

OS 44

The short comment at the end
is by Alister Crowley in May 1907.

G. I. York.

Cat No R. 44.

The Center of Nature
Concentrated

or

Ali Puli, His Tractate of the
Regenerated Salt of Nature

Written in Arabian Language by him;
and Translated into Portugall Language
by H. L. V. A. S.

and

Into the German Language by D. J. O. H.
1632

and

Into English by F. E.

Dr Helbigius in his preface to the
forementioned Treatise saith, that
Ali Puli the Author hereof was
an Asian Moor, who after he had left
ye Mahumetan, & received the Christ-
ian Faith, wrote several small Treatises
of which this only came to his hand.

And that he himself, through a
friends bounty to him, hath found
out severall wayes, but chiefly, one, viz.
with one part of the Regenerated Salt
to Six Thousand parts of Lead, the
firme out: working to the best gold:
Though he saith he never sought
Riches by his Worke but only true
understanding of the Middle points,
or Underfall Spirit of all things, which
alone may content a man that is de-
sirous of the Wisdome of Nature;
Having this, it opened many wonder-
full things to him; he found the
Underfall Spirit every-where, but con-
centrated only in two places, in the
Great, and in the Little World; in
the Air & in Man & in both, in the
most despicable Matter. The one yielded
without addition Animals, Vegetables

& Metalls after that there had been
a fuitable Motion given thereto; But
out of the other, he could only produce
Metalls as yet, but never to great Value,
only sufficient to help the Understand-
ing of Nature. But he testifieth that
Ali Puli in this little Treatise hath
writt the Truth & that he himself
hath tryed it with his own Eyes and
Hands.

The Treatise followes

How canst daily, yea every moment see in Gods wonderfull Creation, His Almighty Power & great Wisdom, and marke well this incomprehensible and wonderfull Worke of God, that out of base Mettalls, as Lead, Tin, Kopper, Silver, & Quick-silver, a better, namely, Gold should be made. And that out of one sort of Grasse, Hearbes, or Fruit, should be made Milk, Blood, Flesh, Bones, Horn, Fat, Skin, Hair, Salt, Oile, Soure Sileet, Corruption, Flegme, Water, Dung Urine, Sand, & Stone in the Reines & Bladder, together with so many Liquors & Juices; And lastly, that out of the Seed of Man or of Beast, without anything else, should a Man or Beast be made; Yea, the last is much more difficult than the first; Because the Correction of the Base Mettalls into more noble, consists always in one sort of Nature and Essence; Viz. that of the Mettalls: But the Bread or Grasse when it is only eaten, is changed into so many sorts of things through the Salt of Nature in the Animalls.

Here the great Secret of Nature lyes

hid & he that understands this can without hindrance see into the very Center of Nature and with Gods Blessing use the same himself; But while the increasing of the People, and preparing the Bread, & the Green Grasse in the Animalls is so common, and known unto all Countrey-men; men little regard that, but seek to know somewhat new, although farre meaner.

Canst thou apprehend the Spirit wh^{ch} in Animalls workes upon all things that come into them, through the motion of the Animalls; what thou couldst not have performed, therewith, if it were by Art fet in the Mettalls as Argent.

Many ingenious inquisitive leaders of Nature, Coveting after new things, have indeed tryed to do this, but with unsuccessfull event.

Therefore learne first to understand wth lyes before your Eyes, before you search into & strive to reach after strange things that lye deep in the Earth. Begin, therefore the New

Creation through the Spirit in the Matter, & divide it into three parts, which three afterwards with their working together, should through the flowing out of one alone, be the beginning of all other things; yet that neither of the three could subsist without the other two, also out of one only Chaos, or waterish Slime, is fix, fluiding & volatile, Body, Spirit & Soul; Earth, Water & Air. The first body is too gross for the infused splendid faculty of motion. The flowing Spirit too inconstant; and the Volatile Spirit too subtle: But when out of their Union is born a fourth, a right seed of the Body, & Center of the Power, which properly is no water, because it is a Slime full of Earth, which can swim upon water; no Earth, for it floweth & is wet; & no Air because it is wholly palpable & can be still & yet Air, Water & Earth together are born out of all three; So through the warmth of motion, there springs there-out severall sorts of Creatures, Animalls Vegetables & Mineralls which at last all go again out of their oneness into the Threeness & become Air, Water & Earth; So it goes with Nature in infinitum.

No Animall, Vegetable or Minerall can propagate & increase itself, when its seed neither is nor was a Rifeous Water;

All Animalls increase themselves by a Slime; that is also the manner in the Seed of all Vegetables, that little gathering grows thereout first in a Slime; The Mettalls & Mineralls themselves grow out of Slime, & must again become Slime, should they without any addition in themselves receive unlettering by the Artist. When an Animall, Vegetable, or Animall dyes, damps away, or is radically shut up, it passes allayes into a Slimy Earth, or Slimy Water; Thence it is that the End doth very well agree with the beginning; As the Originall of all is a Slimy Water, so by the universal Dissolvent every thing is resolved at last into a Slimy Water, which was its first principle.

Noil in the Center of every particular Slimy Water, there lyes hid a Concentrated Center, which is called the Salt of Nature. This is the Light of the World & in every thing where it dwells, it drides its Circumference on to Motion, & enlighteneth, strengtheneth & upholdeth it in its Motion; But this Salt itself depends upon the Divine Spirit of Nature, on the Invisible breath of the Divine Word, feeds of the same Light & is therefore moded.

This Salt is the Spirit that ascends up into the airy Heaven & descends down

again, that binds & holds the Winds
in its fists, and gathereth the Water in
its garment. That Saline Spirit is the
middle thing, whereupon the upper & under
hangs, & is abundantly fed by both, &
richly imparts to every thing its share again;
Through it & by its virtue is man conceived
& borne, through it and by its virtue do
Vegetables and Mineralls grow; Through
it God doth what He pleaseth in the
Firmament, in the air, in the Earth, in
the Sea, & in all Deeps; Through it He
makes the Clouds to arise from the end
of the Earth; & makes the Lightning,
together with the Raine; & fetcheth the
Wind from remote places; And this
is the Instrument whereby God lets
Himself be fearfully heard in the Clouds.
Therefore it distills from Fat & it is full of
wonderfull Blessings; without it nothing
can subsist. It is every where, under, in
the Middle & above; The Beggar is as
well sustained thereby as the King.

Out of this Salt, when it is regener-
-ated by the Artist, proceeds a Royal
and wonderfull thing, that can sweeten
all fowness and better all weaknes; it
gives Health & Riches & is among tempor-

all things the richest Treasure, that Al-
mighty God will bestow upon some of
His Servants in this Life; It is a resemb-
-lance of the Resurrection & Immortality;
In its nature and working, it gives unto
us the understanding of many great &
deep Mysteries of the Creator: I have
seen therein, as in a glass, the Image of
the Creation; The Dividing the Chaos
into severall parts; the Corporeall Seed,
or outflowing; the Three Principles; the
Separation of the Seed of the Body into
severall parts.

But this Salt, though (as I said before)
is every where & in all things, according
to the measure, number & weight, of each
matter; yet notwithstanding it cannot every where,
be easily got, neither is it fit for all, out
of all things. The learned say, when
Gold is to be made, it must be done by
Gold, or Golden Matter, & the embetter-
-ing of any thing cannot spring out of
any thing but its like. They hold also,
that Animalls, Vegetables & the Virtue of
the aire, are altogether unfit for the
Exaltation of Mettalls; because they
thinke that every one of the Three King-
-domes (as they are called) differ one from
another in the very ground of Nature.

But that is false, they are blind lead-
-ers of the blind; For all things grow &

nourish themselves from their own Root;
and the cause of so manifold differences,
is only the different Matrices & Motions;
One sort of virtue feeds the whole World
& formeth it into thick or thin, sweet or
sour, hard or soft, Animall, Vegetable or
Minerall.

Yet this I must likewise say, the
Underfall Spirit of Nature, or Saline
Spirit, although it depends upon the
Breath of the Divine Word, & was spok-
en unto all things, yet it produce nothing
more new. But it was only for the up-
-holding and moving the things afore-
-said, a work made through the espe-
-ciall Creative Word of God & acted by the
Divine upholding Word.

The Doctors which make the foremention-
-ed difference between Animalls, Vegetables,
& Mineralls, do manifestly contradict it
in their daily practise; For they give to
an Animall viz, a sick Man, innumera-
-ble Minerall and Metall Medicaments
whereby, when they are prepared without
fire and corrosives, they are much better,
the patient is cured sooner than by other
medicines: When hee is now cured, it
is nothing else but correction of acrid,
acid, or degenerate Spirits; but noe degene-

rated Essence can be corrected, unless
the corrigent do radically enter with its
best essence in the thing that is to be
corrected & unite itself inseparably there-
-with; And so without contradiction it
follows; That the Essence of Mineralls &
Metalls may be united to the Essence of
Animalls; And can they be united, so
must they in the ground of Nature be
one, & the difference is only accidentall.

The Crabs Eyes, Conchilia, Shells of
Shellfish, &c, better feed the Spirit &
Somatic Salt of Strioll & much sooner
than Lime, or any other Minerall thing.
No Aqua Fortis can cut asunder Gold,
when good Salt of Urine or Sal Arm-
-onick is not added thereto. Cardax
makes the light Duckets heavier; & others
use thereto fresh Horse-Dung or lay
them under their feet in their Shoes
when they Sweat. The East Indians
make Gold plyable & of an high colour
with Cow-Dung; And bring Copper
to the highest abiding Gold-Colour with
the Fat of an Animall. With common
thin dung of children, or growne Mens
dung with gentle Motion, into the Sol-
-ble, that is separated from Gold, may
be brought several grains of Gold.

Beaten wheat when it is only laid
Stratum Super Stratum with thin plates

of Silver in a cementing Crucible will
stopped & burnt red hot in a fire; then
in Aqua Fortis it will yield Gold out
of the Silver. New unfatted Butter
with a small artifice and instrument
doth deprive the Red Corall of its
Tincture. The invincible Talk lets it self
be dissolved and brought into Oile by
nothing that is knowne to me so much
as by Vegetables & especially by Anim-
-alls. The Oils and Volatile Salts of
Herbes draw the Tincture out of Crim-
-stone; And how powerfully the Spirit,
Salt & Oile of the Vine doth radically
worke in all Minerals & Mettalls, &
opens them, is abundantly knowne,
without Spine & Man it is impossible
to make a perfect & True Tincture of
Gold, How Grass, Herbes, or Bread, &c
feeds, justaines & repairs the Animals &
in them are changed into many sorts of
things, I have told you before. All count-
-rymen know, that the Vegetables feed
upon the Dung & Urine of Animals &
are thereby fatned & imbettered. Man
hath in himself alone the strength, &
virtue of Vegetables & Minerals so mani-
-festly, that oftentimes he must with
smart make it knowne; Are not the
great Stones & Sand that are gathered in

the Kidneys & Bladder, Minerals?
Of what do they grow, but from Vegetables
& Animall Juices, that Men use for
food? Hath not Gold growne out be-
-tween the teeth of a dead mans Skull?

I myself, through Gods Grace know
how to get a Matter out of Animals, out
of which being prepared after a speciall
manner, do proceed Animals, after ano-
-er manner Vegetables; And again being
prepared otherwise, Minerals, or Mettalls,
as Quicksilver, Copper, Vitrooll, Christall
Saturnine Glasse, Lead, Mineral-lead
&c, proceed out thereof & all these without
the least addition of any other thing, only
out of it self.

But I go too far; whoever will know
more of this, must singly & simply seek
more in Nature. My purpose was only
in short words to shew you that Animals
Vegetables, & Minerals are essentially one
and the same & are only accidentally dif-
-tinguished by reason of greater or lesser
perfection; And also that the Salt of
Nature is found every-where & in all things
in due measure, number, & weight, accord-
-ing to the nature of each particular
matter; But it is not easy to get this Salt
out of every-thing, nor out of all things
to all; Especially to them, to whom the

Masterpiece of the Wise (as it is called) is powerfull enough; Therefore it is necessary to choofe the best Salt out of whole Nature, if men would not worke in Vaine. But would attaine to the wished for Soule.

(In the Salt of Nature they make three parts, which they call the Body, Spirit and Soule; The Body out of the Earthy part; The Spirit out of the Watery part. The Soule out of the airy part; This he here alludes to.)

But this is Labour and Pains indeed; it proves very difficult to find that Universal Center, the Strength of all, seeing it is fought for of many, but laid hold on by few. For such an universal center of Water, Earth & Air (to speak clearly & plainly without the accustomed flourishing of words) is man, whom God created on the Sixth Day, as an only Center of Light, who as their King should rule & reigne universally over the creatures: And this Spirituall Center God makes bodily, over the orderly course of Nature, by a Creation like to His Image for His honour, that Man for whose sake all things were created in the first five days, should be a lord over all earthly things & God a Lord over him.

He placed man also in the Middle

between the uppermost & undermost, He gave him Earth and Water under his feet & breathed into him Breath through his Nostrills or the breathing out two Lides. This Mystery in Hebrew is marked with Dunly Chaiim; viz. the Breath or air of the Eternall Word; which is ye Soule & the Temporall air of Life, which is the Spirit; and these two inspired virtues of Life do forme in Man, yea, in every one his own Center, which is a will that always desires the thing from which it ariseth; Out of which two Will & Desire, spring the Spirit, they suck life from God & the air of the World.

The Body out of its own Nature desires to eat & drink of his Mother Nature & Earth; Thence he hath Spirit and Body below & Soul from above; So hee lides, as it were, a threefold life, or hath a threefold principle &c.

His Spirit or Body must be maintained by Nature; The Naturall Man lides now out of Air, Water & Earth, two wayes, viz. From above & from beneath. From above by attracting breath. He useth for his food the Spirit or Breath of the World, or the Air of the Air; And from beneath their Flesh (Animalls, Vegetables, Minerals) and their Blood (water) the Worlds

Spirit & Breath doth with its Salt quicken and feed, not only Man's Spirit its self; but out of it, or besides that, is also the Ferment and the Dissolving Virtue in the Stomack. & in other parts of the Body, whereby all the Flesh & Blood of the Greater World are easily dissolved & their Salt is separated thereout, for the preparation of the Flesh & Blood in the Little World, whereby that can be sucked unto (or unto by) the hungry parts; But the Faces, Chaffe, or Excrements goe away againe through the Head, pores of ye Body, privy member & after parts.

Knowest thou how, my friend, how to draw out of the under part of ye World, its Center, the Salt of Nature, or out of the Upper part its hearts Center, or Salt of Nature; Or knowest thou how to find the Centrall & Astral Salt of Nature united together, & that in great abundance in one thing, viz. in Man, so indeed is the S. S. of Nature in thee, & thou canst with this Light see through and over whole Nature.

Doest thou once knowe the little World well, nothing in the great World should hereafter remaine unknowne to thee. Therefore did the old Egyptians Profetians allwayes call and write. **Know Thyself** & the Graecian Schollers, through

mistake understood this morally and therefore nailed it over their Church-doors. O Seeker of Naturall S. S. if thou findest nothing of these things (which thou seekest) in thyself; much less wilt thou find it out of thy self: Understandest thou not yet the nobleness & power in thine owne dwelling? Why dost thou then trouble thyself to inquire after any others?

In man (that is named according to Gods name) lyes more & royaller things than in the whole Great World: And when anyone desires to be Master in the Knowledge of Nature, there is truly no where better matter to be found for his Masterpiece than in himself.

Therefore I will here follow the Egyptians, and out of a true heart with grounded experience call to my Lodging Labour. O Man, know thyself; In thee lyes the Treasure of all Treasures; Thou enjoyest in the Air the breath of the Firmament which that wonderfull Star sucks out of the Light of this Upper Water & hath drawne it out in the middle Air, where it lets itself be thickened with the Air through the Motion.

Thou, O Man through the Air enjoyest the breath of the Earth & Water both united into one, and unwittingly begettest one thing out of all these wonderfull

virtues, which by us that are experienc-
ed & knowing, is called the Great Won-
der of the World; It is a true Water-
Fire & Fire-Water, yea, more than all,
Fire, Air, Earth & Water; For it dissolves
& radically melts mature & exceeding
just Gold into its first Crudity & re-
duces it into a Black, Fat, Earth,
Thick Slime, Salt & Water, without Fire
force, or Acidity; Which no other thing
in the World can effect, nothing is shut
up from it; And though it is clearly
the most costly thing in the World, yet
can the King have no more than the
Beggars.

This had the Wise fought and found,
hereof hath Hermes set out his Twenty
Eight Books, which yet lye preserved
unfalsified by the Wise in the other part
of the World & had been seen by my-
self: This you have also fought, my
friend, in all sorts of things, but have
perhaps not as yet knowne its Spelunca
neither know how it will looke when
you see it.

It is (I will clearly speak) a Spirit-
uall Water, a Watery Spirit, & a Water
of Temporall life, which Adam & Eve
had & let it come to aftertimes by their
Children: O Noble! O Shining! O Sweet
Water! O Despicable! O Dark, O Bitter

Water! which strengthens us untill
Death.

O Child of Man, do once thine Eyes
open, Love God & thy Neighbour heartily
be submissive & meek, so will the Lord
favour thee, & enlighten thee darkeness
of thy mind.

I had herein truly shewed thee the
way: And will yet add this over and
above. The World wherein the highest &
next Matter of the Wise for the finding
out their Masterpiece is Man, the
Spelunca, the Cave therein, that Tent
Hole or hollow & that Brass, that Best &
Softest, that Costlyest & Fleightest, Water
Air & Earth together & yet none of these
alome, but a Part & Seed of these three,
most pure Body, Soul & Spirit is born
in Man for his good & need, & is called
Tessa.

Canst thou find it (through Gods
Grace, and thine Diligence). Then
Separate the Clean from the Unclean
& make without Fire or addition of
any other thing, the Virgin Earth, with-
out Taste, Smell or Colour. Get here-
out and separate the Centrall Salt,
the Vtrioll of the Little World, the
Philosophicall Venus; And the central
Salt; the Mercury of the Little World,

the Philosophers Luna, purify them & beget thereout a Sonne that is better than his parents.

So shall you see why Quicksilver is so wonderfully marked by the Egyptians ♀, viz. under with the mark of Copper & above with the mark of Silver.

The Astrall or upper Salt is very soluble & sweet & shines as fine Silver & it is also no other than the Silver of the Wife & a Saline Mercuriall Spirit. The Centroll Salt is a Vtrioll of wonderfull & unspeakable virtue, which can coagulate the Quicksilver & make it into fine Silver; But this Venus lyes in a Saturnine Leaden coloured garment, which must be taken off it, when men will see its Beauty.

Out of both these two Salts of Nature, are all the Mettalls generated & it goes in the great World as in the Little World; Here have you Mettalls in your Body (Minerall work in your Body) and canst make hereof Gold, Silver, Quicksilver, Copper, Lead &c, without addition.

Out of these with feintable fire, I have seen the Medicine of sick Animals, Vegetables, and Mettalls prepared; concerning which there are so many hundred Books in print. With a little of this Regenerated Salt of Nature, I have

made many of the Inferior Mettalls into Gold & Silver.

The Salt of Nature out of my Matter, when it is Regenerated by the Artift, performs as much as the old Stonder & Matter-piece hath at any time done.

He that hath knowledge of Gods Wisdom in Nature, will examine himself by the excitement of my small writings; So he will keep himself from all charges & greater trouble: If he find the Ninth hole or Hollow; so will Nature stand by him (of herself, without laying a hand thereon) that he obtaine the possession of the wonderfull Earth; Let him only look well to it and heed well the Worke of Nature, for it is mean, light (easy and without charges).

Some understand the Mercury of the Philosophers is the very Regenerated Salt of Nature or Philosophers Stone, which is not so; I go no farther than the Philosophers Mercury, because this Little Booke, I intend shall serve for those that seek Wisdom, not for those that seek money.

Therefore, learne first the Wisdom for your Soule, when you find that, it will after go well with you & your hope will not be in vaine. If you find Mans Natural Center, so will the true Operation follow according to your desire.

Therefore, follow my own experience. If

if you have not a mind to err with the great Multitude.

If you please, read other Authors, & see how dark they are. None hath at any time so openly brought to daylight the Clearness of Man's Wonderful Matter; But will any-one write what is better; will we would gladly see it, & will receive with great thankfulness the further opening of the Wisdom of Nature.

And will the Doctors, Learned Naturalists & Experienced Chemist deride me, because I have named man, the World, the Tenth Hole or Hollow, the Venus Mine, My Tessa or Matter, Salt of Nature & the Matterpiece (improperly called the Stone of the Wise) the Regenerated Salt of Nature. I shall not at all regard it, for I have received the Truth from God & do with a good will impart it; and care not for all for the Curse of the Philosophers; for I have not learned out of their Books.

God gives the Wise their Wisdom & the understanding their understanding; He reveals that which lies deep & hid, Hee knowes that which lies in Darkness because pure Light is with Him.

I thank Thee, and Praise Thee, O God my Father, that Thou hast lent & revealed unto me Wisdom & Strength, for which I have prayed unto Thee, O Lord Enlighten also the Eyes of thy other

Children, that they may see & praise Thee. To the One, Threefold Revealing God, Father, Son, & Holy Spirit, from whom alone proceeds Light, Truth & Wisdom, be given Praise, Honour, & Thanks now & for ever. O Think upon me, my God, allwayes for good, helpe me Thy Servant, out of Thy Grace, for Jesus Christ His Sake, Amen.

I do not think much of them, though we quarrel with his doctrine. The passage I have underlined is especially good. But he repeats himself over & over again; and nowhere can I find the slightest hint of what one is to do, even to start.

666.

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God gives the Wise their Wisdom & the
understanding their understanding; He
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I thank Thee, and Praise Thee, O God
my Father, that Thou hast lent & re-
-dealed unto me Wisdom & Strength,
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God, Father, Son, & Holy Spirit, from
Whom alone proceeds Light, Truth &
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