

# ORMUS: MODERN DAY ALCHEMY

*Primer Of Ormus Collection Processes*

---

**Chris Emmons R.Ph.**

With Contributors

Reference Edition



Copyright © 2009 by Chris Emmons  
All rights reserved

Published by Dreamgate Press  
17601 Rainier Dr  
Santa Ana, CA 92705  
USA  
[www.dreamgatepress.com](http://www.dreamgatepress.com)  
Formatting by Cordell Svengalis

Cover design by Luise Johnson  
[www.bluwavecreative.com](http://www.bluwavecreative.com)  
First Edition Collectors Edition  
[www.ormusbook.com](http://www.ormusbook.com)  
Web design by Jim Eleczko

Cataloging-in-Publication Data is available from the Library of Congress  
No whole or portion of this book may be reproduced in  
any form without written permission from the author,  
except, for brief quotations and where permitted by law.  
For information address: P.O. Box 371323  
Key Largo, Florida 33037  
or e-mail: [cmemmons@bellsouth.net](mailto:cmemmons@bellsouth.net)

ISBN: 978-0-9815840-1-0  
Printed in the United States of America

+Pocketbook edition due 2010 by Chris Emmons:  
*Ormus: Modern Day Alchemy*  
Collection Processes for the Ormus Collector

 **DISCLAIMER**

The material contained in this publication was submitted as previously unpublished material, except in the instances in which credit has been given to the source from which some of the material was derived. All material in this publication is provided for information only and may not be construed as medical advice or instruction. The information in this book is presented for educational purposes only. Information in this book is not intended to be a substitute for the medical advice of your health care professional. The information contained has not been evaluated by the Food and Drug Administration. Information in this book is not intended to diagnose, treat, cure or prevent any disease. All information is for research, experimental and informational purpose only. No health claims are made. In view of ongoing and evolving Ormus experimentation, the information and opinions provided in this publication are the belief of the author at the time of this writing, except where specific cited references have been provided. The information in this book is based on personal experience and observations of the author. Because each person's training and situation is unique, the author and publisher urge the reader to know proper laboratory technique and to perform further research where there is any question as to the appropriateness of the information in the book. Readers are free to use the information contained, in their own way at their own pace, while utilizing, whenever necessary, additional research and training. While material in this manual is not intended to mitigate, diagnose or treat medical conditions, it is made in the spirit of free speech. Care has been taken in the presentation of information presented and to describe generally accepted practices and personally held beliefs. However, the authors, editors, and publisher cannot accept any responsibility for errors or omissions or for any consequences from application of the information in this manual and make no warranty, express or implied, with respect to the contents of the manual. The publisher holds no opinion regarding Ormus collection, supplementation or the contents of this book, but feels the information presented in this book should be available to the public. Ormus processes involve the use of hazardous substances. Because there is always inherent risk involved when working with caustic/hazardous substances, the author, publisher and their agents are not responsible for any adverse effects or consequences including injury to or the death of a participant resulting from the use of any of the caustic/hazardous chemicals, as well as from the use of any of the suggestions, preparations or procedures in this book. Please do not use this book if you are not willing to assume the risk. Telephone numbers, prices and web sites listed in this book are accurate at the time of publication, but they are subject to frequent change.



## Ouroboros

### About the front and back cover

The covers display a colored picture from the 1621 edition of Andrea Alciato, *Emblemata* (Book of Emblems), Padua: Tozzi 1621 and is provided courtesy of Dr William Barker <http://www.mun.ca/alciato>

Triton, trumpeter for Neptune, god of the sea, is the focal point and represents the lye material that is at the core of many processes. Lye is often at the center of Ormus collection chemistry and is present as a liquid solution, dry crystals or sometimes pure sodium metal.

The symbols contained in the emblem include the Ouroboros, Triton, seawater, sand, air and pyramid; and each provides insights into Ormus and its collection processes. Seawater is a widely used Ormus source material and there are Ormus collection processes utilizing sand. In addition, Ormus is also found in the air. The presence of the pyramid hints at the antiquity of this knowledge and generates a feeling of connectedness to an ancient past.

Ormus collection is part of the great work and has been defined by Paracelsus as “the ability to control, purify and transform nature by the living power of the spirit” (sic: found in all things). The symbol for the great work is a circular snake or spiraling dragon devouring its own tail and termed an “Ouroboros.” This symbol presents a picture of the circle of alchemy, and the steps in Ormus collection processes follow such a circular path. Ancient alchemists have said: “What is now dry must soon become wet.” This mirrors modern day Ormus collection where steps involve a “wet” followed by a “dry” followed by a “wet.” Additionally, among several different Ormus collection processes, there are steps shared with those of other processes all in a circular and seamless manner.

Therefore, this Emblem symbolizes the great work performed during Ormus collection and a fitting cover for *Ormus: Modern Day Alchemy*.

### **What is Ormus?**

A group of essential minerals previously unknown to modern science.

### **Why were they unknown?**

Because they did not show up in common scientific tests.

### **What kind of minerals?**

Minerals like gold, silver and platinum - but they are in a different form; and in this other form, they are not toxic. We are discovering they are very common in plants, animals, air, soil and water.

### **How is it beneficial?**

It appears to assist communication between cells in the body and between the body and spirit.

### *However, let us imagine, for a moment, that you have not heard of Ormus:*

While attending a festival you overhear conversation between four friends. Excitement is in the voices as they talk about something called Ormus. They talk about having more energy and clarity of thought. There is a silence after they have agreed about feeling peaceful and content.

You wonder, "What is this?" You have become "curious." When one asks another, "Have you begun collecting Ormus?" You listen, intent on learning more. They talk about where Ormus can be found and about a book explaining how to collect it.

The friends stop at a food court leaving you with a curiosity and the knowledge of "A Book." That book is **Ormus: Modern Day Alchemy**.

You stand at a cutting edge of the ability to glean truths regarding the nature of reality and consciousness. Those who physically do the work will gain an understanding through the work, discipline, seeing, experiencing, participating and mastership in the material outcome.

 **Overview**

- Section One - Introductions**
- Section Two - Time to Learn**
- Section Three - Best Processes for the Average Collector**
- Section Four - Other Traditional Ormus Processes**
- Section Five - Procuring Ormus from a Fresh Water Source**
- Section Six - Miscellaneous Ormus Processes**
- Section Seven - Other Substances that Attract Life Force**
- Section Eight - Closing**
- Section Nine - Appendices and Glossary**

## ❁ TABLE OF CONTENTS

Prologue .....	x
Acknowledgements .....	xii
<b>❁ Section One</b>	
<i>Introductions</i>	
Preface .....	2
Introduction .....	4
Introducing: Ormus: Modern Day Alchemy .....	12
<b>❁ Section Two</b>	
<i>Time to Learn</i>	
Getting Started .....	16
<b>❁ Section Three</b>	
<i>Best Processes for the Average Ormus Collector</i>	
Live Oil Process .....	24
Lye (NaOH) Solution Preparation .....	31
Wet Process .....	37
Hydrochloric Acid (HCl) Preparation .....	57
Dry Process (Cold Fire Process) .....	60
<b>❁ Section Four</b>	
<i>Other Traditional Ormus Processes</i>	
dry Lye Boil Process .....	74
dry Lye Burn Process .....	83
dry Lye Burn and Boil Process .....	92
dry Sodium Burn Process (Write-up by Don Nance) .....	105
dry Hydrogen Peroxide (Gold) Process (Write-up by Don Nance) .....	110
<b>❁ Section Five</b>	
<i>Procuring Ormus from a Fresh Water Source</i>	
Magnet Vortex Water Trap .....	122
<b>❁ Section Six</b>	
<i>Miscellaneous Ormus Processes</i>	
Dried-Out Wet Precipitate .....	130
Concord Grape Process .....	131
Cold Extraction Process on Stones .....	135
Dew Collection Process .....	137
Over the Hem Process (A Refining Process) .....	141
<b>❁ Section Seven</b>	
<i>Other Substances that Attract Life Force</i>	
Ocean Plasma .....	146
Dowsing .....	147
Diet .....	148
Colloidal Silver .....	150
Colloidal Gold .....	152
Vedic Alchemy .....	154

Essiac Tea.....	155
Air.....	156
Pyramid.....	157
Magnetite Effect on Ormus Water (aka MEOW Kettle).....	158
Laminar Crystals.....	161
Salt Crystal Lamp.....	163
<b>✿ Section Eight</b>	
<i>Closing</i>	
Final Remarks.....	168
Postscript.....	170
<b>✿ Section Nine</b>	
Appendices and Glossary	
List of Ormus Resources and Supplies.....Appendix I.....	174
Ormus Pins.....Appendix II.....	182
Barry Carter.....Appendix III.....	183
Local Ormus Groups.....Appendix IV.....	184
Mysterious History of Ormus.....Appendix V.....	185
General Ormus Information.....Appendix VI.....	187
Basic Explanations of the Ormus Processes.....Appendix VII.....	199
Sources for the Ormus Processes.....Appendix VIII.....	203
Book Selections / Web Searches.....Appendix IX.....	214
Moon Chart.....Appendix X.....	219
Experiment Documentation.....Appendix XI.....	224
Common Measurement Conversions.....Appendix XII.....	226
Chemicals of the Processes.....Appendix XIII.....	228
Best Practices Labware Choices.....Appendix XIV.....	233
pH (Meter).....Appendix XV.....	245
Toning/Smudging/Background.....Appendix XVI.....	247
How to Manifest.....Appendix XVII.....	249
Imprinting/Charging.....Appendix XVIII.....	251
Aloe Vera.....Appendix XIX.....	253
Seawater Collection with Pump and Filter.....Appendix XX.....	255
Ormus Use (theoretical), Directions, Bioavailability and <b>PRECAUTIONS</b> in Plants/Agriculture, Animals and Humans.....Appendix XXI.....	258
Chemistry of the Ormus Processes.....Appendix XXII.....	272
Glossary.....	277
Author and other listed contributors.....	290

## PROLOGUE

In recent years, the search for the Philosopher's Stone of the alchemists has centered on discoveries made by an Arizona rancher named David Hudson in the late 1970s. While mining for gold on his land, he noticed some associated metallic minerals that exhibited very unusual properties. Hudson spent several million dollars over the following decade figuring out how to isolate and work with these strange materials. In 1989, he was granted several foreign patents on these materials and methods for obtaining them. During the early 1990s, He toured the United States giving lectures and workshops about what he had found.

The strange substances have been named ORMES (**O**rbitaly **R**earranged **M**onatomic **E**lements), although some researchers prefer the more general term of ORMUS. ORMES are metallic microclusters in a non-metallic state consisting of one or more atoms which Hudson felt were in a high-spin state that endows them with unusual properties such as superconductivity, superfluidity, supercurrent (or Josephson tunneling) and magnetic levitation.

ORMUS can be thought of as the natural non-metallic seed of the metals or what the alchemists called their "First Matter." Because ORMES are a new form of matter with different physical properties from normal elements, conventional chemistry equipment and lab tests have proved of little value in detecting or explaining them. Nonetheless, these special "m-state" elements are thought to be as much as 10,000 times more abundant than their corresponding metallic counterparts. So far the list of metals known to exist in this special state are cobalt, nickel, copper, ruthenium, rhodium, palladium, silver, osmium, iridium, platinum, gold and mercury.

All these ORMUS materials are abundant in volcanic soil and seawater and can also be found in biological systems. Some researchers have reported that ORMES seem to enhance energy flow in the microtubules inside living cells and even work to repair damaged DNA. ORMES have proven to be extremely beneficial to plants and animals, and people who have taken ORMES report many healing, rejuvenating and spiritually enlightening effects.

There is considerable evidence that ORMUS was known by metal craftsmen and alchemists throughout history who referred to this grouping of metals as the "noble metals." The monatomic "white powder of gold" is mentioned both in the Egyptian Book of the Dead and the Old Testament Bible. Pharaoh Akhenaten is said to have built a laboratory for the production of white powder of gold in the Sinai desert near a mountain that was a source of the ore and other raw materials.

However, according to David Hudson, the Egyptians named the monatomic material "white powder of gold" because they could not detect the other metals. Hudson suggested that some modern methods might be similar to descriptions of the production of manna or the "food of the gods" found in Egyptian texts and the Bible.

Over the years, many newer methods of ORMES collection have been discovered that allow the general public to participate in an ancient tradition to which only high priests, pharaohs and alchemical adepts were granted access in the past. The problem has been that ORMUS collection techniques have been scattered in private researchers journals and books or shared with colleagues in private discussions. To make matters worse, the methodology varies greatly from simple to complex, from kitchen-friendly work to sophisticated lab work.

**PROLOGUE**

xi

Now, for the first time, practical knowledge of how to collect and concentrate ORMUS material has been brought together in a single volume that organizes and preserves these valuable teachings of modern alchemy.

My friend and colleague Chris Emmons is the perfect person to complete this important work. Sharp-witted with a penetrating mind that stays focused on truth until she finds it, Chris is the epitome of the alchemist dedicated to exposing the hidden essences of substances.

Chris has not only organized accepted methods of ORMUS collection, but she has put them in perspective to one another, grouped them according to their methodology, and shown which methods are the most useful under differing circumstances. This work is not only a breakthrough in the sharing of ORMUS knowledge but also a powerful catalyst to new research and new horizons in understanding this mysterious and miraculous substance.

Dennis William Hauck  
[www.DWHauck.com](http://www.DWHauck.com)





## Listed Contributors

### **Barry Carter**

*Organizing figure of the modern day Ormus community and Ormus speaker*  
*[www.subtleenergies.com](http://www.subtleenergies.com)*

### **Chris Emmons R.Ph.**

*Ormus collector, record-keeper, Pharmacist and Author*  
*[www.ormusbook.com](http://www.ormusbook.com)*

### **Don Nance**

*Commercial alchemist, Ormus collector, researcher and teacher of*  
*Ormus collection process*  
*[www.oceanalchemy.com](http://www.oceanalchemy.com)*

## Support

### **B. Joy McGinnis**

*Friend of the Ormus Primer*



## Acknowledgments

Putting together a manual of this scope requires contributions by many people. I gratefully acknowledge Barry Carter and his tireless efforts that have been instrumental in creating a vibrant global Ormus community. I, as well as most, would not have had an introduction to Ormus if not for his work.

Acknowledgement is given to the work of David Hudson. Without his efforts in these modern days, the knowledge of something such as Ormus would have remained veiled.

I acknowledge the contributions made by many in the Ormus community through books, conversation, web sites, personal e-mails and information shared in forums that were joined or found while surfing. Also a big thank you to my good friend Dr. Dan, who suggested the basis for the title: "Ormus: Modern Day Alchemy."

Contributing alchemists and Ormus researchers have included Don Nance and Barry Carter. Other contributing researchers requested anonymity.

Special thanks to B. Joy McGinnis for the idea of clearly detailing Ormus processes in a published manual.

Thanks go out to the special ones whose lives have crossed the path of this manual and touched its final style and format. These include the other contributing researchers, Latitude 25 Writers Club, Dr. Dan, Rosemary Fodor, Melanie Proctor and Michael McCabe. I also imposed on knowledgeable Ormus alchemists and researchers to review sections, and they took time from their busy schedules to help.

Many thanks to Cordell Svengalis, owner of Dream Gate Press ([www.dreamgatepress.com](http://www.dreamgatepress.com)). When Cordell learned of Ormus he began consulting me. His input during the publishing process was a great help. Luise Johnson is a gifted artist and the covers of the book reflect this talent. I appreciate her help in formatting the manuscript, and Cordell's assistance in polishing the final editing and layout. Jim Eleccko is a member of the Ormus community and a knowledgeable webmaster. Both the Ormus book and I are fortunate that Jim stepped forward to build the [ormusbook.com](http://ormusbook.com) website.

I thank my husband David for his continuous support and providing encouragement when needed.

I also acknowledge my father, who taught me to think analytically and passed from the physical world during editing.

And I cannot forget to thank you, the reader, for through your interest in Ormus lies the possibility this material may never be forgotten.

Finally, I must acknowledge and pay my respects to the Ormus itself - which is in our world and the Cosmos. Thank you.



# SECTION ONE

INTRODUCTIONS

PREFACE

INTRODUCTION

INTRODUCING:

ORMUS: MODERN DAY ALCHEMY



## PREFACE

This work is a contribution to the world such that knowledge of the Ormus collection processes might not perish or degrade. These processes “concentrate” Ormus in the source material for collection and this book details many of them. While Ormus collectors highly value these processes, the world, at the very least, may liken them to home science projects.

After all is read and digested, indications point to a few processes considered best for most Ormus collectors. These include those that extract Ormus using “oil” or “salty solutions.” The oil process is the “Live Oil Process” where Ormus collection (concentration) is based on the presence of oil. The “Wet Process” is the most useful “salty solution” type of process and uses a natural sea salt solution. In this process, the salty solution is either “reconstituted” sea or seawater that has been “drawn” from the ocean. (A reconstituted sea contains natural sea salt dissolved in distilled water.)

With this information, the average Ormus collector can place Ormus collection processes in perspective and focus first on recipes considered by many to be the most useful. (For a thumbnail overview of the Ormus collection processes see appendix VII.)

(Note: The “Wet Process” has been termed “wet” due to the Ormus source material being a wet material (seawater is wet.) Now, in the “Dry Process,” the Ormus source material is always “dry” (or dried-out) and thus the process is termed dry. Section Four lists other traditional Ormus processes whose Ormus source material is always dry. In naming these processes, the word “dry” is not included. To help the reader mentally collate the processes quickly the word dry is included to reinforce that dry Ormus source material is used. Therefore, the “Lye Boil Process” is addressed as the *dry* “Lye Boil Process.”)

A lot of research work has been done in the field of Ormus - but there is much still to do. My focus has been detailing the most common collection processes used by the Ormus community. However, I have detailed all traditional Ormus collection processes and made them available for information, curiosity, records, historical archives and/or the library.

For easy comparison between processes, there are seven sub-sections of information presented in each chapter:

- Definition
- Information
- Preparing the Source
- Perform the Process
- Purifying (washing)
- Storage
- Final Thought

Read each applicable appendix prior to a specific Ormus process. Therefore, each chapter first lists these appendices.

When performing a process, it is strongly advised to halt the “business of the world around” and focus on the Ormus collection process at hand becoming one with it. This is the first step in a purification process that begins with the Ormus collector. An old alchemical treatise contains this warning:



“Let none set himself up to study alchemy until, having cleared and purified his heart, he be emptied of all things impure. Let him be charitable, and let him enjoy constant tranquility, so that his mind be lifted up. For, unless it be kindled with the beam of the divine light, it will hardly be able to penetrate the mysteries of nature.” - *Canons of Espagnet*

Once started, there can be no rushing through a collection process without an effect on the manna - even if subtle and “time” is spoken of in this manner: the real time is that time which it takes ... that time which IS, that time which comes around to you ... the “Patient One.” In the “great work” you are utilizing the physical, psychological and spiritual levels simultaneously.

Alchemy believes “spirit” is in all things and an active part of the process. Therefore, the involvement of the spiritual level is one way to explain the difference between conventional chemistry and alchemy. Paracelsus has defined the “great work” by defining alchemy as the ability to control, purify and transform nature by the living power of the spirit (sic: found in all things).

The difference between these two sciences was explained in 1910 by the prominent English chemist of the time, *H. Stanley Redgrove*:

“If I were asked to contrast alchemy with the chemical and physical science of the nineteenth century I would say that whereas the latter abounds in a wealth of much accurate detail and much relative truth it lacks philosophical depth and insight, whilst alchemy was characterized by a greater degree of philosophical depth and insight. For the alchemist did grasp the fundamental truth of the Cosmos.” - *Alchemy, Ancient and Modern*

Note: The fundamental truth is that “nature” is a living organism, every particle of which is animated by the “one life” and alchemists have declared:

“Everything is an expression of the Principle of Life in a material form. The Life is the real thing; the external form is merely the house in which it resides.” - *Paracelsus: De Pestilata*

Therefore, the Ormus collector brings himself to the work as an active part of the process and if the individual is not including the spiritual level in the work, the effort is more akin to mainstream (modern) chemistry and not ancient alchemy.

Albert Einstein came to a similar conclusion and said the following regarding spirit:

“Every one who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of the Universe—a spirit vastly superior to that of man, and one in the face of which we with our modest powers must feel humble.”

Chris Emmons R.Ph.



## INTRODUCTION

### Part 1

6:25 am: In 5 minutes a small white alarm clock sitting on a white nightstand will create a volley of sound. The clock sits within a darkened room next to a white bed where a matching white pillow rests under shaggy dark golden blonde hair framing a sleeping face.

If the small white alarm clock had feelings, it might be sorry it was soon to awaken the sleeping figure. The clock sits quietly, among many white items in the room. White is everywhere and this room exemplifies an artist's study in color. White coats the furniture, phone, chair, blinds, lamps, doors, carpeting, drapes, curtain rods and a ceiling fan attached to a white ceiling. All the white objects in the small room blend with bright white linen that dresses a king bed. The bed is raised a full foot off the floor and lies under a white featherbed while a white feather comforter drapes it and visually meshes with layered levels of white dust ruffles. This bundle of white is the centerpiece in the room and its oversized outline emits a brilliant white radiance. One concession to the color white can be seen in the pale peach walls whose hue adds a restful feeling to white's feeling of stillness.

The clock knows the secret importance about this room:  
that here was a bold effort in color to create a space of stillness  
and rest in a life filled with the lack of them.  
The little white alarm clock feels badly, knowing that in one minute  
it will again send her from such a space.  
Tick, tock ... Tick, tock ... Tick, tock ...

I am the sleeping figure Chris Emmons: pharmacist, friend, co-worker, wife, caretaker to a myriad of companion animals. My dark brown eyes have opened. With hardly a moment of transition to the world of wakefulness I swing my legs off the bed onto an unnoticed bright white rug. Silencing the clock, I move as rapidly as a sleep-fogged mind allows, out of the room and towards it all.

Today is a repeat of yesterday. The workday officially begins at 9 am and spans 12 hours in the busy environment of pharmacy. However, if I can get this brain moving into higher gear, I can, for another day, also accomplish some of my work around the house. Before leaving for work my day is tasked with finishing a load of wash, cleaning dirty dishes, feeding (and maybe loving on) the pets, making a lunch and possibly, if I am not distracted, watering those plants on the back porch. I am very aware that I will return home when it is dark outside, just as it is now. Therefore, these two and a half hours are important to me as I plan to balance the needs of home with those of work.

Hmmm... I have worked consistently and diligently for so many years. I am a weathered human being. I experienced one alcoholic parent and as a five-year-old child, the unexpected loss of my mother who left a financial legacy that flowed through me and into a dysfunctional and newly formed stepfamily created to receive it. I survived the emotional experience, graduated



from pharmacy school, ran a long-term care pharmacy, married, divorced, relocated 1,400 miles from family, married again, moved two times and rebuilt after hurricane Wilma. During the years I have lived through some events of personally epic proportion. While those have been very painful, as the decades unfold I now observe how the choices during my travails display who I am and the “who I am” directly affected directions chosen in my life's walk. The emotional fallout remained and in time drained vim and vigor and so five years earlier I thought to create a room “*devoid of color*” to help me “decompress” and *perhaps* feel “vibrant” once again.

Two hours later, the house chores almost complete, I stride towards the car and begin the drive to work. I am a conscientious methodical person who thrives on precision and accuracy and I approach the pharmacy department with the mental alertness of a general analyzing an upcoming battle and the tenacity of a foot soldier determined to make it through with my way of being intact. There is keen awareness of the many missteps that can occur during the day, causing it to turn painfully frustrating. The possibility always exists that the day can become “ruined” for me, as well as for my co-workers.

I have been in the health profession for 32 years. Currently, I am part of a 1-pharmacist/ shift pharmacy. The work days are 12 hours and contain an array of constant, rapid action and never ending challenges as the needs of everyone press into me concurrently and come with concrete time frames and deadlines that mark the day and that I truly desire to meet. The list of the everyones is very long: *doctor calls, patient counseling, creating prescriptions, many phone calls, billing insurance claims, managing inventory, the cash register and drive-thru lane, working with store management, corporate management and managing two employees.* I have learned through decades of experience the importance of sidestepping “fallouts” that may occur throughout the day. These happen when any of the everyones is not satisfied. My response to this fear of fallout is a basic “self defense” type survival technique and my mental state is on consistent high alert as it monitors for potential problems while I am also aware how fallout's may blindside me with no warning.

For example: I work with inputting insurance claims confirming the doctor, the drug and the patient are “covered.” This work includes delivering “bad” news to patients when their insurance will *not* pay. A jovial friendly customer, being very happy with the birth of a long awaited firstborn son, approaches the counter carrying three prescriptions. He stopped being happy when he saw his bill, refusing to believe his insurance had been terminated. I was definitely “wrong” in his eyes and these prescription charges came between him and his antibiotic treatment. He angrily left. Now, while he did return the next day, stunned to learn how his check had not made it to the insurance company, the customers who had been present yesterday and experienced his initial response were no longer there. You see, things that upset the customers worry me, because a verbally unhappy customer causes those around to be “on edge.” The others are secretly hoping they won't also have a “problem.” One of them did. She was picking up a sleeping pill prescription on her way out of town. The insurance's computerized response rejected the claim, listing it is as an item they don't pay for. She was already edgy and now snappishly told me they paid for it two months ago. I had obviously done something wrong in her eyes too, and at her insistence, called the insurance company. It turns out they stopped paying for that drug one month ago and now she was bristling and venting about the \$1,100/month paid for insurance that doesn't cover what she wants. I felt exasperated as I still had an unhappy customer, lost 15



minutes of time desperately needed and the customers around remained on edge, secretly hoping they wouldn't also have a "problem."

"Whew..."

I have experienced enough of these occurrences to fear it happening, and it happens often enough that I have come to anticipate it. It is one big circle feeding upon itself causing me to be "unsettled" and "edgy" while at work. I may begin to dread future moments, anticipating that feelings of being overwhelmed will occur, and they do happen when too many emotional upsets happen in a row. If I mentally cross over the edge, the feeling becomes frustration as I can feel neither a way that makes this day work nor the way to make it "work for me" by leaving the job site and going home. This absolutely ruins the day while I also endure despair and feelings of how "I" as well as my team are getting further behind. As a group, we can become emotionally overwhelmed, and I can't halt the feeling of "giving up" and being convinced, at that moment, how all the needs will never get met in time. Subconsciously I begin to hold my breath or raggedly drag in air. There is no soft demeanor when I talk to the staff and soon our interactions become formal and less fluid. I feel myself being rigid and stern - a *real* battle is going on as I attempt to get the workday back in "control" and the casualty always involves the relationship I have with my staff, myself and sometimes a customer or two. Peace eludes me and I do want to feel peace while at work.

When it is 9 pm, I may return home drained, spent, and unhappy, entering the bedroom with not enough energy to even recall what this room "devoid of color" is meant to do for me. Tomorrow will be a repeat of today.

*This pretty much describes how the busy workdays were before I heard of Ormus.*

It wasn't too long after beginning to take Ormus that I remember thinking how I felt "content" all the time. I never analyzed the change or mulled it over; I was just being comfortable with every moment. The result of how I was feeling did change my life though in unexpected ways. You see, pretty much nothing fazed me as I worked to meet everyone's needs and this included an active effort to mentor the department staff towards having "a great day" together. An unexpected event occurred as district management took notice and nominated me for a company award.

What I notice is how I am able to stay in the "*present moment*" even if a past customer, phone call or event has been irritating. With the focus on the present moment, I don't have any dread. I am just doing what I am doing *without any anticipation* and this has somehow caused dread to *just not be present*. My day really "opened up." All of my moments work out fine and everything I do is just plain enjoyable: I enjoy going to work, where I used to fear fallouts, and I enjoy going home, too. I may be tired physically, but mentally I am fine.

The *main feeling* I experience now is how "*all is OK.*" Because of this, my *reaction* to just about anything that happens in the day is different: and it's better. I feel insights in my brain that open up new ways of looking at what is happening and I find that I am not being judgmental with myself, the Pharmacy workload, customers or staff. I cannot be rigid with judgmental thinking because the "right/wrong" analysis is such a small part of my focus as I realize how "all is OK." I am thinking how *being* "in the present moment" may be causing this to occur because the size of my fear and the armoring against it may be diminishing. Feeling "all is truly OK" permeates my *entire* way of being and consequently my general state is a continual feeling of contentment.



(There is even an undertone of a sort of mild happiness - because my personal experiences seem to consistently end with my being at *peace*.) Therefore, I feel a certain type of calmness and I *think* this may explain what it means to be “grounded” or “centered.” I feel *comfortable* and those I interact with tell me that I am a good “life coach” because I am “balanced” and have “wisdom.”

I also observe how feeling “*upset*” is not sustainable for a long period. Recently my father died without wishing to re-establish a relationship. I was stunned because my *belief* had been that he would change his mind - and that wasn't going to happen now. I attended a mental health session to address this feeling of shock. (It wasn't too very long before I carried *no* remorse over the occurrence as I couldn't maintain an upset while *knowing*, in a deep, permeating way, that “**all is OK.**” This “knowing” is *not* ignorable and I feel it is an effect of Ormus because I have never in my life experienced feeling how “*all is OK*” - no matter what situation has cropped up.)

When an occurrence of this magnitude happens, another one of those insights “*lights*” my consciousness and seems to tutor me. I then really “*get*” the notion that “*it is what it is.*” By embracing this tutoring, I easily walk away from occurrences *or* make a conscious decision to stand my ground and work towards changing or altering what has happened. The difference is that I “pick my fights” with an emotional softness I have never experienced before. No matter if I walk away *or* work towards changing the occurrence, I do *not* carry “emotional baggage.” I believe these responses result from my ability to realize how “*all is OK*” and “*it is what it is.*” These realizations became a part of my “way of being” after I had been taking Ormus for a while. Since they came along during times of personal upheaval and resulted in profound changes within my life, I am comfortable pointing to them as a result of the Ormus. I believe what I have experienced is an “*enlightened*” consciousness that allowed me to see things with clarity and I feel that I formed my *own* perceptions of “eternal” ideas, and brought them into my earthly conception with the feeling of “owning” the knowledge. To me, “enlightenment is, at its very core, a 'consciousness' that intuitively feels insights or wisdoms that causes life to be more “workable” and Ormus, either as a form of nutritional or other supplement, appears to help this process.

Using language to attempt to describe these personal, unique moment-to-moment experiences is inadequate. I am doing my best to convey this so you may understand the underpinnings of my Ormus experience that ultimately led to writing a manual.

I first heard of Ormus on a radio program during February 2004. Barry Carter was explaining the function of the Ormus material in the body and theories about its properties. These included a mechanism of action thought to be tied to a “*field of universal energy*” that relates *directly* back to our physical form (our body.) What he said caught my attention and made me wonder if here may be answers to longstanding questions I carried in my head.

As a pharmacy student, I remember feeling that there must be an outside energy source for the body. Even while in the classroom, I doubted the nerve conduction theory presented, as I could not reason how nerve impulses throughout the body could travel fast enough for either coordination of physical movement or creation of thought. Later in life, I began to doubt the human body could power each of its one hundred thousand million cells (an approximation) or its organs (groups of cells) via calories consumed from food.

Barry explained how both the Ormus materials and “*biological systems*” (living things) exhibited properties of superconductivity. It was felt that this co-occurrence may actually be due to the presence of Ormus materials *in* biological systems. (The Ormus materials are generally attributed to the presence of gold, silver, copper and the platinum metal group elements in an altered state. These elements include ruthenium, rhodium, palladium, osmium, iridium and platinum.) The

belief is that the action of *superconductivity* found in Ormus may enhance the “flow of energy” (as a vibrational frequency seen as light) within microtubules found inside every cell. Another theory suggests that superconductivity may cause greater “*quantum coherence*” (connectivity) between the “field of universal energy” and our physical form (the body.) Ormus may thus be acting as an “antenna,” providing greater connectivity (communicating information) between our physical form (cells in the body) and the field of universal energy (called the implicate order).

(Superconductivity creates a balanced standing wave in *two* dimensions. Electrons flowing through a superconductor pair off and convert to a *light* frequency in the process. One theory is that this same superconductive process may be occurring in human cells displaying its presence by the “*light*” aura seen around the human body in Kirlian photography. This is addressed later in the book.)

Well, during my life, both before and after pharmacy schooling, I had never heard of such a “field of universal energy” and this explanation was intriguing. Consequently, I joyfully anticipated a search for more information.

I first joined an online Ormus forum that Barry moderated. Within five months, knowledgeable Ormus researchers taught me the Ormus extraction process on “Celtic” sea salt. I enjoyed learning and sharing on the Ormus forum and met a local Ormus collector who provided further information on the subject. The information I was gaining excited me a bit like Indiana Jones getting closer to the “grail.”

I learned that the Ormus material is another *form* of matter, a newly discovered or *re-discovered* one that is present and yet spectroscopically invisible in common analytical procedures. (To be analyzed by emission spectroscopy, a less common procedure called “fractional vaporization” is performed.) The Ormus material is a *natural* substance found on the earth and in the foods we eat, water we drink and air we breathe.

Currently, Barry Carter has written what is probably the most appropriate definition when describing Ormus: “Ormus, (Orme and M-state) all are generic terms which apply to any normally metallic elements when they are in a spectroscopically 'invisible' non-metallic form. These terms apply regardless of which method was used to obtain them or the relative effectiveness of the element.” (The most prominent of these elements are gold, silver, copper and the platinum group.)

The effects of Ormus revolve around the idea that, through the property of *superconductivity*, it may be interacting with a particular and unique energy field that surrounds “all.”

## Part 2

This energy field surrounding “all” may have something to do with the effects of Ormus. Specifically, the effects of Ormus may have something to do with its property of “superconductivity” that allows it to *interact* with this unique field of energy. The postulation is that there exists one big ocean of “*one thing*” that is one big “*field of energy*.” This field of energy, in the most direct terms, refers to the notion of a vast, unseen background of “boundless energy” and relates to the concept of a “**quantum field**,” “**scalar field**,” or “**scalar electromagnetics**.” This boundless energy is believed to “know” all *and it is* a source of information that can be accessed. This field of energy is thought to be without time (having always existed), a *natural* occurrence that exists in an ever-present, ever-changing, always in motion “stable” state and is a part of all

things - including us. Some have called it the “God Force,” a part of the “Zero Point,” “Super light,” “Ether,” “Tachyons” or simply “It.” (Author’s note: Ormus is thought to exhibit communication, called *quantum coherence*, with this field in such a way that both physical and mental life are benefited.) - *Resonance in Residence by Harezi*

The effects of Ormus might revolve around another postulation that it assists life by being a type of nutritional supplement. While we receive Ormus in food, water and air, a belief is that, in modern industrial days, these sources may not be as plentiful and we may benefit by Ormus supplementation. Collected Ormus is either ingested or applied topically. As a type of supplement, it is thought that Ormus may cause vibrancy in the physical body manifested as having increased stamina or achieving good health *and that the presence of Ormus may strengthen (advance) the mind*. I have seen pictures of larger sized Ormus-fed oranges, walnuts, radishes and trees as well as experienced unexpected budding in four days with my own orchid plant and changes to dark green color within four hours on my patio plant. I feel that Ormus is feeding an area of life that creates vibrancy and in this manner the Ormus material may be considered a type of “universal medicine” and thus have a similar property as the “Philosopher’s Stone” that was spoken of regularly by ancient alchemists. This property of being a type of universal medicine may assist in providing better health and perhaps longer life.

Now, while the presence of Ormus can strengthen the vibrancy of the physical “*body*” resulting in better health, its presence may also strengthen the physical “*mind*” and allow it to expand towards its full potential. In this way, the mind can “grow” and become what it is meant to become. I believe this proposition has far-reaching ramifications, for when a mind is *well fed it grows* and thoughts created may not be the same. The strength of a well-fed mind may allow for new and different thoughts including a new way of looking at events occurring in ones life.

In addition, Ormus materials used as supplements have also been attributed to increased intuitions, possibly from having a “well-fed” mind or from greater communication with the “quantum field.” Feeling *contentment* has been attributed to Ormus and explained as possibly arising from a *realization* that *each* individual moment being experienced is a pure and non-duplicateable one. Each moment requires energy to create and Ormus may facilitate the energy requirements by its action as a “*nutritional supplement*” and/or its interaction with the “*quantum field*.”

Ormus supplementation has also resulted in occurrences that relate to changes in *perception of time*, where less of a division occurs between feelings that relate to “Past-Present-Future” and in its place, the focus becomes more directed on “Here-Now-Present.” *The focus on Here-Now-Present may stem from the experience of feeling content*. The concept is a circular one and awesome in its simplicity. (Note: this Here-Now-Present description matches what I feel and explains the profound positive changes that occurred in my days and life.)

Some have referred to Ormus as the “*matrix of consciousness*” since it appears it may raise our “*level of awareness*” also called our “*level of consciousness*” (LOC). Having a raised awareness causes the mind’s focus to be less on “body senses” with its corresponding thoughts relating to the individuals past present and future. Actually, a body sense level of consciousness is an “ego” producing one that responds to the “*I principle*” (ego based) where “I” am defined by the following: “I” am this body, “I” am this mind, “I” am this intellect. In its place becomes a state of awareness *less* ruled by the *separating* influences that “ego” causes and instead a greater communication occurs



between the physical “mind” and the ever-present, all knowing “*quantum field of energy*.” The result of this communication diminishes the focus on the “I principle” as the individual experiences an underlying feeling of connectedness to a field of boundless energy (this “Zero-Point,” “God Force,” ever-present, ever-changing, always in motion “all”). *The sensation of connectedness often results in a deep peace and feelings of contentment* causing a decreased need to display ego-based actions or to protect ego based positions (status) in the physical world.

The effect of greater communication between the physical “mind” and the “*quantum field of energy*” may be the feeling of having a greater “wisdom” or manifesting “intuitive” wisdom or experiencing “insights.” It may be possible that I had experienced this myself when the phrases “all is OK” and “it is what it is” “lit” up in my conscious mind and became part of “*who I am*.”

One thing seems clear: Ormus are “transformational” elements that seem to cause deep and lasting change in an individual.

“Ormus” is the name most often referred to when describing materials collected from Ormus collection processes that cause a precipitate to form. However, there are other terms such as “*manna*,” “*doves*” or “*the drop*” and all these terms are interchangeable. In the spring of 2004, I placed an order for an Ormus product that contained collected Ormus from dissolved sea salt. This Ormus product is in the form of a liquid suspension. A liquid suspension is a mixture consisting of small particles or *liquid droplets* dispersed in a liquid and the particles separate out with time. Note: an alchemist may term Ormus (manna) a “wet in liquid” because the manna contains “wet” liquid droplets in the liquid (versus solid particles such as earth particles held in a suspension of muddy water). Ormus (manna) separates out of suspension if allowed to stand and gently shaking it re-suspends the wet in liquid prior to using. A liquid suspension is the *most common form of Ormus collected by an Ormus collector and the “Wet Process” is the most common method of Ormus collection used to obtain the liquid suspension.* This process is addressed later in the book.

While Ormus collectors debate *how* the Ormus material “works,” many believe that its *presence* facilitates positive effects and enables *life* to reach a fuller measure of its biological potential.

Well, I hope you can feel how I liked this “new” way of experiencing life - because I did. When I heard how Ormus is an easily collected substance, I reasoned that attaining the knowledge of the ways of collection was my ultimate “*assurance of availability*.” Therefore, I turned my thoughts towards learning these processes and soon found that there was no book of present day Ormus collection methods or courses taught on the subject. Hmmmm ... I strove to know specific information that wasn't readily accessible. This did not deter me though as I earnestly followed every lead towards introductions to those knowledgeable in the field.

Now, it is possible that during this personal search, my knowledge as a pharmacist and my traits of meticulousness to detail helped the progress. Perhaps it affected my “way of being” as I sought and met those who could teach or maybe during instruction it was easier to extrapolate, question, collate or absorb the knowledge. Maybe being driven facilitated my progress. I can't say. What I can say, is that I felt life “quickly and easily” directing my path to the “doorsteps” of those I needed to meet. And so, after three years of effort, the treatises (processes) of Ormus extraction and collection were gathered, collated, recorded and filed in my mind.

**My work was done!**



I felt gloriously content and I happily anticipated spending time with my Appaloosa trail horse, reading metaphysical literature and Dean Koontz books. I especially looked forward to interacting on the Ormus forums and having recreation in the company of friends!

And so it was that *B. Joy*, a friend, having heard about the culmination of my efforts, began a conversation. Now, some think that a conversation is the starting point of every possibility. In this conversation she verbalized how the Ormus community -both current and future- could benefit by having a manual of Ormus collection processes and that I embodied professional training and personal traits to complete such a work.

I mulled over her words and the truth in them. I remembered how I felt back then, as a seeker myself: anticipating, wanting and *hoping* the way to “*workable*” knowledge would appear. I remembered the feelings of “*boundless*” gratitude for those Ormus researchers, teachers and instructors who showed me how to collect Ormus and answered myriad questions. This feeling of gratitude has been so large I *had* to give back and in thankful appreciation I began teaching “Ormus Lab Days” in my home. Because I remember the magnitude of my feelings of gratitude, I can never forget how it feels to yearn for the knowledge of Ormus collection processes.

Therefore, I put aside for a time my horse, books and forum participation, fired up the word processor and began a manual that now lies completed in your hands. Working with Ormus has truly been a *great* adventure and I consider it the “great work” that has been described by past masters as the ability to control, purify and transform nature by the living power of the spirit (*sic*: found in all things). - Paracelsus

If you contemplate a similar path of self-discovery and empowerment, I hope the information contained within serves you well.

C.E.

## INTRODUCING ORMUS: MODERN DAY ALCHEMY

The *Primer of Ormus Collection Processes* endeavors to instruct interested Ormus seekers in the collection processes.

The manual provides “practical” information on Ormus collection with functional descriptions of the processes laid out in an organized format. The reader has an opportunity to become empowered, learning the processes and collecting Ormus themselves. These Ormus collection processes, ancient alchemists would use the term treatises, are “time-honored” and include those most commonly accepted by knowledgeable alchemists and Ormus researchers. At the very least, the processes in this manual are home science projects as they are not difficult and require few specialized utensils. An additional advantage to members of the Ormus community is that the reader becomes a more informed purchaser of Ormus products from alchemists.

Let us dispel any concerns. In a way, these recipes are “similar” to doing the work of cooking in a kitchen. In both instances, the “cook” uses fire to transform matter. The cook uses procedures and cuts, blends, measures, chops and dilutes source materials. The cook focuses the mind while forming the finished meal and takes the appropriate amount of time for each step. The cook determines the tools and supplies required by reading the recipe. The cook exercises care so no physical harm ensues during all this work. A “loving” cook also adds a part of his/her “spirit” to the finished dish. Who has not felt that distinguishable quality in a prepared meal? Therefore, just like a recipe for use in the kitchen, read and re-read an Ormus collection process until the process feels familiar. Then follow the directions with measured effort and focus on one-step at a time.

A Sufi alchemist put it this way: “All the qualities of a good spiritual alchemist can be found in the person who can cook an egg perfectly.” - *Sorcerer's Stone* by Hauck

The Ormus collection processes have been based on alchemical treatises recorded from the past and some of these recipes are available in printed books such as *Collectanea Chemica* where the “thing” sought was described as the “... spirit on the salt ... .” This is the same thing we collect and call Ormus in present times. - *Collectanea Chemica* by Eirenaeus Philalethes and Others 1893

(Note: *The primary source material for this manual originates from Ormus researchers and alchemists who have been studying the subject since before there was an organized Ormus community. This serves as a footnote for the vast majority of information contained in the manual.*)

Each knew “Essene” when he was developing current Ormus collection processes and before him David Hudson. I feel (very) privileged to have attended their workshops, presentations and even scheduled personal appointments. Each has been available for many questions that have occurred. Two of these researchers are Don Nance, a commercial alchemist and Barry Carter, the organizing figure of the modern day Ormus community. Other contributing Ormus researchers requested anonymity and their contributions and efforts are greatly appreciated.

Some feel that the ancients were acquainted with the Ormus material and it may be that a select group knew of its ability to facilitate a growth of the “spirit.” This knowledge may have become lost when new rulers (the Amalekites) who slaughtered the people overtook the country (Egypt). A lesson to learn is that knowledge “owned” by a select few is always in jeopardy of being lost.

Thanks to “Essene” and other modern alchemists, collection processes have been re-discovered and with our combined efforts, the knowledge of Ormus collection processes might not become “lost” again. However, knowledge is consistently being lost and the possibility always exists that this knowledge of Ormus collection processes could also become lost again.

Don Nance is a practicing commercial alchemist and addressed the subject of lost knowledge during a workshop on August 26 and 27, 2006.

“You must know that knowledge is being lost all the time. Thanks to “Essene” and us, it (*sic: the knowledge of Ormus*) may not get lost again. However, there is always the possibility that it could get lost again. The awareness of this possibility has come to me and I feel compelled to do what I can to ensure this does not happen. Therefore, I am having this workshop and another next month and maybe a third and I am going to teach you what I know. I am going to teach you my secrets and nothing will be held back. All alchemists have these and I am going to teach you mine (trade secrets) because it is *very* important that this knowledge is not lost again.” - Don Nance

I resonate, with a sense of purposefulness, the ramifications of this loss. Don has his own poignant Ormus story (revolving around a health challenge), I have mine and we both appreciate the Ormus materials ability to benefit life. This book details Ormus collection processes to increase the possibility that the knowledge does not become lost again.

Awareness of Ormus is a starting point. After this, collection processes are learned and the growth of the global Ormus community follows. There are *many* who have and do share Ormus knowledge and I am thankful for *each* one. I hope this manual assists the efforts they have made.

An added feature is the inclusion of a section titled: “Other Substances that Attract Life Force.” There is a speculation that the effect from these other substances may add to those from Ormus. If this is so, they deserve inclusion.

Know that once Ormus collection processes are learned, others will ask for assistance with their own study. It is my hope that when this occurs, the “mentor” is available in *his/her own unique way*. Unique strengths are part of a “Divine Design” and the “Mayan Galactic Signature” (similar to our horoscope) decodes them. Through understanding the “signature,” sharing knowledge of Ormus collection processes is *simple* and even joyful at a “soul” level. To learn your Mayan Galactic Signature, visit [www.13moon.com](http://www.13moon.com).

## Final Thought

*There is much yet to learn about Ormus and we are learning as we go.* I applaud Ormus researchers and alchemists who reach out and share their knowledge. Included in this group is Barry Carter who continues to encourage local groups to share knowledge and develop local sources.

It is important that you are comfortable extracting Ormus yourself and *self-reliance* in this matter is of chief importance. “Knowledge that is *known* is *owned*” and therefore do not rely *solely* on a supply chain from alchemists. In addition, it has been said by some the “the best Ormus is the Ormus you collect yourself.”





## SECTION TWO

TIME TO LEARN

 Getting Started





## GETTING STARTED

### Definition

“Collecting Ormus begins with understanding where to look.”

C. Emmons

Ormus materials have been found everywhere: They have been collected from rock, metal, seawater, fresh water, air, organic material and some believe there is a concentration of Ormus where the first water meets with land (the sand).

Alchemists have called this material the “oil which does not burn.”

Other terms describing this material include “heavenly water, not wetting the hands: not vulgar, but almost like rain water” and “a bird without wings.” (Collectanea Chemica by Eirenaeus Philalethes et al., 1893.)

Indeed, the extracted Ormus from good drinking water has a soft, creamy texture and some say the 100% pure form of Ormus is oil. Our goal in collecting is to extract (concentrate) and purify Ormus from its many hiding places in nature. The uses of collected Ormus are varied and it is given internally and used topically in animals and humans as well as being applied to plants. To the ancient alchemists, collecting the life force (the spirit) in the source material was the “great work.”

The Ormus collection processes are fairly easy and straightforward. This message has been conveyed from long-past alchemists: “Let it be observed, then, that all who have written on the art, from undoubted principles, assert that the genuine process is not expensive; time and fuel, with manual labour, being all allowed for.” (Collectanea Chemica by Eirenaeus Philalethes et al. 1893.) Once you also understand the processes, I believe you will concur how all we are doing is adding technology to something that is more of a natural element.

*Some of the collection processes form a precipitate. The precipitate that has formed and then settled out of solution during a collection process contains the Ormus. In a way we are “concentrating” the Ormus that is present in the source material and therefore the work can also be considered a concentration process. Some call the precipitate “Ormus” or “manna” or “doves” (referring to the fluffy precipitate as it is forming in the solution) or “the drop.”*

Note: Most casually observe and handle the precipitate that has dropped out of the solution and say this is “Ormus.” When the Ormus source material is a pure metal element it is a “single source” precipitate and contains the Ormus form of only that element. However, the vast majority of Ormus collectors do not use pure metals as the Ormus source material and consequently there are other constituents in the precipitate. These might include magnesium, calcium and other mineral elements. Therefore, realize that there is more in the precipitate than the Ormus material. It is postulated that Ormus is within the precipitate and within the liquid that hangs in the spaces around and between the precipitate. Some tests have shown that between 20 and 40 percent of the Pacific Ocean precipitate is spectroscopically invisible. (Barry Carter)



You may see or hear of additional Ormus collection recipes or variations of recipes in this manual. This book contains core Ormus collection processes and methods of knowledgeable Ormus researchers and alchemists. There are some “absolute” rights and wrongs to be aware of while performing Ormus collection methods. Beyond these rights and wrongs, the rest of the steps in the process can be modified to what draws you. However, I encourage you to follow the steps as outlined. Later, once you have gained an understanding of the Ormus collection processes you may make measured amendments.

Now, why are there different Ormus collection processes and various Ormus source materials? Because there are differences in the very nature of Ormus source materials and therefore the Ormus collector may collect Ormus from source materials better with one process versus another. In addition, the nature of people varies (because of genetic and physical differences) and some may respond better to Ormus from one Ormus source material versus another. For these reasons, there are a variety of Ormus collection processes and Ormus source materials.

To ensure that directions on performing the processes remain as uncluttered as possible, there is ancillary information in appendices near the back of the book. This information enhances understanding of the Ormus collection process at hand and the reader is to peruse these first (or read for content). Therefore, at the beginning of each chapter is a list of suggested appendices and others are also noted within the chapter. Appendices include the following:

- General Ormus Information (*Appendix VI*)
- Basic Explanations of Each Process (*Appendix VII*)
- Source Material for the Processes (*Appendix VIII*)
- Chemicals Used in the Processes (*Appendix XIII*)
- Ormus Collection Labware Choices (*Appendix XIV*)

*Because learning Ormus collection processes is the focus, description of collection methods begins promptly and reading the remainder of this section is not a necessity.*

C.E.

## Information

*The history of Ormus collected during Ormus collection methods may have both a recent and ancient origin.*

### What is the Recent Origin?

The history of our present day Ormus (manna) began when an Arizona agriculturist modifying his severely unproductive dirt with strong chemicals observed a “unique” compound form on top of the soil. Fortunately, the lineage of this “farmer” was a prosperous multi-generational agricultural family. Prosperity would be required because investigating the “*what then is it*” of this material was challenging and ended up costing over eight million dollars!

The farmer's name is David Hudson and because of his efforts at analyzing the compound during the 1970s and 1980s, a “new” class of materials has been discovered (or re-discovered). Re-discovered *may* be a better term, as there is compelling evidence that knowledge of these materials date back as far as ancient Egypt (perhaps further). The content of many of David Hudson's lectures, where he outlines his findings, can be found on the Internet. (One site is [www.subtleenergies.com](http://www.subtleenergies.com).)



David Hudson's research into the material that formed on his land led him to discover that his materials contained high levels of precious metal elements in an "altered" state. He assayed the presence of palladium, osmium, ruthenium, iridium and rhodium. The research demonstrated that "precious metal elements" (many are part of the "platinum group elements") can naturally form a "different" atomic state. Because of their "middling" location on the periodic table (being neither "metals" located on the far left nor "non-metals" located on the far right), these precious metal elements are termed "transitional" elements or "transition metals" and this may in some way explain how it is that they can show anomalous behavior such as entering into a different atomic state. The elements (thus far) known to create an altered state are: cobalt, nickel, copper, ruthenium, rhodium, palladium, silver, osmium, iridium, platinum, gold and mercury. David Hudson has said that these elements in their different state may be 10,000 times more abundant than their metallic counterparts! (*David Hudson transcripts.*)

David Hudson coined this different atomic state a "high spin" state and demonstrated these strange atomic forms as being naturally forming. These elements display unexpected and anomalous characteristics related to the altered state of the molecule. These materials are monoatomic (one atom per molecule) and some say they may be diatomic (two atoms per molecule) and they are capable of forming "microclusters" of up to 200 or more atoms. The unexpected characteristics observed include "superconductivity", "superfluidity," "Josephson tunneling" and "magnetic levitation." (*David Hudson transcripts.*)

It appears that David Hudson found an entirely new class of materials!

"Superfluidity" is a characteristic of the *David Hudson* materials. Superfluidity is defined as a liquid that flows without viscosity or inner friction. In order for this to occur, it is theorized that the atoms or molecules must all pair up into groups called bosons or "cooper pair" bosons and thus occupy the same "resonance state" ("quantum state"). (Elements with an even number of electrons consolidate into bosons while those with an odd number of electrons pair up into "cooper pair" bosons.)

"Magnetic levitation" is another characteristic of the materials that David Hudson researched. They levitate when in the presence of "magnetic fields." The earth has a magnetic field (witness the mechanism of action of a compass). (Note: in Ormus collection processes, a postulation is that the Ormus (manna) is enticed to "stay put" by utilizing sodium which forms a "shielding" crystalline structure around the Ormus and protects it from the magnetic field of the earth. It is noted that recipes of ancient alchemists show they also used the sodium molecule in a substance they called the "secret fire" - this is addressed later in the book.)

"Josephson tunneling" is characteristic of the *David Hudson* materials and allows them the ability to "tunnel" across impenetrable barriers. (Note: in Ormus collection processes, these include the containers that store the collected Ormus. Creating a crystalline structure with sodium during an Ormus collection process is thought to also nullify this effect and cause Ormus to "stay put.")

One theory regarding how these materials form is that when the elements have entered into this "different" state, they cease being able to form bonds that create "metal" and instead become the altered state. These materials are capable of forming natural micro-clusters with a characteristic of being able to disappear and avoid chemical detection by conventional means (the less conventional "fractional evaporation" test does show them). (*David Hudson transcripts.*)



David Hudson applied for patents of these materials and in his patent application, he named them "ORME:" "orbitally rearranged monatomic element." Over the decades, other names for these materials have evolved. This is due in part to cause no infringement on the David Hudson patent applications. Therefore you may hear them referred to as: "Ormus," "M-state," "manna" and even "doves" or the "the drop" (the later two indicating the visual precipitate as it forms and drops out of solution during processes that form a precipitate).

Of the three anomalous characteristics displayed by the ORME material, "*superconductivity*" is perhaps the one that holds the most interest to humans. It has been found that superconductivity occurs in our body as well as in Ormus preparations, and when Ormus enters plants, animals and humans it seems to *cause a benefit to life*. The realization of the co-occurrence of *superconductivity* in the body and Ormus materials begs the question: what may result from this seemingly natural link between the ORME material and us? (Note: Until fairly recently, *superconductivity* occurred only after a sample material was brought to a very cold "absolute zero." The absolute zero temperature requirement made every day use of *superconductors* impractical.)

Superconductivity of these materials occurring at *normal body temperatures, much higher than absolute zero*, conflicts with physics principles taught for decades. Consequently, the new knowledge caused a stir in the scientific community, although the general population largely was not aware of these findings. Since the time of David Hudson's work, new "quantum" physics theories have evolved and they encompass a paradigm that includes "*superconductivity*" and its effects in what has been termed the "*Quantum State*."

(Note: Scientific and detailed technical information on "orbitally rearranged monatomic elements," containing properties of "superconductivity," "superfluidity," "Josephson tunneling" and "magnetic levitation" are found in books and on the web for those interested and willing to do the necessary work. Appendix IX lists some of these resources. David Hudson gave lectures that explained these concepts and the content of many of the lectures can be found on the Internet. One such site is [www.subtleenergies.com](http://www.subtleenergies.com).)

During the state of superconductivity, *sub-particles* in the atom or molecule pair up and "groups of atoms" (called bosons or "cooper pair" bosons) "condense" into a single unified state (called a "Bose-Einstein Condensate"). These behave as a "single" atom, by "*resonance-coupling oscillation*" (resonating with others of its kind). *During the state of superconductivity, relaying of "information" is "instantaneous."* What is especially important in the explanation of superconductivity is that *when the pairing of the molecules occurs (into bosons or "cooper pair" bosons), they cease behaving as "particles" and begin to behave more like "light!"* (Note: Ormus (manna) has demonstrated the presence of superconductive properties. Since *superconductivity occurs in the body*, it is felt that the "*energy flow*" (a form of information) within every living cell is *enhanced*.

Therefore, the presence of superconductivity seems to cause a benefit to life. The greater "energy flow" within every living cell allows for increased vigor in building, repairing and maintaining the body, the plant or the animal.

It is important in the discussion that the study of Ormus is at a scientific level first. The philosophy regarding Ormus is addressed later in the chapter.



### Can there be an ancient origin?

David Hudson's research into the material that formed on his land also led him to another unique phenomenon. David Hudson studied the gold element in the laboratory and with manipulations turned it into a "white powder." The gold became a white powder and stopped looking like a metal. It was also difficult to weigh because it could not reach a constant weight as the weight continued to change over a period of time. It was determined that the white powder was responding to the smallest of "magnetic fields" and thus by definition the white powder was exhibiting traits of a "superconductor." (A superconductor is incredibly sensitive to even the smallest "magnetic field" and can levitate or sink via this effect.)

David Hudson's passionate interest in his quest led him to discover that in ancient history a *white powder* has been spoken of. Here begins a story of the ancient origins involving material theorized to be "Ormus". What David Hudson found was that "*white powder of gold*" stories went back to ancient civilizations in the Tigris-Euphrates Valley where the knowledge of the material was attributed to have been given by the Gods. (*David Hudson transcripts.*)

Fifth Dynasty Egyptian writings on a pyramid tomb speak of the "Field of Mfkzt" as an otherworldly dimension. The walls in the Serabit temple contain the written word "mfkzt" which addresses a "mysterious" substance. The Rosetta stone speaks of mfkzt as a very valuable but unstable form of "stone." In many ways, these descriptions match David Hudson's findings for his material.

The "Egyptian Book of the Dead (The Papyrus of Ani)" by E. A. Wallis Budge, page 35, speaks of tchefa food of the gods. (Spelled literally t'efau.) This is the "bread of the presence of God." In old kingdom Egypt it is called "the golden tear from the eye of Horus," "that which issues from the mouth of the Creator" (that being spittle *not* the *word* of God) and "the semen of the Father in Heaven." This material was fed to the pharaoh seeking terminal enlightenment of the afterlife. At every stage of an ancient Egyptian ritual (hundreds of times), a repetitive question of "*what then is it*" is asked following a declarative statement. Such declarative statements include: "I am purified of all imperfections," "What then is it." "I ascend like the golden hawk of Horus;" "What then is it." "I come by the immortals without dying;" "What then is it." "I come before my father's throne," "What then is it." (*Lost Secrets of the Sacred Ark by Laurence Gardner.*)

(The majority of our Ormus collection processes form an Ormus (manna) precipitate that is a white precipitate in liquid resembling the appearance of "spittle" or "semen.")

An analogy with semen also occurs in religious history. Religions inevitably remind a believer to cleanse, purify and prepare like a "bride in the bridal chamber." All directives are preparations geared more towards the *coming* of God and less on what "happens" when God arrives. The Egyptian rite of passage (in old kingdom Egypt) included taking the "semen of the Father in Heaven" for 30 days. This semen sounds similar to the "bread of life" which while in the desert, Moses directed the *goldsmith* Bezaleel to make. The "bread of Life" when mixed with water was called the "Living Water" (and may have resembled semen.) (A question to ponder is: Why a *goldsmith* and not a baker to make the "bread of life?") (*David Hudson transcripts and Lost Secrets of the Sacred Ark by L.Gardner.*)

So then, what may occur when God arrives after the cleansing, purifying and preparing? It is thought that when God arrives there is an "insemination" that causes *new life and growth*, which is experienced as a purification with the occurrence of regeneration. If so, this is an interesting and exciting prospect! (*David Hudson transcripts.*)





Since Moses and the Israelites lived and worked in Egypt for *centuries*, it is logical that they both knew of and called this material: “*what then is it?*” David Hudson has translated the word “Ma-na” as “What then is it” and it is an interesting correlation that the Israelites who were in the desert with Moses were fed “manna” that they also called “what then is it?”)

The knowledge of the “what then is it” was pretty much destroyed in old kingdom Egypt when the Amalekites, known for great ferocity, entered the country and decimated it. The Israelites, however, who had recently left Egypt, may have carried the knowledge of the “what then is it” out of the country and that knowledge was safe until the destruction of the first temple. The high priests who fled the destruction of the “first temple” (Temple of Solomon) by the Babylonians (587 BC) formed a desert community that much later went by the name of the “Essene.” (*David Hudson transcripts and Lost Secrets of the Sacred Ark* by L.Gardner.)

The “Essene” (circa 130BC-70 AD), the “Pharisees” and “Sadducees” were the three leading philosophical Jewish sects. The Essene was a philosophical healing community where mystics with knowledge of medicinal stones lived incredibly long lives, had a great understanding of astrology and possessed the ability of dream interpretation and divine revelation. They practiced the art of healing using knowledge from the ancients and made a mysterious white powder from gold or seawater or earth. They called *any* white precipitate that came from their processes involving the “*secret fire*” and/or salt: “*Manna*” (these two substances are discussed later in the book.) The Essene culture placed a high value on these materials and Essene workshops have been discovered which show troughs that brought Dead Sea seawater into and out of the work area. (David Hudson has shown that Dead Sea seawater contains a high quantity of Ormus gold.) The Essene called their white precipitate “manna” and later alchemists called any of these white precipitates “doves.” After the publication of a book titled *the Book of the Art of Distillation* (originally published 1500), the word “dove” became synonymous with something that had been “distilled” and thus had “flown.” (Note: A modern day alchemist choosing to be called “Essene” has termed all these materials “M-state,” thus designating them as the “*meta-physical form*” or “*manna-form*” of the element.)

Alchemists, who lived after the publishing of *the Book of the Art of Distillation*, worked to produce a substance called the “Philosopher’s Stone” or the “Elixir of Life.” It is believed that our Ormus (manna) is related to the “manna” and “Philosophers Stone” of the past and indeed several of the Ormus collection processes include procedures that have been adapted from ancient alchemical texts. (Recommended texts relating to the Philosopher’s stone include *The Secret Book* by Artephius; *Sacred Science* by R.A. Schwaller De Lubicz and *Le Mystere des Cathedrales* by Fulcanelli.)

### **Is this the Science behind a Mind/Body/Spirit Connection?**

Superconductors always display a “*Meissner effect*” (or field). The existence of a “*light field*” surrounding the human body is captured in Kirlian photography and postulated to be that field (called a “*light field*” or “*aura*”) surrounding the human form. In the mind/body spirit community the “aura” is thought to demonstrate that we are composed of both a “*light*” body (called “subtle body,” “spiritual body,” “radiant body,” “astral body” or “KA”) and a “*physical*” body. When the *light body is well fed, it is said to grow into what it is meant to be.* Beliefs regarding the ingestion of





either the “*white powder*” spoken of in antiquity, the superconducting “ORME” material David Hudson discovered or the “Ormus” *manna* collected during an Ormus collection process can be understood by phrases that have been used to describe the occurrence. Descriptive phrases are used such as: we “Swallow the Teacher of Righteousness:” “this is the light:” or “the light of the God force” and thus ingesting the material brings “the light of the God force within us.” There is a nourishing of the “*light body*” and the belief is that this causes it to flourish to a point of *exceeding far out from the physical body*.

The Greeks and Egyptians believed that feeding the “Ka” (or light body) generated “enlightenment” (an enlightened consciousness that intuits or feels insights or wisdoms that cause life to be more workable) In addition, you may have also experienced a person whom upon walking into a room *lit* it up with their *natural* presence. That person may have a strong “*animating sprit*” (the KA).

Other observations seen or felt when a strong “*light body*” is in place may be greater “intuition” and a *knowing* of the presence of good or evil in people or rooms. In addition, there may be an openness of thinking receptive to higher “*innate*” wisdoms (after which wisdoms *are* received). A “willingness to be guided” can occur and if so then a greater *acceptance* of life as it presents itself is felt. Telepathy, healing by the “*laying on of hands*” or the projection of thoughts are also considered possibilities. *The core action responsible for this phenomenon is surmised to be interactions between this material in us (both naturally and in supplemented form) and the material in the “Quantum Field.”* These two areas are thought to be communicating via “*resonance-coupling oscillation*” (resonating with others of its kind) that results in greater “*flow of information*” between the “*Quantum Field*” and our “*light body*.”

### Final Thought

Now, the reader may subscribe to the possibility that Ormus collected from Ormus collection processes is of a “*benefit to life*” from a *scientific* standpoint, a *mind/body/spirit* standpoint or a *combination* of both. What is clearly observable is that pictures of plants before and after Ormus supplementation display increased growth and larger fruit and I have experienced this in plants on my own patio. This is compelling *visual* evidence suggestive that, at the very least, Ormus is in some manner enhancing *vitality* in biological systems.

