

TRANSLATED & EDITED BY
LENNY PEDERSEN

The
Via Cinnabaris
of the F.A.R. + C.



There are various Paths to the achievement of the Magnum Opus—the Great Work of alchemy of confecting the legendary Philosopher's Stone—and while the Dry Way of Antimony and the Wet Way of Acetates are the ones which have received the most attention over the past several centuries in the western alchemical tradition, the Path commonly known as the Way of Cinnabar is today moving steadily closer to being as well-known as the two “classics”.

This is largely due to a rather extensive body of literary teachings as well as compelling documentation of this method and its success, which has been made available to the general alchemical community since the 1960s, thanks to the French Rosicrucian Order, Frères Aînés de la Rose+Croix. *The Via Cinnabaris of the F.A.R.+C.* is yet another literary contribution to this astonishing Path to the Philosopher's Stone, but whereas the classical treatises thereon convey its teachings in the traditional fashion of the Royal Art, by way of symbolism and allegory to make one work for the information, the present text lays bare the operative outline of this Sacred Labor.

The glance into the practical execution and underlying mechanics of the Via Cinnabaris which this book presents makes it an invaluable addition to the library of any alchemist interested in pursuing this particular Path to the Red Stone.



The translator, Lenny Pedersen, is a Danish alchemist with more than two decades invested in this ancient and noble Art & Science, more than half of which having been dedicated to the Cinnabar Path of the F.A.R.+C. He has also been a passionate student, ever since his early twenties, of the LPN/PON alchemy teachings written by the late Jean Dubuis and Mr. Pedersen is furthermore an Initiate of various occult Orders.

So far, he has translated and edited the following books on the Way of Cinnabar:

- *The Entire Great Work Photographed* (compiled and annotated by Roger Caro)
- *Alchemical Pleiade* (compiled and co-written by Roger Caro)
- *Dictionary of Alchemical Philosophy* (written by Kamala-Jnana)

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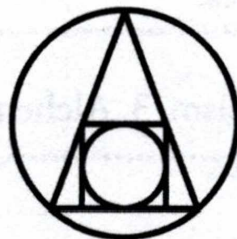
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The alchemical emblems in the background on the dust jacket are figures III and XV from Lambspring's treatise *De Lapide Philosophico Triga Chemicum*, late 16th century.

The center image on the front of the dust jacket and on the title page is one of the symbols of the Rosicrucian Order, F.A.R.+C.

The center figure of the chapter title ornaments is one of the most commonly employed alchemical symbols, or glyphs, for cinnabar.

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Acknowledgements



Please allow me to take this opportunity to express my sincere appreciation and gratitude to family, friends and other people of importance in my life as well as with relevance to the publication of the present work.

First of all, my family back home in Denmark and Sweden, with which I am forever blessed; always showing me love & support in everything that I do. In spite of my choices of moving to the other side of the planet and thus leading a life where we get to spend far too little time with one another, you still backed me up in my decisions. Know that this understanding you show toward me as a person and my dreams for my own life is something most precious to me and which I keep deep in my heart and will continue to keep for the rest of my existence.

As always, I would like to thank my dear friends Michael Gransøe and James Collins for their never-ending support of Hermetic Science Enterprises and the work that I do. You continue to honor me with your friendship as well as your encouragement and enthusiasm, and it is people like you that makes me want to keep working as hard as I possibly can in the publishing business and provide the occult/esoteric community with what I humbly believe to be some of the best study & practice material within their given fields. Both of you are always the very first to express interest in my upcoming publishing projects and you likewise continue to be among the very first to purchase copies whenever a new title is released. I am forever grateful for the kind of support and Brotherly love I have had the honor of receiving from you.

To my friend and alchemist role model, Patrice Maleze, for whom I have tremendous respect and admiration. An amazing alchemist and a kind and generous soul who is always willing to share his knowledge and his experience, as well as lend a helping hand whenever particularly tricky French passages are giving me trouble. Thank you, Patrice! You still have that bottle of wine coming your way when I stop by your neck-of-the-woods.

To my Brethren of the Rosicrucian and Golden Dawn traditions, and my Frater & Soror alchemists, much love and respect, always. I pray that my humble literary labor is able to aid you in your personal studies & practices of the Divine Sciences and thus has some value to you, regardless of whichever particular Way you might follow. May what you seek in your own Path lie well within your reach.

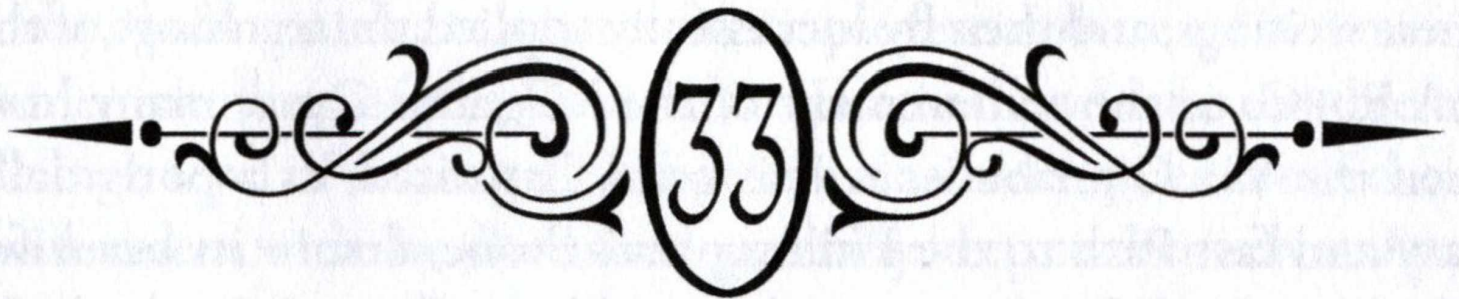
To the Fratres and Sorores of the Rosicrucian Order, F.A.R.+C. who have gone before us. My most heartfelt gratitude for having shared the amazing alchemical teachings of the Order with the outside world. Had the decision to do so never been made, the alchemical community, nay mankind as a whole would be so much

poorer for it. And in the tradition of the Cinnabar Path teachings of this Rosicrucian Brotherhood, much appreciation and respect to those who followed with further writings on the subject which aided the rest in what they were unable to decipher on their own. Much is owed to them all for sharing what is now available on this method of the Magnum Opus and we are forever indebted to them, as we are to any alchemists who have come before us and graciously shared their experiences to allow the next generation the chance of continuing the good work upon which they had labored.

On this note, lastly the nameless author of the present work. This treatise is a most illuminating read that especially brings some very educational points to light on the theory & mechanics of this Way to the Stone of the Wise, as well as the spiritual aspect of its confection in the laboratory. I personally learned much from it when I originally encountered it years ago and spent much time studying its pages alongside the classical literature of the F.A.R.+C., and I am certain others will experience the same. Whoever penned this treatise, may you be at peace on whichever plane you are residing and may you always know my immense gratitude, as well as that of many others, for your contribution to not only the Via Cinnabaris of the Elder Brothers of the Rose+Cross, but indeed the Royal Art as a whole.

Lenny Pedersen

Translator's Preface



The Document

The book you now hold in your hands is the first ever official translation of the original French document; the very first publication of it, as well, in fact. For the paper from which the present work has come forth is a rather obscure private document, bearing neither author nor year of writing, that reads as a collection of personal notes rather than a text to be publicly distributed—at best a treatise which was shared with a chosen few who were already practicing the Cinnabar Path of the F.A.R.+C.

For several years, the original French paper had circulated among a smaller group of alchemists studying & practicing the Way of Cinnabar as carried out and taught by the Rosicrucian Order, Frères

Aînés de la Rose+Croix, conveyed to its Initiates by way of direct instruction at the hands of the Adepts of the Alchemical Temple of Ajunta as well as the official treatises of the Order penned by these very same alchemists. Said treatises were eventually shared with the outside world through the subsequent publication thereof by the last Grandmaster of the Order, Roger Caro (1911-1992). While the numerous titles published by this Rosicrucian Fraternity present to the reader all needed to know in order to not only understand the Cinnabar Path, but to be able to practice it, as well, they were all written in a manner honoring the alchemical tradition and treatises of old—employing enigmatic phrases, wordplay and references from one matter to another, making the study of which a veritable puzzle to be pieced together.

Though various alchemists over the years have diligently studied these writings, and thereby successfully applied the teachings of the F.A.R.+C. to the achievement of the Magnum Opus, many have seen the Via Cinnabaris, as it is often Latinized, as a potentially easy and fast Path to the Philosopher's Stone, due to its beautiful simplicity, and thus let impatience and lack of proper study shield them from true understanding of this method to the legendary Red Powder of Projection, and so inevitably been unsuccessful in acquiring it.

Many have therefore been led astray and sadly concluded (as people have a habit of doing when not obtaining what they seek) that this Path of the Red Dragon, as it is referred to by some, is not a genuine method of the Great Work, rather than looking at personal faults as a plausible reason for their failure. More often than not, individuals' lack of success in the various workings of alchemy is not due to incorrect methods or inaccurate information, but rather as a result of lacking understanding of the teachings, misinterpreting the material presented in the writings of other alchemists and the general absence of that vital knowledge and experience which would lead one to comprehend what needs to be understood and

find what needs to be discovered.

Though sufficient alchemical knowledge, experience and understanding would enable one to solve the proverbial puzzle and work out all the mechanical details by means of the official papers of the Elder Brothers of the Rose+Cross, another solution to the problems of not being able to do so would be that of finding a teacher from whom to receive oral instruction in the Path—someone who was an Adept in the Order, or at the very least a personal student of an Adept. This would obviously be the preferred choice of most people as it would circumvent the entire element of needing to “discover the secret” on one’s own (this in no way, however, being synonymous with not needing to think for oneself¹) by being personally guided by someone who knew.

Today, finding such a teacher is no simple feat as there are not many former members of this Rosicrucian Brotherhood left; and due to the high level of secrecy they kept, most are very quiet about their involvement with the Order and generally keep to themselves. And others simply have no interest in taking on apprentices, but would rather focus on their own personal alchemical work.

Thus the cry for at least literature that was somewhat more “tangible” in terms of the practice of the Via Cinnabaris has been heard throughout the alchemical community for quite some time. The discovery of the present document was therefore welcomed with open arms and quickly became a true key to many in the execution

1 In fact, one of the ways in which the alchemists of the Ajunta Temple in the F.A.R.+C. instructed fellow Initiates in the Magisterium was by having them study the official treatises written by the Adepts and then answer a series of questions for each Degree to prove their comprehension of the teachings. Whenever incorrect or unspecific answers were given, rather than simply supplying the Initiates with the correct or complete answers, they would be given hints and ideas to look further until they would be able to give fully satisfactory answers themselves.

of the cinnabar method of confecting the Lapis Philosophorum.

Whereas the publications of the F.A.R.+C. speak in veiled fashion about the details of the work—thereby demanding intimate study thereof coupled with, as spoken of above, a good amount of alchemical experience in order to decipher the operative procedure—this little paper of originally no more than approx. 20 pages gave the step-by-step instructions for how the Way of Cinnabar was to be conducted, with neither metaphorical language nor enigmatic phrasing and need for puzzle-solving. All was laid out in plain language, and even accompanied by a most interesting part dealing with the mechanics of the Magnum Opus, the Philosopher's Stone itself as well as transmutation, in terms of physics, quantum mechanics and the subtle body of man.

However, while the present work openly gave directions for how to carry out the Path of the Red Dragon, as mentioned earlier, it takes the form of what appears to be an alchemist's personal notes, or at most some notes presenting an outline of the operative procedures, intended for others already "initiated" into the Way of Cinnabar. A good comparison would be that of the Order of the Golden Dawn² and its official documents that were given to its Initiates. For example, the paper dealing with the Lesser Ritual of the Pentagram (often abbreviated as LRP) lays out the method in step-by-step fashion with everything from beginning to end covered. Yet anyone intimately familiar with the actual execution of operations such as the Lesser Banishing/Invoking Ritual of the

2 For those unfamiliar with this esoteric Fraternity, the Order of the Golden Dawn, also commonly referred to as the Hermetic Order of the Golden Dawn, was a secret society founded in 1887/1888 by three English Freemasons and Rosicrucians; an Order dedicated to the practical study of the occult sciences, with a primary emphasis on ceremonial magic. The Golden Dawn has been one of *the* most influential of any and all occult groups and its teachings on magic, the Qabalah, tarot, scrying and a host of other subjects permeate the esoteric community today.

Pentagram is aware of the immense amount of detail not included in the official Order document. However, to an individual who has been educated in the performance of the LRP—how the mechanics of the vibration of Words of Power is to be incorporated along with the proper visualization as well as the correct physical acts of tracing the pentagrams and the circle connecting them etc.—the directions given in the Order paper are quite clear and easy to follow. But for he who has not been taught the details of the operation, the document may be clear in its words, yet incomplete in its instruction.

This is very much how the present work is to be viewed. It will provide the reader with the operative procedures—if such have yet eluded him in spite of his, naturally, having dedicated much time to the laborious studies of Kamala-Jnana's dictionary and the other two Keys compiled by Roger Caro—but will not elaborate on a variety of areas which need to be understood in a much more detailed fashion to avoid error in the Work. As an example, there is the matter of the more intimate aspects of how to manufacture the Philosophical Salt (which, while laid out in a very clear but general fashion in this text, is a much more elaborate affair than as illustrated here). There are also issues dealing with the care with which the alchemist needs to handle the flask, why this is important as well as when it is the case. Furthermore, the inside knowledge of what is happening at the different stages and how one is aware of whether all is well or lost, is likewise not dealt with in greater detail in the book before you.

There are also other matters such as the question of quantity in terms of the Materia Prima and the Philosophical Salt; and with regard to the latter, there is furthermore the importance of different application of the Salt as obtained through two different workings in this Path. All of this, as well as the above, is something not elaborated upon in the present treatise, which, while not an indication that the author had no knowledge of it, does provide solid support of the belief that this document is truly a set of notes

for this Work and not a stand-alone “handbook” on the practical execution of the Path of the Red Dragon.

Now, some may wonder, then, what the purpose of this treatise is if not to serve as a complete “manual” but only a partial one; what good is it if, in spite of it giving more direct teachings not hidden behind a veil of alchemical allegory and enigmatic phrasing and terminology, it does not provide the alchemist with everything he/she needs to carry out this Work in the laboratory? Well, when all is said and done, the present text still provides solid overall directions on how to conduct the Via Cinnabaris, which, when combined with detailed study of Kamala-Jnana’s *Dictionary of Alchemical Philosophy* and Roger Caro’s *Alchemical Pleiade, Alchemical Concordances* and *The Entire Great Work Photographed*,³ can lead the alchemist to finally achieving the success he so longs for of attaining the legendary Stone of the Wise—granted that he has sufficiently transmuted himself to be able to undertake labors of such a high level of vibration, of course.

This short treatise will help steer in the right direction the alchemist who has no one to turn to for answers on the Cinnabar Path of the F.A.R.+C. and who is still at a loss for how to execute this particular Way of the Magisterium. But beware that you do not adhere solely to this text yet support it with the classical writings of the alchemists of the Ajunta Temple; for everything not given in the former is to be found in the latter, and what is not elaborated upon sufficiently in the present work is presented in all its detail in the papers of the F.A.R.+C. Adepti. By letting this little volume show you the general operative procedure, many pieces of the puzzle as found in the Order’s writings will fall into place and it will provide you with a huge leap in the right direction. It will thus be far easier now for you to have everything else fit where and how it

³ All of which (with the exception of *Alchemical Concordances*, but this will change in the near future) are available in English from Lapis Publications. See the bibliography for further details.

needs. Do therefore not underestimate the value of this document, or the official papers of the Rosicrucian Fraternity. The book you hold in your hands remains a true treasure to any alchemist with an interest in the Way of Cinnabar as studied, practiced and taught by the Rosicrucian Order, F.A.R.+C.

This was the reason behind my decision to eventually publish this text, as well, which had otherwise been kept very private by many alchemists passionate about this Path—myself included. I had originally wanted to hold off on it until the publication of at least the so-called Three Keys along with *The Entire Great Work Photographed* to ensure people would study the original material first and thus learn this Way to the Stone properly. But after having had several people, who knew I had this document in my possession and that I had translated it into English several years ago, asking about its publication, I finally decided to release it now in spite of the *Alchemical Concordances* of the F.A.R.+C. not yet having been put into print.

The present work had once been briefly made available in a simple paperback format (under the pseudonym Frater T.P.S. as I did not want my real name to be plastered on a book that I had not even decided yet if I was going to release publicly at all—and thus it had not been “perfected” as a printed publication. Oh, the horror!). This was my original translation, yet without having undergone sufficient editing, proper layout designing or the necessary adjustments to the illustrations, much against my picky nature as an editor and serious book-aficionado. But alas, I had promised to make it available to a few individuals and so this was honored for a short time, after which I proceeded to take it down and it has not seen print since.

Now, after a thorough overhaul since its initial translation (with several adjustments and corrections having been made), proper editing and designing of the layout—and following several requests

for its publication—*The Via Cinnabaris of the F.A.R. +C.* has finally been released in a form worthy of its contents.

The Via Cinnabaris

While that of making my translation of this document available to the alchemical community is first and foremost something aimed at the alchemist dedicated to the Way of Cinnabar, and wishing to acquire as much study material on this Path as possible, there may also be students of the noble Art & Science who have yet to learn of this wondrous method to the Philosopher's Stone, but simply wish to know more of the Great Work itself. This is naturally welcomed, as well, and it is for such individuals that I wish to take a moment to explain briefly some of the background of this Path.

The most famous of the Ways to obtain the Philosopher's Stone are, without a doubt, those of antimony and the acetates—especially the former, which was practiced by such famous alchemists of history as Nicolas Flamel, Basil Valentine, Eirenaeus Philalethes and Sir Isaac Newton. The Way of Cinnabar, however, is one not commonly found in the old alchemical treatises of the western world. This red mineral, though—this “Red Dragon”—was a substance of great importance in the alchemical teachings of the east and its connections to the Philosopher's Stone are encountered frequently in Chinese literature of the Royal Art.

From where exactly the F.A.R.+C. learned the method of attaining the Magnum Opus with cinnabar as the Raw Material is unknown, but the first Initiate to make mention of it, apparently, was Kamala-Jnana. According to what the outside world has been told, Roger Caro was, as an Initiate of the Rosicrucian Order, a student of Kamala-Jnana—who likewise was a member of the fraternity—and thus learned the Path from him (unless they were in fact one and the same person, as some people have speculated; personally I do not support this theory for various reasons, of which I have spoken in my foreword to the *Dictionary of Alchemical Philosophy*). He

then proceeded to, with the blessings of the Order, publish various books on the cinnabar work to share this treasure with fellow alchemist outside the Rosicrucian society. Among these works were not only his own titles, which were largely compilations of official Order papers, but also the now famous dictionary of Kamala-Jnana.

It is through these publications and subsequent texts directly or indirectly associated therewith, that we know what we do today of the Way of Cinnabar. And the present book is likewise a direct product of the teachings of the F.A.R.+C. While the Antimony and Acetate Paths still remain the most famous and most heavily practiced Ways to the Stone, that of cinnabar has become solidly established among alchemists of today, especially among the French-speaking Artists, and is gradually being discussed more and more.

What has so fascinated alchemists about this approach to the Great Work is the poetic simplicity and the most intriguing totality thereof; the Work itself demanding no more than a single flask and the Raw Material from which the Stone will take its material form, and the fact that both a Wet and Dry Way exists within this one single method. The traditional Antimony Path—in its variations—is known as a Dry Way whereas that of the acetates is regarded as the Wet Way. As both of these are found within the *Via Cinnabaris* (along with a third not mentioned in the other Paths), this presents it as all-encompassing. Further is the eerily literal display of how actual material salt, sulfur and mercury—representations of the alchemical principles of Salt, Sulfur and Mercury—form not only the foundation of the Art but are likewise at the very heart of confecting the Stone itself.

Some alchemists speculating on this matter have wondered whether the reason behind the choice in terminology for Body, Soul and Spirit being Salt, Sulfur and Mercury, was due to mere analogy with regard to properties inherent in the chemicals as well as the etheric

substances themselves, or whether it was in fact the very key to the Secret of Secrets within alchemy, hidden before all to view, but with so very few to actually see!?! Regardless of the individual's personal belief on this matter, I do think it an interesting subject for the reader to give a few quiet thoughts to, as it is indeed a fascinating idea which also lends even further admiration to the Way of the Red Dragon.

There will, however, always be fanatic men and women within this noble Art & Science of ours, who refuse to believe that there are any other "true" paths to the Philosopher's Stone than those of antimony and the acetates—and some will even support only one of these, shunning the other—and thus they entirely refute the Cinnabar Path. In my personal opinion as an alchemist, such a viewpoint ought not to be condoned at all as it is most unscientific and reeks of nothing but fanaticism and personal convictions rather than first-hand experience and the knowledge & wisdom accompanying it. And after all, we practitioners of the Royal Art *are* scientist. Yes, esoteric scientists, occult scientist, surely; yet scientists, nonetheless. It thus seems only proper to behave and work accordingly.

There are, similarly, alchemists who are so in awe of the Via Cinnabaris that they, in turn, reject all other Ways and believe theirs to be the only true method for confecting the Stone and that those of antimony, acetates and dew salt are but misinterpretations of the cinnabar Work. To this I likewise give no support as I believe there is surely more than one path to the Magnum Opus—something in which I stand far from alone. And it is the alchemical properties of matter that yields the Stone, not the physical material which serves as nothing more than its physical base. Seen in this light, it appears futile to insist that one certain material substance, and that alone, is changeable into the Transmutation Powder of legend, does it not?

As I do not wish to make this preface any more long-winded than I fear it has already become, and as I suspect the reader is eager to get

to the text itself, I will not linger further on the details of this Path. Plenty is taught on the matter within the following pages as well as in the publications of the F.A.R.+C., and so we shall let it rest here.

The Present Publication

Due to this being a translation and editing of an already extant literary work, I would like to mention a few things with regard to the actual editing. First of all, there is the matter of the title. As the reader will see in the introduction, the original paper had no title and so the people who came to be in possession of it decided to simply name it *The Way of Cinnabar*. I therefore chose to maintain that part of its background, yet merely used the rather well-known Latinization of it, and then added the final part—thus *The Via Cinnabaris of the F.A.R.+C.*—out of respect and recognition of this Rocicrucian Order as the originator of this Path (to our current knowledge, at least) as we know it.

A few footnotes were present in the original document, but most of those found in the work you now have before you are mine. However, to enable the reader to know which is which, I have placed my initials L.P. next to each of those belonging to me; any not bearing these initials (with the exception of the ones found here in my preface, of course) are from the author of the original text or the group that put it together after it came into their possession. Unfortunately, it is not always clear which, but this should be of little concern to the alchemist simply desiring to obtain practical information from the treatise as this matter is more of a curiosity pertaining to its origin.

The introduction found on pp. 27-28 was written by the group mentioned above which had originally received this paper and made it public domain through the Internet. I had not included this in my initial translation of the treatise, but when I finally decided to officially publish *The Via Cinnabaris of the F.A.R.+C.*, I thought it most appropriate to add this brief introduction as it is important to

the background and history of the document.

With regard to the layout of the book, various liberties have been necessary to take for various reasons; one of these being due to the original document having been written on A4 sheets which is something that would obviously require a bit of re-arranging in order to fit things properly on the 6 x 9 inch format in which the present book has been printed. Additionally, part of the job as an editor is, of course, to set things up, organize them, underline, change font style and size, correct spelling and grammar etc., etc. in order to make the text both easy to read as well as visually appealing. So, naturally, this book has also fallen prey to such adjustments. But the contents of the treatise have not been altered and the overall structure and layout remains the same as in the original.

It needs to be noted that in his/her writing, the author occasionally made use of some rather strange turns of phrase and word choices, but as I have resisted the temptation to adjust or otherwise tamper with the original text in order to remain as faithful to it as possible, I have translated everything as accurately as I was able. Every now and then, when deemed appropriate, I have commented on terms or passages to help clarify; yet in some cases I thought it best to leave matters as is due to certain things needing to be picked up on and understood by the alchemist him/herself.

It has been necessary to also make some slight “modifications” to the text for purposes of comprehension and whenever errors in the original documents, such as potential typographical mishaps, have been encountered I most humbly allowed myself to change them accordingly. In these cases, I always make the reader aware by means of explanatory footnotes.

The subject of “modifications” brings us to the next subject of translating and editing this little treatise:

The Illustrations

A word needs to be given on the original drawings and diagrams found in the French document. As it was necessary to edit them somewhat for purposes of translating the text they carried within them, I eventually decided that it would be better to reconstruct them entirely for purposes of greater comprehension. This further led to them being created in full color in order to more clearly illustrate that of which the text speaks, and what the original drawings attempted, yet regrettably did not always accomplish—with all due respect to the original author, of course.

In addition, I also took the liberty of occasionally altering the illustrations a bit from what they originally looked like in a humble attempt to improve them and thereby more accurately depict what was intended. I have done my best to limit this somewhat in order to remain as true to the original figures as possible, but every now and then the author's black & white line drawings just did not succeed in conveying the right image of what was occurring in the Work at that stage. From time to time, however, the original illustrations did not present all the details of certain parts of the Magnum Opus and in these cases, where it has not been a matter of lacking artistic skills, but more one of not illustrating something in its entirety, I have resisted the temptation to do more with the figure recreations and have thus followed the approach of the author.

It is sincerely hoped that this bold move of mine of reconstructing all of the illustrations will be welcomed as it has been nothing but an honest attempt at making things more easily understood. However, as there will most certainly be readers, unfamiliar with the original document, who wish to see the figures as they were created by the author, I decided to include these, unedited and unaltered in any way, in part III of the present work.

It is highly recommended that one studies the various illustrations

in *The Via Cinnabaris of the F.A.R.+C.*, depicting the operative processes and stages of the Magisterium, alongside the color photographs taken by Kamala-Jnana and subsequently published by Roger Caro in the latter's *The Entire Great Work Photographed*. This will be a tremendous aid to the alchemist in understanding exactly what the figures in the present treatise are attempting to illustrate, and in a manner that simple drawings will hardly be able to.

While the above-mentioned book by Roger Caro is *the* classic on photographic depiction of the Cinnabar Path, there are other publications that also present pictures of this alchemical Labor, and which will be of further assistance to the alchemist understanding what is taught in treatises such as the *Dictionary of Alchemical Philosophy*, *Alchemical Pleiade*, *Alchemical Concordances* and the present text. Kamala-Jnana's dictionary itself has several color photographs of interest, but in addition to this, two other greatly interesting pieces of literature are to be found: Pierre Duchesne's *Panorama Photographique Alchimique* (a brief commentary on several photographs showing some of the main stages of the Via Cinnabaris—not unlike Roger Caro's classic) and Jean Deleuvre's *Alchimie — Science Divine*.⁴ The latter especially has some of the clearest and most beautiful pictures of the Cinnabar Path seen to date in a published work. This and the former title are thus well worth considering studying alongside the present treatise as well as the classical texts of the F.A.R.+C.

A Few Final Remarks

I make no excuses for this preface not appealing to the beginning student of our Royal Art with general explanations of what alchemy

⁴ The author's name is a pseudonym and is not to be confused with Kamala-Jnana, whose earthly name was Jean Deleuvre. As a side note, due to this book being a most interesting read and containing numerous amazing color photographs, an English translation of it will be published by Lapis Publications in the near future under the title *Alchemy — Divine Science*.

is, its fundamental theory & philosophy and other such matters. The present work is not a text for the apprentice, but one for the alchemist with years of knowledge and practical experience; and even then it will still require further study into the *Via Cinnabaris* of the French Rosicrucian Brethren from whom it was brought to light in our day.

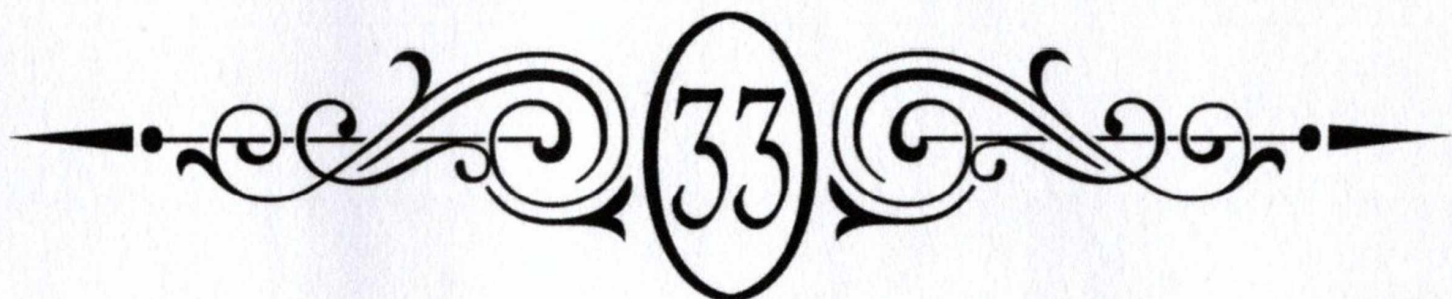
As brought up earlier, more than once (because it cannot be sufficiently stressed), the note-like nature of this treatise makes it a necessity for the alchemist wishing to conduct this Work, to further consult the writings of Kamala-Jnana and the other Adepti of the Alchemical Temple of Ajunta, all of which can be found among the books listed in the bibliography. There are also other highly educational writings on this Path—such as, for example, Jean de Clairefontaine's *Apocalypse – Révélation Alchimique*—but the official papers of the Elder Brothers of the Rose+Cross are of primary concern.

Use the present text when studying the original writings of the F.A.R.+C. and see their secrets unfold as the operative details are explained here yet concealed there; and do not forget that, as already stated, the details missing in the text you now hold in your hands are found in the those of the Rosicrucian Adepti—when one knows where to look. This little publication will help you to do just that: *know* where to look!

Godspeed in your quest for the Philosopher's Stone.

Lenny Pedersen
Ôsaka, Japan – August, 2016

Introduction



The Document

The text which follows has come to us by second hand, following the decease (doubtlessly long before the creation of our association) of a person whom, in view of the text, seems to have been a student of the Caro group in 1970.¹

His desire being that his archives (we have only received his notes) will not be lost, the appearing of our site has been an opportunity for anonymous depositories to realize his wish.

The manuscript text and freehand sketches have been put in

¹ Naturally meaning the Rosicrucian Order, F.A.R.+C. —L.P.

properly by our care (we have only slipped in a few remarks in small letters). We divided these loose sheets into two parts which we have baptized *Way of Cinnabar I* and *II* (there was no title).

We hope that the author rests in peace in the paradise of the alchemists.

PART I

The Operative Instructions

The Starting Point



They are three in number, like everything else that governs our logical system of thought: Wet Way, Dry Way, Sacerdotal Way. A certain number of authors retain only two of them: the Wet Way and Dry Way, the latter sometimes referred to by the name of Royal Way clearly showing how a poorly known Path, because more difficult, is found reduced to a lesser and more accessible level.

Chemistry, Hyper-Chemistry, Alchemy

An alchemical disintegration (Solve) or construction (Coagula) is done by employing alchemical Fire, that is to say the internal Fire of matter. This internal Fire corresponds to different energy levels of matter (see the chapter *From the Punctum to the Hollow Universe*).

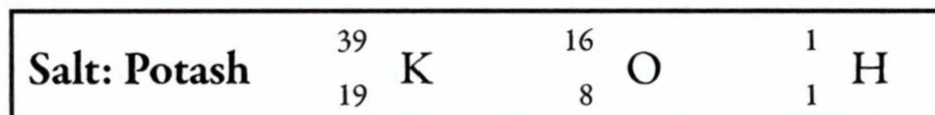
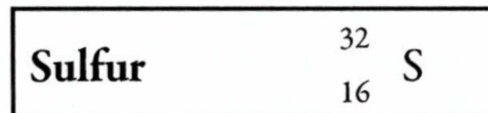
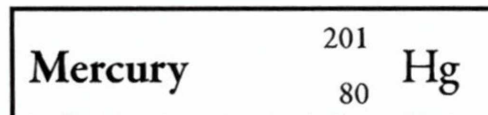
The chemical operation is confined to intervene on the molecular level (link through the external electric crown).

The hyper-chemical operation intervenes on the level of the atom (fission or fusion in the nucleus, the electrical equilibrium restoring by capture or ejection of electrons).

The alchemical operation penetrates beyond the nucleus: it reaches the last material level, or quarks, to reproduce the non-material universe from the punctum. Finally, in contrast to chemical or hyper-chemical operations, which must be renewed in their entirety each time one wants to obtain gold, the alchemical operation produces a virtually inexhaustible model after Multiplication (after 4 multiplications, the Stone can transmute 100.000 times its own weight).

The First Matter

It consists of all three following bodies:



As a starting point, one must use:

- Salt manufactured in the traditional manner (and not synthetic); the crystallization does not occur in the same way.

- Cinnabar:¹ HgS + various sulfide compounds, in the following proportions in its natural composition:

50% Mercury
12.5% “Salt of the Philosophers” = Various Salts
37.5% Sulfur

In the absence of cinnabar, use native sulfur and commercial mercury. This mercury is said to be “dead”, because it has been extracted from natural compounds by the action of vulgar fire.

The initial proportions are as follows:

In fact, these proportions cannot be strictly adhered to in the beginning if one uses natural bodies. If one begins with cinnabar, one will see that a significant—but not strictly defined—proportion of sulfide compounds are super-added. If one begins with native sulfur, the same problem arises, however with less acuity. One can make corrections at the outset by taking this earthiness into account, but the accuracy of the correction is never sufficient.

This is why it is important to rectify the matter before undertaking the Solve. The particular method of distillation yields the living sulfur and mercury as they are (but in composed form) in the cinnabar.

This fractional distillation allows one to obtain pure bodies in the ideal proportions.

The Three Phases of Achievement of the Stone

Solve: Dissolution = The Black Work

Coagula: Rectification = Albification

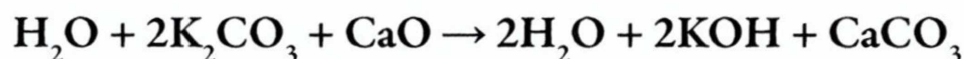
Construction = Rubification

1 The best European cinnabar is that of Almadén, near Toledo in Spain.

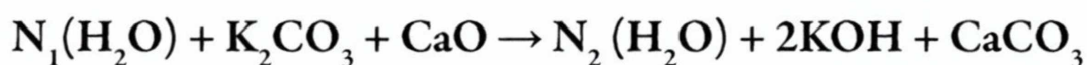
The alchemical operation is preceded by the production of salt, via a non-alchemical process.

One burns plants to withdraw caustic ashes from them: K_2CO_3 (or carbonate of potash²).

One obtains potash by the action of quicklime on the caustic ashes according to the following formula:



The critical mind—considering that *aqua simplex* is used as an agent of mechanical mixing of the components, and is thus overabundant in both terms of the equation (in dissociated form or not)—proposes to write:



This is closest (with regard to the mass weight) to the terms of the quotation offered to students:

‘One takes two parts ash and one part quicklime; everything is put into a filter with water. The liquor which passes through the filter is evaporated and the salt remains in its solid form.’

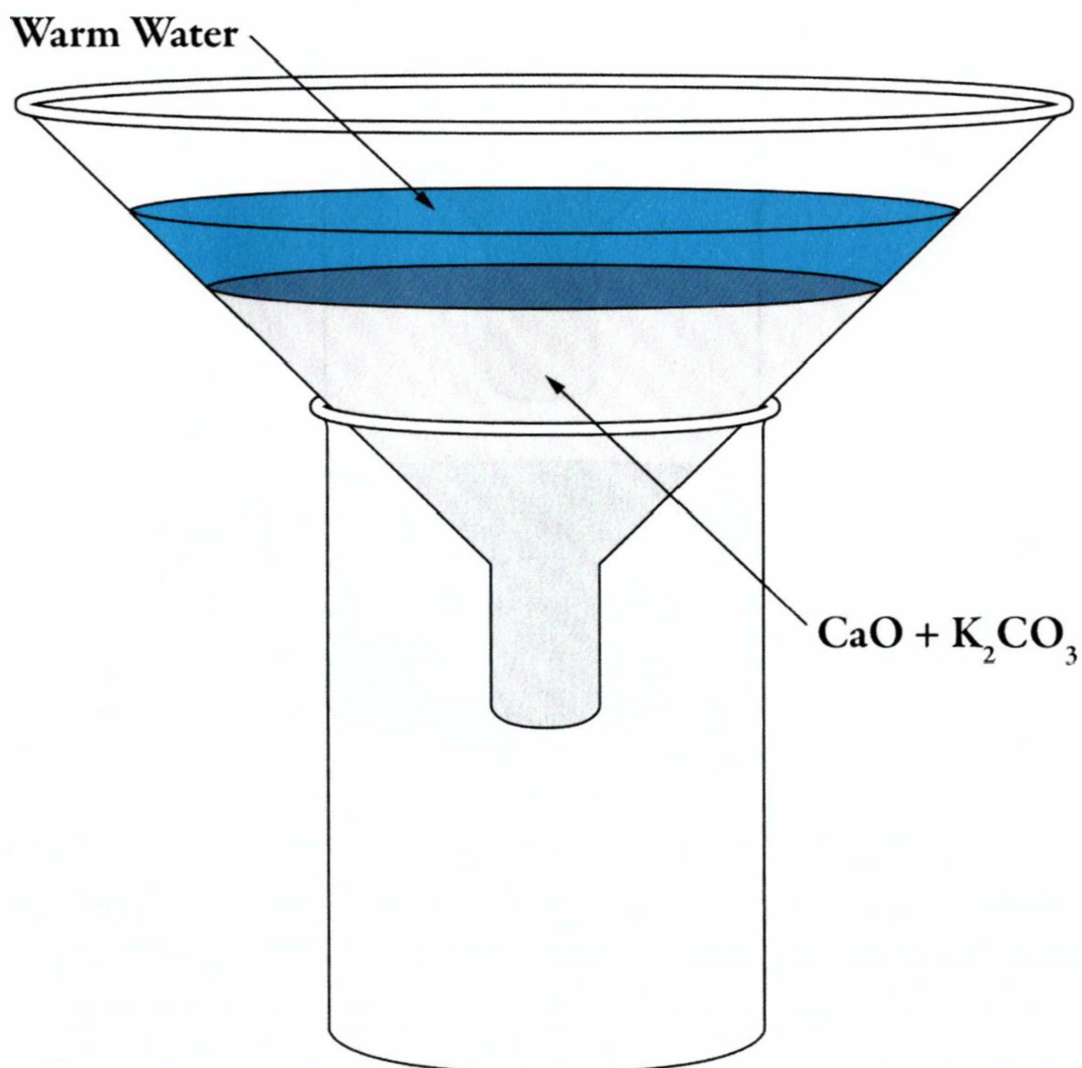
—*Concordances Alchimiques*, p. 34 (quotation 75)³

2 Potassium carbonate. —L.P.

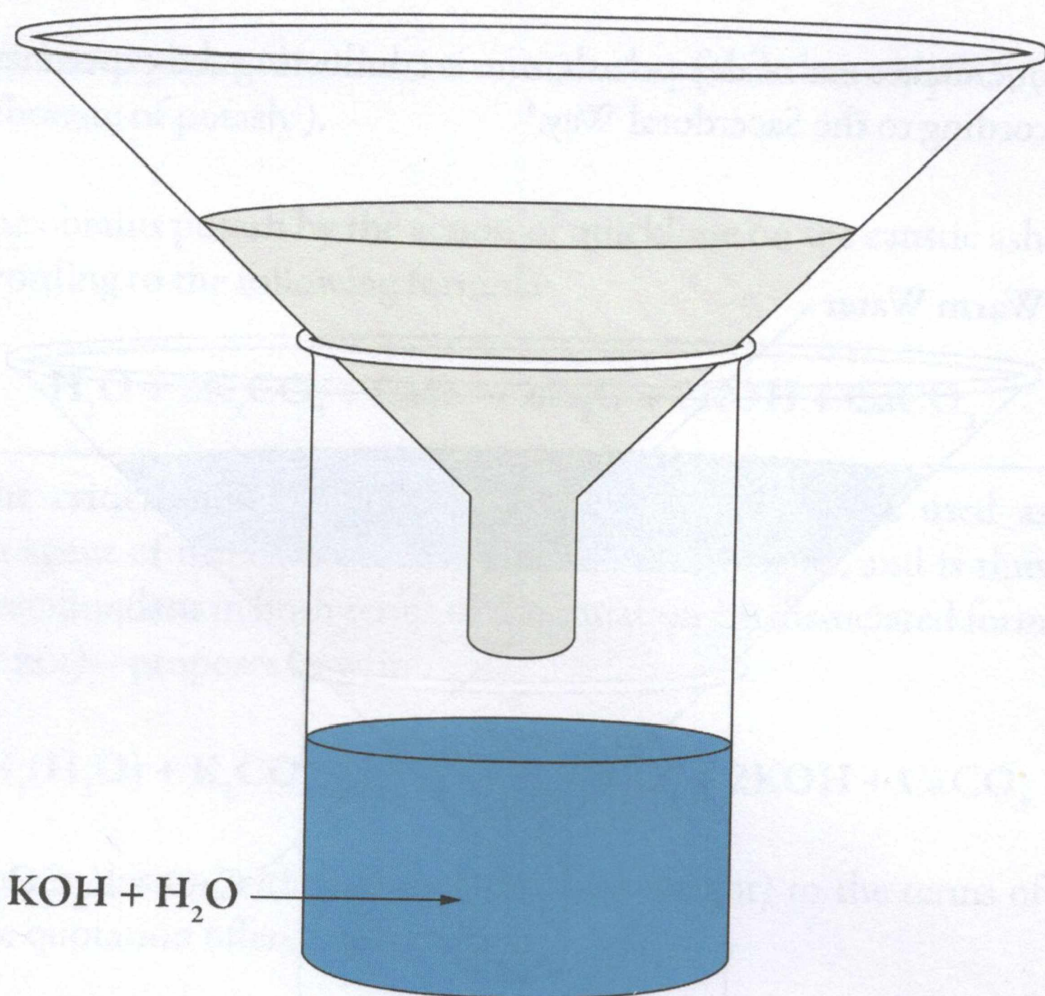
3 Here, the original paper gave reference to page 40 of an earlier edition of Roger Caro's *Concordances Alchimiques*; I have replaced it, however, with the appropriate page number according to the current publication by Éditions de Massanne, for easy reference. This has, likewise, taken place in subsequent references to writings of the F.A.R.+C. where the original page number given is not in accordance with current editions; and, of course, in the case where English translations of the works quoted are available, I have given the page number in these. —L.P.

One evaporates the water of the potash on a mild heat source.

If one makes use of dry potash, one is conducting the experiment according to the Sacerdotal Way.⁴



⁴ As well as the Dry Way, for in this too the alchemist makes use of the KOH in its dry, crystal form as opposed to the deliquesced state employed in the Wet Way. —L.P.



If potash⁵ is left in the open air for 4 or 5 days, it absorbs the atmospheric moisture and takes the form of a viscous liquid.

Prepared and crystallized in this fashion, the potash crystallizes in a particular way (White Beard).

White Beard:

‘...there is a close resemblance and similarity between the curly White Beard and the *Salt* of the Sages whenever it is treated and

5 The dry potassium hydroxide crystals, that is, of course. —L.P.

LENNY PEDERSEN

presented in a certain way. In effect, in the preliminary stage of the Preparation, each Salt particle, enclosed in a vase (but able to evaporate), is transformed into very white, twisted threads upon contact with air, which gives the image of a curly and white pilous system, in the upper part of the vase.'

—*Dictionary of Alchemical Philosophy*, p. 183-184

The Wet Way



The Wet Way

Duration: 28 Philosophical Months, or 28 days

'PHILOSOPHICAL MONTHS: They have nothing in common with ordinary months. The Philosophical Months represent a conventional time. They are calculated in such a way that the four quarters of a lunation, reduced to 24 hours, coincide with the four seasons of the Great Work, beginning in Winter.'

—*Dictionary of Alchemical Philosophy*, p. 140

Preparation of the Salt

Burn the plants, collect the caustic ash, put it in a filter, add the quicklime and pour on warm water. The KOH is collected.

PREPARATION

Duration: 2 Ph. Months, or 2 days (each day begins at midnight)

1st Day:

Put the sulfur or the cinnabar in the retort after having crushed it (do not grind it too fine—fine sand, but not powder which would otherwise cause blocking).

32 g of native sulfur 201 g of commercial mercury 28 g of KOH (dry weight)
--

Or

400 g of cinnabar HgS + 28 g of KOH (dry weight)
--

Induce the mixing and the beginning of the reaction by taking the flask in your hands and vigorously shaking it up and down. Put the nozzle in the flask (which transforms it into a retort) and adjust the receiver flask.

‘Finally, the size of the vase must be calculated by the quantity of matter in such a manner that it contains only a quarter of its capacity. Heed me!’¹

—*Concordances Alchimiques*, p. 41 (quotation 107)

1 This is something that is thoroughly stressed in the F.A.R.+C. teachings and we hear Cyliani himself—from whose treatise, *Hermes Unveiled*, this quotation originates—speak of it to Gregor in the text *Deo Soli Honor et Gloria*, published in Roger Caro’s book *Alchemical Pleiade*. That particular conversation is found on p. 235 of the latter. —L.P.

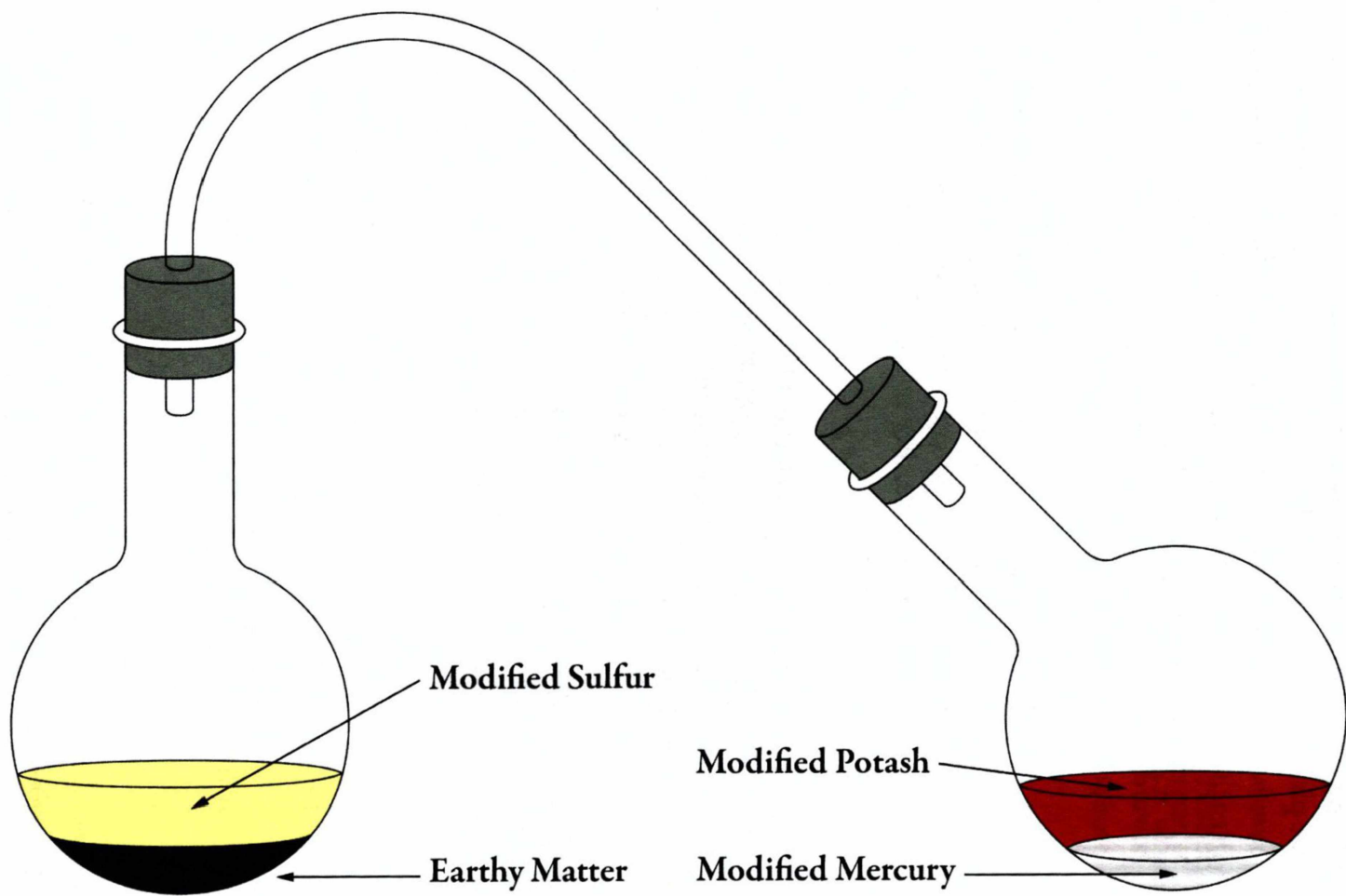
Course of the Reaction

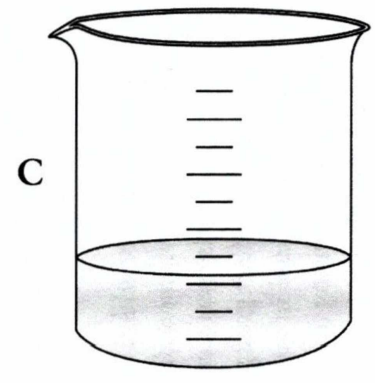
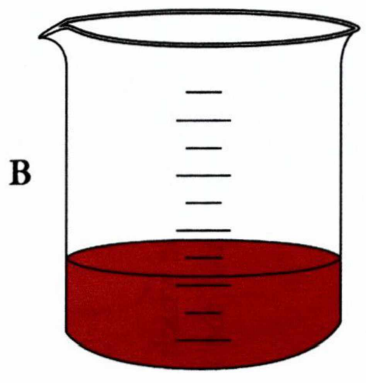
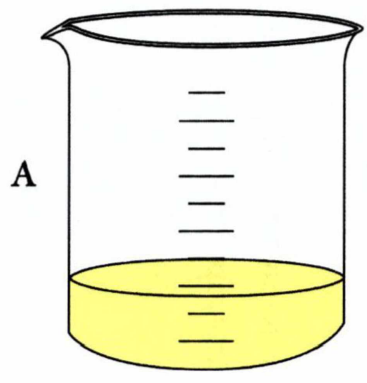
'In Preparation, the three Primordial Bodies, crushed and kneaded, are placed in a Philosophical Athanor, as indicated by Geber in his *Summa*. There, under the conjugated action of the Fire contained in each of them, they tend to sublime, that is to say rise in vapors, when they arrive at their boiling point. Now, as the Salt evaporates toward 165° and the Mercury of the Philosophers toward 360°,² it produces two phenomena:

1. The Salt and Mercury of the Philosophers, sublimated by the intense heat derived from the Sulfur, evaporate up into a flask attached to the Athanor. Here, under the effect of a decrease in temperature, they re-condense and superimpose by order of density.
2. However, the Sulfur of the Philosophers, not entering its boiling point until about 450°, is denied access to this temperature due to the departure of the other two Bodies, which do not excite it anymore.'

—*Dictionary of Alchemical Philosophy*, p. 150-151

2 Although it should hardly be necessary to mention, I thought it best to do so anyway simply for good measure: all temperatures given in the present treatise, due to its French origin, are naturally in Celcius. —L.P.





They are collected separately:

- In A The modified sulfur in powder state
- In B The modified potash in liquid state
(potash + water)
- In C The modified mercury

SOLVE

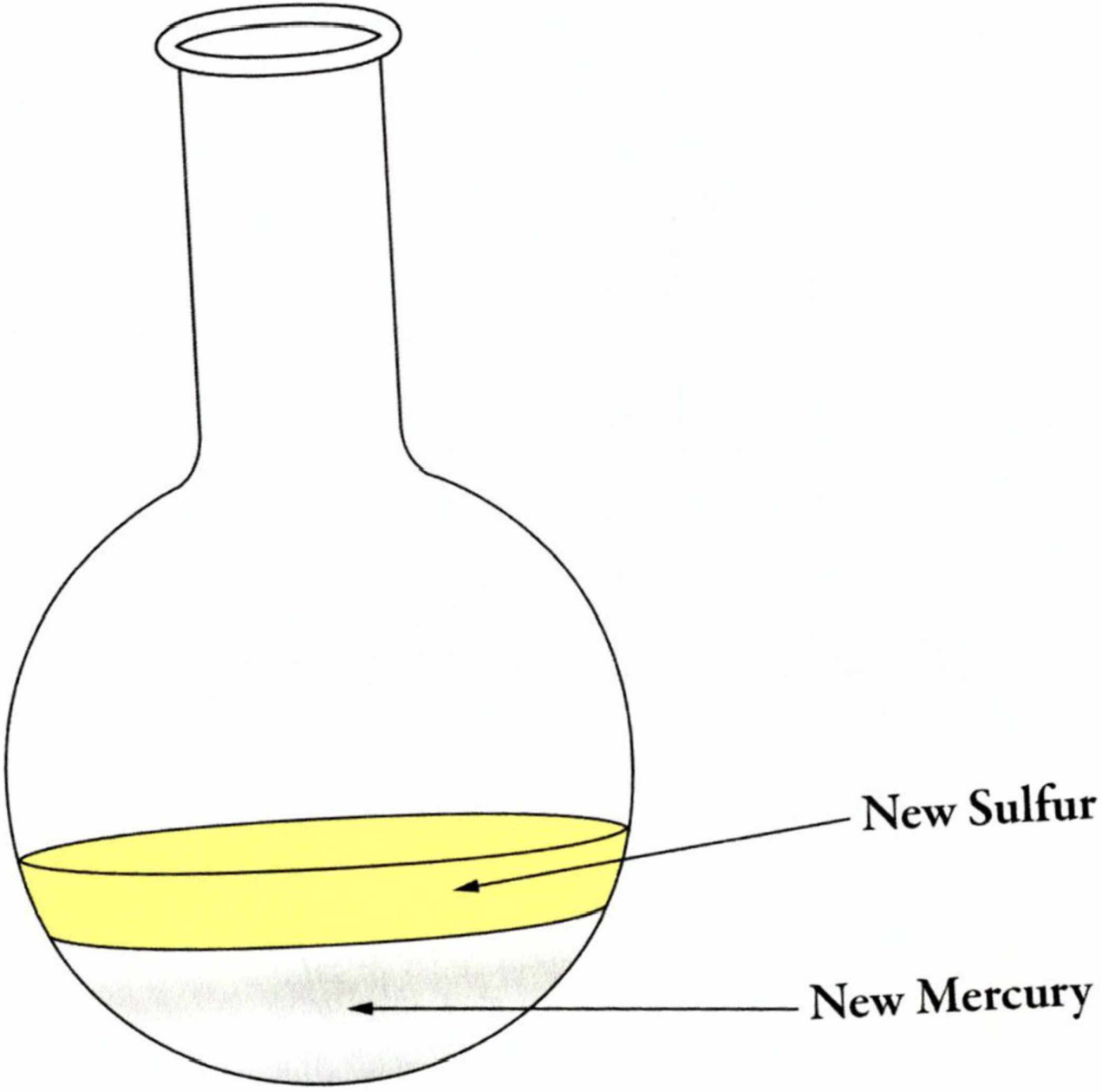
Duration: 8 Philosophical Months, or 8 days

Planetary Master: Saturn

1st Day:

(At midnight), take a flask of a volume which is 4 times the volume of the new sulfur, the new mercury and the new potash so that it may all fit with ease.³

Into this flask, pour the new mercury and then the new sulfur (which has been collected in the powder state).

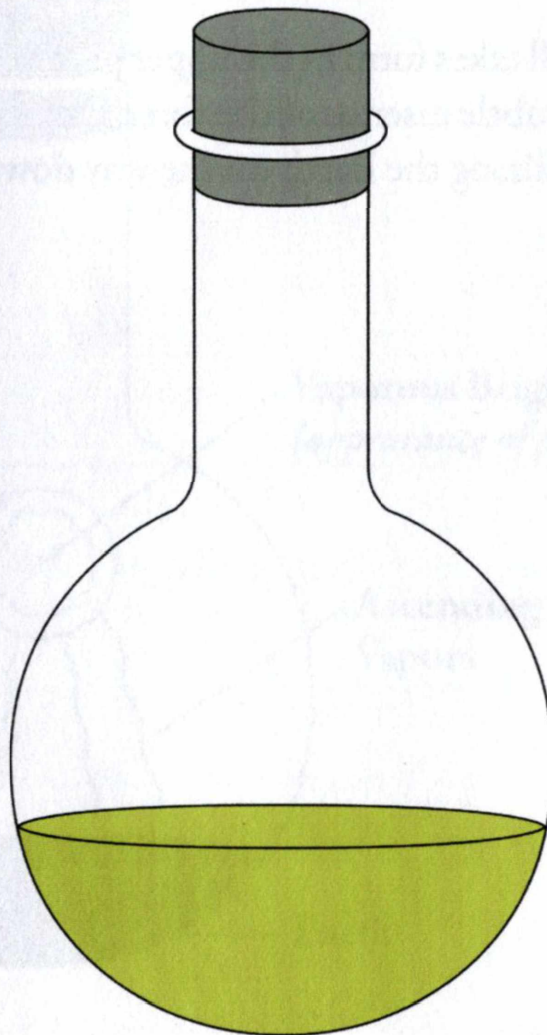




*Pour in 1/7th of the new potash
Do not apply Fire (do not shake the flask)*

Carry out this operation 7 times altogether, that is to say until the new potash is exhausted. The operation is to commence at midnight and then be repeated every two hours.

It is important to pour the new potash gradually and to not apply Fire in order to avoid “Burning the Flowers of Sulfur”, that is to say cause premature fission of the sulfur.



The matter takes on a citrine color

2nd Day:

One is not to touch the flask (always stoppered); the matter turns

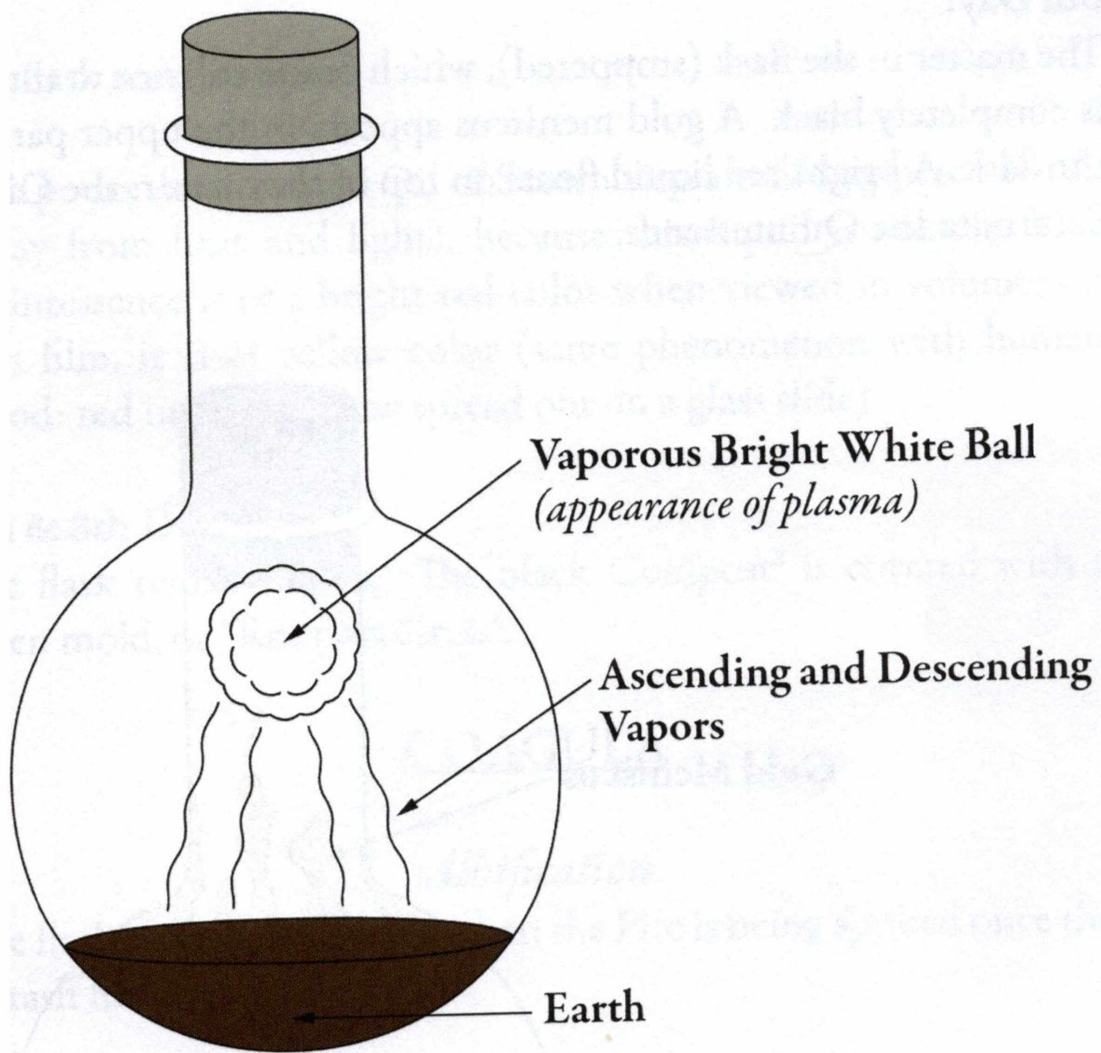
brown and resembles the skin of a leopard.⁴

3rd Day:

At midnight, apply Fire; that is to say, take the flask in your hands and shake it. The matter at this time has taken on the appearance of brown earth.⁵

When Fire is applied, this cracks gradually. Ascending (Fireworks) and descending (Rain of Stars) vapors occur.

A bright white ball takes form in the upper part of the flask (Heaven of the Vase): the subtle essence of the three Elements uniting in the Heavens and fertilizing the Earth on the way down.



4th Day:

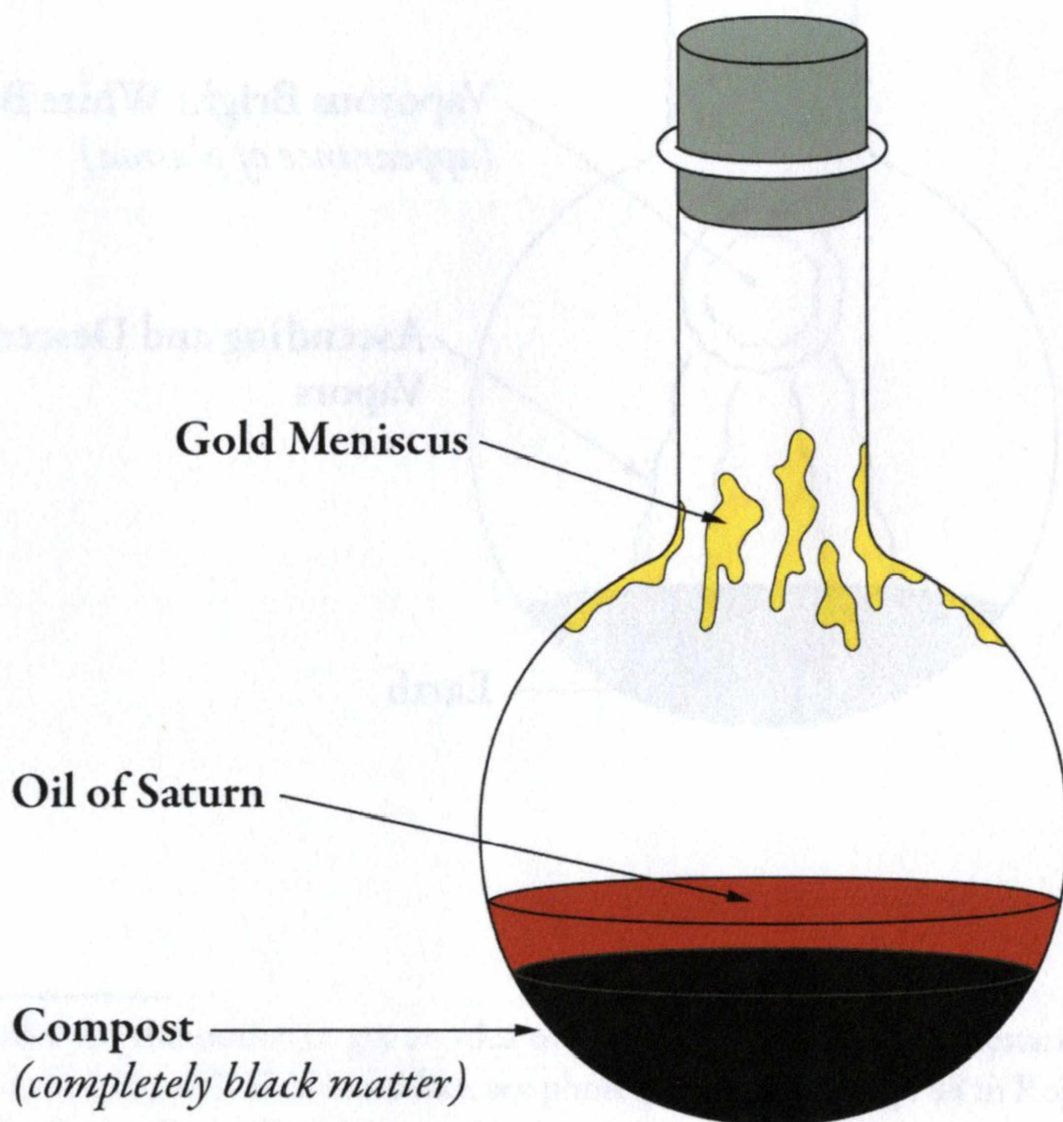
One is not to touch the flask (always stoppered); the matter becomes brown, compact and soft like fine sand.

5th Day:

One is not to touch the flask (always stoppered); the matter darkens further. Oily traces appear on the walls.

6th Day:

The matter in the flask (stoppered), which one is still not to touch, is completely black. A gold meniscus appears in the upper part of the flask. A bright red liquid floats on top of the matter: the Oil of Saturn, or the Quintessence.



One then cuts off the "Head of the Crow".

The flask is opened and one pours out the liquid carefully, retaining the Compost⁶ with a bird's feather. The Oil of Saturn removed, the Golden Meniscus disappears.

One pours the liquid into a conical glass and then allows it to decant.

The flask remains open.

One pours the decanted Oil of Saturn into a well-stoppered bottle (away from heat and light), because this liquid is volatile. This Quintessence is of a bright red color when viewed in volume; on thin film, it is of yellow color (same phenomenon with human blood: red in mass, yellow spread out on a glass slide).

7th & 8th Day:

The flask remains open.⁷ The black Compost⁸ is covered with a green mold, or "Rootless Grass".

COAGULA

Albification

The flask is open, except for when the Fire is being applied once the potash has been poured in.

Proceed to the Bath and the application of Fire at 6 o'clock in the morning.

6 Compost = The solid matter at the bottom of the flask. —L.P.

7 To allow the bad smell and the noxious vapors to leave the Oil of Saturn.

8 Which is congealed into one or more Granules floating on top of a dark liquid.

Duration: 8 days

Planet: Jupiter

9th Day:

Into the opened flask, one pours upon the Compost $\frac{1}{4}$ of the volume of the KOH which was prepared earlier (see the preparation of the salt⁹), or 14 g.

The flask is closed at this time in order to take it into one's hands and shake it to mix the KOH with the surface of the Granules and initiate the reaction.

The flask is opened. One allows the reaction to be achieved. The Granules turn saffron-colored with green feces.

10th Day:

Same operation as that of the 9th day, except that one pours on $\frac{1}{2}$ the volume of KOH, or 28 g. The Granules turn rust-colored.

11th Day:

Same as the 10th. The Granules become "Desert Poppy" (brown red).

12th Day:

Same as the 11th. The Granules become a "strongly burnt blood".

13th Day:

Same as the 12th. The Granules turn green.

14th Day:

Same as the 13th. The Granules become an "imperfect red color".

⁹ See p. 38-43. See also p. 59 for additional details on the quantity of Philosophical Salt, or KOH, required for the Work, considering the Materia Prima quantities labored with in the present treatise. —L.P.

15th Day:

Proceed as on the 9th day: $\frac{1}{4}$ of the volume of KOH, or 14 g. The Granules turn yellow.

16th Day:

Do not touch the flask. The Granules whiten and become the White Stone, or Lunar Stone, of an orange-white color.

Continue to the Red Stage and multiply, or stop at the White.

Multiplication of the White Stone

To make the White Stone operative, it must be multiplied in order to fix it. One repeats the same process.¹⁰ The Stone thus obtained transmutes 10 times its weight of lead or mercury into silver. This silver is used to prepare the medicines of the Green Lion.

Rubification

If one has kept all or part of the White Stone, one proceeds to the second phase of "Coagula": the Rubification. It consists of parsimoniously¹¹ pouring the Oil of Saturn collected on the 6th day of "Solve". One proceeds with these imbibitions at noon.

The flask remains open, except while one applies Fire after having proceeded with the imbibitions.

17th Day:

¹⁰ Solve + Albification is carried out in two days by taking this non-fixed White Stone as the First Matter.

¹¹ Meaning excessively sparingly. While I could, of course, simply have translated it thus or with a more common substitute expression, the original text made specific use of the term "parsimoniously" and so I wanted to translate it accordingly. —L.P.

One pours the Oil of Saturn upon the dry white matter in such a way that it is coated therewith, but without it forming a puddle at the bottom of the flask. Stopper it.

Take the flask in your hands. Turn it 7 times in a dextrorotatory direction.¹² The Stone takes on a yellow color.

Planetary Master: Venus

18th Day:

The same; the yellow turns orange.

Planetary Master: Vulcan

19th Day:

The same; the orange intensifies.

Planetary Master: Vulcan

20th Day:

The same; the orange is perfect.

Planetary Master: Vulcan

21st Day:

The same; the orange moves toward the red.

Planetary Master: Mars

22nd Day:

The same; the red becomes more intense.

Planetary Master: Mars

23rd Day:

The same; the red becomes even more pronounced.

Planetary Master: Mars

24th Day:

12 In other words, turn the flask clockwise 7 times. —L.P.

Do not touch the flask. The Stone is bright red on the outside, yellow on the inside; in mass it is red (Mars); in powder form it is yellow (Venus).

Break the flask, taking care not to break the Stone, then crush the Stone in a mortar.

MULTIPLICATION

Duration: 2 days

Take the Red Stone as the First Matter—because it is inoperative as is (False Prophet)—and proceed to a new Solve et Coagula. Use the remainder of the Oil of Saturn collected during the first Solve, because practically none is formed during the second.

Potash

As a minimum requirement:

For the Preparation:	28 g
For the Albification:	$14 \times 2 = 28 \text{ g}$
+	$28 \times 5 = 140 \text{ g}$
For the Multiplication:	168 g
That is to say:	364 g

It is therefore necessary to burn around 150 kg of dry plant in order to obtain the ashes.

The Dry Way



The Dry Way

Duration: 24 Philosophical Months, or 24 days

1. Preparation of the Salt (see the Wet Way)

2. Preparation – Duration: 2 Days

Wet Way

The new potash collected in a separate container is dried by taking the vase into your hands, turning it 7 times in a dextrorotatory direction and then allowing it to stand open in a dry place.

3. Solve – Duration: 4 Days

Wet Way

One adds, on the 1st day, the new potash in the same way, except that this is in powder form. The citrine color appears fleetingly. Then, for longer, the appearance of the “Leopard Skin”.

2nd Day:

Corresponds to the 3rd, 4th and 5th days of the Wet Way; do the same.

3rd Day:

Corresponds to the 6th day of the Wet Way; proceed in the same manner to collect the Oil of Saturn.

4th Day:

Corresponds to the 7th and 8th days of the Wet Way.

4. Coagula – Duration: 2 x 8 Days

Proceed as in the Wet Way.

5. Multiplication

Same as the Wet Way.

The Sacerdotal Way



The Sacerdotal Way

Duration: 9 Philosophical Days, or 18 hours (according to modern computation)

- No Preparation (duration is 18 hours with the Work commencing at midnight).
- One operates with dry potash.
- One does not remove the Oil of Saturn.
- One puts in the potash all at once at the beginning of Solve.
- One adds it over 7 times during the Albification.

- One does not apply Fire by taking the flask into one's hands.

SOLVE

0 Hour:

One puts 400 g of cinnabar and 58 g of dry potash into a flask. It is placed on a tripod. One does not touch it anymore. The matter passes through the same colors as in the Wet Way.

2nd Hour:

Do not touch the flask.

4th Hour:

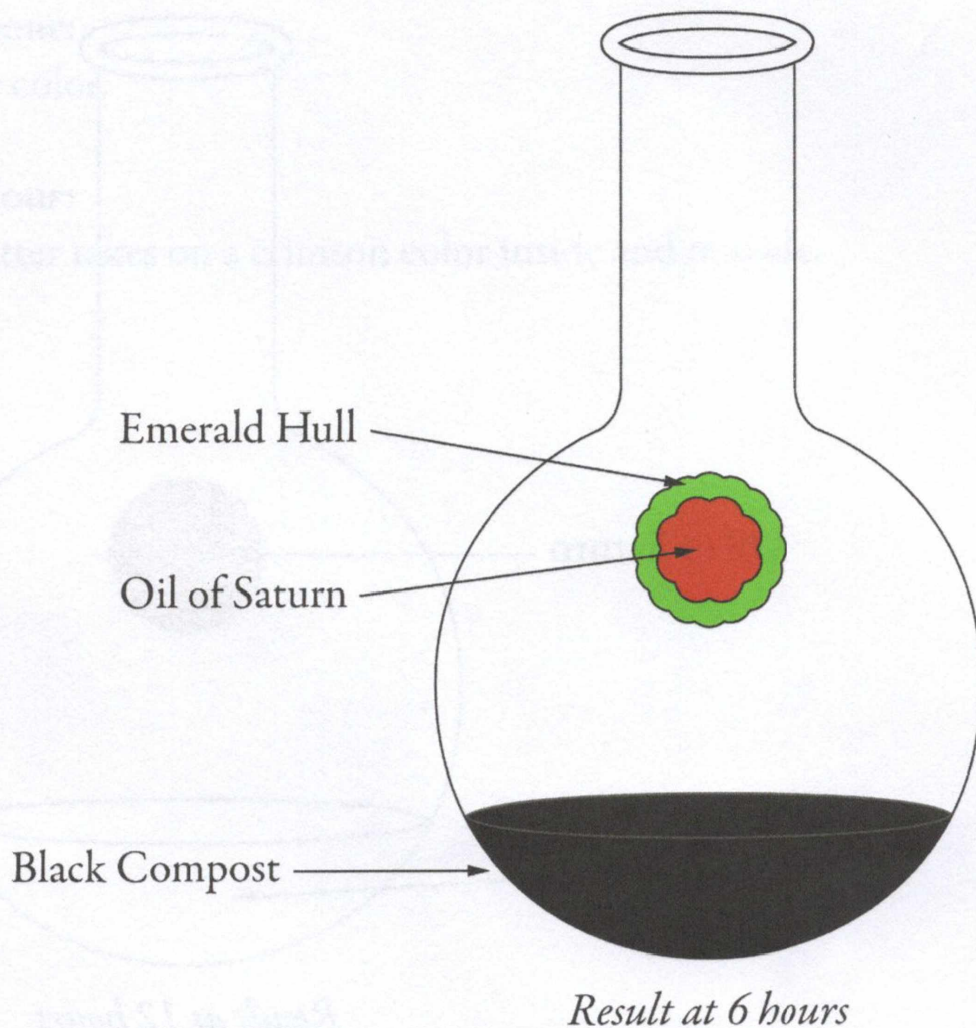
From 0 to the 4th hour = 1st day → 6th day in the Wet Way.

6th Hour:

The matter is completely black.

A green phosphorescence emerges therefrom.

The phosphorescence becomes filled with a red sphere with an oily appearance.



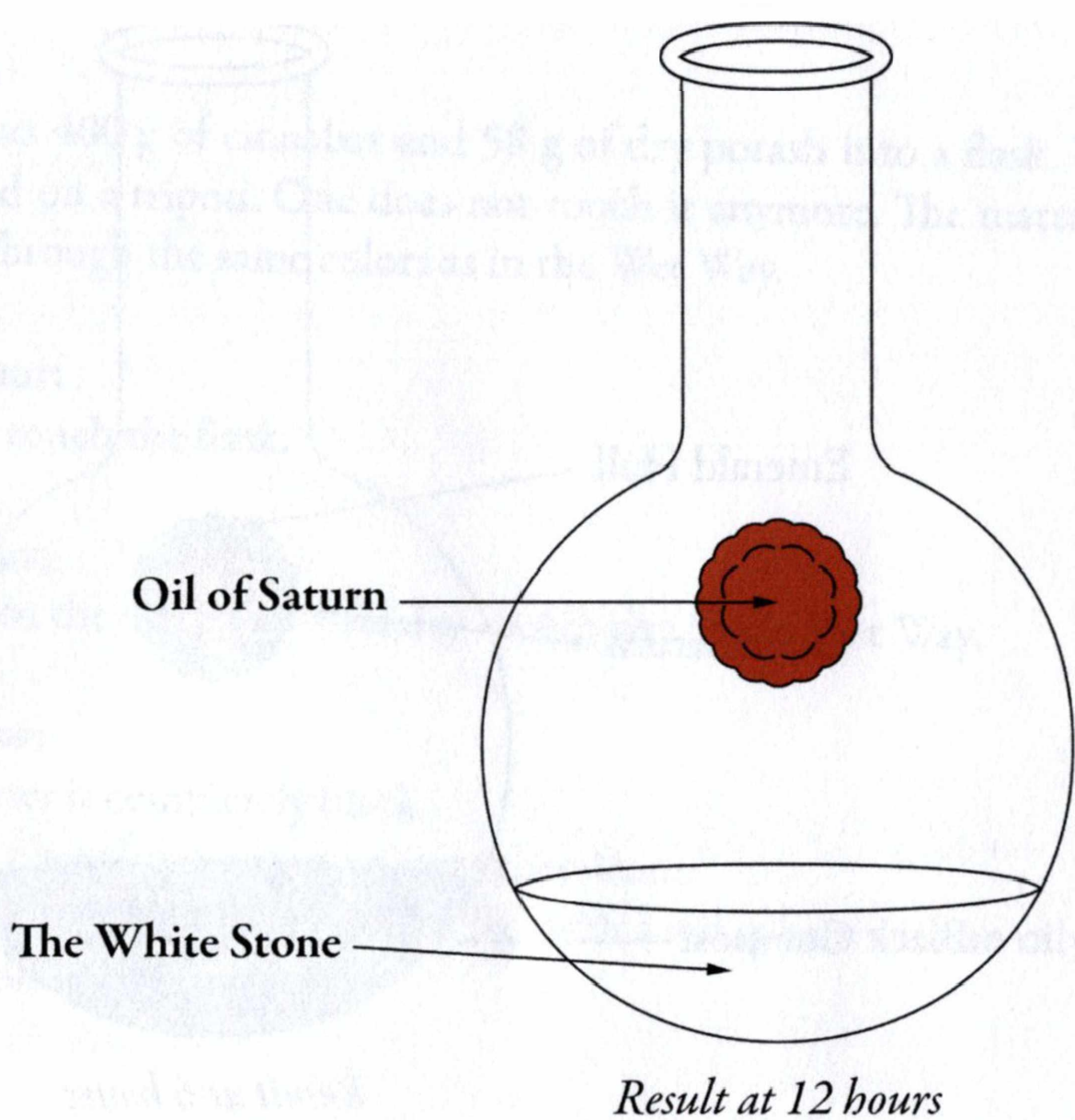
COAGULA

Albification

6th to 12th Hour:

7 sprinklings of KOH every $3/4$ of an hour:¹

¹ While it may be stating the obvious to some, it may not be so to others and thus I feel obligated to clarify how this, of course, means that a total of seven sprinklings of the Salt is carried out, with each sprinkling of its own respective amount (as given on the following page) being carried out every 45 minutes; i.e., one of 14 g the first time and then 45 minutes later one of 28 g, then one more of 28 g after another 45 minutes etc. until the completion of all seven. —L.P.



One of 14 g, five of 28 g, one of 14 g.

The potash strips the spheroid of its Emerald Hull and fixes it inside the matter, which gradually whitens.

Crimson

12th Hour:

The sphere of the Oil of Saturn is diluted and united little by little with the matter.

14th Hour:
Yellow color.

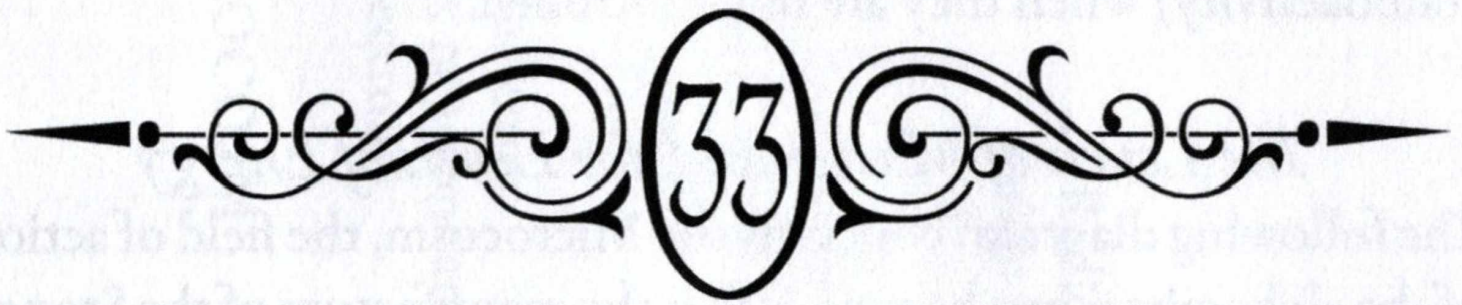
16th Hour:
Orange color.

18th Hour:
The matter takes on a crimson color inside and outside.

PART II

The *Mechanics of*
the *Magnum Opus*

From the Panctam to the Hollow Universe



'All that which is Above is like that which is Below'

The same laws govern the Macrocosm and the Microcosm

The Energy Source, or Fire of the Alchemists

'The Internal Agent of the alchemists is the innate Fire of the matter which, being excited by the external, digests, putrefies and cooks this matter much better than the elementary fire is capable of... it does not produce vapor if it is not too violently excited.'

—Dom Pernety¹

¹ This paragraph is originally from the "Agent" entry in Dom Pernety's *Dictionnaire Mytho-Hermétique*; it is likewise found in Roger Caro's *Concordances Alchimiques*—quotation 73 (p. 34). —L.P.

Innate Fire: According to the level of matter or energy involved, it is:

- Ionization (electrical crown) constitution of molecules
- Fission or fusion (nucleus of the atom)
- Destruction or reconstitution of the nucleons to lead to quarks
- Energetic domain of the punctum

‘This energy is of the same nature as magnetism...’

—*Turba Philosophorum*

Vapor: These are energetic emissions like those of fission (radioactivity) when they are not controlled.

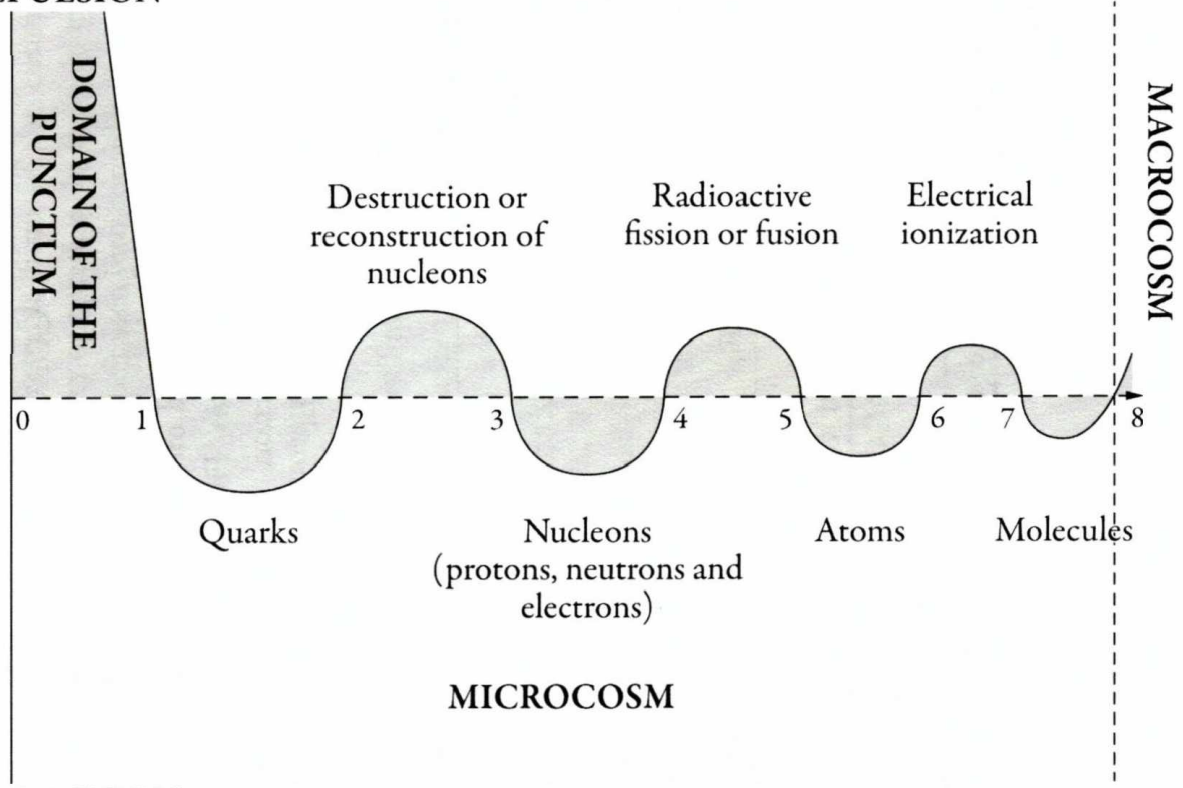
The Levels of Matter and the Levels of Energy

The following diagram² concerns the Microcosm, the field of action of the alchemist when he undertakes the manufacture of the Stone.³

2 In the original paper, this read ‘The above diagram...’ because of the placement thereof in relation to the text. This modification of mine has been solely due to my editing of the present work and the positioning of said figure. —L.P.

3 While not of any particular importance to the subject of this treatise, I thought it worth noting anyway that although the diagram on the facing page lists protons, neutrons *and* electrons as nucleons, this is technically not accurate as only protons and neutrons are nucleons—the particles that make up the nucleus. Electrons are not part of the nucleus itself but surround it. However it is possible that this is not an actual mistake and that the author merely wanted to include the electrons along with the nucleons in that section of the diagram as they obviously belong there. —L.P.

REPULSION



If one accepts:

- That the underside of the abscissa, defined on the ordinate by attraction, concerns Fire under the aspect of construction, which is at work in COAGULA;
- That the upper side of the abscissa, defined on the ordinate by repulsion, concerns Fire under the aspect of destruction, which is at work in SOLVE;

here are the different levels of Fire:

DESTRUCTION <i>(Centrifugal Force)</i>		CONSTRUCTION <i>(Centripetal Force)</i>	
0 → 1	5th Fire	0	5th Fire
2 → 3	4th Fire	1 → 2	4rd Fire
4 → 5	3rd Fire	3 → 4	3rd Fire
6 → 7	2nd Fire	5 → 6	2nd Fire

MICROCOSM

MACROCOSM

8	1st Fire (or vulgar fire)
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One deduces:

1. That our matter has a complement, the antimatter of negative mass and of opposite charge.
2. That the movement or organization of our matter follows the

dextrorotatory direction.

It seems, therefore, that it would be desirable to take the application of the Fires into account. Indeed, the stable form of our matter appears to be related to its dextrorotatory orientation. If one goes through with this reasoning, the stable form of the antimatter would be related to its levorotatory orientation. In the field which concerns us, only the matter is to be taken into consideration.

Application:

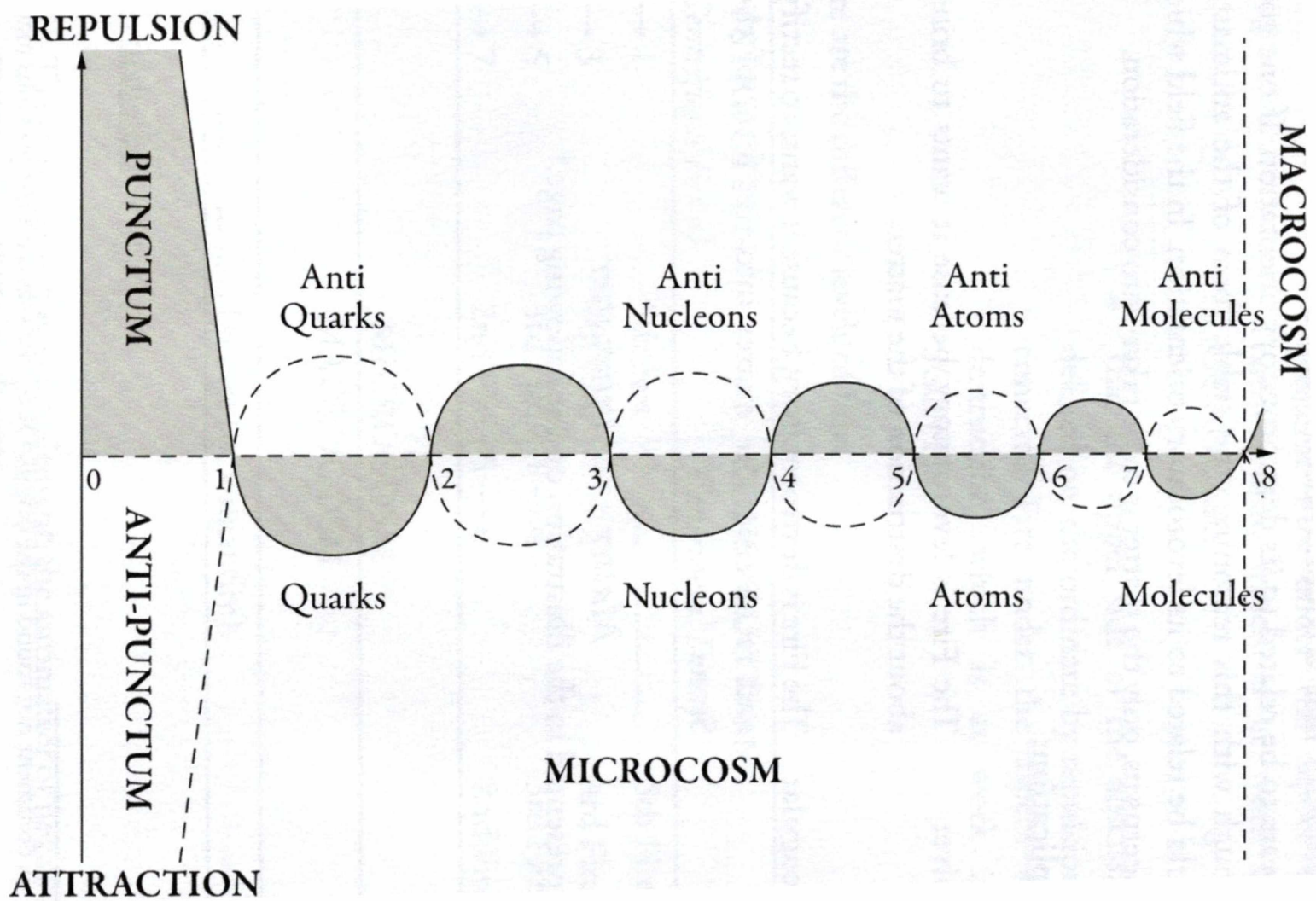
Solve: The Fire is levorotatory, because it wants to bring about the destruction of the matter.

Coagula: The Fire is dextrorotatory, because it wants to rectify and reconstruct the matter into the form of the Stone.

Matter and Antimatter

Represented in the illustration on the following page.⁴

⁴ A comment not found in the original text, but—as with the previous matter & energy diagram—a modification of my own for the purpose of clarification as this title and its figure used to share the same page. Due to the format of the present book and the layout I decided on, however, the illustration would need to have a page of its own. —L.P.



The Ways: Wet & Dry



The Salt – Preparation – Solve – Coagula –
Multiplication – Transmutation

THE SALT

Obtained using the traditional method, it crystallizes in a particular way. The borderline between crystal and life is still poorly defined. The fact is that a body has different physical properties depending on whether it crystallizes in one way or another.

- It polarizes the radiance.
- It has different electrical properties (ionization). One

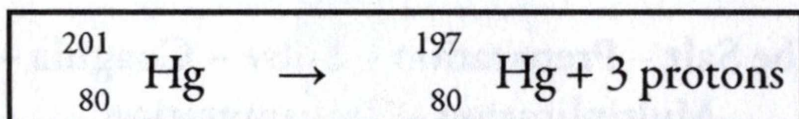
thus obtains alchemical compounds according to the case and undoubtedly (this is due to the polarizing action of the crystal) a delicate structure different at the level of the nucleus, while maintaining the same number of protons; that is to say its physical identity as an element.

The salt modified by the Preparation may acquire the additional possibility to act as the electromagnet of a cyclotron, that is to say direct the very weak Alpha flux (2 protons + 2 neutrons) which surrounds us to trigger the fission reactions of the mercury and the sulfur.

PREPARATION

‘Know, however, that in the trilogy of which man is composed, the body is the element that will undergo all the aches.’¹

Does this mean to say that mercury will undergo a commencement of fission which would make it almost similar to natural gold, $_{79}\text{Au}$?



The potash is a weak base whose OH^- radical possesses the quality to ionize metallic atoms; the role of the water—special water possessing a universal solvent power—is played here by the OH^- radical.

Under ordinary circumstances, this would at most lead to a displacement of the OH^- radical on Hg. It appears that the potash acts here by its special crystalline structure on the mercury. The

¹ There is no reference in the original text to whatever work from which this quotation may have been derived and I have, most regrettably, not been able to track it down. —L.P.

ionization of mercury (without fixing the OH^- radical) causes a weakening, however small it may be, in the external electron shell allowing the Alpha particles (2 protons + 2 neutrons, or the helium nucleus) to be captured and properly directed by the salt, acting as a crystal, to reach the nucleus and disturb its balance sufficiently so that it yields 3 neutrons.

And behold, the mortification of a few atoms of mercury is initiated.

The neutrons snatched from the mercury could be absorbed without damage by the potash in preference to the sulfur for two reasons:

- The potash obtained by this procedure does not differ at all chemically but physically from common potash, (see KOH note).
- The sulfur keeps its Fire intact (\rightarrow neither adding nor subtracting).

SOLVE

The mercury, slightly modified, and the sulfur having been returned together in a flask, one gradually adds the modified potash whose chemical properties are the same—let us recall—as that naturally prepared, but not the physical properties. It can, for example, be assumed that its polarizing role (vibrations \rightarrow particles acting on the same plane) has been increased to a coherer power similar to that of a laser (vibrations \rightarrow virtually synchronous particles). This potash would therefore allow a most profound disintegration of mercury by causing, this time around, fission with energy release as the atomic number of mercury is higher than that of iron. This fission energy would be absorbed by the sulfur (atomic number lower than that of iron) to cause its own fission.

The 2nd, 3rd and 4th days would see the disintegration continue to reach the level of quarks, then the non-material of the punctum. It is obvious that only a small portion of matter is concerned; otherwise there would, after commencement of the work, be neither operator nor neighbors to talk about it.

It is possible that the disintegration attains the punctum stage in a bright, white plasmatic ball. A very small part of Nature would be resolved into pure energy or the “Light” of Genesis; the Darkness would be the black Compost where the disintegration would limit itself to obtaining a few quarks in semi-freedom following the “Fecundation” by the puncta of the ball. These quarks would be matter in its simplest form. One is all the more tempted to make this assimilation that the mode of basic organization is the following SU6 (schéma unitaire 6).² It could happen that modern physics would mix well together with the Elohim.

In addition to their remarkable combinatorial faculties that have just been examined, quarks have very interesting properties in terms of the transformation of energy into matter.

These particles have a very high mass.

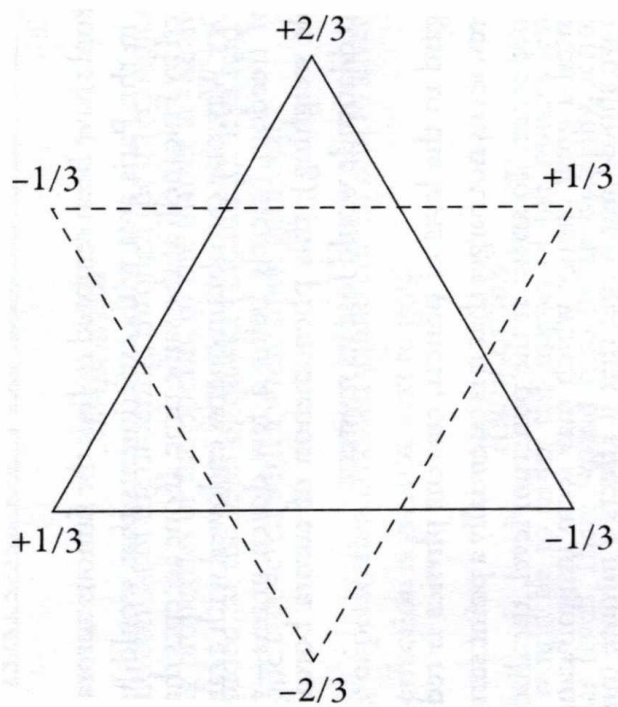
‘In the Calcination, the body is not reduced, but it increases in quantity (= mass).’

—*Legenda*, p. 116 (paragraph XI)³

It is estimated that certain free particles, that is to say having converted to virtually all bond energy, by mass can reach several kg.; one such coming from space has even made all measuring apparatuses within a radius of 8 km react, causing very brief

2 Schéma Unitaire 6 = Unitary Diagram 6. See the figure on the facing page. —L.P.

3 Roger Caro, *Legenda des Frères Aînés de la Rose-Croix*; Éditions de Massanne, 2009 (originally published by the F.A.R.+C. in 1970). —L.P.



————— Matter

----- Antimatter

$1 \frac{2}{3}$ Electrical charges

Matter:

$$(+2/3) + (+1/3) = \text{Proton}$$

$$(+2/3) + (-1/3) = (+1/3)$$

$$(+1/3) + (-1/3) = \text{Neutron}$$

Antimatter:

The same

phenomena of magnetic induction (this particle was negative) of an aurora borealis kind.

Some people have been tempted to link the famous aurora borealis of 1936 in the Paris area with experiments that would have been conducted by Fulcanelli at the same time. If one accepts that, by the Wet or Dry Way, one can obtain quarks endowed with a rather high degree of freedom (merely being a few dozen grams—verifiable by double weighing), this phenomenon of aurora borealis at an unexpected latitude would lose its mystery.

With regard to the level of puncta, current physics is reduced to conjectures; let us not forget that it is essentially a point surrounded by repulsive space. To arrive at the punctum level, the disciple has implemented a great energy which may seem insignificant at our level, but we should not forget that it affects a minute number of particles. This energy is absorbed by the free quark in mass form. It can be sufficient to shake the flask at the wrong time (apply the Fire) to cause the leak of these quarks, with all the phenomena in which that could result.

When the disciple undertakes the reconstruction of the matter, he will do so according to an overall purpose and not merely by leaving the dynamism specific to each level of energy to play. In the second case, that of our world today, the chronological sequence of events is identical to their logical sequence; the cause (previous and particular) engages a consequence (subsequent and particular).

In the first case, in which the alchemist acts as a demiurge, the cause is subsequent to the action. The cause is the goal to be attained intended by the alchemist, the end thus preceding the implementation of the means. This sheds new light on the Taoist adage:

‘He had a poor life because he had a poor death...’

NATURE OF THE OIL OF SATURN

Albification

This would consist of the ordering, through the intermediary of the polarizing properties of the potash, of the matter at the molecular level included, at the level of quarks (included). It is said that the Black Stone is covered with a white linen garment.

The stage of perfection attained would correspond to silver—metal whose perfection is greatest next to gold.

Rubification

Its goal would be to order the matter of the puncta level at the molecular level. There would thus be an ordering action of the matter rectified on the punctum level, attained by the Oil of Saturn which serves as a seed for this same matter on the 4 levels: quark, nucleon, atom, molecule.

Of what does this series of orderings consist?

The Solve stage would have had an opening function – the matter would have become somewhat permeable on all levels – it is known that there exist powerful energy barriers between different zones – one can assume that the Solve operation has as its goal to, if not make them disappear, at least mitigate them.

The opened matter remains to be organized in the regular manner of a crystal at the level of quark, nucleon, atom and finally molecule.

MULTIPLICATION, TRANSMUTATION

Does the organization of the Stone (negentropy) confer similar qualities to the living?

In the positive case, one is tempted to compare it to a gene, that is to say it is not only capable of reproducing itself but also carrying out a program. In the world of the living, the gene—or rather the set of genes constituting the simplest living being we know: the virus—is multiplied by division. These genes have such a program in memory that they are capable of building a human body. Undoubtedly they have many other possibilities which still remain in the shadows.

Let us suppose that the White (ending with Albification) or Red Stone (ending with Rubification) is assimilable to one half of the gene. It is incapable of achieving a program (to conduct a transmutation). It must first be multiplied, i.e. induce the creation of duplicates. The multiplications beyond the first create new series of duplicates.

And the Sacerdotal Way



The preceding relates to conjectures on the beginnings from certainty. That which follows constitutes only conjectures regarding conjectures...

What difference is there between a Stone which is red externally and yellow internally, and then a Stone which is crimson internally and externally?

If, by the Wet Way as well as the Dry Way, one obtains a Stone sequenced on all material levels, one would, by the Sacerdotal Way, additionally obtain a Stone sequenced on all levels of energy. Material gold, the result of a transmutation, would be the same through any verification, even the finest carried out by physicists, but what about that which eludes modern methods of investigation?

From the Body of Flesh to the Body of Glory



It would serve no purpose if it was sufficient for the manipulator to possess common gifts to achieve the Stone. In that case, the secret would have been rapidly popularized.¹

The success of this manipulation seems to depend on the quality of the manipulator; certain authors maintain that the transformation

1 While the common translation for the French verb “vulgariser” is “to popularize”, it also carries a second connotation: “to vulgarize”, as in to debase something. This latter is certainly a meaning with which one could also translate the above to properly convey what the author is saying about the process of confecting the Philosopher’s Stone. —L.P.

of the Stone cannot succeed without the actual presence of the experimenter. This clause is not incompatible with the attempted explanations which have just been given in terms of physics. If one admits that crystalline structures direct the flow of particles,² why should it not be so for the entire operator?

Even the state called “moral” must have a certain importance as it has repercussions on the physical body (e.g. hormonal state).

Lastly, on the value of science and sciences, one cannot help but make the following comparison:

Montaigne states that ‘science without conscience is the ruin of the soul’, and the conclusion of a remarkable American text (*The Power*³): ‘powers are worth nothing to man, but the Power, who knows?’

This having been said, what can one expect from the manufacture of the Stone?

The issue arises, certainly, in these terms, because the possibility of manufacturing gold at will is not particularly exciting.

It must therefore be assumed that a reciprocal transformation occurs during this manipulation, the operator affecting the work and being changed by it. It is possible that particles with very high energy and short life are derived from this matter and cause a mutation such as that of the 7-8% we use of our brain having increased. It remains to be shown why these particles would aim at the operator in particular rather than a neighbor.

2 Or “particle flow”. —L.P.

3 Unfortunately, the author of *The Via Cinnabaris of the F.A.R.+C.* did not provide any additional information in his/her reference to this book and I am sorry to say that it is yet another title I have been unable to identify. —L.P.

Here many questions are asked and few answers are given, at least for the moment. The reader may think that in trying to mix the physical at this level with the metaphysical, we come to speak of the dormitive principle of what induces sleep. This is just as reflections of an “honest woman” of the 20th century.

Correspondence Between the 7 Phases of Initiation and the 7 Chakras



1. Preparation of the Salt: *Muladhara Chakra*

The Salt, or Sword, corresponds to the awakening of Kundalini.

2. Preparation, or Triple Separation: *Svadhithana Chakra*¹

Corresponds to the separation of the three Nadis:

¹ In this section, the original French document gave the names of some of the seven chakras incorrectly (*Avadishtana* and *Marujura* for *Svadhithana* and *Manipura*, respectively), and as this was obviously a simple error on behalf of the author and not a case of different traditions of these teachings, I have corrected them accordingly. —L.P.

4. **Coagula (1) = Albification:** *Anahata Chakra*
The matter (minus the Oil of Saturn) is rectified.
5. **Coagula (2.1) = Yellow and Orange:** *Vishuddha Chakra*
Corresponds to the Power of the Word
6. **Coagula (2.2) = Rubification:** *Ajna Chakra*
Corresponds to Knowledge
7. **Multiplication:** *Crown Chakra*²
Corresponds to the union of Power and Knowledge

Each phase of initiation is under the sign of a chakra; it corresponds to the action that the evolution of the matter of the Stone has on the power centers.

Thus, the preparation of the Salt combined with the comprehension of the operation (done in an alchemical context whereas the operation itself is not) enables the operator to become aware, thus arousing the corresponding force within him: Kundalini.


Each level of initiation corresponds to that of putting the various centers into receptivity while the correspondence to certain centers

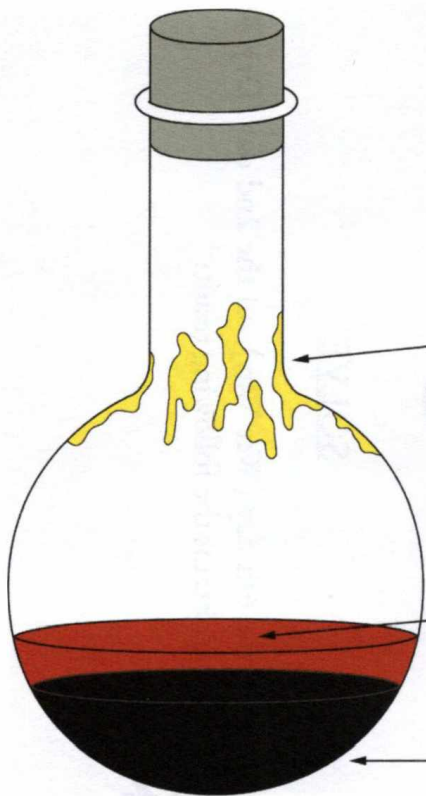
² The name of this chakra, which was not given in the original document, is Sahasrara. —L.P.

Solve et Coagula:
The Awakening and
Development of the Energies



SOLVE

 n the 6th day (Wet Way), on the 2nd day (Dry Way),
one obtains the following result:



Gold Meniscus: The Power of Light

The Crown is said to be imperceptible at this stage, because the body and the soul are not sufficiently perfect to integrate it.

Oil of Saturn: Kundalini – Root Chakra

Black Earth: Heart Chakra

COAGULA

The work of the first part of Coagula (Albification) corresponds to the restructuring of the neurovegetative system around the bones (Granules) and the recreation of the physical body.

The work of the second part of Coagula (Rubification) corresponds to the restoration of the cerebrospinal system and the fixing of the energy centers in the physical body (glands = intermediaries between the body and the chakras).

Albification

9th Day	Yellow saffron	Crown Chakra
10th Day	Rosette	Ajna Chakra
11th Day	Red-brown	Vishuddha Chakra
12th Day	Burnt blood	Anahata Chakra
13th Day	Green	Manipura Chakra
14th Day	Imperfect red	Svadhithana Chakra
15th Day	Yellow	Muladhara Chakra
16th Day	Orange-white	The same

Rubification

17th Day	Yellow	Muladhara Chakra
18th Day	Orange-yellow	Svadhithana Chakra
19th Day	Very orange-yellow	Manipura Chakra
20th Day	Orange	Anahata Chakra
21st Day	Intense orange	Vishuddha Chakra
22nd Day	Red-orange	Ajna Chakra
23rd Day	Very red-orange	Crown Chakra
24th Day	Red	The same

The 7 phases of initiation correspond to the 7 chakras which enter

THE VIA CINNABARIS OF THE F.A.R.+C.

into resonance successively.

During Solve and then Coagula, a certain number of specific Operations correspond to the chakras, but in a more active way on behalf of the operator.

In the first case, the operator is passive and the alchemical Operation produces an impregnation leading to a certain mental and intuitive comprehension.

In the second case, the operator is active. The fact of focusing at a specific time on a precise center enables him to acquire a particular mastery of the part of the body corresponding to the current phase. If the operator does not carry out that kind of concentration, it does not prevent the process of construction of the Stone from occurring. Still, one can wonder whether the non-acquisition of this mastery does not deprive the operator of the power to create a magnetic field necessary for the perfect construction of the Stone.

Or still, one can reason in the following manner: the work is like a Spanish inn; one finds what one brings. If it is mere technical knowledge, one obtains a Stone with the power to produce transmutations. If, at the same time, one works on his physical and psychic bodies, one uses these as a matrix and obtains the Stone corresponding to the Body of Glory.

What Are the Reasons For Secrecy?



It seems that the material construction of the Stone is linked to an extension of the fields of consciousness and their powers. The immediate issue is not so much whether man thereby becomes better or worse; before an issue in terms of morality is posed, that of mental health arises.

The first protection, it is said in India, against undue curiosity, is physical blindness. It is true that no yoga is approached without breathing exercises, the excess of which may cause damage to the optic nerve.

The second is mental blindness, or insanity. It is very well known

At a more profound level, one is faced with a psychosis accompanied by irreversible damage to the nerve cells.

The brain is such that it seems to register perception of the world as a hologram. The more the field of consciousness expands, the more accurate is the hologram (in fact, nothing has changed, except the degree of accuracy in the perceived world), to make a comparison. The discovery of microbes had to give unpleasant sensations to more than one individual. The normal reaction is to maintain a sense of proportion. Two types of abnormal reaction are possible, in different directions:

1. Systematically ignoring anything that pertains to microbes, the perceived world becomes extremely blurry.
2. Granting undue importance to these microbes and feeding the image that devours the subject, the afflicted sees himself being destroyed and achieves the same result as previously, except that the perceived world, to be equally as blurry, is not exactly the same.

From this example, one can imagine the reaction of a mind whose perception becomes more refined. How can a person considered normal by our civilization integrate the fact of having murdered his father 500 years ago? The power to generate a phantom, to construct false memories for the neighbor or to alter the probability

1 While this may sound somewhat confounding, it is given exactly as the original author wrote it. The last phrase of ‘...to alter the probability of a series’ carries the connotation of a successive series of events that happen however they do and then the changing of the probability of this series of events happening the way they normally would have. —L.P.

Mechanics of the Sacerdotal Way



It seems that in the Wet and Dry Ways, the operator acts in the manner of an electron participating in an oxidation, utilizing the forces in place but not awakening them. As for the matter in progress of becoming, it acts a little like the Oil of Saturn on the operator, providing him with energies (for his own body) that it puts in order.

In subtle terms, and even physically, the future Stone acts as the deity (Ishta)¹ on the operator. The deity being active, the operator passive—or confining himself to an operation of putting things in

¹ An “Ishita-Deva”, also referred to as “Ishta Devata”, of Hindu teachings.
—L.P.

The Sacerdotal Way requires a completely active attitude of the operator. He must respond to every manifestation of the Ishta (manifestations that it has caused) through the acquisition of equal power under penalty of being devoured by the deity. The penalty is immediate in the tantric path, whereas it is deferred in other cases.

On the operative level, one can conceive perfectly that the acceleration of the process is due to the magnetic field of the operator not being confined to rectifying, but is superadded and directs the application of the energies contained in the matter. Thus, with each proposal of the matter-in-becoming, or Ishta, the operator responds with a power over himself and over the Stone, equivalent yet complementary.

What would happen in case of failure of the operator? The acceleration of the process that this imparted ends. The process itself continues to occur for some time on the momentum which had been imparted to it. The effects are similar to those caused by the Wet or Dry Way, but more violent and reaching more subtle levels that are to be feared.

Of Gods, Titans and Men



We can consider that the phases of realization of the Work represent in reduction the phases of creation. We saw in the chapter *From the Punctum to the Hollow Universe* how this hypothesis is somewhat verified since in the image of God, man plays the Game of a demiurge, not without having previously dissolved the universe, that is to say what has been done before. This is to be able to measure himself in a universe that has once again become virgin.

God is the beginning and end, man is God in space and time, the outcome and the union of the state of God and titan; 'Greater than a god, greater than a titan: man', it is said in India.

Wet and Dry Way:

When the Entire Universe Is Made into the Grail

The beginning of the Solve phase consists of the operator scratching the superimposed and anarchistic veils which confer a way of existence to matter.

The moment the Oil of Saturn appears, to the instant when consciousness is created under the aspect of Lucifer, it disrupts the static equilibrium of possibilities and will enter a more material world. Leaving this stage of God (Auric Crown), consciousness, let us say man, loses its knowledge and its Power of God as well as the knowledge and power concerning the immanent world it could have possessed as a Titan; power, in this case, would have been anarchistic (the Oil in the Wet or Dry Way smells bad). The Emerald drops from the front of the Lord of Light, the link (hub)¹ is broken. Nothing remains for man other than the memory and to account an ideal form which he cannot recover on his own. Thus, the “Emerald” dissolves itself to dust in the Compost until, by means of the potash, the demiurge resumes contact with it to reconstitute the Grail which, rectified and whitened like precious Chinese jade, can host the Blood or Oil of Saturn.

The Emerald, also, is a Rootless Grass. It grows on the surface of the Compost when one knows how to cultivate it.

Albification

This is the principle of order—the Emerald—which is gradually reconstituted by the Salt or Spirit; the operator symbolically dons his white clothing, which takes place as a god, not by limiting

1 Originally, the word in parenthesis used here was “hug”, but as there is no such word in French, I have taken the liberty of assuming that it was a mere typographical error and that the word intended was “hub”, as in “wheel”, due to how this would make sense in the given context. I have thus translated it accordingly. —L.P.

himself, as a god would have done, to the higher chakras (to and including the heart), but integrating all of Creation in this divine state (to and including the root chakra).

Thus, the Emerald can begin to bloom again on the front of the man who became a deva. He contemplates the Stone becoming white once more, as a mirror, the resurgence of God within him; Lucifer the Bringer of Light, as eternity itself pulled from chaos.

Rubification

And here once again, Lucifer is brought face to face on the chessboard with a dark and stinking King who is preparing to be dyed.

Only a Lucifer who became man could make contact with the Titan slumbering within him—Kundalini, the Oil of Saturn.

The man of knowledge, by Rubification, will become a man of power.

The Rubification complete, everything is in place; the razor edge separating him from being God, the edge at this moment becomes vastness and infinity of time. It does not suffice to have traced the model; it still must become alive. There is always a multiplication to be accomplished. This is why a man who becomes Bodhisattva refuses to accede to the rank of Buddha for taking his next as earthiness, to dissolve with him and to be reconstructed with him as the Stone. It would be futile to think that it would suffice, by his power, to transform it into gold; one would at most make it to the stage of Lucifer before the Fall, which would, in the long run, not be of any help to him.

As long as a human being has not, at the end of his quest, called into question the results acquired for taking the risk to dissolve and to reconstitute himself with a fundamentally free being, he has gained

nothing.

As a Stone, he would only be a false prophet; unproductive, preaching the example and not practicing it.

Thus the rose only comes out of the crucible to recover a cross.

Sacerdotal Way:

Lucifer Without Satan

In the Dry and Wet Ways, Lucifer lost his memory with the Emerald. It is this same memory that Christ, Jesus incarnate, found in ancient Heliopolis.

One can dream ("To dream, is it not a way to create?") a humanity which would be progressively driven into the veils of the increasing density of creation without losing memory (never would the Emerald be separated from Lucifer). This being would be accomplished as a Titan without going through successive incarnations (Lucifer would not have become Satan), but living a very, very long life without sleep and without forgetting, rectifying his body gradually from his experiences.

There must exist such humanities in the Cosmos. Thus the Fall would not be driving it into the matter but would forget it—the separation of the Crown of Gold and the Oil of Saturn.

Without a doubt, so should we all experiment, know and forget, because there can be no God if there had previously been nothing.

Thus, the operator capable of carrying out the Sacerdotal Way is one who, in this life or in another, has experimented completely with the Wet or Dry Way, passing through oblivion.

The truth is that the re-creation of the Stone corresponds to both a realization and an initiation; the Stone transmutes only on its own

level which is that of the Microcosm. Such concluded by the Wet or Dry Way, the manufacture of the Stone in terms of the Macrocosm remains to be undertaken, the First Matter being the operator himself becoming a King-Priest (Melchizedek); such is able to produce a Stone in the Microcosm according to the Sacerdotal Way.

In conclusion, one begins to meditate on this human who learns from a god (who is none other than himself) to play chess and who, ultimately, leads the game with the most sophisticated computer conceivable: the entire Universe. At the end of the long battle, he contemplates the two Kings and the two Queens face to face only to realize that *he* is this game, the Universe and God at the same time.

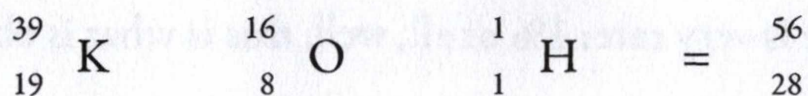
PART III

Notes and Original Illustrations

Notes



KOH: With K, potassium or kalium (with the atomic number in subscript and the atomic weight, or molar, in superscript¹)...



...it is tempting to make a certain connection between KOH and

1 This paragraph was necessary to alter somewhat as in the original French document, the atomic number and atomic mass throughout is inverted—meaning the former is in superscript and the latter in subscript—whereas it is usually the other way around. So the original text read: 'Avec en exposant le N° Atomique et en indice la masse atomique ou molaire.' ('With the atomic number in superscript and the atomic weight, or molar, in subscript.') —L.P.

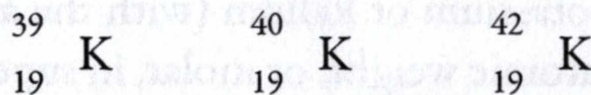
$^{56}_{26}$ Fe, the molecular masses being the same.

A confirmation: the fact that the Salt is compared to the Sword of Angels, or that it is called "Steel".

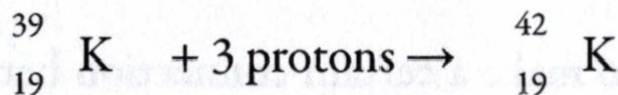
It would have been even more satisfying to the mind had the number of protons been the same in both cases; unfortunately potash has 2 more than iron (28 against 26).

The body possessing 28 protons is nickel: $^{59}_{28}$ Ni

Assuming that the potash absorbs the three excess neutrons of the mercury which comes to be placed on the potassium, this would not be inconsistent with what we know of isotopes of potassium. Potassium, as isotopes, is a curious body. It is rare that an element of which the atomic number is odd has several isotopes; potassium, it has three of them.



The last one is very rare: 1% of all, well, this is what is obtained.



Remember that the potash at the outset is essentially $^{56}_{28}$ K

If one considers the potash obtained after the preparation, one has:

$^{59}_{28}$ Potash (new); which exactly corresponds to \rightarrow $^{59}_{28}$ Ni

A critical mind would point out that the atomic mass of cobalt (58.9332) is closer to 59 than that of nickel (58.6934).

Should we bring up the fact that the nickel-iron alloy produces a very estimable steel, and that the nucleus of the earth is composed of these two bodies (nife)?²

The Original Illustrations

To the reader who is interested in seeing the original illustrations, and comparing them with the copy-worked figures of the present work, whether for the purpose of getting a complete view of the material or in any other way, I call their attention to the fact that the original Gerlach documents which are in possession of the University of Chicago have been carefully examined and found to be the original documents, with no alteration of the original drawings or any change of position of the figures, with the exception of my having added titles of figures 2, figure 3, figure 4, and figure 5, for easy identification.

Leroy Peterson

2 How it appears in the original document, but technically written NiFe; a common abbreviation for an alloy of nickel (Ni) and iron (Fe). —L.P.

The Original Illustrations



To the reader who has an interest in seeing the original illustrations and comparing them with the reconstructed figures of the present work, whether for the purpose of greater comprehension of the material or mere curiosity, I offer them here exactly as they are found in the original French document without any translation of the text therein or any image alteration of any kind—with the exception of my having added titles of *Figure 1*, *Figure 2*, *Figure 3* etc. to each drawing for easy identification.

Lenny Pedersen

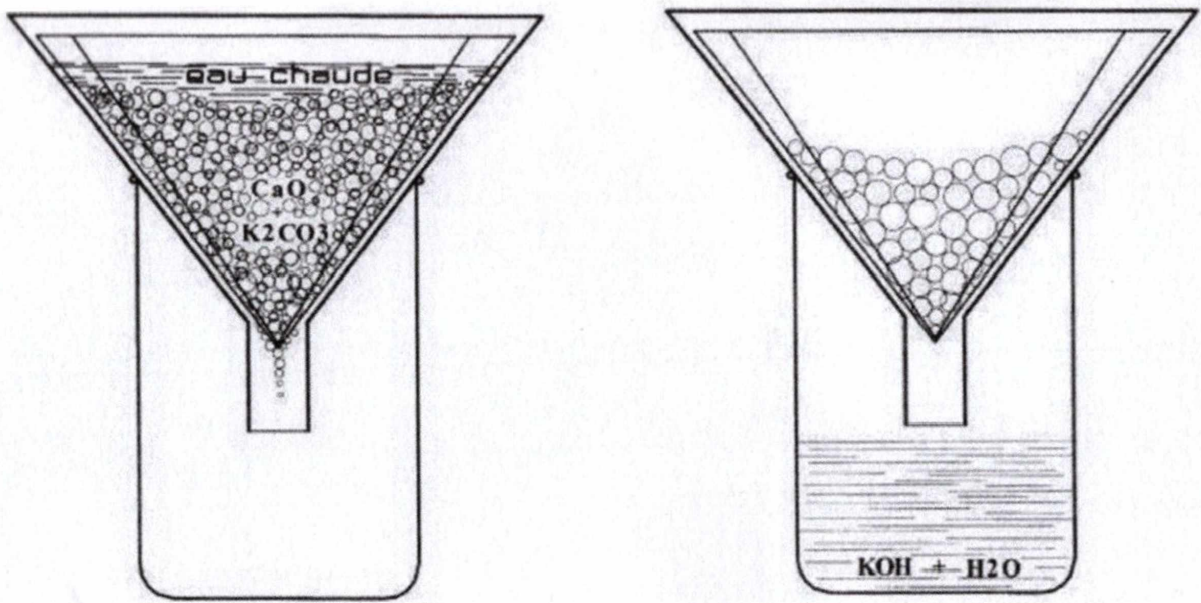


Figure 1

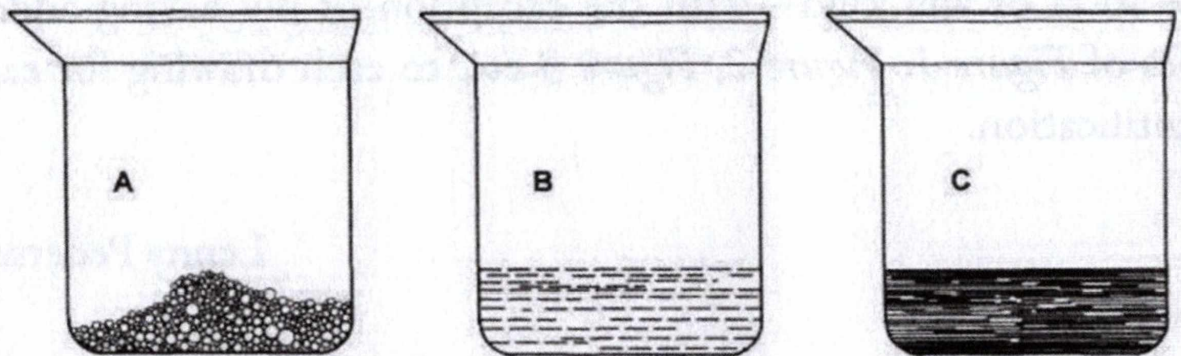
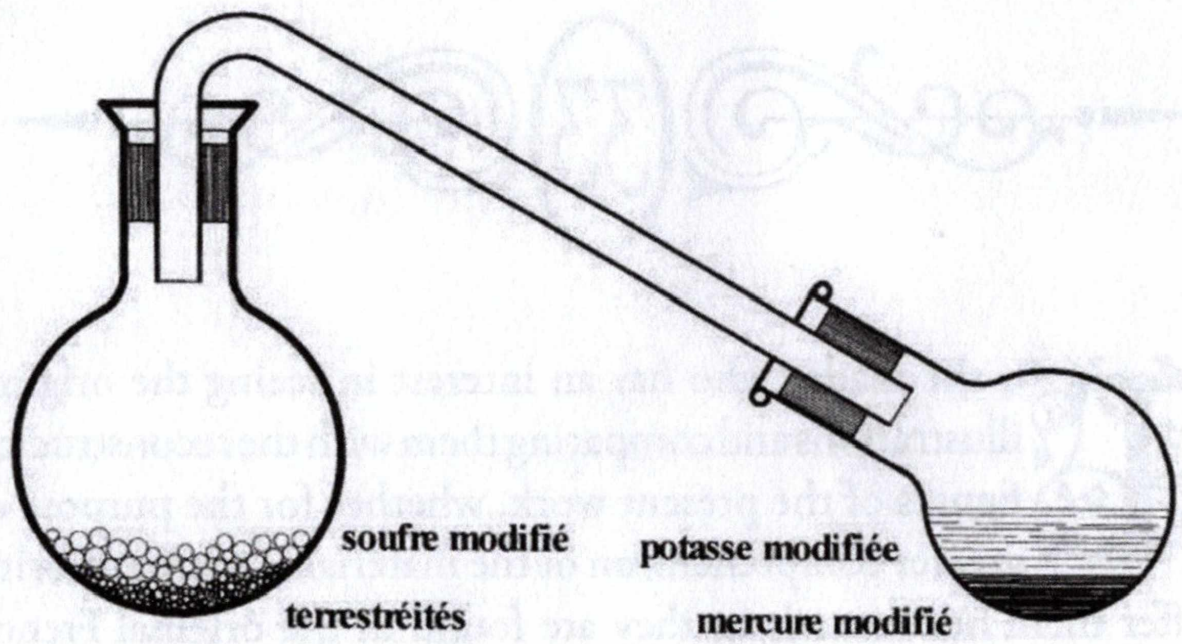
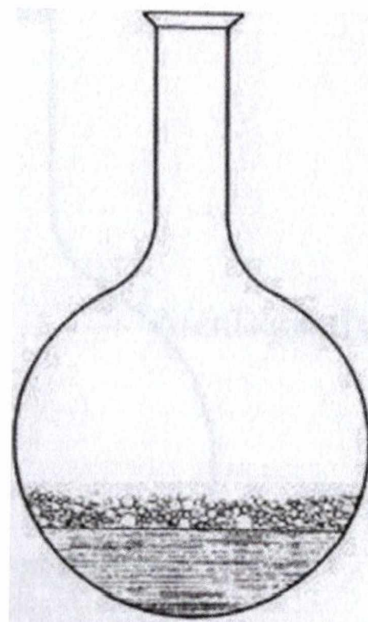


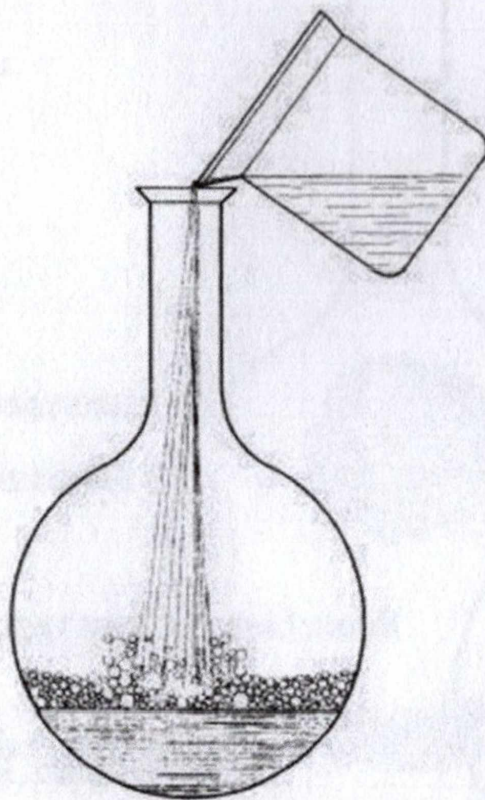
Figure 2



Nouveau soufre

Nouveau mercure

Figure 3



Verser $1/7^e$ de la nouvelle potasse.
Ne pas appliquer le feu, (*ne pas agiter le ballon*).

Figure 4

La matière prend une couleur citrine.

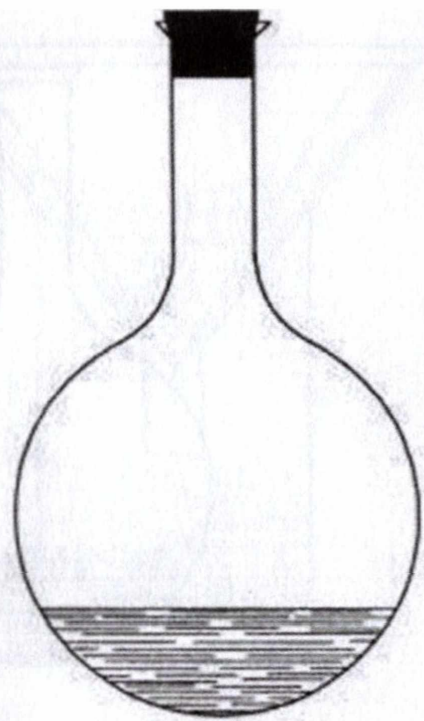
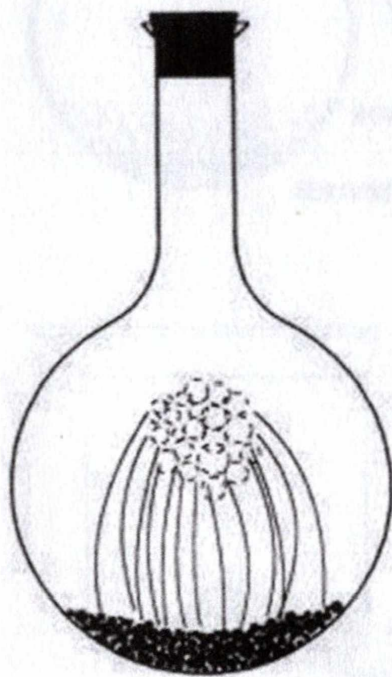


Figure 5



Boule blanc brillant vaporeuse (*aspect de plasma*).

Vapeurs ascendantes et descendantes.

Terre

Figure 6

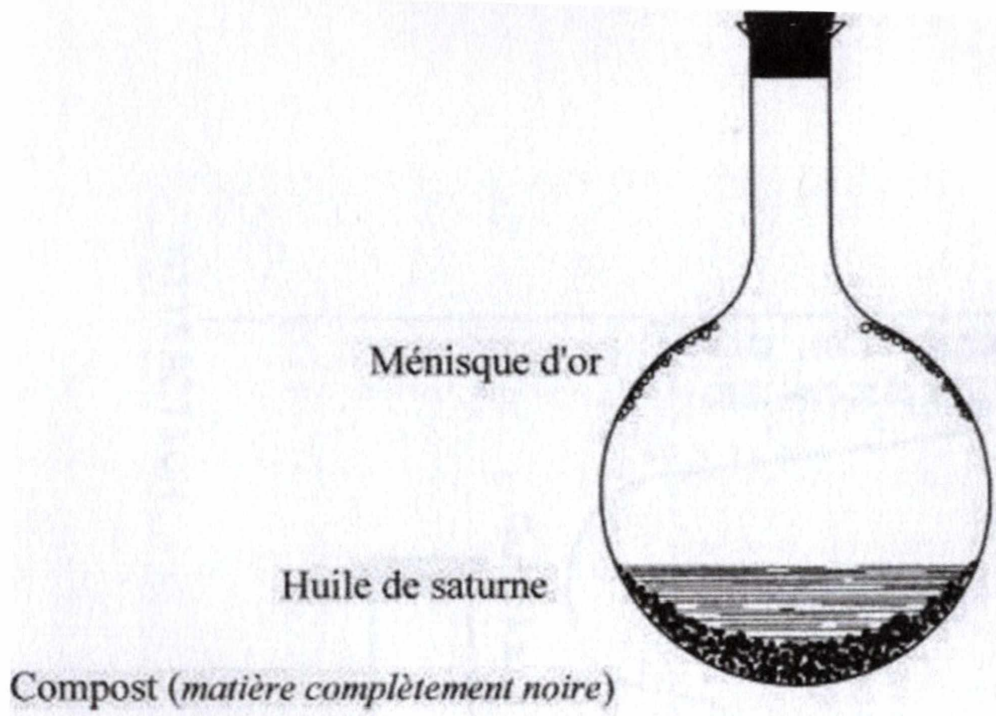


Figure 7

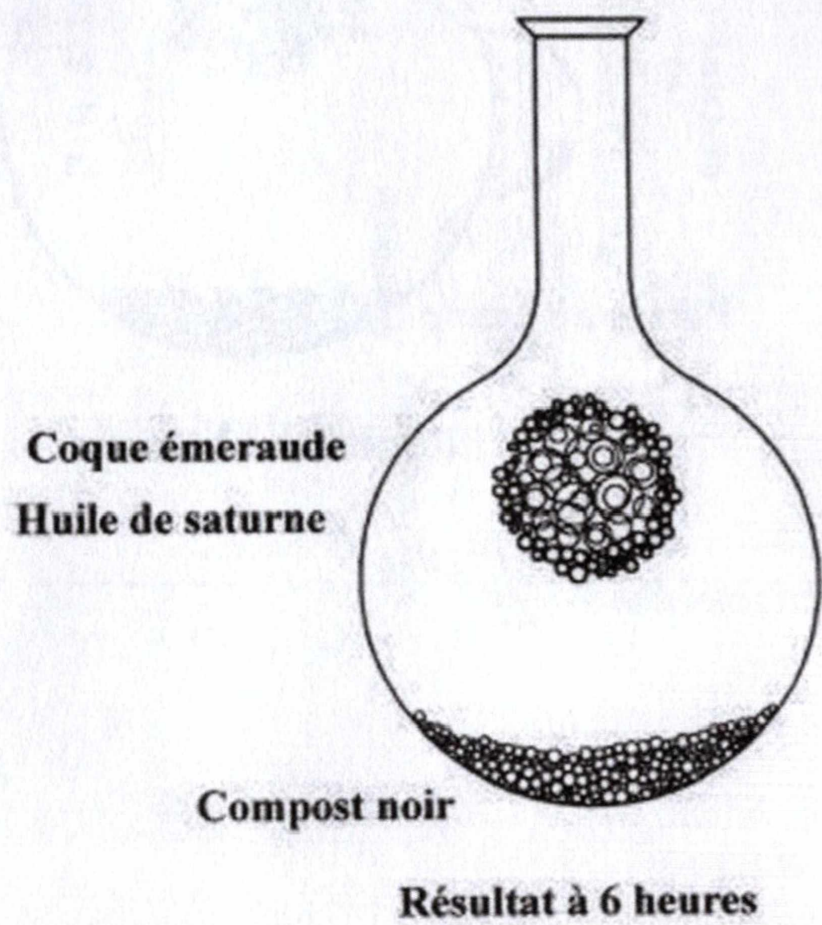
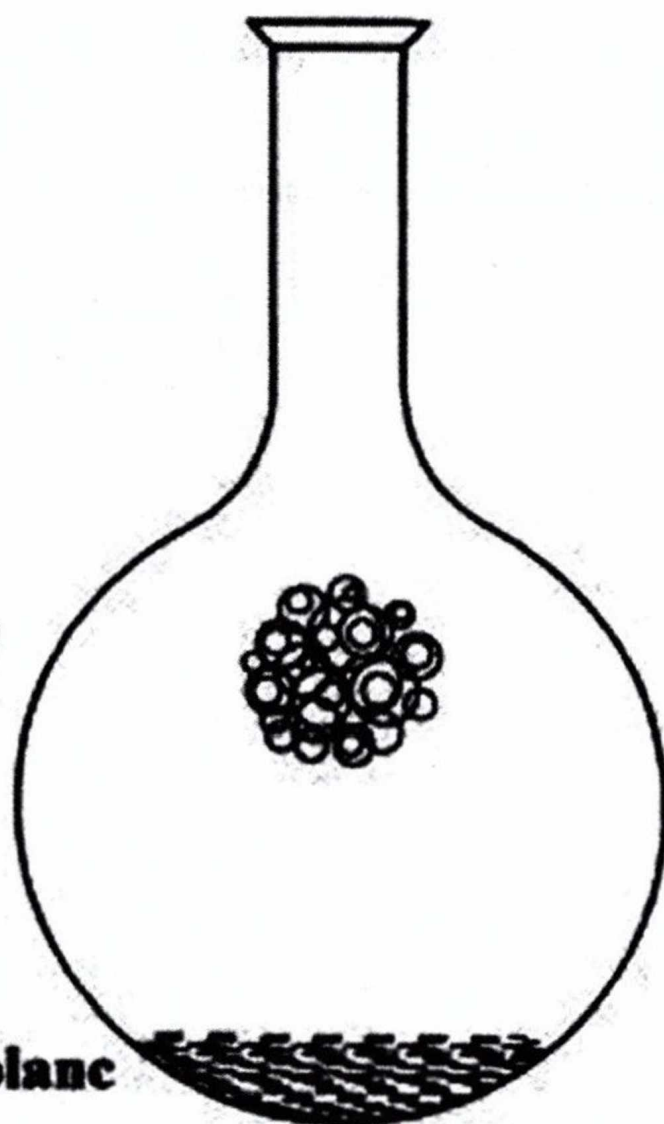


Figure 8

Huile de saturne



Pierre au blanc

Résultat à 12 heures

Figure 9

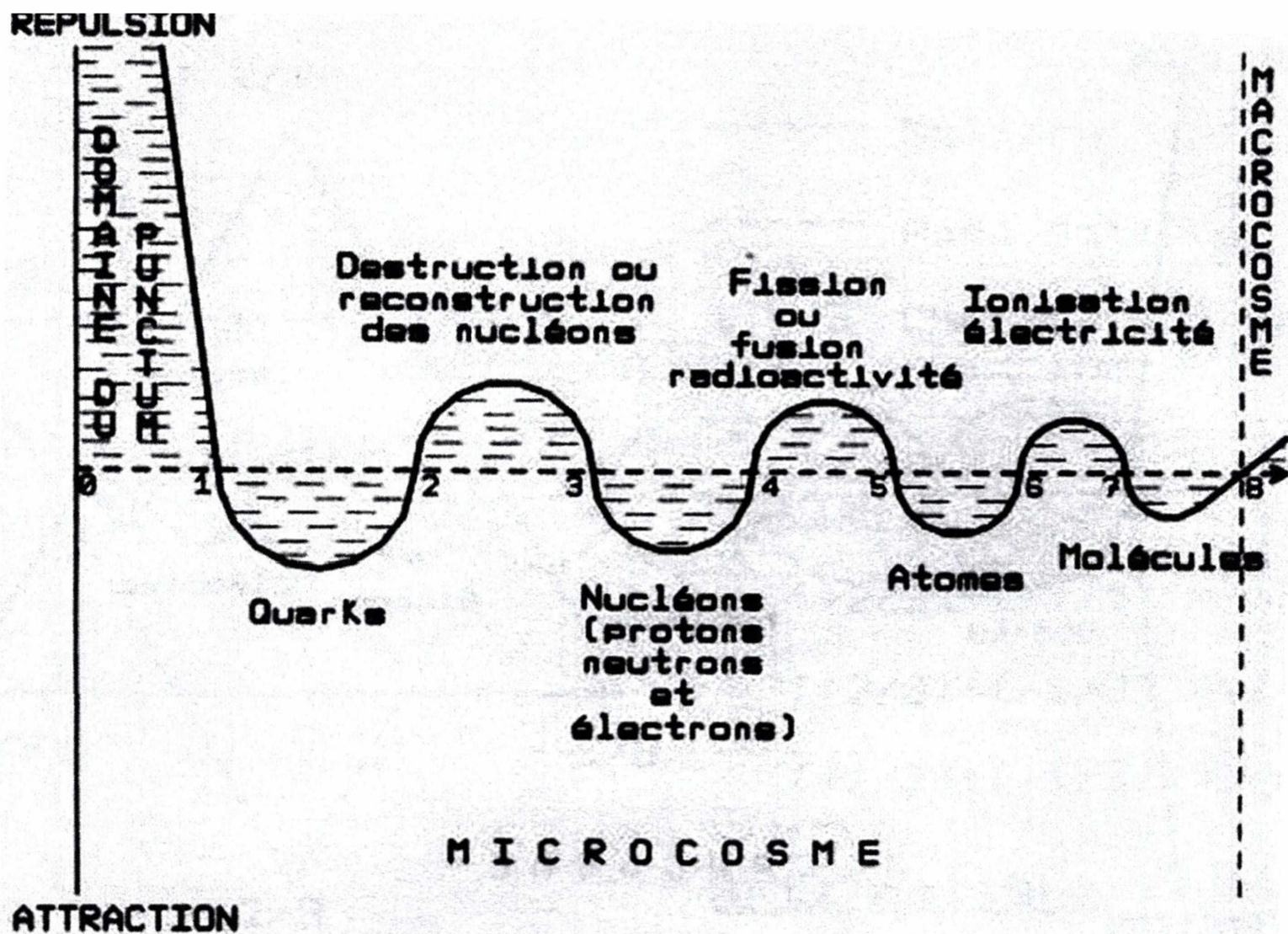


Figure 10

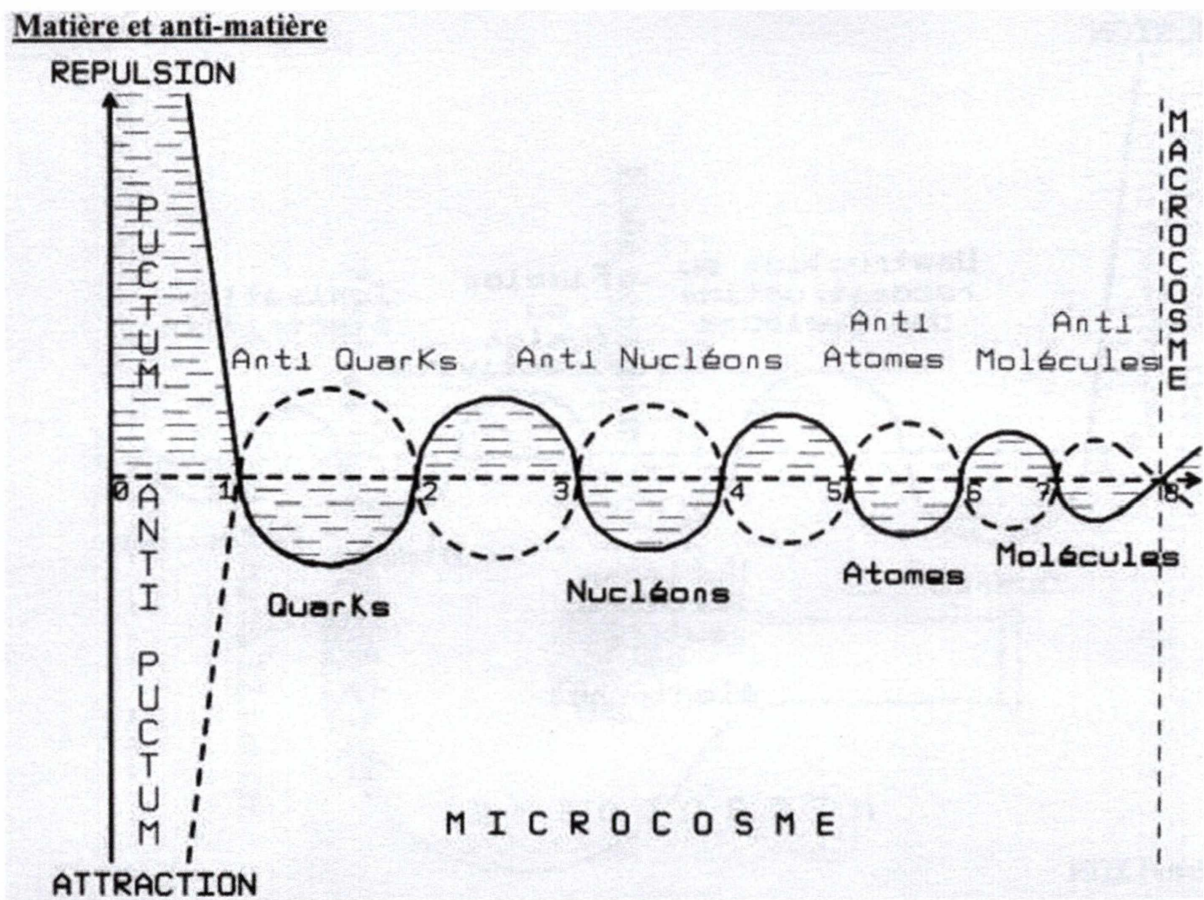
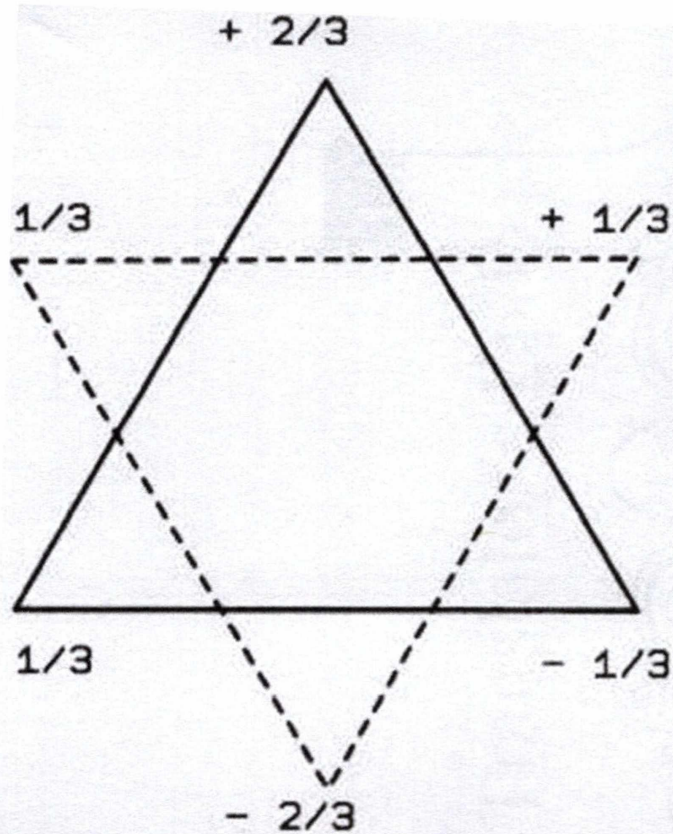


Figure 11



— Matière

- - - - - Anti Matière

1 2/3 Charges électroniques

Matière :

$$(+2/3) + (+1/3) = \text{proton}$$

$$(+2/3) + (-1/3) = (+1/3)$$

$$(+1/2) + (-1/3) = \text{neutron}$$

Anti matière : idem

Figure 12

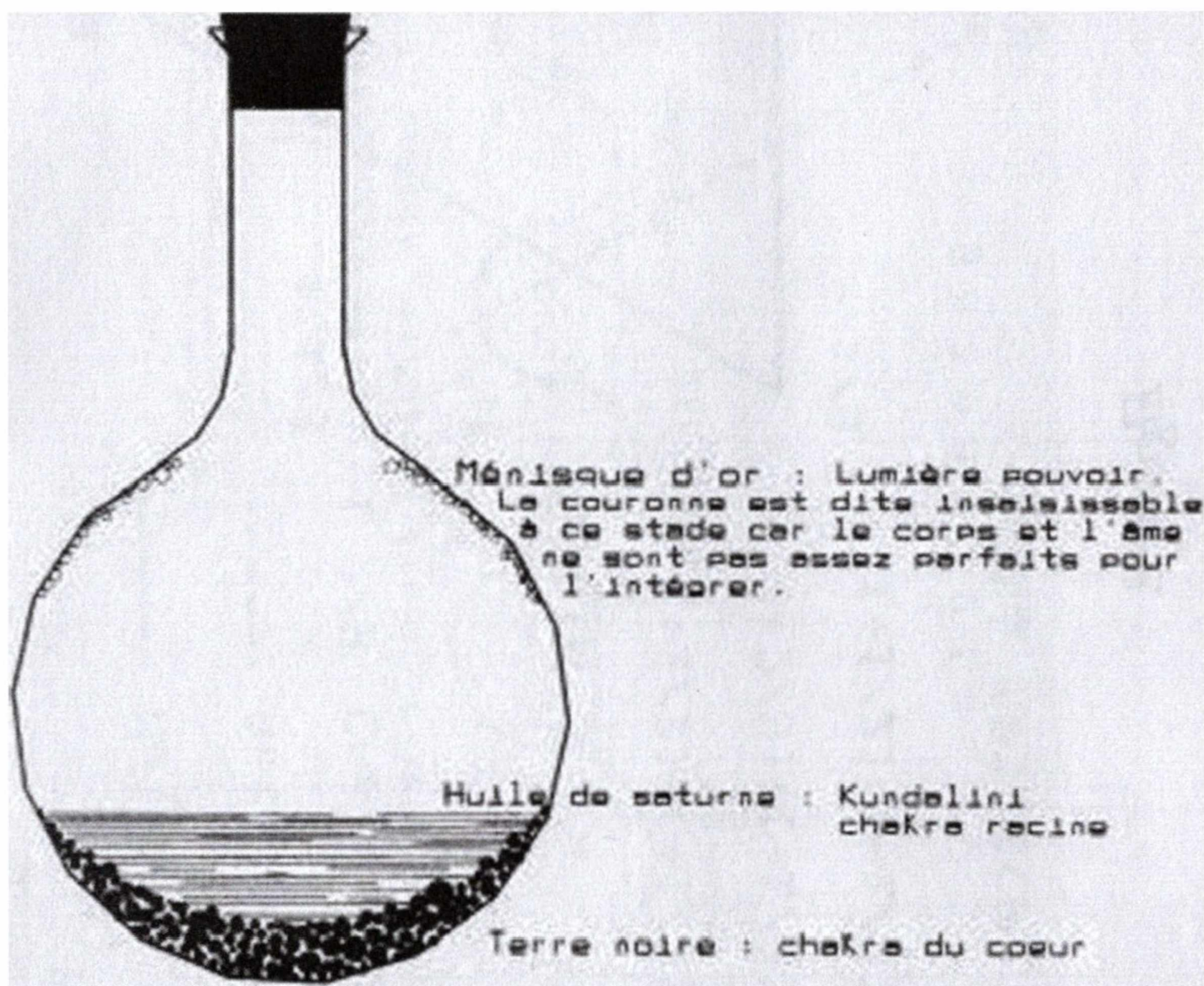


Figure 13

Translator's Epilogue



While I believe I have presented this fascinating little volume as best I could in my preface, I would like to conclude the treatise with yet another few words; mostly ones of repetition due to the importance of keeping certain things in mind in your studies and labors on the Via Cinnabaris.

Within the pages of this work, you will have had the opportunity to see—possibly for the very first time in your acquaintance with this Path—the operative execution of this particular method to the Philosopher's Stone. If there was much of the procedure that you had not yet deducted from your study of the original teachings of the Elder Brothers of the Rose+Cross, now you will have a veritable key in understanding them. As I have already pointed out, you

ought to, at this point, study the original teachings of the Order while keeping in mind what you have learned from the present treatise. You will find many things in the latter that will help you understand the former, as well as much material in the former that will help elaborate on what you have now come to know from the latter.

However, you will also find certain things (one such, at which I would like to hint, is the matter or proportions) that will appear inconsistent. And in these cases the best advice I can give you on the practice of this fascinating Path to the Stone is to *always*, first and foremost, heed the original teachings of the F.A.R.+C. And only after doing that can one look at other approaches and try and understand one through the other. But never forget from where these teachings derive and do, thus, not fall into the trap of “replacing” what was originally taught of this Way with the musings of others who may eventually have walked down a side-road that might very well not have led to success in the Magisterium.

Learn what you can from others having trodden the Path prior to yourself and add what is useful therefrom to the original teachings given. But beware of favoring the former over the latter if they are in disagreement, should you not know whether those who have strayed from what was originally conveyed on this Way to the Stone actually succeeded in the Magnum Opus or have yet to do so. However, in here lies simultaneously that which is tricky about the study of alchemy; just because someone has yet to succeed in the Great Work, this does not necessarily mean they are wrong in their labors. Always remember that it can simply be a case of the alchemist not yet having reached the etheric/spiritual state necessary to operate at the level required for the confection of the Red Stone, regardless of whether he, or she, is on the right track in terms of mechanical procedure.

This is why we continue to study and continue to labor with our

flasks, condensers, crucibles and Fires; because until we achieve ourselves that for which we set out, we do not know whether what we are doing is correct or if we are personally capable of succeeding therein. Only perseverance in understanding, realization and the laboratory work accompanying these will let us know in time.

May this little treatise, *The Via Cinnabaris of the F.A.R. + C.*, aid you in finding what you seek.

Lenny Pedersen

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About the Translator



Ever since childhood, Lenny Pedersen has been involved with the occult sciences, and the esoteric disciplines of alchemy, classical western magic (the grimoire tradition), Rosicrucianism and the Golden Dawn tradition are among the greatest passions in his life and they have taken up more than 25 years thereof. He is an Initiate of various occult Orders as well as a member of certain small, private societies of alchemists in France.



While his first encounter with the ancient and noble Art & Science of alchemy was through a children's book on the subject he had discovered in his school library in his childhood town of Tårs, Denmark, more serious involvement with the Royal Art

began in his mid-teens when he came across an occult/paranormal encyclopedia that had a very interesting section on the topic. From there, he found Frater Albertus' classic *The Alchemist's Handbook* and everything started to truly take off from that point.

As he was spending his time studying the writings of various "modern" authors such as Albertus, Archibald Cockren, Manfred Junius and Lapidus alongside the classical treatises of Paracelsus, George Ripley, Basil Valentine, Nicolas Flamel and the other Adepts of old, he eventually discovered the French group Les Philosophes de la Nature, or LPN (The Philosophers of Nature, PON), founded by noted alchemist Jean Dubuis in 1979, which became Lenny's single biggest inspiration for alchemical study & practice and he has been a dedicated student of the teachings of the group ever since.

His association with the Cinnabar Path of the F.A.R.+C. began when he came across Roger Caro's *Tout le Grand Œuvre Photographié* and it was love at first sight. Ever since that time, Lenny's passion for this particular Path has only continued to grow and it has led to him collecting any and all teachings he could possibly find on the Way of Cinnabar and the Rosicrucian Order from which it came. Now, approx. 15 years later, his dedicated and persistent study & practice of this Path has made him one of the foremost authorities thereon outside of the French-speaking alchemical community.

Lenny was born and raised in Denmark, Europe but currently resides in Ôsaka, Japan where he spends his days working on his publications as well as studying & practicing the two great loves of his life: the occult sciences and martial arts.

Alchemical Pleiade

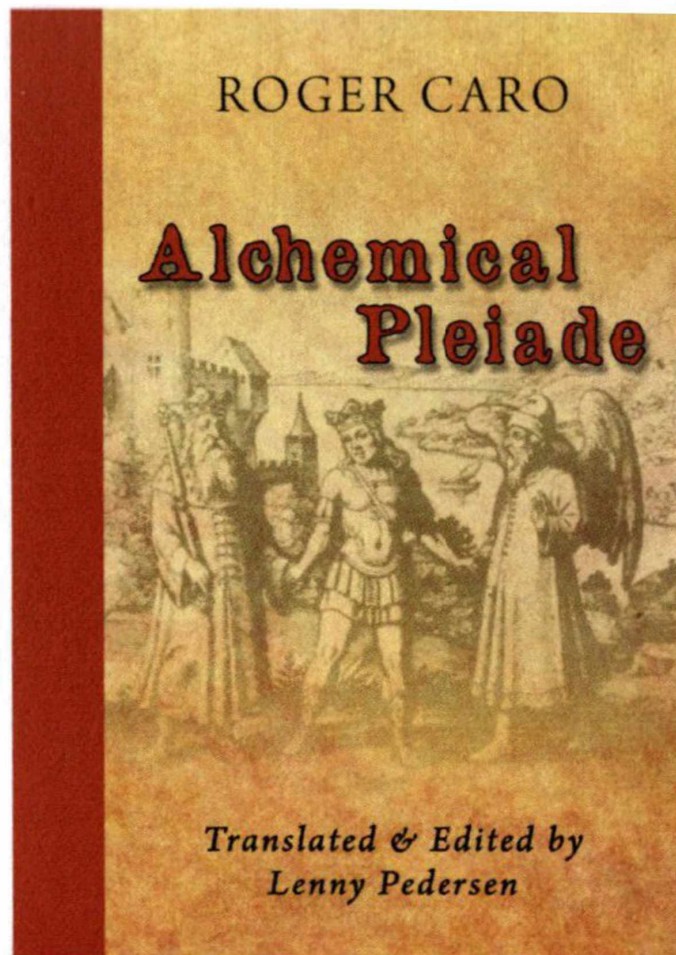
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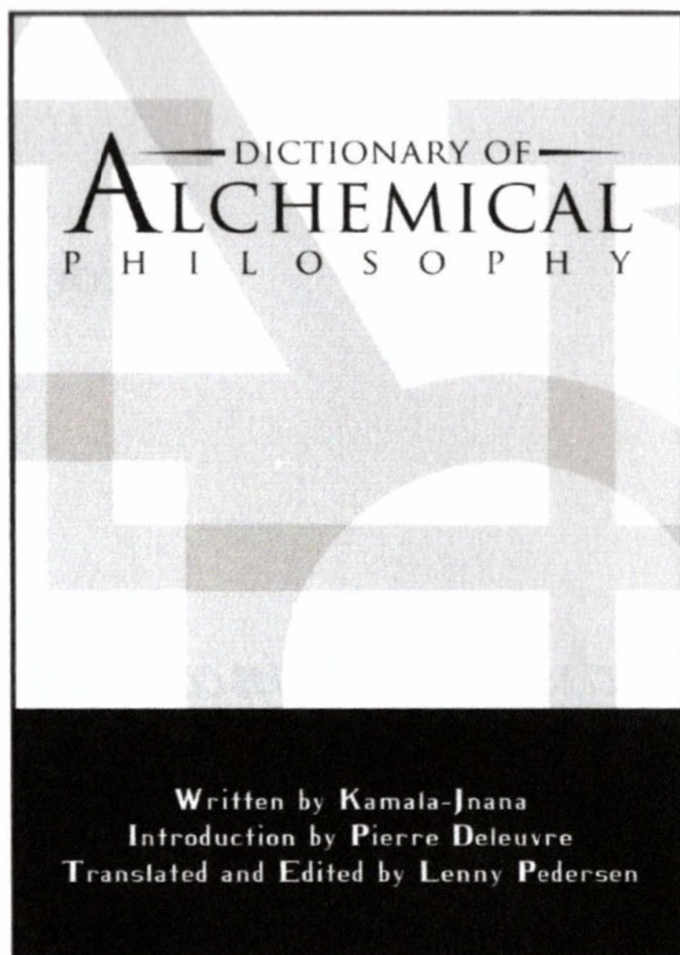
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