the vault heaven.” Now, the first verse of Genesis states, “In the beginning God created the heavens and the earth.” These words can be understood in two ways: (1) concretely, as describing the fact that the heavens and the earth were created, and (2) abstractly, since the word *Schamajim* (heavens) can itself be understood in two distinct ways. Verse 1 of Genesis suggests the creation of the upper-or spirit-world, while verse 8 refers to the breathtaking space that extends from our atmosphere to the stars, or upper worlds. This distinction must be noted, so that the reader will not be led to any false conclusions. With respect to the creation of *Schamajim* the reader should consult the first book on ⊖. If he cannot reconcile the current book on sulfur with the first book on salt in this regard, the reader is in serious danger of drawing false conclusions. Therefore, he must read all three volumes of this book carefully and reflect on their content.

The word *Schamajim* is also used in verse 20 of Genesis 1, although it is usually not well translated in that passage. Piscator translates it in this manner, “Let birds fly above the earth, up above the vault of the heavens.” Luther translated this passage much better: “...and with birds that fly on earth beneath the vault of the heavens.” The true meaning of this passage is as follows: “...and birds that fly on earth toward the surface of the vault of the heavens,” that is, under the heavens in the circle of the air, or, atmosphere of the earth. We point this out so as to prevent any further mistranslation of the word *Schamajim* in Genesis 1, verse 20.

## PART 30

Let us reflect a while longer on the word *Schamajim*, as it is used and understood in Genesis 1, verse 8. We noted earlier that *Schamajim* was everything between our atmosphere and the circle of fixed stars, including all the bodies therein, the incomprehensible expanse of all the upper worlds. The suns of the heavens are the most magnificent and noble of all these bodies. And just as our spirit and soul have their seat in the heart while at the same time being present in all parts of the body and causing its movement, so too, the world-spirit (the light) is the first cause of movement in general, as well as the moving force behind that astonishing system that we call the universe. It has its seat and throne in the heart of each solar system, namely in the sun. From there it moves all the heavenly bodies of its realm and all the creatures on these worlds to prosper and multiply. It affects in this way not only the creatures on the earth, but on other worlds—the planets and stars—as well. It is for the glory of God's majesty that there are countless creatures on all the heavenly bodies, all of them created in accordance with the essential characteristics of their home world. Almighty God created an

astonishing number of worlds to occupy the vast expanse of space. He did not create dead worlds to roll around this space like toys, but rather filled them with creatures unique to each world, for the praise and glory of his majesty. We will provide more detail on this in the [third volume](#) on ♀.

## PART 31

The third day of Creation proves what we indicated in the preceding part, namely that the light or world-spirit that was brought forth by the Fiat is the source of all life, motion and growth. Scripture notes, “And God said: ‘Let the waters under heaven be gathered into one place, so that dry land may appear; and so it was.’” Then, the entire realm of plants was brought forth by the world-spirit, even before the sun, moon and stars were created. However, on the fourth day the Fiat brought forth another separation in the light, namely in the world-spirit itself. A cruder part was separated out (for want of a better word we must use the term “crude” here) and from this material were created all the bodies under the waters, but over the heavens. The waters referred to here are often called the waters of the wise, *Æsch Majim*, or *Schamajim* (fiery water, that is, heaven). The suns represent a middle point or heart of these worlds, the actual throne or seat of the world-spirit from which it is constantly renewed, strengthened and made more effective, just as the spirit and the soul keep the entire human body alive and in motion from the heart through its radiating warmth. The world-spirit was continuously concentrated in these suns, such that it could radiate all the more strongly throughout the universe, in order to maintain life and motion in all things.

## PART 32

We must note in particular that the great light, our sun, was created on the fourth day of Creation to rule the day, while a lesser light, the moon, was set in the sky to rule the night, along with the stars. Everything that shines casts out rays and either gives off its own light or light borrowed from another source. In Genesis 1, verse 16, the moon is called a light, albeit a smaller one. Astronomical studies have shown, however, that the moon has no light of its own, but rather only that which it reflects from the sun. Thus, the words of Scripture might be understood in this sense: the moon indeed gives off light, although it comes from another source. However, Scripture says quite clearly, “And God made two great lights; the greater one to rule the day and the lesser one to rule the night, along with the stars,” etc. And so the moon is the light that rules the night. Holy Scripture is truth and does not exaggerate or mislead us at any time, regardless of how often or how closely the moon is examined by telescope. This situation is much like that of a candle burning during the day (in bright sunshine) at a great distance—say, two or three thousand paces—from an observer. It cannot be seen at all under these circumstances, even if we could see the candle itself with field glasses. Despite this, the candle is still a burning light, just as the moon is a true light in the sky, even if observers do not recognize it as such. This in no way contradicts the fact that the moon's waxing and waning light is received from the sun, the center point of all light in the heavens, nor that this light from the sun darkens and overpowers the moon's own light. An astute observer could challenge this by pointing out that if the moon truly radiated its own light, we would see it at night on that part of the moon that was not reflecting the light of the sun, particularly since daylight would not hinder us from seeing it. There is much to be said for this argument, especially when one considers the evidence collected through observations with a telescope. We do not wish to dispute how reliable such observations are, but refer the reader once again to Holy Scripture and to what we mentioned above. It is abundantly clear to all the world that when the new moon is viewed during clear weather one can clearly discern a dark, fiery, red glow over its entire surface and all around it. It is only the increasingly powerful light of the ☉ that prevents us from seeing the moon more frequently in this state. And so we have now shown that the ☾ is an actual light in its own right, albeit a weak and dark one, with the support of Holy Scripture. First Corinthians 5, verses 1 and following say that the ☉ has one level of clarity, and the ☾ has another, as do all the stars, for one \* is greater than the other. Furthermore, just as the sun reveals the energized world-spirit to all heavenly bodies through its rays, so too, the ☾ reveals the World-Spirit contained within it and spread throughout the △, through the reflection and refraction of the sun's rays. It does this not in a sulfurous shape, like the sun, but in a ⊖ (saline) nitrous shape, as a moistening spiritual essence or feminine seed that ripens the masculine seed of solar sulfur, thus bringing forth creatures of all three kingdoms through its natural rays. For more on this, see [chapter 1](#) of the first volume on ⊖.

## PART 33

We have just outlined the workings of the world-spirit through the ☉ and ☾. It is important to note here that the world-spirit is everywhere and in all things the same. Thus, it follows that the rays or emanations of the ☉, ☾ and \* are essentially the same, although their form is determined by the body in which they originate. Whereas in the ☉ they are △, that is, ♁, in the ☾ they are a salty ▽, yet their essential core remains the same in both. Without this uniform essence its creative powers would be impaired. The same is true when we look at this spirit in all sublunar creatures. If the heart, the seat of △ or ♁, and the brain, the source of ☉ moisture in the body were not of one essence and origin, the human body could not survive and reproduce. Similarly, if there were no harmony or agreement between the spirits of the masculine and feminine seeds, no progeny could be produced.

At this point we would like to digress a bit and look at Genesis 1, verses 26 and 27, “Then God said: ‘Let us make man in our image and likeness,’” etc. The Book of Wisdom 1, verse 23 similarly notes “...and [God] made him in the image of his nature.” It continues, “Then God made man in his image, in the image of God he was made” (according to the image and likeness of the Fiat, through whom everything in the heavens and on earth was created [see parts 19 to 23 above]). Note: in the last quote only the word “image” is used, while the word “likeness” is left out. What, then, is the difference between the two? Any reasonable person can understand this without the help of metaphysics or our further explication. It is enough to simply note for now that the image or figure of man was created equal to that of the Fiat. We will discuss this further a bit later.

“He made them male and female.” Verse 27 says, “In our image, in our likeness,” while verse 28 notes, “In his image,” that is, they were made in the image of God. Specifically referring to mankind, it is noted here, “He created them male and female,” which refers to the differences found in mankind, as well as to its reproduction. From these quotes the following is evident: (1) that both words, “image” and “likeness,” suggest something different and profound, which for the seeker of truth has already been discussed in [part 22](#) of this chapter; (2) “Male and female he made them.” just as God is one being and unity itself, so too, the first-created human existed as one being. But this unity was created in such a way that man could reproduce. Therefore, Scripture says, “God created him” (man, in the singular form of the word). When Scripture goes on to say “He made them male and female” it was to show the inborn power of reproduction that man possessed. We might ask, however, how this reproduction was to take place before man's animal instincts were awakened by the deceit of the devil, which resulted in the separation of this power into its procreative aspect and that of the suffering associated with it. This question remains a mystery, whose answer can be found in the likeness of God, should the Spirit of God ever be moved to reveal it to any man. Almighty God is and remains the unfathomable unity that touches and affects all things. Therefore, even before the separation of mankind into male and female, the first man, Adam, would have been able to reproduce by himself. We will stop at this point and refer the reader, should he desire more, to the [first volume](#) on ☉.

## PART 34

Let us return now to our discussion of the origin of earthly and heavenly ♁, the true balm of life for all creatures. We have already said much about this in the [first volume](#) on ☉. Nevertheless, we will expand on this here for the reader as a commentary on the [first volume](#). We noted in the [first volume](#) that Almighty God created everything from the first emanation of his majesty and that this emanation was a spiritual wonder-☉, which was both △ and ▽, and also ♁ and ♀. Without the assistance of the Holy Spirit human reason cannot begin to grasp or imagine the magnificence and harmonious essence of this divine emanation, except perhaps in the words of Holy Scripture. Psalm 148, verse 4 says, “Praise him, heaven of heavens, and you waters above the heavens.” This describes the first emanation of his glorious majesty, the immeasurable, unfathomable and unknowable sea of his power and wisdom, *Æsch Majim*, called the crystal sea (see [figure 6](#) in [part 10](#) above), into which divine majesty unceasingly pours its eternal goodness, from which it then flows to all spiritual and material creatures for their protection and reproduction. It represents the transition from the Triune God to a threefold singular essence of ☉, ♁ and ♀. Do not dare misread this, you fools filled with earthly delusions about your slimy salts, stinking ♁ and deadly ♀, for we are not talking about them. We have clearly stated that the *Æsch Majim* is a singular threefold essence that was first emanated to the spirit-world through the Fiat, and from there on to the middle point of our solar system (which was at

first the throne of the Son of the Dawn, but which has now become the middle point of darkness). It was then revealed with the creation of heavenly ☉, ♀ and ☿. The reader should consider this as a parallel image to our familiar ☉, ♀ and ☿. However, no one will be able to truly understand what we are trying to say unless they are familiar with the true separation of life within all bodies and earthly creatures, or they can produce a genuine balm of life for all creatures—also called world-spirit or world-soul through the application of the correct magnet. (The reader should note here that the correct magnet is the *enixum universale* and not a simple ☉ *enixum*, often proclaimed by those dilettantes who dabble in the use of fire.) The following may assist the reader in understanding what was said above.

## PART 35

In the preceding part we stated that the *Æsch Majim*, or the waters above the heavens, was the first emanation of eternal God, from which all things were first created, all the worlds above and below the heavens, including our own, as well as all the creatures on these worlds (see [figure 6](#) on pp. 158-159). (It is different with the spirits above the heavens, who constantly see God's countenance, his unimaginable presence.) And these waters above the heavens, with unimaginable subtlety and threefold unity, preserve all life and being. These fiery ▽ are the heavenly ♀ or balm of life, which we spoke of in [part 27](#). These waters distribute themselves first over the circles of angels, then over those of the upper worlds (called the circle of fixed stars by astronomers). The light or world-spirit of these upper worlds, which flows to all other worlds and their creatures for their preservation and reproduction, is the power of the *Æsch Majim*, the heavenly ♀ or balm of life. This power first touches the upper worlds, where it is differentiated according to each world, whereupon this light or world-spirit then flows to our solar system, where it is distributed to the earth during the day by the sun and at night by the rays of the moon, keeping all things living and growing.

## PART 36

At the end of [part 34](#) we noted that the seeker of truth, the mago-cabbalists or theosophers, could produce heavenly ♀ or general balm of life through the use of the correct magnet. For anyone familiar with nature these words are sufficient. To the uninitiated who nevertheless desire secret wisdom, we say that this wonder-sulfur in its first essence (because our poor minds cannot conceive of the *Æsch Majim*) cannot be produced by any manner of human knowledge or skill, but rather only in the form in which it is concealed in the light or world-spirit of our solar system, and in which it is the life and preservation of all creatures. Indeed, the easiest form of all to produce would be in its pre-investment form, when it has not yet taken on the characteristics of the body it occupies. But where can we find it in this form? The only answer we can give at this point is that it can be produced by means of a specific magnet, called *enixum*. Those who know the power of desire will know what is meant here without any further elaboration. Know thyself! For the wise man, this is sufficient advice.

## PART 37

Before we close this chapter we want to look at the words of Genesis 1, verse 26 (“Then God said: ‘Let us make man in our image and likeness’”), not from the standpoint of conventional theology, but from a theosophic and mago-cabbalistic perspective, i.e., from the standpoint of the figure or shape of man, in Hebrew *Zélem*. Our plan here is to speak about the human form as it relates to that of the angels, rather than as it relates to animals, although our mortal bodies have much in common with unreasoning animals.

No reasonable person, or any true scholar of divine wisdom, will deny that our natural body—the material and visible housing of our spirit, soul and the inner immortal spiritual man—will not return to its original bodily form for all eternity after its destruction by death and decay. Saint Paul, who understood the true meaning of Christ's teachings, says in 1 Corinthians 15, verse 44, “Sown as an animal body, it is raised as a spiritual body. If there is such a thing as an animal body, there is also a spiritual body.” Verse 46 continues, “The spiritual body does not come first; first comes the animal body, then the spiritual.” Verse 48 then notes, “The man made out of dust is the pattern of all men of dust, and (NB!) the heavenly man is the pattern of all the heavenly.” We should also take special note of verse 49, where it is written, “As we have worn the image of the man made from dust, so we shall

wear the image of the heavenly man.” Note, now, how verse 50 states, “Flesh and blood can never possess the kingdom of God.” The same is true of all parts of the physical body belonging to this earthly sphere of the senses (even the black beard of the theologian, which he thinks will resurrect with him). They will not be part of eternal life in heaven, for the body of flesh and blood cannot inherit the kingdom of God and that which decays cannot be part of the incorruptible, which never decays. Only in the Jewish and Muslim faiths is there an image of a Paradise that provides earthly pleasures of the flesh.

## PART 38

From the Scriptural citations given in [part 37](#) it is clear that apart from our spirit and our soul, an invisible body also occupies our material body, and is the true residence of the former two elements of our being. Scripture notes in many different passages, where the spirit and the soul are spoken of as different things, that the inner spiritual man is thus composed of three parts: spirit, soul and spiritual body. Saint Paul writes in his letter to the Hebrews 4, verse 12, “The Word of God is alive and active. It cuts more keenly than any two-edged sword, piercing as far as the place where life and spirit, joints and marrow, divide.” And in 1 Thessalonians 5, verse 23 he writes, “May God Himself, the God of peace, make you holy in every part, and keep you sound (NB!) in spirit, soul and body, without fault when our Lord Jesus Christ comes.” Therefore, no reasonable person can doubt this truth that man consists of three spiritual parts. Only a fool would contest this, or someone whose knowledge of these things is limited to what they have been taught in school. Our soul and inner man—or spiritual body—has its origin in the angelic world. The spirit, directly breathed into each man, has a much higher origin, namely from the heaven of the spirits that lies above the realm of the angels, except for the *Æsch Majim*, the first divine emanation in the true form of the spirit, which has neither the form of an angel or of man. Rather, it has the form of the spirits that serve before the throne of God, the temple of the fullness of Godliness, Jesus Christ, in whom alone the divine countenance is revealed and can be seen and recognized.

## PART 39

In parts [37](#) and [38](#) we proved the existence of our spiritual or inner man. The words of Genesis 1, verse 26 appear to confirm that this spiritual man is formed with earthly dimensions, that is, with a certain length, width and depth, with all of man's external bodily members (namely those that were part of the bodily shape of Adam, who did not need all of the bodily members, as we wish to remind all those readers who are filled with thoughts associated with the shameful Jewish and Muslim image of Paradise). Holy Scripture also recounts in numerous passages that the angels, even the Cherubin and Seraphim, have a human shape or form. For example, Exodus 25, verses 18 to 20 notes the shape of the Cherubim. (The reader can find similar descriptions of the Cherubim in Josephus' *Antiquities*.) The reader will also find references to the shape of the angels in Isaiah 6, verse 2; Daniel 7, verse 15; Daniel 9, verse 21; Daniel 10, verses 11 and 12, and in the Acts of the Apostles 1, verse 10, as well as in numerous passages of the book of Revelation. Thus, it cannot be denied that the angelic form is internally and externally one and the same as that of man, unless, of course, some fantasizing metaphysicians would attempt to conceal the truth with their sophistic nonsense and maintain that these forms of the angels were just illusions or shapes they took on when appearing to the holy men of Scripture. However, such explanations pale in comparison with the truth, as any seeker of the truth will easily recognize. All creatures under the *Schamajim* or *Æsch Majim*, both spiritual and material beings, carry the image and likeness of the earthly and heavenly Adam, the angels with transfigured spiritual bodies, and man, after his fall, with his material, elemental form. Like the angels, however, man also has a spiritual body, united through the soul with the spirit that God breathed directly into him from the source of all spirits above the heavens, *Æsch Majim*. These spirits do not have a human form, as they reside closest to the source of eternity and shapelessness. However, so that the magnificent spirit, which the will of Almighty God in Creation inseparably united with man, would not have to remain in eternal ruin with the fallen man, Christ the Lord took on our flesh and blood and fulfilled in this way the plan of God for our salvation. Someone could mockingly ask whether the inner man of the crippled deformed, lame, tall or short, fat or thin person, or of children, has the same shape as the external body. The answer can be found in Proverbs 26, verse 4. But we can also answer these fools with reason, if they wish to become wise, by pointing out that we will ultimately share in

the glory of God with a magnificent and transfigured body, in the measure of perfection attained by the body of Jesus Christ, regardless of whether we are deformed, lame, small or large. These physical features are only the disproportionate elemental mixture of the powers of the stars, reflecting the images of inappropriate desires.

## PART 40

Let us continue by saying that even Lucifer and all his armies had this same shape before their fall, but which they lost together with their light at that time. Although a devil may occasionally appear to a conjurer in human or angelic form—Saint Paul notes that Satan can appear as an angel of light, in terms of both effect and shape—there is always a noticeable flaw present. Indeed, the devil cannot even take on the shape of an animal, be it domesticated or wild, without some visible deformity or flaw, because through his fall and the anger of God he was marked in extraordinary contrast to the shape of all creatures, such that his true devilish shape or form cannot be looked upon by any earthly creature. This is why he and his followers must appear in some natural shape, regardless of how flawed it may be. His being at present consists of an unimaginable darkness, fiery coldness and chilling fire, together with an unbearably repugnant shape, unlike any found in the spiritual or material world and illustrated in Holy Scripture as an old serpent or dragon. But enough of this! We will leave the devil in his chosen ruin, until his prescribed time of suffering has been fulfilled. First Corinthians 15, verses 24 to 26 notes what happens then, “Then comes the end, when he [Christ] delivers up the kingdom to God the Father, after abolishing every kind of domination, authority and power. For he is destined to reign until God has put all enemies under his feet; and the last enemy to be abolished is death.” This does not refer to physical death, but rather the eternal death brought about by Satan's deceit. When all this has been accomplished, the words of Revelation 22, verse 3 will be fulfilled: “Every accursed thing shall disappear.”

## PART 41

Let us return now to the angels and men, and especially with regard to their nourishment and food. In Psalm 78, verse 24 we read, “He rained down manna for them to eat, and gave them the grain of heaven.” Verse 25 continues, “So each of them ate the bread of the strong.” In Psalm 105, verse 40 it says, “He gave them bread from heaven in plenty.” Luther translates Psalm 78, verse 25, “They ate the bread of angels.” And in the Book of Wisdom 16, verse 20 it reads, “By contrast, thy own people were given angels' food, and thou didst send them from heaven, without labor of their own, bread ready to eat, rich in delight of every kind and suited to every taste.” This prefigures the spiritual food, Christ Jesus, the true bread of heaven for the sustenance of our spirit and soul, which will feed our inner spiritual body, the true Adam, in eternal life, satisfied and sustained by this food of the angels. Thus, Christ says in Matthew 8, verse 11: Many, I tell you, will come from east and west to feast with Abraham, Isaac and Jacob in the kingdom of heaven.” Luke 13, verse 29 also notes, “From east and west people will come, from north and south, for the feast in the kingdom of God.”

## PART 42

Such citations require no explanation for those who seek the wisdom and truth of God in Scripture with simplicity of heart and burning desire. However, some scriptural scholars interpret God's Word only on the basis of their own learnedness and on the allegedly unchallengeable authority of their predecessors, and tell us what we must believe, although in this way the inspiration, light and drive of the Holy Spirit is denied, and thus ineffective. Nevertheless, these scholars will often assault us with their impressive reputations and cite Romans 14, verse 17, that the kingdom of God is not only a place of feasting, eating and drinking. They seem to forget that they are themselves enamored of tender care and feeding, and thus strive so diligently to attain for themselves the most profitable benefits and positions, all the while ignoring the care of the Church. They are more likely to sing along with Epicurus, “Eat, drink and be merry, for there is nothing after death.” It is true that the kingdom of God does not consist of physically eating and drinking, as we do in our temporal existence, in order to sustain this sinful, corruptible flesh. Nevertheless, anyone who has recognized the true light will not deny that, just as in *Vehiculis*, the angelic food for the strengthening and sustenance of the inner man lies concealed and contained even in our earthly food. The more our

natural food and drink is blessed by Almighty God with the aforementioned angel's food, or manna, the more stable, strong and enduring our health will be, fulfilling the words of Moses in Deuteronomy 8, verse 3, "He fed you on manna which neither you nor your fathers had known before, to teach you that man cannot live on bread alone, but lives by every word that comes from the mouth of the Lord." Man will rely on this heavenly food, until the number of his days, determined by God, are fulfilled and his debt from sin has been paid, and until he casts off and finally abandons this filthy shell of flesh, into which Adam crept through the seduction of Lucifer.

## **PART 43**

The reader will certainly want to know more exactly what this angelic food was, and how we can partake of it. As mortals who have not yet experienced life in our spiritual form, it is not possible for us to know this, unless the Holy Spirit should reveal it to us, particularly since there is no precise information on this in Scripture. We must be satisfied relying on that light that has guided us up to now. In the meantime, the best available example of this angelic food is the manna that fell from heaven into the desert and which fed the children of Israel for forty years and which satisfied all their desires with unimaginable divine pleasure. For more on this see [part 4](#) of the next chapter. With this we conclude this chapter.

# CHAPTER 2



# ON THE PURPOSE AND USE OF HEAVENLY SULFUR

## PART 1

The reader should not hope to find here instructions on how to make matches or fuses, since we will be speaking about entirely different uses of sulfur than old-fashioned folk culture and folk remedies. And we will certainly not be describing here how incompetent gold-thieving alchemists and their ilk press out a so-called spirits of ♁. In the preceding chapter we spoke of two types of sulfur, the heavenly and the earthly. In this chapter we want to discuss the use of the heavenly type, insofar as we understand it by the grace of God.

As anyone truly familiar with nature knows, heavenly ♁, as well as the earthly type, are the cause of coagulation and thus, corporeality. This is an important insight for the art of separation, insofar as bodies can then be dissolved without the use of fire—the so-called corrosive hellish solvent, which can utterly destroy them—and then be brought back to their original state.

## PART 2

The poor dilettantes who futilely lust for gold really make no effort to find a solvent that can thoroughly dissolve ☉ and all other metals, and also stabilize unstable elements. They have created many strange procedures for this purpose, but they go against nature and have contradictory goals at odds with each other, so that even fools could not have thought up more ridiculous things. The piles of paper that describe their work could be better used to heat a barracks throughout a long winter. It is difficult to imagine how much ☉ and ☾ has been tortured and destroyed in this manner and sent up the chimney, or how much of these precious metals have been stolen under this pretext without producing the Philosopher's Stone. If they truly knew nature, they would soon recognize their foolishness and see how this solvent is a very different thing. They would also see that it is not a compound substance, but rather the simplest of things. For just as the number of singularity cannot be divided by compound numbers—although all numbers can be divided by one—so it is with the matter at hand. That is, any solvent that is supposed to dissolve an elemental body or compound essence must itself possess the simplest nature, so that it is compatible with all elements and parts of compounds and can easily penetrate each of them and bring them back to their timeless shape or embryonic state. We use the term *embryonic state* here because to bring them back to their very first unity that emanated from God is something concealed from human reason. Almighty God has reserved the dissolving of the elements entirely for himself for the great day of judgment, for the time which Isaiah 65, verse 17 describes, “See, I will create a new heaven and a new earth, so that man will not think of what went before, nor take them to heart.” And the Second Letter of Peter 3, verse 13 says, “We await, according to his promise, a new heaven and a new earth, the home of justice.” Further, in Revelation 21, verse 1, “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away and the seas were no more,” etc. This chapter will elaborate further on this point.

## PART 3

For those who are quite familiar with nature our comments in the previous part of this chapter will be sufficient. However, for those obsessed with creating gold—and others like them—our comments will be less than satisfying, since they act against the words of Christ our Savior, our light and life, as reported in Matthew 6, verse 33, “Set your mind on God's kingdom and his justice before all else, and all the rest will come to you as well.” They turn these words of Christ on their head and strive for transitory, superficial gain, not recognizing in their greed the true gold of the knowledge of God and how he reveals himself so magnificently in his Creation. Without this knowledge they remain blind and lead the blind into the pit of material and—unfortunately—even spiritual ruin.

## PART 4

We hope that the reader will understand from our comments that both the heavenly and the earthly ♁ represent a light, and thus a fire. Heavenly sulfur represents an enlivening light and △ that is pleasing

to all creatures, as their life and sustenance. The other sulfur, however, is a repugnant fiery light that has the color of hell, stinks, consumes all created things of the earth and turns them back into ash. The former type of sulfur is a simple thing, regardless of the fact that it represents  $\ominus$ ,  $\oplus$  and  $\oslash$  at the same time. The latter, however, is a compound of viscous saltiness that has congealed through the force of the underground  $\Delta$ . And because this salty viscous substance consists of a crude mercurial- $\nabla$ , earthly  $\oplus$  can therefore break down bodies into their smallest components, both through a dry, as well as a wet process. But in no way can it dissolve things in the manner described in [part 2](#) of this chapter. From all this, the medical quacks can see how useful their common  $\oplus$ -salves and other sulfurous concoctions are for the human body. But as for the traits of a true dissolving essence we have already described them in considerable detail earlier. However, we want to remind the reader that such a solvent is in and of itself a kind of general medicine. Note well that we said “a kind of” medicine, since in its pure, undifferentiated form it would be a true  $\ominus$  that would entirely consume our earthly body. However, when it comes to us in a particular form, such as *Aphar*, the red  $\oplus$ , and is dissolved in its own mercurial water, then we have a genuine *aurum potabile*, which so many seek, yet so few can create. This is the food and drink given to Elijah by the angels in the first book of Kings 19, verse 6. With such nourishment he was able to travel for forty days and forty nights without earthly food to the mountain of God, Mount Horeb. It is the drink described in the second book of Esdras 14, verses 39 and 40, where Esdras drinks from a cup of  $\nabla$  whose color was that of  $\Delta$ . It is the food by which Christ the Lord survived in the desert for forty days and forty nights while he was being tempted by Satan, who had no understanding of this food of light. In response to Satan's temptation Christ cited a passage from Deuteronomy 8, verse 3, which says, “Man does not live from bread alone, but from everything that comes from the mouth of the Lord God,” etc. But we should also consider the words in Deuteronomy that precede these, “He humbled you and made you hungry. Then he fed you with manna, which neither you nor your fathers had known before” (see [chapter 1, part 41](#) up to the end of the chapter).

## PART 5

From our discussion of this material a half-witted critic could ask: since we spoke of this matter as something quite well known to us, do we actually possess any *aurum potabile*? If so, why don't we prepare some of it for ourselves, since as mortals we could find nothing more magnificent than this jewel of all medicines that assures long life and good health? To such questions we respond: knowledge is very different from ability and possession. Anyone can know how a shoemaker makes his shoes with the requisite materials and tools, but not be able to make shoes himself. So too, anyone can clearly understand how a field is plowed, fertilized, sown and weeded, and how the wheat, after it has ripened, is cut and harvested by means of the sickle and scythe, put in the barn, threshed, ground, made into sourdough, kneaded and baked into a loaf of bread. Even though he has neither a farmhouse, fields, barn, nor baking oven, and therefore could not put all this knowledge into practice, it would not change this knowledge in the least. For this reason, we could say to the critic, “You ask why we talk about such things and do not actually do them? Fool! Have you not seen how wondrously Almighty God distributes his gifts? To one person he gives complete knowledge of some things, to others he gives the ability to do things, even if they lack the basic knowledge necessary for their task.” For example: A shoemaker makes his shoes out of leather, and knows how to do this. However, he knows as much about the animal whose skin provided the leather as we do about the secrets of the Chinese emperor. Therefore, we do not owe an explanation to anyone about things we may have done or, should God grant us life and health, still plan to do.

## PART 6

Our critic could further ask why we have not described and elaborated on this matter in greater detail, so that anyone could understand it: How is it produced? Where does one find the materials for it? And in what manner can these materials, or better, the essence of this general solvent be extracted? (We will call this substance here Philosopher's  $\oplus$ ; in the previous volume we called it Philosopher's  $\ominus$  in the [third volume](#) we will term it Philosopher's  $\oslash$ .) Lastly, our critic could ask, how one can prepare this substance, such that it becomes the highly sought *aurum potabile*? Certainly, it would be laughable to place the prepared porridge before some lazy rascal and then, if he doesn't even make an effort to eat it, to feed it to him. To answer the questions put to us, we could cite Proverbs 26, verse

5, “Answer a fool as his folly deserves, lest he think himself a wise man.” However, we wish to address our answers more to the seeker of truth, rather than to such fools.

One need only observe how pure sunshine concentrates in different locations in swampy waters. In some places it produces a natural ☿ and in others, all kinds of hard coal; at still other places it produces peat, and frequently also good ironstone. These are all different types of ☿ from the ☿ *Aphar*, which came from *Æsch Majim*, each with their own special characteristics and each as different as light and darkness. Nevertheless, in their core they are all the same red ☿ *Aphar*. All reasonable readers should take special note of this and of everything that was written about this in the [first volume](#) on ☾. Whoever understands these effects of the ☉ and ☾, will also comprehend what was said in [chapter 1, part 34](#) of this volume: through the use of the magnetic *Enixum* he will be able to acquire the wonder-sulfur *Æsch Majim*, which is at the same time ☾ and ♀, as we noted earlier.

## PART 7

We are not sure how we could have said this any clearer to our interested readers. As for the fools among them, we do not care whether they understand our words. With regard to the preparation of this substance, the previous comparison could shed some light. We stated that the rays of the ☉ and ☾ are concentrated in salty swamp waters where they become milder. Why, then, does this not happen in clear waters that have no slimy organic matter in them? If the reader would pursue this with due diligence, he would soon understand how metals and minerals are produced in the bowels of the earth, and he would more clearly understand what was said in [chapter 1, parts 22](#) and following in the [first volume](#) on ☾, for the evidence that lies before his eyes will lead him to the concealed secrets of nature.

We indicated in the first chapter of this volume that our human knowledge and skills can help us identify the original essence, the first emanation of divine majesty, from which everything was created and which is described in Scripture as a “nothing” or a “void,” because our human language cannot describe its original simplicity and unity. It flows from the world-spirit through the emanations of the stars and can be captured, taken up and attracted in a number of ways. One can catch fish, birds and wild animals with all types of nets, or trap wild animals in a pit; one can draw water from springs, streams, rivers and seas with all sorts of containers; and yet, how much physical labor is necessary, before even one grain of wheat is produced? An experienced and skilled hunter uses many different methods to attract his prey to the desired location and often prepares salt licks and other bait, in order to attract not only the nearby prey, but also that from farther away. The sulfurous and fiery attraction of a magnet powerfully draws iron toward it as its food and nourishment. An oxidized flint and a common stone together produce a wondrous effect, but best of all is the effect produced with lead and *Neptuni*, a wonder-ray of nature's secrets. Not everyone will understand what we say here. “Let those accept it who can!” (Matthew 19, verse 12) How thunder, lightning, hail and rain lead the wise to profound reflection, is a mystery entirely lost on fools and their brethren. *Sapientia sat*. Through peacefulness and kindness one is able to heal and cure the insane, the wounded and the otherwise ill, just as one can do much damage through vileness and antipathy. This will suffice for now.

## PART 8

To come back to the general solvent that we spoke about earlier, there is really only one way to acquire it. Wise men say: dissolve and reconcentrate that which we spoke about previously and what we called in the [first volume](#) the red and white, solar and lunar, masculine and feminine ☿. In this chapter we will call it the transcendental or heavenly ☿, the true balm of life for all creatures. This ☿ dissolves in a solution of its own salty mercurial water, where it becomes the true *aurum potabile* (see [part 4](#) above). But oh, how rare this bird of Paradise is! This wondrous medicine can heal all the frailty and illness in our life, (that is, provided it has not lost its effectiveness through fermentation), until such time as our body has worn down and is no longer capable of benefiting from the sustaining and enervating effects of this balm of life, like the gears of a clock which have become loose with use, and thus are no longer capable of being wound.

## PART 9

This wonderful secret substance, whose magnificence, effectiveness and benefits cannot be praised enough, is quite rare, as we indicated earlier. Its secret has been revealed only to a few special holy men. In the Old Testament we find only the names of Moses, Elijah and Esdra used in connection with this substance; in the New Testament we know of no one other than Christ, our Savior, during his time on earth. No others are known to us; and others who claim to have use of it will find no listeners among the true mago-cabbalists and theosophers.

Because this *aurum potabile* is so rare, its most ardent seekers struck upon another way of acquiring it, based on the observation of nature. They made a solution of the solvent in a specific dilution that resembles water, but is not  $\nabla$ , for although it was to a certain degree wet, it did not moisten what it touched and it did not make a crackling sound in water, as does common  $\Delta$ . However, it could be smelted and alloyed with metals. We find ourselves at a loss for what to name this substance, much like the farmers and peasants who deal with it every day in their work, because it is so common and no creature can live or grow without it. For that reason it has been thought of as a kind of  $\ominus$  (in Hebrew *Néter*), since *Néter* had to have the particular ability to purify and wash a body. This can be seen in Jeremiah 2, verse 22, where the prophet says, “though you wash with soda and do not stint the soap” etc. This mysterious essence, then-although it has often enough been given a name-if it is mixed with or dissolved in an embryonic  $\oplus$  and then reunited through the  $\Delta$  of nature and cooked to a sulfurous red powder, is the same thing that a true mago-cabbalist and theosopher can create and use according to his knowledge. This is the greatest secret of the medicinal arts that heals all illnesses and sustains man until his appointed end. However, if this red powder or Philosopher's Stone is fermented with  $\odot$ , it can no longer be considered a medicine. Rather, it is an *aurum potabile* and if it is thoroughly cooked it will dissolve in all liquids. It burns the flesh like  $\Delta$ , although it is beneficial to more solid bodies. No one can precisely outline the process by which it can be prepared, with all of its difficult steps, even though the entire process is so short that it can be described with the two words that introduce [part 8](#).

## PART 10

We must say a few words here about those who err in believing that because metallic  $\odot$  and  $\ominus$  (the reader must understand this correctly!) are the most solid and fire-resistant elements, they must therefore be the right basis for a true *aurum potabile*, or even their Philosopher's Stone. How far this is from the truth is all too plain to see. First of all, it is beyond all doubt that  $\odot$  is often driven from its matrix and almost entirely robbed of its  $\psi$  by the power of destructive earthly fire. Its own internal  $\Delta$  is all that keeps it solid and stable. It is also not possible that material  $\odot$  can be returned to its original essence with the  $\nabla$  of this essence, which is threefold in its nature. Only this wonder- $\nabla$  can replace the  $\psi$  that was lost by the  $\odot$  because of the effect of earthly  $\Delta$ . It is also impossible to bring  $\odot$  back to its original essence, and it will certainly never be possible to replace it through the use of alchemical solvents. However, before the  $\odot$  became material through the effect of the elemental destructive  $\Delta$  and was still in its embryonic phase, it would be possible to make it into a noble and magnificent *Aurum Potabile* through the use of the correct solvent in the hands of a master.

## PART 11

Material  $\odot$ , when it has been broken down into the smallest parts without corrosive materials, is beneficial in the treatment of many serious illnesses, as is known to all experienced physicians. It is particularly effective against choleric, sulfuric, arsenic and alkaline illnesses, just as  $\mathcal{C}$ , prepared in the same manner, can help fight illnesses of a saline-tartaric or phlegmatic nature. (We must add here that the infusion of  $\odot$  into a certain  $\nabla$  produces an agent against cancer and all ulcerative illnesses, without much of the gold being lost in the process. Heat and cold are the causes of all disorders and illnesses in our body, for example, cholera and phlegma. Those who recognize these true principles will have good fortune with their cures.

How then can gold and silver be dissolved without the use of corrosive substances, such that they cannot be reconstituted? Certainly, the amateur alchemist would love to know this. I will lay this out for them in the clearest possible terms, without obscure or ambiguous words. First, I tell you that you do not need your strange and wonderful ovens, your distilling devices that look like worms and snakes, your retorts, flasks, vials, pelicans, philosopher's eggs, and whatever other foolish things you

use. Even less necessary are the salts and the hellish liquids you so strangely prepare. All that is needed are a wooden oven (this is not meant as a joke!), a few coals, a glass flask, and a receiving vessel (although the latter is not absolutely necessary), some common spring or well water (although melted snow or rain would be better, but mercurial  $\nabla$  would be best of all), together with a pound or so of philosophical patience. When these things are all assembled, take gold or silver, ground as fine as possible. Pour it into the oven and wait until it entirely evaporates. Then draw off the solvent slowly over as low a flame as possible. The metal will then remain behind on the bottom or in the glass like a mass of rubber or amber. Dissolve this in the evaporated and reconstituted liquid and what you have is truly no small secret of the medical arts, after it has been properly prepared.

Those who know that  $\ominus$ ,  $\oplus$  and  $\text{♀}$  are of one essence and origin will certainly know other uses for our wonder-substance in the secret philosophy. Heaven is our witness that we have related the truth here in a comprehensible and clear manner, without obscuring any part. We would remind you that this  $\odot$  or  $\text{☉}$  *potabile* can be prepared by any person, old or young, man, woman, and child, without any particular schooling or experience. We would only add here that the crudest lout would be the best suited to carry out such preparations.

## PART 12

In parts 10 and 11 above we went out of our way to avoid addressing those who would like to acquire  $\odot$  or  $\text{☉}$  *potabile* without any cost or effort. But now we will return to the original path. The reader will remember that the description of the *aurum potabile* ended in part 9, but he will likely not remember anything more of note about it. A more important consideration at this point is the question of how this  $\odot$  becomes the red powder *Aphar* through gradual cooking with a 6 of nature. The attentive observer, however, will notice how the sun will cause a seed strewn on the ground to sprout and grow with the first spring warmth. With the increasing heat of summer the shoot becomes a hard stem, which will eventually be crowned with a flower that contains a seed that will ripen and grow, thus continuing the unending process of reproduction. The observer will have seen enough to know well how this red powder, *Aphar*, is brought about. And just as the seeker of truth must learn the steps of the process from nature, he must also learn to work with the  $\triangle$  and oven of nature. It is impossible to say more than this here, since it has been laid out in the clearest possible terms.

## PART 13

The heavenly  $\oplus$  and balm of life that we discussed above has other virtues for both men and animals. And even in the kingdom of plants and minerals its effects are massive and almost indescribable. We already mentioned in the [first volume](#) on salt that when this balsam of life is lacking in the  $\triangle$  due to disruptive weather or other circumstances, emanations from the stars, or divine intervention, all manner of growth deficiencies and illnesses arise. In contrast, when the  $\triangle$  is filled with this divine blessing, we experience not only wonderfully healthy and pleasant times, but also abundant growth in all things. The truth of what we say can be concretely proven with  $\text{Ⓞ}$ , for when this substance is prepared as a magnet and used with all types of plants, it produces an astonishing level of growth and reproduction. Note well that we are not speaking here about common saltpeter, but rather the  $\text{Ⓞ}$  called *Néter* in the book of Jeremiah. It is a sulfurous alkaline, a necessary characteristic of any magnet, even if it is of a different type altogether. Iron and a magnetic stone can produce a similar magnet, as can lead slag, plaster, tuff and similar things. Yet all of them have the characteristic of a sulfurous alkali in common with one another. Correctly prepared, lime is also a wonder-magnet. However, man (the microcosm) surpasses in his magnetic power, as the concentration of the entire universe, all others. His preparation is truly marvelous, in that he unifies the microcosm and macrocosm in doubly proportioned quality and quantity through the simplest process of nature. In this way he must become what we indicated earlier. The four stages of his preparation each require a measurement of forty-five degrees, for as the heat in this wonder-oven of nature rises, it must also decline. In this way the matrix of this magnet is prepared. If one is a true master of separation, he will easily know how to prepare such a magnet. Let this suffice for now.

## PART 14

We wish to return now to our discussion of plants and their multiplication through the balm of life.

This can occur in two ways. First, you can prepare the soil in which the plant stands by means of a magnet, so that it strongly draws this wonder-sulfur to itself. Second, you can place seeds of all varieties in a solution of the magnetic substance for a specific length of time, softening them and then planting them in the appropriate manner. Note: the dissolving of the magnetic substance must occur in a well-known acidic  $\nabla$ , whose acid comes from a volatile acidic alkali, but in the appropriate proportion of magnet to solution. And since even children know the name of this water, it is not necessary for us to mention it here.

We want to mention here that our comparisons with the  $\nabla$  to which we referred above, like many other passages in this text, point to something higher. If the reader diligently follows our words and rereads them, he will find many explanations that were not evident at first. The seeds that we mentioned above, prepared in the right manner, will be abundantly productive, like a seed of barley that we placed in a small hole that we drilled in some sandstone, after moistening it with the magnetic solution mentioned above. That same summer this seed ripened and produced some forty shoots, each complete with its own seed, much to the astonishment of witnesses, many of whom are still alive today. We need not recount what other friends of ours were able to accomplish with this knowledge. There were some who alkalized it by adding coal dust to the  $\oplus$ , but this did not always produce the desired results. This is because (1) they did not know the differences in types of  $\oplus$ , (2) they did not know enough about a true *salis petrae* (stone- $\ominus$ ), and (3) although the acidic  $\nabla$  is so common and so well-known, they did not understand this liquid and the causes of fermentation well enough. That is why the correct preparation of this magnet eluded them, and why they are not able to successfully cultivate plants. Therefore, it is important that one learn to recognize the true *salis petrae* or rock-salt as well as the correct acidic fermentation- $\nabla$ , which must be both alkaline and sulfurous. If these things can be properly recognized, the rest of the process will proceed easily and successfully. The reader should also note with interest what we said in [chapter 1, part 32](#). This will be sufficient discussion of plants for now, until the opportunity presents itself later to say more.

## PART 15

Previously in [part 13](#) we noted that this wonder- $\oplus$  is also necessary for the production and growth of minerals. This is well known to those versed in the ways of nature and to those practiced in the use of  $\Delta$ . And the metals and minerals, stones and soil all bear witness to this as well, as we discussed in the [first volume](#) on  $\ominus$  regarding the production of metals and minerals. If their magnetic ability to attract this wonder- $\oplus$  fades or disappears, they not only stop growing, but also entirely weather away. A knowledgeable person could reverse this process and help the affected mineral or metal ore to the point where it could once again grow and multiply. We occasionally find a reference to this among authors who write about mining, although little of it concerns the basic aspects of nature, since these writers care little about the higher origins of nature. Although they insist they are on the right path, they are usually off by several steps, as their practical efforts unfortunately show. But if these good men understood what we said in parts [13](#) and [14](#), they would think differently and thus be able to help their poor ore by preparing it with a certain application of  $\Delta$  along with the alkaline-sulfurous fermentation- $\nabla$  (which can be found in most mines with little cost and effort), so that when it is placed in a natural oven, it can be brought to the highest level of perfection and abundance. Since it is not our intent in this book to speak about mines, we will not elaborate any further on what we have said up to this point. For those readers who expect more from us than just the same old song, we have said enough.

We will now look at the comparison of  $\mathfrak{h}$ -ore and  $\mathfrak{C}$ -ore, or actually an ore that is rich in  $\mathfrak{h}$ , but poor in  $\mathfrak{C}$  and mixed with a mercurial gravel. If we crush the ore to the size of beans and mix it with  $\ominus$ , as we have often said before, and then put this mixture into an oven that has been constructed in accordance with nature, applying  $\Delta$  in accordance with nature, that is, for twenty-nine minutes and thirty-four seconds. Return this prepared ore to the oven and moisten it frequently, as needed, with the  $\nabla$  mentioned above, until you have achieved your goal. You will have much to wonder about in the ripeness and richness of this ore. However, you must protect the oven well against the weather and exposure, although the effect of the stars, as well as snow-and rain- $\nabla$  will not hurt it. The reader must try to understand our thoughts here, for we are not contradicting ourselves in the least. Rather, what we say is the truth and it will never fail him, especially when he is engaged in smelting. He should know that this whole process is designed so that he will not have to wait after each cooking for the ore to ripen. Rather, it is designed to be used for smelting ore without stoppage.

If you really want to know what persecution and anger are, then go sometime to a mine and smelting works. You will find both in the greatest abundance there, because the evil, envy and the abhorrence of new ideas among the people there is as ingrained among these people as it is in Satan.

## PART 16

What else this wonder-☉ can do with metals and minerals, we have described above. It can turn all metals and minerals into effective medicines to fight all manner of illnesses, as experienced physicians well know. We do not need to outline all of these possible medicines here, as it would justifiably upset many people in the medical profession to do so. We ourselves have witnessed the effectiveness of an ☉ of ☿ as an agent against ulcerative damage, which had plagued us for more than nineteen years at no little cost, until one day we were able to produce an ☉ which remedied our dangerous and very painful symptoms within two days and cured us entirely within five days, to the astonishment of many experienced physicians. And what arsenic or yellow arsenic can accomplish against cancer and other such diseases with the help of this ☉ and its own mercurial ♁ cannot be adequately described here. However, those who believe that this ☉ in its own salty mercurial ♁ would still be effective against illnesses, even if not prepared with a metal or mineral, are gravely mistaken. Almighty God did not create anything in vain, but rather every created thing has its particular use and purpose. We can imagine how our critics are perking up their ears, hoping to hear us make a mistake or contradict ourselves. Their desire will not be fulfilled here. They will ask: What then is the purpose of the highly praised *aurum potable*, which is supposed to heal all illness of any kind? This is a good question, but it misses the point. In response we must first ask our own question: What does one understand by the term *gold*? Is it metallic or mineral gold? This is how people often deceive themselves, for they should know that every metal and mineral has some gold in it -as do all the creatures of the other two kingdoms. However, this gold is characterized by the metal or mineral in which it resides. Although the term *aurum potable* thus includes all the metals and minerals, there is a great difference among them. Those who do not know this have not even begun to understand nature. Therefore, not every *aurum potable* will cure every disease and disorder. Rather, each form has a specific characteristic that makes it effective against particular diseases, and thus good in fighting this disease in all men. In this sense, the *aurum potable* is a general medicine, insofar as Almighty God has distributed true gold among all the metals and minerals and made its characteristics different in each. But just as it would be impossible to find two people on earth who were exactly the same in their temperament and other qualities, it would be equally impossible to find a universal agent that was effective in all the countless different bodies of men without the wonder-agent that we spoke of in the previous parts of this chapter. Despite this fact, there are still many supposed experts who fill volume upon volume with their misguided ideas, and scientists who scream themselves hoarse announcing yet another wonder-agent that they have discovered.

## PART 17

Many will criticize our thoughts in the preceding part, but these criticisms concern us about as much as the winds on the steppes of Asia. Those who know the workings of nature will agree with us, and those whose knowledge of the material in the preceding parts also extends to its practical application are deserving of great praise. We will leave it to the medical profession to say more about these things. Nevertheless, we cannot resist mentioning that many wonderful doctors have discovered a medicine that effectively fights certain illnesses. It has often been noted, however, that this same medicine, when given to different people in a different location for the same illness, was not at all effective, or perhaps even had a deleterious or deadly effect. This is due to the fact that the doctors encountered an entirely different elemental mixture in both the macrocosm and microcosm of the new location. The plague that has long raged in different parts of the world unfortunately confirms this, because what was effective against it at one place at one time was ineffective in another. Why? Because the elemental mixture of the air and the bodies was different from place to place.

## PART 18

And so to recount: those who know the working of nature and how to acquire the heavenly ☉ and balm of life, that contains its own salty mercurial ♁ solvent, they can claim to have discovered the

true universal *aurum potabile* and to be able to prepare it from all other created things. We certainly do not mean to disparage the medical oils, salts, tinctures, spirits and other praiseworthy medicines that are available. However, they cannot match the effectiveness of the agent we have described above.

## PART 19

Although *aurum potabile* is of one essence, it can also have a twofold nature, namely red and white, solar and lunar, or masculine and feminine. To the former belong ☉, ♂, ♀ and solar ♀. To the latter belong ☾, ♀, ♀ and lunar ♀, together with all their related animals and plants. It is not our intention to elaborate here on their relative medicinal merits. That is the task of learned physicians. The reader is encouraged to examine once again parts 16 and 17, as well as the first half of [part 11](#).

## PART 20

We could say more about this ♁, but we would then run the risk of annoying the reader with the length of our presentation. And so we will simply refer him to [figure 6](#) in [part 10](#) of [chapter 1](#), which illustrates the spiritual and material sides of nature. With this figure he will have more than enough to study, until he has completely learned the wonder-alphabet.

## PART 21

No one should take umbrage at the fact that [figure 6](#) appears to contradict an earlier illustration from the [first volume](#) on ☉. This is not at all the case, as any mago-cabbalist and student of the divine will attest. The figure in the [first volume](#) presented the reader with an outline corresponding to the material covered in that section. But it also relates to the material covered in this section. Thus, anyone wishing to completely understand this cannot take a leisurely approach, but rather must pursue it with the greatest diligence. Then he will more easily recognize the division of the upper worlds, the spirits above the heavens and the angelic hosts, together with the different levels of the deceased in eternity.

## PART 22

In the book of Daniel 12, verses 2 and 3 an angel says to the prophet, “Many of those who sleep in the dust of the earth will awake, some to everlasting life and some to the reproach of eternal abhorrence. The wise leaders shall shine like the bright vault of heaven, and those who have guided the people in the true path shall be like the stars for ever and ever.” Matthew 13, verse 43 notes, “And then the righteous will shine as brightly as the sun in the kingdom of their Father.” Scripture confirms in many other passages that the righteous will gloriously shine in that world and that there will be a difference in the glow and magnificence of this light. Along this line Christ the Lord says in John 14, verse 2, “There are many dwelling-places in my Father's house; if it were not so I should have told you, for I am going there to prepare a place for you.” Through this reference to the many dwelling-places the Lord Jesus points out the different levels of glory that we referred to previously. This is why the angel says to Daniel that the wise leaders shall shine like the bright vault of heaven, while the righteous shall be like the stars, etc. A significant difference is suggested here, as all who study theology agree. This having been demonstrated, we must ask the reader once again to go back to [part 37](#) of [chapter 1](#) of this volume, in order to refresh his memory, so that he will be able to understand what follows here.

## PART 23

In [part 37](#) of [chapter 1](#) we stated that the inner man, formed on the model of the heavenly Adam, has an angelic shape and essence and that his spirit was breathed directly into him by God. This spirit is part of the essence of the high spirits that reside above all worlds. Thus, man was most marvelously constructed through the wisdom of God and is superior to all other reasoning creatures of any world, and a citizen of all. This is suggested in Psalm 8, verse 7, although Saint Paul's letter to the Hebrews 2, verses 5 and 6 seem to restrict this to Christ alone. In contrast, each choir or order of angels has its own circle or world, although each level shares in the glory of God and the presence of his

countenance, for Almighty God is a God of order. Therefore, he divided the hosts of spirits and angels in a certain order and assigned to each its own place in the heavens. And so according to this order each host of angels occupies its own world among those that stretch from the circle of the fixed stars (the upper star worlds, about which we will say more in the [third volume](#)) up to the heaven of *Schamajim*, which is itself the residence or world of magnificently high and glorious spirits. We say *spirits* here, for although an angel possesses an indescribably subtle yet wonderful body that can move through all obstacles and which, like man, is made in the image and likeness of God, there is a great difference between an angel and one of the spirits that resides in the highest spirit world, the seat of the divine presence in Christ and the temple of the fullness of God.

## PART 24

A spirit cannot be illustrated in any manner and no image can capture its essence, except perhaps as a pure bright flame, which has a long, round or cylindrical shape and can stretch or contract itself, while all the time retaining the complete strength of its light and glow. So it is with a spirit, which can take on many shapes. Psalm 104, verse 4 says, “You who makes the winds thy messengers and flames of fire thy servants.” In all of Scripture these highest of spirits are mentioned only once, in Ezekiel 1, verse 5, where the prophet reflects on the presence of divine majesty and says, “And a fire that ignited itself...and in the midst of this  $\Delta$  the color of pure brass.” When this passage continues wonderful spirits who had assumed the shape of men and animals were shown to the prophet. In the thirteenth verse, however, their true essential shape is described, “The appearance of the creatures was as if fire from burning coals or torches were darting to and fro among them.” In verse 22 the prophet then sees the magnificent heaven of these strange spirits. The passage continues, “Above the heads of the living creatures was what appeared to be a vault glittering like crystal.” (See [figure 6](#) on pp. 158-159) In verses 26 to 28 the prophet also sees the throne of glory of Jesus Christ over the vault of these throne-spirits of divine majesty: “Above the vault over their heads there appeared, as it were, a sapphire in the shape of a throne and high above all, upon the throne, a form in human likeness. I saw what might have been brass glowing like fire in a furnace from the waist upwards; and from the waist downwards I saw what looked like fire with encircling radiance. Like a rainbow in the clouds on a rainy day was the sight of that encircling radiance.”

## PART 25

Critics of the preceding section could point out that in Daniel 10 the prophet clearly refers to his visitors as Cherubim and that these must have been the spirits and creatures referred to in Ezekiel 1. Not so fast! If you read this tenth chapter of Ezekiel closely you will see that what we wrote in the preceding part is entirely true. The prophet begins thusly, “Then I saw above the vault (NB!) over the heads of the Cherubim, as it were, a throne of sapphire visible above them.” (The reader should refer at this point to [figure 6](#) in [part 10](#) of [chapter 1](#) of this volume.) Now, this does not contradict what we said in the least. Further references by the prophet to the Cherubim in this chapter apparently describe how they accompany the glory of the Lord whenever he appears in a house or temple. Then in verses 9 through 14 we read about the four wheels (also mentioned in Ezekiel 1), which are different from the Cherubim themselves, as verse 16 clearly shows. These are the wheels in which a living spirit, one of the high spirits of the upper world, stands before and around the throne of divine majesty.

## PART 26

On the basis of all that we have said thus far the seeker of truth will be able to distinguish between the spirits that attend the divine presence in Christ and the angels in their choirs. Jewish mago-cabbalists describe the residence of these wondrous spirits quite differently, as they do the throne of divine glory, or the divine countenance as well. In Psalm 16, verse 11 we read, for example, “In thy presence is the fullness of joy.” They show through their *Sephiroth* the different influence of divine majesty on spirits, angels and earthly creatures. We will never be able to fully reconcile the mysteries and wonderful categorizing of these Jewish thinkers with the truth of Sacred Scripture, and indeed we have no real reason to do so, since they do not recognize the revelation of divine majesty in the Fiat. Therefore, we will not avail ourselves of these sources for our discussion. Their Cabbala is constructed in such a way that the reader can find whatever he wants to find in it. However, if anyone

should be able to reconcile the Old Testament with the New Testament in every respect, that person will have perfectly mastered the true Cabbala, as we will discuss further at a later point. The Jewish Cabbala is nothing but a misuse of divine names in almost every respect. It might be appropriate at this time to remind the reader of the admonition, common in the Evangelical Lutheran Church, for those about to receive the Eucharist, that they should beware of “all magicians and soothsayers who bless animals, people and other things, as well as those who give credence to such blessings.” Unfortunately, this devilish practice is common among many so-called Christians who believe that the magical “prayers” of many old women are powerful yet devotional in nature. The true mago-cabbalist and theosopher invokes the name of God in and through Jesus Christ, as do Peter and John in the Acts of the Apostles 3, verse 6, where Peter says to the person born lame, “I have no silver or gold, but what I have I give you: in the name of Jesus Christ of Nazareth, arise and walk!” In Mark 9, verses 3 and 38 John says to Christ, “‘Master, we saw a man driving out devils in your name, and as he was not one of us, we tried to stop him.’ Jesus said, ‘Do not stop him, for no one who does a work of divine power in my name will be able the next moment to speak evil of me.’” And in Matthew 7, verse 22 the Lord Jesus says, “‘When that day comes, many will say to me, ‘Lord, Lord,...did we not cast out devils in your name...?’ Then I will tell them to their face, ‘I never knew you; get out of my sight, you evil-doers!’” Further, we read in the Acts of the Apostles 19, verses 13 to 16 about the sons of the Jew Sceva, who considered themselves exorcists and tried to drive out evil spirits in Jesus' name. Their efforts failed miserably. This and other cases like it are examples of the misuse of the divine name. We could say many more interesting things about this, but they would take us too far from our topic of discussion. Thus, they will have to wait for a later opportunity.

## PART 27

Until now we have spoken primarily about spiritual beings, insofar as it was appropriate to the topic at hand. We also spoke at length about the glory, light and radiance of the souls of the dead. Some readers might wonder, because of the differences in the levels of glory among the dead, whether there are any feelings of jealousy or competition. In order to disabuse the reader of any such thoughts we offer this comparison: if one were to take a thousand containers of different sizes and submerge them in clear  $\nabla$ , such that they were all completely filled to the brim, not one of them would complain that one was not as full as another. Rather, each one would have to recognize that it had reached the maximum for its size and capacity, and thus be satisfied. The same would be true in the afterlife.

We must remind the reader here that because Christ, our Savior, was like us in all respects—except in sin. It is clearly noted by Saint Paul in 1 Corinthians 15, verse 44 (“Sown as an animal body, it is raised as a spiritual body”) that our spiritual bodies will reside with him in the place that he promised us in John 14, verse 3 and John 17, verse 24, when he said that we would see His glory. Although the dead are distributed throughout the majestic glory of God in different classes with regard to their transfiguration and glory, they still enjoy an advantage over all angels and spirits of God, namely as the first- and last-born citizens of the New Jerusalem. He will walk through all the outlying areas and entry ways to the house of God, where he will find great pleasure and satisfaction everywhere in the glory of God among the angels and spirits. This will come to pass when Christ the Lord comes to us and shares with us the evening meal, and we with him (see Revelation 13, verse 20).

## PART 28

The secret Cabbala of Jesus Christ teaches that there were six stages leading up to this glorious supper with Christ, and this list of grace shall be the seventh. The first three stages of the glorification of the blessed will begin with Christ's arrival and appearance. In the fourth, the blessed will sit in judgment of the heathens. And just as Adam ate of the Tree of Knowledge and inherited death and decay (see Revelation 11, verses 26 and 27), he who has the seven stars in his right hand and who walks among the seven golden lamps will give man food to eat from the Tree of Life that grows in God's Paradise and which will protect him against death, so that he can eat of it and live eternally (see Revelation 5, verse 7). Second, he who is the First and the Last, who was dead but came back to life, will crown man with the garland of life, as a sign of his struggle and victory (see Genesis 3). Third, he who wields the sharp, double-edged sword will give man to eat of the secret manna (the heavenly power) as he had done for Israel when, as leader of its armies, he gave them manna to eat,

until they conquered the Promised Land. He also gave them a small white stone with a new name written upon it, which no one knew, except for he who received it as a sign and a seal that he now belonged to the City of God, the New Jerusalem. It was the name of eternal wisdom, of which we will say no more at this point. Fourth, the coming of the morning star (the sign and seal of Jesus, the Son of God) will follow, to chastise the heathens with an iron rod and to judge all nations, when he takes his place on the seat of his glory. Fifth, he who reigns over the spirits of God and the seven stars will be dressed all in white, transfigured, as Christ the Lord had been when seen by Peter, James and John. Mark 9, verse 2 relates how his clothing became white as snow and was radiant in such a way that could never be reproduced by men. Christ the Lord will then present us to his heavenly Father in our transfigured form, so that we may look upon his glory, as Christ says in a prayer before his passion and death. John 17, verse 22 says, "The glory which thou gavest me I have given to them that they may be one, as we are one." Verse 24 also states, "Father, I desire that these men, who are thy gift to me, may be with me where I am, so that they may look upon my glory, which thou hast given me." Sixth, the Holy and True One holds the key of David in his hand which opens, what no one can close, and which closes, what no one may open. He makes us pillars of the Inner Sanctum of the temple of God in the New Jerusalem, where he became our eternal high priest through the sacrifice of his blood. We will remain there eternally, like firmly anchored pillars, never more to leave that place, and he will write upon us the name of God, of the New Jerusalem, as well as his new name just as the high priests of the Old Testament carried a symbol of the holiness of the Lord on their royal headpiece in order to remind us that we should be eternal kings and priests. Take note that the name of God, the New Jerusalem and the new name of Christ are distributed equally as a reward, from which it is evident that the New Jerusalem is something that was not created and which is equal to God. Paul speaks indirectly of this secret in 2 Corinthians 5, verses 2 to 4, when, he says, "In this present body we do indeed groan; we yearn to have our heavenly habitation put on over this one, in the hope that, being thus clothed, we shall not find ourselves naked. We groan indeed, we who are enclosed within this earthly frame; we are oppressed because we do not want to have the old body stripped off. Rather our desire is to have the new body put on over it." Because Saint Paul desires to have the heavenly habitation, the New Jerusalem, put on over the old, and because the New Jerusalem is something which was not created, we must certainly conclude that this refers to the Holy Spirit. However, Paul also says, "...[that] we shall not find ourselves naked..." that is, that we have to have previously put on Christ. Only in this way will we share in this glory. Seventh and lastly, we will sit at table in heaven with Abraham, Isaac and Jacob and take our supper with Christ and eternally share in the complete fullness of his glory when we sit with him on his chair, just as he joined the Father on the latter's chair, representing the highest degree of glory.

This will suffice until the next opportunity to expound on the mystic Cabbala. In the meantime the reader should note the secret cabbalistic number in [figure 6](#) (see pp. 158-159) and below in [chapter 8](#), in the key to Revelation.

## PART 29

In the preceding sections of this chapter we have reflected on the spiritual condition of man. One could ask here, however, what it means when certain people appear after their death as ghosts. Many people deny that this happens either from a lack of understanding or a lack of experience with Sacred Scripture, and also with nature. Others, however, maintain that God or angels do not exist because they have not seen them. Such a ridiculous statement, only uttered by atheists, can be used to deny the existence of virtually anything that one does not see. According to this reasoning, which blasphemes the Holy Spirit (see 2 Peter 1, verse 21), we would have to believe the most bizarre explanations for some events recounted in Scripture. For example, when Moses came down from seeing the countenance of God's glory on Mount Sinai his body glowed so brightly from his proximity to the rays of this glory that he had to cover it with a cloak, for no human eyes could bear to look at the glow. But according to the reasoning of atheists, a rational explanation for Moses covering his body would have been that he had contracted leprosy or some other disfiguring disease. And although Saint Paul speaks of this profound mystery of Moses' cloak through the revelation of Jesus Christ, the event remains a source of blasphemous ridicule for many unbelievers.

A third type of person denies the possibility of ghosts on the basis of supposed scholarly insight or some other form of vanity, or as the French say soothsayers *en esprits forts*. Among all three types, this latter one is the most cowardly and timid, and would be the first to soil their pants if they ever

experienced such a phenomenon. However, since this topic is not directly related to the light-worlds discussed earlier, but rather our own earth, we will not pursue it any further here.

## PART 30

Before we leave our topic we wish to say a few words about the exorcism of the Jews, carried out with objects of nature, as reported in the works of Flavius Josephus and in other writings of that time, as well as in Jewish oral tradition. But is this all true? On the basis of Sacred Scripture and a true knowledge of nature it is clear and irrefutable that the devil cannot be driven out of a possessed person or from a particular place by natural elemental things. The devil mocks all attempts to ban magic through natural things, for he is the arch-scientist and expert on natural things. It is not possible for creatures of darkness to banish the darkness. Otherwise, the coming of the source of light, Jesus Christ, for the destruction of the works of the devil would not have been necessary. Thus, we must disagree with those who believe that the true beginning of all things, brought forth from the true light (which is the central focus of this work) and prepared and applied as the true ☉-balm, would not be terribly repugnant to this dark spirit of hell. First of all, it is not possible for an evil man who has turned his back on God to prepare this miraculous medicine, which is only known to the truly wise. Second, because this medicine reveals a ray of the eternal light, Satan cannot bear its presence. Lastly, such a medicine can only be prepared and proclaimed by God-fearing men, who would call upon the name of Jesus when applying this agent to a possessed person. This is the most certain way to banish the devil, although we know of still other benefits of this supernatural, heavenly ☉, such as when a particular metal is prepared with this agent, without which nothing can be accomplished in natural or spiritual magic, despite all the signs, seals and talismans in the world. We see this every day in the work of so many charlatans, and it should serve as a warning to those who create their inscribed symbols from the example of Paracelsus and others, with which they intend to deceive the impressionable. For there are two ways to prepare this wonder-medicine; one of which we have already discussed. The other method is entirely spiritual. However, we cannot elaborate on it here, but rather we will save it for the [third volume](#) of this book in the chapter on astrology and magic, in which the reader will be able to see the great foolishness of those who read the stars, whose predictions are so often wrong and who can guess correctly only once out of a hundred attempts, much like a blind person guessing a color. And with this we will conclude this chapter.

# CHAPTER 3



# ON THE NATURE, PURPOSE AND USE OF EARTHLY SULFUR

## PART 1

At the beginning of the last chapter we stated that this work is not meant as a guide for the production of everyday products using sulfur, but rather has as its focus something much higher. The question of how elemental sulfur is produced was explained clearly enough in [chapter 1](#), and any information missing there could be found in the [first volume](#) on  $\ominus$ . Its innermost essence is nothing other than a  $\oplus$  of light, captured in an earthly form, much as our own soul and spirit are contained within our earthly body. As we noted in [part 8](#) of [chapter 1](#), there is nothing under the heavens, among all the elemental creatures, in which we do not find *Æsch Majim*, their very soul. Anything lacking this would have a satanic form, much like that of death. However, this spark of *Æsch Majim* is thoroughly concealed and closed off within these creatures, such that it is almost impossible to reveal it without use of the solvent we discussed earlier. Yet, because this noble  $\odot$ -seed is more readily found and of better quality than that of earthly  $\oplus$ , we will have to reject this crude  $\oplus$  for our purposes here.

## PART 2

In [chapter 1](#), [part 27](#) we noted that this earthly  $\oplus$  is a necessary part of all created things in all three kingdoms, not that it represents their balm of life, but rather the glue that holds the elemental mixture of the bodies together, as is well known to any common chemist. If we distill an animal or vegetable essence (a mineral essence is completely different), we get a viscous liquid, a spirit and a volatile  $\ominus$ , until the so-called stinking oil—the sulfurous substance responsible for adhesion and binding—is separated out. At that point the complete dissolution of the body occurs, such that nothing remains but ashes, which themselves show no cohesion whatsoever. These ashes contain the fixed  $\ominus$  or inner concealed body, that cannot be destroyed by  $\Delta$ , but is rather upraised and transfigured.

## PART 3

The preceding words were not written in the conventional style of chemists. Perhaps another opportunity will present itself for us to elaborate on this. But for now let us return to our discussion of earthly  $\oplus$  and its nature. Because it is composed of dark, elemental  $\Delta$  and a crude, salty mercurial  $\nabla$ , it produces a viscous, pitchlike, greasy essence of a desiccating nature, since the  $\Delta$  concentrated in it comprises the greater part of its substance. Inexperienced and ill-informed medical practitioners often use this crude sulfur in their useless salves, not taking into consideration how damaging its fiery acid can be to the balm of our flesh. It is even more dangerous when taken internally, if not used with the utmost caution. This is especially true if a patient's major internal organs are affected, for in such cases its destructive powers quickly come to the fore. We could cite countless examples of this if it were necessary.

A primarily alkaline form of sulfur can be used, on the other hand, if it is first cleansed of its arsenical properties. We will not concern ourselves here with the question of how to prepare such a substance, but the reader must take note that the most common chemical writings on this topic are all essentially useless. Nevertheless, anyone who knows how to improve it through sublimation with a more fixed  $\oplus$  will be able to accomplish something quite exceptional. This suffices for now concerning the nature of common  $\oplus$ .

## PART 4

Although common  $\oplus$  is of little use when used internally or externally as medicine, Almighty God made it quite useful in a number of other ways. Those experienced in smelting know how beneficial sulfur-gravel is in the oven. By means of its sulfur content, as well as the pure nonmetallic part of the gravel, even  $\odot$  can be returned to its state as a metal-stone, as can all other metal ores. We could write an entire book about the uses of such a metal-stone. And anyone who knows the correct

fermentation-∇, whose color is yellow, is on the right track. The more this is enriched with the original metallic essence, the greater the result the smelter will achieve with these stones in the evaporation and production process. However, anyone working with these things must be familiar with the natural effects of heat and cold as well as moisture and dryness, so that he doesn't mistake the false for the true. He must also know how to regulate the fire in the fireplace or in the oven, for this will enable him to experience what this common ♁ can truly do.

## PART 5

Every miner knows that ♁ is found in a variety of grades. Its lowest grade is the so-called common ♁, which is used in the kitchen to start a cooking fire, and otherwise to make gunpowder, and also in the production of fireworks. Its next highest grade includes all the different types of realgar, which have been hardened to a greater or lesser degree by ⊖ and ♀. Yellow arsenic and red arsenic each have their own use, both in crafts work and in work with △. If various substances are then added to this sulfur to produce a ruby-red stone, an experienced chemist can use the resulting stone to have an extraordinary effect on ☾. But if he doesn't have the appropriate containers for these substances, or if he doesn't know the specific heating instructions, he could do great damage to the mixture. However, to lay out all of those details here would not be appropriate, as it is not part of the purpose of this book.

## PART 6

If we melt together yellow or red arsenic with a certain salty substance, and then to further join this mixture with the mineral-stone of ☉ or ☾ and cement it all with a fermentation-∇, we will see its improvement quite clearly. However, these processes require considerable time to carry out. We would not advise anyone who is not experienced in these things to undertake such a process, particularly since he would likely not know about the proper preparation of the mineral-stones. We could tell the reader some interesting things about the fascinating science behind these processes if we didn't have to fear the slanderous tongues and the ingratitude of evil men. It is a process that actually belongs to the realm of metallurgy, and this is beyond the scope of our discussion.

## PART 7

What ♁ ♂ can accomplish in purifying ☉ is common knowledge to every goldsmith's apprentice. And this can be accelerated by soap, which we discussed in [chapter 2](#) of this volume, strengthened with *Samech*. However, since the ☉ also contains some silver as well as other substances, one must add some ♁ to it, in which case the process will proceed more quickly and produce a high-grade ☉. But to list all the different aspects of this process would take us too far afield of our plan.

This ♁ ♂ is not only good for purifying ☉, but also for the human body. But we must warn the reader that if he values life and limb, he will stay away from ♂-tinctures and other salves concocted by common laboratory assistants. We are aware of an easy way to make ♂ into a red sulfur and, through use of a glass retort, into a red tincture, pleasant in both aroma and taste. No one would deny that this is a magnificent medicine. As a simple extract of wine, it is another way to make a lovely bloodred tincture from the ♂.

## PART 8

Sulfur's role in increasing growth, when a certain substance called *Calaxa* is sulfurized, is considerable, as mentioned earlier. But the preparation of this mixture must first be well understood before beginning, otherwise nothing will come of it. Earlier we said it had to be a sulfurous alkaline that possessed this magnetic power; the reader can confirm this from our earlier text in order to better understand this discussion. This ♁ can also be prepared as a magnetic application that is particularly useful against poisons. But the reader should take note: the substance to which we are referring is common sulfur...and then again, not common sulfur. If the mixture is made correctly, the red stone mentioned above is the same as the true magnetic ♁. What passes as medicine, hawked at markets and fairs and thrown together by laboratory assistants, is dangerous and should never be made in the first

place. Were this to happen, we might be able to save some people from the death-dealing physicians who either send their patients to the next world or leave them here in a pitiable state. We know of a certain Dr. Antichrist who made a healthy man blind, the reverse of the case in which Christ the Lord made the blind man see.

## PART 9

How to prepare a so-called oil or spirit from common  $\oplus$  is no secret. Many inept  $\ominus$ -cooks should know already from experience that this spirit is highly caustic and of little or no use, and thus they should remove it from their list of evaporative substances. This is because common  $\oplus$  contains little of the seed of philosopher's  $\ominus$ . You poor  $\ominus$ -murderers must prepare the spirit or oil of  $\oplus$  from something quite different! The right type of  $\nabla$ -medium is also needed in order to get the correct results, such that the resulting product will refresh our starved, tired bodies that have been assaulted by coal dust and steam. But common  $\oplus$  can also be beneficial in this regard. However, if it is not mixed with raw  $\ominus$  in the first degree of fixation, or with the  $\oplus$  of  $\mathfrak{h}$ , and applied to  $\mathfrak{C}$ , this brew will provide little of value.

By following our directions a skilled chemist could achieve considerable results through a secret cementation, although this cannot be done in just any crucible or cement pan, even less so in the strange ovens that one often finds used for these purposes. We want to communicate the necessary information on the process of true cementation to honest souls, not to charlatans. A true chemist, versed in the ways of nature, will easily understand such directions. However, we remind them that the results of this process are not to be used indiscriminately, but only when appropriately needed. We do not offer a general recipe here, but rather guidelines for each species or element separately:  $\ominus$ ,  $\oplus$ ,  $\oplus$ ,  $\ast$ ,  $\ominus$ , all of them, when correctly prepared as a stable solid, are quite useful, but their acids can cause great damage. The tartar of these elements must be elevated and the vitriol must be washed in its  $\nabla$ , and *ad rub.* transformed. In addition, one must have the fixed oils of the salts, of  $\ominus$ ,  $\oplus$  and  $\ominus$  in a noncaustic form and prepared with a general and well-known solvent. Lastly, one must follow the directions outlined in [part 1](#) of [chapter 3](#). Once all these steps are done we can perform wonders in the process of cementation. But, as we said, the chemist must be skilled in the art of cementation and not be focused only on the crucibles and pans in which the metals are cemented. Those who understand what we have said thus far will not have spent their time and efforts in vain. We fear, however, that our words may not be clear enough for many. Thus, we must console ourselves then with the knowledge that we have told the entire truth in this matter.

## PART 10

In [part 4](#) we mentioned how gravel (a low-grade form of  $\oplus$ ) can be used in smelting that requires common  $\oplus$ . Because of its salty mercurial nature it dissolves all metals in  $\Delta$  without distinction, like a solvent or  $\nabla$  *reg.* No metal, not even  $\ominus$  is immune to its corrosive spirit or vapors, as our daily experience teaches us. Thus, those who go about smelting metals without having learned the correct use of fire, additives and technique will pay dearly for their foolishness. Many still do not know, for example, that  $\oplus$  and  $\ominus$ , correctly cemented with  $\oplus$  and smelted, will produce unexpectedly good results. This procedure is only effective, however, with low-quality ore. The chemist can take some cemented  $\ominus$  and  $\oplus$ , mix them with  $\ominus$  and  $\mathfrak{C}$  in proper proportion, then cover the mixture with vitriol and heat for several hours at the appropriate temperature. The results will be most pleasing. However, the smelter must also know the proper reduction flow in order to prevent a significant loss of  $\mathfrak{C}$  in the process.

On any given day one can hear in any smelting works much talk about other effects of  $\oplus$  on various ores. The smelters therefore cook thoroughly any ore that has a lot of sulfur or sulfur-gravel before attempting to smelt it. However, the damage that can be done to the ore by this preliminary cooking is considerable and affects the works' profitability. If these good people knew how to evaluate the  $\oplus$  in the ore (i.e., what type it is and whether it contains much raw  $\ominus$ , or what other sulfides might be contained therein), they would roast the ore differently and not waste so much of the ore's metal through evaporation. We find in some mining literature as well as in the guidelines of some smelting works that certain substances should be added to the ore while cooking to dampen the corrosive effects of the sulfur and help prepare the ore. But if the desired results are not achieved, they

generally revert to the old method of boiling the ore without thinking much about why the other process did not work. These good people are used to certain traditional, mechanical ways of doing things. If they better understood the workings of nature, they would be able to follow a more natural way in their cooking, smelting and beating processes and as a result achieve a more useful final product. Take, for example, common ♁ and ♀ and how they produce a nice cinnabar when smelted together and then sublimated. Chemists call this ♀ bound with ♁. We must ask, however, whether the ♀ is bound by the ♁ or whether the opposite is the case. Actually, these chemists are in error by thinking that ♀ is the only element that can bind ♁. They cannot entirely do away with the burning nature of ♁ (unless they entirely destroy it) through sublimation, distillation or whatever other processes they apply; in the end, it retains its burning nature. However, when combined with ♀ and made into cinnabar, sulfur's burning and igniting nature is somewhat subdued, as we can see by observing cinnabar. Unless they want to call white black and black white, they must admit that not only does ♁ bind ♀, but that the opposite is also the case.

The reader may construe something from what we have just said that was not intended, namely that both ♁ and ♀ are not complete metals and that in the form of cinnabar they only take on the appearance of a metal or something that can be worked with a hammer and anvil. We could give another example with glass, but that would be too lengthy for our purposes here. However, if the reader is so inclined, we encourage him to reflect on the composition and structure of glass in the context of what we have said.

## PART 11

Common quicksilver possesses a crude, ☉-watery nature that has little positive effect on ♁ other than to cause it to coagulate and to conceal its burning qualities. However, if we were to add a much better quality ♀ to cinnabar—as can be easily done—we produce a type of ♁, (we might almost call it a “Philosopher's Lead”) that can be quite useful for those who know it. We might warn the reader to beware of the many charlatans who make deceptive claims regarding cinnabar.

## PART 12

No one should think that the modest example given above applies only to ♁, ♀, cinnabar and such things. In fact, our focus is on something much higher. And to anyone who cannot understand how to improve upon the old ways of cooking and smelting ore, we have nothing further to say. Sulfur-gravel is present in most ores, that is, ♁ is present. And if an ore should happen not to have such gravel or sulfur present, it usually has some other sulfide present, such as red or white arsenic, *tutia* (zinc sulfide), etc. ♀ ore in general has the most ♁, while ♂ ores generally have less, unless they contain a significant amount of sulfur-gravel. By contrast, ☾, ♃ and ♁ are more mercurial.

## PART 13

In [part 10](#) we discussed briefly the effect of ♀ on ♁. We could add much more useful information to this, but that would expand the scope of this book too much. Therefore, we will forego it and focus only on ♁.

If we were to oxidize ☉ and ☾ by means of ♁, we can cause the powder of these stable metals to dissolve in any liquid. This is something attractive for the medical arts. These powders cannot be returned to their original form because their noble ♀ has been removed, leaving behind only a salty sulfurous essence. This is why the powder is so easy to dissolve in all liquids.

The damage that ♁ can do to ☾ is generally well known. But it is not so well known what a certain type of ♁ that nature has coagulated in common ♁ can do to fine ☉ and how it can transform the ☉ into a wonderful red ☾. And not many know how to arrive at this unusual ♁.

## PART 14

In the [first volume](#) on ☉ we mentioned sulfur-gravel, and we must add a few things to that here. We will not discuss the various types of gravel, for that would take us beyond the topic of this chapter. In

the [first volume](#) on  $\ominus$  we discussed the marvelous production of this sulfur-gravel, but here we only wish to mention those particular stones found in great quantity high in the mountains, which are composed of thousands of smaller stones of different colors. Thousands of people regularly see this type of stone, but very few understand what causes its unusual composition. We do not wish to mention here the many explanations of this phenomenon printed over the years. Anyone who knows why the earth is so rich in elements, or why bricks that are made of black clay become red when baked, will also know why so many different gravel stones are baked together in this crude sand (or often in a white claylike soil) and especially why  $\oplus$  takes on such a deep red color when coagulated with  $\ominus$ . The soap-making process shows us how an alkaline brine removes all fat (which is basically pure  $\oplus$ ), producing a hard soap. This physical evidence should be enough to refute any fantastic notions about nature that may be circulating. However, certain ideas, and especially those arrived at by supposed scholars, often bring with them an incurable evil, comparable to the thoughts of fools who imagine that they are someone else. It is the same with most people and their opinions. But underlying our modest example of the soap-making process is something much more important than most readers would imagine. If many people understood the principle that we suggested here, then smelting works would not treat the poor ores as murderously as they do now, but rather try to understand better how to treat them. Many poor fools will bark at us and mockingly ask where they are supposed to get all the  $\ominus$  and  $\ominus$ , that we spoke about, in order to improve the sulfurous ore. Not so fast, my poor little sheep! The shepherd alone knows how to lead you to the proper fodder, because not everything that is green is edible. Examples may suggest something, but they are not the thing itself. This is a principle that many theologians should sincerely take to heart. There is a great difference between the shadow of a thing and the thing itself. If you learn well about nature and its many facets you will understand what we are referring to with our examples, and thus both advance your own honor and the good of your neighbor.

## PART 15

Almost everyone knows that common  $\oplus$  cannot be easily dissolved in a liquid. However, it can be easily and entirely dissolved into a red liquid by a brine which has been sharpened with lime (the reader will understand what we mean here). After this, a tincture or balm can be made from this liquid by means of a certain solvent. This tincture can be quite special, as long as one knows how to keep the brine separate from the solvent. If this can be done, the balm is easy to create. And if this balm can be thickened to the consistency of honey, and if one cooks or cements—or whatever term one uses in the gold-making arts—some volatile  $\mathbb{C}$  therein, the results should be most pleasing indeed. What then can this heavenly wonder- $\oplus$  (described in [chapter 2](#) above) not accomplish, if a knowledgeable chemist has such a substance at his disposal through the simple path of nature? He should be aware, however, that if he doesn't know how to prepare the volatile  $\mathbb{C}$ , and if he cannot return the silver to its original state after the cooking process, he could cause great damage. Yet if he can perform this type of art he should never betray where he learned it, so that his teacher will not have to share in the criticism that will come his way. This process is a simple one, but greater things lie behind it and they require much time and patience.

## PART 16

If we wanted to make a name for ourselves by writing recipes, we would describe one in which  $\oplus$  is entirely dissolved in a certain oil (which stinks most infernally). Then, using a certain brine, the sulfur is extracted back out of the oil, such that all of the sulfur's thick, stinking impurities remain in the oil. Then we can make a wonderful tincture from the brine by means of a noble solvent. However, as we said earlier, writing recipes is not our purpose here. For someone versed in the use of  $\Delta$ , what we have said will suffice. For others who think they know what is needed, we assure them that they will never reach this goal without a reliable teacher to show them the way. The goal has many names, all of them clear, but the way to the goal is not understood by everyone.

## PART 17

Earlier we noted that common  $\oplus$ , which is also partly mineral  $\oplus$ , is more dangerous than useful to man if it is not properly prepared and converted. This is because of its unbearable smell and its

corrosive elemental or hellish incendiary nature. In certain  $\Delta$  processes it can be quite useful, if one knows how to use it properly. If not, it will have a damaging effect as, for example, with  $\mathcal{C}$ . If this silver is made volatile, that is, if it is moved a step closer to  $\mathcal{V}$  and then further is joined with  $\mathcal{V}$  and  $\mathcal{A}$  and made into cinnabar, you will have something nice for your efforts, as long as you know what to do with the cinnabar. This cinnabar is a useful agent in treating convulsions related to fainting. In summation, the entire art here consists of the ability to transform and return things to their original state. Whoever discovers this path will never go astray.

## PART 18

In wood-coal we can recognize that  $\mathcal{A}$  is strongly decay-and decomposition-resistant in its very essence, for no one can deny that such coal is really a very fixed  $\mathcal{A}$ . It does not decay in  $\nabla$ , nor in the earth, as we can verify with our eyes every day. Air also does not damage it. Only  $\Delta$  can dissolve this  $\mathcal{A}$ , so that its pure enclosed light can return to its first, pure beginnings, leaving behind only ashes, which contain a fixed  $\ominus$ . Because the  $\Delta$  drove the  $\mathcal{V}$  from the fixed salt, the coal could then not withstand it and thus was able to remain in the form of  $\mathcal{A}$ . A corrosive *spiritus* cannot damage wood-coal. However, through the use of a certain very sharp alkaline one can dissolve it to a  $\Delta$ -red liquid. What this strange and wonderful liquid can do will be left unsaid here, since it is not germane to our purpose.

Even children know that soot in chimneys is a  $\mathcal{A}$ . But what purpose does it serve? A clear mirror-carbon, distilled in a spirits of sal ammoniac gives us a bloodred tincture. If this is prepared correctly, it produces a fine medicine against gastric fever and the early stages of dropsy. It must be noted here, however, that this spirits of sal ammoniac is not the common type, even though the common type also produces a blood-red tincture, which is similarly good. Although some people may think the process described above easy to perform, it is not at all easy for those who are not familiar with a genuine spirits of sal ammoniac (it is not exactly a spirits of  $\square$ , although it really is), or for those who do not know how to volatilize the tincture. It is generally less well-known what oven soot can do, as a  $\mathcal{A}$  that is itself very volatile, as its combustion shows, in making volatile ores more stabile. We will not offer a recipe for this here, since it is not the purpose of this book, but also because we would be insulted and ridiculed by smelting workers (who gladly cling to their old ways), rather than gain their gratitude. Nevertheless, oven soot can work wonders with volatile ores. Even though oven soot is a  $\mathcal{A}$  that can damage ore, it has something contradictory about it, because it can also have a positive effect on ore. Anyone versed in the ways of nature will understand this. But anyone not familiar with the correct use of carbon black or soot should leave it alone. Otherwise, instead of gaining something useful from it, he will only get damage, shame, ridicule and mockery. Soot from the fireplace—a close relative to oven soot—similarly has a positive effect on volatile ores, so long as we remember to help both types by adding mercury. But enough of this for now. We must remember that common  $\mathcal{A}$  in certain ways can make copper ore more productive by using four parts  $\mathcal{A}$  for every one part of  $\mathcal{V}$ . The  $\mathcal{V}$  then turns to stone, along with half of the  $\mathcal{A}$ . This stone will show, after it has turned black and then to copper, that the  $\mathcal{V}$  had grown considerably, thanks to the  $\mathcal{A}$ . The process just described can provide the reader with much useful information.

## PART 19

In [part 13](#) above we discussed the oxidation of  $\odot$  and  $\mathcal{C}$ . Now, we would like to think about  $\mathcal{O}$ . When it is oxidized, its combustible  $\mathcal{A}$  departs with the  $\mathcal{V}$  of the  $\mathcal{O}$ , the source of its *vis emetic*. Only the yellowish  $\mathcal{A}$  remains behind. We do not wish to outline here what can be done with it by applying  $\Delta$  (especially if one knows how to capture its combustible  $\mathcal{A}$  together with its  $\mathcal{V}$  during oxidation). However, we know that it can be reunited with its separated parts after they have been washed with antimony's own vinegar, since not everyone knows how to prepare such a vinegar.

## PART 20

Not only  $\mathcal{O}$  contains a noble  $\mathcal{A}$ , but  $\mathcal{M}$ , too, contains a wonderful and quite fixed  $\mathcal{A}$ . Indeed,  $\mathcal{M}$  is primarily composed of this element, less so of  $\mathcal{V}$ , although it has a bit more  $\ominus$ . This  $\mathcal{A}$   $\mathcal{M}$  is a wonderful thing, both in the area of medicine as well as in alchemy. Many medicines are made of it,

although not all are made well, which many poor patients discover after taking a poorly prepared concoction. The best of the medicines are the *crocus solubilis* and tincture. If medicine were our profession, we could reveal to the reader many wonderful preparations. However, Scripture says that no one should practice a profession that is not their own. Therefore, we will leave that to those in the medical profession.

As a treatment of external symptoms the balm ♀♂, a red, sugar-sweet balm without any additives, is a true marvel. Its matrix produces the best balms, provided it is pure. This balm is also frequently prepared for internal use, with excellent results. ♂ also has a wonderful magnetic force and one can make of it a true wonder-magnet. But that is a topic for another chapter.

In large smelting works the matrix of ♂, as well as the, ♂ that is already smelted out of it, can be of considerable use. However, few smelters know how to make use of it, which results in more damage than benefit when they use it as an additive in the precipitation process. If they use it correctly, iron can be an excellent agent for this purpose. But used incorrectly in this process, it will not be able to be separated out of its stone when the process is finished, and will thus be useless. For example, with respect to their ♀, ☉ and ♂ exhibit a strong attraction. Therefore, ♂ is not easily separated from ☉. The same is true with respect to ♄, when the appropriate knowledge is lacking. There would only be damage, since the white ♀♄, which is feminine, has too great an attraction to the ♀♂, which is masculine. But those who are familiar with ♂'s ardent love and who know how to cool its passions can easily add a mistress to take advantage of its laxity and transform it into a hermaphrodite, so that it has a more noble bond. Those who do not know how to do this will lose the ♂ during smelting and scratch their head wondering why.

Common ♀ is an enemy of ♂. But if a salty mercurial essence comes to its aid, then neither his bravery nor armor will be able to resist. He likes the company of Venus, but if she should reject him, he will turn to Hercules who, in order to please his newfound love, will put on women's clothes. For the sake of his beloved Venus, he will transform himself entirely into her flesh and blood, as soon as she excites him to bathe with her and to sweat with her in the bath. There are many who claim to know this bath of Venus very well. However, they know neither its true source, nor how to prepare this bath. Therefore, instead of cleansing ♂ in her bath, the poor knight takes his leave from her much the worse for wear: scratched, shabby and deformed. And if we were not able to help him back to his original yellowish form through the mother of all things, our friend ♂ would no longer be of any use at all. We do not wish to devote any more time to this thief, however, and so we will move on.

## PART 21

We now move on to the compounds of Venus, which primarily consist of ♀. Sulfur binds easily with all metals. When the ♀ of Venus is joined with ♀♂ through ♄, such that the ♂ is aroused and excited by Venus, this mixture promises something special, as is well known by anyone versed in these arts. Many of our critics have much to say about this combination of ♂ and Venus. However, the fruits that they produce from this relationship leave much to be desired, as many of them show by their external injuries. ♀ of Venus also easily takes on all colors, as most artists know. Yellow and white are particularly common examples, taken from *lapid. calaminar* and arsenic. Those who are familiar with astral *caliminar* and arsenic can also give copper a durable yellow or white appearance and display quite a regal magnificence. The *miner a* of ♀ is also quite useful in the cooking and smelting of other ores and deserves to be more closely studied than it has been until now. This material is indeed used for smelting, but often in a puzzling manner. We could say quite a bit about this, but it is not germane to the topic of this book. Nevertheless, if this material is used in the right manner, at the right time, and with the right technique, then we might expect a different result. In the smelting huts, however, good results can usually be attributed to coincidence, and the mishmash they produce usually causes more harm than good. And even though the smelters see these results every day, they still refuse to change their old and useless ways.

The ♀♀ protects the nobler metals in ♀ from ♂ robbing them of that which later could not so easily be retrieved from his warlike greed. It would only be possible if one understood what we have said thus far. ♀ is so well inclined toward ☉ and ♄ that it is not easy to separate them from one another, except by means of ♄, since dirty old Saturn is very well disposed toward Venus and is the only one able to bring Venus together with ♂. (We are not attempting to change the focus to ♄ here.) It is doubtful whether everyone will understand this. But be that as it may, it will not prevent us from

continuing our discussion of this material by saying that the ♀ has already achieved a certain degree of solidity, as evidenced by copper's resistance to  $\Delta$  during smelting and from the fact that more  $\odot$  can be separated out from copper with the right technique than from any other metal. Furthermore, it cannot so easily be made fluid by the mercurial ♀ of  $\text{h}$  as iron can. (The reader should try to understand this correctly!) Apart from this positive quality of copper, we know of a way to transform it into the most horrible, penetrating, fastest-acting and incurable poison, whose smallest particle (even if it touches only a tooth) brings immediate and certain death, and which has been tested on different species of wild and domesticated animals. This poison also does something that no other poison does: within twenty-four hours of death the body begins to break down in complete fermentation, such that the entire body looks like a mass of foam. We have mentioned this here to give devilish people pause to think about this infernal science (although we are assured that it is just as difficult to find this poison as it is to make  $\odot$ ). We only wanted to report this so that the reader may consider how very dangerous all copper kitchen pots are for our health if they are not plated with tin, and how we should be careful when cooking in these pots. On the other hand, iron pots are not only safe in this respect, but they are also much more healthful and useful. The difference lies in their respective salts.

## PART 22

Having said a few words about how the ♀ is useful in  $\Delta$ , we now wish to say something about its internal and external use as a medical agent. We should first note that ♀, because of its biting mercurial  $\ominus$ , is highly dangerous when taken internally; no true physician would recommend it be used in that manner. Copper's mercurial salt is the reason it is such a good emetic agent. To understand this more fully, the reader would have to consult [volume 1](#), where we speak at length about the shape and structure of  $\ominus$ ; otherwise, the current discussion will be of little value.

The sharpness that comes from the bitter nature of salt cannot in any way be removed from copper, unless one were to take unripe green ♀ and make it a durable red copper. How well this technique is known, we will leave for others to answer. For our part, we are confident that it cannot be accomplished without the wonderful *solvens* and *figens*, of which we spoke earlier, or a close relative thereof. Nevertheless, anyone who could do this should be praised as a master physician, for he would be able to successfully treat leprosy, venereal diseases, cuts, etc.

In order for a seed to reach maturity, it needs not only the  $\odot$ , but also good soil and  $\nabla$ . Outside of the Garden of Eden, however, the  $\nabla$  is too impure and the earth too dry and poor. Thus, our earth is called *Adamah* and that of Eden is called *Erez*. Even though the earth on which we live is called *Adamah* here and there in Sacred Scripture, this occurs only after man's fall and expulsion from Eden. It is used as a comparison of sorts, because man's immortal body was made from the soil of Eden, while his mortal body was made from the soil of the earth, to which he was expelled. Genesis 3, verse 23 says, "There was a river flowing in Eden." Anyone not able to reach this main source could look for its tributary Pishon "which encircles all the land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx are also to be found there." It is thus evident that true  $\odot$  can only be found in Eden, and from it the wonder-stone onyx is made, otherwise called the Philosopher's Stone (for more on this, see [volume 3, chapter 1](#) on ♀). In order to create the onyx stone, bdellium must be added to this  $\odot$ . Otherwise, one's efforts are all in vain.

## PART 23

Wise men often speak of their general ♀, but in such secretive and obscure terms that even a Tityrus would go insane trying to ascertain what they mean. One person will call it this, another will call it that, and a third will give it yet another name, and so on. Moses names it quite clearly: bdellium. He even says where it can be found, although few have taken note of it. Anyone who is not blind can see it. And since everyone can see it, what good would it do for us to describe it here? Should anyone want more information on this, he need only open the great dictionary of nature and look for his word stem under  $\text{שׂאם}$  (S.A.M.). He will easily find all the words that derive from it. However, if he has difficulty with the stem of the word, the derived words should be enough to satisfy his search. The ancient Persians called it *Urim-Astha*. If one learns this composite name correctly and analyzes it, its four main derivative words will easily be recognized. Thus, it is not necessary for us to describe it

more clearly here.

## PART 24

That  $\ominus$  is the source of all red coloring is a fact that requires no proof. Anyone with even a little knowledge about the Hebrew language knows that *Adam* means “red.” Therefore, *Adamah* means a red—that is, sulfurous—earth, and from this earth the Lord God took the dust (*Aphar*), out of which he formed man (Adam). If we remove both vowels *a* from the word *Aphar* and replace them with, respectively, *o* and *i*, then the word is no longer *Aphar*, but *Ophir*. Scripture tells us in the book of Job and elsewhere that the gold of Ophir was particularly desirable. We read in Job 22, verse 24, “If you treat your precious metal as dust and the gold of Ophir as stones from the river-bed...” It is not at all misleading for us that the word Ophir is written in Hebrew with the letters *Aleph* and *Cholem*, since it was not at all unusual for the Hebrews to take letters away and replace them with others. However, one must be practiced in Hebrew mysticism in order to understand what the second book of Chronicles 3, verse 6 describes as the gold of Parvaim. If we remove the last syllable—*vajim*, and put the *a* before the *P*, we arrive at the word *Sahaph Aphar*, or gold dust. This indicates how precious and magnificent man was in Eden, before he became *Erez*, or the dry earth, through the deceit of the devil. Only through decay and decomposition (Hebrew: *Moth*, or death) can he be separated from this earth and again become perfect (Hebrew: *Thom*), so that his original incorruptibility (*Aphar*), or gold dust, will once again appear and be seen.

## PART 25

No one should think that our observations in parts 22 through 24 are a useless digression through which we wanted to draw attention to ourselves. We assure the reader that we have not written one iota in this book that does not require considerable reflection, as the true mago-cabbalists and seekers of God will attest. Whoever does not understand it should simply leave it alone, for we have not written down our thoughts for the benefit of the angry, envious swine, who love nothing more for their pleasure than stinking mud. Rather, we have put our thoughts in writing for the true seekers of wisdom. In part 22 we said whoever does not know how to turn a copper's green stem into a red blossom, in which the noble gold-seed is concealed, he should not use it as an internal medicine. Nature shows us that all fruits are unhealthy and dangerous when they are in their unripened green state. Through the sun (Hebrew: *Schemesch*; take note of this word in the context of part 23, which speaks about the beginning-and stem-letters) they become yellow, red or some other color, according to their characteristics and are not only healthy and nutritious, but also pleasing to look at and to enjoy.

## PART 26

The green balm, made from the purest copper without any outside substances, is a miraculous medicine in the fight against diseases that eat away at the body, such as cancer, fistula and the like. That this wondrous  $\Delta$  is well known is doubtful, and even less well-known is the method of turning the green balm into its red form. Actually, it prepares itself without the application of any particular skills or techniques; one does not need an oven, coals or any type of container. A single dinner plate is enough, as long as one understands the time involved and avoids anything that could hinder the dissolving process. Even the smallest degree of  $\Delta$  could be damaging to this work, since copper is itself quite a magnetic wonder- $\Delta$ .

This balm will consistently increase in quantity, as long as the course of nature is not impeded in any way. What all plants, animals and minerals greatly love and need for their existence, it needs only half as much. And it resembles Venus in that it flees the light of day, preferring to do its work at night. The preparation of the balm actually takes only about a quarter of the time presumed necessary for such a process. Also, it does not need to be moistened with rain, snow, river-or other waters in order for it to turn green, something that is necessary for all plant life. When preparing it, one must be careful not to fill the pot more than half full. If we prepare this wonder- $\Delta$  or green balm in this manner, we will have a noble treasure that works wonders on external wounds and illnesses. We might even be justified in calling this balm a secret  $\Delta$  or solvent, and reflect upon it further. And so we have now described its preparation clearly enough and forgotten nothing: its purification from the

yeast is self-evident, if one understands the heavenly effect we are describing here.

## PART 27

We can also prepare an attractive balm from the matrix of copper through distillation. We need only know how to prepare the matrix correctly, so that it will surrender the balm during the distilling process. In the same manner, an oil or balm can be distilled from all types of matrices and we can then justifiably call them pure, since they contain no foreign essence, but rather the waters of the river of Eden (it is important that the reader understand this correctly, for this can easily be misconstrued) in sufficient quantity to soften and ferment them. We can foretell that many people will have something critical to say about this part and the preceding one. We cannot help but laugh at them, for we know that this material is not so easily understood by all. Those who travel the path of nature, rather than that of sophistic fools, will be able to understand this completely, since it has been more than clearly explained. But those who have prepared these oils of metals will have created something special, not just for the animal kingdom, but for the mineral as well.

## PART 28

We will skip over the ☿ of the remaining metals and minerals, since we believe that the seeker of truth will have found our words sufficient. However, we do not want to abandon the mineral kingdom entirely just yet, but rather we want to turn our attention to the salts—although not so much to the mineral salts. Of more interest to us is the vegetable wonder-☾ of tartar, which can rightfully be called a middle salt between the plant and the mineral kingdoms. Even farmers know that a tartar is a salt. But its saltiness is not our focus here, since that was covered in another section of this book. Rather, we just want to speak about the ♀ of ☿. Any laboratory assistant knows that a tartar gives off a large quantity of stinking oil during distillation. However, this is not the secret ☿ for which we are aiming. And anyone who knows how to dissolve the golden ☿ of antimony in this stinking oil, and join them through distillation, has made not only for the ☾ a wonderful heart-strengthening tonic, but has also prepared for the leprous and unclean ☉ a magnificent medicine, particularly since he was able to add to this double oil its own fixed earth or matrix in which it was produced, thus making a threefold oil out of a double oil

## PART 29

Our focus here is on the concealed ☿ in the *sal tartari* or, to call the child by its rightful name (which runs counter to current convention, where this or that aspect of its essence is typically misnamed), how to change the ☾ *tartari* entirely into a fluid, pleasant medicinal ☿. And we also wish to describe this process as clearly as possible. If we leave something out or forget to mention something, the reader can pursue it himself. But let us say the following in advance: unless you are well practiced in the use of △ and understand all the vagaries of distillation, you will never be able to produce this tincture. In addition we wish to point out that we have thus far withheld this description, the key to much that we have said previously, by looking at things other than just this wonderful medicinal agent, so that our description could be a key to many secrets. Let us proceed then to the preparation process: take the best ♀, as much as you like, and crush it to a rough consistency. Put it into a stone retort and distill it over an open △. If you make a mistake at this stage of the process, the rest will be in vain. The technique here is so complicated that we cannot easily describe it. However, practice makes perfect, and so we will try. From this distillation you will first get a spirits (generally called a ☽ of ♀); then when placed over a strong flame it will produce a stinking oil or crude ☿ of ♀, which is the reason why this essence has turned to stone. Increase the flame until nothing more is given off by the retort; then continue the high flame for another couple of hours. After this, let everything cool down. If you have done everything correctly, and if nothing has escaped or if the receiving container does not have a crack, then it will contain a spirits or stinking oil, while the material left in the retort is a pitch-black *caput mortuum*.

## PART 30

Now, separate the oil from the spirits; rectify the spirits of a piece of the *caput martum* two or three

times. For each new rectification take a fresh piece of the *Caput mortui* and save the spirits that were used. Further, take all of the cooled *caput mortuum* and extract from it with pure  $\nabla$  (or with distilled water) all of its *sal tartari*. Before you do anything else with it, rectify these spirits of tartar one to three times. Lastly, rectify it from that substance which all people of the earth desire most. However, if you are not sure how to prepare the spirit of tartar, your efforts are all in vain. But if you are able to prepare it correctly, be sure to store it properly.

### PART 31

After that, heat up the  $\ominus$  of  $\nabla$  again so that all its moisture evaporates. Then crush it in a pre-warmed mortar and quickly put it in a glass flask. Add in rectified spirits of wine (*spiritus vini*), which must be from a well-rectified wine and not from a fruit brandy. Quickly cook the mixture and distill the ashes of this rectification of the *spiritus vini*; repeat this entire process up to three times, using freshly cooked *sal tartari* each time.

### PART 32

Lastly, purify the *sal tartari* with a *solut. philtr.* And *coagulat.* until it is white as snow. Then take some of it and put it into a smelting pot until it is half full. Put the pot over a  $\Delta$  until the contents become fluid. Cook it over a high flame until the *sal tartari* appears blue or blue-green. At the same time another person should be rectifying the spirits of tartar in a large vial, warming it near the fire. Then pour the *sal tartari* into a prewarmed iron mortar and crush it quickly while it is still hot, so that it doesn't absorb anything from the air. Then pour it, still warm, into the prewarmed spirits of tartar and close the vial. Shake it until the spirits of tartar have dissolved the *sal tartari*. Add in just enough of the previously prepared and rectified *spiritus vini*, then shake and mix thoroughly. The mixture will quickly become a bloodred tincture (like coagulated blood). At the bottom a bit of blue material will precipitate. This is the remaining *sal tartari*. Isolate this precipitate and weigh it. You will be able to determine how much of the *sal tartari* became part of this pleasant  $\oplus$  or tincture. You will find that a considerable part of the *sal tartari* went into this pleasant tincture.

### PART 33

You now have a true tincture of tartar, prepared in the philosophical manner, rather than in the manner of a common apothecary. Any physician can well appreciate its benefits. We do not need to say anything here about its wonderful qualities and its usage can speak for itself. We can assure the reader that we have helped many desperate people with this tincture. It is particularly effective in cases of *malo hypochondria* and irregularities of the menstrual cycle, as well as in treating kidney and gallstones.

### PART 34

A tincture of this type can be prepared from all other salts *mutatis mutandis* by bringing their inner qualities to the fore, or by revealing their volatile  $\oplus$ . The preceding description and accompanying practical instructions have given those who understand what we said much important information. However, we were not able to describe everything in detail. It is important for the reader to note, however, that the spirits of all the other salts are strong acids and thus quite different from the spirits of tartar. The spirits of all other salts must be sweetened, otherwise it will never be possible to use them in this process. This can be easily accomplished using the magnetic force of nature. However, few people would have the necessary patience to do this. That is why we see so few successful examples of this tincture using other salts.

It is not our task, nor our desire, to fully describe every detail of this process. A physician already knows such details without our having to describe them. For others, it would be of little use.

### PART 35

In [chapter 1, part 6](#) above we noted that there is no aroma in nature, either pleasant or repugnant, whose origin does not lie in the oily parts of a corporeal essence (that is, in  $\oplus$ ). Everyone knows the

common smell of burning sulfur as well as the distinct odor of the remaining material after the sulfur has burned off. Our daily experience also teaches us that the stinking oils produced by distillation, that is, the sulfurs of particular materials, smell particularly unpleasant. This can be said not only of the oils of plants, but also of humans and animals, which also produce such odors whose source is ♁. We realize that our words will attract ridicule, especially from those who imagine that they can produce similar results with their wonder-salts. Such criticism will not move us, since it is not our intention to start a dispute with our words, but rather to assure the reader in truth that we will never respond in that manner. Scholars may sharpen their pens against us and go public with their contrived wisdom to the scholarly bazaar, where they will always find gullible customers even though they have little to sell except envy and resentment. A red hat alone does not make a cardinal, and certainly does not represent wisdom, which this hat symbolizes only in the imagination of some; rather, the authority behind such a symbol or title must be earned.

## PART 36

We must reiterate for the reader that the volatility of salts is not the cause of either an unpleasant or a pleasant smell, although it may true in some respect, if we consider the external shape of the salts. If we examine them more closely, as we did earlier, we will find the opposite to be the case, as we discussed in detail in [volume 1](#). Indeed, there would have to be something very wrong with the mind of anyone who cannot comprehend what we often repeated in that volume on salt, and who cannot recognize that salt (the reader must understand this truth!) is inwardly at the same time both ♁ and ♀, not each one in particular, but all three are simultaneously one essence. For example, if ♁ is mentioned by itself, it should not be understood as a singular element, but rather that salt and ♀ are simultaneously contained within its one essence. Each one of these three elements contains the other two within its one essence. And through the example of tartar we have shown that there are two kinds of ♀ concealed within every corporeal being: a sulfur that came about with the beginnings of light, and a stinking type that arose as a result of the elemental Δ. Whoever completely understands this distinction can call himself an expert. Earlier, we alluded to this in the context of preparing a tincture of tartar (but not as philosophically as many would have liked). Those whose prejudices and pride in this regard have not already caused them to look foolish will recognize what all this points to.

## PART 37

In the previous part of this chapter we indicated that a tincture can be made from any ⊖, as well as from tartar. The most difficult of these tinctures to prepare is that made from common salt, primarily because of the power of its fire or ♁, that is, its sharp acidity. Although the preparation of this tincture is the same as that for the tincture of tartar, unless the person preparing it is experienced in the transformation of this salt, its attractive, sweet ♁ will never reveal itself to him. The process requires nothing more than to follow the path of nature, in order that the salt can be easily transformed from its sharp acidity to its essential sweetness. Those who are patient will easily achieve their goal, especially if they pay attention to those things which we occasionally noted earlier in this regard. If they are successful in producing this tincture, they can be satisfied that they have produced a noble treasure, a genuine balm of life, for if common salt, in the right proportion, is used in the kitchen in the preparation of food that protects our body from decay until its appointed time, then this tincture of ⊖ or ⊕ *potabile* (a true wise man will not be upset by this additional reference) will sustain and preserve us all the more strongly.

## PART 38

Anyone who has understood what we have said throughout this book about such tinctures will be able to prepare a true tincture from any plant without any additives or difficult processing steps. But because we have already said much about this previously, it will not be necessary to say any more at this point. Instead, we will turn our attention to the animal kingdom.

## PART 39

We must first turn our attention to man, the most wonderful creature in all of nature. However, it is not

our intention here to speak of man in the Garden of Eden (*Aphar min haadamah*, dust of the earth) created in the image and likeness of God (*Eiohim*). Rather, we will focus on man's elemental shell, that is, his body after the fall. The substance of this body cannot be compared with that of any other creature of the air, the water or of the earth. Saint Paul confirms this in 1 Corinthians 15, verse 39, in which he says, "All flesh is not the same flesh: there is flesh of men, flesh of beasts, of birds, and of fishes—all different." This is especially evident if we artificially break down the human body into its elemental beginnings. No other flesh under the sun contains so much ☉ and ☾ as that of man. All other creatures are proportionally composed of the four main elements or *principiis secundariis*, each according to their species: fish and birds are created from the element of water; animals and reptiles from the element earth. Thus, they all share in the darkness, insofar as man, through his fall, brought the curse upon all of nature, although he brought damnation only upon himself. Because he also has the principles of darkness and damnation within him, man is therefore much more than all the other creatures. However, contained within this shell of darkness, damnation and ruin are the heavenly jewels of his spirit, soul and body from the dust of Eden. Because of the heavenly light within him, the flesh and blood of a man united with God is more glorious, magnificent and useful than that of a man who lives by the principles of darkness and the word of Satan. We find a parallel in the majestic glow of Moses, which originated from his having spent forty days and nights in the presence of the Lord God on Mount Sinai. No human eye could tolerate this glow, even though Moses had not throw off his material essence and still required food and drink like all other people. In another example we see that the skeleton of another man of God, Elijah, could still work wonders and bring a dead person back to life (see 2 Kings 13, verse 21). This is a wonderful prefiguring of how the death of Jesus Christ will restore life to all those who died in God's peace. Quite a different matter is the case of the possessed man in the land of Gadaren (see Mark 5) who lived among the stinking, unclean graves, leading an abhorrent, chaotic, dark life and possessed by a legion of demons. Before his redemption through Jesus Christ, his flesh and blood would have been dangerous and injurious to other men. Such cases are well known to sorcerers who practice their magic on men and animals with mummylike subjects. These victims cannot be cured except through pure, true divine magic. In order to accomplish this, however, something of the mummy is required, so that the spell of the sorcerer can be turned back on him, such that not even Satan with all his deceitful power can prevent it. This can be done as long as one clearly understands the fire of judgment and human mummies. However, this knowledge is secret and cannot—and will not—be divulged here.

## PART 40

The differences between a God-fearing and a godless man are basically the same as those between a healthy person and a sick person. It can be shown that the illness that caused a person's death remains in their body until the latter has entirely disintegrated. Since an elaboration on this thought would take us too far from our actual topic, we refer those who are interested in this matter to the excellent book by Mr. Thomas Campanella, *Magia de sensu rerum*. Those familiar with the use of human mummies in their cures will notice a serious mistake in this old tradition. It is often the case that the sick person is hurt more than helped by the use of such mummified corpses (at least those who died due to disease, rather than accident or violence). This could happen if the illness of the mummy supports or worsens that of the patient, as for example, if the resins or any of the spices used in the embalming process were still potent enough to affect the patient. In such a case this could not be attributed to the mummy itself, unless such materials came directly from its body. From the cranium of such a corpse one could make a wonderful medicine to treat falling sickness, as long as one could separate the cranium in a natural way and without the use of  $\Delta$ , not in the manner of laboratory apprentices who would force it apart with  $\Delta$ . A mago-cabbalist will understand what we mean here and know the correct use of  $\Delta$  and  $\nabla$ . In the same way one could make a balm from the bones of such a corpse that would completely heal muscular dystrophy, bringing back the nerves and muscles to their former vitality, so that the nerves work again and the atrophied muscles will once again grow.

## PART 41

In the preceding part we spoke only as much as we felt necessary about the flesh, blood and bones of men, which encases the heavenly body. But now we wish to say a few things about its excrement. There is no excrement among all the creatures of the earth that is more foul and disgusting than that of

man. This certainly needs no proof, since the author of this book is speaking for himself. Since our intention in this volume is to discuss ♁, we will focus on that without further digression and note that human excrement is pure, unadulterated ♁. This repugnant and infernal ♁ in its crude form is of no particular use other than as a fertilizer. However, an experienced and knowledgeable person, if he knows how to work with it, can produce amazing results.

## PART 42

We know of many people who have worked with this material, but we have met few among them who have followed the path of nature. As a result, they have produced little or nothing of what they intended. One of them had hoped to make the Philosopher's Stone out of it. We cannot even bear to say in what absurd and unnatural manner they worked at it. Nevertheless, their foolishness occasionally led others to create some good medicines.

## PART 43

The ♁ in human excrement very much loves ☉ and robs it of its red ♁. We can see this when we mix fine filings of ☉ with the *caput mortuum* and add an oil of sulfur to this mixture. A description of what this mixture can do for wilted plants and their growth could fill a book.

## PART 44

The oil we referred to above that strips ☉ of its red sulfur is truly a wonder-medicine in itself. But one must understand how to prepare it. This oil, prepared poorly, smells terrible, although the smell can be entirely removed. An adult dosage would be no more than two to three grams.

## PART 45

Whoever knows how to use the viscous phlegm from this process with plants will produce wonders, and particularly when its own magnet is dissolved in it and it is correctly applied in gardening.

## PART 46

If one should want to do something productive with this stinking ♁, there are two possible ways. In the first possibility, nature acts alone without the hand of man, in its own oven, turns back damnation, turns the darkness into light once again, and transforms this infernal smell into a pleasant balm. In this case the preparer need only keep track of the time and recognize the degrees of nature's heat and cold needed for the process and then pick up where nature leaves off. Then, he must mix the ♁ with ☉ and ♀ (he must be able to recognize this bird of Paradise that is, mercury) in the appropriate hermetic and arithmetic proportion. The resulting combination is a high philosophical secret that one must know well in order to use properly. Otherwise, all effort, cost and time is lost. Then, ferment and shape the mixture with ☉ (that is, only the true, pure natural kind), after which the process is complete.

## PART 47

The second way requires a high level of experience in the use of Δ on the part of the preparer. It also requires skill and a good technique, in order to convert this filth to a pleasant-smelling material without losing any of its important properties. The preparer must know what kind of bath to use in which this material will be washed and purified. Job mentions it in [chapter 9](#), verse 30: rain-and snow-water. We, however, call it by its cabbalistic name (see [figure 11](#) on page 306). If this material has lain in its steam bath for the appropriate length of time, then the preparer can make with it whatever he likes, as long as he follows the instructions given above. Each of the three components, ☉, ♁ and ♀, are in and of themselves wonders of medicine, and even more so when united in the appropriate proportion. If the preparer carries out all the required steps skillfully and in the ways of nature, he will witness marvels aplenty and his satisfaction will be beyond description. However, we do not have the space here to describe these marvels.

With both of these techniques the preparer will have produced a solvent (or ♀, or whatever one wishes to call it), which dissolves bodily ☉ entirely into an oily essence that cannot be returned to its previous state, although the ☉ can be returned, as we discussed earlier.

## PART 48

The ♀ mentioned above is the most wonderful of any type found in nature. Its description will have to wait until the next volume of this book, for in this volume we are concerned with ♀. The colors of the marvelous material described in the preceding section are truly wondrous, especially the grass-green variety, drawn out in a particular manner and distilled with ♀. To summarize this work then, it must be said that it is almost incomprehensible. Man is the concentrated center point of nature in that he consumes, digests and converts into flesh and blood all the elements of nature and the creatures that are composed of these elements. Thus, his corpse contains the same elements, both in its flesh and blood, as well as in its excrement in particular, which contains the greater part of its original essence. We do not say this so that those interested in true science will take note of our words, since in the [first volume](#) and also in this volume we have spoken primarily about other things. Rather, we refer here to the corpses of men because it was man who, apart from Satan, was the only creature to have fallen into eternal death and who would have remained there, had he not been saved from it by the death of Jesus Christ and thus separated from this dark corpse-like existence. And after man discards his filthy, stinking ♀-shell, into which he crept because of his Satanic mind, he will stand in the majestic form of the firstborn, which was presented to God the Father through Christ. We might ask how this will happen according to Scripture and through the light of nature, and how the conversion of darkness to light from eternity to eternity will come to pass. We will answer these questions after we have reminded the reader that no one wanted to make the effort to demand more from us than we have given in this chapter. Indeed, if the reader had made the effort to demand it, his effort would have been in vain, as it is our intention to reveal nothing more in this chapter than what we have already put forth.

# CHAPTER 4



# ON THE STATE OF MAN AFTER DEATH AND THE TRANSFORMATION OF HIS CORRUPTIBLE BODY INTO AN INCORRUPTIBLE BODY, AS IT WAS CREATED IN THE GARDEN OF EDEN; AS WELL AS ON THE COMPOSITION OF THE INCORRUPTIBLE BODIES OF THE DAMNED FROM THE PRINCIPLE OF DARKNESS

## PART 1

We hope that the titles of the preceding chapters have given some satisfaction to the reader. Perfect happiness, however, according to the words of Saint Paul in his First Letter to the Corinthians 13 verse 9, cannot be achieved; thus we should not expect it. It suffices then that we have passed along to the reader what was given to us by the eternal wisdom of God's grace.

The conclusion of the [previous chapter](#) concerned the return of elemental man to his original state of being in Eden. All that we have presented up to now has demonstrated that man was created and composed of three things: spirit, soul and body, from the spirit-world, the realm of angels, and Eden respectively. This need not be repeated here and cannot be contradicted by anyone, other than perhaps some poor fool who may have heard the Holy Scriptures explained by some village teacher, but not by the Holy Spirit itself. In addition to this unity of three immortal and incorruptible parts came this material shell or earthly body, after man had to abandon—because of his disobedience—the magnificent body he possessed in Eden. This elemental or material body consists of three elements, namely ♀, ♂ and ⊖. The inner immortal part of man cannot in any way leave its residence, unless the elements that compose this shell are separated once again from one another and each returns to its source. This, however, cannot in any way happen other than through the complete destruction and decomposition of the earthly body, that is, through its temporal death, the wages of sin by the just judgment of the Living God, as stated in Genesis 3, verse 19, “...until you return to the ground; for from it you were taken. Dust you are, to dust you shall return,” etc. An exception to this will be those who are still alive at the coming of the Lord Christ, for the elemental bodies of these people will be spontaneously dissolved and separated by the high miraculous solvent *Æsch Majim* (described in the [first volume](#) of this book and in the preceding chapters), of which the reader should take special note.

## PART 2

This separation of the elemental body through death has something of a parallel in the plant world. If we want to get pure, clear, penetrating spirits from a plant, this can be accomplished in no other way than to ferment it in its own fluid or, if it is too dry, with the addition of a little water. Through the distillation of this fluid the spirits, to which we referred above, can be easily acquired. As Saint Paul says in the First Letter to the Corinthians 15, verses 36 and 37, “You fool!...what you sow is not the body that shall be, but a naked grain, perhaps of wheat, or of some other kind.” When the spirit is driven out of the plant in this manner, it is killed or dies and what remains—the elemental composition of the body of the plant—begins to decay until it completely decomposes. It is no different with our own elemental body. The illnesses of our body are a fermentation, whereby the spirit and soul are dissolved and separated from the body. The entire body then immediately ceases to function. And since the spirit and soul, the body's ⊖ of preservation, have departed, the onset of decay and decomposition is immediate, which leads to the complete breakdown of the body into its elements. Whoever understands the cause of this aging in the human body and the counteractive properties of ⊖, and whoever can isolate these properties in a precipitate, that person can truly call himself a physician.

## PART 3

There are so many different opinions about the cause of this fermentation that not much definitive information can actually be said about it. By understanding the balance of acid and alkaline in bodies we can have a somewhat better understanding, but even that is not entirely sufficient. As every ☉-bug knows, the matrix of ♀ can be dissolved into a red ⚡ by means of a strong alkaline brine, and this resulting solution will contain the three original components of ♂: ☉, ⚡ and ♀. We know from our own experience that such a brine with dissolved ♂, when heated, can produce an astonishing ripening with an ungodly smell. For anyone who knows enough about the nature of each type of ⚡ and alkali, the cause of this ripening effect is no mystery. Similarly, anyone who is familiar with the bodily shape of each type of ☉ will be that much better prepared if, in addition to acids and alkalis, he can also deal with a third type of substance that can change, enlarge or expand its form. This substance causes fermentation in the body, and then brings about a swelling, causing a ripening effect, which continues until the goal is achieved and the one is neutralized by the other. In this struggle of particles the spirit can no longer be contained and will either flee from it or be driven out easily by distillation. Therefore, it is necessary to familiarize oneself with this third substance that we referred to above, in order to achieve the desired goal. Anyone who understands the cause of a bitter or astringent taste will find the right path to this result.

## PART 4

In nature there are really only four types of taste: sour, sweet, bitter and biting, burning or prickly. Although this concept is disputed by some, this debate does not interest us at this point in time. So, too, we are not interested in debating those who believe they know the source of each taste. For example, some say that the perception of sweetness derives from ♀, and the sour taste from ☉, etc. Where would ⚡ fit in here? When one introduces the various elements into this discussion, the results sound even more ridiculous. Spanish pepper, sorrel and wormwood all come from the same general area and could even come from the same garden with the same soil, fertilizer, weather conditions and water source. Yet, they all have a different taste. What can be the cause of this? It is their own inherent energy. What is this inherent energy? To simply give it a name, without describing its essence, would not be helpful. If we were to plant different seeds from different flowers that bloom in different colors and which have no particular taste or aroma, all in the same flower bed, they would all have the same growing conditions (weather, moisture, etc.) but produce flowers of many different varieties and colors. What is the cause of this? The answer is the same as above, only stranger. At least, it sounds strange, if we ask the following question: If we were to graft a piece of an apple or pear tree onto a beech tree, why would this grafted piece still be able to produce apples or pears? The answer is simple. The essence of the beech tree that permeates its sap is turned by the grafted piece to its own purpose of growing fruit. This is possible, even though the grafted piece did not have a seed within it, such as those in an apple or pear. Another question might be useful here: How can one chicken produce feathers of so many different colors? But enough of such questions! Many readers will imagine that they know the answer, but few will actually find it.

## PART 5

We could show through any number of experiments that ⚡ and ♀ are the source of all colors, if it weren't so unnecessary and time-consuming. Anyone skilled in the use of △ will have seen with his own eyes and felt with his own hands how ♀ and ⚡ produce black, white, yellow, red, blue, as well as variations and mixtures of these colors, and how they can be produced from metals and minerals because of their ⚡ and ♀. However, with seeds and their colors it is a bit different. The sulfurous and mercurial parts of the seed are unique to each seed's body, just as each type of ⚡ in metals and minerals is specific to that substance's stone, clay or earth matrix in which it lies, and to which it provides its color. Thus, the ⚡ and ♀ in the seed bring forth the color of its flower through their magnetic attraction (from their general origins) according to the seed's specific characteristics. The characteristic of saltpeter that is found in the seed's ☉ then causes something to happen that we described earlier, and which does not need repeating here. Saint Paul says in 1 Corinthians 15, verses 37 and 38, "What you sow is not the body that shall be, but a naked grain, perhaps of wheat, or of some other kind; and God clothes it with the body of his choice, each seed with its own particular

body” (and thus also with its own color). “Let those accept it who can” (Matthew 19, verse 12).

## PART 6

Anyone of sound mind will be satisfied with our explanation regarding the difference in colors, although many will object on the basis of the Cartesian Principles. Such was the case with a certain mathematician who, after observing a strange redness to the sun on July 15, 1661, philosophized in his fifth theorem, “It might appear illogical to those, whose only knowledge of nature is what they learned in their youth from their schoolteachers, that the colors we perceive are not actually in the object that they appear to come from. Rather, they only appear to be part of the observed object and are thus, not real and essential colors.” He then refers to the colors of the rainbow, which can be seen (1) through a glass prism, (2) through a glass bowl full of  $\nabla$ , or (3) in a rainbow itself. (These thoughts are reflected in a passage from Descartes' *La Dioptrique* (1637), page 74, article 5, “Therefore, it is not necessary to insinuate that something *material* is flowing from the object to our eyes, and that we see light and colors. Nothing about the object agrees with the images that we make of it in our mind, in the same manner that nothing of the objects, which the blind man touches with his cane, flow through the cane to his hand.”) The aforementioned mathematician continues his reflections on color by insisting: (4) that such colors must be able to be sensed even in the dark, and (5) rotting wood that gives off a glow in the dark actually attracts colors. This wood has its own light of sorts and thus glows in the dark, even when neither the sun nor the moon is visible. If the colors are inherent in the wood, they would show their power even in the dark, even if the wood were not illuminated by another source of light. He goes on to say that the manner in which colors are perceived is entirely the result of the arrangement of the parts of the visible object, after its component particles were formed and arranged. (6) If these particles are contained in the surface of a colored object and take in all the rays of light from the  $\emptyset$  or some other source, then the object appears black, because none or few of the rays are reflected to our eyes. (7) If the object is composed in such a way that it allows some of the rays to reflect off its surface, then we see a red color. (8) He supports his theory by citing the case of a blind man in Konigsberg, one Hulderic Schonberger who supposedly could feel the colors of an object from the arrangement of their particles. (9) He cites a similar case of a blind man who could feel through his cane whether it was touching wood, stone,  $\nabla$  or  $\nabla$ . Are we meant to believe that reasonable people can so strangely philosophize against the evidence of the obvious and tangible truth? We will not concern ourselves with such fantasies as his first three theorems, since we would then feel obliged to describe in a more understandable and truthful manner the means by which these objects shine. His fourth theorem could be refuted by any uneducated person who would only have to point out the following: if we take a smooth ivory or silver tablet with uniform component particles, and cover it with different colored areas or stripes (black, blue, yellow, green, etc.), the colors will remain the same in the dark as they are in the light. Even sunlight could not change the fact that these colors essentially remain the same in the dark. The aforementioned philosopher would insist, however, that since the tablet had a uniform composition, it must therefore have only one color, both in the light as well as in the dark. Our philosophical friend would add that without light we could not recognize any colors on the tablet and therefore the illumination of the light creates the apparent difference in colors, according to the arrangement of the object's particles.

What kind of an arrangement of particles on an object, and what kind of light, can account for the different colors of the juices (green, blue, red, yellow, etc.) that can be pressed or drawn out of plants? Are these not real colors? Anyone who would deny this belongs in an insane asylum, even though the aforementioned professor of mathematics insinuates that this cannot be, unless we were to believe that these colors derived from parts of many different shapes (pointed, blunted, elongated, triangular, etc.) or some other strange idea. Therefore, all such vain explanations are nothing more than inventions of a philosophical mind. Furthermore, we would very much like to see the blind man who could discern by touch the colors on a smooth metal tablet that were evenly and thinly painted and covered with a smooth coating of clear lacquer. It may be that a blind person could feel the paint on a carriage or house and hazard a guess as to its color, although the chances of his getting it right are minimal. However, the claim that he could feel things through his cane is even more ridiculous. Although he might be able to tell the difference between a rock and a small clump of earth with his cane, he would never be able to discern their colors in this way. We would like someone to convincingly describe for us how a visible object looks in the dark. A piece of white woolen cloth

remains white both day and night. This is evident to all reasonable people, as all parts of the cloth have one and the same composition and arrangement of colors. But what if a quarter of the cloth were black and another quarter red, the third quarter blue and the fourth quarter yellow? Despite the uniform composition of the cloth, no one could deny that the essence of these different colors would remain the same in light or in darkness. If the masters of speculative universal wisdom dispute this, we would ask them how exactly they think this four-color cloth would appear in the dark.

As another example: take four containers full of spring- or river- $\nabla$ , whose composition was the same in all containers, and pour a different dye into each (black, red, green, blue). The water in these containers would retain their different colors regardless of whether they were in the light or dark. Similarly, a sponge, a glass, a piece of wood, a bristle-brush and a piece of metal all have a different composition in their various parts in terms of their hardness or softness, but if they are all colored either red or black, they all remain either red or black, whether in light or darkness, just as a donkey in a dark stall remains a donkey, even though we can only see his eyes, which, like the rotting wood referred to above, shine in the dark. What kind of a conclusion is it to say that the rotten wood contains something that shines, and can therefore be seen in the dark? Similarly, to say that colors have no such inherent light and are therefore not essential colors, but only appear to us to have such colors, as determined by the arrangement and composition of the parts of the object is pure philosophical nonsense. If the good professor had only studied the difference between an inherent light and the dark body of a color, he would not have joined Descartes in spouting such ridiculous ideas that go against the nature of things. If we were to refract the rays of the sun through a prism onto a red, a white and a black tablet, the rainbow colors of the refracted sunlight would in no way change the colors of the tablets. Thus there is indeed a great difference between the appearance of some object and its real essence or qualities. Our friend the professor, however, thinks he has offered a proof of his theorem when he says, if colors are a real essence of a thing, then they must also shine in the dark. Is this how a philosopher reasons? There are many things in nature that do not shine in the dark. Does that mean that they are not the same things when the  $\odot$  or another light shines upon them? Do these not sound like the conclusions of a philosophy filled with so much hot air? Or consider this: the sap of a plant, of whatever color, is applied to various objects, hard, soft, porous or smooth. Regardless of the arrangement and composition of their parts and how the sun shines or doesn't shine on them, all of these objects will have the same color. And who would let themselves be convinced by the subtle philosophy of an Aristotle or Descartes that in the spring the leaves on the trees, or the peach and cherry blossoms, only appear green, purple and white during the day, when the sun shines on them, and not at night? Truly, one could go insane thinking about such subtleties that show a lack of any true knowledge of the origins of natural things. But we have sufficiently proven here that colors, either by day or by night, are something essential to an object and not a perceptive illusion based on the disposition of the object. And what the aforementioned professor observed about the red hue of the sun is equally questionable and simpleminded: he actually suggested as its cause that the extreme heat of the sun had evaporated blood from men and animals, contributing to the red hue. As proof, he cites how steam condenses in a sauna. What he actually proves here is how ignorant of physics he is. And his ideas about the bloodred sun are more laughable than worthy of an answer. If he had been able to view these vapors caused by the heat of the sun through a glass prism or glass ball and in so doing recognized the sulfurous, salty and mercurial nature of these vapors, his theory about the strange redness of the sun would have been more in keeping with nature. This will suffice as our thoughts on colors.

The same rules apply to the sense of taste. Just as the need of the Israelites in the desert was the magnetic attraction for the heavenly manna that gave them something both of pleasure and of taste, so too, the magnetic attraction of the principles  $\ominus$ ,  $\oplus$  and  $\ominus$  have an effect according to their proportion and mixture in a body. The Wisdom of Solomon 16, verse 21 states, "The sustenance thou didst supply showed thy sweetness towards thy children, and the bread, serving the desire of each man who ate it, was changed into what he wished." But  $\ominus$  and  $\ominus$  alone are not the cause of our sense of taste.  $\ominus$  in and of itself does not have a particular magnetic attraction, and neither does  $\ominus$ . However, when sulfur is added to them, all three become a perfect magnet. Thus, whoever understands what we have explained in the current and the preceding part of this chapter will completely comprehend the origin and production of the sensation of taste, and especially how the magnetic attraction specific to each body draws the simplest elements to it and makes them compatible to the original desire or magnetic power, thus producing the sensation of taste. This explanation will have to suffice for our purposes.

## PART 7

We discussed in parts 1 and 2 of this chapter how the inner man departs and permanently leaves his outer shell. We also discussed a topic that is clearly demonstrated both in Sacred Scripture and in nature; it is a topic, however, that many theologians do not recognize as valid. In our younger years, while traveling, we encountered a theologian of some stature who had preached in a sermon about Job 19, verse 25, that on Judgment Day he would be resurrected and enter heaven with the flesh, blood, skin, hair and beard that he possessed in this world. In saying this he did not consider that man doesn't even take the body with which he was born to the grave with him. Our experience tells us that the human body is subject to many changes, such as when we sweat and give off moisture from our body, or when our entire skin flakes off over time, only to be replaced by a new layer. In addition, how much blood must evaporate daily because of the constant movement of our body, only to be renewed each day? Therefore, a man cannot bring with him to heaven more flesh and blood than he brought into this world from his mother's womb. Paying no attention to such contradiction in the theories of our ancestors and misusing the passage in Job 19 which says in both the Vulgate as well as in Martin Luther's translation, "But in my heart I know that my Savior lives and that he will raise me up out of the earth, and I will be surrounded with my skin and will see God in my flesh; and I shall see him with my eyes, I myself and no other; and my organs have been consumed in my breast." Piscator translates it in the following manner: "I know with certainty that my Savior lives and that he will be the last to stand with me on the earth; and although they have pierced my flesh through my skin, I shall see God in my flesh, and I shall see him with my eyes, I myself and no other, although the organs of my body have been consumed."

## PART 8

Now let us see if the opinion of the aforementioned doctor of philosophy will prove true. First, we must closely study the book of Job from the fourth chapter to the end of the nineteenth and reflect carefully on how Job's own body and possessions were plagued and abused not only by Satan, but later also by his three friends and by the vain wisdom of gossips (as reported in Job 42, verse 7). In response to this, Job breaks out into a mournful protest. However, in the very next verse we read that a prophetic spirit helps him get his emotions once more under control. He is once again consoled that his God and Redeemer lives and will be victorious in the end and stand on the dust of Job after the latter has gone the way of all earthly things. It is as if he wanted to say here, "although I believe that I have a claim against God in my dispute (against which Psalm 51, verse 4 counters: 'so that thou mayest be proved right in thy charge and just in passing sentence.') Your justice will prevail." And although the cuts, sores, worms and maggots will penetrate his skin and flesh through Satan's attacks, and consume his internal organs, he will nevertheless still believe that God, his Redeemer, will restore his flesh to its former health and vitality. Also, no stranger in the sight of God, that is, no one who is not one of God's children, as related in the thirty-eighth and forty-second chapters of Job, will plague him. And his last possessions and honor will be doubly restored. For more on this, see [part 32](#) below.

## PART 9

This reasonable interpretation, which does not conflict in any way with Sacred Scripture and thus with the basis of true religion, cannot be rejected by any rational, God-fearing person. However, this interpretation is often considered by scholars of Scripture to be too vulgar and simplistic, especially since little about bodily death or about the resurrection or awakening of the dead from the earth can be drawn from the passages in the book of Job that were cited above. Nevertheless, it should be quite obvious that the damned will also be raised up with the same body that was first laid in the grave.

## PART 10

Before we continue, we want to discuss here in more detail the question we touched upon in [part 29](#) above: How can we explain the appearance of certain people after their death, a phenomenon we call ghosts? This is one of the strangest of all phenomena, about which both scholars and laymen argue and waste their breath. And in all of nature there is no other issue that is more lied about than this. Many

scholars, on the basis of their supposed learnedness, deny that spirits or ghosts exist at all, while other scholars admit their existence, but their descriptions of such things reveal what they do not know. Among the uneducated there is also a group that entirely denies the existence of such things. Others, however, who do believe, wrap it in such embellishments and fairy tales that the truth contained therein cannot possibly be discerned, for they are more unfamiliar with the study of spirits than are the scholars, and thus are in grave error.

## PART 11

For the moment we will set aside the tales of the historians in order to see whether Holy Scripture can enlighten us on this matter. In the course of our discussion we will certainly challenge the theologians and the teachings of their theological schools. However, let us assure the reader that our pen shall never be used simply to engage in simple schoolboy quarrels.

Since we wish to base our argument on Holy Scripture we must first look at three of its words, and their very different meanings, in order to better explain what will follow here. First, there is in Genesis 22, verse 4 the word *Keber*, a grave or burial cave, a place where a corpse is laid. This definition is generally accepted by all. And in Psalm 16, verse 10 and Psalm 49, verse 16 there occurs a word, *Scheòl*, from the root *Schaàl*, meaning “to request or ask.” The word *Scheòl* is commonly translated as “grave,” and also as “hell.” It is evident that this translation does not fit well in the text, however, if one examines the context of what is being said. No one contests that the sixteenth Psalm represents a prophecy about Christ, our Savior. The text states, “For you will not abandon my soul to the grave: You will not suffer your servant to see decay.” So too, the sixteenth verse of the forty-ninth Psalm notes, “But God will ransom my soul from the power of the grave. He will raise me up.” In both passages reference is made to the soul, not to the body that died on the cross, for the latter was laid in the *Keber* (grave). However, the body was not to decay. Thus, *Sheòl* must be something entirely different from the grave, as in the teachings of the rabbis, where it is a large area or place of waiting, where one can ask advice of those who also abide there. This is made clear by the word stem *Schaàl* and the derived term *Sheòl*. The woman of Endor in the first book of Samuel, chapter 28, understood this well, which we will elaborate upon later. Such impertinent inquiry, however, was strictly forbidden by Almighty God, as related in, among other passages, Leviticus 20, verse 27; Deuteronomy 18, verses 10 to 12 and Isaiah 8, verses 19 and 20. Ezekiel 26 verse 20, contains a word, *Bor*, or “pit,” and the passage reads, “I will thrust you down with those that descend to the pit, to the dead of all ages. I will make you dwell in the undermost places of the earth, in the places long desolate, with those that dwell in the pit”. In the same sense, Psalm 31, verse 18 says at the end, “Let the wicked be shamed, let them be speechless in their graves.” The word *Sheòl* is used here and accurately translated in the sense of *Bor*, an expansive prison area, as is clearly evident in the other texts above as well as in a similar passage in Isaiah 24, verse 22.

## PART 12

That *Sheòl* and *Bor* are completely different locations proves further what David's Psalm 30, verse 4 says, as translated by Piscator, “Lord! You have brought me up from the grave. You have saved my life, as I was already among those, who were sinking into the pit.” David said this prayer when he was still alive and had not yet physically experienced *Keber*, *Sheòl* or *Bor*, but rather only touched them in spirit, with his soul. Thus, the second book of Samuel 12, verse 23 David says further, “Now that he is dead, why should I fast? Can I bring him back again? I shall go to him; he will not come back to me.” That *Sheòl* is neither the grave nor a place where the dead are laid, was demonstrated earlier; it was not held to be so in the early churches as well, both in the Jewish as well as the Christian. Rather, this irrational translation arose out of opposition to the Catholic concept of purgatory. Now, no one would be so bold as to say, the child that David speaks about has gone to the devil in hell, and that the living God's message of consolation, that he is our God and the God of our children, has been made null and void because of it. How unfortunate it is that frequently even cruder and more distasteful interpretations than this are offered! Jacob says in Genesis 37, verse 35, “I will go down mourning to my son in *Sheòl* (the grave).” It is certainly not necessary to show here, that Jacob did not travel to hell and to the devil. He doesn't say, “to *Keber*,” so what does he mean by *Sheòl*? David also says in the first book of Kings, [chapter 2](#), to his son Solomon regarding Joab and Shimei that he would send them to *Sheòl*, and not let them go to the grave in peace. He does not say

that he should send them to the devil, because such a horrible thing, namely to condemn someone to hell, would not have befit a man who was pleasing in the eyes of God. Rather, they should be sent as unrepentant sinners to *Sheòl*, not *Bor*, the latter of which would have also suggested a terrible lust for revenge. So too, in Isaiah 14, verse 15 the terms *Bor* and *Sheòl* are contrasted with one another, “Yes, you shall be thrust down into the grave (*Sheòl*), to the depths of the pit (*Bor*),” in Piscator's translation. Yet according to a true understanding of the original text it should say, “Yes, you will be thrust into the wide holding area, to the depths of the prison.” It appears that this prophecy was given in the time of the Babylonian king *Phul Belochi* (which is also the time of Jonah's great words of repentance, when he expressed sorrow for his sins, albeit not entirely). Thus, the dead went not to *Bor*, but rather to *Sheòl*.

## PART 13

On the basis of these observations it is clear that *Keber* means the place in which a corpse is laid. *Sheòl*, on the other hand, means a place of custody or of waiting, as in Matthew 25, verses 52 and 53; the First Letter of Peter 3, verses 19 and 20 and 1 Peter 4, verse 6; as well as Psalm 78, verse 19 and Paul's letter to the Ephesians 4, verse 8. However, *Bor* denotes a prison, a pit, darkness and gloom. And so it is clear that those waiting in *Sheòl* can be called out and appear to us, while at the same time we must remember that there are different levels or circles in *Sheòl*, where one level is more joyful than the other. *Bor*, on the other hand, is quite the opposite and should be understood as a prison. We should further consider the example of when Christ the Lord was hanging on the cross and was addressed by the Good Thief who asked him, “Lord! Remember me when you come into your kingdom.” Jesus answered him, “Amen! I tell you this: today you shall be with me in Paradise” (Luke 23, verses 42 and 43). But the Good Thief was not yet in Christ's kingdom, because he would first open the gates of the kingdom at his ascension into heaven, when he led his chosen ones there in triumph, as a sign of his victory. That Christ the Lord upon his most sacred death did not ascend to the heaven above the heavens, to his throne of majesty, but rather descended into *Sheòl* is irrefutably explained by the Evangelist John in the twentieth chapter of his Gospel. When Mary went to the grave in the early morning and cried because she did not find the body of the Lord there, Jesus appeared to her. She thought he was the gardener and asked where her Lord had been taken. Christ answered, “Mary!” whereupon she immediately recognized Christ the Lord, fell down, worshiped him and wanted to touch him. However, Christ said to her, do not touch me, for I have not yet ascended to my Father. Instead, go to my brethren and tell them I will ascend to my Father and to yours, to my God and yours.

## PART 14

One should not conclude from what we have said above that we believe in the existence of Purgatory, that popish creation based on fables. Not at all! Praise God! Nothing of the sort has ever crossed our mind, as will be clearly shown in the following discussion. In the meantime the reader will recognize from our presentation that the first and oldest Christian Church believed on the foundation of truth that which we stated in [part 13](#) above, although it has been perverted by priests for their own benefit, as noted in Paul's letter to the Romans 1, verse 25. That the pure Jewish and first Christian Churches believed in the appearance of spirits, however, cannot be denied by anyone who is knowledgeable about the New Testament, but without the prejudices often accumulated in one's youth. Christ the Lord does not punish such a belief on the part of his disciples, as can be seen in Matthew 14 and Mark 6. In Matthew 14, verse 25 we read, “Between three and six in the morning he came to them, walking over the lake.” And in verse 26, “When the disciples saw him walking on the lake, they were so shaken that they cried out in terror: ‘It is a ghost!’” Further in verse 27, “But at once he spoke to them: ‘Take heart! It is I; do not be afraid.’” Finally, in verse 28, “Peter called to him: ‘Lord, if it is you, tell me to come to you over the water,’” etc. Mark's Gospel, [chapter 6](#), verses 49 and 50 contain the same material. These words incontrovertibly prove that ghosts must exist. Otherwise, Christ the Lord, who corrected even the smallest vice of theirs, would not have allowed this illusion in his disciples to go unpunished as an old wives' tale. But Christ says, “It is I, do not be afraid.” He doesn't say, for example, “Nonsense! You should be ashamed of your foolish imagination. Don't be so silly, believing such old wives' gossip!” No, instead he says “It is I!” (I myself, not a spirit or ghost), note well that I am speaking with you, so that you are not afraid, etc. At the heart of this passage stands the word

*phantasia*. What do the theological schools make out of this word? We are not concerned with that question, for it suffices that Christ the Lord did not punish his disciples when they believed something that was not based in nature, but rather on silly tales. Therefore, the conclusion logically follows, that *phantasia* is something essential, although nothing can be found in any of the schools of philosophy to describe what kind of substance this essence is.

## PART 15

Although we have now established that a ghost (*phantasia*) is an essence, it really does not change our point at all, regardless of whether the metaphysicists make it out to be a actual substance or an accidental phenomenon. But let us go further and consider the passage in Luke 24, verses 36 to 40, where it is written, “As they were talking about this, Jesus himself appeared among them and spoke to them: ‘Peace be with you!’ They were startled and terrified and thought they were seeing a ghost. And he said to them: ‘Why are you so disturbed? And why do such thoughts arise in your heart? Look at my hands and feet, and see that it is I myself. Touch me and see, for no ghost (*pneuma*) has flesh or bones, as you can see that I have.” At this point someone could ask what the material essence of a spirit is. We can answer that by offering the following: a spirit is condensed light. The light, however, is an invisible  $\Delta$  and (NB!) a ray of eternal Godliness. For those who understand this description, a great light will illuminate all of these writings and they will understand much more clearly what we want to say about the first emanation of Divine Majesty, from which everything was created and which we have called a threefold unity, namely  $\ominus$ ,  $\oplus$  and  $\otimes$ . “And when he had said that, he showed them his hands and his feet.” From this it is once again evident, that *pneuma* is just as essential and material as *phantasia*. Furthermore, it must be noted that both *phantasia* as well as *pneuma* capture the image and likeness of the person (see [chapter 1, part 37](#) to the end of the chapter) in a certain length, width and depth. As the person appeared during his life, so he appears also after his death. Every human being retains his form until after the resurrection, when he will possess a transfigured body much like the transfigured body of Jesus Christ, which is of particular note for our purposes.

## PART 16

After having looked at the passage from Luke 24 above, it would not be inappropriate at this point to mention the dispute between both Evangelical Churches, in which the one side comes close to believing in a transubstantiation, while the other side moves a bit too far away from it. The former group maintains that the Lord Christ, by the power of his divinity, entered through the closed door and stood among his disciples, so as to better emphasize the new state of his body. This position does not take into account, however, that there is a great difference between a spirit and a transfigured body, which Christ the Lord had at that time, based on the description of its movement and appearance. In order to present this idea in a more comprehensible fashion, let us offer a comparison: if one takes a good  $\ominus$  *armoniacum* and makes out of it a completely rectified spirits, making the remaining  $\ominus$  a pure, clear glass container, this could serve as a comparison to a transfigured, transparent body. Into this glass container put the spirits, but leave it unsealed. Then set this glass into another glass or other container that is then loosely covered with paper. You will actually find that the volatile spirits will eventually evaporate; the transparent body, however, (that is, the glass) into which it was poured, cannot penetrate the covering and depart like the spirits. This example employs a spirit and body that, in comparison with their heavenly counterparts, are quite crude and far too physical. Nevertheless, an enlightened eye will be able to see through this and recognize its true secret.

## PART 17

No true theologian will deny that the Lord Christ at that time had a transfigured body. Were he to maintain otherwise (insofar as he had not lost his mind due to some obstinate prejudice), he would be embarrassed by the words of Mark 16, verse 19 and Acts 1, verse 9. As the disciples stood there believing that he was a ghost, Christ the Lord said to them, “Touch me and look at me, for a spirit does not have flesh and bones, as I have.” We can incontrovertibly conclude from this that even a transfigured body is tangible and thus also occupies a certain space determined by its dimensions. Otherwise, one would have to contradict the clear words of Saint Paul by saying that Christ had no

yet been transfigured at that time. How wrong this would be is convincingly explained by the apostle in the first letter to the Corinthians 15, verse 42, to which we can also add the words of Christ's sermon in John 17, verse 5. It would have been unnecessary for such theologians to create such a strange tale as that of the body of our Savior entering through the locked door. They needed only to wash the theological dust out of their eyes and to consider the words of Luke 24, verse 16 and John 21, verse 4 without their usual shabby, pseudo-logical way of thinking, since the first of these passages says, "Something kept them from seeing who he was." And the latter passage states, "Jesus showed himself to his disciples by the Sea of Tiberias, but the disciples did not know that it was Jesus." And what happened to Saint Peter in Acts 12, verses 7 to 10 as he sat chained and in prison? Or the similar case with Saint Paul and Silas, recounted in Acts 16, verse 26? With these examples we have given more than enough of an answer to the contrived interpretations and explanations of these good gentlemen.

## PART 18

With regard to the second party, namely the Reformed Evangelicals, they also show that they are not well acquainted with the teachings about ghosts. Otherwise, they would answer their opponents with all the array of rhetorical weapons and arguments at the disposal of Scholastic theology and whatever other forms of quackery belong to such scholars' useless skills. That the greater part of the Reformed Evangelicals denies the existence of spirits and ghosts clearly demonstrates that they, too, know just as well how to distort the meaning of Holy Scripture as their opponents do. In asserting the wisdom they have cobbled together through human deceit, Scripture becomes for them like a wax nose that can be easily twisted and bent. The one side reads much into the words of Holy Scripture that can never be found therein, according to its spirit and truth, and the other side saps the Scriptures of their essential power by the use of far too nuanced phrasing. This produces nothing but the obstinacy of their imagined wisdom which they base on the prestige and authority of their predecessors. We responded to the first group enough in parts 16 and 17; the others should consider in the meantime the words of Christ in John 6, verses 32 and 33 and also verses 48 to 51 and 53 to 58, but not like those who contrived the idea of transubstantiation and their followers, or the Capernaitians, who believed that Christ the Lord speaks in these chapters about his untransfigured human flesh that was born of the Virgin Mary, and which was transformed by his death, as shown earlier (see especially the words in John 17, verse 51, "Father, transfigure me in thy own presence with the glory which I had with thee before the world began"). Such thoughts were far too crude and illogical for the majesty of Jesus Christ. To disabuse them of such unreasonable ideas, Christ the Lord said in John 6, verses 62 and 63, "What if you see the Son of Man ascending to the place where he was before?" It is as if he wanted to say "You will recognize that I am not speaking to you about eating my actual flesh, when you see me leave this world and go up to the place from where I came. I do not leave my body down here for your imagined physical partaking of its flesh," as the following verse clearly explains where Christ does in fact say, "The spirit alone gives life; the flesh is of no avail; the words which I have spoken to you are both spirit and life." This clarifies then without any doubt that anything smacking of transubstantiation is a vain, concocted thing. A body cannot be multiplied in violation of its essence of individuality. And so it could not appear on this Sunday, or any other Sunday, at a thousand different places at the same time and be eaten. Christ the Lord truly gives our spirit, soul and eternally same body food from his heavenly humanity. (But why are such heretical words about eating the flesh of Christ proclaimed all around us? Because they have not yet truly recognized God's glory and majesty in Christ Jesus.) This is recounted in the thirty-second and thirty-third verses of John 6, which state, "Moses did not give you the bread from heaven; but rather my Father gives you the real bread from heaven. The bread that God gives comes down from heaven and brings life to the world." How all this occurs will remain for us in this life a divine secret, until we will one day share a table in the heavenly kingdom with Abraham, Isaac and Jacob. In the meantime, we will just have to trust in the words of Christ rather than the tale of the transformation of bread and wine that human beings have spun. The Lord says in John 6, verse 54, "Whoever eats my flesh and drinks my blood possesses eternal life." And in an earlier passage, verse 47, he states, "Whoever believes in me possesses eternal life"; and verse 48, "I am the bread of life." This having been said, we will now return to our intended topic.

## PART 19

The different possibilities of where man might reside after his death have been demonstrated in parts 10 and 11 above. And in parts 12 through 14 we have also shown from passages of the New Testament that ghosts or spirits truly exist and appear to living humans. In addition, we have shown that a transfigured body has certain dimensions and therefore occupies a particular place or location. Such bodies are also tangible, as incontrovertibly revealed by the most holy body of the resurrected Jesus Christ. This much we have solidly determined. And so the question remains, what exactly a spirit or ghost is (we take both of these terms to represent the same thing) in terms of its substance and essence. Also, how is it that a ghost or spirit can appear at certain locations at certain times?

## PART 20

In order to answer this question, we know of no better description of a spirit than what Christ the Lord himself said to his frightened disciples in Luke 24, verse 39, “Look at my hands and my feet. I am I myself. Touch me and see; no ghost has flesh and bones as you can see that I have.” Thus, a spirit has no flesh or bones and is not complex, but rather the simplest of beings that cannot be seen by human eyes (despite these last words, let us not pass judgment too quickly, until we have first said a bit more), just as volatile spirits (*spirit. volatil. rectific.*) cannot be seen in their physical or ethereal form before they evaporate. (The reader must understand our meaning here, otherwise cantankerous fools will find a reason for a dispute.) A spirit is a conscious, singular, subtle entity, capable of interacting with its environment, faster than our thoughts, able to penetrate any object, bright, pure, clear, immune to injury, and invisible to human eyes. So when an angel appears, it takes on a body from the ether according to its size and shape. Otherwise, its angelic uniqueness would be unbearable for human eyes. The same applies to the appearance of devils, not that they similarly take on a complete body from the purest ether like the angels, but rather they take it from the crude, elemental vapors, and are therefore imperfect and incomplete. Thus, a devil cannot take on a perfect human form, but rather is always found to have the same form, with the limbs of horrible creatures, based on images from the animal world. This occurs because Satan through his fall was cast out of the circle of all spiritual and material creatures, so that he in fact no longer has the slightest resemblance to any heavenly or earthly creature, and is in his devilish form and essence the focus of God's anger and that of the dark, cold  $\Delta$ , repugnant to all creatures.

## PART 21

From all that we have said above, it should now be all the easier to comprehend the manifestation of ghosts (or spirits), not that they, like the angels, assume a body, which disappears again after their appearance, but rather that they have a fleeting, rectified spirit, an ethereal vehicle, and retain it, as we mentioned above. The school-philosophers, whose reputation rests on so many empty words, like to call it the bond or link by which our spirit and soul are so solidly and indivisibly connected with our body, except in the case of death. And this is the true reason why the ghost of a recently deceased person can be seen by us. But why do they appear? And often in the same clothing that they wore when they were alive? Can we explain this?

## PART 22

In this regard, we might also raise the question, Why do ghosts or spirits appear only at certain places and at certain times? (We are not speaking here about ghosts such as those in the Book of Wisdom 17, verses 3, 4 and 15, where in verse 4 it says “And sad ghosts with terrible shapes appeared to them.” In verse 6 it says, “There shone upon them a fire, of no man's making, that terrified them, and in their panic they thought the real world worse than that imaginary sight.”) Before we answer these questions, it is necessary to speak of the unique powers of the true faith, although not as it is described in the schools. Paul describes faith in his letter to the Hebrews 11, verse 1 thus, “Faith is the foundation of our hopes and makes us certain of realities we do not see.” Paul refers to the many powerful effects of faith throughout this chapter and especially in verse 27, in which he says, “By faith, he [Moses] left Egypt and did not fear the king's anger, for he was resolute, as one who saw the invisible [God].” And verse 32, “Need I say more?” Verse 33 notes particularly, “Through faith they overthrew kingdoms, established justice, saw God's promises fulfilled; they muzzled ravenous lions.” Verse 34, “They quenched the fury of fire  $\Delta$  and blunted the sharpness of the sword; their weakness

was turned to strength, they grew powerful in war, and put foreign armies to rout,” etc. According to Paul's teachings then, faith is a certain assurance for man of that which he does not see and has not seen. Or they are a credible imagining (*impressio imaginationis*) of those things, that one cannot see, as if they had really been seen. A blind man doesn't see the sun with his bodily eyes. Nevertheless, through his imagination (*per vim imaginativam*) he is entirely sure that it illuminates the day, as if he saw it with his own eyes. Similarly, a concave mirror that is covered over cannot receive the rays of the sun and reflect them. So it is with our soul and mind, as long as we do not turn from and reject all earthly things, for in that case, the Holy Spirit could not take hold and man could not project his imagination back to God, that is, he would not have faith.

## PART 23

Our imagination is nothing other than the projection of our mind, namely of the spirit and the soul, focusing on a particular thing. Through this projection the entire substance of the object is grasped, impressed and incorporated into our mind. In this way we receive assurance of the essence of the thing, namely that it is composed in a certain way and not otherwise. For the things that we see and feel, and about which we make judgments according to these senses, do not require faith. Thus, we may not believe that an oak tree is a bratwurst, even though a sophistic philosopher could draw on his spectacular creative talents to prove just that. Nevertheless, the difference in the very nature of these two objects is tangible and shows us that they are not the same.

## PART 24

True belief and spiritual imagination, or the projection of our mind toward spiritual things, have the aforementioned qualities, with the difference that the mind is directed toward invisible things by visible things. Saint Paul says clearly in his letter to the Romans 1, verse 20, “His invisible attributes, that is to say his everlasting power and deity, have been visible, ever since the world began, to the eye of reason, in the things he has made.” Furthermore, the circumstances of a situation lead our mind or belief, such that we are assured of something that we can believe. Therefore, we are quite certain that the great Mogul in India is a rational man and not an elephant—although we have never seen him—because men are ruled by other men and not rational animals. Since we are bound by circumstances to believe this, we can then imagine the Mogul's great power, opulence and magnificence, etc. On the other hand, our imagination cannot comprehend, that is, believe, that the surface of the great world-ocean is divided up into various mighty kingdoms and principalities, occupied by various peoples and ruled by powerful potentates, since this runs counter to the nature of this element ▽. Thus, our belief in things that are—or will be—real and natural, but that we cannot see, is based solely on the fact that such things can be grasped by the powers of our mind and that their complete image is imprinted on our spirit and soul, such that we no longer have any doubt whatsoever about their existence. This, then, is called believing, and belief is nothing other than a solid comprehension of unseen things by our mind or an impression made through a strongly imagined image. However, the more the human mind is filled with vanity, the less it will be able to invest itself, and be engrossed in spiritual things, or become inseparably one with them.

For that reason, a godless man will not believe in the just retribution or strict judgment of God, since his mind is focused on sinful vanity brought about by the devil, and in this his mind is united with Satan. By contrast, a pious man whose entire mind is focused on God, the source of all perfect joy, peace, calm and eternal pleasure of the soul, is a man who completely believes in God as he is revealed in his word and works. Therefore, after his death, every man will be drawn, as if by a powerful magnet, to those things that dominated his thoughts while he was alive, and he will experience what John describes in Revelation 14, verse 13, “Their works will follow them.” The deeds performed by man in life will follow him as witnesses even in death and lead him to his deserved place, where he will await the Last Judgment. The workings of our mind are unfathomable and incomprehensible, as our daily experience teaches us. Take, for example, the strange effects that the thoughts and imagination of pregnant women often have on their babies. We know of a case of a woman who cut off her hand during her pregnancy. When her child was born, it too was missing a hand, as if it had just been cut off. The missing appendage could not be found in the afterbirth nor anywhere else. There are many more terrible and unbelievable examples of this sort, but there is unfortunately not enough time or space to relate them here. The question in the case cited above is:

Did the child possess the missing hand before birth? Or did it lose it because of the strong impression made by the mother's thoughts? If so, where was the baby's hand? In short, the powers of our mind and soul over objects can be considerable; those who understand this will be able to work wonders in both the true as well as the false or infernal magic.

## PART 25

Faith in something good or evil is the result of a very powerful process of thought or imagination, and this shows that no one can imagine, that is, believe in, something that has never existed or can never exist. As soon as we begin to think of or perceive something, be it of a spiritual or material nature, present or not, real or possibly so, our imagination powerfully completes and imprints the image in our mind, such that we believe in its existence. This being the case, we will return to our earlier question of why ghosts or spirits appear to us. We should first remind the reader of what we noted earlier pertaining to *Sheól* and *Bor*, namely that each location is divided into circles or spaces of relative joy or sadness, depending on their proximity to the streams of *Belial*. The reader should reflect on [figure 9](#) on page 239, which shows the *mysterium magnum*, an outline of great secrets, and also consider that man's move into that world does not occur as it is often related in schools or from the pulpit, namely being transported in complete bliss to the presence of God's majestic glory, or being cast down into the fiery pit, into the streams of *Belial*. Christ the Lord says in John 14, verse 2 of the circumstances encountered by the blessed departed, "There are many dwelling-places in my Father's house." These are described in various ways throughout Scripture: (1) David refers to the "courts of the Lord's temple" in Psalm 84; (2) as "the lap of Abraham"; (3) as Paradise; (4) as the New Jerusalem; (5) the New Heaven and the New Earth; (6) Zion and (7) the Kingdom of God. In Luke 23, verse 43 Christ promised the Good Thief entry into Paradise, since the latter had requested a place in the kingdom, that is, the highest degree of happiness. Although the Good Thief understood who Christ was and believed in him, his preparation for entry into the kingdom through a sincere penance was not yet fulfilled, as required by God's justice, because up to that point he had led an evil life, as he acknowledges in Luke 23, verse 41, when he says to the other crucified criminal, "we deserve what has befallen us," etc. Because the Good Thief could strongly project his mind into Christ and understand him, he believed that Christ was the Son of God and would not be conquered by death, but rather would lead him out of death and free him from the fear of hell. And so Christ showed him mercy and promised to take him along into Paradise, the third degree of rest, which he himself would not enter until the time of his own victorious ascension into heaven.

## PART 26

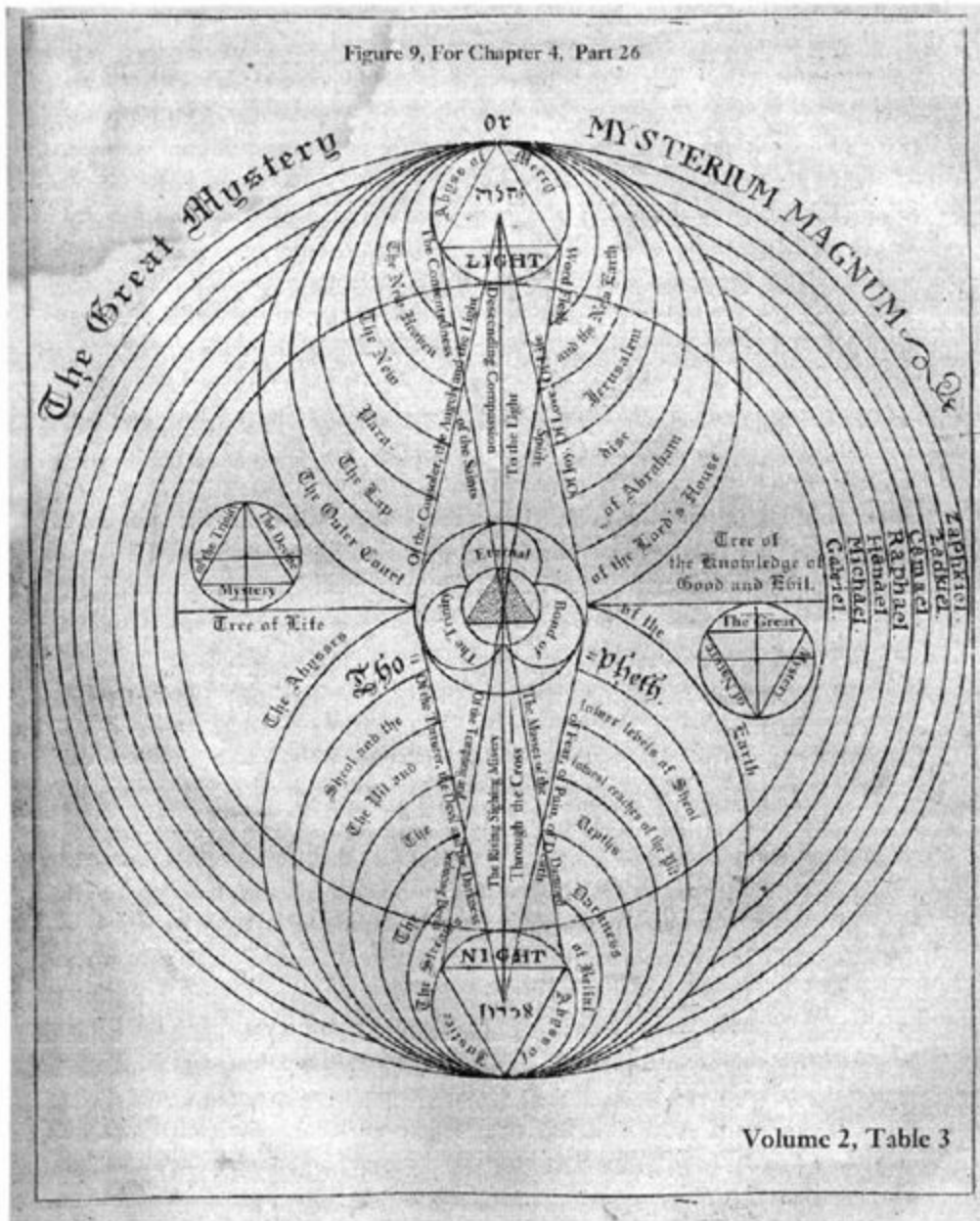
In his second letter to the Corinthians 12, verse 2 Saint Paul says he was in the third heaven, that is, in Paradise. This does not mean that there are only three heavens or degrees of rest for the soul. He says he was enraptured up into the third heaven; he did not go to the other levels, as is evident from the text. However, the dead boy who was resurrected by Elias through the bones of the deceased prophet Elijah in 2 Kings 13, verse 21, the resurrected person who Christ raised up in Nain (see Luke 7), the daughter of the head of the synagogue in Luke 8, and Lazarus, whom Christ called out of the grave in John 11, as well as Tabitha, whom Peter called back to life in Acts 9, and Eutychius, the youth whom Paul awakened in Acts 20; these were all people in the first stage of rest, in the front court of the house of the Lord (see Psalms 84 and 116), since their joy or mental state did not take them beyond it. In the Wisdom of Solomon 3, verse 1 it says, "But the souls of the just are in God's hand, and torment shall not touch them." All of these people were in a state of rest, from which none other than the hand of God brought them back into this world, into the circles of darkness (this is why Abraham says to the rich man in Luke 16, verse 26, "there is a great chasm fixed between us"), because their mind (that is, their faith) was fixed on God and had become one with him.

## PART 27

Those who appear in the holy city after the victorious resurrection of Jesus Christ still have remnants of earthly qualities about them. Their soul's fear of the burden of sin had driven them to Christ, but the stubbornness of their mind had focused on earthly things. Thus, they could not achieve perfect rest in this unsettled state. Instead, they were sent to the waiting area of the kingdom of darkness in the

bowels of the earth. Saint Paul speaks of these souls in his first letter to Peter 3, verses 19 and 20. “And in the spirit he went and made his proclamation to the imprisoned spirits. They had refused obedience long ago, while God waited patiently in the days of Noah and the building of the ark,” etc. And further, in the same letter, [chapter 4](#), verse 6, “The Gospel was also preached to those who were dead, so that, although in the body they received the sentence common to men, they might in the spirit be alive with the life of God.” These words remind us that there were many people on the earth before the Flood, the descendants of Seth, not all of whom were followers of the descendants of Cair and their evil, but who were part of Noah's community. These are the souls who must wait with trepidation and hope in the lower reaches of the earth for the Messiah to come down to *Sheól* after his death into the third level of fearful waiting and longing for Christ, to save them from death and to take them with him after his victorious resurrection to the house of the Lord, into the lap of Abraham and into Paradise. We will go a bit further here and answer the theologians and their supporters who conclude about the conditions of these souls in contradiction to the truths of Sacred Scripture that when these souls achieve a state of peace and contentment after their cleansing, it is not because of God's mercy, but because they have supposedly earned it in some way. Such ideas are sorely in error. Without Christ and faith in Christ there is no peace and contentment either in heaven or on earth. That much is certain, despite all the power of hell and the devil. As we have shown in all our writings, the soul can be freed from those places where it waits after death through faith in Christ and thus share in his most holy blood and death. Therefore all contentment, whether achieved in this life or the next through faith in Christ, is not the achievement of a sinful creature, but a gift of grace through the most holy suffering and sacrifice of Jesus Christ. Truly, the sinner must come to Christ through faith and repentance, whether in this life or the next, as we have demonstrated with passages from Scripture. Thus the words of Matthew 5, verse 26 say, “Amen, amen, I say to you, once you are there you will not be let out until you have paid the last penny.” This in no way says that a creature ruined by sin and worthy of damnation can do something to gain his release. Not at all! Rather, we understand these words in light of Scripture as saying that the sinner, in that place that Christ called the prison, will have to endure more terrible fear in his soul than he ever had to suffer in this life, and through this penitential struggle by which he must expiate all his sins—even the smallest—he will have to break through to Christ with his faith in order to be taken out of the dark places and into the light with the help of the Holy Spirit. This help is a grace and mercy from the Father because of the sacrifice of Jesus Christ, and not a reward for the sinner because of something he has done, as the heretic-makers heretically insist. Let us recall here the words of Christ in Mark 3, verse 29, “Whoever slanders the Holy Spirit can never be forgiven; he is guilty of eternal sin.” It would appear that our detractors take these words to mean that God conducts an unending process of judgment, especially in light of the words “he is guilty of eternal sin.” However, those who understand the Scriptural meaning of “eternal” will know that this “eternity” will end with the kingdom of Satan, when it will come to pass that “every accursed thing shall disappear” (Revelation 22, verse 3). We have previously explained these words at some length and will surely have the opportunity later in this book to touch upon this topic again.

Figure 9, For Chapter 4, Part 26



## PART 28

Now that we have discussed the condition of man after his death to the extent we had intended, we can go further and say that the souls (ghosts) of men can be called forth and appear from *Thophet* and *Sheól*, the waiting places of the dark kingdom. (These are the lower regions of the earth, of which Manasse speaks in his prayer in verse 13. He asks that God will keep him from such places, when he prays, “Do not be angry with me forever, nor store up evil for me. Do not condemn me to the undermost places of the earth.”)

The ghosts most easily called forth are those of people who buried or concealed treasure out of greed, those who committed an undiscovered murder, and those who attached themselves too strongly to some particular earthly things. As they lie dying, all of these people felt remorse and sorrow for their deeds and the desire for God's mercy. Nevertheless their mind, like a strong magnet, kept them attached to their earthly passions, such that their repentance and faith did not completely satisfy God. Thus, they had to go to these waiting areas of the lower regions and remain there until they completely rid themselves of their earthly mindset and through perfect faith in Christ eat of the Tree of Life and live eternally. As long as they reside in these waiting areas, however, they are still drawn by the strong influence of the state of mind in which they died to appear in the earthly world at the place associated with their passions. When they appear they are called ghosts, and it is said that they find no rest in their graves. This was well known to the author of the text of the Christian hymn “Lord, thee I love with all my heart,” when he writes in the third stanza, “And in its narrow chamber keep / my body safe in peaceful sleep / until thy reappearing,” etc. The focus of the mind on its passions while dying and the condition of the soul after death in the lower regions of the earth will determine the appearance of the ghost as either a frightening and abhorrent or quiet and unthreatening specter, and in the type of clothing most closely associated with its passion while alive. This ghost will keep appearing until the soul has moved on to the Tree of Life and has reached its heavenly home (see [figure 9](#) of the *mysterium magnum*).

## PART 29

We want to also speak a bit about the summoning of ghosts (*citation* and *exorcismo*), or dead souls, and spirits that we received from the Father at conception. We use the term *dead* souls here because the spirit that God directly breathes into man cannot appear in this manner, since it was not ordained for eternal damnation. Solomon notes about the spirit in Ecclesiastes 12, verse 8, “the spirit returns to God who gave it”; and in the Book of Wisdom 16, verse 14, “Man in his wickedness may kill, but he cannot bring back the spirit that has gone forth, nor release a soul that has been claimed by God.” (See [part 26](#). Note: the reference here is to the soul taken up by God and which has not gone to *Sheól* or *Bor*.)

With regard to the summoning of spirits, a form of knowledge strictly forbidden by Almighty God, no saint or holy person has ever made use of it. We find no example of it in Scripture, except for the episode of the woman of Endor in the first book of Samuel 28, where Saul has her conjure up the spirit of Samuel. This is, as we noted, strictly forbidden by the Lord God, as detailed in Leviticus 20 verse 27 (“Any man or woman among you who calls up spirits shall be put to death”) and Deuteronomy 18, verses 10 to 12 (“Let no one be found among you who makes his son or daughter pass through  $\Delta$ , no augur, or soothsayer or diviner or sorcerer, no one who casts spells or traffics with ghosts and spirits, and no necromancer”). In both of these bans we find the Hebrew word *Of*, which is translated in the Latin as *pytho*, and in German as *Wahrsager* [diviner or soothsayer]. In the first book of Samuel 28, verse 7 Saul says to his servant, “Find me a woman who has a familiar spirit.” We do not have the space here to discuss what kind of spirit this is, and so we must save this explanation for a later time. However, we do want to dispute the traditional theological view of this spirit as a devil. The question of why Almighty God forbade man to make use of this knowledge to summon up spirits through an *Of* in order to gather advice will also have to be answered at some later point. Nevertheless, we want to reiterate that the spirit of Samuel, summoned up by the woman of Endor, was not a devil. We cannot cite Sirach in our defense here, because he also maintains that they are devils, although he does concede, “The spirit of Samuel prophesized from the grave.” From this we can at least see that the ancient Jewish faith did not share the opinion of our current Christian theologians. In the passage from Samuel cited above, Saul says to the woman of Endor, “Tell me my fortune by consulting the dead (*Of*).” No rabbi has ever translated this passage as, “Tell me my fortune by consulting a devil.” Saul continues by asking her to summon Samuel. When Samuel appears, the woman is frightened. Saul asks her what she sees, and she answers, “I see a ghostly form (*Elohim*) coming up from the earth.”

## PART 30

Can anyone show us any passage in Scripture where the word *Elohim* is used to describe a devil? Or is there a passage where the devil is permitted to use the word himself? If we believe that Samuel is a devil in this passage, then the woman of Endor is a Spanish stallion. However, the question of why Samuel was still lingering in the waiting space of the underworld can be answered by reading Deuteronomy 17, verse 12 and Deuteronomy 21, verses 18 to 21, as well as 1 Samuel 8, verses 3 to 5. Perhaps we will be able to say more about this later.

## PART 31

At this point we wish to move on and say a few words about the transformation of man's mortal body into his original incorruptible body. In the [first volume](#) on  $\ominus$  we spoke at some length about this incorruptible inner man created in the Garden of Eden. (For more on the casting off of man's earthly shell the reader should see parts 1, 2 and 3 of this volume.) That the earthly or elemental body of man is composed of  $\ominus$ ,  $\oplus$  and  $\omin�$  requires no further proof here.  $\ominus$  is and remains the most permanent and most durable of the elements in the dissolution of any created essence. In  $\Delta$  it becomes even more durable, beautiful and transparent. In this earthly  $\ominus$  the heavenly  $\ominus$ , the dust of Eden, or the eternally indestructible body, is contained. This body cannot be revealed, however, until the day of resurrection comes, as Saint Paul clearly confirms in 1 Corinthians 15, verse 35, where he asks the question, “But, you may ask, how are the dead raised? In what kind of body?” The answer follows in verses 36 and 37, “You fools! The seed you sow does not come to life unless it first dies. And what you sow is not the body that shall be, but a naked grain.” He continues in verse 44, “Sown as an

animal body, it is raised as a spiritual body. If there is such a thing as an animal body, there is also a spiritual body.” These clear statements need no explanation, for it is evident that within our natural corruptible body there is also an incorruptible spiritual body. However, it is only the spiritual body, created from the spiritual or original elements, which will be resurrected, just as the wheat that comes out of the ground does not resemble the seed that was planted. But why must the magnificent, incorruptible body lie with the mortal body in the grave, waiting for the day of resurrection? We must seek the answer in the first man, Adam. Because the whole Adam, that is, the spiritual body, physical body and soul, and through him all his descendants, had sinned against God, divine justice, which we cannot hope to fathom, demanded that the whole creature and all its parts be subject to its punishment.

## PART 32

It is generally well known that only the smallest part of a seed is necessary for its reproduction, and that when this core of the seed is removed, the remaining parts are useless for this purpose. A better example might be found in the growth of plants. For example, if a bean or acorn is planted in the ground, as soon as the necessary energy for growth is delivered by the sun's rays and growth begins, the remaining part of the bean or acorn is pushed out of the  $\nabla$ , where it rots on the ground and can never again produce another bean plant or oak tree. This is also the case with our body, where the spiritual body lies dormant and concealed, such that no earthly eye can perceive its presence, until such time as Christ the Lord, the Sun of Justice, will appear and cause our transfigured spiritual body to come forth out of our earthly body to its full maturity.

## PART 33

Without adding sand,  $\ominus$  cannot produce glass by itself, as anyone knows who is experienced in the use of  $\Delta$ . The more beautiful, pure and bright the sand is, however, the more beautiful, pure and bright the glass will be that is made from it. In the preceding part we noted that  $\ominus$  is the most enduring principal element and also the essential medium of our spiritual body. If a seed is placed in the  $\nabla$ , as soon as its ideal form has been added (through the sun's rays), then growing can begin and the seed's outer shell is pushed out of the earth and discarded. Nevertheless, its essential earthiness remains in the  $\ominus$ ,  $\oplus$  and  $\otimes$  of this ideal form of the seed like a magnet, which draws like elements to itself for the growth of the plant. So too, quintessential elements from our earthly body eternally remain and are joined with our spiritual body. In this sense, one could say that our flesh is also resurrected with our spiritual body and will see God. Saint Paul explains this secret in 1 Corinthians 15, verses 51 to 53 in which he says, “Listen! I will unfold a mystery: we shall not all die, but we shall all be changed in a flash, in the twinkling of an eye, at the last trumpet-call. For the trumpet will sound, and the dead will rise immortal, and (NB!) we shall be changed. This perishable being must be clothed with the imperishable, and what is mortal must be clothed with immortality.” We need only put out of our mind any crude thoughts of this rotten stinking flesh, for the corporeal nature of a being is one thing, and its essence is another. And just as the godless man will feel even greater pain and suffering with his natural body, so too the just man will share in eternal joy with his natural body, which has been purified of all foreign essence through the coming of Christ. It is this elemental body alone that inclines man to all manner of worldly desire, vanity and evil, and it is quite adept at practicing them. But should this distasteful body therefore decay and eternally cease to exist? And should the eternal part alone eternally remain and suffer, even though it would not have sinned without the elemental body? In other words, should the sin decay and fade away and that which was not originally the sin not decay, but eternally remain and suffer the punishment of damnation? This would run against divine nature and would say as much as “the devil, the source of all ruin, should desist from using his tools and eternally disappear, while his tools or seduced creatures, poor man himself, should eternally remain and suffer.” The same applies to the bodies of the just. The companions of the body are affliction, persecution, poverty, misery, pain and suffering. Thus, the compassion and mercy of God demands that these companions also accompany the spiritual body in their essence, but not, however, in their corporeal state with eternal joy and pleasure in the presence of divine majesty and glory. These thoughts should suffice as our explanation of the transformation of the corruptible body of the just into an incorruptible body. We fear, however, that this part of the text will not be understood by all.

## PART 34

With regard to the composition of the immortal bodies of the damned from the principles of darkness, much has already been noted. So that a better understanding might be achieved, let us point out that the situation of their elemental body is similar to that of the elemental body of the just, except at the point of transformation or resurrection. The two circumstances are like two fires, the heavenly and the earthly, where the former is a wonderful force which separates, purifies, raises up and transfigures things, whereas the latter has a violent effect on things and is unfit to cleanly separate the elements of the body or of a compound object, since it consists of darkness or material beginnings. It cannot separate these material origins but rather squeezes them together with an adverse and painful force into the form of a black, glassy mass, which will remain in this form without the heavenly  $\Delta$  of life and light for all eternity without being separated from its foreign elements, whereby it could then be raised and transfigured. It must remain eternally subject to the power of the dark  $\Delta$  of hell, as long as this dark slag in all its foulness continues to burn (as noted in Isaiah 30, verse 33, “Long ago was Topheth made ready, even for kings, and it was made deep and broad, its fire-pit a blazing mass, and the breath of the Lord like a stream of brimstone blazing in it”), or until both are dissolved by the light-fiery  $\nabla$  of life into their original state.

## PART 35

There is, however, a great difference between the bodies of the just and the damned. The former are transformed, such that they are freed of all earthly and physical passions as a preparation for their transfiguration and for their state of bliss, in which they will eternally look upon the glory of the living God in Christ Jesus. Those awakened from decay, whose flesh and bones are transformed into an immortal body, are, with their dark elemental bodies, not capable of sharing in the sweet light of joy and life, insofar as they could only have contact with it for as long as lead could float on water. Rather, they are subject to infernal torture, pain and suffering in the incomprehensible darkness, which is described in the Wisdom of Solomon 17, verse 14. They are subject to these tribulations until their appointed time is fulfilled (that is, according to human theological reckoning, eternally). With this thought we have now concluded this chapter.

# CHAPTER 5



# ON THE IMPRISONMENT OF THE OLD SERPENT, THE DEVIL, OR SATAN, AS WELL AS THE FIRST RESURRECTION AND THE KINGDOM OF THE SAINTS

## PART 1

This chapter begins with the imprisonment of the old serpent, who is the devil, or Satan (see Revelation 20). We must remind the reader that we are not speaking here about Lucifer, the king and lord of all devils and the source of all ruin, since we already discussed him in the [first volume](#) on  $\ominus$ . Rather, we are dealing here with his most powerful prince, with whose name the Pharisees blasphemed Christ in Matthew 12, verse 24, where they said, “It is only by Beelzebub, prince of devils, that this man drives devils out.” In the letter to the Ephesians 2, verse 2, Saint Paul calls him “the prince of the spiritual powers of the air” and in the same letter, [chapter 6](#), verse 12 Paul says, “Our fight is not against human foes but against cosmic powers, against the authorities and potentates of this dark world, (NB!) against the evil spirits who live in the air.” In John 12, verse 31 we read about Beelzebub, “now shall the prince of this world be driven out, and through my suffering, death and resurrection I will destroy the might and power that he enjoyed until that time, and bind him and strip him of his armor.” And as is well known throughout the world, as soon as Christ our Savior died on the cross, all heathen oracles ceased to function. For example, in the time of Tiberius Caesar a voice from the island of Praxis called out to a passing Egyptian sailor named Thamus that the great Pan was dead. And the voice told Thamus that he should announce this death on the Palodian shores, which the sailor was forced to do because the wind had died and he could not continue to where he was headed. Likewise, we find today no possessed people like those in the time of Christ, or at least as in the time of the Evangelists. Lucifer and his throne-angels are mentioned in the second letter of Peter 2, verse 4, where it says that God “consigned them to the dark pits of hell and fettered them with the chains of darkness until their judgment.” It is clear that these references do not refer to Beelzebub, as does the passage in Luke 8, verse 31, where the devils themselves ask Christ not to cast them into the pit. Finally, the reader should prayerfully reflect on the message of 1 Kings 19, verses 11 to 13, where God appears to Elijah on Mount Horeb, and compare this with Job 1, verse 6 and Job 2, verse 1.

## PART 2

We know that Lucifer and all his throne-angels (namely those created in the original element of  $\Delta$ , that is, in *Or*) were laid in the chains of darkness even before the creation of the visible world, where he must remain bound until the great day of judgment. However, Beelzebub, his mighty prince, as a ruler of the powerful element of the  $\Delta$ , and all his armies, were not yet entirely bound, as we discussed in the [first volume](#) on  $\ominus$ . Revelation 12, verses 7 to 12 say about this Beelzebub, “Then war broke out in heaven. Michael and his angels waged war upon the dragon. The dragon and his angels fought, but they did not have the strength to win (the dragon did not want to be outside of the upper regions where he resided) and no foothold was left them in heaven. So the great dragon was thrown down, that serpent of old which led the whole world astray, and whose name is Satan, or the devil—thrown down to earth, and his angels with him. Then I heard a voice in heaven proclaiming aloud: ‘This is the hour of victory for our God, the hour of his sovereignty and power, when his Christ comes to his rightful rule! For the accuser of our brothers is overthrown, who day and night accused them before our God. By the sacrifice of the Lamb they have conquered him, and by the testimony which they have uttered; for they did not hold their lives too dear to lay them down. Rejoice then, you heavens and you that dwell in them! But woe to you, earth and sea, for the devil has come down to you in great fury, knowing (NB!) that his time is short!’” (We should note here that the name Michael refers to Christ the Lord, since he ascended victoriously into heaven. The name Michael means in Hebrew “Who is like the Lord, the strong hand of God?” This cannot be said of anyone other than of Christ.)

Up to this point Saint John was shown how the devil was thrown down to earth when Christ

ascended into heaven. Thus the devil had to forfeit the upper regions over which he ruled, which stretched to the atmosphere of the earth, and especially the region between heaven  $\hbar$  and the fixed stars (for more, see the [first volume](#) on  $\ominus$ .) In the tenth verse of the passage cited above John hears that the salvation, power and kingdom were taken back by God and given to his Anointed One, after our accuser, the devil (see Job 1, verse 9; Job 2, verse 5; Zachariah 3, verse 1) was thrown down to the earth. For that reason, those who dwell in heaven should rejoice, as verse 12 says. Those who dwell on earth, however, are warned, because the devil has been flung down to them. And he has shown his handiwork clearly enough in the first ten persecutions of the Roman emperors, as well as in the time of Arianism and other arch-heretics, up until today, the time of the Antichrist. He knows all too well that little time remains for him and that he will in part be overcome by the blood of the Lamb (as John sees in verse 11), the true Witness and Martyr, who will be joined by his martyred brethren, at which time the devil will be completely vanquished (see Revelation 6, verse 11).

### PART 3

We have heard in the previous section how the devil, or Satan, was fought, conquered and banished to the earth by Michael, that is, Christ the Lord, with his host of angels, after he had ascended into heaven. The reader must be reminded at this point that Beelzebub, the greatest of the devils of the  $\Delta$ , goes by many names, including the devil, Satan, the Dragon and the Old Serpent. He is not to be confused, however, with Lucifer, the Son of the Dawn and king and lord of all the devils of the  $\Delta$ ,  $\nabla$ ,  $\nabla$  and  $\Delta$ , who from his first fall was bound with chains of darkness. Lucifer was bound, as we mentioned earlier, from the very beginning of his prideful fall, and before the visible earth was created, and cast into the fiery pit that burns with  $\Delta$  and  $\ominus$ . (See Revelation 19, verse 20 and Revelation 20, verse 14.) Isaiah 30, verse 33 says of this fiery pit that it is deep and wide. And its astonishing depth and width can be calculated from the earth's cubic volume and totals 2,653,279,200 cubic miles. This is space enough for all the armies of hell, together with all the damned souls and encompasses the lower pit, the lower region of *Sheól*, *Thopheth*, the abyss, the darkness and the endless depths (see [figure 9](#)). Let us return now to the imprisonment of Satan.

### PART 4

Saint John continues his vision in Revelation 20, "Then I saw an angel coming down from heaven with the key of the abyss and a great chain in his hands. He seized the dragon, that serpent of old, the devil or Satan, and chained him up for a thousand years (this agrees with the words of Isaiah 24, verses 21 and 22); he threw him into the abyss, shutting and sealing it over him, so that he might seduce the nations no more until the thousand years were over. After that he must be let loose for a short while. Then I saw thrones, and upon them sat those to whom judgment was committed. I could see the souls of those who had been beheaded for the sake of God's word and their testimony to Jesus, those who had not worshiped the beast and its image or received its mark on the forehead or hand. These came to life again and reigned with Christ for a thousand years, though the rest of the dead did not come to life until the thousand years were over. This is the first resurrection. Happy indeed, and one of God's own people, is the man who shares in this first resurrection! Upon such the second death has no claim; but they shall be priests of God and of Christ, and shall reign with him for the thousand years." These words of Scripture have over the years been the source of much disagreement and caused not a little heresy according to the time-honored traditions of the so-called visible Holy Church. We can already hear sentence pronounced over us, which concerns us about as much as does Muhammad's sleeping cap.

### PART 5

The words cited above contain three key parts: (1) the angel with the key to the abyss and the chain to bind Satan, (2) the devil's thousand-year imprisonment, so that he could no longer seduce the nations and (3) the resurrection of the blood-witness Jesus Christ and his saints to a thousand-year reign in heaven and on earth. It should also be noted that in addition to two resurrections, this text speaks of two deaths.

Since we did not learn our theology in school, that is, from men, but rather from the Holy Spirit, the heretic-makers will have to excuse the fact that we do not speak as they do (see Revelation 13, verse

11), nor do we subscribe to their contrived theorems. Rather, we follow the spirit of truth, which is bound to no human rules or limitations. Christ the Lord says in Revelation 1, verse 17 and 18, “I am the first and the last, and I am the Living One, for I was dead and now I am alive for evermore, and (NB!) I hold the keys to hell and death's domain.” It continues in [chapter 3](#), verse 7, “These are the words of the Holy One, the True One, who holds the key of David; when he opens none may shut, and when he shuts none may open.” When he comes to establish his reign with the saints, our Savior and Victorious Prince will give to a powerful prince among the angels his key to the abyss and the chain; that is, he will give the angel the power and authority to cast out Satan from the air and from the earth into the abyss, to his lord and master Lucifer, and to seal it up over them, and also to bind Lucifer with the chains of darkness for a thousand years, the cited length of time. Isaiah 24 says “after a long time.” This number, as with most numbers in the Old Testament, is mystical and secret, with the exception of the seventy years of the Babylonian Captivity (see Jeremiah 25, verses 11 and 12 and Jeremiah 30, verse 10) as well as the seventy weeks of Daniel's captivity. They are otherwise lengths of time that are not clearly understandable.

## PART 6

In the New Testament there is also no lack of such secret numbers, as for example in Revelation 11, verses 2 and 9 and Revelation 13, verses 5 and 18. In this latter passage the name of the beast is given as the number 666. Because the identity of the beast is now revealed, its name then is also known, and the number 666 is therefore no longer mystical or secret. The name of the beast can be seen in [figure 12](#). Many years ago Irenæus came up with the name of King Latinus who lived in the year 2733 (according to Biblical reckoning) in Italy almost 473 years before the founding of Rome. In Greek his name is written  $\lambda\omega\tau\epsilon\sigma\nu\omicron\varsigma$  (30 + 1 + 300 + 5 + 10 + 50 + 70 + 200) and the values of its letters total 666. But whether this solution is compatible with Revelation, even a village sexton knows better. No one should think that this name and number, which we determined through the symbols in [figure 12](#) on page 306, relate only to one particular man or a particular city or nation. Rather, they apply to all those who bear the mark of sin in their heart and who are thus not part of the Christian community. John 4, verse 23 contrasts the “true worshipers” to these people who cannot worship “in spirit and in truth,” and who think only of their own desires and needs, looking toward the earthly, rather than the heavenly Jerusalem, or even Charizim, where they worship the idols of many nations. It is these people who are meant by this name and number.

But let us return now to the thousand years of which John speaks in his book of Revelation. We cannot say with certainty whether the glorious reign of Christ with those who shared in the first resurrection will last one thousand of our solar years, or whether it might actually represent a longer period of time. However long the reign of Christ lasts, those who share it with him will not be aware of even a moment of that time, since they will be in the presence of God. King David says in Psalm 90, verse 4, “For in thy sight a thousand years are as yesterday.” Whatever can be said about the particular length of time represented by the thousand years of Christ's reign on earth, the same will have to be said for the thousand years of Satan's imprisonment. In the interest of avoiding a dispute, we will concede that the John's thousand years may be represented as a thousand solar years. However, the fact that the thousand-year reign of our victorious Savior will eventually come is indisputable.

## PART 7

John now continues with an explanation of why the devil must lie bound and imprisoned for a thousand years, namely so that he can no longer continue his work of seducing the nations. It appears here that he is speaking only of those peoples who do not yet know the one true God and Jesus Christ, whom he sent. However, a true theosopher and theologian recognizes the error of this view immediately. First, the knowledge that God exists is not the true difference between a heathen and a true Christian. The devils are also aware of this, but they fear this knowledge because they know that God will be their terrible and mighty judge. Of these people who have this knowledge Paul says in Romans 1, verses 21 to 23, “Knowing God, they have refused to honor him as God, or to render him thanks. Hence all their thinking has ended in futility, and their misguided minds are plunged into darkness. They boast of their wisdom, but they have made fools of themselves, exchanging the splendor of immortal God for (NB!) an image shaped like mortal man, even for images like birds.

beasts, and creeping things.” He continues in verses 28 to 32, “Thus, because they have not seen fit to acknowledge God, he has given them up to their own depraved reason. This leads them to break all rules of conduct. They are filled with every kind of injustice, mischief, rapacity, and malice; they are one mass of envy, murder, rivalry, treachery, and malevolence; whisperers and scandal-mongers, hateful to God, insolent, arrogant, and boastful; they invent new kinds of mischief, they show no loyalty to parents, no conscience, no fidelity to their plighted word; they are without natural affection and without pity. They know well enough the just decree of God, that those who behave like this deserve to die, and yet they do it, not only so, they actually applaud such practices.”

## PART 8

Whether such people as Paul describes are more commonly found among the heathens or among so-called Christians is not worthy of much reflection, since we witness every day among every denomination of Christians more horrible scandal and sinfulness than one would find among even the wildest heathens. Indeed, it is ever more frequently the case that in many places the most infamous and depraved among us prosper more easily than God-fearing men. Paul says of the former in Romans 1, verse 32 that no matter how well they understand God's law, they act in a very different manner, and rejoice when others act the same. And if the worship of idols is what makes a person a heathen, then we may be sure that most so-called Christians are blind heathens, for countless numbers of them focus their desires more passionately on earthly or worldly things than on the Living God. According to Scripture, if man directs his desires to anything other than God, this represents idol worship. Therefore, the words “so that he no longer seduce the nations” apply without distinction to all men, who live only for their worldly desires, rather than for God and Christ.

## PART 9

“So that he no longer seduce the nations” also means that the devil no longer would be able to persecute and suppress the true Church of God (often through its own members, including those who boast most loudly about their visible Church). At the time of Christ's kingdom there will be enough heathens, of whom many will be converted before Christ the Lord appears. As Christ the Lord says about his kingdom in Matthew 24, verse 14, “This gospel of the Kingdom will be proclaimed throughout the earth as a testimony to all nations; and then the end will come.” And Paul says in Romans 11, verse 25, “For there is a deep truth here, my brothers, of which I want you to take account, so that you may not be complacent about your own discernment: this partial blindness has come upon Israel only (NB!) until the Gentiles have been admitted in full strength; when that has happened, the whole of Israel will be saved.” In Luke 21, verse 24 Christ says to his disciples “Jerusalem will be trampled down by the heathens until their day has run its course.” In what manner this great conversion of the heathens, and also of the Jews, should occur, no man knows, since Scripture does not give details other than to foretell this great conversion. However, we should not forget that before the arrival of Christ for the beginning of his kingdom the beast and his followers will cause a general persecution of the Church of Christ over the entire earth, the likes of which have never been seen before (see Daniel 12, verse 1; Daniel 7, verse 21; Matthew 24, verse 21; Mark 13 verses 19 and 20; Revelation 11, verse 7; and Revelation 13, verse 7). This horrible persecution will be limited in time, as noted in Daniel 12, verse 7, where it says of the persecution, “it will last for a time, several times and the half of time.” Revelation 11 and 13 indicate that it will last forty-two months, which equals three and a half years, when calculated in years. Thus, in Daniel 12, verse 7 it should say, “A time, two times and a half-time.” If anyone can show that the Scriptural word *Moadim* (times) is used here in the dual form, and only speaks of two periods of time (which in terms of the characteristic of the language will be hard to prove), we will gladly acknowledge it. Otherwise, Piscator's translation as “several times” seems more correct, so that as a result, the beginning and the duration of the persecution remains a secret (as noted in [part 9](#)) and thus cannot be known in advance. Furthermore, at the coming of Christ and the beginning of his kingdom the parable of the ten virgins—where five are wise and five are foolish—will be fulfilled. We will say more about all this later, when we discuss the revelation of Jesus Christ.

## PART 10

After John reports how the devil will be thrown, together with his armies, into a thousand-year imprisonment after the kingdom of Jesus Christ is founded, he continues by briefly describing this kingdom of the saints, when he notes in Revelation 20, verse 4 to 6, “Then I saw thrones...” (after Satan was imprisoned), “...and upon them sat those to whom judgment was committed. I could see the souls of those who had been beheaded for the sake of God's word and their testimony to Jesus, those who had not worshiped the beast and its image or received its mark on forehead or hand. These came to life again and reigned with Christ for a thousand years, though the rest of the dead did not come to life until the thousand years were over. This is the first resurrection. Happy indeed, and one of God's own people, is the man who shares in this first resurrection! Upon such the second death has no claim; but they shall be priests of God and of Christ, and shall reign with him for the thousand years.” This passage may not be well understood, unless one also reads Matthew 24 and 25, Mark 13 and Luke 21. In Matthew 24, verse 3 Christ's disciples say, “Tell us, when will this happen? And what will be the signal for your coming and the end of the age?” Any reasonable person, that is, anyone who has not yet learned how to twist and distort words in the style of the Scholastics, will be unable to deny that this passage contains three questions from the disciples. Christ the Lord answers the question “When will this happen?” in verses 4 to 28 of that chapter. He speaks of the time when Jerusalem will be entirely destroyed and with it the worship and kingdom of the Jews, and he warns in verses 26 and 27 that no one should be deceived by those saying Christ is here or there, in the desert or in a particular house. Rather, his arrival (verse 27) will be “like lightning from the east, flashing as far as the west,” as if he wanted to say with this image that he will not appear in a quiet or unrecognizable manner.

## PART 11

The next question of the disciples was, “What will be the signal for your coming?” Christ answers this in verse 29, “Soon after the distress of those days has passed, the sun will be darkened, the moon will not give her light, the stars will fall from the sky, and the celestial powers will be shaken.” That this word *soon* does not refer specifically to the time of the disciples, but probably to a later period toward the end of the kingdom of the Antichrist, is evident in Christ's words in verse 30, “Then there will appear in heaven the sign that heralds the Son of Man...” (this is the sign that the disciples had requested). “All the peoples of the world will make lamentation, and they will see the Son of Man coming on the clouds of heaven with great power and glory.” In verse 29 Christ had announced the signs that would precede his arrival, and in verse 30 his arrival itself, with its preceding sign of the Son of Man in the heavens. What kind of sign this will be, must remain a secret until it actually appears. For various well-founded reasons we believe it will be the sign of a lamb, namely the Lamb of God, who was sacrificed for the sins of the world. Verse 30 notes that he will come “on the clouds of heaven with great power and glory,” like a triumphant king. Mark 13, verse 26 and Luke 21, verse 27 say the same thing. In Matthew 24, verse 31 Christ the Lord announces what will happen at his arrival, “With a trumpet blast he will send out his angels, and they will gather his chosen from the four winds, from the farthest bounds of heaven on every side.” However, in verse 36 Christ reminds his disciples, “But about the day and hour no one knows; not even the angels in heaven, not even the Son; only the Father.” The Lord continues until the end of this chapter to describe how it will be after his arrival on earth, and he begins in chapter 25 to present some parables about heaven and the darkness outside. Especially poignant is the story of the five foolish virgins who are shut out of the celebration of the Lamb. They are not cast into the  $\Delta$ y pit for not having enough oil in their lamps (this represents their lack of true faith and the true works and fruits of faith), even though they are virgins like the wise women who had prepared their lamps well. The foolish virgins imagined in their halfhearted Christian faith that they would still be allowed to go into the celebration with the others.

## PART 12

The third question asked by the disciples concerns the end of the world. Christ the Lord answers this question in Matthew 25 from verse 31 to the end, when he says, “When the Son of Man comes in his glory and all the angels with him, he will sit in state on his throne, (NB!) with all the nations gathered before him. He will separate all men into two groups, as a shepherd separates the sheep from the goats, and he will place the sheep on his right hand and the goats on his left. Then the king will say to those on his right hand, ‘You have my Father's blessing; come, enter and possess the kingdom that has been ready for you since the world was made.’...Then he will say to those on his left hand, ‘The

curse is upon you; go from my sight to the eternal fire that is ready for the devil and his angels.'...And they will go away to eternal punishment, but the righteous will enter eternal life.'" With this we have answered the three questions of the disciples. Now let us revisit [part 10](#) and the kingdom of Christ.

## PART 13

In Revelation 20, verse 4 Saint John writes, "Then I saw thrones, and upon them sat those to whom judgment was committed." Who these judges were upon the thrones is described by Christ in Matthew 19, verse 28 with the following words that he spoke to his disciples, "I tell you, in the world that is to be, when the Son of Man is seated on his throne in heavenly splendor, you my followers will have thrones of your own, where you will sit as judges of the twelve tribes of Israel." Luke 22, verse 30 says, "You shall eat and drink at my table in my kingdom and sit on thrones as judges of the twelve tribes of Israel." And in Deuteronomy 32, verse 8 we read, "When the Most High parceled out the nations, when he dispersed all mankind, he laid down the boundaries of every people according to the number of the sons of God." The twelve tribes, together with twelve from all the other nations, represented the twenty-four elders (see Revelation 4, verses 4 and following). The apostles preached the Gospels not only to the twelve tribes of Israel, but they also traveled to other nations. They, together with the twelve judges from these nations, will judge all the peoples of the earth. This judgment will be held among the just and the unjust, so that the godless, who were still on the earth when Satan, their leader, was imprisoned, could no longer afflict the righteous with their power. Thus, the just will be separated from the unjust, as described in Matthew 24, verse 31, "With a trumpet blast he will send out his angels, and they will gather his chosen from the four winds." (Ezekiel 34, verse 8 to the end says they will be brought to the holy land.) After judgment is passed, John says, "And I saw the souls of those who had been beheaded (each in their own heavenly residences) because of their witness for Jesus...These were brought back to life and reigned with Christ for a thousand years." It is clear that these souls which John saw were resurrected with their bodies, otherwise it could not be called a resurrection. This is why in verse 5 it is called "the first resurrection." We know that those who will be resurrected are (1) the martyrs and blood-witnesses for Christ, and (2) those who did not worship the beast and his image and who did not receive his sign, this beast, who "once was alive, and is alive no longer, and has still to appear" (Revelation 17, verse 8). Note well that we said the *image* of the beast, not his actual shape, just as there are images of Nebuchadnezzar, so too, there are images of the beast in wood, iron, silver and gold, and even voiceless oil paintings of both pious and evil people. Of this latter type there are today perhaps more than even the stars in the heavens, and little gets done without the patronage of these idols portrayed in the paintings. We cannot even count all those who belong to the army of the beast, before whose image all the peoples, nations and cultures fall down in worship, as they did in the time of the prophet Daniel before the image of Nebuchadnezzar (see Daniel 3, verse 7). These people will not be part of the first resurrection, but will be held back until the Last Judgment. However, those who did not worship the beast or accept his sign will share in the first resurrection and Christ's thousand-year reign.

## PART 14

"Blessed is he and holy, who shares in the first resurrection, for death has no power over him. They will become the priests of God and Christ and will reign with him for a thousand years." Until the kingdom of Christ is revealed we cannot know (1) how the Last Judgment will be carried out, (2) how the arrival of Christ before the establishment of his kingdom will occur (see Daniel 7, verse 18), (3) whether Christ the Lord in his transfigured form will be visible on earth to his people for the duration of his thousand-year reign and last, (4) how it will be for the righteous on earth during this time. The New Testament says nothing about these questions, with the exception of what Matthew 19, verse 25, Mark 10, verse 30 and Luke 18, verse 30 say with respect to question 4. Luke also writes in Acts 1, verse 11 that the Lord Christ will appear as a man even in his transfigured body. It suffices for us to know that the thousand-year reign of Jesus Christ in the heavens and on earth will truly come to pass. This was revealed to Saint John most clearly without the use of any indirect imagery, figurative speech or hyperbole and without qualifications or restrictions. And John passed these visions on to us in the clearest terms. It is important that we remember at this point that upon the arrival of Christ for his thousand-year reign the beast, together with the false prophet, will be cast

down into the fiery pit. Nevertheless, there will still be no lack of horrors on earth, perpetrated by the progeny of the beast. After the thousand years, according to Revelation 20, verses 9 and 10, Satan will be released and he and his followers will lead a terrible war against the saints and the righteous. And this seed of the beast will remain until the Last Judgment. We will present more on this later in our discussion of the Revelation of Saint John.

# CHAPTER 6



# ON THE RELEASE OF THE DEVIL FROM HIS PRISON AND HIS LAST REJECTION; ON THE LAST GREAT JUDGMENT, THE SECOND DEATH AND THE LOCATION OF HELL

## PART 1

In Revelation 20, verse 7 we read about the release of Satan from his prison, “When the thousand years are over, Satan will be let loose from his dungeon.” And the prophet Isaiah notes in chapter 24, verses 21 and 22, “On that day the Lord will punish the host of heaven in heaven, and on earth the kings of the earth, herded together, close packed like prisoners in a dungeon; shut up in prison, after a long time they shall be punished.” Verses 8 and 9 of Revelation 20 continue, “And he will come out to seduce the nations in the four quarters of the earth and to muster them for battle, yes, the hosts of Gog and Magog, countless as the sands of the sea. So they marched over the breadth of the land and laid siege to the camp of God's people and the city that he loves. But fire came down on them from heaven and consumed them.” The prophet Ezekiel speaks in greater detail on this in chapter 38, where he prophesies about Gog in verse 8, “After many days you will be summoned [i.e., Satan and his armies]; in years to come you will enter a land restored from ruin,” etc. And verse 22, “I will bring him to judgment with pestilence and bloodshed; I will pour down teeming rain, hailstones hard as rock and  $\Delta$  and  $\ominus$ , upon him and upon his armies, and upon the whole concourse of peoples with him.” Lastly, in Revelation 20, verses 10 to 15 we read, “And the devil, their seducer, was flung into the lake burning with  $\Delta$  and  $\ominus$ , where the beast and the false prophet had been flung, there to be tormented day and night forever. Then I saw a great white throne, and the One who sat upon it; from his presence earth and heaven vanished away, and no place was left for them. I could see the dead, great and small, standing before the throne; and books were opened. Then another book was opened, the roll of the living. From what was written in these books the dead were judged upon the record of their deeds. The sea gave up its dead, and death and the grave gave up the dead in their keeping; they were judged, each man on the record of his deeds. Then death and the grave were flung into the lake of fire. This lake of fire is the second death; and into it were flung any whose names were not to be found in the roll of the living.” (Those who say that the sea, death and the grave are not meant here as something real, that they are not powerful princes of the evil spirits, are quite mistaken. For Scripture says quite clearly that death and the grave shall be thrown into the fiery pit. In order to be punished in this manner, these things must be real.)

## PART 2

When Satan is released from his imprisonment and once again entirely free, his anger against Christ and his kingdom will once again swell in his breast, and he will use his infernal power to attempt to destroy the kingdom of Christ. This is the period of time of which we spoke in [part 9](#) of the previous chapter. Then, Satan will assemble not only the living progeny of his seed, mentioned by Ezekiel (the Persians, Moors, the peoples of Pharas, Cush, Put and Gomer and all their armies, including the house of Beth-thogarma, that is, all the nations, cultures and tongues that worship the beast and his image and have taken his symbol upon themselves), but also the dead who are already in his power, but who (NB!) are still not given over to eternal damnation. (A difference that should be noted, since not all the dead held in Satan's prison will be denied eternal salvation, but rather only certain ones among their numbers; see also Revelation 20, verse 8 and Ezekiel 38, in which Gog and Magog are mentioned and of which it is said that they came from all over the earth.) Satan will bring them all together as a formidable army to surround the camp of the holy ones, the beloved city, where he will attempt to destroy everything. Because he is free once again, Satan will think that he can take back his original place of residence and rule freely there as God. But God will send  $\Delta$  down from heaven, which will consume his terrible army. Then the devil himself, who had seduced them, will be flung into the fiery pit to his master, Lucifer, who has been imprisoned there ever since his fall from God's grace. The beast and the false prophet also had been flung into the pit at the beginning of Christ's

kingdom, to be tormented day and night for all eternity in the  $\Delta$  of retribution of the Living God.

### PART 3

How Lucifer, Satan and all their armies will be tormented in this elemental fiery pit as spirits, and will feel the terrible sting of the  $\Delta$ , is explained in [chapter 1](#), parts [11](#) and [12](#), as well as in chapters [7](#) and [8](#) of this volume. Until the time when Satan was cast back into the fiery pit, Lucifer had hoped to escape his prison through the efforts of his prince, Satan (whom the Jews call Beelzebub). But when Satan is cast back down into the fiery pit and enclosed in a terrible darkness, he will turn his anger against the damned, who are imprisoned there with him, and torture their bodies and souls in an indescribable manner both day and night, such that the damned will not only feel the infernal  $\Delta$ , and coldness there, but also the horrible pain endured by the devils. They will unceasingly torment each of the damned in the infernal  $\Delta$  with the sins he committed during his lifetime. This torture will be made all the more acute by the absence of all light and the suffocating darkness that surrounds them, and by their having to endure the constant presence of the most hideous devils, without all hope, in utmost despair of ever being freed from their infernal pain and suffering.

### PART 4

Revelation 20, verse 11 says, “Then I saw a great white throne, and the One who sat upon it; from his presence earth and heaven vanished away, and no place was left for them.” Scripture will help us to understand this passage. There are a number of places in Scripture that speak of the enduring nature or the eternal quality of heaven and earth. For example, in Psalm 78, verse 69 we read, “...founded like the earth to last forever.” Or Psalm 89, verse 37, “It shall be sure forever as the moon's return, faithful so long as the skies remain.” Or Psalm 93, verse 1, “Thou hast fixed the earth immovable and firm.” Or Psalm 102, verses 26 and 27, “Long ago thou didst lay the foundations of the earth, and the heavens were thy handiwork. They shall pass away, but thou endurest; like clothes they shall all grow old; thou shalt cast them off like a cloak, and they shall vanish.” So too, Psalm 104, verse 5 says, “Thou didst fix the earth on its foundation, so that it can never be shaken.” We find similar words in Psalm 119, verse 90; Jeremiah 31, verses 35 and 36; Jeremiah 33, verse 25 and Paul's letter to the Hebrews 1, verses 10 to 12. However, in the passage from Revelation cited above Saint John says that the heavens and the earth vanished and no place was left for them. We will explain this in the next part of this chapter, where we show how nothing that God created will truly vanish, but rather only be transformed on the day of the great judgment, after the thousand years of Christ's kingdom. However, the entire transformation after the completion of time, which is called *Olam Olamim*, or eternity, in Sacred Scripture will be discussed in a different section of this book. The first transformation will occur on the day of the great judgment, when the devil, death, the grave and all the damned will be thrown into the fiery pit.

### PART 5

The heavens of the fixed stars, as well as  $\text{♃}$ ,  $\text{♄}$ , and  $\text{♅}$  will remain unchanged. However, the  $\text{♁}$  will shift from the middle point of our solar system and shift beneath the orbit of  $\text{♅}$  or orbit *a* (see [figure 8](#) on page 153, the outline of the Last Judgment). The reader should note that we are following here the Copernican view of the solar system, as the truest and most reasonable model (see [figure 7](#) on page 153).  $\text{♁}$  will shift into orbit *b*;  $\text{♂}$  into *c* and the  $\text{♃}$  into orbit *d*. In Matthew 24, verses 29 Christ the Lord says, “As soon as the distress of those days has passed, the  $\text{♁}$  will be darkened, the  $\text{♃}$  will not give her light, the stars will fall from the sky, and the celestial powers will be shaken.” And verse 35 states, “Heaven and earth will pass away, but my words will never pass away.” In Mark 13, verse 24 it reads, “But in those days, after that distress, the  $\text{♁}$  will be darkened and the ( [will not give her light; the stars will come falling down from the sky, the celestial powers will be shaken.” Luke 21, verses 25 and 26 say, “Portents will appear in the  $\text{♁}$ ,  $\text{♃}$  and stars. On earth nations will stand helpless, not knowing which way to turn from the roar and surge of the sea..., for the celestial powers will be shaken.” Matthew says that the stars will fall down from the heavens. Mark, however, says that the stars of the heavens will fall, that is, from their present location in their orbits *a*, *b*, *c* and *d*. For that reason Luke says that there will be signs in the  $\text{♁}$ ,  $\text{♃}$  and  $\text{♂}$ , namely in addition to the  $\text{♁}$  and  $\text{♃}$  also in  $\text{♂}$  and  $\text{♁}$  and the celestial powers will be shaken by the movement and shifting of these

imposing bodies. At the same time the elements will be destroyed, as is suggested by these monumental changes. And the second letter to Peter 3, verses 10 to 12 reveals, “On that day the heavens (☉, ☾, ♀, ♀, ♀) will disappear with a great rushing sound, the elements will disintegrate in flames (due to this astonishing unnatural movement) and the ♀, and all that is in it, will burn.” When the heavens (through the aforementioned movement) are destroyed by Δ, and the elements disintegrate in flames, the ♀ will move out of its orbit and into the middle point of the ☉ system. This is what Christ and the apostles meant by the vanishing of the ♀ and heavens of which Saint John saw in Revelation 20, verse 11, the shaking of the celestial powers, and the signs in the ☉, ☾ and stars, with the latter falling from the heavens. For more on this, see also Isaiah 13, verse 30; Isaiah 34, verse 4; Joel 2, verse 31; Joel 3, verse 15; Acts of the Apostles 2, verse 20; and Revelation 6, verse 12.

## PART 6

If a typical earthquake or other movement of the earth can cause such fear and terror in men, it is easy to imagine what profound fear and despair the damned will feel in the depths of their soul on the day of the great judgment, when these monumental movements of the heavenly bodies and the destruction of the elements take place. The destruction of the elements will also be a terrible event for the devils that occupy them (see the [first volume](#) on ☉), since they will no longer have a place to live, but rather will be cast down with Lucifer into the fiery pit. On the other hand, this shifting of the ☉, ☾ and ☉ and destruction of the elements, which was so terrifying and fearful for the devils, will not cause the pious any concern at all, but rather will awaken in them a feeling of joy and pleasure, as is evident from the words of Christ in Matthew 24, verses 32 and 33, “Learn a lesson from the fig-tree. When its tender shoots appear and are breaking into leaf, you know the summer is near (a time of joy). In the same way, when you see all these things, you may know that the end is near, at the very door.” Just as the rising of the sap and the greening of the leaves is a joyful sign of the approach of summer, so too, all these signs that are so terrifying for the devils and the damned, will be nothing more for the pious than a joyful announcement of their salvation and entrance into the kingdom of heaven.

## PART 7

We cited earlier the words of the holy Revelation of Jesus Christ, as related to Saint John, chapter 20, verses 12 to 15. Verse 12 says “books were opened.” This means that in that moment of judgment the conscience of the damned soul will remember all the evil thoughts, words and deeds committed during its life and be shown that he is worthy of judgment and eternal death. At the same time the darkness will reveal itself in him and he will be separated from the light and cast down into the fiery pit, for the darkness of hell possesses a terrible heaviness in comparison with the light. For this reason, the damned soul will sink down with the ruined ♀, the middle point of the darkness, to the middle point of our ☉ system, point *E*, and occupy this expansive space up to the orbit of the ☾. This then is the location of hell, the home of the devils and the damned, the most unimaginable horrible darkness in which there is simultaneously the most terrible heat and the most unbearable cold, and where there is nothing but wailing and gnashing of teeth. Here, the damned are tortured to death without dying by those raging and frenzied devils, who had seduced them during their life to perform their evil deeds. It is a terrible suffering of the most unimaginably horrible sort that does not stop even for a moment, brought about because of his total separation from divine mercy and his expulsion from the sweet light of joy. This then is the execution of the sentence imposed by the judge of the entire world, Jesus Christ. Matthew 25, verse 41 says, “Go from my sight to the eternal fire that is ready for the devil and his angels.” No one will be able to hide from this judgment, neither the living nor the dead, neither the high nor the low, neither the rich nor the poor, neither the lowly nor the great. Rather, the appearance of this glorious and majestic judge will cause everyone to reveal himself to the light of judgment. And no one will be able to answer or stand judgment for the other; but rather all men, the highest as well as the lowest, will have to stand before the judge while his conscience bears true witness to his life. He will have to hear his judgment and endure the execution of this judgment himself.

# CHAPTER 7



# ON THE TORTURE OF THE DAMNED

## PART 1

When judgment is passed on a criminal, he is then handed over to the executioner, who will carry out the judgment. The same applies to the damned on the day of the Last Judgment. After judgment has been spoken by Jesus Christ, the judge of all the living and the dead, they will be turned over to the devils for punishment, as indicated in the [previous chapter](#). What exactly constitutes this punishment of the damned? There is much dispute about this point. Many say that because the devils are spirit-creatures, they cannot be touched by material  $\Delta$ . Similarly, they would argue that the damned cannot feel such fire as well, citing the words of Saint Paul in 1 Corinthians 15, verse 44, “Sown as an animal body, it is raised as a spiritual body.” With regard to this opinion we pointed out already in [chapter 1, part 12](#) in what manner the devils and the damned are tortured by this elemental, but at the same time also spiritual  $\Delta$ , which was ignited by the breath of the Lord “like a stream of  $\ominus$ ” (Isaiah 30, verse 33). The following comparison may make this more readily understandable.

If we were to put a quantity of highly rectified spirits into a large ball-shaped container and also put—or could put—into it a  $\Delta$ , of coals, the heat and intensity of the fire would cause the spirits to be driven about the bowl under pressure and to expand, but the fire would not be able to consume the spirits, since that would run counter to their nature. In other words, as long as the  $\Delta$ , in this space has material to feed it, the effect on the spirits contained therein will be drastic.

## PART 2

The effect of the sulfurous  $\Delta$  of retribution of Almighty God on the devils and the damned in the great space of damnation (circles  $d, f, g$  and  $h$ —see the outline of the Last Judgment) is quite similar, until the prescribed period of time, called *Olam olamim* or eternity in Sacred Scripture, has been fulfilled. They will be unceasingly tortured, not only by the heat of this furious sulfurous fire, but also by its unbearable smell, for it is well known that the  $\ominus$  vapors of the central or spiritual  $\Delta$  are intensified by the mercurial  $\ominus$  and made more biting, such that they are able to suffocate and drive out the spirit from our earthly body. Satan is created different from all other spirits and stands outside of the normal physical and spiritual order of things, as mentioned earlier, such that his devilish form and essence cannot tolerate this  $\Delta$  and this  $\Delta$  causes him constant suffering. Thus, he will be tortured and suffer for an unimaginably long period of time (or, as Scripture says, “from eternity to eternity”), as long as the  $\Delta$  or  $\ominus$  does not lack material to burn. In order to understand this better, the reader should consult [part 12](#) of the first chapter of this volume.

## PART 3

As we noted in the preceding part the  $\Delta$  of hell will last as long as it is fed. What it is, however that feeds this fire was noted in [part 26](#) of [chapter 1](#). If the reader did not understand that explanation, a further description here will be of little help. If we ignite a piece of  $\ominus$  and let it burn until it dies out, a sticky, viscous material remains. If we could replace in this mass what was consumed by the flame, namely its salty mercurial component, then this spent  $\ominus$  can be brought back to its original state before it was burned and can be ignited once again. The same applies to the  $\Delta$  of hell—its symbol can be seen in [figure 2](#)—whose salty mercurial parts of its own flame cannot leave their circle  $d, f, g, h$  (see the outline of the Last Judgment), thus providing constant nourishment to the fire. For more on this, see the first three chapters of this volume on  $\ominus$ .

## PART 4

We demonstrated in the [first volume](#) on  $\ominus$  that a  $\Delta$  similar to that of hell is concealed in the middle of our earth and produces volcanoes in all four corners of the earth, that act as chimney vents for this terrible  $\Delta$  or fiery pit, which has been burning uninterrupted for over six thousand years without ever lacking for material to burn. And just as this earthly fire has been maintained for so long a period of time by the circulation of its salty mercurial components, the sulfurous stream or fire of hell will burn

all the more grimly and terribly when all the elements are added to it at the Last Judgment. After this, the surface of this circle will be covered and enclosed through the workings of the upper  $\Delta$ , the *Æsch Majim*, (in Isaiah 30, verse 33 it is called the “breath of God”) with a thick crust or impenetrable slag. In so enclosing this grim  $\Delta$  all of the vapors that previously vented through the volcanoes, together with their glow, will be contained such that it will be enclosed in a thick, black smoke, like burning pitch, creating the most terrible type of darkness. And since no vapors can escape this fiery pit and stinking  $\ominus$ , but rather are constantly returned to the fire, it resembles a powerful stream of oil that flows into a burning  $\Delta$ , making the flames more superheated, searing and generally more terrible than ever before.

## PART 5

As we just mentioned, after the Last Judgment of Jesus Christ (see Matthew 25, verse 41), hell will be enclosed in an impenetrable slag or crust. However, we know that spirits cannot be contained by anything elemental, but rather can penetrate any objects of this sort (see [part 21](#) of [chapter 4](#)), because they are purer and more ethereal than the *Æsch Majim*, which nevertheless, as we have shown repeatedly, can itself penetrate all elemental things and dissolve them into their original essence. This leads us to ask how the devil can be restrained in hell by the elemental crust or slag that encloses it. In response we must point out what we have said a number of times previously, namely that because the devil forfeited both his heavenly and earthly form, he was then formed and shaped such that he could in no way break the chains and fetters that bind him there, even less so than the damned with their earthly bodies could. Rather, he must remain there for a length of time unfathomable to our minds, and which the fourth chapter of the [third volume](#) on  $\ominus$  will address. Therefore, since he will no longer be able to vent his rage and anger against Almighty God and his saints, he will turn his rage to those trapped there with him, namely to those damned men that he seduced, and torture them unceasingly. This then will conclude our words on the torture of the devils.

## PART 6

With regard to the damned souls who were seduced by Satan, their torture can be surmised from the description of the preceding parts. However, their suffering will be far more terrible and painful than that of the devils, since the damned consist of body, soul and spirit, as we discussed in [chapter 4, part 32](#) above. Not only their souls must suffer the agony of the infernal  $\ominus$ -fire, like the devils, but their bodies will also feel the pain of the  $\Delta$  and the bitter cold of the darkness, as Christ says in a number of passages in Scripture, such as Matthew 8, verse 12; Matthew 13, verse 42; Matthew 22, verse 13; Matthew 24, verse 51; and Matthew 25, verse 30, as well as Luke 13, verse 28, where it says, “There will be wailing and gnashing of teeth.” At this point the reader should consult [chapter 4, parts 3 and 7](#). In Isaiah 34, verse 9 and 10 the prophet notes about the damned and their suffering, “Its streams shall be turned into pitch and its soil into  $\ominus$ ; and the land shall become blazing pitch, which night and day shall never be quenched and its smoke shall go up forever.” And in Isaiah 66, verse 24 he continues, “And they shall come out and see the dead bodies of those who have rebelled against me; their worm shall not die nor their fire be quenched, and they shall be abhorred by all mankind.” In Mark 9 Christ the Lord speaks of their punishment three times (verses 43, 45 and 47). And in Revelation 14, verse 11 it says, “The smoke of their torment will rise forever and ever, and there will be no respite day or night for those who worship the beast and its image and receive the mark of its name.” In Revelation 19, verses 3 it states, “Their smoke goes up forever and ever!” And in verse 20 it continues, “The beast was taken prisoner, and so was the false prophet who had worked miracles in its presence and deluded those that had received the mark of the beast and worshiped its image. The two of them were thrown alive into the lake of fire with its sulfurous flames.” Revelation 18, verses 2 and 18 reveal similar images of their suffering. And so with this we will conclude our words on the torment of the damned, which we will discuss again in [chapter 6](#) of the third volume on  $\ominus$ .

# CHAPTER 8



# THE REVELATION OF JESUS CHRIST TO SAINT JOHN ON THE ISLAND OF PATMOS, IN WHICH ALL THAT THE CHURCH OF CHRIST HAS EXPERIENCED FROM THE BEGINNING AND WILL EXPERIENCE TO ITS END IS REVEALED

## PART 1

In the [first volume](#) on ☉, as well as in this [second volume](#) on ☿ we have often referred to Sacred Revelation, as we will continue to do in the [third volume](#). So that this mago-cabbalistic work may be better understood in its entirety with respect to its theosophic material, we will deal in this chapter exclusively and at length with Sacred Revelation. We will not go through each chapter of the text word for word, but rather go through it in a manner most appropriate to our purpose. In this way we can provide the reader with a key to our entire work. We presume that the reader is familiar with Church history and will have access to Gottfried Arnold's *Kirchen- und Ketzer Historie* (History of the Church and Its Heresies) or his *Abbildung der ersten Christen* (The Early Christians), or other such credible studies. Otherwise, much that we say here will be unintelligible to the reader. In order to be as concise as possible, we will make only limited citations so that our text doesn't itself become a Church history, which is not our intent. The text of Revelation presents some difficulties, however, as the same things are sometimes described differently in various passages, and there is also much repetition in the text. In addition, there are stories embedded in Sacred Revelation, which relate to other stories outside this text, as the observant reader will surely notice.

## PART 2

No true theologian doubts that the Revelation of Jesus Christ proclaims everything that will happen to the true Church from the ascension of Christ after his most holy passion, to the coming of his reign (see Revelation 20), and further up to the Last Judgment, when all creatures will experience perfection and eternal rest, after which the concept of time will no longer exist, according to the words of the angel in Revelation 10, verse 6. We can only wonder at how so many illustrious men could be so wrong in their interpretations of Revelation. On the other hand, their erroneous ways are not surprising, when one considers the adamancy, prejudice and arrogance that prevent them from considering the text correctly. Especially egregious is the disparity of opinions among all the denominations on the issue of the thousand years mentioned in Revelation 20. And yet, those whom the Holy Spirit has enlightened on this matter are decried as arch-heretics, since their new ideas appear to go against the conventional religious formulas of their accusers. Considering this, it is not difficult to see why such good people have been so wrong, especially in determining specific times and durations. All the named times in Scriptural prophecy are a secret, before their fulfillment, and divine wisdom has kept the exact time to itself—and it will remain unknown until the appointed time—as was said to Daniel in the book of Daniel 12, verse 4, “But you, Daniel, keep the words secret and seal the book until the time of the end. Many will be at their wits' end, and punishment will be heavy.” And verse 9 states, “The words are kept secret and sealed until the time of the end.” And Christ the Lord notes in Matthew 24, verse 36, “About the day and hour no one knows, not even the angels in heaven...” Mark 13, verse 32 adds as well, “...not even the Son...” Therefore, we should give particular attention to the words of 1 Peter 1, verse 20, “Predestined before the foundation of the world, he was made manifest in this last period of time for your sake.” So that we do not make the mistakes cited above, we will stay within the limits of the spirit of truth and not deviate from the text. First Corinthians 2, verses 10 and 11 states, “For the Spirit explores everything, even the depths of God's own nature... Only the Spirit of God knows what God is.” And verses 12 and 13 continue, “so that we may know all that God of his own grace has given us; and, because we are interpreting spiritual truths to those who have the Spirit, we speak of these gifts of God in words found for us not by our human wisdom, but by the Spirit.”

## PART 3

Revelation 1, verse 3 says, “Happy is the man who reads, and happy those who listen to the words of this prophecy and heed what is written in it. For the hour of fulfillment is near.” In order to understand the time elements associated with Revelation we must first look at the different segments of the text, which are clearly shown by the story itself. Chapters 1 through 4 deal with the seven churches and other things associated with the number seven; chapters 5 through 7 speak about the book with seven seals and chapter 8 and 9 deal with the seven angels; chapter 10 treats the seven thunders, while chapters 15, 16, etc., refer again to seven angels, etc. In this segmentation of time through the number seven we learn of all that will happen to the Church of Jesus Christ until the end of time. From historical records we know that the seven churches, mentioned in chapters 2 and 3, in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea were in Asia and part of the recorded decline of that area. Through these seven churches, however, Saint John prefigures the seven periods of the one Church and what awaits the faithful until the end of time.

## PART 4

The church in Ephesus is the first one discussed. This community is highly praised in chapter 2, verse 2 with the words “I know of your works.” It continues in verses 4 and 5, “But I have this against you: you have lost your early love.” This period also includes the opening of the first seal. Chapter 6, verse 2 says, “And there before my eyes was a white horse, and its rider held a bow. He was given a crown, and he rode forth, conquering and to conquer.” And through the teachings of the Gospels in fact many were conquered and gained faith. This period also witnesses the fulfillment of the “trumpet of the first angel” (Revelation 8, verse 7) from the terrible persecution by the pagan emperors until Constantine, prefigured in the words “There came hail and fire mingled with blood, and this was hurled upon the earth. A third of the earth was burnt, a third of the trees were burnt, all the green grass was burnt.” This passage suggests a number of martyrs, including the disciples and even entire communities, as well as the Apostolic Church, where the pure teachings of Christ and his apostles burned in the  $\Delta$  of love, as we know from tradition. Because these terrible persecutions affected all the Christian communities, they learned to pay close attention to the Word and deviated little from the Apostolic truth, until the middle of the second century when the leaders and elders of these communities aspired to powerful positions and honors, as in Alexandria after Saint Mark's death, where the bishops were eventually viewed as being in a higher position than the other elders, whereas before that they were all equal in status. From this development arose envy, and from envy hate, and from this hate arose persecution and unkindness and thus the beginning of a reign of the clergy, a so-called period of hierarchy. Christ the Lord says, “You have abandoned your first love; change your ways. If not, I will come and cast down your lamp, that is, I will take my mercy and spirit from you.” These first men among equals thought well of themselves for hating the works of Nicholas of Antioch and his followers.

This period covers the first 312 years after the birth of Christ our Lord, until the ascension of Constantine to the Roman throne in 312 AD. This timeline is historically certain and incontestable since we can set the birth of Jesus Christ in the year 3960 on the basis of Scriptural chronology. Regarding the division of this time into periods of 312 years, the reader should consult part 21 below, for we cannot say with certainty that each period contains exactly 312 years. Instead, we have taken this *quasi-terminum ad quem* in order to avoid excessive explanation and to show the reader a way to reflect on these days or periods of time of Holy Scripture in a more meaningful way, especially those periods already fulfilled and past.

## PART 5

The next period that follows, presented by the angel at Smyrna, extends to the second year of Muhammad's flight, namely until the year 624 AD. This period includes the opening of the second seal (Revelation 6, verse 3), as well as the trumpet blast of the second angel (Revelation 8, verse 8). Scripture says of this angel in Smyrna, “I know your works and your concerns,” etc. And in verse 10 it states, “Fear none of these things...for you will suffer hardships for ten days.” The situation of the Church in this period is recorded by historians. Although the ten horrible waves of persecution by the pagans (signified by the ten days in the text) abated from time to time and suddenly ended in the time

of Constantine, the internal state of the Church deteriorated because of this new security, insofar as the heads of the various Christian communities—and as a result, the communities themselves—persecuted one another more intensely than the pagans had, especially in the first one hundred years of this period. It was in this time that Arius, and later Muhammad appeared, the former in the first, and the latter in the last century of this period. Both of these figures almost succeeded in seducing practically the entire world, together with the many other errant spirits of this period recorded in the history of the Church. It was in this period that the clergy greatly expanded its scope and power, exposing its hypocrisy for all to see through new orders, titles, authority and tyranny. This trend received its greatest impetus through Constantine and, as a result, the spirit of the true Church was sorely tried by false teachings, the tyranny of the clergy, murder and bloodshed, unrest and all manner of persecution.

## PART 6

In the fifth century things did not appear much better, since the pagan forces were gaining in power, as well as Arianism and other heresies. In the worldly realm and in the visible Church there was nothing but war, murder, bloodshed, proliferation of the clergy, in short, a powerful manifestation of the Antichrist. For the true faithful there was little but distress, persecution, oppression, prison and chains. The sixth century was not much better. The first major Christian persecution of the Jews began at this time and the pagan kingdoms continued their ascendancy. And in this century, as in the fourth century, widespread pagan idolatry was introduced by Christians into the Church. And at the beginning of the seventh century two monstrous figures came upon the scene: the pope Boniface III through the murder of the Byzantine emperor Nikephoros II Phocas (963–969), and the infernal brood of Muhammad. Both were awakened by the devil to do unimaginable harm to the Church of Jesus Christ, as demonstrated by the widespread murder and bloodshed which they caused. Thus, the symbolic Church of Smyrna was tested in these 312 years, as noted in Revelation 2, verse 10. This is clearly symbolized by the rider on the red horse (Revelation 6, verse 4) and by the trumpet blast of the second angel (Revelation 8, verse 8). Here, the great mountain spewing  $\Delta$  symbolizes and prefigures the great heretic Arius, the prominent bishop and tyrant of the faithful, as well as Muhammad. Church history will clearly show what evil these figures wreaked on the Church of Christ. Therefore, the message to the community of Smyrna was, “Be true unto death, and I will give you the crown of life.” And verse 11 says, “those who overcome adversity shall be spared the bitterness of the second death.”

## PART 7

We now come to the third period, from the seventh to the tenth centuries, that is, up to the year 936 AD, symbolized in the angel of the Church in Pergamum, of which Revelation 2, verses 13 to 15 say “I know your works and where you live; it is the place where Satan has his throne.... But I have a few matters to bring against you.... You also have some who hold the doctrine of the Nicolaitans,” etc. This period corresponds to the third seal (Revelation 6, verse 5) and the rider on the black horse, etc., as well as the trumpet blast of the third angel (Revelation 8, verse 10). The text says of this angel, that he resides where Satan has his throne, namely under the power and authority of the beast, etc. The internal and external situation of the Church at that time can be read in any history of the Church. This period extends from the times of Byzantine Emperor Heraclius (575–641 AD) up to the reign of Emperor Henry Aucupis. Here, as in the preceding period, there was no lack of horror caused by the clergy. Indeed, these times were particularly terrible and the kingdom of the Antichrist was in its greatest ascendancy because of widespread repugnant idolatry, as well as the incursions into the Holy Land. In no other centuries were the works of the Nicolaitans more evident or more boldly undertaken, nor were there ever more victims to such idolatry than at this time. The debauched clergy has sacrificed everything sacred, their churches, cloisters, altars, sacred images and other unimportant things and wasted their resources on their concubines and whores, while performing forbidden acts of magic and other horrors, as well as acts of fornication and sodomy. They have created so many sects and splinter groups of hypocritical pseudo-Christians in all parts of the world, while at the same time oppressing and persecuting the truly faithful everywhere, such that the teachings of Baal are brazenly followed by the clergy. The beast has forbidden these members of his army the sacrament of marriage, ordained by God, and so they publicly indulge themselves with their

concubines in the most shameful acts of sexual degradation and sodomy. Thus the true Church was at that time in great distress and suffering, yet still holding fast to the name of Jesus Christ and never denying their faith, even though sympathizers of the Nicolaitans were among the members of the true Church, who will be converted by the spirit, lest the spirit rise against them with the sword of his words, namely the living Word of God.

## PART 8

In Revelation 2, verse 13 we find the words, "You did not deny your faith in me even at the time when Antipas, my faithful witness, was killed in your city, the home of Satan." We can presume from this passage that Antipas was a true witness of Jesus Christ who was killed by the people of Pergamum. However, Antipas also stands symbolically for all the martyrs of this period. These words stand clear, undistorted and without false interpretation. However, the terrible wars, murder, bloodshed and famine of this period are suggested by the black horse (Revelation 6, verses 5 and 6). Since it is said that he will not damage the wine or the oil, this means that the true invisible Church will be protected and preserved. The trumpet blast of the third angel (Revelation 8, verse 10) that brings the star crashing down out of the heavens, symbolizes the arrival of the accursed Muhammad, whose bitter teachings have taken over a third of the world and which has almost extinguished the bright light of the Eastern Church.

## PART 9

The fourth period begins with the twelfth year of the reign of Henry Aucupis and runs until the thirty-sixth year of the grandson of Frederick Barbarossa, that is, until the year 1248. This period is symbolized by the angel of Thyatira, the fourth seal (Revelation 6) and the trumpet blast of the fourth angel (Revelation 8). Revelation 2, verses 19 and 20 says, "I know all your ways, your love and faithfulness, your good service and your fortitude; and of late you have done even better than at first. Yet I have this against you: you tolerate that Jezebel, the woman who claims to be a prophetess, who by her teaching lures my servants into fornication and into eating food sacrificed to idols." In this period the situation of the Church is no better than in the preceding period, but actually in many respects much worse off under the so-called Christian emperors in both the East and West, where there is nothing but war, murder, bloodshed, persecution and oppression, all of this brought about by the hypocrisy and blindness of the clergy and all of this under the guise of religion and fear of God.

In many respects, as noted above, the Church was far worse off than in the previous century, for now in Rome under Sergio, the infamous whore Theodora, together with her two daughters, had free reign. Theodora had produced these children with the godless priest Sergius Johannus (who later became Pope John X). Also in this period, Henry III was forced to depose three schismatic popes during his reign; and the firebrand, Gregory VII imposed a papal ban on Henry IV; Henry V was also banned by Pope Paschal II (who himself had competing antipopes during his papacy). In this period the doctrine of transubstantiation or "God-making" reached its highpoint, as did idolatry in general in the Church. The dynasties of the Guelf and Ghibelline came to power and were responsible for much bloodshed, because of the secret and public intrigues of the clergy. Many knightly orders were also founded at this time, as was Scholastic theology, a deadly poison in the Church. The title of "doctor" (a sign of the beast or his female counterpart, Jezebel) was an invention of Scholasticism, as part of a reshaped *Corpus Juris*, one of the great plagues in worldly matters. Scholasticism and many new religious orders of so-called Christendom during this period caused indescribable misery and suffering such that the ruin in the Church and the seduction by the great whore Jezebel were quite without equal.

## PART 10

Despite such distress the works, love, service, faith and patience of the invisible true Church continued during the period of the Church in Thyatira. In fact, a close examination of Church history will show that toward the end of this period more and more faithful witnesses to the truth appeared, whose witness often came at the cost of their life. By contrast, the pride, tyranny, blasphemous teachings, fornication, simony, sorcery and persecution of the faithful, together with countless other vices and scandals of the clergy themselves continued to grow beyond all limits. And the works of the

Nicolai tans, among them idolatry and fornication, as mentioned earlier, were conducted without any shame for all the world to see. This period is represented by the fourth seal and the rider on the pale horse, whose name is death and who is followed by the grave. This rider has the power to destroy a quarter of the people on earth with the sword, famine, disease and by wild animals, namely the clergy, who are wilder and more bestial than any animals.

## PART 11

The fourth trumpet suggests something similar (Revelation 8), since after its blast a third of the ☉, ☾ and the ☽ will fall from the heavens, so that a third of the heavens will be darkened and there will be neither day nor night in that third. And the potentates of the East and West will recognize by the ☉ and ☾, and the spiritual class by the stars (see Daniel 12, verse 3), and all other people by the day and night, what has come to pass. Because the beast aims for the seduction of all men, the angel flies through the skies, proclaiming with a loud voice to all those on earth by means of three cries of distress, the coming darkness of the following periods.

## PART 12

Let us proceed then to the fifth period, represented by the angel of the community of Sardis. This period begins in 1248 and ends in 1560, that is, it stretches from the thirty-sixth year of the reign of Emperor Frederick II until the fourth year of the reign of Ferdinand I. Scripture says of this angel in Revelation 3, verses 1 to 4, “I know your ways; that though you have a name for being alive, you are dead. Wake up, and put some strength into what is left, which must otherwise die! For I have not found any work of yours completed in the eyes of my God. So remember the teaching you received; observe it, and repent. If you do not wake up, I shall come upon you like a thief, and you will not know the moment of my coming. Yet you have a few persons in Sardis who have not polluted their clothing. They shall walk with me in white, for so they deserve.”

## PART 13

In order to understand the situation of the so-called Christians in the East and West during this period, one must extensively read histories of the Church. In the East the Byzantine Empire together with the Eastern Church was completely destroyed and was replaced with the Muslim faith. The West also went through grave difficulties through the workings of the Antichrist with the change of emperors, such that war and bloodshed were everywhere. By contrast, the authority of the clergy and bishops drastically increased because of the superstition and lethargy of the civil authorities. As a result of the clergy's increasing power, their evil also increased, with their idolatrous handling of relics, pilgrimages, oaths and public fornication, as well as their persecution of the faithful through Δ and the sword. The number of those martyred by this evil is so great it can scarcely be counted, not to mention those killed in the rebellions against the authorities fomented by the clergy and similar injustices. Therefore, Scripture says, “You have the name that gives life; yet you are dead.” The so-called visible Church was indeed dead, as noted in the second part of the quote above. To strengthen the other Church (that is, the true and humble faithful who were in danger of dying off as well, because of these distressful things), the so-called Evangelical Church under the reformers Zwingli, Luther, Calvin, Beza and others was founded. But hardly had the Gospel been proclaimed by these men—and accepted by many people—than those places where they spread the Gospel soon fell back to their previous hypocrisy and idolatrous worship in their outward ways. Nevertheless, Scripture says that there were still a few people among the fallen populace of Sardis who were faithful to the spirit and truth of God in their heart.

## PART 14

This period is also represented by the opening of the fifth seal (Revelation 6), where the souls under the altar are mentioned, who had been slaughtered for God's word, and their great cry for the judgment of Jesus Christ. To them it is said that they should rest until the remainder of Christ's servants, who were to be martyred as they had been, completed their number from both this period and the next. And there was certainly no lack of such martyrs in this period in the kingdom of the

Antichrist. The trumpet blast of the fifth angel also characterizes this period (Revelation 9), when John, to whom the key to the abyss was revealed, saw a star falling from the heavens to the earth. It is clear to anyone even a little familiar with the history of the Church and of the world that this star represents the first leaders of the true Apostolic Church, which was eventually transformed into the true Antichrist. The key to the abyss is the power of darkness, through which the Antichrist will ruin the Church and usurp God's place in the Church through the power of Satan, as noted in the first letter to Timothy 4, verses 1 to 3. Here, Saint Paul says, "The spirit expressly says that in the last times some will desert from the faith and give their minds to subversive doctrines inspired by devils, through the specious falsehoods of men whose own conscience is branded with the devil's sign. They forbid marriage and inculcate abstinence from certain foods, though God created them to be enjoyed with thanksgiving by believers who have inward knowledge of the truth." In this passage the Antichrist is clearly portrayed and described. The smoke from the center of the abyss, which darkens the sun and the moon, is the idolatrous teaching of the Antichrist, full of lies against the Living God. And through these lies, even the ☉ and the air—that is, the remaining portion of Christendom—will be darkened and ruined.

## PART 15

John continues, "Out of the smoke came locusts," that is, the idolatrous teachings of the Antichrist produced the swarm of clergy, like a swarm of locusts of all shapes and colors, who ruined and destroyed everything in their path. In verses 8 to 10 we read about the horrible and bloodthirsty nature of these locusts, which points to the great number of bishops and prelates who gird themselves in sword and armor and fill the land with fire, murder and bloodshed. They have been given the power to frighten and torture the faithful, much like a scorpion stings and causes pain. However, they should not afflict the lowly grass, plants and trees of the ♁, that is, the reviled and oppressed true Church or the few poor members of that Church. Instead, they should afflict only those who do not have the seal of God on their forehead (and in whose hearts the true faith does not reside). These they should torture, but not kill, and this torture should last only five months. These five months, or five times 258 days, equaling 1,290 days, or three years and four-and-a-half months, are the period in which Luther attacked the horrors of the sale of indulgences, through which personal sacrifice (that is, true repentance and trust in the service of Christ, the true service of God—see John 4, verse 23) was done away with. This period extends back to the time when Pope Leo X, without shame or hesitation announced the abomination of the indulgences through his underlings and thereby robbed good people of untold amounts of money. In Daniel 12, verse 12 it is said to the prophet, "Happy the man who waits and lives to see the completion of one thousand three hundred and thirty-five days!" This corresponds to the length of time from the first proclamation of the indulgences by Leo X until their rejection by God through Martin Luther, which can all be chronologically calculated and found to be correct. In Revelation 3, verse 1, however, John says of these new listeners to the true Gospel, "I know all your ways; that though you have a name for being alive, you are dead." It is well known to any fair-minded and truth-loving man that the same can be said of most people from the time of Luther up until our current times, namely what Christ the Lord said in Matthew 13, verses 19 to 22. The so-called Evangelical Christianity likes to imagine that it has completely freed itself from all idolatry and superstition. However, it is sorely mistaken! It would be quite easy to prove that superstition, hypocrisy and idolatry are quite common in so-called Evangelical churches. Anyone who loves the truth rather than lies will have to openly admit that the Antichrist has tyrannically established himself everywhere in our temples, such that one does not need to look for idols outside the walls of our churches. The only thing missing is that the protesting high figures are not of such simplicity as their Catholic counterparts, who make these little popes so rich and powerful, while making themselves out to be poor as a beggar. However, what was concealed under their sheep's clothing might soon be revealed, if most of them were not able to conceal their deceit through their hypocrisy.

## PART 16

In Revelation 9, verse 6, John continues to speak of the aforementioned sting of the scorpions or the intimidation of the faithful by the swarm of locusts that came out of the smoke from the abyss. He says, "During that time these men will seek death, but they will not find it." This suggests the hardship and misery that the disconsolate faithful will suffer as they hunger and thirst for the ♁ of life, but are

fed instead from the streams of Belial (Satan). In verses 7 to 10 John describes the mass of locusts by their characteristic tendency toward turmoil, war, murder and bloodshed, which has been representative of the clergy from its beginnings to the present, as has been clearly recorded in histories of the Church and of the world. In verse 11 John describes a king of this army of locusts, the angel of the abyss and calls him by his Hebrew name: Abaddon, in Greek: Apollyon. He is the spoiler, the disrupter, and because John calls him a king, he must be the most noble of the locusts; but John also calls him an angel of the abyss, he must represent the highest level of deceit, evil and perversion of the truth into lies from the school of darkness. So that we do not become too verbose here, let us state that the following number represents his correct name: 60, 40, 20, 50, 500, 50, 20, 1, or in Hebrew letters: ו.ט.ב.פ.מ.כ.ב.ח. He was hatched by Satan at the end of this period or, as others prefer to say, in the year 1540. John closes his passage on the fifth trumpet with these words in Revelation 9, verse 12, “The first woe has now passed. But there are still two more to come.”

## PART 17

The sixth period begins in the year 1560 and ends in 1872. The reader should not complain that we are arbitrarily selecting dates here (which we addressed in [part 2](#) of this chapter), but rather consider that we have taken this division of periods from actual history. This next period is represented by the angel of the Church in Philadelphia (Revelation 3, verse 7) and by the opening of the sixth seal (Revelation 6, verse 12), as well as by the trumpet blast of the sixth angel (Revelation 9, verse 13). This period is so full of secrets that many excellent scholars have been frustrated in their attempts to interpret this text. This is particularly because those attempting an exegesis of the text could not get past the opinions of their predecessors or past the preconceived notions that they have carried with them their entire life. They were not able to correctly understand this passage, which is nevertheless described so clearly and without obscure phrasing in the following chapter of Revelation. Regarding this angel of the Church in Philadelphia John says in verse 8, “I know all your ways; and look, I have set before you an open door, which no one can shut. Your strength, I know, is small...” to verse 10 and beyond.

## PART 18

In the words quoted above the open door signifies the light of the Gospels that began to shine at the end of the preceding period, and the knowledge and proclamation of the kingdom of Jesus Christ, as well as the relatively weak power of the invisible Church of that time, which was quite small in number. The text says that some men of Satan's synagogue claimed to be Jews, although they were not. “They will come and fall down at your feet and recognize that Christ loves his persecuted Church.” These words suggest that the hypocrites of the falsely praised church, who claim to be the most genuine and perfect Christians, will accede to the true community of Christ, praising the honest life and works of its members out of hypocrisy as a means of testing the faith of the just and learning more about them. They will participate in all the external rituals that men have thought up and introduced into the Church, thinking and teaching others that true Christianity resides in such posturing, even though their hearts do not hold the slightest ember of the true love and knowledge of Jesus Christ, nor do they practice any true works of faith. We need not describe what other worldly or religious horrors have occurred from the beginning of this period up to the present time. The true Church can be recognized in any period by the persecution it has suffered, and thus it is not necessary to ask which one it was and who were—and are still—its members, although it has also suffered from superficiality, coercion and hypocrisy.

## PART 19

In Revelation 3, verse 10 the true Church is consoled in all its distress, and because it has faithfully cultivated the virtue of patience, it will be saved from the ordeal that will befall the entire earth in the Laodicean period (which consists of forty two months or three and one-half years). We have extensively discussed this in a separate work on the suffering and death of our Lord and Savior Jesus Christ.

After that period, Satan will turn loose the Antichrist (because he knows he has little time remaining), in order to persecute the true Church in the most horrible manner, the likes of which have

never been seen in all of history. This persecution is foretold in a number of passages of Revelation, as well as in the rest of Scripture. And this persecution is set for the end-time, as foretold in Daniel 12, verse 1, where we read, “There will be a time of distress such as has never been, from the creation of man up to the present time. But at that moment your people will be delivered.” Verse 4 continues, “But you, Daniel, keep the words secret and seal the book until the end-time. Many will be at their wits' end, and punishment will be heavy.” True members of the body of Christ know well that the knowledge of this event to come already resides in the hearts of some of the children of God at this time. However, from reading the Book of Revelation this knowledge will spread day by day ever farther, until the eventual coming of Christ. But as we have said, this secret will be known at that time only to a few, just as in the days when Christ became flesh (see Luke 2); his arrival was known only to a certain Simeon and the prophetess Anna, both of whom were waiting for this consolation of Israel. It will be the same when Christ returns again, in that out of the entire population of the world only a small number of people will be awaiting their Redeemer and his glorious kingdom. But because this belongs to the seventh period, we will save its discussion for later.

## PART 20

In Daniel 12, verse 7 the prophet hears that the time of distress (that is, the seventh and last period) would last “for a time, times (*moadim*) and a half.” Many intelligent, God-fearing men have suggested that “a time” equals one year, and *moadim* equals two years; the “half”-time would thus equal half a year, that is, altogether three and a half years. This explanation agrees with that of Revelation 11, verses 2 and 9, and Revelation 13, verse 5, where we find the figure of 1,260 days, or three and a half years, or forty-two months. We should note here that (1) it cannot be proven that *moadim* represents the number two here, and thus must mean two years or periods, since such a usage does not conform with its use in the Hebrew language. Also, (2) as we demonstrated earlier, the meaning of all numbers in Scripture remains mystical or secret, until the time of their fulfillment; and there are many different, incontrovertible examples of this in Scripture. However, since six hundred or more years have passed between the prophecy of Daniel and the Revelation of Jesus Christ to Saint John, and thus the end-time has moved six hundred years closer to the Revelation of Saint John than it was in Daniel's time, one could say that the *moed moadim vachazi* revealed to Daniel is explained in the book of Revelation by the 1,260 days, that is, three and a half years, or forty-two months.

## PART 21

The point in time when these trying events would occur remains unknown, as noted in the words of Christ in Matthew 24, verse 36, and in Mark 13, verse 32, and Acts of the Apostles 1, verse 7. The faithful will be able to recognize the coming of these times by the signs that Christ mentioned to his disciples in the Gospel of Matthew. This much is clear: the year 1716 is the midpoint of the sixth period and five additional years have now passed from that midpoint. (If we count 312 years to a period, then the time of the present world is divided into seven world-days, with each day and night divided into twenty-four hours, and each hour of the day representing thirteen years. We do not wish to argue with anyone over this particular breakdown of time units, since no one has been able to provide us with a better system.) The text of Revelation 3, verse 11 says, “I am coming soon,” etc. Therefore, we should not think that we still have 151 years remaining to the beginning of the seventh period, in which to atone for our sins and evilness, for Christ the Lord says in Matthew 24, verses 42 to 44, “Keep awake, then, for you do not know the hour when your Lord is to come.... You should know that.... Therefore, hold yourselves ready.” And Matthew 25, verse 13 says, “Keep awake then, for you never know the day or the hour.” Therefore, neither the day nor the hour can be known when in the seventh and last period the ordeal will befall the entire world. However, we should not forget that before the beast comes out of the sea and receives the full might and authority of the serpent or the devil, that is, before the Antichrist reaches his full maturity, the pagans must be subdued, and all of Israel converted, and this conversion is to occur before the seventh or final period, the Laodicean period, which was described in parts 20 and 21. Whether it is possible for Almighty God to complete this great work of conversion in such a relatively short span of time is a question answered by religious and world history, in which we see that the Lord God completed all His works throughout history according to a specific order of time. The ancient patriarchs believed that the world would last for six thousand years. From this standpoint, then, only 330 years remain until the seventh period,

since according to Scripture we are now in the world-year 56 71 and in the year 1721 after Christ's birth. It is this system according to which we organize all our chronological calculations. However, the great conversion might also occur in the seventh period, or begin in the current sixth period and be completed in the seventh, a point we do not wish to dispute with anyone, since it is to remain a secret until its fulfillment. Great changes can occur in a period of fifty or more years, as we can see from past history. Furthermore, the world and its populace are not known to us in their entirety, and we cannot even say for certain that a period consists of 312 years, since it is possible that the various periods of the churches or communities in the book of Revelation might not have the same number of years, as the true duration of each period, as well as the year, day and hour of Christ's arrival will also remain a complete secret until the end of time, according to the words of Matthew and Mark.

## **PART 22**

The end of the time of distress is described in Revelation 9, verses 13 to 21 with reference to the trumpet blast of the sixth angel in the following manner: John says he heard a voice coming from the four horns of the golden altar that stood in the presence of God. The voice said to the sixth angel that he should release the four angels held bound at the great river Euphrates. The voice coming from the four horns of the altar is that of all the martyred souls entombed under the altar (see Revelation 6, verse 9) from all parts of the earth, and the four angels held bound at the Euphrates river are the four angels mentioned in Revelation 7, verse 1, who stand at the four corners of the earth (represented by the four winds of the heavens) and hold the peoples of the earth in check until the end-time. The sixth angel with the trumpet releases these evil angels with their armies, and their release is set for a specific hour, day, month and year. Clearly, a specific number is intended here, and it appears that it is 396 days, during which time these terrible armies (see verses 16 and 17) devastate the entire earth with  $\Delta$ , smoke and  $\heartsuit$  (see verse 18), whereby a third of mankind will be killed. This strife will occur before the onset of the Laodicean period, the last period of forty-two months, as mentioned in Revelation 9, verses 19 to 21, and it will be a very terrible war in light of the fact that a third of mankind will be killed.

## **PART 23**

As we noted in the preceding part, this war (see Revelation 9) will be short but horrible, and a third of mankind will be killed (see verse 18). However, in verses 20 and 21 we read that those who were not killed by these plagues still did not repent and “did not abjure the gods their hands had fashioned, nor cease their worship of devils and of idols made from gold, silver, bronze, stone and wood, which cannot see or hear or walk.” And verse 18 refers to three plagues, which represent three hordes of the Antichrist, as we can conclude from the context of this passage.

## **PART 24**

After having explained the first six periods of the Church up to the present, we must consider the words of Saint Paul in Romans 11, verse 25, before we can continue on to the Laodicean or last period. The Apostle says in this passage, “There is a deep truth here, my brothers, of which I want you to take account, so that you will not be complacent about your own discernment: this partial blindness has come upon Israel only until the Gentiles have been admitted in full strength; when that has happened, the whole of Israel will be saved.” We also note the words of Luke 21, verse 24, “And Jerusalem will be trampled down by foreigners until their day has run its course.” It cannot be denied that both of these passages refer to the general conversion of the pagans, as well as the specific conversion of the Jews. However, as we well know, the Gospel of Christ and his kingdom have not yet been proclaimed to all pagans. And although it has been suggested that Christ himself proclaimed the Gospel to all four corners of the earth through a series of ocean voyages, this is not really likely. It is one thing to preach about Christ as the hypocrites do, who help no one and lead no one to a true inner Christianity, and it is quite another to proclaim the Gospel in the true Apostolic fashion.

As we mentioned earlier, we do not even know the entire world and its populace, for there are certainly new peoples unknown to us in the far north, just as there were wild peoples in the inner provinces of North America, of whose existence we were completely unaware. And we have not the slightest knowledge of the great land mass to the south (greater than any other on the earth) and its

inhabitants. Should we consider these people more contemptible and more damnable in the eyes of God than any other pagans to whom he has proclaimed his love in Christ? Such ideas would run counter to God's very essence, that is, his unchanging compassion, and no reasonable man would harbor such thoughts unless he were a sectarian poisoned by false teachings.

## PART 25

From this we can thus conclude that the Gospel of Christ and his kingdom, based on the words of Matthew 24, verse 14, should be proclaimed in the Apostolic fashion and not methodically or in a businesslike manner through voyages around the world. Christ the Lord says the Gospel of the kingdom will be proclaimed to the entire world, as a witness for all peoples, and then the end-time will come. How little of it has been proclaimed up to now! This is in part because today's so-called Christians are hardly familiar with it themselves. But the preaching of the Gospel must first be fulfilled, according to the words of Christ. When and how exactly this complete acceptance by the pagans and conversion of Israel will take place remains God's secret, since Scripture does not give us any specific time or date. This alone is certain: that the proclamation of the Gospel of the kingdom (the thousand-year reign of Christ) to all nations, peoples and cultures, as well as the conversion of Israel, must happen before the return of Christ.

## PART 26

There is little more to add about the end of the Laodicean period. However, we want to remind the reader here that it must remain uncertain whether this period will be as long as the preceding period, lasting three and a half years, and whether or not this last span of time will follow immediately after the sixth period. Christ the Lord says in Matthew 24, verse 22, "If that time of troubles were not cut short, no living thing could survive; but for the sake of God's chosen it will be cut short." It is also uncertain whether the period of the ordeal, the three and a half days, will occur in the last period or in the sixth. For more on these questions, see [part 29](#) below. With the opening of the sixth seal the return of Christ will be revealed, which will be announced by a great earthquake, which will be felt around the entire world (see Revelation 6, verse 12; the opening of the seventh seal is associated with the seven trumpet blasts, while the sixth seal covers the time up to the return of Christ). At that time the sun will darken and the moon will appear as red as blood, and the stars of the heavens will fall to the earth. (See Joel 2, verse 10 and 31; Joel 3, verse 15; Matthew 24, verse 29; Mark 13, verses 24 and 25; Luke 21, verse 25, as well as Revelation 6, verse 14, "the heavens vanished, like a scroll rolled up, and every mountain and island was moved from its place.") It should be pointed out here that the reference to stars falling from the heavens to the earth should be understood in a mystical, rather than literal sense. For although the moon, our closest celestial neighbor, is forty-six times smaller than the earth, if it fell from its orbit and collided with the earth it would destroy virtually everything on it, not to mention what would happen if multiple stars fell to earth. But shouldn't this falling of the stars be interpreted as the fall of famous teachers of that time? What the signs of the sun and moon represent was discussed in [chapter 6](#) of this volume, from [part 4](#) to the end. What is certain about all this is that at the dawning of that terrible day there will be great and terrible signs in the heavens and on earth, according to the words of Christ in Luke 21, verses 25 and 26, "Portents will appear in sun, moon and stars. On earth nations will stand helpless, not knowing which way to turn from the roar and surge of the sea; men will faint with terror at the thought of all that is coming upon the world; for the celestial powers will be shaken." In addition, Revelation 6, verses 15 to 17 note "Then the kings of the earth, magnates and marshals, the rich and the powerful, and all men, slave or free, hid themselves in caves and mountain crags; and they called out to the mountains and the crags, 'Fall upon us and hide us from the face of the One who sits on the throne and from the vengeance of the Lamb.' For the great day of their vengeance has come, and who will be able to stand?"

## PART 27

Parts [22](#) and [23](#) of this chapter refer to the four angels at the Euphrates River and report that the angels there are the ones mentioned in Revelation 7. In order to dispel the impression that we may have made a mistake here, we will explain this before we continue. In Revelation 7, verses 2 and 3, it says, "Then I saw another angel rising out of the east, carrying the seal of the Living God; and he

called aloud to the four angels who had been given the power to ravage land and sea: ‘Do no damage to sea or land or trees until we have set the seal of our God upon the foreheads of his servants.’” (The earth and the sea represent all men; the earth represents those of high status and the raging sea represents all the other people of the world. As to the meaning of the trees, the seeker of truth should consult Matthew 4, verse 15.) The servants of God will have his seal on their forehead, so that they, like the five wise virgins, can persevere through the final terror of Satan and the beast, and enter into the wedding celebration with the bride and groom before the five foolish virgins. Therefore, [chapter 7](#) alludes to the power and authority of these four evil angels and to the fact that they are bound by the loud voice of the angel of the sunrise (that is, by the countenance of God), who is marked with the seal of the Living God (that is, the angel is endowed with special divine power and authority) and cannot use this power until the trumpet blast of the sixth angel releases them, as explained in Revelation 9, verse 13.

## PART 28

Thus far we have presented and explained, to the extent that the divine spirit has guided us, the period from Christ's ascension into heaven until the coming of his glorious kingdom, as well as the seven Churches of Revelation 2 and 3, and the six seals of Revelation 6, together with the six angels with the trumpets in Revelation 7. But before we come to the seventh and last Church, the Laodicean, and the seventh angel (see Revelation 11), we want to first consider the remaining chapters of this mysterious Revelation. First, we must note that this great Revelation contains the following parts: (1) a description of the general circumstances of the Churches under the beast and the false prophet, the fall of Babel, the seat and throne of the beast; (2) the banishment of the beast and the false prophet to the fiery pit, when Christ appears in order to found His kingdom; (3) the thousand-year banishment and imprisonment of Satan; (4) the thousand-year reign of Christ with his saints; (5) the last Judgment and (6) the return of all creatures to their original perfection, which will be discussed more fully in [volume 3](#) on ♀.

## PART 29

Concerning number 1 above, these topics were addressed in the preceding parts of this chapter. With respect to the book of Revelation we see that John describes the glory of the Living God in [chapter 4](#), as can also be found in Isaiah 6 and Ezekiel 1. (The four animals mentioned in Revelation are discussed in [chapter 2](#), parts [24](#) to [26](#) of this volume.) In Revelation 5 John sees the Book of Secrets in the hand of the Living God, a book sealed with seven seals (seven particular periods), which can be opened by no one other than the Lamb, that is, Jesus Christ, who was slaughtered for us. The seven horns and seven eyes are the sevenfold gifts of the Holy Spirit, poured out over all flesh (see Joel 2, verse 28). Concerning the twenty-four elders and who they are, we have already reported earlier. Chapters [6](#) and [7](#) of Revelation were explained in the preceding parts of this chapter. The reader should particularly remember parts [5](#) to [8](#) of that chapter, where we spoke of the children of God who carry the mark of God on their forehead. Verses 9 to 17 concern the same people, who have already entered the wedding feast with the bride and groom. Lastly, Revelation 8 and 9 were already explained earlier.

We consider it important to remind the reader that John experienced this Revelation during his exile on the island of Patmos, to which he was banished by the Emperor Domitian. John says in Revelation 1, verse 10, “I was caught up by the spirit” (meaning that he saw this revelation not with his bodily eyes, but with his spirit) and “it was on the Lord's day,” although he is quite mistaken, since the early Christians did not recognize Sunday as their holy day, as objective scholars have determined, and as we know from Paul's words in Galatians 4, verse 10 and Colossians 2, verse 16. The “Lord's day” to which the Evangelist refers is something quite different from “the day of the Lord,” since on the former day Christ the Lord revealed to John all events from that day to the end of time, so that he could relate them to the servants of the Lord (verse 1). He also revealed to John that not all people without distinction would understand these secrets, but only the true servants of Jesus Christ. In verse 3 John calls those people blessed who read, hear and keep the words of this prophecy. In verses 4 and 5 he wishes peace and mercy to the seven Churches of Asia (which at that time stood under seven different bishops or overseers) from Him who is, who was and who is coming, אֲחִיָּה אֲשֶׁן אֲחִיָּה (“I will be, who will be.”) from the seven spirits who stand before His

throne, and from Jesus Christ, the faithful witness, the firstborn of the dead and the ruler of the kings of the earth. The mercy and peace that John wishes, comes from three sources: first, from Him who is; second, from the seven spirits and third, from Jesus Christ, who is the faithful witness. From this we understand that the Holy Spirit works seven divine miracles through these seven spirits, just as God the Father works through “him who is there,” as John calls Jesus Christ. It is also clear here that John wishes divine mercy and peace not only from the seven spirits, but also from the Father and from Jesus Christ. Therefore, as we suspected, the seven spirits are actually the Holy Spirit in its wonderful sevenfold miraculous power.

In verse seven John says how Christ will return; however, the eighth verse contains a deep, incomprehensible secret, “I am the Alpha and the Omega, the beginning and the end,” says the Lord, who is and who was and who is to come, the Almighty.” Verse 4 contains this same phrasing (“who is and who was and who is to come”). That this clearly refers to the Father can be seen by contrasting verse 4 with verse 5, where we read “...and from Jesus Christ...” Here, too, the name *Ehjah* (“He who is”) and *El Shaddai* (“Almighty God, as he is revealed”) are added to the name of the one true God, the Father. Then, in verse 8, Christ apparently speaks about himself. From this we can conclude that the essence of Christ and the Holy Spirit must be without a beginning or an end, just like the Father “who is and who was and who is to come,” a God composed of Father, Son and Holy Spirit in a unity that remains for us an unfathomable mystery. And since Scripture uses such terms to describe the divine Triune of the eternal true God, then we, too, must also avail ourselves of these and no others. Those who question the divine nature of Christ and the Holy Spirit will have to recognize their heretical error.

In verse 11 John is commanded to address the visions revealed to him to the congregations of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea in Asia. In verse 12 he sees seven golden lamps. Further, in verse 13 he sees someone, like the Son of Man (Jesus Christ) walking among the lamps in all his glory, holding seven stars in his right hand. In verse 20 the seven stars are explained as the seven angels that watch over the seven Churches, while the seven lamps are these same seven congregations. In verse 7 John recounts what happened when he saw Christ in his visions and how he was strengthened when Christ laid his hand upon him and said that he (John) should not be afraid, for he (Christ) was the First and the Last, the Living One who had been dead, but was now alive for all eternity, and who holds the keys to hell and death. In verse 19 Christ commands John to write down both what was at that moment and what was to come. We can clearly recognize from this command that Christ the Lord wanted John to report on the then current situation of the seven Churches in Asia (“what is”), as well as the future of these communities, up to the end of time (“what is to come”). Regarding the first part of the command, the then current situation of the seven Churches is quite clear from the text of chapters 2 and 3 and thus does not need to be recounted here. And in subsequent chapters we also described, to the extent that we were enlightened by the Spirit of God, what was foretold by John for the later periods, up to the end of time. What remains to be discussed—briefly but thoroughly—are the divine wonders of the Holy Spirit, carried out by the seven spirits, who minister before the throne of God, as presented in [chapter 1](#), verse 4. The curious reader will find much satisfaction in consulting chapters 2 and 3.

## PART 30

We now come to the tenth chapter in which John sees Christ the Lord with an open book in his hand, whose seven seals have been broken (this means that Christ has explained to John the seven periods mentioned earlier), whereupon an angel cried out in a loud voice, after which seven thunders are heard. These thunders suggest the seven periods (we will not use the term “times” here, for reasons which we will explain later), which cannot be understood in terms of our own measurement of time, which relies on the ☉, ☾ and ☽, but rather must be understood in the context of the unchanging all-presence of God after the Last Judgment. John is told not to describe these periods but to seal the information. John also hears that the angel mentioned above has sworn to the Almighty Creator of all things that after the voice of the seventh angel and his trumpet blasts have rung out, time will exist no more. Rather, the secret of God, that is, the great judgment of all the living and the dead through Christ the Judge, will be fulfilled. The kingdom of the Living God will be opened and the faithful will enter. The devil and the damned, however, will be cast down into the fiery pit and the second death. John is then commanded by a voice out of heaven to take the little book from the hands of the angel and swallow it, which he does. It tasted sweet in his mouth, but greatly upset his stomach. To better

understand this passage, the reader should compare what Jeremiah 20, verses 7 to 9 and Jeremiah 23, verse 29 have to say. John must also foretell from this book for all the peoples of the earth about the coming events up to the Last Judgment, and the final perfecting and renewal of all creatures. Our phrase “all the peoples of the earth” was explained in parts 24 and 25 of this chapter.

## PART 31

In chapter 11 John is shown what will occur in the last period of forty-two months or 1,260 days, before the second coming of Christ. However, John only sees a short summary of these things. John is then given a long cane or measuring stick in order to measure the temple of God, the altar therein and the number of the faithful, in other words to separate the true invisible Church from the visible idolatrous Church, just as someone might measure a piece of a field with good soil and mark it off with a fence (see also Ezekiel 7, verse 3 and Ezekiel 48, verses 9 to 22). He is told not to measure the outer courtyard of the temple, since that part is given over to the Gentiles (representing here the Antichrist's influence on the visible Church's external essence—see also Ezekiel 48, verse 15), who will trample the Holy City (that is, the true faithful, the true Jerusalem or Zion—see Luke 21, verse 24) underfoot for 42 months. This period of time represents the great ordeal (see Revelation 3, verse 10). In this period of distress, however, Christ will comfort and strengthen the faithful through the prophecy of his two witnesses, dressed in sackcloth as testimony to their suffering, pain and sadness at the fall and horrible persecution of the true faithful. Many have interpreted these two witnesses as representing the entire invisible true Church. The tenth verse shows that this cannot be the case, for they are both called prophets. Therefore, we know that in these last 1,260 days two mighty prophets or teachers will appear as a comfort to the faithful; and these prophets will possess a special power to perform miracles, much like Moses and Elias, in order to resist the god of the earth, that is, the beast who rules the entire earth. The  $\Delta$  that pours forth from their mouth is the power of their spirit, which nothing can resist, as was promised to the disciples of Christ in Luke 21, verse 15. In the days when they prophesied, they, too, had the power to close the heavens, so that it would not rain, as in the time of Elijah (see 1 Kings 17, verse 1), to turn water to blood, as Moses and Aaron did (see Exodus 7, verse 2), or to strike the  $\nabla$  with every kind of plague, as often as they wished, as Moses and Aaron also had done (see Exodus 7 to 12).

## PART 32

After the two witnesses have done all this, the beast will arise out of the abyss (that is, the Antichrist with his kingdom), challenge them to battle, defeat them (they will be taken to Babel and turned over to the Office of the Inquisition), and kill them. Verse 8 says that their corpses will lie on the street of the great city called Sodom, or Egypt in allegory, that is 80, 50, 30, 1 or כככ, which means “fable”, when the *Dagesch* is taken from the first?, that is, “tale of lies.” It was here that our Lord Jesus Christ was crucified in the faithful members of His true Church, that is, in the countless martyrs and blood-witnesses who were killed there (see verse 9). For three and a half days men from every nation and tribe (from all the peoples who regularly make a pilgrimage to Babel to worship the beast) will look at the corpses. Many scholars have interpreted these three and a half days as representing the three and a half years of the ordeal that shall befall the earth. But this cannot be the case. Rather, these three and a half days can only be considered together with the two prophets and can only represent three and a half natural days as understood in Scripture and by modern astronomers. That is, a day begins at noon and ends at noon of the following day. When Scripture says “it became evening,” it means between noon and midnight. And when Scripture says “morning came,” it means between midnight and noon. If we were to take away the three full days, then only a half-day would remain, beginning at noon and ending at midnight. That is the point of completion, according to the words of Christ in Matthew 25, verse 6. At midnight, however, there was a cry, “Look, the bridegroom is coming. Go meet him!”

## PART 33

After the beast kills the two prophets he will not allow them to be buried, but will use their corpses for entertainment by leaving them on the streets of the city for all to see (see verses 9 and 10). And all men on earth will laugh at them, celebrate and give one another gifts, for these two prophets had

tormented these people (that is, the beast and his kingdom). But after these three and a half days the spirit of life from God entered into their bodies and they got up on their feet, and a great terror seized those who witnessed it (see verse 11). Then they heard a loud voice from heaven saying to them, “Come up here!” And they went up to heaven in a cloud, as witness by their enemies. This recounts the basic details of what will happen to the two prophets without any embellishment, how they will be awakened by God and brought to heaven by Christ, which will be misunderstood by the subjects of the Antichrist as a simple act of magic.

## PART 34

In the thirteenth verse John continues by saying (after the two prophets ascended into heaven in a cloud), “At that same moment there was a violent earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake.” Thus, as soon as the two prophets enter into heaven, judgment will begin and through the earthquake a tenth of the city will be destroyed, but not only the city, where the beast has his seat and throne, but also the entire land of Babel. (See Isaiah 13, especially verses 6 to 13, as well as the entire fourteenth chapter, and Isaiah 47, verse 3, “I will take vengeance, I will treat with none of you.” See also verses 9 to 11.) The seven thousand people who were killed in the earthquake suggest a far greater number than just seven thousand. We can perhaps better understand this by looking at the words of the Lord to Elijah on Mount Horeb in the first book of Kings 19, verse 18, “But I will leave seven thousand in Israel, all who have not bent the knee to Baal.” In first book of Kings 18, verse 39 we read, “When all the people saw [the fire of the Lord] they fell prostrate and cried, ‘The Lord is God! The Lord is God!’”, although no mention of repentance and change of heart is mentioned here. Revelation 11, verse 14 notes, “The second woe has now passed. But the third is soon to come.”

## PART 35

We will now direct our attention to Revelation 11, from verse 15 to the end of the chapter. Since this includes the seventh and last trumpet blast, the reader should consult Revelation 10, verse 7. Also, having discussed the secret that God announced to his servants, the prophets, that was to be fulfilled in the days when the voice of the seventh angel would cry out and his trumpet would sound, we will leave aside the remaining part of this chapter for now, until we have first discussed a few points from the later chapters. Let us begin then with Revelation 12, which contains many profound mysteries. However, it is not within our power to speak about these mysteries in any detail, especially since the true children of God are not yet spiritually mature enough in all parts of the world to digest this difficult food. If we nevertheless were to discuss these mysteries anyway, we would be decried as the greatest heretics of all time, especially since we would show who the woman is in this chapter, who is robed with the sun, who has the ☾ beneath her feet and is crowned with twelve stars on her head. We can assure the reader most honestly that we have never seen even a word written by anyone, even scholars, about this wonderful secret. Those who have taken note in Scripture of the fact that *Ruach* (the Holy Spirit) in this verse is written in the standard text as *in genere foeminino*, will already have an inkling of its true meaning. Verse 2 says, “She was pregnant, and in the anguish of her labor she cried out to be delivered.” Here we see the Blessed Virgin Mary, mother of our Savior, as a special holy example of a lofty and profound mystery. She gave birth to Christ, the Good Shepherd, and bore in Him all the sheep of His true flock, that is, all the truly faithful from the beginning of the world until the end. The seeker of eternal truth should lift his mind and spirit in heavenly contemplation of this thought, until after us someone else will be permitted to write clearly and completely about this mystery. In the meantime, we can contemplate the words of Luke 1, verse 35 in the hope that the light concealed in the depths of this mystery might shine forth.

## PART 36

Revelation 13, verse 3 tells us that another sign appeared in the heavens, a great red dragon with seven heads (the seven mysteries of evil: *Gaixciohxq Szeitfzyaqxibhzu0*) and ten horns, and on its seven heads were seven diadems. In [chapter 5](#) of this volume we extensively explained who this dragon is. However, the meaning of the seven heads, ten horns and seven diadems is explained to Saint John by the angel in Revelation 17. He speaks of the great whore who is the beast of Revelation

12, verse 1, the essential image of the dragon; and in Revelation 13, verse 4 the dragon gives his power and authority to the beast or great whore. But let us continue. Verse 4 says of the dragon, “With his tail he swept down a third of the ☉ in the sky and flung them to the earth.”

This foretelling of the arrival of Christ in the flesh, of the most holy incarnation of Christ the Messiah, was used by the devil to afflict a large number of Jewish clerics of the Old Testament with the greatest blindness and misunderstanding. They ignored the fact that the prophet Daniel had most clearly foretold the year and the day of the Messiah's arrival, as well as the end-times of the New Testament, when a third of the teachers would fail the great test. Verse 4 continues, “The dragon stood in front of the woman who was about to give birth, so that when her child was born, he might devour it.” Once again, we will bypass the mysterious aspect of this passage. Instead, we will point out that the devil is portrayed here like a terrifying lion, lying in wait for his prey, the Christ-child; he thought that he could immediately ruin the child when he was born in the flesh. Because the power of God in his holy angels stood in the way of the devil's plan, the latter tried to complete his plan through Herod the Great, who then forced Christ the Lord to flee to Egypt. Just how much the birth of Christ weakened Satan's powers is evident in the facts (1) that he could not even tell his servant, Herod, when and where Christ was born, (2) that he could not tell Herod when or to where Christ fled into Egypt and (3) that Satan himself did not know that Christ was no longer in Israel at that time and thus incited Herod to the horrible mass murder of the innocent children, in the hope that Christ would be among the slaughtered children.

## PART 37

Revelation 12, verse 5 says, “She gave birth to a male son, who is destined to rule all nations with an iron rod.” It cannot be contested that this refers to Christ and his holy incarnation, as Scripture clearly shows. The text continues, “But her child was snatched up to God and his throne” (after Christ completed his Passion and ascended into heaven, according to the words of Isaiah 43, “He has been spared fear and judgment. Who would negotiate the length of his life?”) Verse 6 says, “The woman herself fled into the wilds, where she had a place prepared for her by God, there to be sustained for twelve hundred and sixty days.” The woman here is a mirror-image of the heavenly bride, of whom we will say more later. The woman in this passage represents the general invisible Church, while the desert represents the world. The place prepared by God represents the special protection provided by God against the devil and the Antichrist. However, the 1,260 days in which the Church is nurtured, that is, protected in its vulnerable youth against the devil and the Antichrist, represent the half-week mentioned in Daniel 9, verse 27 in which the sacrifice of slaughtered animals or food was abolished. Three and a half years equal 1,267 and one-half days in which the young Church was supported and nurtured, that is, protected so that it might grow. After this time the persecution of the Churches began and grew with each passing day, and would not end until the end-times had come. Therefore, these 1,260 days must be understood in two ways: (1) in the manner described above and (2) in terms of the end-times (that is, the hour of the ordeal that will test the entire world) in which the true Church will nevertheless be preserved and nurtured in the desert, that is, the world.

## PART 38

Revelation 12, verse 7 says, “Then war broke out in heaven.” This verse must be read in conjunction with verse 5, as our explanation in [chapter 5, part 2](#) of this volume shows, and thus need not be repeated here. Verses 13 and 14 state, “When the dragon found that he had been thrown down to the earth, he went in pursuit of the woman who had given birth to the male child. But the woman was given two great eagle's wings, to fly to the place in the wilds where for three and a half years she was to be sustained, out of reach of the serpent.” These verses are a repetition of verse 6, which was explained earlier in this chapter. The two eaglelike wings represent the powerful protection of Christ and his spirit in the desert, that is, in this world. Verses 15 and 16 refer to a longer persecution by heretics and powerful tyrants as a hellish flood which will swallow the earth little by little through death, heresy and tyranny. “Then the dragon grew furious with the woman and went off to wage war on the rest of her offspring.” This clearly refers to the terrible persecution of the true Church, the remainder of the woman's offspring, until the end of the world. Verse 18 states, “He took his stand on the seashore.” Revelation 13 illuminates this reference by stating that the great city of Babel lies close to the sea and was built on its beaches.

## PART 39

Revelation 13, verse 1, “Then out of the sea I saw a beast rising...” (this occurs after the dragon has gone to the sea in order to fight the offspring of the woman) “...out of the abyss” (Revelation 17, verse 8). That is, it was awakened by Satan to perform a task for him. The waters are called the oceans and they represent all the peoples and populations, nations and languages of the world, from whom the beast or Antichrist will arise and over whom it will assume power. It has seven heads and ten horns and on the ten horns were ten diadems, and on each of the heads a name of blasphemy. In Revelation 12 the dragon was also described as having seven heads and ten horns with seven diadems on the heads. The beast, on the other hand, has diadems on its ten horns with ten blasphemous names on them, whereas the dragon only has seven blasphemous names on his. Since this mystery will be explained in Revelation 17, we will wait until later to describe it, so that we will not have to repeat ourselves so often. If we closely consider the mystery of the seven and ten diadems, we will easily recognize the two children of the beast, Muhammad and the Antichrist. Verse 12 says, “The beast I saw was like a leopard, but its feet were like a bear's and its mouth like a lion's mouth. The dragon conferred upon it his power and rule and great authority.” In order to understand this passage we must refer to Daniel 7 in which Daniel is shown four tyrants or powerful empires in the form of four animals: a lion, a bear, a leopard and a terrifyingly strong beast with large iron teeth. Those images in Daniel were a true foretelling of the beast or Antichrist, in whom all violence, tyranny and horror comes together, that the dragon has perpetrated against all the peoples, tribes, nations and cultures of the world. This is why the beast is described as the four terrible animals of Daniel, that is, like a leopard with the feet of a bear and the mouth of a lion; the power, rule and might given to it by the dragon are like the fourth animal described in Daniel 7, verses 7 and 19. We cannot help but remember at this point the great error that many make in their interpretation of this chapter of Daniel, by saying that this fourth animal represents only the Roman Empire, even though verse 23 clearly says the fourth animal represents the fourth empire on earth, which will be different than all other empires (that is, it will consist of a mixture of worldly and spiritual power), and which will devour, oppress and crush the entire world. That the beast or Antichrist rules the highest and most powerful empire on earth, before which all the kings of the earth have paid homage, and still do today, certainly requires no proof, since it is known throughout the world that its might and authority touches all parts of the  $\nabla$ , and since it can appoint, murder, oppress, rob and depose kings and replace them with tyrants, as it wishes; in summation, it consumes everything, and what it does not consume in its Sodomite abbeys, it crushes with its terrifying claws.

## PART 40

In the twenty-fourth verse of the same chapter the ten horns are explained to Daniel. He learns that ten kingdoms will appear from one empire (the Roman Empire, which was and no longer is and yet, is still here—to paraphrase Revelation 17, verse 8. The Church of Rome is in fact the beast itself, yet it rules an even greater expanse than the Roman Empire ever did, and has far greater power. We will say more on this later). In verse 24 Daniel continues and says, “After them another king shall arise, differing from his predecessors; and he shall bring low three kings.” This refers to the Laodicean period of the Church and the time of the ordeal that will test the entire world, as verse 25 of Daniel 7 makes clear, “He shall hurl defiance at the Most High and shall wear down the saints of the Most High. He shall plan to alter the customary times and law; and the saints shall be delivered into his power for a time and times and half a time.” Anyone who can recognize the truth will agree that all this refers to the beast or the Antichrist who will rage in the time of the ordeal and try to raise himself above God and all that is God's. This, then, should be enough about the references to the horrible beast from the Book of Daniel.

Let us now return to Revelation 13 and what it has to say about the beast. It has been within the Church since the beginning of the world. However, only with the emperor's assassin Phoca did it reach its highest power and sit upon the throne of the dragon. Verse 13 says, “And I saw that one of its heads appeared mortally wounded.” This wound was inflicted on the beast in part through the Reformation of the sixteenth century, but the wound has since healed, since the Babylonian horror of the pre-Reformation period has reestablished itself. The wound, however, foreshadowed another more serious one, as the following will show.

## PART 41

The aforementioned verse states further, “But its wound healed and all the earth marveled at this and thus followed the beast.” From this, it appears that the beast will be powerfully suppressed by an earthly power before the final forty-two months, as noted at the end of verse 14, “it deluded the inhabitants of the earth and made them erect an image in honor of the beast that had been wounded by the sword.” This passage indicates that the beast, through its own deceitfulness, as well as that of its followers, not only recovered from its wound, but will rise even higher than ever in respect, power and magnificence and will try to extinguish the light of the Gospels. Verse 4 notes, “And they worshiped the dragon who had given power to the beast, and they also worshiped the beast and said: ‘Who is the equal of the beast? Who can fight against it?’” Verse 5 continues about the lordliness, might and authority of the beast, “It was given the right to reign for forty-two months.” Verse 9 says, “Hear, you who have ears to hear!” That is, we should take note of this terrifying description of the beast and its devilish authority, might and blasphemy. It will blaspheme God, his name (Christ), his holy city (the heavenly Jerusalem, which is mocked by worldly men and pseudo-Christians of the Church), and all those in heaven, that is, all the martyrs and witnesses for Christ. Saint Paul describes this terrible beast quite clearly in 2 Thessalonians 2, verse 3 to 11, which the reader can consult. Verse 7 states, “It was also allowed to wage war on God's people (the truly faithful on earth) and to defeat them, and was granted authority over every tribe and people, language and nation” (that is, all the peoples of the earth). Verse 8 continues, “Therefore, all those on earth worshiped it, that is, those whose names had not been recorded in the Book of Life of the Lamb (NB!) from the creation of the world.” In verse 10 the true children of God are warned not to defend the truth with the sword, as was the way of the world, for it is written, “Whoever takes the sword to kill, by the sword he is bound to be killed.” Rather, it is through the patience and faith of the saints alone that we shall overcome.

In verse 11 Saint John says, “Afterwards I saw another beast rise up out of the earth” (after the one who had assumed the highest power and authority of the dragon) “and it had two horns, like a lamb's, but spoke like the dragon.” The first terrible and powerful beast that possesses the power and might of the dragon was said to rise up out of the sea, as a way of contrasting it with the second beast, which will arise from the ranks of its earthly-oriented pleasure-seeking servants, and will have a special authority in the empire of the Antichrist. This is the false prophet of the beast, mentioned in Revelation 10 and whose name (NB!) is Abaddon or Apollyon (see Revelation 9, verse 11 and [part 14](#) above). These servants of the beast are especially well versed in the antiquated Scholastic philosophy and theology and similar Sophistic disciplines, and become more adept in them with each passing day, until the time comes when the second beast (the false prophet) will arise out of the earth in the person of a certain individual.

## PART 42

This second beast from the earth is portrayed with two horns, like a sheep (the two horns representing the Law and the Gospel). Through its hypocrisy and false holiness, and through its supposed spiritual and worldly wisdom it will resemble a lamb on the surface. But in fact it will speak like the dragon and its devilish skill and power will become evident, as we see in the following passage of verses 12 to 15, “It wielded all the authority of the first beast in its presence, and made the earth and its inhabitants worship the first beast, whose mortal wound had been healed. It worked great miracles, even making  $\Delta$  come down from heaven to earth before men's eyes” (through the workings of the devil. In this there had never been anyone like the beast, nor would there be afterward). “By the miracles it was allowed to perform in the presence of the beast it deluded the inhabitants of the' earth, and made them erect an image in honor of the beast that had been wounded by the sword and yet lived” (like the golden image of Nebuchadnezzar in Daniel 3). “And the false prophet was allowed” (by the devil) “to give breath to the image of the beast” (a spirit of hell or a devil was placed in the image) “so that it could speak” (like an oracle of the ancient pagans) “and caused all who would not worship the image to be put to death” (see Daniel 3, verse 20).

## PART 43

Revelation 13, verse 16 continues, “It caused everyone, great and small, rich and poor, slave and

free, to be branded with a mark on his right hand or forehead.” We find this mark of the beast symbolized in Babel. However, the sign by which God's children will recognize the children of the Whore of Babylon will be quite different. Verse 17 states, “No one was allowed to buy or sell unless he bore the beast's mark, either name or number.” Apart from those with the mark of the beast, no one will be free to do as they wish, especially in spiritual or Church matters, which will place the children of God in a very difficult position (see verse 18). For more on the name of the false prophet and its explanation, see [chapter 5](#) of this volume, parts [5](#) and [6](#).

## PART 44

In Revelation 14 we find a number of interesting things, one of them being the glorious circumstances of the blessed departed from among the faithful numbering 144,000, as noted in Revelation 7. Because they were part of the first Church, created in the first  $\Delta$  of holy and perfect love, they are referred to in verse 5 in this manner, “ransomed as the first fruits of humanity for God and the Lamb.” And Saint John heard a glorious and majestic voice coming from them, which was like the sound of a harp, resounding in a new song (unknown to the living, who know only the lesser songs of men), before the throne of the glory of God and before the four living creatures (from whom emanate the wondrous powers of the throne to all the upper worlds and which can be found in our lower world in the elements) as well as the elders. For more on this, see [chapter 5, part 13](#) of this volume.

## PART 45

John then sees in verse 6 an angel flying through the heavens who had an eternal Gospel to proclaim to all those on earth, all the nations, tribes, peoples and cultures, so that no one would be excluded. And this good news was that of the perfect redemption of Jesus Christ, meant for all Creation for all eternity (see also Daniel 9, verse 24 and Hebrews 9, verse 12). The angel announced his message with a strong voice, so that it might be heard everywhere, “Fear God and pay him homage, for the time of judgment is approaching.” We see from these words that before this final judgment the door to the mercy of the Living God would still be open. (Although the angel had proclaimed the hope of redemption for all eternity through the Gospel, he also warns of the terrible judgment of the Living God to come, as we reported in the [first volume](#) on salt, and also in this volume on  $\ominus$ , and in particular [chapter 7](#).)

“Worship him who made heaven and earth, the sea and the water-springs!” This proclamation will occur before the fall of Babel, as the text reveals, and is part of the final period. Verse 9 says, “And a second angel followed the first and said, ‘Fallen, fallen is Babylon the great!’” This is a consoling proclamation to the faithful that Babel has been judged. Thereupon follows a third angel, which warns against the worship of the beast (after the wound is healed—see Revelation 13, verse 4), so that no one be condemned to the fiery pit (see verses 10 and 11). In verse 12 the angel confirms that patience and faith in Jesus are necessary, as was also noted in Revelation 13, verse 10. In verse 13 John hears a voice from heaven that says to him, “Happy are the dead who die in the faith of Christ! Henceforth...” (that is, from the moment of their death), “...says the spirit, they may rest from their labors; for they take with them the record of their deeds.” More on this can be found in the [first volume](#) on  $\ominus$ .

Verse 14 to the end of the chapter reports that Christ the Lord will appear in a white cloud (some are of the mistaken impression that it is an angel in the image of Christ, because the following verse says “another angel,” etc). A similar phrasing can be found in verses 6, 8 and 9, but verse 14 differs in that Christ Himself appears on the white cloud to announce the great war against the beast and the great whore of Babylon. This will be explained in Revelation 17, verses 15 to 18, and so we will leave our discussion of this topic for later.

## PART 46

Revelation 15 shows the seven angels with the seven final plagues, that all occur in the last period. This chapter begins in verses 1 to 4, “Then I saw another great and astonishing portent in heaven: seven angels with seven plagues, the last plagues of all, for with them the wrath of God is consummated. I saw what seemed a sea of glass shot with  $\Delta$ , and beside the see of glass were those

who had won the victory over the beast and its image...” (the same image that Sadrach, Mesach and Abednego had not worshiped in Daniel 3, verse 12) “...its mark...” (which they had never accepted, as the hypocrites did) “...namely, the number of its name.” Through this mark of the beast its followers could be recognized, much like a branded horse. Those who had rejected the mark of the beast “were standing at the glassy sea with harps that God had given them” (that is, a fiery urge to love and praise divine majesty and glory, given them by the Holy Spirit). “They were singing the song of Moses, the servant of God, and the song of the Lamb” (that is, not hymns composed by men, which are usually a half-mile long and crammed full of strange contrivances, such that they are closer to a misuse of God's name than true praise). The song of Moses and of the Lamb are quite short, yet full of majestically powerful words, such as the following example: “Great and marvelous are thy deeds, O Lord God, sovereign over all; just and true are thy ways, thou king of the ages. Who shall not reverence thee, Lord, and do homage to thy name. For thou alone art holy. All nations shall come and worship in thy presence, for thy just dealings stand revealed.” Thus, the prayer formulas here, which ask God for something, are quite short, and reminiscent of Luke 15, verse 21, “Father, I have sinned against heaven and against you. I am no longer worthy to be called your son”; and Luke 18, verse 13, “O God, be merciful to me, a sinner.” These short formulations are all that is required, that is, a soul that is truly moved and feeling, and not some vulgar, formulaic prayer, like the tortured, vulgar forms of the Pietists, who often repeat the most holy name of Jesus in their prayers and songs unnecessarily in the same verse. God knows, however, in what manner and how humbly we pray.

## PART 47

In verse 5 John sees that the sanctuary of the heavenly Tent of Testimony had been opened and that the seven angels with the aforementioned seven plagues have proceeded out of the sanctuary, cloaked in great magnificence (see verse 6). Verse 7 then relates that one of the four living creatures gave the seven angels seven golden bowls (a reference to the fairness of God's justice) filled with the wrath of God. After this, the sanctuary filled with the smoke of God's glory and power, so that no one could enter it until the seven plagues of the seven angels were completed. The reader should note well that this was done so that no sighs, cries or pleas for mercy from those marked by the beast could penetrate the sanctuary to God, nor any intercessions for them, until his just and holy judgment was complete.

## PART 48

In Revelation 16 John recounts the seven final plagues in the order in which they occur in the three and a half years of the final period, as was noted in verse one of Revelation 15. Through these plagues the justice of God was fulfilled. For this reason the plagues were clearly set to take place in the final period (see verse 1). The loud voice coming out of the sanctuary commanding the seven angels is the voice of the Almighty (see verse 2).

The first plague caused terrible ulcers on the skin of the people where the mark of the beast was, whom they worshiped. It was similar to one of the plagues of Egypt, when the Almighty Lord wanted to lead his people Israel out of slavery to glorious freedom in the land of Canaan, a symbol of their heavenly home (see verse 3). The second plague will turn the sea bloodred, like the blood of a dead person (something particularly abhorrent), which will kill off all of the fish therein (see [figure 13](#)), which itself will cause a particularly horrible smell (see verse 4). The plague of the third angel will turn the water of all the rivers and springs into blood, whereby the followers of the beast will be tortured by unspeakable thirst, like the Egyptians, who vainly dug everywhere looking for water (see verse 5). Then, John heard (NB!) the angel of the waters say, “Lord! You are just in these thy judgments, thou Holy One אהיה אשד אחיה who art and wast; for they shed the blood of thy people and of thy prophets, and thou hast given them blood to drink, for they are deserving of this. And I heard another angel cry out from the altar: ‘Yes, Lord God אלשדי sovereign over all, true and just are thy judgments!’ The fourth angel poured his bowl on the sun; and it was allowed to burn men with its Δ. They were terribly burned, but they only cursed the name of God who had the power to inflict such plagues, and they refused to repent or do him homage” (because the false prophet will delude them with the signs and miracles mentioned earlier, as Jannes and Jambes had done for the Egyptians). “The fifth angel poured his bowl on the throne of the beast, and its kingdom was plunged into darkness. Men gnawed their tongues in agony, but they only cursed the God of heaven for their sores

and pains, and would not repent of what they had done.” The beast and its followers will be particularly struck by this plague and suffer a great blow. However, they will still not repent (see verse 21). Then, the sixth angel will pour out his bowl into the great river Euphrates and the waters of this river will dry up, so that the way would be prepared for the kings from the East.

## PART 49

This twelfth verse in Revelation 16 requires a somewhat more detailed interpretation. As we noted earlier, all the nations, together with all of Israel, would be converted before the second coming of Christ. To presume that all this would take place in one part of the world in a certain church or congregation, would be foolish. The reader should remember from the second book of Kings that Shalmaneser, the king of Assyria, led the ten tribes of Israel away into slavery, and many scholars maintain that he sent them over the Volga River to the lands of Casan and Astracan. The second book of Esdras 13, verses 39 to 47 says of these tribes, “Then you saw him collecting a different company, a peaceful one. They are the ten tribes which were taken off into exile in the time of King Hoshea, whom Shalmaneser, king of Assyria, took prisoner. He deported them beyond the river, and they were taken away into a strange country.” (This river is the Volga, as we mentioned earlier. That it was not the Euphrates is clear by the tradition that they were sent into Tartar territory.) “But then they resolved to leave the country and go into a distant land never yet inhabited by man, there at last to be obedient to their laws, which in their own country they had failed to keep.” (This distant land refers to Mongolia) “As they passed through the narrow passages of the Euphrates...” (over the great river Oby, approximately where it arises from its source, or at a spot where it narrows) “...the Most High performed miracles for them, stopping up the channels of the river until they had crossed over. Their journey through that land was long and took a year and a half...” (this is not hard to imagine, since it was so far away through wild, rough and desolate terrain and with their wives and children and all their belongings with them) “...and the land was called Azareth” (or Mongolia, as mentioned above. Even today in this land one can find many tribes whose names and customs are reminiscent of their Israelite ancestors, and which continue to this day). “They have lived there ever since, until this final age. Now they are on their way back, and once more the Most High will stop the channels of the river to let them cross. That is the meaning of the peaceful assembly that you saw.” The prophet Jeremiah appears also to speak of the ten tribes when he says in chapter 16, verses 13 to 15, “So I will fling you headlong out of this land into a country unknown to you and to your forefathers; there you can serve other gods day and night, for I will show you no favor. Therefore, says the Lord, the time is coming when men shall no longer swear ‘By the life of the Lord who brought Israel up out of Egypt,’ but ‘By the life of the Lord who brought the Israelites back from a northern land and from all the lands to which he had dispensed them’” (namely, from the lands of the Tartars, the Jewish land of the north). “And I will bring them back to the soil which I gave their forefathers. I will send for many fishermen, says the Lord, and they shall fish for them.” (This refers to the apostles, who will proclaim the Gospel.) “After that I will send for many hunters, and they shall hunt them out from every mountain and hill and from the crevices in the rocks.” (This refers to the time when Israel will be converted.)

## PART 50

From the preceding material we can see (1) that the great Euphrates River is really the Oby River and (2) who the kings from the East really are. They are, in fact, the ten tribes of Israel taken into captivity by Shalmaneser, who will be converted to Christ in their new home. John then continues in Revelation 16, verse 13 to tell of another occurrence during the plague of the sixth angel, “Then I saw coming from the mouth of the dragon, the mouth of the beast, and the mouth of the false prophet, three foul spirits like frogs” (who love nothing better than mud, dirt and filth; they are elemental devils, that is, devils with physical bodies that reside in certain men). “These spirits were devils, with power to work miracles. They were sent out to muster all the kings of the world for the great battle with God, the sovereign Lord” (see also Revelation 17, verse 14; Revelation 19, verse 19 and Revelation 20 verse 9). In verse 15 the voice of Christ is also heard with the warning, “That is the day when I come like a thief! Happy the man who stays awake and remains dressed, so that he will not have to go naked and ashamed for all to see!” (that is, without true faith and pure love of Jesus Christ). “So [the three foul spirits] assembled the kings at the place called in Hebrew Armageddon. Then the seventh angel poured his bowl out into the air; and out of the sanctuary came a loud voice from the throne,

which said: ‘It is over!’” (that is, the last of the plagues was completed).

In the remaining verses of this chapter we read about the terrifying signs of the end: the fall of Babel, and the terrible plague of hail, which will cause the followers of the beast to blaspheme God. None of these plagues, however, will touch the children of God in any way, much as the children of Israel in the land of Goshen were spared the Egyptian plagues. The total collapse of Babel, as well as the fall of the beast and his false prophet, are revealed to Saint John more clearly and in greater detail in verses 17 to 19.

## PART 51

The judgment of the great whore is first described in Revelation 17. In verses 1 to 6 an angel comes to John when the seven plagues are finished and says to him, “Then one of the seven angels that held the seven bowls came and spoke to me and said, ‘Come, and I will show you the judgment on the great whore, enthroned above the ocean...’” (and who rules over all people nations and tongues, who worship her image). “‘...The kings of the earth have committed fornication with her, and on the wine of her fornication...’” (that is, the terrible filth of her teachings) “‘...men all over the world have made themselves drunk.’ In the spirit he carried me away to the desert...” (that is, the ruined world, which is called a desert here because of all of the horror it contains) “‘...and there I saw a woman...’” (the Antichristian Jezebel, who introduced the Canaanite idol-worship into the Church and taught the people to eat the food offered as sacrifice to the idols and to commit spiritual as well as physical fornication, including sodomy) “‘...mounted on a scarlet beast...’” (the supports of the beast, who support, carry and preserve his throne, namely those who are cloaked in scarlet. For their names, see [Figure 14](#).) “‘...which was covered with blasphemous names and had seven heads and ten horns. The woman was clothed in purple and scarlet and wore jewelry of gold and jewels and pearls...’” (since this clothing clearly shows the kingly grandeur, we need not elaborate any further on this). “In her hand she held a gold cup...” (meaning, that this Jezebel presents her horrors to all the world disguised with external splendor and feigned holiness, just as a clever doctor can disguise a bitter pill with a sweet coating, so that the poor invalid will swallow it) “‘...full of obscenities and the foulness of her fornication. And written on her forehead was a name with a secret meaning:...’” (that is, the number 666; see [chapter 5, part 6](#) of this volume) “‘...‘Babylon the great, the mother of whores and of every obscenity on earth.’ (It is well known that this Babylon, both in ancient pagan times and in today's ruined Christianity, is the source of all idol-worship, shame and vice.) “The woman, I noticed, was drunk with the blood of God's people and with the blood of those who had borne their testimony to Jesus.” (In no other kingdom on earth has more blood of the faithful been spilled as in today's Babylon; see Daniel 7, verses 7 to 23.) “As I looked at her I was greatly astonished.”

## PART 52

This astonishment is tempered through the angel's explanation in verse 8, “The beast that you see, is he who once was alive, and is alive no longer...” (that is, Rome under the pagan emperors) “‘...but has yet to ascend out of the abyss...’” (see our explanation of Revelation 13 above) “‘...before going to perdition’” (at the end of the forty-two months). Those on earth whose names have not been inscribed in the Book of the Living since the beginning of the world will be astonished to see the beast; for he was once alive, and is alive no longer...” (this represents the first pagan empire) “‘...although he is nonetheless’” (because the beast possesses not only the power and authority of the former empire, but now has general authority and has incorporated all the pagan cruelty of the past into today's Church). Verse 9 continues, “But here is a clue for those who can interpret it. The seven heads are seven hills on which the woman sits.” (This can be interpreted literally from the great **ששד** or **נבי** which has seven hills, and secondly, it can be interpreted mystically, as verse 10 clearly shows.) “They represent also seven kings, of whom five have already fallen.” The great empires of the present world, who follow the beast, will suffer a great blow at the end, namely that they will be combined to one great empire through the might of the beast, and eventually seven kings will rule; at first five, and then after they have fallen, a sixth. Therefore, Scripture says: “One is now reigning, and the other has yet to come; and when he does come he is only to last for a little while.” (Because it has taken over all the power of the earth, it will not let this king reign for long.) Verse 11 says, “As for the beast that once was alive and is alive no longer, he is the eighth—and yet he is one of the seven, and he is going to perdition.” Verse 12 continues, “The ten horns you saw are ten kings who have not

yet begun to reign...” (the unified kingdom of the beast will divide again, after the seven kings, into ten kingdoms) “...but who for one hour are to share with the beast the exercise of royal authority.” (These kingdoms will arise in the end times among all the peoples, cultures and tongues of the earth and will be powerful empires.) Ezekiel 38 indicates who these ten kings represent in a symbolic sense, namely the Persians, the Moors, the armies of Put, as well as those of Gomer and the house of Beth-thogarma with its hordes from the north. Gog in the land of Magog, the highest prince in Meshech and Tubal, is actually the beast, while the whore Jezebel is the highest authority among the worldly and religious professions. Their authority will last only for a short time and they will be received like kings with the beast (in the hour of the ordeal that will test the whole earth). The kings follow the teachings of the beast and give their power and authority over to it, acting as its vice-regents over all the nations, as the following verse clearly shows. In Daniel 2, verses 40 to 43 the prophet speaks about the kingdom of the great whore Jezebel. And regarding the end of the empire of the beast he says in verse 44, “In the period of those kings the God of heaven will establish a kingdom which shall never be destroyed; that kingdom shall never pass to another people. It shall shatter and make an end of all these kingdoms, while it shall itself endure forever.” (This kingdom refers to the thousand-year reign of Jesus Christ, after which incomprehensible eternity will begin.)

## PART 53

Revelation 17, verse 14 notes that these kingdoms will wage war on the Lamb, and the Lamb will prevail. This will occur at the end of the forty-two months, when the great whore will be destroyed, “for he is Lord of Lords and King of kings, and his victory will be shared by his followers, called and chosen and faithful.” The angel then says to John in verses 16 to 18, “The  $\nabla$  you saw, where the great whore sat, is an ocean of peoples and populations, nations and languages.” (This has already been explained.) “As for the ten horns you saw, they [the ten kings], together with the beast, will come to hate the whore; they will strip her naked and leave her desolate, and they will eat her flesh and burn her to ashes. For God has put it into their heads to carry out his purpose...” (That is, he opened their eyes, so that they will recognize the deceit of this beguiling Jezebel; they will do his will and will have only one opinion and one purpose among them, unlike contemporary alliances among kings, where each has his own purpose.) “...by making common cause and conferring their sovereignty upon the beast until all that God has spoken is fulfilled. The woman you saw is the great city...” (see [figure 15](#) on page 306 for its name) “...that holds sway over the kings of the earth” (that is, the Antichrist in all his perfection). Although the beast has already begun to rule in all denominations of Christianity, at that time he will assume a very different sovereign might and authority.

## PART 54

We now come to Revelation 18, in which the destruction and fall of Babel are portrayed in detail to Saint John. In verse 1 John sees the angel wielding great power, whose splendor illuminated the earth. This same angel announced in a loud voice in verse 2 the fall of the great city of Babel and that this city had become a place of devils and of impure spirits, as well as of impure and wicked creatures of all kinds (see Isaiah 13 and 34). Verse 3 relates the causes of the destruction of Babel and in verse 4 the faithful are warned to leave the city, so that they will not have to suffer from the plagues that are about to befall it. In verse 5 the sins of Babel are described as reaching into the heavens, while God has not forgotten her unjust deeds. Verses 6 and 7 remind the faithful of the revenge and retribution that will befall Babel at its fall, “As much as she has glorified herself and performed her fornication, so great shall her torment and suffering be.” This shows the just and proportionate judgment of the Living God. For the city of Babel says in its heart, “I am a queen on my throne! No mourning for me, no widow's weed. I will not suffer in the least.” Since up to that time this Jezebel was always successful at usurping God's place among men and all that was God's, therefore, “her plagues shall strike her in a single day—pestilence, bereavement, famine, and burning—for mighty is the Lord God, who has pronounced her doom!” From verses 9 to 19 the voice of the angel describes the lamentation of those kings who loved Babel the most and spiritually prostituted themselves to her, when they will see the smoke of their destruction and their judgment that will be fulfilled in one hour. “And the merchants of the earth will weep and mourn for her, because no one any longer buys their wares,” the splendor and magnificence of the priests and the adornment of their

idolatrous temples of Babel. The listing of valuables and lamentation of this passage needs no further explanation.

## **PART 55**

In verse 20 the angel rejoices about the just retribution toward Babel and cheers up the holy apostles and prophets because God has avenged their treatment at the hands of Babel. In verse 21 the quick fall of Babel is foreshadowed in the image of the millstone thrown into the sea by the angel, since both Babel and the millstone would never return again from the abyss. So too, all of Babel's magnificence would quickly disappear, since all the nations were seduced by its deceit, and since it had the blood of the prophets and all the martyrs on its hands (see verses 22 to 24).

## **PART 56**

Revelation 19 begins with the rejoicing and singing of the saints and all the blessed souls in heaven, because of the judgment imposed on Babel, whose smoke of destruction will rise through eternity. The four living creatures and twenty-four elders also join in praise of this judgment. The glorious praise of Almighty God continues up to verse 7 which says, "Let us be merry and rejoice and let us pay homage to God, for the marriage of the Lamb has arrived and his bride has prepared herself for the feast." Christ the Lord describes this wedding feast through the parable of the five wise and five foolish virgins in Matthew 25 in this way, "The kingdom of heaven is like ten virgins who took their lamps and went out to meet the bride and groom" (as it says in an old Syrian text, of which the evangelist Mark is said to be the author). Revelation 19, verses 8 and 9 state, "His bride has made herself ready, and for her dress she has been given fine linen, clean and shining." (The fine linen represents here the righteous deeds of the God's people.) "Then the angel said to me, 'Write this: "Happy are those who are invited to the wedding feast of the Lamb!"'" And he added, "These are the very words of God.'"

## **PART 57**

Before we continue with Revelation 19 we want to further discuss the image of the kingdom of heaven and the ten virgins with their lamps, because it is germane to our topic here. Because it is so full of extraordinary mysteries, it could fill its own book, although we cannot go into it in much detail here. Rather, we will try to be short and only point out those things that are useful to our discussion.

With his parable of the ten virgins Christ was referring to the end-times shortly before his second coming. The wedding feast represents the thousand-year reign of Christ (see Revelation 20). The description of the five wise and five foolish virgins describes perfectly the final circumstances of the Church. Thus, half of the Church will be wise because of the conversion of Israel and the heathens, that is, these will become upstanding faithful members of the Church and true lovers of Christ. The other half, however, will be foolish, that is, they will appear to be good Christians on the surface and even better than the faithful. Indeed, they will be able to join the Pharisees in saying, "O God, I thank you that I am not like the others, thieves, unjust men, adulterers and tax-collectors, that is, common sinners. I fast twice a week and give a tenth of all that I have to charity." We see on the surface only holiness in word and deed from them; they will diligently pray, sing, attend services at the times appointed by the visible Church, and whatever else belongs to this superficial piety, and take part in whatever is gradually contrived by man in the stone Churches. Therefore, all those who live in the works of the flesh (as Saint Paul describes it in Galatians 5, verse 19) will be called above all others "virgins," because they have filled their lamps with the justice of their superficial deeds, rather than with the justice of the faith through the love of Jesus Christ. At that time, the one half will be composed of the truly faithful (not including, of course, the followers of the Antichrist), and the other half of the pseudo-faithful who, despite their choice, will try to join the faithful at the wedding feast of the Lamb. For Christ said that all ten took their lamps in order to be ready for the wedding feast.

## **PART 58**

Scripture continues by saying that the foolish virgins took their lamps, but did not take along oil for the lamps. The wise virgins, however, brought along oil in their storage containers for their lamps.

We should not forget that both the wise and the foolish virgins took their lamps with them. However, the foolish ones forgot the oil and the container to store the oil. This is meant to show that even the pseudo-Christians (the foolish virgins) would be happy to attend the wedding feast just like the wise ones. However, the foolish ones forget that a true inner faith, turned into deeds by an honest love, was the oil of the spirit, the essence of pure oil which was used in the lamps of the Holy of Holies in the temple. The wise virgins not only put this oil in their lamps, but also bring it along in their storage containers in order to refill their lamps, so that it not be lacking when the bridegroom arrives, at which time the hour of the terrible ordeal will come and the cry will be heard, “The Lord will soon arrive.” Of this light of faith Christ says in Matthew 5, verse 16, “Let your light shine among you fellow men, so that, when they see the good you do, they may give praise to your Father in heaven.” Matthew 25, verse 5 notes, “As the bridegroom was late in coming, they all dozed off to sleep.” In the terrible distress of the hour of the ordeal both the wise and the foolish will slumber and pass away, that is, in the times of distress and of the absence of the Lord, their first passionate love of God will weaken, such that the steadfastness of their faith and love will decline.

## PART 59

Verse 6 continues, “At midnight they heard a voice crying out.” (We have already alluded to the meaning of midnight here; it represents the time when the power of darkness is at its greatest. Otherwise, because of how our system of day and night works, Christ would thus only be able to appear in one part of the world at that specific time.) The voice cried out “See! The bridegroom is coming. Go out and greet him!” (This voice addresses both the wise and the foolish, the living and the dead. However, the damned remain in their specific place, as do those in the place of waiting. These latter two groups will also hear the call, but may not come out for the duration of a thousand years. Rather, they must wait in that time of their purification through faith in Christ, until they may eventually all find their rest, so that at the Last Judgment they, too, may enter into the state of joy. More on this when we discuss Revelation 20.) Verse 7 continues, “The virgins all stood up and prepared their lamps.” That is, they all took very seriously their task at hand—signified by the fact that they all stood up—in the expectation of going into the wedding feast, or the kingdom of Christ. Verse 8 says, “The foolish virgins said to the wise ones, ‘Let us have some of your oil’...” (They say this only after they realize that they are missing the most important thing, the oil of the spirit, the inner balm.) “...for our lamps are going out” (In other words, we recognize what we lack and that our shallow faith and works are not sufficient to gain us entry into the wedding feast.) Verse 9 says, “The wise virgins answered, saying, ‘We cannot do that, or else we will both not have enough oil.’” They did not say this out of envy or disgust, but rather out of the wisdom of the just. They wanted to show that there was not enough time to divide the oil, since they had to be ready for the bridegroom's arrival at any moment. They also wanted to show that if they divided the oil, neither group would have enough. From this parable we can see the foolishness of those who teach that the saints and the faithful produce such an overabundance of good works that they can also be credited to others. These are the same fools who believe that you can purchase the remission of your sins from those who sell indulgences. (This criticism is not unfounded, since these fools are happy to be lied to by the peddlers of false holiness and hypocrisy, all the while ignoring the true thing that they need in order to fill their containers and lamps.) Those who sell indulgences are themselves sorely in need of the same. But now the time is approaching when the Lord will deal with these people, and all their money and indulgences will do them no good.

## PART 60

Verse 10 states, “And when the foolish virgins went to buy oil, the bridegroom arrived and those who were prepared went with him into the wedding feast, and the door was locked behind them.” These are powerful words that illustrate how, after a grace period, Christ the Lord will close the door of his house and not open it again until the prescribed period (we purposely avoid the use of the word “time” here), no matter how much they wanted to be allowed into the wedding feast, like the foolish virgins. Verse 11 says, “Afterwards the foolish virgins returned and said, ‘Lord! Lord! Open up the door for us,’” (They had returned, having found neither oil nor an oil merchant, since the latter had already turned over to the rightful owner the talents entrusted to them. Or they perhaps experienced the same fate as the lazy and deceitful servant described in Matthew 25, verse 30, who had to give a

reckoning for his greed.) Verse 12 notes, “The bridegroom answered, saying, ‘Amen, I say to you: I do not know you.’” He does not say to them “Go away from me, you accursed ones, into the eternal fire that has been prepared for the devil and his angels” so as to show that they are not among the firstborn who are invited to the wedding of the Lamb and who will share in the kingly priesthood of God and Christ. Nevertheless, after the wedding feast and the thousand-year reign of Christ, they will find rest among the blessed. In the meantime, until the Last Judgment they will remain outside the door (they have not been turned away from that spot) and take their place among the ranks of those waiting until they are purified by their fearful anticipation and through their faith in Christ and his most holy blood, and have paid back the last penny of their debt (see Matthew 5, verse 26). Thus, we have briefly explained this parable not in the conventional theological manner, but through the secret cabbalistic and theosophical method. We took this approach so that the seeker of true wisdom would be able to distinguish between the foolish virgins, representing the shallowness of pseudo-Christians, and the wise virgins. An entire book could be written about the secret knowledge of this parable. Now, we must return to our original purpose of examining the text of Revelation.

## PART 61

After telling us of the rejoicing in heaven, Saint John goes on to say in verse 10, “At this I fell at his feet to worship him. But he said to me, ‘No, do not do that! I am but a fellow-servant with you and your brothers who bear their testimony to Jesus. It is God you must worship. And those who bear testimony to Jesus are inspired like the prophets.’” It appears that this verse refers to a magnificent angel from among the high throne angels who was seen by John before Christ and who committed this error. In verses 11 to 16 John also sees Christ the Lord as a triumphant King of kings and Lord of lords, clothed in a garment colored with his most holy blood and that of all the martyrs, which they had given for the sake of his name: and all will hear that his name is the Word of God. In verses 17 and 18 John sees an angel standing in the sun and calling out to all the birds of the earth to eat the fallen victims of the beast and the kings of the earth, after they have fought with the rider astride the horse (see verse 11) and with his army (see verse 19). This will all occur shortly—and quickly—before the coming of Christ, and this also is part of the cry recorded in Matthew 25, verse 6. Verse 20 continues, “The beast...” (the great whore, the magical Jezebel) “...was taken prisoner, and so was the false prophet who had worked miracles in its presence and deluded those that had received the mark of the beast and worshiped its image. And (NB!) the two of them were thrown alive into the pit of  $\Delta$ , that burns with  $\ominus$ .” (It is especially noteworthy that only these two, and otherwise no one from among the dead of the armies of the kings of the earth, who came to fight against the King of kings, were cast into the fiery pit.) Thus, the other dead must have gone to either *Sheòl* or *Bor* (the pit). The last verse of this chapter, verse 21, belongs together with verse 19 and does not require any further explanation.

## PART 62

Until now we have tried to explain the chapters of Revelation as succinctly as possible. A seeker of divine secrets will recognize to his satisfaction, in which period or time each vision of Saint John belongs. We did not use specific units of time, such as years, days or hours (as many try in vain to do), since no man can know such things before the appointed time. And so we come now to the fulfillment of all time, to chapter 20, the third chapter from the end of the book of Revelation, which we discussed at some length in chapters 5 and 6 of this volume. Therefore, there is nothing more to add here except what we noted in this chapter about the secret of the heavenly kingdom and the ten virgins. Regarding those who have died from the beginning of the world until the coming of the kingdom of Christ, there is also not much more to add to our previous remarks, just that they are in large part in *Sheòl* and *Bor* in their respective circles (see the figure *Mysterium Magnum* on page 239) and will remain there until the Last Judgment. In the meantime, many will be cleansed and reach the front courtyard of the Lord, as we have noted previously. At the Last Judgment the remaining souls will find general happiness, while the damned will be cast into the fiery pit with the devil (see Revelation, verse 15).

## PART 63

Afterward the seventh angel blew his trumpet and loud voices came from heaven (that is, from the saints in heaven), proclaiming, “The kingdoms of the earth belong to our Lord and his Anointed Ones. And he will reign for all eternity.” First Corinthians 15, verse 28 says “and thus God will be all in all.” And the twenty-four elders who sit on their thrones before God fell down and worshiped God, saying, “We thank you Almighty God, that the heathens rage and thy judgment has come upon them, and that the time has come for the dead to be judged and for thy servants to receive their reward.” In Revelation 15, verse 8 the sanctuary of God is filled with the smoke of God's glory and power, so that no prayer or cry could penetrate to God before the seven plagues were completed. Here (Revelation 19, verse 11), the sanctuary is opened again as a sign that after the completion of God's judgment, his eternal love and compassion for all creatures will eternally flow, as is symbolized by the Ark of the Covenant (for more on the temple, see below). “And lightning and voices and thunder and earthquakes occurred as well as a great hailstorm.” This is a repetition of the signs which will announce the coming of Christ.

It is also evident from Revelation 20 that there will still be godless men on earth during the thousand-year reign of Christ's kingdom, as verses 7 to 9 confirm. Where these godless men come from is easily explained and does not need to be elaborated upon here. Nevertheless, for the sake of the faithful we should give some explanation. Saint Paul's words in 1 Thessalonians 4, verse 17 refer to the end of the time before the thousand years when the Lord will appear. We also know from Scripture that Jerusalem and all the surrounding lands, both the converted Israel as well as all the other peoples (see Ezekiel 38, verses 11 and 12) will be in a state of great joy, as well as spiritual and bodily peace and rest, since in the interim the majority of the godless will also enjoy the external peace in all its fullness, according to Isaiah 2, verse 4, “They shall beat their swords into plowshares and their spears into pruning-knives; nation shall not lift sword against nation, nor ever again be trained for war.” Only the witnesses of Christ and those who have died in the Lord shall be awakened and enter into the wedding feast of the Lamb, together with the five wise virgins (that is, those who were victorious in the hour of the ordeal through the true faith, which is active through love). They will be blessed with a special power from above and share in a wonderful communion with the Church triumphant in the heavenly Jerusalem, and they will be kings and priests of God and Christ, as a reflection of those who are already with Christ in heaven and sharing in the wedding feast of the Lamb. The foolish virgins among the peoples of the earth (see Revelation 19, verses 19 to 21) will go to a different place. We will not be more specific about this here, except to say that after the Last Judgment, which is described in the fourth chapter of this volume, the second death, which is the final enemy, will have domain over them. Paul says of this second death in 1 Corinthians 15, verses 24 to 28, “Then comes the end, when he will deliver up the kingdom to God the Father...” (when all judgment is complete), “...after abolishing every kind of domination, authority and power...” (in the kingdom of hell, as the following verses explain). “...For he is destined to reign until God has put all enemies under his feet; and the last enemy to be abolished is death” (that is, the second death, since at that time there will no longer be a hell, or devils or damned souls—for more see our [first volume](#) on  $\Theta$ ). Scripture says, “He has put all things in subjection under his feet.” It is obvious that this does not include the One who made all things subject to him. This verse and the one that follows often times present some confusion for the converted and for those who rely on reason to comprehend Scripture concerning the divine nature of Christ. We do not have the time here to present this matter in detail, but will save it for a later part of our work. Suffice it to say that Christ the Lord will conduct his role as mediator until through him all things have been made new and brought back to their original state, since through him all things were made (see Colossians 1). Therefore, all of Creation, as it originally stood, will return to the order from which it was torn by Lucifer. Then, the Son of Man, who came from the seed of the woman (see Genesis 3, verse 15), will hand over this new Creation to God the Father, and thus God the Father, Son and Holy Spirit will be all in all. Zechariah 14, verse 9 says “Then the Lord shall become king over all the  $\nabla$ ; on that day the Lord shall be one Lord and (NB!) his name the one name.” Further thoughts on the second death will be reserved for the [third volume](#) of this book.

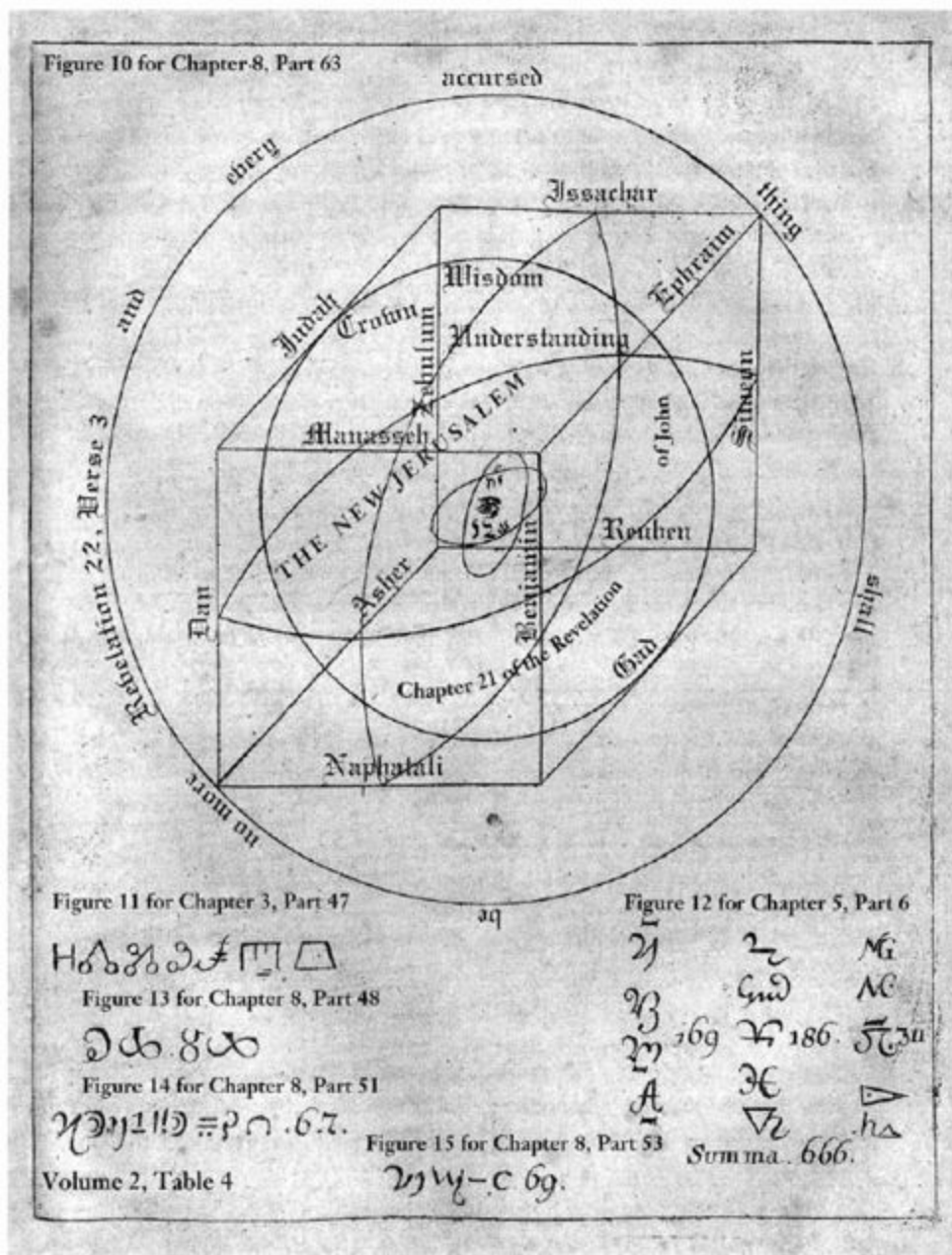
## PART 64

We must still explain in this chapter a bit more about the nature of the life and death of both the saints upon the mountains of Israel (see Ezekiel 38, verses 8, 11 and 12) as well as the godless ones in their places on the earth. This much is clear: during the time of Christ's reign on earth physical death will

be no more, since after that time it is never referred to again in Sacred Scripture. Thus, those alive in this period will live to a very old age, as before the Flood, perhaps as long as a thousand years (that is, as long as the reign of Christ up to the Last Judgment). With regard to reproduction during that time we cannot say much, since Scripture says nothing about it at all for that period of time.

## PART 65

In Revelation 21 John describes the new heaven and earth, since the first heaven and earth had passed away and the seas were no more. Many people believe that these things will occur with the beginning of the thousand-year reign of Christ. However, verse 4 shows that this opinion is incorrect. The text says, “Then I saw a new heaven and earth...” Piscator translates it as, “After that, I saw...,” that is after the Last Judgment described in Revelation 20: “...a new heaven...” If you look at the outline of the Last Judgment you will understand that the new heaven will be seen at the coming of Christ, but not the new earth, which will appear only after the completion of all judgments. Verse 21 states, “I saw the holy city, the New Jerusalem, coming down out of heaven, made ready like a bride adorned for her husband” (see [figure 10](#)). This New Jerusalem is portrayed as the bride of the Lamb. (See Matthew 25, “and they went out to greet the bride and groom.”) We have already touched upon this earlier, but we will leave a more complete exposition of this mystery to those who come after us, whom the Holy Spirit has granted a more learned tongue and gifted pen, so that the heretic-makers will have something to keep themselves busy after we are gone. In the meantime, the seeker of wisdom should reflect on the following passages with fervent attention: Job 28, verse 12 and following; Proverbs 8, verses 22 to 29; Sirach 4 and 24, verse 9; the Wisdom of Solomon 7, verses 25 and 26, and [chapter 8](#), verse 2. In Proverbs 2, verse 7 Solomon calls this bride of the Lamb, the essence of wisdom. See also Revelation 3, verse 12, where it says, “And I will write the name of my God upon him, and the name of the city of my God, that new Jerusalem, which is coming down out of heaven, from my God and my own new name.” Here, the name of God, the name of the New Jerusalem and the new name of Christ are represented as a reward. It would appear then, that such things, which are equated with Christ in this manner, must be in and of themselves equal. It follows then, that the New Jerusalem is something that was *not* created, and that is equal to God. That is, the New Jerusalem is the Holy Spirit, the eternal wisdom, as revealed in Revelation 20, verses 9 to 11.



## PART 66

Verse 3 says, "I heard a loud voice proclaiming from the throne: 'Now at last God has his dwelling among men! He will dwell among them and they shall be his people, and God himself will be with them.'" We could point out some unique and wonderful things about these words, were we not so concerned about starting a long digression. Verses 3 and 4 show to some degree the glory of the blessed souls in heaven and the joy they feel at experiencing the indescribable pleasure of God's presence. Verse 4 says, "He will wipe every tear from their eyes; there shall be an end to death..." (that is, the second death, the last enemy, who will no longer have power over them.) "...and to mourning and crying and pain; for the old order has passed away" (see [part 5](#) of [chapter 4](#) above). John continues in verse 5, "Then He who sat on the throne..." (that is, the eternal unchanging God Yahweh, Father, Son and Holy Spirit) "...said, 'Behold! I am making all things new!' And he said to me, 'Write this down, for these words are trustworthy and true.'" The phrase "I am making all things new" need not be understood as it has been up to now, namely as if it meant the New Jerusalem, the City of God. Rather, as the new heaven and earth above the New Jerusalem show the glory of God, so too, the new heaven and earth will appear in our solar system, after the last enemy, death, has been destroyed. Until that time, all the stars will remain in their places, as shown in the outline of the Last Judgment in [figure 8](#). For it is written in Revelation 14, verse 11, "The smoke of their torment will rise forever and ever, and there will be no respite day or night." This reference to "day or night" relates only to the damned, because of the constant movement of our solar system. The upper worlds, on the other hand, are constantly illuminated by the brightness of God and the lamp of the Lamb. However, when this *Olam Olamim*, or eternity, is complete, Almighty God will transform this heaven and its many bodies to its original state, as it was before Lucifer and his armies fell, which darkened and ruined this magnificent place of residence.

## PART 67

Then the voice said to John in verse 6, "It has been accomplished..." (that is, what was to be

fulfilled). “I am the Alpha and the Omega, the beginning and the end. To the thirsty I freely give a draught from the water-springs of living  $\nabla$ ” (that is, the fullness of the Holy Spirit). Verse 7, “All this is the victor's heritage; and I will be his God and he shall be my son.” That is, just as obedient children are the inheritors of all of their father's possessions, the blessed souls, the true children of God, will inherit all of the divine glory in and through Christ Jesus. Verse 8, “But as for the cowardly, the faithless, and the vile, murderers, fornicators, sorcerers, idolaters, and liars of every kind, their lot will be the second death, in the lake that burns with  $\triangle$  and  $\heartsuit$ .” This passage makes clear that the New Jerusalem will appear in the heavens after the thousand years and before the destruction of the last enemy, the second death. However, the renewal of all of Creation will not yet have taken place. Rather, the New Jerusalem will appear here on earth first.

## PART 68

Verse 9, “Then one of the seven angels that held the seven bowls full of the seven last plagues...” (the prince of the seventh order אלהים, Tetragrammaton—see [figure 6](#) above) “...came and spoke to me, saying, ‘Come, and I will show you the bride, the wife of the Lamb.’ And he carried me away in the Spirit to a great high mountain...” (that is, enraptured to the highest heaven—see Revelation 1, verse 10—as happened to the apostle Paul in 2 Corinthians 12, verses 2 and 3, although he did not travel over the highest heavenly circles, for it says in his letter, “...to the highest mountain”) “...and showed me the holy city of Jerusalem...” (the reader should closely note here that this New Jerusalem is the bride of the Lamb) “...which came down out of heaven from God” (NB: coming from God the Father and Son). Verse 11, “It shone with the glory of God...” If the seeker of divine secrets considers with due diligence what we have succinctly said here about the bride of the Lamb, he may come close to fathoming this profound mystery. We will, however, not write in clear detail about this, nor would we ever engage another person in a discussion or debate about it. Whoever comprehends this mystery should remain silent, like us, until such time as God opens his mouth. “It had the radiance of a priceless jewel, like a jasper [or diamond], clear as crystal.” This and other verses up to verse 21 have provided the basis for many a poor conniving goldbug to deceive gullible and greedy people with these deceptive processes. However, in the end, since they have not seen the error of their ways, they will more likely end up with a hellish  $\heartsuit$  than the colored wonder-balm, which is hinted at in this verse.

## PART 69

John continues to describe the glory of this City of God, the New Jerusalem, the bride of the Lamb in verses 12 to 21. (The reader should look at [figure 10](#) on page 306 in this regard with spiritual, rather than material, eyes.) In verse 15 we read, “the One who spoke with me...” (that is, Christ the Lord, as is clear by comparison with verse 17) “...carried a gold measuring-rod, to measure the city, its wall, and its gates.” Verse 16 says, “The city was built as a square, and was as wide as it was long. It measured by his rod twelve thousand furlongs.” This measurement suggests an almost endless number, such as 12,000 cubed, or 1, 728,000,000,000 cubic furlongs. It is possible to express this astonishing size with numbers, but quite impossible to grasp its immensity with our senses and our mind. It parallels the incomprehensibility of the living God in: that it is equal in its length, width and height overall and of one nature. Notice that the City of God is described as having a cubic shape, rather than that of a triangle. But be cautious and do not stray too close to the abyss, so that you are not overcome by eternal ruin. Whoever receives permission to examine this more closely, will certainly agree with us that we dare not speak of it in this mortal existence, although we must inwardly reflect on its mysteries, until such time as we receive full knowledge of them in the next life. We will then also be able to clearly understand the words of Zechariah 14, verse 9, and at that time the eternal heavenly virgin of wisdom will be revealed to us in her magnificent splendor. In the meantime, no one should read any heretical errors into what we have said, and insinuate that we have tried to turn the divine Triune into a fourfold God, since we know and recognize nothing but the one true God of Father, Son and Holy Spirit. Rather, we wish only to direct the attention of the seeker of wisdom to the miraculous divine powers, just as John wished grace from the seven throne spirits upon the seven Churches in Revelation 1, verse 4. His wish did not imply a sevenfold nature to God but implied instead seven particularly wonderful effects of the Holy Spirit, that is, the Holy Spirit itself. John was quite aware that mercy flows from no creature either in heaven or on earth other than

from the source of life, namely God.

## PART 70

Verse 17 says, “Its wall was one hundred and forty-four cubits high, that is, by human measurements, (NB!) which the angel was using.” We can see here that the one measuring the walls was Christ the Lord himself, since this passage does not really ring appropriate for an angel. And while in the previous verse the length, width and height of the city is measured, it is clear that in this verse the thickness of the walls is being measured. The text says, “by human measurements, which the angel was using.” At this point we have to speak figuratively, in order to help the reader imagine this measuring system, and return to [chapter 1](#) of this volume, parts [33](#) to [40](#). The reader should review these parts closely, for there he will find in some detail what we can only describe briefly here. We learn from Genesis 1, verse 26 that man was created in the image and likeness of God. And we also discussed in that chapter how in the Garden of Eden man's body was the same as Christ's transfigured body, as well as how man's body was the same as that of the angels. If we reflect on these facts, then we will understand the “human measurements, which the angel was using.” And we will also understand the difference between the great City of God and the smaller City of Man, the former being cubic and the latter only rectangular by its surface dimensions.

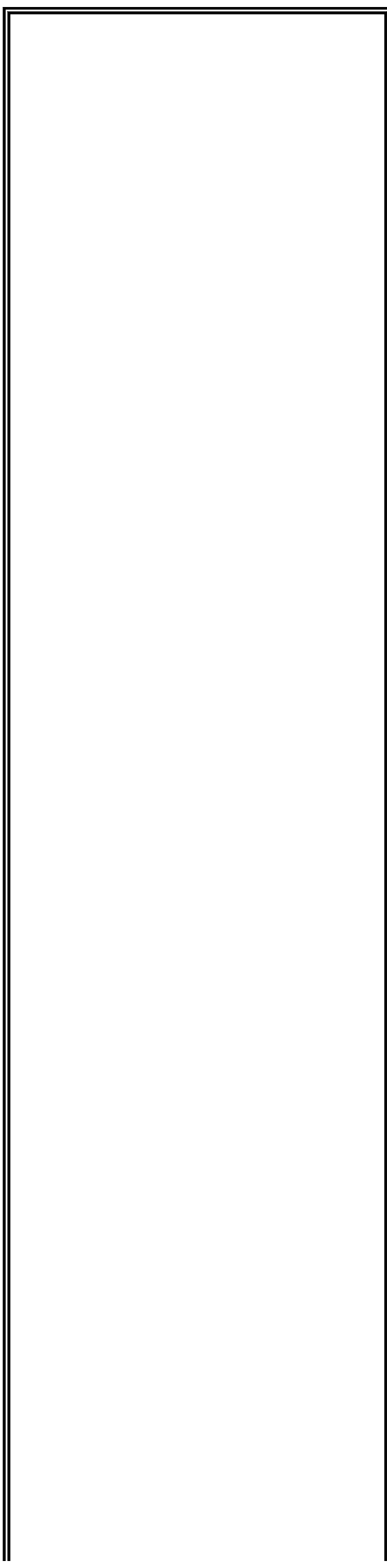
## PART 71

In verses 11 to 14 of Revelation 21 the magnificent and wondrous City of God is described by its external shape or appearance. Verses 13 to 21 also describe its inner shape. The City, he said, was pure gold, and like pure glass. This passage is not referring to material  $\odot$ . And since we have spoken enough about this element in earlier parts of this book, especially in the [first volume](#) on  $\ominus$ , the reader will have to research this information himself, should he desire more. Rather, this passage refers to the wondrous and delicate  $\odot$ -glass, or immortality. “The foundations of the city walls were adorned with jewels of every kind...” (that is, they radiated divine majesty and glory), “...the first of the foundation-stones being jasper...” (being green and transparent), “...the second was a sapphire...” (blue and transparent), “...the third, chalcedony...” (golden-green in color), “...the fourth, emerald...” (a beautiful transparent green), “...the fifth, sardonyx” (a pale flesh color), “...the sixth, cornelian...” (dark red in color), “...the seventh, chrysolite...” (light green in color), “...the eighth, beryl...” (golden-hued violet), “...the ninth, topaz...” (a glowing gold-color), “...the tenth, chrysoprase...” (golden green in color), “...the eleventh, turquoise...” (bluish-green in color), “...and the twelfth, amethyst...” (purple and brownish-red in color)—see Ezekiel 1, verses 27 and 28. The twelve gates were twelve pearls...” (that is, twelve rays of the eternal, unfathomable pure divine light). “The streets of the city were of pure gold, like translucent glass.” In verse 22 a secret is revealed; therefore, the reader should pay special attention to this passage. “I saw no temple in the city, (NB!) for its temple was the sovereign Lord God and the Lamb.” Verse 22, “And the city had no need of sun or moon to shine upon it, for the glory of God gave it light, and its lamp was the Lamb.” And verse 24 says, “By its light shall the nations walk, and (NB!) the kings of the earth shall bring into it all their splendor.” Verse 25 continues, “The gates of the city shall never be shut by day...” (suggesting that the compassion of God in Christ will always be open, and will one day even benefit the damned; therefore, the text says that all the glory of the kings and the nations will be brought into the city)—and there will be no night (rather, divine peace, joy and happiness without end). Verse 27, “Nothing unclean shall enter, nor anyone whose ways are false or foul, but only those who are inscribed in the Lamb's roll of the living.”

Apart from the City of God, hell and damnation with their fallen angels will still exist at that time, and all of Creation will not yet be renewed. However, John will catch a very short glimpse of this in Revelation 22. But since this explanation belongs to the last chapter of the [third volume](#) of this book on  $\omin�$ , the reader is encouraged to seek the information there. And so, with that we will now end this [second volume](#).

We can easily foresee that argumentative scholars will be highly annoyed by the way we have dealt with the book of Revelation in this chapter. Actually, we should be glad to have annoyed them, since we know that anyone who seeks knowledge of God will never be able to free himself from these foolish worms. We can best respond to the cantankerous nature of such miserable people with a

passage from Proverbs 26, verse 4. We cannot agree with their criticism that we should have discussed the Revelation of Saint John in more detail in this chapter. We have intentionally avoided a certain amount of detail, or only touched on certain things briefly. But those who understand our purpose, and what we intended with this chapter, will be more than understanding.



VOLUME 3

ON  
MERCURY

# CHAPTER 1



# ON THE ORIGIN AND PRODUCTION OF BOTH HEAVENLY AND EARTHLY MERCURY

## PART 1

We must beg the reader's indulgence at this point, because the following thoughts on ♀ will often make reference to ☉ and ☿, even though our focus is on ♀. Yet we feel confident that this volume will most certainly satisfy the reader, and thus, no further disclaimer is necessary.

## PART 2

That ♀ has the same origin as ☉ and ☿ was sufficiently demonstrated in the [first volume](#) of this book dealing with ☉. Those familiar with nature will require no proof that ♀ is the  $\Delta$ y component of all creatures. However, that ☉ and ☿ can be dissolved into such an airy essence or ♀, only a true chemist would know. There are two types of ♀: the heavenly (called Philosopher's ♀) and the earthly, which we call quicksilver. So let us then begin our discussion of their origin and production.

## PART 3

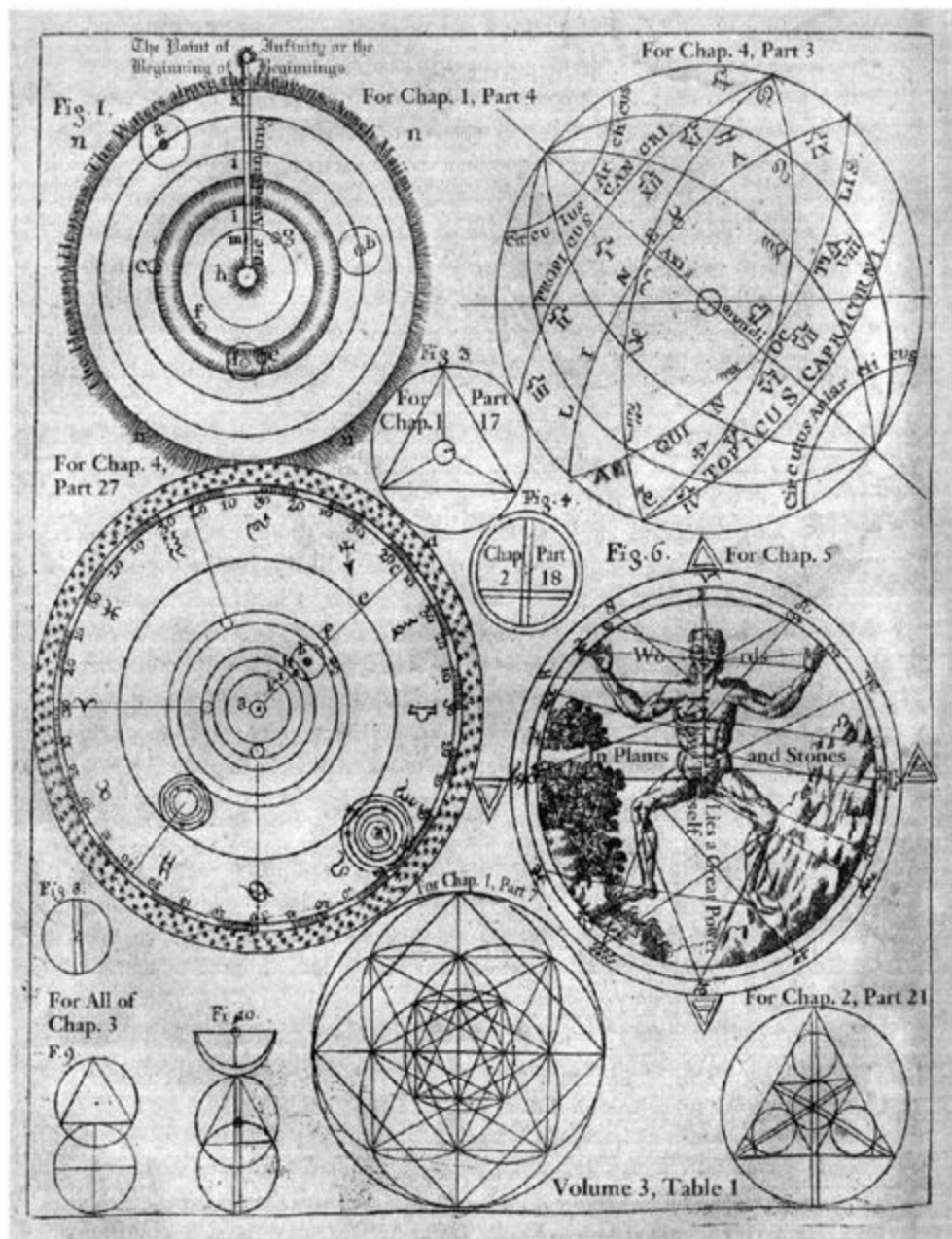
In the beginning, when God created the heavens and the earth, as Genesis 1 notes, the  $\nabla$  was without form and void, a desolate place, “there was darkness over the face of the abyss, and the Spirit of God swept over the waters.” We explained in [chapter 1, part 16](#) of the second volume on sulfur, and in other parts, how we should understand these words, “the Spirit of God swept over the waters.” In the third verse of Genesis 1 God created the light, about which the reader can find much material in the first two volumes of our work. This light is the mercurial ☿, which we spoke about earlier. And when God saw that this light was good, “he separated light from darkness. And he called the light day and the darkness night” (see also [volume 1](#) on ☉, [chapter 5, part 8](#)). We cannot help but to reflect on the words “and the Spirit of God swept over the waters” once again. Almost all theologians make the error of identifying this Spirit of God as the Holy Spirit, which swept over the  $\nabla$ . However, anyone who is familiar with the ways of eternal God from his revealed words and works, that is, from Creation, without the confusing terminology of school theology, will not have such small thoughts about this eternal unchanging light. If it would not take us too far from our purpose here, we could expound a bit on this topic, as we did to some degree in the [second volume](#) on ☿. Perhaps we will be able to discuss this in more detail later in our chapter on religion.

## PART 4

As Moses said in verse 5 of Genesis 1, “So evening came, and morning came, the first day.” In [part 3](#) above we identified this light as mercurial ☿, not to be confused with the ♀, which is the focus of our interest in this chapter. Our ♀ is a much lighter and higher essence than this light, when sublimated. The location of this heavenly light is the firmament, mentioned in Genesis 1, verse 6 and which is called heaven in verse 8. Our heavenly mercury, however, is the *Æsch Majim*, that is, the waters above the firmament, of which we spoke in great detail in the first two volumes of this book. They are the first emanation from God at the beginning of Creation, from which Almighty God created the entire universe, that is, the first spirit-world. Before the fall of Lucifer, which made our world elemental, our own solar system was just such a spirit-world. However, since Lucifer separated himself from God by his pride, he took with him his whole celestial realm into the impenetrable darkness and eternal ruin, which is described in the [first volume](#) on ☉. And since the three principles, ☉, ☿, and ♀, that is, the *Æsch Majim*, were also spoiled by his fall and transformed into a chaotic and desolate void, *Elohim* (the powerful judges-see [chapter 5, part 2](#) of [volume 1](#)) created the visible world from this spoiled mass of elements, as noted in the first chapter of Genesis and in the [first volume](#) of this book. And in this Creation our heavenly ♀, which is also ☉ and ☿ (namely *Æsch Majim*), which was often discussed earlier in this book, rose to the highest level of Creation, encompassing the outermost circles, to the farthest solar systems in this unimaginable expanse (see

## PART 5

It has been repeatedly noted in the first two volumes of this book that the first emanation of awesome Godliness was the unimaginable wonder- $\ominus$ , which is also  $\oplus$  and  $\otimes$ . When it is said that God created the universe from nothing, this  $\ominus$  is meant. The word *nothing* is quite understandable to us in terms of its sound and component letters, but what this word implies is beyond our comprehension, since it does not really occur in God and in nature. Almighty God fills everything with his presence and nothing can exist unless it is part of his fullness, even he himself. Therefore, no truly empty space can exist either inside or outside of God; otherwise God would not be God. The same holds true with regard to the so-called “nothingness” that could only have been thought up and understood by an irrational mind, since such absurd teachings are based on its theoretical existence. We can say with absolute confidence that all of Creation, visible and invisible, spiritual and physical, or elemental, arose from God, namely from the unfathomable emanation which our faculty of reason can only identify as the  $\nabla$  above our world, the *Æsch Majim*. The seeker of eternal truth will remember from [chapter 2](#), parts [23](#) and [24](#) of the second volume on  $\oplus$  that these waters were even more astonishing yet simple in their original state (like the *Æsch Majim* of solar systems other than our own). Even in their simplicity, however, these waters, whose origin lies at the point of eternity, are beyond our comprehension (see [figure 1](#)). Thus, in order to have some conception of this structure, we must follow the point of eternity as it moves forward along a straight line to the current waters over the firmament of our world (as we discussed in the [first volume](#) on  $\ominus$ ), which our minds can grasp more easily.



## PART 6

From the preceding parts of this chapter and from what was said about this in [volume 1](#) of this book the reader can now more readily understand what we mean by the term heavenly  $\otimes$  and how it was formed in the first stages of Creation (*mundo archetypo*). The reader should refer to [figure 1](#) for

additional information that has not been addressed here. True mago-cabbalists term this essence or material from which everything was created “♀” and symbolize it as a full and a half circle with a cross of two intersecting radius lines below. The true origin of this symbol can be found in that of ☉; its basis is a circle whose own origin is a single point, namely the Alpha and Omega, that is, the Word. We explained in [volume 1, chapter 3, part 11](#) how a line derives from a single point and a circle from this line.

## PART 7

As mentioned earlier, the first essence from which everything was created is ☉, which is also ♀ and ♀. Some have justifiably called this original essence a ☉ and symbolized it as in [figure 7](#) on page 317. As we demonstrated in the [second volume](#) on ♀, the symbols of all the metals and minerals derive from this one wondrous figure, such as ☉, ☾, ♀, ♁, ♃, ♄, ♅, ♆, ♇, ♈, ♉, ♊, ♋, ♌, ♍, ♎, ♏, ♐, ♑, ♒, ♓, etc., that is, all alkalines, as well as △, ▲, ▼, ▽ are contained in this figure. In short, there is nothing in the entire system of mago-cabbalistic symbols that cannot be found here. Common goldbugs should not think that we are referring here to their common caustic vitriol, from which they try to make their tinctures and their Philosopher's Stone. Not at all! The vitriol of which we speak here is known only to the truly wise among us and has nothing at all in common with this earthly variety of vitriol, although both types were originally the same. The earthly type derived from the heavenly type and from the same heavenly light, although the earthly variety was transformed into darkness. The difference between ♀ and the heavenly Philosopher's Vitriol is much too great for those poor fools to achieve their purpose with their common ♀. Therefore, it is necessary to study this marvelous symbol a bit more closely.

## PART 8

Most chemists have employed the same common symbol ♀ to designate both heavenly and earthly mercury, that is, with a half circle and a full circle and two complete, intersecting radius lines. With this, they wanted to show that mercury was a salty red and white ♀, ☉ and ☾. If these are then rejoined, they produce *Mercurius*, the general solvent.

This mercury is similar to a ▼, although it does not make things wet or moist, and thus can hardly be called a true ▼. But it is also not like ice, which can melt into water and moisten things. It is the spirit in all created things, and indeed it is itself all things, but this will not be evident until that time comes that is described in Revelation 21, verse 5, where it says, “See, I am making all things new.” No one should imagine that mere human knowledge and skills can produce this heavenly ♀, the simple *Æsch Majim* itself, as it comes to us through the firmament (called *Schamajim* or the heavens in Genesis 1, verse 8). At this point we should perhaps explain a bit more about this firmament.

## PART 9

We must again look at [figure 1](#), where we see the firmament or the heavens of ♂, ♁ and ♃ in the points *jk*, the firmament or heavens of ♀ and ♀ in the points *lm*, and the firmament or heavens of ☉ in the points *mh*. The ☾ is point *e* in the circle of the earth, which has above it and below it all the heavens to the firmament, where the difference between *Majim* (▼) and *Æsch Majim* (fiery water) can be seen. It is important to recognize that these various heavens are not all of the same essence. Rather, (NB!) each one is a particular fluid essence, quite different from the others. Thus, they cannot mix with one another, just as a vegetable oil, an oil of ♀ and a wine spirits will not mix with one another to produce a new substance. No matter how much one would shake them up in a bottle, they would still completely separate again, as soon as one let them settle down: the oil of ♀ on the bottom, above it the vegetable oil and the wine spirits on top. The same holds true of the different circles of the heavens, both in our own ☉-system, as well as in the countless other systems above us. Each star has its own fluid circle in which it was produced and in which it orbits. It cannot move out of this circle, either up or down—since this would go against its very essence—as long as the universe continues to exist. We will offer more on this in the chapter on astrology.

We are capable of producing neither heavenly ♀, nor *Æsch Majim* during our mortal existence here on earth. Only when we return to the Garden of Eden and find it in the form of bdellium will it be ours. Scripture says that the ☉ of Eden is especially good, and that bdellium and onyx can be found

there as well. We must note here that although *Æsch Majim* passed through all the circles of the firmament and became bdellium in Eden, it was not altered by the circles it passed through such that it became bdellium and was no longer *Æsch Majim*. Rather, it became bdellium and yet remained *Æsch Majim* as well, just as earthly quicksilver retains the heavenly nature of *Mercurius*, even though it has coagulated into a new form. This point can greatly illuminate something that we said in [volume 2](#) on ☿, but we will leave it to the reader to find it.

Although in the preceding part of this chapter we called bdellium a ▽, we did not mean to imply that it is the same as earthly water, with which some have struggled in their work because of this misunderstanding. This is why we said earlier, it cannot make things wet or moist, just as ♀ cannot make things wet, although bdellium is a living ▽. In this respect it has some similarity to a fluid, but dry ⊖ (the reader must try to understand this distinction!) that flees the slightest warmth and loves only its own fiery ▽, and can only be bound by that. We have already said too much about this and will offer nothing more (see [volume 1](#), [chapter 3](#), [part 18](#)).

## PART 10

We have said enough about the origin and production of heavenly ♀. The reader can marvel at its power and effect in each of the days of Creation; which we will discuss further at some later point. For now, we will move on to the origin and production of earthly ♀ or quicksilver. In order to best understand what we have to say, the reader should first review [volume 1](#), [chapter 1](#), parts [22](#) to [25](#).

The metal-▽ that resembles ♀, which we described in the preceding parts of this chapter, has produced many more fools than wise men, especially among those who lust for ⊕, rather than for the kingdom of God and his justice and true wisdom. This metallic ▽ is truly a miraculous creation of the Almighty and a wonderful mixture. Its external appearance is similar to ℄. In the hands of someone familiar with nature, this material, without any other additions, can be coagulated to a bright red color, which shows that it is essentially a sulfurous ⊖; and if it is not coagulated it reveals itself as a white sulfurous ⊖. If it is made into an unpleasant liquid (something not many people know how to do), it clearly shows its origin, namely that it is an afterbirth of heavenly ♀. In fact, in this form it is nothing other than a form of ♀ in a delicate clay matrix, minimally coagulated through a solar ☿ and lunar ⊖, both in their raw, unrefined or embryonic form. And since both of these raw materials are similar to mercury in their degree of refinement, they mix so completely with one another, such that they cannot ever again be separated without destroying them.

## PART 11

As noted earlier, if common ♀ can be coagulated in a delicate white clay (or ☿ to a white ☿), it can then be made into a red precipitate by means of heavenly ♀. Not everyone will immediately understand this. Therefore, we will have to repeat a few things that we said about this earlier, although it was stated clearly enough in [volume 2](#).

From the production of common ♀ (see [volume 1](#), [chapter 3](#), [part 18](#)) as we briefly described it in the preceding parts of this chapter, the goldbugs among us should recognize how useless quicksilver is for their purposes. Even though much of its essence consists of heavenly ♀, which is the lightest and most fluid matter in nature, and bound in its matrix to solar ☿ and lunar ⊖, much like oil, butter and suet that have run together and mixed and can no longer be separated back to their original components. This common mercury cannot tolerate △ and thus any processes that use this mercury and require the application of heat are done in vain, as it then hurries back to its original state. However, heavenly △, its own original essence, can give it a perfect firmness.

## PART 12

Those who are familiar with the ▽ from which common ♀ is produced also know that its innermost essence is that of ⊕ and ℄, once it has been refined by an expert. And although our topic in this chapter is not common mercury, the reader need only look at the text of Genesis 2, verse 8, in order to better understand the aforementioned ▽ and the ♀ it produces. There we read, “Then the Lord God planted a garden in Eden away to the east” (see [figure 1](#)). Verse 9 continues, “...and in the middle of

the garden he set the Tree of Life” (Fiat; the Word; Jesus Christ) “...and the Tree of the Knowledge of Good and Evil” (free will). Verse 10 then says, “There was a river flowing from Eden...” (the radius line o.-h.) “...to water the garden...” (that is, from the starting point o. the river poured out into the whole world) “...and its creatures.” If the reader compares the sixth day of Creation described in [volume 1](#) with this passage, he will find not paradoxes, but rather an explanation of various things which will be of considerable satisfaction. Verse 10 continues, “...and when it left the garden it branched into four streams...” (representing the four living creatures at the throne of God, through which the divine emanation goes out into the entire world). For more on this, the reader should consult Ezekiel!, verse 5; Ezekiel 10; Ezekiel 48, verses 32 to 35; and Revelation 5, verses 8 and 9. The reader will have to be able to reconcile what we have said here with what we said earlier in [volume 1](#), or else he will certainly think us mad.

Verse 11 of Genesis 2 continues then, “The name of the first river is Pishon; that is the river that encircles all the land of Havilah, (NB!) where there is gold.” This is not said of any other of the four rivers. Verse 12, “The gold of that land is good...” (do not misinterpret this, you poor goldbugs! This is not the common ☉ of the Ganges or Indus rivers, as many convince themselves to be the case. Rather, it is ☉ from a much higher stream or river). “Bdellium...” (in which this excellent ☉ was originally produced) “...and (NB!) onyx are also to be found there” (which themselves come from this ☉). Could we say more? Bdellium, which was only found in the Pishon River, was originally ☉ and the ☉ in the bdellium produced the onyx. Those who love onyx and would like to find some should look for the waters of the Pishon River, and for the ☉ and bdellium therein. Whoever does not understand what we mean here should not blame us, but rather himself, for a true seeker of wisdom would not complain about our method of explication, except perhaps to say that we have explained things much too clearly.

## PART 13

The preceding part will give the insightful reader something to ponder. Indeed, it may seem that in our explanation of Genesis 2 we have contradicted ourselves, since our description of the six days of Creation in [volume 1](#) appears different than our reference to it above. However, any reader who has not been blinded by partisan thoughts and who is even a little versed in true magic and the cabbalistic arts will understand entirely that this is not the case. Rather, we simply explained things in the one part that were not discussed in detail in the other, as any seeker of the truth will have certainly recognized.

## PART 14

Sacred Scripture leads us to the greatest wisdom, as the words of Christ make clear in John 5, verse 39, where it is written, “You study the scriptures diligently, supposing that in having them you have eternal life; yet, although their testimony points to me, you refuse to come to me for that life.” Let us look then once again at Genesis 2. Here, Moses speaks in verse 4 about the origin of the heavens and the earth. In the middle of verse 5 he says, “The Lord God had not yet sent rain upon the earth.” This does not refer to Eden, as is clear from the following verse, “nor was there any man to till the ground,” and it would not be the case until Adam was cast out of the garden and sent down to earth. Let us focus for a moment on the rain. It cannot be proven from Scripture that it rained at any time in the 1,656 years before the Flood, nor that there were any clouds in the sky during that time, which would have contained the superfluous moisture of the earth, namely ☉, ♀ and ♀. Then, the sixth verse of Genesis 2 states, “A flood used to rise out of the earth and (NB!) water all the surface of the ground.” This verse clarifies the words of the previous verse, “nor was there any man to till the ground.” This refers to our own earth, not to the Garden of Eden. This is why verse 6 says, “and water all the surface of the earth.” This certainly cannot refer to Eden, as we demonstrated in [volume 1](#), [chapter 5](#) in our discussion of the six days of Creation and the current location of Eden.

## PART 15

The water which flowed out of the earth, before the great Flood occurred, is the most noble power of heaven of which we spoke in [volume 1](#). This water is driven to the surface by the earth's central or subterranean Δ and is nothing other than ☉, ♀ and ♀ in a simple liquid form. It acts as a powerful

magnet, attracting the heavenly powers and renewing the potency of the water, in order to enrich the earth and to share with all plant life on it the most nourishing and fruitful energy. For that reason, a learned man once said in a modest chronology of the earth, “Until the time of the great Flood all men lived without eating meat or fish, or drinking wine, etc. Their food was the fruits of trees, herbs and roots, (NB!) which at that time were so nourishing and wholesome that no one thought about eating meat. The water, too, was very healthy and (NB!) better than any drinks we have available today. This was the state of things before the great Flood ruined the earth. A single apple at that time was more healthful than three whole apothecaries worth of tonics today. This is why men at that time had few illnesses and lived to such an advanced age.” We recognize from this that the water flowing up from within the earth had much nobler qualities than the rainwater that began in the time of the great Flood and which remained above ground. The water of the antediluvian period was a coagulated form of the *Æsch Majim* (see [part 9](#) above), which comes to us in the form of quicksilver or metallic  $\nabla$ , that is, common  $\text{♀}$ . This early form of water was capable of drawing similar moisture from the air, strongly drawing it down into the earth, the general matrix of all animals, plants and minerals, powerfully nourishing them all. The reader can find more on this in [volume 1](#), which will help him to better understand the things described here. Anyone familiar with nature will not need any further proof that the rain that has nourished the earth from the time of the great Flood up to the present possesses nothing of the powerful effect of that earlier form of water. After the springs of the great abyss (see Genesis 7, verse 11), and the windows of heaven have opened, and instead of the aforementioned common  $\text{♀}$ , that is, the antediluvian water from the earth (see Genesis 2, verse 6) which is a wonder-magnet for red and white, masculine and feminine  $\text{♁}$ , nothing but  $\Delta$  comes up from below, driven by the subterranean  $\Delta$ , then to be drawn up then to the  $\odot$ , its power to attract astral energies could not be compared at all with that of the aforementioned magnet. (This term—*astral*—in no way contradicts what we have said thus far, as some would assert.) Thus, although it could make the earth more fertile, it would never produce the wonderful fruits of the antediluvian period.

## PART 16

In the preceding part we demonstrated that before the great Flood it did not rain on the earth, as confirmed by Scripture. To offer a further proof of this, we cite Genesis 9, verse 13, where the Lord God says, “My bow I set in the cloud, a sign of the covenant between myself and the earth.” We know from the science of optics that a rainbow is the refraction of the sun's rays through the rain. If it had rained in the period prior to the Flood, there would have to have already been rainbows according to all known principles of physics and optics. Thus, they would not have been something new to Noah and his sons and Noah could have answered the Lord, “I have seen rainbows so many times throughout my life that they are nothing special to me.” He could have then requested various other signs, as Gideon did in Judges 6. Therefore, the rainbow must have been something so unusual to Noah, and so impressive, that Noah agreed to the eternal covenant that the Lord God made with him and without any concern about a new Flood, he set about rebuilding the world. From this we can conclude that it had never rained prior to the great Flood. From the very beginning of Creation up to the fourth verse of Genesis 7 no rain is mentioned at all. Instead, in the biblical year 1,656, the six-hundredth year of Noah's life, on the seventh day it began to rain for the first time on earth. After this downpour was finished and the ground began to dry out, with only a light rain falling, God produced for Noah the first rainbow and then said to him, “I make this covenant with you and with all men, that I will never again destroy the earth with a flood such as this. And I will be reminded of this covenant whenever I see a rainbow in the sky.”

## PART 17

Those versed in the art of separation know quite well that general  $\text{♀}$ , which is also  $\ominus$  and  $\text{♁}$ , is present in all created things, no matter how small, and that when this  $\text{♀}$  is separated out of a body, all that remains is a crude salty and sulfurous essence, and the body is for all intents and purposes dead, as we showed earlier.  $\text{♀}$  has a marvelous shape in all creatures; but through the application of earthly  $\Delta$  it can be driven out, both visibly and invisibly. Therefore, its shape is difficult to describe, although a true wise man would know it. The reader may also be able to learn how to recognize this shape from the symbol for  $\text{♀}$ . We discussed this symbol in a number of previous chapters; however, we should perhaps say a few more words about it at this point. What we say here will perhaps appear at first

glance to differ with our earlier representation of the symbol. We would ask the reader not to rush to judgment regarding this but to patiently follow our line of thought here. A full circle with a bisecting line represents  $\ominus$ . When this symbol is joined with that of  $\oplus$  the result is  $\otimes$ . From this composite symbol the reader will recognize that mercury will sometimes appear as a volatile spirit, or as a vaporous  $\ominus$ , or even as a flaming  $\oplus$ . Anyone who can identify this wondrous phoenix by its varied feathers will also be able to set the trap that can catch this common but often misidentified bird. For those with a true knowledge of nature, this description should suffice. However, they must also be able to recognize the color of the feathers we have just described; otherwise, they could be easily deceived. In general, the colors are the same as those of the rainbow: yellow, green, red, etc. and flow one into the other after they issue forth from their source—that is, the light—and yet contrast with one another, as shown in [figure 3](#) on page 3 17. Those who understand this will not require a further explanation.

This mercury can also be called the light-sulfur of nature, the spirit and soul of all created things. Without it, true magic and hermetic philosophy cannot function. Therefore, whoever knows and possesses such a material also has in his hand Philosopher's  $\ominus$  and Philosopher's  $\oplus$  and can easily complete process, as the nature shows him the necessary  $\Delta$  and how to apply it.

## PART 18

Lucifer lost this light or  $\otimes$  when he fell, not that the light separated from him or left him, but rather it was shut off within him. In its place a saline-sulfurous spirit or *Mercurius* revealed itself in him, which cannot be improved but rather, like  $\otimes$  always sinks to the bottom in  $\Delta$ . This is so because no creature of God can be separated or divided, but only transformed, as occurred with Lucifer and all his fallen angels. This light or  $\otimes$  will not appear in him again until his own terrible inner  $\Delta$  (whose symbol can be seen in [figure 2](#) on page 153) is entirely consumed by the  $\Delta$  of hell, whereby he and all his fallen angels will be transformed from their terrible and hideous shape back into their original pure shape as angels. In [volume 2](#) on  $\oplus$  we noted how it is possible that the devil, as a spirit, can be tortured by  $\Delta$ . However, we must also remind the reader that when an oil or fat (both of which are nothing other than  $\oplus$  that is,  $\Delta$ ) are put in a fire, they are enflamed and burn and suffer terribly. Thus it is with the devil and his angels in hell, where they will be subject to the flames and burning, suffering and torture and, like oil poured on a fire, they will not be totally destroyed, but only change their form, losing all their earthliness (that is, their darkness), while their essential being, their incombustible light or  $\otimes$ , is cleansed. A similar thing will occur in the  $\Delta$  of hell, where the devils and the damned are tortured until they are cleansed of all hellish impurities, and even the devils are separated from their darkness and returned to the light. The reader can find more on this in the first two volumes.

## PART 19

In the first two volumes of this book we showed that man, as he was created in Eden in the image and likeness of Almighty God, did not have an elemental or physical body. Then, however, his mind was seduced by Satan so that he used his free will to satisfy his lust, and thus fell from the favor of God into an extreme selfishness. At that same moment he became aware of the horrid animal side of his being, which brought about his fall, and his lonely state between heaven and earth. He forfeited the original image and likeness of *Elohim*, but received no new one in its place, being not yet aware of his own flesh. He was conscious only of the fruits of the Garden of Eden, although he could no longer enjoy them, since they were intended to nourish and preserve his heavenly body. In this state, he reached instead for the physical comfort of a fig leaf (representing the satisfaction of his lustfulness), which was not at all sufficient to cover his nakedness. This is why he sought to hide himself from the face of God in the Garden, as Genesis 3, verse 7 says, “Then the eyes of both of them were opened and they discovered that they were naked; so they stitched fig-leaves together and made themselves loincloths.” This modest piece of clothing could not give the fallen creatures a new image and likeness, like the one they had forfeited. The word *Chagoroth* (loincloth) in this text comes from *Chagar*, which means “to put on”. However, based on the circumstances of the situation *Chagoroth* must actually mean “covering,” that is, something that covers the body, but does not “dress” it or change its appearance in any significant way. Thus, since God could not bear to see man in his fallen state, He gave him a covering or clothing that would suit his fallen mind, as we see in Genesis 3,

verse 21, “The Lord God made tunics of skins for Adam and his wife and clothed them.” This means that God covered them with their own flesh and skin (“...tunics of skins...”), thus giving them their animal appearance. (These skins also have another secret meaning, as we reported in [chapter 6 of volume 1](#).) And so God gave them an earthly body to match the earthly thoughts of their minds. But because this body could no longer eat the spiritual fruits of the Garden of Eden for its nourishment and preservation, God cast them out of the Garden and into our earthly realm. (We read in the second book of Esdras 3, verse 6, “You led him into paradise, which you yourself had planted, (NB!) before he came to the ♁.”) They would find food to nourish their earthly bodies only with great labor and difficulty, until eventually this wonderful machine would wear out and no longer be able to nourish itself; it would then decline and completely pass away, so that its original shape in Eden, which God made in his image and likeness out of the ♁ (that is, out of the salty-mercurial sulfur) of Eden, could once again appear. Man's heavenly body was made out of the ☉, ☿ and ♀, about which we have been speaking in this work, not from the common salt, sulfur and quicksilver of goldgreedy alchemists, who have never been able to recognize these higher elements. We are essentially speaking of one element, even if it regularly reveals itself as ☉, ☿ and ♀. It is three-in-one from the most holy eternal Triune God, that is a consuming Δ, from which all things in the heavens and below the heavens were created through the Word (see [figure 3](#) on page 317). It is an indivisible three-in-one that flowed out from a single point to all things in Creation. Without this element, nothing exists except God. Thus, it must be present in all created things, since they were all created by him, and it must be eternal in nature. A true master of the art of separation will find this truth in all things that he encounters, namely that this three-in-one element is present in all created things both (NB!) in their essence as well as in their likeness as visible ☉, ☿ and ♀. For all things on and in the earth can be returned by means of the true alchemy to their original ☉, ☿ and ♀. We feel we must remind the reader at this point that man alone among all the creatures on earth has within him the highest level of general ♀, thereby bringing him closest to his original state. A true wise man would know what kind of indescribable wonders could be achieved with this mercury, and how an entire book could be written about its use and benefits.

## PART 20

For now, we have sufficiently described the origin of both heavenly and earthly ♀. From our description it is evident what kind of element this is, which is the basic ingredient of the so-called tincture or Philosopher's Stone. It cannot be found in mineral ☉, ☿ and ♀. If the poor fools who call themselves alchemists could produce a red Δ-resistant stone from these three elements, then they could earn a comfortable living from ℄ and other metals.

# CHAPTER 2



# ON THE PURPOSE AND USE OF HEAVENLY MERCURY

## PART 1

This chapter will be somewhat shorter, since we have already in large part covered the use and benefits of heavenly ♀ in volumes 1 and 2. Its most general benefit is that it is the spirit and preserver of all creatures on earth. If this ♀ dissipates or is driven away, the body dies, as is particularly evident with plants. If we distill the ♀ or spirits out of a plant, we rob it of its vegetable nature. The same is true of any creature; none can exist without its heavenly ♀. Now, we have just referred to this heavenly mercury as a spirits, which is not to be confused with the heavenly spirits of a substance, which is something completely different. We should term the spirits of a vegetable, animal or mineral body a *Mercurius*, as something distinct from a heavenly spirits (that is, distinct according to their individual physical principles, whereby their heavenly ♀ is concealed in an airy ▽). Like a highly rectified spirits, this *Mercurius* can divide the bodies into the smallest of particles, although it cannot dissolve their primary essence, which can only be done with heavenly ♀. Heavenly ♀ can quickly and without much effort reduce bodies in all three kingdoms to their basic essence or eternal form, as was also noted earlier with regard to heavenly ♀.

## PART 2

From what we noted above, all sophistic alchemists can clearly see how poor their own solvents are, with which they torture and destroy the objects they treat. For a true solvent they would need only this wondrous ♀—which is at the same time ⊖ and ♀—unless they want all their costs and efforts to be in vain. How to come by this wonderful bird, however, is a difficult question, since heavenly mercury can be found in a number of different forms, for example as spirits, or sometimes also as a vapor, or even as a ⊖ or a ♀. A good bird-catcher always has appropriate decoys on hand of the same type as his target. From ⊕ you can make ⊕, and from ♁ one can ferment a good *Mercurii Mercurium*; like things attract one another. Using drastically different types of things would not have the same result, for “one world gives one thing; and the other gives another.” Whoever can find such a ♀ in its own matrix, has found a natural magnet with which he can catch as many of these birds as he likes, regardless of whether he uses it in the form of spirits, vapor or a jasper stone (see Revelation 21, verse 11).

## PART 3

Everyone wishes for a long life and good health, and many have undertaken to find a medicine that can provide both. Since ⊕ is known to be the most lasting and fire-resistant of the elements (that is, if one knows ⊕ correctly), many people have rightly concluded that it might provide the best basis for such a medicine, if it could be made in palatable form. As a tonic or tincture it could naturally purify, energize and renew our blood. However, since ⊕ is mentioned so often with regard to its potential as a medicinal agent, it is not surprising that foolish and greedy men would think that a material ⊕ was meant, rather than its heavenly counterpart. These fools interpret the riddles and obscure references of wise men according to their own selfishness and greed and in this way cause physical and eternal ruin not only to themselves, but also to many thousands of others. It is certainly true that metallic gold, which resists all corrosion, if it is dissolved into a tincture or tonic in a natural manner without its substance being destroyed or separated, will produce an impressive medicine and should be pursued. Nevertheless, this medicine does not even come close to a true *aurum potabile*, which was discussed in volume 2, chapter 2 of this book. In part 11 of that chapter we showed the reader how to prepare a true *solutio auri* with a solvent, which no living creature can do without. Some will take umbrage at our choice of words, such as calling their solvent a common water. However, a true master of the art of separation will not be distracted by such things, but rather he will divine the truth from this simple riddle. Common gold, mixed with common ♀ in a medium of alcohol soothes an overabundance of acid and rids the body of impurities through increased perspiration. However, it still does not

compare with the medicinal agent cited above.

## PART 4

It is a well-known fact that without the concept of general ♀ nothing can be achieved in higher philosophy. However, philosophers have described it in such strange and curious ways that one almost needs the help of a prophetic spirit to solve their riddles, especially since many of them were not quite sure themselves what they meant to say. Indeed, many of these authors contradict the ways of nature in their writings. Those who are taken in by the illusion of gold making believe they can reconcile the most ridiculous ideas, but they only deceive themselves and others. However, since we do not employ a philosophical methodology like theirs in our writings, we can expect them to reject our thoughts out of hand, which does not bother us in the least.

## PART 5

As we demonstrated many times in the first two volumes of this book, heavenly ♀ is a universal solvent, because it is at the same time ⊖ and ♀ as well. In its original form it is a ∇, which our earthly essence cannot tolerate, since this solvent would entirely dissolve it. Yet, in the hands of a master, when it runs like melting ice, it represents a wonderful mystery of the medical arts and has a powerful effect. In nature it does not take a form similar to ice, but it can easily be made to do so, if one understands what we said about its magnetic character in [volume 2](#). If a master of nature possesses this ♀, he has a true saline-mercurial water, which is necessary for dissolving true ⊕ and in the preparation of an *aurum potable*. The metal ⊕, dissolved in this solvent, provides a specific ⊕ *potabile*, just as ☾ and all other metals provide their own specific variations.

## PART 6

Just how important this universal ♀ is for the propagation, strengthening and preservation of our life-balm, was noted earlier, especially in [volume 1](#). If the air of our atmosphere loses this mercury, we are faced with the most unhealthy of times, with rampant pestilence, sickness and general barrenness. If, however, our air is full of such mercury, we will enjoy the healthiest and most fruitful of times. In such times, the saline-sulfurous ♀ comes down to the earth's surface with the rays of the sun and the moon and is distributed throughout the earth in unimaginable ways. During the day it is drawn up into the atmosphere by the magnetic power of the sun in the form of the smallest particles. Then at night, through the rays of the moon and the stars, it is pressed down again to the earth with the moist night air, where it refreshes the soil and makes all the plants above it and within it grow in a most wondrous manner. This occurs even if there has been no rain for an entire summer, as our daily experience confirms. The nightly dew is far more powerful in this regard than rain, unless the rain fell in a downpour, in which case it would have the same effect as the dew. The nitro-sulfurous vapors that are drawn into the air by the sun's magnetic powers (with the help of the underground Δ, much like the coals under a distilling container) are themselves a wonderful magnet for attracting this ♀, which is then propelled to the ground with the rain, in order to refresh all of Creation.

## PART 7

In the context of this material we might also say a few words about thunder and lightning and how they are created. Many strange ideas abound about these phenomena. But while most are merely speculative, the true causes are indeed quite strange themselves. We know that lightning and thunder are caused by the nitro-sulfurous vapors rising out of the earth. However, since clouds are composed of water vapor, we must ask how these nitro-sulfurous vapors combine with the water vapor of the clouds to produce such a terrible and powerful effect and cause the astonishing phenomena of lightning and thunder. We acknowledge that a detailed explanation would be difficult, since phosphorous is not involved here. Those versed in the art of Δ are familiar with how phosphorous can be prepared in three forms: (1) by distilling a spirits out of it that glows in the dark, (2) by adding ∇ to the remaining material, so that the latter coagulates into the form of pellets, and (3) as a yellowish, viscous material that collects in the neck of the retort. Here, the phosphorous is solidly attached. Once this work has been completed, we can move on to a demonstration. We take the

phosphorous coagulated in the  $\nabla$  from the second step. Next, we place the coagulated material with its water on the open palm of our hand. When the water naturally heats up from the warmth of our hand, we will see that the kernels of phosphorous in the  $\nabla$  now and then flash. In the dark this is a very attractive phenomenon to watch. And for anyone whose mind has not been distorted by Aristotle or the like, this will be a valid demonstration of how the nitro-sulfurous vapors in the  $\nabla$ s of the clouds can be ignited.

The *butirum phosphori* that accumulated in the neck of the retort, however, will provide us with a far more powerful demonstration. This condensate is well known to those familiar with the process we described; it is an unquenchable  $\Delta$ , although it does not readily show this quality unless we rub it to produce friction, whereupon it immediately bursts into flame and burns so powerfully that it cannot be quenched with  $\nabla$ . This quality of phosphorous is also present in the nitro-sulfurous vapors in the clouds. As long as these vapors are contained within the cloud they will not ignite, since there is no friction produced. However, if two such clouds collide with one another or move through one another (as we can observe during most rainstorms, and especially when there is thunder and lightning), then sufficient movement is present for this' sulfurous material to ignite. The result is not only a flash of light, but the fire produced by this process is shot out of the cloud, as if by a cannon, to destroy, smash, burn and consume almost anything that it touches.

## PART 8

The terrible rattling and thundering that we hear during such storms is caused by the powerful tearing apart of the clouds, which produces a long or short, strong or weak thunderclap, depending on how many hollow spaces in the clouds the sound encounters after its eruption, just as a rifle shot will echo much longer and stronger through a string of connected valleys than over an open, flat field. The loud boom of the thunder that follows the flash of lightning is caused by the latter's quick slash through the air, much like the similar booming sound of a cannon shot. Only after the lightning flash and its instantaneous crack are past does the thunder echo through the hollow areas of the clouds, as in deep valleys. The seeker of truth will be satisfied with this explanation, the lover of dreams and illusions will not. To say that lightning and thunder are caused by the rays of the sun is pure folly. During the day, certainly, the sun's rays may contribute to this phenomenon, but at night, when the sun has retired, the sun's rays play no role; thus, our explanation is far more reasonable. Nevertheless, we might briefly consider the effect of the sun's rays in this process. First, a bolt of lightning that does not burn the object it strikes is generally called a water-bolt. Although it is shot out of the clouds through the workings of the nitro-sulfurous vapors, much like a cannonball is shot out of a cannon by means of the gunpowder, it is neither  $\ominus$  nor  $\oplus$  although in its basic origin it is both. Rather, it is simply a mercurial  $\nabla$ , as can be demonstrated with common  $\text{☿}$ . If we load a pipe with the usual gunpowder and wadding, as well as quicksilver coagulated through  $\text{☿}$ , and fire it at a living creature, we will see an amazing effect. Although the animal will be killed by the shot, and its bones shattered, its skin and meat will not show any signs of penetration. This example will suffice for any reasonable person.

The second type, the so-called  $\Delta$ -bolt, can best be demonstrated through fireworks. Any well-prepared firework-rocket, when shot out of a cannon or pipe will ignite and destroy whatever it hits. In a similar manner the nitro-sulfurous material, which contains a subtle virginal earthliness that has been drawn up out of the earth with the vapors, is pressed together in the storm-clouds, coagulated in a number of ways, wrapped in  $\Delta$  which it attracts like a magnet, and then shot down toward the earth, creating wonderful effects. However, both types of lightning bolts produce effects that cannot be grasped by human understanding; their cause must be sought in a higher realm outside of nature.

## PART 9

Almighty God reveals his great power and majesty through the weather, and especially through lightning and thunder. No reasonable man would deny this. Sacred Scripture tells of these phenomena magnificently and majestically in many different passages, as for example in Exodus 19, verses 16 to 20 and in Psalm 18. We also find in Scripture that God allows Satan to use this type of weather in order to punish evil men, as we find in the book of Job 1, verses 18 and 19, as well as in the first book of Kings 19, where verses 11 and 12 state, "A great and strong wind came rending mountains and shattering rocks before him, but the Lord was not in the wind; and after the wind there was an

earthquake, but the Lord was not in the earthquake; and after the earthquake fire, but the Lord was not in the fire; and after the fire a low murmuring sound.”

It would be appropriate here to inquire about the lightning that occurs on a clear, starry night. As we state above, the nitro-sulfurous vapors from which lightning and thunder originate are driven up into the atmosphere by the underground  $\Delta$  and drawn up by the sun, whose fiery rays powerfully amplify them. If these fiery vapors find no moisture or clouds in the air which could collect and envelope them, then the vapors are distributed throughout the air in their vaporous state. Its cruder particles are gradually encased by a slimy mercurial  $\nabla$  and ignited by the rays of the sun during the day, such that these particles shine at night, even when no clouds are present, until their  $\oplus$  is consumed, at which point they fall back to the earth. In common parlance these falling particles are called shooting stars. It is these nitro-sulfurous particles that ignite the fiery vapors of the night and cause lightning even in a cloudless sky. Verse 7 of Psalm 135 can be understood in this context, “He brings up the mist from the ends of the earth, he opens rifts for the lightning and rain, and brings the wind out of his storehouses.” And Jeremiah 10, verse 13 states, “He brings up the mist from the ends of the earth, and he makes lightning to rain and brings the wind out of his storehouses.” Similarly, we read in the wisdom of Solomon 16, verses 17 to 19, “The  $\Delta$  burned more fiercely in water, which quenches everything...At one time the flame burned even under water with more than the natural power of fire.” See also Job 38, verses 22 and 23.

## PART 10

It sometimes happens that snow, hail or ice falls during a summer storm, even when there is no lightning and thunder. Anyone who has been able to turn  $\nabla$  to ice in the summer through the use of certain salts can easily explain this phenomenon. The hailstones and chunks of ice that sometimes fall during these storms often have interesting shapes, and so we should say a few words about their origin. We know that heat and cold can generate snow, hail and ice. Those familiar with nature also know that they can be produced not only from  $\nabla$ , but also from small particles of virginal  $\nabla$  together with a saline-mercurial- $\nabla$ . If the reader will refer to [chapter 1, part 20](#) above, no further explanation will be needed.

## PART 11

We noted earlier that universal  $\text{♀}$  is absolutely necessary for human life, just as it is necessary for all minerals, since they are generated from universal  $\ominus$ ,  $\oplus$  and  $\text{♀}$  (but not common mercury). If a mineral is lacking in this universal  $\text{♀}$  it will not grow, but rather will wither and be completely useless, as anyone versed in metals will know. Therefore all efforts to improve a metal will be in vain, unless one applies universal mercury. Common  $\text{♀}$  can be extracted from all metals and minerals, indeed from all created things, since they can all be reduced to a  $\ominus$ , that is, a  $\nabla$ . This common  $\text{♀}$  is not their first essence, but a tertiary principle of their original essence. We showed in the [first volume](#) of this book that  $\nabla$  is a secondary principle, for every day gravel stones are generated in the pure and clear  $\nabla$  of streams and rivers. And these stones continue to grow into larger specimens from which we can extract  $\text{♁}$ ,  $\text{♃}$ , as well as  $\text{♂}$  and  $\text{♀}$ , after the  $\nabla$  has been imbued with virginal earth. From this, the seeker of wisdom will recognize that not common  $\text{♀}$ , but original universal  $\text{♀}$  is the true principle of all metals and minerals that are found in  $\nabla$ . These stones are then transported by the water underground where they settle into a matrix and develop, with the help of the underground  $\Delta$ , into a metal or mineral.

## PART 12

We should remind the reader here that although we said in the previous part that common  $\ominus$ ,  $\oplus$ , and  $\text{♀}$  are not the true principles of minerals, but rather only their tertiary principle, we could nevertheless imagine that these common elements are indeed the true principles of minerals, since universal  $\text{♀}$ , this first of all the principles, which is at the same time  $\ominus$ ,  $\oplus$  and  $\text{♀}$ , and which is produced in  $\nabla$ , sank into the bowels of the earth through chasms and channels with the water falling from the heavens. In this great underground workshop, according to the qualities of the already specified virginal earth, and through the workings of the underground  $\Delta$ , it becomes  $\ominus$ , (that is, arsenic, since all metallic salts are

a form of arsenic), ♁ and ♀. Depending on its particular matrix it then forms into a particular metal; and depending on which principle is dominant, it becomes either a heavy or light, brittle or malleable metal. If ♀ is dominant, it becomes ☉, ☾, ♃ or ♆, which are heavier than the others. If ♁ dominates, it becomes ♀, ♂ or ☽, which are lighter. We find the truth in the smelting fires, for there we see the arsenic of all kinds of ores, that is, the metallic-☉ rise up in a thick smoke and collect in the oven as well as in the ceiling arches (which are there for this purpose). The ♁ would burn brightly from the ore during smelting as a blue, red, green or brown flame and one can extract it from ☽ cinnabar ore in its true ♁-form. The ♀ in these ores and metals does not appear active because it has been coagulated by the ♁ of the ore or metal. Once the metal has been smelted into liquid form we can recognize its mercurial quality. However, this ♀ could also be separated out of the ore, as mentioned earlier, such that it would remain as ♀ even after it cooled down.

## PART 13

As we noted in the preceding part of this chapter, many of those who work with gold insist that material ☉, ♁ and ♀ are not the true principles of metals and minerals. We would point out to them that gold-bearing river sands from which the purest of ☉ has been extracted regenerate in time and produce more such ☉, as we indicated in [volume 1](#). So we might ask them where the material ☉, ♁ and ♀ is. In the sand perhaps? That would fly in the face of the obvious and tangible truth that this regeneration is the result of an ethereal enrichment with heavenly ♁, ♀ and ☉ (that is, the first principle). We can easily identify the general magnet, that is at work in this wondrous process of attraction. However, since it does not have a specific name, we will not say anything further about it, but only say to the reader that this magnet is present right before our eyes. Upon reflection, this process of enrichment can be easily seen and identified. *Sapienti sat.*

## PART 14

Just as the mineral and animal kingdoms cannot do without this universal ♀, it is equally necessary in the vegetable kingdom. If the latter does not receive the dew or rain through which this ♀ comes into the ▽, making it fertile, then the ▽ will not produce any plant life, or already existing plants will not be able to reproduce (see [chapter 1](#), parts 14, 15 and 16 of the current volume as well as [volume 1](#)). In the [second volume](#) on ♁ we showed how this wonder-♀ can be acquired and applied for the abundant growth of plants. Common ♀ loves gold; thus, gold is a powerful magnet for attracting ♀. Those familiar with real gold or ♁ will be able to masterfully capture this universal ♀. Similarly, those who can truly distinguish between the upper and lower worlds will be able to find this bed of gold. Some things that are difficult to find in one world are easily found in the other. A skilled miner must know, among other things, the various types of ores, be able to distinguish between poor and rich ores, and not confuse, for example, poisonous cobalt with rich, pure gold ore. He must also know how to prepare the ore, so that (NB!) most of the gold is not lost in the process of washing, roasting and smelting it, while leaving behind only poisonous impurities. If the miner's skills and technique are sufficient to extract the true pure gold, which resembles a salty sulfur, he can be assured that he will also have success in the other area, of which we spoke at the beginning of this part, namely to produce a unique fertility and growth in all three kingdoms. He will then also find revealed to him the gold that is so well concealed in all metals, that is, the gold of the land of Hevila, the land surrounded by the river Pishon, together with bdellium and onyx.

## PART 15

It is a well-known fact that, while smelting a metal, if we allow a drop of common ▽ to fall on the hot liquid metal, it will quickly disperse into thousands of particles. Why then doesn't a true alkaline liquid that has been heated with △ and made even more strongly alkaline react in the same way? In fact, it doesn't have any affect at all on the stretching or beating of the metal, but rather purifies the metal when it is being smelted and makes it more malleable, similar to the effect of oil in this process. Someone who fancies himself quite clever might answer that it is caused by an ethereal water. We know from our experience that such an explanation misses the mark, for anyone experienced in the craft of the smith knows that the atmospheric water attracted by the alkaline

substance can also be separated from the latter through a special technique. If this water were then dripped onto a hot, liquid metal it would have the same negative effect as common water. What then is the cause? We have already pointed out the error of maintaining that the atmospheric water, like an oil, purifies the metal. We are certain that most people consider our question unimportant and not worth answering. Anyone whose mind has not been confused by the imagined learnedness of Aristotle and his ilk, and who knows the true basis of nature, will agree with us that this question is not unimportant, but rather harbors a profound secret. Those who understand why an alkaline liquid does not affect a flowing metal with the same force as does common water possess the knowledge of the original universal principle, which is the focus of this entire work.

## PART 16

It would be foolish of us to go into more detail on this topic, since anyone familiar with the ways of nature would already know enough about this already. Others, however, who imagine that they have the fish by the tailfin will not be so easily disabused of their shallow philosophical opinions. Our efforts there would only be in vain. However, a seeker of truth will not have pursued the study of this secret in vain, since he will have come to know that to which we cannot give a name, but which we call ☉, ♀ and ♁. We can recognize this clearly from the symbol of mercury, although it is represented differently in other places. A mago-cabbalist will know how to distinguish among these symbols. The more one seeks terms with which to fully and understandably describe this essence—much as we say two plus three makes five—the more obscure and confused one makes it. Sometimes a seemingly unimportant thing, such as the alkaline liquid mentioned above, teaches us best. We need only take note of why the atmospheric water, attracted by the alkaline liquid and separated out again, cannot tolerate a hot, flowing metal. When this water—the origin of metals—was still bound to the alkaline liquid, it did not produce the same spectacular effect. However, at work here is neither the atmospheric water nor the alkaline liquid. Let he who can grasp this do so.

## PART 17

A highly rectified *spiritus vini* (spirits of wine) cannot be combined with ♀ ♁, as is well known. However, if the ♀ ♁ is heated up and then cooled down into a liquid form in a cool place, and then the added water is distilled out and the mixture is cooled down again, pulverized and liquefied again in a cool place as before, then drawing off the moisture in the surrounding air, repeating the entire process patiently, we get a wonderful *sal tartari*, which can in large part be combined with the *spiritus vini* through a process of distillation. The more we draw off the spirits from this ☉ ♁, the more it combines with the *spiritus vini*. The reader must understand what we have said here, since we did not report it in a particular order. There are many people who have tried to combine *spiritus vini* with the *sal tartari*. They thought it useful—for whatever reason—to use distilled vinegar; and they applied so much of the vinegar to the *sal tartari* until it could not take any more. They thought this meant that the ☉ ♁ was ready to be joined with the *spiritus vini*. The results showed that they were mistaken. If these good souls had known the general uncorrosive yet sharp natural vinegar, they would not have chosen distilled wine vinegar.

## PART 18

In the previous volume we reported that a genuine nitre powerfully helps the growth of plants, which this wonderful salt cannot do, unless it were itself enriched in certain ways. A popular saying states, “Where there are doves, more doves will congregate.” Thus, if we have a well-fertilized nitre, it will powerfully attract the secret universal fertilizer. A true *sal petræ* must be carefully prepared and composed with an acidic mineral (*vaxicalv*, or living lime) and a sweet natural salt (*lacial*, i.e., *alkali*), otherwise it is not a true ☉, as represented in [figure 4](#). If the ☉ is correctly prepared, it must be chemically aligned to its magnetic fruitfulness with *caspol gaquiguzi 98*; then it is a true *sal petræ*, which can perform wonders in the growth and reproduction of plants. Some chemists treat ☉ with coal dust and use it for plant reproduction. But the ☉ is altered in such a process and what it loses in this process cannot be replaced. Therefore, the hoped-for results never materialize. We have reported this both in this book and elsewhere and do not feel the need to say any more about it.

## PART 19

It is well known that a well-rectified *spiritus vini* cannot be mixed with an *oleo tartari*. It is also well known that this oil attacks all animals, plants and metals and extracts their ♀ in a mild noncorrosive manner. This extract, however, when mixed with a *spiritum vini* can easily be made into a medical tincture. The reader should note well that we are not saying that the goal can be achieved each time with a poorly liquefied ♂ ♀. Rather, it must be prepared through natural vinegar and the *spiritum vini*; then it is capable of giving off an *alcahest* by which wonderful medicines can be produced. Gold is the most stable form of ♀, as is well known. However, when it is calcinated with common ♀ and reduced in alcohol, an excellent tincture can be extracted by the aforementioned oil of ♀. We have ourselves extracted all manner of tinctures from metals and their glassy slag. Such a glassy slag is a hard material, that is difficult to corrode in any way. Nevertheless, we have extracted from the red and blue glassy ♀-slag the most beautiful red and blue tinctures, which can be quite useful. This liquid can wonderfully dissolve all manner of rubbery and resinous objects, producing the most beautiful and pleasant tinctures; even the delicate and pleasant gray *ambra* is a much better tincture when made with this solvent, rather than any other. And what we achieved by dissolving pearls with this solvent is too lengthy to be reported here. And anyone able to refine these tinctures with *spiritus vini* in a retort will get a most marvelous result.

## PART 20

At this point we might reflect a bit on the active agent of the oil of tartar, which we described in the previous section, since the alkaline cannot achieve the same results. If we dissolve it in common ▽, the solution will not have any of the qualities of the excellent tincture described above. So too, this common solution will quickly mix with the *spiritus vini*, resulting in a saline mishmash. If we wanted to use the alkaline as a dry agent during smelting, our efforts will produce little or nothing of value. Mixing a metal with the alkaline in dry form and then adding *spiritus vini* will also do little. And even if we draw off from the oil of tartar the moisture that it attracted from the air, and used this ▽ alone, we would find that it was as useful as common ▽. We must thus conclude that the active agent in this oil is ♀, as we have often maintained. However, it is very important that the reader clearly understand what we have just said. It is also important to know how to capture this amazing bird. In all of nature it is evident that like things attract and that they also flee from whatever they consider disagreeable (this contrariness is the actual cause of movement in all created bodies). The desire for oneness (*sympathia*) is essentially a magnetic force which has an affinity for all created things, and aims to bring all of Creation together. Whoever knows how to join together heaven and earth will easily be able to find such a magnet. He must be careful, however, in separating this magnet from its earthen bed, so that his efforts do not reward him with gravel instead of jasper (which is translucent and shines like a diamond).

## PART 21

From all that we have said thus far about this wonder-♀ it is clear just how necessary it is for the existence of all creatures. From the first emanation of ♀, which is also ♂ and ♀. all creatures of the heavens, stars, earth, seas, waters, air and fire, both visible and invisible, were created through the Fiat. However, in Lucifer and his fallen angels this ♀ was sealed off, revealing only the astringency, bitterness and acridness that come from ♂ and ♀ and bind the ♀, robbing him of his majestic and beautiful original shape made of light. Before his fall he was a gentle rising light of joy in wonderful unity with the first principles, ♂, ♀ and ♀. However, after his fall this unity of light revealed itself only as fire, in the form of ♂ and ♀, which had consumed the ♀. He was no longer a joyful pleasant light, but rather in the shapeless form of ♂ and ♀ he became a dark △, destructive to the earthly world and all its creatures. And he will remain in this form until this ferocious fire finds nothing more to consume and then consumes itself. Then he will transform from his accursed shape (figure 2 on page 153) back into his first principle ♂, ♀ and ♀ in the light of joy (figure 11 on page 306). And just as this mercurial light was shut off and turned inward in the devil, this will also happen to the damned on the day of the Last Judgment. Their spirit or living soul (their ♀) will turn entirely inward and be closed off, revealing only their ♂ and ♀ (their soul and body), to suffer terribly alongside the devil, until all their elemental qualities, caused by the fall of Lucifer, that is, by sin, are gradually consumed

by the  $\Delta$  of hell, whereby this horrible prison will be destroyed and its prisoners set free. The darkness will then disappear and the saline-sulfurous-mercurial light will once again shine throughout Creation and on all creatures in its original purity.

## PART 22

We might ask at this point why the ancient astrologers gave the name *Mercury* to this companion of the sun. Although this question really belongs in [chapter 4](#) of this volume, we will address it here to the extent that it is appropriate to the present topic. It is important to point out here that the characteristics of the various heavenly bodies that our experience has confirmed over the years cannot possibly have been known to the first astronomers except through some kind of revelation. This science began in early antiquity with the Chaldeans, who were pagans and had no true knowledge of the Triune God (Father, Son and Holy Spirit), and thus could not have been directly enlightened by the Holy Spirit. Where, then, would this revelation have originated? In order to thoroughly answer this question we must ask the reader to refer back to [volume 1, chapter 5](#), which discusses the third day of Creation, where we showed that Almighty God did not leave the visible and invisible elements— $\Delta$ ,  $\nabla$ ,  $\nabla$ ,  $\Delta$ —empty, but rather filled them with creatures made out of the essence of each element: the so-called fire-beings from the essence of fire, the water-beings from the essence of water, the earth-beings from the essence of the earth, and the air-beings from the essence of the air. The ancient philosophers knew of these elemental spirits and how to deal with them, and men such as Plato and Pythagoras knew them under the rubric of the *geniorum* (“the nations or people”). These ancient wise men learned the most hidden secrets of nature from them; for example, from the fire-beings they learned the attributes and science of the heavens, the effect of heavenly bodies on the earth and its inhabitants, the true essence of elemental fire, the characteristics of the inhabitants of other heavenly bodies or upper worlds, etc. From the air-beings they learned the nature of the air, as well as its use and benefits, the origin of various phenomena in the air, such as hail, thunder, the effect of a storm on fertility or barrenness—in short, everything that occurred in and through the air. From the water-beings they learned the nature of the seas and of all water, and the creatures that live in them. From the earth-beings they learned the nature of the earth and all the creatures produced in it and on it, as well as the creation, growth and spoiling of metals, the transformation of silver and other metals into  $\odot$ , the effect of  $\text{♀}$ ,  $\text{♂}$  and all other minerals, vegetables and animals that arise out of the earth. These sons of God were not only extraordinarily wise and learned, but some are even supposed to have taught Solomon. However, this is only the tradition of an old Jewish fable and cannot be reconciled with Scripture (see the second book of Chronicles 1, verses 10 to 12). The art of interacting with these elemental spirit-beings is something very rare and secret today. In all of our long years and many travels we do not know of anyone who admitted of contact with such a spirit-being; indeed, it would be foolish of anyone to make such a claim. We could not sympathize with anyone who claimed such knowledge, if they fell into the hands of the Inquisition and ended up condemned to be burned, like most of the so-called witches. We will stop at this point, since this topic more appropriately belongs in [chapter 8](#), where it is treated in greater detail. Whoever can perform the magic should not betray where they learned it. We will remind the reader that anyone who knows our God Jehovah (Father, Son and Holy Spirit), should seek to avoid the ways of the pagans, for all good gifts (including wisdom) come down from above from the Father of Light (see James 1, verses 5 and 17). The wisdom of God through the Holy Spirit is perfect and wonderful wisdom that will not injure or endanger the soul.

## PART 23

After having mentioned in the previous part that the first philosophers of antiquity learned many of their ideas from contact with elemental spirit-beings, we can add that they also learned astronomy from these beings, and about the powers and effects of all the stars and their domains, including those of  $\text{♀}$ . We know that this planet is unstable and changeable, like the quicksilver that is named after it, and adept at taking on the qualities of all other heavenly bodies, just as quicksilver takes on the color of any object held opposite it, like a mirror. The planet  $\text{♀}$  is by its nature cold and moist, yet fiery with *sole* (sun) and *marte* (Mars; iron); like quicksilver it is externally cold and avoids all heat, but its inner essence is pure fire. With universal mercury it is much the same, namely cold and moist, yet also dry and hot—a thoroughly wondrous fire that avoids elemental  $\Delta$ . On the basis of these qualities

and the apparent equality of one with the other, we can judge why the planet Mercury is so named. And if we look at its characteristics somewhat more closely we will find that because of its position between the sun, moon, and ♀ (we are following the Copernican system here), first, it is a powerful receptacle of our mercury and secondly that through its various positions in constellations (a true astrologer would know these) the original general mercury can be powerfully collected by something similar to itself. For these and other reasons, and because of certain effects relating to human birth, the ancients called this planet Mercury. The seeker of truth should find this sufficient for now until the opportunity arises to say more. But should anyone have a strong desire to know these spirits, he should learn more about our God Jehovah who revealed himself in us in his Word and in his Creation. Such a person should also learn discretion and learn more about himself and his own temperament. He might also learn which repugnant things he should avoid from the elements. And lastly, he should learn to recognize what every element loves most, namely itself, and what noble things a true philosopher can find therein.

# CHAPTER 3



# ON THE NATURE, PURPOSE AND USE OF EARTHLY MERCURY, OR QUICKSILVER

## PART 1

When removed from its earthen bed quicksilver has an exceptionally cold and dry nature, because it is coagulated from the  $\nabla$  of the first beginnings by means of a solar and lunar  $\ominus$ , so that the  $\nabla$  was itself no longer moist, but rather had become dry. Its inner core is a wonderful  $\Delta$ , both because of its  $\oplus$  content, and because it originally flowed out of the *Æsch Majim*. This mercury flees earthly  $\Delta$  and can never be bound or shaped by earthly fire without the aid of its own original  $\Delta$ . The poor, smoke-enveloped gold-cooks who are slowly dying of hunger and thirst know this all too well from their daily experience.

Quicksilver's symbol is clearly described in [volume 1](#) on  $\ominus$  (see also [chapter 3, part 18](#)). As long as this  $\text{☿}$  or quicksilver is left undivided, it is not poisonous, but actually a medicinal agent, as for example in the *Miserere*. However, if  $\Delta$  is applied to it and it is vaporized and broken into small globules, it becomes less benign, causing by its weight severe and damaging symptoms, such as paralysis of the extremities, internal ulcerations, vomiting, tuberculosis, and an early death, as many  $\text{☉}$ -hungry alchemists, but especially workers in the smelting sheds, experience to their dismay each day. When it is sublimated with  $\ominus$  and divided into small pellets coated with these salts (which give it weight and the power to penetrate all areas of the body, affecting every sinew, causing an infection in them and their eventual breakdown, ending in death). This mixture has become a true poison whose effect can be termed *corrosive*. But when some people seek to describe such a corrosive agent and its effect, they often write ridiculous things.

## PART 2

Quicksilver must seem like a wondrously strange magnet to the inexperienced student of nature whose learning comes solely from books, the opinions of others or his own crazy ideas, rather than from practical experience with nature or from revelation, as we described in [part 22](#) of the previous chapter. We have, for example, used a form of  $\text{☿}$  to draw moisture out of the air. The quicksilver that we used was not the crude kind that is first extracted from ore, but rather one that has been modified for this purpose by  $\ominus$  and  $\nabla$ . (We hope that the reader will understand what we mean here, because this process might have to be repeated several times for the desired results.) The weight of the atmospheric water that we accumulated was significantly greater than that of common water. When set out in the dry night air it increased its mass with a corresponding increase in daylight. However, as daylight decreased, its mass decreased back to its original size. For those familiar with the components of this preparatory process, the  $\ominus$ ,  $\nabla$ , necessary equipment and  $\Delta$ , it is not difficult to perform. And the resulting atmospheric  $\nabla$  possesses wonderfully unique qualities. So too, from this whole process we can better comprehend the nature and origin of quicksilver than any description of this element could provide us. Indeed this is the case, but not in any traditional or conventional sense.

## PART 3

Experienced chemists have tried to convert  $\text{☿}$  entirely back to a  $\nabla$  and have thought up some interesting ways to accomplish this. For example, they connected a series of hollow iron balls with tubes, the last one being a retort neck, and the first one connected to a pipe above the iron containers, which leads to an oven. A small amount of quicksilver is made glowing hot and then poured into the open-ended pipe after which the pipe is quickly plugged. The  $\text{☿}$  moves quickly with a loud crackling sound through the balls, with a certain amount of  $\nabla$  rising out of each ball into the retort. In the balls the remaining material maintains the form of  $\text{☿}$ . The process is repeated until the  $\text{☿}$  is completely converted to  $\nabla$ . Out of ignorance and misunderstanding they then thought that they could use this  $\text{☿}$  or  $\nabla$  as a special solvent, a general solvent of general  $\text{☿}$ . There may certainly be uncommon results from the resulting water, but once anyone has experienced the difficulty and danger involved with this process, as well as the boring nature of this work, he will soon lose his appetite for repeating the

process a second time. If he knows the father and mother who produced this quicksilver will be able to easily perform all the steps with great success. We have already said so much about this that it would make us nauseous to repeat it yet again. And so we will leave it at that.

## PART 4

From all that we have said in the preceding parts and in other sections of this book, the reader will have learned much about the nature of ♀. But mercury has a very different and not at all uniform nature depending on the things from which it is extracted, an insight that many intelligent men ignore. ♀ from ☉ is of a very different nature than mercury from tin or silver or lead. Those who work with these substances know that to be the case. Details of the processes by which mercury is extracted from these substances can be found in various writings on the topic, but not here. However, we cannot leave unreported that the extraction of ♀ from ♂ is the most difficult and intensive of these processes, which can be frustrated at the slightest error. This is so because iron contains so little mercury, but much more ☉ and little ♀ which is nevertheless quite stable.

Even without a general solvent any metal can be returned to its ♀ through a general method. First, reduce the metal in some alcohol using a well-known experimental method that will not destroy it, then place it into a liquor of \*, ☉ ♀, ☉ *præparat. sal pur.* ♀, ♀ *fort.* or *spir.* of ☉ & of ☉. With these agents and a couple of vials and lime on hand, we can achieve our goal. Orpiment will be necessary for one of the metals, as well as sublimated ♀. Specific details on the steps of this process can be found in the appropriate writings on this topic. We should remind the reader that a natural ♀, be it even in a small quantity, can be drawn from any body of the plant, animal or mineral kingdoms. Experienced chemists know this well. Similarly, every body can be reduced to a ☉, as demonstrated in [volume 1](#). However, metallurgists in general have not taken advantage of this because they insist that common ♀, ♀ and ☉ are the first principles of metals. They do not see that the principles of the metals are quite different than common ♀, ☉ and ♀, as shown earlier.

## PART 5

The ♀ of ♂ and ♀ are the most interesting in this regard. The former has such a fiery nature that if we put it in a bowl and placed the bowl on an immovable rock, there would still be movement within the bowl. And if the bowl is not covered properly, the mercury will eventually find a way out. The ♀ of ♀ likewise has wonderful properties as all artists must know. This ♀ has many benefits, as for example, that a nice cinnabar-pigment can be prepared from it by adding common ♀. As a medicine, however, it is not of much use, unless its very properties can be completely altered from their ball-shaped substance to a more elongated fibrous shape. The human digestive tract too easily dissolves the ♀ leaving the ♀ reactivated to cause the symptoms described earlier. When ♀ is bound together with ♀ it performs wonderfully as a perspiration-inducing agent. Therefore, natural cinnabar is among the best and safest ingredients in medicine, as our experience with severe illnesses tells us. All of the so-called fixed preparations, or whatever other types of foolish preparations are available, through which the *Salvationes* is supposed to be stimulated or ♀ *purg.* or *s. dulc.* or *s. alii*, these are nothing more than quicksilver in the form of a light reduction. They are of little use either internally or externally, unless the quicksilver is in its unaltered form in the *miserere*, or if it could be altered to an irreducible sweet oily balm; then one could say that he possesses a wonder-medicine for both internal and external use. He who knows how to transform mercury from its ball-shaped substance can accomplish some noteworthy things. But if he can precisely combine it with its ☉ brother with the help of ☉, he will create a magnificent medicinal agent that is safe and effective against deadly diseases, and induces perspiration. To prepare this agent, however, requires skill and time. Only golden ♀ can alter mercury properly because of their strong love for one another, but which cannot occur without its ♀ or lunar ☉.

## PART 6

The advantages that ♀ can provide to those working with ♀ are well known, although there are many scandals associated with it. Nevertheless, it certainly does offer some advantages. For example, it dries out the fatty substance of ♀ and uses it to make a cinnabar, as noted elsewhere. Whoever can

combine the ♀ of ♁ and of lunar mercury with this cinnabar will get a solid mass that offers some benefits. (The reader should not be upset with our use of the term *lunaram mercuratam* (lunar mercury) here, since it expresses quite well what we are unable to say in any other way.)

Those who believe that ♀ is an unripe ☉ and that ☉ is a ripe ♀, and thus attempt to change ♀ into gold, are greatly deceiving themselves. The nature of ♀ has been clearly defined many times in this book. ♀ has far too crude a saltwater quality, than that it could easily be transformed into ☉. Unless the person attempting this is a master of transforming red masculine and white feminine ♀ by means of its original saline-mercurial ♁, this general solvent, all his efforts will be in vain. There can be no doubt that common mercury can surrender certain benefits, as mentioned above. However, anyone working with it must be experienced in such tasks and an expert in the use of fire.

## PART 7

The remaining advantages of ♀ have primarily to do with processes, which we will not describe here, since chemical writings are full of such descriptions. Even if we did describe those benefits of mercury familiar to us, it would do the reader no good without certain details and would be too imposing a task for us anyway. Therefore, the reader will have to be satisfied with what we have reported thus far.

## PART 8

As we noted earlier, if ♀ is not prepared correctly it will be of no use either internally or externally, but rather will act as a poison and show its destructive power, as we unfortunately can readily see about us in various salves, vapors, liquids and other murderous agents. And in the vegetable kingdom ♀ provides no benefit at all, except perhaps as a magnet or in its original essence.

## PART 9

It is well known that ♁ can be completely reduced to ♀, since both are quite closely related. Their only differences are that ♁ has more and purer ☉ than ♀ and can be made harder with the addition of some ☉ ♀ and the application of Δ. The vapors from this simmering ♁ can transform quicksilver completely into ♁. Chemists and physicists term this process one of cold coagulation. But this misses the point by a lot, as much as the heavens are distant from the earth. Those familiar with the ☉ and ♀ of ♁ will understand this differently and look for a higher principle in this coagulation of mercury, the so-called cooling property of mercury. Those who know how to separate the salt and ♀ from ♁ will be able to shape mercury and whatever else comes from it. We know that salt and also ♀ are the essence of fire. And so we are supposed to ask what kind of cooling property ♁ contains that hardens mercury to lead. This is truly philosophical nonsense, an empty term, *de ceteris nihil*. The reader may remember that we stated earlier how quicksilver can be shaped through mercury; he may want to reflect on that point here and perhaps open his eyes, so that he can find the truth, for this matter of the coagulation of mercury through lead vapors, which many chemists swear by (these are the same people who think they can hear the grass growing), is not unimportant. But we are not referring here to a salt of ♁ made from distilled vinegar (*per acetum destillatum Jabricatum*), which also applies to ♀.

## PART 10

If we oxidize the ♁ with ♀ and then take four measures of the resulting ashes, common salt and clear, pure gravel stones, one measure of each, all of them scrubbed clean and then put them together in a crucible in the oven for three hours until they melt and flow together into a white glassy mass, we can produce a shapeable glass from all types of ores which can be quite useful for those who can do this for their own benefit, rather than as part of a larger commercial operation. Once again, the reader should not criticize us for not offering a more detailed description of the process, since that is not part of our purpose here. As long as he is experienced in working with Δ, he will understand what we have said.

## PART 11

Antimony is sometimes known as philosophical or black  $\text{h}$ . It is harder in consistency than  $\text{h}$  because it has more  $\text{h}$ , as its chemical anatomy would show. However, we do not wish to go into that here.

To extract  $\text{h}$  from antimony we must do the following: take some pure  $\text{h}$  ore and separate the mineral from the rest; then pulverize the mineral and cook it in a strong brine of tartar-salt (*sal tartari*) or potash under constant stirring until the brine has a dark-red color. Then, gently pour the brine off and add strong vinegar to the liquid. This will result in a nice brownish-red  $\text{h}$ . After isolating and drying the precipitate, if you then strew it onto glowing coals you will notice that it burns like common  $\text{h}$ . If you rub  $\text{C}$  with this powder, the metal will appear golden, whereas a common  $\text{h}$  would turn the  $\text{C}$  black.

## PART 12

$\text{h}$  of  $\text{h}$  can be prepared in the following manner: make three pounds of  $\text{h}$   $\text{h}$  in the usual manner and grind it into a fine powder. Then divide it into two glass retorts whose necks are connected to one another. Then take two pounds of  $\text{h}$  and *sal tartari* and mix them well with one another. Let it sit in a cool place until it attains the consistency of oil. Then place one and a half pounds of the mixture into each retort, along with some nitric acid and salt-spirits until it boils. Then quickly seal off the retorts tightly with clay, set them in warm sand and keep them there for five to six weeks until their contents have become a white mass. Then pulverize this mass, put some of it into a glass retort and distill it. You will get a small quantity of  $\text{h}$  of  $\text{h}$ , since this process typically produces only small amounts.

Salt of antimony can be made in the following manner: take some antimony ore and pulverize it to a fine consistency, then calcinate it in the usual manner until the  $\text{h}$  no longer smokes, then continue to heat it for a good while longer. Since the  $\text{h}$  will lump together, it must be repeatedly ground smaller, while continuing the calcination, the longer the better. When it is enough (this will have to be learned from experience), grind it again, strew it on a glass tablet in a cool place and let it stand, then extract from it with a common brandy all of its saline properties (but not with  $\text{h}$ , as is typically done, since this produces an unnatural result). The resulting substance is a genuine  $\text{h}$  of  $\text{h}$ .

## PART 13

Thus far we have focused on antimony as a  $\text{h}$  of  $\text{h}$ . The curious reader will certainly not object to hearing about a special feature of antimony which will certainly give cause for much reflection. Together with a close friend I once made a bit of antimony of  $\text{h}$  in a rather short period of time. Our wind ovens, which were exactly the same in all respects, stood in the laboratory next to one another against one of the walls. We used the same quantity and type of coals and the same type of antimony,  $\text{h}$  and  $\text{h}$ , and we placed our mixtures in the  $\Delta$  at the same time and kept them in the oven for the same length of time. However, our results differed: for every pound of the mixture we cooked, mine produced an additional quarter-pound of the product. Whoever can guess the type of fire we used in our ovens (we both used the same type and yet, not the same type of  $\Delta$ ), will be able to achieve the same results. The reader can check in [volume 2](#) on  $\text{h}$ , where we mentioned this type of fire.

There are many ways to ignite a fire here on earth. The earliest humans made fire sometimes with pebbles or small stones, or sometimes by rubbing together two sticks or pieces of steel or iron, and sometimes using the rays of the sun. In the post-Flood world newer forms were added, such as through a lightning strike or through various mechanical devices. Therefore, before anyone engages in work requiring the use of fire, he must consider what kind of ignition the process requires. The reader should think about this in light of the case outlined above.

## PART 14

Before we continue, we want to tell the reader about another interesting occurrence. We know of a certain chemist who once mixed concentrated urine with human excrement, adding to it some  $\text{h}$  ore (whether it was filings of  $\text{h}$ , we can no longer say, and the chemist could not even remember for what purpose this was added). He put the mixture in a container and left it on a shelf in his laboratory,

eventually forgetting about it. While cleaning up the laboratory three years later he came across the container and suddenly remembered the mixture in it. Taking out the wooden spoon in the container with which he had mixed the materials, and turning the container upside down, he was astonished to see a considerable quantity of quicksilver run out through his fingers. It can be easily understood from this example that this ♀ must have been highly specified in the mixture.

## PART 15

One can often find in certain mines a mercurial substance that remains fluid like common ♀ as long as it is heated by the underground  $\Delta$ . As soon as it flows out of its matrix and into the cold air, however, it solidifies and looks much like buttermilk. Miners call this substance, which is often a solid  $\mathbb{C}$ , *Gur*. We might also call this *Gur* by the name *Stannor*, or metal-juice. Many men have labored under the illusion that if they could isolate this *Gur* in a high-quality vein, they would possess the so-called “first substance” necessary in the preparation of the Philosopher's Stone. Anyone who realizes that this *Gur* (*Stannor*) is not the seed of a metal, but rather a completely formed metal itself, which lacked only the final phase of coagulation, will laugh at the suggestion mentioned above. Earlier we called this *Gur* a mercurial substance, that is, a ♀-like substance that resembles mercury in its fluid state. However, as we just noted above, this substance is a completely formed metal. There are those who believe that elemental water in the underground crevasses and channels is first transformed into the three principles  $\ominus$ ,  $\oplus$  and ♀, which then in their original spiritual mixture create a metal-juice—the *Stannor* or *Gur*—which eventually develops into the substance of the metal, just as the rain or other  $\nabla$  is attracted by the roots of a tree and transformed into its wood, albeit not immediately, since it first becomes a thick fluid called *Leffas*. But these idle thoughts contradict nature, as we clearly showed in [volume 1](#) on  $\ominus$ .

## PART 16

Although much more could be said about ♀, we hope that the seeker of truth will be satisfied with all that we have said in this regard thus far. To list here all the practical uses of ♀ would run counter to the intended purpose of this book, particularly since so much has already been written on such things by experienced chemists. We say this so that those who intend to undertake some experiment with ♀ will take note not only of the position of the sun, but also that of the other planets, which cannot be done without the knowledge of true astrology. Therefore, in order to further please the reader, we will present in the following chapter the principles of true astrology based on nature and without any pagan, superstitious or damnable subtleties. For the lover of truth we will end this chapter by referring him to figures [8](#), [9](#) and [10](#) on page 317.

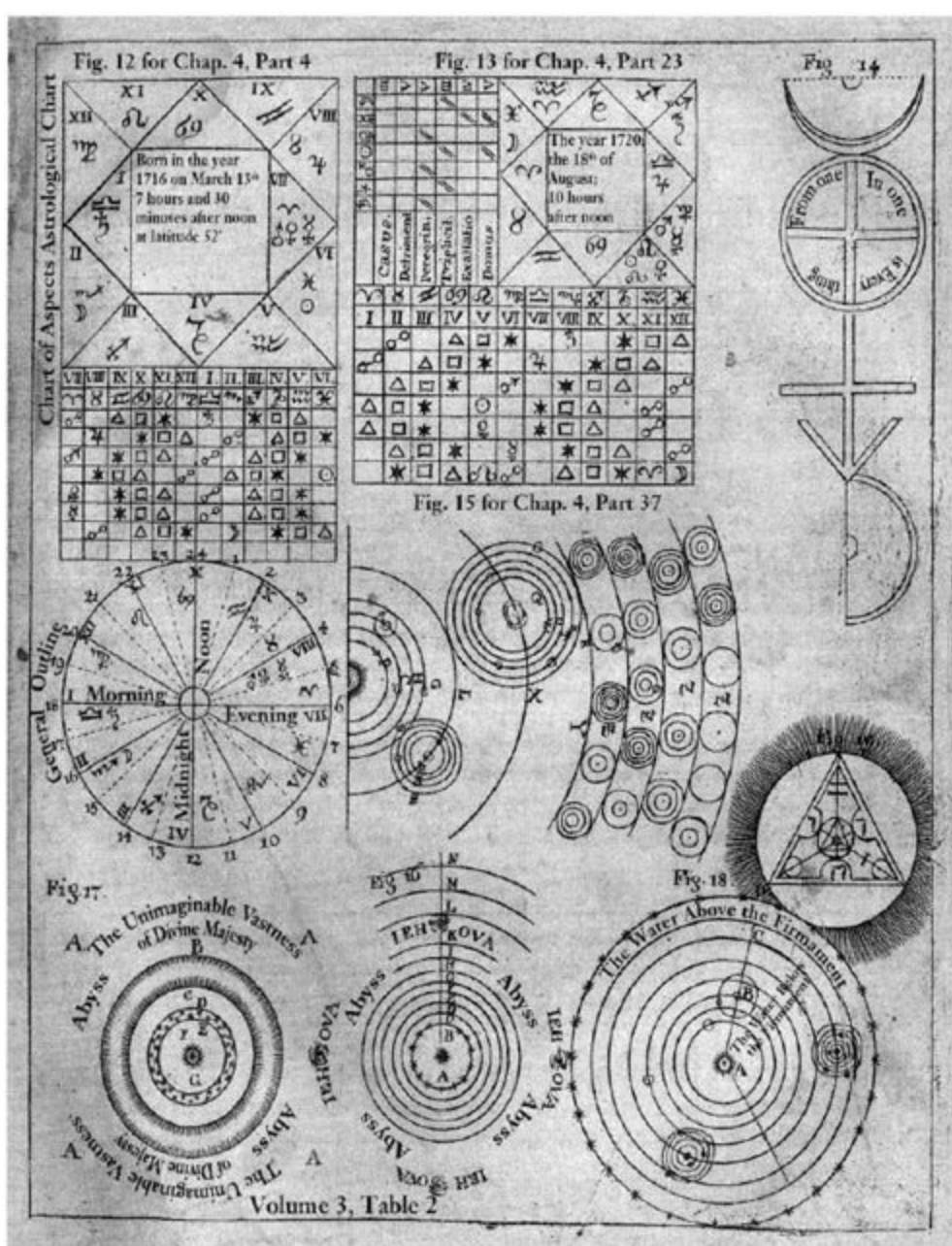
# CHAPTER 4



# ON TRUE AND NATURAL ASTROLOGY, OR THE ART OF INTERPRETING THE STARS

## PART 1

In [part 30](#) of [chapter 5](#) in the [first volume](#) on  $\ominus$  we spoke about the fourth day of Creation and indicated to the reader at that time that we would later discuss matters relating to true astrology. In this chapter we will attempt to fulfill that promise. We will not be following the rules of general astrology here, since we will be dealing not just with one, but with many star systems, as we will explain in more detail in [part 37](#) below. The truth-loving reader should be reminded at this point that this insinuation of multiple star systems in no way contradicts the magical outline of the universe in [part 12](#) of [chapter 1](#) of the first volume of this book. Whoever loves the truth and has some insight into the basic principles of nature will stand in complete agreement with us. Besides, it is not our intention to try to reconcile all the parts of this book which appear to run counter to one another to the satisfaction of every reader. Any reader who does not want to make the effort to do this himself can argue, bite and fight until he is blue in the face, but it will not change our intent. We will never answer such a reader. Anyone who seeks the truth and is experienced in reading the secret Cabbala will immediately understand that many different worlds and star systems other than our own can be found in the region *Schamajim A-B*, which was discussed in [part 12](#) of [chapter 1](#) of [volume 1](#) of this book. Thus, nothing of a truly contradictory nature will be found in our writings. Let us proceed then to our intended topic. We must point out to the reader that we will not be reviewing the origins of astrology or its basic terminology, such as the signs of the planets or the constellations. We presume that the reader already possesses this knowledge and understands the cosmographic and geographic divisions of the heavens and the earth. Otherwise, our words will seem like Ethiopian to a Laplander. Likewise, we will not discuss subtleties of astrology regarding birth dates and the related position of the stars, nor will we follow useless, superstitious, sinful and pagan rules often associated with astrology, but rather we will simply show those aspects of this science that are grounded in nature.



## PART 2

We noted earlier that the knowledge of astrology was revealed to man either directly from God or by the spirits described in [volume 1, chapter 5](#) (third day of Creation), and in [chapter 2, part 22](#) of this volume. This being the case, no one should expect us to give the reason why ♀ is described as being cold and ♀ as being warm and moist, etc. It is impossible to give a reason other than direct revelation, or direct experience in this area. But no one has ever been in the heavens to observe everything firsthand, so that we could rely on their description of things. One thing we do know for certain: Almighty God did not create all the bodies of the heavens just for decoration, so that they could shine like superfluous lights and lamps in the palace of a great king. Genesis 1, verses 14 to 18 says, “God said, ‘Let there be lights in the vault of heaven to separate day from night, and let them serve as signs both for festivals and for seasons and years. Let them also shine in the vault of heaven to give light to the earth.’ So it was; God made the two great lights, the greater to govern the day and the lesser to govern the night; and with them he made the stars. God put these lights in the vault of heaven to give light on earth, to govern day and night, and to separate light from darkness.” We know from our observations with telescopes that these two great lights of the day and night do not shine only upon our earth, but also on the other planets. Verse 14, cited above, speaks not only about the creation of day and night, but also says they should “serve as signs,” that is, to foretell future events that God wants to reveal to man, such as war, famine, pestilence and other evil or good events.

We can rightly use this passage from Genesis as a foundation of astrology, since it includes both its *continens* and *contentum*. The former is a sign that has both a general and a figurative meaning, that is, the creation of the heavens (called the firmament in Genesis) and the power of the Creator. However, this is not termed a sign either in Scripture or anywhere else. The latter (*contentum*), however, is represented by the aforementioned lights in the heavens, which were set in the firmament as signs.

## PART 3

It is not our intention here to defend astrology, as has recently been done by adherents of this science, against the criticism of many theologians. We will not be distracted by this, but want to mention here what Christ the Lord says to the Pharisees and Sadducees in Matthew 16, verse 3, “You hypocrites You know how to judge the appearance of the heavens, but are unable to judge the sign of the times.” Christ the Lord does not criticize them for understanding how to read the signs of the heavens, otherwise he would not have phrased his words in this way. And so astrology remains a praiseworthy and permissible science based in nature, even though many theologians who have never progressed past their rituals condemn it as unreliable, devilish and heretical, based on long-held traditions. However, those theologians who have rejected such strictures and are more at home in the natural sciences speak more highly of astrology. It is crucial that anyone seeking to establish a *Systema Genethliacum* or wishing to accomplish anything in philosophy understand the aspects of the planets, in order to avoid injurious choices in favor of more useful ones. Astrologers both in ancient times and today have divided the heavens up into twelve parts, or houses, and discovered three ways to discern this division, of which one way is shown in [figure 2](#) on page 317: four quadrants of the constellation between the horizon and meridian are each divided into three equal parts with lines drawn between the opposing points such that these lines intersect the horizon. In this way the twelve houses are delineated. The other two ways of arriving at these twelve houses can be found in various writings on astrology. We prefer to use the method described above, because the points of intersection also touch both poles, and we will make use of these points here to refer to certain areas of the sky.

## PART 4

The astrologers also strove to delineate the beginnings of the twelve houses, which requires detailed and difficult calculations with a number of tables based on their principles. Such detail and subtlety on this point, however, are not the purpose of our investigation. Therefore, we will present the reader the following short, natural and easy way to understand this material. Anyone else who enjoys wasted effort and work can look up the teachings of the astrologers in their writings. The following table will help us identify the individual houses through our study of nature; it should be used in the following manner, for example, if we wanted to create a natal chart for a child born on 13 March 1716 at 7:30 in the evening. We must first note that the zodiac at that time was passing through the meridian at a  $14^\circ$  angle, and thus in six hours through  $90^\circ$ , or a quadrant. For each half-hour it comes to  $7^\circ 36'$ , and for a quarter-hour to  $3^\circ 45'$ . Now we can check this birth date in the *Tabula Ephemerid. Solaris* and look for the degree of the ☉. There you will find  $22^\circ 4' *$ . We know that astronomers begin the day at noon, rather than at midnight as the conventional political measurement does. Genesis 1 similarly begins the day at noon in representing the days of Creation, “So evening came, and morning came, the first day.” Thus, the time given for all births must be shifted to account for this, that is, by adding twelve hours to the time of birth if it falls between midnight and noon. If the time of birth falls between noon and the following midnight, nothing need be changed. Then the two systems of conventional and astrological timekeeping have been equalized. In the following table of the houses there are no calculations included. Since the example we gave places the time of birth at 7:30 p.m., that is at half past seven, the ☉ is in the sixth house, as can be seen in the table at letter a. Now make an astrological chart as described in [part 3](#) above and as shown in [figure 12](#) on page 350. Put the ☉ with the \* in the sixth house, as is also shown in the table of the houses, and fill in the remaining signs of the zodiac in their natural order in the houses of the astrological mirror in [figure 12](#). And since we cannot have [*Ephemerides*] for the given year, we can check the signs in any common calendar of planetary orbits for the given year (we are not concerned here with the degree and minutes), as is shown in the astrological mirror ([figure 12](#)). Once we have constructed the astrological mirror, then we can also make a chart of aspects, as shown in the middle part of [figure 12](#), which can be understood without any accompanying explanation. Lastly, construct a circular chart of the twelve houses and twenty-four hours and fill in each house and hour with the corresponding signs of the zodiac and the planets from the astrological mirror and the mirror of aspects. Then, everything will be ready for a *judicio*, or judgment.

## PART 5

We should point out here that both ancient as well as contemporary astrologers attributed certain characteristics to each of the twelve houses or regions of the heavens. To the first house they ascribed

life, its endurance and all else that belong to this essence. To the second house they attributed anything that had to do with happiness, welfare, nourishment and profit. The third house is concerned with brothers, sisters, close relatives and short trips. The fourth deals with the circumstances of the parents and all immovable property, as well as riches in and on the earth. In the fifth house we find small children, friends, a happy life, fortunate circumstances and journeys of a somewhat longer distance. The sixth house pertains to housekeeping, servants, small animals, illness and theft. The seventh house involves marriage and the married state, prostitution, secret enemies, war, etc. The eighth house is ruled by death. Here one finds inheritance, burial and enmity. The ninth house revolves around religion, worship and all spiritual matters, scholarship and long-distance journeys. In the tenth house we find learnedness, all kinds of processions, the arts, sciences, authority, governments and all things generally associated with them. This is also the house of mothers and grandmothers, just as the fourth house is dedicated to fathers and ancestors. The eleventh house encompasses special friends and friendships, honor and promotion, and the favorable completion of all human activity, as well as fruitful and unfruitful times. In the twelfth house we find prison, terrible and violent death, all types of enmity, injury and loss due to large beasts and other animals. More details on this can be found in the various writings of the astrologers, for we have only presented here as much as necessary for our purposes.

Table of Celestial Houses

Names of the winds	The celestial houses	Morning times are reduced	Afternoon times are reduced	In contrast with one another	Names of the four corners of the Earth
SUDEN.	X.	24.	$\frac{1}{2}$	$\frac{1}{2}$	IV. NORD.
		23.	$\frac{1}{2}$	$\frac{1}{2}$	
	XI.	22.	$\frac{1}{2}$	$\frac{1}{2}$	V.
		21.	$\frac{1}{2}$	$\frac{1}{2}$	
	XII.	20.	$\frac{1}{2}$	$\frac{1}{2}$	VI.
		19.	$\frac{1}{2}$	$\frac{1}{2}$	
OSTEN.	I.	18.	$\frac{1}{2}$	$\frac{1}{2}$	VII. WEST.
		17.	$\frac{1}{2}$	$\frac{1}{2}$	
	II.	16.	$\frac{1}{2}$	$\frac{1}{2}$	VIII.
		15.	$\frac{1}{2}$	$\frac{1}{2}$	
	III.	14.	$\frac{1}{2}$	$\frac{1}{2}$	IX.
		13.	$\frac{1}{2}$	$\frac{1}{2}$	

Table of the Position of the Sun  
in the Year 1716 at Latitude 52°

	Jan.	Febr.	Mart.	Apr.	May.	Jun.	Jul.	Aug.	Sept.	Octoi.	Nov.	Dec.
	♌	♍	♎	♏	♐	♑	♒	♓	♈	♉	♊	♋
1	10 18	11 51	10 5	10 52	10 9 10 55	9 32	9 8	8 59	8 20	9 11	9 29	
2	11 19	12 52	11 5	11 51	11 7 11 52	10 29	10 5	9 57	9 19	10 11	10 30	
3	12 20	13 52	12 5	12 50	12 5 12 50	11 26	11 2	10 56	10 18	11 11	11 31	
4	13 21	14 53	13 5	13 49	13 3 13 47	12 24	12 0	11 54	11 17	12 12	12 32	
5	14 23	15 54	14 5	14 48	14 1 14 44	12 21	12 57	12 52	12 17	13 12	13 33	
6	15 24	16 55	15 5	15 47	15 59 15 42	14 18	13 55	13 51	13 16	14 12	14 34	
7	16 25	17 55	16 5	16 46	16 57 16 39	15 15	14 53	14 49	14 15	15 13	15 35	
8	17 25	18 56	17 5	17 44	17 55 17 36	16 12	15 50	15 47	15 15	16 13	16 36	
9	18 27	19 57	18 5	18 43	18 52 18 34	17 9	16 48	16 46	16 14	17 14	17 37	
10	19 28	20 57	19 4	19 42	19 50 19 31	18 7	17 45	17 44	17 14	18 14	18 39	
11	20 30	21 58	20 4	20 41	20 48 20 28	19 4	18 43	18 43	18 13	19 14	19 40	
12	21 31	22 59	21 4	21 39	21 45 21 25	20 58	19 41	19 41	19 13	20 15	20 41	
13	22 32	23 59	22 4	22 38	22 44 22 23	20 56	20 38	20 40	20 13	21 16	21 42	
14	23 33	24 59	23 3	23 37	23 41 23 20	21 53	20 36	21 39	20 12	22 16	22 43	
15	24 34	26 0	24 3	24 35	24 39 24 17	22 50	22 34	22 37	22 12	23 17	23 44	
16	25 35	27 1	25 3	25 34	25 37 25 14	23 47	23 32	23 36	23 11	24 17	24 45	
17	26 36	28 1	26 2	26 32	26 35 26 12	24 45	24 29	24 34	24 11	25 18	25 46	
18	27 37	29 2	27 2	27 31	27 32 27 9	25 43	25 27	25 33	25 11	26 19	26 47	
19	28 38	30 2	28 1	28 29	28 30 28 6	26 39	26 25	26 32	26 11	27 19	27 48	
20	29 39	31 3	29 1	29 28	29 28 29 3	27 36	27 23	27 31	27 10	28 20	28 50	
21	30 40	0 2	30 0	30 26	30 23	0 28 34	28 21	28 30	28 10	29 21	29 51	
22	31 41	1 3	31 1	31 25	31 20 0 51	29 32	29 19	29 28	29 10	30 22	30 52	
23	2 42	2 4	2 1	2 23	2 18 1 55	31	29 17	29 29	29 10	30 22	30 53	
24	3 43	3 4	3 2	3 21	3 13 2 52	1 18	29 15	29 26	29 10	30 23	30 54	
25	4 44	4 3	4 3	4 19	4 13 4 49	2 26	2 13	2 25	2 10	30 24	30 55	
26	5 45	5 4	5 4	5 17	5 10 4 46	3 23	3 11	3 24	3 10	30 25	30 56	
27	6 46	6 4	6 5	6 16	6 8 5 41	4 20	4 9	4 23	4 10	30 26	30 57	
28	7 47	7 4	7 5	7 14	7 5 6 41	5 18	5 7	5 22	5 10	30 27	30 58	
29	8 48	8 5	8 7	8 12	8 2 7 38	6 15	6 5	6 21	6 10	30 28	30 59	
30	9 49	9 8	9 9	9 10	9 0 8 35	7 13	7 3	7 21	7 10	30 29	30 60	
31	10 50	10 9	10 10	10 11	10 8 10 8	8 10	8 4	8 21	8 10	30 30	30 61	

## PART 6

Let us proceed then to our judgment, or reading of the birth date mentioned earlier. We first need to consider whether the person born on this date will survive the first four years of life (*annos nutritionis*), a period when the human body is most vulnerable to dangerous circumstances. It would be foolish to predict great and long-term happiness for a newborn, if the child's life (as far as it can be determined by the position of the stars) is to be quite short. We know of many fools who predict for a newborn only a few days or weeks old not only a long life, but also great happiness. One bold windbag recently even concocted one of his lies for a great prince who had been born only a few months before. What good was it? It seems most people want to be deceived! It's easy to fiddle for those determined to dance!

Five different signifiers must be taken into account in order to arrive at our judgment about the aforementioned birthdate: (1) the *horoscopum*, or the ascending sign in the first house; (2) the ☾ and whether it is in *casu vel detrimento* (see the chart in [part 16](#) below), or whether it creates an unfavorable aspect with ♄ or ♀ (Saturn and the ☾ are close together, with the ☾ almost under the rays of Saturn. This points to a weak, phlegmatic mind, prone to epilepsy, especially since ♀ and ♁ are almost in ☾ with the ☾); (3) the ☉, which controls the life force, is positioned quite favorably for the birth-date in question (And although it is located in the sixth house it stands with Jupiter in ♋ and with the moon in ♌; and if this configuration had not been in place, the child would have hardly been able to survive more than a few days because of the ☾ of Saturn and ♀ from the first and seventh houses respectively.); (4) the ruler of this birth date who determines the life and fortune of the newborn (How can this be determined? See [part 16](#) below.); (5) If the position of the planets of good fortune, Jupiter and Venus, is weak or unfavorable, it means severe weakness and a short life for the child. If these signifiers are positioned favorably, however, then the opposite will be the case. And if they are partly favorable and partly unfavorable it means the child will live, but with great difficulty. Saturn is in the ascendant in the house of life for this birth date and in ☾ to ♀ in the seventh house, with Jupiter in ☾ to the ☾ in the eighth house. In the second house Jupiter, ♀, ♁, and ☉ are *occidentales*, as can be seen on the circular chart of table 2, [figure 12](#). Saturn and the moon are *orientales*, but still below

the earth. We can thus conclude from the point of view of nature that the life of this child will be very short. And in fact this child did not survive past its second year.

## PART 7

Our long experience has confirmed the following:

1. When ♃, ♂ and ☾ are in ♈, the individual will live not more than a month. With ♂ in the eighth house and ascending, viewed unfavorably, as well as the ☾ in the fourth house to ♁ in ♉ to ♃ and ♂, this means that the mother survived a life-threatening birth.
2. The ☉ and ☾ in *cardine aliquot, in bono aspect* ♃ or ♀ mean health and long life. The opposite, however is the case, when they are unfavorable, as in *casu vel detrimento* (see [part 16](#) below), or in ♈ with Saturn or ♂ and entirely or in part in their ♁ or in ♉ in declining houses, such as the third, sixth, eighth and twelfth.
3. If the ☉ is free of all unfavorable aspects during a daytime birth, or if the ☾ is similarly free during a nighttime birth, the child can be successfully raised. When the first house and the dominant light—the sun by day and the moon at night—appear unfavorable, the baby will be able to reach its fourth birthday only with considerable difficulty, unless the *domin. ascendantis* stands favorably in a *cardine* or corner house.
4. If the ☉ or ☾ stands with Saturn or ♂ in a corner house in ♈ or ♉, then the child will be stillborn or barely alive at birth.
5. The same is true if they are ascending in *termino malefici* and border ♃ or ♂ or some other unfavorable fixed-\*, and they are also viewed by another body through ♁ or ♉. In particular, when the remaining *loca hylechialia*, ☉, ☾ and the tenth house are unfavorable, the newborn child will not survive its first four years, or *annos nutritionis*.
6. When the dominant ascendant is not in dignity and falling, foreign or even burned, especially in the eighth or other unlucky houses, the newborn will not live long.
7. When the dominant ascendant is with ♃ or ♂ under the rays of the ☉ and both are located in the sixth house in *in casu vel detrim.*, the child will be stillborn or die shortly after birth.
8. If ♃ or ♂ are in dignity in the first house and in good aspect to ♃ or ♀, the newborn will live, but with considerable difficulty. And just as ♃ or ♂ in dignity mitigate and even dispose of their evil qualities, so too, ♃ and ♀ lose many of their good characteristics if they are not in dignity.
9. The ☾ creates the greatest difficulties in the upbringing of the child. If the moon stands unfavorably *in genesi*, convulsions can result.
10. If the ☾ is in the first house, viewed unfavorably by ♃ or ♂, this means that the newborn will not live long. However, it would mean just the opposite if the moon stands favorably there.
11. If the sun and ☾ are in ♈ or ♉ to each other and also in ♁ or ♉ to ♃ or ♂, the newborn will have a short life. The same is true if the ☾ is in the sixth or ninth house in ♁ or in ♉ to ♃ or ♂.
12. If the ☾ is in the first house without \* or △ with respect to ♃ or ♀, the child will not live long after its birth.
13. If the sun is in the first or second house in exaltation or otherwise favorably in ♁ or ♉ with respect to ♃ or ♀, this means a long life for the child. However, it would mean the opposite if the sun does not stand thus.
14. If the sun is in ♌ during a daytime birth, this means a long and well-tempered life.
15. If the Lord of the Birth is seen by Saturn or Mars in any way in ♁ or ♉ and the *lumen conditionale* is day or night, either *in casu* or *detrimento*, this means a quick death for the newborn.
16. If ♃ or ♂ are in the first house, but the sun or moon are in *domibus cadentibus*, the prospect for the newborn surviving is not good.

17. Four or five planets in the first house means a quick death for the newborn, and the same if all or four of the planets are in one sign at the same time (although this rule has its exceptions).
18. If Jupiter and ♀ both view the sun or moon favorably, even if Saturn or Mars arrive, the child may live to maturity, provided that the configuration does not offend the first house. We might note here that Saturn is typically antithetical to life, while Mars plays a similar role with regard to nourishment and survival. Anyone who is able to apply to their judgment (*judicio*) the rules listed above (with a grain of salt, of course) will seldom be wrong. As we mentioned at the beginning of this chapter, the most important information in any judgment regarding a birth is whether or not the child will survive its early years (*annos nutritionis*) and grow to maturity. In addition to this there is the other question of how long the person will live. We might add to this consideration the question of whether a birth can reveal anything to us about natural secrets and the philosophy of spirits. If, for a particular birth, ♃ is ascending and ♁ is descending, it will be quite useful for all secrets; the opposite will be true, if ♁ is ascending and ♃ is descending. The birth date we used as an example had Saturn ascending and ♃ descending (see the *Specul. Astrolog.*) Therefore, this birth, assuming the child even survives the birth, will be of little use to secret philosophy, but perhaps more so for the purposes of magic. We know from experience that such a constellation of planets can have a great effect. Lea, Jacob's wife in Genesis 30, verse 11, knew this when she cried out at the birth of her first son: גַּד, that is, “[this fortunate event] is because of Gad,” the star of justice or Jupiter, which was called the good planet (*Massal tof*) by the ancient Hebrews because of its special connection to good fortune and happiness. They gave it the name “Gad.” Such births, which have ♃ in good aspect in the first house and which have Saturn viewed by ♀ in the ninth house, are especially inclined to success in the higher sciences. We can say of such births that they have something divine about them.

## PART 8

We now come to the second question: How long will the person live? We find among astrologers such strange and confusing, not to mention illogical and even sinful, rules pertaining to this question that we could put together an entire book of them. However, a true Christian must stand fast in the knowledge that Almighty God has given each person an allotted period of time on earth until his natural death. Only God in heaven—but no other creature in heaven or on earth—knows how long this period is to be. And no man can extend this period by even a hair's width, so long as he leads his life according to God's will and calling. And no astrologer can ever arrive at the answer to this question with his interpretation of the stars. Supposedly, one can discern whether a person's life will be long or short based on his temperament and whether the stars concur in this. But to claim to be able to determine the exact year, month, day and hour of a person's death betrays, according to all the basic rules enumerated in Holy Scripture, a sinful and damnable arrogance.

A somewhat different matter is that of a violent or sudden death. (Natural death comes from all manner of illnesses or from a slow extinguishing of the life force through aging.) A violent death, just like a natural one, is known in advance by Almighty God in the omnipresence of his all-knowing nature (also called eternity, a term we will not use, however), even though it is not preordained (*ex proposita voluntate*). No theosopher would ever doubt this. This, we believe, is actually the so-called principle of predestination, namely that God knows of events before they occur. It is one thing to know of something, and another thing to will something to happen. The words used to discuss this topic are often quite hard—preordained, etc.—and they appear to contradict the basic goodness and compassion of God, the words of Paul in Romans 9 notwithstanding. In this Scriptural passage Paul rails against human efforts to logically deduce the unknowable ways of God and notes that if God wanted to make use of his limitless power in such a way, he could do anything with the likes of us (whom he created from his own free will and whom he could destroy, if he wanted). Since Adam fell from Eden to this earthly existence, he and all his descendants are subject to the influence and rule of the stars because of his elemental body. If man lives not according to the spirit, but rather according to the flesh, and thus in opposition to God, he still remains subject to the stars and follows their inclinations to his goal, which God has given him. Almighty God allows this to occur according to man's free will so that man will understand what it means to live either according to his own free will or to God's. Adam experienced this in the Garden of Eden, to the temporal and eternal ruin of us all.

## PART 9

The reader should be able to understand from all that has been said here just how far a God-fearing man can go without offending God in trying to determine whether a life will be long or short. All the examples cited by astrologers in this regard, which are meant to support their contrived and unnatural rules, are worth nothing. They remind us of the saying that the devil sells his countless lies through his use of the truth. In order to avoid these dangerous cliffs and safely reach port through the wind of truth it is first necessary to examine the following table for the best signifiers of life, which the Arabs called *hylech*, that is, the position of the sun or moon by day or by night.

### Position of the ☉ during a daytime birth:

- ☉ in: first, tenth or eleventh houses in each sign is *hylech*
- ☉ in: seventh or ninth houses is a masculine sign

### Position of the ☾ during a daytime birth:

- ☾ in: first, second or third houses in each sign is *hylech*
- ☾ in: fourth, fifth or tenth houses is a feminine sign

### Position during a nighttime birth:

- ☾ in: first, tenth, eleventh or twelfth houses in each sign is *hylech*
- ☾ in: second, third, fourth, fifth or sixth houses is in the feminine signs
- ☉ in: fifth, sixth or seventh houses in each sign is *hylech*
- ☉ in: first or second houses is in the masculine signs

This *hylech* shows the length of life through its *dispositorem*, that is the Ruler of the Birth (how can we determine this? See below, [Part 16](#)). If this *dispositor* stands in an angle or a corner house (*cardine*), it indicates a greater number of years; in a following house (*succedente*) it means a modest number of years, and in a falling house (*cadente*) it means a lesser number of years. If, however, the sun or the moon is not standing in any of the aforementioned houses, either during the day or at night (which would of itself be an extraordinary thing), then we should take the *domin. genituræ pro hylech* and the planet which is nearest to him in dignity, *pro dispositore*, and proceed with them as indicated earlier. This way is much more certain than taking the sun and moon *pro hylech*. Since there was no planet *domin. genit.* (NB: neither the sun nor the moon can ever be the Ruler of the Birth) we can use the sun and moon in its place, as indicated earlier.

## PART 10

Those not satisfied with the ideas of the previous part of this chapter and who love wasted effort can seek their pleasure with the astrologer's rules, which we do not intend to list here. Instead, we will proceed to our reflections on the type of death suffered under the influence of the stars. (1) We must pay special attention here to the sixth, eighth and twelfth houses and the planets that we find in them. (2) We must consider what aspects or rays fall into these houses as well as (3) the rulers of the signs in these houses. (4) We must also consider what kind of signs are to be found in each house, violent or kind signs, etc. (see [part 17](#) below); (5) how the *horoscopus*, its planet as well as its dominant sign are configured; (6) how Saturn and Mars stand with respect to the moon, in ☐ or in ☉? Or if they will enter into these aspects with the moon? This information can be found in the *Ephemevis*, but also in common calendars. A violent death is predicted if (1) ☉ and ☾ are in the eighth house with a powerful sign; (2) when one of them is up to 5° in ☉ with a powerful fixed star (with a nature similar to Saturn's or Mars'—see [part 20](#) below), or when the Ruler of the first or eighth houses is in 0 with the sun or moon; (3) when one of the *luminum* (lights) are insulted by a *maleficus* and the other light stands in 0 with the other *maleficus* in a powerful sign or powerful fixed star; (4) if the sun or moon is insulted by a *maleficus*, such that the other *maleficus* is simultaneously affected in the same way, or

stands in a powerful sign, such that one of the *maleficus* insults the sun, moon or eighth house; (6) if the ☾ stands in such a way in ♈, ♀, ☾ or ♁ that the sign is located in both the seventh and eighth houses at the same time; (7) when a *maleficus* is located in the tenth house *in signo malefico*; (8) when the one *maleficus* in a corner house in ☐ or in ☉ to a powerful fixed-star and the other stands in the seventh house; (9) when a *maleficus* stands in the eighth house or the *domin.* of the eighth house *à malefico læsus*, or if the *domin.* of the eighth house is itself a *maleficus* and at the same time stands in a powerful sign, and one of the lights is insulted by the other *maleficus*, or stands in a powerful sign; (10) when the *domin. horoscop.* is located in the eighth house *in detrimento vel casu* in a powerful sign with an evil fixed star, and one of the lights is insulted by one of the *maleficus*, (11) when the rulers of the first and eighth houses are evil in all respects. These, then, are the most important observations about this. Any useless subtleties or digressions can be found in the writings of astrologers. If none of the above configurations occur, a natural death can be presumed.

**Table of Years**

	Greater Years	Medium Years	Lesser Years
♄	57.	43½.	20.
♃	79.	45½.	12.
♂	66.	40½.	15.
☉	120.	69½.	19.
♀	82.	45.	8.
♀	76.	48.	20.
♃	108.	66½.	25.

## PART 11

Violent death is presumed to be likely

1. when ♄ or ♂ stand unfavorably in the eighth house or view it through ☐ or in ☉; and together with the sun or moon ♄ means drowning in ♁ or by shipwreck. (♂ means death by iron, fire, lightning, guns or cannon, as well as mortal injury to horses and other animals, especially in the seventh house);
2. when one of the *maleficus* are in the eighth house or other locations in a fiery sign, this means death by ♁;
3. air-signs mean death by a fall from heights or by hanging;
4. watery signs mean death by drowning;
5. earth-signs mean death by falling stones (such as old ruins collapsing) or by wood or something similar;
6. human signs mean death by a weapon; and
7. poisoned signs mean death by poison.

## PART 12

We now present a few additional observations which refer to the first house: First, the complexion of the newborn. Here we find such incredible rules in astrological writings that no reader can make much sense of them, since they are all based on obtuse principles of one sort or the other. We have always attempted to follow natural paths in our work. Let us now take as an example the

aforementioned birth (see [part 4](#)) for which the outline above was created. A. represents the earth and the point under the meridian is the location of the birth. The twelve houses, the location of the planets, the zodiac sign, etc., are clearly shown in this illustration. ♃, ♂, ♀ and ♄ stand in *occidentales*, or decline, and cast their rays at rather acute angles, and ♂, ♀ and ♄ do not exhibit any strong effects as they would if they were ascending or if they stood near the meridian, as we can see by the example of the sun's rays, for at the meridian these rays can be concentrated by a magnifying glass much more quickly and powerfully than if they fell at acute angles of ascent or descent. The planets mentioned above are already in the 7<sup>th</sup> house and very near to the *puncto occidentali* their rays fall at a sharp angle and are thus weaker. In contrast we have ♃ in the eighth house which gives off its rays more strongly to the place of birth. From this we can conclude that the child born under these circumstances would have a Jovian personality, especially since ♃ would have been part of the house of ♀ and thus also have something from ♂, ♀ and ♄. Therefore, the child's personality would be jovial, although it would also be quick to anger and inclined to entertaining diversions of all types. This birth would not, however, have been affected very much by ☿, the sun or the moon, since they stood at that time under the horizon of the earth and thus their rays were prevented from having an effect. And because ♀ was in ♋ and exaltation of ☿ in the *horoscopo*, this means very risqué desires, especially when ☿ is in ♈ to ♂, ♀ and ♄. Since all or most of the planets stand above the horizon of the earth, we need only consider those whose rays strike the birth location at a perpendicular angle, especially if it stands in dignity, which together with the Ruler of the Birth should be of special note for us. And so whoever can follow these rules of nature will not have labored in vain, but rather find satisfaction and benefit.

## PART 13

With regard to the qualities and coincidences of the souls, we must adhere to the aforementioned rules through the following outline, whereby we must pay particular attention to the first house. The planets that radiate most intensely to the location of the birth, are those that dispose the child to their qualities the strongest. We must also note in particular the location of the moon and of ♄, since they play an important role in this, as do the fixed stars, which we list here:

- *Caput Medusæ*, 21° ♄: in the first house, moved to brutality and violence; such people often commit suicide or give others cause for violent death.
- *Plejades*, 24° ♄: causes lasciviousness, fornication and ambition.
- *Oculus tauri*, 5° ♃: makes a person wild, angry, belligerent, confused and restless. If the *domin. ascend.* is present: murder. ☿ creates horrible damage.
- *Capella*, 17° ♃: awakens curiosity in all things; people who want to know everything; curious.
- *Cingulum Orionis*, 17° ♃: good memory and much talent.
- *Hercules*, 18° ☾: hotheaded, deceitful and bold person.
- *Cor leonis*, 25° ♃ *cum ascendente*: generous, noble habits.
- *Spica virginis*, 19° ♃: loyal and honest; talented in all the arts; with ☿, however: crude, serious; and with Mars: strict, obstinate.
- *Arcturus*, 19° ♃: loyal and honest.
- *Cor Scorpii*, 5° ♃: thieving, bold, brutal.
- *Lyra*, 10° ♃: inclined toward music and lewdness.
- *Aquila*, 27° ♃: generous, brave, indomitable, sanguine.

(For more on this outline see [part 20](#) below.) Since one of these stands in the first house, we must pay particular attention to the qualities of the planets and the signs of the zodiac for that star, as well as for the remaining stars.

## PART 14

The manner in which we proceeded in the previous parts of this chapter regarding the influence of the stars can also be applied in studying the temperament, creativity, body-shape and *habitudine corporis* for any person in question. One must pay particular attention to the *horoscopus* and the Ruler of the Birth, that is, how near or far they are from the location of the birth. (Those who practice

this discipline with diligence will not regret their efforts.) And just as we proceeded with the questions relating to the first house, so too, we can proceed with questions concerning all the other houses. For example: in the second house we are looking for profit, nourishment, good fortune and secure welfare. If this house stands freely *à maleficis radiis* and the favorable planets, especially ♃, Venus and fixed stars of the nature of Jupiter and Venus, or their rays in \* or △ are falling, and the Ruler of this house stands favorably, etc., we can presume that the newborn will be fortunate with respect to all these configurations. And so it can be done with all the other houses as well.

## PART 15

In addition to these considerations astrologers are primarily concerned about the time when this or that occurred. This is why they invented the measurement of the equatorial arc between two stars or other points, which suggests the desired information. But because this is a complicated matter requiring its own book, if the reader wishes to learn more about these contrived rules, he will have to seek it in the writings of authors such as John de Monte Regio, whose work on the *Tabulas Directionum & Profectionum* and their use was translated by the author of this book. In order to show the reader a natural way in which to calculate the year of fate for a newborn according to the influence of the stars, we have added both a Table of Revolution and a Table of Years. As in the case of the previously discussed birth is the *horoscopus*, or the rising sign ♌, a domain of ♀. Place this in the first house, together with ♀ and the others in their order up to the newborn's years of life, which were determined from the previous chart. We have extended this table up to eighty-four years, since, people seldom live beyond this age. Add to this table the planets as they are found in the *Speculo Astrologico*. Because ♄ is in the first house and ♃, ♀ are with ♀ in the seventh house in ♏, this means that the newborn will not live to see his second birthday, especially if the ☾ is on the border of ♄, in which case the child would likely die in the first year. If the child would be able to live longer, we find Saturn with Venus again in the thirteenth, twenty-fifth, thirty-seventh and forty-ninth years; this would cause constant difficulties for the child. And so it is also with the other years. Each birth year has its own ruling planet and house in which it is located, as well as a Ruler of the Birth, which can affect the fate of a newborn, as the following exercise will illustrate.

### Table of Revolutions

Houses	Years	Years	Years	Years	Years	Years	Years
I.	1. ♌ ♀	13. ♃	25. ♄	37. ♀	49. ☉	61.	73.
II.	2. ♍ ♀	14. ☉	26. ♃	38. ☽	50.	62.	74.
III.	3. ♎ ☽	15. ♀	27. ♃	39. ♄	51.	63.	75.
IV.	4. ♏ ♄	16. ♀	28. ☉	40. ♃	52.	64.	76.
V.	5. ♐ ♃	17. ☽	29. ♀	41. ♃	53.	65.	77.
VI.	6. ♑ ♃	18. ♄	30. ♀	42. ☉	54.	66.	78.
VII.	7. ♒ ☉	19. ♃	31. ☽	43. ♀	55.	67.	79.
VIII.	8. ♓ ♃	20. ♃	32. ♄	44. ♀	56.	68.	80.
IX.	9. ♈ ♀	21. ☉	33. ♃	45. ☽	57.	69.	81.
X.	10. ♉ ☽	22. ♀	34. ♃	46. ♄	58.	70.	82.
XI.	11. ♊ ♄	23. ♀	35. ☉	47. ♃	59.	71.	83.
XII.	12. ♋ ♃	24. ☽	36. ♀	48. ♃	60.	72.	84.



Gender of the Sign	Quality of the Triplicity	Noble Sign	House of the Planets V.	Exaltation IV.	Triplicity of the Planets III.	Peregr. V.	Detrim. V.	House IV.
Male	fiery	♈	d.	♌	♌♈♈		♌♈♈	♈
Female	earthly	♉	n.	♍	♍♉♉		♍♉♉	♉
Male	airy	♊	d.	♎	♎♊♊		♎♊♊	♊
Female	watery	♋	d. n.	♏	♏♋♋		♏♋♋	♋
Male	fiery	♌	d. n.	♍	♍♌♌		♍♌♌	♌
Female	earthly	♍	n.	♎	♎♍♍		♎♍♍	♍
Male	airy	♎	d.	♏	♏♎♎	d.n.	♏♎♎	♎
Female	watery	♏	n.	♐	♐♏♏		♐♏♏	♏
Male	fiery	♐	d.	♑	♑♐♐		♑♐♐	♐
Female	earthly	♑	n.	♒	♒♑♑		♒♑♑	♑
Male	airy	♒	d.	♓	♓♒♒		♓♒♒	♒
Female	watery	♓	n.	♈	♈♓♓	d.	♈♓♓	♓

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
House									IV.			
Detrim.									V.			
Peregrin.									V.			
Triplc.									III.			
Exalt.									IV.			
Dom.									V.			

Weakness (Debilitates) is indicated for House IV, Detrim. V, and Peregrin. V.  
Strength (Fortitudines) is indicated for Triplc. III, Exalt. IV, and Dom. V.

- ♈ rules the head, eyes, ears, face
- ♉ rules the neck- and throat-area
- ♊ rules the arms, hands, and shoulder area
- ♋ rules the breast, lungs, liver, stomach, kidneys and spleen
- ♌ rules the heart, back, sides, belly and lower part of the stomach
- ♍ rules the lower belly, peritoneal and intestines
- ♎ rules the loins, navel, kidneys, bladder and lower part of the belly
- ♏ rules the pubic area, birth organs, exit of the bladder, and the backside
- ♐ rules the loins or the knees
- ♑ rules the knees
- ♒ rules the calves and lower leg
- ♓ rules the feet and soles of the feet
- The *Signa Mobilia* (changing signs) bring about the arts as well as a tendency toward farming.
- The *Signa Fixa* (fixed signs) includes the same as above.
- The *Signa Bicornporea* (mixed signs). The sciences that are beneficial to all mankind.
- Earthly and watery signs: inclined to all sciences; belonging to ♊ and ♋; can identify herbs, medicine, shipbuilding, salt and other types of digging for treasure, grave-digging, etc.
- Four-legged creatures; machines, wool-factory, suggest good shepherd who can handle flocks well, construction expert, mason, miner, etc.
- How this outline can occasionally be used for an astrological judgment or assessment (depending on the position of the houses and the planets) can easily be seen from the preceding rules.

We would like now to summarize the characteristics of the planets as briefly as possible and only to the extent needed for our further discussion.

1. ♃ Orientalis, cold and damp I Occidentales, dry
2. ♃ Orientalis: warm and damp I Occidentales: damp
3. ♂ Orientalis: hot and dry I Occidentales: dry
4. ♀ Orientalis: warm and dry I Occidentales: damp
5. ♀ Orientalis: warm I Occidentales: dry

⊙ in ♈, ♉, ♊: warm and moist

⊙ in ♌, ♍, ♎: warm and dry

⊙ in ♏, ♐, ♑: cold and dry

⊙ in ♒, ♓, ♈: cold and moist

♁ up to the first ☐ ⊙: warm and moist

First ☐ up to ♁ ⊙: warm and dry

♁ ⊙ up to the second ☐ ⊙: cold and moist

6. ♃ *Direct*: Patient, good memory; *Retrograde*: begrudging, envious people

♃ *Direct*: wise, reasonable, correct judgment; *Retrograde*: greedy for material things

♂ *Direct*: bold, hot-headed, rash, devious; *Retrograde*: cruel, brutal

⊙ *Direct*: ambitious, serious, upstanding, as well as exuberant and lewd

♄ *Direct*: very rational, eloquent, but also unreliable and irresponsible (NB ⊙ and ♄ are always *Direct*.)

♀ *Direct*: excellent creativity, perceptive; *Retrograde*: inclined to gossip and thievery

♀ *Direct*: lustful, inclined to love; *Retrograde*: exuberant, lewd

7. When a planet is the sole signifier, it carries the following traits:

♃ strong and positive traits: serious; attractive; profound; student of secret, arcane sciences; discrete; seeks solitude; follows no one's advice but his own; industrious; patient; man of few words; likes to be in charge and seeks only his own pleasure; those who keep their word, but are not very frank; loves farming and mining; kingly aspirations, enjoys living in castles. However, if ♃ does not stand well, this produces miserable people who are fearful, foul and care about nothing.

♃ strong and positive traits: such people make good, honest, devout, famous, just, generous, agreeable, faithful, true and noble rulers, who strive for higher things; they are serious, but with moderation, which is evident in their dealings with others; they are wise, live in an orderly manner, are outspoken, and they are generous, talented people. However, if ♃ does not stand favorably, then virtue and vice will mix freely; they would not be all too frank and true.

♂ strong and positive traits: disdains danger, makes wonderful soldier and great sea captain, quick-tempered, angry; loves weapons and does not like being subject to authority; does not respect riches. If ♂ stands unfavorably it produces truly brutal people, like robbers, bloodthirsty men, those inclined toward magic, egotistical, vengeful, a blasphemer; in general, an all-around bad person.

⊙ as sole signifier in a very favorable position: quick-tempered, magnanimous, wise, chaste, loyal, just; faithful friends who have dreams that come true; seeking honors, personable, serious. If the ⊙ stands in a weak position, all good traits are corrupted.

♀ as signifier in a favorable position: attractive, well-built, good-natured, inclined toward joviality, compassionate, peace-loving, inclined to all types of salaciousness, dislikes arguing and anger, prayerful person. However, if ♀ is in an unfavorable position it produces timorous, whoring, prurient people, who waste all their financial resources with whores.

♀ as signifier of well-configured and positive traits: suggests considerable creativity and love of studies; scholarly, wily, student of secret arts and sciences, cunning, cautious, love of salesmanship and mathematics as well as music, painting and sculpture. ♀ in an unfavorable position produces unstable, treacherous, thieving, lying evil-doers, as well as stutterers and

panderers.

☾ as signifier, when favorably positioned: someone inclined to disdain; a vain and inconstant person. When unfavorably positioned: fearful, useless people, inclined to create unrest; also produces fools and idiots.

8. Of the planets in the first house:

♃ or ☿ in the first house, or together with it in ♆; such people are generally outcasts, very suspicious people.

♃ or ☿ in the first house in ☾, ♀, ♁ or ♃ suggests brutal, thieving people.

♀ in the first house in ♈ with ♃, ♀ or ☾ *in dignitate*: honorable and praiseworthy people.

♃ or ☿ in the first house in mutable signs: changeable people; sympathies with the common people and their way of life; ☿ especially produces rash and ill-tempered people.

The fixed signs in the first house suggest constancy and *bicorporea*, but also cunning and devious people, who nevertheless love music. So much for the planets. If the reader wishes to learn their remaining characteristics regarding such matters as precious stones, metals, professions, animals, numbers, people, countries, illnesses, cures, human appendages, smell, taste, colors, etc., he should consult the authors who have written about such things. In the same way he could also learn about each planet in each house and what its particular effects are. But since this is not within the purview of our work here, and since much of it is little more than the unfounded contrivances of godless minds, we will not go into it any further.

## PART 19

We will now turn our attention to a Table of Planetary Aspects as they affect atmospheric changes, births and life in general.

♈: ♃ and ♃.

*Atmospheric Conditions*: This great conjunction occurs every 20 years; causes long-lasting unsettled weather according to the signs and the time of year in which this conjunction occurs; terrible weather: rain, snow, lightning, thunder, often together. Winters in the airy signs will be mild.

*Relating to Births*: Very favorable for birth, depending on the signs and in which house it occurs.

*Life in General*: Anticipates great changes, such as war, rebellion, etc. (Not a favorable time for a phlebotomy.)

♈: ♃ and ☿

*Atmospheric Conditions*: Warm weather, lightning, hail, thunder; mild winter; according to the characteristics of triplicity. Appears twice a year.

*Relating to Births*: Suggests great honor and riches from just and unjust sources; occasionally unfavorable, depending on signs. (Unfavorable for phlebotomy and medical treatment in general. Attacks the life-spirit.)

*Life in General*: Causes war, strife, bloodshed, fire and various other evils. (Unfavorable for phlebotomy and medical treatment in general. Attacks the life-spirit.)

♈: ♃ and ☉

*Atmospheric Conditions*: Rain in the summer; cold in the winter; unpleasant, foggy, damp with much snow. Appears once a year.

*Relating to Births*: Harmful to life and honor, unfavorable in all houses.

*Life in General*: Dangerous and obstructive for all solar types. (Stirs up the black gall, hinders recovery from illness; in general, a bad aspect.)

♂: ♃ and ♀

*Atmospheric Conditions:* Cold, dark, disagreeable, with much rain and snow; in the winter, frost, hail and generally difficult weather. Appears once a year.

*Relating to Births:* Those living outside of wedlock are lewd and obscene and secretly inclined to sin. Can be damaging, depending on the house.

*Life in General:* Dangerous for pregnant women and those about to give birth, as well as for all household matters in general. Much arguing and strife likely. (Very unfavorable for phlebotomy and medical treatment, especially for women; causes chills, coughing, a running nose, podagra, spleen and kidney problems.)

♂: ♃ and ♀

*Atmospheric Conditions:* Unpleasant, stormy and windy; increasing cold. Appears once a year.

*Relating to Births:* Makes for good lawyers and judges; ingenious, scholarly, adept at the arts, secret inclination to fornication with common whores who bury their money out of greed. Itinerant lifestyle.

*Life in General:* profitable in trade and business, but also in deceitful and devious undertakings. (Not favorable for phlebotomy or medical treatment. Causes headaches from chilled feeling; can affect the brain, causing insanity, melancholy or epilepsy, and otherwise causing toothaches or difficulties in the limbs.)

♂: ♃ and ☾

*Atmospheric Conditions:* Unfriendly, cold, damp, foggy, rainy. Appears twice a month.

*Related to Births:* Dangerous to life and particularly the eyes in the first and eighth houses; short life; not conducive to marriage.

*Life in General:* Not favorable for women, the common people and travelers. (Very unfavorable and dangerous for phlebotomy and all medical treatment.)

♂: ☌ and ♂

*Atmospheric Conditions:* Sunny, hot, with lightning and thunder. Appears once every two years.

*Related to Births:* Favorable for all births; suggests high honor, happiness and success.

*Life in General:* Lucky in peace negotiations and in reconciliations. (Unfavorable for phlebotomy, but good for the curing of fevers, bad ulcers, skin discolorations, diarrhea and sinus problems.)

♂: ☌ and ☉

*Atmospheric Conditions:* Consistently sunny; warm and pleasant weather. Appears once a year.

*Related to Births:* Suggests great honor, riches and happiness, depending on the house.

*Life in General:* Favorable for solar types. (Because of the heat, refrain from bloodletting; causes the aforementioned illnesses related to ☌ and ♂.)

♂: ☌ and ♀

*Atmospheric Conditions:* Sunny and pleasant weather. Appears once a year.

*Related to Births:* Very favorable for all births.

*Life in General:* Very favorable for any tasks typically undertaken by women. (Favorable for all cures.)

♂: ☌ and ♀

*Atmospheric Conditions:* Causes great storms. Appears once a year.

*Related to Births:* Favorable aspect; suggests creativity, good fortune, riches and skills.

*Lift in General:* Favorable for all aspects of business and scholarship. (Nothing further needed.)

♈: ♃ and ☾

*Atmospheric Conditions:* In the summer, sunny and pleasant weather; in the winter, cold. Appears once a month.

*Related to Births:* Favorable aspect, especially for marriage and travel.

*Lift in General:* Favorable to all business transactions, but not lasting long. (Favorable for phlebotomy and all medical treatment.)

♈: ♂ and ☉

*Atmospheric Conditions:* Sunny, hot, lightning and thunder; fire-signs in the air. Appears once a year.

*Related to Births:* Inclined toward bravery and the desire to rule; unfavorable for the eyes.

*Lift in General:* War, strife, arguments, fire. (Unfavorable for medical treatment; causes feverish illnesses, severe ulcers, skin discoloration, eye discomfort and diarrhea.)

♈: ♂ and ♀

*Atmospheric Conditions:* Damp, rainy weather, occasional downpours. Appears once a year.

*Related to Births:* Makes one impudent, lustful and lecherous.

*Lift in General:* Unfavorable for all female activities. (Nothing further needed.)

♈: ♂ and ♃

*Atmospheric Conditions:* Wind, rain, stormy weather. Appears once a year.

*Related to Births:* Devious, deceitful, inclined to evil deeds; a weak heart means a short life.

*Lift in General:* Favorable for all evil deeds. (Unfavorable for medical treatment. Causes lung illnesses, consumption, melancholy, insanity, other severe hardships and headaches.)

♈: ♂ and ☾

*Atmospheric Conditions:* Hot with lightning and thunder. Appears once a month.

*Related to Births:* Unfavorable for life and the eyes.

*Lift in General:* Dangerous and unfavorable for travel. (Very unfavorable for all types of medical treatment.)

♈: ☉ and ♀

*Atmospheric Conditions:* Much rainy and windy weather. Appears twice a year.

*Related to Births:* A favorable aspect for life and the accrual of honors.

*Lift in General:* Favorable for solar types. (Generally unfavorable for medical treatment.)

♈: ☉ and ♃

*Atmospheric Conditions:* Rain, wind, downpours. Appears several times per year.

*Related to Births:* For a daytime birth: favorable for creativity, intelligence, high honor. For a nighttime birth: a contemptible person.

*Lift in General:* Pursues all deceitful activities. (Generally unfavorable for medical treatment or phlebotomy.)

♈: ☉ and ☾

*Atmospheric Conditions:* Weather determined by the different signs and triplicities. Appears once a month.

*Related to Births:* Unfavorable for life, suggests a short and unpleasant life.

*Lift in General:* Inclined to secret practices. (Very unfavorable for all medical treatment.)

♈: ♀ and ♃

*Atmospheric Conditions:* Much rain and terrible winds. Appears twice a year.

*Related to Births:* Suggests good creativity and promotion, musical and mathematical talent, genteel demeanor, talented, useful people; prurient and lustful; if ♃ is in conjunction, inclined to Sodomite activities.

*Lift in General:* Favorable time for scholars and business people. (Very unfavorable for all medical treatment.)

♈: ♀ and ☾

*Atmospheric Conditions:* Damp, foggy weather. Appears once a month.

*Related to Births:* Suggests good fortune and welfare, especially in marriage.

*Lift in General:* Favorable for female activities and those of all people in general. (Very favorable for all medical treatment.)

♈: ♃ and ☾

*Atmospheric Conditions:* Damp, stormy weather. Appears once a month.

*Related to Births:* Suggests superior creativity and talent.

*Lift in General:* Favorable for travel and for contact with mercurial people. (Neither favorable nor unfavorable for medical treatment.)

\* ♈: ♃ and ♃

*Atmospheric Conditions:* Consistently good weather. Appears twice every 20 years.

*Related to Births:* Favorable aspect; high honor; favorable for childrearing.

*Life in General:* A joyful, peaceful and fruitful time. (Neither favorable nor unfavorable for medical treatment.)

\* ♈: ♃ and ♂

*Atmospheric Conditions:* Warm and pleasant weather.

*Related to Births:* Generally favorable; suggests prosperity and a morally strong character.

*Life in General:* Favorable for all activities. (Nothing further needed.)

\* ♈: ♃ and ☉

*Atmospheric Conditions:* moderate and temperate weather. Appears twice a year.

*Related to Births:* Generally favorable, except in marriage.

*Life in General:* Favorable for noble minds. (No medical treatment will be effective.)

\* ♈: ♃ and ♀

*Atmospheric Conditions:* Unsettled weather; damp.

*Related to Births:* Generally favorable.

*Life in General:* Good fortune in scholarly and business pursuits, as well as for women. (Does not impede in any way the effectiveness of medicinal agents.)

\* Δ: ♎ and ♍

*Atmospheric Conditions:* Windy, unsettled weather. Appears twice a year.

*Related to Births:* Suggests considerable creativity; very talented and happy in any of the sciences.

*Life in General:* Favorable for scholars and business people. (Good for all medical treatment.)

\* Δ: ♎ and ♋

*Atmospheric Conditions:* moderate, tolerable weather. Appears twice a month.

*Related to Births:* Good creativity; favorable for marriage and business; good demeanor.

*Life in General:* Will not hinder any activities. (Does not impede any medical treatment.)

\* Δ: ♎ and ♂

*Atmospheric Conditions:* Dry, sunny weather with lightning. Appears twice every two years.

*Related to Births:* Favorable aspect for life and welfare; good demeanor.

*Life in General:* Peaceful, desirable. (Does not impede any medical treatment.)

\* Δ: ♋ and ☉

*Atmospheric Conditions:* Sunny, hot, dry weather. Appears twice a year.

*Related to Births:* Generally favorable for the newborn; long life and wealth.

*Life in General:* Favorable to bringing about peace and unity. (Not favorable for medical treatment.)

\* Δ: ♋ and ♀

*Atmospheric Conditions:* Lovely, pleasant weather. Appears twice a year.

*Related to Births:* Very favorable for all births; great wealth, enjoyment and general favorableness.

*Life in General:* Favorable for house-related and female activities. (Medical outlook for women particularly favorable.)

\* Δ: ♋ and ♍

*Atmospheric Conditions:* Stormy, destructive weather. Appears twice a year.

*Related to Births:* Good mind, good morals, intelligent, broad understanding of things.

*Life in General:* Favorable for scholars and business people. (No particular inclination with regard to medical treatment.)

\* Δ: ♋ and ♋

*Atmospheric Conditions:* Sunny and dry weather. Appears twice a month.

*Related to Births:* Favorable for life, marriage and child-rearing.

*Life in General:* Favorable for all lofty activities. (Favorable for all medical treatment.)

\* Δ: ♂ and ☉

*Atmospheric Conditions:* Sunny, hot, inclined to thunder; in the winter, frost and cold. Appears twice a year.

*Related to Births:* Suggests great honor and happiness to be won, especially in military affairs.

*Life in General:* Favorable for all lofty activities. (No particular inclination with regard to medical treatment.)

\* Δ: ♂ and ♀

*Atmospheric Conditions:* Damp, rainy weather. Appears twice a year.

*Related to Births:* Will be fortunate in marriage and business.

*Life in General:* Favorable for household and women's activities. (No particular inclination with regard to medical treatment.)

\* Δ: ♂ and ♀

*Atmospheric Conditions:* Windy, unsettled weather. Appears twice a year.

*Related to Births:* Suggests good creativity, good fortune in all things, good mathematical skills.

*Life in General:* Will not hinder any lofty activities; favorable for business people. (Moderately favorable for medical treatment and phlebotomy.)

\* Δ: ♂ and ☾

*Atmospheric Conditions:* Temperate weather with thunder. Appears twice a month.

*Related to Births:* Fortunate in marriage, good creativity for those who are fortunate from birth.

*Life in General:* Will not hinder any activities. (Moderately favorable for medical treatment.)

\* Δ: ☉ and ♀

*Atmospheric Conditions:* Warm, damp weather.

*Related to Births:* Favorable aspect in all respects.

*Life in General:* Favorable for solar types. (Moderately favorable for medical treatment.)

\* Δ: ☉ and ♀

*Atmospheric Conditions:* Windy, stormy weather.

*Related to Births:* Suggests great talent in many things: painting, sculpting, mathematics, etc.

*Life in General:* A favorable time for deceit and betrayal. (No particular inclination with regard to medical treatment.)

\* Δ: ☉ and ☾

*Atmospheric Conditions:* Stormy, according to the circumstances of triplicity. Appears twice a month.

*Related to Births:* Favorable to life and welfare.

*Life in General:* Favorable in all respects, but not for long. (Does not impede any medical treatment.)

\* Δ: ♀ and ♀

*Atmospheric Conditions:* Damp, with much rain. Appears twice in a year.

*Related to Births:* Favorable for creativity and welfare.

*Life in General:* Favorable aspect for business people. (No particular inclination with regard to medical treatment.)

\* Δ: ♀ and ☾

*Atmospheric Conditions:* Stormy, wet. Appears twice in a month.

*Related to Births:* Generally favorable for all newborns.

*Life in General:* Very favorable for all female activities. (Especially good for all medical treatments.)

\* Δ: ♀ and ☾

*Atmospheric Conditions:* Creates windy conditions.

*Related to Births:* Suggests superior creativity and welfare.

*Life in General:* Very favorable for travel. (Nothing further is needed.)

☐ ♂: ♁ and ♃

*Atmospheric Conditions:* Long-lasting damp weather. ☐: twice in a year; ♂: once every twenty years.

*Related to Births:* Generally dangerous.

*Life in General:* War, illness, unfruitful weather. (Very unfavorable for all medical treatment.)

☐ ♂: ♁ and ♂

*Atmospheric Conditions:* Hail, thunder, lightning. ☐: every two years; ♂: just once yearly.

*Related to Births:* Dangerous for life and welfare; causes gallstones.

*Life in General:* War, strife, pestilent illnesses, the black gall. (Very unfavorable for all medical treatment.)

☐ ♂: ♁ and ☉

*Atmospheric Conditions:* Unsettled, cold, raw weather; ☐: twice a year; ♂: once a year.

*Related to Births:* Dangerous for the eyes and welfare of newborn; wretched death.

*Life in General:* Not favorable for solar types and their activities; causes a variety of maladies. (Unfavorable for all medical treatments.)

☐ ♂: ♁ and ♀

*Atmospheric Conditions:* Cold, raw, with much rain and snow. ☐: twice a year; ♂ once a year.

*Related to Births:* Unfavorable for marriage; produces lewd brothel- owners and pimps

*Life in General:* Unfavorable for women, lovers, and household affairs; also unfavorable for expectant and nursing mothers. Causes spleen problems and podagra. (Unfavorable for the medical treatment of women's illnesses.)

☐ ♂: ♁ and ♀

*Atmospheric Conditions:* creates stormy weather and gale-force winds; ☐: twice a year; ♂: once a year.

*Related to Births:* Unfavorable to life; causes weak memory and creates stutterers.

*Life in General:* Very unfavorable for scholars and people engaged in commerce; chills, headaches, rage, toothaches, and great adversity. (Not favorable for medical treatments.)

☐ ♂: ♁ and ☾

*Atmospheric Conditions:* creates cold, damp, foggy weather and gale-force winds; ☐: twice a month; ♂: once a year.

*Related to Births:* Unfavorable in all respects.

*Life in General:* Unfavorable for all commercial undertakings. (Very unfavorable for medical treatments.)

☐ ♂: ♃ and ♂

*Atmospheric Conditions:* Hot, dry weather with lightning; ☐: twice every two years; ♂: once a year.

*Related to Births:* Unfavorable with respect to life and welfare.

*Life in General:* Causes war, arguments and strife; terrible ulcers, skin spots, diarrhea and sinus problems; (No particular medical treatment needed.)

☐ ♂: ♃ and ☉

*Atmospheric Conditions:* Hot, dry weather with lightning; ☐: twice in a year; ♂: once a year.

*Related to Births:* Highly unfavorable with respect to life and welfare; a fall from a great height threatens.

*Life in General:* Causes arguments and strife among solar and Jovian types. (Does not impede medical treatment.)

☐ ♂: ♃ and ♀

*Atmospheric Conditions:* Bright, warm and temperate weather; ☐: twice in a year; ♂: once a year.

*Related to Births:* Moderate good fortune; many illnesses can be expected.

*Life in General:* Not disruptive or damaging to any activity. (No particular significance in medical matters.)

☐ ♂: ♃ and ♃

*Atmospheric Conditions:* Strong gales, stormy weather, generally damp; ☐: twice in a year; ♂: once a year.

*Related to Births:* Not favorable for creativity; terrible misery threatens; inclined to evil deeds of all sorts.

*Life in General:* Arguments and strife between Jovian and Mercurial types. (No particular significance in medical matters.)

☐ ♂: ♃ and ☾

*Atmospheric Conditions:* Sunny and temperate; ☐: twice a month; ♂: once a year.

*Related to Births:* Suggests high honor, in all else mediocre.

*Life in General:* Unfavorable for common folk and travelers. (Moderate significance in medical matters.)

☐ ♂: ♂ and ☉

*Atmospheric Conditions:* Hot and dry weather with lightning; ☐: twice a year; ♂: once a year.

*Related to Births:* NB Highly unfavorable for the eyes, life and welfare.

*Life in General:* Causes war, rebellion, sudden death, fires. (Unfavorable for the practice of medicine.)

☐ ♂: ♂ and ♀

*Atmospheric Conditions:* Many sudden changes in the weather, including downpours; ☐: twice a year; ♂: once a year.

*Related to Births:* Incites prurient interests and immorality.

*Life in General:* Particularly unfavorable for pregnant women and women in general; favors feverish discharges, smallpox, measles, abscesses. (Favorable for the treatment of all manner of women's illnesses.)

☐♂: ♂ and ♀

*Atmospheric Conditions:* Stormy and unsettled weather; ☐: twice a year; ♂♂: once a year.

*Related to Births:* Dangerous for life, eyes and marriage. Inclined to malicious and depraved behavior.

*Life in General:* Dangerous for common folk and travelers, as well as scholars and salespeople. (No particular significance in medical matters.)

☐♂: ♂ and ☾

*Atmospheric Conditions:* Hot with lightning and gales; ☐: twice a month; ♂♂: once a year.

*Related to Births:* Dangerous for all aspects of life, in particular the eyes.

*Life in General:* Unfavorable for common folk and travelers. (Highly dangerous in medical matters.)

☐♂: ☉ and ☾

*Atmospheric Conditions:* Varied weather patterns according to the triplicities; ☐: twice a month; ♂♂: once a year.

*Related to Births:* Life filled with all manner of disadvantages.

*Life in General:* Unfavorable for all manner of business dealings (Unfavorable for all manner of treatments.)

☐♂: ♀ and ☾

*Atmospheric Conditions:* Damp, windy weather; ☐: twice a month; ♂♂: once a year.

*Related to Births:* Suggests unhappy marriage; Unfavorable in all household affairs.

*Life in General:* Unfavorable for all manner of household -related business activities (Unfavorable for all manner of treatments.)

☐♂: ♀ and ☾

*Atmospheric Conditions:* Stormy weather; ☐: twice a month; ♂♂: once a year.

*Related to Births:* Suggests confused, depraved emotions; unlucky in travel.

*Life in General:* Unfavorable and dangerous for all travelers. (No particular significance in medical matters.)

We should remind the reader at this point that anyone making a judgment based on the table above should carefully note in which triplicity the aspect occurs, and adjust the judgment accordingly. This table can prove quite practical and provide anyone who uses it correctly with untold benefits. However, we cannot go into detail on this, as it would be a major digression from the purpose of this book. The practical use of this table would be the best teacher for anyone interested in learning about these benefits.

## PART 20

We have included in this chapter a table of the main fixed stars in order to assist the reader in his assessments. Also included in the table are longitudinal and latitudinal readings that can assist the

reader in determining in which house each \* is located. For our purposes here we also list in the table both the Latin and the Arabic name of each star, as well as their nature and latitude *S. Septentrionalis M. Meridionalis*. The sign of the zodiac in which each star is located is also given, in addition to its *ascensio recta*. and how far the \* will have shifted in one hundred years.

Since the table of fixed stars was based on their position in the year 1668, some fifty years or half a century ago, one must take this difference in longitude into account when calculating the stars' present position. The column *Declinatio Meridion vel Septent* shows the derivation of the respective star either *S. Septentr.* or *M. Meridion*, while the column that follows this shows the difference after a hundred year period. The last two columns indicate whether this difference should be added or subtracted from the base value as well as the magnitude of each respective star.

If one wanted to find in the table, for example, the house in which the \* *Caput Medusae* resides, one must first identify the longitude of the star, which is found to be  $21^{\circ} 35'$  in  $\text{♄}$ . The difference in moving ahead in time is  $1^{\circ} 37'$ . If we take half of this we get  $48' 30''$ . Now add to the longitude found in the table a value of  $22^{\circ} 23' 30''$  in  $\text{♄}$ , which is found in the eighth house. This indicates that the \* *Caput Medusae* reveals the nature of  $\text{♄}$  and  $\text{♂}$  at  $22^{\circ} 23' 30''$  in the eighth house and thus in  $\text{♄}$  to the  $\text{♁}$ . For the person born under this configuration it means a most dangerous and very short life, as was evident with this particular birth, which we discussed earlier. The reader should take care that whenever *Caput Medusae*, *Oculus*  $\text{♄}$ , *Lucida Caudae Ceti* or other such Saturnian or Martian stars are located in the eighth house, in  $\text{♄}$  or  $\text{♄}$  with a *malefico*, or if one of them resides in the first house, a short life and quick death are all but assured. However, if these stars are in the first house, together with indicators of a long life, the child will be born with a terrible, murderous character and will be quick to take a life, either his own or that of another person. In short, such a person will be quite dangerous, unless the evil influence of these stars is mitigated by some *beneficos* and their positive aspects.

## PART 21

Since it is of the utmost importance to know the location of a planet at a particular hour, in order to accomplish any secret operation or activity, we will address this topic with due diligence here. We will determine the true rising and setting of the  $\text{☉}$  on the horizon from different locations (*altitudinem ortivam vel occiduam*), as well as the true length of day and night. From these, we will ultimately be able to identify the so-called planetary hours, for which purpose the *Tabula Declinationum* will be of great service. One must simply know the exact location (*elev. pol. loci.*) for which one wishes to identify the planetary hours and also the degree of the sun, in which they occur on a given day. For example, if we wanted to calculate the *amplitudam ortivam vel occiduam* for the twenty-first of June, we would first need to know the inclination of the sun on that day. In the *Tabula Ephemera*  $\text{☉}$  we find  $0^{\circ}$  in  $\text{♊}$ . We should compare this  $0^{\circ}$  value with the *Tabula Declinationem*, where we will find it at the bottom of the column on the right, with a corresponding reading of  $23^{\circ} 31' 30''$ , or the *declinationum maxima* of the  $\text{☉}$ . Now, we must take this information and calculate in the usual manner for logarithm, sine and tangent: subtract the original location of  $51^{\circ} 6'$  from the quadrant ( $90^{\circ}$ ). This leaves  $38^{\circ} 54'$ , the complementary value, which corresponds to  $23^{\circ} 31' 30''$  on the table *Declinationum Maxima*  $\text{☉}$ . If we then add 96,009,901 and 100,000,000 and then subtract 97,979,341, we arrive at a figure of 98,030,560 which represents  $39^{\circ} 27'$  or the desired *amplitudem ortivam vel occiduam* for the date of June 21<sup>st</sup>.

Number	Latin Names	Arabic Names	Number	Latitudo merid. or Septentr.	Latitudo merid. or Septentr.	Longitudo.	Ascensio recta.	differ 100 years	Declinatio Meridion. vel Septentr.	differ 100 years	Add or subtract	Altitudo
	a	b	c	d	e	f	g	h	i	k	l	m
1	Cing Androm.	Mitar mirach.	60	1 S	25	47	12 47	1 23	33 38 S	0 34	A	2
2	Cassiopea.	Schedar.	46	36 S	5	16	5 31	1 22	54 45 S	0 34	A	3
3	Cap. Meduse.	Ras - algar.	22	22 S	21	35	41 44	1 37	39 39 S	25	A	3
4	Oculus tauri.	Aldebaran.	5	31 M	11	11	64 15	1 16	15 48 S	15	A	1
5	Capella hircus.	Alhajoth.	22	52 S	17	14	73 3	1 49	45 36 S	10	A	1
6	Stella polaris.	Rucabath.	66	2 S	24	1	8 30	4	27 33 S	34	A	2
7	Canis minor.	Alhaborh.	39	30 M	9	34	97 39	1 7	16 14 M	4	A	1
8	Inferius Cap. II.	Ketph sizuman.	15	57 M	18	41	111 10	1 24	28 57 S	12	S	2
9	Canis major.	Algoeiza.	6	38 S	21	17	110 31	1 20	6 14 S	12	S	2
10	Cor Ω	Kalb Eleffer.	0	26 S	25	15	147 41	1 22	13 58 S	28	S	1
11	Cor hydræ	Kalb Elbarich.	22	24 M	22	44	137 52	1 15	7 14 M	25	A	1
12	Cauda. Ω.	Denneb Eleffer.	12	18 S	11	1	173 3	1 19	16 55 S	34	S	1
13	rad. caud. urf. m.	Alaheth.	54	25 S	22	10	189 48	1 9	58 33 S	33	S	2
14	Spica. ♀.	Eltisamech.	1	19 M	19	14	196 56	1 17	9 23 M	33	A	2
15	Arcturus.	Eltzamech.	31	2 S	19	38	210 12	1 11	21 23 S	30	S	1
16	Corona Lucida	Alpheta.	44	21 S	7	37	230 10	1 5	28 10 S	21	S	2
17	Cor m.	Kalb akrah.	4	28 M	5	1	292 11	1 32	25 37 M	16	A	1
18	Cap. Herculis.	Ras - elhathi.	37	23 S	11	29	254 52	1 8	14 56 S	8	S	3
19	Cap. draconis.	Ras - eltauin.	75	3 S	23	22	267 16	0 35	51 38 S	2	S	3
20	Lucida Iyra.	Vagieth Alahor.	61	47 S	10	41	276 26	0 50	38 31 S	4	A	1
21	Lucida aquilæ.	Alraïl.	29	22 S	17	7	293 41	1 17	8 3 S	13	A	2
22	Cauda ♀ præc.	Denneb elgedi.	2	26 M	12	12	320 26	1 26	18 26 M	26	S	3
23	Cauda cygni.	Den eldigiangich.	59	56 S	0	52	337 32	0 51	44 7 S	20	A	2
24	Crus pegasi	Scheat alpharez.	31	8 S	24	48	341 33	1 12	26 14 S	32	A	2
25	Lucida caudæ ceti.	Denneb Elcaius genubi.	20	47 M	27	54	6 43	1 7	20 18 M	34	A	2

The process outlined above is applicable to all dates and locations. For example, for August 14<sup>th</sup> in the city of Halle in the German state of Saxony the *elev. Poli* is 51° 38' with the ☉ inclined at 21° 36' in the sign of ♈. Now, let's find the value for the ☉ at 21° in the *lat. dext. ascend.* Next to the value of 21° we find the figure 14° 32' 53" over the *signo in area.* (We do not need to be concerned with the *second.* here.) Thus, if we follow the prescribed process and subtract 51° 38' from 90° we will arrive at the figure 38° 22' which corresponds to 14° 32' in the table of the *Declinationum Maxima* ☉.

Now, for the first example look up the duration of day and night, as well as the rising and setting times for the ☉ on June 21<sup>st</sup> at latitude 51° 6'. We can then calculate as follows: 90° *sin. tot.* at 51° 6' *elev. pol.* and 23° 31' *declin.* ☉ *tang.* If we then add 96,386,473 and 100,931,812 we get 197,318,285 or 32° 38'. Add to that the value of 90° and we get 122° 38'. Divide this by 15°, which is how far the Zodiac progresses through the meridian in one hour, and we get 8° 10' 32". This then is the value for the sunset at 10 minutes and 32 seconds past 8 o'clock in the evening on the 12<sup>th</sup> of June. If we subtract this from twelve hours we will get 3 hours, 49 minutes and 28 seconds, which represents the sunrise on the 21<sup>st</sup> of June at latitude 51° 6'. A similar calculation can be done for any location on any day. The 8 hours, 10 minutes and 32 seconds mentioned above equals half the length of the day on June 21<sup>st</sup>. If we double this figure, we arrive at the length of the entire day (16 hours, 21 minutes and 4 seconds). If we subtract this from the total number of hours in a day (24), we can determine how long the night will be on June 21<sup>st</sup>, namely 7 hours, 38 minutes and 56 seconds.

We will now turn our attention to the planetary hours. First, we must note that at the equator day and night are always equal in length. At other locations north or south of the equator the planetary hours have different characteristics, for they are either longer or shorter in these other locations, according to the time of year. Nevertheless, day and night must both be divided into twelve equal units or "hours". Each planet is associated with a particular day of the week, which begins with the planetary hour of that particular planet. For example, on Sunday the first hour of the day is represented by the ☉, and so forth. The remaining planets follow in the particular order of the days with which they are associated, and continue through the nighttime hours, as shown on the table *Tages-Stunden / Nacht-Stunden* (Daytime Hours / Nighttime Hours). Now let us once again take the date June 21<sup>st</sup> and search for the planetary hour at 51° 6'. We previously determined that half the length of that day equals ☉ hours, 10 minutes and 32 seconds, and the whole day equals 16 hours, 21 minutes and 4 seconds. If we reduce this length of time to seconds along, we get a total of 58,864. If we then divide this by 12 hours we find out that a planetary hour on June 21<sup>st</sup> equals 81 minutes and 49 seconds. If we then add this to the value for the sunrise on that date, which was determined earlier (3 hours, 49 minutes and 48 seconds), we come up with 5 hours, 11 minutes and 17 seconds, which represents the length of the first planetary hour of that day. And since that day was a Friday, the first

hour is represented by ♀. One can continue with each successive hour as is shown on the table with the columns “Hour”, “Planet”, “Degree” (G.), “Minutes” (M.), “Seconds” (S).

Since astrologers consider the day as beginning at noon, we should note here that the planetary hour begins sometime between the rising of the ☉ and its setting. For the night, it occurs sometime between the setting of the sun and its rising.

## PART 22

Since it is not feasible to have a table of latitudes with us at all times, whenever we wish to establish the latitude of a location we need only observe the elevation of the ☉ with an accurate ☉-dial and quadrant. For example, on October 22<sup>nd</sup> the elevation of the ☉ at Frankfurt am Main was found to be 27° 48'. The position of the ☉, according to the table *Ephemeris Solaris* was 29° 10' in ♌. Next, we must find the corresponding value to this 29° in ♌ in the table *Declinationem Maxima* ☉, which turns out to be 11° 9'. If we add this to the elevation of the ☉ (27° 48') we get a result of 38° 57'. This, then, is the true equatorial elevation at the latitude of Frankfurt. However, if the ☉ is moving in the *signo septentr.* (for example, on June 27<sup>th</sup> the elevation of the sun was 5° 53' in ♋), then look for 5° in the *area decline.*, where we will find a value of 23° 25'. Subtract this figure from the elevation of the sun (62° 20') and you will get 38° 54' 45". If we then subtract this figure from 90° we can arrive at the true *elevation poli*, or 51° 5' 45".

## PART 23

Up to this point we have shown how the external life of a person can be recognized and judged according to the influence of the stars (insofar as such a person lets himself be guided by the stars rather than by God). We have also shown in the table of celestial aspects how the stars can also affect the weather, although in order to understand these effects correctly one must have exact knowledge of the *mansionum lunae*, as well as of the other midday and midnight stars and their characteristics. However, since their addition would make this work far too unwieldy, we ask the reader to seek this information from any of a number of sources that have written about them in detail.

The natural laws of astrology have not been outline here simply to create a scale by which to measure births, although such information might certainly be able to help explain the material that follows here. Rather, our intention is quite different in that we hope to explain how one can determine the most appropriate time to work with Δ or to perform secret mago-cabbalistical procedures to communicate with elemental spirits by the position of the stars. For example, if we wanted to create a universal ♀, or to work with common ♀ in a special manner, such efforts would fail if the planet ♀ at that time stood in □ or ♁, or even in ♋ with ♃ or ♄ in *occident*. The same holds true when working with ☉ and with common ♀ if the ☉ and ♀ are not well-positioned with respect to ♄ and the ☾, or are viewed unfavorably by ♃ or ♀. Similarly, in communicating with spirits it would simply not be enough for the mago-cabbalist and theosopher to keep himself holy, pure and chaste and to seek out a private, remote place such as a garden or forest for such communications. Rather, he must also understand the signs of the heavens, for although these spirits were created from the purest circles of the elements (*essential*), they are nevertheless, like humans, subject to the influence of the starts and the characteristics of the planets. For example, if the ☉ moved in the triplicity of ♋, ♌ or ♍ and was viewed by ♃, ♀ or the ☾ in □ or ♁, or stood in ♋ with them, then the work of the wise man would not be successful. The same applies if one misses the appropriate planetary hour of the planet that characterizes the spirit with which one wanted to communicate, or if the attempt to communicate with the spirit is undertaken in a watery or desolate subterranean location. Only a true theosopher and mago-cabbalist will be able to comprehend the true foundation of this science and all that it requires. The diligent seeker of truth, however, can arrive at an understanding of this system through the rules which were outlined above. For example, let's say that we wanted to identify the pattern of the heavens for the 18<sup>th</sup> of August 1720 at 10 o'clock in the evening. Although we do not always have the *Tabula Ephemerides Sol. et Planet* with us, we can usually find easy access to a calendar which gives the course of the ☉, as well as the celestial sign in which each planet is located. With such a tool we can see that on the 18<sup>th</sup> of August the ☉ stood in ♌ at 25° 30', while the ☾ stood at 0° in ♋. For August 18<sup>th</sup> the planets stood as follows: ♃ at 19° 17' in ♌; ♄ at 2° 12' in ♌; ♀ at 22° 58' in ♌; ♁ at 3° 15' in ♌ and ♀ at 9° 30' in ♌. As we know, ♃ completes orbit within 29 solar years, 155 days, 3

hours and 12 minutes. ♃, on the other hand, requires only 11 years, 313 days, 14 hours and 20 minutes. In the course of one year ♀ transits six signs, 11° 16' 18". ♀ completes its orbit in only 224 days, 16 hours, 40 minutes and 11 seconds. The ☉, of course, requires 365 days, 5 hours, 48 minutes and 48 seconds, while the ☾ requires only 27 days, 7 hours, 43 minutes and 5 seconds. The *motus medius* of these bodies is as follows:

♃: each day at 0° 2' 0"

♃: each day at 0° 4' 54"

♂: each day at 0° 3' 1' 27"

☉: each day at 0° 59' 8"

♀: each day at 0° 59' 8"

♁: each day at 0° 59' 8"

☾: each day at 13° 10' 35", moving hourly 32' 35".

**TABULA DECLINATIONUM, ad Declinationam Solis Maximum**  
Tychon. 23. 31. 30.

	Septentr. Meridion.			Ascen- Descen-			dentia. dentia.			
	°	'	"	°	'	"	°	'	"	
1	0	23	57	11	51	48	20	25	57	29
2	0	47	53	12	12	41	20	38	9	28
3	1	11	49	12	33	21	20	49	59	27
4	1	35	44	12	53	50	21	1	25	26
5	1	59	37	13	14	5	21	12	28	25
6	2	23	28	13	34	8	21	23	8	24
7	2	47	18	13	53	57	21	33	27	23
8	3	11	4	14	19	32	21	43	15	22
9	3	34	48	14	32	53	21	52	42	21
10	3	58	28	14	51	59	22	1	45	20
11	4	22	5	15	10	51	22	10	22	19
12	4	45	37	15	29	27	22	18	35	18
13	5	9	5	15	47	47	22	26	22	17
14	5	32	29	16	5	51	22	33	44	16
15	5	55	47	16	23	38	22	40	40	15
16	6	18	59	16	41	9	22	47	10	14
17	6	42	6	16	58	22	22	53	14	13
18	7	5	6	17	15	18	22	58	52	12
19	7	28	0	17	31	56	23	4	3	11
20	7	50	47	17	46	15	23	8	48	10
21	8	13	26	18	4	16	23	13	6	9
22	8	35	58	18	19	58	23	16	57	8
23	8	58	21	18	35	20	23	20	21	7
24	9	20	36	18	50	22	23	23	18	6
25	9	42	41	19	5	5	23	25	48	5
26	10	4	38	19	19	26	23	27	52	4
27	10	26	25	19	33	27	23	29	27	3
28	10	49	2	19	47	7	23	30	35	2
29	11	9	28	20	0	26	23	31	16	1
30	11	30	43	20	13	22	23	31	30	0

Septentr.	mp	Descen-	♁	dentia.	♁
Meridion.	X	Ascen-	♁	dentia.	♁

Hours of the Day.												Hours of the Night.											
I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.
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Hour	Planet.	Degrees	Minutes	Seconds
		3.	49	28
			81	49
1.	♀	5.	11	17
		1.	21	49
2.	♀	6.	33	6
3.	♄	and	50	forth
4.	♁			
5.	♃			
6.	♂			
7.	☉			
8.	♀			
9.	♀			
10.	♄			
11.	♁			
12.	♃			

Since we know, as mentioned earlier, the location of the planets for August 1<sup>st</sup>, we can also determine their course for the 18<sup>th</sup> of August (although we will not concern ourselves here with the exact value of their degree and minutes). On the 18<sup>th</sup> of August the planets are still located in the following signs: ♁ in ♎, ♃ in ♌, ♂ and ♀ in ♏, the ☉ and ♀ in ♏ and the ♄ in ♏. Thus, we can now make a *speculum astrologicum cum specula aspectum* for the desired time on that date (10 o'clock in the evening), according to the guidelines established in [part 4](#) and later parts of this chapter. First, put the ☉ in the 10<sup>th</sup> evening hour of the Table of Houses, which would locate it in the fifth house. Then, calculate the various values, as outlined previously. NB! You must also locate the ♄ in the Table of Houses, as well as the ☉.

We can see from this process that the 18<sup>th</sup> of August would be a good time to work with ☉ or to attempt to create the red wonder-♁. This is so because ♀ is active and possesses nine *dignitates*, the ☉ stands in ♏, and the 10<sup>th</sup> hour will still be the hour of ♀, since the 18<sup>th</sup> of August is a Sunday in the year in question and the ☉ stands with ♃ in ♎. ♁ stands with the ☉ in ♏, which is not a favorable aspect, especially since its effect is only moderate at this hour. In addition, no favorable aspect can be hoped for here from ♂ or from ♀, since they are *peregrini*. But ♁, too, is *peregrini* and its strongest effect or radiation falls upon the surface of the ♁. However, since ☉ is usually found under the ♁, ♁ ♏ will have little effect on it in this configuration.

The same relationship would apply to communication with fire-creatures from the essence of the sun. Because the first-magnitude stars *Cor ♏* and *Cor Hydrae*, which are by their very nature under

the influence of ♃ and ♄, threaten an unfavorable outcome, we would do well to forego any activities of this sort during that period of time. A similarly threatening configuration has ♃ and ♄ in ♈ with the ☉ and in ♈ to the star *Caput Medusae*. Thus, this points out just how important it is to consider the fixed *maleficas* stars, and not just the planets, when planning such activities.

## PART 24

True theosophers and mago-cabbalists know full well how and in what manner we can establish communication with the spirits mentioned above. Those of them who possess secret knowledge about this will never cheapen it with public performances of such contact with the spirit-world, only to be called heretics and warlocks by conventional theologians and those who follow their lead. Yet, they consider this one of the most pleasant of their profession. However, their teachings and lifestyle are woefully inadequate to convert any poor souls to their way of thinking. Therefore, their power-hungry and combative spirit drives them to persecute those who recognize and love the truth, in the same manner as the Pharisees, Saducees and the entire Jewish Sanhedrin testified against the disciples of Christ. Indeed, they know the way of truth, but many of them know it only as a blind man who knows the way but cannot see it. And if anyone asks him the way, he leads them to their ruin along with himself. If only these good gentlemen understood the words of Genesis 6, verses 2 to 4, not according to Jewish storytelling tradition, or according to the corrupted interpretations of the Church, but rather on the basis of truth, they would have a very different opinion about these *substantiis intermediis*, called *Dæmones* by the ancient Greeks or, more specifically, *agathodæmones* and *cacodæmones*. These gentlemen could learn much from the wonderful deeds of these creatures, rather than attributing their works to the devil, like the Saducees and Pharisees of the modern day. For in so doing, they commit terrible sins against the Holy Spirit by slandering his works, which are carried out either directly or through these creatures (see Matthew 12, Mark 3 and Luke 8).

At this point we want to once again warn all God-fearing men to be careful when seeking this secret knowledge, because the devil in his cunning and devious plan can easily appear to us as an angel of light. Only if we are specially protected by God in being able to correctly distinguish the character of these spirits. Even so, it would be best to exercise caution and stay away from such things because of the danger to one's soul. Instead, he should follow the teachings of Christ put forth in Matthew 18, verse 19; John 14, verse 26; John 16, verse 23; Matthew 7, verse 7; Matthew 21, verse 22; Mark 11, verse 24; Luke 11, verse 9; John 14, verse 13; John 15, verses 7 to 16; John 17, verse 8; (NB) James 1, verse 5, 1 John 3, verse 22 and 1 John 5, verse 14. In this way the seeker of wisdom will not lack in the knowledge of God and of nature.

With regard to the words of Genesis 6 to which we referred earlier, we will present for the enjoyment of the seeker of truth a short essay about this passage from Genesis, which was written by a learned man many years ago. This short piece was first made known to us by a strange friend of ours and we have included it at the end of this work, as we did in an earlier publication out of love for the truth, when we included it with an essay of our own. But since copies of that earlier printing are no longer available, we wanted to include it again in this book in the belief that theosophers and mago-cabbalists will find it to their liking.

## PART 25

We said earlier that the *substantiæ intermediæ* or elemental spirit-creatures are, like humans, differentiated according to the planets. Thus, there are, for example, among the earth-spirits or *Gnomones*, Saturnian and Jovian types, etc., as there are also types associated with the other elements. Therefore, the mago-cabbalist must understand very well the differences in character among these spirits, in order that (1) he not confuse the abilities of the different types of spirits and (2) he not see a spirit from the region of damned spirits before he sees the spirit he intended to call forth, for this could be a deceit of the devil. These spirit-creatures can only take on the human form in which they were created, for this is the form given to all reasoning creatures in the heavens and on earth by Almighty God, and he made them all in his image and likeness (see Genesis 1, verse 26). This is not the case with the devils, for although they originally had the same form, they lost it entirely after their fall, as well as all other qualities of such creatures. Therefore, they are in their present form the most repugnant of creatures and abhorred by all other creatures. For this reason, they can only appear in the

form of an animal, and this only in an imperfect manner. And although Satan sometimes appears in human form, he is not permitted to take on this holy form completely, but rather there is always a flaw present that can be observed either on his feet or elsewhere on his body. Also, since he was cast out of the region of elemental purity and into a filthy, dark, stinking region in order to further torture his pride, it is impossible for him to take on a body composed from the region of elemental purity, but rather only from the latter region. Thus, he leaves behind a tremendously offensive stink when he departs from our presence, which complements the horrid imperfection of his assumed body.

## PART 26

From all that we have written previously in this book those in search of secret wisdom will be able to understand the differences and the general qualities of both benevolent and malevolent spirits. However, no true cabbalist has ever attempted to describe in a clear and understandable manner the particular character of the benevolent spirits according to the influence of the planets. The reason for this can be said to be cabbalistic, that is, the uninitiated reader would require too long an introduction, which would not be appropriate here. Those who are experienced in matters such as this, however, do not need such an explanation.

The Saturnian *Gnomones* or earth-spirits appear crude, unattractive and possessing an air of melancholy about them. They are not particularly generous when asked for something that they possess, such as concealed treasure, or the knowledge of metal and mineral deposits in the mountains and their growth, as well as knowledge of all plants and of the upper world, namely ♄, its moons and inhabitants, together with all other things that are Saturnian in nature. They like to appear in the ♄ night hours, but they come out slowly and, like ♄ itself, the highest planet of our solar system, these Saturnian *Gnomones* occupy the most distant circles here below and are closest to the circle of darkness. Because of this, those on the outer edge of their circle learn much evil from their neighbors. Therefore, one must be very careful not to be deceived by them. Just a word of caution to the reader. If he is knowledgeable, he will learn much from what we say. However, we cannot write all that would be necessary here for the uninitiated. And so we will once again warn the God-fearing man and those desirous of true magic that if he holds sacred the salvation of his soul, he should not delve into these things, unless he is completely grounded in the true knowledge of God and (NB!) how God wishes to be worshiped and served according to his revealed words. (We call this knowledge “religion”; we will treat this in the following chapter.) At the same time, he must diligently protect himself from those writings that explain how to conjure up spirits. Among these are the so-called *Clavicula Salomonis*, *Faust's Descent into Hell*, *Faust's Black Star*, the *Miracle- and Wonder-Book*, *Thesaurus Pro Spiritu*, and the *Necromantia Practica* and other similarly infernal works that teach how to do such things by misusing the name of God, through insipid rituals and foolish consecrations of their foolishness. These are all accursed writings of the devil's doing, which were first learned about by the corrupted Jewish synagogues in the Chaldean school, and from there they spread throughout the world. These books teach us to mix together in their incantations the most holy name of God with those of the angels and devils, to use blessed wax candles and whatever other devilish things they prescribe. We say once again: they are all accursed and any upstanding Christian must take care not to be ensnared by such works of the devil. We will say more about this in the [next chapter](#) when we speak about magic. But we want to add just this one point here: the true wise man must be absolutely sure that all good gifts that he has received (including true wisdom) have come from above, from the unchanging Father of Light whose goodness never wavers, as both James 1, verse 17 and 1 Corinthians 2, verse 10 state, “For the Spirit explores everything, even the depths of God's own nature.” Thus, because eternal wisdom originates and goes forth from God, or the Spirit of God, the wise man should become a true Christian and seek this eternal wisdom. If he does so, it will be richly bestowed on him and he will not have to endanger his soul by begging such knowledge from these creatures as the pagans do who do not know the enlightenment of the Holy Spirit. Instead, the wise man should follow the teaching of James, who says in his letter, [chapter 1](#), verses 5 to 8, “If any of you falls short in wisdom, he should ask God for it and it will be given to him, for God is a generous giver who neither refuses nor reproaches anyone. But he must be asked in faith, without a doubt in his mind; for the doubter is like a heaving sea ruffled by the wind. A man of that kind must not expect the Lord to give him anything.” One such person who would mix divine magic and necromancy together was Simon, as related in Acts 8, verse 18. This is why we do not want to write any more here about the designation and conjuring of spirits. He who shares in the life of the Lamb

and the Bride is blessed and holy, for neither death nor the devil will ever have power over him.

## PART 27

In the preceding part we discussed the world of **ח** and its inhabitants. However, we would like to say a few more things about this. For our observations we will be using the Copernican System as the most natural and accurate. It should be understood from the start that none of the planets (this includes the fixed stars as well) was created without inhabitants. Although Scripture says nothing of these beings, with the possible exception of Psalm 148, we can nevertheless reasonably conclude that Almighty God would not have left these planets empty and without creatures to serve only as lights playfully moving about in the night sky. Anyone who seeks to learn the truth about the Lord and his wondrous Creation, rather than those cynics who know only what the schools have taught them, will recognize that Psalm 148 clearly refers to these creatures, which were also mentioned in [volume 1](#) of this book. The aforementioned Psalm begins with the words, “Praise the Lord out of heaven...” (see illustration 8 on page 153) “...praise him in the heights” (see the same illustration: **יְהוָה**). “Praise him, all his angels...” “...praise him, all his host.” “Praise him, **☉** and **☾**. Praise him, all you shining \*s...” (not the planets themselves, which can neither sing, nor whistle nor trumpet, but the creatures on them) “...praise him, you highest heaven...” (that is, the creatures that reside there) “...and you waters above the heavens” (the *Æsch Majim* and those created from it). And although this explanation would resonate with a true theosopher or mago-cabbalist, we can expect that school theologians will loudly decry it. They will say that verses 7 through 10 of this same Psalm contradict what we argued, for we read in these verses, in the same structure as the earlier verses cited, “Praise the Lord from the earth you whales and ocean depths; fire and hail, snow and smoke, storm-winds, mountains, hills, fruit-bearing trees and all the cedars, wild beasts and cattle, creeping things and birds of the air.” Do these things sing, whistle and trumpet? What these words actually mean is that these things praise God and reflect the power of the Lord God by obeying his will and follow their prescribed duties in an orderly manner. This explains in large part the meaning of verses 7 to 10, but not entirely. No one will dispute that the unthinking beasts of the earth praise the Lord God by following their natural instincts (that is, they follow the will of their Creator). Those that have a voice, however, praise God with this voice in their own way, for God gave them this voice for that purpose, and by using it they follow the will of their Creator. On the other hand, the godless man uses his voice to insult and blaspheme God in countless ways, the Living One who created him so magnificently above all other creatures. And although the voices of many animals may sound terrible to the corrupted human ear, such as the braying of the donkey, the roar of the lion, the howling of the wolf, etc., God perceives them differently, for all of these wonderful voices are part of the harmony and general language of nature, in which no part may be left out. And we can say of all trees, bushes and plants that they praise the Lord by multiplying through their fruit, seeds and roots, thus providing nourishment to all living creatures. Indeed, all the hills and mountains also praise the Lord by bringing forth countless plants. Nevertheless, all these things cannot compare with the praise of God reported in verses 1 through 6 of Psalm 148.

## PART 28

Fire, hail, snow, smoke, storm winds, etc. do not require any particular interpretation, since all the peoples of the earth well know how God uses these things for the praise and glory of his name as punishment for the evils of the world. And so this concludes our brief observations concerning the different ways in which all of Creation praises God. However, this in no way negates our explanation concerning supernatural creatures, for Psalm 148 was divided by its author into two distinct parts. The first part consists of verses 1 to 6, in which all such creatures are admonished to praise God. This part closes with the words, “Let them all praise the name of the Lord...” (that is, the creatures mentioned in the lines prior to this one, and not those mentioned later, as is clear in the contrast with verse 13) “...for he spoke the word and they were created; he established them for ever and ever by an ordinance which shall never pass away.” The second part begins immediately after these words, and all earthly creatures are told to praise the Lord. This part closes with verse 13, which reads, “Let all praise the name of the Lord.” The seeker of truth will view this explanation as a ray of the eternal light, be satisfied, and join us in proclaiming the praise of the Lord.

## PART 29

Given the fact that all stars are inhabited by living creatures, we might ask what kind of creatures these are and what characteristics they possess. It will not be possible in this lifetime to give a full and complete answer, especially since Scripture gives so little information about these creatures. We do not know much more about them today than what the fire-people revealed to the ancient magi many years ago, and little of that remains. And what they gave us and taught us is not so easily described. We do know for certain that these spirit-creatures have a human shape, made from the more ethereal materials of their region or circle, while the planets or stars of their region are composed of its cruder elements. This cruder material contains the concentrated essence of that region, much in the same way that a glass ball, originally transparent and without any color, eventually takes on a coloration that makes it opaque, and which, when the ☉ shines upon it, gives off a reflection of this color on a nearby white surface. In this way the heavenly bodies shine their rays on one another, until they eventually reach our earth. Long experience teaches us that each planet and each star has its own qualities that are quite different from those of other heavenly bodies. When, for example, the ☉ approaches ♀ and stands in ♀ with it, this causes (unless ♃ or ♄ prevent it) heat in the summer, as well as lightning and thunder. On the other hand, when the ☉ stands in ♀ with ♃, it causes rain and cool air, and in the winter it increases the intensity of the cold. Thus, we know from experience that ♃ is cold and dry, ♄ is warm and moist, ♀ is dry and fiery, the ☉ is warm and dry, ♀ is warm and moist, ♀ is many different things, and the ♄ is cold and moist; and like the ♄, the earth is cold and moist. The spirit-people of these heavenly bodies reveal corresponding characteristics. Thus, the creatures of ♃ have a pale appearance, move slowly, are melancholy and heavy because of their considerable coldness. A certain eccentric writer speculated that if an inhabitant of ♃ came to us in the dead of winter, it would consider our bitterest winter cold to be like a heat wave on Saturn, which it would not be able to bear. This is because ♃ is far too distant from the ☉. And so it goes with the other creatures, whose qualities parallel those of their region and the heavenly bodies therein. Recent improvements in the technology of the telescope have enabled us to discern mountains, valleys, lakes, rivers and many other such features on the ♄. And so it is with all the other heavenly bodies, which were not created in vain by the Almighty, but rather like the earth are populated with creatures who were created to live in and enjoy their surroundings for the praise and glory of the Living God. For this reason it is easy to see that all heavenly bodies are filled with rational creatures, as was noted in Psalm 148.

## PART 30

We have now established that there are countless planets or worlds among the fixed \*s of the heavens, many of which are so far away that we cannot begin to comprehend the distance or even see them. We will say more about these in subsequent parts of this chapter. The distance from our earth to the ☉, represented as *a-b* in figure 27, has been calculated at about one million miles in the *Doctrina parallactica*. From this, we can only imagine what an immense distance it must be from *b* to *c* and from *c* to *d*. All of the planets, including our earth, revolve around the ☉ and all of them except ♀ have a companion; the sun has ♀ and ♀, the earth has the ♄, and ♄ has four companion satellites; ♃, however, has five. Each of these moons of ♄ and ♃ has a certain distance from its respective planet and orbits in its own circle or fluid essence, from which it formed and was shaped, and which makes them distinct from the planet around which they orbit. However, the circles *c-e* and *e-f* in the illustration above are common to both worlds, just as *g-h* encompasses the earth and the ♄. Mars alone has no companion body, but is rather a companion to the earth, ♄, ♀, ♀ and the ☉. Because it is very fiery by nature, its inhabitants must also have a hot and fiery temperament. If ♀ stands as it is portrayed in figure 27, that is, in \* with the ♄ and the earth, and that also ♃ was in ♀ with them both, it would awaken great changes on the earth: war, strife, fires, death and bloodshed, especially since these constellations were in ♃ or ♄ such that *Cap. Medusæ* or *Ocul. ♃* would be included in the ♀. Although this observation does not really belong here, it is not entirely inappropriate, since the effects of the upper stars can be better observed in this way. It is not possible to provide more details on the inhabitants of other worlds at this point, since they do not easily take to contact with sublunar creatures like ourselves. Philosophers and mago-cabbalists are quite well aware of how difficult it is for mortals to establish contact with fire-people because of their fiery temperament. Therefore, we will not pursue this any further at this point.

## PART 31

Before we conclude this chapter, however, some clarification is needed. If our earth does not enjoy any special advantages when compared with the other planets, why was the first man, Adam—and through him all created men—cast down after the fall onto this world rather than any other in our solar system, to be eternally given over to death, that is, to the kingdom of hell and the devil? And how is it that the splendor and glory of the Living God, the eternal Word, Christ Jesus, born of God without beginning or end, took this mortal flesh and blood of fallen man upon himself from this elemental world and paid the debt that nature owes to the unfathomable and incomprehensible justice of God, which no earthly creature could do?

The way in which traditional theology explains this is well known to anyone who fashions himself a Christian of this world; thus we need not repeat it here. Those, however, who are led by the Spirit that seeks the profundity of God (see also 1 Corinthians 2, verse 10) will not be satisfied by such conventional explanations. In 1 Corinthians 2, verses 10 to 13 we read, “God has revealed it to us through his Spirit. For the Spirit explores everything, even the depths of God's own nature. Among men, who knows what a man is but the man's own spirit with him? In the same way, only the Spirit of God knows what God is. (NB!) This is the Spirit that we have received from God, and not the spirit of the world, so that we may know all that God of his own grace has given us; and, because we are interpreting spiritual truths to those who have the Spirit, we speak of these gifts of God in words found for us (NB!) not by our human wisdom but by the Spirit.”

In [chapter 5](#) of [volume 1](#) on the sixth day of Creation we showed that Paradise or, in the words of the Hebrew text, the Garden of Eden, was not located on this earth. The reader should compare what we said in [volume 1](#) on this with our comments in [volumes 2](#) and [3](#). Anyone familiar with nature—and even those less familiar with it—will find nothing contradictory in these texts. In [volume 1](#) we showed how man was created to replace the fallen Lucifer as ruler of the ruined world, which *Elohim* created anew. At the same time we showed how man misused his free will, which he should have used to find harmony with the will of God, to learn about evil, that is, to eat of the fruit of the Tree of the Knowledge of Good and Evil. This misuse was incited by Satan (to understand who Satan is, the reader should consult [volume 2, chapter 5](#)) on the earth, the center point of all planets, whose own center point was the Garden of Eden (just as the prison of Lucifer is the center point of all darkness and the region of fallen spirits). Because of this, man received the prescribed punishment from the justice of God, namely temporal and eternal death. Furthermore, we also showed that man, after the principle of darkness was revealed in him, could no longer stand in the pure light from which he was first created in Eden. Rather, he had to stay near the Tree of the Knowledge of Good and Evil that is, he was cast out onto the earth, where this tree is still located in the middle of the Garden of Eden along with the Tree of Life, to which man's access is blocked by the Cherubim. We know that the mystical Tree of Life is really Christ. We also know that both the Tree of the Knowledge of Good and Evil and the Tree of Life are both spiritual as well as material or elemental. We previously described the elemental Tree of the Knowledge of Good and Evil. Jesus Christ, the spiritual Tree of Life, is revealed to us as such quite clearly in Scripture. His elemental counterpart, the created Tree of Life in Eden, like the Tree of the Knowledge of Good and Evil, is not generally well known in the way that many claim to know the spiritual Tree of Life. However, their record of following him and keeping his Commandments shows that they really do not know him as they claim.

## PART 32

No one should think that those ancient men—or those who came after them—who tried to create a potion for immortality were insane. Ever since Adam they have sought the Tree of Life, but to no avail. However, since a true knowledge of the model for the Tree of Life, namely Christ Jesus, could not be known before his holy Incarnation except through the symbols of sacrificial rites and the Law, and since the light of the Holy Spirit was at that time not so clearly revealed, man's corrupted faculty of reason could not comprehend or understand anything about this counterpart. There remained for man a shadow of his original immortality, as his spirit and soul clearly show. However, this was not sufficient to provide them with a true fullness of immortality needed for their preservation. They recognized that Almighty God concealed much power in nature that could serve the maintenance of man's well-being. Then the thought came to them that if they could gain possession of the first principle of this power in its purest form, from which all these subterranean energies flowed, they

would be able to create powerful wondermedicines. However, because the true basis of wisdom remained concealed to them, they did not realize that their path to the model of the Tree of Life was blocked by the cloak of Moses, that is, through ritual law, as well as the two Cherubim, death and life, curse and blessing, just as their path to its counterpart in Eden has been blocked by the mantle of flesh. Thus, they are trapped by their ignorance and their errors unable to find either path to their satisfaction.

## PART 33

In Genesis 3, verse 22 we read, “The Lord God said, ‘the man has become like one of us, knowing good and evil; what if he now reaches out his hand and takes fruit from the tree of life also, eats it and lives forever?’” Because of the many interesting secrets contained in this passage, we will have to provide a somewhat longer explanation. However, this will lead us too far astray from the purpose of this chapter. Therefore, it will be necessary to discuss the significance of this passage in the [next chapter](#), which is devoted to religion.

The reference in this passage to the possibility of man eating from the Tree of the Knowledge of Good and Evil and thus living forever shows us that the act of eating the fruit of this tree brought with it an earthly element, that is, temporal and eternal death. The same holds true for the Tree of Life in the middle of Eden (we are not speaking here of the mystical Tree of Life) by whose fruit man could live forever. So that man should not become immortal in the mantle of flesh and blood that he had now taken on, but rather would have to first enjoy the fruit of the mystical Tree of Life and then throw off his elemental mantle, which is useless for the kingdom of God at his natural death, the Lord God cast him out of Eden, to toil on the earth from which he came and whose elemental essence he assumed in his material body, and which will be left behind when this body dies.

## PART 34

The seeker of truth will recognize from the above the difference between the old and new immortality. That Adam could have stretched out his elemental hand to the counterpart of the Tree of Life and enjoyed its fruit, insofar as the Lord God would have permitted it, is clear from the Scripture passage cited above. In order to prevent Adam and his descendants to achieve immortality in their elemental bodies (by which they would have remained eternally elemental devils or enemies of God, much like we can see today in most of mankind), God expelled him from the presence of the Tree of Life to the Tree of Death, which he had desired so greatly. The Lord God also changed the path to immortality so that it would be impossible for Adam to find while in his heavy material body, unless in this world or the other he would partake of the fruit of the mystical Tree of Life, namely the flesh and blood of Christ sacrificed on the  $\oplus$ , the true fruit of the Tree of Life, the perfect medicine of spiritual immortality. But because the way to physical immortality was closed and the path to the Tree of Life could no longer be found, the mago-cabbalist and theosopher turn their attention to the emanation of this life force  $\ominus$ ,  $\otimes$  and  $\otimes$  for the extension of his temporal life.

## PART 35

In volumes 1 and 2 of this book we demonstrated that man is composed of three parts, namely spirit, soul and body (dust from the earth), which—unfortunately—was placed into this elemental shell through his selfish disobedience, that is, he was given over to temporal and eternal death, in which this body must lie for all eternity, insofar as the unchanging compassion of God did not open once again in Christ the way to eternal life. Since man had received his spirit from the highest region of spirits, his soul from the world of angels and his body from Eden, Almighty God could not leave this wondrous creation, the concrete manifestation of all worlds, in the bonds of hellish darkness and in the power of devils. Rather, the Lord God, from the wisdom of his eternal presence, decided upon man's redemption. How terrible man's fall was and how the unbelievable power of the devil must have been, to hold man captive, is clearly shown in the fact that there was no other means of redemption, either in the heavens or on earth, than that the eternal Son of God take on the flesh and blood of fallen man and through his death pay in full the debt of human nature and, in so doing, do away with eternal death.

## PART 36

Anyone who loves the Mago-Cabbala can recognize that our planet has an advantage above all other heavenly bodies, which are inhabited only by simple creatures created from the essence of their planets' region or circle. This is so (1) because after the fall of Lucifer, who had previously been the ruler of all these astonishing circles up to the upper level of the fixed stars and who with his army was cast out of these worlds, Lucifer and his throne-angels were cast down to the middle point of this earthly globe, and shut off in the very heart of this dark abyss. His prince, Beelzebub (Satan), and all his legions were imprisoned by Almighty God in the remaining elements reaching to the outer limits of the earth's circle (see Ephesians 2, verse 2 and also [volume 1](#) of this book); (2) because Adam (and through him all men), the summation or essence of all worlds, who was to rule all the worlds of our solar system (up to the fixed stars) in place of Lucifer, after he (Adam) was likewise cast down upon the earth through his own fall, which was brought about by the envy and resentment of the devil. It was later on this same earth that the heavenly Adam, that is, Christ, brought general redemption through his most holy suffering and death.

## PART 37

In the preceding parts of this chapter we have frequently mentioned the upper starworlds. Therefore it should not displease the seeker of the truth if we consider before the end of this chapter the question whether we are dealing here with more than one world. [figure 15](#) will help explain our answer to this question, as follows:

- A. We will represent the size of the radius of various bodies, and show the ratio between their radiuses in half-inch increments, and how these compare to other bodies in the solar system. We will use this scale since the space available in this illustration is limited. According to Christian Huygens the diameter of the sun should be approximately 80 times that of the earth; and since the diameter of the earth is 1,718 German miles [German mile = 4.68 miles], the sun's diameter would then be 137,440 miles or, as some calculate it, 146,640 miles. And since Archimedes tells us that the circumference of a circle is  $\frac{22}{7}$  [this number equals "pi"] of the diameter, the earth's diameter would have to be 1,718 and  $\frac{2}{11}$  miles (whose circumference would be 5,400 German miles). If we multiply this by 80 we arrive at 137,454 and  $\frac{6}{11}$  miles for the sun's diameter, even though it is short of the figure of the 146,640 miles.
- B. The size of ♀ calculated from the size of the ☉ and planets.
- C. The size of ♀ calculated in the same manner.
- D. The size of the ☾ is 40 times smaller than the earth and ♀.
- E. The size of the earth compared to the ☉ is like half a millet seed compared to the sun.
- F. If the orbit of the ☾ has a relative radius of one inch, then the radius of the sun would also be represented by one inch.
- G. If the radius of the ☉ is represented as one inch, the radius of the orbit of ♂ to the ☉ would be the equivalent of 36 inches.
- H. The radius of this circle to the sun would be the equivalent of the 24 inches.
- I. The size of ♂ compared to the sun.
- K. The size of ♃ compared to the sun.
- L. The radius of the orbit of this planet to the sun would be the equivalent of 180 inches.
- M. The radius of the orbits of the outermost moon of ♃ to the planet itself would represent 19 inches. They take approximately 17 days to complete their orbit around Jupiter.
- N. The radius of the next closest moon is orbit to Jupiter itself would represent 8 inches, with a complete orbit every seven days.
- O. The third ☾ of ♃ has a radius of its orbit to the planet of 4 and  $\frac{1}{2}$  inches; a complete orbit every 3 and  $\frac{1}{2}$  days.

P. The fourth moon's orbit around ♃ has a radius of its orbit to the planet of 20 inches. It completes an

R. The fourth moon's orbit around ♃ has a radius of its orbit to the planet of 29 inches. It completes an orbit every 42 hours.

Q. The size of ♃ compared to the sun.

R. The radius of the orbit of the farthest most moon of ♃ to the planet itself is the equivalent of 29 inches. It completes its orbit in 79 days and 7 hours. Note: The rings of ♃ are so far from the planet that they lie beyond the shadow of the planet.

S. The radius of the second moon orbit of ♃ to the planet is the equivalent of 8 inches; complete orbit in 15 days, 21 hours.

T. The radius of the third moon orbit of ♃ to the planet is the equivalent of 6 and 1/4 inches; complete orbit in 4 days, 13 hours.

U. The radius of the fourth moon orbit of ♃ to the planet is the equivalent of 3 and 1/4 inches; complete orbit in 2 days and 7 hours.

W. The radius of the fifth moon orbit of ♃ to the planet is the equivalent of 2 inches; complete orbit in 45 hours.

X. The radius of the orbit from Saturn to the sun is the equivalent of 360 inches.

Y. The distance between ♃ and our sun is 2,800 times smaller than from ♃ to the fixed stars, for a total of 1,008,000 inches, from which we can conclude that no downscaled model of the solar system, no matter how small the scale, can be put on paper and still be true to the proportionate size of the sun to the planets and its distance from the planets.

Z. The fixed stars, which are themselves suns, have planets around them, which we cannot see because of their great distance from us. However, like our solar system, these planets are worlds unto themselves. We should note here that an object traveling at the speed of about 500 feet per second would take 20 or more days to fall from the ☾ to the earth, or 25 years from the sun to the earth. From ♃ to the sun or to earth would take about 125 years. From ♃ it would take about 250 years.

## PART 38

We would like to establish here that all of the so-called fixed stars, and all the heavens beyond ♃ were created before our present world, which was like them before Lucifer's fall, which caused the earth to be transformed into a desolate wasteland (*tohu vabohu*), as was mentioned several times previously in this book.

## PART 39

It should further be noted that a Saturnian year lasts about 30 of our years; a year on ♃ lasts about 11 of our years (for more on this, see [part 23](#) of this chapter). Concerning the days on ♃ we have no direct evidence. However, each planet and each star has its own orbit around its axis. Thus, we might ask, how long a day on ♃ would last. Because the orbit of ♃ takes about thirty of our years, its revolution on its axis must also be quite slow. On ♃ a day lasts about ten hours, a constant equinox, because each day is five hours and each night is also five hours. On ♀ day and night are also almost equal. And we do not know enough yet about ♁ and ♂ with regard to the length of their day.

## PART 40

Each planet or other heavenly body turns on its axis. All the upper sun-worlds above ♃ do not orbit around our sun or the earth, otherwise they would have to cover an astonishing distance of millions of miles in a heartbeat. While this does not go against divine omnipotence, it does fly in the face of reason. It is not necessary to imply the intervention of divine omnipotence when none is needed, especially since God's omnipotence was more than sufficiently revealed in the very creation of this heavenly body. Rather, each of the fixed stars orbits around its own sun, just as our own world does. Therefore, the principle of the *motus primus*, or prime movement, created by astronomers is an illusion and an *apparens opticum*.

## PART 41

♂, ♀ and ♀ might well have their own satellites, as ♀, ♀ and the earth do, although our instruments have not been able to detect any as yet. Our ancestors certainly did not know of any moons around ♀ or ♀, and so we should leave something for our descendants to study and discover. The rings of ♀ are a wonderful creation of God and are fifty times larger in their expanse than the planet, and this planet is itself forty to fifty times larger than our earth. The lands at the poles of ♀ have constant night for up to fifteen years, and then the same duration of daylight. ♀, which is ninety times larger than our earth, has at its poles six years of daylight and an equal amount of nighttime, calculated in our solar years.

## PART 42

A certain writer has calculated that a ball dropped from the nearest fixed star to the earth would take about seven hundred thousand years to arrive. From this we can recognize the great distance between these bodies. How, then, can such a fixed star, which is so far away from us so as to be practically invisible, and whose distance can hardly be written in numerical form, how can this star complete an orbit of an unthinkable distance in just twenty-four hours with the so-called *primo mobile*? This would require it to travel many hundreds of thousands of miles in a second. What would be the purpose here of citing God's omnipotence, since it is not necessary to cite it as an explanation for the principles of our understanding of God and nature? Such an explanation would be superfluous, and has proven to be so in other cases. What kind of astounding diameter and resulting orbit must the highest and most distant star have, which must remain for us in this life completely unknown and unknowable? And what kind of speed would such a distant star have to have for its orbit? This example is completely beyond the calculations of a specific measurement, and even our thoughts, which themselves are faster than a lightning strike.

## PART 43

Now that we have discussed the unimaginable distances to the fixed stars, as well as the thoughts of a noted author on this matter, let us turn to the question at hand and report that Sacred Scripture nowhere acknowledges the existence of more than one world. We should add here that Almighty God has revealed himself to us in two great books: (1) the book of nature or Creation, according to the words of Saint Paul in his letter to the Romans 1, verse 20, and (2) in the Old and New Testament. Whatever God does not reveal in the one book—or reveals somewhat unclearly—he proclaims in the other. Although Scripture does not say anything definitively about other worlds, we can nevertheless read in the book of nature that in light of our awe-inspiring solar system and God's own unfathomable nature, there must be countless other solar systems beyond our own, with a fixed star as their sun. Before we pursue this thought further, let us consider our own solar system for a moment. According to the principles of the Copernican system, our sun is the middle point of the solar system, around which ♀, ♀, ♂ and the earth, with the ☾, ♀ and ♀ orbit. That these planets, together with the sun, are inhabited, is evident from the following. First, it is an established fact that the moons of ♀ and ♀, as well as the rings of ♀, were completely unknown to us until the last century. But why did Almighty God create these five satellites of ♀, together with the rings, as well as the four moons of ♀, which lay unknown for thousands of year? In truth, God did not create these wondrous creatures so that his majesty and glory would eventually be noticed by man after thousands of years. Rather the Lord God created everything above and below the heavens, so that it would recognize, honor, and praise his wonderful power and majesty. In so doing, his creatures would experience great satisfaction and pleasure.

## PART 44

On the basis of our comments concerning Psalm 148 we can conclude that ♀ and its moons, as well as its wondrous rings, were populated by Almighty God with reasoning—and other—creatures, for the praise and glory of the divine majesty of their Creator. For what other purpose, then, would God have created such things that are invisible to our eyes? The same applies to the other planets and to the sun as well; and no one could say anything more unreasonable about God's plan, and his honor and glory, than that he left these wondrous planets empty and desolate of life, like monstrous deserts, and thought

only to populate our earth, this tiny speck in the immense expanse of the universe, with both reasoning and unreasoning creatures.

## PART 45

Previously we noted that ♃ and its moons—as well as ♃ and its satellites—constitute something of a miniature solar system in themselves. With regard to ♀, ♁ and ♃, we do not yet know whether they have such satellites or moons, which illuminate them by night but which because of their small size or distance from the planet cannot be detected. Even without their own moons these planets receive enough light at night from the rays of the sun reflecting from ♃, ♃ and the other planets. At this point, despite many observations with telescopes, we cannot say whether these planets give off their own light as well (for more on this, see [volume 2](#)). Recent improvements in the technology of telescopes have enabled us to see mountains, valleys, caves, rivers, lakes, etc., on these planets, which would not exist if these bodies were not composed of solid, opaque material and thus incapable of producing their own light like the stars. However, this is not reason enough to say that they cannot produce their own light, for even a small candle burning in bright daylight at a great distance—say, the distance from ♀ to earth—would be impossible for us to see. The same could apply to the planets.

## PART 46

Rotting wood only gives off a glow at night that cannot be seen in broad daylight. Nevertheless, it seems clear that the wood must contain this glow within it. Therefore, all planets, including our earth, have such an inherent light, which is greatly strengthened by the moon(s) of a planet reflecting the rays of the ☉ onto it. The orbit of the planet, as well as its movement in general and its moisture all ultimately come from the light and warmth of the ☉.

## PART 47

What has been said up to now about our solar system also applies to the fixed stars. It is clear from their great distance from us that they must be of enormous size and produce their own light, that is, they must be suns in their own right, since their light reaches us from this incredible distance, which is according to the *doctrinam parallacticam* twenty-eight hundred times the distance from ♃ to our sun. We know from astronomical measurements how far the ☉ is from the ♁ and from ♃; and we also know the astonishing distance from the ☉ to the fixed stars. The light of our sun falls weakly on ♃ because of their distance from one another, and the fixed stars receive no light at all from our sun which they could reflect. Therefore, they themselves must be suns and rule over their own planets, which they set in motion and make fruitful through their light and warmth.

## PART 48

As we asked previously, why should Almighty God create heavenly bodies greater than our ☉, which we cannot see? This is particularly curious if we acknowledge that nothing exists without God and that the Lord God created the universe so that his creatures could marvel at it, enjoy the benefits of its use, and thus praise the Creator for this gift. It would therefore be quite illogical to believe—and to convince others to believe—that these large bodies and suns of the upper world were empty spheres, whose sole purpose was to illuminate the night for those on ♁. Because of their great distance from us, they provide us with next to no light at all, as we can see on any evening when the ☾ is not very bright.

## PART 49

Anyone who has studied mathematics and familiarized themselves with the *Doctrinam parallacticam* surely knows that the fixed stars or suns of the upper worlds must be quite immense in size. And if the wisdom of God has seen fit to give ♃ in our solar system five ☾s and wonderful rings of light, what additional wonders await us in the star systems of the distant heavens? Might they be arid, desolate places like the Sahara desert in Africa? Certainly, no respectable theologian or philosopher would entertain such illogical and vulgar thoughts about the unending and incomprehensible profundity of

## PART 50

In his ever-present nature Almighty God is himself the highest form of perfection and contentment, such that he requires nothing outside of himself for his glory. However, because of the goodness of his will and his unending glory, he wanted to share this joy with something outside of himself. Thus, he created everything in, over and under the heavens from the outpouring of his majesty and through his unending might and glory. He did this so that all creatures would thankfully recognize, praise, honor and laud for all eternity not only his power and majesty, but also his goodness toward all Creation. And because this outpouring of the divine will was not perceptible in any manner, nor able to be described in a word, we say that God created the world out of nothing. Wise men call this *Hyle*. Let he who can comprehend this, should do so!

## PART 51

A lifeless, uninhabited and desolate world cannot sing God's praises, however, as any reasonable person knows, and there can be nothing more absurd in this regard than to assert that the planets and the \*s were created only to provide faint light to our ♁, but that they were otherwise empty of creatures. Let's suppose that is, in fact, their purpose, although we don't believe it is. What purpose then do the fixed stars serve in this regard, when they are located so far from earth as to be invisible to an earthly observer, not even with a telescope? Who would be so foolish as to philosophize an answer to such a question? We know that within the fullness of God's nature, which cannot be measured by length, width or depth, all these stars are simply suns at the center of their own solar systems and filled with their own creatures, reasoning and otherwise, whose purpose it is to praise and honor God's majesty and glory.

## PART 52

However, some questions remain: (1) What are these distant worlds and to what extent do they resemble the earth? (2) What kind of creatures inhabit these worlds? (3) Do these creatures have an ancestral father, like Adam, who sinned and fell from God's grace? (4) If such was the case, how were they redeemed?

With regard to the first question, we cannot find a direct answer in Scripture. However, we do know from astronomical observations through the latest telescopes that these worlds are solid bodies that have mountains, valleys, rivers, lakes, etc. From our observations of them in the night sky we also know that they do not give off their own light, but reflect the light of our ☉. Nevertheless, we have good reason to doubt whether their essence and characteristics are truly the same as that of our elemental earth. Moses said to Israel in Deuteronomy 6, "Hear, O Israel, the Lord is our God, on Lord." And this God proclaimed and revealed his mercy to us in a Redeemer, his only begotten Son, Jesus Christ. He preached redemption through his most holy passion and death by which he saved us from the fires of the one hell (and not the many hells) and proclaimed that he would hold judgment here on ♁, the home of sinful man. In addition, Scripture teaches us that our ♁, in its essence a sulfurous mass inclined to △, would be destroyed by △. (The reader can find more on this in [volume 2](#).) With this in mind, we can conclude that since Scripture does not say the same about any other body in the universe other than our ♁, our planet must be different in substance and essence than all other planets and stars.

## PART 53

If we reject this conclusion, than the blasphemous thought would follow that the one true God did not have only one Son, but many, who redeemed these other fallen worlds out of their ruin (insofar as they are comparable to our earth). Or, we would have to conclude that Christ the Lord had to undergo his passion and death many countless times on these other planets. There is no indication in Scripture or otherwise that these distant worlds were part of Adam's fall from grace. It is unlikely that they were part of it, however, since the many worlds of the fixed stars are in no way related to our solar system, but rather have their own sun, light and movement.

## PART 54

If we maintain that the planets ♃, ♄, ♀, ♁, ♃ and the ☾ share the same essence with our ☽, then the planes or circles in which they orbit must share a similar essence with our ☽ly heaven up to the ☾. This being the case, we would have to conclude that because all of these circles had the same essence, nothing would prevent a planet from moving from one circle into another, or for all the planets to move about in great confusion. However, since planets cannot move out of their orbit or circle, it is thus evident that they are each unique from one another, that is, that each planet is composed of the crude elements of its particular circle or plane. Since this cannot be reasonably disputed, we can say with certainty that none of the planets in our solar system has the slightest qualitative similarity with the earth, which can also be said of the fixed stars.

## PART 55

We have now shown that the planets (1) qualitatively have nothing in common with one another, but rather (2) in light of their movement and effect on other bodies they must have a purer and more subtle essence than our ☽. From this it follows then that the creatures found on these planets are all qualitatively different from one another, and have nothing at all in common with those on the ☽. The same applies to distant fixed stars and the worlds around them. The question of whether they share a similar essence with the earth in terms of their qualities and solidity has been answered with the observations above.

## PART 56

In answer to the second question, which asks what kind of creatures might inhabit such distant worlds, there is nothing mentioned in Sacred Scripture. The reasonable conclusion that must be drawn from the discussion above is that creatures on other worlds whose bodies were created out of the essence of those worlds qualitatively have nothing in common with us, just as the essence of their world has little or nothing in common with that of the ☽. Nevertheless, the reasoning creatures of all these worlds, including the earth, have one and the same image and likeness, as discussed in some detail in [volume 2](#).

## PART 57

The third question raised above was whether these creatures on other worlds may have sinned, like our forefather Adam, and experienced a similar fall from God's grace. Because the worlds of the upper regions of the heavens are so distant and thus can have nothing in common with our solar system, the sin of Adam, who had been created to rule our solar system in place of the fallen Lucifer, did not corrupt those worlds. Indeed, someone could protest that since Scripture says nothing about this, it is possible that creatures on those worlds sinned against God and fell from his grace, as implied in the Scriptural words, "The heavens are not pure enough for you." If that were the case, it is also possible that God, whose wisdom and power are unfathomable, could have conceived of a different way in which to redeem these sinful creatures. The ridiculous nature of this suggestion is clearly evident when we consider the nature of God himself, for it insinuates an indescribable multiplicity or manifoldness in the will of God that goes against nature, even if Scripture does not address the question directly. Both nature and Scripture teach us that there is but one God, not some scholarly concoction of three persons, as we shall show in more detail in the following chapter. Scripture knows of only one God, Father, Son and Holy Spirit, *Jehovah Elohim*. Indeed, nature itself tolerates only oneness. That is why Moses said in Deuteronomy 6, "Hear, O Israel, the Lord is our God, one Lord!" If we let our thoughts roam back in time into infinity they must eventually arrive at some unified starting point, the beginning of all beginnings, or the divine oneness of the one true God, where our thoughts will rest and go no further.

## PART 58

All beginnings arise from a starting point of unity, as we know from mathematics and geometry; and nature creates nothing from a starting point of multiplicity, as we can clearly see each day in all three

kingdoms (plant, animal and mineral). Deuteronomy 6 shows us that there is only one God and that apart from Him there is nothing. Therefore, there is only one Christ and not many Christs, the only-begotten Son of the ever-present God, through whom, in whom and to whom all things were created in the heavens and here below in an unimaginable expanse. To this same one God, Father, Son and Holy Spirit we offer praise, honor, laud and glory for ever and ever.

## PART 59

Since we have now established that there is but one God and not many gods and redeemers, it would be absurd to say that just as Adam sinned in the Garden of Eden and fell from God's grace, reasoning creatures on other worlds must have also sinned and fell from their own grace. Just as the great and wonderful region of our world was given to Lucifer to rule before his fall, so too, Almighty God has given each of the countless distant worlds and stars a ruler. It would be truly absurd to presume that all of these rulers of other worlds fell as Lucifer did. If that were the case, Satan would truly rejoice and send out his minions among men to proclaim the imperfection of God's creation. But in fact, the fall and corruption of man occurred only in our own solar system. Because of the sin of Adam only our  $\nabla$  was cursed and condemned to ruin by God, whereby death became the wages of this sin. Thus, the creatures of other worlds and planets are not subject to death and ruin. For more on this, see the outline of the Last Judgment in [volume 2](#) in the discussion of Matthew 24, verse 29.

## PART 60

The next question asked what kind of redemption or redeemer was made available to the creatures of other worlds if they also fell from God's grace through sin. The discussion in the preceding part makes this question moot, because (1) these creatures are qualitatively not similar to us and (2) they did not share in Adam's fall, nor did they need to share in the resulting redemption. The Word of God teaches us only about a fallen angel and his armies whose world was turned into a desolate place (*tohu vabohu*), and that Almighty God created out of this chaotic desolate mixture of elements a new heaven (that is, the sky of our planet) and  $\nabla$  for man.

## PART 61

From the preceding discussion we know that Almighty God created more than one world and populated them with both reasoning beings and other creatures. This is entirely in keeping with divine power and is in itself nothing new; and astronomers have confirmed this as well. God's unimaginable majesty and power, as well as the prime cause of all Creation, compels us to view this as a necessary and logical conclusion.

## PART 62

At this point we would like to raise the question, whether the creatures that exist on other planetary bodies reproduce in the same manner as we humans do on the  $\nabla$ . The most reasonable answer to this question would be that Almighty God created all creatures on all the planets at the same time, much as he did with the countless legions of angels, who themselves are not subject to death and decay. Human beings, however, are obviously quite different in this respect, as was explained in [volume 2](#) on  $\nabla$ .

## PART 63

We could certainly expand our discussion to include further questions, such as whether the other worlds are composed of the same four essential *principis secundaris* as our  $\nabla$ . Another question might be whether the creatures of these worlds are themselves made from the same secondary principles, or whether they are much simpler beings. However, answering these questions would represent a significant digression from our main topic. Therefore, we must ask the reader to glean an answer for each of these questions from everything we have said up to this point. We are sure there is enough information to satisfy such a quest.

## PART 64

Earlier we mentioned the rings of  $\text{h}$ , a detailed description of which can be found in most books on astronomy. These rings are in many ways reminiscent of the northern lights or *aurora borealis*, of which we know nothing concerning their composition, origin and movement. We believe that similar lights can probably also be found at the South Pole and that these lights at both poles are basically the same as the rings of  $\text{h}$ , which are seen by their inhabitants much the same as we see the northern lights.

## PART 65

Before we conclude this chapter, we should note that the true effect of the fixed stars or upper worlds on our own world, according to their qualities and configuration (constellations), might be better understood—just as we know to some extent the effect of the constellation of the planets of our own solar system on us—if we included what we know about the *mutationis aeris* and human behavior in setting up a *Them. Genethl.* Such a chart could be quite useful. We know that the upper worlds also influence us, as this has been confirmed by our experience over the years. Because of their great distance from us, we cannot know the rotational or orbital movement of these worlds. Thus, anything we say about their influence on us would be speculation, which becomes clear if we look at the judgments that are based on the aspects of our own planets: in many cases the exact opposite of the judgment occurs. This happens because the upper worlds have influenced things and changed the planetary aspect almost completely. Therefore, when an astrological judgment is made it is often more a guess than a decision based on a solid formula. It might be that with respect to a birth the constellation of the upper worlds is in harmony with the constellation of our solar system. However, since we cannot observe at all the position of the upper worlds, it is foolish to pretend that some general rules could apply here. In fact, most astrological judgments are blatantly in error because of this variable factor.

And so we will conclude this chapter on astrology and hope that it has pleased the seekers of truth among our readers.

# CHAPTER 5



# ON RELIGION, ACCORDING TO THE CLEAR AND PRECISE MEANING OF SACRED SCRIPTURE, AND ON THE TRUE MAGO-CABBALA, BASED ON THE SAME

## PART 1

In the name of God we now move to a topic, which will surely earn us the censure of orthodox scholars. Many of these gentlemen believe they alone have the right and ability to teach and write about theological matters, and that priests cannot err in matters of the Law. Thus they will attack anyone who is not a member of their guild the moment he dares to speak on such topics. They will criticize, fault, judge and condemn in a most unpleasant manner anything he might say that doesn't conform with their ideas. And if they cannot find anything in his statement to criticize or condemn, they are mean enough to simply reject the author's work because he is not a member of their order and was not educated like them in their discipline at the best schools, which they feel gives them the privilege of speaking and writing about theology. However, neither Christ the Lord nor his disciples came from their order of priests and theologians, nor did Christ and his true teachers and disciples attend the top schools of theology. Rather, the disciples studied in the school of Christ and his Holy Spirit. Therefore, no upstanding and enlightened theologian would approve of the insane and downright idolatrous illusions of the orthodox heretic-makers. And so we will not expect a reasonable judgment from them, based on the rules of Christ. Their mocking and faulting will not affect us. And so, let us move on to our principle purpose here.

## PART 2

No one should expect that our thoughts on religion in this chapter will be written in a scholarly style, nor should he hope that we will begin with a short description of religion in general, according to the rules of human art and science. Such a hope would certainly be dashed, since the Holy Spirit can make no use of such vain undertakings, as Scripture tells us. We will indeed follow Scripture here and present everything as short and simply as possible.

## PART 3

Since we want to discuss religion (that is, the debt that each man owes his Creator, according to his command), then we will first have to discuss man's knowledge of God. Paul says in Hebrews 11, verse 6, "For anyone who comes to God must believe that he exists." And in his letter to the Romans 1, verses 19 to 21 Paul writes, "For all that may be known of God by men lies plain before their eyes; indeed God himself has disclosed it to them. His invisible attributes, that is to say his everlasting power and deity, have been visible, ever since the world began, to the eye of reason, in the things he has made. There is therefore no possible defense for their conduct."

From the wondrous creation of the heavens and the earth, together with all its creatures, man could recognize easily enough that the Creator of this awe-inspiring system must be an eternal, all-knowing and almighty being, and that man should inquire about and seek him, and honor and worship him as his Lord, God and Creator, if he wishes to be happy and content. It is also possible for man to trace back Creation all the way to God, the beginning of all things. Nevertheless, it is quite difficult for many people to come to God in this manner, and to recognize him and honor him as he deserves. And only a very few can follow it back to their own origin in God. Rather, for most people the Lord God remained hidden and unknown until he finally revealed himself to them more distinctly through Moses and the prophets, and then most clearly and completely in Christ Jesus, his beloved Son, the reflector of his glory and his being, and proclaimed to them his will for their eternal salvation and happiness.

## PART 4

The first and most necessary part of what we are discussing here is our knowledge of God, namely that there is a God and Creator of all things, as well as who he is and how he exists. In the great book of nature we can learn through countless symbols about his infinite unfathomable nature, wisdom and power and recognize from this that something exists that had no beginning or end, and which is the beginning and origin of all creatures. But who is this God? And what is his name? For these questions there are no symbols in the book of nature; rather, we must find the answers in Sacred Scripture, whose first words are “In the beginning God created the heavens and the earth.” Thus, we can call him the Beginner and Creator of all things, in Hebrew *Elohim*. The ancient cabbalists translated this name as “the powerful judges.” Since this word appears in the plural form, God was then referred to in the plural, as for example in Genesis 1, verse 26 and Genesis 3, verse 22, where God says in the former passage, “Let us...” and in the latter, “The man has become like one of us.” We must conclude from this that the mystery of the Triune God is concealed in this usage: Father, Son and Holy Spirit.

God also revealed himself as the Lord the Almighty (Genesis 17, verse 1). As he says to Moses in Exodus 6, verse 3, “I appeared to Abraham and Isaac and Jacob God Almighty, but I did not let myself be known to them by my name: Lord.” Now we come to another name that Almighty God gave himself in Genesis 2, verse 4, where he is called *Jehovah Elohim*. Translated, this means “He who was, who is and who will be,” that is, love and mercy itself.

## PART 5

We have now heard from Scripture that the Almighty Being who created all things is called God. But how does he appear? Because he is unfathomable, we cannot construct a likeness of God. And because all things were made from him and by him, it is not possible that he can be comprehended by one of his own creatures. Rather, just as the Lord God contains in himself and fills this amazingly large universe, nothing exists outside of it except God, without there being any end to the profound expanse of Godliness for all eternity. Therefore, it is impossible to create an image or likeness of God, and he strictly forbids man from doing so (see Exodus 20, verse 4; Deuteronomy 4, verses 15 to 23; Joshua 40, verses 18 to 25 and Joshua 46, verse 5).

## PART 6

Although the Lord God is entirely inconceivable and incomprehensible in his Godliness, and he thus forbade man from trying to picture him in image or likeness, the ruined reason of man was not satisfied with how God revealed himself in Scripture, but rather made up numerous words to describe God, thus creating a likeness, but also countless idols in his theological seminaries. And whoever would not accept their Scholastic dust in lieu of the pure gold of the sanctuary, that person is considered a heretic, even though they themselves introduced heretical and idolatrous turns of phrase to describe God. Where in Sacred Scripture can we find the terms “Trinity,” “Person” and the like which were coined during the fall of the Greek and Latin Churches; and where did the phrase “three persons in one Godhead” come from? Indeed, anyone in the early apostolic Church who would have used such words as “person” or “Trinity” would certainly have been cast out of the community as a heretic. And no reasonable person could deny that once people started talking about three persons in God in their distinctive roles as God the Father, God the Son and God the Holy Spirit, one couldn't help but think of these as three separate gods, which runs contrary to the revelation of divine majesty. No man's faculty of reason is so pure and clear that it will not immediately think of three separate gods when it hears talk of the three persons in God. This creates a false image of the true God.

## PART 7

Moses says in Deuteronomy 6, verse 4, “Hear, O Israel! The Lord God is one Lord.” Christ the Lord confirms this in Matthew 19, verse 17; Mark 10, verse 18; Mark 12, verse 29 and Luke 18, verse 19. The apostle Paul writes in Romans 3, verse 30, “God is one” and in 1 Corinthians 8, verse 4 he writes, “There is no God but the One.” He also confirms this in Galatians 3, verse 20 and elsewhere. Of this “one God” Christ the Lord said in Matthew 28, verse 19 that he is Father, Son and Holy Spirit. And Saint John writes in his first letter, [chapter 5](#), verse 7, “For there are three witnesses, the Father, Son and Holy Spirit and these three are one.” We can also find many passages in the Old Testament where this sacred number three is used in connection with the one God: Genesis 1, verse

26; Genesis 3, verses 22 and 23; Genesis 11, verse 7; Genesis 18; Joel 3, verse 21, and Psalm 33 verse 6.

## PART 8

From what we have said thus far the reader can recognize that an eternal God exists as Father, Son and Holy Spirit. In the first letter of John 4, verses 8 to 16 John writes that God is love, while Christ the Lord says in John 4, verse 24, “God is a spirit.” Therefore, according to the characteristics of a spirit he is a simple essence and unity, but also the highest perfection in holiness, justice, wisdom, power, love, goodness and mercy without the slightest deviation. And the will of his power can only consist of mercy, compassion, patience, great goodness and faithfulness (according to Exodus 34, verse 6). However, when God is described as angry, etc., this occurs only in conjunction with some contrariness on the part of his fallen creatures against his perfect majesty.

## PART 9

As we mentioned above the one true God consists of Father, Son and Holy Spirit. However, we cannot say what exactly it means that the one God is Father, Son and Holy Spirit not only in name, but also in deed. This secret is incomprehensible to our reason and thus also indescribable and we know of no example in nature that could provide a parallel or comparison to this, except perhaps  $\Delta$ . Fire is a single essence that has three distinct qualities: to light, to warm and to burn. None of these qualities can be separated from the others without destroying it entirely. And so the Father is called the Creator through the Son; the Son is called the Redeemer through the compassion of the Father; and the Holy Spirit is called the Light and Illumination from the Father and the Son. But these names are in fact meaningless images that do not capture the essence of the matter, that is the focus of our discussion. “Happy are those in whom God himself is revealed as Father, Son and Holy Spirit.” It is difficult to understand or grasp this without God's Revelation, no matter how clearly one tries to imagine or describe it in words.

## PART 10

No one will deny then that the Father, or rather God, is God, and that Jesus Christ is the only begotten Son of the Father and the Holy Spirit. They are the one true God who is eternal life, as is clearly proven in many passages of Scripture. In John 14, verses 9 to 11 Christ says that whoever sees him also sees the Father, because he is in the Father and the Father is in him. Christ also states in John 10 verse 30 that he and the Father are one. After wrestling with Jacob in Genesis 32, verse 28 to 30 God says, “You have wrestled with God and with men, and prevailed.” John also writes that Christ, as the Word that became man, was with God in the beginning (the eternal essential beginning, which is God Himself—see Revelation 1, verse 8; Revelation 3, verse 14; Revelation 21, verse 6 and Revelation 22, verse 13) and was God himself (see John 1, verse 1 to 3). In his first letter, [chapter 5](#), verses 7 and 20 John writes that he (Jesus Christ) is one with the Father and the Holy Spirit and that he is the true God and eternal life. The apostle Paul writes in first letter to Timothy 3, verse 16 that God was revealed in the flesh, in the humanity of Jesus Christ, and in the second letter to the Corinthians 5, verse 19 Paul writes that God, together with Christ, redeemed the world. In his letter to the Colossians 2, verse 9 he states that the complete fullness of the Godhead dwells in Christ, and in Romans 9, verse 5 he says that God is supreme above all, blessed forever. Also, the angel who appeared to Abraham, Isaac and Jacob, as well as Moses and led the children of Israel out of the desert was in fact Almighty God himself, the Lord and God of Abraham, Isaac and Jacob (see Genesis 17, verse 1; Genesis 28, verse 13; Genesis 31, verse 13 and Exodus 3, verse 6). No reasonable person would contest that this was God. And since 1 Corinthians 10, verses 4 to 9 reveals that this angel was Christ the Lord, this conclusively proves the eternal divinity of Jesus Christ. And in the first letter of John 5, verse 7 and in Matthew 28, verse 19 we have confirmed for us that the Holy Spirit is also the true God for all eternity. John says in his letter that the Holy Spirit is one with the Father and the Son and that Christ the Lord commanded that he be baptized in the name of the Father and of the Son and of the Holy Spirit. It is also certain that wherever in Scripture we find an allusion to the “angel of the Lord,” who is sometimes called *Jehovah*, it is really Christ himself who should be understood in his capacity as angel of the Covenant. And whenever we find in Scripture

reference to the spirit, where the name of *Jehovah* is added to that of the Triune God, we are dealing with a passage about the Holy Spirit.

## **PART 11**

Because this true and eternal trinity (Father, Son and Holy Spirit without beginning or end) enjoyed great and perfect joy, happiness and contentment, and because he wanted to share himself in the emanation of his divine goodness with creatures who would love and praise him, God created through Christ the spirit-world, whose pinnacle was the Son of the Dawn, a most glorious and magnificent spirit who was also the ultimate point of the divine diameter line extending through our solar system. Since this spirit in his magnificent glory and power rose up against God out of sinful pride, he was cast down into an unfathomable darkness together with his angels, and for his resistance against God's simple perfection he forfeited his former magnificence, as well as all the worlds over which he held sway. And thus his light became a desolate, dark place called *Chaos* by the ancients, that is, a mixed clump of all kinds of essences without order.

## **PART 12**

Because the unchanging godhead could not change the will of its omnipotence, the worlds originally ruled by Lucifer and his angels had to be filled with other creatures for the praise of divine glory. Therefore, God created our world through Christ and in this world he placed man, created in his image, as the Holy Spirit revealed to us through Moses, so that this man would rule the world instead of the fallen Lucifer.

## **PART 13**

When Satan saw that a magnificent world was created from the dark chaos and that the wondrous creature called man was created by God to take his place as ruler of this world, Satan's envy and anger was directed against this creature. As a result, he deceitfully seduced man to abuse his free will and disobey God's laws and will. The devil thought he had won his struggle against God because of man's disobedience when he saw that man had been expelled from the Garden of Eden and cast into this world, which was accursed because of his sin and where he would have to struggle his entire life by the sweat of his brow to nourish himself and eat his daily bread. But God took pity on the man and cursed the serpent above all other animals, saying, "The seed of the woman will crush the head of the serpent." God wanted man (Adam and his descendants) to strive to regain his original inherent magnificence and to seek the Lord his God, so that he might once again find him and feel his presence, which is never far from his creatures (see Acts 17, verse 27).

## **PART 14**

The Lord God did not create man for the purpose of anger, accursedness and ruin, but rather to be happy and contented. And it was his will that man seek him and find life in him, so that he might be blessed. To this end, the Lord God provided man with everything he would need for his salvation and well-being; for his inner spiritual life he gave man the Holy Spirit, and for his material life on earth he gave them the patriarchs and the prophets, who would teach him discipline and lead him on the right path in God's truth back to his Creator. God gave the children of Israel through Moses his laws and rights, so that they could live according to, and be guided in, his way of life. He led them out of Egypt and into the desert and he taught them how they should turn their hearts and minds away from the ways of the world with its empty glories and think of themselves as pilgrims and strangers in this world, searching for their heavenly homeland. He gave them many signs and miracles in order to awaken their faith and to trust in him. He let them see the many terrible and fearsome judgments that befall the disobedient, the godless and the sinner, so that they would disdain such things in their heart and would obey him. Through the many purification rituals that he gave them he sought to teach them how to cleanse and purify their heart of all sin and impurity by means of faith. And through the sacrifice of oxen, goats and rams he sought to teach them how to do away with their former self, bound to the ways of the earth, to discipline their flesh with its instincts and desires, and to offer themselves to God as a sacrifice and as incense. He let them build for him an indescribably beautiful

and costly residence and lived among them and taught them how to work with one another to build him a residence of the spirit and make within themselves the sanctuary of a new mankind, giving him space within their hearts, so that he could live among them. He was their God, whom they loved and honored with their whole heart and mind and soul, and they were his people who in the most submissive obedience would serve and live for him alone in holiness and justice for as long as they lived. He provided for them everything they needed for their salvation and he performed countless good deeds for them, seeking to win their love and their hearts for himself, so that they would be entirely his and thus be blessed for all eternity. What he had done since the beginning of the world, and did in a particular way through Moses, he continued right up to the arrival of Christ on earth, doing everything he could for the salvation of wretched man and his return to his original state of being.

## PART 15

However, as soon as man was placed on the earth (which God had cursed because of his sin) he began to multiply, and with this, evil multiplied in men as well. They tore themselves away from the nurture and discipline of the Holy Spirit and distanced themselves from God. There was not even one in a thousand among them who inquired about God or sought to live according to his ways. And after man had gone his own ruinous way, the Lord God in his just judgment wiped man off the face of the earth through the Flood in the time of Noah, and thus put an end to this first godless world. The only exceptions to this were Noah and his family, who were spared. However, once the Flood was past and the descendants of Noah once again began to multiply, they turned away from God and evil began to grow once again. As a result, this second world was no better than the first and in some respects even worse. Instead of seeking the Lord their God in order to serve him, they chose instead all manner of horror and corruption, making idols of men and birds, four-footed and crawling creatures, and serving them in the most shocking manner by offering their sons and daughters to walk through  $\Delta$  as a sacrifice. This was done not only by the so-called wild pagans, but also by the children of Israel, to whom God had revealed himself in a special manner from among all the peoples of the earth. And even after he revealed himself to them in a special way · in the desert, giving them his laws and rights, they still made for themselves a golden calf and worshiped in the service of devils; they took up their residence in the house of *Moloch* and the stars of its god *Remphan*, worshipping the idols whose images they had made (see Acts 7, verse 42). They continued this practice through the ages and whenever God sent them messengers, who punished them, warned them and sought to return them to his service, they were stoned and killed (see Matthew 23, verse 14 and Acts 7, verses 51 and 52), for the people would not be deterred from their idolatry and evil designs. Those who on the surface appeared to be faithful to God were only mocking him, ostensibly following the rituals ordained by God through Moses with apparent fervor; they approached God with their mouth and honored him with their lips, but their heart still remained distant from him, and so their service to him was in vain. God told them that their rituals without meaning were an abomination in his sight, which he did not desire and of which he was growing tired. He did not like their festivals or Sabbath celebrations either, and could not bear to smell their sacrifices, nor hear their songs, and he wanted to throw the filth of their holidays in their faces, so that it would stick there and remain with them. It was into this hypocritical and ruined state of the Jewish faith that Christ the Lord was born in the flesh.

## PART 16

“When the time was fulfilled, God sent his only Son” in the form of a poor servant, and sought to further reveal his will for man's salvation through the life and teachings of his Son, and to show the way to life. The Father spoke from heaven, saying “Behold, this is my beloved Son in whom I am well pleased. Hear him!”

## PART 17

Many passages of the Old Testament prophesied that Christ the Lord would come to mankind in the flesh. The New Testament reports that he really did come to earth in human form, lived, taught, was crucified, died, was buried, and arose again on the third day, later ascending into heaven. These things are so well known that it is not necessary to comment on them here; and no one would deny that

these things did occur, except the most rabid anti-Christian. Therefore, we will concentrate only on those aspects of Christ's life and teachings that will be useful for the purpose of our discussion. The first of these is his holy conception, where he chose a poor, humble and chaste young virgin to be his mother. We should learn from this the importance of having a chaste and humble heart, if the Word that can make our soul rejoice is to be planted and grow there. Second, he was born in great poverty in a strange stall while his parents were traveling away from their home. From this we should learn to despise the material things of this world. Third, he had to flee into Egypt with his parents while he was still a baby. From this we learn that as soon as God draws us to himself so that we try to lead our life according to his ways, we will be hated, envied and persecuted by the world. Fourth, almost his entire life was a constant pilgrimage, from which we can learn that we are only pilgrims and strangers on this earth with no lasting place of our own, so that we must look for our future place of rest beyond this earth. Also, during his life Christ always strove to do the will of his Father and was obedient to him unto death, even to his death on the cross. From this he wanted to teach us to deny ourselves and to do the will of God in voluntary obedience, and to practice humility, patience and other divine virtues, if we wish to follow him and to come to God, the new and living way, through him. And after he completed his ordeal of suffering and patience through his obedience to his Father's will, Christ became the source of eternal joy for all who are obedient to him (see Hebrews 5, verse 9).

## PART 18

Now that we have briefly outlined his holy life, which can serve as a model for us to follow, we will now discuss his teachings, which are perfectly reflected in his life. The first thing that strikes us in how he called men to himself and told them to take up his cross along with him and to learn from him how to have a meek and humble heart. Whoever would serve him, he said, must follow him, and whoever followed him must deny himself, take up his cross and follow him. He further noted that anyone who was unable to turn away from his possessions could not be his disciple. He taught them to not respond to evil with evil, that they should love their enemies, bless those who curse them, pray for those who insult and persecute them, and to forgive their enemies then they repent their evil deeds. He also taught them that they should avoid all hypocrisy and that their almsgiving, fasting and prayer should be done in private for God's sake, rather than for public praise; they should place their trust in God and strive first and foremost to attain the kingdom of God and his justice, and their Father in heaven would provide everything that they needed. He taught them to be compassionate, to take the narrow path and to be wary of false prophets; he also praised those who are poor in spirit, those who suffer, the meek, those who hunger and thirst for justice, the merciful, those who are pure of heart, the peacemakers, and those who are persecuted for his sake or for the sake of justice. He comforted them by saying that they would be rewarded in heaven. He further taught them that he did not come to destroy or dissolve the law or the words of the prophets, but rather to fulfill them, and that not a letter of these things would pass away until all these things came to be. He also told them that their justice would have to be better than that of the teachers of Scripture and the Pharisees, or else they would not enter into heaven (see Matthew 5, verses 6 and 7). He directed them to look not at the letter of the Law, but at its spirit, and not at its shadow, but at its essence. He then summarized the Law and the prophets by saying that they should love the Lord their God with their whole heart, their whole soul and with their whole mind, and to love their neighbor as themselves. And so that they would not misunderstand he said to them that they should do to others what they would want others to do to them (see Matthew 7). He then told them to tear down their splendid temples and to change the manner in which they worshiped the Lord there with their sacrifices, songs and prayers, because the time had come to worship the Father in the spirit and in truth and not just in Jerusalem or some other specific location, for the Father wanted men to worship him in this new way, in the spirit and in truth. In saying this, Christ presented a threat to those who made their living from the rituals of worship in the temple. They were like the money changers who made their living from the temple and who were worried that their business would suffer if knowledge and worship of the true God spread. As long as Christ the Lord did not call for changes in the temple worship and even taught there himself, they would tolerate him. However, when he said he could destroy the temple and rebuild it in three days and then made a whip from rope and chased the money changers out of the temple, turning over their tables, they then started calling him a seducer and blasphemer who spoke against that holy place. And so they condemned him to death, a death on the cross, and mocked him as he hung on the cross

saying, "How are you going to destroy the temple now?"

From this short synopsis of the teachings and life of our Lord and Savior Jesus Christ the reader can see the essence of the true Christian religion, namely obedience to and the implementation of God's will. For obedience is better than sacrifices, and whoever carries out the will of God will gain eternal rewards. But for those who do not understand these things, we will elaborate and clarify some of the points described above. The first of these points will be the Law.

## PART 19

It is a well known fact that a couple of hundred years ago there was much arguing and fighting among the so-called Christian religions on the topic of the Law and good works. The one side taught that the Ten Commandments are too difficult to keep and that good works are not necessary in order to be saved. All that matters, they say, is divine mercy. They sought to support this teaching by citing Paul's letters. And in order to solidify this belief among their followers, they taught their children with the question: Can we keep God's Commandments and Law through good works alone? The answer that their children had to memorize was: No! Because our good works are not entirely good due to our sinful nature and, although we may want to do good, our true intention is to do evil (see Romans 7). Thus, they inculcated the belief in their children that the Ten Commandments were impossible to keep, that good works were not necessary for salvation, and that divine mercy alone mattered, even if we grievously sinned every day and deserved great punishment. Thus, they went about their sinning without great concern and paid no regard to the need for good works.

The other side in this debate taught that good works are necessary for our salvation and that we could and must keep the Ten Commandments. But they, too, followed their beliefs as little as the other side did, and as a result, the debate was one only of words. And what those on the other side accused the others of doing, they always did themselves. The one side faulted the teachings of the other that the Ten Commandments were too difficult to obey, while they themselves did not bother to obey them. The latter reciprocated by denouncing the teachings of the former that say good works are necessary in order to gain salvation, while teaching themselves that their church services were also necessary in order to be saved. And so they built up with the one hand what the other hand tore down. In order to stick to our intended focus here let us look at the words of Christ the Lord in Matthew 5, verses 17 and 18, "You should not think that I came to do away with the Law or the prophets. I did not come to do away with these things, but to fulfill them. Verily, I say unto you until heaven and earth shall pass away, not the smallest letter or stroke of the Law will pass away, until these things have come to pass." In John 14, verses 15 to 21 Christ says, "If you love me, keep my Commandments. For whoever keeps my Commandments and honors them, he loves me. And whoever loves me will be loved by my Father and I will love him as well and reveal myself to him. Indeed, those who love me will keep my word and my Father will love him and we will come to him and reside with him. From this we see that our dearest Savior did not only demand of his followers and disciples that they keep his word and his laws, but he also gave witness himself that they would do it. Saint John confirms this in his first letter when he writes that we know that we love God's children, when we love God and keep his Law, for the greatest sign that we love God is when we keep his Law, which is not so difficult to do. And what we ask for we will receive if we keep his Commandments and do what is pleasing to him. However, in his letters to the Romans and to the Galatians Saint Paul rails against those who deceive Christ's followers by insisting that they can be justified through the Law alone. It is impossible that Paul, one of the most important of Christ's chosen disciples, would have done or written anything that ran counter to Christ or his teachings. And so we must inquire what kind of Law he is referring to in various passages, since he is so concerned about the works that it produces. And when we do such works we discover that his concern is not at all directed toward the divine law to love God and one's neighbor, but rather against the ceremonial services of the temple and the Jewish temple laws on attending services, on circumcision, on sacrifices and on observing holidays. Thus Paul criticized the same things that Christ found unacceptable at the temple and which he tried to stop by saying that the time had already come when people would no longer worship the Father in Jerusalem or on the mountains, for the true worshipers would honor the Father in the spirit and in truth, as the Father wanted. Indeed, God is a spirit, and those who worshiped him would have to do so in the spirit and in truth (see John 4).

When Christ said "Tear down this temple and I will rebuild it again in three days." He was

speaking here about the spiritual temple of his body, in which he was both the priest and caretaker of holy, true and heavenly things, which are far superior to the splendid temple of the Jews and the Christian monasteries with all their ritual objects and ceremonies. These are but a shadow of the spiritual temple of Christ's body. Nevertheless, Paul saw that the Galatians and others, whom he had clearly introduced to the teachings of Christ and whom he taught how to serve God in the true, new existence of the spirit and to fulfill the divine Commandment of love through Christ and the power of his spirit in them, had fallen away from Christ and once again began to serve in the manner they had earlier, observing the Jewish Sabbath, new moon and holidays, circumcising their newborn males, etc. Paul was concerned and inveighed against the false apostles who had misled them; he called them sorcerers and wished that they would disappear. If today's churchgoing Christians look closely at this example they might recognize that if he were here today Paul would be more concerned about them than about the Galatians because our contemporaries have completely abandoned the ways of Christ and have nothing more than a shadow of him in their ceremonies and rituals, which they believe will make the justified in the eyes of God and lead them to salvation. However, they are quite wrong in this assumption.

## **PART 20**

Now that we have shown which Laws the apostle Paul opposed, and proven how he was of one spirit and one mind with Christ in this respect, we will continue by showing how Paul was also in complete agreement with Christ in his command to keep his Commandments. Paul writes in Romans 7, verse 12, "Therefore the Law is in itself holy, and the commandment is holy and just and good." Romans 8, verses 3 and 4 continue, "What the Law could never do, because our lower nature robbed it of all potency, God has done; by sending his own Son in a form like that of our own sinful nature, and as a sacrifice for sin, he has passed judgment against sin within that very nature, so that the Commandment of the Law may find fulfillment in us, whose conduct, no longer under the control of our lower nature, is directed by the Spirit." The point of Saint Paul's message is that all men should truly repent and approach their Savior in faith, in order to seek their salvation in him and his wounds, and give themselves to him in total obedience. If they did this, the Savior would deliver them in truth from all sin and injustice, purify their hearts through faith, enlighten them, make them holy, and make them into men who obey his Commandments with childlike love, living according to his laws and rights. He would make them like newly planted trees or new men who, through the good power of Christ's spirit, would bring forth good fruits and sin no more. Galatians 2, verses 17 and 18 states, "If now, in seeking to be justified in Christ, we ourselves no less than the Gentiles turn out to be sinners against the law, does that mean that Christ is an abettor of sin?" Thus, consider yourselves dead to sin and live in God in Christ Jesus our Lord (see Romans 3, verse 31 and Romans 6, verse 11).

## **PART 21**

With regard to good works we can say that they are clearly not needed in order to be saved, since we have already been saved and made into new and just men through the grace of God in Christ even before we do any good works, for everything that does not come from faith or the new creature is sinful, just as a diseased tree can not bear good fruit (see Mark 11). But when Christ the Lord saves us in truth from sin and injustice and makes us born again and justified, then we must of necessity act in a just manner, and as good trees we then bear good fruit. Those born again in Christ do not commit sin, for his seed remains with him and cannot sin, since he is the child of God. It is easy to see who among us are the children of God and who are the children of the devil: whoever does not act justly and does not love his brother is not from God; whoever sins is from the devil, for the devil knows nothing but sin. However, the Son of God came down to us to destroy the work of the devil (see the first letter of John 3).

## **PART 22**

The second point that we offer here to those who are ignorant of the truth is that of prayer. A true Christian is sinful, but also capable through the grace of God of obeying the Commandments of God and Jesus Christ, as we showed earlier. No one can be granted this power of grace to fulfill the will of God except through faithful prayer. Although the Father of light freely gives his perfect gifts to

everyone and forces no one to accept them, he wishes us to desire them and to use them. However, he cannot and will not share himself with us if we do not desire his offer of salvation and learn to ask for his gift of grace through prayer that comes from the deepest faith of our spirit. This is why Christ emphasized not only faith but also prayer as a foundation of true worship in the New Covenant. Let us now consider seven important aspects of prayer, and their basis in Scripture: (1) Christ the Lord commands us to pray; (2) we should pray in his name; (3) we should pray in faith with a forgiving heart; (4) we should pray in private; (5) we should pray with few words; (6) with serious persistence and (7) in spirit and in truth. Regarding the first aspect, Christ the Lord says in Matthew 7, verses 7 and 8, “Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you.” And in John 16, verse 24 he says, “Ask and you will receive, that your joy may be complete.” With this, we have sufficiently proven that Christ the Lord commands us to pray. That it should be done in his name is evident in John 16, verse 23, where he says, “Verily, I say to you, if you ask the Father for anything in my name, he will give it to you.” And in John 14, verses 13 and 14 He says, “Indeed, anything you ask in my name I will do, so that the Father may be glorified in the Son.” He also teaches us that we should pray with a heart forgiving of our neighbor, as shown in Mark 11, verses 24 and 25, where he says, “I tell you, then, whatever you ask for in prayer, believe that you have received it and it will be yours. And when you stand praying, if you have a grievance against anyone, forgive him, so that your Father in heaven may forgive you the wrongs you have done.” Similarly, he says in Matthew 21, verse 22, “Whatever you pray for in faith you will receive” (see Matthew 6, verses 14 and 15). Christ refers to the fourth aspect of prayer in Matthew 6, verses 5 and 6, “Again, when you pray, do not be like the hypocrites; they love to say their prayers standing up in the synagogue and at the street-corners, for everyone to see them. I tell you this: they have their reward already. But when you pray, go into a room by yourself, shut the door, and pray to your Father who is there in the secret place; and your Father who sees what is secret will reward you.” Concerning the fifth aspect of prayer we read in Matthew 6, verses 7 and 8, “In your prayers do not go babbling on like the heathen, who imagine that the more they say the more likely they are to be heard. Do not imitate them.” Christ teaches us about the sixth aspect of prayer in Luke 18 in the story about the widow who implores the judge so persistently that he finally accedes to her request. And the seventh aspect of prayer, that it should be done in truth and in the spirit, we can find in John 4, verse 23 where Christ says, “But the time approaches, indeed it is already here, when those who are real worshipers will worship the Father in spirit and in truth. Such are the worshippers whom the Father wants.” God is a spirit, and those who worship him must do so in the spirit and in truth.

## **PART 23**

These things, then, are the true foundation of prayer, which was laid by Christ the Lord, and upon which his disciples and true followers have consistently built. God knows that these characteristics of prayer are seldom found today; only one in a thousand people today knows what it means to worship the Father in the spirit and in truth. Most people who pray think they have done well by simply reading some text out of a book in the morning in the evening and again at the dinner table, or by spouting forth some memorized prayer without heart or reflection. We can only wonder at God's patience that he can bear such drivel for so long. Since we wish to avoid unnecessary digressions here, we will let the observations rendered above suffice for now and close this part with the Lord's Prayer, along with a short explication of it.

## **PART 24**

Our beloved Savior spoke to his disciples in Matthew 6, verses 9 to 13 and Luke 11, verses 2 to 4. “When you pray, say ‘Our Father in heaven...’” With these words he distinguishes man from all other creatures and directs his attention to God in heaven from whom alone we should ask and seek all things. And so that our prayer may be more heartfelt and personal, he teaches us that we should say to God “Our Father, hallowed be thy name,” that is, hallowed by us, in us and through our holy life. The prayer continues, “...thy kingdom come...” and expresses the wish that the Lord God through his spirit may reign in the hearts and souls of all men and in the end establish his rule over all the earth, from sea to sea, from the waters to the ends of the earth, as recorded in Psalm 72; Revelation 11, verse 15 and Revelation 12, verses 6, 10 and 19. “...Thy will be done on earth as it is in heaven...”: the will of God is our salvation, so that everyone may repent and live and so that all men may gain the

knowledge of truth or god and love, honor and serve him according to his will, just as he is loved, honored and served in heaven by the holy angels. "...Give us this day our daily bread...": the words *daily bread* include all things that are necessary to maintain our body, soul and spirit. "And forgive us our trespasses, as we forgive those who trespass against us...": this is clear enough and needs no further explanation. "...And lead us not into temptation...": as long as we live in the world we are in danger of being tempted in every way by the devil, the world and sin. Thus we have cause to ask God not to lead us to temptation, or if he so wanted to tempt us himself, that he give us the strength to remain faithful to him. "...But deliver us from evil...": means primarily from all sin and injustice, which are the source of all evil. "...For yours is the kingdom, the power and the glory for ever and ever. Amen." That is, since all kingdoms are yours and you are their Creator, Lord and Sustainer, you alone have the power to hear our prayers and to grant our requests; and this glory is yours for all eternity!

## PART 25

Now that we have completed our thoughts on prayer, we will direct our attention to the so-called sacraments and their true nature. As soon as man turned away from God and was given over to death and damnation, God's love and compassion provided in Christ Jesus the means for his redemption and the renewal of all Creation; and God decided that the seed of the woman would crush the head of the serpent that brought about man's fall. God sent his Son in the flesh and made a Covenant with all peoples through Christ's passion and death in the form of two external signs of what should be occurring internally: baptism and the Eucharist.

Concerning baptism, our Savior said to his disciples in Matthew 28, verse 19 and Mark 16, verse 15, "Go forth to every part of the world and proclaim the Good News to the whole of creation. Those who believe it and received baptism in the name of the Father, the Son and the Holy Spirit will find salvation; those who do not believe will be condemned." We see from these words that faith must precede baptism. From faith comes the love and fear of God, and from the latter a reticence to sin and from this comes penitence and renewal, which reveal themselves in a holy life and in true works of love for all people. Those who take this path—and they alone—should be baptized. They then will gain the assurance that their sins are forgiven in the passion and death of Christ through the Holy Spirit.

## PART 26

Christ the Lord revealed to man the will of God for their salvation and showed them the way of life, both in his own life and in his teachings. And shortly before his holy suffering and death he left us the Eucharist as a remembrance of him. The Evangelist Matthew describes the institution of this sacrament with the following words, "During supper Jesus took bread, and having said the blessing he broke and gave it to the disciples with the words: 'Take this and eat; this is my body.' Then he took a cup, and having offered thanks to God he gave it to them with the words: 'Drink from it, all of you. For this is my blood, the blood of the covenant, shed for many for the forgiveness of sin.'" We might ask here for what purpose our dearest Savior established the Eucharist. He answers this question himself with the words "do this in memory of me." Saint Paul comments on this by saying, "whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes again." Thus Christ instituted this sacrament so that we may gratefully remember his passion and death for the forgiveness of our sins every time we share the Eucharist. With this we will close our discussion of this topic without any further notes, as it is not our intention to argue and quarrel about this, but rather to allow each man his own opinion and traditions in this regard. And so let us now turn to the second part of this chapter, which will deal with magic.

## PART 27

Before we go further we would like to show from Scripture that the basis of true magic is a divine mystery, that is, true faith in God and Christ. Christ the Lord says about this in John 14, verses 12 and 13, "In truth, in truth I tell you, he who has faith in me will do what I am doing; and he will do greater things still because I am going to the Father." And in Matthew 17, verse 20 He notes, "If you have faith no bigger than a mustard seed, you will say to the mountain, 'Move from here to there!,' and it

will move; nothing will prove impossible for you.” These passages are sufficient to show that the true divine magic is based on true faith in the name of God and Jesus. Just as the name of God and Jesus Christ can literally be spoken in true faith, it can also be written out in true faith and trust in God for some specific purpose, for the honor of God or for the good of our neighbor. This does not mean that we would approve of every act done in the name of Jesus. Not at all, for we know all too well how the name of Christ is misused, which should never be permitted.

## PART 28

We will now outline some basic principles, which a person must follow if they hope to become a true master of magic. First and foremost, he must be grounded in the true faith, to which all else is secondary (see Matthew 17, verse 20). Secondly, an important part of true magic is the recognition of the signs revealed in nature, for which the true Cabbala provides the key. This true Cabbala must be learned from the alphabet of nature, and the alpha and omega of this alphabet can be found in Christ, who is also the alpha and omega, the beginning and the end of all things. Thirdly, the true magician must be a Nazarene, or the betrothed of Christ, that is, someone who perseveres in a holy life in free, obedient serenity through the power of the Holy Spirit. Paracelsus concealed the true secret of his magical signs but reported marvelous things, and because of this he misled many people, for without red and white sulfur, as we have so often noted, prepared potions and salves are not effective and certainly cannot produce a truly great medicinal agent. The macro- and microcosmic  $\Delta$  can have an amazing effect, but the influence of the macrocosm and microcosm must not only be recognized by the mago-cabbalist as the highest factor, that is, its spiritual aspect, but also be applied correctly and at the appropriate time according to the rules of true astrology.

## PART 29

In Matthew 7, verses 20 to 23 Christ teaches us that sin is a spiritual matter and consists of a will and desire that exist outside of God's will and desire. Therefore, the propagation and continuation of all creatures in nature is in no way sinful, but rather an imperative with God's blessing, insofar as the will and desire of the creature does not fall outside of God's will and desire. We can conclude from this that the subjects of all three kingdoms of nature that have been brought forth according to the will and desire of God, that is, simply and not from strange and aberrant desires, will be the best and most useful subjects for any type of magical process. We should add to this point that all things subject to man, be they (NB!) found in  $\Delta$ ,  $\nabla$ ,  $\nabla$  or  $\nabla$ , also groan under the curse of man and are therefore useless for such secret procedures. Thus, anyone performing such a procedure must look for subjects that have not yet helped to carry the curse in  $\Delta$ ,  $\nabla$ ,  $\nabla$  or  $\nabla$ . All metals and minerals that have gone through the earthly  $\Delta$  are useless for this purpose and must therefore first be prepared by a magically ignited  $\Delta$ . The animal subjects that come out of this workshop and into the world are also, to a certain degree, not very useful. It is quite a different matter, however, with plants. The mago-cabbalist must first understand the signs and secondly, know the correct time to collect them according to the magical method. All types of water are also not of much use to the mago-cabbalist; pure spring- and river-water offer the best possibilities, especially those flowing from east to west and from south to north. The mago-cabbalist must be accustomed to loneliness and seek an isolated place in a house, garden, forest or field to do his work, which was not previously the location of sinful or lewd activities whose essence would have been strongly impressed into the air, this great mirror of the world and its activities. And since he is working with blessed candles, baptismal water, swords and other paraphernalia, the magician must avoid all ostentatious flourishes in carrying out his task. He must know the exact time and hour to perform his procedure and worship no other creature with divine fear other than the living God; he must never confuse the names and powers of the angels with those of God in his work, but refer to the former only as servants of God, and never misuse these names. He must never undertake useless, sinful or prideful procedures, by which he would invalidate himself from further practice of this science. In all that he does the practitioner of these arts must always have as his goal the honor of God and the glorification of his name, as well as the salvation and welfare of his fellow man. It would also be useful for the *Magus* (magician or wise man) to be somewhat knowledgeable of the oriental languages, so that he could better understand the meaning of words derived from those languages, since translations often do not fully express the full magical meaning of a word or phrase. He must know quite well the characteristics of animals, plants

and minerals, what they have in common and what differentiates them. He must also be well informed about each region under the heavens, apart from the atmosphere that surrounds the earth whose vapors create a separate region of air up to a certain height in the general atmosphere. When this vapor or sub-atmospheric layer ruins or poisons a region of the globe, this region often suffers from a widespread outbreak of epidemic illnesses. Few people understand this cause-and-effect relationship and that is why so little is done to effectively counter such outbreaks of pestilence.

From this we can also learn the difference in temperaments among the peoples of the earth, for example, that the Spaniard is not as inclined to certain moods as the German, and the German not as much as the Frenchman. To say that such differences are the products of the stars is an absurd idea that comes from the ancient astrologers that has been passed down to our time. Nevertheless the *Magus* must know something about the influence of the planets and the other stars on man's emotional and physical constitution.

## PART 30

When digging for treasure one should take care to do so only when ♃ stands in good relationship to the ☾ and the moon is in ♀ or ♃, ♄ without any absurd ceremonies or other rituals; and the treasure-hunters should talk and sing spiritual songs during their work. They should rid themselves of all delusions and if they strike treasure, they should not be afraid of any specters that might appear, for such ghosts can do them no harm. If any such hideous and terrifying specters should appear, it is merely a sign that the gnomes do not want to surrender their treasure. The *Magus* should not be deterred by this but use the knowledge he already possesses and in this way he will banish the ghosts and become master of the treasure. And even if the gnomes disguise the treasure as some horrible and disgusting thing, it will not matter, since the ⚡ that can be magically ignited will allow everything to be revealed in its true essence and shape.

## PART 31

When we warned earlier about superstitious pseudo-magical quackery as being highly dangerous, we did not mean to say that a mago-cabbalist should refrain from investigating living creatures and the innate powers given them by God, for the true and correct knowledge and use of these creatures is part of true magic. Without them little can be accomplished, as Paracelsus and others knew all too well. He had, for example, attributed to red coral the power to protect a house or field from lightning, hail and other weather damage, if it is correctly concealed in the four corners of the area to be protected at the appropriate time. This power is also attributed to hyacinth and emeralds, as well as laurel, houseleek, wintergreen, wormwood, scabious (devilsbit), pulsatilla and other plants, if they are buried at the right time. The brilliant red stone *epistites* is also well known as a means of protecting fields from all types of vermin and damaging weather; it can also produce other wonderful effects of nature called sympathetic and antipathetic effects.

## PART 32

A well-known sympathetic powder is capable of curing the wounds of a distant subject, although the cause of this effect is not well understood. We can gain a certain insight into this by studying its composition, but this would not tell us everything we need to know. However, if one has true knowledge of the unity of all things, which is one of the main focuses of this book, he will better be able to arrive at the cause of this phenomenon. Similarly, a special salve applied to a weapon that has caused a wound will heal the wound, even though the wounded person is not present. (We might note here that wagon-pitch works equally well as the salve.) However, the wagon-pitch salve does not work unless it has first been disposed to do so by the circular motion of the wheel. Why is that? And especially, why is it that the pitch also becomes a magnet for attracting universal ♀ from this circular motion?

## PART 33

From all that we have said in this chapter the seeker of truth will certainly find a sufficient

description of the foundation of true divine magic. We should now move on to the practical application. However, the reader should not fault us if we do not clearly fulfill the wishes of each person in this respect. Rather, we will consider it sufficient to give only basic directions for the applications.

# CHAPTER 6



# ON THE TRANSFORMATION OF THE DARKNESS INTO ITS ORIGINAL LIGHT

## PART 1

We read in Job 28, verse 3, “The end, which God has set for the darkness and all perfection, will become known.” In light of the [previous chapter](#) Job's words must be closely considered. Since this material was covered in some detail in [volume 1](#) on  $\ominus$  we will not need to go into great detail in this chapter. In [volume 2](#) on  $\oplus$  we discussed the description of the Last Judgment from Revelation 20, verses 11 to 15, which is also described in Isaiah 66, verse 24 in this way, “Their worm shall not die nor their fire be quenched, and they shall be abhorred by all mankind.” In Mark 9, verse 48 we read about “hell, where the devouring worm never dies and the fire is not quenched.” And Isaiah 34, verses 9 and 10 note, “Edam's streams shall be turned into pitch and its soil into brimstone, and the land shall become blazing pitch, which night and day shall never be quenched, and its smoke shall rise up forever.” In Revelation 14, verses 10 and 11 we read, “He shall be tormented in sulfurous flames before the holy angels and before the Lamb. The smoke of their torment will rise for ever and ever, and there will be no respite day or night for those who worship the beast and its image or receive the mark of its name.” Revelation 19, verse 3 then says, “For their smoke rises for ever and ever.” These passages appear to say that hell and damnation will last as long as God is God, that is, forever. However, as we showed previously, the words “eternal” and “eternity” are not always used with this meaning. The reader can find more about this in [volume 1](#) where we spoke about the time and duration of hell. Any pain can make even the shortest time seem to us quite long. Thus, because of the horrible torture suffered by the damned, it will be perceived as a terribly long time, and in this sense we can use the word *eternal*. And this term can certainly be applied to certain other long durations, or very long periods of time.

## PART 2

Time is a concept that only has meaning with respect to our world, and it means something different in the presence of God, as any true philosopher will agree. Since God is without beginning or end and is not subject to measures of time, our concepts of time and eternity are as nothing to him, as noted in Psalm 90, verse 4, “For in thy sight a thousand years are as yesterday, like a night-watch.” Thus, although we think of the torture of the damned and the devils as lasting an eternity, this length of time is not long when compared with the timeless nature of God, but rather like a speck of sunlight compared to the expanse of the entire universe.

## PART 3

Anyone familiar with the use of  $\triangle$  knows that elemental  $\triangle$  can destroy all things and turn them into glass. However, the  $\triangle$  of the sun can do this much more quickly, powerfully and completely; and the divine  $\triangle$  can accomplish this even more quickly and powerfully. After the dark hellfire has gradually consumed all sinfulness because its sinful, stinking sulfur has run out (it cannot last any longer than the unclean Satanic sulfur that is its fuel, and whose symbol can be found in [figure 2](#) of [volume 2](#) of this book) and everything there has been transformed into a shapeless slag pile, the divine, pure  $\ominus$ -fire, *Æsch Majim*, will penetrate and moisten this slag, and all those imprisoned in it by the hell- $\triangle$ , one circle at a time. The *Æsch Majim* will transfigure them into their original light-essence and clarity so that they can be raised up by their faith in Christ, cross the upper circles and find eternal peace and happiness. This process of purification will continue until all the circles, even the middle point and origin of all damnation and ruin, namely Lucifer, will stand naked and alone and cry out for eternal salvation. Then even he, the last enemy of God, will be raised up and transformed into his original magnificent light-shape, and all of Creation will once again appear in its original form.

## PART 4

In Revelation 22 Saint John reports, “Then he showed me a river with the waters of life, sparkling like crystal, flowing from the throne of God and of the Lamb down the middle of the city's street.” This passage points to the indescribably refreshing and joyful sweetness that flows out from God's divine majesty to all the blessed. Verse 2 continues, “On either side of the river stood a tree of life which yields twelve crops of fruit, one for each month of the year; and the leaves of the trees serve for the healing of the nations.” The twelve crops of fruit refer here to the twelve degrees of happiness or pleasure of the blessed. The reference to the leaves that serve for the healing of all nations clearly means that the damned (represented by the term “nations” in the passage) should also enjoy some part of the tree of life for their salvation and happiness, namely the leaves. This indicates that the firstborn will share in the most magnificent glory of God, represented by the fruits of the tree, which draw their sweetness from the crystal clear river of the living  $\nabla$ , that is, from the perfect purity and light of the divine emanation of love. And just as the twelve months represent the passing of the years, as long as the heavens and the earth continue to exist, so too, the firstborn of God who shared in the first resurrection will also share in twelve eternal cycles of divine pleasure for as long as God is God. These firstborn will also have a special advantage before those who only achieve general happiness after the Last Judgment. But even these latecomers will have an advantage before those who must first be purified by the hellfire, namely those who could enjoy only the leaves from the Tree of Life (see above).

## PART 5

All elemental corporeal material, when it is burned by earthly fire, will either be burned to ashes or transformed into a slaglike material. Ash and slag can then be converted to a glasslike material with the help of earthly  $\triangle$  and heavenly  $\nabla$ , the ashes entirely converting to a crystal clear glass, insofar as one knows how to convert the so-called *terram damnatum* into that which is concealed in the ashes. However, one must have a greater knowledge of nature than a typical glassmaker; that is, he must know at least one stream of the river flowing from the great sea of the eternally profound knowledge of nature; otherwise, it will not reveal its secrets. But to turn slag into glass requires a truly high level of skill and technique if the effort is not to be in vain. Unless the general solvent is applied properly, so that not a speck of darkness remains behind from the slag, it will be impossible to convert it into a clear, transparent body or a clear, flawless glass. With the divine moistening sulfurous saline mercurial  $\nabla$  this can be accomplished most quickly. Everything that was subject to decay and ruination will be made perfect again through this water and through the Fiat at the end of the final period of time; all darkness will be lifted and returned to its original light-form. Job understood this quite well, as his words made clear at the beginning of this chapter.

# CHAPTER 7



ON THE NEW HEAVEN AND THE NEW EARTH, AS  
WELL AS THE NEW JERUSALEM, THE ETERNAL  
CITY OF GOD, AND THE RETURN OF ALL  
CREATURES AFTER THE PERIODS OF ETERNITY TO  
THE ETERNALLY GENTLE AND QUIET DIVINE  
PEACE AND GLORY OF THE BLESSED, WHEN ALL  
ACCURSED THINGS SHALL DISAPPEAR  
(REVELATION 22:3)

## PART 1

We noted earlier that no concept of time is implied in the omnipresence of God, since there was nothing before him and will be nothing after him. This is why he calls himself “he who is” when he speaks with Moses in Exodus 3, verse 14. Therefore, time only exists in respect to the beginning and end of the cyclical movement of our solar system, that is, as long as the ☉ and ☾ follow the command of God in Genesis 1, verses 16 to 18 and fulfill their appointed purpose. We discussed in [volume 2, chapter 6, part 5](#) how this system would be transformed at the Last Judgment with respect to the ☉, ♂ and ♀. In [volumes 1 and 2](#) we also described how at the Last Judgment the devil and all the damned will be cast down into the fiery pit to suffer indescribable torture. But how long will it be after damnation has ended before the New Heaven and the New Earth will be brought forth by Christ, the King of Kings, from this our solar system? We say “from this our solar system” because its other worlds did not share in the ruin of our world, as we noted in [part 37 of chapter 4](#) above on astrology. (See also Revelation 21, verse 1, “Then I saw a new heaven and a new earth, for the first heaven and the first earth had vanished.” See also Paul's letter to the Hebrews 1, verse 12, “Thou shalt fold them up like a cloak; they shall be changed like any garment.” This should be understood in the context of our solar system). After the last enemy is conquered (the devil and his kingdom) it will all be made new through the Fiat, the eternal Word (see First Corinthians 15, verse 26), as mentioned in [volume 2, chapter 7, part 69](#) of this book. However, if the reader is not able to reconcile what we have said here and in the preceding part with the *Systema Magna* found in [volume 2](#), the following comments will cause him more confusion than enlightenment.

## PART 2

We described earlier in great detail how Lucifer fell and how his magnificent world was transformed into a desolate place because of his rejection of the divine light of joy, and then how *Elohim* created our solar system from this dark, desolate mixture. When the times of renewal before the countenance of the Lord arrive (see Acts 3, verse 17) and all ruined and damned creatures have passed through the judgment of divine justice and are made perfect, Christ the King of honor and glory will return the entire solar system back into its original glorious form, as it was before the fall of Lucifer. At the same time he will bring forth from this earth a New Earth on which the New Jerusalem will be founded, the magnificent City of God, as distinct from the original City of God and New Jerusalem above the vault of the heavens. And over the New Earth he will bring forth a New Heaven above the New Earth.

## PART 3

We can conclude how magnificent this New Heaven is from the description of the glorious City of God in Revelation 21. Although the archetypical City of God is described from verse 10 to the end of that chapter, we can conclude from this description that the New Heaven and the New Earth will both be made quite glorious and awe-inspiring. We can also conclude this from the words uttered by the

voice from heaven that speaks to John in verse 3 of Revelation 21, “Now God has his dwelling among men! He will dwell among them and they shall be his people, and God himself will be with them.” Under the New Heaven and on the New Earth there will no longer be day and night, because the elements and the *principia secundaria* themselves no longer exist as such, but have been reunited with their first light, as it was before the creation of the current solar system. There will no longer be a night, since the planets, as well as the sun, will become clear bodies, illuminated with the clarity of God, in contrast to the archetypical City of God described in Revelation 21, verse 23. In verse 4 of that same chapter Saint John hears the loud voice from heaven say, “He will wipe every tear from their eyes; there shall be an end to death...” (namely the second death, for the first or bodily death was already eliminated at the Last Judgment) “...and to mourning and crying and pain...” (which are all things related to elemental existence) “...for the old order has passed away. Then he who sat on the throne said, ‘Behold! I make all things new!’” Thus, the principles (the elements) that cause pain, suffering, affliction, misery, and tribulation will be completely transformed, made new and returned to light.

## PART 4

After Christ Jesus has renewed all of Creation, what Saint John relates in Revelation 22, verse 3 will be fulfilled, “Every accursed thing shall disappear,” that is, neither death, damnation, sorrow, mourning, nor pain. Rather, God will wipe every tear from their eyes and will dwell with them, and they will be his people, and God himself will be with them as their God. What First Corinthians 10 describes will also be fulfilled, “After that the end will come...” (that is, the end of time) “...when he will turn his kingdom over to God, the Father” (after he, Christ, has renewed all of Creation) “And he will abolish all authority and power” (this refers in particular to the authority, might and power of death and of Satan, as the following verses will clarify). Verse 25, “For he must reign until all his enemies lie under his feet.” Verse 6, “The last enemy, however, that will be abolished, is death” (namely the death of damnation). Verse 28, “After everything has been made subject to him, the Son will then be made subject to him who rules over all things, until God is everything in all things.” And in Zechariah 14, verse 9 we read, “Then the Lord shall become king over all the earth on that day the Lord shall be one Lord and his name the one name.” Deuteronomy 6, verse 4 notes, “Hear, O Israel, the Lord is our God, one Lord.” We should look at these words more closely. In doing so we will awaken an entire army of worldly voices against us, and be accused of being heretical. For that reason, we will leave these citations from Scripture for the seeker of truth to reflect upon on his own with the help of the Holy Spirit, especially the words, “The Lord is one Lord and his name is one.” In the meantime we declare before God that we reject and are repulsed by all Arian and Socinian principles, as our entire book will show. Nevertheless, there are passages in Scripture that few scholars have explained according to the true sense of the spirit, among them Deuteronomy 6, verse 4; Zechariah 14; and First Corinthians 15, verse 24. How can it be otherwise, since Almighty God is not taught and explained to us according to nature, in which he reveals himself, or from the unadulterated words of Scripture, but rather through empty theological terminology invented by men? These terms, which should represent the highest expression of our concept of God are used instead even today in continuous bitter arguments of a truly heretical and blasphemous nature, such that the incomprehensible godhead, Father, Son and Holy Spirit must endure being subject to the description of thoroughly corrupted human reason.

## PART 5

After Christ Jesus, the only begotten Son of God, the Alpha (beginning) and Omega (end) of all things (see First Corinthians 15, verse 28) made all things new and returned them to their original perfection, so that there were no more accursed things, that is, no more hell and death (for as long as these exist there will be accursed things and the final enemy, the second death, will still reign), then the throne of God and of the Lamb will be in the majestic City of God, and his servants will minister to him. Verse 4, “And they will see his countenance,” of which David says in Psalm 16, verse 11, “In thy presence is the fullness of joy, in thy right hand pleasures for evermore.” The highest and most unfathomable pleasure will be this: to see the countenance of God's majestic glory. And his name will be written on the foreheads of the blessed. Verse 5, “And there will be no more night and yet you will not need a candle or the light of the sun. For the Lord God will illuminate them and they will rule for

all eternity.”

## **PART 6**

“For they will rule for all eternity”: these words suggest the blessed pleasure of pleasures, so long as the Lord God remains God, that is, without end. It would be impossible to describe before we have experienced it ourselves, for it is written that such joy has never existed in the human heart. And so we will conclude with the words of Revelation 22, verses 20 and 21, “He who gives this testimony speaks: ‘Yes, I am coming soon!’ Come, Lord Jesus! The grace of the Lord Jesus Christ be with you all. Amen.”

# CHAPTER 8



# ON THE INVISIBLE CREATURES IN THE ELEMENTS

At the end of [part 22](#) in [chapter 2](#) of this volume we promised to say something special for the reader about the invisible creatures in the four elements. We will keep that promise with the following observations, which were previously published many years ago. We ask the reader to read through this text without any prejudice.

## PART 1

We would like to offer some reflections here on the words of Moses in Genesis 6, verse 2, “The sons of the gods saw that the daughters of men were beautiful; so they took for themselves such women as they chose.” Luther translates these words in the following manner, “Then the children of God saw that the daughters of men were beautiful and took as wives those whom they wanted.” The Vulgate retains the Hebrew words, whereby the version (1590) by Franciscus Junius and Immanuel Tremellius sounds almost completely identical, as does the Greek edition in the *Exemplari Vaticano* manuscript. In the *Exemplari Manuscripto Alexandrino* it says, “When the angels of God...” The Chaldean *Onkelos* edition presents it in the following manner, “The sons of *Rafrevajab* saw...” That is, according to Johann Buxtorff in his *Rabbinical Lexicon*, “the sons of noble princes and great lords.” Similar interpretations of this passage can be found in the *Targum* of Jonathan Ben Usiel and the *Targum* of Hierosol. In verse 4, however, where the Nephilim (giants) are mentioned, both *Targum* books translate it as follows, “The *Schamchasai* and *Usiel* fell from heaven and stayed for a while on earth.” The Persian translation has “The angels of God saw...”; the Samaritan translation says, “The sons of princes...”; the Syrian translation states, “The sons of God...,” while the Arabian translation notes, “The sons of the nobles saw the beautiful daughters of the common men...” The common French translations says, “*Les fils de Dieu voyant que les filles des homes étoient belles...*” (“When the sons of God saw that the daughters of men were beautiful...”). All other European translations have the words “The sons of God....”

## PART 2

Concerning this curious passage we might ask: (1) whether the phrase “the sons of God” should be understood as meaning angels, spirits or natural men; (2) whether spirits or angels could mix with humans and (3) whether angels and spirits, who have no seed, can really procreate.

## PART 3

Concerning the first question, most of the Church fathers in the early Greek Church, among them Justin, Clement of Alexandria, Eusebius, Tatian, Athenagoras, Proclus and others, understood this to mean heavenly angels. Because they used the Greek translation of the Old Testament instead of the Hebrew text, which has the word *angels* instead of *sons of God*, they were of the opinion that it was indeed angels who mixed with the human women, although not just any angels. Rather, they were the so-called guardian-or protector-angels (*angeles vigiles*). The Jewish historian Josephus, who shared this interpretation, writes that angels of God mixed with human women and produced mischievous children who were known for their great strength and did not concern themselves with God or the world; they eventually became known as the giants.

## PART 4

Philo follows this interpretation and says in the [first volume](#) of his book on giants, “When the angels of God saw the daughters of men....” He uses the phrase “angels of God” and not “sons of God.” From this we can conclude that Philo himself believed that the angels of God had intercourse with the daughters of men. This opinion among Greek interpreters was taken over by their Latin counterparts among the Church Fathers, such as Tertullian and Lactantius who confirm that the angels who, as spirits, do not have material bodies, nevertheless were able to perform the act of intercourse and thus were able to impregnate the women and reproduce.

## PART 5

However, there were those among the Church Fathers who did not agree with this interpretation and completely rejected it, such as Chrysostom who already in those early years of the Church called those who held this opinion blasphemers. In his twenty-second homily on Genesis 6 he writes: "Here we must be careful to present the true meaning of Scripture, so that the blasphemers will not easily have the ear of the faithful. They say that this passage speaks about angels, rather than men, because they are described as the 'sons of God.' However, they cannot show any other passage in Scripture where angels are otherwise described with this phrase. Men are called the 'sons of God' in Scripture, but never angels." Certainly, it is true that this passage does not refer to angels. However, the proof cited by the good Father of the Church is far too weak in our opinion. If the angels are never called "sons of God" in Scripture, it follows that in this passage there is no reference to angels. However, although they are not called "sons of God" in Scripture, they are called *Malachim*. But this conclusion is flawed, particularly since Job 1, verse 6 and Job 11, verse 1 support what Chrysostom denies. In most commentaries, and even in Coecceji's the phrase "sons of God" is understood to mean angels. Although so many excellent men have supported and confirmed this position through the ages, we nevertheless completely reject this simplistic and poorly thought-out opinion for compelling reasons that come in part from Scripture and in part from common sense. Christ Himself clearly indicates in Matthew 22, verse 30 that angels do not and cannot have intercourse with human women, "At the resurrection men and women do not court and marry; they are like the angels in heaven." With the words "court and marry" He clearly negates the possibility of angels performing the conjugal marriage act.

## PART 6

Common sense also teaches us that because angels are spiritual and not material beings and have no natural seed, they cannot possibly produce offspring. And in the event that they could do so, it would be either as an immaterial body, or in an elemental body that they assumed for that purpose.

## PART 7

The first possibility is, of course, not possible, for how can a spiritual essence perform such an act or procreate without seed, particularly since the related sensations of pleasure, which philosophers tell us are crucial to the propagation of our species, cannot be felt by angelic spirits and immaterial beings? Therefore, we can conclude that beings, that have neither earthly solidity nor the sensation of feelings, cannot carry out such procreative acts. Angels have no earthly solidity and no sense of feeling, therefore...

## PART 8

We should add to this that if angels would experience the sensation of feeling, it could be destructive for them, since all creatures that possess this gift are fragile and subject to decay because the alternating characteristics of this sense are the extremes of hot and cold.

## PART 9

Critics of this opinion say that it implies that the Holy Spirit could not have caused Christ's incarnation. We can answer such a criticism by pointing out that the Holy Spirit's role in Christ taking on human form was a miraculous and divine event that did not require the help of any material things and was certainly not tied to physical sensibility. Rather, the all-powerful Holy Spirit can act at any time and without any material means; and this divine power was not given to the angels, nor can it be, since they themselves are nothing more than manifestations of God's power and God himself.

## PART 10

Furthermore, the spiritual body of an angel cannot produce progeny because it is the simplest and humblest essence that has no material or bodily substance, as Christ himself confirms in Luke 24,

verse 39, “Spirits do not have flesh or bones.”

## PART 11

Finally, angels cannot take on a material body or produce one themselves (see [volume 2](#) on ☩), although this opinion was supported by Valesio, Thomas Aquinas and most Scholastic theologians. They argued that the human seed is the result of a boiling of the blood brought about by the “third digestion,” as physicians call it. However, such a process cannot occur in a body that was assumed and not original to the spirit. To say—as many have—that the angels could have stolen the seed and later used it, is a bizarre contrived fantasy, especially since the power of the seed ebbs and becomes useless shortly after it leaves the body's natural seed vessels. Therefore, it is entirely false to equate angels with the Biblical “sons of God.” We would gladly provide a more sweeping refutation of this error were it not already provided long before us by many excellent thinkers, foremost among them Pererius Benedictus of Valencia and Dionysius Petavius.

## PART 12

When the teachers in the synagogues recognized that under the circumstances no angels, or at least no heavenly angels, could be the “sons of God” referred to in Genesis, since they would then also be punishable along with the humans, they (the teachers) boldly asserted that it must have been the fallen angels whom God had cast out of heaven. In the book called *Onchasin* we read that around the time of the Flood an evil angel named Machsael had intercourse with the wife of Cham and produced with her the boy Sihon. And in the book *Midrasch Ruth* two other angels are named who also have intercourse with human women, not to mention that the *Targum Jeruschalmi*, as reported earlier, made Schem Chazai and Uziel fathers, the former producing Hyam and Chyam (who themselves produced Saor and Og). Uziel, however, remained unrepentant and continues to pursue women even to this day, leading them to revel in their pride and voluptuousness and to make themselves up in the most sinful manner.

## PART 13

Such an explanation shows the insanity and foolishness of the Jewish people, whose faith consists of opinions that are constantly refuted. How is it possible that Sacred Scripture, the word of truth, would call these evil and unclean spirits the “sons of God”? Or how is it that enemies of God appear before the Lord (see Job 1, verse 6) and Satan, that most repugnant of creatures, with them? This opinion must also be rejected as nothing but a Jewish contrivance.

## PART 14

We will not even address the interpretation of the Eastern Church Fathers who viewed the “sons of God” as the children of princes and mighty rulers, and the daughters of men as young women from the common people, since this approach is too absurd.

## PART 15

There remains only the third opinion, which has spread around the world and which has been embraced by learned and not-so-learned theologians over time. This explanation says that the “sons of God” are the descendants of Seth. This opinion was popularized by the writings of a few Jewish authors, and especially the books of the Arab named Patricidius, who writes that after Abel had been murdered, Seth took his wife and family and went to live on a mountain—subsequently called the holy mountain—in compliance with the testament given him by the dying Adam. Seth's descendants took an oath not to have contact with the descendants of Cain in the nearby valley where Abel had been killed. Seth's people followed the ways of the Lord, leading just and holy lives, such that from their home on the holy mountain they could hear the holy angels in Paradise, which was not far from the mountain, singing and praising God's name. Seth's people lived from the fruit of trees that grew on the holy mountain, while the descendants of Cain in the valley turned themselves over to all manner of vice and disgraceful behavior, with fathers even having intercourse with their children. The male

descendants of Seth saw this and broke their oath, being attracted by the beautiful women in the valley. In so doing, they gave cause for the Great Flood. This, then, is the interpretation of the famous Gedalichæ in his book *Schalschelet*, as well as many other Christians in East and West, and the two Arabs Patricidius and Elmanicus. Let us listen now to some further words from Patricidius, as translated into Latin by Proclo.

## PART 16

Proclo writes, “After the death of Adam the tribe of Seth separated from the people of the accursed Cain and Seth took his firstborn son Enoch and the son of his son, Kenan, along with his wives and children, to the top of the mountain where Adam was buried. Cain, however, remained with his family in the valley where Abel had previously been murdered. The children of Seth lived in purity and holiness on the mountain and heard the angels sing and praise God every day, because they were not far away from them. And so Seth and his children were called the sons of God. They did not practice a trade or till the earth, but rather lived only from the fruits of the mountain trees; and among them there was no enmity, injustice or lies. Their oath was: ‘No, by the blood of Abel!’ And each day they went up to the highest point of the mountain, turned to the East and worshiped God. They also viewed the grave of Adam and received God's blessing.”

## PART 17

When Seth was about to die he made an oath by the blood of Abel that none of his children should leave the holy mountain or allow that any one of them should go over to the accursed tribe of Cain.

## PART 18

With regard to our own opinion, we will forego betraying it here and simply allow the reader to freely form his own. Far be it from us to interpret the words of the Lord in this manner, for we cannot find any passage in Scripture where the sons of God are contrasted with the evil children of men. Rather, the Holy Spirit includes under the name “children of men” both the good and the bad. The prophet Ezekiel used this name in the same way. It is difficult to believe that the holy and just nature of Seth's descendants was so great that they were no longer called the children of men. If the phrase “sons of God” is meant to refer to men, then the question arises why Job, of whom God says that he was unequalled among men, was never called a “son of God,” but rather simply a “perfect and just man.” It is in keeping with the style of the Bible that when good people are contrasted with evil people the former are described as just, honest and holy, while the latter are described as evil and the children of Belial. Such is how Abraham spoke to God in Genesis 18, verse 25, “Far be it from Thee to do this—to kill the just with the godless ones—for then the good would suffer with the bad.” Here, the just ones are not called the “sons of God,” nor are the evil ones called the “children of men.” Instead, the former are simply called “the just” and the latter are called “the godless ones.” To summarize: it is false, incorrect and contrived to say that Sacred Scripture in one passage calls a certain just people the “sons of God.” Such phrasing occurs nowhere in Scripture and can thus never be proven. On the other hand, those creatures who are called the “sons of God” in this passage of Genesis 6 must be the same as those who are described with this name in Job 1, verse 6 and Job 11, verse 1. This phrase occurs only twice in all of Scripture and can have only one meaning. No scholar has ever been able to justifiably say that the phrase “sons of God” that appears in the book of Job actually refers to human beings. As a result these words cannot refer to men in Genesis 6 as well. At this point we must ask whether the punishment fits the crime if nearly all of humanity were to be wiped out as a result of people having intercourse with one another and producing children. No divine law forbids such intercourse, and certainly no one can show us an example where God has ever punished a people in such a terrible and sweeping manner, such that a law that created itself (that is, if the story of the holy mountain and the singing of the angels is true) was revoked and forgotten.

## PART 19

At this point we will not introduce additional arguments and examples because we wish to hurry on to

something that is more important and more useful for our purpose here, and which was described by the cabbalists, by Paracelsus and by the author of the book *Entretien sur les Sciences secretes* (the Count de Gabalis, the famous Abbé de Villarceau). We are speaking about the so-called intermediate substances (*substantias intermedias*), which the Greeks separated into *Dæmones*, *Agathodæmones* and *Cacodæmones*. These names were known many hundreds of years ago as “the races or peoples” (*geniorum*) to such men as Plato, Pythagoras, Celsus, Psellus, Proclus, Porphyrius, Sambilius Nollius, Trismegistus, Plotin, Fluddus and Dorneus, to whom these creatures taught the most secret mysteries of nature, thereby making these men world-renowned.

## PART 20

These creatures are the inhabitants of the elemental world, of fire, of the air, of water, and of the earth. From the first group one can learn many important things about the heavens, the workings of the stars, the real essence of elemental fire, the true nature of the inhabitants of the planets and many other magnificent things, as we already noted in [chapter 4](#) on astrology. From the second group we can learn about the nature of the air, its use and benefit, the origin of meteors, hail, thunder and also the fruitfulness or unfruitfulness of a storm. From the third group, made up of all creatures living in water, we can learn the name of amber, the use of coral, and the production of costly pearls and whatever else lives in the sea and other waters. From the fourth group we can learn about the increase, growth and decline of metals and their change, for example, from silver into gold, as well as the power and effect of quicksilver (mercury) and antimony, in which things the so-called “sons of God” not only excelled, but also taught their knowledge to men, as mentioned above.

## PART 21

With regard to their shape and essence a certain rabbi named Schem Tow described them, according to the guidelines of the cabbalists, as follows, “Wise men say that their form and shape is that of men...” (see what we said about the form and shape of angels and men in [volume 2](#) of this book) “... for they are not as ethereal as the angels, but also not as crudely material in their composition as the human body. Their favorite activities include honoring the Creator, teaching men, socializing with men and pursuing purity and godliness. Those who reside in the fiery element are composed of the smallest particles of the fiery circle and are organized by the power of fire in general. And since their essence is nothing like that of humans, they are little concerned with human activity, so that it would be difficult for the Magus to summon them and to interact with them.”

## PART 22

“The creatures from the other elements are composed in a similar manner; they have distinct genders, can procreate and reproduce *per traducem*. They are also capable of reproducing with the children of men. In addition, they have their own well-organized system of overseers, worship God and avoid anything that displeases him. We ask the reader to compare what we have said in this chapter with the content of [volume 1](#), [chapter 5](#) on the third day of Creation, as well as chapters [2](#) and [4](#) of this [third volume](#) on ♀.

## PART 23

From this forbidden conjugal union great, powerful and famous men were born, and not only in the period of the Flood (when, to the great displeasure of God, humans had intercourse with these creatures, thus introducing an insufferable mixing of the two races). Their progeny included all the pagan gods and all the ancient heroes, such as Achilles, Romulus, Alexander, Hercules, etc., and even entire nations, such as the Huns in Pannonia. Dagon, the god of the Philistines, was nothing other than a Triton, or merman, of whom Helladius says, “He was a man, but looked like a fish because of his skin.” Berosus and Appolodorus confirm that this Dagon had a human voice and appeared one morning coming out of the Red Sea. He traveled to Babylon and at night, after the sun had set, he would return to the sea. From him the Philistines learned all kinds of skills, including reading, writing and farming, the institution of religious and political laws and how to live in a society. He cannot possibly have been an evil spirit, from which nothing but evil would have come.

## PART 24

It is well known that the *Schedim* (those not familiar with the Cabbala or the Hebrew language often call them the *Sadaim in numero duali*, as if they were two separate types of beings), as well as the *Seirim* are the fauns, satyrs and other such pagan gods, whose worship was forbidden by God, although not general contact with them. Apart from the fact that the word *Sair* is almost identical with the word *satyr*, the meaning of the two words is also entirely the same, in that *Sair* means a ram and a satyr is usually represented in the likeness of a ram. The foolish pagans assigned to each of these peoples a species of animal as a symbol and image of God. The ancient Egyptians, as reported by Diodori Siculi, worshiped the gods of the earth (generally called gnomes by some) in the image of a horned ram. The *Dan Mendesius* and other fauns and satyrs were also worshiped in this form. The Philistines worshiped the sea-people in the form of a fish-god named Dagon. Others attributed different characteristics and shapes to these peoples, among them the *Theraphim*, reputed to be soothsayers who were welcome in the house of such godly men as Jacob and David, although today's theologians consider their soothsaying the work of the devil.

## PART 25

We do not agree at all with the opinion of the rabbis who say that the *Theraphim* were actually the heads of antediluvian men, which were preserved and later imbued with the ability of prophecize....

## PART 26

That these holy creatures were not favorably disposed to changing form, being represented in images and being worshiped as gods, we know from the words of one of them who spoke with Saint Anthony in the book *Hieronymo in vita St. Pauli primi Eremitæ*. We read there that after Saint Anthony went into the desert, he encountered a strange-looking man who gave him palm fruit to eat. When Saint Anthony asked him who he was, he answered, "I am a mortal, one of the inhabitants of the desert whom the pagans call fauns and satyrs and whom they worship as gods. I have been sent by my people to ask that you pray for them to the Lord God who came for the salvation of the world and whose name has spread across the entire world." We do not want to discuss the work of other secular authors on this topic, such as Pliny (book 7, [chapter 2](#)), Plutarch in his *Vita Sullæ* or Pausaniæ in his *Atticus* or Solini and countless other examples. Rather, we will conclude this discourse with the words of Augustine in book 15, chapter 28 of his *City of God*, "*Hoc (scil.dari ejusmodi hominess) negare impudentiæ videtur*" ("There appears to be a shameless effort to deny the existence of these spirit-people").

## PART 27

We have now sufficiently shown who the "sons of God" are, and discussed in detail whether an angel of God is able to have intercourse with humans and produce children. We must continue our investigation with the questions (1) whether it is possible today to have contact with these peoples and if so, (2) how could we establish contact with them in order to learn the secrets of nature. With regard to the first question, we can say that these creatures are indeed still present today and could conceivably be located in the earth near metal deposits, in water and in the air as before, since the philosophical rule that species do not disappear remains eternally true. We know this to be true from our daily experience and the histories of our time. But one person in particular also experienced this firsthand in 1664 as he was pondering one night how to create the Philosopher's Stone and used the incantations of Paracelsus and Cardano to summon these peoples or subterranean creatures of the earth. He immediately saw a ghostly white figure open his door. As a man who did not lead a particularly holy life and who felt the sting of conscience, he almost fainted for fear and took flight, thus frustrating the very purpose of his actions. He lay sick for many days and regretted the whole evil process.

## PART 28

We are certain that such ethereal people do exist and would gladly have contact with us earthly men.

Nevertheless, among the many millions of people on the earth, there are hardly any who converse with them. Thus, we might ask what exactly one should do in order to have contact and to converse with these creatures.

## PART 29

In answering this question we want to say: *Non cuivis adire Corinthum*. That is, anyone whose horoscope is marked by a descending Jupiter and ascending Saturn should be excluded not only from undertaking such a task, but also from pursuing all other secrets of nature. It is well known that such a constellation of heavenly bodies has a great impact on such activities, as Leah knew in Genesis 30, verse 11 when she cried out at the birth of her son באנו "It is all due to Gad!" that is, the star of justice, or ♃, called the good planet by the Hebrews.

## PART 30

The Count de Gabalis, whom we mentioned in [part 19](#) above as the famous Abbé de Villarceau, places further conditions on such contact: (1) he insists that anyone in conversation with these spirit-people who wishes to be successful in the transformation of metals may not be a prince or king, as such nobles could not lead a holy life, even if they so desired; (2) he demands humility and excludes all pride and arrogance; (3) he demands a special chastity of heart (for more on this see our chapter on religion, especially the parts dealing with magic) and considers it a vice to be emotionally involved with women and (4) he demands a jovial heart tinged with some melancholy.

## PART 31

Regarding the first point, we find few, if any, kings or princes in history who have accomplished anything great in the transformation of metals or conversing with spirit-people. The reason is clear. However, we do have the example of King Solomon, who nevertheless was outdone in solving the most difficult puzzles by a young boy from Tyre. Therefore, we cannot exclude princes and the powerful from contact with the spirit-people. In the three remaining points we are to some extent in agreement, for in terms of the required humility, Christ had already demanded such from us all. Chasteness is, according to our rules mentioned in our previous discussion on magic, likewise necessary. Not only today's priests, but also the wise men and magicians of ancient Egypt refrained from sexual intercourse. With respect to Scripture, the great men of God, such as Elijah and Isaiah who raised the dead, had never had such contact with women. Without a certain bit of melancholy, however, we will have little in the way of good fortune in whatever we undertake. Although for all of these activities a virtuousness, seriousness and great profundity are necessary, it is a sanguine and jovial temperament that brings about a consistent effectiveness and desire to act—even if only a superficial desire—which cannot withstand the bitterness that causes deep reflection, and which is not sufficient at all.

## PART 32

The ancient pagans, especially Plato and Cicero, knew this (and Plato roundly condemned it), and especially Homer, who showed the gods laughing. Cicero says most clearly that melancholy people have something godly in them. Further, the Abbe de Villarceau, the Count de Gabalis notes that it is a safe and certain means that we must utilize if we want to come to the people in the element of fire (which he absurdly calls salamanders, but which we call Pyranthropos). He says that we must purify the element of fire within us and raise it up. One need only concentrate the fire of the sun in a glass globe with a concave mirror; this is the technique that the ancients kept secret: a solar powder will collect in the globe that, when purified of foreign particles—without the addition of any extraneous cleansing agent—and prepared in the appropriate manner, will soon be able to enhance the fire in us so that we can partake in the nature of this  $\Delta$ . When this occurs, the inhabitants of the fiery element will be subject to us and happy to see that we ourselves are in harmony with their fiery nature by virtue of the aforementioned powder. As a result they will extend to us the love, friendship and respect that they normally reserve for their own people, but also because we are made in the image of their Creator. At this point we feel obliged to point out that the Count de Gabalis is a rather poor

philosopher, in that he was on the right track with his reference to the red solar powder concentrated in the glass globe, but left out an important detail concerning the necessary magnetic agent in this process. That having been said, we will leave it at that and not fill in the missing information.

### **PART 33**

Regarding the nymphs (whom we call *Hydranthropas*), the Count gives the following directions: (1) fill a glass globe with water and let it sit for a month in the sun; (2) separate out the resulting powder in the appropriate manner, which should be quite easy. After taking the powder we will be astonished at what a strong magnet it is for attracting nymphs. The Count warns that we should take only a small amount of the potent powder, and this only for a few months, and we will still attract large numbers of nymphs.

### **PART 34**

We do not wish to say anything more about the above processes. However, it is clear that, like snake-handlers who use a particular agent to change their blood, those who plan to consort with the spirit-people of a particular element must also take something to remove any physical impediments to this contact. This is much the same as when those dealing with pregnant and jaundiced women have to avoid certain scents, and may not bring them roses, which they cannot tolerate.

### **PART 35**

Let us add here that anyone looking for success in these processes must be (1) vigilant, diligent both day and night, and have an uncommon fear of God; (2) versed in the Cabbala (though not in Judaica in general) and have a fearless heart and (3) he must first find a location for his work that is far from civilization, and then pray before summoning these creatures. This is how the ancient magi proceeded.

### **PART 36**

If you follow these directions, you will easily achieve your goal and become a master of nature. As for us, the unrest of our own life and the grief that the world has caused us has distracted us up to now from pursuing these secrets. However, we strongly disagree with the Count's ultimate goal of achieving immortality through these spirit-people; this is a sin in God's eyes and a fantasy of darkness. Our purpose, on the other hand, is to proclaim the wonders of God, to study the growth and decline of metals, to find cures for the many diseases that afflict mankind, and to make use of all things as God made them and for their appointed purpose. And just as a person who spends a large part of his or her life at sea knows better than any other all there is to know about it, so too, we must presume that the spirit-people who reside in the mines and under the earth must have far greater knowledge than we about all plants, trees and minerals. Our body is heavy, theirs is ethereal and very light; and so each thing has its particular advantages, and its particular purpose and nature. Thus, we can learn many useful things from one another.

### **PSALM 104, VERSE 24**

*O Lord! How great are the things thou hast made. Thou hast ordered everything in thy wisdom and the earth is full of thy goodness.*

And now in conclusion we must ask the reader to leave for others to discuss those things that he might find disagreeable here. We are certain that the thoughts we have put into writing here will give those who can look at divine truth only through the prism of their scholarly traditions ample cause for public dispute. We do not wish to deprive them of this pleasure. However, we want to assure them that we will never respond in any way to their attacks. Instead, we will direct our energies to praising the eternal living God, Father, Son and Holy Spirit, for the spark of knowledge and wisdom that he has granted us through his Spirit. And we humbly ask the Lord to spread such wisdom for the praise and glory of his majesty, until such time as we stand in the presence of his countenance and are

completely filled with all heavenly wisdom. Amen.

# CHAPTER 9



# ON THE GREATNESS OF GOD AND HIS UNFATHOMABLE NATURE, AND ON THE IMPOSSIBILITY OF REPRESENTING HIM VISUALLY

In [chapter 5, part 5](#) of this volume we wrote that the Lord God can neither be portrayed in an image nor entirely comprehended. However, we would like to offer an illustration, which we hope will make this point clearer to the reader. In [figure 16](#) on page 350, letters *A* and *B* represent our world, showing both the heavens and the earth. Letter *C* represents the region of the upper worlds, the area of the fixed stars. The spirit-worlds are represented with the letters *D*, *E*, *F* and *G*, with *H* designating the heaven above the heavens—insofar as we can comprehend that concept—where the throne of the Living God is located. Now, the reader should imagine himself standing in this farthest region of the heavens (region *H*) and stretching out his hand beyond it, if possible. If it is not possible, then it must be because this action is hindered by another higher heaven, *J*, and indeed, still other heavens beyond that, *K*, *L*, *M*, etc. Or one could suppose an even more absurd possibility, namely that above the heavenly region *H* there is an unending solid barrier, which surrounds and encloses the divine majesty of God. If we suppose this to be the case—which it is not—would this barrier have an end or a point at which it dissipates? Or if we suppose an unending expanse of fluid in place of the solid barrier, what kind of fluid would this be? Even if we simply presume that there is one heaven after the other in ever-extending circles, one of these must be the highest heaven; but even then there must be something that occupies the space beyond it, which encloses all these theoretical heavens, directs them and maintains them. It is precisely this most holy, true and unending something that we are attempting to describe here, namely the one true God, Father, Son and Holy Spirit, the source of all life and being by whom all things were made and who keeps them in his care. We cannot imagine an end or limit to the depth, height or breadth of such a being. It is an abyss that both astonishes and overburdens our mind, which can only in some small way imagine the reality of the divine expanse that is God. O glorious majesty! Who can look upon your most holy countenance or the unfathomable light of your incomprehensible divinity and still live? Through you, O sweet Lord Jesus, we will someday see the majestic countenance of your Father, because in you the fullness of God became man (see Colossians 2, verse 9).

# CHAPTER 10



# EXPLANATION OF THE WORDS OF PROVERBS 8:27

Proverbs 8, verse 27 contains much wisdom, “When he set the heavens in their place, I was there; and when he (NB!) girded the abyss with the sky, I was there.” We noted in the [previous chapter](#) what the abyss is, insofar as it can be described. The letters *AAAA* in [figure 17](#) on page 350 represent the incomprehensible expanse or abyss of God's majesty. Our minds can comprehend a distance of many millions of miles, but the divine oneness that fills everything and has no end cannot be grasped or comprehended in terms of a particular space, no matter how broadly such a space is conceived. In this passage from Proverbs we read that the holy abyss was rounded off by the sky or horizon of the earth (letter *B*); this was the first revelation of God from the abyss. From this revelation *B* the heavens *C, D, E, F, G* were made, which the passage from Proverbs also mentions. Region *C-D* represents the heaven of the spirit-hierarchies, *D-E* represents the upper worlds, which we call the fixed stars, *E-F* represents the distance from  $\mathcal{Q}$  to the upper worlds, and *F-G* represents, together with the remaining planets, the region of our world, the visible revelation of God's majesty and glory, the right hand of God's power, where Christ reigns and from where he will come again to judge the living and the dead. This then is the meaning of the words of Proverbs 8, verse 27.

As we indicated above, Christ the Lord sits at the right hand of God's power (*B-C*) and from there he will come again to judge the living and the dead. However, the question could be raised: Will our dearest Savior traverse the great expanse from there to the earth in a certain period of time and through a particular space, or will it occur in a flash, like a bolt of lightning? In response we should point out that apart from God and Christ nothing can occur or be put in motion. Therefore, he fulfills to a certain extent all the needs of all his creatures for their sustenance and preservation, without which they could not exist. This is an irrefutable truth and thus requires no inquiry as to the presence of God and Jesus Christ, for just as he is everywhere and in a certain sense is in every created thing, so too he can manifest his power and glory in all places above and below the heavens without moving, which would be quicker than the movement of a lightning bolt. We find examples of this in Exodus 19, verse 16; First Book of Kings 19, verses 11 to 13 and in other passages of Scripture.

# CHAPTER 11



# EXPLANATION OF THE REFERENCE TO THE WATERS ABOVE AND BELOW THE FIRMAMENT IN GENESIS 1:6-9

In Genesis 1, verses 6 to 9 we read: “God said, ‘Let there be a vault between the waters, to separate water from water.’ So God made the vault and separated the water under the vault from the water above it, and so it was; and God called the vault heaven. Evening came, and morning came, a second day. And God said, ‘Let the waters under heaven be gathered into one place, so that dry land may appear,’ and so it was; and God called the vault heaven.” The reader should take special note here that Scripture speaks of two entirely different types of water here, namely the water over the heavens and the water under the heavens. This difference can be seen in [figure 18](#). And when this general separation of the waters above the heavens (*D*) and the waters beneath the heavens (*ABBC*), the waters of the ☉, ♃, ♂, ☾, ♀, ♁ and ♃ took their rightful place. And on the fourth day of Creation the heavenly bodies of ♃, ♁, ♀, ☉, ☾, ♂ and ♃ were created from these waters. We know it to be true and certain, that each of the planets arose out of a certain type of water from above the heavens, as we discussed in [chapter 4](#) above.

# CHAPTER 12



# ON PHILOSOPHER'S MERCURY

## AN EXPLANATION OF FIGURE NINETEEN

Having recently heard an old *Meistersänger* melody, we thought it might be good to conclude this work in a similar fashion and offer our thoughts on the magical [figure 19](#) (see page 350) in poetic form for the benefit of those who pursue the transformation of metals into gold.

Sulfur, salt, *Mercurius*, provide a lively *Spiritus*,  
It is enough for those who know, but seeking it, they should go slow.  
For man, then, through his sinful fall polluted and corrupted all.  
Yet, this amazing element does help with this predicament;  
Among us here it can be found, though as a vapor it abounds  
For all the creatures now alive, without which they could not survive.  
It is concealed and bound so fast that nothing can reverse the cast;  
Of efforts vain man never tires, relying so on earthly fires  
To loose the bands that hold it tight, but ne'er affect its binding might.  
To use its own is now in order, to loose it from this spirit-water;  
And with this we'll achieve our end, but best of all we must attend  
To seek the force of that first hour, before the curse did vent its power.  
The force of all Creation, then, can now be captured once again.  
This way alone will bring success, 'tis not the case with all the rest  
Although of them there is no lack, full seven of them in a stack  
The first is called *Mercurius*, an element well known to us,  
Beguiles all men, as they'll soon know, when up the chimney it does go.  
The goldbug must in fear retire, his task has failed, his time expired,  
Betrayed by mercury again, and drained of power in the end,  
By fire, poisonous dust and smoke, as is his habit to invoke.  
Don't imitate him, rather do what's natural and right and true.  
Avoid old Saturn, too, we say; this is the true and safest way.  
He is the villain at your door who'll rob you blind and make you poor.  
He's powerful enough, they say, from all his brothers to keep away,  
And since he likes on them to spy, we'll keep on him a wary eye.  
His greed is great and not discrete, he'll ruin all through his deceit.  
Their sheds he'll leave quite desolate, and leave them, too, disconsolate.  
Old brother Sol alone has might, this energy most foul to fight,  
But Luna, too, the goddess fair, will not let Saturn master her,  
She purifies his bath and then, resplendent, she appears again.  
More noble, too, does Saturn rise, if well we plan out his reprise.  
And those who can remove his salt, and sulfur, too, we shall exalt,  
Without a flame or smoke to tether both elements here fast together  
With Mercury as well, you'll see, in the manner of philosophy.  
He'll prosper then and be content with time and efforts he has spent  
He with this mixture much has shown, until he finds the noble stone  
Of which philosophers did write, although they practice out of sight.  
To Jupiter then a glass we'll raise, for its sulfur merits highest praise,  
But poor in salt it is, you see, and poor its inner Mercury;  
Old Saturn cannot win him o'er; instead he binds them all the more,  
So that the bonds are strong and fast, and that the bonds will ever last  
For those who master well this art, good fortune from him ne'er will part.  
But Mars of warrior cast, you'll find, will plunder and leave naught behind;

He shows no mercy to his brothers, and may destroy them like the others,  
As he is often wont to do, and change their very essence, too.  
His noble sulfur, truth be told, is oft compared with that of gold,  
And those who have the precious skill to separate it at their will,  
Without the murderous force of fire, the art to which they all aspire,  
And if it joins with Venus fair, he can retire without a care,  
His work completed with success, no more to worry of the rest.  
As anyone can learn from this, there is but one true road to bliss;  
And riches, too, await them all, if only they will heed this call.  
For vanities in riches dwell, true wisdom, though, does age quite well,  
As Job discovered through his pain, when God rewarded him again.  
His property will be replaced, with seven sons he will be graced,  
Although they'll prosper and gain fame, the Scriptures do not tell their names.  
The reader can now comprehend this passage and its wondrous end.  
The sons of Job will go unnamed, but not his daughters; they are famed,  
As seeds they're named which will provide, be useful and will multiply.  
Jemimah was the first of them; Keziah was the second then,  
And Keren-happuch as the trey, sufficient now in every way,  
Although the daughters count as three, in truth they're one essentially.  
One Father did them all imbue, the first one and the other two,  
With spirit, soul and body thus, our Sulfur, Salt, Mercurius.  
To each of them 'twas equally done, the wonder that made three to one,  
Inseparable as you know, both male and female seed they sow.  
If of these secrets you are sure, you needn't worry any more,  
Most clearly, friend, now you will see just what the Philosopher's Stone might be.  
Desired and by men pursued, reviled as well by not a few  
But foolishness is much too strong, and men will tarry far too long  
In evil ways they hold so dear, instead of wisdom, which they fear.  
But those who love the truth will see that Sulfur, Salt and Mercury  
Are in their essence all the same, despite their threefold different name.  
Now, in conclusion mark ye this, for those who these three parts dismiss,  
They know not God who reigns on high, regardless of their prayerful sighs;  
In darkness they are firmly planted, know nothing of what God has granted.  
Yet those who love the truth should heed these words of wisdom that they need,  
For in Cabbala they will find the key to plumb the secret mind,  
The secrets buried here within reveal to us their truthful end,  
The path to truth we'll find with ease, if the Lord our God we strive to please.  
May each of us find saving grace that takes us to another place.

Job 42, verses 13 to 15, states, “He had seven sons and three daughters; and he named his eldest daughter Jemimah, the second Keziah and the third Keren-happuch. There were no women in all the world so beautiful as Job's daughters; and their father gave them an inheritance with their brothers.”

# CLAVIS OPERIS



# THAT IS: THE KEY TO THE ENTIRE WORK CONSISTING OF TEN ILLUSTRATIONS WHOSE EXPLANATION IS ATTACHED

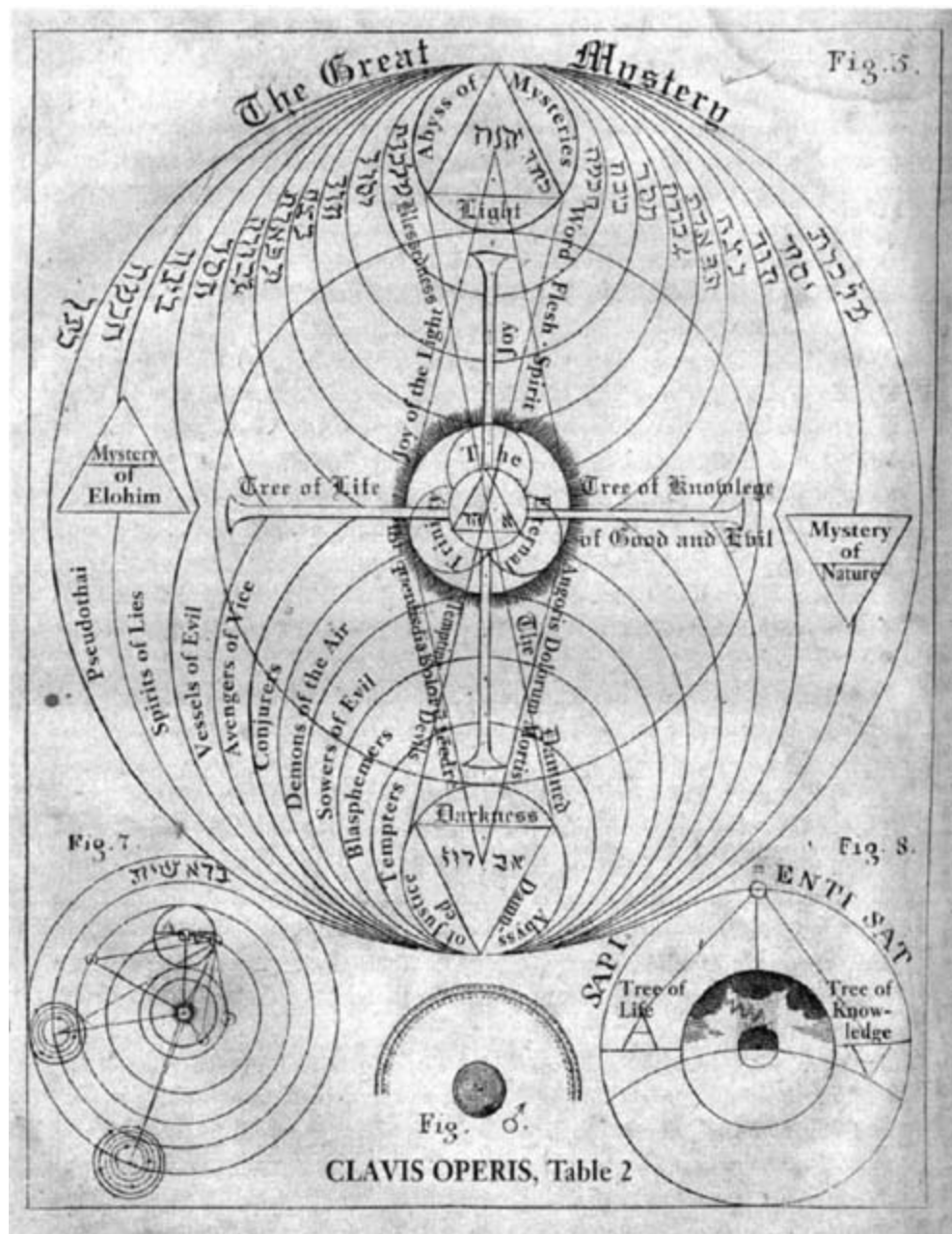
## FIGURE 1. EN — SOPH

This figure represents the unfathomable expanse of divine majesty, which cannot be described in terms of space or time. Rather, it is the unending progression of eternity and the everlasting experience of unimaginable joys within the light that has no name. As Christ, the Son of the living God said in Matthew 19, verse 17; Mark 10, verse 18 and Luke 18, verse 19: “No one is good except God.” Since the words “God” and “good” have a common origin in the German language, by using these words Christ wanted to suggest that the expanse of divine majesty is unending goodness or kindness, that is, God, who is good. And before he revealed anything of himself through Creation, he was good, that is, the essence of goodness, or God, as Christ the Lord indicated in the words cited above. In Scripture the word “good” is טוב but according to Athbatsch it is נפש or “soul”. In Genesis 2, verse 7 we read: “The Lord God (...) breathed into his nostrils the breath of life. Thus the man became a living creature” (*nephesch*).

These words teach us about the origin of our soul and how perfect it was before Adam's fall. Our Saviour said: “No one is good, but the Lord.” Thus, this unimaginable majesty or goodness is the one God, as Moses points out to Israel in Deuteronomy 6, verse 4, where he says: “Hear, O Israel! The Lord our God is one God.” And Deuteronomy 4, verse 35 adds: “And there is no other.” Our God has neither a beginning nor an end. He exists outside of time, and yet all time is revealed through his Creation, which in certain respects will itself have an end, when all things are made subject to Christ, the Victorious Prince and Judge of the World “then the Son himself will also be made subordinate to God who made all things subject to him, and thus God will be all in all” (First Corinthians 15, verse 28). “And on that day the Lord shall be one Lord and his name the one name” (Zechariah 14, verse 9).



the spirit-world *lit. B.*, which we have already discussed at some length. Scripture relates that God created the world from nothing; the actual meaning of this “nothing” is as indescribable and incomprehensible as God himself. This nothingness, as it is taught in theological schools, is said to be found neither in God, nor apart from God. Before Creation there was nothing but God. Therefore, any descriptions of this nothingness are nothing more than pitiful academic sophistry. Any enlightened person would understand that all Creation, however it might be called, came forth from God. And because God is perfect goodness, it follows that Creation must also be perfectly good, insofar as it is part of God. Genesis 1, verse 31 says therefore: “See, everything was perfect and good.” What exactly was this first emanation from God, the so-called nothingness? Although it can be described in many different ways, it does not have a particular name by which it can be understood. This is why it is called “nothingness”. Wise men identified its separate components as  $\ominus$ ,  $\oplus$  and  $\otimes$ , together comprising a single essence, *Æschmajim*, a fiery  $\nabla$  (see *Lit. C.*). In this spirit-world Lucifer was the Son of the Dawn, the middle point. *Lit. B.* shows the powerful prince and around him the other hierarchies or angel-worlds. Also represented are the starry heavens, an incomprehensive space full of star-worlds, as discussed in [Chapter 4 of Volume 3](#).





the Hebrews, without considering the characteristics of the other languages of this part of Scripture. It would therefore be easy for us to show this, if by doing so we would further the purpose of this chapter. Certainly, we cannot deny that Helmont's reflections contain some wonderful philosophical insights, if only he hadn't placed so much misguided emphasis on the worms. Even if he cites the experience of some experts to make his case, that in no way makes his argument valid. It is certainly the case that tiny worms have been detected in wine, vinegar, blood and even meat and other things with the help of a magnifying glass. However, we have never been able to determine, despite using many different methods, that such worms make up the entire creature, in which we first observed them. The only thing composed entirely of worms is the philosophy of the atomists, who think the world is composed of nothing but specks of dust. The teachings of these people reveal that they are not aware at all of the reason why the worms appear in the aforementioned substances. If they knew its cause, they wouldn't come up with such wormy ideas, and would instead be able to distinguish between the part and the whole of a body. But we should now move on to a different topic before our own mind fills with worms. Besides, we do not intend to argue with those who find Helmont's ideas interesting. However, there is one more thing in Helmont's reflections that appears to contradict Scripture and that is the endless nature of the heavens, which he appears to confirm, as well as unending eons, or consecutive long periods of time (often called eternities). These concepts are taken from pagan philosophy which originate these ideas, which are contradictory to Scripture. In Revelation 10, verses 5 to 7 it says: "Then the angel that I saw standing on the sea and the land raised his right hand to heaven and swore by him who lives for ever and ever, who created heaven and earth and the sea and everything in them: 'There shall be no more delay; but when the time comes for the seventh angel to sound his trumpet, (NB!) the hidden purpose of God will have been fulfilled, as he promised to his servants the prophets.'" And in Revelation 11, verses 15 to 18 we read about the angel and his trumpet: "'The sovereignty of the world has passed to our Lord and his Christ, and he shall reign for ever and ever!' And the twenty-four elders, seated on their thrones before God, fell on their faces and worshipped God, saying: 'We give thee thanks, O Lord God, sovereign over all, who art and who wast, because thou hast taken thy great power into thy hands and entered upon thy reign. The nations raged, but thy day of retribution has come (NB!) Now is the time for the dead to be judged.'" This clearly refers to the Last Judgment and how after its completion, time will no longer exist.

If we want to say a few more words here about the illustration *Thohu Vabhohu* and in particular about the wonderfully crafted words by which the Spirit of God in Moses described Creation. Although the waters of the *Æsch Majim* that composed the heavens of our solar system were separated from our  $\nabla$ , *Majim*, the former still pours itself into our earthly waters, introducing all manner of seminal archetypes into them, as if into a matrix, whereby these types take on a material bodily form. No true theosopher will deny that a watery light or fiery  $\nabla$  (*Æsch Majim*) comes closest to the conception that went forth from *Elohim* through the Fiat and that the idea of the types of all creatures were contained within it. So too, he would acknowledge that the *Æsch Majim* (a fiery  $\ominus$  -spirit) preserves all bodies until the appointed time of their passing. The true philosopher must also know that this sulfurous mercurial  $\ominus$  -spirit exists in one creature in greater quantity than in another and that it is closed off in all creatures almost to the point of irretrievability. This explains why those who seek to isolate this essence have devised so many different ways to extract this universal  $\text{♀}$ , which is also a universal  $\text{♁}$  and  $\ominus$ . Anyone who reads their writings knows how many of them have gone down the wrong path. There is nothing more confusing and laughable than those people who take the mistaken ideas of these writers and try to reduce them to a unified principle. This does little more than reinforce how their various principles contradict one another. If the compass is not functioning correctly, the sailor will most certainly be confronted with catastrophe. Thus, the compass is the basis of seafaring. If it works well, all the rest will follow in good order. But those who plan their seafaring and fishing according to the wind and the weather will only achieve their goal if they have the other requisite skills and knowledge; otherwise their efforts would be in vain. Therefore, it would be quite useful for fisherman and others who go to sea to know something about astronomy, especially the aspects and the changes of the sun. These men have seen only empty wind and water instead of the dust of Hevila, and have never even caught a glimpse of a single particle of the true *Aphar*, *Bdellium* and *Onyx*, the latter of which, if we make some small changes in the letters, spells out the true *Ophir*.

## FIGURE 5. THE GREAT MYSTERY (*Mysterium magnum*)

This illustration is essentially self-explanatory, which means we will not have to add much to the discussion. It shows that neither the higher things, nor lower things can exist without God's power and might, that is, outside of his will. It also shows how the upper and lower worlds were created from an original unity and how man can move from the lower to an upper world through the varying degrees of his passions, as noted in the words of our Savior in John 14, verse 2: "My Father's house has many rooms." Further reflection on this must be left to the seeker of divine secrets. We want to add only this: just as the upper worlds were created from the first emanation of the light, so too, our world or ☉ system is preserved by its constant outpouring from the upper to the lower worlds. But the question of where and how it can be found in our world in its pure original essence is still a mystery. If the reader closely considers the aforementioned figures, and those that follow, he may yet find the fruit of the tree of Paradise.

## FIGURE 6. THE MYSTERY OF NATURE

What was said above about the *Mysterium magnum* is valid here as well. That is, this illustration will be quite self-explanatory to a mago-cabbalist and theosopher. Therefore, we do not need to add any comments here.

## FIGURE 7. *Bereschith*, THAT IS

The revelation or beginning of *Elohim* in *Bara* (Creation). In [Figure 4](#) (see page 460) we reflected on *Thohu Vabhohu*; now we would like to look at the separation and revelation of our ☉-system out of this Chaos, although we treated this in some detail in [Volume 1](#). The composition of our world and solar system is concisely represented in [Figure 4](#), so let us turn then to how the planets affect our sub-lunar world. The reader should be reminded here that before the fall of Lucifer our world was like the angelic worlds created from the first light emanating from God and is still preserved and maintained by this unnamable essence and through the will of God. However, there is a significant difference; this essence is not as readily available in its original form in our world as in the upper worlds. Rather, it can only be found in the body of our world in a specialized form, since it has traversed the circle of Saturn, when it entered our solar system (the reader should take special note of our meaning here). And in the circle of ♃, for example, this essence is specialized quite differently than in the ☉ and elsewhere. Nevertheless, there can be no doubt that this essence can indeed be captured in its purest form here on earth through the power of God, from which all the different types of creatures on earth reproduce and multiply. Where and how it can be attained has been described already in some detail in this book. Thus, we will not repeat it here. Those who understand [Figure 7](#) (see page 460) will be able to easily find the way to Eden (also called Paradise). In Genesis 2 verses 10 to 14 we read: "There was a river flowing from Eden to water the garden, and when it left the garden it branched into four streams. The name of the first is Pishon; that is the river which encircles all the land of Havilah, where the gold is. The gold of that land is good; bdellium and onyx are also to be found there. The name of the second river is Gihon; this is the one which encircles all the land of Cush. The name of the third is Tigris; this is the river which runs east of Asshur. The fourth river is the Euphrates." Whoever can understand this, let him do so, since it cannot be said more clearly and understandably than it has been here! The Second Book of Esdras 3, verse 6 says: "You led him into Paradise, which you yourself had planted before the earth came into being." If you seek this Paradise in [Figure 7](#) you will also find the River Gihon, which surrounds the land of Chus (the dry ♁ of Genesis 1) into which the noble River Pishon flows, which itself surrounds the gold-rich land of Hevila and which flows with the gold-dust of Hevila into the River Gihon, together with bdellium and onyx. Those who understand how to fish these secrets out of the Gihon can consider themselves fortunate, as these jewels are themselves a ray or *radius purus* of the light-essence we spoke of earlier. Among all the bodies of our earth this wondrous light is very sparingly distributed and secured with almost unbreakable bonds. But it can be fished out of the Gihon in abundance and in its purest form by those who know the right technique and who have the right bait. Here lies the actual secret: what nature provides is much nobler than anything man can bring forth through his efforts. We have said enough; we'll say no more about this, so that each person can find his own way, since we have no intention of spoon-feeding those who seek this goal. The reader will not find any recipes or directions in these pages, otherwise the title of our book would be misleading. The secret of the Lord is open to those who fear him, as noted in Psalm 25, verse 24. Our reflections here will be well

understood by such men; anyone else does not concern us.

## FIGURE 8. *Sapientia Sat.*

Genesis 2, verses 5 and 6 state: “The Lord God had sent no rain on the earth; nor was there any man to till the ground. A flood used to rise up out of the earth and water all the surface of the ground.” It is quite clear from these words and from those of Genesis 9, verse 13 that it must not have rained on the earth prior to the Flood. Here, we read: “My bow I set in the cloud, a sign of the covenant between myself and the earth.” It does not need to be proven that no rainbow can appear unless it rains. If Noah and his sons had seen a rainbow before the Flood (see figure 8 in Table 2, page 460), he could have answered the Lord: this is not unusual, since rainbows have been around since the beginning of the world. We could show through the Flood itself that it had not rained prior to that event, if it would not require too much explanation. Scripture says that a mist (*Ed*) rose up out of the earth (*Arez*) and moistened the entire surface of the planet. The reader should note how this is phrased: this mist arose from the earth and moistened the entire surface. Both of the words *Arez* and *Adamah* are translated with the word “earth.” But anyone who has read the original text will understand the difference between these words and the secret meaning contained in this difference. Genesis 2, verse 7 says: “And God created man from the dust of the earth” (*Adamah*); it does not say that God created man from *Arez*. The word *Adamah* first appears in Genesis 1, verse 25 and Genesis 2, verse 5. The seeker of wisdom will find more explanation about these terms throughout our work here. Psalm 135, verse 7 says: “He brings up the mist from the ends of the earth, He opens rifts for the rain, and brings the wind out of his storehouses.” Psalm 147, verse 8 adds: “He veils the sky in clouds and prepares rain for the earth; he clothes the hills with grass.” Job 36, verses 27 and 28 note: “He draws up drops of water from the sea and distils rain from the mist he has made; the rain-clouds pour down in torrents, they descend upon mankind.” Jeremiah 10, verse 13 reports: “At the thunder of his voice the waters amass in the heavens; He brings up the mist from the ends of the earth, (NB!) he makes lightning to rain and brings the wind out of his storehouses” (see also Jeremiah 51, verse 16). These examples should suffice for now. To those who love divine secrets more than gold and greed we want to offer a short but clear treatment of the material which we have discussed throughout this work. If one acquires that which is so passionately sought after, he should store it in a clear, appropriately sized container in a dark, clean, airy location, so that nothing unclean, and no other metal, or even the rays of the stars can come into contact with it. The hands of anyone handling it must be clean and it must not be moved. After ten days and nights it should be examined (without opening the container); one will find that a skin has grown over the substance. This skin has many colors and is more beautiful than a rainbow. However, these will soon fade to a greenish color with a terrible smell and appearance, as if all sorts of filthy material covered it. If, when the bad smell fades and is completely gone, a pleasant smell emerges with a clear and bright appearance, and the dust of the earth lies at the bottom of the container, praise the Lord for your good fortune. Take care, however, that your earthen particles do not become transparent. Then, carefully extract the fieriness from the earthen particles, which may not be moved or shaken during this entire process. The result will be the true *Adamah* or virginal earth precipitated on the bottom of the container. Dry this material on a glass dish without the use of fire, but keeping it a bit moist as it dries. After this, you will be able to safely touch it with your hands and little balls the size of peas will form from it. Air-dry these pellets; but do not let sunlight or dust come in contact with them; then store them in a place where it is not too dry and not too damp. Now, through a process of digestion you have separated this wonder-essence into  $\ominus$ ,  $\oplus$  and  $\otimes$ , that is, into a heavenly mercurial  $\nabla$  or philosophical  $\otimes$ , into red and white  $\oplus$  or a red earth; that is,  $\ominus$  and  $\oplus$ . All these must be once again brought together and fixed into a stable unity. We will have to stop at this point, for we do not have space here for a further description of this substance.

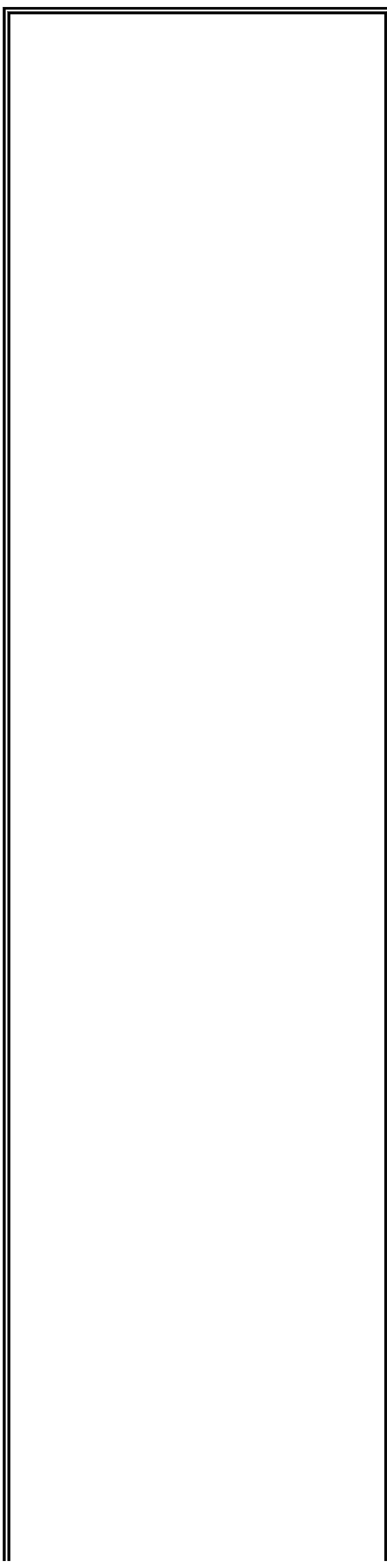
No one can reasonably complain that we have not proceeded correctly and laid out everything truthfully, describing everything up to the final step. We hope that the reasonable reader will not ask anything more of us on this; otherwise we will be obliged to answer him: Pray and work hard! The two final figures show all of the necessary work involved and its completion to final perfection. They illustrate this, but do not teach us directly about their significance, for Scripture is not given us for that reason, as we mentioned earlier.

## FIGURE 9

The reader can find a theosophical explanation of this figure in the great work *Opus Mago-cabbalisticum*. A mago-cabbalistic explanation would be superfluous for these tables. Thus, it would be equally superfluous for us to say any more about them.

## FIGURE 10

This figure can be considered in two ways with respect to the transformation of all things back to the glory of their original created light-essence: theosophic and mago-cabbalistic. We are certain that our short descriptions of these illustrations will provide critics more than enough cause to complain. They will say that we broke off our description too soon, or that we jumped too quickly from one topic to another in a way that (they believe) cannot be reconciled with what we presented previously. If such critics would just consider for a moment that the readers of this book also have eyes, they would realize that the things they criticize as being written out of ignorance were carefully thought out, and that by moving quickly from one topic to another we can say and show more than any of these conventionally trained critics can begin to comprehend. Our approach to this material is not the product of schoolish thinking which likes to follow set rules. Yet, that is not a reason to view it as something based on ignorance or slovenliness. Knowledge is something quite different from action or the ability to do something. We are quite satisfied with our methodology here and many readers may feel the same way about it. We have no doubt the many would like us to have spoken in more detail about these illustrations. To be sure, for beginners in the study of divine secrets our descriptions may not have been enough. But for those who have some experience in this area, our explanations will have been more than sufficient. It is not the purpose of this book to teach the skills necessary to carry out what we have discussed, since in their study and practice of these secrets, one person may require different skills than those needed by another. Were we to describe specific skills or techniques, we could inadvertently cause errors to be made. The greatest knowledge that such people need to know, as we mentioned previously, is that  $\nabla$  was the beginning of the earth, and that  $\odot$  will be her end, at which time a  $\ominus$  will result, which does not decay. The earth will be so highly exalted that it will itself become a  $\odot$ . Thus, the writings of wise men will provide them ways to complete their task. Those who do not find such wisdom in these writings will remain blind until the end of their days. In the illustration of *Thohu Vabhohu* the reader must have an understanding of many secrets. It has been our purpose to remain faithful to the topic announced in the title of the book, and therefore, we have not provided recipes. We are also not concerned if anyone should think that our book offers nothing of value. The seeker of truth and wisdom will likely think otherwise. It also does not concern us whether our thoughts are well-received by the guilds and their craftsmen, since we did not write for them. As First Corinthians 3, verse 10 says: "The wisdom of this world is foolishness to God." And if they, too, would write against this book, we would answer them by referring them to Proverbs 26, verse 4. With this, we will at last lay down our pen and declare our work complete.



ETERNAL  
WISDOM

# CHAPTER 1



# ON ETERNAL WISDOM

## WHAT AND WHO IT ACTUALLY IS

Wise King Solomon says in [chapter 3](#), verse 13 of the book of Proverbs, “Happy is he who has found wisdom, and the man who has acquired understanding; for wisdom is more profitable than silver, and the gain she brings is better than gold. She is more precious than pearls, and all your jewels cannot be compared with her. Long life is in her right hand, in her left are riches and honor. Her ways are pleasant ways and all her paths lead to prosperity. She is a tree of life to all who grasp her, and those who hold her fast are safe.” We might ask here what—or who—this wisdom is, of which Solomon speaks so highly. She can answer that question herself in the book of Ecclesiasticus 24, verse 3, “I am the Word which was spoken by the Most High; it was I who covered the earth like a mist. My dwelling-place was in the highest heaven; my throne was in a pillar of cloud. I alone made the circuit of the day and traversed the depth of the abyss. The waves of the sea, the whole earth, every people and nation were under my sway.” In Proverbs 8, verses 22 to 31 it states, “The Lord created me the beginning of his works, before all else that he made, long ago. Alone, I was fashioned in times long past, at the beginning, long before earth itself. When there was yet no ocean I was born, no springs brimming with water. Before the mountains were settled in their place, long before the hills I was born, when as yet he had made neither land nor lake nor the first clod of earth. When he set the heavens in their place I was there, when he girdled the ocean with the horizon, when he fixed the canopy of clouds overhead and set the springs of ocean firm in their place, when he prescribed its limits for the sea and knit together earth's foundations. Then I was at his side each day, his darling and delight, playing in his presence continually, playing on the earth, when he had finished it, while my delight was in mankind.” And in the Wisdom of Solomon 7, verses 24 to 30, “Wisdom moves more easily than motion itself, she pervades and permeates all things because she is so pure. Like a fine mist she rises from the power of God, a pure effluence from the glory of the Almighty; so nothing defiled can enter into her by stealth. She is the brightness that streams from everlasting light, the flawless mirror of the active power of God and the image of his goodness. She is but one, yet can do everything; herself unchanging, she makes all things new; age after age she enters into holy souls, and makes them God's friends and prophets, for nothing is acceptable to God but the man who makes his home with wisdom. She is more radiant than the sun, and surpasses every constellation; compared with the light of day, she is found to excel; for day gives place to night, but against wisdom no evil can prevail. She spans the world in power from end to end, and orders all things benignly.”

Now, from these and other passages of Scripture it becomes clear that wisdom, which is the central focus here, is something divine; indeed, it is Christ himself, the eternal son of God and Firstborn of all Creation. To wisdom are attributed those qualities that are otherwise used in Scripture to describe Christ, or God himself. In John 1 Christ is called the Word and it says that he was with God in the beginning and that God made all things through him. Of wisdom we read that it is the Word of God, that the Lord possessed it from the beginning, and that it was the work-master of God's great work of Creation (see Proverbs 8, verses 22 to 31). In Psalm 33 David says, “Heaven was made by the Word of the Lord and all its host through the Spirit of his mouth.” And Solomon says in Proverbs 3, verses 19 and 20, “In the wisdom the Lord founded the earth and by understanding he set the heavens in their place; by his knowledge the depths burst forth and the clouds dropped dew.” Jeremiah 32, verse 19 says of God, “great are thy purposes and mighty thy actions.” Proverbs 8, verse 14 says of wisdom, “I have force and I have ability; understanding and power are mine.” In Romans 13, verse 1 Paul writes “There is no authority except from God.” Again, in Proverbs 8, verse 15 wisdom says, “Through me kings are sovereign and governors make just laws. Through me princes and all the rulers of the world reign.”

Psalm 139 and First Kings 8 say about God that He is all-present and fulfills all things; Sirach says of wisdom, “I am everywhere, as wide as the heavens and as deep as the abyss.” In John 14, verse 6 Christ says that he is life, while in Proverbs 8, verse 35 wisdom says, “Whoever finds me, finds life.” Hebrews 1 says of Christ that he is the radiance of God's glory and likeness of his being, while in the Wisdom of Solomon 7 we read about wisdom that is the radiance of the eternal light, an unblemished mirror of divine power and the image of his goodness. Isaiah 11, verse 2 says of Christ

that the Spirit of the Lord rested upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and fear. The Wisdom of Solomon 7, verse 22 says, "In wisdom there is a spirit intelligent and holy, unique in its kind, yet made up of many parts, subtle, free-moving, lucid, spotless, clear, invulnerable, loving what is good, eager, unhindered, beneficent, kindly towards men, steadfast, unerring, untouched by care, all powerful, all-surveying, and permeating all intelligent, pure, and delicate spirits." In Revelation 21, verse 5 the Lord God says "See, I make all things new." And in the Wisdom of Solomon 7, verse 27 it similarly says of wisdom that it renews all things. In Matthew 2, verse 28 Christ the Lord says, "Come to me, all you who are tired and burdened and I will refresh you." John 7, verse 37 records, "Whoever thirsts, come to me and drink." Wisdom says in Ecclesiasticus 24, verse 19, "Come to me, you who desire me, and eat your fill of my fruit." Proverbs 9, verse 5 says, "Come, eat of my bread and drink of the wine that I have poured for you."

These examples suffice to show that wisdom is none other than Christ the Son of God, who ever calls himself by this name in Matthew 11, verse 19; Luke 7, verse 35 and Luke 11, verse 49. Thus Solomon had good reason to say, "Lucky the man who has found wisdom," for in wisdom we must seek and find our salvation, life and happiness. And woe to the man who does not seek or find Christ, who is wisdom incarnate, for such a man is and remains lost and forlorn until he opens himself to wisdom and seeks with his whole heart the salvation, life and happiness that reside therein.

# CHAPTER 2



# ON THE SEEKERS OF WISDOM

## WHO THEY ARE AND HOW THEY ACHIEVE THE HIGHEST BLISS

After having said a few things about the nature of wisdom in the preceding chapter, and showing the basis of these observations in Scripture, it is now time to turn our attention to the philosophers or seekers of wisdom and why they are so profoundly happy. In order to keep our comments reasonably short, let us begin by stating that a philosopher or seeker of wisdom is someone who fears God, avoids sin and strives with his whole heart to recognize the one true God as the source of all life and being; to love, honor and be devoted to him, to live for and to serve him in holiness and justice all the days of his life. This is the basis of all heavenly and earthly wisdom, insofar as it can be recognized and comprehended by all creatures within and outside of God. In this knowledge the seeker of wisdom can achieve great things through the grace of God. The author of the Wisdom of Solomon says in [chapter 7](#): “God grant that I may speak according to his will, and that my own thoughts may be worthy of his gifts; for even wisdom is under God's direction and he corrects the wise; we and our words, prudence and knowledge and craftsmanship, all are in his hand. He himself gave me true understanding of things as they are: a knowledge of the structure of the world and the operation of the elements; the beginning and end of epochs and their middle course; the alternating solstices and changing seasons; the cycles of the years and the constellations; the nature of living creatures and behavior of wild beasts; the violent force of winds and the thoughts of men; the varieties of plants and the virtues of roots. I learnt it all, hidden or manifest, for I was taught by her whose skill made all things: wisdom.”

From these words we can understand what qualities characterize true philosophers, who they are and what high levels of insight and wisdom they can attain. This also explains their general state of contentedness, particularly since it is their good fortune to be blessed by God with such great wisdom and knowledge of all things. But we should also take into consideration what was written in Proverbs 8, verse 17, “Those who love me I love, those who search for me find me. In my hands are riches and honor, boundless wealth and the rewards of virtue. My harvest is better than gold, fine gold, and my revenue better than pure silver. I follow the course of virtue, my path is the path of justice; I endow with riches those who love me and I will fill their treasuries.” Solomon writes in his Book of Wisdom, [chapter 8](#): “If riches are a prize to be desired in life, what is richer than wisdom, the active cause of all things? If prudence shows itself in action, who more than wisdom is the artificer of all that is? If virtue is the object of man's affections, the fruits of wisdom's labors are the virtues; temperance and prudence, justice and fortitude, these are her teaching and in the life of men there is nothing of more value than these.” If we take into consideration all these things that Scripture says about the happiness of the seekers of wisdom, we will find that it is so great as to be indescribable with words. We would have to be more than a bit foolish not to follow Solomon's example of loving, seeking and relying on wisdom such that it becomes second nature to us. For in so doing we will be blessed and happy for all time and through eternity.

Take care of your clever comments, you fools, and take our advice to heart. Let your ears be open to wisdom and incline your hearts to it! Follow its discipline, which is more precious than silver and listen to its teachings, which are more costly than gold. Submit yourself to its yoke and let yourself be led; it is close by and awaits your response. Rejoice in the mercy of God and do not hesitate to praise him. Do what is asked of you because the time to do so has been given to you, and it will reward you well in its own time.

# CHAPTER 3



# BY WHICH MEANS AND IN WHAT WAYS CAN WISDOM BE ATTAINED?

We sincerely hope that someone reading our words may be moved by the grace of God to also seek wisdom and ask what would be the easiest way to attain this goal? We answer this question with the words of the Apostle James, where he says in [chapter 1](#), verse 5, “If any of you falls short in wisdom, he should ask God for it and it will be given him.” This is the first and almost the only means that wise men have used through the ages to achieve wisdom, according to their own testimony. Sirach writes, “When I was young, before I was led astray, I sought wisdom through prayer. I lifted my hands up to heaven and my soul was illuminated through wisdom.” Solomon writes, “Therefore, I asked for wisdom and it was given to me; I called and the Spirit of Wisdom came to me.”

We should note here that, first, this prayer for wisdom may not be a mere mouthing of words but rather must come from the heart. Solomon writes in Proverbs 2, verses 3 and 4 about this, “If you summon discernment to your aid and invoke understanding, if you seek her out like silver and dig for her like buried treasure, then you will understand the fear of the Lord and attain to the knowledge of God; for the Lord bestows wisdom and teaches knowledge and understanding.” And Sirach adds in chapter 51, verse 20, “I set my heart on possessing wisdom, and by keeping myself pure I found her.” The Wisdom of Solomon states further in [chapter 8](#), verse 21 to [chapter 9](#), verse 12: “I saw that there was no way to gain possession of [wisdom] except by gift of God...so I pleaded with the Lord, and from the depths of my heart I prayed to him in these words: ‘God of our fathers, merciful Lord, who hast made all things by thy word, and in thy wisdom hast fashioned man, to be the master of thy whole creation, and to be steward of the world in holiness and righteousness, and to administer justice with an upright heart, give me wisdom, who sits beside thy throne, and do not refuse me a place among thy servants...Send her forth from the holy heavens, and from thy glorious throne bid her come down, so that she may labor at my side and I may learn what pleases thee. For she knows and understands all things, and will guide me prudently in all I do and guard me in her glory. So shall my life's work be acceptable.’”

Second, such prayer must be based in faith, as James writes, “He asks in faith and does not doubt, for those who doubt do not expect their prayer to be heard.” Christ the Lord says in Mark 11, verse 24, “If you believe that your prayer will be heard, you will receive all that you ask for.” Without faith it is impossible to please God. Those who want to come to God must believe that he exists; and those who seek God must believe that he will reward their search.

Third, such prayer must be accompanied by a genuine heartfelt love and desire, that is, we must imagine wisdom in our heart and mind as priceless treasure without which we would be most unhappy, but with which we would be unbelievably content and blessed for all eternity. Therefore, our love and desire must be unceasingly directed toward wisdom and our heart must always strive to get closer to this noble jewel in all that we do, until we reach it at last and our desire is fulfilled, for the Lord hears the sincere desires of his poor creatures, as we read in Psalm 10, verse 17. The Savior has promised those who pray in good faith that they shall be heard (see Matthew 7, verse 7). We should note here, however, that the sincere love and desire expressed in our prayers--or, as I prefer to describe it, the desire, longing and moaning of the spirit in love--this all does not occur through the mouth, but rather in the heart. A prayer that comes from the mouth happens at certain places and at certain times. However, a prayer that originates and is expressed from within, a prayer of the spirit or the heart, can happen anywhere at any time, although it might be more passionately felt at one time rather than at another, when God stimulates the sense of desire and longing in our spirit and we respond by gathering together our feelings and thoughts in peace and solitude for this purpose, namely prayer. Peace and solitude are excellent aids to help us turn inward and to express the prayers of our spirit and our heart. This is why our Savior commanded that when we pray, we go into our own chamber, close the door and pray to our Father in secret. He says that our Father, who sees all, will hear our prayers and answer them. Christ himself, when he wanted to pray, would often take himself up onto a mountain or go into the desert or otherwise retreat to an isolated place, where he would lift his heart to God. We should imitate this example and follow the command of our Savior if we wish to truly pray from the spirit, and thus arrive at true wisdom. For God is a spirit and those who pray to

him must do so in the spirit and in truth (see John 4, verse 24).

What we have said here about prayer is but a complement to the search for wisdom itself, which is the other means of achieving both wisdom and all that is good. God himself notes in Jeremiah 29, verse 13, “If you seek me with your whole heart, you will find me.” And wisdom says, “I love those who love me and those who seek me from the start, will find me. Christ the Lord says, “Seek and you shall find.”

Because this matter is so important, we should say a bit more about it. The word “to seek” means quite a lot. If we do not have something, we may wish to acquire it. The more noble and costly the thing is, the more we generally want it and the greater the seriousness and diligence of our efforts to that end. And since wisdom is the most noble, precious and desirable of possessions, in whose absence we are quite unhappy, and in whose possession, however, we achieve the highest form of bliss for all eternity, therefore, we must seek wisdom with the utmost earnestness and diligence. In order to pique our earnestness, diligence and desire all the more, we must (1) capture in our mind and feel in our heart this greatest of prizes; we must treasure it, as Solomon did when he wrote in the Wisdom of Solomon 7, verse 8, “I held it to be more valuable than kingdoms and principalities and compared to it, riches are nothing. I cannot compare it to gold which is like sand in its presence, or silver, which is like dirt in comparison. I would rather have it than a healthy and beautiful body and I chose it as my light, for its radiance never diminishes.” (2) We must win it over and make it our only treasure and possession with the intention of suffering and enduring all for its sake. (3) For its sake we must renounce not only the world and its very air, but also everything that we have and possess, in short we must renounce ourselves and strive to do its will, to please it in every way. From this it follows (4) that we lead a holy and virtuous life and through the grace of God shape our entire life and our actions in such a way that we grow closer to it with each passing day, until we have finally passed all its tests and been found worthy of it. Then it will be as a bride is to a groom, and it will unite with us in eternal love.

Truly, whoever loves God and his wisdom—that is, Christ—keeps the Commandments. And those who obey the Law lead a holy life. And anyone who leads a holy life is close to God and no longer fears anything else but that he might insult the Lord his God. Such a person would rather die a thousand deaths than to do even the slightest act against God. This is a true fear of the Lord, which Scripture praises and advises us to learn, as in Psalm 111, verse 10, “The fear of the Lord is the beginning of wisdom, and they who live by it grow in understanding.” Proverbs 10, verse 27 states, “The fear of the Lord brings length of days”; while Proverbs 19, verse 23 notes, “The fear of the Lord is life.” Ecclesiasticus 1, verse 18 says, “Wisdom's garland is the fear of the Lord, flowering with peace and health.” We, too, want to praise this virtue most highly for everyone. In addition to this, we call use external aids to help us gain wisdom, insofar as they are expressed in the knowledge and effect of natural things and used with an appropriate fear of the Lord. Such aids might be: (1) contact and conversation with wise, devout, talented and learned people; (2) reading the writings of holy, devout, and wise people, which were written as a source of learning and reflection for others; (3) to lead a life of solitude and peace, free of unnecessary worries, devoted to the observation and study of nature and natural things, which will occasionally require our action to make and test various things that we wish to study. In this way the ancient wise men also not only discovered all the useful skills and knowledge in the crafts as well as all necessary and useful things for the preservation of human life, but also the very heart or innermost core of nature and natural things. As a result nothing remained concealed to them in all of nature, as is clear in the oft-cited passage from the Wisdom of Solomon 7, verses 17 to 22: “He himself gave me true understanding of things as they are: a knowledge of the structure of the world and the operation of the elements; the beginning and end of epochs and their middle course; the alternating solstices and changing seasons; the cycles of the years and the constellations; the nature of living creatures and behavior of wild beasts; the violent force of the winds and the thoughts of men; the varieties of plants and the virtues of roots. I learned it all, hidden or manifest, for I was taught by her whose skill made all things, namely wisdom.” Thus we see how far the ancients went with their prayer and work in the knowledge of natural things. And since they wanted to fight sickness and poverty, the two greatest evils facing mankind, they studied nature in the hope of finding a means to eliminate these evils. They found something important, which they called the Philosopher's Stone. With this they drove off illnesses and were able to transform all lesser metals into gold or silver, but also caused unbelievable wonders to occur. With this they achieved the crown of all arts and sciences for the praise of God and wisdom, as the mistress of the arts and

sciences.

Now that we have pointed to the means and ways to achieve wisdom we find ourselves faced with dangerous distractions and illusions that can lead many good souls astray. When many good souls hear that they should seek wisdom, they cannot imagine that it can be found within them, in the innermost core of the soul. Because of this lack of understanding they go out and look for the kingdom of God here and there, in ceremonies and rituals, in temples and on altars, in other people and in books, seeking the living among the dead and wanting to find life from death. They will never find that which they seek and, furthermore, they will never know that essential thing within them that they cannot recognize. Instead, they will become worn down in their search and their struggle and will be caught up in the unessential things of their life, which might have helped them to find true life, if only they had known how to correctly use them.

In order to avoid this terrible situation we must realize that Christ and his kingdom-the kingdom of God-as stated in Sacred Scripture, will not be found at a particular location or through particular ceremonies and rituals, such that we could say, "Look, here it is!" Rather, we must realize that the object of our search is within us (see Luke 17, verse 21) and that it is not contained in food and drink, but rather in justice, peace and joy in the Holy Spirit (see Romans 14, verse 17). Similarly, it does not consist of words, but rather in the power alluded to in First Corinthians 4, verse 20. Thus, we must turn away from external things and toward our inner self, as if turning away from our shadow to our body and our true essence, which resides with Christ. We must strive to become a temple and residence of God in the spirit, instead of merely constructing external temples to God (see First Corinthians 3, verse 13 and Ephesians 2, verse 2). We must also hear the Living Word, Christ and his Spirit in us, instead of the words and teachings of others, and instead of a ritual baptism with water, an inner baptism of the spirit and of fire; instead of a ritual Eucharist, to share an inner Eucharist of the Lamb; and instead of reading books, become a book yourself, in which the Lord God writes his holy heavenly Law of Love with living letters of the spirit, that is, aflame with divine love (see Jeremiah 31, verse 33). You may certainly use the external things as long as they are helpful in leading you to the inner truth, but not a moment longer, lest they become an abomination in the eyes of the Lord and a cause of your ruin. Just as a traveler will never arrive at his goal if he is always stopping along the way to stare at the road signs, so too, we will never reach God, who resides and his kingdom within us, if we are captivated by external things and believe their shadows to be the true essence that we seek. Therefore mark these words well, you transgressors! Turn inward into your heart and let yourself be taught by God and his wisdom, for it is written, "They will all be taught by God" (John 6, verse 45). In order for this to happen, however, you will have to learn to be quiet, desist from all your sinful acts, pay close attention to the voice of wisdom and the gentle ways of its spirit, and follow it. Although wisdom lets its voice be heard everywhere in the streets and alleys, it will remain unknown and imperceptible to you, until you turn to it within yourself, to wait at its door for whatever it will say and teach to you. All the world must be quiet before the Lord when he teaches in his holy temple.

These are, then, the easiest, surest and most proven methods of finding the right path to the truth that God reveals in his light and through which all the wise men who ever lived have found the truth. Should anyone want to embark on this path and use this method then we can assure him that he will not regret his efforts to attain wisdom, for wisdom is beautiful and everlasting and reveals itself readily to those who love it and seek it. Those who would quickly possess it do not need to exert themselves much, as they will find it waiting at their door. Indeed, wisdom itself seeks out those who are worthy of it, and tries to encounter and appear to them (see Wisdom of Solomon 7). However, without faith, prayer, fear of the Lord, love and a holy life, it is impossible for this to happen. Wisdom will not enter an evil soul and will not reside in a body given over to sin (see Wisdom of Solomon 1, verse 4). But it will always fill the soul of a righteous man, and in this way create the friends and prophets of God (see Wisdom of Solomon 7, verse 27). It prepares them with its purifying love the way God would have them, so that they will be ready and capable of great deeds in the service of the Lord and in the service of all who read this!

We could say much more about this, but because the Kingdom of God does not consist in words, we are certain that wisdom will relate all the things that we will leave unsaid to those who try to follow what we have said. And so we refer the valued and honored reader to wisdom with the heartfelt wish that he will-like the businessman in Matthew 13, verse 45-sell everything he has in order to possess the priceless pearl, and that he will add it to his eternal possessions for his great joy,

refreshment and pleasure throughout all eternity. Amen! May it be so! Amen!

# ADDENDUM



# A SONG OF PRAISE IN HONOR OF DIVINE WISDOM

(MELODY: "NUN LOB' MEINE SEEL'...")

1. O, love with beauty fair,  
Sophia, dearest one  
Who did me fast ensnare  
With beauty like the sun.  
Your praise I'll sing on high  
My every waking hour,  
For you have brought me nigh  
To kindness' tender flower.  
Away you did not race  
But in my hour of need  
You did me firm embrace  
And from certain death did free.
2. My words will surely fail  
To truly tell the story  
Of how you soothed my soul  
And of your faithful glory.  
In death I lay surrounded,  
My sins my faith had shaken,  
You came, I was astounded,  
To life you did me waken.  
With countless wounds I languished  
With troubles, woe and pain  
You raised me from my anguish  
And gave me health again.
3. I searched both low and high  
For pleasures and for rest;  
You faithfully stayed nigh  
And to me did attest  
To what was right and true  
And how I should repent  
To lead my life anew  
But further on I went.  
I no longer knew your presence  
Although you were quite near  
Within me lay your essence,  
Sophia, I would not hear!
4. You did not tire in the least  
To play upon my mind;  
You gave me neither rest nor peace  
Yet, you were to me so kind.  
The loving care you showed so much  
To warn me all the while,  
Of all the fruits I dared not touch  
You did me reconcile  
To what was good and right and true

Your mercy did me raise  
And to yourself this sinner drew  
With eyes of glorious praise.

5. You saved me from an evil past  
From sinfulness and pain  
You cut the bonds that held me fast  
And gave me life again.  
With cords of love you bind me fast  
And to my soul's elation  
You struggle with me to the last  
Securing my salvation  
You sometimes made my spirit sad,  
And sometimes filled with bliss  
Although at times I felt quite mad  
I've learned so much from this.

6. To wisely live you taught me how,  
While leaving me the choice,  
But I was foolish then as now  
And did not heed your voice.  
Yet oftentimes this voice went through  
My spirit, body, soul,  
And brought great joy to me anew  
Then from me once more stole.  
You were for me a force concealed  
And yet so plain to see  
That every day to me revealed  
Your wondrous majesty.

7. With bands of love you drew me  
More closely to your heart  
Appeared in all your beauty  
To one, who from the start  
Could never claim acquaintance  
With all your friendly ways  
Your love and tender maintenance  
Now follow all my days.  
I should embrace in heart and mind  
Your flag of truth unfurled,  
All wealth and monies leave behind  
And spurn the sinful world.

8. Your light of mercy's radiance  
Shone on my wayward soul,  
Revealed a wondrous countenance  
And made my person whole.  
For now I see in truth at last  
Your loving mother's heart  
That burned and longed to hold me fast  
And nevermore to part.  
The flame of purer love does burn  
Within your breast as mine;  
No longer will I try to spurn  
Your loving work divine.

9. The embrace of your warm, loving breast  
Did fill me with desire  
For in your arms I found my rest  
And inwardly my fire.  
You spoke to me as to a friend  
With words of special power  
Which many souls could not attend  
Not in this place or hour.  
But with your kiss you clearly chose  
To move my heart anew  
That I should always follow close  
And pledge my love to you.

10. In all the reaches of the earth  
In every land and nation  
No one can match your lofty birth  
Your beauty, might and station.  
Without a blemish you appear  
Most holy, pure and tender  
The sparkle of your eyes so dear  
To make my heart surrender.  
Above all others you are the  
Most lovely, fair and pure,  
And in my heart you'll always be  
Both safe and well secure.

11. Thus, I must praise your strength which won  
Acclaim for your great might  
And all the wondrous works you've done  
To set my spirit right.  
Your love, too, I will cherish  
The love you freely gave,  
Which will now never perish  
Until I reach the grave.  
Your beauty, too, demands such praise  
Your friendship such as well,  
Your goodness warrants that I raise  
My voice your fame to swell.

12. My passion cannot help but grow  
Since you revealed to me  
That we can live as one and know  
Such perfect harmony.  
I ask you now to heed my plea  
That falls amongst my tears  
From wanton traits my soul to free  
To shape me through the years,  
And not abandon me to death  
But ready me just so,  
As you would have me length and breadth  
You loving A and O.

13. Do not put me to the test

That I so often fail,

But let me suckle at your breast,  
Then surely I'll prevail.  
And may I always hear the words  
That you to all proclaim  
And in my heart all that I heard  
Inscribe and seal the same.  
To you I will forever cling  
In faithful adoration  
To you my song of love I'll sing  
My heart's fair consolation.

14. Honor, glory, thanks and praise  
We offer to the Lord our God  
To the Lord of Lords our voices raise  
Who Sophia gave the mighty rod.  
He chose her as His sacred bride  
Eternally to reign  
And give to us our first-born life  
From living waters once again,  
Renewed us with this living force  
The waters most sublime  
That to Him we may stay the course  
And praise Him for all time.

15. And you my love of such great beauty,  
Rule all the inner world's domain  
I long to serve and do my duty,  
In hope you'll by me e'er remain.  
Your head adorned with glory's band,  
You enter in and claim once more,  
Your rightful place on God's right hand  
To reign forever more,  
Until you have our enemies defeated  
And banished them afar,  
With joy proclaim the victory completed,  
The way no longer barred.  
And when some day I'll be called home  
To live within your blessed sight,  
Upon this earth no more to roam,  
'Tis then upon the wedding night,  
I shall embrace you as my wife  
In passionate embrace  
And from your breast I'll draw my life  
From choirs of heav'n we'll hear the story  
That will resound and once again  
Recount the tale of your sweet glory  
Of Hallelujahs and Amen!

# APPENDIX A



# DR. HENSING'S DISCOURSE ON THE PHILOSOPHER'S STONE

GIVEN BY DR. HENSING OF GISSEN, WHOSE PUBLIC CHEMICAL  
DEMONSTRATIONS OF NOVEMBER 1722 ARE DESCRIBED BELOW

## PART 1

Among all those things most worthy of our reflection are two that deserve our praise for their excellence, our attention because of their great significance, and our recognition of their practical value. They are worth being praised with great solemnity and dignity based on well-ordered reason and reflection without idle vanity.

## PART 2

The first thing is the place and condition in which we feel eternally safe and secure. The other is the means to live in this world without sickness and want. The first is known to us as the kingdom of God and eternal bliss. The other has always been called *lapis philosophorum*, or the Philosopher's Stone.

## PART 3

If there is anything so passionately spoken about yet sought after in a most disorderly, blind and illogical manner without the proper means or methods, it is these two prized things.

## PART 4

Regarding the first of these two things one need only consider the atheists, idol-worshippers, hypocrites and religious sectarians in order to see the wisdom of our words. We will leave it to the theologians to explain them further. I, however, do not wish to linger here any longer, but will instead turn my attention to the Philosopher's Stone.

## PART 5

For many years men have written about this valuable Stone, as is particularly evident today in today's discussion of the writings of Olai Borrichi against Ursinum, Kircherum and Congringium. Since gold and silver, the leading symbols of wealth, are today being increasingly misused and leaving a shortage of the materials for the minting of coins, a general poverty has set in, making a greater desire for the Philosopher's Stone almost universal. So many attempts have been made over the years to create the Stone that between eight thousand and ten thousand books on the subject have appeared. We would not have to look very far to notice that in both antiquity as well as in the modern world emperors, kings, princes, nobles and common people, scholars and unschooled men, and even craftsmen, soap-makers and seamstresses, etc., have busied themselves with the creation of the Stone, and still are preoccupied with it today. This pursuit has become so widespread that even the most common charcoal-maker is quite knowledgeable about this topic. On the other hand, there are also many people who consider the Stone a chimera and its pursuit a worthless waste of time. They argue from a rational point of view against the existence of the Stone and call those who even admit that it might be possible the worst of fools. We hear, for example, the words of Cardinal Perronius, who says, "*deplorata sunt ingenia, quæ in investiganda quadratura circuli, perpetuo mobili, & lapide philosophorum occupantur*" ("These are poor souls who seek the squared circle, perpetual motion and the Philosopher's Stone").

## PART 6

It is curious, however, that there are people who do not publicly admit belief in the Stone, and criticize those who do, but nevertheless secretly pursue their search for a means of creating gold. We have an interesting example in the world-renowned and sharp-witted chancellor of England, Sir Francis Bacon, who often sharply criticizes alchemical pursuits in his writings, although he eagerly pursues these arts in the privacy of his home.

## PART 7

A story has been circulating that previously the alchemical arts had been strictly forbidden in France, but that the current ruler had encouraged the members of the Royal Society familiar with chemistry to investigate the Philosopher's Stone. And who does not know that the papacy has forbidden these arts under pain of severe punishment, despite the fact that such activities frequently occur in cloisters?

## PART 8

In such matters it often happens that we fall to one or the other extremity; we either judge the matter too leniently and thus begin to believe everything that is said about it, or we react blindly and criticize it against all reason. Because either approach does not flatter a reasoning man, I have decided to speak at length here about the Philosopher's Stone, so that my honorable lords will be able to understand it correctly and thus avoid any unnecessary calamity.

## PART 9

If they deem this material worthy and thus direct their attention to it, they will find the following questions quickly answered: (1) What is the Philosopher's Stone? Is it possible to produce such a thing? And are the powers attributed to it real? (2) Why have so few people been successful in producing it? (3) What are the foolish and ill-advised pitfalls that confront those seeking to produce the Stone? (4) Is it advisable to get involved with these arts?

## PART 10

So that we do not sound like a blind man speaking about colors, we must first clearly understand what the Philosopher's Stone really is.

## PART 11

It is a body that has been fashioned from highly purified living mercury and living gold, bound together by fire, such that they can never again be separated. In this form it can transform, purify and fix all other metals, such that they can be raised to the nature of the purest gold. So that this is clearly understood, I will endeavor to explain each point of this definition separately.

## PART 12

I first said that the Stone is a body that is fashioned or made from something. The art that is used to make the Stone is called by some today *chrysopræia*. We are not creating this Stone in order to make gold, says Geber, but rather to help nature with the preparation of her own materials so that she can achieve her ends with the utmost purity. Others call this art *alchymiam*, but incorrectly so, for this approach is more concerned with the separation of natural bodies, thus having many different purposes and many shortcomings. The basic principles of our own approach are rightly termed *philosophia hermetica*, and the art itself *ars hermetica*. And those who have actually worked with the Philosopher's Stone are called *philosophi adepti*, or just simply *philosophi*. Their only work consists of purifying and uniting, and the only materials that concern them are the central essences of mercury and gold. The Stone itself is a wonderful thing, a house of a fixed and inexhaustible light whose natural sulfur is easily liquefied with  $\Delta$ , and the seed of  $\odot$ , a medicine to both men as well as metals. Those who claim to have seen the Stone, as does Friedrich Gallus in his book *Reise nach der Einöde St. Michael* (Travels to St. Michael's Desert), say that it glows at night and is a transparent bloodred stone or powder during the day. Others assure us that it has great weight. This could in fact

be true, considering the materials from which the Stone has been made: a highly purified living ♀ and a living gold. We must first look at these two elements a bit more closely.

## PART 13

Let us first look at ♀. An old saying reminds us, “Everything that wise men seek is contained in ♀.” And Geber proclaims in his *Considerat. rerum, ex quibus est perfectio Magisterii, L. M., chapter 5*, “Laudetur Deus benedictus. Qui creavit Mercurium, & dedit ei Substantiam & Substantia proprietates, quas non contigit ullam ex rebus in natura possidere, ut in illo possit inveniri hęc perfectio per artificium aliquod, quod in illo invenimus in potentia propinqua.” [“May Blessed God be praised, for it is he who created mercury and imbued it with its essential nature and characteristics, which, it so happens, occur in no other substance in nature. Thus, God's perfection and his craftsmanship can be discovered in mercury, whose power is close to that of God.”]

In response to the questions, what kind of ♀ is this? and where can we find it? Wise men through the ages have provided in their writings such strange descriptions and so many superfluous digressions that the reader could almost feel his sanity threatened. However, if we diligently seek what their ideas all have in common, and if we proceed in accordance with nature, we can identify the following truths, which we can briefly summarize as follows: (1) the effect and ultimate purpose of the Philosopher's Stone is the generation and multiplication of gold. (2) This occurs *per speciem similem*, that is, each species generates its own. In other words, a lion can only produce another lion and not an elephant, a human produces another human and never a bear, an ox produces an ox and no monkey or other ape, just as barley seed does not produce wheat and wheat seed does not produce beets. (3) In order to reproduce itself, a thing must have its own seed, and each type of seed requires its own type of matrix, or bed, so that it doesn't spoil or produce something that goes against the nature of the thing. No farmer would be so foolish as to sow seeds on a marble surface or throw seed into a swampy morass. Rather, he will carefully prepare his field before he sows the seed. Conversely, who could respect a farmer who sows the seeds of one type of grain, but expects to harvest another type? (4) All seed, if it is to be fruitful, must be whole and undamaged; then its external and internal parts must receive the moisture they require in order to dissolve and become fluid. Beyond that, a sufficient level of warmth must be present to set the whole process into motion and bring it to completion. No less important is the air, which assures that the warmth does not suffocate the seed or the resulting plants, and will not hinder the circulation of their fluids. All of these are important factors, for grain will not grow in dry earth or during the winter, and the plants are unlikely to produce fruit below ground or in an *antlia pneumatica*. (5) The moisture that nourishes the seed does not give it specific characteristics; they are rather contained within the seed itself, whose inner moisture contains the *principia materialia* of which the seed is composed, namely the *substantiam* ⊕ *sopinguem*. This is why common ⊖ water or ⊕ alum-water destroys the plant. (6) Seeds of the vegetable or animal kingdoms cannot produce fruit that is different from their own species. Oats cannot produce a rabbit and a fox cannot bring forth a tree. And just as this is so in the vegetable and animal kingdoms, where each created thing has its own seed, matrix, life and manner of reproduction, such that none can exist or reproduce outside of its species, so it is in the mineral kingdom, which is quite distinct from the other kingdoms. Thus, when we speak of seeds, life, death, growth, reproduction, matrices, moisture, warmth, air and other such things, all of this must be understood with respect to the nature and characteristics of minerals.

## PART 14

The so-called hermetic philosophers seek only the ability to produce gold. Therefore they must (1) possess a seed of golden qualities, (2) also have an appropriate liquid medium and (3) have a fitting matrix or field. To recognize whether all these things are correctly in place, we must follow the following short rule: According to its qualities, gold is the purest, heaviest and most fire-resistant thing in all three kingdoms. According to its substance, it is a body in which the purest fixed mercury has joined together with ♀ and salt in such a manner that these *principia excepto tertio* cannot be separated from one another, either through nature or by human hand.

## PART 15

If, according to the order of nature, a seed must be of the same essence as its fruit, as we mentioned above, then the true philosophers must be correct when they say that (1) the seed of gold should not be sought in any combustible or volatile vegetable, animal, sulfurous or arsenical things, etc., but rather in gold itself. (2) When gold has been smelted out of its ore, it is dead; that is, it cannot bring about any further reproduction of itself. This is because it contains only as much moisture within it as it needs to support its essence. (3) If a seed germinates, its inner moisture must be augmented with the same type of moisture. (4) Its inner moisture is ♀, which has been coagulated by its sulfur and is held fast within bonds or compartments of stone, as was noted in the first rules above. (5) Gold's solvent must also be a ♀. (6) This ♀ should be sought in the mineral kingdom and will indeed be found there.

## PART 16

So that our search does not take us astray, we will again note some of the important ideas of the philosophers in this regard: (1) The solvent and water in question is a metallic, heavy, shining liquid that does not moisten our hands if we touch it. (2) Furthermore, this water is closely related to the metals; this is why it easily mixes with them and is not easily separated from them. (3) This water, after it has been prepared as a volatile spirits, either disappears entirely in fire, or remains untouched by it. (4) This water, joined together with gold and silver in the appropriate proportion, makes them volatile and, like them, it becomes fire-resistant. If we search throughout all of nature we will still not find any liquid that possesses these qualities in its raw state like *arrige aures pamphile*, the well-known quicksilver or common ♀. However, there is still much general confusion on this point. Having rejected common ♀, some still insist on a corporeal ♀, that is, a mercury of metals from gold and silver, while others fish for it in other elements. In all, much effort and wealth is wasted in these efforts. It is the same as going to India for something that lies right before our eyes. So that this confusion does not do any further harm, we will once again turn to the teachings of the wise men: (1) The excellent author of the *Arcani Philosophite Hermeticae* confirms Geber's standpoint when he says that those who see in common ♀—as it exists in nature in its complete substance—*pro salvente redicali auri*, deceive themselves and others. However, those who reject common ♀ out of hand do so in contradiction of the truth. (2) Those who draw out of ♀ its purest substance and can free it of its attraction to water are on their way to finding our special ♀. (3) Those who can increase the inner sulfur of ♀ by the correct amount have the true key to separate the true water and solvent, the ♂ and ♀ of gold from their hard stony shells and to make them powerfully and effectively come alive.

## PART 17

See, that is the precious water, which the philosophers have called by so many different names, to the confusion of all fools. After having read over four hundred books on the topic and having studied and experimented tirelessly on the same, I have opted to call it a highly purified animated quicksilver.

## PART 18

Now let us turn our attention to living gold. Common gold is, as mentioned earlier, quite passive and inert and has some inherent foreign elements. And craftsmen frequently add all manner of other things to it in their coin minting and workshops. These additions lessen the metal's natural beauty and dignity. Therefore wise men reject common gold, but not gold in general. Instead, they purify and cleanse it of all its foreign additions by means of a corrosive mineral agent, ♀, or by a *quart. solutiones* and *præcipitationes, cæmentationes*, etc. They then view it as the *materiam proximam* from which Philosopher's ♂ must first be made, before the Stone or the gold seed can be made accessible. They do this by taking one-fifth of a pound of purified and finely pulverized gold (we do not need an entire pound as the charlatans often insist) and blending it with three-fifths of a pound of Philosopher's ♀ into a well-mixed amalgam that feels like butter to the touch. Then put this mass in an appropriately sized glass vial, called a Philosopher's Egg. This container does in its own way what the shell of an animal's egg does. Then seal off the vial, making it airtight. Then place it in a spacious oven at the appropriate temperature for nine months. During this time the gold will become volatile with the ♀ and turned into what the wise men call a *primam materiam*. In the meantime this mass will

change in appearance from black to white, then from white to red, and go through as many wonderful colors as it does altered states of the mixing ♀ and gold, so that the wise men cannot adequately describe it completely. Finally, gold will gain the upper hand and combine the ♀ entirely with itself, such that they can never again be separated from one another by the power of fire, water or air. With this, the first step in the process is complete, but we are still nowhere near creating the Philosopher's Stone, having only prepared Philosopher's ♂, whose sole purpose it is to awaken the dead gold and enrich it, and especially its seed. And so, if we apply this ♂ to gold and add in Philosopher's ♀, and cook it all for seven to nine months as we described earlier, we will produce the Philosopher's Stone in the true seed of the gold, which will have a millionfold potency for reproduction. Let us now look at the field in which the seed is sown.

## PART 19

When growing plants, a field must have enough water, but it must also have a nutrient-rich, loose, salty soil if it is to be productive. These nutrients, water and salt become the grain, wheat, etc., that grows from the earth. These are the same principles that produce the pleasant scents of the rose, of carnations, lavender and narcissus, but also the unpleasant smells of blackberries, *hyoscyame*, *opio* and asafetida. In short, there are very many seeds in the world that are specialized and shaped by water and earth in an uneven manner. The wise men have their own fields for their gold seeds, but like any such fields, they are unequal in quality. One field may not have enough water while another may have enough water, but be lacking in nutrients or salt; another field might be too sandy, while yet another is too stony, etc. For our purposes, we consider there to be six distinct fields of different qualities. The first and best is ♀, the second is ☾, the third is ♁ and the fourth is ♃ the fifth is ♀ and the sixth and worst is iron.

## PART 20

Every one of these metals has its own portion of mineral moisture, that is, ♀ as well as mineral fat or nutrient, or ♂ and both of these can be mixed with varying amounts of combustible, earthen, stony or glassy materials; such is the composition of metallic ore. For that reason many types of metals, such as tin, lead, copper and iron, must be specially prepared and purified, if the gold seed within them is to bear fruit.

## PART 21

Now, if during the so-called projection process a grain of the Stone that has been fermented and strengthened in its potency is mixed with one thousand or even ten thousand parts of a molten metal, the ♀ and ♂ of the metal will serve as a source of nourishment and strengthening for the seed. At the same time, the seed will shape them according to the nature of gold. This all occurs quite quickly because (1) this metallic seed is very pure, active and penetrating, (2) it has no organic structure but rather a *homogenerum partium unionem*, (3) the whole process employs fire, which speeds everything up more quickly than air or water. In this manner a seed can be prepared from silver, which can convert other bodies to its own nature. Lastly, we should note that this method is the one commonly referred to by wise men as the dry process. They also possess knowledge of a so-called wet process, but they keep this information so secret that we can learn nothing from their writings about it. Therefore we will not address that process here at all. It is sufficient that the reader can learn from our words not only that the Philosopher's Stone exists, but that it can be produced by men and possesses real power.

## PART 22

Therefore we will continue to investigate the reasons why so few men ever truly succeed in producing the Stone, thus giving the impression that it is a rare occurrence, when in fact the technique is not so very difficult. Whichever art or science we wish to learn about in some detail, certain conditions are necessary: (1) there must be an experienced and faithful teacher present, (2) an appropriate length of time must be available to acquire this knowledge, (3) a certain disposition of

the mind and body of the student is necessary, (4) the student must engage in regular focused practice, (5) appropriate materials and instruments must be available, (6) as well as an appropriate location. If one or more of these conditions is absent, the learning process will be unsuccessful, or at least not complete. If someone wanted to be a field surveyor, he would need an experienced and knowledgeable mentor who could teach him about the various types of fields according to their surface features, or about mixed districts with mountains and valleys. And he will learn how to distinguish various fields by their shape, be it triangular, rectangular, or possessing five, six or more sides. He will also learn how to correctly use the various instruments of the surveyor, each for their appointed purpose. And in addition to the knowledge of all these things, he must learn how to perform the tasks of this profession. A student of this trade must devote the time to learn geometry; he should also be well-grounded in arithmetic; he must have excellent vision and good feet for walking; he must have good instruments that measure straight and true, otherwise his work will all be in vain. What would become of the student surveyor if, after having learned everything thoroughly, he just sat at home? In fact, he must go outside into the fields and watch how everything out there works, doing some of these things himself, so that he gains valuable experience.

## PART 23

Now let us apply this to our particular art. If there is an art or field of endeavor in the world that requires such profound knowledge and secret, subtle techniques, it is certainly the hermetic arts. But where are the skilled and knowledgeable teachers in this field who can help us navigate the many shoals in our way? There are more than enough books available, but what good are they? Many of them are too obscure, while others are more appropriate for those wishing to become preachers, lawyers, mathematicians or medical doctors by showing off their knowledge in a particular profession. But such autodidacts are held in low esteem, for their book knowledge is a shallow thing. How is it then that a true teacher of the hermetic arts is so hard to come by? I will briefly outline the reasons: many true wise men have had their heads turned by the search for gold, or been forced to do so, often forfeiting their freedom and even their life as a result. You can read about such cases in the famous *Philaetha Fata* and marvel at the evil of our world. What can I say? We cannot even speak in a reasonable and orderly fashion about noble chemistry without accusations and persecution coming down upon us. Many an honorable man has to tolerate on a daily basis being called a gold-maker, alchemist, murderer, maker of poisons and medical quackeries, and many other things. I could relate many stories of such injustice. However, were it not for the fact that most critics are themselves ignorant of what they criticize, and if I did not feel compelled by a higher authority to fulfill my responsibility with regard to the *tractationem chemiæ*, I would have long ago cursed the hours that I spend with such endeavors. I would also be inclined to warn all medical students to avoid the study of true chemistry, except that most of them are afraid of working with burning coals anyway. They are clever enough to realize that it is more profitable nowadays to follow contemporary practices rather than the knowledge of the ancient Egyptians, and to simply write prescriptions if they want a successful medical practice.

Getting back to the topic of finding a true teacher in the hermetic arts, it is especially difficult today to find a living, breathing teacher of this sort. As a result, those wishing to learn about these arts must turn to books, despite the severe shortcomings of this method of learning. Nevertheless, they do so because they do not bring with them to the study of these arts the necessary mental faculties. That is, a disciple of the hermetic arts must also be a good theologian who knows how to live with respect to his God and his neighbor, so as to avoid ruin and misfortune. He must be very knowledgeable about moral theology, so that he is himself a model of self-discipline who is able to keep his desires in check. He must also be a superb student of nature, knowing the composition, types and capabilities of all natural things, so that his work is consistently of the highest quality and does not waver from this path. So too, he must possess the highest knowledge about the theory and practice of all areas of common chemistry, so that he does not attempt to do things with this type of chemistry that are the domain of the higher, secret chemistry of which we speak. Look closely at these requirements and you will see how difficult it is to be a true wise man or *philosophus adeptus* and how a tailor's apprentice can in no way take up chemistry without all these preparations and expect to accomplish anything.

## PART 24

Those who attempt to learn the so-called gold-making arts typically do not devote much time to learning about this element. After they have read one or two books on the topic they think themselves knowledgeable enough to quickly apply what they have “learned” to the process of making gold. As expected, their efforts produce nothing but absurdities. Such people think far too highly of their intellect and flatter themselves by maintaining that they can divine the truth and wisdom from the obscure puzzles and paradoxes of the wise men, which is even difficult to do when dealing with less obscure writings. I will not go into their ignorance concerning the material in question, or their lack of discipline in pursuing their ends. Rather, I would remind the reader that it was the will of God to create gold and silver without corruption and in such a quantity that all men, even if there were ten times as many as there are today, should have enough for their needs. This abundance is, of course, skewed if greed tries to collect all of this valuable material in one place, or if it is wasted through human pride, whereby it is consumed and destroyed. When I see this happening among those suffering from gold fever, I cannot help but believe that there is such a thing as an evil spirit that goes about convincing such people that they can successfully make the Philosopher's Stone out of this or that material, so that they are always quite hopeful in their search for the correct formula. And when they think themselves close to success their hopes are betrayed, as they must be because of the false path they have followed. This then is an important point: those who pursue the hermetic arts against the teachings of true philosophy used to be called sophists, but today are termed alchemists.

## PART 25

Among these alchemists some have noticed that ♀ is a useful water that contains something great. Therefore they try to work with it and many before them have tried to turn it into gold and silver. But this mercury mocked their efforts by destroying their vials, retorts and even their iron vessels and flying away in the form of smoke, leaving nothing behind. If it had been handled more gently it would have left behind its flowing form and would have eventually become a powder. In any case, at the first opportunity it would revert to being simply ♀.

Other alchemists did in fact believe the words of the true philosophers when the latter said that ♀ would be of little use for their purposes because of its crudity and impurity. Noting this, the alchemists tried to cleanse it with ⊖, vinegar, brine and similar things; they mixed it with ⊖, ⊕, + and ♁ and sublimated it ten or twenty or more times. But when they attempted to revivified it, it nevertheless remained inert; thus, all their efforts were in vain.

## PART 26

Over time, other alchemists recognized that salts did not penetrate far enough into the heart of the metals, and thus did not cleanse the central ♀ of the latter, nor did they replace the metals' missing ♁. They then turned to the metals themselves and mixed ♀ with them, then amalgamated the mixture, distilled it, sublimated it, boiled it and baked it, but all to no avail. Having determined that the ♀ was useless in this regard—and soundly cursing it for that reason—they moved on to the metals. Here they attempted for a long time to get a mercurial essence or flowing ♀ from ☉, ☾, ♃, ♄ and ♂. These efforts, too, went largely unrewarded.

## PART 27

The next level of attempts were directed at the soul or ♁ of gold and the other metals. The alchemists tried to achieve their desired results through processes of cementing, calcinating, dissolving, with *frontibus*, *regalibus*, oil of ⊕, enhancing the volatility with spontibus +, *urinosis*, through extraction with *acetis radicatis* and other such things. They struggled with the so-called purple cloak of Basilius Valentinus with the result that much gold was wasted and went up in smoke from their experiments, or ended up thoroughly mixed together with ashes and dirt. This is certainly not surprising, since they were trying to separate gold and silver from their very essence and trying to make the other metals surrender that which they do not possess in the first place. Such foolishness! Such misfortune! From

such foolish attempts as these various procedures were invented which did not fare any better, but which wasted one metal after the other until all the alchemist's possessions had been transformed *in nihil universale*.

## PART 28

Alchemists have noted what the philosophers or wise men have maintained, namely that their gold is living and not dead, still retains its inherent spirit, and was not subjected to any smelting process. Thus, they have gone into the ore pits, extracted their ore and attempted to capture the elusive hermetic bird with a thousand nets. And if they produce some arsenic-laden material, sulfurous water or saline powder, they think they are on the right track to becoming richer than Croesus, when in reality they are poorer than Irus. Recognizing that the metals and the metal ores are too strongly sealed for their approach to succeed, they will then proceed *ad media mineralia* and *ad salia* in the belief that they can easily extract the ♂ and ♀ of gold. However, all they will get from this is arsenic, which will eat holes in their clothing and even their beards and their skin. The arsenic that the sophists produce will reward them for their efforts with various maladies of the sinuses, throat and lungs, instead of with the gold that they so greatly desire. And the ♀ that they work with will eat away at their bones. If lime, bismuth, zinc, cobalt and cinnabar could speak, they would certainly be able to tell us wonderful stories about how they were treated by the sophists and how they secretly crept into their bodies, just as the devil sent his demons into the herd of swine in Scripture, so that they would run into the sea to certain death.

What about the salts? Common kitchen salt has an excellent effect on the human body as a kind of life balm. Because of this, the alchemists believe it must then also be useful in producing the Philosopher's Stone, because the ⊕ has a powerful effect on sulfurous things, especially gunpowder, and thus must be able to open the strongly sealed bosom of nature. They also believe that since ⊕ is useful in dying cloth, it must therefore be full of the ♂ and ♀ of the sun. *Quæ, qualis quanta risum teneatis amici*. Nevertheless, they pursue these things with the greatest seriousness and diligence.

## PART 29

The foolishness of these efforts is quite evident from our description. However, these are not the worst, for the sophists have even more absurd beliefs. Take the following example: A certain king of Egypt, named Calid, spoke once with the philosopher Morienus about the Philosopher's Stone and specifically asked about the secret process for preparing the ♀. The philosopher answered the king carefully, but not directly, for he could not just reject the king's request. Instead, he said: *Hæc res ex te extrahitur* (This substance comes from you yourself). Now when the clever sophists heard this tale, they thought, "At last! We now have the nest in which the golden egg nestles! How could we have been so dumb for so long? Is not man a microcosm? Is he not, like the greater world, composed of the four elements? Do we not see almost daily that even stones can grow in him? Didn't it once occur in Silesia that a head was found that had a completely golden tooth in it? Why then shouldn't the human body possess the first essence of gold? O blessed Morienus! You have saved us from all error!" Hardly had the sophists finished congratulating themselves on their discovery, when new doubts began to surface. They thought, "Where would the place be in the human body where this gold would grow?" Not having an answer, they experimented with blood, hair, urine, excrement, bones, marrow and many other parts of the human body. However, the words of Arnold de Villa Nova still always rang true: *Qui in merdis quærit, merdam inveniet*.

## PART 30

Then along came Hel Wigh, who thought himself the smartest of them all; at least he was not as disgusting as the others, he thought. He wanted to convince the world that he had found the location in question, the source of the gold in the human body, namely in the mouth. He was not terribly clear in his explanation of how this functioned, and was content to summarize it with the words *Visaliæ Tessæ*. But this motto was soon corrupted into *Essentia Salivæ* which put an end to the whole affair.

Over and over again we hear that Aristotle said matter can only be transmuted after it has been

transformed into its original essence or “first matter.” Indeed, many wise men believed that gold must undergo a similar change before it can be capable of producing any of the wonderful effects attributed to it. This caught the attention of the sophists who reasoned that in order for it to be reduced to its first or primary matter, it must surrender all of its specific qualities and become a kind of undetermined matter. If this occurs, we must then look for some powerful and potent spiritual essence that has no material form itself, but which has the power to become any and all forms of matter. This spirit would thus be able to take away the inherent form from any material body and replace it with whatever transmuted form we might be inclined to give it. As fanciful as this philosophy may appear to be in theory, it seems to bear fruit when applied in practice. Some practitioners of this art choose to stay close to the earth, so that they do not suffer a great fall and because they see the earth as the matrix and uterus of heavenly influences, *ergo spiritus ille universalis, sive mundi anima archceus etcetera in ilia coagulatur et coagulatus invenitur*. Thus, they dig around in the earth searching for virginal soil that could serve this function. They then expose it for several months to the rays of the sun, moon and stars. Finally, they distill it so as to remove foreign particles and have as a result either a ☉ or a liquid with similar qualities, which, of course, they could have purchased in greater quantity and quality, and more cheaply, at the local apothecary.

## PART 31

Others seek to draw such valuable materials out of the air by means of strongly calcinated salts. So as to leave no stone unturned, they experiment with hailstones, dew, snow, hoarfrost, rainwater, rays of the sun, etc., in the hope of capturing this *spiritum mundi*. They can manipulate these things however they wish, by turning them into oils, salts, solutions, solids; they can separate them, reconstitute them, distill them, calcinate them and do whatever they think worthwhile, but in the end they will have learned nothing new and can only wonder why.

## PART 32

Astronomers have noted that the sun is a very great distance from the earth. Nevertheless, there are still fools who would try to get there, after having heard that the sun is actually composed of pure flowing gold, as many scientists have confirmed. These are the *ineptiæ majores*. We could just as easily point to the *nugis minoribus* who go around claiming that they can profitably make ☉ and ☾ from gravel, improve the quality of poor metallic ore, make barren ores fruitful, or extract the *granum jixum compendiosissime*, all with the greatest profit imaginable.

## PART 33

There still remain three questions to be answered: (1) Is it wise to counsel anyone to become involved with the hermetic arts? (2) What kind of person would be happy in this discipline? and (3) How can one tell if those who claim to be practitioners of these arts are truly knowledgeable of its secrets?

## PART 34

We must answer the first question with a resounding “No.” Although we are certain that the source of the Philosopher's Stone can be found in ♀ and ☉, there are too many hurdles to overcome in order to unlock these sources. Philosophers assure us that the true preparation of ♀ has not been revealed by any of them over the years and further, it may not be revealed in writing under penalty of the most horrible curse. Therefore, if anyone arrives at this knowledge it would have to be either through direct divine inspiration or through oral revelation and manual demonstration by a knowledgeable practitioner of these arts *sub sigillo secretissimi silentii*. Even if someone were to produce Philosopher's ♀ the subsequent work (*ratione forni externi, vasis, composition is, ponderis fixi et volatilis solaris*) would be so fraught with difficulties that most people would despair and give up, although a few might follow Pantano's example and patiently continue experimenting some two hundred times despite never achieving the desired end. Few will ever live long enough to imitate Count Trevisano who first succeeded at a very advanced age.

## PART 35

If anyone has such confidence and diligence that he wishes to pursue this goal, he should think of the words of Aurelius Augurellus as an answer to the second question:

Well then, you mortals! Follow this bright light  
That shines from out of the darkness.  
Avoid the crooked path with all your might,  
Which common men go down in all its gloomy starkness,  
They think they hold its secrets all the same,  
Which thousands through the years have sought in vain.

The greedy and the lazy and the charlatan as well,  
The citizen, the craftsman or the salesman at his trade,  
The farmer who must plow the field and then his products sell,  
They do not grasp the import of the error they have made,  
To think the Stone will give them wealth, that this is what they need,  
Such blindness will find no reward; their work will not succeed.

But those who favor wisdom as their guide  
And honor their Creator before all earthly whims  
To love Him more than gold or heaven, and decide  
To turn their heart and mind and soul to Him.  
They can pursue their goal with hope and know  
That wisdom will their work with blessings sow.

These words are echoed by the incomparable author of the *Arcani Hermeticae Philosophiae* (parts 2, 4 and 5) whose own sentiments on this topic are worth reading. And finally, Geber notes that anyone can achieve the goal outlined above at relatively little cost, if one has taken the principles of this discipline to heart. Many people of lesser means, however, will not be able to achieve this goal, since they are often forced to stop before the process is complete.

## PART 36

If you ever come across someone who claims to be a master of these arts, you might ask him (1) if he has completed the masterwork in question with only ♀. And if he says that he also used gold, ask him whether he was able to get by with just a little of it. (2) Ask him whether he can calcinate, putrify, sublimate, precipitate, dissolve and coagulate things with an oven contained within a sealed glass container, without opening it. Then ask him whether the material in the container first turned black and then white, And after that, ask him the meaning of the saying, “You must first make silver before you can make gold.” If he can explain all these things in a satisfactory manner then you can believe his claim. If not, he is a charlatan. However, if he learned all these things only from books, you should cast a wary eye on him, as he is certainly no *philosophus adeptus* and could have designs on your money pouch. The intelligent reader will consider himself forewarned.

APPENDIX B



# ANONYMOUS ALCHEMICAL QUESTIONS OF A UNIVERSAL AND PARTICULAR NATURE, TRANSLATED FROM THE LATIN (1726)

## 1. *What is Alchemy?*

It is a science founded by Alchimus. It took its name from the Greek word *archimo*, which in Latin means *masia*.

## 2. *What kind of craft is it and what does it teach?*

This science teaches how to separate the essence of things from the rest of their substance. In this way metals, which were imperfect and corrupted in their ore, are made perfect, whereby it should be noted here that metals are different from one another only by virtue of their external form, not in their inner essence. It is possible to separate out all of the components of the various metals that are not part of this single essence. Thus, under the right circumstances and with the correct technique, all metals can be rid of their destructive ♁ and transformed into gold. True alchemy is therefore a craft that strives to recognize the essential principles, origins, characteristics and problems associated with all metals, for the purpose of transforming even the most imperfect, mixed and corrupted metals into true gold.

## 3. *How are the metals perfected through alchemy?*

In order to accomplish this, we must first identify an agent or active essence that contains both the power to separate and to shape, so that when it is applied to imperfect metals it enables them to withstand △ long enough for their incidental or unessential parts to be consumed or removed by the strength of the inner △ (particularly since an external fire cannot produce the same separation of parts), so that nothing but the essence of ☉ or ☾ remains behind.

## 4. *What is this active essence or agent?*

The Philosopher's Stone.

## 5. *What is the Philosopher's Stone?*

A general tincture or artificial ☉, which is produced in accordance with nature from Philosopher's ♀, perfected and cooked and digested to the highest degree.

## 6. *What kind of cooking or digesting is meant here?*

We mean a slow decoction by which the Philosopher's ♀ is first resolved into a red liquid or elixir (that is, ☉ *potabile*) and then coagulated to a powder through the application of heat, which will turn it from a black to a white color, and then to a yellow, and finally to a red color. This latter stage represents the completed process of digestion.

## 7. *What does the process of digestion do here?*

When it is complete, the Philosopher's Mercury is transformed to the consistency of stone. If this is once again dissolved and coagulated, its power will increase without limit.

## 8. *Does the Philosopher's Stone possess powers other than that of transformation?*

According to the testimony of wise men through the ages, it can, among other things, make glass malleable such that it can be hammered into shape.

## 9. *Is it not also a general medicinal agent that is effective against all illnesses, even incurable ones?*

Because it is not only composed of the most powerful and most indestructible substance, but also contains all the powers of the stars within it, this material is certainly the greatest general medicine on earth, which can also cure incurable diseases.

10. *Why did you indicate above that the Philosopher's Stone could be made simply out ♀, without mentioning any fermentation process?*

One must be aware that fermentation is not regularly present in Philosopher's Mercury, but only occurs coincidentally. This is so not only because Philosopher's Mercury already contains everything needed for the transformation within it, but also because with ♀ the process is among the shortest and most complete without additional steps having to be added. Thus, it was sufficient to speak only of this one process above, because it is the most perfect and does not require any additional steps.

11. *How many types of processes are there, with what effects, and how does fermentation fit in here?*

In order to successfully complete their work, wise men discovered two types of process. They called the one a “dry” process and the other they called a “wet” process. With the latter term they wanted to show that the process could use just Philosopher's ♀, without any other substances or fermenting agents. In the “dry” process, however, they found it necessary to use such a fermenting agent in order to shorten the duration of the entire process, which would otherwise be excessively long, since here the Philosopher's ♀ is not so quickly prepared as in the “wet” process.

12. *What is a fermenting agent?*

The fermenting agent of Philosopher's ♀ through the dry process is twofold: the first and simplest is ☉ that has been purified with ♂ and which has been ground very fine. The second agent, much more noble in nature since it reflects in some ways the Philosopher's Stone, is a fixed ☉ ♁, which is drawn from common ☉ or from other metals, although many will deny that such a fixed ♁ exists in metals.

13. *What are the qualities of this golden ♁, which is found in other metals along with common ☉? And in what kind of metals does it occur?*

Before answering this question we should point out from Geber's work that metallic bodies consist of two distinct types of sulfur: the one is coincidental and stable, while the other is contained within quicksilver. The first type, which is the only one we are speaking about here, can be found only in certain metals after they have been sufficiently raised by the ☉ such as ♂ and ♀. From each of these this golden ♁ can be drawn, and when it is united with the Philosopher's Mercury, it creates the Philosopher's Stone. We might note here that the fixed sulfur of other metals cannot be used at all as a fermenting agent of Philosopher's Mercury, since it has not achieved the same level of solar enrichment.

14. *What is the Philosopher's ♀?*

This is the same important question whose answer determines the entire truth of this knowledge. Among the various interpretations of this name, so many contradictions, both great and small, are rampant that an observer could easily become skeptical about the validity of this craft in general. Upon closer inspection however, one quickly discovers that the different interpretations, using different words, all aim at the same thing. Therefore in order to sift through the different representations of Philosopher's Mercury we should look at it in the following terms: (1) as the most distant material, (2) as a closer material and (3) as a material most closely related to the Stone. As the most distant material it is nothing other than a simple heavenly impression that has been directly imprinted into the air from the stars, from where it in turn is poured out onto the earth, where it receives its physical form and becomes visible. When this process is complete, the material now has a bodily form, which is nevertheless still imperfect. From the most distant material of the stars it has now become a more closely related material. If this material can then be brought to its perfect form and nature through various processes such that it needs no further improvement, but can be placed directly into the philosophical egg, then we can call it the closest material. Since we are dealing here only with the so-called dry process, rather than the wet one, with respect to the inner dissolving of ☉ or fixed ♁ needed for the fermentation process, then the Philosopher's Mercury, which represents the closest material, can be acquired through the one process in a different form than through the other.

15. *In what form can we acquire Philosopher's ♀ through a dry process?*

It is captured in the form of a living, running, but not moistening ♀. However, this form is not the product of natural, but rather artificial, means.

16. *Why does it appear in the form of a running but not moistening quicksilver?*

This occurs because only in this type of quicksilver can common ☉, together with all the fixed and golden types of ♀, be thoroughly yet inseparably dissolved, like ice in water. No solvent could do this, for the dissolving agent and the material to be dissolved must both be of the same nature. Just as ice is a frozen or congealed ▽, so too, the Philosopher's ♀ is nothing other than a congealed and extracted, dissolved and to a certain degree raw, quicksilver, with respect to ☉ and fixed ♀. We notice that ice will quickly melt in water, but not so quickly in other liquids, because it is composed of water. Similarly, ☉ and fixed solar ♀ can be dissolved by something like themselves into that which they were before, and from which they became what they are now. Philaletha says that before ♀ became ♀ it could have become another metal or mineral. Yet it became ♀, this running, but not moistening ▽, and was destined to take on a metal or mineral form. We see from this that ♀ or quicksilver is the closest material to all metals. Therefore all metals can be quickly dissolved by and in it, which is in keeping with nature. Likewise, if followed correctly, we can arrive at the same results through other processes.

17. *What is the relationship of Philosopher's ♀ to the next closest material in the wet process?*

It is a double ♀ial substance of ▽ and Philosopher's ♀, which was made from the closer material by means of the dry process, that is, through various preparations and alterations that shall be described below.

18. *Is it true that common ♀ will become the Philosopher's ♀, a running, but not moistening ▽, through the dry process?*

Because it is found in abundance in nature in the form of quicksilver, but also in part because of the shortcoming that it does not possess the same nature as ☉, this notion is generally rejected by all knowledgeable people.

19. *Does it then become the ♀ of bodies?*

Although the ♀ of bodies does not possess as much of the abundant essence we spoke of earlier, as does common ♀, and although it is not opposed to the nature of ☉—even though the nature of its ♀ has been changed, thereby losing its crude shape and penetrating power—not much notice is taken of this type of ♀, just as common ♀ attracts little attention in this regard.

20. *What is understood by the “crudity,” or raw shape, of ♀?*

We mean an unfixed ♀ that is bonded with ♀ and called “arsenic” by Geber. The effect of this arsenic comes primarily from the sulfur, and if it had been previously fixed it would have had no effect in our process, since it is the true inner (*radicalis*) warmth or, as Philaletha says, the fiery force of burning.

21. *Corporeal ♀, and particularly the mercury of metallic bodies, is tied to common ☉ and ☾ and can be inseparably fixed with them. This is one of the qualities of Philosopher's ♀. Therefore...*

Although the ♀ of metals can be fixed to ☉ and ☾, we realize only an increase in the weight of the ☉ and ☾, which is not a characteristic of Philosopher's ♀. The latter completely dissolves gold and silver, turning them not into common gold and silver, but through a mysterious process of fixation transforms them into the Philosopher's Stone.

22. *Philosopher's ♀ is called the ♀ of metals by those familiar with this substance. Does this mean it is also what we call corporeal ♀?*

We must realize that the words *corporeal* and *metals* mean two different things, such that Philosopher's ♀ can also be called the ♀ of metals but the two should not be confused with one another. The latter is only called this because of its origin among the metals. Philosopher's ♀

cannot be found in the form of quicksilver. However, the ♀ of metals assumes this form in nature.

23. *If Philosopher's ♀ does not exist in nature, where can we find it?*

Although it cannot be found in nature in the form of quicksilver, it is present in another form and can be transformed into a true quicksilver, that is, into a running, but not moistening, ∇, which possesses such qualities that cannot be acquired in nature by common quicksilver.

24. *How can we produce a quicksilver that imitates nature—but which is better than common quicksilver—from a vaporous substance?*

In order to better understand this question we showed above that Philosopher's ♀ can be viewed in three ways: as a *material remotissima*, as a *material remota* and finally as a *material proxima*. If the reader understood our earlier discussion, he will realize that we do not mean an actual imitation of nature, as if the transformation could occur in the *material remotissima*, these simple vapors that are still in the ∇. Rather, we mean that all the preparatory steps in the process involving the distant material (i.e., vaporous material) should be left to nature. If wise men advise us to imitate nature, they are certainly referring to the second of these categories of materials, the *material remota*, which already has a corporeal essence, although a still imperfect one. Only in this way and in no other will nature transform it into the desired state in which we can then produce a true ♀ that is better than all other natural forms of mercury. The effect of nature by itself is not sufficient to produce in the earth a Philosopher's ♀ or Philosopher's Stone, neither by means of a wet or a dry process. Rather, this way produces only quicksilver or common metals. Thus, we can honestly say that our techniques cannot only help natural processes, but also surpass them in achieving desired results.

25. *What natural form of the material remota is best to work with? And what do experts call this form?*

When the *material proxima* is ready to be processed, it is a white substance that can be dissolved in water and forms crystals, like other ⊖s or alum. And it has two particular characteristics that distinguish it from those salts or alum: First, it already has a metallic nature and radiates its purity like silver. Second, it is only found in the depths of the earth with other metals and minerals. Thus, wise men call it the central-or metal-⊖, since it truly lies at the center of these substances.

26. *We stated above that all metals are derived from the material remota, which is a ⊖. Hermes says, however, that the heavens are the father of the metals, that the ∆ is their mother, and that the wind carried them in its belly. How does this apply to ⊖?*

The central ⊖ of metals is the true and right seed that is the origin of not only quicksilver in the bowels of the ∆—and according to the forces of nature all the metals and minerals that derive from it—but also above the ∆ the Philosopher's ♀ and Philosopher's Stone. This ⊖ itself was produced by the stars and then transported into the air and was ultimately received by the ∆ and given corporeal form there, being transformed into perfect metals. Therefore Hermes said that heaven is the father of metals, the earth is their mother, and the wind carried them in its belly.

27. *According to Geber the bases of all minerals and metals are ☿ and ♀; therefore ⊖ cannot fulfill this role.*

Roger Bacon answers this question in the best and most elegant manner when he notes that there is something in nature which, when a pure, living ♀ is proportionately mixed and bonded with a similar type of ☿, can be congealed into a solid mass. This mass is nothing other than the ⊖ we mentioned above, for in every metal-⊖ both ☿ and ♀ can be found. A farmer might point out the following: although the writings of philosophers say that all metals are the product of ☿ and ♀, one should never understand this with regard to their seeds. The qualities of metals are contained in their seed, which is composed of their perfect and unspoiled ⊖. If we put the seed into a double mercurial substance, the one part of this double essence is called ☿ and the other ♀. But they understand both of these elements together as its ⊖ in the form of its double substance.

28. *Wise men say that all metals that flow under heat come from the earth and from water and thus not from ☿ and ♀. Can this be true?*

With the terms *earth* and *water* the wise men also meant to say ⊖. When they say that the metal-⊖

is their vitriol, they mean that it is composed of  $\Delta$  and  $\nabla$  that have been cooked and digested together. In this cooking process the subtle earthly essence becomes **an** oily  $\heartsuit$ . The watery essence, however, is bonded with the subtle  $\Delta$  creating an early stage of quicksilver. This is how nature brings forth all metals in the earth, namely by constantly changing them through the heat that is often present in the mineral deposits of mountainous regions. By this means then these substances are finally joined together and from them perfect or imperfect metals are produced, depending on their purity.

29. *Recent philosophers have said that metals have three types of origins. Do they mean  $\ominus$  and the double essence we spoke of above?*

We must remember whenever anyone mentions the three principles of nature that they are all equally in  $\ominus$  and also come from salt, because the double essence cannot be extracted from it, unless all three of the principles had been previously dissolved out of it.

30. *How can we prove from the writings of experts that the aforementioned  $\ominus$  is the one true material of Philosopher's  $\heartsuit$  as well as the Philosopher's Stone?*

We will limit ourselves to just a few authors here, the first being Hermes, who says that metal-salt is the Philosopher's Stone. This word *stone* is understood as representing the *materiam remotam*, that is, the  $\ominus$  that Raymund Lully and Arnold say should be dissolved into its elements or principles, cleansed of all its impurities and then joined together into one essence. This having been accomplished, the dead body will once again come to life and present a clear, white, shining substance like mercury. Thus, both of these authors believe that Philosopher's Mercury and the Philosopher's Stone can be made from  $\ominus$  alone. Geber says that the natural principles of metals are  $\heartsuit$  and  $\heartsuit$ . We proved earlier that these elements are nothing other than a double essence of  $\ominus$ .

Basil says those who cannot correctly prepare metal- $\ominus$  cannot create Philosopher's Mercury. Trevisani says we must first transform the double mercurial essence (which, as Basil noted, resides in salt) into quicksilver. Bauer uses the imagery of the white and red lilies, or the white woman and red man, as representations of  $\heartsuit$  and  $\heartsuit$  in which the  $\ominus$  lies concealed. As he admits himself, it can all be found in its entirety in metal-salt. In this opinion the following authors also concur: *Turb. Philos.* 495, 356; *Flamellus fol.*, pages 31, 32, 40, 44; *Magister Degenhardus*, page 475; *Turb.fol.*, pages 158 and 159 and *Flamellus fol.*, page 152. The historian Chemicus says that salt becomes water and water becomes mercury. Arnold states that quicksilver comes from a noncombustible  $\heartsuit$ ; he further explains these ideas in another place in his writings and goes on to say that metal- $\ominus$  is the noncombustible Philosopher's  $\heartsuit$ . Richardus Anglus supports this position by saying that quicksilver comes from a white sulfurous earth and from clear water. This is cited from several places in his writings. Basil says clearly that this  $\heartsuit$  has its spirit within it, which Richardus Anglus, Raymund Lully and Arnold all call a clear water. The white earth that Richardus Anglus described is the metal- $\ominus$ , which is rich in  $\heartsuit$ . Anaxagoras says that our gold is red and has a fiery nature; it is mixed with the soul and nature of  $\heartsuit$  by means of the spirit, with the resulting composite being Philosopher's  $\heartsuit$ . Morienus says if we cannot bring the sun (gold) and moon (silver) together in one body, we will not be able to produce the desired substance. These two parts are explained by others in this way: the metal- $\ominus$  is the moon or Philosopher's Silver, which contains in its depths the red and white vapors, of which the former is called **an** unfixed  $\heartsuit$ , arsenic, gold and the sun, while the latter has been called the bird of Hermes, the eagle, the tail of the dragon, clear water, spirit and  $\heartsuit$ . The three parts together or the entire composite are also suggested in the names  $\ominus$ ,  $\heartsuit$ , and Philosopher's  $\heartsuit$ .

31. *From which metals should we extract this  $\ominus$ ?*

Because some difficulty arises in the selection of the minerals and metals, we should observe some essential requirements: First, it should be extracted from those metals in which its essential parts (of which two are not fixed) have not yet experienced a fixed coagulation. Second, it should be sufficiently cooked so as to withstand a separation of its three original parts. This can only occur after all the impurities have been removed. Third, it should be extracted with loss of the spirits. The first requirement will exclude common gold, since its spirits have already entered into the hardest and most fixed stage of coagulation. The second requirement applies, according to Basil and others, only to certain metals and minerals such as iron, copper and vitriol. And the

third requirement excludes all minerals and metals that melt in fire.

32. *Can we not make the Philosopher's Stone out of molten metals?*

It is important to recognize that a metal that is still in its earthen bed or ore still has a complete and unspoiled seed. Those that have gone through fire, however, are quite different in that the fire robs them of the two parts of the seed—its spirit and unfixed ♁—such that it is no longer capable of producing either Philosopher's Mercury or the Philosopher's Stone. And although these metals that have gone through fire still have in them their ☽, ♁ and ♀, these are not the true principles sought by wise men. Instead, they are to a certain degree bodies produced by the metals themselves and which make up the mineral body and that of the metal. The wise men or philosophers did not mean the entire metal, but rather only the middle substance, when they said that the principles of metals are in the seed whose perfect and unspoiled salt comes from its earthen bed rather than from the molten metals themselves. This is why Arnold calls it the full moon, and this without the loss of its spirits. This is one of the greatest secrets in achieving our true goal here. In the metals that have not yet been exposed to the smelting-△ there is a fixed ♁, a spiritual ♀ and an unfixed ♁, all of which lie concealed in ☽, and together with it they make up the complete seed. These two spirits, which alone contain the life of the metals, flee the metal during smelting, leaving the dead husk behind, which can no longer be used for universal purposes, although it is still able to show its power in this particular case.

33. *How can we extract this ☽ from the metals?*

It can be extracted with vinegar (it should be dissolved in the cask, as Basil and others indicate) and through a calcination, by means of which the metal is changed into an ash that cannot be returned to its original form. (NB) Basil says that if this process does not produce the ash, then the ☽ is not present; and if we cannot make the metal-☽, then we cannot make Philosopher's ♀. Also, in the calcinated body the acidity of the vinegar draws the ☽ substance to itself, and along with it the subtle ♁ (called *Sulphur intrinsecum*) which is concealed in the salt. All Philosopher's Metals can be found in these two substances, namely ☽ and ♁.

34. *What kind of qualities does this ☽ possess, from which we can recognize its true essence?*

When it is dissolved in water, it is green; when it is coagulated, it is white, crystalline, sweet, and easily melts, like wax. It also has its life-giving spirit and soul within it. But there is also a lunar element to this ☽, as we mentioned earlier. Therefore, wise men say that we should choose the kind of ☽ which leaves a lunar essence behind in a body. That is, if this ☽ is laid on a glowing hot copper sheet, it will melt and flow like wax and its spirit will escape. The residue of this salt that remains behind on the copper sheet will shine like silver. These are the unmistakable characteristics of the central salt, about which philosophers through the ages have written so many books.

35. *How should we proceed then with this ☽ so that we produce Philosopher's Mercury and the Philosopher's Stone from it?*

We must transform it not only out of its natural ☽ form, but also dissolve it into its original parts. In going from one to the other we take it from the *material remota*, that is, from ☽ to the *material proxima* or double mercurial substance. However, this can only be accomplished by various stages of preparation and transformation, which follow a certain progression.

36. *What are these steps and how many are there?*

The wise men who possess that knowledge have never spoken about the particular order of the steps, such that this great secret, which consists essentially of certain stages of preparation and transformation, remains concealed in their writings. The stages themselves, however, are described fairly clearly, as follows.

The first stage of alteration is called the “Reddening-of-Salt Stage” by Isaac Holland. About this stage he notes that one should put this ☽ into a hermetically sealed glass container and heat it lightly, so that it does not liquefy, but turns yellow and then red. The green has been transformed to red and it will remain so, although it is not fixed. Thus, an essential requirement has been fulfilled with this stage.

The second, third and fourth stages are described by Basil and Bauer. In the second stage the

reddened  $\ominus$  is distilled into an oil, which Basil calls the spirits of  $\text{♀}$ . These spirits, which consist of dry and moist vapors combined in the form of an oil—which are drawn out in the  $\triangle$ -stage—should be poured onto the material in the glass container and then distilled off again, until it has drawn its body, the fixed  $\ominus$  to itself and has transformed the entire substance of the red  $\ominus$  into oil through repeated distillation.

The third stage of transformation consists entirely of the digestion of this oil through the applied heat. Here, the red precipitate appears as a white layer floating on top, which is otherwise called a  $\text{♀}$ , or spirits, of the distilled material. The remaining material must be slowly calcinated; then the spirits should be poured over the material, so that the  $\text{♁}$  draws out its own soul (which is also called  $\ominus$ ,  $\odot$  or arsenic) and from this extracts the spirits until an oil remains behind, which glows like a burning coal. Then, calcinate the remaining material once again for a longer period of time until it has become ash. The Philosopher's Treasure is concealed therein, that is, the fixed  $\ominus$ , without which the process cannot be completed. Lastly, this salt must be extracted by means of the same spirits from the  $\triangle$  in which it was enveloped after the calcinations step. This third stage is called *Anatomia*  $\ominus$  (the dissolving or separation of  $\ominus$  into its component parts) and by this process the salt is purified of all its internal and external impurities.

The fourth stage deals with nothing but the aforementioned  $\ominus$ , which has been divided into its three natural principles by the *Anatomia* process, being transformed into a double mercurial substance whose spirits, joined together with the  $\ominus$ , constitutes the one part, while the soul, the  $\text{♁}$  or arsenic (as Geber calls them), constitutes the other part. The reader should note here in particular what Bauer says in this regard, namely that the spirits that were joined together with their  $\ominus$  can be quickly transformed into a certain substance in such a way that if we were to take a bit more of the  $\text{♁}$  than the process called for, the substance would become quite thick, like butter. And if anyone could isolate this material above ground (in the bowels of the earth it is the origin of all metals), he would be able to accomplish many great things.

Stage five of the transformation can be learned from the clear words of Trevisani, where he says that the double mercurial substance must be transformed into quicksilver. Here, quicksilver has realized its complete and perfect nature. In the dry process it is not necessary that this double mercurial substance be transformed into  $\text{♀}$ . Rather, the spirit that was united with the body, such as it was, is directly coagulated into a stone *ad album*. This is confirmed by wise men who say that the process to acquire the white material is completed with three elements:  $\nabla$ ,  $\triangle$  and  $\nabla$ ;  $\triangle$  is left out, as it can later be joined with its soul and can be coagulated to a stone *ad rubrum*. This process can take place in its wet form with this  $\ominus$  or  $\text{♀}$  alone, without the fermentation discussed earlier, because wise men consider  $\ominus$ , stone and  $\text{♀}$  are one and the same thing. In the dry form of the process, as Trevisani and others report, we must produce from the double mercurial substance a quicksilver or running  $\nabla$  that does not moisten things. Then, ferment it with one of the agents mentioned earlier and prepare it in the appropriate manner. These then are the various stages in the transformation process of the philosophers. The stage after which the  $\ominus$  is taken determines what name it is given, for it has various names given by various peoples.

37. *What names are given to this salt when it is taken after one or the other stages of this process? And what names in particular are given it by wise men?*

So that there will not be difficulties with the many designations for  $\ominus$  (the *materia remota*), we will give the following names, all of which presume a certain stage, in a particular order. The first are those that describe the perfect unchanged *materia remota*, which the wise men call *Secundævum Chaos nostrum*. Our elements or principles arise out of the mixed qualities of this *Secundævum Chaos* (in which the four elements mix and are transformed into our water). Therefore, it is also called the stone,  $\ominus$ ,  $\text{♀}$ , or the *minera*, in which nature began its process of transformation. There are the *minera*  $\text{☾}$ , *minera*  $\odot$  the *miner a* of all metals, magnesium,  $\text{♁}$ , green ore, the green lion, *chelidonia*, coagulated  $\text{♀}$ , dry  $\nabla$  that does not run,  $\nabla$  that has been coagulated by the drying force of  $\triangle$ , the full moon, urine- $\ominus$ , saltpeter, etc. Because of this salt's green color and because it is composed of a spirit, soul and body, it is also called a vegetable and animal  $\ominus$ . Below we will list the names that reflect the first and second stages. Because of its preparation and red color in the first stage this salt is called the common prepared  $\ominus$ , precipitated  $\text{♀}$ , the red penny, Mars, *Colchotar*, the red squire, and cinnabar. In the second state, because it is an oil or an oily red liquid, it is called a  $\text{♀}$  that wets the hands, a spirits of  $\text{♀}$  and, according to Basil,

flowing ☉; and because of its heavy weight it is also called Philosopher's Lead (since in the process of distillation it is so hard to raise, such that in an hour hardly a drop passes through the tubing). It is also called incombustible oil, the water of life (but not of the grapevine), the ▽ of metal, the ▽ of ☉, the blood of the red man, the ♀ *Mercuriorum*, in which the name of ♀ is taken to be incomplete and specified according to its parts, or the three principles of nature that are attributed to this name ♀ without distinction.

In the third stage we find the following names:

Salt	Sulfur	Qgicksilver
Body	Soul	Spirit
Earth	Fire	Water
Salt peter	Common ☉	Sal ammoniac
Bitter	Sweet	Sour
Silver	Gold	Quicksilver
Moon	Sun	Mercury
The dragon with its blood and tail	Diana with her red, and her white doves	The old man who walks between the mountains and hold two flowers in his hands, a red one and a white one.

The names that belong with the fourth stage are the following: (according to Geber) arsenic and quicksilver; and, as John Bracescus explains, ☉ is also called *argentum vivum*, which joins together ☉ and ♀ as arsenic; he says that one should separate the arsenic out of the mercurial ▽. However, mercurial water, as well as ♀, ☿ or ▽, all describe the same thing. In this stage other names also appear, such as the double mercurial substance, the double ♀, golden and silver nature, man and woman, ☉ and ♀, and Bauer's white and red lilies. And when the ☿ is joined together with ☉, producing a white milky liquid, it is called the Milk of the Virgin. And if even more ☉ than normal is added to the ☿ and the material becomes thick like butter, it is called *butyrum antimonii* and *mons sueviæ*. Similarly, the other mercurial substance that shines like a burning coal has several names of its own, such as carbuncle, sun, light of the world, radiance of the sun, etc.

In the fifth and last stage, in which this double mercurial substance is changed into a complete and unified state, it is only called by its true name, quicksilver. It is in fact a running ▽ prepared from one, two or three parts, and it does not moisten things with its touch. From all this we can conclude that although it is also called Philosopher's Mercury and sometimes makes the hands wet, but other times not, or is sometimes dry and other times oily, and is oftentimes a single, double or triple substance, which is sometimes red, or white, and sometimes green, etc., we should not think of it as different things, but rather as a single substance that nature has given us for further study. In preparing this substance we can often change it into a double, or even a triple, substance, or back again to a simple, singular material. It can be changed into many colors and shapes before it achieves the complete nature of quicksilver and of the Philosopher's Stone. The many names given to it by wise men through the years reflect these differences and the different ways of preparing it.

38. *Apart from the substance as a whole, can it also be viewed in terms of its specific parts?*

Yes. There are as many as there are corporeal parts in each molten metal. Although a metal may be molten, it consists of corporeal ♀, fixed ☉ and fixed ☉. There are, in short, many individual parts, of which each one can have a beneficial effect.

39. *What are these effects of the specific parts, above all of ♀, but also of ☉ and ☉?*

The first effect of corporeal ♀ is that when it is joined together and shaped with ☉ lime, it produces an increase in the substance (*augmentum*). A second effect occurs when it is dissolved by nitric acid (*aqua fortis*) and precipitated, and then calcinated, digested and distilled into an oil. At that point it has been sufficiently readied for the preparation of some specific tinctures. A third effect is that with this oil the ☉ ☉ can also be drawn out. The primary effect of the fixed ☉ is that when it is drawn out of a metal, regardless of what type of metal it is, its common ♀ is transformed into ☾, regardless of the fact that its spirits were lost during smelting, as we reported

earlier. This should not be understood as an absolute, but rather only with respect to its most noble parts (insofar as it became unsuitable for making Philosopher's ☿ and the Philosopher's Stone). Therefore, we must recognize that metal-☉ cannot be so greatly destroyed by △ that it does not have enough remaining spirits to penetrate things. The second effect is that after it has taken on its red color, as mentioned above, it can be distilled into an oil, which (according to Holland) not only thickens ☿ but also colors all metals ten times more strongly in red. Finally, the effect of a fixed sulfur is threefold: first, it colors ☾ yellow (*citrinat*); second, it thickens common ☿; and third, it is the basis for specific tinctures, as noted by Basil.

# APPENDIX C



# ON MAKING ONE OUT OF THREE, OR A CLEAR PROCESS FOR PREPARING THE PHILOSOPHER'S STONE-BOTH WHITE AND RED-FROM THE THREE PRINCIPLES BY THE SHORTER WET PROCESS, AS WELL AS AN EXCEEYT FROM THE LATIN MANUSCRIPT "THE HEAVENLY MANNA"

If we have a measure of astral or central  $\ominus$ , three measures of the soul or shining  $\oplus$  and eight measures of spirits containing  $\psi$ , take four and one-half measures of this  $\psi$  or spirits and mix with one measure of this  $\ominus$  by weight, then place the mixture in a hermetically sealed vial. You will then see how this material, when placed over a low flame, rises and falls and eventually turns black. After thirty-four days it will have been entirely transformed into a dry black powder that rests on the bottom of the container. When you see this, raise the level of heat and maintain it there until the material turns white as snow and shimmers like silver. Once this occurs, but before the material has become fixed, we must raise the heat even higher, upon which the material will once again begin to rise, sticking to the top and sides of the container and not touching the bottom for some thirty-eight days. In this time, or at about thirty days, the material will begin to show many indescribably varied colors. Finally, the material will fall back to the bottom and will now be fixed. One grain of this material, according to Jodoco, changed one and a half measures of  $\zeta$  into  $\zeta$ . This, then, is the way, according to Jodoco, Basil and others, to prepare a true white Philosopher's Stone by the wet process.

After this, take three measures of the soul of  $\oplus$  and mix it with the remaining three and one-half measures of  $\psi$  and distill it through an alembic until they have thoroughly mixed. Then divide the material into seven parts and imbibe the Stone with one part after the other for a total of seven times imbibing and coagulating. During the first time the Stone will turn the  $\psi$  and  $\zeta$  into  $\zeta$ . And when this  $\zeta$  was subsequently separated two grains of  $\odot$  were discovered. By the fourth time, one part of the mixture turned four parts of copper into  $\odot$ . In the fifth round the potency reached one part to one hundred and in the sixth round it reaches one part to one thousand, while in the seventh and final round it reaches a potency of one part to ten thousand. In this way, the red Stone has been prepared.

All honor to God alone!

Excerpt from a Latin Manuscript entitled *Manna Coeleste*, or Heavenly Manna

## THE PREPARATION OF THE STONE

In the name of God take high-quality  $\zeta$  (meant here is the philosophical lead-*minera* or earthen bed of lead) and sift it and cleanse it of all impurities, roots, stones or any other foreign substances that nature had begun to form in it. Then put this material in an alembic and seal it tight, and leave the container for forty days in horse manure. After that, distill its  $\text{II}$  three times; the last result will be a true philosophical and mineral  $\psi$ . Save half of it and put the rest back in the container in the horse manure for another forty days for the purpose of further digestion. After that time has passed, take both mercuries and store them separately in two glass containers until they both multiply in quantity. Then add the natural  $\ominus$  that accumulated at the bottom of the alembic; add to the first mercury double its weight in this salt. Seal it in an egg-shaped glass container and return it to the horse manure, until it turns white. This should occur within seven months. Then take it out and multiply the Stone's potency with this white  $\psi$ . This will take only a short time and give the Stone a transparent red color.

## MULTIPLICATION

Take the white Stone and dissolve it in the white  $\psi$  that we saved earlier. Place it in an oven for a month, as you have been taught how to do, and it will eventually turn red. Then, take your red  $\psi$  or oil

and dissolve the red Stone in it. Let it sit another month and its potency will multiply by a factor of ten. You can repeat this safely four times, but be very cautious the fifth time that you do not find the container shattered, as I experienced myself. If I had someone to guide me in the process I might not have erred. You can multiply the potency of this material four times, but no more than four! The results of this process are particularly good (1) as a medicinal agent, (2) for increasing the potency of the Stone, (3) in creating precious pearls, (4) to transform all metals into ♀ and (5) for carrying out various magical processes.

## THE FIRST USAGE

### *As a Medicinal Agent*

Many among the wise, who did not know how to correctly use the Philosopher's Stone, took as little as a quarter grain, or sometimes more, in order to enhance their health. Instead of good health, however, they found death, because the use of this material requires more caution than most imagine. The only sure way to defeat all illnesses with this agent is the following: Take four grains of the stone, using a goldsmith's measuring system, and dissolve it in a cupful of a Rhenish or French wine, but not in a stronger Spanish wine, any from the Canary Islands, a Muskatel, *anaqua vitæ*, or in a strong liquor. Put it in a large, strong and clean glass. You will notice that the wine quickly becomes deeply red, almost like a medicinal tonic. Cover the glass and let it sit for four days, since the stone material is an oily substance that is not easily dissolved. Then add another cupful of wine to it and stir it with a wooden or ivory spoon, adding even more wine as you stir, until it takes on a golden hue and all of the red color is eliminated. If any of the red coloring had remained it would be a sign that the tincture was not yet ready, since taking it at that point would enflame the body and drive out the spirit. You can determine if the wine is sufficiently golden by seeing if a subtle white, pearly circle appears around the top of the liquid where it touches the glass. This typically occurs after about four hours. As soon as you see this sign, filter the wine, whereby the white material at the top will stay behind in the filter and the wine will now be the color of ☉.

These are important signs in order to prevent any catastrophe. Without these signs the wine might be too strong and inflame the body, or it might be too weak and have no effect at all. This system of signs is, in any event, a great mystery. For all internal illnesses you can take one spoonful of this liquid every morning, which will cause immediate, but mild, perspiration. This liquid is not a purgative, does not cause vomiting and causes only moderate perspiration, all of which could weaken a patient. Rather, it has a strengthening effect. If the illness that you are treating is long-standing, the treatment with this liquid may take up to twelve days. Most other illnesses can be cured within twenty-four hours. For external maladies, such as ulcers, cuts, pox and a host of communicative external diseases, you should rub the Stone itself on the affected area. It is, after all, a kind of oil that cannot be dissolved in wine. Do this for nine consecutive days. Also, if you carry the Stone in front of you, you cannot be attacked by evil spirits or their human helpers. If the Stone is applied to possessed individuals, it drives out the evil spirit, for this material is the quintessence of incorruptibility. And thus, where there are no corrupted elements, there can be no devils, for hell consists of only corrupted elements. This medicinal agent, as we mentioned earlier, requires a regimen of nine days, during which each morning you should rub the Stone over the temples of the patient. This generally has the effect of making the patients feel so light-hearted and fresh that they believe they can fly. But be aware that the white Philosopher's Stone cannot be used for any other illnesses except those of a lunar nature.

## THE SECOND USAGE

### *For Multiplication*

Over the years many have made the white and red Philosopher's Stone without knowing about its multiplying quality. The white Stone turns red if we apply  $\triangle$  to it long enough. But neither the white nor the red Stone produces a potency of more than ten-to-one. And if you are not careful in dealing with this material, the smell alone is enough to kill you. So if you want to multiply the Stone into infinity, such that it no longer congeals into a powder but rather always remains in the form of an oil, then you should proceed as follows: After preparing Philosopher's ♀ (which can be accomplished

within forty days) you must bring about its digestion in the manner that you employed to first create it. This can be done in a short period of time in a sealed urine-glass or cucurbita-container. Put into this container no more than twelve ounces of the material and seal it off well. (It does not work well in a vial.) When the material becomes like a molten or flowing pitch, take the container and put it in an oven with common ash. After twenty-four hours when it has cooled, remove the cap and replace it with another one, and place a wide receptacle in front of the container. But be very careful that its vapors do not cause you harm. Then seal the openings of the cap in the following manner: Take one ounce of eggshells that have been calcinated for twenty-four hours and add in two ounces of finely pulverized *Amausæ* and mix; moisten it with egg whites and make a dough out of it. Smear this on a tenderized pork-or beef-bladder and then wrap it three times around the openings on the cap and tie it tight. Let it dry on the container for twenty-four hours and place the container so deep in the ashes that it reaches only six fingers wide out of them. The capitella receptacle should be very cold at this point. Make a gentle fire and warm the material until you see a snow-white smoke rising from it; maintain this heat until no more white smoke appears. Then, let it cool for twenty-four hours; the white vapors will come together as an oil or a thick, viscous and slimy liquid, which is white ♀, which serves to increase the potency of the white Stone. Next, remove the receptacle and replace it with another one and seal it as before. Fill the oven with coals until the capitella, which contains the sand, begins to glow; you will then see a yellowish vapor or smoke rising, which will quickly turn bloodred. Continue with the heat until you see no more white vapors rising from the material. The smoke will have made the receptacle very thick and murky, and this material will coalesce into an oil. This is the red ♀, with which you can increase the potency of the red Stone. The liquid in the cucurbita and the capitella should be taken out and rectified seven times, so that no impurities remain behind, and then returned and saved for future use. In cold locations both liquids resemble a salt, but with the slightest heat they begin to flow like wax, and they are ☉, ♀ and ♀.

When we make a white Stone it is not liquid or flowing, but more like a sand and cannot transform any other body into ☉ except copper. For every three parts of the white Stone take one part of the white rectified ♀, a third of whose salt should have been dissolved in an earlier step. Saturate the white Stone with this. It will absorb the ♀ and take on the consistency of porridge. After that, seal off the egg-shaped glass container (this is necessary for the multiplication process) and heat it over a low flame. It will complete its digestion over a period of forty days and pass through a spectrum of colors. It will eventually turn white and become fixed and have a hundredfold potency.

Repeat this process with the remaining ♀ and ☉, maintaining the same level of heat; this will increase its power tenfold. If you continue in this way, it will become a white oil that glows in the dark, much like the moon. However, at this point it could not be multiplied any further, since the container would not be able to contain it.

Now, take one part silver and nine parts of the Stone. Keep it in a fluid state for twenty-four hours. This is when fermentation will occur. The Stone will first produce common ♀, at which point it becomes an elixir of its spirits.

We should now proceed with the red ♀ and its ☉ in the same manner as we did with its white counterpart. It will produce a potency ratio of (1) ten-to-one, (2) one-hundred-to-one, (3) one-thousand-to-one and so forth into infinity. At some point in this process it will become a red oil, which gives off a wonderful radiance at night. This Stone drives away all evil spirits, is a necessary prerequisite for curing all illnesses, and gives the user the magical power to do certain things, which we will describe below.

## THE THIRD USAGE

### *To Make Pearls and Precious Gems*

If we prepare Philosopher's ♀ and make from it both red and white ♀, in order to make small oriental pearls larger in size, then we must proceed in this manner: Take small pearls and dissolve them in white ♀; this can be done without using fire. When it has the consistency of dough, such that it can be shaped by hand; form pearl-shaped balls out of it of whatever size you desire and press them into a silver form that has been smeared with the white Stone or oil. Let it stand for three or four days, then take it out and dry it in the sun, taking care that the sun-light not make it too hot. The result will be

pearls that are more beautiful than the natural oriental ones.

To create diamonds we must take white gravel stones, remove the external layer and dissolve them in white ☿ so that they make a liquid rather than a mass of porridgelike consistency. Then put them into a vial, seal it and place it in warm ashes. In twelve hours the liquid will coagulate to a stone. After this, increase the △, so that the glass vial almost glows, then cool it down and take it out of the ashes; the material inside will look like whitish gravel. If we know how to polish this stone, or have it done by someone who knows, we will find a hard diamond in it that is more precious than any other diamond occurring in nature. And if we first dissolve small diamonds instead of gravel stones, the results will be even more spectacular. The remaining white stones, which can be dissolved in the white ▽, maintain their color. However, if you want to make rubies or other red stones, then make them from red ☿ and from crystal. We could make a carbuncle, or garnet, from red ☿ in which crystal has been dissolved, by coagulating it through △ with a tenth of the red oil or Stone, as before. After it is polished, it will shine at night with a particularly beautiful radiance, much more than a natural carbuncle.

## THE FOURTH USAGE

### *To Return All Metals and Minerals Containing Mercury to a Flowing, Living Quicksilver*

In the first stages of preparing the white Stone, but not afterward, when we take the container out of the oven we will find among the shining white powder a fine gray powder that is about a quarter as heavy as the other material. Take one pound of each metal, make a small hole on top of each and put six grains of the gray powder into the hole. Then put the metal into a crucible and lay it in warm ashes. When the metal becomes warm, the powder on top will penetrate it and transform it into living ☿. After that, place it into a wooden container full of cold, fresh water; this will separate off the slag from the ☿. This slag is nothing other than the *terra damnata* of the Stone.

## THE FIFTH USAGE

### *For Magical Effects, of Which the First Was the Creation of the World*

Take about eighty pounds of rainwater and store it in well-sealed glass containers for forty days. It will eventually begin to stink and the yeast and other impurities will settle to the bottom. Carefully pour off the clear water on the top into a large round wooden container, until it is about one-third full. Put it out in the midday sun in a private location. Then let a drop of the holy Stone fall into the water. A thick, dark smoke on the surface of the water will result, much as it was during Creation. Then pour two more drops onto the water and you will recognize the separation of light from darkness. Then, every seven or eight minutes put more drops into the water in increasing quantity: first, three drops, then four drops, then five drops, and finally six drops. After six drops, do not add any more. From this process you will see what God created in the six days of Creation. You will also see the manner in which it came about as well as various unimaginable secrets associated with it. Let the water stand and in seven or eight minutes everything brought about by the addition of the drops will disappear.

## THE COURSE OF THE HEAVENS

Take seven pieces of metal, each one corresponding to a planet. Imprint on each piece the symbol of the planet at the hour when it reigns. Each piece of metal should be as big as a figwort; the ☿, however, should be a quarter of the weight of the others and should not have a symbol impressed on it. Then lay them out in a room in the order in which they appear in the heavens: ♃ Cover the windows so that the room is entirely dark; melt all the metals together in the middle of the room and pour seven drops of the blessed Stone onto the material. A flame will immediately shoot up out of the crucible and spread around the entire room. Do not be afraid, for it will not harm you. The room will become bright, as if the ☉ and ☾ were shining in it. Over your head you will see how the ☉ and ☾, planets and stars are set in the firmament and these will show themselves to you in their natural order and orbits. In one quarter-hour the presentation will disappear.

## **MAKING THE ACQUAINTANCE OF OTHER WISE MEN**

Whenever you are carrying the Stone in broad daylight and happen to be in some private place, such as your garden, take a portion of the prepared rainwater and add to it from the white Stone as much as you had added to it from the red Stone. Soon vapors will rise up to the sky, and if you do this at the right time each month, you will be able to know about any other wise man in your general area who also possesses the Stone. At the same time he will also go outside and look to the east, south, west and north to determine if he senses such a phenomenon being caused by another wise man who possesses the Stone. When he senses you he will respond in the same way. Thus, you will get to know others who possess the Stone.

### **A GOOD MEETING**

If you ask to meet with another wise man, rub the white Stone on your temples during the night and pray earnestly that you find out in advance what kind of person he is. Put three freshly-picked laurel leaves under your pillow and focus your mind on the man you are about to meet. Then go to sleep and when you awaken you will remember the face of this person, his name and his place of residence. And if you do not go to him, he will come to you and think that the secret has not yet been revealed to you. The cause of this phenomenon is the common air-spirit contained in the Stone. The wise man with whom you will become acquainted will usually appear to be of poor or modest means, rather than as rich people. But before you try this operation, you must make use of the Stone for nine consecutive days, as we instructed you earlier.

# APPENDIX D



# NON PLUS ULTRA VERITATIS, OR AN INVESTIGATION OF HERMETIC SCIENCE WITHOUT PREJUDICE, BY FRANCISCUS SEBASTIANUS FULVUS MELVOLOOEMET OF PISA, TRANSLATED FROM THE LATIN

## TYPICAL OF 15<sup>TH</sup> AND 16<sup>TH</sup> CENTURY WORKS.

Described in a small book and dedicated to the sons of this discipline so that with the help of theory as well as practice they may be able to complete their journey over the great sea of the wisdom and arrive at their goal, passing safely through the theoretical Pillars of Hercules and, on their little ship of practical application, they may safely find the harbor of their golden America which they have sought for so long.

On the dew of heaven and the fat of the earth

(The dew of heaven is ♀ and the fat of the earth is ♂ and ⊖)

## FOREWORD OF THE AUTHOR

Why do you look any further, dear reader? In this small book I honestly describe what the ancient wise men have tried to conceal in so many of their books. In this volume you have without concealment of any kind insights into tools, such as fire, and techniques important to this discipline. If you do not understand the message of this book, please do not condemn what is taught in it. Rather, ascribe it to your own ignorance, which is the result of the fact that no one before me has bothered to explain things clearly enough. Therefore, study what you will find here and pray to God that he will enlighten your mind. Then you will see that I write these things without prejudice, and explain all secrets without ambiguity, which unfortunately was the hallmark of much of what has been written by wise men through the ages. Therefore, pray and work hard to understand the sense of what is written here, rather than just the words.

Take care that you are not deceived: all created things in the mineral, vegetable and animal kingdoms have their origin in one and the same heavenly spirit that was poured out onto the earth. Everything grows on the earth, for it constantly draws to itself the ethereal spirit and holds it fast within the earth. This spirit is not visible unless it becomes corporeal in the earth. However, in order that you better understand this truth, know that all elemental things are affected in their earthly substance by the powers of the heavens, because the elements water, air and earth (if they are impregnated with and moved by the rays of this heavenly power and that of the fire that constantly burns within them) produce our principles of spirit, soul and body, and are coagulated into ♀, ♂ and ⊖ through a constant process of decoction. In each of the three kingdoms these elements form, each in their own manner, the animals, plants, minerals and metals. Everything comes forth from the earth because it is the place where the seeds of all things and the effects of all the elements reside. It captures the rays of the sun and the moon as well as all heavenly influences; it is the mother of all things. Because it is subject to the influences of the stars, sun and moon, the earth is made fruitful by the power and workings of the elements, that take the subtle essence of these heavenly influences and cast them into the center of the earth. This middle point of the earth contains the seeds of all things that grow and live on the earth, and it brings forth all the plants, insects, animals, minerals, etc., because it cooks and shapes these seeds through the heavenly spirits, which are a pure fire. In this manner that which is concealed is revealed. Dear reader, please note that the virginal ♀ is concealed within the middle of the earth, and this virginal earth is nothing other than the three principles of which it is composed. No one can ever be a true student of the discipline if he cannot separate these principles and reconstitute them according to the philosophical method. And this knowledge can never be mastered if he does not comprehend what these three principles actually are, although we call them ⊖

, ☉ and ☽. Common ☽, common ☉ and common ☾ are not the principles that lie in the center of all matter and which make up the virginal earth. (NB) They are three salts in one, that is, in our earth. They are one earth in three principles, namely, in root moisture, which is called ☽, in natural warmth, which is called ☉, and in the central salt that makes up the body of both. Thus, our virginal earth is made up of all three principles, of all three salts, and it receives these three principles from the rays of the sun, moon and stars. These three principles are, quite simply, three salts: saltpeter (from the central salt, not from common salt), ammoniac (not the common type), and natural alkaline salt (not the artificial kind). The first is created from the rays of the sun and the moon; the second from the invisible and elusive nature-and world-spirit (*informatum*); the third is formed by the power of the earthly and heavenly sun, whose congealed rays form magnesium in the center of the earth. This magnesium also powerfully attracts the other two salts to itself. These three salts together constitute the virginal earth, which attracts them, receives them and stores them. Therefore, if you wish to make the Philosopher's Stone, separate, purify and unite by means of fire—not by hand—pure things with pure things and cooked things with cooked things. As Michael Sendivogius says, all one needs in the beginning is simple separation, in the middle of the process one needs only purification, and at the end of the process one needs only incubation, in which the spirits become fixed in a perfect union.

In order that the reader understands my words more clearly, let us drop all alchemical nonsense, such as calcination, sublimation, distillation, amalgamation, etc., for these sophistic processes entirely destroy the materials being treated in that manner, without producing the desired results. Follow instead the straight paths of nature and look for the Philosopher's Stone in the sun and moon, for the Stone is in fact a water that has been coagulated in the sun and moon, both of which are the roots of our earthly matter. This water is composed of two mercurial substances joined together, which produce a thick, viscous, dry water that can only be activated by the power of metallic sulfur. Therefore, Paracelsus calls this substance an untimely mineral electrum. If we make this electrum in the philosophical manner with the ☉ of the sun and the ☽ of the moon—using both the heavenly and earthly types of the sulfur and mercury—you will be surprised to see that (NB), having been cleansed of all impurities, it sits whiter than snow in its crystal bowl. And yet, beneath this shining, white, pure and transparent color a great redness lies concealed. Now bring this electrum, this clear, heavenly body back to its original Chaos, that is, back to its first water essence, which is variably called *spiritus vini*, dragon's blood, caustic vinegar and natural mercury. With this substance you can complete your work if you can capture the specific essences of the ☉ and ☽ (not the common type) in solid or liquid form.

O, how happy is he who can prepare this dry liquid! From this substance wise men have made the moistening Water of Life, which is fleeting and short-lived without its body. What did I just say? What do you think I said? If fate is kind to you, you will understand the things written down here, because the great secret resides in these two waters, one of which comes from the other. From these two corporeal things comes one substance, from which our living quicksilver as well as our dry solvent are drawn (which we can then transform into a wet one). Thus the saying holds true: Make ☽ through ☽ in a mercurial water. That is, bring the bodies of these substances through water into water and back again to their first material form. If you can do this, you have mastered the process. Farewell for now!

## CHAPTER I

### *On the Brevity and Fortune of Hermetic Science*

When learning a mechanical or other skill, one finds the saying to be true that life is short, but art is long. However, with regard to Hermetic Science the opposite is true, for our work is quite easy if it is expressed in clear words, and our medicine is so effective that those associated with it enjoy an unusually long life.

## CHAPTER 2

### *Why Is this Science Both Difficult and Easy?*

The difficulty of this science can be found, as Trevisani says, in the words and their meaning. The

easier aspect of this science consists of understanding the words according to their true meaning of what they are saying, rather than according to their pronunciation alone. This latter method brings with it little or no understanding.

### CHAPTER 3

#### *Recognizing Substances is Difficult, Learning to Work With Them Even More So*

The ability to recognize the true substances with which nature as well as science work is not particularly easy, in part because ill-meaning wise men have often concealed the names of important things. Even more difficult is recognizing the methods that they use when dealing with these substances, from which Hermetic Science draws the true essences that nature transforms.

### CHAPTER 4

#### *What Is this Substance of the Wise Made Of?*

The first matter of the wise is the last matter of nature. Science begins where nature leaves off. However, science can act as something of a midwife to nature when it is ineffective, either because of difficulties with the womb, or for any other reason.

### CHAPTER 5

#### *The Types of this Substance*

The substance in question has a twofold nature. One is called the first substance and the other is called the second substance. The latter can be found everywhere and can be purchased very cheaply. Many people have it in their own homes and paid nothing for it. The first substance is not found on the earth, nor under the earth, for it is the water or mineral ♀, which is drawn by the work of wise men from the second substance, which is rough and crude. Those who are not familiar with the second substance do not appreciate it, as do the wise who consider it priceless.

### CHAPTER 6

#### *Description of the Second Substance*

This well-known substance can be found virtually everywhere, among all types of people and in every object. It is crude and is often thrown by maidservants onto the street, and young children play with it on the street. Each and every day it spreads over the surface of the earth in abundance. It is the same substance which Adam took with him to the grave and which the builders of the Temple of Solomon rejected. Yet, it is something without which no one can survive and by which all things are nourished; something which we see day and night, and whose solidified spirit is better than the entire world.

### CHAPTER 7

#### *What Is the First Substance?*

It consists of two parts, that is, of two mercurial essences, which are opposites. When the one is warm, the other is cold. The one is volatile, the other is stable. If one is soft, the other is hard; if one is oily, the other is salty. Nevertheless, these opposites are inseparably joined and can only be separated by a wise man without being destroyed, for he would know how to separate them from the oily essence present in both, which, if not done correctly, could destroy them both.

### CHAPTER 8

## *Sendivogius' Explanation if the Substance*

The first substance of metals is a moisture that is mixed with the warmth of the air. The second substance is the dry warmth of the earth. However, the first and second substances are but one, and they are nothing other than a water that is one with  $\Delta$ . Sendivogius says in his writings as confirmation of this truth that this substance is evident to the whole world and that all men live in the philosophical sea; cook the air so that it becomes water and afterward not water. And if you cannot first cook the air, you will certainly err in your work, for it is the substance mentioned by the ancients. The air produces magnesium, and this magnet attracts the air. Concealed in the air is a life-food whose spirit is (NB) better than the entire earth. However, it is quite difficult to dissolve this congealed spirit or air because it is not so easy to make water and fire friends (as Sendivogius reminds us in his piece on  $\text{♁}$ ). This is due to the fact that the water cannot be made either fiery or watery (that is, transformed into our  $\text{♀}$ ) unless it is first separated from the earth and then later poured out onto the earth. This process is necessary in order to produce the child of the second creation, which is unmatched in value by any other thing on earth.

### CHAPTER 9

#### *What Kind of Body Does the Congealed Air, Which Sendivogius Calls the First Substance of Metals, Assume?*

If thin water vapor can be transformed into air, then the congealed air can only be transformed into an *aqua perpessa*, which assumes the shape of salt or ice. Thus we see this congealed air only in these shapes. The *Aurelia Occulta* describes such a salt in the fourth volume of *Theatri* as an *aqua perpessa*, a valuable substance known by all, but understood by few. Indeed, the entire world believes it to be a poor, worthless and despicable type of water. This *aqua perpessa* is also mentioned by Hornio in the fifth volume of *Theatri* as the most caustic, ethereal mineral vinegar. Oliverio says it is a thing from which all other things draw their nourishment and energy. In the work *Via Veritas* we read that the Stone is made from the essence of nature, from which all things originated and from which they were later differentiated into many diverse essences. The *Idea of the Perfect Master* in volume 6 of *Theatri* notes that Philosopher's  $\text{♀}$  is drawn from the substance which nourishes all things. In his *Secretis Secretorum* Fabri writes on page 5 that the essence that wise men call an uncommon vitriol is diffused widely in great quantities at the rising of the sun and often distributed over the entire world. Lastly, Morienus expresses it even more clearly when he says, "O King! We take it from you, who are also its *minera*." We will demonstrate how this is in the following chapter.

### CHAPTER 10

#### *Explanation of Morienus's Words*

So it is. Our substance is also taken from the animal kingdom. And if the vegetable and mineral kingdoms draw their nourishment from it, why shouldn't the animal kingdom as well?

One substance alone is the material of sublunar things and dissolves all essences into their first and original form. Even the components of a dead person disperse eventually into the air, including the first substance, from which he was made and nourished, the same substance from we all are made and nourished. Man is not alone in his daily process of dissolution, which is normally imperceptible, until death occurs, for he is a far more powerful and rich source of minerals. Therefore, it is true that the Philosopher's Stone can be made from anything.

### CHAPTER 11

#### *What is the Intention of the Wise Man with this Subject?*

The intent of the wise man in our work is none other than to multiply the nature of  $\Delta$  in our subject, so that our Philosopher's Stone may be most perfect, for it must be pure fire and can be nothing other than fire. When Hermes speaks of the element below, he means the common type of fire that can be found

every day in our cooking ovens. And when he speaks of the upper  $\Delta$ , he means the type that comes down in the rays of the sun and which is in the sun itself. This type of fire is quite volatile, eats away at everything and destroys by dissolving all things into the air, where nature will capture it in a watery body of congealed air and dry earth. This body is the salt of all things that is formed from congealed water through the power of fire in the innermost heart of this closed body. However, because  $\Delta$  is too well bound in all  $\ominus$ s and its small quantity in this salt is mixed with impurities, wise men have not paid much attention to these salts, but rather bypassed them, except for the air-salt of our *lunariae*, in which the fire is not so well bound and which can appear with red smoke with certain manipulations. However, when it appears with red smoke, this does not mean that it is now fixed but rather that it has spoiled. This, of course, would not be the purpose of the wise man, who is only interested in multiplying and fixing the power of the fire.

## CHAPTER 12

### *That the Stone Is Composed of Nothing but Fire, and That $\nabla$ Is if One Essence, Both in Heaven and on Earth*

The Philosopher's Stone is in its very essence pure  $\Delta$ , the same  $\Delta$  that burns in the kitchen, glows in a light, shines in the darkness and gives life; this is the true essence of our Stone. It cannot be distinguished from  $\Delta$ , except that it is a fixed elemental  $\Delta$  while the other is not fixed. Learn from this, you seekers of knowledge! The volatility or great fluctuations of the fiery essence, when it is burning, causes the consumption and transformation of all combustible materials. Fire can penetrate all things, except for gold, down to their smallest particles, and it lifts them into the heights because of its uncommon volatility and separates these particles from one another and sweeps everything away with it. If, as is the case with gold and stone, some fixed earthly part remains, it can come back together without difficulty. Since the essence of this  $\Delta$  is a most subtle, volatile and penetrating alkaline, which has been attracted to the fire by its earthly-sulfurous parts, it is gradually put in motion by the power of the unending light, which, because it wants to join with the fire essence of the alkaline, powerfully moves it, even if we cannot see this happening very clearly. It follows from this that if the essence were fixed, it would not be able to burn, because it would then not have the same movement that moves nature and causes combustion. This subtly alkaline fixed essence is only found in metals into which coldness has been integrated. To be sure, a true pure metallic essence is nothing other than the nature of  $\Delta$ , that is, congealed  $\Delta$ . The wise man must be able to separate the congealed substance and fix it, if he wishes to create the Philosopher's Stone, for it can only be made from the nature of  $\Delta$ .

Of the two elements, earth and water, only one is true water; the other mixed essences of  $\Delta$  and air are composed differently, although light can mix with them at any time. The light cannot penetrate any body or element more easily than the essence of  $\Delta$ ; indeed, the essence of  $\Delta$  cannot function without the light. Since the Stone is essentially a fixed fire, the essence of the first must be retained for the material, and since it must multiply the root moisture of animals and all other things so that their form and the life within them can be sustained, and in order that the light that is bound within the mixed things and bodies can be preserved. One can then conclude that the Stone must be prepared from the essence of  $\Delta$ , in that the essence of fire alone can draw and hold fast the light that gives all things their shape and life.

## CHAPTER 13

### *Knowledge if this Material Is Useless without the Proper Technique*

Knowledge of this second material is the door that provides entry into the sealed palace of the king. Afterward the knowledge of our  $\Delta$ , the material closest to the Stone and as such a hidden secret, can only be revealed through the secret art with its facile techniques, which is nevertheless difficult to attain. Indeed, it is a wonder of these arts. Those who understand this work will understand the entire discipline; and those who do not understand it will lose time, money and effort in working with this material, because the philosophical procedures employed in the preparation process can only be learned as a gift of God and with much diligence, or it can be learned through the teaching of a learned master. Therefore, it often occurs that many who are familiar with this material have never

been able to use it correctly.

## CHAPTER 14

### *Why So Many Who Know this Material Cannot Use It Properly*

The causes of this ignorance in working with the material is simply the manifold ways in which it has been prepared by more recent as well as ancient wise men who came to this project in a number of diverse ways. Some had to engage in difficult work for a long time, while others accomplished the same in a shorter period of time and with less effort. Older methods preferred the process of dissolving as part of their specific technique, while the newer approaches tend to favor calcination. Artesius attributes the entire art of this process to how one applies the fire; Pontanus and Trevisani agree with him on this. Lullius sees the correct use of weights as the most important part of the technique; Sendivogius, on the other hand, sees it in the drawing out of its *sal ammoniac*. Paracelsus, however, insists that the secret lies in the composition of his *electri mineralis*. It is no wonder then that students of this art often commit errors of various sorts, since they cannot find things in the writings of one author that they find in the writings of another, and they do not realize that each author may have his own processes and procedures. Therefore, it would not be appropriate to criticize one or the other for not pursuing the same path to their goal, especially since they did indeed achieve the same goal, but only through different means. This calls to mind the Italian saying: *I nostri Antichi per diverse vie soso tutti arrivati ad un' effetto* (Long before our time ancient wise men pursued their goal through varied means).

## CHAPTER 15

### *Which Material Is Closest to That of the Stone?*

The closest material is our volatile  $\nabla$  that cannot be drawn from any vegetable, mineral or animal, not from dew, not from rain, honey, wax or chalk, and not from salts or metals. Rather, it can only be drawn from the aforementioned second material, which rises from the earth to the heavens and which is returned again to the earth through the power of the rays of the  $\odot$  and  $\lrcorner$ . Our special  $\nabla$ , which is the closest to that of the blessed Stone, is drawn only from this second material.

## CHAPTER 16

### *What Is this Special Water?*

This water is the spring in which the kings and queens bathe and is the true Philosopher's B. M. It is wet, yet dries things; dry, yet it moistens things. Alchemists should look no further than this  $\nabla$ . They need no ovens, devices or fire, for this  $\nabla$  already contains all that is necessary within itself. It is the  $\Delta$ , the oven, the devices and everything else.

## CHAPTER 17

### *The Division of the Water*

Our  $\nabla$  can be divided into two parts. We will call the first "Eve," the immaculate virgin, the volatile part, the spiritually impregnated Beja, or universal  $\text{♀}$ . The other part we'll call the nature- $\ominus$ , the milk of the virgin, permanent moisture, *terra foliata*, or Philosopher's  $\text{♀}$ , which contains within it everything that wise men seek.

## CHAPTER 18

### *On the Philosophical Spring, Instruments and Oven*

Our spring, instruments and oven are contained in our  $\nabla$ . That is, it contains within it all the necessary functions of the oven, instruments and spring, as well as its closure (*clausura*). In it, this clear, resplendent, running, warm and living  $\nabla$ , our king returns to life and conquers all his enemies. The  $\Delta$

that resides within commands the ☿ and warms the bath; the moisture here in vapor form controls the closure and the bonds that hold it closed. Thus this crystal clear water, taken from the sea but not yet returned to its mercurial nature through our work, is fire, smoke, bath, lock and bond, in short, it is everything we need. In it, with it and through it everything is, everything becomes and everything is composed. All these things are nothing other than our ∇, and without it, all our efforts in this area are in vain.

## CHAPTER 19

### *Why Is the Philosophical ∇ Called a ∇ Fortis?*

Our first water is also called a water of separation, because it is sea-∇ and thus biting and corrosive. As Salmanazar said: “Our ∇ is a corrosive △ and can be nothing else, because our ∇ is pure spirit, which is always corrosive when separated from its body. Thus, it is called *aqua fortis*, because it moistens and calcinates all that it touches, except for the metallic root moisture. And if it does not moisten that means it has been dissipated or dissolved.” This can be brought about, as Geber notes, by means of not only acidic spirits that possess *ponticitates*, such that the acidic spirit exists in the ∇ without its corporeal structure but with a non-elemental moisture. In that case the same water, although it is crystal clear, flowing and pure, does not moisten (except in certain specific ways), until the non-moistening metallic and eternal ∇ is once again rejoined with its corporeal element without corrosiveness, but rather with a great sweetness.

## CHAPTER 20

### *On the Philosophical Fires*

We have three types of △, without which no hermetic procedures can be performed. Natural fire comes from the sun and moon and its warmth comes from the natural ☿ which is congealed in their inner core. Unnatural fire was created and transformed by wise men from its dry to its moist form, since in this △—also called a “bath” or ∇—is the place where the decomposition of our body, our “Adam,” occurs. The third type of △ is one that makes all things new. It is our first ∇ that separates, calcinates, atomizes and dissolves everything; it also dissolves the shape of the Philosopher's Stone, that is, its true specific shape, into a philosophical ∇ rather than that of the water commonly found in clouds.

## CHAPTER 21

### *The Adverse Effects of the Fires*

The △ that renews breaks down the composite structure of a body and begins the process of decomposition. However, the natural △ that accompanies it congeals the spirit of the body, which has been dissolved into the philosophical ∇ rather than the water of the clouds. Nevertheless, natural △, the volatile spirit, is never seen in cloud-water without its body.

## CHAPTER 22

### *The Division of Fire by Artefius*

Artefius also divides fire into three types: the △ of ashes, the △ of lamps and the △ of our water. Our ∇ is a fire that is needed at all stages of our hermetic work, at the beginning, in the middle stages and at the end. The other two types are only occasionally necessary for this type of work. But to be frank we must say that all types of △ are contained in our ∇. In it is ☿, which does not dominate but nevertheless does warm the bath of the king and queen as a kind of gatekeeper. This function is essentially that of the pleasant fire of lamps, which consistently affects objects from which it is not derived or in which it is not itself present. It exhibits its presence even before these objects are calcinated, dried and turned to ash; and the smoke that rises from these objects is called the fire of ashes.

## CHAPTER 23

### *On common and Alchemical Calcination*

Common calcination is the separation of moisture and dryness, and the destruction of those things composed of both. It ruins both the volatile and fixed *Humidi radicalis* such that only the body remains behind in the form of ashes that cannot be further reduced. Without any type of moisture they cannot be brought to a flowing form, but instead would turn to glass. A philosophical process of calcination is the spiritual and invisible evaporation of the volatile essence of the body as well as its desiccation by which the fixed root moisture is maintained and even increased, such that its volatile part, which was separated from the fixed part by a wondrous process, can easily be remoistened. Common calcination occurs through the application of a strong smelting- $\Delta$  and *aqua fortis*. Our process of calcination uses only a very gentle  $\Delta$ , in order that the material can retain its porosity even after its volatile  $\nabla$  has been removed.

## CHAPTER 24

### *On Common and Chemical Distillation*

The common process of distillation represents a drawing out of moisture from a sample of solid  $\nabla$ , which distorts its composition and ruins its particular form. Followers of spagyrics also call it a circulation of the vapors, which become water in the recipient. The philosophical distillation is an elevating of the  $\nabla$  from the  $\nabla$ , or the dissolving of our volatile essence in a  $\nabla$  that is not common  $\nabla$  but rather a spirit, which rests upon a water that is similar to it in nature. This drawing-out of the moisture is in fact the secret of the entire process, because it occurs in a very wondrous manner due to its facility, and does not at all resemble the common process of distillation employed by alchemists.

## CHAPTER 25

### *On Common and Chemical Sublimation*

Common sublimation results in the raising of the material up the sides of the container *et in capite aludelis*. However, philosophical sublimation is a process where by all impurity is removed from the material so that it becomes volatile, noble and pure, without anything having been added or taken from its essence. Rather, in sublimating a material we rid it of all superfluous and foreign matter. This does not occur during a common sublimation, for here not all that is superfluous and impure is transformed into the correct material, as it is in the philosophical process by means of our  $\Delta$ .

## CHAPTER 26

### *How Sublimation, Distillation, Calcination, Dissolving, Digestion and joining Can Only Be Accomplished with the Application of Fire*

We cannot calcinate something without distilling it as well. And we cannot distill something without sublimating it. Similarly, we do not sublimate something without dissolving it, and we cannot dissolve it unless it has first been digested. And we cannot join things together if they have not first been separated. Thus these many processes are really only one if they include use of our philosophical  $\Delta$ ; and this single process is called cooking. Cook and enjoy it, for only the natural cooking process can perform so many different tasks. For example, when gold is cooked in our water—after it has been digested to the highest degree possible—it can be returned to its original form and made into the Stone, which transforms all common metals to gold.

## CHAPTER 27

### *On Whether the Gold Used to Make the Stone can be Common Gold*

Common  $\odot$  is through and  $\odot$  is through a dead  $\odot$ , for it no longer possesses the spirit of life that

makes it fruitful, this having been lost in the smelting- $\Delta$ . The same mineral spirit that fled from the smelted  $\odot$  is the gold that wise men need. Out of compassion for the blindness of the inexperienced I will discuss at length in the following chapters how far the one type of gold differs from the other.

## CHAPTER 28

### *The Inequality between Common and Philosophical Gold*

Our gold is pure spirit; common gold is pure body. Our spirit is the bodily form of  $\odot$ . Common gold is the material formed from this spirit. As far as the material is from its shape is how different common gold is from philosophical  $\odot$ . Common gold is made by nature simply through coagulation, since nature has no hands to repeatedly dissolve and coagulate the material. Philosophical  $\odot$  is not finished after its first natural coagulation, but we are able to raise it to an even higher level through repeated dissolving and coagulation, until it becomes a transformed spirit-body. Common gold is thick and not very porous; it is a material body robbed of its spiritual essence by the intense fire to which it was subjected. Our  $\odot$  is the same spiritual substance that escaped in the  $\Delta$ . Thus, common  $\odot$  is nothing but a singular dead body of material. Ours, however, is alive and has a dual nature. The latter has been cooked and purified, the other is raw and not entirely digested. And where nature stopped, our craft begins. Thus, after separating the unnecessary elements out of the material as well as separating its solid from its volatile parts, our craft helps nature to continue the process until one penetrating, undying and transforming body has been formed from the two bodies of our  $\odot$ .

## CHAPTER 29

### *Can Common $\text{♀}$ Be Used to Prepare the Stone?*

Common  $\text{♀}$  is of no use for our purposes, since we cannot use it to make the Stone, nor can we extract any Philosopher's  $\text{♀}$  from it, which is very different from the common type (often called the “deceiver of alchemists”). Our  $\text{♀}$  is a true spirit from which all metals come, as if from one seed. The common  $\text{♀}$ , or quicksilver, which is sold by apothecaries, is a true body that has remained in a material state because nature did not give this common form of mercury its own living force, regardless of the fact that the same general spirit that we seek is sometimes present—although well concealed—in this common  $\text{♀}$ . The moment this spirit enters into the bodily material of quicksilver, it conforms its qualities to its host and is thus no longer of any use for our work, which requires only living spiritual metals rather than elemental bodies with which our material has been joined.

## CHAPTER 30

### *Questions about the Material*

If every individual thing can produce similar things, and if the  $\odot$  that has been cooked to the highest level possible can produce a transforming Stone, then we must seek the gold-making seed in  $\odot$  itself, rather than in such inferior and common things as were suggested in chapter 6 of this appendix. For the seed of wheat can be found in wheat, while the seed of the dog is found in the dog, and man's in man. Sendivogius reminds us in a similar vein that common  $\odot$  loses its spirit in the smelting- $\Delta$  and thus is dead. But if it were truly dead, it could not be revived again, since no dead body can ever come back to life, except through the wonder of God's power. So too, no spirit can return to the metallic body from which it was driven. However,  $\odot$  can be revived and elevated to become the essence of the Stone. Therefore, the Stone must be sought in  $\odot$  and our  $\text{♀}$  cannot be taken from anything other than from  $\odot$ .

## CHAPTER 31

### *Challenge to the Questions Above*

The seed of  $\odot$  is in  $\odot$  itself, and all metals must be made from the same metals. This is what the inexperienced alchemists cry out, whose vision does not extend beyond their own face. In contradiction of this opinion, however, we must note that all metals and minerals, if they are still in

their matrices, have their seeds within them. However, outside of their matrices and ore beds these metals have no seed and are like divided bodies, or like appendages that have been separated from animals and plants, and which have no seed. From that moment on, when the life force or living spirit has left the gold or other metal, they are no longer capable of bringing forth a seed of some metallic type, since we cannot produce a seed that is different in quality from that which nature itself has made. And if nature has specified that a metal be lead, tin or gold, it cannot be changed and reunite the material body with the part that fled, because in this specified body that is lacking its spirit there is no seed, since its form was destroyed when the spirit left it. Thus, wheat cannot be compared with gold, since the thick molten common gold that was torn from its matrix is sterile or unfruitful, like seeds of wheat that have been ground and baked into a loaf of bread. Even if we planted this bread in the ♁, it would not produce any wheat. In this same manner, molten gold is sterile and without seeds.

I will close these comments by noting that gold seeds, which are commonly used to prepare medicines, do not come from common metals or minerals, but rather can only be obtained from the those material bodies that are entirely a metallic seed that produces both metals and plants.

## CHAPTER 32

### *The Stone Is Made from Neither Animal nor Vegetable Material*

It is impossible to make the Stone from anything that is related to the nature of animals—for example, blood, flesh, bones or seed—if these have not first been through a process of digestion and then subsequently reduced to the mineral nature of ♁ and ♀. If, however, the animal nature of the material discards something as being foreign or superfluous to its nature, then this discarded thing must be either vegetable or mineral in nature. Yet it cannot possess a vegetable nature because it has been too greatly altered by its first confrontation with the animal nature. If it were of the wooden type of plant or a sprightly herbal substance it would float on water; and if it were a seed or had the nature of a seed it would sprout in the earth. It would not make sense for nature to produce a seed that is inherently different from the thing that produced it, for everything produces things similar to itself. And the foreign material that was discarded by the animal nature during, before or after the feeding process can be viewed in a similar manner. If it was discarded during or before feeding, it was likely a crude or rough part of the food and its rejection represents a simple cleansing of the food. However, if it is discarded after the feeding process is complete, it will have taken on the nature of the animal that ingested it and will have been incorporated into its blood, only to be expelled later because it was too rough, salty, oily, greasy, etc. If it was a rough or salty thing, it will become urine, which will subsequently be expelled. If it is a thicker and more solid type of material, it will become part of the nails, which will eventually be discarded. If, however, it is composed of both salty and oily material and is somewhat thick in composition, it will be expelled as part of the feces, or stinking excrement. Such foreign materials are usually taken in through the food rather than taken from the blood. However, since ingested food is first converted to a liquid nutrient, it will be expelled as feces. If the discarded part is fine and small, it can be expelled through perspiration. And if it is an oily essence, the fatty element will first be separated out, since it can be evaporated with a high heat. But when it comes in contact with the cool air it clings to the skin. Lastly, if these subtle particles are composed of both principles, namely of a salty and oily nature, they are deposited in the hair of humans and in the bristles of animals. This shows that hair is a subtle part of any animal, a superfluous and separate thing. And because it is such a unique part of the animal, it does not share in the nature of its blood or animal material. Rather, it maintains a different nature in this last sublimation. In this animal material its salty volatile nature is the passive agent and its oily nature is the active agent, which congeals the material. Nevertheless, neither hair, flesh, bones, blood, feces or whatever other aspect of the animal nature they call forth can provide the material for the Stone, since it has a metallic nature, that is, it is a sulfurous vapor that must be drawn from a body that can become a metal, as we will discuss in the following chapter.

## CHAPTER 33

### *The Stone Can Only Be Made from a Metallic Material*

If the Philosopher's Stone is a gold tincture that can transform all metals and convert them to ☉, then

the Stone must originate in a metallic family, because only an agent of the metallic type can have an effect on a thing with a metallic nature. This same agent, which is the sole source of metals, is the spirit of the metallic nature from which even minerals are nourished and sustained. And since it is indistinguishable from the general world-spirit, which nourishes all things, we can say that it is in all things. From which particular thing, however, should the philosopher seek to extract it? The reader will certainly have discerned the answer to this already from what was said above, provided he has a reasonable head, since I have described this material quite clearly. Many wise men have taken great pains to conceal the name of this metal, this mineral, this *aqua perpessa*. I myself was fortunate enough to discover it and, so as to further please the reader, I will honestly say that the great medical wonder is composed of the highest form of heaven's dew, together with the fat of the earth. And from these same materials the Philosopher's Stone is made.

## CHAPTER 34

### *What Are Heaven's Dew and the Fat of the ▽?*

The coagulated dew of heaven and the fat of the ▽ are two distinct and different essences, although both arise from the same root. The one is the ⊖ △, the other is the fat of the ▽. Both come from the △, where their roots mature. Both come from the dissolving of bodies and other things that are dissolved in the △ and which are made corporeal anew because of the constant interplay and creation of these things, after which they once again become corrupted, thus constantly rising and falling. The one is fiercely at odds with the other, but if you can make them put this enmity aside and ignite the metal-⊕ through their fiery spirit, you will experience good fortune and no one save God will be able to prevent you from achieving good health and considerable wealth.

## CHAPTER 35

### *On the Fat of the Earth*

What we have called here the fat of the earth is called by different names in the three kingdoms. In the animal kingdom it is called thick or dense (*crassum*) and its *Minera* is an animal, indeed even man himself. In the plant kingdom it is referred to as a resin (*resina*) or oil, and each plant is its *minera*. In the mineral kingdom it is called ⊕ and its *minera* are all the metals. This thickness consists of two extremes, one solid and earthly, the other volatile and heavenly. However, between these extremes there are many levels of qualities, although the thickness, or fat, remains at each level the same. Only △ is the magnet, that draws it to the ▽. Without this thickness or viscous quality, which also attracts this magnet, it would never remain on the ▽. I will take it one step further and say this thickness is actually called ▽, that is, ⊕. It is also called water, but it is actually a resin; and it is also called △, but means *æra*. In all three kingdoms this thickness is the basis of all things, and in it are all the elements, all the principles and all the seeds. Therefore one should know that no alkalines exist unless they come from the ashes of this material thickness, or fat. Therefore, when in a burnt alkaline we find the same ⊕ that the wise man uses to prepare the Stone, it necessarily follows that an alkaline resides in this thick essence, and in this alkaline ♀ resides, which is cooked by the wise men and raised to the level of the Stone. We must conclude from this that there are countless alkalines, since an alkaline can be made from any ⊖ and among so many alkalines it is difficult to see the fixed one, which is gold, as it is demanded by the wise men. The alkaline ⊕, ♀ and other ⊖s quickly disappear in a smelting-△ of a *flatti mantico*. However, the fixed alkaline, which is well known to the wise men, does not disappear in △, but rather is happy to be in it, since it is purified by the fire, because it possesses the nature of a fixed ⊙. So be diligent, my son, so that you first find this fat, or earth, from which the fixed alkaline can be drawn: And after that you must bring it back to the essence of its first water, without adding anything. Many deny that this water can be found in alkaline form at all, for example, in a dry sea, from which the wise men doubted that any type of ▽ could be extracted, let alone its first essence.

## CHAPTER 36

### *For the Preparation of the Stone Two Different Materials Are Needed*

Anyone with even a modicum of intelligence will understand that for the task at hand we need two materials that are very different from one another in their essence, but both of which have the same origin. He will also understand that these materials must be distinguishable from one another and yet possess the same basic nature. The one is masculine, the other feminine and together they set the process of creation in motion. Yet if they had not been separated from one another they would not have been able to now join together. When this joining occurs, nothing is added or taken away from the materials themselves, as noted by Zechariah, who said that after this joining nothing will be easier than our task at hand, since all that remains is a simple decoction of the joined materials. I will elaborate on this in the [next chapter](#) so that the reader will be able to grasp this truth more easily.

## CHAPTER 37

### *Whether Our Stone, Because It Is a Singular Element, Is Drawn from a Singular Body*

According to Trevisani we require only ♀ and ♂ in the middle and at the end of our process. But the beginning is quite different, for our special ♀ is not yet present. At this point, if the Philosopher's ♀ has already been prepared, everything that occurs will be driven by △. But before our ♀ can be made we must have two distinct bodies in the first phase: two quicksilver and two ♂ from which the heat of the sun and the moisture (saliva) of the ☾ must be taken. And when these have been joined together in the appropriate amount according to the hermetic philosophy, they then appear as a third distinct nature, which is the material or substance of the Stone. Thus Sendivogius is correct when he says, “[I] will tell you the truth, my son! One is not created from one, for this is reserved for God alone. Be satisfied that you can bring forth something from two things, which can be most useful to you.” Geber agrees with this when he speaks of a singular thing to which nothing is added and from whose essence nothing has been taken away, but whose superfluous elements are separated out during its preparation. Of the Stone's true material, which cannot be found either above or within the earth, he understands the following: this is the only substance noted by Pontanus whose impurities and superfluous elements can be transformed into its true material through △. However, the △ of which he speaks cannot be taken from the material itself. As he notes, the △ must be taken from elsewhere, not from the Stone's material. In this way the fire will not be transformed with the material, since it is not part of it. We must therefore conclude that certain bodies exist in which ♂ and ♀ are united with one another, yet can be separated through the wondrous technique of the philosophers and transformed into the first material of the Stone. We cannot take only the ♂ or ♀ alone, for the former would only darken the mass and ruin our work and the latter prove insufficient. However, if we add ♀ to the mix we can successfully complete our undertaking. Geber confirms this when he says that the wonder-medicine cannot be taken from ♀ alone, since it was not made from itself but rather had an added part, namely ♂, without which the completion of the project will be very much delayed (*ad desperationem protelatur*). Therefore we can shorten the whole process by adding well-digested ♂ to the ♀. Although this ♂ can be found in the very same subject from which the ♀ was taken, it would take too long a period of time in order to extract it and the average human life span would not suffice to complete this step. And when Geber says, “He who can make it with mercury alone is a man of great fortune,” he does not mean this ♀ that is separated from the ♂. Rather, he is speaking of the Philosopher's ♀, which is composed of both ♂ and ♀ joined together.

## CHAPTER 38

### *From Two Bodies, Rather than One, a Single Body Appears*

When ♂ and ♀ are joined together, we get the material of the Stone, from which Philosopher's ♀ is extracted and in which everything that wise men seek can be found. ♂ alone and ♀ alone provide nothing very useful for our purposes. Thus when Geber says, “not from ♀ alone and not from ♂ alone,” it follows necessarily that our material, our ♀ or our Stone is put together from both natures. We can only conclude from this that two different, tangible materials, which had opposing characteristics and yet came from the same root or source, were necessary for this process. The first is mercurial and the second is sulfurous; the one is salty and the other is oily; and the one is lunar,

while the other is solar in nature. The one is highly combustible, whereby its inner properties quickly and easily disperse, while the other is white in color but also thoroughly combustible. Both can easily be smelted. One of these elements is earthly because it originates in the earth, while the other is heavenly, having come down to us from heaven: one of them is the lower one and the other is the upper one. The one is nurtured by the rays of the sun, the other by the rays of the moon. Both, however, come from the same airy root and are taken up by the earth. We cannot help but consider the vision of Aristæi suspicious, in which he saw many people standing on the shore of a great ocean. The men that he saw were trying to mix with other men, and the women with other women, a fruitless endeavor, since without true conjugation all their efforts are in vain. This vision certainly points to the fact that reproduction requires two different types and not merely one. Flamellus tells us that in order to truly know the metals, we must recognize that while they are still in their basic shapes, that is, ♀ and ♂, they have two forms, a masculine and a feminine, which have been portrayed in art as two snakes, one a terrifying creature with wings and the other without wings, but much more terrifying, as our eyes can attest.

## CHAPTER 39

### *The Practical Side of the Process, Described as a Puzzle*

Cut off the tail of the scaly snake that hides its head in the red earth. You can find this snake in many fields that are very wet and marshy, as well as on green meadows, because it likes these types of places. After you have cut off the tail from the rest of the stinking body, then tear off its head as well through the power of mighty Vulcan. You will find that it is fixed and has no fear of △. Then cut off the tip of the tail and place the head with the tail in such a way that the concealed fluid of the head will flow out and mix with that of the tail. This will produce a wonderful medicine, because it is made from the root moisture of these things. Now increase its solar and heavenly powers with the power of the tail, which has been drawn from the firmament. You will soon see how the earthly powers take on a wonderful attraction, such that the head of the snake will begin to sit upright and live once again. And its mouth will become so ravenous that it will never be sated in any way. Therefore it will never cease trying to swallow its own tail, even though both are about the same size. Finally, you will notice that the snake has become pregnant from itself and that it will bring forth the noble child of heaven, which is both man and woman, and which the kings of the earth will want to worship. But neither king nor emperor have a treasure that is comparable to this child.

## CHAPTER 40

### *A Second Practical Approach*

The location of our material is a mineral cave, that is, a stony and Saturnian *Minera*, or ore, which is dedicated to eternal God alone and only known to wise men, although the common man does not recognize its value, but only its lack thereof. Thus you should know that black ravens like to congregate in old walls and like to fly around there. Earthly toads, however, are frequently found in slimy pools, stinking dung heaps and in oily subterranean caves. What else have we forgotten here? Among the toads and ravens who prefer to dine on carcasses you will meet those who seek out the most revolting things, such that the wise men will rightly contend that they make their medicine from the strongest poison. It is truly a wonder that the most noble son of the sun was born from the poisoned mineral bodies, which themselves came from the bitterly cold *Chaos*. From ▽ △ was brought forth; from poison came medicine and from death, life. Follow this example and turn the raven into an eagle and the toad into a lion. All this will happen if you can make the oily quality of the earth white through its own graduated movement of the spirit by means of the dew of heaven. The stomach should not be washed too clean (*dilutus*). Set it in a clear ▽ in which the soft and tender woman, washed to a pure white complexion, still longs for the red man, just as material longs for its form. Prepare them and unite them both naked, so that they do not suffer any damage. Mix water with water and let it digest in a partly cloudy sunlight. The wedding must occur in the house of nature and the mixing of the two must be repeated at different times so that their desire will be even greater and the conception more certain. The container of the wise men in this process is their ▽. However, we need two of them in order to speed things up. Now, consider what the material discards when its redness is extracted: it makes a great foamy mass (*ampullositatem*). One shortcut in this process

might be a thorough separation of excrement, as long as it was passed through a philosophical sieve. If this were done correctly, nothing else would be needed. And so, if you are among the chosen few, you will understand far greater things than what we have presented here.

## CHAPTER 41

### *A Clearer Practical Approach*

Take as much as you want from the congealed dew of heaven and also from the fat of the earth. Now rub them together and mix them and put them into a wellsealed wedding bed (*cameram delectationis*). Since they are cooled from the outside and thus have no air without the stimulating movement, we can stimulate them with a masculine  $\triangle$  so that they will become inflamed and produce a seed through their secret conjugation. That is, they will produce a smoke or vapor that contains the same spirit that we seek and need. This vapor, which is then congealed by the air, will run off in droplets as a clear water into a sealed receptacle, leaving behind in the bottom of the container our dry, stout *latonem*, which has been weakened and made thirsty by the conjugal mixing. Cure this residue with the  $\nabla$ , which is a  $\nabla$  of life, and replenish the *latonem*, which is missing its spirit. Let it drink of our spiritual water as often, and as much as it wishes, until it is sated and visibly swollen. After this, it must be brought to the sleep chamber so that its nutrient material, which our living  $\nabla$  made metallic, can be transformed through a good digestive process. All foreign matter will be removed in this way. The observer should not be surprised to find many different colors on its surface interspersed throughout, for our  $\nabla$  is a purifying agent that sweeps away any impurities that cannot be transformed into the true essence of the material or into the material itself. As the superfluous moisture of the material is expelled you will see all manner of constantly changing colors with the exception of white. But before you can achieve a white color, you must know a great secret about the particular time when the conception will occur. You must know how to cool down the wise woman, Luna, in order to find the warmth of the sun. This is not something that a less astute practitioner of the hermetic arts should try, since the perfection of the entire process is represented in the rising of the Stone. If *laton* turns white, throw away the books and rejoice, for this white color means that the spirits have been fixed and that *laton* no longer need fear a strong  $\triangle$ , as he is cooked to the highest possible level and colored with an inner red, or even becomes the blessed Stone, which colors all metals in  $\odot$ .

If you cannot understand or learn from all the things I have presented here, then you are not among those called by good fortune. I have described—perhaps more clearly than I should have—the Philosopher's Stone and how we should use it. If you are guided by reason then you have everything here that you require; but if you are ignorant of all these things, then nothing that I have written here will have any meaning for you.

# APPENDIX E



# GEORGE RIPIEY'S "SONG OF THE NEWBORN CHYMICAL KING"

[1] Of secrets great and small I would now sing  
And let my joyful praise of wise men ring  
With voice sublime to celebrate this thing  
That resonates within my heart and blossoms like the spring.

[2] When our friend Mercury once did send  
For just the few his wedding to attend  
I learned there how I must fulfill my end,  
Bring forth the new, now that I comprehend.

[3] A noble king was desolate and left without an heir,  
More handsome than all others, of all of them most fair,  
Of sanguine nature he decried this ruinous affair,  
And pondered if a legacy of flesh he would leave there.

[4] He wondered why a king with endless might  
Whose richness blessed all lands within his sight  
With fruitfulness, should suffer such great plight  
To never as a father find solace and delight

[5] To ponder his sad barrenness he often did begin,  
Was there a cause outside of him, or did it lie within?  
His nature was most pure, he knew nothing of great sin,  
And on him shone the rays of Sol, which strengthened him within.

[6] What grows on earth has sprung forth from his seed,  
And all the creatures of the earth do turn to him in need.  
They multiply and reproduce as found in nature's creed,  
In order that the young survive the old ones to succeed.

[7] But my body firm and strong is closed and tightly sealed  
So tight in fact that from my loins no seed can be revealed,  
Sterility and fruitless love my tears must be concealed,  
For even now my legacy before this fate must yield.

[8] The firmness of my body's shell protects me on all sides,  
And spares the living fluid that within it does reside  
From all evaporation; yet in the hottest flames I will abide,  
And here alone with nothing lost can I be raised as with the tide.

[9] My mother has bestowed on me an essence of the round  
And thus inclined by nature to a roundness most profound  
I am so pure, my splendor will deceive and will astound,  
And everywhere that kings abide my splendor can be found.

[10] 'Tis not to be, most certain this I know  
Without the aid of others then no fruitfulness I'll show,  
For I am old and have no seed to sow,  
I realize now that children's smiles I sadly must forego.

[11] My hope is gone, so too, my youth is past,  
I can but hope that death will strike me fast,

And yet the door of promise opens up at last,  
That I must be reborn of mother's womb so unsurpassed.

[12] For no other way will heaven find a place for me,  
Unless conceived and born again, you see.  
Within my mother's womb I long to be,  
Regenerated and restored for all to see.

[13] The mother then spurred on the king to go,  
And hurried to receive him, most motherlike, you know,  
A marvelous thing she managed to bestow,  
Received, among seven, the king as child to grow.

[14] It was wondrous to see, how 'twas made from the two,  
A whiteness like chalk of this essence renewed,  
The child concealed in the mother's blood most true,  
A bond that can never be broken in two.

[15] The mother now rests in a bed pure and white,  
'Tis brighter than even the moon's shining light.  
The door to her chamber is closed and sealed tight,  
That strangers not rouse her, but her health instead took flight.

[16] In this lovely place she faced her demise,  
A withering rot took the shine from her eyes.  
Her precious white body on no help could rely,  
For she lay isolated just longing to die.

[17] But all the while she dined on peacock meat,  
And drank of Mercury's offering most sweet,  
Which flowed from the green lion when he suffered his defeat,  
And so the poor woman sits imprisoned and discrete.

[18] Her pregnancy she carried out for forty weeks full well,  
But sometimes pain and woe prevailed and made her yell.  
For all her trials and troubles severe many a teardrop fell,  
Though much like milk they did a healthy birth foretell.

[19] Her skin began to change and took a multicolored hue,  
Black, green and gray, and like the peacock's tail it shimmered, too,  
And red, like blood that flows from wounds, as blood is wont to do,  
And sometimes if one watched her closely, one could see her move.

[20] A hundred and fifty days in weakness did she lie,  
Bemoaning her plight and wishing she could die,  
Then after all of thirty days the king he did arise,  
To greet the world anew in spring with newborn eyes.

[21] His belly, once proportioned to his limbs, did grow,  
And now can hold full thousand times the load,  
The seed is often proven by the harvest it can show,  
And confirms for us in fire's test the truths that we can know.

[22] A chamber for the king we did prepare,  
Appointed with the best of things and ordered everywhere,  
Raised up to the exalted heights and sealed off tightly there,  
So that the tender fruit will not be spoiled by the air.

[23] For this purpose then and other an oven was in place,  
And when the bed was opened, its progress could be traced,  
With mild heat we wanted now the chamber bed to grace,  
And all the cold to keep at bay, which could the fruit deface.

[24] The chamber door, however, was sealed with lock and chain,  
So that from going in and out all seekers would refrain;  
The chimney, too, was locked and sealed, no air could through it strain,  
To cause what damage that it could and frustrate all our gain.

[25] The child's limbs were once again fermented through and through,  
Then made to ashes and as dust most fine it then was strewed,  
Both black and ugly, but while it waited thus for aught to do,  
The moon and sun sent forth their rays anew.

[26] And as the time approached when the child should soon be born,  
Of the mother who received the child some forty weeks before,  
She brought him forth again, a child of heaven's reward.  
A king who will restore, refresh and replenish the forlorn.

[27] Although the mother's bed was made four-cornered square,  
As time had passed it rounded more and more as we compare,  
Until it looked quite like a circle, basin, bucket there,  
So white and glowing like the moon, its complexion was quite fair.

[28] A rounded shape replaced now the square shape of the bed,  
And the blackness that it had before for bright and white it shed,  
A short time later it turned again this time to deepest red,  
And here the king will rule for evermore, as it was said.

[29] God opened wide in Paradise to all the glorious gates,  
Since the splendor of the moon now shone so bright in every place,  
And rises now much more from words that wise men do relate,  
To the circles of the sun, with rubies, jewels and gold ornate.

[30] The escutcheon of the king four elements did show,  
Within them stands a maiden without equal here below,  
And roses broken from the stem, both red and white as snow,  
For the quintessential power to accrue, as we well know.

[31] The maiden is with precious stones most beautifully adorned,  
Their splendor and their shining glow just like a summer's morn.  
These are the things wise men possess, while swine we all abhor,  
From whom we fence our gardens off, lest they by beasts be torn.

[32] Reposing on the maiden's lap the green lion we did spy,  
A haughty eagle brought him food, and then away did fly.  
But blood flowed from the lion's wound that strengthens all on high,  
This blood, then, Mercury gave the maid to take and to imbibe.

[33] Most wonderful was all the milk that flowed out from her breasts,  
The lion drank and wanted more as he lay at his rest,  
The maid then took a bathing sponge and held it to her breast,  
To nurse the lion's wound with milk, its power to attest.

[34] She was also crowned with diadems of worth beyond compare,  
And seated on a mighty throne high up upon the air,

Her clothes resplendent with the stars that sparkled everywhere,  
Such that every wise man in his heart desired this beauty fair.

[35] Twelve signs stood out around her head, the planets then as well,  
While clouds and darkness kept away, for she could them dispel.  
She is now freed from pain and woe, no more of these to tell,  
For the newborn king, no more to die, our breasts with pride will swell.

[36] He is the conqueror of all his foes, triumphant in the end,  
The king above all other kings, a ruler of great men,  
Great health and wealth are his, and all that this portends,  
To whom all will pay homage, each knee before him bends.

[37] Both the spiritual and worldly can profit from his touch,  
Which returns the sick to health and comforts them so much.  
Who wouldn't want to share in this fine treasure, which as such  
Will never be affected by weather, worm or rust?

[38] To all those people of good will may God his grace bestow,  
To share in this and to forgive our sins that brought us low.  
Let these and other gifts of grace his glory to us show,  
And help us find eternally a heavenly repose.

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# THE BOOK OF FORBIDDEN KNOWLEDGE



In Goethe's lifetime, he was regarded as the most knowledgeable man in the world with expertise in history, literature, botany, astrology, biology, alchemy, and cosmology. The secret weapon in Goethe's intellectual arsenal was this book, *Opus Magico-Cabbalisticum Et Theosophicum*, never before translated into English from the original German. In the immortal play *Faust*, the pensive protagonist broods upon the "vainness" of earthly knowledge before opening a book of magick and resolving to become a magician. The very book that moved the real-life Goethe and the fictional Faust was *Opus*, with its revelatory secrets of alchemy, astrology, and the history of magick as well as those of Rosicrucianism, esoteric Freemasonry, the Illuminati, and the Golden Dawn.

Now, for the first time in over 300 years, this extremely rare book is available to general readers—a rare treasury of esotericism and one that was the seminal text for much of the modern Western Mystery Tradition. Georg von Welling's *Opus Magico-Cabbalisticum*, a veritable bible of esoteric thinking, is divided into the three parts and each section is devoted to one of the three elements: "Salt" is about creation and even includes theories about Adam and Eve and the origins of life; "Sulfur" speaks to the universe as it exists now; finally, "Mercury" is a portrait of prophecy, of what is to come, including the Apocalypse. For von Welling, and those he influenced, alchemy is about unleashing the secrets hiding in the material world. *Opus Magico-Cabbalisticum* is more than just a book of magick; it is a mystery school manual and the key to unlocking the secrets of this world and the next.

"For the modern student of the Western Mystery Traditions, it is impossible to overestimate the importance of von Welling's work. Its influence can be traced through the doctrines and teachings of a host of European esoteric institutions—even those that helped give birth to the Golden Dawn and the Modern Occult Revival."

—From the foreword by Lon Milo DuQuette, author of *The Magick of Aleister Crowley*

"I couldn't put it down. This is sort of the theological resource upon which *The Da Vinci Code* and books like it are based. This book says things are hidden and meant to be found."

—Joseph McVeigh, translator

GEORG VON WELLING was born in Schwaben, Bavaria, in 1655. He worked as the director of the Baden Durlacher Office of Buildings and Mines until 1723 and died in 1725 in Frankfurt. Von Welling is best known for his great work *Opus Magico-Cabbalisticum et Theosophicum*, which influenced numerous subsequent authors and students of the occult. Translator Joseph McVeigh is a professor of German Studies at Smith College with the interest and skills necessary to translate such an arcane occult classic.

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