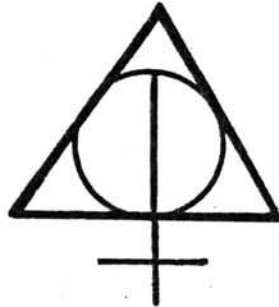


THREE PROCESSES FOR OBTAINING

THE FJNCFURE

FROM <sup>Nitric</sup>  AND <sup>Sulphur</sup> 

ENIGMATICALLY REPRESENTED UNDER THIS CHARACTER



BY: BARON DE WELLING

EXTRACTED FROM HIS OPUS

MAGO CABBALISTICUM

HAMBURG 1735 — 4to

ED S. RAUSTROM, M.D.

1797

The Enigmatical Figure.



Observe here the ingenuity of the former Philosophers. The triangle used as the character to express the FIRE of Nature, incloses  $\textcircled{\perp}$ , the character used for Nitre, dilated in an Universal acid ( $\text{+}$ ) to be fixed and kept BELOW. The  $\text{+}$  too is represented as having decended from above  $\text{+}$ . The exterior lines are also the symbolical mark for Sulphur.

The whole hyeroglyphic expresses the two subjects  $\textcircled{\perp}$  and  $\triangle_{\perp}$ .

The Theory of the Subjects.

De Wellings Theory of his subjects ought to precede his processes; for they illustrate each other. He says in his Opus Mago Cabbalisticum, p. 574 :

1. Out of TWO bodies, not out of ONE, is made one.

Out of  $\triangle_{\perp}$  and  $\textcircled{\perp}$ , when they are united together, proceeds the first matter of the Stone, out of which the sophic  $\textcircled{\perp}$  is extracted, wherein is formed every thing that the wise men look after.

2. Out of  $\triangle_{\perp}$  alone and out of  $\textcircled{\perp}$  alone; nothing useful to our art can be produced. Our Stone must be composed of BOTH NATURES.

3. Two different palpable matters, possessing properties CONTRARY TO EACH OTHER, and yet proceeding FROM ONE ROOT, are required to our work.

4. The one (☉) IS MERCURIAL, the other (♁) IS SULPHUREOUS. The one (☉) IS SALINE, the other (♁) is OILY. The one (☉) is LUNAR, the other (♁) is SOLAR. The one (♁) is combustibile in the  $\triangle$ , parting easily with its inward principle, the other (☉) is white and absolutely incombustible. (for though volatile you cannot burn it by melting if you avoid the fulmen.) BOTH are of EASY FUSION. One (♁) is terrestrial, for it comes out of the  $\nabla$ , the other (☉) is celestial because it descends from heaven. The one (♁) is the INFERIUS, (in the Tabula Smaragdina Hermetis.) The other (☉) is the SUPERIUS. The one (♁) proceeds from the Solar, the other (☉) from the Lunar rays; but BOTH HAVE THEIR ROOTS IN THE  $\triangle$ , though they are caught in the  $\nabla$ . (perfectly true.) Both are represented under the figures of two Serpents, ONE WITH WINGS, (the  $\nabla$ ) and THE OTHER (☉) WITHOUT WINGS, but MUCH MORE DREADFUL as it appears in practice.

The First Emblematical Process.

(p. 575 of De Welling.)

Cut off the tail of the DOUBLE scaley Snake. (Pervigil ecce

Draco squamis crepitantibus horrens! Ovid.) which hides her head in red  $\nabla$ . This Snake you will find in fields which abound in humidity, and in green meadows, where she delights to be.

As soon as you have cut off the tail from the stinking body, tear also off its head by the power of Vulcan ( $\triangle$ ) for you will find that the Snake is fixed and is not afraid of  $\triangle$ .

Continue to cut off the point of the tail as well as you can. Then join the head to the tail in such a manner that the hidden humidity that is about the head may depart, united to the humidity of the tail, in order that the Divine medicine may become visible and be manifested, because it is the radical humidity.

Increase or multiply, in this radical humidity, the Solar and Celestial powers, by the power of the Tail, which has been drawn from the firmament, and you will see how the matter or the terrestrial powers become magnetical; so that the head of the Snake begins to erect itself and to live - and its open throat will become so voracious that it will be almost impossible to satiate it; and it will always be ready to devour its own tail, though of a considerable size.

At last you will perceive that the Snake will become pregnant, and will bring forth the heavenly child or the Tincture.

The Second Process.

(p. 576.)

The place where our matter is found is a mineral cave, or a stoney Saturnine minera; known to the wise only - though known by the common people according to its mean value.

Know therefore that the black Crows are commonly found among old walls, where they like to fly about; but the Toads are met with in loamy marshy places, in stinking Dunghills and in subterraneous fat caves.

Near the Toad and the Crow, which feed upon dead carcasses, you will find our matter: therefore we say, that from the greatest venom we make our medicine.

It is truly wonderful, that out of poisonous mineral bodies, which have their beginning from the coldest Chaos, the Child of the Sun is generated, and that out of  $\nabla$  is made  $\triangle$  - out of poison a medicine, and out of Death, life.

Cause that out of the Raven may proceed an Eagle, and from the Toad a Lion; which will happen if you whiten the fatness of the EARTH by its own graduated motion of the Spirit, proceeding from the Dew of heaven.

The belly must not be too much diluted: bring it to a clear WATER, wherein the soft and tender female is washed until she is white - which female is very desireous after the Red husband,

as matter is desirous after form.

Unite and prepare them naked: mix  $\nabla$  with  $\nabla$ , and digest it when the heavens are serene and clear.

The NUPTIALS must be celebrated in the house of Nature, and the union, or mixing them, must be repeated divers times, in order that the conception may be more certain!

The vessel of the wise men is our  $\nabla$ . We use two  $\nabla$ s, to work the quicker.

Pay attention to what the matter rejects or casts out when you extract the redness; because the matter makes a great froth or ebulation. The shortning of the work consists in seperating diligently the foeces.

If you know how to separate them with a Philosophical Seive, you want hardly anything else.

The Third Process.

(p. 577.)

Take CONGEALED DEW OF HEAVEN and FAT OF THE EARTH, as much as you like: grind and mix their bodies, and place them in a well closed bed.

As they are externally cold and without desire, irritate them with a male  $\triangle$ , that they may be inflamed, and that they may yeild their sperm, through their secret union; which sperm is a

FUME or EXHALATION, wherein is inclosed that Universal  $\Omega$  <sup>spirit</sup> which we seek and are in want of.

This  $\Omega$  which is congealed in the beforementioned Fume or Exhalation, comes over by drops - into the Receiver, as a clear transparent  $\nabla$ ; and leaves behind our dry, fat, weakened, thirsty Laton in the bottom of the vessel.

Give him, to drink, his own  $\nabla$ , which is the  $\nabla$  of life; and return this  $\Omega$  to the Laton which is in want of it.

Let him drink as often and as much until he is saturated with our spiritual  $\nabla$ , and swells visibly.

After this he must be put in bed in his apartment, that he may fall asleep, and that he may transmute or change HIS OWN FOOD, which is of a metaline nature, through our living  $\nabla$ , by a good Digestion.

What is heterogeneous is expelled by insensible transpiration, like a sweat.

Be not surprized at seeing various colours on his face; for it can be no otherways, as our  $\nabla$  is purifying, expelling all external impurities, which do not belong to its pure central Essences, nor can they be changed thereunto.

You will see, while the superfluous slimy humidity is expelled, various inconstant colours, all volatile, except the permanent WHITE.

But before you obtain the white you must notice a great mystery,

which consists in knowing the time when the true conception takes place.

You must know the method TO COOL Luna, that you may find THE HEAT of Sol.

When your Laton is become white rejoice, because in the white the spirits are fixed, and after that Laton does not dread the  $\triangle$  any longer, until he is boiled to the highest degree, with a central red colour, and becomes himself the blessed Stone, ting- ing all inferior metals into  $\odot$ .

If you can learn nothing from what I have here delivered you are not to have this knowledge.

The matter of the Stone of the Philosophers and how to proceed therewith I have discovered more plainly than I ought to have done.

Are you ingenious you will find here what you look for, but if you are of dull apprehension, I have then said nothing to you.

The End of the Three Processes.



Dr. Bacstrom's Thoughts on the preceding Process.

On the First Process.

"Cut off the tail of the double scaley Snake which hides its head in red  $\nabla$ ." The Double scaley Snake is the Dragon of Ovid i. e.  $\oplus$  and  $\triangle$ . De Welling seems to hint here at a Hepar  $\triangle$ s. made with  $\oplus$  in the manner I have pointed out in my Remarks on De la Brie's process. The head of the Snake is the corrosive  $\oplus$  of both ingredients. The Tail seems to be the black fixed tinging  $\nabla$  of  $\triangle$  left after the conflagration of the ingredients. I think that the Snake hiding her head in red  $\nabla$ , means that the  $\oplus$   $\sim$  of  $\triangle$  is yet in the Hepar. The Hepar is a red  $\nabla$ . I cannot explain what the Author means by the Snake being FOUND IN FIELDS AND MEADOWS.

"As soon as you have cut off the tail from the stinking body" i. e. as soon as you have obtained the black sediment, or fixed tinging  $\nabla$  "from the stinking body" from the HEPAR  $\triangle$ s which when dissolved stinks very much, "tear off also its head, by the power of Vulcan "that is by  $\triangle$ . After obtaining as much black  $\nabla$  from the HEPAR as it will yeild by solution. (see quotation from Stahl in my remarks on De la Brie) I would evaporate the remaining solution to dryness, and then in a  $\nabla$  drive the  $\oplus$  away by  $\triangle$ . You would have a fixed body remaining: for



matter or terrestrial powers have indeed become magnetical.

So far I think I understand and have explained this process. How the subject is to be brought to its final perfection Baron de Welling does not inform us.

#### On the Second Process.

This is the most obscure process of the three.

"The place where our matter is found is a mineral cave" a quarry, "or a Stoney Saturnine Minera" probably Lime stone in the form of  $\Psi$  "known to the wise, tho' known to the common people according to its mean value."

"The black Crows are commonly found among old walls - the toad in loamy marshy places" - The former I think means  $\textcircled{\ominus}$ , the latter a fat or  $\Delta$ eous substance - "Near the Toad and the Crow, who feed upon dead carcasses you will find our matter."

"Cause that out of the Raven may proceed an Eagle, and from the Toad a Lion, which will happen if you whiten the Fatness of the  $\nabla$  by its own graduated motion of the Spirit, proceeding from the Dew of heaven" (i.e. from  $\textcircled{\ominus}$ .)

"By the fatness of the  $\nabla$  is meant  $\Delta$ . The graduated motion of the  $\omega$  seems to hint at the attraction and influence; but the passage is dark and I do not yet understand the remainder of the process.

On the Third Process.

"Take congealed Dew of heaven and fat of the  $\nabla$ , as much as you will, grind and mix their bodies, and place them in a well closed bed."

At the time in which our Author wrote MANNA, from its being gathered from the leaves of plants, was believed to be congealed Dew; but he cannot mean Manna. I beleive he intends  $\textcircled{1}$  here; for from Dew, Rain, or Snow I have always obtained genuine  $\textcircled{1}$ . The fat of the  $\nabla$  is consequently  $\triangleup$ . Grinding the bodies excludes manna, but agrees very well with our two brittle subjects. "In a well closed bed" means in a glass well luted.

"As they are externally cold and without desire irritate them with a male fire that they may be inflamed and yeild their Sperm."  $\textcircled{1}$  is externally cold and very much so: by the male  $\triangle$  I think he means the Sun, the action of which will be necessary "to make them yeild their Sperm, which is a fume or exhalation wherein is contained that universal  $\omega$  we seek and are in want of."

Though this process has a great harmony with the first and partly illustrates it yet in some respects the mode of operation is very different - It looks as if he mixed  $\textcircled{1}$  and  $\triangleup$  in most subtil powder, put them in a glass body, with an Alembic or head, luted the joints and put the body in the sun's heat. It is perhaps possible that a gentile melting or flowing might thus take

place at the top of the mixture with a small fulman, and, supposing the Sun to have power enough, a most subtil fume or exhalation may very likely proceed from the mixture and come over into the receiver. The process however is curious.

Glauber says (I believe where he speaks of the liquor  $\textcircled{\text{D}}$  fixi) "Take the fixed  $\Delta$ ry  $\textcircled{\text{O}}$  of  $\textcircled{\text{D}}$ , put it in a glass  $\text{C}$ , pour the corrosive  $\text{+}$   $\text{~}$  of  $\textcircled{\text{D}}$  through the tube of the  $\text{C}$ , one drop after another, which causes a dreadful hissing and reaction of the two contraries ( $\text{+}$  and alcali, male and female, heat and cold,  $\Delta$  and radical humidity) until a subtil WHITE FUME rises, which will come over into a receiver if the  $\text{C}$  is placed in  $\textcircled{\text{O}}$  over a lamp heat. He says that this subtil  $\text{~}$  has wonderful properties: he took some fine mould and put salad seeds into it: he then imbibed the  $\nabla$  with this  $\text{~}$  and put the dish in which the mould was over a gentle heat, and in 2 or 3 hours the seeds came up and produced visibly." This process and the result of it encourages me to think that I explain the third process of De Welling rightly; for that the universal  $\Delta$  may be specified in such a fume as is spoken of above I cannot doubt.

"This  $\text{~}$  which is congealed in the before mentioned fume or exhalation, comes over by drops into the Receiver, as a very clear transparent  $\nabla$ , and leaves behind our DRY, FAT, WEAKENED, THIRSTY LATON, in the bottom of the vessel." This Laton can be nothing but the FIXED, BLACK, TINGING  $\nabla$  of the  $\text{+}$  united to the

①, alcalised gradually by the gentle and continual superficial fulmination of the Dragon.

"Give him to drink his own  $\nabla$ , which is the  $\nabla$  of life and return this  $\curvearrowright$  to the Laton which is in want of it." We must pour back the same  $\curvearrowright$  upon that which remains in the retort. I would do this gradually, imbibing the  $\nabla$  and gently drying it each time, until the  $\nabla$  or laton becomes fully saturated with the  $\nabla$  of life, for he is to drink as OFTEN and as much, until he is saturated with our spiritual  $\nabla$  and swells visibly.

As the stronger generally and naturally overcomes the weaker, not more than  $1/3$  or  $1/2$  of the spiritual  $\nabla$ , in proportion to the Laton, should be given to him at one imbibitation: otherwise it will not be able to receive or retain its own volatile spirit.

#### Digestion.

"After this he must be put in bed in his apartment, that he may fall asleep, and that he may change his own food, which is of a metallic nature, through our living  $\nabla$  by a good digestion." Put the fully saturated, swelled and moist  $\nabla$  into a Digesting globe, lute it properly with an Baln (?) stopper, set it in a gentle heat over a lamp (in 90 or 100 degrees) and digest, and no doubt but there will be reaction, fermentation, and complete putrifaction and regeneration in due time. All that follows is, I think, plain enough.