

Alchemical Symbols

Three Principles



Sulfur



Salt



Mercury



Fire



Air



Water



Earth



The Elements

The Four Elements

Planets and Metals



Venus

Copper



Jupiter

Tin



Sun

Gold



Mars

Iron



Moon

Silver



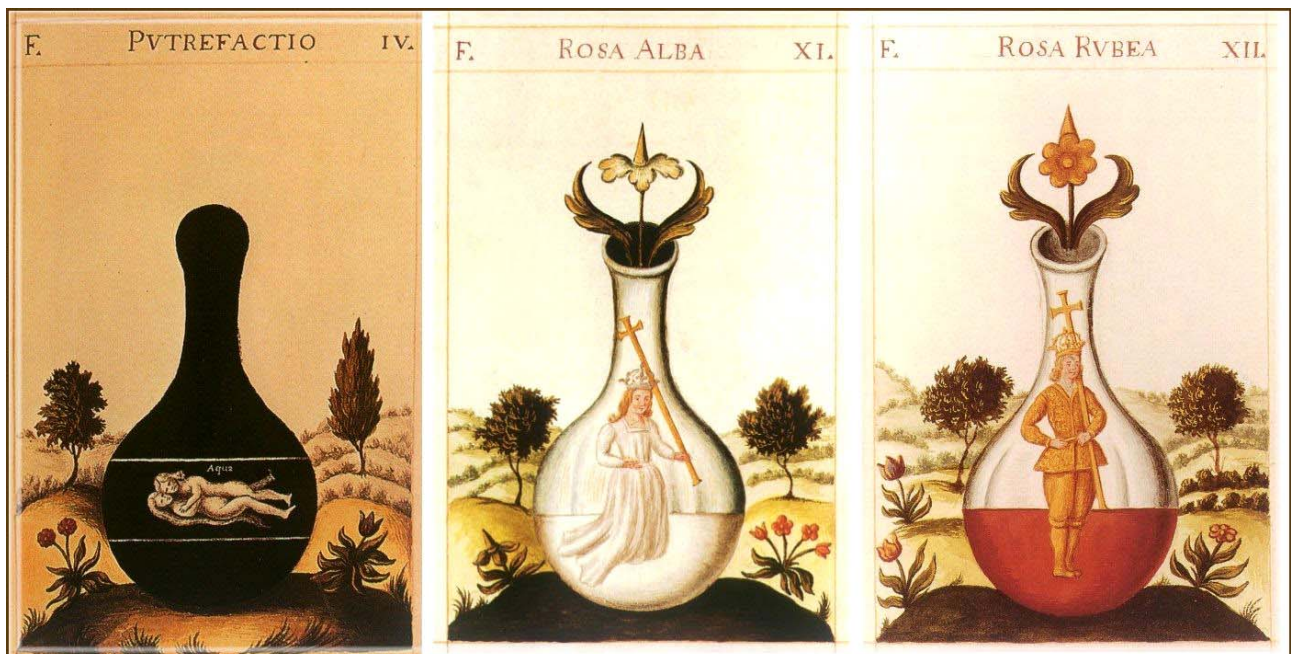
Mercury

Quicksilver



Saturn

Lead



Nigredo, Albedo e Rubedo



Caput corvi – Testa di corvo



Separatio - Decapitazione



Coniunctio – Nozze alchemiche



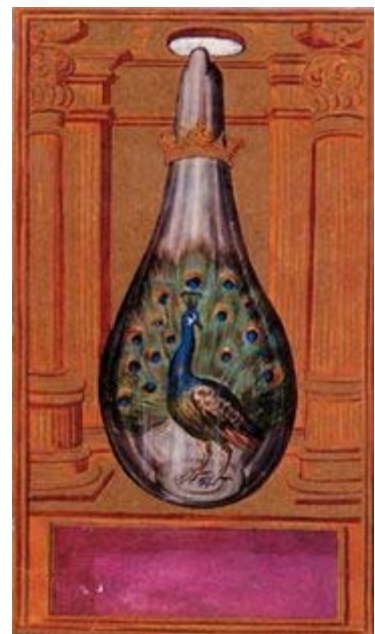
Rebis



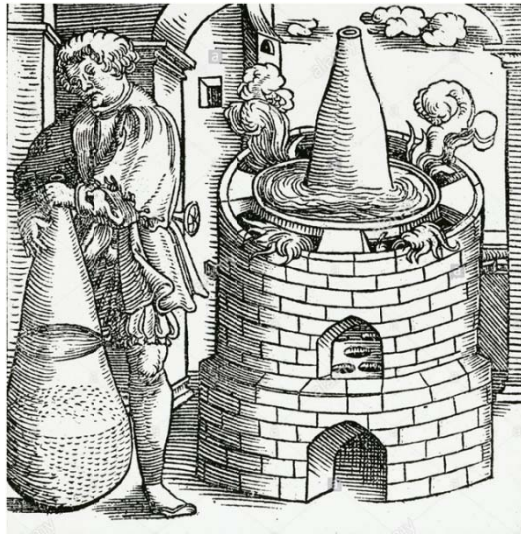
Putrefactio e Solutio



Viriditas

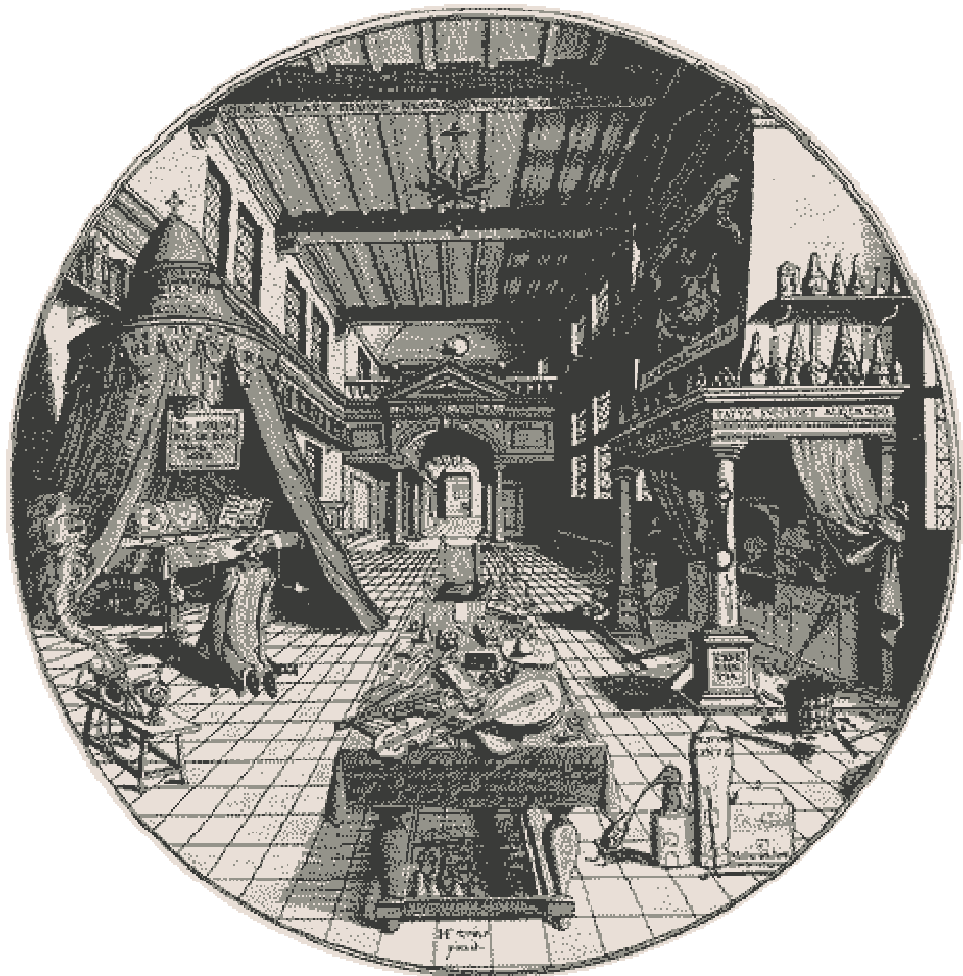


Cauda pavonis



Athamor – Tower

Oratory laboratory (Heinrich Khunrath, *Amphitheatrum Sapientiae Aeternae*, 1595, 1609)



2018-2019 – Letteratura inglese II (C)
 Fondamenti di alchimia

A. Faivre, *Access to Western Esotericism*, SUNY Press, Albany, 1994, pp. 10-15

1.	THE IDEA OF CORRESPONDENCE	A belief in an interdependence between all parts (both invisible and visible) of the universe (e.g. the correspondences between micro- and macrocosm in Renaissance cosmology or the Paracelsian motto "As above so below");
2.	LIVING NATURE	An organicistic perception of Nature as a multilayered, ever-communicating entity which can be experienced by individuals through integral, illuminated knowledge of the occult network of sympathetic/antipathetic links between visible and invisible things, i.e. through gnosis (e.g. Agrippa);
3.	IMAGINATION AND MEDIATIONS,	Focus on imagination as true organ of the soul ("active imagination") and crucial means for the attainment of gnostic knowledge, due to its power to provide access to intermediary entities (e.g. the angels) and levels of reality (e.g. symbols, images) between the material world of men and the divine sphere of God;
4.	THE EXPERIENCE OF TRANSMUTATION	The belief in a process of inner regeneration, or "second birth", favoured by imagination and culminating with man's reconciliation of opposites and a complete and stable union with God
5.	THE PRACTICE OF THE CONCORDANCE	A generalized tendency to establish [common denominators] between different and often heterogeneous cultural ambits, philosophical currents and occult traditions (e.g. between religion and magic, Christian and Jewish religions);
6.	TRANSMISSION	The idea that this spiritual, gnostic knowledge has to be necessarily transmitted from [master to disciple] through previously established and highly ritualized initiatory paths, and not to be attained [autonomously by an unsupervised individual].