THE SECRET OF THE EMERALD TABLET

by Dr. Gottlieb Latz
(Translated by Dennis William Hauck)
TABLE OF CONTENTS

Translator's Preface................................................................. 8

Foreword by Dr. Latz................................................................. 9

Chapter 1 - The Origin of the Emerald Tablet.............................. 13

Chapter 2 - The Ancient Arcana Revealed.................................. 18

Chapter 3 - The First Revision: The Tabula Smaragdina............... 23

Chapter 4 - The Second Revision: The Tabula Hermetica................. 32

Chapter 5 - The Third Revision: Tabula de Operatione Solis.......... 41

Appendix I - Emerald Tablet of Hortulanus.............................. 46

Appendix II - Table of Contents from Die Alchemie....................... 47

Appendix III – Resources.......................................................... 50
TRANSLATOR’S PREFACE

by Dennis William Hauck

The first decision made by any translator is whether to try to convey the period and writing style of an author or to concentrate on making his meaning clear to modern readers. It soon became obvious, due to the length and complexity of this work that I had to choose the later method. I am sure the author would agree with my decision, because above all else, Dr. Gottlieb Latz was a man of ideas.

His monumental work, Die Alchemie, was published in Bonn in 1869. The book is divided into 131 chapters, totaling nearly 600 pages, which trace the history of alchemy through fifty centuries. I wish to thank the Alchemy Guild (www.AlchemyGuild.org) for allowing me access to their archives in the preparation of this work. The present translation is taken from Dr. Latz’ research concerning the first three Greek revisions of the Emerald Tablet. All three of these documents were written in Alexandria before the birth of Christ.

Dr. Latz began his exhaustive study of alchemy in hopes of helping his patients. He believed that the secret Elixir of Life was known by the ancient alchemists, but was lost through centuries of conflict and persecution. He tried to reconstruct the formula of the Elixir by careful study of alchemical texts, in particular the mysterious Emerald Tablet of Hermes. He was so sure of his success, that he used his compounds on many of his patients, who responded favorably to his treatments.

What is more, Dr. Latz, like many alchemists before him, saw in the chemistry of the Arcanum a profound allegory of the formation and evolution of the universe. Along the way in his practical search for the Universal Cure, this nineteenth century genius rediscovered the Shining Light of Truth in one of the oldest documents of mankind.
If we look back from the standpoint of modern pathology to the way this discipline used to be, then the majority of people would agree to the superiority of the modern view and would immediately reject the earlier view. It would be easy to confirm this vague suspicion with more exact research.

Yet, if we look back from the standpoint of modern therapeutic technique to the viewpoint this discipline once took, then most people would agree to the superiority of the former viewpoint and would reject today's view.

Medicine used to believe any disease was curable. This was because a thousand years ago physicians had knowledge of the Arcanum, and today knowledge of it is lost to us; until me, no doctor even was aware of what he must rediscover.

That the knowledge of the Arcanum has been lost can be traced to the fact that the preparation was not commonly available, and was known only by a handful of doctors: the alchemical doctors. They kept their fantastic preparation secret. The handful of physicians who had the secret became smaller and smaller, until finally they had all died out.

My professors taught me: *Qui bene diagnosit, bene medebitur* (the better the diagnosis, the better the cure). The perverse falsehood of this saying is right before our eyes! In modern times, we are very advanced in diagnostic capability, but our ability to cure lags far behind the alchemists. Heal us! But can man ever cure everything? Of course not, if man could heal everything then no one would die. What then, can man heal? It's true, there is no grand design or plan of what is curable and what is not. However I say to you that there are many illnesses which the universities are unable to teach a cure, that one can certainly heal. And how is one able to do that?

Through the use of the Arcanum, that wonderful preparation, which as noted, was known to the alchemists and used with great success at many sickbeds, then was lost, and which, after much exhausting research, I have rediscovered and for many years have been trying on my own patients. But who can believe everything he hears, especially in the field of Healing? By such things do the gullible pass through the gates of folly.

That skepticism is entirely appropriate. Nonetheless, you should not believe it. For you too can make use of this greatest of all medicines, which I will teach you, so that you yourself will grasp what I have grasped. I am giving the panacea freely to you, use it! You risk nothing by using it. The worst that you are gambling is that your patients will remain uncured.

For those of us living in illusion, there are illnesses in the gray area between curable and incurable that give us the opportunity to get rid of all the deceptive assumptions which we hold. Indeed, you say! Which ones?

Any of the predominant epidemic diseases. If we look at such areas as smallpox, scarlet fever, malignant tumors, typhoid, cholera, dysentery, etc., we see people dying like flies, whether they have been treated according to the latest accepted procedures or
not. How then is any self-deception possible, when we treat these same patients with the Arcanum and they do not die? Is it self-deception when we meet the stretcher-bearers leaving the homes of so many, but not on the doorsteps of those who have been given the Arcanum?

Is the Arcanum mankind's weapon against small pox, scarlet fever, malignant tumors, typhoid, cholera, dysentery, etc.? Yes!

That would be indeed magnificent, but hard to believe! Yes, it is magnificent and hard to believe. And as I have already said above, you will not be able to believe it at first. Faith is good in religion, but it has nothing to do with our experience at the bedside of the sick. I do not need faith, but make practical use of the Arcanum at the bedside of the sick, and you will see what I have seen, heal where I have healed.

But even now you are holding back! Never mind. It is exactly the goal of this book to show you, that I am not an isolated fanatic, but that the greatest thinkers of mankind stand on my side, those who knew of the Arcanum, which I have rediscovered. You will directly experience the effectiveness of this Arcanum, and it will serve as the basis of amazing expansion in your intellectual perspective. Do you really believe for a second, that such great thinkers would have based their life's work on the Arcanum, convinced of its effectiveness, if it was not something absolutely magnificent, if it was not the divine panacea?

Does the Arcanum help only in the area of the predominant epidemic diseases? No. I have simply named the predominant epidemic diseases to lead you into areas where there is no possibility of self-deception, where the results are most easily observable. With the aid of this agent, pneumonia, pleurisies, croup, phlebitis, meningitis, mastitis, angina, acute rheumatoid arthritis, icterus, parulis, boils, pseudo-erysipelas, Bright's disease, eye problems, etc., can all be cured.

How does it work for the chronic illnesses? In every chronic illness there is a line we dare not cross over. On one side of the line, healing is possible using the Arcanum. On the other side of the line, a radical healing is no longer possible. In this way, one can cure: dermatitis, syphilis, hydrops, etc.

What is the name of this magnificent medicine? It has been called by many names: sulfuric acid, iron, sodium carbonicum, sodium nitrate, liquor hepatitis, red solar powder, black solar powder. (See the section on the Arcanum and its description.)

Among these are popular medicines that can be found listed in any pharmacology! Certainly. However, what is true about ether is true about the Arcanum. Ether was in every pharmacology, in every Apothecary, known by everyone. However, nobody guessed before the American Jackson taught us, that the chemical could be used to eliminate pain during surgical procedures. It is entirely the same with the Arcanum. It is among those chemicals listed in any pharmacology, on the shelf of any Apothecary, known to everyone, but non one suspects it is the ancient Arcanum, nor that it could have such widespread use in treating the sick.

This whole thing came about when I had the opportunity to prescribe nitride soda for a patient, simply because I had tried every other possibility. On the way home from his sickbed, I was already having doubts about my action. All night I could not sleep worrying about him. As soon as the sun rose the next morning, I rushed back to his bedside. What did I see? A truly astonishing improvement. I was in a state of disbelief that almost by accident, nature should put such a fantastic medicine at my disposal. Just
as the nitride had proved to be a veritable treasure, unknown by doctors, untaught in medical schools, so must there be other unknown chemicals that could prove to be treasures of healing. So I researched further and in succession discovered the remaining Arcana. After the nitride, I discovered iron, then the black solar powder and the red solar powder, then the liquor hepatis. Finally I discovered sulfuric acid and carbonate of soda, all of which should be proof enough to the reader that there was nothing haphazard in my search, and that as I have said above, the Arcanum concerns common chemicals, listed in every pharmacology, to be found in every apothecary, known by everyone. I became acquainted with sulfuric acid and soda at my university as early as the fifth semester, and for many years following, had no idea they were part of the Arcanum.

It cost me much time and expense, much painstaking research, to discover the healing effects of these powerful chemicals. But the results of my strenuous efforts fell on deaf ears. I was disappointed at my colleagues' narrow mindedness, then I realized my efforts had a profound, shining purpose!

At the time I did not fully understand that I was on the way to nothing less than the true Arcanum of the alchemists. During my research I had a vague feeling that more was involved in my efforts, but I never confronted this head-on.

Finally, like a light shining in my mind, I realized that a single-minded, absolutely thorough study of alchemy was required. However, my current practice required me to travel the countryside by foot and on horse, day and night, in heat and cold, in dust, rain, hail, and snow to take care of my sick, pregnant, or wounded patients. How could I take up a difficult and consuming study of the writings of the alchemists and balance that with all my obligations? Honestly, I did not see how I could do it. But gradually there awakened in me a greater dimension that allowed me to handle the workload, and I began my study in earnest.

What work! Totally alone I searched to find the Arcanum, while at the sickbeds of my patients. First I looked at one in ten of possible chemicals, narrowing it down to one in a hundred of those, searching for the right chemical and whether it was mentioned by the alchemists. If it seemed right, I tried to make some sense of what dosage to use and how it worked. I could find no one who worked before me in this field. I am the first person who has openly divulged the secrets of the alchemists, no one before me has done that, because the alchemists themselves tried to conceal their knowledge and did everything possible to throw people on the wrong track. In actuality, from what they held back, you can follow the thing to its true source! You cannot imagine how many times my exhausted hand fell away from the pages that lay before you, honorable reader. Now, I have completed my goal and have finished my assignment, as this attests. You will find herein things that you never would have guessed to be true, that your modern profession is descended from a hermetic tradition, that you have much in common with the alchemists, and that only through alchemy will you find enlightenment.

This book is primarily intended to be read by physicians. It presents the truth of the Arcanum, developed from several viewpoints, with reference to the original authorities. However this book will not merely prove useful for those in the medical profession, but also for those cultured individuals who seek to understand the development of the world around them. Even for those not interested in a description of the Arcanum, they
will find a wealth of information relating to: the Bible and the symbolic truth behind our Christian dogma, the first book of the Oracula Sibyllina, the writings of Plato, Timaeus, and Kritias (whose content forms the basis of modern thought), Greek philosophy in general, the neoplatonists, Indian mythology, Greek mythology, the history of chemistry, of magic, astrology, the art of goldmaking, the art of precious stones and jewelry, the Kabbalah (book of Jezeriah), Pythagorean numerology, the squaring of the circle, the Stone of the Wise, perpetual motion, etc. In short, this book presents in complete detail, the many facets of our alchemical heritage, out of which the wonderful Arcanum is offered to us, and of which only alchemy can provide true knowledge. And so, I dedicate this book not only to physicians, but to all cultured thinkers.

Dr. Latz
Dr. Gottlieb Latz
January 1, 1869
Bonn, Germany
CHAPTER 1 - THE ORIGIN OF THE EMERALD TABLET

Alchemy is the study of the Arcanum and how one can obtain it. The Arcanum, also known as the Elixir, Powder, or Stone, is the fundamental secret of nature. It is said to have the ability to perfect anything, to change baser metals into gold, to cure disease, to make man whole.

The search for the Arcanum began in the darkest reaches of antiquity. Indian alchemists called it "soma" in ancient Vedic texts and concealed its properties in a colorful variety of Gods. The Chinese called it "chin" and sought for it in the form of a Pill of Immortality. Islamic alchemists referred to it as "Rasayana". It was traced back to the first day of creation by Judaic alchemists. Greek philosophers saw it everywhere in nature, hidden in the composition of all matter. But it was the Egyptians who made it a science.

The ideas of alchemy were incorporated into all levels of Egyptian culture. It was their practical science, as well as their religion. An Egyptian sage known as Hermes Trismegistus is said to have written thousands of books on alchemy and other topics. Although some of his works were kept in secret by priests, many of his manuscripts were lost when the great world library at Alexandria was burned by Muslims. Only about forty of his works have survived. Nevertheless, he is said to authored the most important and revered document of alchemy, the Tabula Smaragdina, or the Emerald Tablet.

The Emerald Tablet

The Emerald Tablet is such an important document that the entire history of alchemy can be divided into the period before the Tablet and the period after. Alchemical thought centered on the interpretation of the Tablet for over 2,000 years. This mysterious communication speaks directly to our intuitive understanding, and the reader feels compelled to search for the deeper meaning of its precepts. The alchemists believed that the secrets of their art were buried in its enigmatic lines.

The origin of the Emerald Tablet has been traced as far back as the biblical Genesis, but most scholars attribute it to Hermes Trismegistus, whose name means "Thrice Greatest Hermes" or "Ruler of the Three Worlds". In all probability, such a person really existed, and he is pictured in many Renaissance drawings (such as the one on the following page). However, it is now impossible to separate the actual person from the legends that identify him with Thoth, the Egyptian god of learning and magic, the inventor of all numbers and science.
Albertus Magnus wrote that Alexander the Great discovered the Tablet at the tomb of Hermes in Phoenicia. Wilhelm Kriegsmann has related a legend that Sarah, wife of Abraham, stumbled upon the Tablet in a cave near Hebron and pried it loose from the stiff fingers of a mummified corpse. Other sources allege that Hermes was the son of Adam. He supposedly discovered the Tablet in a cave while traveling in Ceylon. Some say it was discovered in an underground room of the pyramid of Cheops. Most stories describe the Tablet as a green-colored stone with raised, bas-relief lettering in the Phoenician alphabet.

After extensive and painstaking research into the history of the Emerald Tablet, I discovered that a revised Greek translation of the original text was issued around 300 BC. This translation was performed by three Alexandrian alchemists, who were attempting to use the mysterious tablet to unify conflicting Jewish, Greek, and Egyptian versions of alchemy.
The mixing of cultures in Alexandria caused a shattering clash of dogmas that shook alchemy to its roots. But because these ideas were treated with such secrecy among the ruling classes, the masses (and history) took little note of the potentially catastrophic nature of the conflict. Even today, it is hard for us to imagine the shattering impact this crisis of interpretation had on the world. Alchemy was considered a gift direct from God and was the hidden foundation upon which the world's religions and sciences were built. The truths of alchemy were a nation's highest secrets and were revealed only to a small group of worthy priests and philosophers.

The enlightened tone of the Emerald Tablet so effectively defused this explosive situation, that it must have been divinely inspired. The creation of the Tablet actually preserved the esoteric basis of Western Civilization. Although the rise of Christianity suppressed the hermetic doctrines, they were passed on to later generations through a variety of occult groups and disciplines.

**The Title of the Emerald Tablet**

The Emerald Tablet calls itself the "philosophy of the whole universe", and this is perhaps its most fitting title.

However, it was never the nature of alchemists to freely divulge the importance of their work, nor to offer the uniniated such an obvious and tantalizing prize. The original version was probably named Tabula Smaragdina, because it was precisely that, a green-colored stone tablet. The first Greek translation and first revision probably went by that same name.

The second revision has been called the Tabula Hermetica. More fitting perhaps would be "Tabula Aegyptia", owing to its origins. Most appropriate would be "Tabula Khemica", a term which reflects the ancient name of Egypt (kheme = black soil of the Nile) and the roots of our own science of chemistry. The modern name of alchemy stems from the Arabic "Al-Khemi", meaning "the Egyptian science".

The third revision came to be known as the Tabula de Operatione Solis. This was a metaphysical interpretation that received wide acceptance and became the driving force behind alchemy through the sixteenth century. In the present work, the author will refer to the Emerald Tablet generally as the "Tabula".

**The Age of the Emerald Tablet**

Unfortunately, the original Emerald Tablet has not survived. Some legends trace it as far back as Genesis, while other evidence suggests that it was written about 3000 B.C., when the Phoenicians settled on the Syrian coast. The only complete modern text is a very early Latin translation, which exists in three versions. These three Latin versions correspond to the three Greek language revisions of a still older translation of the original Emerald Tablet. Whatever the original looked like, it became an important document in human history. The drawing below depicts the Emerald Tablet in Latin and German versions as “A Monument for all mankind.” (From Amphitheatrum Sapientiae Aeternae by Henry Khunrath 1609)
All three revisions were written in Alexandria, where Greek was the common tongue. Since neither the original translation nor the original document has survived, we have only the three revisions with which to work.

The history of Alexandria is usually divided into two periods. The first, from 332 B.C. to 30 B.C., is the time of the Ptolemies and the great library. The city was founded by Alexander the Great as a center of Greek culture in Egypt. It quickly inherited the trade of the ancient Phoenician city of Tyre and even passed Carthage in size.

The second period runs from 30 B.C. to 638 A.D. The city became a part of the Roman Empire during this time, and then a center of Christian learning around 300 A.D. It was finally conquered by the Arabs around 640 A.D.

For our purposes, it is convenient to divide the two Alexandrian Periods into three subdivisions, which correspond to the three revisions of the Emerald Tablet. The First Revision was written sometime between 300 B.C. and 270 B.C., because it is based on ideas of the First Alexandrian School, which flourished at that time. The Egyptian and Hellenic cultures were involved in a fruitful merging, and this version reflects their world view. This first version is centered on the three elements of Liquid, Solid, and Air. Fire was considered the agent of change between the elements.

The Second Revision was probably written around 270 B.C., because the Alexandrian Empirical School came into power at that time. Among other things, the Empiricists accepted Fire as the fourth element. By this time the city had also become a center of Semitic scholarship and a Greek version of the Old Testament was being
translated there. Specific change were made in the Second Revision of the Tabula that reflected the empirical and Jewish interpretations.

The Third Revision was probably conceived sometime in the period from 50 B.C. to 1 A.D. This metaphysical evaluation suggested that non-physical processes were involved in the transformation of base metals into gold. It was this interpretation that allowed the rise of swindlers, puffers, and fakes, who called themselves alchemists. But it was also with this third interpretation that the ideas of alchemy finally took a form that could be understood by all men, regardless of culture or religion.

It should be mentioned that a fourth interpretation originated in Alexandria around 300 A.D. It stemmed from the Neoplatonic School, which attempted to combine Greek philosophy with Arab mysticism and the moral doctrines of Judaism and Christianity. This rendering did not require another revision of the Tabula, but it was the first of many dozens of personal, philosophical, and even prophetic interpretations of the original three revisions.

With the Arab conquest of Egypt in the seventh century, Alexandrian alchemy was passed through Arabian sources (most notably Jabir Hayyan). Eventually, knowledge of the art spread to Morocco, and by the Eighth Century alchemy had taken a strong hold in Spain. The three revisions of the Emerald Tablet found their way to Europe along this same path. For the next thousand years, alchemy was to flourish.
CHAPTER 2 - THE ANCIENT ARCANA REVEALED

Before we attempt to interpret the meaning of the Emerald Tablet, we must become familiar with some of the chemicals with which the ancient alchemists worked. The existence of these chemicals were considered great secrets (arcana), and their reactions and properties symbolized the basic forces and evolution of the universe. The central tenet of the Tabula was that the microcosm reflected the macrocosm: as Above, so Below. The Seven Arcana have been shown symbolically since time immemorial. For instance in the drawing below (Le Triomphe Hermetique 1689), they are depicted as seven levels along a vertical axis connecting heaven and earth.
The Emerald Tablet is written on many different levels. One of these hidden levels presents a complete description of the chemistry of the Arcanum, the single substance that could produce all the miracles promised by the alchemists. This single Arcanum was made with four chemical compounds: Vitriol, Natron, Pulvis solaris, and Liquor Hepatis.

Vitriol

The alchemists secured both sulfuric acid and iron from an oily substance that appeared naturally from the weathering of sulfur-bearing gravel. This substance was known as the Green Vitriol, or Iron Vitriol. When it was heated, it broke down into a mixture of iron oxide, iron sulfate, and sulfuric acid. The acid was separated out by distillation.

The acid produced from Green Vitriol is brown and stinks like rotten eggs. Further distillation produces a heavy, nearly odorless, yellow liquid known as Oil of Vitriol. Still further distillation and rectification gives the clear acid, called sulfuricum depuratum or sulfuricum medicinale.

Sulfuric acid is a corrosive acid that reacts with most metals (but not gold). It also has a tremendous affinity for water. If a flask of Oil of Vitriol is allowed to stand opened some time, the acid absorbs water vapor from the air and overflows its container. It was considered the agent of change and transformation in most alchemical experiments, and remains an indispensable agent in nearly all modern industries.

Iron ore is extremely abundant in the earth's crust and was smelted by Egyptians as far back as 1500 B.C. They used rust to heal wounds and probably prepared a therapeutic tonic from pure iron sulfate. This was its form when separated from the Green Vitriol during the distillation process to produce sulfuric acid. Green Vitriol in its natural state is a powerful disinfectant.

Iron has long been associated with strength and blood, and many of its compounds are named after Mars, the god of war. Iron compounds are responsible for most of the green, yellow, brown, and red coloring in rocks.

Natron

The word Natron is from the Arabian name for the white salts that accumulate on dry lake beds. The word was used by the alchemists to refer to either of two sodium compounds. The first of these was Natron carbonicum (soda ash or sodium carbonate), which appears on dried lakebeds, forms on the surface of some rocks, or is mined out of the earth. The world's oldest known deposits are in Egypt. Natron carbonicum can also be prepared by pouring sulfuric acid over common table salt. The solution is mixed with lime (calcium oxide produced by heating limestone) and powdered charcoal. After heating the solution, the liquid is poured off, leaving a residue that is allowed to dry. The pure crystals of sodium carbonate can then be isolated.

The second Natron was Natron nitricum, or sodium nitrate. It occurs naturally as cubic-saltpeter (or Chile-saltpeter) and needs only to be refined to be used medicinally.
It can also be obtained by pouring Acid of Saltpeter (nitric acid) over common table salt. The alchemists made this acid by pouring Sulfuric Acid over common saltpeter (potassium nitrate). They called nitric acid "aqua fortis" and used it to separate silver from gold. In the Natron salt solution, the acid is distilled out and the residue allowed to crystallize. Alchemists sometimes referred to this nitric acid solution as Natron acid.

The alchemists never associated the metal sodium with Natron, because of its tendency to immediately form compounds. However, they did suspect an elemental basis for the vast majority of salts that cover the earth. To them, Natron symbolized the common principle in all salts and the formation of bodies in general.

**Liquor Hepatis**

The simplest way to produce Liquor Hepatis is to mix hydrogen sulfide with spirit of ammonia. This method was discovered by later Western alchemists. Ancient alchemists were not familiar with this technique and were forced to prepare the Liquor by distilling a solution of sulfur, lime, and sal ammoniac (ammonium chloride). They produced ammonia by gently heating nitrogenous matter (such as camel dung) in sealed containers. The resulting putrefaction produced a variety of ammonia compounds.

Because of its red-brown color, Liquor Hepatis was associated with the liver. The name comes from the Greek word "hepar", meaning liver. Other obvious characteristics of Liquor Hepatis are its oily consistency and sulfuric content. In fact, some alchemists saw it as a solution of sulfur in oil and called it Oleum Sulfuris or Hepar Sulfuris.

The Liquor also exuded a pungent odor they could not account for. They equated this mysterious "fragrance" with an ethereal presence hidden in the sulfur and lime, and activated by the fertile principle in ammonia. To the ancient alchemists, this fetid odor symbolized the unredeemed soul, a "spiritized" presence which Egyptians believed resided in the liver. As soul, it could not be broken down any further.

By thickening the Liquor into a balsam, they incorporated this odor into a solid body. Generally, a balsam is made from a fragrant oil, to which is added fat, wax, or honey as a thickening agent. The result is a pasty solid. The balsam of Hepatis came to be known as the Balsam of the Alchemists, or Balsam of the Soul.

The possibility of materializing a hidden presence into a second body (a balsam) fired the imaginations of alchemists for thousands of years. Not only did the Liquor Hepatis contain the principle of the soul, but it suggested the idea of its resurrection, long before it became Christian dogma.

**Pulvis Solaris**

If Liquor Hepatis represented Soul, then Pulvis Solaris represented Spirit. Pulvis Solaris was made up of a mixture of Red Pulvis Solaris and Black Pulvis Solaris. These two "Powders of the Sun" were created separately by combining sulfur auratum with either red mercuric oxide or black antimony. The properties of Red Pulvis Solaris were to fire the imaginations of alchemists for many hundreds of years.
Mercury was known to the alchemists as "quicksilver" or the "living silver" (Argentum vivum). It could be found weeping through cracks in rocks or accumulated in small puddles in mountain grottos. By roasting rocks of mercury sulfide (Cinnabar), the shiny metal dripped down into the ashes, from which it was later collected. The red oxide of mercury can be made by heating mercury in a long-necked flask. The mercury is oxidized into a white (poisonous) powder and red (therapeutic) crystals.

The Alexandrians knew of at least one other way. By heating a mixture of mercury and Acid of Saltpeter (nitric acid), a larger quantity of red mercuric oxide was precipitated. This crystalline oxide was dried, rubbed with mercury, and heated once again. Then it was ground fine and washed in distilled water. A very small percentage dissolved in the liquid, which was used for medicinal purposes. The dried red powder, when mixed with sulfur auratum, became Red Pulvis Solaris.

What the alchemists found highly significant in this process was the appearance of a thick red vapor above the surface of the nitric acid. In conjunction with the accumulation below of the red precipitate, this process illustrated the simultaneous separation of mercury into the Above and the Below. Mercury obviously contained the Arcanum of both heaven and earth. This all-encompassing property of mercury was demonstrated in other compounds. Calomel, or mercury chloride, is a powerful medicine (a liver stimulant and cathartic), unless it is directly exposed to light. In that case it becomes a most deadly poison. Quicksilver came to symbolize the god Mercury (or Hermes), who was the god of both heaven and earth, of thresholds and transitions, a guide of souls.

Sulfur was known to the ancients as Brimstone (the burning stone) and was used widely for medicinal purposes. Pure natural sulfur was thought to exist in two varieties: red and white. Sulfur auratum (golden sulfur) was made by first heating a solution of black antimony, sublimated sulfur, sodium carbonate, and milk of lime. This dried mixture is known today as Schlipp's Salt. When sulfuric acid is added to the salt, hydrogen sulfide gas is formed and the sulfur auratum settles to the bottom. This process is similar to the production of red mercuric oxide. Both develop a gas above and a solid precipitate below.

Black antimony is a naturally occurring sulfide of antimony known as Stibnite. The mineral is smelted and ground fine. It was used medicinally by mixing the powder in distilled water. Roasting of the mineral and reduction with powdered charcoal releases the pure metallic antimony. Mixing the finely ground mineral with sulfur auratum produced the Black Pulvis Solaris.

Pulvis Solaris was also known by Western alchemists as the "Bezoardicum". A bezoar is a concretion sometimes found in the intestines of animals and men. Egyptian priests became aware of it during the preparation of animal and human mummies. It is usually made up of hair, food, or vegetable fiber. At one time, physicians thought the mass protected from poisons and actually prescribed it for patients.

However, Egyptian alchemists believed the bezoar was a magical substance formed by the large serpent (intestine) in man. They even looked for the magical pill in the small serpent (brain) in man. Since early alchemists associated the serpent with the red mercury precipitate, they also referred to Red Pulvis Solaris as "Pulvis Serpentum". Certainly sulfur auratum seems to have an affinity for either red mercuric oxide or black antimony, with which it clumps together immediately. Furthermore, some
Alchemists believed that red mercuric oxide was somehow naturally produced by snakes, just as black antimony was thought to be produced by plants. They believed that bezoars could be found not only in animals and man, but also in the plant kingdom. In fact, they considered gold to be a mineral bezoar formed in the bowels of the earth.

**The Colors of the Arcana**

Alchemists believed color to be an important feature of chemical compounds and sometimes grouped substances by their colors instead of chemical properties. They associated different colors with specific qualities, such as the life force (green) or transformative power (red), or the presence of certain metals, such as gold (yellow). Each arcana had a specific color associated with it. Sulfuric acid was yellow, although in its crudest form brown. Iron was usually associated with the color red, although it imparted a green color to many of its compounds. Sodium carbonate was white, and sodium nitrate was associated with the color blue, the color of "Natron acid". Liquor Hepatis was reddish-brown, but it was often associated with the green color of bile. Red Pulvis Solaris was in fact reddish-orange in color, due to the mixture of the red mercuric oxide with yellow sulfur auratum. Similarly, Black Pulvis Solaris was actually of a brown color, due to the mixture of the black antimony with sulfur. The mixture of the Red and Black powders produced Pulvis Solaris, which had an orange-brown color.

**The Seven Arcana**

Three of the four major arcana actually consist of two ingredients that are easily separable. Vitriol can be broken down into sulfuric acid and iron. Natron appears as sodium carbonate and sodium nitrate. Pulvis Solaris is used as the Red Pulvis Solaris (mercuric oxide and sulfur) and the Black Pulvis Solaris (antimony sulfide and sulfur). Thus, seven chemicals comprise the ancient arcana: Sulfuric Acid, Iron, Sodium Carbonate, Sodium Nitrate, Liquor Hepatis, Red Pulvis Solaris, and Black Pulvis Solaris. These were the secret ingredients used in the creation of the Arcanum. The Emerald Tablet contains encoded instructions on how to combine these compounds in the Arcanum Experiment.
CHAPTER 3 - THE FIRST REVISION: THE TABULA SMARGDINA

The engraving above is based on the principles revealed in the first revision of the Emerald Tablet. It is titled “Tabula Smaragdina,” which is Latin for “Emerald Tablet. It is said to contain all the symbols of Hermetic philosophy (from Opus Medico Chymicum by Daniel Mylius 1618).

The following is the text of the First Revision of the Emerald Tablet. It was probably written by a Greek or Jew between 300 B.C. and 270 B.C. The original Latin document is divided into four rubrics (from the Latin rubeo meaning “red”), in which the initial letters of selected sentences are emphasized in red ink.

It is true without lie, certain and most true.

*Rubric 1*: What is Below is like that which is Above. And that which is Above, like that which is Below, serve to bring the wonder of the Universe into existence. And as all things originate from One thing, from the Idea of One Mind: so do all created things originate from this One thing through adaptation. Its father is the Sun, its mother the Moon. The Wind carried it in its belly, its nurse is the Earth. It is the father of all existing things in the entire Universe. Its inherent virtue is perfected when it is changed into Earth.
Rubric 2: Separate the Earth from the Fire, the Subtle from the Gross, repeatedly with great skillfulness. It rises from Earth to Heaven, and falls back down again to Earth, thereby containing within itself the powers of both the Above and the Below.

Rubric 3: Thus will you obtain the glory of the entire Universe. Every darkness will leave you.

Rubric 4: This is the greatest strength of all, because it conquers every subtle thing and penetrates every solid thing. In this way, was the Universe created. From this proceeds wonders, of which herewith is an example. Therefore, I am called the three-times glorified Hermes, because I possess all three parts of the true understanding of the whole Universe. What I have had to say about the operation of the Sun is completed.

The Arcanum Experiment

The early alchemists were constantly searching for a single phenomena which would illustrate all the basic ideas of their work. The single experiment which most readily demonstrated these principles became known as the Great Secret, or the Arcanum Experiment. The basic experiment required four ingredients, which were called arcana: Liquor Hepatis, Pulvis Solaris, Sulfuric Acid, and Natron. Because Liquor Hepatis and Pulvis Solaris united together to produce steam or moisture, some accounts say there were really only three basic ingredients.

Whether the experiment had three or four ingredients became extremely important in those early days in Alexandria, because each ingredient is described separately in the Emerald Tablet. These ingredients often represented much more than mere chemicals. For example, the mixture of Liquor Hepatis (as soul) with Pulvis Solaris (as spirit) became an underlying theme in alchemy. Ideally the experiment should succeed on many levels, not only demonstrating the deepest philosophical and psychological principles, but also providing concrete evidence of their veracity. The First Revision had to be prepared in such a way that all factions could interpret the document according to the foundations of their own faith and philosophy.

The Conflict Between Greek and Jewish Alchemists

One of the major points of conflict during the attempts to prepare a unified codex of alchemy was the insistence by the Jewish faction that the Tabula should be based on the creation story presented in the Book of Genesis. This was absolutely unacceptable to the Greeks, who believed the Tabula should be based on the "great secret of nature" discovered by the ancient Greek philosophers. This was the Principle of the Four Elements, demonstrated many times over in careful experiments by Thales and others.

The Jewish-Greek crisis was resolved only when it was possible for the Jewish alchemists to interpret the ingredients of the Arcanum Experiment in terms of Genesis; namely, that each element corresponded to the subjects of the creation story: Heaven, Earth, and Water. For the Greeks, the ingredients had to correspond to the Four Elements: Air, Water, Earth, and Fire.
Greek Interpretation of the First Revision

We can be sure that the Greek faction at Alexandria pushed for an interpretation of the Emerald Tablet that supported the ideas of Empedocles, Plato, and Aristotle. Greek alchemy was dominated by the Principle of the Four Elements. These elements corresponded to the four states of matter: Air (gases), Water (liquids), Earth (solids), and Fire (the agent or temperature which brings about the transformations of the other three). Fire and Air were viewed as active, masculine elements; Earth and Water were seen as passive, feminine elements. Even human temperament and character were the result of the interaction of the Four Elements within one's personality.

Since the Four Elements were used to explain physical as well as spiritual questions, the hierarchical arrangement of the Elements became extremely important. Fire was the first element and Air the second. This was based on the idea that fire contained air (as smoke), but not all air necessarily contained fire. Water was placed third and Earth fourth, based on the so-called Water-Transformation Experiment. In this demonstration, standing water evaporates and leaves behind mineral deposits. For this reason, the Greeks believed that water contained earth and preceded it. Thus Fire and Water were seen as the primary elements from which all the universe was created.

The superior roles assigned to Fire and Water required that the compounds in the Arcanum Experiment corresponding to them must take superior positions in all reactions. Thus the Greeks insisted that the Water Arcanum was Sulfuric Acid and the Earth Arcanum was Natron (because it sank to the bottom of the acid). In the same manner, the Greeks insisted that the Fire Arcanum was Liquor Hepatis and the Air Arcanum was Pulver Solaris, because the powdered Solaris settled to the bottom of the Liquor Hepatis. Unfortunately, this was in direct opposition to Egyptian and Jewish thinking about the nature of the compounds.

Later alchemists and the author's own calculations and experiments suggest the proper assignment should be the Egyptian or Jewish view. That is, Pulver Solaris is the Fire Arcanum and Liquor Hepatis is the Air Arcanum. Nonetheless, the Greeks found expression for their interpretation of the Arcanum Experiment and the controversy raged among alchemists for centuries.

In the Greek view, the first rubric presented the first pair of compounds in the Arcanum Experiment. From a microcosmic viewpoint, Sulfuric Acid is "what is Above" and Natron is "what is Below", and they both serve to bring the "wonder" of this part of the Experiment into existence. At the same time they represent the macrocosmic forces of Water and Earth, respectively. On this level, they serve to bring the wonder of the whole universe into existence.

On the basis of the Water Transformation Experiment and the actual layering of the compounds in the Arcanum Experiment: Sulfuric Acid = Water = Above = the Superior Element and Natron = Earth = Below = the Inferior Element.

The second rubric presents the second pair of compounds in the Arcanum Experiment. In keeping with the principle presented in the previous rubric, the ordering of the pair of compounds in this part of the Experiment should also follow the scheme of Water Above and Earth Below. Based on the controversial designation of the Alexandrian Greeks:
Liquor Hepatis = Water + Fire
Pulvis Solaris = Earth + Air

However, it is the author's position that:
Liquor Hepatis = Water + Air
Pulvis Solaris = Earth + Fire.

Why is this distinction important? Because it refers to a vital part of the instructions given in the Emerald Tablet: "Separate the Earth from the Fire, the Subtle from the Gross, repeatedly with great skillfulness." This formula refers to a specific step in the Experiment, in which each one of the second pair of compounds is reduced to its basic constituents. The Earth element is separated from the Fire element in Pulvis Solaris; the Air (Subtle) element is separated from the Water (Gross) element in Liquor Hepatis. Water was considered grosser than Air, because in many ways, both physically and spiritually, Water symbolized the denser characteristics of Air.

Obviously, if we accept the interpretation of the Alexandrian Greeks, the wording of rubric 2 makes no sense. Instead of saying "Separate the Earth from the Fire, the Subtle from the Gross", it would have to read "Separate the Fire from the Gross, the Subtle from the Earth". This not only has no chemical basis, but it actually contradicts the thinking of Plato and Aristotle.

Why did the Alexandrian Greeks go against their own philosophical heritage and insist on such a pathological formulation of the Arcanum Experiment? Could their perversion have been a mere rouse to test the experimenter, to keep the Arcanum out of the hands of the unenlightened? This was certainly a major concern of the Greek alchemists.

The second rubric continues: "It rises from Earth to Heaven, and falls back again to Earth... ." There can be no doubt that Liquor Hepatis has the ascending, superior role here, nor any doubt that Pulvis Solaris is the descending, inferior agent. This could be what confused the Greeks. They interpreted the Experiment to mean that Liquor Hepatis was made up of the superior elements Fire and Water. These were considered superior, because Fire contained Air, and Water contained Earth. However, because of the circulatory nature of this part of the Experiment, the Liquor could as easily represent the Water and Air elements. The idea that both Water and Air can be superior is witnessed by the billowy clouds floating in the firmament. And do not the sun and stars exemplify the Fire and Earth burning in the heavens?

The circulatory pattern described here is confirmed by the ending lines of rubric 2: "...thereby containing within itself the powers of both the Above and the Below." This refers to the pairs of superior and inferior elements separated out in the previous section; namely, the superior Fire and Water elements and the inferior Air and Earth elements of the two interacting compounds. By their exchange of elements, Pulvis Solaris and Liquor Hepatis each contain the powers of all Four Elements, the powers of the Above and the Below, when mixed in a solution of Vitriol and Natron.

In addition, the action of the Experiment in the second rubric is in accord with the action of the Experiment in the first rubric: "What is Below is like that which is Above. And that which is Above, like that which is Below, serve to bring the wonders of the Universe (or Experiment) into existence." The first rubric introduces the first pair of compounds (Vitriol and Natron) used in the Arcanum Experiment, and the second
rubric introduces the second pair of compounds Pulvis Solaris and Liquor Hepatis) used in the Experiment.

The third rubric brings the compounds together as the Four Elements of the Four Arcana. This rubric states: "Thus will you obtain the glory of the entire Universe (or Experiment)." The glory of the entire universe is obtained by understanding the operation of the Four Elements at all levels of existence: in this Experiment, in nature, in stars, in the body, in the mind, and in the spirit.

Rubric 3 continues: "Every darkness will leave you." This refers to knowledge beyond nature, to knowledge of the One. It is accomplished by achieving not only the Four Parts of this World, but also the single Arcanum, the Quintessence of the Experiment, which rules over the One World. In the Jewish interpretation of the Tabula, the concluding part of this rubric has its meaning in the Bible, however the Greek and the Egyptian interpretations treat it as simply an expression of perfect knowledge.

The Jewish Interpretation of the First Revision

The actions of Liquor Hepatis and Pulvis Solaris are described in the Tabula in rubric 2: "Separate the Earth from the Fire..." This is the beginning of the Arcanum Experiment, where the mixing of the two compounds produces a moist steam. The Earth (Liquor Hepatis) is separated from the Fire (Pulvis Solaris) in the form of warm moisture. When the steaming has stopped, the result is a mixture of sulfuric acid and sodium salts. The salts settle to the bottom and the acid rises to the top. This is what is referred to in the first rubric: "And that which is above is like that which is below... ."

The appearance of the elements in the Experiment is Earth/Fire, Water, Air, Earth. Because the Earth element (Liquor Hepatis) and the Fire element (Pulvis Solaris) react to make steam, together they represent water. So the order is actually: Water, Air, Earth. But the order presented in the Tabula is: Air, Earth, Water. The sequence described in the Tabula is not the actual order of events that take place in the Experiment, but instead reflects the order of events as described in Genesis. This was a major concession to the Jewish faction.

In this new light, we are able to grasp the meaning of the first rubric: "That which is Above is like that which Below, serve to bring the wonder of the universe into existence." This obviously implies that the experiment is at an end. The mixing of Liquor Hepatis and Pulvis Solaris produces an active moisture, which eventually breaks down into sulfuric acid and Natron. The Natron settles to the bottom of the mixture as a crystalline salt and the acid goes to the top.

Rubric 2 describes the beginning of the experiment. We have identified the Pulvis Solaris mentioned in this revision as the Red Pulvis Solaris. It is formed by heating a mixture of mercury in nitric acid. The result is an impressive red steam and a red precipitate, which is used to make the Red Pulvis Solaris. This is an ascending and descending reaction.

We know that the ancient alchemists produced Liquor Hepatis by distilling of a mixture of sulfur, sal ammoniac, and lime. The reaction produces a combination of hydrogen sulfide and ammonia gases. What is left behind is a reddish brown Liquor.
Since nothing settles out, this is only an ascending reaction -- a significant fact considering this Arcanum is associated with the soul.

When Pulvis Solaris and Liquor Hepatis are mixed together the powder sinks to the bottom and produces a distinctive red steam. In all the reactions involving Pulvis Solaris and Liquor Hepatis, the things that ascend are ammonia, hydrogen sulfide, and the red steam. What descends are always red precipitates.

So let us follow the Tabula in terms of this Experiment: "The red vapor and the red precipitate rise from the bottom to the top of the container, and the red precipitate falls back down again to the bottom, thereby containing within itself the powers of both the Above and the Below." That means that the vapor generated by the experiment ascends, and is composed of the vapor generated by the upper Liquor Hepatis and the bubbles of gas released by the lower Pulvis Solaris. The gas bubbles attached to the Pulvis Solaris cause pieces to move up in the reaction and then fall back down as the bubbles are broken. A mixture of three gases is generated: ammonia, hydrogen sulfide, and red-stained water vapor.

"Separate the Earth from the Fire, the Subtle from the Gross, repeatedly with great skillfulness" discusses the formation of Liquor Hepatis through repeated distillations of the solution of sulfur, sal ammoniac, and lime. In this reaction, it was clear to the alchemists that Fire = sulfur in the hydrogen sulfide gas given off. Earth = sulfur in its solid state. Therefore sulfur is made up of Fire and Earth, and represents the relationship between Fire and Earth.

The Subtle is ammonia as a liquid and a gas. It is subtle because it represents the fertility in matter. The Gross is the red moisture as vapor and as common water. It was the Gross to Jewish alchemists because water is the matrix of creation in the world according to the Bible. The Subtle ammonia and Fire part of sulfur remain above as the Liquor. The Gross water and the Earth part of sulfur go under as precipitates.

So the first part of rubric 2 means: Above is subtle ammonia (as gas), sulfur as Fire and Earth (in hydrogen sulfide gas), and gross Water (as red vapor). Now separate sulfur as Earth from sulfur as Fire. Also separate subtle ammonia from gross Water. These operations are accomplished with many repeated distillations, which purifies the elements for the perfection of the Experiment.

The First Chapter of Genesis begins: "In the beginning God created the heavens and the earth. Then the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters." Therefore the order of creation was heaven, earth, and water.

In this light, it is possible to understand the meaning of the next verse in rubric 2: "It rises from Earth to Heaven, and falls back again to Earth,... ." The passage describes how Pulvis Solaris rises up, as does the Liquor Hepatis. The difference is that the Liquor remains above, while the Pulvis Solaris descends again.

The remainder of rubric 2 says: "...thereby containing within itself the powers of the Above and the Below." This is concerned with the Liquor, Pulvis, and entire moisture from the standpoint of their original separation and creation.

The third rubric underscores the fact that the Arcanum Experiment parallels the Story of Genesis: "Thus will you obtain the glory of the entire Universe." In fact, it seems to imply that some further reflection is required before "Every darkness will leave you."
In the previous section we discovered four of the seven arcana of alchemy. During the course of the Experiment three hidden (or higher) arcana are formed by the actions of the experimenter on the original compounds, just as the actions of God created three hidden principles in the world. We do not know what the Alexandrians called these three hidden principles, but later alchemists called them Mercury, Sulfur, and Salt. If philosophical Mercury and Sulfur were formed in the preparation of the Pulvis Solaris, philosophical Salt will precipitate in the course of the Experiment. These subtle (or divine) elements are necessary for the successful completion of the Experiment. So in the First Revision, we have four chemical arcana and three philosophical arcana. In the Jewish interpretation there must be seven arcana, because in their numerology, seven is the number of perfection.

By the fourth rubric we have obtained all seven arcana, at least in the Jewish sense. We have "The greatest strength (or vitality) of all." The completed Arcanum "...conquers every subtle thing and penetrates every solid thing." This of course includes the human body and suggests that the Arcanum can be used as a healing agent.

Justification for the Jewish compromise position can be found in the Old Testament. The author considers the Nineteenth Psalm to be an alchemical parallel to the Emerald Tablet:

1. A Psalm of David for all to sing.
2. The heavens declare the glory of God; the skies show his handy work.
3. Day after day they utter speech, and night after night they display their knowledge.
4. But they have no speech, there are no words; no sound is heard from them.
5. Yet their voice is gone out through all the earth, their words to the end of the world. In them has he set a tabernacle for the sun.
6. He is like a bridegroom coming out of his chamber, like a champion rejoicing to run his course.
7. His going forth is from one end of heaven to the other; nothing is hidden from his heat.
8. The law of the Lord is complete and quickens the soul. The statutes of the Lord are trustworthy, making wise the simple.
9. The commands of the Lord are right, rejoicing the heart. The precepts of the Lord are pure, giving light to the eyes.
10. The fear of the Lord is spotless, enduring forever. The judgments of the Lord are sure and altogether righteous.
11. More to be desired are they than gold, than much pure gold; sweeter are they than honey, than honey from the comb.
12. Moreover, by them is your servant warned, and in keeping with them there is great reward.
13. Who can discern his own errors? Cleanse me from hidden faults.
14. Keep back your servant from presumptuous sins; let them not rule over me. Then shall I be upright and innocent of the great transgression.
15. Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my Rock and my Redeemer.
The first seven verses of this Psalm deal with Jewish cosmology. Early scholars named this Psalm "Gloria Dei" from the phrase "glory of God" in the second verse. The term "Gloria Dei" also refers to the goal of alchemy and was used to describe the art for many centuries. The alchemical undertones become clear by verses 8 and 9. The law of God, the statutes of God, the command of God, and the precepts of God mentioned in these verses are synonyms for the four Arcana: Liquor Hepatis, Pulvis Solaris, Vitriol, and Natron. The fear of God and the judgments of God mentioned in verse 10 describe the way the arcana are attracted to one another: Liquor Hepatis for Pulvis Solaris, and Vitriol for Natron. Verse 11 alludes to the power of the arcana over metals, as well as the mineral and vegetative kingdoms.

Verse 12 speaks directly to the alchemist and hints at the miracles available to him. Verse 13 admonishes the alchemist that progress cannot be made unless he is himself pure. Verse 14 warns of the curse of hubris, the blinding pride that befalls all who seek to understand nature. It cautions that the forces of alchemy not only rule over all material interactions, but can also overcome the alchemist himself.

Egyptian Interpretation of the First Revision

The central symbol of Egyptian alchemy was the Nile River. It separated their desert landscape into heaven and earth. Heaven was further divided into the blue sky and the starry cosmos, but earth, for the Egyptians, was Egypt. Of course, they were aware of the rest of the world, but what went on in the rest of the world was of little concern to them. They felt favored by God, and God's greatest gift was the Nile. The Nile flowed only through Egypt. Without the Nile, there was no Egypt.

The Nile rose and fell by mysterious forces. Sometimes it overflowed its banks, and all that could be seen was water and sky. On the horizon, where the water ended and heaven began, the river merged with the sky. When it finally returned to its river bed, the Nile brought back with it a bit of heaven.

So whenever the Egyptian alchemists spoke of earth, they meant Egypt with the Nile. Whenever they spoke of heaven, they meant the firmament of the sky with the sun, moon, and stars. The Nile mediated between all of them and embodied what later alchemists came to call the Mercurial principle. In the Tabula, the Egyptians interpreted "what is Above" to mean Heaven and "what is Below" to mean the created world.

Earth to them was Egypt, and Fire represented the sun, moon, and stars. The subtle element was Air, as contained in the firmament. The gross element was Water, as in the Greek Jewish interpretations, except it sometimes referred specifically to the waters of the Nile.

It is with the second rubric that the Egyptian interpretation differs in significant ways from that of the Jews and Greeks. The first part of this rubric says: "Separate the Earth from the Fire, the Subtle from the Gross..." To that the Egyptians would have added: "Separate the Earth from the Gross, the Subtle from the Fire," which would have meant to separate the Nile from Egypt, the firmament from the sun, moon, and stars.

In other words, the phrase "separate...repeatedly with great skillfulness" meant much more than simply to isolate the superior and inferior elements. It meant to further differentiate "heaven" into the firmament (or sky) and the cosmos (sun, moon, and
It meant to split "earth" into Egypt and the Nile. This supports the assertion that the Egyptians had learned to break down the four compounds of the Arcanum Experiment into their constituent elements.

The second rubric continues: "It rises from Earth to Heaven, and falls back again to Earth, thereby containing within itself the powers of both the Above and the Below." The Nile overflowed its banks and climbed up from Egypt to reach the firmament. There it took heaven to its bed, and brought back a sacred fertility, when it returned to its shores. Thus the Nile received the powers of the Above and the Below. It merged Egypt with the firmament, and the sun, the moon, and the stars.

The third rubric ("Thus will you obtain the glory of the entire Universe...") suggests that Egypt is the highest expression of both the Above and the Below, but only as far as it remains identified with the Nile. The fourth rubric speaks again of the Nile, positioning it as ruler of all elements in both heaven and earth: "This is the greatest strength of all, because it conquers every subtle thing and penetrates every solid thing."

The foregoing Egyptian cosmology formed the basis of their alchemy. The concealed chemical principles were every bit as obvious to the high priests of Egypt as they were to the more empirical Greeks. These principles were considered too powerful to be divulged to the uninitiated masses, and for that reason, the Egyptian faction sought to prevent their full disclosure in the Tabula. Instead, the priests sought to increase their influence over the populace by accentuating a spiritual interpretation. This spiritual motif proceeded by interpreting the rubrics in the following manner:

**Rubric 1:** Our soul originates from God in heaven and our body originates from earth. Thus the superior in man or animals is the soul, and the inferior is the body. The soul combined with the body is the living body that brings about all creation in the world.

**Rubric 2:** The Earth separated from the Fire and the Gross separated from the Subtle create the superior and inferior components of humans and animals. The superior is further separated into Fire and the Subtle, representing the human soul and the animal soul. The inferior is further separated into Earth and the Gross, representing the human body and the animal body. The repeated separations referred to in this rubric represent the Egyptian idea of reincarnation. At death, the superior part (soul) returns to heaven and the inferior part (body) returns to earth. The soul then returns to earth in a new body, which can be either human or animal.

**Rubric 3:** The reincarnation of the soul into different bodies is the glorification of the universe, an evolutionary process which perfects the soul.

**Rubric 4:** This describes the perfected soul as "the greatest strength of all, because it conquers every subtle thing and penetrates every solid thing." It is something at home both in heaven and on earth.
CHAPTER 4 - THE SECOND REVISION:
THE TABULA HERMETICA

Why was the First Revision changed? The author of the Second Revision was a Jew of the First Alexandrian Period. His revision of the Tabula was written around 270 B.C. and came to be called the Tabula Hermetica. Although the Jewish story of Genesis had been incorporated into the First Revision, the numerology hidden within the document was of Greek origin. The author of the Second Revision set out to remedy that situation.

In the First Revision, the number Two is represented as the dichotomy of the superior and inferior elements. The number Four is represented as the four arcana (Vitriol, Natron, Pulvis Solaris, and Liquor Hepatis), which can also be represented by the number Three. As we have seen, this is because Liquor Hepatis and Pulvis Solaris can be considered as one element (Air). The number One is represented in the third verse as the "One Thing". Thus the numerology is 1,2,3,4. These are the numbers through which the Greeks ordered the elements and the natural world.

On the other hand, Jewish numerology focused on the first seven integers, based on the seven days of creation in Genesis. Of these, the numbers Three and Seven were considered esoteric (having secret or divine meanings), while the other numbers were considered exoteric (for the public). Jewish alchemists vigorously protested the Greek numerology of the First Revision.

Since the First Revision had already achieved some authority among alchemists, a substantial revision was not possible. The last sentence in the previous revision ("What I have said concerning the operation of the Sun is complete") was omitted in the Second Revision. Other than this, not a single new word was added or subtracted; only the arrangement and punctuation of the rubrics was changed. Nonetheless, changes in the punctuation of the second rubric did require that the verb "serve" be referenced twice instead of just once as in the First Revision. In that same rubric, the word "miracle" was pluralized. These minor alterations allowed major differences in interpretation between the First and Second Revisions.

The Second Revision of the Emerald Tablet

Rubric 1: It is true without lie, certain and most true.
Rubric 2: What is Below, serves, like that which is Above, and that which is Above, serves, like that which is Below, to bring the wonders of the Universe into existence. And as all things originate from One Thing, from the Idea of One Mind: so do all created things originate from this One Thing through adaptation.
Rubric 3: Its father is the Sun, its mother the Moon. The Wind carries it in its belly, its nurse is the Earth. It is the father of all existing things in the entire Universe, its inherent virtue is perfected when it is changed into Earth. Separate the Earth from the Fire, the Subtle from the Gross, repeatedly with great skillfulness. It rises from Earth to Heaven, and falls back down again to Earth, thereby containing within itself the powers of the Above and the Below.
Rubric 4: Thus will you obtain the glory of the entire Universe. Every darkness will leave you.
Rubric 5: This is the greatest strength of all, because it conquers every subtle thing and penetrates every solid thing.

Rubric 6: In this way, was the Universe created. From this proceeds wonders, of which herewith is an example.

Rubric 7: Therefore, I am called the three-times glorified Hermes, because I possess all three parts of the true understanding of the whole Universe.

**Numerological Interpretation of the Second Revision**

Within the Tabula there exists an indirect numerology and a direct numerology. The indirect numerology arises out of the basic premise of the Tabula, namely, "As Above, so Below." For instance, the Tabula states that all things are created from One Thing. Therefore there must be One Arcanum able to create or transmute matter. Also, since the world is made up of four directions and four aspects of creation (the blue sky, the heavenly bodies, the land, and the sea), this One Arcanum must consist of the four major arcana. These concepts are implied in the Second Revision. The direct numerology in the Second Revision can be interpreted in the following manner:

**Rubric 1:** The number Two is presented first. The word "true" is repeated at the beginning and end of this sentence and thereby represents the number Two. In addition the major arcana can divided into two groups of opposing qualities: solid or liquid, rising or falling, etc. For example, Pulvis Solaris and Iron are solids, while Sulfuric Acid and Liquor Hepatis are liquids. The number Two (as duality, separation, and dialogue) symbolizes the recognition of truth. It symbolizes the empirical facts of material world and the knowledge of opposites.

**Rubric 2:** This rubric is associated with the number Five. These are the five phases of creation according to Genesis. They are the previously existing Logos and the Fire (or "adaptation") of the first day of creation, the Air and Water of the second day, and the Earth of the third day. The number five is also implied in the material separation of each of the major arcana. Natron becomes sodium carbonate and sodium nitrate. This gives us five arcana: these two sodium compounds plus the three remaining arcana (Vitriol, Pulvis Solaris, and Liquor Hepatis). If one separates Pulvis Solaris into the Red and the Black powders, the addition of the other arcana (Natron, Vitriol, and Liquor Hepatis) also gives the number five. If Vitriol is separated into Sulfuric Acid and Iron, then the addition of the remaining three arcana (Pulvis Solaris, Natron, and Liquor Hepatis) gives five again. Significantly, only three of the four major arcana were separated. The early alchemists would not separate Liquor Hepatis, because they associated it with the soul. The number five symbolized the Quintessence, the union of matter (the two material aspects of each arcana) with the divine (the three remaining unseparated arcana).

**Rubric 3:** The esoteric number Three is represented here as the three Jewish arcana with which this rubric deals. The Jewish alchemists recognized only the three elements of Genesis (Water, Air, and Earth). For them, the Water element was a combination of Liquor Hepatis and Pulvis Solaris, because mixing them produced red, moist steam. The number Three stands for synthesis and solution.
Rubric 4: The esoteric number Seven is represented by this rubric. The "glory of the entire Universe" is obtained through the three arcana of Jewish alchemy. However, "every darkness will leave you" only by completing first four arcana. Together they total the seven arcana: Sulfuric Acid, Iron, Sodium Carbonate, Sodium Nitrate, Red Pulvis Solaris, Black Pulvis Solaris, and Liquor Hepatis. Seven is a symbol of perfection and mystical union.

Rubric 5: The representation of the number Four here is the same as in the First Revision. It stands for the four powers of the arcana, as well as the four major arcana themselves: Vitriol, Natron, Pulvis Solaris, and Liquor Hepatis. Four represents the orderly arrangement of what has been separated in nature.

Rubric 6: The number One is signified here. The miracle of all alchemical knowledge unified into one text is offered in the Emerald Tablet. Moreover, the "wonders" of the One Arcanum made by the unification of the four major arcana are promised. This is the Elixir or Stone of alchemy. The number One is associated with light and union with God.

Rubric 7: The final rubric represents the number Six. The number three is repeated twice, alluding to the two overlapping triangles of the Star of David, which also represents the union of fire and water in the human soul. Furthermore, a grouping of the arcana into six is accomplished by separating two of the major arcana into their constituent compounds. For example, dividing Natron and Pulvis Solaris in their parts gives the following six arcana: Sodium Carbonate, Sodium Nitrate, Red Pulvis, Black Pulvis, Vitriol, and Liquor Hepatis. Or separating Vitriol and Pulvis Solaris into their respective halves: Sulfuric Acid, Iron, Red Pulvis, Black Pulvis, Natron, and Liquor Hepatis. In a like manner, the splitting of Natron and Vitriol will give a third group of six arcana.

The Jewish Interpretation of the Second Revision

The first rubric is the Introduction. It assures us that the Tabula is a most serious, most true document.

The second rubric is the Cosmological Rubric, which presents the story of creation from the Bible. The effect of the punctuation changes here is to separate the Above and the Below into two distinct pairs of superior and inferior elements. The three elements of Genesis are present as the Above (Water and Air) and the Below (Earth). Again, Water is placed above, because it is thought to contain Earth based on the Water Transformation Experiment. So we have two superior/inferior pairs: Water and Earth; Air and Earth.

This differentiation into two distinct pairs is underscored by reversing the order of the key words at the beginning of this rubric: "What is Below, serves, like that which is Above, and that which is Above, serves, like that which is Below, to bring the wonders of the Universe into existence." By referring to "wonders" as plural, the author further implies that more than one group of superior and inferior elements are intended.

This rubric continues: "And as all things originate from One Thing, from the Idea of One Mind: so do all created things originate from this One Thing through adaptation." The "One Thing" from the Jewish standpoint is not the Materia Prima of the Greeks, but
a paternal god symbolizing the primal forces present at the beginning of Genesis. The logos is present as "the Idea of One Mind." The term "all created things" refers to the first day of the created world, where Air, Water, and Earth are expressed as sky, sea, and land. The key word in this rubric is "adaptation", for it is through creative action (Fire) that the sun, moon, and stars are accounted for on this first full day of creation. "Let there be Light," God said.

The crucial third rubric, the only one whose position matches its esoteric number, describes the Arcanum Experiment itself. This is the Arcanum Rubric. Sulfuric Acid and Natron are present in the occult Water, and by the action of Fire we create Liquor Hepatis and Pulvis Solaris. "Its father is the Sun, its mother the Moon. The Wind carries it in its belly, its nurse is the Earth. It is the father of all existing things in the entire Universe. Its inherent virtue is perfected when it is changed into Earth." The pronoun "it" refers to the Water of creation for the Jewish alchemist or to the First Matter for the Greeks. In the Arcanum Experiment, the occult Water consists of two things: Sulfuric Acid and Natron.

The first three verses of this rubric are each separated into two clauses by a comma. The first part of each of these sentences refers to Sulfuric Acid, the second part refers to Natron. The first part of rubric 3 then reads:

Sulfuric Acid is the active Sun or father, Natron is the passive Moon or mother. Sulfuric Acid carries the Wind in its belly (vapor forms above it), Natron is nursed by the earth (mined from it). The nature of Sulfuric Acid (action) is the father of all existing things in the Universe, the virtue of Natron (salt) is perfected when it grows within the Earth. Paralleling the structure of the second rubric, we now introduce the notion of Fire. As we have stated earlier, Liquor Hepatis is composed of Air, Water, and Fire; Pulvis Solaris is composed of Air, Earth, and Fire. Thus the elements which differentiate them are Water in the Liquor Hepatis and Earth in the Pulvis Solaris. They share the elements Air and Fire.

The last two verses in rubric 3 refer to the application of Fire (heating) to the mixture of all four arcana. "Separate the Earth from the Fire, the subtle from the Gross, repeatedly with great skillfulness. It rises from Earth to Heaven, and falls back down again to Earth, thereby containing within itself the powers of the Above and the Below." The currents of the heated mixture agitate the elements and a white fog (ammonia) forms over the acid. Further heating causes water vapor (red steam) to form. Next the precipitate is lifted above by the action of the currents and the red gas bubbles which have attached to its surface. When it reaches the surface, the precipitate submerges again to the bottom of the solution. This circulation is repeated many times.

Therefore by application of Fire to the mixture of compounds in the occult Water, Liquor Hepatis and Pulvis Solaris are broken up into their constituent elements of Air (gas), Water (steam), Earth (precipitate) and Fire (hot gases, steam, and solids). The second part of rubric 3 now reads:

Separate the Earth from the Fire in Pulvis Solaris, separate the Air from the Water in Liquor Hepatis, repeatedly with great skillfulness. The precipitated matter rises from the Bottom to the Top of its container, and falls back down to
the Bottom, thereby incorporating the forces at the Top and Bottom of the experiment.

The fourth rubric is the Gloria Rubric. It implies that once the Arcanum of the previous rubric is achieved, the alchemist has obtained "the glory of the whole universe." We have noted that the numerology of the Tabula was altered, so that it no longer reflected a linear progression (1, 2, 3, 4, 5, 6) to the final goal of perfection (7). Rather the numbers were divided into exoteric (1, 2, 4, 5, 6) and esoteric (3, 7) numbers. This change reflects a fundamental revelation of Jewish alchemy. To them, the success of the Experiment depended not only on an orderly adherence to specified (exoteric) steps, but also required the application of secret (esoteric) methods. Thus the Experiment has both rational (material) and irrational (divine) components. Only in this way will "Every darkness leave you." Divine assistance is required.

The fifth rubric is the Elixir Rubric. It describes the medicinal properties of the Arcanum: "It is the greatest strength of all, because it conquers every subtle thing and penetrates every solid thing." In the Latin and Greek versions, the word "strength" appears after the third word "greatest." From the standpoint of the preceding Gloria Rubric, this implies that three of the seven arcana may be valuable in healing and prolonging life. This also reflects the dogma of the First Alexandrian School, which stated that the world was composed of three elements: Solid, Liquid, and Gas. Therefore the Elixir must work on the three elements in the human body: solid flesh and bone, liquid blood and lymph, gases and breath.

The sixth rubric is the Index. "In this way, was the Universe created" refers back to the first part of rubric 2, the Cosmological Rubric. That section recapitulates the story of creation in which God "created Heaven and Earth," thereby causing the primal separation of the Above and the Below. "From this proceeds wonders..." refers back to the second part of this rubric, which states that all things originate from One Thing through adaptation. The disclosure of the three healing arcana within the words of the Tabula is alluded to by the phrase "...herewith is an example."

The seventh rubric is the Conclusion: "Therefore, I am called the three-times glorified Hermes, because I possess all three parts of the true understanding of the whole Universe." The name here is that of Hermes Trismegistus. Mythologically, he has been associated with the Egyptian god Thoth, the Greek god Hermes, and the Roman god Mercury. As a god, he certainly became three-times glorified. As the guide to both the Above and the Below, the companion of all those dead to the world, he became the patron-spirit of alchemy. Beyond this, we find final confirmation that the number of the arcana is three. We find the secret buried in rubric three, in the three arcane substances alluded to there.

The Greek Interpretation of the Second Revision

The Greek alchemists had little objection to the changes proposed by the Jewish faction. First of all, they felt that they had incorporated their ideas into the First Revision, and realized major modifications were no longer possible. In fact, some of them must have felt they had been too obvious. Although non-alchemists were totally
bewildered by the meaning of the four rubrics, why not add to their frustration by rearranging the Tabula into seven rubrics?

Since the Greeks believed the number Four was the key to the Arcanum, they had no problem concealing it deeper within the structure of the Tabula. The Pythagorean philosophy of numbers allowed them to interpret the remaining numbers in an traditional Greek fashion, which saw numbers as a kind of Materia Prima in the universe. During this period, many Greek philosophers were preoccupied with trying to understand the relationship between the One and the Many. Again, the first rubric is seen as an introduction. It sets the tone of the work.

The second rubric is the Elements Rubric. As we have seen, the changes in this rubric make it clear that it now refers to two distinct pairs of Above and Below elements. For the Greeks, these were Water and Earth on the one hand, and Fire and Air on the other. The second part of this rubric, "...all things originate from One Thing, from the idea of One Mind...", did not refer to any god. Rather it described an idealization of the number One, before the division into duality. The primal unity was visualized as a chaotic, all-encompassing First Matter. The idea, or meditation, of One Mind was the universal Logos, the shaping force behind this Materia Prima.

In the Pythagorean sense, the number One was not a real number. It was beyond comprehension, like the dimensionless single point it symbolized. However, the number One was a necessary beginning for the whole succession of numbers, and for that matter, all of physical reality. The rubric continues: "...so do all things originate from this One Thing through adaptation."

The original Latin uses the word "adoptione", which could be translated as "adoption", instead of "adaptation". This would restore more of the Greek sense to this rubric, for Pythagoras thought of Unity as the father of all numbers. By "adopting" each number one at a time, Unity generated the series of whole numbers; by adopting a zero, Unity became 10. In this way, all the Pythagorean numbers could be considered present within the Tabula.

The Greeks saw the third rubric as the Cosmological/Arcanological Rubric. "Its father is the Sun, its mother the moon" described the shining canopy of heavenly bodies. "The Wind carried it in its belly," refers to the fact that Air is the mother of the firmament (atmosphere), while "its nurse is the Earth" suggests that the Earth helps create the atmosphere that envelopes it. Therefore, the first part of this rubric presents the formation of the heavens from an empirical standpoint.

As regards the arcana, Liquor Hepatis consists of the elements Water and Air. It represented by the firmament (air) with clouds (water vapor). Pulvis Solaris consists of the elements Earth and Fire, and is represented by the fiery sun and stars with the solid planets and moon.

The third rubric continues: "It is the father of all existing things in the entire Universe." To the Greeks, this meant three separate worlds: the cosmos, the ideal world, and the elemental world. As we have learned the elements were arranged in a hierarchy: Water, Earth, Fire, Air. The first, was Water, which they considered the head (father) of the family. Water was "perfected" when turned into the primordial water, Sulfuric Acid, which was considered the father of the other arcana. The Earth Arcanum was represented by the salts of Natron. The Fire Arcanum was Pulvis Solaris, and the Air Arcanum was Liquor Hepatis. The rest of this rubric concerns arcana as they react.
in the Arcanum Experiment, and the Greek interpretation was necessarily the same as
the Jewish interpretation described above.

The fourth rubric was also the Gloria Rubric for the Greeks, announcing the
miracles of the Arcanum. "Thus will you obtain the glory of the entire Universe. Every
darkness will leave you."

The "greatest strength of all" in the fifth rubric refers to the four arcana of the
Greeks: Vitriol, Natron, Liquor Hepatis, and Pulvis Solaris. This is the Elixir rubric and
the Greeks believed that it required four, not three, ingredients.

The sixth rubric is the Index. Again, this rubric refers back to the second rubric, the
Elements Rubric. "In this way, was the Universe created..." talks about the four elements
of the Greek empiricist view of creation.

The concluding seventh rubric states: "Therefore, I am called the three-times
glorified Hermes, because I possess all three parts of the true understanding of the
whole Universe."

From the Greek standpoint, this rubric confirms that the Tabula is a combination of
all three philosophies of the world (the Egyptian, the Greek, and the Jewish). The title
for the Tabula preferred by the Greeks would have been simply: "The True Philosophy
of the Whole World".

The Egyptian Interpretation of the Second Revision

Two verses in the Tabula suggest a strong Egyptian influence. "Its father is the Sun
and its mother the Moon, its nurse is the Earth" is strict Egyptian cosmology. In ancient
hieroglyphics, the Egyptians called themselves the "sons of the sun". One inscription at
Memphis calls Ptolemy "the son of the sun", and there are many similar references to
pharaohs and scholars of the time. Another inscription at Luxor calls Egypt "the nurse"
of the sun's power.

The other Egyptian verse is the final rubric, which deals with the Egyptian god,
Thoth. Hermes was the name given by the Greeks to this ancient Egyptian god of
wisdom. He was considered the "scribe of the gods" and all sacred texts were attributed
to him. By putting this rubric at the end of the Tabula, all parties are recognizing the
Egyptian source of the original work.

Thoth was also the guide of souls after death or separation from the body. He
showed them the way to heaven. By assimilating Thoth as Hermes, the Greeks paid a
gesture of great homage to the ancient Egyptians, much as the Romans did when they
accepted Hermes as their own god Mercury.

Furthermore, because Thoth was the guide of the dead, there is some support for
the idea that the original Tabula served as a tombstone, as many of the legends
surrounding Hermes suggest. If the Tabula smaragdina was intended as a monument at
the grave of Hermes, then that explains why the Tabula was inscribed on a tablet of
green stone and not on reed cloth or parchment.

As with the First Revision, the official Egyptian interpretation of the Second
Revision was spiritual. Only the highest circle of priests knew of the Arcanum
Experiment, knowledge of which was transmitted by word of mouth. The Egyptians
would never disseminate such knowledge to the uninitiated.
In the Second Revision the Egyptian priests saw the opportunity to elaborate their
descriptions of the god Thoth. "Three times glorified" described the trinity of souls
represented by the one god Thoth. Thus Thoth was not only the One Soul, but also
could be represented as a having three souls. These were the Fire Soul, the Air Soul, and
the Earth Soul.

The Fire Soul manifested itself in the process of metabolism in man and animals.
The slow burning of food in the body and its transformation into excrement confirmed
the description of Fire as the agent of transformation. When the body died, the Fire Soul
remained in the body causing decay and putrefaction.

The Air Soul was seen as the breathing process in men and animals. The Egyptians
associated the presence of a soul with breath, because a living body breathed regularly
and a dead body did not. The Air Soul left the body at death.

The Earth Soul was part of man's close ties to the planet itself. It nourished him and
protected him. Man's own body was of the earth and was returned to it when he died.

From the Egyptian standpoint, the first part of the Tabula (from "It is true without
lie..." to "...Its inherent virtue is perfected when it is changed into Earth") described the
properties of these three souls. The souls of animals were inferior (what is Below) to the
souls of men (what is Above), but all souls served to bring the wonders of the One Soul
into existence. From this One Soul emanated all the created Universe (through
adaptation). The Fire Soul is the source of all souls, since the Sun and Moon are the fiery
parents which give them birth. The Air Soul carries these souls in its belly, and the
Earth Soul is their nurse. The One Soul is the father of all existing things in the entire
Universe.

Continuing from rubric 3 through rubric 5 (from "Separate the Earth from the
Fire..." to "...penetrates every solid thing"), the subject now includes material bodies. If
we separate the Fire Soul (Fire) from its body (Earth, matter) and the Air Soul (the
Subtle) from its body (the Gross, living body), then we reunite the lower souls with the
higher One Soul. This is what happens when we die. The soul rises from earth to
heaven, where it is weighed (or judged) and falls back down again to earth (is
reincarnated), thereby containing within itself the powers of the Above and the Below.
Thus the greatest strength of all is the immortal soul, which conquers (survives) every
subtle thing (the cycle of life and death) and penetrates every solid thing (every
incarnated body).

The two sentences of rubric 6 ("In this way was the Universe created. From this
proceeds wonders...") refer back to the second rubric, which discusses the emanation of
all souls from the One Soul. The trinity of souls that make up the One Soul above is
reflected in the trinity of souls that make up the our own (Many) souls below.

Rubric 7 associates Hermes with Thoth. It also indicates that the Egyptian
interpretation of the Emerald Tablet is made up of the three sections described above;
that is, "all three parts of the true understanding of the whole Universe." So altogether,
the Egyptian interpretation of the Second Revision contains four sections that could
have been rewritten into just four rubrics.

Now we come to a most astonishing feature of numerology of the Egyptian version
of the Second Revision. Each of the four sections consists of two subsections expressing
different ideas. The first section presents the One Soul above and the many souls below.
The second section describes the soul in death and rebirth. The third section again refers
to the trinity of souls both above and below. The forth section not only presents Thoth as Hermes, but suggests that the three preceding sections are the true philosophy of the Universe.

Therefore, the four main sections of the Egyptian rendering consist of eight indirect rubrics. In Egyptian numerology, four is the number of the created world and eight is the number of Thoth. Throughout their religion, they associated the number eight with this god. In fact, the Egyptian name of the holy city of Hermopolis (in Middle Egypt) is Shmun, which means Eight. Even the final version of the Second Revision, which consists of seven rubrics, would have consisted of eight had the final rubric not been omitted. We will find in later interpretations of the Tabula, that the numerology once again returns to the number eight.
CHAPTER 5 - THE THIRD REVISION:
TABULA DE OPERATIONE SOLIS

We cannot say with any certainty whether the author of the Third Revision was Greek, or Jewish, or some other nationality. All we know is that he was a cosmopolitan thinker, a citizen of the world. His revision appeared sometime between 50 B.C. and 1 A.D. It became known as the Tabula de Operatione Solis. The goal of the author was to expose the metaphysical principles in the Tabula that would allow men to make gold. He thus tried to broaden the scope of the Tabula while not altering its wording substantially, since it had become a revered canon of philosophy.

He started by redefining rubrics 3, 4, and 5. Then he changed the meaning of a word in the second rubric. The original Greek word for "adaptation" could also be translated as "adoption". He chose the later translation. He also restored the last rubric from the First Revision, in what appeared a harmless addition. By doing so, he changed the numerology of the document from 7 to 8, but not necessarily to emphasize the hermetic numerology.

His interpretation of the new revision became extremely popular. It would change the course of alchemy, giving it new impetus, yet at the same time planting the seed of alchemy's eventual demise. The Metaphysical Interpretation contained principles that allowed fakirs and charlatans to dupe people into believing they knew how to change nearly anything into gold.

The Third Revision of the Emerald Tablet

Rubric 1: It is true without lie, certain and most true.
Rubric 2: What is Below, serves, like that which is Above, and that which is Above, serves, like that which is Below, to bring the wonders of the Universe into existence. And as all things originate from One Thing, from the Idea of One Mind: so do all created things originate from this One Thing through adoption.
Rubric 3: Its father is the Sun, its mother the Moon. The Wind carries it in its belly, its nurse is the Earth.
Rubric 4: It is the father of all existing things in the entire Universe, its inherent virtue is perfected when it is changed into Earth. Separate the Earth from the Fire, the Subtle from the Gross, repeatedly with great skillfulness. It rises from Earth to Heaven, and falls back down again to Earth, thereby containing within itself the powers of the Above and the Below.
Rubric 5: Thus will you obtain the glory of the entire Universe. Every darkness will leave you. This is the greatest strength of all, because it conquers every subtle thing and penetrates every solid thing.
Rubric 6: In this way, was the Universe created. From this proceeds wonders, of which herewith is an example.
Rubric 7: Therefore, I am called the three-times glorified Hermes, because I possess all three parts of the true understanding of the whole Universe.
Rubric 8: What I have had to say about the operation of the Sun is completed.
The Art of Making Gold

By restoring the final rubric, the Tabula took on a more subjective tone. The phrase "the operation of the Sun" was interpreted to mean just one thing: the art of making gold. Three centuries earlier this phrase meant the workings of God symbolized by the movement of the sun in the heavens. The Arcanum of the Sun was Red Pulvis Solaris (primarily red mercuric oxide). The author of the Third Revision took this to mean that red mercuric oxide was the actual material that could be changed into gold and that could, by itself, change other materials into gold.

The key to the process was rubric 5: "...it conquers every subtle thing and penetrates every solid thing." To the alchemists at the time, this meant that the red mercuric oxide contained the metaphysical seed of transformation that would cause the red oxide, or other objects, to be changed into gold. In that sense it came to be called "the Red Mercury of Transformation."

From the First Century all the way to the Middle Ages, alchemists began identifying almost any red chemical, mineral, or metal as the Red Mercury of Transformation. A good example is red orpiment, which they also called Hydrargyrum ruber (red mercury). Orpiment is a mineral that contains neither mercury nor gold. It is a sulfide of arsenic that occurs in both red and yellow varieties. Thus the alchemists assumed that the red orpiment was slowly changing into gold and called it Red Mercury.

Pliny reported in Historia Naturalis: "There is an Art which allows one to make gold from orpiment. Orpiment is found buried not far under the earth in Syria, sometimes has a golden color, and is as brittle as glass. It forms the basis of a yellow paint called Kings' Yellow." He went on to warn his readers that not all such efforts were successful. He cited the example of a certain prince, who had secured vast quantities of orpiment and told everyone he succeeded in making a small quantity of pure gold. But only the prince believed he had made real gold. When he showed his gold nuggets to anyone, all they saw were gold-painted stones.

Pliny's precautionary tale underscores the proliferation of the art of goldmaking during the first century A.D. Most of these efforts were inspired by the metaphysical view of the Tabula, in which non-physical correspondences were assumed responsible for the transformation of baser metals into gold. Swindlers, fools, and cheats used this line of thinking to justify using almost any red- or yellow-colored substance to try to change base materials into gold. The name of alchemy became associated with the practice of making fake gold. The situation became so bad, that Roman rulers outlawed both the study of alchemy and the study of mathematics (with the exception of geometry), believing both to be black arts.

The Metaphysical Interpretation

The first rubric is still the Introductory Rubric, however the phrase "certain and most true" was interpreted in the sense of "certain and most veritable". That is to say, we can directly experience the truths presented here.

In the second rubric, the Above or superior phenomena is the red vapor that floats above the mixture of mercury and nitric acid during the formation of red mercuric
oxide. The Below or inferior phenomena is the red precipitate that falls to the bottom of
that same solution. Both the red vapor and the red solid at the bottom are the same
thing: red mercuric oxide. Since both the Above and the Below "serve to bring the
wonders of the universe into existence", red mercuric oxide is the "One Thing" through
which all created things originate.

Rubric 2 continues: "And as all things originate from One Thing, from the Idea of
One Mind: so do all created things originate from this One Thing through adoption."
Following the precept "as Above, so Below", we realize that two different subjects are
referred by the term "One Thing" in this rubric. The superior One Thing is God, or any
man's concept of God, which created all things (all material things) from the Idea of his
One Mind. But the inferior One Thing refers to the Arcanum, which in this
interpretation is the Red Mercury, red mercuric oxide. So the Red Mercury is somehow
the father of all created things, which are in this case, the other arcana.

How can this be? The key is in the dropping of the word "adaptation" in favor of the
word "adoption". The author interpreted this word to mean the taking of a child as
one's own. Pulvis Solaris was seen as the child of the Red Mercury. It took on the
characteristics of red mercuric oxide. Antimony was also the child of the Red Mercury
and actually possessed some of the characteristics of mercury. Iron, sulfuric acid,
sodium carbonate, sodium nitrate, and Liquor Hepatis were all seen as sons and
daughters of the One Thing, the Red Mercury.

The third rubric states: "Its father is the Sun, its mother the Moon. The Wind carries
it in its belly, its nurse is the Earth." The red Sun (masculine aspect of God) is the father
of the Red Mercury. The sun changes from a blazing red at sunrise or sunset to the
yellow golden orb of midday. The red Sun carries the essence of gold, just as it is carried
by his son, the Red Mercury.

The silvery Moon (feminine aspect of God) is the mother of Mercury. In the same
way that the Sun was considered the father of Gold, so was the Moon thought to be the
mother of Silver and Mercury, which was seen as liquid silver (quicksilver).

The mother of the Red Mercury was the Wind, the red vapor that appears during
the birth of red mercuric oxide. The father of Mercury (as quicksilver) was the earth,
from which it was gathered.

The fourth rubric describes the chemical process for the creation of red mercuric
oxide. When mercury is mixed with Acid of Saltpeter (nitric acid), a thick red vapor is
formed over the acid, and red crystals collect on the bottom. This precipitate is red
mercuric oxide, which is removed from the flask and dried. The dried crystals are
rubbed with quicksilver and heated once more. The remaining quicksilver and red
crystals are separated, and the crystals ground to a fine powder.

This is the Red Mercury, which is considered the father of all the other arcana. Its
power is perfected when it is turned into Earth (the solid crystals). Fire is the
transforming nature of the nitric acid. The Subtle is the free-flowing quicksilver at the
beginning of the experiment, and the Gross is the spent quicksilver at the end of the
experiment. The remainder of this rubric then reads: Separate the precipitated crystals
from the nitric acid solution in the first part of the experiment, then separate the subtle
Quicksilver from the gross Quicksilver in the second part of the experiment.

The final part of the fourth rubric describes an essential part of the process, when
the Red Mercury expresses itself as the red vapor above and the red precipitate below:
"It rises from the Earth to Heaven, and falls back again to Earth, thereby containing within itself the powers of the Above and the Below." Twice (both in Heaven and on Earth) have the powers of quicksilver been incorporated into the Red Mercury. The first was by mixing quicksilver in the warm acid, and the second was by rubbing the resulting solids with quicksilver and heating again.

The first part of the fifth rubric discusses the attainment of gold: "Thus will you obtain the glory of the entire Universe...." Gold was thought of as the highest expression of the metals. The implication was that man might someday become the highest expression of nature. The rubric continues: "This is the greatest strength of all, because it conquers every subtle thing and penetrates every solid thing."

The "greatest strength" spoken of here is of course the Red Mercury. The Red Powder of Transformation conquers every subtle thing and penetrates every solid thing. In other words, it overcomes every metaphysical or psychological influence, and it infuses and perfects matter of all types.

"In this way was the Universe created," states the sixth rubric. This refers back to the second rubric. In the same way that God created the universe, so does the Red Mercury transform matter. The "wonders" which proceed from this are elaborated in the fifth rubric. They include not only the making of gold, but the perfection of man.

The seventh rubric presents the three-fold mystery of Hermes. But Hermes is now Mercury and his triform nature is represented first by Quicksilver, next by the Red Mercury, and finally by Gold. Furthermore, with this third revision of the Emerald Tablet, we now have the complete Truth intended by its original author, Hermes. These three revisions with their individual interpretations provide the true understanding of the whole Universe.

In the eighth rubric, Hermes states that what he has had to say about the operation of the Sun is complete. The operation of the Sun is nothing less than the spiritual unfolding of the Universe. It shows itself not only in the maturing of all metals into gold, but in the evolution of the heavenly bodies, as well as in the perfection of the human soul. Everything in the universe is really part of the divine art of making gold.

By changing the numerology of the Tabula to the number eight, it was necessary to do something which was unthinkable to earlier alchemists. Namely, the Arcanum Liquor Hepatis was split into its two constituent compounds: ammonia and sulfur.

Also, sodium nitrate came to be identified with the properties of nitric acid, from which it arose. Now there were eight arcana: Sulfuric Acid, Iron, Sodium Carbonate, Sodium Nitrate (as Nitric Acid), Red Pulvis Solaris, and Black Pulvis Solaris, Ammonia, and Sulfur.

**The Philosophers' Stone**

In the Second Alexandrian Period, probably within fifty years of the Third Revision, a slight modification appeared. Alchemists came to see the Red Pulvis Solaris at the head of the arcana, instead of just the Red Mercury. Remember that Red Pulvis Solaris consisted of the Red Mercury (red mercuric oxide) mixed with sulfur auratum. This reddish powder was now seen as the transmuting agent sought by the alchemists.
The substitution made little difference in the previous Metaphysical Interpretation. In the third rubric, its father is Sulfur (the Sun) and its mother is Mercury (the Moon). Because of the similarities in the formation of red mercuric oxide and sulfur auratum, the fourth rubric can be interpreted as referring to both compounds. The remaining rubrics can be interpreted by simply substituting "Red Pulvis Solaris" for the term "Red Mercury."

These modifications reflected changes in the alchemical description of matter caused by the addition of the eighth Arcanum (Sulfur). The alchemists came to see the importance of Sulfur throughout the hermetic philosophy and elevated it to a new position. All metals were assumed to be made up of two hypothetical elements, called Mercury and Sulfur. The mother of metals was now seen as Mercury, and the father was Sulfur. Gold was the perfect marriage of Mercury and Sulfur. Other metals were corrupt and therefore corroded.

The intimate connection between sulfur and mercury was consummated within the earth. It was believed that when red sulfur came into contact with quicksilver in the bowels of the earth, gold was the result. Similarly, white sulfur and quicksilver produced silver within the earth. Therefore, the only difference between silver and gold was whether its sulfur was white or red.

The holy marriage of the Sun and the Moon, as Sulfur and Mercury, produced the Philosophers' Stone. The idea was always present in the behavior of mercury, which tends to clump together with some powders and form amalgams with other metals. Thus the coagulating nature of mercury was easily extended to include the idea that it formed a Stone, which could be used like a touchstone to transmute metals into gold. The Stone could also be dissolved in a solution, which became known as the Elixir or Tincture. The Elixir had the same properties as the Stone and was considered a medicine to cure defects in metals or in man.

The Third Revision encouraged the Philosophers' Stone concept by formulating the agent of change as the child of the marriage of Sulfur and Mercury. In the mind of alchemists, the child of such a marriage had to be an amalgam or Stone. The Egyptian alchemists foreshadowed the idea of a magical stone in their beliefs about the formation of bezoars in the intestines of animals and men. Capturing the essence of Liquor Hepatis in a thick balsam also demonstrated the concept of solidifying a spiritual presence.

The Emerald Tablet, that ancient green stone said to be part of creation itself, is really the original Stone of the Philosophers. Its solidified wisdom contains the Secrets of the Ages. Some of these secrets have been revealed in this book, but hidden within the properties of the arcana are still many secrets waiting to be discovered. The potential of these compounds has been demonstrated at the bedsides of my patients. There are formidable healing powers latent in the compounds of mercury, sulfur, sodium, and iron. We must start back on the road from whence we came and rediscover the lost knowledge of our Alexandrian forefathers. The time has come to acknowledge the alchemical foundations of medicine and to accept the Caduceus for what it is -- the Staff of Hermes!
APPENDIX I

THE EMERALD TABLET: ALCHEMY AS THE OPERATION OF THE SUN

(A Fourteenth-Century Translation and Commentary by Hortulanus)

It is true without lie, certain and most veritable,
[The art of alchemy was given to us, it is something (empirical) experienced by us. It is most veritable because our gold far exceeds the common gold.]

that what is below is like what is above
[Stone is divided into two parts, the superior parts rises above (volatile spirit) and the inferior part remains below (fixed body).]

and what is above is like what is below,
[The two parts are concordant in virtue.]

to perpetuate the miracles of one thing.
[The division is necessary to produce Nature, by the separation and conjunction of the parts.]

And as all things have been, and come from One by the mediation of the One;
[All comes from a chaotic mass or globe by the cogitation and creation of One (God).]

thus all things have been born from this single thing by adaptation.
[All later things have sprung from this single first thing (i.e., the massa confusa, the materia prima) by the sole commandment and creation of God. Thus the Stone is sprung from a confused mass, containing within itself all the elements which have been created by God, and by his sole miracle is our Stone born.]

The Sun is its father and the Moon its mother. The Wind has carried it in his belly.
[The superior part is the soul, which vivifies and resuscitates the Stone]

and the earth is its nurse.
[The inferior part is the body, which is fermented and nursed by the earth.]

The father of all perfection of all the world is here. Its force or power is entire if it is turned into earth. Thou shalt separate the Earth from the Fire, the subtle from the gross, softly, with great ingenuity. It rises from the Earth to the sky and again descends into the Earth, and receives the force of things superior and inferior.

Thou shalt have by this means the glory of all the world. And therefore all obscurity shall flee from thee. And this strength strong of all strength. For it shall vanquish any thing subtle and anything solid penetrate.

Thus the world is created. From this shall be and shall proceed admirable adaptations, of which the means is here. And in this connection I am called Hermes Trismegistus, having the three parts of the philosophy of the whole world.

It is finished, what I have said of the operation of the Sun.
APPENDIX II

TABLE OF CONTENTS

Die Alchemie by Dr. Gottlieb Latz
Bonn, Germany. 1869

1. Alchemy
2. The Arcanum and its Description
3. The Number of the Arcanum Philosophy of Number
4. The Colors of the Arcanum
5. Alchemy in India
6. Indian Alchemy from the Viewpoint of Cosmology
7. Indian Alchemy from the Viewpoint of Hermetic Knowledge
8. Indian Philosophy of Number
9. Indian Cosmology
10. Egyptian Alchemy: The Water Transformation Experiment
11. Jewish Alchemy
12. The Creation Myth in the First Book of Moses, Ch
13. The Creation Myth in the First Book of Moses, Ch
14. Comparison of the Creation Myths
15. God as World-Creator The Six Days of Creation
16. An Overview of Jewish Cosmology
17. An Overview of the Cosmology of the First Book of Moses
18. The Cosmological Viewpoint of the First Book of Moses, Ch
19. Jewish Philosophy of Number
20. Greek Alchemy
21. Thales of Milet
22. Anaximenes of Milet
23. Pythagoras
24. Heraklit of Ephesus
25. Atomismus
26. Empedokles of Agrigent
27. Plato of Athens
28. Plato's Writings: Timaeus
29. Introduction to Timaeus
30. Timaeus' Interpretation of Plato
31. Plato's Writings: Kritias
32. The Content of Kritias' Writings
33. An Interpretation of Kritias' Writings
34. Aristotle of Stagira
35. Greek Alchemy in Alexandria
36. Jewish Alchemy in Alexandria
37. The Three-part Water Transformation Experiment
38. A New Interpretation of the Biblical Creation Myth
39. The Hermetic Experiment as Envisioned by the Jews
40. Alchemic Philosophies in Alex-- Struggle for Unification
41. Prefatory Remarks Concerning the Tabula Smaragdina
42. The Latin Text of the Tabula Smaragdina
43. The Text of the First Copy of the Tabula Smaragdina
44. Jewish Interpretation of the First Copy

48
45. Greek Interpretation of the First Copy
46. The Numerical Arrangement of the First Copy
47. Egyptian Cosmological Interpretation of the First Copy
48. Egyptian Spiritual Interpretation of the First Copy
49. The Second Copy of the Tabula Smaragdina
50. How the Seven Divisions of the Second Copy Came About
51. The Egyptian Influence in the Second Copy
52. Jewish Interpretation of the Second Copy
53. Greek Interpretation of the Second Copy
54. Egyptian Spiritual Interpretation of the Second Copy
55. The Title of the Tabula Smaragdina
56. The Alexandrian Unified Interpretation of Tabula Smar
57. A Discussion of the Metaphysical Interpretation
58. Metaphysical or Mercurial Interpretation of Tabula Smar
59. Respective Ages of the First, Second, and Third Copies
60. Neoplatonism
61. The Philosophical Interpretation of the Tabula Smaragdina
62. The Pomanderic Interpretation of the Tabula Smaragdina
63. The Christian Trinity Interpretation of the Tabula Smar
64. The Logos Interpretation of the Tabula Smaragdina
65. The Eros Interpretation of the Tabula Smaragdina
66. The First Part of Chapter of John the Baptist
67. A Second Trinity Interpretation of the Tabula Smaragdina
68. The Apostolic Symbol
69. The Symbol: Nicaenum, Constantinopol, Quincunque
70. Pythagorean Interpretation of the Tabula Smaragdina
71. The Magical Interpretation of the Tabula Smaragdina
72. Apollonius of Tyana
73. Platonic Interpretation of the Tabula Smaragdina
74. The Neoplatonic Interpretation of the Tabula Smar Intro
75. The Tabula Memphitica
76. The Tabula Democritica
77. Synesius
78. An Elaboration on the Metaphysical Interpretation
79. The Philosopher’s Stone Interpretation of Tabula Smar
80. The First Book of the Oracula Sibyllina
81. The Meaning of Verse
82. The First Riddle of the First Book of the Oracula
83. The Second Riddle of the First Book of the Oracula
84. An Interpretation of the First Book of the Oracula
85. First Book of Oracula as the Basis for Tabula Smar
86. The Age of the Oracula and the Phil Stone Interpretation
87. The Art of Making Fake Gold
88. Alchemical Philosophers From Democritus to Geber
89. The Stone- and Elixir-Interpretations of Tabula Smar
90. Elixirs and Stones
91. Essence as a Precious Gemstone
92. The Craft of Making Gemstones
93. Background of Geber's Metallic Interpretation
94. Geber's Metallic Interpretation of the Tabula Smar
Support for the Key Points of the Metallic Interpretation

The Effects of Fire on Iron Oxide

The Calcination Interpretation of the Tabula Smaragdina

The Arabian Mercurial Interpretation of the Tabula Smaragdina

Relevant Remarks About the Arabian Alchemists

Astrological Interpretation of the Tabula Smaragdina

Introduction to the Symbolic Interpretation

The Symbolic Interpretation of the Tabula Smaragdina

The Book of Jezeriah

Western Alchemy

First Western Period: The Philosopher’s Stone

The Element-Symbolic Interpretation of Tabula Smaragdina

The Western-Humanistic Interpretation of Tabula Smaragdina

The Dragon Animalistic Interpretation of Tabula Smaragdina

The Plant Interpretation of the Tabula Smaragdina

The Fermentation Interpretation of the Tabula Smaragdina

The Western Metallic Interpretation of the Tabula Smaragdina

The Stercus Interpretation of the Tabula Smaragdina

Epistola Haimonius

The Animal-, Vegetable-, Mineral-Stone Hortulanus

The Riddle of the Egg

Alchemical Writers of the First Western Period

The Second Western Period -- Mercury as the Central Agent

The Emergence of the Number Twelve

The Graphical Representation of Alchemical Principles

Alchemical Writers of the Second Western Period

Back to Arabian Alchemy: Salt, Sulfur, and Mercury

Third Western Period: The Three Principles

The Philosophers' Stone in Light of the Three Principles

The Plant Interpretation in Light of the Three Principles

Humanistic Interpretation in Light of the Three Principles

Metallic Interpretation in Light of the Three Principles

Basil Valentine

The Triumphal Chariot of Antimony

Introduction

Summary of Contents

Alchemists from Basil Valentine to Paracelsus

Paracelsus

How the Academics Crusaded Against the Theory of Essences

Alchemists from Paracelsus to Libavius

The Fourth Western Period: Libavius

The Decline of Alchemy

Concerning the Alkahest

The Thesaurus of Pharmacology

Rolfink's Chemistry

Alchemical Writers of the Fourth Western Period

Rademacher's Alchemy of Healing

Note: If you are interested in joining the Latz Translation Project and can read German, please contact Hans Schlimmer of the Alchemy Guild at alchimie.gilde@gmx.at.
APPENDIX III
RESOURCES

BOOKS

**Alchemical Guide to Herbs & Food**  This book is a practitioner's guide to the medicinal and esoteric properties of herbs and foods with planetary and elemental associations. Hundreds of entries and uses. Prepared by the International Alchemy Guild for its members. *Comb-bound to lay flat for lab work. Color illustrations. Oversize 8x10; 200 pages. $16.95*

**Alchemy & Mysticism**  This book by Alexander Roob is a pictorial presentations of the spiritual practice of alchemy as it appeared in the Middle Ages. Full of stunning alchemical images, most in full color. The author interprets each image, but all that is necessary is to meditate on the images, as most have the power to speak directly to the depths of the mind. *Illustrated. 712 pages. $29.99.*

**Alchemy Reference Guide**  This booklet is an invaluable tool for those seeking to understand the profound and mysterious art of alchemy. It contains a comprehensive dictionary of alchemical terms, guide to alchemical ciphers and symbols, charts of alchemical correspondences, and a free downloadable TrueType alchemy font set with key code chart. *Dictionary format with comprehensive charts. $5.95.*

**The Emerald Tablet: Alchemy for Personal Transformation**  This book details the rediscovery of the mysterious artifact and reveals the chemical-spiritual formula hidden in its lines. Also contained are the alchemists' startling predictions for the new millennium and chapters on the mystical and paranormal experiences that reflect the deep changes undergone by people who have actually seen the hidden reality of which the tablet speaks. *Illustrated; indexed; 448 pp. $16.95.*

**Sorcerer's Stone: A Beginner's Guide to Alchemy**  In the first basic primer on the subject, Dennis William Hauck makes alchemy’s secrets and powers accessible to anyone. By providing clear explanations, moving meditations, and hands-on experiments making tinctures and elixirs, this beautifully illustrated guide passes on the knowledge and creative energy of alchemy’s magnificent discipline to the modern seeker. Hauck presents a fascinating history of alchemy from the ancient Emerald Tablet to modern quantum chemistry and elaborates on its arcane principles in an intimate, conversational way that anyone can understand. *Illustrated; 240 pp. $12.95.*

*(The above books can be ordered from the Crucible Catalog at [www.Crucible.org](http://www.Crucible.org).)
INTERNET

**Alchemical Taoism** is a new web devoted to the practices, exercises, and meditative techniques of the Taoist alchemists. [www.AlchemicalTaoism.com](http://www.AlchemicalTaoism.com)

**Alchemy Guild** is the official website of the International Alchemy Guild, which is based in Vienna. Members in 23 countries. Largest archive or alchemical texts in the world. [www.AlchemyGuild.org](http://www.AlchemyGuild.org)

**Alchemergy** is a diverse and unique web resource devoted to all aspects of modern alchemy and the application of Hermetic principles to the practical problems of everyday life. [www.Alchemergy.com](http://www.Alchemergy.com)

**Alchemy Lab** is dedicated to personal transformation and has been described as “one of the most stunning web archives ever” by the London Times. [www.AlchemyLab.com](http://www.AlchemyLab.com)

**Alchemy Website** is a large resource of original texts and drawings on the ancient art with an even blend of spiritual and practical material. [www.levity.com/alchemy](http://www.levity.com/alchemy)

**Crucible Catalog** carries lab supplies, chemicals, herbs, jewelry, and many esoteric and Hermetic items of interest to alchemists. [www.Crucible.org](http://www.Crucible.org)

**Flamel College** is an Internet portal for all kinds of esoteric and Hermetic classes online, on-site, and by correspondence. [www.FlamelCollege.org](http://www.FlamelCollege.org)

**Spagyria Website** is John Reid’s website on practical plant alchemy and the art of practical plant alchemy or spagyrics. [www.spagyria.com](http://www.spagyria.com)
THE SECRET OF THE EMERALD TABLET

By Dr. Gottlieb Latz
Translated by Dennis William Hauck

This is the first English translation of parts of the nineteenth-century German alchemist Gottlieb Latz' monumental work, Die Alchemie. His lifelong research deciphered the chemical formula hidden in an ancient alchemical text known as the Emerald Tablet. The secret formula he discovered openly demonstrates all the principles of Hermetic philosophy. This book reveals all of the ingredients in the so-called Arcanum Experiment, which was considered the most powerful and meaningful chemical demonstration of ancient times. Based on his findings, Latz said he had reconstructed the Elixir of Life and claimed to have saved many of his patients from the incurable diseases of his time.

"Hauck's translation from the German is wonderfully fluid."

- First Impressions

Athanor Books 2005
ISBN 0-9637914-4-3

Crucible Catalog
www.Crucible.org
P.O. Box 22201
Sacramento, CA
95822-0201 USA

Item #885. $8.95