



Alembick of the Wise

A Hidden Lexicon of Sabbatic
Alchemy

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Xoanon Publishing

MMX

At the Rubeate cross'd roads of Hermes' Royal Art and the sorcery of the Wise-woman and Cunning-man lies the Ars Philtron, the Art of the Philtre, or encharmed fluidic resonance. My text of the same title (Xoanon Publishing 2001, 2008) served as a theoretical and practical reification of these mysteries, particularly in regard to their outer dissemination to the magical practitioner. It should be noted that these concepts are not representative of an ordinary understanding of the Art of Khem but are, rather, one influenced and informed by my work within the Sabbatic Tradition. Aside from the learning I have received within the root-lineages of the magical order *Cultus Sabbati*, my own training in the Art has been both formal and informal, learned within the context of Chemical Brotherhoods, from solitary masters, textual study, and the invaluable tutelage that the Work itself provides. Employing the witch's emblem of the Cauldron, and its alchemical corollary of the Alembic, we may regard the Sabbatic Tradition as a vessel receiving innumerable magical influences or empowered 'streams' over the procession of the aeons, each contributing its own teachings, lore, and High Gnosis. In this cipher we may observe a continual process of purification and refinement.

The Arcanum of the Alembic is fivefold: firstly to seal and bind, the second to apply Fire, the third to separate, the fourth to rise and circulate, the fifth to condense or distil.

This process, whilst strictly regulated by the Alchemist as a means of ongoing purification, is expanded by the Sabbatic Initiate compass in both the heights and the depths. That which flows from our Alembic into the Receiver is surely an expression of refinement, and the Goal of the Operation. But the Witch must also consider the tenebrations of the Operation: the dregs which remain in the cucurbit, possessed of all foulness, dross and poison. In the laboratory this has been given various names to indicate its unworthiness of the Work, in the work of theurgy, the Kabbalist has called it *qlippoth*. Every work of the Sabbatic Alembick will generate it, and yet the approach of the Artist must ever be its wise use, rather than its outright dismissal. This is the Work of Poisons which we call *Veneficum*, which, in accord with the teachings of Crooked Path Sorcery, must be ever held in balance with the Work of the Nectar.

The following text, here set forth in the form of a short lexicon, is brought forth as an additional consideration of the Art, for those who would seek it. It contains additional concepts which inform the *Ars Philtron* and, it is hoped, will assist those who aspire unto the operations of its Regal Vessels.

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Aqua Ignifer: the flame-bearing water serving to propel the projected power of curse, healing, or sacrificial devotion. It is prepared using a highly flammable menstruum and consecrated aromatics. Typical formulae make use of pulverized balsams, such as Myrrh and Sandarac in Aqua Angelis, together with the expressed oils and juices of fragrant plants. This is one form of the burnt sacrifice, but it may also be formulated with opprobrium in mind, as with the addition of asafoetida, capsicum, &c.

Aquaeum Lune: the First Water of manifestation, treated as the primal sacrifice of Art, and signified by the kinetic seal of the quaternary lunar stroke. It is prepared as the foundational sacrifice of the Artist for the preparations of the Potion, giving one, or three drops to the Virgin. Its most basic form is distilled water circulated by the light of a Full Moon.

Circulatum Sabbati: an operation of the Sabbatic Laboratory where-in a chain of retorts are mutually interconnected, forming a circle. The Prime Sulphur is directed from the North, and best if it be both a steady and gentle fire, makes its way around the circle before being reheated. In magical operations of the High Sabbat, the Circulatum unfolds beneath the Emblem of

the *orgia*, and is accomplished by the Octriga or covine of eight practitioners, four male and four female.¹

Crooked Path: division of magic named by Fra. Alogos Dhul'qarnen Khidir (1967-2004) describing a unified ethos of blessing and cursing, or right and left-hand paths of magic, present in a number of systems of sorcery throughout history, but most notably in the magic and lore of the witch-mythos. Masked in the glyph of the Serpent, its wending nature betwixt all points of universal power precipitates initiatic consciousness.²

Distillatio: the most basic purifying operation of Hermes' Art, relying upon precisely controlled separation, condensation, and precipitation. Whilst the technology for accomplishing the work is indeed simple, the subtleties of the Work are infinite and the most basic of rudiments may, with skill, take the form of a Great Opus. It has been the observation of myself, as well as others I have worked with, that whilst distillation of high proof primary macerations may yield a more 'pure' distillate in terms of alcohol percentage, lower proof

¹ This reflects in principle the Sabbath cipher of Midnight's Table or the Devil's Feast. Note that woodcut depictions of the Infernal Banquet show guests seated around the table with alternating gender, i.e., female-male-female-male *ad infinitum*.

² The classic texts of Crooked Path Gnosis are *Qutub, or the Point* (Xoanon-Fulgor 1995), and *The Dragon-Book of Essex* (1998, privately published)

primary macerations yield greater complexity of aromatic and gustatory content. The action of steam, as the driving engine of distillation, cannot be underestimated, as cannot the sacrifice of aqueous solubility for attaining higher proof. For this reason, distillations of greater aromatic complexity are often achieved using a primary maceration in wine, rather than in rectified spirit.

Fortunum: a substance generated according to the manner of the IX° of the Oriental Templars, but via secret apostate formulae of the Witch-Cult. Specifically, the exaction of ritual sacrifice – in this case the Offering of the Body – to the Fallen Host, wherein ecstasies of the flesh become conterminous with light and fire. According to the Lore of the Fallen Angels or ‘Watchers’, it is also known as ‘The Teaching of the Bitter and the Sweet’.

Fulguratio: process by which specified photic resonance (primarily lunar, solar, planetary, or stellar) is impressed upon a philtre.

Grand Triangulum: mutually interpenetrative formula of Will, Desire, and Belief which demarcates the operations of sorcery.

Hermeticus: The Sealed Vessel, either filled or empty.

Pulvum Calvarium: skull-dust, obtained from the ossuary and prepared in several distinct ways according to the Arcane of the Wise. According to various mystery-

teachings the raw skull should be harvested from a saint, an executed criminal, or the victim of a sudden and violent death. At one time pounded skulls were a treasured ingredient in early modern patent medicines, whose formulations bore greater resemblance to the concoctions of the witch than those of the trusted chemist. In the devotional tinctures of witchcraft, it is used in such preparations as *Necrodeipnon Cranii*. Pulvum Calvarium bears relation to the Caput Mortuum or ‘Dead Head’ of Alchemy and is also related to the Sabbatic concept and formula of ZABIL.³ It should not be confused with *Muscus Cranii* or Skull Moss, known also for its healthful and fortifying properties, though it is rare that the plant’s native virtue is elevated by the skull, who feeds and nurtures its viriditas.

Regnum: ‘Kingdom’ or ‘Dominion’. In Sabbatic Alchemy, the power liberated from the Work and turned to enchantment.

Sabbath: from the Sumerian *sabat-tu*, ‘Day of the Heart’s Rest’, the primal ritual patterning of the Gnosis of the Witch is the Rite of the Sabbath, known also by the names of Covenant, Convocation, and the Great

³ *zabil* = 39; the skull of Abel before its transformation by Cain into the Holy Cup of Spirit-Communion. From the Hebrew root *zbl* זבל denoting by different pathways ‘abode’ and ‘dung’. Primarily an emblem of cursing and a Crooked Path hypostasis of the slaughter of the Profane Man.

Congress. Often regarded as a degraded relic of archaic Babylonian high magic, or as a fantasist construct of the Christian pogroms against heresy, it has passed through both these aeonic phases intact, and subsumed what is necessary for its continuance. Its magical recension in the present era is Sabbatic Witchcraft, as practiced within the magical order Cultus Sabbati.

Sapphire of the Witches: a stage in the preparation of the Witches' Sacrament wherein marc and menstruum are ignited by a flash of deep azure blue within the flask. The effect persists for no longer than fifteen seconds, then gives way to an earthen colour, but its appearance is a key of Success in the Work.

Semen: the Seed, being the fluidic outpourings of sexual arousal or ejaculatory orgasm, and a spirit-emanant utilized magically in the Ars Philtron. It is held by some who practice the Art Magical that the male seed alone contains the procreative fire of the gods as well as the actualizing intelligence of the magical child. However, revealed formulae of classical alchemy acknowledge both male and female semen, and this view is in accord with the Initiatic Teachings of the Sabbatic Cultus.

Sexual Poison: a sexual emanant, whether aethyric or fluidic, which has been subjected to the Formulae of Opposition such that its life-giving virtue has become apostate unto itself. Certain techniques of the Sabbatic

Cultus make use of this formula in combination with the ritual *olisbos* or ‘Stone God’. Within the Body of Woman, the demonic aspect of the spirits known as *Lillitu* and *Succubi* are subjected to careful refinement and separation within the Sabbatic retort. The result is a division of infernal and celestial fractions of sexual poison. Within the Body of Man, a similar operation calls forth the entities known as *Shedim* and *Seirim*. Though unnecessary for its manufacture, the operation of making the poison is traditionally carried out by night in a graveyard.

Tubal-Cain: according to some, the first alchemist; according to the Bible, the ‘instructor of every artifice of brass and iron’, and a descendant of Cain. He has come to a role of prominence within certain convocations of Traditional Witchcraft. Within the Cultus Sabbati, the historical route of his entrance into the Craft is likely through both Freemasonry and smithing-guilds, but, concerning the figure of ‘Old Tubalo’. As the earthly son of Lamech the Hunter, he is seen to preside over the art and artifice of metal; as descendant of Cain, he embodies the inheritance of transgressive Fire of the Art Magical. In his Draconian aspect of Tubalo-Lucifer, he is the conduit of celestial fire, the shaper of the Adept in the Forge of Initiation, and the Arcanum of the Herald of Dawn.

Transmutation of Poison: Operations of Art whereby poison becomes nectar within the Vessel of the Practitioner. In Crooked Path Sorcery, this operation is a form of ‘Self-Overcoming’ or destruction and reformation of self as a dual manifestation of the Path and the Secret Initiator.

Vagitus: Birth. In the Art of the Philtre, the ‘unstoppering’ or first opening of the seal’d vessel of Art, accompanied by the first manifestations of the genius.

Veneficium: the Sorcery of Poison, a current collocated in Shamanism, Buddhism, Islamic Sorcery, Voudon, and various Tantrik streams. All of these have fed and empowered the Alembic of the Sabbatic Tradition, long possessed of its own lore of veneficium: the witch-lore of the British Isles. Within the Teachings of the Ars Philtron, both material and spiritual poisons are identified, as well as their means of magical manufacture and use.

Vinum Liliya: the magical exaltation of the Menstruum Liliya, that ritually-empowered fluid arising from the Fons Veneris of the priestess at the height of her fertility, and whose formulaic evocation is:

Lil-Oos-Zo-Ias

Of its physiological basis, we observe changes in the Menstruum according to estrogenic flumen, which affects both the form and function of the elixir. The natural hypostases of the Vinum correspond to the hot points of the female menstrual cycle, as postulated by Chumbley in *Azoëtia* as The Triplicities of the Quintessence of $3 \times 3 \times 3$ ⁴. The correlating male emanant is the so-called ‘Dew of the Rustic’, a dually-manifest elixir partaking of the Azoëtic dominion of APETH-JUJ, the ‘Black Man of the Sabbat’. Its power reaches its highest potential when manipulated by the hands of the sorceress, and according to her Will.

Vinum Sabbati: The *Lapis Lamiis* or [Philosopher’s] Stone of the Witch. It is emblematized as ‘The Wine of the Sabbath’, but it may take the form not only of a vintage but also as transmissions of power and a spirit-emanant of the flesh.

Vas Veneris: literally ‘Vessel of Venus’. The Phallus and Kteis as the hallowed, incarnate vessels of sorcery and alchemical transmutation. Also *Fons Veneris*.

Vineyard of the Resurrection: a cipher for the origins and ritual formulae of the Wine of the Sabbath of Vinum Sabbati. As indicated by its name, its nature is dual, being

⁴ Chumbley, Andrew D. *Azoëtia: A Grimoire of the Sabbatic Craft*, Sethos Edition, Xoanon 2003, page 140.

concerned both with mysteries of Christ and the Devil. See my *Liber Gannath Aur-Ka-Zia*, additional text to *Ars Philtron Codex Vasculum*, special edition, 2008.

Virgin: a Vessel cleansed, blessed and hallowed in preparation for the Sabbatic Congress.

Vitrum Occultum: 'Hidden Glass'. According to arcane teachings, remnants of the primordial meteoric stone Baetylus, which sank into the interior of the earth. It is counterpoised to *Vitrum Adamas*, which remained on the surface and is without virtue. The latter were hoarded by philosophers transfixated by their curious qualities but understood them not. Also, a homologue of the powers of Seership resulting from the exaction of Sabbatic Alchemy.