

# Alchemical Theory

## The One Thing (or the Subtle Ether)

Space, whether interplanetary, inner matter, or inter-organic, is filled with a subtle presence emanating from the One Thing of the universe. Later alchemists called it, as did the ancients, the subtle Ether. This primordial fluid or fabric of space pervades everything and all matter. Metal, mineral, tree, plant, animal, man; each is charged with the Ether in varying degrees. All life on the planet is charged in like manner; a world is built up in this fluid and move through a sea of it.

Alchemical Ether, which some Hermeticists call the Astral Light, determines the constitution of bodies. Hardness and softness, solidity and liquidity, all depend on the relative proportion of ethereal and ponderable matter of which they are composed. The arbitrary division and classification of physical science, the whole range of physical phenomena, proceeds from the primary Ether, for science has reduced matter as we know it to nothing but Ether, which, although not solid matter, is still matter, the First Matter of the alchemists. When most of us speak of matter, of course, we usually visualize solid substance, but it has been proved by that matter is not actually solid, but merely a stress, a strain in the etheric field of time and space. The atom and the electrons and protons of which it is composed, all move in a sea of Ether, so, that in accordance with this theory of alchemy, the very air we breathe, the very bodies we inhabit, all things most likewise be moving in this sea of Ether, the parent element from which all manifestation has come.

This principle that all things proceed from One Thing is demonstrable in the realm of biology, for the multicellular organisms, complex as they may be in their structure, nevertheless arise from a single cell. Science postulates that all matter is composed of atoms; atoms, however, are composed of protons, neutrons, and electrons, and those in turn composed of still finer components until we reach the Ether. This Ether is a universal connecting medium, filling all space to the furthest limits, penetrating the interstices of the atoms without a break in its continuity. So completely does it fill space that it is sometimes identified with space itself, and has, in fact, been spoken of as Absolute Space.

"The Ether of space," according to physicist Sir Oliver Lodge, "is a theme of unknown and apparently infinite magnitude and of a reality beyond the present conception of man. It is that of which everyday material consists, a link between the worlds, a consummate substance of overpowering grandeur. By a kind of instinct, one feels it to be the home of spiritual existence, the realm of the awe-inspiring and supernal. It is co-extensive with the physical universe and is absent from no part of space. Beyond the furthest star the Ether extends, in the heart of the atom it has its being. It permeates and controls and dominates all. It eludes the human senses and can only be envisaged by the powers of the mind. Yet the

Ether is a physical thing; it is not a physical entity, yet it has definite properties. It is not matter any more than hydrogen and oxygen are water, but it is the vehicle of both matter and spirit."

Now, the alchemist has divided matter, seen and unseen, into seven principles or planes, and of these the fifth principle, or Quintessence, corresponds to science's Ether or in more contemporary parlance, the Space-Time Continuum. If we are willing to admit that there is some truth in this relationship of ideas, then we may begin to see that alchemy is based on absolute law. All the forces of our scientists have originated in the Vital Principle, that one collective life. Our life is a part of, or rather one of the aspects of, the One Universal Life.

### **The Archaeus**

During a person's life, there is present a finely diffused form of matter, a vapor filling not merely every part of his physical body but actually stored in some parts; a matter constantly renewed by the vital chemistry; a matter as easily disposed of as the breath, once the breath has served its purpose. Paracelsus named this First Matter of life the Archaeus, meaning the oldest principle. "The Archaeus is an essence that is equally distributed in all parts of the human body," he wrote. "The *Spiritus Vitae* (Spirit of Life) takes its origin from the *Spiritus Mundi* (Spirit of the Universe). Being an emanation of the latter, the Archaeus contains the elements of all cosmic influences and is therefore the cause by which the action of the cosmic forces act upon the body."

The Archaeus is of a magnetic nature and is not enclosed in a body but radiates within and around it like a luminous sphere. Alchemy and alchemy alone, within the current historical epoch, has succeeded in obtaining a real element, or a particle of homogeneous matter. This is the true *Mysterium Magnum*. By this age-old science the alchemist may set free this Vital Principle in his laboratory, destroy the body of the metal on which he is working, purify its Salt, and reassemble its principles together in a higher form. The alchemical process, which is, after all, but a miniature reproduction of a superior process in operation around us all the time, undoubtedly proceeds from Master Intelligences who have lived at some time or another on our earth.

### **The Scientific Approach**

It is a pity that science must always reject old ideas and cast them away as useless before rediscovering them as something new to be incorporated into current theories. To discard the alchemist's theories is about as intelligent as to dismiss as rubbish Einstein's Theory of Relativity merely because one does not happen to understand his language. Some of our scientists have realized this for a long time. F. Hofer in *Histoire de la Chimie* (Paris 1866) remarked: "The systems that confront the intelligence must remain basically unchanged through the ages, although they assume different forms [depending on the age and

culture of man]. Thus, through mistaking form for basic truth, one conceives of an erroneous sequence. We must remember that there is nothing so disastrous in science as the arrogant dogmatism that despises the past and admires nothing but the present innovation."

If scientists would try to understand the conception of the universe as taught by Hermeticism (the Perennial Philosophy) throughout the ages, taking as its starting-point the teaching of the One Mind in Manifestation; its seven planes of consciousness; its infinite archetypal forces, and as the basis of its philosophy the Emerald Tablet axiom "As Above, so Below," it would create a lasting system of understanding based on eternal Truth instead of on a quicksand of egocentric theories. Science will never really understand the truth about life until it reaches this realization. Such a realization cannot be attained through its instruments and appliances but only through the inner powers of the mind.

### **The Quintessence**

Paracelsus noted: "Nothing of true value is located in the body of a substance, but in the virtue thereof, and this is the principle of the Quintessence, which reduces, say 20 lbs. of a given substance into a single Ounce, and that ounce far exceeds the 20 lbs. in potency. Hence the less there is of body, the more in proportion is the virtue thereof."

"The Magi in their wisdom asserted that all creatures might be brought to one unified substance," he continued, "which may by purification and purgation, attain to so high a degree of subtlety, such divine nature and Hermetic property, as to work wonderful results. For they considered that by returning to the Earth, and by a supreme and magical separation, a certain perfect substance would come forth, which is at length, by many industrious and prolonged preparations, exalted and raised up above the range of vegetable substances into mineral, above mineral into metallic, and above perfect metallic substances into a perpetually alive and divine Quintessence. The evolutionary perfection includes within itself the *essence* of all celestial and terrestrial creatures." By this Quintessence or *quintum esse*, Paracelsus meant the nucleus of the essences and properties of all things in the universal world.

From the *Golden Casket* of Benedictus Figulus comes the following wisdom: "For the elements and their compounds in addition to crass matter, are composed of a subtle substance, or intrinsic radical humidity, diffused through the elemental parts, simple and wholly incorruptible, long preserving the things themselves in vigor and called the Spirit of the World, proceeding as it does from the Soul of the World. This is the one certain Life filling and fathoming all things, so that from the three emanations of sentient beings (Intellectual, Celestial, and Corruptible), there is formed the One Machine of the Whole World. This spirit by its virtue fecundates all subjects natural and artificial, pouring into them those hidden properties that we have been wont to call the Fifth Essence, or Quintessence.

But this Fifth Essence is created by the Almighty for the preservation of the four qualities of the human body, even as, Heaven is for the preservation of the Universe. Therefore is this Fifth Essence and Spiritual Medicine, which is of Nature and the Heart of Heaven and not of a mortal and corrupt quality, makes life possible. The Fount of Medicine, the preservation of life, the restoration of health, and in this may be the cherished renewal of lost youth and serene health be found."

## Have a Question About Alchemy or Personal Transformation?

If you have a question about any aspect of alchemy, just [Ask the Alchemist!](#)

(These questions are answered by Master Alchemists who have graduated from the Alchemy Home Study Program.)

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**Question:** I have a theoretical question for you. If Grail energy was manifest, what was the potential for power that made the ancient alchemists destroy, hide, or code their work? How would that apply to a modern setting? If you had the Grail in front of you, how would you use it? - <[bb308@webtv.net](mailto:bb308@webtv.net)>

**Answer:** The Grail energy for the alchemists was associated with the First Matter, a kind of formless energy/matter/light that had almost unimaginable potential. You have to realize that this was a very real concept for them; they thought it had a physical form that manifested sometimes as balls of light, phantom vessels, or even as creatures like unicorns. This is the fundamental and most secret concept in alchemy. All I may say is that I too have seen it; I too know it is real. And its power is greater than anything we now have in our science, though we are approaching an understanding of it in the equation of the universe ( $E=MC^2$ ). Knowing this and seeing this, however, has not made me any greater personally. In other words my ego, is not involved. Do you remember the crucial question in the Grail myths -- Whom does the Grail serve? It serves the King is the answer. It serves the King, not me.

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**Question:** I'm reading THE EMERALD TABLET, which I'm finding fascinating. I don't know anything about alchemy; this is the first book I've read on it. On page 47 of the book there is a quote, "look in the deepest of your wounds, for there lies the gold of your being." What does that mean? Also, here is one of my favorite poems. I don't know who wrote it, but it reminds me of what I'm reading in THE EMERALD TABLET:

Tell a wise person or else keep silent, for those who do not understand will mock it right away.

I praise what is truly alive, what longs to be burned to death in the calm waters of the love nights, where you were begotten, where you have begotten.

A strange silence comes over you, as you watch the silence and the burning.

Now you are no longer caught in the obsession with darkness, and the desire for high lovemaking sweeps you upward.

Distance does not make you falter: Now arriving in the magic, flying, and finally insane for the light.

You are a butterfly and you are gone.

And so long as you have not experienced this, to die and so to grow, you are only a troubled guest on the dark earth.

- [TDracon@aol.com](mailto:TDracon@aol.com)

**Answer:** What a beautiful poem! If you ever think of the author, let me know. As for your question, the idea that the gold of our being accumulates in the deepest of our wounds means that our innocence, our true being, is a fragile thing, a truly golden presence that is somewhat shocked by the harshness of the world, and once wounded it gives up a part of itself. To really understand this, you might think of a child, who hurt by some action, event, or even slight of tongue retreats into itself for refuge. It does not mean that the child has lost that part of him- or herself. It just means they have buried it or hidden it away to protect so it is no longer "exposed." The source of the pain may go away, but the feelings are still buried. Those feelings carry tremendous energy, and through the alchemical process of Dissolution we can retrieve that energy to fuel our transformation to create a new self, true to our essence, that does not have to be hidden away.

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**Question:** I was wondering if you have or will someday have a chat room where alchemists can connect in real time and share info with each other? - [TMClearlt@aol.com](mailto:TMClearlt@aol.com)

**Answer:** You're in luck! I have just agreed to host a regular Internet chat room devoted to alchemy and personal transformation. It is a chance to share your questions and gain insight into alchemical methods no matter what your level of expertise. We will also discuss personal transformation and the meaning of mystical and paranormal experiences. The two-hour discussion starts at 9:00 PM EST (or 8:00 CST/ 7:00 MST/ 6:00 PST) on alternate Saturdays. It is hosted by the ADC Project website, which is devoted to counseling people who have questions about transpersonal experiences. To join the discussion, go to ADC chat rooms

section at <http://www.after-death.com/chat/index.htm>. Choose a nickname and select "Alchemy" from the pull-down list. Schedule for 1999: August 7, 21; September 4, 18; October 2, 16, 30; November 13, 27; December 11.

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**Question:** I wanted to ask you about the the seven "steps" revealed by the Emerald Tablet versus the twelve steps inferred by adepts such as Basil Valentine and George Ripley. Are the additional operations in the twelve step process included within the seven steps? Or are they really two separate systems? - [LGodwin909@aol.com](mailto:LGodwin909@aol.com)

**Answer:** The seven-step tradition dates back to the Emerald Tablet, while the twelve-step is usually associated with astrological archetypes. As I described in my book THE EMERALD TABLET, these two systems are completely compatible. Obviously, the tablet's system consolidates several steps together. For instance, the operation of Putrefaction is a preliminary stage to Fermentation (or Digestion); Cibation (or adding moisture at just the right moment) is part of the Dissolution process; Amalgamation is a metallic Conjunction; Cohobation and Sublimation are usually associated with Distillation; Projection and Multiplication are most often associated with Coagulation. As for the twelve signs of the zodiac, the following associations have been made by alchemists Calcination - Aries (sometimes Sagittarius); Dissolution - Cancer; Separation - Scorpio (and sometimes Sagittarius); Conjunction - Taurus; Fermentation - Leo and Capricorn; Distillation - Virgo and Libra; Coagulation - Gemini, Pisces, and Aquarius.

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**Question:** I think I started the alchemical process inadvertently by studying certain related topics. I believe I felt the dissolution of my ego and it caused me to panic, and I fear I have aborted the Work. Is it possible to continue or begin again? Can you explain to me the concept of a "fallen angel" from an alchemical point of view? - [ZEPPELoso@aol.com](mailto:ZEPPELoso@aol.com)

**the Alchemist:** Certainly the dissolution of ego can be a frightening experience, but I think in the midst of your "panic" you must have sensed a quieter, more resilient, and more genuine presence within. When the falsity of ego is overcome, the essence within is allowed to shine and you return to your true identity. That is the whole point of the early stages of psychological alchemy. That hidden essence is all that we work with in the higher stages. Begin again now! You have nothing to fear and everything to gain.

As for your second question, we are all "fallen angels" from the alchemical point of view. From the viewpoint of alchemy, a "fallen angel" is anyone who for whatever reason has abandoned the Great Work. This is also a way of describing our loss of innocence and purity both as individuals and as a species. Just as each of us has fallen from the golden innocence of childhood into the guilt and falsity of adulthood, so have we fallen as a civilization from having perfect knowledge to living in darkness. In both cases the culprit is focusing on worldly

gain that is the birth of ego in children and the birth of the superego of dogma and prejudice in society. I believe the whole world is living a Great Lie, and we will all suffer the consequences until we learn to live in truth on all levels of our being.

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**Question:** What is the Bird of Sublimation? - [Answerwom@aol.com](mailto:Answerwom@aol.com)

**the Alchemist:** The Bird of Sublimation refers to the concluding process of Distillation in which a substance (solid or dense liquid) being distilled, suddenly condenses from the rising vapors and collects in a highly purified powdery form in the neck of the vessel. This passing from the vaporous state to the solid state marks the beginning of the Coagulation phase in the production of the Stone. The Bird of Sublimation is often associated with the Phoenix, the mythical bird that rises in the smoke from its ashes and was reborn. It is also associated with the Astral Body, which according to the great alchemist Paracelsus, is our purified spiritual or golden body that coagulates at the end of our personal transformation and represents a rebirth of spirit on a higher level.

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**Question:** Could you please advise how I might obtain a simple list of alchemical symbols (elements, principles, metals, acids, etc). In particular, what is the alchemical symbol for Spirit of Salt? By the way, your website is very interesting and extremely well designed. Well done! - Martin Baker <[MBAKER4472@aol.com](mailto:MBAKER4472@aol.com)>

**the Alchemist:** Good news! In the Alchemy Resources section on this website at the beginning of the [Alchemy Electronic Dictionary](#) is a graphic with scores of alchemical symbols. Simply click on a symbol to see its definition. You can also download a variety of [Hermetic fonts](#). The Spirit of Salt, however, is one of those ideas that is depicted in a variety of ways. A square or cube is the symbol for salt, and a cube suspended from a rope from Above is interpreted as the Spirit of Salt. Sometimes, the Spirit of Salt is shown as a cube with five stars around it. This of course, is the Quintessence or Fifth Element, which is the Life Force. In the final analysis, the Spirit of Salt is the Astral Body, the most highly purified Second Body of Light.

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**Question:** Your book [THE EMERALD TABLET](#), on page 143 where you discuss the Emerald Tablet engraving, discusses the lady's right hand is holding the grapes and it is the right hand that is chained to the Clouds of Unknowing. What is the significance of the chained hand holding the grapes? - Kristin <[kristinl@jps.net](mailto:kristinl@jps.net)>

**the Alchemist:** The right hand represents solar, rational consciousness; the left hand represents lunar, intuitive consciousness. This was known in the Middle Ages and confirmed in modern experiments with right/left brain hemispheres. It is now known that the left brain (which controls the right hand) is the seat of rational or scientific thinking, while

the right brain (which controls the left hand) is the seat of intuitive or artistic behavior. Grapes are a classic symbol of the Life Force, thus the right hand as rational thought hinders life force or keeps it from expanding to include the unknown realm. When grapes are "spiritized" or crushed and fermented to make wine, it symbolizes the sacrifice of life force we must make to enter "the Kingdom."

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**Question:** If we were to apply the template of alchemy to the United States, which operation do you think would be in right now? This is just a question that came to my mind in the wee hours of the morning. Manly P. Hall has a book about the significance of the U.S. but I haven't read it. Have you any thoughts? - Kristin <[kristin@jps.net](mailto:kristin@jps.net)>

**the Alchemist:** Many believe the United States is the result of the alchemy of the whole planet's history. In many ways, the founding fathers incorporated Hermetic principles into the creation of this country. Certainly, freedom of consciousness is a necessary ingredient in the alchemy of perfection. It is an idea that the founding fathers incorporated into our constitution, as pointed out by Manly Hall and in the chapter on Hermetic America in [THE EMERALD TABLET](#). In fact, freedom is required for evolution on any level. Looking at the nation itself, I would say that it could lead the world into a wonderful Fermentation of higher consciousness if the patriarchal powers that be allow it to happen.

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**Question:** Will the coming Avatar be required to trace the steps of the Alchemist or will He/She be born an enlightened being? If He/She does then what makes them different from any other spiritual healer? - [ZEPPELoso@aol.com](mailto:ZEPPELoso@aol.com)

**the Alchemist:** The stages of spiritual alchemy are universal and take place on a gradual spiral of becoming that most Eastern alchemists believe can take many lifetimes before perfection is achieved. The Avatar will be born a more enlightened being than anyone around him or her, much like Jesus or Buddha or Mohammed. Their advanced state of personal alchemy is what makes them different from other spiritual healers. Yet it is part of their own personal alchemy to be present in material form amongst us, part of the Coagulation operations of Multiplication and Projection to make their enlightenment "real" or grounded in reality. As the Emerald Tablet says, "Its inherent strength is perfected if it is turned into Earth." Even the Stone "returns again to Earth."

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**Question:** I am sorry that I do not have time to completely look through your site right now. I was simply wondering if alchemy has a separate definition of matter and energy or whether they are placed as a part of a higher level. - Christopher Wainwright <[5aa98078.244817ab@aol.com](mailto:5aa98078.244817ab@aol.com)>



**the Alchemist:** Alchemy defines matter and energy as one and the same. That is, they are transformable into one another through the agent of mind. That idea is very much in line with the view held in modern physics, except the agent of transformation is light. In fact, if the "C" in  $E=MC^2$  stood for consciousness instead of the speed of light, the alchemical and the modern definitions would be identical!

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**Question:** I am a High School Student, but I hope to understand as much as possible on Alchemy. In a part of the site speaking of the Emerald Tablet, you said that Alchemy tries to advance humans to a new evolutionary level. Could one consider radiation capable of doing this? I understand that in Chernobyl in the Ukraine the deer in the area had a greatly increased rate of mutation, and mutation is what causes evolution. - Sean Broderick <[broderick@eazylink.com](mailto:broderick@eazylink.com)>

**the Alchemist:** Your idea about radiological mutation being alchemical in nature is quite intriguing. I think the alchemists fully believed that bodily mutation (perfection) was part of their art and they experimented on creating a variety of life forms. The big difference is that mutation caused by the random decay of isotopes is not intentional and produces unexpected and unwanted results for the most part. The question remains whether the use of alchemical will or mental discipline could somehow "direct" the particles to hit correct areas of the DNA strand to cause desirable mutations. Using mental imagery is known to help cure diseases, and in particular, research by physicist Helmut Schmidt has shown that subjects can affect the rate of radioactive decay through concentration. Since this rate is set by nature, the results are astonishing. So I would say that it is indeed possible to increase the rate of desirable mutation (and therefore the evolution of our species) through willed direction of radioactive energies. Whether anyone has yet developed the purified consciousness to do that, of course, is another question.

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**Question:** I have met two self-described alchemists. Both were extremely overweight, had serious health problems, and rotten teeth! Is this typical? I find it hard to lend credence to the philosophy of someone who cannot care for their own bodily health. I am curious about this because I think alchemy has a global impact behind the scenes. Ultimately, this may be the route to solving many world problems. However, the reason for my asking about physically unhealthy self-described alchemists is a concern about the possibility of a network of unhealthy people out there who call themselves alchemists. Do you have any comment on this, and the possibility of poor "spiritual hygiene."? - Lise Knox-Seith <[bulwinkl@sherman.bonzai.org](mailto:bulwinkl@sherman.bonzai.org)>

**the Alchemist:** I have to agree that I am often disappointed by spiritual leaders who speak of perfection and neither manifest nor seek it on all levels on which they exist. To be spiritual does not mean to become a radical ascetic and totally ignore the reality and care of the body. This is a form of "monk's pride," a silent belief that you are superior to others because of some spiritual discipline you follow.

Such a person needs to get real! As the alchemists believed, you must FIRST be healthy and in sound mind even to start the Great Work. Plus, perfection always takes place on all three levels of reality -- the spiritual, the mental, and the physical. I am hardly perfected, but I try to practice alchemy every day on every level. Besides my meditation and psychological disciplines, I pay attention to my body. I am neither unhealthy nor overweight; I am a vegetarian and jog fifteen miles a week. I want to achieve optimum health, so I can practice the Great Work with all the energy and clear-headedness I can muster.

## Apollonius of Tyana

### The Youth of Apollonius

The voice which had one night cried to the ship's captain, "Pan, great Pan is dead!" still echoed over the Tyrrhenian sea; the three magi of Chaldma had hardly climbed their towers after their journey to Bethlehem -- when Apollonius was born in the little town of Tyana in what is now Turkey.

According to legend, great wonders marked his birth. The least remarkable, though still interesting because it is quite credible, seems to be worthy of being set down here. Just before he was born, his mother was walking in a meadow; she lay down on the grass and went to sleep. Some wild swans, at the end of a long flight, approached her and by their cries and the beating of their wings awakened her so suddenly that the infant Apollonius was born right there at the moment and before his time. Possibly -- for there is a relation between the birth of certain persons and the life which surrounds them -- these swans had foreseen and marked by their presence the fact that on that day was to be born a being whose soul would be as white as their own plumage and who, like them would be a glorious wanderer.

Apollonius, exceptionally, received the gift of physical beauty. Sometimes it seems as if men with the seal of the spirit are apt to be nearsighted, disproportioned, deformed. It is as though their inner fire causes irregularities in their physical bodies. And their careers are accompanied by vague murmurings to the effect that they have followed the barren path of thought only because the path of pleasure was closed to them. But there was nothing of that sort said of this favored among the children of Greece. And the renown of his beauty and intelligence grew so great that the words, "Whither do you hurry? Are you on your way to see the young man?" became proverbial in the province of Cappadocia where he grew up.

Another unusual gift was that of a great fortune. His father was one of the richest men in the province, so that his childhood was spent surrounded by luxury. He lacked nothing, and from his early acquaintances, Apollonius retained a leaning

towards the aristocratic, a foible for greatness that impelled him, on his travels, to hasten, before doing anything else, to visit the monarch of the country in which he happened to be, and, later at Rome, to become the counselor of the emperors.

When he was fourteen, his father sent him to Tarsus to finish his education. Tarsus, as well as being a town of study was also a town of pleasure, and life there was soft and luxurious for a rich young man. On the banks of the Cydnus River, in an avenue bordered with orange trees, students of philosophy discussed Pythagoras and Plato with young women in colored tunics slashed to the hip, wearing Egyptian high triangular combs in their hair. The climate was hot, morals free, love easy. But the young Apollonius was not carried away by any of this. He showed at Tarsus a precocious puritanism from which he never deviated subsequently. In his opinion, the wine flowed in too great abundance, wine that veils the clarity of thought and hinders the soaring of the spirit. Perhaps the young man was disturbed one evening by a face that was too beautiful and thought that if he once allowed himself to lie in a woman's lap and loosen the golden clasp of a silken tunic, he would be tempted to the end of his days to repeat the experience.

So, by his fourteenth year Apollonius was probably aware of the existence of the two different paths and weighed up all the riches of the mind, the time, the living energy, that are lost to love. He must have learned the inverse relation that exists between the gift of clairvoyance and the act of love. And no doubt also, he did not feel the need for enriching the mind through the heart. He resolved to remain chaste, and he seems to have kept his resolution throughout his life. Men of austere virtue -- if, indeed, the absence of attraction by women can be called virtue -- often find no difficulty in practicing this virtue because they lack the fires that burn in other men.

Of what possibilities of knowledge are those men deprived who at the outset of their lives adopt a rule of chastity? Buddha married the beautiful Yasodhara and loved her tenderly. He even had other wives, in accordance with the custom of his country. Confucius was married to the obedient Ki Koo, and Socrates had two wives, in accordance with the laws of Athens, the charming Myrto and the bad-tempered Xanthippe. Plato made no profession of chastity, and Pythagoras did not include it among the essential rules of his school; for tradition relates that he was married to Theano and that he even laid down a series of precepts for conjugal life. So that it was his own prudence, his own extreme regard for spiritual safety, that impelled the young man of Tyana to keep his virginity, a condition that was exacted only from vestals and Pythian priestesses in his time.

### **The Great Healer**

He took up his quarters at Aegae with his Epicurean master Euxenes. Aegae possessed a temple of Asclepius, the priests of which were philosophers and

doctors of the Pythagorean school. People came from all over Greece, Syria, and even Alexandria to consult them. There were pilgrimages, wholesale healings, an atmosphere of psychical phenomena and miracles prevailed. The priests of Aegae healed by the laying on of hands and by the application of the power of thought, which was a science with them. They practiced magic, studied the art of the interpretation of dreams, as well as the more subtle art of inducing them and extracting their prophetic element. They were the heirs of an ancient knowledge, of which the teaching was oral, which came from the old Orphic mysteries, and the secret of which had to be jealously guarded by the disciple who received it.

The school of Pythagoras formed at that time a secret community with several stages of initiation. The members recognized one another by certain signs and used a symbolical language in order that the doctrine might remain unintelligible to the profane. Music, geometry, and astronomy were the sciences recommended by the Pythagoreans as best adapted to prepare the soul for the reception of suprasensory ideas. They taught detachment from material things, the doctrine of the transmigration of souls through successive human bodies, the development of spiritual faculties through courage, temperance, and fidelity to friendship. They discovered the relation of numbers to the phenomena of the universe, and they communicated with the souls of the dead and the spirits of Nature by means of ceremonies and incantations. The aim of their teachings was the enlargement and the purification of the inner man, his spiritual realization.

Apollonius remained in the temple of Asclepius, where he showed an astonishing gift for healing and clairvoyance, as well as amazing eagerness to acquire the secret knowledge. He let his hair grow, abstained from the flesh of animals and from wine, and walked barefoot, clad only in linen clothes, giving up all that were made of wool. However great a man may be, he does not disdain to dress his wisdom in the uniform of a wise man. Euxenes tried in vain to deflect him into more moderate paths. In his opinion true wisdom was not so exacting a master. It might be reconciled with all the pleasures of life.

Euxenes was one of those lean, insatiable hedonists, of whom the East produces so many, and for whom intellectual speculations were almost physical pleasures, of the same order as the choice of wine or women. He distrusted miracles, and what he most admired in Plato was the fact that the immortality of the soul had been discussed with the flowers and exquisite food at Agathon's banquet. Apollonius bore Euxenes no ill-will for being so unlike the perfect man who was his ideal. He bought him a villa surrounded by a garden outside Aegae and gave him the money he required for his courtesans, his suppers, and his poor friends.

Apollonius then imposed on himself the four years' silence that was necessary to obtain the final Hermetic initiation. He became very celebrated. This celebrity grew uninterruptedly, a fact which he observed without displeasure. He made predictions that came true, quelled a rebellion by his mere presence, resuscitated a girl whose funeral passed him. But these were only recreations. Like all who

passionately seek truth, he went back to its sources, insisted on knowing the origin of the divine waters of which he drank. Pythagoras traveled to Babylon and Egypt. But, according to a tradition preserved in all the temples, it was in India that he received the final word of wisdom; it was from India that he brought the message that was to transform the men of Greece. Since then centuries had passed, bringing with them deep, regular waves of human ignorance. The message has to be continually repeated. Apollonius felt that he was invested with the mission of setting off to seek reinterpret the ancient wisdom for his generation, find the new words and bring them back.

He had no doubt been very much affected by the stories with which the Greeks were then occupied concerning the Buddhist priest Zarmaros of Bargosa. Some years before the birth of Apollonius, Zarmaros had come to Athens with an Indian embassy bringing presents for the Emperor Augustus. He had been initiated into the Eleusinian mysteries, and then, as he was very old, he gave out that it was time for him to die, had a funeral pyre erected in a public square, and mounted it in the presence of the astonished Athenians.

### **The Most Traveled Man in Ancient Times**

The stories accompanying the death of Zarmaros impelled Apollonius to see the country in which lived the wise men who had such a contempt for death. He made preparations to travel alone and on foot. The journey would be long and difficult, though less difficult than might be supposed. For in those days wise men and men of religion recognized a mutual kinship and formed secret communities in which the traveler found assistance and shelter from stage to stage. Moreover, Apollonius knew where he was going. He took the route of Pythagoras, whose itinerary chance or the benevolence of a hidden power enabled him to discover.

Some distance from Antioch, while visiting, as his custom was, the ancient places that were sacred to the gods, he entered the half-abandoned temple of Daphnaean Apollo. He was charmed by the solitary beauty of the spot, the melancholy of the spring and the circle of very tall cypresses surrounding the temple. There was no one there but a half-peasant priest, who seemed somewhat crazy but in whom there still lived, like a forgotten lamp, the consciousness that he had to preserve a religious secret. When the priest returned from tilling his land, he found Apollonius among his cypresses. He offered him hospitality for the night, which Apollonius accepted in order to be in the holy place next day before sunrise. For he thought that to commune with the gods, to receive their warnings and advice, the most propitious hour was that which precedes the birth of day. He was at prayer next day when the priest brought him the temple treasure, which had been preserved through tradition, handed down from father to son.

This sacred treasure consisted of a few thin sheets of copper on which were cut figures and diagrams. The crazy priest had jealously preserved them till that

moment, but in Apollonius he recognized the man worthy to receive the treasure which to him was incomprehensible.

By the light of the rising sun, the Pythagorean deciphered on the copper sheets the record of his master's journey, an indication of the deserts and the high mountains to be crossed before he reached the river in which elephants disport themselves and on the banks of which grow apples as blue as the calyx of the hyacinth. He saw before him a description of the exact spot which he had to reach, of the monastery among the ten thousand monasteries in India that was the abode of the men who know Truth. Apollonius was to be the last Western emissary for centuries. After him the door was shut. Thenceforward it was to be possible to create light only from the almost vanished fragments of the ancient wisdom. Darkness was about to fall for centuries on the Christian world.

Apollonius had just reached the little town of Mespila, which had once been Nineveh, "brilliant as the sun on a forest of alms," and was looking at the low houses built in past centuries by Salmanazar's slaves. The curve of a half-buried cupola emerged from the sand. Near by was the statue of an unknown goddess with two horns on her forehead, and among the broken mosaics a man was sitting. It was a youth named Damis, who from that moment was to become his life's companion. By virtue of some mysterious affinity, a dog which you meet casually in the street turns, attaches itself obstinately to you and shows inexplicable faithfulness. Damis rose to his feet, saluted the man who was thenceforward to be his master and was accepted by him as a guide to take him to Babylon.

Darius knew the way there perfectly, and he boasted, too, of knowing the languages spoken in the countries through which they would have to pass. Apollonius smiled and replied that he knew all the languages spoken by men and understood their silence as well. Damis was to realize a little later that Apollonius also possessed knowledge of the language of birds, and could read the great characters, dark against the blue of the sky, formed by the trajectory of their flight. But the guide was to act as guide for the terrestrial journey only; in their spiritual journey it was he who was to be guided.

Damis was an ordinary man in quest of his fate, whatever that might be. If a troupe of travelling actors had happened to pass by, he might have taken service with them as a dancer. But it was a wise man whom he met, and he dedicated himself to wisdom. Wisdom, however, never took much account of him. He did not penetrate below the surface of the mysteries with which he came into contact. Possibly because Apollonius always left him outside the door of the temples; or else because his love of the miraculous prevented him understanding truth.

The two travelers saw the glistening silver-blue domes of Babylon; they passed through its walls, spoke with the magi and set out on their journey again. They

climbed mountains such as they had never seen before. The summits were veiled in clouds, but Apollonius remained unaffected by the gradual unfolding of their snowy immensities. "When the soul is without blemish," he said, "it can rise far above the highest mountains." Next they crossed the Indus and passed through countries whose coinage was of yellow and black copper and whose kings were clothed in white and despised ostentation. One evening, on a lonely river bank, they came on a brass stele inscribed with the words, "Here Alexander the Great halted."

And when they had for many days followed the course of the Ganges, when they had climbed more hills and mountains, and met the single-homed wild ass, the fish with a blue crest like the peacock's, and the insect from whose body inflammable oil is made; when they had avoided the tiger with the precious stone in its skull (they saw it in the middle of a plain, a stone building with the same elevation as the Acropolis at Athens). They were, according to Philostratus' account, eighteen days' march from the Ganges. A strange fog hovered above the place, and on the rocks surrounding it were the imprints of the faces, beards, and bodies of men who appeared to have fallen. From a well with a bottom of red arsenic the sun drew a rainbow.

Apollonius and his companion had the feeling that the path by which they had come had disappeared behind them. They were in a place that was preserved by illusion, in which the countryside shifted its position and moved in order that the traveler might not be able to fix a landmark in it. Apollonius had at last reached the country of the wise men of India, of whom he was later to say: "I have seen men who inhabit the earth, yet do not live on it, who are protected on all sides though they have no means of defense, and who nevertheless possess only what all men possess."

Then a young Indian advanced towards them; on his hand was a ring of gilded bamboo in the form of an anchor. He greeted Apollonius in Greek (for the man whose messenger he was had heard of his arrival) and conducted them to the community of wise men and to their head, Iarchas. For several months Apollonius lived with the men who knew. It was here that he learned the science of the spirit, the capacities hidden in the heart of man and the means of developing them, in order to live as the gods live. It was from Iarchas that he received the mission that was to send him wandering all his life long among the temples of the Mediterranean countries, for the purpose of dematerializing religion and restoring its former purity. It was here that he learned to pronounce the ineffable name of God, the secret of which confers on its possessor supreme power over men and the capacity of dominion over invisible beings.

When he left his Indian hosts, Apollonius had the certain knowledge that he would be able to remain in communication with them. "I came to you by land," he said; "and you have opened to me not only the way of the sea but, through your wisdom, the way to heaven. All these things I will bring back to the Greeks, and if

I have not drunk in vain of the cup of Tantalus I shall continue to speak with you as though you were present."

The wise men, on the threshold of their valley of meditation, gave them white camels on which to cross India. They returned by the Red Sea, in which the Great Bear is not reflected and where at midday men cast no shadow on the deck of their ship. They saw the country of the Orites, where the rivers abound with copper ore; Stobera, the city of the Ichthyophagi ; and the port of Balara, surrounded with myrtle and laurel, where are found shell fish with white shells and a pearl in the place of the heart.

### **His Mission**

Apollonius returned from India charged with a task of the magical order, which, within the knowledge of man, he was to be the only person to accomplish. It is possible that Pythagoras before him had been invested with the same mission, which he discharged during his travels. But that we shall never know.

Iarchas had shown Apollonius, in a cell of his monastery, a young shining-eyed ascetic, whose intellectual faculties were more extraordinary than those of any of the other wise men in the community but who nevertheless was unable to attain a state of serene meditation. Sometimes the genius even cursed his intelligence and declared it useless. The man suffered from perpetual restlessness, which could not be allayed. Apollonius had inquired the identity of this ascetic and the reason for his sufferings. "He suffers from an injustice done him in a previous life," was Iarchas' answer, "and is possessed by the spirit of Palamedes. Palamedes was the greatest and the wisest of the Greeks. His name is forgotten now and his tomb long abandoned, and Homer makes no mention of him in his history of the Trojan War.

Apollonius undertook to repair the injustice Fate had done to the spirit of Palamedes, though he only acted according to the instructions he had received from the wisemen. He had learned from Iarchas the art of imprisoning in objects spiritual influences that had the power to act at a distance and across time. In certain places, preferably sanctuaries which already contained magnetic influences of religious origin, he was to lay talismans intended to perpetuate the active force which had been enclosed in them. Similarly, in ancient tombs or sacred chambers he would find talismans that had been laid there by former messengers of the spirit.

The tombs of heroes long retain in their stones, in the leaves of surrounding trees, in their solitary atmosphere, the ideal of the man who has become dust. That is the reason why pilgrims who cross the earth in fulfillment of a vow and prostrate themselves before the monument of some revered person, always bring back in their empty hands immaterial riches which they alone can see. A little later Christianity was to revive these practices of ancient magic and extend



their use enormously with the worship of the saints and the adoration of relics. But Christianity never found out the secret of Apollonius' wisdom because it turned its back on him.

Apollonius' first thought after reaching Smyrna was to go to Troy. His travels in India had increased his fame, and many disciples accompanied him. They embarked with him on a ship which carried them to the coast of Ionia opposite Lesbos, not far from the little port of Methymna. They arrived at sunset in a deserted bay, and Apollonius requested to be left alone on shore in order that he might meditate in the hour before dawn, when the thoughts of the spirits of the dead and of higher powers reach men pure enough to receive them. It was in this place that Palamedes lay buried.

Palamedes, of whose very name Homer was unaware, was a poet and the scholar who had been the victim of Ulysses, the man of action. Palamedes had invented different methods of calculation, fire-signals, and the game of chess, and was the most inventive of all the Greeks, but he had been stoned before the walls of Troy through a false accusation of treason brought by Ulysses. The clever Palamedes had detected Ulysses' feigned madness, and Ulysses, out of revenge, forged a letter from Priam, King of Troy, and hid it in Palamedes' tent, whereupon Palamedes was stoned to death for treason. That this great man's creative intelligence should have gone unappreciated; that the winged gifts of this inventor of science and beauty should have been stifled by jealousy -- and no reparation made after his death -- was a human travesty that it was necessary to set right, a blot on the history of mankind that would become greater as men's culture progressed, and which it was the duty of a wise man's hand to wipe out.

At dawn Apollonius indicated the spot near the sea where they were to dig, and a statue of Palamedes, a cubit high, was found. It was set up in its former position, in which Philostratus, two centuries later, bears witness that he saw it. The statue of the unappreciated hero standing opposite the sea was for long a proof to travelers interested in the memorials of primitive Greece that sooner or later justice is done to those who have lit the first lamps of enlightenment. And perhaps in a cell in the abode of wise men, a taciturn ascetic felt an unfamiliar consolation fall on him like a ray of, the Ionian sun.

Where did Apollonius, during his travels throughout the world, lay the talismans whose mystical radiations were to ensure man's spirituality? Is it to him that the impression is to be ascribed that one feels at Paestum (where he stayed), before the now deserted Temple of Neptune? The man who breathes in its silence, touches its Pentelican marble, even now finds himself compelled to look within himself, where, in the depths of his heart, he catches a glimpse of another deserted temple, set before a sea that is not so definite as the Mediterranean. It is the same with the Lerin Islands, where Apollonius stayed because he thought that that favored spot off the Gallic coast was to become a center of future

civilization. Here, soon after his visit, was founded the monastery of Saint-Honorat, which has endured through the centuries to this day.

The murmur of the cypresses along the grand avenue at Saint-Honorat is different from elsewhere, the color of the stones seem luminescent; and if you lean over the well you feel the vibration of the eternal verities of life. Is this the result of the magic of Apollonius? All that can be said is that he applied, or tried to apply, a method the transcendence of which eludes us today.

The ostensible and most easily intelligible aim that Apollonius pursued was that of unifying creeds, explaining symbols, showing the spirit behind the images of the gods of paganism, suppressing sacrifice and external forms, in order that all worship might participate in the Hermetic union with divinity. For this purpose, he went to all the holy places, in Syria, Egypt, Spain; he even reached the rock of Gades, which later was to become Cadiz, and was, according to Pliny, the last part of the continent that escaped the catastrophe of Atlantis.

### **The Miracles of Apollonius**

Everywhere Apollonius received almost divine honors and legends about him grew up everywhere. His capacity for clairvoyance enabled him to make predictions that were verified by events and which had the effect of increasing his fame. He had no difficulty in escaping Nero's persecution of philosophers, and his admirers said that when confronted with the tribunal that was to try him, he was able, through his Hermetic art, to erase the writing on the document on which his indictment was written. He acted as counselor to Vespasian. He recognized the real nature of a possessed woman, who, in the form of a beautiful girl, incited his disciple Menippus to pleasure in order to drink his blood. He recognized also the spirit of a recently dead and much-mourned king in a tame lion which was herbivorous, and very gentle and affectionate. He restored the true idea of love to a rich madman, who wished solemnly to marry a statue. He exorcised a lecherous demon that caused an inhabitant of Corcyra to attack all women he met. He healed a man who had just been bitten by a mad dog, but he pursued the mad dog a long way in order to heal it, too, by plunging it into a river, which everyone saw as a sign of exceptional kindness of heart.

Imprisoned by the evil Emperor Domitian but unexplainably acquitted by the court which tried him, Apollonius disappeared in front of everyone in the court, possibly by using some trick of collective suggestion. Once, when in a garden in Ephesus, Apollonius saw by clairvoyance the murder of Domitian in Rome. "Strike the tyrant, strike him!" he cried joyfully, as though to encourage the distant murderer. While such an act shows that he did not profess the forgiveness of all offences, it also demonstrates his belief that he could will reality itself to change. Certainly, the miracles of Apollonius were so numerous that some of them must have been done for the purpose of dazzling his followers or proving the reality of the spiritual

realm to disbelievers. It seems as if he made use of knowledge of natural laws that were still unknown to his contemporaries.

### **The Death of Apollonius**

At last, after a thousand natural miracles, so easily accomplished, when he was more than eighty years old, he accomplished the "miracle" of his own death. It was indeed a great miracle, for everyone believed him immortal and that he would never die. But perhaps after all, this miracle was not accomplished, for at the end of his life, simply disappeared without leaving a trace. The phenomenon of his disappearance on his deathbed seems to have been particularly pleasing to him. He did not fail to contrive at the moment of his death, the longest disappearing act of all. Some say that one evening he left his house in Ephesus, where he lived with two servants, and never entered it again. Others assert that the disappearance of his physical body took place in a temple of Dictynna, where he was spending a night in meditation. No one has ever heard of the tomb of Apollonius, just as no one knows where Pythagoras died. Several Roman Emperors who admired Apollonius, notably Caracalla, who put up a temple to him, investigated the matter in vain.

It should be noted that eleven centuries later there lived in Spain an Arab philosopher named Artephius, who claimed to be Apollonius of Tyana. This Artephius lived in Granada and Cadiz, where Apollonius had stayed for a long time. He stood in very high reputation among the Hermetic philosophers of his day, who came from the most distant countries in order to consult him. Like Apollonius, he professed the Hermetic vision and Pythagorean philosophy and studied the art of compounding talismans and divination by the characters of the planets and the song of birds. He had been able, he insisted, to prolong his life in a miraculous way by means of his knowledge of the Philosopher's Stone.

### **The Backlash Against Him**

The world, for the spiritual development of which he worked so enthusiastically, has not done Apollonius full justice. He was surrounded with hatred as well as with admiration. He made too many prophecies, even though they were precisely realized, performed too many marvelous tricks. The mediocre minds that create the reputations of great men insist that virtue shall be muffled in tedium and that it shall not be illumined by anything of the marvelous. If a man lacks the audacity or has too much sincerity to present himself as a god, he must be content to remain within the limits of honest humanity. If the philosophers glorified Apollonius, the Christian world contrasted him with his contemporary, Jesus. While the ecclesiastical historians for centuries, even down to our own times, have made his name a synonym for charlatan and trickster -- with such a tenacity that should suffice to prove his greatness of soul!

Renan, the last of these ecclesiastical historians, after calling him "a sort of Christ of paganism," retracts his words and says: "If Apollonius had been sincere, we should know him through Pliny, Suetonius, or Aulus Gellius, as we know Euphrates, Musonius and other philosophers." But Renan forgets that neither Pliny nor Suetonius nor Aulus Gellius speaks of Jesus, whom, for all that, he regards as a sincere man. Apollonius never entered a temple without saying this prayer: "Grant, Oh gods, that I may have little and feel the need of nothing." For contempt of riches is a wonderful touchstone of man's sincerity and virtue.

So, Apollonius was a sincere man who taught the existence of One Mind and the immortality of the soul, but he taught it with caution (in which he resembled Buddha), saying that it was useless to discuss too far this question and that of man's destiny after death, because he considered that that part of the truth which was known to him was too deceptive for those who had not experienced higher truths directly. "When the body is exhausted," he said, "the soul soars in ethereal space, full of contempt for the harsh, unhappy slavery it has suffered. But what are these things to you? You will know them when you are no more."

For him wisdom was "a sort of permanent state of inspiration." To attain that state, he prescribed chastity, a diet of herbs and fruit, and clothes as pure as the body and soul. Apollonius was a sincere man who labored to separate the spiritual essence of his being and unite it with the divine spirit. He ascribed an important role in this process to the imagination, using it as a path to self-development. He discerned in the smile on the face of a statue, the spirit that lies behind form. He regarded material things, the contour of a landscape, the color of rivers and of stars, the multiform earth, as the symbols of another, purer world, of which they were but the reflections.

"I shall continue to speak with you as though you were present," Apollonius had said as he left his Indian masters. Was it their words that he heard at a distance or was it by divine inspiration that he received his great influx of wisdom? Even in Domitian's darkest dungeon, there was a moment when a certain fluidity in the atmosphere indicated the light of a mysterious inner dawn. The world grew more silent, the walls became thinner, and an inner voice, wise beyond time and matter, perhaps spoke to him thus:

"The greatest are those who never find their place, in times that are unpropitious to them. Nothing of the good that a man has done, and, more particularly, nothing of the good that he has thought, is lost, even if he is imprisoned or crucified for that good. But be not as the Hindu ascetic, who was unable to forget injustice. Because the words of the master Jesus will burn like a living flame deep into the hearts of Western humanity, you will be cursed and forgotten. You will be contrasted with him, and for centuries, pious men will speak of you as a juggler or a mountebank. But if you rise to the region where neither justice nor injustice exists, you will know that this is a matter of small importance. It will be necessary for you to share also Jesus' own sorrow, which is very great, for he

has been a thousand times more misunderstood than you, a thousand times worse betrayed. Make ready to approach God on the day that is appointed in the Great Book without lettering. Then perhaps you will be crowned with the glory that you so ardently desired."

# The Chemical Arcana

## The Great Secrets

The medieval alchemists believed that the Emerald Tablet described the action of seven chemical compounds known to the ancients as the arcana or "great secrets." The arcana were the divine secrets of creation, the basic archetypes after which all things were patterned. The chemical arcana were the compounds that expressed these eternal truths in the physical world. The properties of these compounds symbolized the highest philosophical truths, as well as demonstrating basic physical principles.

### Vitriol

The most important compound, the one in which all other reactions took place, was Vitriol. It was distilled from an oily, green substance that formed naturally from the weathering of sulfur-bearing gravel. After this Green Vitriol was collected, it was heated and broken down into iron compounds and sulfuric acid. The acid was separated out by distillation. The first distillation produced a brown liquid that stunk like rotten eggs, but further distillation yielded a nearly odorless, yellow oil called simply Vitriol. The acid readily dissolves human tissue and is severely corrosive to most metals, although it has no effect on gold. It also shows a tremendous thirst for water. If a flask of Vitriol is allowed to stand open, it absorbs water vapor from the air and overflows its container. The sulfuric acid in Vitriol is the agent of transformation in most alchemical experiments.

Green Vitriol in its natural state is a powerful disinfectant, but the alchemists also made therapeutic use of the iron compounds produced when it was heated. As far back as 1500 BC, Egyptians smelted iron ore and knew its therapeutic value. They used powdered rust (iron oxide) to heal wounds and prepared a tonic from iron sulfate, a by-product of the distillation of Vitriol.

### Natron

The Egyptians also accumulated the white salts from dry lakebeds. Known as soda ash (sodium carbonate), the oldest deposits are in the Sinai desert. Another naturally-occurring sodium compound mined by the Egyptians was cubic-saltpeper (sodium nitrate). The alchemists referred to both these salts as Natron (from the Arabic word for soda ash), because they suspected that both had a

common elemental basis. To the early alchemists, the word Natron stood for the basic principle in all salt formation and the creation of bodies in general.

### **Liquor Hepatis**

Liquor Hepatis was the name given to another sulfurous liquid used by the alchemists. It was prepared by distilling a solution of sulfur, lime, and sal ammoniac. They secured lime (calcium oxide) by heating limestone and made sal ammoniac (ammonium chloride) by gently heating camel dung in sealed containers. The distillation for Liquor Hepatis produced a combination of hydrogen sulfide and ammonia gases. Since no solids precipitated, alchemists considered this an ascending reaction only. That was a significant fact to the Egyptians, who associated the Liquor with the soul. They believed the soul resided in the liver, and the reddish-brown color of Liquor Hepatis convinced them they had isolated the soul's essence. The name comes from "hepar," the Greek word for liver.

The Liquor exuded an unnatural, pungent odor that the alchemists found quite mysterious. They assumed it was due to an ethereal presence concealed in the sulfur and activated by the fertile principle in ammonia. To the Egyptians, the odor symbolized a soul or a spiritized presence hidden within the liquid. They solidified that presence by adding wax and fat to Liquor Hepatis and turning it into a thick paste. The emulsion became known as the Balsam of the Alchemists or Balsam of the Soul. The possibility of coagulating an invisible potential into a second body, like a balsam, became a basic tenet of alchemy.

### **Pulvis Solaris**

If Liquor Hepatis represented soul, then Pulvis Solaris represented spirit. The "Powder of the Sun" was a mixture of two powders, Black Solaris and Red Solaris. Combining black antimony with sulfur auretum made Black Pulvis Solaris. Black antimony was a common sulfide of antimony, now known as stibnite. The mineral was smelted and ground fine. Pure sulfur auretum, or "golden sulfur," was made by adding sulfuric acid to a dried mixture of sodium carbonate, sulfur, lime, and antimony. The reaction gave off hydrogen sulfide gas, while the sulfur auretum precipitated to the bottom of the container.

Red Pulvis Solaris was made by combining sulfur auretum with a compound of mercury known as red mercuric oxide. Mercury, called quicksilver by the ancients, could be found weeping through cracks in certain rocks or accumulating in small puddles in mountain grottos. It was also obtained by roasting cinnabar (mercury sulfide). The shiny metal would seep from the rocks and drip down into the ashes, from which it was later collected. The early alchemists made red mercuric oxide by heating quicksilver in a solution of nitric acid. The acid, which later alchemists called "aqua fortis," was made by pouring sulfuric acid over saltpeter. The reaction of quicksilver in nitric acid is impressive.

A thick red vapor hovers over the surface and bright red crystals precipitate to the bottom. This striking chemical reaction demonstrated the simultaneous separation of mercury into the Above and the Below.

### **Mercury**

Mercury's all-encompassing properties were exhibited in other compounds too. If mercury was heated in a long-necked flask, it oxidized into a highly poisonous white powder (white mercuric oxide) and therapeutic red crystals (red mercuric oxide). Calomel (mercury chloride) was a powerful medicine, unless it was directly exposed to light, in which case it became a deadly poison. When mixed with other metals, liquid mercury tended to unite with them and form hardened amalgams. These and other properties convinced alchemists that mercury transcended both the solid and liquid states, both earth and heaven, both life and death. It symbolized Hermes himself, the guide to the Above and Below.

Sulfur aureum showed a strong "love" for either red mercuric oxide or black antimony. As soon as it was mixed with either, they clumped together inseparably. For this reason, alchemists classified Red Pulvis Solaris as a bezoar, which is a hard clump of undigested food or solid ball of hair sometimes found in the intestines. In the Middle Ages, physicians thought the mass protected people from poisons and actually prescribed it to their patients. Egyptian priests discovered bezoars during the preparation of mummies and believed the hard balls were magical pills formed by the large serpent in man (the intestines). Some modern Hermeticists have suggested that the Egyptians also looked for a similar pill in the small serpent in man (the brain) and found it there in the form of the pineal gland. This pine-shaped gland is imbedded with tiny crystals of dark melanin, and could explain the Egyptian pinecone emblems and the origin of the caduceus. It is possible that these two anatomical curiosities became the basis of the alchemists' preoccupation with the search for the Greater and Lesser Stones in later centuries.

In any case, Egyptian alchemists associated the serpent with the red mercuric oxide and referred to Red Pulvis Solaris as Pulvis Serpentinum. In the same way that bezoars were formed in the serpentine contours of the intestines, so was gold formed in the bowels of the earth. Gold was a mineral bezoar. This connection between red mercuric oxide and the formation of gold would convince later alchemists that Red Pulvis Solaris was indeed the powder of projection that would enable them to transform virtually anything into pure gold.

### **Major and Minor Arcana**

The early alchemists divided their chemicals into major and minor arcana. The major arcana consisted of the four compounds: Vitriol, Natron, Liquor Hepatis, and Pulvis Solaris. Three out of the four consisted of dual ingredients that were easily separable. Vitriol could be broken down into sulfuric acid and iron. Natron

appeared as sodium carbonate and sodium nitrate. Pulvis Solaris was made up of the red and black varieties. Thus, the seven chemicals comprising the minor arcana were: Sulfuric Acid, Iron Oxide, Sodium Carbonate, Sodium Nitrate, Liquor Hepatis, Red Pulvis Solaris, and Black Pulvis Solaris.

### **The Arcanum Experiment**

The alchemists believed that these secret chemicals could be combined in the Arcanum Experiment, the single laboratory experiment that would demonstrate the archetypal forces and evolution of the universe. Ideally, such an experiment should succeed on many levels, not only corroborating the deepest philosophical and psychological principles, but also providing concrete evidence of their veracity. The Arcanum Experiment should expose the hidden principles connecting heaven and earth, offering a framework in which to explain both microcosmic and macrocosmic events. In order to understand how the Arcanum Experiment proceeds, all we have to do is follow the words of the Emerald Tablet.

#### **Rubric One**

*In truth, without deceit, certain, and most veritable*, the tablet begins. This is not mere hyperbole. On the personal level, "in truth, without deceit" is a promissory preamble that what follows comes from the true heart of its author. Beyond that is the "certain and most veritable" knowledge that can be verified by anyone in this experiment and in all levels of their lives. the tablet begins. This is not mere hyperbole. On the personal level, "in truth, without deceit" is a promissory preamble that what follows comes from the true heart of its author. Beyond that is the "certain and most veritable" knowledge that can be verified by anyone in this experiment and in all levels of their lives.

#### **Rubric Two**

*That which is Below corresponds to that which is Above. And that which is Above corresponds to that which is Below, to accomplish the miracles of the One Thing.* This is the first rubric of the tablet, which introduces the first two compounds used in the Arcanum Experiment. The alchemists described natural phenomena as an interplay of four basic elements: Water (liquids), Earth (solids), Air (gases), and Fire (the temperature of transformation). According to the Jewish alchemists, the first element in creation must be Water and the second must be Earth, as described in Genesis. Greek alchemists were in agreement but based their decision on the so-called Water Transformation Experiment. In this empirical demonstration, standing water evaporates and leaves behind mineral deposits; therefore water contains earth and preceded it. The Egyptian alchemists also agreed, since they felt that the Nile River gave birth to Egypt every year. By the time the Europeans were doing alchemy, the ordering of the first two elements of Water and Earth was well established. Vitriol and Natron were natural



compounds, and Water and Earth were the corresponding cosmological archetypes or "givens." This is the first rubric of the tablet, which introduces the first two compounds used in the Arcanum Experiment. The alchemists described natural phenomena as an interplay of four basic elements: Water (liquids), Earth (solids), Air (gases), and Fire (the temperature of transformation). According to the Jewish alchemists, the first element in creation must be Water and the second must be Earth, as described in Genesis. Greek alchemists were in agreement but based their decision on the so-called Water Transformation Experiment. In this empirical demonstration, standing water evaporates and leaves behind mineral deposits; therefore water contains earth and preceded it. The Egyptian alchemists also agreed, since they felt that the Nile River gave birth to Egypt every year. By the time the Europeans were doing alchemy, the ordering of the first two elements of Water and Earth was well established. Vitriol and Natron were natural compounds, and Water and Earth were the corresponding cosmological archetypes or "givens."

So, in the Arcanum Experiment, Vitriol was the primary compound and superior element (or Water) and Natron was the secondary, inferior element (or Earth). When the two chemicals are mixed together, Natron settles to the bottom and a slight steaming occurs. The Natron then slowly disperses through the acid (what is Below becomes like that which is Above). In the microcosmic viewpoint of the experiment, Vitriol was Above and Natron was Below, and by their mixture, they served to bring the wonders of this part of the experiment into existence. On a macrocosmic scale, they represented the forces of Water and Earth. On that higher level, they served to bring the wonders of the universe into existence. The final Vitriol-Natron solution was known as the Occult Water and corresponded to the primordial waters of creation.

The first rubric continues: *And as all things have come from this One Thing, through the meditation of One Mind, so do all created things originate from this One Thing through Transformation.* This is an elaboration of the image of the primordial Occult Water. To the Greeks, the One Thing was the Prima Materia, the First Matter from which all things evolved or transformed. To the Jewish alchemists, the One Thing represented the primal forces gathered by God at the beginning of Genesis. "The meditation of One Mind" was a way of describing the Greek logos, which in Judaism was the creative Word of God.

### **Rubric Three**

*Its father is the Sun; its mother the Moon. The Wind carries it in its belly; its nurse is the Earth.* The pronoun "it" in these lines from the second rubric refers to the One Thing of the previous paragraph. On the level of the experiment, this might be paraphrased as: "Vitriol is the active Sun or father of the Arcanum, Natron is the passive Moon or its mother. Vitriol is formed by the weathering of rocks, and Natron is mined from the Earth." The pronoun "it" in these lines from the second rubric refers to the One Thing of the previous paragraph. On the level of the

experiment, this might be paraphrased as: "Vitriol is the active Sun or father of the Arcanum, Natron is the passive Moon or its mother. Vitriol is formed by the weathering of rocks, and Natron is mined from the Earth."

The third rubric continues: *It is the origin of All, the consecration of the Universe. Its inherent strength is perfected, if it is turned into Earth.* On a macrocosmic level, the One Thing is the origin of all things and its essence is perfected when it is transformed into a material body. On the level of the experiment, this reads: "The active nature of Vitriol is the source of all changes in the experiment; the potential of Natron is achieved when it is transformed into an inert Salt."

#### **Rubric Four**

Now we come to the crucial fourth rubric: *Separate the Earth from Fire, the Subtle from the Gross, gently and with great Ingenuity.* This rubric describes the mixing of the final pair of arcana, Liquor Hepatis and Pulvis Solaris. Since these are not natural compounds, it is necessary to prepare them in a laboratory using heat. But the early alchemists were in disagreement as to the elemental constitution of these two remaining compounds. In keeping with the ordering of the first rubric, they believed there must be a superior element with a Water component and an inferior element with an Earth component. Obviously, Liquor Hepatis contained the Water element and Pulvis Solaris contained the Earth element. However, it took many years before the Egyptian, Jewish, and Greek alchemists could all agree about which represented Fire and which represented Air. In Alexandria around 50 BC, they finally concurred that the spiritized Liquor Hepatis contained the elements Air and Water, and the reactive Pulvis Solaris contained the elements Fire and Earth.

The alchemists saw in the fourth rubric a formula for what happens when the Pulvis Solaris is added to the Liquor Hepatis. The powder sinks to the bottom and starts bubbling, releasing a warm, red steam. The bubbling action causes the powder to repeatedly rise to the top of the Liquor and then sink back down again. After the reaction is over, a red precipitate accumulates on the bottom. This is a similar process to the creation of the Red Solaris, which is formed by heating mercury in nitric acid. In that reaction, red steam is formed, and red crystals fall to the bottom. Another parallel is the creation of Liquor Hepatis, which is produced by repeated distillations of a dark, sulfurous solution. So, in all reactions involving Pulvis Solaris and Liquor Hepatis, what ascends is a reddish gas, and what descends are red precipitates.

Let us review the instructions in the fourth rubric. "Separate the Earth from Fire" calls for the Earth element to be separated from the Fire element in Pulvis Solaris. "Separate the Subtle from the Gross" calls for the Air (Subtle) element to be separated from the Water (Gross) element in Liquor Hepatis.

The fourth rubric continues: *It rises from Earth to Heaven, and descends again to Earth, thereby combining within Itself the powers of both the Above and the Below.* On the level of the experiment, this not only describes what happens when the Liquor Hepatis and Pulvis Solaris are mixed together, but also what happens when that mixture is added to the Vitriol and Natron solution prepared earlier. As the mixture of the four arcana is heated, the chemicals begin to react. A white cloud of ammonia forms on the surface of the acid and any solids at the bottom rise to the top and then fall back down again. Further heating causes a red vapor to form, as the precipitated matter releases gases when it reaches the surface. This circulatory pattern continues until the reaction plays itself out.

The constituents of the four major arcana have broken down into the seven minor arcana and recombined to make totally different compounds. By their exchange of elements, Pulvis Solaris and Liquor Hepatis each received the powers of all Four Elements (the powers of the Above and the Below) when they were mixed in a solution of Vitriol and Natron.

### **Rubric Five**

*Thus will you obtain the Glory of the Whole Universe. All Obscurity will be clear to you.* This is the beginning of the fifth rubric, which brings all levels of the Four Elements of the Four Arcana together in a Fifth Element, the Quintessence. Thus have we obtained the "Glory of the whole Universe" by understanding the operation of the Four Elements on all levels: in this experiment, in nature, in our own minds, and spiritually. The statement that "All Obscurity will be clear to you" points beyond the Four Elements to knowledge of the One, the perfected soul, the Quintessence that rules over all of them.

In fact, a chemical compound corresponding to the Quintessence must have been produced in the Arcanum Experiment for this multi-leveled allegory to be complete. After the final reaction is over, the only thing that remains is a weak solution of sulfuric acid and a variety of sodium compounds. The alchemists believed that the Quintessence was one of these sodium compounds, a "second body" of Natron formed during the experiment. This fifth essence was beyond the Four Elements and exhibited a durability and permanence the other elements lacked. To the alchemists, these inert salts represented a resurrected and incorruptible body.

This perfected body is described in the remainder of the fifth rubric: *This is the greatest Force of all powers, because it overcomes every Subtle thing and penetrates every Solid thing.* So the fifth rubric refers to the Quintessence of the experiment in both a microcosmic and a macrocosmic sense. It is both the inert Salt and the glorified Body of a perfected soul, which will enable us to be at home in heaven and on earth.

### **Rubric Six**

*In this way was the Universe created. From this comes many wondrous Applications, because this is the Pattern.* This sixth rubric refers back to the first rubric, which describes the primal separation of the Above and the Below, as well as the separation of compounds in the Arcanum Experiment. As all things originate from One Thing through transformation, so do the wonders of the experiment proceed from the mixing of Vitriol and Natron, which created the Occult Water. "This is the Pattern" refers specifically to the formula of perfection demonstrated in the Arcanum Experiment and in all of nature. This sixth rubric refers back to the first rubric, which describes the primal separation of the Above and the Below, as well as the separation of compounds in the Arcanum Experiment. As all things originate from One Thing through transformation, so do the wonders of the experiment proceed from the mixing of Vitriol and Natron, which created the Occult Water. "This is the Pattern" refers specifically to the formula of perfection demonstrated in the Arcanum Experiment and in all of nature.

### **Rubric Seven**

*Therefore am I called the Thrice Greatest Hermes, having all three parts of the wisdom of the Whole Universe.* The name mentioned in the seventh and final rubric is that of Hermes Trismegistus, the Egyptian scribe and sage who lived around 2500 BC. He is said to have invented writing and mathematics and was the first alchemist. As a god, he certainly became three-times great: he was associated with the Egyptian god Thoth, the Greek god Hermes, and the Roman god Mercury.

Just as the actions of the alchemical God created three hidden principles in the creation of the universe, later alchemists discovered three hidden principles in the unfolding drama of the Arcanum Experiment. They would name these three philosophical chemicals Mercury, Sulfur, and Salt. This trinity of subtle elements formed the core of alchemical thought for centuries and gave alchemists "all three parts of the wisdom of the Whole Universe."

*Herein have I completely explained the Operation of the Sun.* So ends the seventh rubric. The Operation of the Sun is the spiritual unfolding of the universe. It reveals itself in the maturing of metals into gold and also in the perfection of the human soul. The goal of alchemy is to discover the Arcanum, the single substance that will speed-up this process and reveal the Quintessence of man himself — his incorruptible, immortal, golden body. To the alchemist, everything in the universe is part of the divine art of making gold.

## **The Axioms of Alchemy**

**1. Whatever may be accomplished by a simple method should not be attempted by a complicated one.**

There is only one Truth, whose existence requires no proof, because it is of itself proof enough to those who are capable of perceiving it. Why should we enter into complexity to seek for that which is simple? The sages say: *Ignis et Azoth tibi sufficiunt* (the Fire and the First Matter are sufficient). The body is already in your possession. All that you require is the Fire and the Air.

## **2. No substance can be made perfect without long suffering.**

Great is the error of those who imagine that the Philosopher's Stone can be hardened without being first dissolved; their time and labor is wasted.

## **3. Nature must be aided by art whenever she is deficient in power.**

Art may be the handmaid of nature, but cannot supplant her mistress. Art without nature is always unnatural. Nature without art is not always perfect.

## **4. Nature cannot be amended except in her own self.**

The nature of a tree cannot be changed by trimming the branches or by the addition of ornaments; it can be improved only by improving the soil upon which it grows or by grafting. These are operations of art.

## **5. Nature enjoys, comprehends, and overcomes Nature.**

There is no other actual knowledge than the knowledge of self. Every being can only truly realize its own existence but not that of any element entirely foreign to it.

## **6. He who does not know motion does not know Nature.**

Nature is the product of emotion. At the moment in which eternal motion should cease, all Nature would cease to exist. He who does not know the motions that are taking place in his body is a stranger in his own house.

## **7. Whatever produces the same effect as is produced by a particular compound is similar to the latter.**

The One is greater than all the rest of the numbers, for from it an infinite variety of mathematical magnitudes may be evolved. Yet no change is possible without the all-pervading presence of the One, whose qualities are manifest in its manifestations.

## **8. No one can pass from one extreme to another except through a medium.**

An animal cannot become divine before it becomes human. That which is unnatural must become natural before its nature can become spiritual.

**9. Metals cannot be changed into other metals without having been first reduced to First Matter.**

The self-will, opposed to the divine Will, must cease before the divine Will can enter into the heart. We must become unsophisticated, like children, before the wind of wisdom can speak in our mind.

**10. The unripe must be assisted by the ripe.**

Thus Fermentation will be induced. The Law of Induction rules in all departments of nature.

**11. In the Calcination, the *Corpus* (body) is not reduced but augmented in quantity.**

True asceticism consists in giving up that which one does not want after having received something better.

**12. In alchemy nothing can bear fruit without having first been mortified.**

The Light cannot shine through matter unless the matter has become sufficiently refined to allow the passage of its rays.

**13. That which kills produces life; that which causes death causes resurrection; that which destroys creates.**

Nothing does come out of nothing. The creation of a new form is conditioned by the destruction (transformation) of the old one.

**14. Everything containing a seed may be augmented but not without the assistance of Nature.**

It is only through the seed that the fruit bearing more seeds comes into existence.

**15. Each thing is multiplied and augmented by means of a male and a female principle.**

Matter produces nothing unless penetrated by power. Nature creates nothing unless impregnated by Spirit. Thought remains unproductive unless rendered active by Will.

**16. The virtue of each seed is to unite itself with each thing belonging to its own kingdom.**

Each thing in Nature is attracted by its own nature represented in other things. Colors and sounds of a similar nature form harmonious units; substances that are related with each other can be combined; animals of the same genus associate with each other; and spiritual powers unite with their own kindred germs.

**17. A pure womb gives birth to a pure fruit.**

Only in the innermost sanctuary of the soul will the mystery of the spirit be revealed.

**18. Fire and heat can only be produced by motion.**

Stagnation is death. The stone thrown into the water forms progressively radiating circles, which are produced by vibrating motion. The soul that cannot be moved cannot be elevated, and it becomes petrified.

**19. The whole method is begun and finished by only one method: the Boiling.**

The great *Arcanum* (Secret of Secrets) is a celestial spirit, descending from the sun, the moon, and the store, and which is brought into perfection in the saturnine object by continuous boiling until it attains the state of sublimation and power necessary to transform the base metals into gold. This operation is performed by the Secret Fire. The separation of the subtle from the gross must be done carefully, adding continually Water, for the more earthly the materials are, the more must they be diluted and made to move. Continue this process until the separated soul is re-united with the body.

**20. The entire process is accomplished through nothing else but Water.**

It is the same Water over which the Spirit of God moved in the Beginning, when darkness was upon the face of the deep.

**21. Each thing comes from and out of that into which it will be resolved again.**

That which is earthy comes from the Earth; that which belongs to the star is obtained from the stars; that which is spiritual comes from the Spirit and returns to God.

**22. Where the true principles are absent, the results will be imperfect.**

Mere imitations cannot produce genuine results. Merely imaginary love, wisdom, and power can only be effective in the realm of pompous illusions.

**23. Art begins where Nature ceases to act.**

Art accomplishes by means of Nature the which Nature is unable to accomplish if unaided by art.

**24. The Hermetic art is not attained by a great variety of methods, for the Stone is only One.**

There is only one eternal, unchangeable Truth. It may appear under many different aspects; but in that case it is not the Truth that changes, it is we who change our modes of conceiving of it.

**25. The substance of which the *Arcanum* is prepared should be pure, indestructible, and incombustible.**

It should be pure of grossly material elements, indestructible by doubt, and incapable of being burned up in the fire of passion.

**26. Do not seek for the seed of the Philosopher's Stone in the Elements.**

Only at the center of the fruit is the seed to be found.

**27. The substance of the Philosopher's Stone is mercurial.**

Those that are wise are seeking for it in the Mercury of their lives; the fool seeks to create it out of his own empty brain.

**28. The seed of the metals is in the Metals, and the metals are born of themselves.**

The growth of the metals is very slow, but it may be hastened by the addition of patience.

**29. Use only perfect metals.**

Crude Mercury, such as is usually found in civilized countries, is perfectly useless for this work, just as worldly wisdom is foolishness in the eyes of the Lord.



**30. That which is hard and thick must be made subtle and thin by Calcination.**

This is a very painful and tedious process because it is necessary to remove even the root of evil, and this causes the heart to bleed and tortured Nature to cry out.

**31. The foundation of this art is to reduce the *Corpora* (body) into the *Argentum Vivum* (Quicksilver or the Living Mercury).**

*Solutio Sulphuris Sapientium in Mercurio* (The sulfuric solution produces mercurial wisdom). A science without life is a dead science; an intellect without spirituality is only a false and borrowed light.

**32. In the solution, the solvent and the dissolved must remain together.**

Fire and Water must be made to combine; thought and love must remain forever united.

**33. If the seed is not treated with warmth and moisture, it will be useless.**

Coldness contracts and dryness hardens the heart, but the Fire of divine love expands it, and the Water of thought dissolves any residue.

**34. The Earth produces no fruit unless moistened repeatedly.**

No revelation takes place in the darkness except through the Light.

**35. The moistening takes place by the Water with which it has the closest affinity.**

The body itself is a product of thought, and has therefore the closest affinity with the mind.

**36. Everything dry naturally tends to attract the moisture that it requires to become complete in its constitution.**

The One, from which all things are produced, is perfect; and therefore all things contain within themselves the tendency and possibility for perfection.

**37. A seed is useless and impotent unless it is put in its appropriate matrix.**

A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development.

**38. Active heat produces in that which is moist blackness; in that which is dry, whiteness; and in that which is white, a yellowness.**

First comes mortification and Calcination, and afterwards the golden glow produced by the Light of the Secret Fire illuminating the purified soul.

**39. The Fire must be moderate, uninterrupted, slow, equal, moist, warm, white, light, all-embracing, enclosed, penetrating, living, inexhaustible, and the same one used by Nature.**

It is the Fire that descends from heaven to bless all mankind.

**40. All operations must take place in only one vessel without removing it from the Fire.**

The substance used for the preparation of the Philosopher's Stone should be collected only in one place and not be dispersed in many places. If the gold has even once lost its brightness, it is difficult to restore it.

**41. The vessel should be well closed, so that the Water may not run out of it nor the Air escape. It ought to be hermetically sealed, because if the spirit were to find a place to escape, the power would be lost. And furthermore should it be closed, so that nothing foreign and impure can enter and become mixed with it.**

There should always be put at the door of the laboratory a sentinel with a flaming sword to examine all visitors, and to reject those that are not worthy to be admitted.

**42. Do not open the vessel until the moistening is completed.**

If the vessel is prematurely opened, most of the labor is lost.

**43. The more the Stone is nursed and nourished, the more will it increase.**

Divine wisdom is inexhaustible; limitation exists only in the capacity of the form to receive it.



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### Interpretation of Azoth of the Philosophers (by Dennis William Hauck)

This meditative emblem first published in 1659 as an illustration for the book *Azoth of the Philosophers* by the legendary German alchemist Basil Valentine. The word "Azoth" in the title is one of the more arcane names for the One Thing. The "A" and "Z" in the word relate to the Greek alpha and omega, the beginning and end of all things. The word is meant to embrace the full meaning of the One Thing, which is both the chaotic First Matter at the beginning of the Work and the perfected Stone at its conclusion.

At the center of this striking drawing is the face of a bearded alchemist at the beginning of the Work. Like looking into a mirror, this is where the adept fixes his or her attention to meditate on the mandala. Within the downward-pointing triangle superimposed over the face of the alchemist is the goal of the Work, the divine man in which the forces from Above and Below have come together. Each of the sequentially numbered points on the star emanating from the alchemist stands for an operation in the Emerald Formula (Calcination, Dissolution, Separation, Conjunction, Fermentation, Distillation, and Coagulation) and contains the cipher for the corresponding metal. To see an explanation of these operations, click on the appropriate point on the star.

The alchemist's schematized body is the offspring of the marriage between Sol, the archetypal Sun King seated on a lion on a hill to his right, and Luna, the archetypal Moon Queen seated on a great fish to his left. "Its father is the Sun," says the tablet, "its mother the Moon." The laughing, extroverted Sun King holds a scepter and a shield indicating his authority and strength over the rational, visible world, but the fiery dragon of his rejected unconscious waits in a cave beneath him ready to attack should he grow too arrogant. The melancholy, introverted Moon Queen holds the reins to a great fish, symbolizing her control of those same hidden forces that threaten the King, and behind her is a chaff of wheat, which stands for her connection to fertility and growth. The bow and arrow she cradles in her left arm symbolize the wounds of the heart and body she accepts as part of her existence. In simplest terms, the King and Queen represent the raw materials of our experience -- our thoughts and feelings -- with which the alchemist works.

The King symbolizes the power of thought, ultimately the One Mind of the highest spirit. The Queen stands for the influence of feelings and emotions, which are ultimately the chaotic One Thing of the greater soul. The much anticipated Marriage of the King and Queen produces a state of consciousness best described as a feeling intellect, which can be raised and purified to produce a state of perfect intuition, a direct gnosis of reality. "All Obscurity will be clear to you," says the tablet of this state of mind; it is "the Glory of the Whole Universe." The goal of alchemy is to make this golden moment permanent in a state of consciousness called the Philosopher's Stone, and it all starts with the marriage of opposites within us.

In our drawing, the body of the alchemist is composed of the Four Elements. His feet protrude from behind the central emblem; one is on Earth and the other in Water. In his right hand is a torch of Fire and in his left a feather, symbolizing Air. Between his legs dangles the Cubic Stone labeled with the word *Corpus*, meaning body. The five stars surrounding it indicate that it also contains the hidden Fifth Element, the invisible Quintessence whose "inherent strength is perfected if it is turned into Earth." Where the head of the alchemist should be, there is a strange winged caricature that is variously interpreted as a heart, a helmet, or even the pineal gland at the center of the brain. The symbol evolved from the Winged Disk of Akhenaten and became the top of the Caduceus, the magical wand of Hermes where opposing energies merge to produce miracles. This knob represents the Ascended Essence, the essence of our souls raised to the highest level in the body, to the brain, where it becomes a mobile center of consciousness able to leave the body and travel to other dimensions.

Touching the wings of the caduceus are a salamander engulfed in flames on the left side of the drawing and a standing bird on the right. Below the salamander is the inscription *Anima* (Soul); below the bird is the inscription *Spiritus* (Spirit). The salamander, as a symbol of soul, is attracted to and exposed in the blazing fire of the Sun. Likewise, the bird of spirit is attracted to the coolness of the Moon and is reflected in it. This is a subtle statement of the fundamental bipolar energies that drive the alchemy of transformation. Spiritus, Anima, and Corpus form a large inverted triangle that stands behind the central emblem. Together they symbolize the three archetypal celestial forces that the alchemists termed Sulfur, Mercury, and Salt. Again, these chemicals are not chemicals at all, but our feelings, thoughts, and body.

- from [THE EMERALD TABLET](#) (Penguin 1999) by Dennis William Hauck

## **Christian Alchemy: Christ the Stone**

### **God Is Fire**

God is the all-essential and hidden Fire in all things, especially in living things. That Fire generates all things. It has generated them, and will generate them in the future, and that which is generated is the true divine light through all eternity.

God is a Fire; but no fire can burn, and no light appear within nature without the addition of air to cause the combustion, and likewise the Holy Spirit in you must act as a divine Air or breath or inspiration, coming out of the divine Fire and fanning the Fire within your soul, so that the Light will appear, for the Light must be nourished by the Fire, and this Light is love and gladness and joy within the eternal deity.

### **Christ: Light of God's Fire**

In Christianity, this Light is Christ, having emanated from eternity through God. He who does not have this Light of consciousness within himself is in the Fire without Light and lives in darkness and hellfire. But if the Light is in a person, then is divine consciousness in him or her, and takes form in him or her. Such a person will recognize that Light as it exists in nature. All manifested things are in their interior Fire and Light, wherein is hidden the essence of the spirit. Therefore, all things are a trinity of Fire, Light, and Air. In other words, the Great Spirit, the father, is a divine super-essential Light; the Light having become manifest; the Holy Spirit is a divine super-essential Air and motion. The Fire resides within the heart and sends its rays through the whole body of man, causing it to live; but no light is born from the Fire without the presence of the spirit of holiness from which it sprang.

### **The Breath of God**

So all things have been made by the power of the divine Word, which is the divine spirit or breath that emanated from the divine fountain in the Beginning. This breath is the universal spirit and is called the *Spiritus Mundi*. It was at first like Air, then contracted into a fog or nebular substance and afterwards became Water. This Water was at first all spirit and life, because it was permeated by and made alive by the spirit. It was dark in its depths, but through the outspoken Word, Light became generated therein, and then the darkness was illumined by the Light, and the soul of the world (the *Anima Mundi*) had its beginning. This spiritual Light, which we call Nature or the soul of the world, is a spiritual body, which by means of alchemy can be made tangible and visible. But since it exists in an invisible state, therefore is it called spirit.

### **Spirit of the Universe**

This is a universal and living fluid diffused throughout all of Nature that pervades all beings. It is the most subtle of all substances and the most powerful on account of its inherent qualities, penetrating all bodies and causing the manifested forms in which it is active to become alive. By its action, it frees the forms of imperfections and renders the impure pure, the imperfect perfect, and causes that which is mortal to become immortal by becoming fixed therein.

### **The Elements of Nature**

This essence or spirit has emanated from the center in the Beginning and is incorporated into the substance of which the world is formed. It is the "Salt of the Earth" and without its presence, the grass would not grow nor the fields be green; and the more this essence is condensed, concentrated, and coagulated in the manifested forms, the more enduring will they become. This substance is the most subtle of all things -- incorruptible, unchangeable in its essence, pervading the infinity of space. The sun and the planets are merely condensed states of this universal principle, and they distribute their abundance from their throbbing hearts and send them into the forms of the lower worlds and into all beings, acting through their own centers and leading the forms higher up on the road to perfection. The forms in which this living principle becomes fixed become perfect and permanent, so that they will neither rust nor decay nor be changed on being exposed to the Air; neither can such forms be dissolved by Water, nor be destroyed by Fire, nor eaten up by the matter of Earth.

This spirit can be obtained in the same manner in which it is communicated to the earth by the stars; and this takes place by means of Water, which serves as its vehicle. It is not the Philosopher's Stone, although the latter may be prepared from it by causing that which is volatile to become fixed. "I admonish you to pay strict attention to the boiling of this Water, and not to allow your mind to be disturbed by things of minor importance. Boil it slowly, and let it putrefy until it attains the proper color, for in the Water of Life is contained the germ of wisdom. By the art of boiling, the Water will become transformed into Earth. This Earth is to be changed into a pure crystalline fluid, from which an excellent red Fire is produced. But this Water and Fire, grown together into one essence, produces the great Panacea, composed of both meekness and strength: the Lamb and the Lion united in one. The *Lapis* of the alchemists, the Philosopher's Stone, is the Son of God.

### ***The Tablets of Moses***

***The creation of the Biblical tablets was an alchemical event in which the Word of God was written in matter.***

***But are the Ten Commandments that have been passed down to us really an exoteric interpretation in terms of Man's law?***

***According to some sources, the original Emerald Tablet was given to Miriam, the sister of Moses, who hid it in the Ark of the Covenant.***

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## **Psalm 19**

***(The Alchemical Psalm)***



1: The heavens declare the glory of God; and the firmament sheweth his handywork.  
2: Day unto day uttereth speech, and night unto night sheweth knowledge.  
3: There is no speech nor language, where their voice is not heard.  
4: Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,  
5: Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.  
6: His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.  
7: The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.  
8: The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.  
9: The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.  
10: More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.  
11: Moreover by them is thy servant warned: and in keeping of them there is great reward.  
12: Who can understand his errors? cleanse thou me from secret faults.  
13: Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.  
14: Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

# Christian Rosenkreutz

## The Youth of Christian Rosenkreutz

In Southern France there are certain districts covered with pine groves that are periodically ravaged by fires. Often the pines grow again, and where before there was nothing but calcined dust, you may see, some years later, a new forest of resinous trees. But sometimes, as though the violence of the fire had reached the very seeds themselves, the hill that was once covered with trees remains bald and barren for many years. Then suddenly, on the top of the hill, there springs up a single tree, which, strangely full of life, rises solitary as though to attest the lost presence of a dead forest that flourished there at one time.

Likewise, out of the great Albigenian forest region, which was cut down, burned and reduced to ashes, there survived but one man, who was to perpetuate the perennial philosophy of all men by transforming it. Like the solitary pine on the hill, he plunged his vigorous thought deep into the human soil of his time and saw it rise high into the blue heaven of the centuries with its foliage of books. From the Albigenes, there sprang in the middle of the thirteenth century, the wise man known today under the symbolic name of Christian Rosenkreutz, who was the last descendant of the German family of Gernelshausen.

So intense was the desire to suppress the heresy that grew up around this peaceful man that not only were the bodies of his followers destroyed but also

the stones of the houses that had sheltered them, and the documents *that might* have enshrined their thought. Besides, these Hermeticists very soon realized that their only chance of survival lay in wrapping themselves in obscurity, hiding under false names, corresponding in cipher. Today, their history can no longer be traced except under the disguise of legend. But a man who has left so deep a mark after a life so obscure and so lacking in wonders and miracles cannot have been created by legend. Discretion, modesty, unostentatious goodness, knowledge without parade -- these are not the attributes of a legend. Christian Rosenkreutz is as real a figure as Jesus or Buddha; their attributes may be considered more glorious, but their historical foundation is scarcely more secure.

The original Albigensian doctrines had spread fragmentarily to the north of France, the Low Countries and Germany. Families of refugees had found their way there. Solitary men had escaped, begging their way, from the sunny land in which they were thenceforward outlaws and accursed. Many of them died. But some reached the distant countries where the vine does not grow, where the rivers are more rapid and the sun less hot. And some of them gave an account of what they had heard in their low houses under the shelter of the ramparts of Toulouse or in the shadow of Montsegur; they imparted to others what was still a flaming truth in their hearts. A few of them were understood. Little nuclei of Albigenses formed round a preacher, a spare, brown-faced man, who looked like a Saracen. The seed carried by the wind was thus to germinate in the country to which chance had brought it.

Under the influence of wandering Albigensians, the doctrine crossed the fir-grown mountains and flowered in the Rheon district, on the border of Hesse and Thuringia. In the middle of the Thuringian forest stood the castle of Germelshausen. The men who inhabited it were a grim, sullen family, half-brigands, whose Christianity was mixed with pagan superstitions. They spent their time fighting their neighbors, and they did not disdain to ambush and rob travelers. They venerated an idol of worn stone, the origin of which was unknown to them. It was probably the fruit of some long-past pillaging expedition. It might have been a Greek statue of Athena. It stood in the courtyard of the castle beside the chapel door.

The period was the middle of the thirteenth century. Germany had just been devastated by a fanatical Dominican, Conrad of Marburg, envoy of Pope Gregory IX. Another Dominican, Tors, carried on his work. He was accompanied by a one-eyed layman called Jean, who claimed that his single eye had been given the divine faculty of distinguishing at first glance a heretic from a good Christian. Almost all who came within the field of view of this terrible eye were marked with the sign of heresy. It was no doubt enough for him to catch a glimpse, through the rocks and firs, of the towers of the castle of Germelshausen to discover from the color of its stone that it sheltered a brood of heretics. Perhaps something of the power of the eternal spirit was given off from the ancient statue that stood in the courtyard. Count Conrad of Thuringia, who had razed to the ground the little



town of Willinsdorf, decided on the destruction of the castle. He besieged it several times, at intervals of some years. The castle fell at last, and the whole family of Germalshausen (which now adhered to the mystical doctrine of the Albigenses, practiced its austerities, and believed in reincarnation and in the Coagulated Body that delivers from reincarnation) was put to death at the final assault.

The youngest son, who was then five years old, was carried from the burning castle by a monk, who had taken up his quarters in the chapel and was struck by the amazing intelligence shown by the child. This monk, this ascetic dweller in the chapel of the Germalshausens, was an Albigensian adept from Languedoc, and it was he who had instructed the family in the Hermetic disciplines. After the siege, he took refuge in a monastery nearby, into which the breath of heresy had already penetrated. It was in this monastery that the last of the Germalshausens, who was to be known by the name of Christian Rosenkreutz, was brought up and educated. He learned Greek and Latin and, with four other monks of the community, formed a fraternal group determined to devote themselves to the search for truth. They made a plan to seek this truth at the source whence it had always sprung, the East.

### **The Travels of Rosenkreutz**

Two of them started out, Christian Rosenkreutz, who was then fifteen, and one of the four monks whom the *Fama Fraternitatis* calls "Brother P.A.L." (The *Fama Fraternitatis* was published anonymously in the seventeenth century and is a crude summary of all that was known at that time of the original Rosicrucians.) The pretense for their journey was a pilgrimage to the Holy Sepulchre. Their real aim was to reach a center of initiation, and they no doubt had precise knowledge as to where it was to be found. However, "Brother P.A.L." died in Cyprus, where the hazards of travel had led the two companions.

Christian soon continued his journey alone and, no doubt as a result of directions he had received, made for Damascus. He did so because the tie with the East, which was about to be broken in the West, still existed there. Just as Apollonius had learned from the Pythagorean groups among whom he lived the exact whereabouts of the abode of the earth's wise men, so Christian Rosenkreutz knew, probably from the adept who had instructed the Germalshausens, that Damascus lay on the path to initiation.

It cannot have been easy to leave the Christian kingdom of Cyrus for the country of the infidels. But to him who sincerely seeks truth all religions are alike; and when he left Christian territory, Rosenkreutz assumed the dress and appearance of a Muslim pilgrim. At that time Damascus was under the dominion of the Mamelukes. All the learned men and poets of Persia had taken refuge there from the invading Mongols under Hulagu. The destruction of Baghdad and Nichapur and the annihilation of their universities and libraries convinced the intellectuals

of the East that thought was dying. There were rumors of the end of the world. There had been great earthquakes in Syria and a rain of scorpions in Mesopotamia. The Mongols occupied Persia and watchers on the ramparts of Damascus searched the horizon anxiously for the appearance of their advance guards. The city and its people were uneasy to say the least.

How great must have been Christian's astonishment in the city of the three hundred mosques to converse among men learned in the literature of the East! What discoveries for a young man so greedy for knowledge! He read the *Guide of the Erring* by Maimonides, the *Alchemy of Happiness* by Gazali, the *Golden Meadows* by Mazoudi. He heard Omar Khayam's poetry recited and made every effort to understand his books on algebra and Euclid. He discussed astronomy with the disciples of Nazir Eddin. He meditated on the *Masnavi*, the sacred book of the Sufis, and was amazed to find in it the same mystical pantheism of his spiritual fathers the Albigenses. How barbarous Germany must have seemed to him amid the intellectual effervescence that surrounded him. In the presence of the great Arab civilization, now drawing to its close, he understood still more clearly the necessity for his mission, which was to preserve the truth of spirit and transmit it to the men of his race.

After several years' study at Damascus, when he had acquired the greatest sum of knowledge possible to a man whose sole aim is to learn, he thought to obtain a higher knowledge, for which he was then ripe. The enigmatic name of the place to which he directed his steps has been preserved by tradition. It was Damcar, in Arabia. At Damcar, a word that probably designates a "monastery in the sand," there was at that time, and possibly there still is, a center of initiates. Damcar was for him what the abode of wise men was for Apollonius. He remained there some years, then went to Egypt, crossed the Mediterranean, and visited Fez.

In the reign of Abou-Said-Othman there was in Fez (city of the "six hundred playing fountains"), a school of astrology and magic. It had become secret since the persecutions of Abou Yusuf. It was there that Rosenkreutz learned divination by the stars and certain laws that govern the hidden forces of Nature. But he was eager now to return to his own country. He soon left Fez and took ship for Spain. It was probably at this time that he took the name of Rosenkreutz, a symbolic word that embodied the essence of his beliefs. In Spain, he entered into relations with the Alumbrados, a secret society that had come into being under the influence of the Arabs and which studied the sciences and practiced a mystical philosophy derived from that of the Hermeticists and Neo-Platonists. They were engaged also in the search for the Philosopher's Stone in accordance with the writings of Artepheus. Not long afterwards, this secret society would be wiped out by the Inquisition.

## His Mission

The *Fama Fraternitatis* recounts an echo of the disappointment experienced by Christian Rosenkreutz. He was anxious to communicate to others the new truths that he was bringing in the domain of science and philosophy. He hoped to set right mistakes, to transmit with love that which he had learned. But he was received with scorn and laughter. In every century, half-knowledge has enveloped pseudo-scholars in an illusion of certainty that prevents them receiving any new ideas. Before a mediocre mind can grasp an unfamiliar truth, habituation is necessary, even though the truth be radiant as the sun. It was then that Christian Rosenkreutz realized that only slowly can wisdom enter the human heart. He had to remember the persecutions that had struck down too eager possessors of the truth. And, though he wondered at the time necessary for the spirit to develop, whereas a flower opens in a single day and a tree reaches its full height in a single century, he reconciled himself to leaving the acorns to the pigs and keeping the pearls for the elect few. He considered the fine filters through which thought must trickle to the men of his race in rare, microscopic drops, so that they might not be consumed by it. He counted up how many he would be able to initiate and saw that their number could not be more than eight. He laid the foundations of an occult group that was so secret and the members bound together by an oath that was so terrible, that the group was able subsequently to act as he had ordered, to pursue and attain its aims, for nearly three centuries without its existence being known, except by vague whisperings.

The curiosity of superficial men who find pleasure in anecdotal history may have been disappointed by this secrecy. But who could maintain that it is due to the egoism of a superior minority scorning to enlighten their fellows and share their knowledge with them? How many men are there in the world in the present day who are sufficiently free from intellectual pride to entertain an absolutely new idea? Is not this pride a barrier that precludes even the approach of a new idea? If Christian Rosenkreutz disembarked today from Fez and tried to explain that the problem of the unity of matter is linked with the development of love in man -- would he not appear ridiculous to every academician in the world? If he tried to teach, would he not find, on the part of those who wish to learn, this incapacity to receive? To help him without hope of reward, would he find now, as he found then, even eight faithful followers?

Christian Rosenkreutz passed through France without leaving any trace. It must have been about the time when the mystic Marguerite Porete was burned in Paris, and Christian was probably anxious to get back to Germany. Long years had passed since he had been there. Germany was affected by all sorts of mystical currents that sprang from the Albigensian heresy. There were the Brothers of the Free Spirit, who affirmed the vanity of external cults and sacraments, denied purgatory and hell, said that man was a fragment of God, which must, after a long series of lives, return at last to the divine essence. There were the Friends of God, who aimed at emancipation from desire, and were addicted to practices analogous to those of the Yoga system, while their philosophy was modeled closely on Eastern Hermetic philosophy.

But the Church organized its persecution more intensely than these sects propagated themselves. Christian Rosenkreutz, seeing the number of imprisonments and burnings, was compelled to weigh the danger into which the spiritual light brought those among whom it spread. He went back to Thuringia to find the three monks, who had been the companions of his early studies. They formed a brotherhood of four members, and the number was increased a little later to eight. It was at this time that the brotherhood of the Rosicrucians had its greatest efflorescence and contained a greater number of true initiates than was ever again reached. All, the members of the brotherhood were Germans, except the brother designated by the *Fama Fraternitatis* under the initials "Brother I.A.," who came from another country, probably Languedoc.

### **His Teachings**

Christian Rosenkreutz taught his disciples the secret writing and the symbols by which adepts corresponded with one another. He wrote for their use a book that was the synthesis of his philosophy and contained a summary of his scientific and medical knowledge. The role played by the brotherhood seems to have been to influence the few men in the West who were at that time interested in science, so that science might be turned in the direction of objectivity (alchemical Distillation). It is possible that this was the great crossroad of our civilization. If the aim of the Rosicrucians had been attained, science, instead of being organized for material ends only, might have been the source of a boundless development of the spirit. We have seen that it has not been so.

Rosenkreutz made rules for his disciples' life. The first of these rules was unselfishness, which will always be the most difficult virtue to put into practice. The men who have a reputation for unselfishness and live among us with a vague halo of generosity, are only men who are less greedy than others. Nobody is unselfish. There is not a single example in our modern society of a man big enough to break the terrible bond of riches and pass readily and unostentatiously from wealth to poverty, or even from poverty to greater poverty. As soon as the mind has reached a certain level, it understands that it is in this direction that the first step must be taken. *Yet it does not take that step.* One of the bravest men of all, and one most deeply convinced of the virtue of poverty -- Tolstoy -- made up his mind only a few hours before his death to become a wandering beggar. But he was too late, like most of us.

Another essential rule was absence of pride. The Rosicrucian had to pass unnoticed, might not pride himself on his knowledge, had to remain so far as possible anonymous. For the ordinary man, modesty is as impossible to practice as poverty. It is even a matter of common observation that great intellectual faculties are almost always accompanied by a form of stupid, boastful vanity. And this very vanity is regarded with favor as the sign of genius.

The third rule of the Rosicrucians was chastity. Wise men have always attached great importance to chastity, though neither Pythagoras nor Socrates nor Plato nor the Alexandrine philosophers practiced it rigorously. Possibly it is nothing more than a preventive measure against excess and against the violence generated by such desires. Logically, if pleasure in eating is not forbidden there is no reason why the pleasure of sex should be forbidden. And these two orders of physical pleasures are in some degree comparable. In the ordinary man they are both equally indispensable to life. Yet while eating involves only the physical pleasure arising out of a good digestion, the other, if practiced with a person who is loved, contains marvelous possibilities of pleasure and may even be a path to perfection in itself. Only, at present, nothing is commonly known of this path. The laws that teach how a high spiritual level may be attained through community of desire and its mutual satisfaction have not yet been written by any modern master. I have never heard even of there being any oral teaching on that subject. A prudishness that is as old as the world has cut short with a command of silence the forward impulse that humanity might have received through the flesh.

The men, designated by the symbol of the rose and cross, traveled all over the world, each one with a mission to fulfill. But with one exception nothing was ever heard of them again. "Brother I.A.," according to the *Fama*, returned to Southern France, where it may have been his task to rekindle the old Albigensian flame. But he must by that time have been very old. Did he succeed in resuscitating the ancient sect with the same secrecy that surrounded the Rosicrucians? Tradition reports only that he died near Narbonne.

Historically, nothing is known of the activities of Rosenkreutz himself during the last part of his life, that is to say, at the beginning of the fourteenth century. It may, however, be supposed, without great fear of error, that he inspired Jean de Meclin, who preached in Northern Germany, and that at Brussels he was the source of truth from which the mystic Bloemert drew. This inspired woman performed miraculous cures and published writings in which she taught the liberation of one's inner being through love. Her disciples asserted that on either side of her they saw a seraph, or angel who advised her.

It was in all probability Christian Rosenkreutz who was the mysterious visitor (as to whose identity so much has been written) of Johann Tauler. Johann Tauler was the most celebrated doctor of theology of his time. The learned world of Europe came to Strasbourg to hear his sermons. One day he was visited by a layman whose name he never divulged and who converted him to a mystical philosophy, the ideal of which was absorption into the divine essence. For two years, he kept silence and became a member of the Friends of God. This sect possessed the same characteristics as the Albigenses: It rejected as the expression of evil the cruel god of the Old Testament; it condemned marriage and taught poverty as a practical means of divine realization.

### **The Death of Rosenkreutz**

Of the death of Christian Rosenkreutz nothing is known. As in the case of Apollonius of Tyana, no burial place can be determined. It was a rule among the adepts to maintain secrecy with regard both to their birth and to their death. Was it merely to avoid the violation of the grave and the profanation of the body to which the Church condemned heretics? Or could it be to permit the transference of their spirit into another human body and thus prevent even the suspicion of a secret so astounding to ordinary men?

There has come down to us nothing more than an unsubstantiated legend regarding the burial place of Christian Rosenkreutz. Two and a half centuries after his death, at the time when the story of his life was beginning to become known, his disciples, or rather men who would have wished to be his disciples, asserted that they had found a geometrically proportioned cave, in which rested, bathed in artificial sunlight, the still intact body of the master.

In all times men have wished that those whom they considered greater than themselves should not die in the flesh. They attach less importance to the permanence of their spirit, although of course that is the only possible form of eternity for them. Thus, when the bodies of Catholic or Muslim saints are found, they are said to emit a pleasant odor. But the true fragrance given off by the bodies of wise men in the silence of the earth and in corruption is made of no material quintessential atom, no perfumed volatilization. The subtle radiations of their soul float over the places where they lie and impregnate them long after the bodies have ceased even to be dust. But you must yourself be a wise man to establish connection with this posthumous life; and if your perception allows you to catch a glimpse of the fact that the best cannot escape the law, it will also make you feel more deeply the sadness inherent in the changes of life and death.

### **The Rise of the Rosicrucians**

At the beginning of the seventeenth century there arose a sort of Rosicrucian mania. The *Fama Fraternitatis* and the *Confessio* published, in a naive form, what ordinary men knew of the sect of Rosicrucians -- which indeed was extremely little. A great many philosophers and scholars, as well as many impostors, attracted by the sublime philosophy of the Rosicrucians, claimed to be their followers. Secret societies were formed, which very soon ceased to be secret owing to the vanity of their members, who boasted of their membership. Most of these groups, when they were not Lutheran, bowed to the authority of the Church. Most alchemists considered themselves Rosicrucians, owing to the philosophy's Hermetic viewpoint. Descartes tried to establish contact with the genuine brotherhood of Rosicrucians, and he searched for them in the Low Countries and in Germany, but on his return to France said he had not been able to find out anything definite about the group.

It has been asserted that Paracelsus, Francis Bacon and Spinoza were all Rosicrucians; but there seems to be little proof of this. In the eighteenth century, a new grade, that of the Rosicrucian Degree, was introduced into Freemasonry by the Jesuits, who had made their way inside the movement and everywhere formed groups within it. The hardy independence of the heresies of the thirteenth century had completely disappeared. The so-called Rosicrucians recognized the sacraments, studied the Old Testament as the source of all truth, acknowledged the power of the Church and the infallibility of the pope. Is this not the line of development that all spiritual currents follow? The tree produces a beautiful flower, a perfect fruit, and falls victim to an obscure force that poisons the sap and kills the living tree.

Nonetheless, the true Rosicrucians carried on their work. Their brotherhood has never ceased to remain secret. Through the self-sought obscurity of each member, no one ever knew the identity of those who belonged to the brotherhood. From the assertion of certain men that they were Rosicrucians, the one sure inference was that they were not members of the sect founded by Christian Rosenkreutz. The influence of this free spirit was felt in the seventeenth and eighteenth centuries by all who struggled against the tyranny of Calvinism and Lutheranism, which were as intolerant as the Inquisition, and against the intransigence of the universities, which tried to submit all thought to the intellectual discipline of Aristotle. But the messengers remained faithful to their vow not to make themselves known. The message reached its destination, but it was not known who had brought it to light.

Certain characteristics in the lives of certain men may, however, give rise to the supposition that they were the true possessors of the Rosicrucian tradition. Paracelsus practiced medicine gratuitously; his philosophy was Neo-Platonic and Hermetic; he wore only very unpretending clothes and exalted poverty; upon his appointment as professor of surgery by the senate of Bile, he burned in the amphitheater before the students the old medical books, which were believed in blindly but which, owing to the respect in which they were held, were actually an obstacle to the search for truth. Philalethes, who possessed the secret of the Philosopher's Stone, traveled all over the world to heal the sick; his continual preoccupation was to escape the fame that his cures brought him. Although the Comte de Saint-Germain had a fondness for precious stones, he may, for other reasons, be numbered among the true Rosicrucians. Yet the same conclusion cannot be drawn in the case of Spinoza from the simple facts that his seal was in the form of a rose and that he did not sign his work. Too zealous writers have assigned to the Rosicrucians every remarkable figure of the last few centuries.

In 1888, Stanislas de Guaita and Papus founded the cabalistic Order of the Rosy Cross, with a ceremonial, grades and, possibly, special dress. These facts, together with the stir that they made over this foundation, were sufficient indication that the new order was not inspired by the tradition of its original founder. The same may be said of the Catholic Order of the Rosy Cross founded

by Josephin Peladan at the same time. These orders had only an ephemeral life. At the present day there can still be found various groups, almost all of them Christian, calling themselves Rosicrucians, but they do not correspond to any reality based on initiation.

The only true Rosicrucians -- the eight heirs who have followed one another in unbroken succession of the Albigensian Christian von Germalshausen -- have carried on their secret work uninterruptedly. Perhaps those who first breathed in the perfume of the spiritual rose and savored its delicate truth, considered the game lost, they abandoned the races that strove only for material well-being and retired into the inaccessible solitude of the Himalayas and elsewhere. But a game in which the stake is divine can never be lost. Possibly the true Rosicrucians left Europe at one time and have since returned. The legend of them, after providing one of the chief topics of conversation among European intellectuals, died down after the French Revolution. At the present day it interests only a small number of seekers after knowledge. The eight wise men have returned to their task, though this task has become excessive. By what means are they seeking to accomplish it now?

Sometimes it needs very little to turn a human soul in a new and better direction. It may happen that the reading of a book is enough, or a chance word that you hear, or even the face of a kind man that you catch a glimpse of one evening that reminds you that good exists. Each one of us, when the moment has come or when he or she asks with sufficient intensity, may meet one of the eight wandering wise men. Let him not be in a bad temper that day, or inattentive, or tired. Wisdom is not capricious, as luck is; but it visits us much less often. He who sees the branches of the cross Open towards the four cardinal points of the spirit, may take the wrong road, may go backwards, may be for the time overwhelmed by ignorance. But he who holds his anchorage in the storm, he sees the light on the hilltop; sooner or later he will once more find the right way. All glory to the messenger who found this safety-giving signal and fixed it in wood or stone that it might be transmitted to others! All glory to the messenger who, through the virtue of the symbol, created the possibility that the truth should be preserved. He has added name and number to the milestone; he has been the comfort of the traveler, the safety of the lost wanderer.

The Rosicrucians took the union of the rose and the cross for their symbol because this union embodies the meaning of their effort and emphasizes the fact that that effort must be made by all men. For immemorial ages, the wisest among us have discovered that the aim of humanity on earth is to attain divine wisdom. Only two ways lead to this divine wisdom: knowledge and love. The cross is the oldest symbol in the world. Ever since the appearance of the earliest civilizations, it has denoted mind or spirit moving towards perfection since it divides reality into the Below and the Above. The rose symbolizes love because by its perfume, color, and delicacy; it is Nature's masterpiece of beauty, and beauty excites love, just as love transforms into beauty the elements on which it is bestowed. By the



rose blooming in the middle of the cross, the whole meaning of the universe is explained. The truth shines out with splendor for all with a deeper sense of knowing. In order to realize his possibilities and become perfect, mankind must develop his capacity for love to the point of loving all creatures and all forms perceptible to his senses; he must enlarge his capacity for knowledge and understanding to the point of comprehending the laws that govern the worlds, and of being able to proceed, through his intuition and the loving intelligence of his heart, from every effect to every cause.

### **The Symbol of the Rosy Cross**

He who reaches higher knowledge through an enlarged intelligence and intuition will be able to love only those persons and things whose machinery he understands, whose movements he truly sees, whose passions he comprehends as though they were his own. He who reaches the state of perfect love through the emotional impetus of the heart will see the barriers of ignorance fall before him and will conquer knowledge by the bestowal of himself on that which he loves. For the two ways meet and at a certain level become one.

The symbol of the Rosy Cross is well-founded and eternal, and there will be no need of any other for thousands of human evolutions. Every man can weigh himself up by reference to the rose and cross and can find in it a provisional touchstone of good and evil. It is the interrogation point which is formed in many consciences, though they may not confess it to themselves. What is good and what is evil? Am I right to do something that seems good from my point of view and evil from that of others? Naturally the rose and cross cannot serve as a key to every riddle, for there are too many doors in the darkness of the soul. The agonizing question that every man asks himself at least once in his lifetime and most men ask themselves a thousand times, the question whether it is more important to develop oneself or to help others, whether it is better to sacrifice oneself or to progress by study, remains unsettled. But the two ever-present symbols give man the framework of an answer, if he is sincere with himself.

Whenever a man becomes identified through love with that totality of universes that we call God, or with a landscape, or with some creature, though it be only a dog, he is on the way of the rose, protected by it and enriched by its substance. Whenever he emerges from his ignorance, learns a fact or a law, allows his mind to go a little farther in knowledge of reality, he is progressing towards that super-terrestrial and super-celestial point at which the cross stretches forth its four spiritual branches.

That is the message that Christian Rosenkreutz brought to the West. It is a message that may seem very modest to professional skeptics (who are convinced that they possess all knowledge and consider hatefulness more important than love). But it was brought very humbly by a messenger who gloried in concealing his name and who, after journeying for more than a century to

transmit his little truth, has left no other trace of his passing than the design of the open flower at the center of the cross.

## Circulation of the Light

Chinese alchemists became proficient at spiritual Distillation thousands of years ago. In a discipline called “Circulation of the Light,” the aspirant is taught to concentrate on the light of the inmost region and, while doing so, to free himself from all outer and inner entanglements. The basic practice in the Circulation of the Light is known in Taoist alchemy as “The Microcosmic Orbit” or “The Lesser Heavenly Cycle” (as opposed to the greater cycle of the rotation of stars and the constellations). The “light” that is circulated is the *chi* guided by mind through an alchemical laboratory within the body that consists of three cauldrons or furnaces (known as *tan tien* or “elixir fields”) that purify and refine the energy in a process of Distillation.

The first of these inner cauldrons is the **Lower Tan Tien**, which is situated in the abdomen between the pelvis and navel. It is where the alchemist gathers, blends, and cooks his or her sexual, vital, and spiritual essences. The operations carried out here are equivalent to the Western stages of Calcination, Dissolution, and Separation, which are equivalent to energizing the *muladhara* (base), *svadhisthana* (genital), and *manipura* (solar plexus) chakras in the Tantric tradition or the Wheel of Emanation in the Buddhist tradition. Once the energy is purified sufficiently, it is brought up the primary or Governor Channel along the back or dorsal of the spine. The Chinese call this solar channel of *yang* energy the *tu mai*, while Tantrists refer to it as the *ida*.

The **Middle Tan Tien** cauldron is between the solar plexus and diaphragm and its energies are associated with the heart, lungs, and throat. This is where the essences from the purification in the Lower Tan Tien accumulate and where the soul finds expression. The fundamental essences are further purified and condensed and eventually move up the Governor (or Solar Channel) along the back of the spine. The Tantrists saw this cauldron as activating the *anahata* (heart) and *vishuddha* (throat) chakras. In Western alchemy, it is where the operation of Conjunction takes place.

The **Upper Tan Tien** is known as the Crystal Palace. This “precious” cauldron at the center of the brain is also called the Sacred Square Inch, the Heavenly Heart, or the Cavity of Spirit. It is where the higher self or spirit from Above dwells. Sufi alchemists call this the *ruh*; Jewish alchemists call it *ruach*, while for the Tantrists, it is seen as an activation of the *ajna* (brow) and *sahasrara* (crown) chakras. In Western alchemy, it is where the operations of Fermentation, Distillation, and Coagulation take place. In the cabala, this center corresponds to the *Sefirah Daat*, located on the Middle Pillar (or spine) between *Binah* (at the back of the head) and *Hokmah* (in the forehead area).

In physiological alchemy, the Upper Tan Tien is associated with the center of the brain where the pineal gland is located. When this gland is activated, it is

said to become illuminated like thousands of shining crystals, able to receive light (as energy and knowledge) from the universe. In Taoist alchemy, this is called the “Mysterious Gate” (*hsuan kuan*). In Tibetan Buddhism, this is the source of the “White Drop” that descends to the heart center, where it mixes with the ascending “Red Drop” attain an enlightened body and mind. All this activity is seen as a cosmic sex act in the head. The phallic-shaped pineal gland releases a pure white liquid light that impregnates the nearby bi-lobed pituitary gland, which then releases hormones in the blood that inaugurate a Second (Spiritual) Puberty in the body.

This final stage is not accomplished in just a single round of operations but must continue until all impurities have been eliminated, and the light is in its most concentrated form. Thus, the purified inner light is returned from the Upper Tan Tien to the Lower Tan Tien down the secondary Functional Channel along inside of the spine. The Chinese called this lunar channel of *yin* energy the *jen mai*, which is called *pingala* by the Tantrists. The energy is then once again guided by thought and imagination inward to the center of the body, where it is progressively refined and transmuted through the three cauldrons.

So, essentially, the Circulation of Light is an operation of Distillation in which the mercurial light of consciousness (or life force) is progressively purified and concentrated. Try a session of this regimen and see how it feels. In practice, the initiate repeats the Circulation of the Light daily for months or even years, until enough of the “light” collects to crystallize in the cauldron with-in the brain. According to Chinese alchemists, the subtle matter distilled through this process congeals into a Golden Pill, which is the adept’s passage to perfect health and even immortality. Western alchemists would call the product of these repeated distillations the “Mother of the Stone.” But the goal is the same in both systems: to create an immortal spirit body (the Stellar Stone or Body of Light) through which the adept can function on a more evolved plane of existence than in the ordinary physical body.

## Comte Saint-Germain

### A Man Beyond His Time

Many average, reasonable men can conceive wisdom only under the boring form of a sermon and think of the sage only in the semblance of a clergyman. For such men prudery, hypocrisy, and the most abject enslavement to ritual habit and prejudice must be the everyday virtues. When therefore it happens that a genuine sage, by way of amusing himself, mystifies his contemporaries, follows a woman, or lightheartedly raises his glass, he is condemned eternally by the army of short-sighted people whose judgment forms posterity.

That is what happened in the case of the Comte de Saint-Germain. He had a love of jewels in an extreme form, and he ostentatiously showed off those he possessed. He kept a great quantity of them in a casket, which he carried about everywhere with him. The importance he attached to jewels was so great that in the pictures painted by him, which were in themselves remarkable, the figures were covered with jewels; and his colors were so vivid and strange that faces looked pale and insignificant by contrast. Jewels cast their reflection on him and threw a distorting light on the whole of his life.

His contemporaries did not forgive him this weakness. Nor did they forgive him for keeping for an entire century the physical appearance of a man of between forty and fifty years old. Apparently a man cannot be taken seriously if he does not conform strictly to the laws of nature, and he was called a charlatan because he possessed a secret which allowed him to prolong his life beyond known human limits.

### **His Lifestyle**

Saint-Germain seems also to have been free personally from the solemnity in which men of religion and philosophers wrap themselves. He enjoyed and sought the company of the pretty women of his day. Though he never ate any food in public, he liked dining out because of the people he met and the conversation he heard. He was an aristocrat who lived with princes and even with kings almost on a footing of an equal. He gave recipes for removing wrinkles and dyeing hair. He had an immense stock of amusing stories with which he regaled society. It appears from the memoirs of Baron von Gleichen that when Saint-Germain was in Paris he became the lover of Mademoiselle Lambert, daughter of the Chevalier Lambert, who lived in the house in which he lodged. And it appears from Grosley's memoirs that in Holland he became the lover of a woman as rich and mysterious as himself.

At first sight all this is incompatible with the high mission with which he was invested, with the part he played in the Hermetic societies of Germany and France. But the contradiction is perhaps only apparent. His outward appearance of a man of the world was necessary in the first place for the purposes of the secret diplomacy in which Louis XV often employed him. Moreover, we often have an erroneous conception of the activities of a master. The possession of an "opal of monstrous size, of a white sapphire as big as an egg, of the treasures of Aladdin's lamp," is a harmless pleasure if these treasures have been inherited or have been made through the help of miraculous knowledge. It is no great eccentricity in a man to pull down his cuffs in order to show the sparkle of the rubies in his links. And if Mademoiselle Lambert had the ideas of her time on the subject of gallantry, the Comte de Saint-Germain can hardly be reproached for lingering one night in her room in order to open in her presence the mysterious jewelcasket and invite her to choose one of those diamonds that were the admiration of Madam de Pompadour.

For pleasure in life drags a man down only when it is carried to excess. It may be that there exists a way by which a man may attain the highest spirituality and yet keep this pleasure. Moreover, on a certain plane, the chain of the senses no longer exists and kisses cease to burn; a man can no longer harm either himself or others by virtue of the power that the transformation has wrought in him.

### **A Man Who Never Dies**

"A man who knows everything and who never dies," said Voltaire of the Comte de Saint-Germain. He might have added that he was a man whose origin was unknown and who disappeared without leaving a trace. In vain his contemporaries tried to penetrate the mystery, and in vain the chiefs of police and the ministers of the various countries whose inhabitants he puzzled, flattered themselves that they had solved the riddle of his birth.

Louis XV must have known who he was, for he extended to him a friendship that aroused the jealousy of his court. He allotted him rooms in the Chateau of Chambord. He shut himself up with Saint-Germain and Madam de Pompadour for whole evenings; and the pleasure he derived from his conversation and the admiration he no doubt felt for the range of his knowledge cannot explain the consideration, almost the deference, he had for him. Madam du Housset says in her memoirs that the king spoke of Saint-Germain as a personage of illustrious birth. Count Charles of Hesse Cassel, with whom he lived during the last years in which history is able to follow his career, must also have possessed the secret of his birth. He worked at alchemy with him, and Saint-Germain treated him as an equal. It was to him that Saint-Germain entrusted his papers just before his supposed death in 1784. However, neither Louis XV nor the Count of Hesse Cassel ever revealed anything about the birth of Saint-Germain. The count even went so far as invariably to withhold the smallest detail bearing on the life of his mysterious friend. This is a very remarkable fact, since Saint-Germain was an extremely well known figure.

In those days, when the aristocracy immersed itself in the occult sciences, secret societies and magic, this man, who was said to possess the elixir of life and to be able to make gold at will, was the subject of interminable talk. An inner force that is irresistibly strong compels men to talk. It makes no difference whether a man is a king or a count; all alike are subject to this force, and increasingly subject to it in proportion as they spend their time with women. For Louis XV and the count to have held out against the curiosity of beloved mistresses we must presume in them either a strength of mind that they certainly did not possess or else some imperious motive which we cannot determine.

### **His Origins**

The commonest hypothesis about his birth is that Saint-Germain was the natural son of the widow of Charles II of Spain and a certain Comte (Count) Adanero,

whom she knew at Bayonne. This Spanish queen was Marie de Neubourg, whom Victor Hugo took as the heroine of his *Ruy Blas*. Those who disliked Saint-Germain said that he was the son of a Portuguese Jew named Aymar, while those who hated him said, in the effort to add to his discredit, that he was the son of an Alsatian Jew named Wolff. Fairly recently a new genealogy of Saint-Germain has been put forward, which seems the most probable of all. It is the work of the theosophists and Annie Besant, who has frequently made the statement that the Comte de Saint-Germain was one of the sons of Francis Racoczi II, Prince of Transylvania. The children of Francis Racoczi were brought up by the Emperor of Austria, but one of them was withdrawn from his guardianship. The story was put about that he was dead, but actually he was given into the charge of the last descendant of the Medici family, who brought him up in Italy. He took the name of Saint-Germain from the little town of San Germano, where he had spent some years during his childhood and where his father had estates. This would give an air of probability to the memories of southern lands and sunny palaces which Saint-Germain liked to call up as the setting of his childhood. And it would help to account for the consideration that Louis XV showed him. The impenetrable silence kept by him and by those to whom he entrusted his secret would in this event be due to fear of the Emperor of Austria and possible vengeance on his part. The belief that Saint-Germain and the descendant of the Racoczis are one and the same is firmly held by many people, who regard him as a genuine adept and even think he may still be living.

The Comte de Saint-Germain was a man "of middle height, strongly built, and dressed with superb simplicity." He spoke with an entire lack of ceremony to the most highly placed personages and was fully conscious of his superiority. Said Gleichen of the first time he met Saint-Germain: "He threw down his hat and sword, sat down in an armchair near the fire and interrupted the conversation by saying to the man who was speaking: 'You do not know what you are saying! I am the only person who is competent to speak on this subject, and I have exhausted it. It was the same with music, which I gave up when I found I had no more to learn.'"

Indeed, many people who heard him play the violin said of him that he equaled or even surpassed the greatest virtuosos of the period, and he seems to have justified his remark that he had reached the extreme limit possible in the art of music.

Saint-Germain was also an accomplished artist. One day he took Gleichen to his house and said to him: "I am pleased with you, and you have earned my showing you a few paintings of mine." "And he very effectively kept his word," said Gleichen, "for the paintings he showed me all bore a stamp of singularity or perfection which made them more interesting than many works of art of the highest order."

However, he seems not to have excelled as a poet. There survive of his an indifferent sonnet and a letter addressed to Marie Antoinette (quoted by the Comtesse d'Adhemar) that contains predictions in doggerel verse. At the request of Madam de Pompadour he also wrote a rather poor outline of a comedy.

### **The Alchemist**

By far the greatest obvious talents of the Comte de Saint-Germain were connected with his knowledge of alchemy. Yet if Saint-Germain he knew how to make gold, he was wise enough to say nothing about it. Nothing but the possession of this secret could perhaps account for the enormous wealth at his command, though he was not known to have money on deposit at any banker's. What he does seem to have admitted, at least ambiguously, is that he could make a big diamond out of several small stones. The diamonds that he wore in his shoes and garters were believed to be worth more than 200,000 francs. He asserted also that he could increase the size of pearls at will, and some of the pearls in his possession certainly were of astonishing size.

If all that he said on this subject was mere bragging, it was expensive, for he supported it by magnificent gifts. Madam du Hausset tells us that one day when he was showing the queen some jewels in her presence, she commented on the beauty of a cross of white and green stones. Saint-Germain nonchalantly made her a present of it. Madam du Hausset refused, but the queen, thinking the stones were false, signed to her that she might accept. Madam du Hausset subsequently had the stones valued, and they turned out to be genuine and extremely valuable.

### **His Amazing Youthfulness**

But the feature in Saint-Germain's personage that is hardest to believe is his astounding longevity. The musician Rameau and Madam de Gergy (with the latter of whom, according to the memoirs of Casanova, he was still dining about 1775) both assert that they met him at Venice in 1710, under the name of the Marquis de Montferrat. Both of them agree that he then had the appearance of a man of between forty and fifty years old. If their recollection is accurate this evidence destroys the hypotheses according to which Saint-Germain was the son of Marie de Neubourg or the son of Francis Racoczi II, for if he had been, he would not have been more than about twenty in 1710. Later, Madam de Gergy told Madam de Pompadour that she had received from Saint-Germain at Venice an elixir that enabled her to preserve, for a long time and without the smallest change, the appearance of a woman of twenty-five. A gift as precious as this could not be forgotten! It is also true, however, that Saint-Germain, when questioned by Madam de Pompadour on the subject of his meeting with Madam de Gergy fifty years earlier and of the marvelous elixir he was supposed to have given to her, replied with a smile: "It is not impossible; but I confess it is likely that this lady, for whom I have the greatest respect, is talking nonsense.

We can compare with this the offer he made to Mademoiselle de Genlis when she was a child: "When you are seventeen or eighteen will you be happy to remain at that age, at least for a great many years?" She answered that she should indeed be charmed. "Very well," he said very gravely; "I promise you that you shall." And he at once spoke of something else.

The period of his great celebrity in Paris extended from 1750 to 1760. Everyone agreed then that, in appearance, he was a man of between forty and fifty. He disappeared for fifteen years, and when the Comtesse d'Adhemar saw him again in 1775, she declared that she found him younger than ever. And when she saw him again twelve years later he still looked the same. While he deliberately allowed his hearers to believe that his life had lasted inconceivably long, he never actually said so. He proceeded by veiled allusions.

"He diluted the strength of the marvelous in his stories," said his friend Gleichen, "according to the receptivity of his hearer. When he was telling a fool some event of the time of Charles V, he informed him quite crudely that he had been present. But when he spoke to somebody less credulous, he contented himself with describing the smallest circumstances, the faces and gestures of the speakers, the room and the part of it they were in, with such vivacity and in such detail that his hearers received the impression that he had actually been present at the scene. 'These fools of Parisians,' he said to me one day, 'believe that I am five hundred years old. I confirm them in this idea because I see that it gives them much pleasure -- not that I am not infinitely older than I appear.'"

Tradition has related that he said he had known Jesus and been present at the Council of Nicea. But he did not go so far as this in his contempt for the men with whom he associated and in his derision of their credulity. This tradition originates from the fact that Lord Gower, who was a practical joker, gave imitations at his house of well-known men of his time. When he came to Saint-Germain, he imitated his manner and voice in an imaginary conversation that Saint-Germain was supposed to have had with the founder of Christianity, of whom Lord Gower made him say: "He was the best man imaginable, but romantic and thoughtless."

About 1760, an English newspaper, the *London Mercury*, quite seriously published the following story: "The Comte de Saint-Germain presented a lady of his acquaintance, who was concerned at growing old, with a vial of his famous elixir of long life. The lady put the vial into a drawer. One of her servants, a middle-aged woman, thought the vial contained a harmless purge and drank the contents. When the lady summoned her servant next day, there appeared before her a young girl, almost a child. It was the effect of the elixir. A few drops more and I have no doubt the servant would have answered her mistress with infantile screams!"

"Has anyone ever seen me eat or drink?" said Saint-Germain, as he was passing through Vienna, to a Herr Graeffe who offered him some Tokay. Everyone who



knew him agreed in saying that though he liked sitting down to table with a numerous company, he never touched the dishes. He was fond of offering his intimate friends the recipe of a purge made of senna pods. His principal food, which he prepared himself, was a mixture of oatmeal.

But is it really so surprising that the authors of memoirs depict Saint-Germain as retaining the same physical appearance during a whole century? Human life may have a duration infinitely longer than that ordinarily attributed to it. It is the activity of our nerves, the flame of our desire, the acid of our fears, which daily consume our organism. He who succeeds in raising himself above his emotions, in suppressing in himself anger and the fear of illness, is capable of overcoming the attrition of the years and attaining an age at least double that at which men now die of old age. If the face of a man who is not tormented by his emotions should retain its youth, it would be no miracle. Not long ago a London medical periodical reported the case of a woman who at seventy-four had preserved " the features and expression of a girl of twenty, without a wrinkle or a white hair. She had become insane as the result of an unhappy love affair, and her insanity consisted in the perpetual reliving of her last separation from her lover." From her conviction that she was young she had remained young. It may be that a subjective conception of time, and the suppression of impatience and expectation, enable a highly developed man to reduce to a minimum the normal wear and tear of the body. The Comte de Saint-Germain asserted also that he had the capacity of stopping the mechanism of the human clock during sleep. He thus almost entirely stopped the physical wastage that proceeds, without our knowing it, from breathing and the beating of the heart.

### **His Careers**

Saint-Germain's activity and the diversity of his occupations were very great. He was interested in the preparation of dyes and even started a factory in Germany for the manufacture of felt hats. But his principal role was that of a secret agent in international politics in the service of France. He became Louis XV's confidential and intimate counselor and was entrusted by him with various secret missions. This drew on him the enmity of many important men, including, notably, that of the Duke de Choiseul, the minister for foreign affairs. It was this enmity which compelled him to leave hurriedly for England in order to escape imprisonment in the Bastille.

Louis XV did not agree with his minister's policy with regard to Austria and tried to negotiate peace behind his back by using Holland as an intermediary. Saint-Germain was sent to The Hague to negotiate there with Prince Louis of Brunswick. Monsieur d'Affry, the French minister in Holland, was informed of this step, and complained bitterly to his minister for foreign affairs that France was carrying on negotiations that did not pass through his hands. The Duke de Choiseul seized his opportunity. He sent d'Affry orders demanding the extradition of Saint-Germain and have him arrested by the Dutch Government and sent to

Paris. This decision was communicated to the king in the presence of his ministers in council, and Louis, not daring to admit his participation in the affair, blamed it all on his emissary. But Saint-Germain received warning just before his arrest. He had time to escape and take ship for England. The adventurer Casanova gives us some details of this escape; he happened to be in a hotel near that in which Saint-Germain was staying, and found himself mixed up in a complicated story of jewels, swindlers, duped fathers and girls madly in love with him -- a story, in fact, that was typical of the ordinary course of Saint-Germain's life.

According to Horace Walpole's letters, Saint-Germain had been arrested in London some years previously on account of his mysterious life. He had been set free because there was nothing against him. Walpole, a true Englishman, came to the conclusion that "he was not a gentleman" because he used to say with a laugh that he was taken for a spy. He was not arrested a second time in England. Not long after this, he was found in Russia, where he was to play an important but hidden part in the revolution of 1762. Count Alexis Orloff met him some years later in Italy and said of him: "Here is a man who played an important part in our revolution." Alexis' brother, Gregory Orloff, handed over to Saint-Germain of his own free will 20,000 sequins, an uncommon action, seeing that Saint-Germain had not rendered him any particular service. At that time he wore the uniform of a Russian general and called himself Soltikov.

### **His Prophecies**

It was about this period, the beginning of the reign of Louis XVI, that Saint-Germain returned to France and saw Marie Antoinette. The Comtesse d'Adhemar has left a detailed account of the interview. It was to her that he turned to obtain access to the queen. Since his flight to England, he had not reappeared in France, but the memory of him had become a legend, and Louis XV's friendship for him was well known. It was easy, therefore, for the Comtesse d'Adhemar to arrange a meeting with Marie Antoinette, who immediately asked Saint-Germain if he was going to settle in Paris again. "A century will pass," was his reply, "before I come here again."

In the presence of the queen he spoke in a grave voice and foretold events that would take place fifteen years later. "The queen in her wisdom will weigh that which I am about to tell her in confidence. The Encyclopedist party desires power, which it will obtain only by the complete fall of the clergy. In order to bring about this result, it will upset the monarchy. The Encyclopedists, who are seeking a chief among the members of the royal family, have cast their eyes on the Duke de Chartres. The duke will become the instrument of men who will sacrifice him when he has ceased to be useful to them. He will come to the scaffold instead of to the throne. Not for long will the laws remain the protection of the good and the terror of the wicked. The wicked will seize power with bloodstained hands. They will do away with the Catholic religion, the nobility, and the magistracy."

"So that only royalty will be left," the queen interrupted impatiently.

"Not even royalty. There will be a bloodthirsty republic, whose scepter will be the executioner's knife."

It is quite plain from these words that Saint-Germain's ideas were entirely different from those ascribed to him by the majority of historical authors of this period, nearly all of whom see in him an active instrument of the revolutionary movement. His terrible and amazing predictions filled Marie Antoinette with foreboding and agitation. Saint-Germain asked to see the King, in order to make even more serious revelations, but he asked to see him without his minister, Maurepas, being told of it.

"He is my enemy," he said, "and I count him among those who will contribute to the ruin of the kingdom, not from malice but from incapacity."

The king did not possess sufficient authority to have an interview with anybody without the presence of his minister. He informed Maurepas of the interview that Saint-Germain had had with the queen, and Maurepas thought it would be wisest to imprison in the Bastille a man who had so gloomy a vision of the future.

Out of courtesy to the Comtesse d'Adhemar, Maurepas visited her in order to acquaint her with this decision. She received him in her room.

"I know the scoundrel better than you do," he said. "He will be exposed. Our police officials have a very keen scent. Only one thing surprises me. The years have not spared me, whereas the queen declares that the Comte de Saint-Germain looks like a man of forty."

At this moment the attention of both of them was distracted by the sound of a door being shut. The comtesse uttered a cry. The expression on Maurepas' face changed. Saint-Germain stood before them.

"The king has called on you to give him good counsel," he said; "and in refusing to allow me to see him you think only of maintaining your authority. You are destroying the monarchy, for I have only a limited time to give to France, and when that time has passed I shall be seen again only after three generations. I shall not be to blame when anarchy with all its horrors devastates France. You will not see these calamities, but the fact that you paved the way for them will be enough to blacken your memory."

Having uttered this in one breath, he walked to the door, shut it behind him and disappeared. All efforts to find him proved useless. The keen scent of Maurepas' police officials was not keen enough, either during the days immediately following or later. They never discovered what had happened to the Comte de Saint-Germain.

As had been foretold to him, Maurepas did not see the calamities for which he had helped to pave the way. He died in 1781. In 1784 a rumor was current in Paris that the Comte de Saint-Germain had just died in the Duchy of Schleswig, at the castle of the Count Charles of Hesse Cassel. For biographers and historians this date seems likely to remain the official date of his death. From that day forward, the mystery in which the Comte de Saint-Germain was shrouded grew deeper than ever.

### **His "Death"**

Secluded at Eckenforn in the count's castle, Saint-Germain announced that he was tired of life. He seemed careworn and melancholy. He said he felt feeble, but he refused to see a doctor and was tended only by women. No details exist of his death, or rather of his supposed death. No tombstone at Eckenforn bore his name. It was known that he had left all his papers and certain documents relating to Freemasonry to the Count of Hesse Cassel. The count for his part asserted that he had lost a very dear friend. But his attitude was highly equivocal. He refused to give any information about his friend or his last moments, and turned the conversation if anyone spoke of him. His whole behavior gives color to the supposition that he was the accomplice of a pretended death.

Although, on the evidence of reliable witnesses, he must have been at least a hundred years old in 1784, his death in that year cannot have been genuine. The official documents of Freemasonry say that in 1785 the French masons chose him as their representative at the great convention that took place in that year, with Mesmer, Saint-Martin, and Cagliostro present. In the following year Saint-Germain was received by the Empress of Russia. Finally, the Comtesse d'Adhemar reports at great length a conversation she had with him in 1789 in the Church of the Recollets, after the taking of the Bastille.

His face looked no older than it had looked thirty years earlier. He said he had come from China and Japan. "There is nothing so strange out there," he said, "as that which is happening here. But I can do nothing. My hands are tied by someone who is stronger than I. There are times when it is possible to draw back; others at which the decree must be carried out as soon as he has pronounced it."

And he told her in broad outlines all the events, not excepting the death of the queen, that were to take place in the years that followed. "The French will play with titles and honors and ribbons like children. They will regard everything as a plaything, even the equipment of the Garde Nationale. There is today a deficit of some forty millions, which is the nominal cause of the Revolution. Well, under the dictatorship of philanthropists and orators the national debt will reach thousands of millions."

"I have seen Saint-Germain again," wrote Comtesse d'Adhemar in 1821, "each time to my amazement. I saw him when the queen was murdered, on the 18th of Brumaire, on the day following the death of the Duke d'Enghien, in January, 1815, and on the eve of the murder of the Duke de Berry."

Mademoiselle de Genlis asserts that she met the Comte de Saint-Germain in 1821 during the negotiations for the Treaty of Vienna; and the Comte de Chalons, who was ambassador in Venice, said he spoke to him there soon afterwards in the Piazza di San Marco. There is other evidence, though less conclusive, of his survival. The Englishman Grosley said he saw him in 1798 in a revolutionary prison; and someone else wrote that he was one of the crowd surrounding the tribunal at which the Princess de Lamballe appeared before her execution.

It seems quite certain that the Comte de Saint-Germain did not die at the place and on the date that history has fixed. He continued an unknown career, of whose end we are ignorant and whose duration seems so long that one's imagination hesitates to admit it.

### **Secret Societies**

Many writers who have studied the French Revolution do not believe in the influence exerted by the Comte de Saint-Germain. It is true that he set up no landmarks for posterity, and even obliterated the traces he had made. He left no arrogant memorial of himself such as a book. He worked for humanity, not for himself. He was modest, the rarest quality in men of intelligence. His only foibles were the harm less affectation of appearing a great deal younger than his age and the pleasure he took in making a ring sparkle. But men are judged only by their own statements and by the merits they attribute to themselves. Only his age and his jewels attracted notice.

Yet the part he played in the spiritual sphere was considerable. He was the architect who drew the plans for a work that is as yet only on the stocks. But he was an architect betrayed by the workmen. He had dreamed of a high tower that should enable man to communicate with heaven, and the workmen preferred to build houses for eating and sleeping.

He influenced Freemasonry and the secret societies, though many modern masons have denied this and have even omitted to mention him as a great source of inspiration. In Vienna he took part in the foundation of the Society of Asiatic Brothers and of the Knights of Light, who studied alchemy; and it was he who gave Mesmer his fundamental ideas on personal magnetism and hypnotism. It is said that he initiated Cagliostro, who visited him on several occasions in Holstein to receive directions from him, though there is no direct evidence for this. The two men were to be far separated from one another by opposite currents and a different fate.

The Comtesse d'Adhemar quotes a letter she received from Saint-Germain in which he says, speaking of his journey to Paris in 1789, "I wished to see the work that that demon of hell, Cagliostro, has prepared." It seems that Cagliostro took part in the preparation of the revolutionary movement, which Saint-Germain tried to check by developing mystical ideas among the most advanced men of the period. He had foreseen the chaos of the last years of the eighteenth century and hoped to give it a turn in the direction of peace by spreading among its future promoters a philosophy that might change them. But he reckoned without the slowness with which the soul of man develops and without the aversion that man brings to the task. And he left out of his calculations the powerful reactions of hatred.

All over the country secret societies sprang up. The new spirit manifested itself in the form of associations. Neither the nobility nor the clergy escaped what had become a fashion. There were even formed lodges for women, and the Princesse de Lamballe became grand mistress of one of them. In Germany there were the Illuminati and the Knights of Strict Observance, and Frederick II, when he came to the throne, founded the sect of the Architects of Africa. In France, the Order of the Templars was reconstituted, and Freemasonry, whose grand master was the Duke de Chartres, increased the number of its lodges in every town. Martinez de Pasqually taught his philosophy at Marseilles, Bordeaux and Toulouse; and Savalette de Lange, with mystics such as Court de Gebelin and Saint-Martin, founded the lodge of the Friends Assembled.

The initiates of these sects understood that they were the depositories of a heritage that they did not know, but whose boundless value they guessed; it was to be found somewhere, perhaps in traditions, perhaps in a book written by a master, perhaps in themselves. They spoke of this revealing word, this hidden treasure it was said to be in the hands of "unknown superiors of these sects, who would one day disclose the wealth which gives freedom and immortality."

It was this immortality of the spirit that Saint-Germain tried to bring to a small group of chosen initiates. He believed that this minority, once it was developed itself, would, in its turn, help to develop another small number, and that a vast spiritual radiation would gradually descend, in beneficent waves, towards the more ignorant masses. It was a sage's dream, which was never to be realized.

### **Saint-Germain's Philosophy**

With the co-operation of Savalette de Lange, who was the nominal head, he founded the group of Philalethes, or truth-lovers, which was recruited from the cream of the Friends Assembled. The Prince of Hesse, Condorcet, and Cagliostro were all members of this group. Saint-Germain expounded his philosophy at Ermenonville and in Paris, in the rue Platriere. It was a Platonic Christianity, which combined Swedenborg's visions with Martinez de Pasqually's theory of reintegration. There were to be found in it Plotinus' emanations and the

hierarchy of successive planes described by Hermeticists and modern theosophists. He taught that man has in him infinite possibilities and that, from the practical point of view, he must strive unceasingly to free himself of matter in order to enter into communication with the world of higher intelligences.

He was understood by some. In two great successive assemblies, at which every Masonic lodge in France was represented, the Philalethes attempted the reform of Freemasonry. If they had attained their aim, if they had succeeded in directing the great force of Freemasonry by the prestige of their philosophy, which was sublime and disinterested, it may be that the course of events would have been altered, that the old dream of a world guided by philosopher-initiates would have been realized.

But matters were to turn out differently. Old causes, created by accumulated injustices had paved the way for terrible effects. These effects were in their turn to create the causes of future evil. The chain of evil, linked firmly together by men's egoism and hatred, was not to be broken. The light kindled by a few wise visionaries, a few faithful watchers over the well being of their brothers, was extinguished almost as soon as it was kindled.

### **Legend of the Eternal Master**

Napoleon III, puzzled and interested by what he had heard about the mysterious life of the Comte de Saint-Germain, instructed one of his librarians to search for and collect all that could be found about him in archives and documents of the latter part of the eighteenth century. This was done, and a great number of papers, forming an enormous dossier, was deposited in the library of the prefecture of police. Unfortunately, the Franco-Prussian War and the Commune supervened, and the part of the building in which the dossier was kept was burnt. Thus once again a synchronous accident upheld the ancient law that decrees that the life of the adept must always be surrounded with mystery.

What happened to the Comte de Saint-Germain after 1821, in which year there is evidence that he was still alive? An Englishman, Albert Vandam, in his memoirs, which he calls *An Englishman in Paris*, speaks of a certain person whom he knew towards the end of Louis Philippe's reign and whose way of life bore a curious resemblance to that of the Comte de Saint-Germain. "He called himself Major Fraser, wrote Vandam, "lived alone and never alluded to his family. Moreover he was lavish with money, though the source of his fortune remained a mystery to everyone. He possessed a marvelous knowledge of all the countries in Europe at all periods. His memory was absolutely incredible and, curiously enough, he often gave his hearers to understand that he had acquired his learning elsewhere than from books. Many is the time he has told me, with a strange smile, that he was certain he had known Nero, had spoken with Dante, and so on."

Like Saint-Germain, Major Fraser had the appearance of a man of between forty and fifty, of middle height and strongly built. The rumor was current that he was the illegitimate son of a Spanish prince. After having been, also like Saint-Germain, a cause of astonishment to Parisian society for a considerable time, he disappeared without leaving a trace. Was it the same Major Fraser who, in 1820, published an account of his journey in the Himalayas, in which he said he had reached Gangotri, the source of the most sacred branch of the Ganges River, and bathed in the source of the Jumna River?

It was at the end of the nineteenth century that the legend of Saint-Germain grew so inordinately. By reason of his knowledge, of the integrity of his life, of his wealth and of the mystery that surrounded him, he might reasonably have been taken for an heir of the first Rosicrucians, for a possessor of the Philosopher's Stone. But the theosophists and a great many occultists regarded him as a master of the great White Lodge of the Himalayas. The legend of these masters is well known. According to it there live in inaccessible lamaseries in Tibet certain wise men who possess the ancient secrets of the lost civilization of Atlantis. Sometimes they send to their imperfect brothers, who are blinded by passions and ignorance, sublime messengers to teach and guide them. Krishna, the Buddha, and Jesus were the greatest of these. But there were many other more obscure messengers, of whom Saint-Germain has been considered to be one.

"This pupil of Hindu and Egyptian hierophants, this holder of the secret knowledge of the East," theosophist Madam Blavatsky says of him, "was not appreciated for who he was. The stupid world has always treated in this way men who, like Saint-Germain, have returned to it after long years of seclusion devoted to study with their hands full of the treasure of esoteric wisdom and with the hope of making the world better, wiser and happier." Between 1880 and 1900 it was admitted among all theosophists, who at that time had become very numerous, particularly in England and America, that the Comte de Saint-Germain was still alive, that he was still engaged in the spiritual development of the West, and that those who sincerely took part in this development had the possibility of meeting him.

The brotherhood of Khe-lan was famous throughout Tibet, and one of their most famous brothers was an Englishman who had arrived one day during the early part of the twentieth century from the West. He spoke every language, including the Tibetan, and knew every art and science, says the tradition. His sanctity and the phenomena produced by him caused him to be proclaimed a Shaberon Master after a residence of but a few years. His memory lives to the present day among the Tibetans, but his real name is a secret with the Shaberons alone. Might not this mysterious traveler be the Comte de Saint-Germain?

But even if he has never come back, even if he is no longer alive and we must relegate to legend the idea that the great Hermetic nobleman is still wandering about the world with his sparkling jewels, his senna tea, and his taste for



princesses and queens even so it can be said that he has gained the immortality he sought. For a great number of imaginative and sincere men the Comte de Saint-Germain is more alive than he has ever been. There are men who, when they hear a step on the staircase, think it may perhaps be he, coming to give them advice, to bring them some unexpected philosophical idea. They do not jump up to open the door to their guest, for material barriers do not exist for him. There are men who, when they go to sleep, are pervaded by genuine happiness because they are certain that their spirit, when freed from the body, will be able to hold converse with the master in the luminous haze of the astral world.

The Comte de Saint-Germain is always present with us. There will always be, as there were in the eighteenth century, mysterious doctors, enigmatic travelers, bringers of occult secrets, to perpetuate him. Some will have bathed in the sources of the Ganges, and others will show a talisman found in the pyramids. But they are not necessary. They diminish the range of the mystery by giving it everyday, material form. The Comte de Saint-Germain is immortal, as he always dreamed of being.

## **The Nature of the Daimon**

### **The Daimon Speaks**

Almost all of us at least once in our lives, during a sleepless night or an illness, have heard a voice which, coming from nowhere, and as it were, speaking silently, gives us advice -- usually very wise advice. It is always when we are in solitude and most often at moments of exaltation that this silent voice speaks to us. Certain men of spiritual genius have heard this voice so plainly and so often as to make them believe that an intelligent being was about them, directing them with inspired counsel. The Greeks called this intelligent being by the name of "daimon."

### **The Daimon of Socrates**

For instance, we know that Socrates possessed a personal daimon. "The favor of the gods," said Socrates, "has given me a marvelous gift, which has never left me since my childhood. It is a voice which, when it makes itself heard, deters me from what I am about to do and never urges me on." He spoke familiarly of this daimon, joked about it and obeyed blindly the indications it gave. Eventually, his friends never took an important step without consulting it. But the daimon had its sympathies, and when it was unfavorable to the questioner it remained absolutely silent; in that event it was quite impossible for Socrates to make it speak.

### **Between God and Man**

Of what order is this daimon, which manifested itself to Socrates in childhood but was also heard by Apollonius of Tyana only after he had begun to put into practice the Hermetic principles? "They are intermediate powers of a divine order. They fashion dreams, inspire soothsayers," says Apuleius. "They are inferior immortals, called gods of the second rank, placed between earth and heaven," says Maximus of Tyre. Plato thinks that a kind of spirit, which is separate from us, receives man at his birth, and follows him in life and after death. He calls it "the daimon which has received us as its portionment." The ancient idea of the daimon seems, therefore, to be analogous to the guardian angel of Christians.

Possibly the daimon is nothing but the higher part of man's spirit, that which is separated from the human element and is capable, through ecstasy, of becoming one with the universal spirit. To an organism that has been purified, therefore, its daimon would be able in certain conditions to transmit both the vision of past events, the image of which happens to be accessible to it, and that portion of the future the causes of which are already in existence, and the effects of which are consequently foreseeable.

But the fact that the daimon had preferences among Socrates' friends, that it chose between them, seems to show that its intelligence was different from that of Socrates himself. Socrates often said that this inner voice, which many times deterred him from doing one thing, never incited him to do something else. Now, it is a rule among adepts never to give any but negative advice; for he who advises someone to do a thing not only takes upon himself the burden of the consequences but also deprives the man he advises of all merit in the action.

Apollonius believed that between the imperfection of man and the most exalted among the hierarchy of creation there existed intermediaries. One of his intermediaries was the ideal of beauty that we make for ourselves, an ideal that is formless but is nonetheless real on another plane of life. This ideal was the daimon, the reality of which became the greater in proportion as the idea of it became the more powerful in its creator's mind.

### **The Secret Spirit**

Thus a sculptor with intuition who had a knowledge of magic might, in certain conditions, be able to give form to a creature of ideal beauty begotten by his own ideal. In order, then, to steep oneself in the perfection of this creature there would be two methods: either to actualize it on the terrestrial plane by giving it a form; or to enter its ethereal domain by divesting oneself of form through the transformative experience of ecstasy. It may be that certain workers of miracles who possessed an amazing secret used the first method and lived with a divine companion whom they had themselves made visible to their own human eyes. But they kept their secret to themselves. Those of them who spoke of it were regarded as mad and were imprisoned or burned. There were others, too, whose

soul was impure and thus created caricatures of the ideal and were haunted by monsters resembling them. The Middle Ages, when methods of ancient magic were still being handed down, are full of stories of men possessed, tormented by their own demons, which, once they were created, never died and attached themselves to their creator.

Without doubt, the alchemistic philosophers, the Hermeticists, and all the mystics of the Neo-Platonic school, used the second method. They entered the ethereal realm by divesting themselves of form and ego. They sought the beauty of the soul, strove to find the radiant inner ego, and thanks to the impetus of their ecstasy, they sometimes attained their aim.

## Discovery of Phosphorus



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**Interpretation of this Drawing** (by John Read)

One of the most famous alchemical paintings of the eighteenth century is "The Discovery of Phosphorus" by the English painter, Joseph Wright (1734-1797), of Derby, England. In essence, Wright continued the tradition of Schalken and van Bentum by painting the effects of light. He was fond of placing a strong source of light in a central part of his composition and tracing the highlights and shadows created in this way. In such studies the figures stand out in strong relief. He began experimenting with candlelight and firelight pieces, eventually producing such masterpieces as "Three Persons Viewing the Gladiator by Candlelight" (1765), "A Philosopher Giving that Lecture on the Orrery in which a Lamp Is Put in the Place of the Sun" (1766), "An Experiment on a Bird in the Air Pump" (1768), and "The Discovery of Phosphorus" (1771). He also painted "A Blacksmith's Shop," "An Iron Forge," "Miss Kitty Dressing," and other subjects.

Some of these paintings were beautifully engraved in mezzotint -- a process to which they are peculiarly responsive -- by the renowned English engravers, William Pether (1731-1795), Richard Earlom (1743-1822), and Valentine Green (1739-1813). The early impressions, in particular, are distinguished by an exquisite velvety quality. This work owed much to the incentive of John Boydell (1719-1804), a skilled and energetic engraver who raised English engraving of the eighteenth century to a very high level, and incidentally became Lord Mayor of London towards the close of the century (1791).

Wright's interest in alchemy and science finds repeated expression in his paintings, but most notably in "The Orrery" and "The Discovery of Phosphorus." In the first of these subjects, the central figure is a philosopher, in the second an alchemist. The venerable philosopher of "The Orrery" stands in the mid-background of the composition, behind the instrument, from which vantage-point he demonstrates the motion of the planets to an audience of seven members. He is a commanding figure in a handsome brocaded gown; his head is massive and intellectual, his face furrowed and seamed with lines of thought. Below his pointing right hand, the full glare of the hidden lamp lights up the smooth cherubic countenances of two children, who peer intently between the brass hoops of the orrery at the moving models of the planets. Facing them in the foreground, a third childish figure, eclipsing the lamp, is shown in darkly silhouetted outline. To right and left the light streams away to disclose four other figures, each characteristically intent upon the demonstration.

The full title of Wright's "The Discovery of Phosphorus" runs as follows: "The Alchemist in Search of the Philosopher's Stone Discovers Phosphorus and Prays for the Successful Conclusion of his Operation, as was the Custom of the Ancient Chemical Astrologers."

The scene is a dark, vaulted room, at night, in the crypt of an ancient building. Here, an alchemist, after "long labor unto aged breath," is making yet another Distillation, in the midst of a gloom lightened only by faint moonbeams from without and the feebler rays of a candle from within. The moon rides ever higher above the lofty mullioned window, revealing its tracery in stark outline. Midnight draws nigh. The aged adept -- for he is no mere puffer -- watches and prays.

Suddenly a dim glow begins to steal into the dark receiver. The alchemist and his two acolytes shade their eyes and watch the strange sight with wonder and awe. The glow lives, and grows, and spreads, till it illumines every corner of that drear and dunky chamber with an unearthly light. The ancient alchemist raises heavenwards eyes that have long since grown dim with gazing on earthly fires. It is surely his *Nunc Dimittis* ("Send out word now," which means announce his enlightenment to the world), as described in an essay by Victor Hugo:

"The sun is born of fire, the moon of the sun. Fire is the soul of the Great All. Its elementary atoms are diffused and constantly flowing by an infinity of currents throughout the universe. At the points where these currents cross each other in the heavens they produce light; at their points of intersection in the earth they produce gold. Light-gold; it is the same thing -- Fire in its concrete state. What! this light that bathes my hand is gold? All that is necessary is to condense by a certain law these same atoms dilated by certain other laws! Flamel considers it simpler to operate

with terrestrial fire. Flame! there's predestination in the very name! *Flamma!* Yes, Fire -- that is all. The diamond exists already in the charcoal, gold in Fire. But how to extract it? What! I hold in my hand the magic hammer!" *Nunc dimittis, Domine!* ("Send out word now, Master!")

## **RELATIONSHIP OF MATTER AND ENERGY AND THE APPLICATION TO THE FIRST CAUSE**

by George Williams < [GeoLWilliams@aol.com](mailto:GeoLWilliams@aol.com) >

### **INTRODUCTION TO MODEL**

The following is a model for the formation of the universe and the relationship of matter and energy. It is my belief that the classic models are lacking and do not explain certain aspects of subatomic and photon behavior.

Scientists have proven that matter stores energy and that  $E=MC^2$  is true for the loss of mass proportional to energy expended. The force of nuclear reaction and the amount of energy stored in a single atom cannot not be explained by the subatomic models. If you think about how this much energy is stored in the form of matter, the answer must be rotating structural form. Solid matter can store energy and remain stationary and stable with regard to axial position if it is rotating. i.e. flywheel. Matter is literally an energy force field or structured energy. The idea of thinking in terms of structured energy is difficult since we tend to perceive energy or force as nothing but a cause and can only be measured by its effect on matter. Due to the difficulty imagining energy as a massless effect; I tend to imagine air, water or objects with mass such as a straw or balloon. Since every part of this dimension is filled with energy, we exist in an ocean of energy.

Consider the Universe. Science would have us believe that space is void. But space is only void of concentrations of structured energy that we know as matter. From the standpoint of energy, or magnetic and gravitational force space is full. The planets, stars, black holes, and quasars all follow rules of motion. Forces act on forces and forces acting on stars and planets can hardly be considered void or nothingness. In fact everything affects everything to some extent.

Since energy is a difficult concept let us suppose that the universe is filled with water. For example, imagine a small eddy in water. The eddy currents have a hollow center and could not resist the flow of air through it but from any side it would have properties of mass. With regard to energy, only a single Axis of rotational structure would have length and width. So we can say that an energy eddy with a single axis (y) of rotation (acceleration) would only have two

dimensional resistance to a lineal energy or force. (admittedly the eddy has height width and depth and are therefore three dimensional, but I'm talking in terms of structured energy.) Since pure energy cannot be measured except by and effect on matter or mass, let's say it is a Y structure based on Cartesian coordinates.

### **Photon** "And God said, Let there be light"

Now consider a photon. If a photon were an energy eddy with a single axis of rotation, it would have properties of matter and energy. It would have a single axis of rotation; therefore having direction and frequency or wave form. It would be effected by magnetism and gravity. It could be created by electrons tumbling and interacting in a concentrated magnetic field. The photon would vary with the diameter of the rotation. The cause and effect of the fields that create it would determine its diameter or frequency.

If one imagines the rotating field or energy eddy on a plane the rotation would cause motion. It would have direction and frequency. Think of a tire rolling down a hill. It has both physical and wave properties. Is light a wave or matter? The answer is yes. It is both. Because a photon is the most basic component of structured energy. During creation of this time space dimension it would be the first thing created. This is shown in the Y Structure (Ys) diagram to the left.

I know they say that a photon has no mass, but they used to say that about electrons also. Photon mass is let us say a property that allows it to be affected by gravity and magnetism.

### **Electron**

What if this spinning group of Y's or energy is spun on both the vertical Y horizontal X direction of rotation; you would have a dual axis rotation (XY structure) (acceleration). Dual Axis of rotation would have three dimensions length, width and height. If the object spins fast enough it would take on the properties of a solid spherical object. A two dimensional accelerating object is a model for the electron. The smallest stable mass. A rotational couple is formed when two directions of rotation are joined. We have both mass and stable wave form.

The field or structure is fixed. It is the smallest fixed particle of mass. I know that somebody will say what about the quark. But the quark is not a fixed and independent structure. A quark is only a subcomponent of the structure's field. Each polar region has a concentrated field that effect the electron microscope in a way that indicates structure.

### **Proton**

How many directions can an object be rotated (or accelerated) at the same time ? Three XYZ Axis. Imagine this sphere rotating X and Y axis now spin it on the Z axis or third dimensional axis. A new property is formed, Mass/Gravitation Couple. Therefore rotating energy has Measurable Mass/Gravity. (while electrons have mass it is small compared to proton ) The third axis of rotation (or acceleration ) gives you mass or  $E=MC^2$ . Measurable Mass /gravity only equals the last property of acceleration and therefore relates to the formula for centripetal force and gravitation.

Gravity is the constant impelling force associated with mass. Mass is created by the outward pushing centripetal force and gravity is the impelling force. Gravity is directly proportional to mass. This presents the possibility that a change in the apparent mass will also cause a change in the gravitational effect.

To review, a particle with a single axis of rotation is a photon. It has field mass singular rotation, frequency and direction. It is created by the collision of opposing fields of rotation. Its frequency varies depending on the concentration of field in which it was created. An electron has two axis of rotation. It is a fixed and stable parcel, it has fixed mass and magnetic properties.

A proton has three axes of rotation. It has a larger mass and gravitational force based on the third direction of rotation. It stores energy as mass / gravity. The field's structure by nature forms concentrations of energy that are quarks and anti-matter. Each axial field is made up of a quark and anti-matter property. While an electron also has the quark/anti-matter relationship, these properties are made more apparent by the third axis of rotation which expands area and amplifies the field effect.

## **THEOREM**

Based on the above description I would like to describe the events that formed matter. Please keep in mind that while I'm describing the events with regard to a single atom; the events were happening on a universal scale and that the time of the events is indeterminable since the event to time ratio was changing.

1) Let's assume that just prior to creation of the universe that within the matterless and energyless temporal / spatial dimension where our universe now exists the law of physics existed (no speed faster than light).

2) Next let's assume that the force (first cause) which causes the big bang is from another adjacent temporal and spatial dimension. The bang begins from a small rupture in the time space continuum.

Imagine our universe as a balloon with nothing in it and the bang eruption as the air needle you insert to blow it up. The needle has no shaft so it is really like a infinitesimal doorway which grows larger as the energy flow increases and the

new dimension expands. Let's say the cause is from an implosion in an adjacent dimension sharing time but not space. (but only for the moment of the implosion) Event time must be shared but remember our dimensions aren't sharing space. The air in the balloon doesn't share space with the air outside of it. I would suggest that a super gravitation event in all four dimensions (length, width, height, and time) of the adjacent time space continuum caused the rupture.

3) As the energy is released from the dimensional doorway. Let's assume that it increases directly proportional to time and the increasing tear in the adjacent dimension's time space continuum.  $ET_1 < ET_2 < ET_3 < ET^*$  WHERE ( E ) =ENERGY ( T ) = TIME ( 1,2,3,) MARK THE CHRONOLOGICAL SEQUENCE OF THE EVENT AND A VALUE OF INCREASING LINEAL ENERGY ACCELERATION EMANATING IN ALL DIRECTIONS AT ONCE, ( \* ) BEING MAXIMUM ENERGY TO SEQUENTIAL EXPANSION ACCELERATION (TO THE SPEED OF LIGHT).

The sequence RUPTURE  $< ET_1 < ET_2 < ET_3 < ET^* = E - (\text{TOTAL MATTER})$  note the E- total matter (not mass) since all matter even to the smallest particle contains energy by the nature of its existence. As the energy emanates and increases acceleration, the energy in front resists the change in acceleration of the energy behind it. It is the physical laws and limitations of the forming universe that form the resistance; therefore, without these laws of physics matter and/or mass could not be formed. As the ever increasing energy behind (ET2) pushes passed (ET1), it causes the less intense linear energy to form eddies (ET1). As ET1 begins to rotate it forms a field of resistance which has two physical dimensions width and depth. These energy eddies reach a maximum rotation/acceleration. Then the eddies take on the properties of matter on the Y axis of rotation but in the vortex of the eddy the properties on energy still exist. (photon). (The structure of a photon is not stable out side of a force field since the second dimensional axis of rotation is not established it dissipates and tends to have lineal direction of movement through other fields.) But for now our photon is still trapped and resisting acceleration. It is still being pushed from behind As the eddy resists the continued increase in energy and rotation/acceleration, the eddy begins to rotate on the perpendicular (X) axis to maximum rotation/acceleration. (It is now rotating on both the x and y axis and has properties to matter in a stable field in three dimensions without measurable properties of mass and two dimensional acceleration.)

The new particle is call E (electron). The E particle is further resistant to acceleration and the increasing magnitude of the energy (E\*). Two particles of E with opposite polarity are force together and begin to resist the emanating energy and begins to rotate on the third axis or Z. The matter now takes on the properties of measurable mass. Proton/Neutron couple As the eddy resists the continued increase in energy and rotation/acceleration, the eddy begins to rotate on the perpendicular (X) axis to maximum rotation/acceleration. (It is now rotating on both the x and y axis and has properties to matter in a stable field in three



dimensions without measurable properties of mass and two dimensional acceleration.) The new particle is call E (electron).

The E particle is further resistant to acceleration and the increasing magnitude of the energy ( $E^*$ ). Two particles of E with opposite polarity are force together and begin to resist the emanating energy and begins to rotate on the third axis or Z. The matter now takes on the properties of measurable mass. Note: the tangent point has equal and opposite acceleration in all three planes of physical dimension. Plus and Minus symbols represent polar direction only as in a magnet.

As you can readily see matter is not destroyed when the atom is split ; rather measurable mass is converted to energy but your left with some really screwed up electrons.(If you could capture these wild electrons in a three dimensional magnetic field and stabilize the energy. What a power supply you would have) This is difficult to explain on a few pages.

### **Subatomic Particles and Antimatter**

I think that while physicist's try to discover subatomic particles they are seeing the concentrated areas around the positive poles of each axis and identifying these poles as quarks. The negative poles are being identified as antimatter. In some instances the process that physicists are using to view the sub atomic particles actually creates the particles (small photon type eddies) Its kind of like looking so close at the trees that you can't find the forest. Since the area identified as quarks does not account for the entire volume and mass of matter; the remaining volume of mass is the field of stored energy. The field property that is matter and mass is missed. Depending on the state of the surrounding field and whether the particle is in a state of stability the subatomic particles created will vary.

### **Gray Matter**

If the so called big bang happened and matter formed according to my model the Gray Matter or missing matter is accounted for by the fields created by X,Y,Z rotation (three dimensional acceleration structure of energy in a state know as matter). You could for the sake of mathematics consider a structured pool of neutrinos.

### **Gravitation and Mass**

Since opposing forces would be required to stabilize the third dimensional property which creates the effect of mass, the opposing force is gravity, the combined fields of the collective mass have a cumulative effect which results in gravitational force. Gravitation is a constant impelling force. The impelling force is offset by the centripetal force of the Z-axis of rotation or third property of

acceleration. Gravity and Mass can be viewed as the vector sum of the matter field effect. Mass, and Gravity are properties of the force field that is matter. Lets suppose that we have a little water in a hollow globe. If we rotate the globe on a single axis (call it X) the water flows to the equator of the globe. If we rotate the globe on the another axis Y at the same time, the water would cover the inside of the sphere with equal pressure at every point. Now if you rotate the globe on a third axis Z at the same time such that X, Y and Z share a single common center point, then this additional energy is displaced as mass and gravity.

### **Electro- Magnetism**

Electrons have three dimensional properties of matter without measurable mass / gravity (virtually no gravity). They have two dimensional structured acceleration or rotation. Each electron rotate on the X/Y axis. When electrons flow in a path such as a coil the relative polarization of one of the two axii of acceleration are aligned the lineal path creates a relative cumulative polarization. The polarization magnifies the effect of the plus minus x axis of rotation. An electron is the perfect motor. Up till now we have used only the transient properties of its' field to do work. We use electrons like pressurized fluid. We align it , push it, and manipulate it to transfer mechanical energy. We have not tapped it as an energy source. I think that if electrons could be held in a force field, we could extract power directly.

### **Nuclear Energy and Anti-Gravity**

When protons are split and the radio active particles are sent out, I think that acceleration of the radio active particle could be reduced by placing the radio active particles in a three dimensional force field. I believe that useable energy can be derived while accelerating the period of radioactive decay. If a coil were constructed which magnetically/electrostatically restricted the movement of the radioactive particles the resulting magnetic field in a secondary coil would cause electrical flow. The three dimension field coil is basically three electromagnets position in a way respectively to create a three dimensional force field. It consists of X, Y, and Z coils inside a static shield. These coils simulate mass which has a direct gravitational effect. This gravitational effect could be increased or decreased. The problem is that you need to extract enough energy from the field to generate its own magnetism. This is not however energy from nothing since you are accelerating a decay of mass in the radioactive material. This in turn accelerates the decay of the radioactivity. Photons are created when electrons are tumble within a field The resulting eddy is a single polar unstable reaction.

### **Instant travel**

If we could move into the time adjacent dimensional time space continuum then we could emerge back again into our own dimension we could travel vast distances of space in an instant. It is conceivable that consciousness is our link

to the vast dimension outside of this continuum. The realm of Jung's collective unconsciousness, The twilight zone.

## **Black Hole**

The formation of our time space continuum is similar to the description associated with a black hole. In another dimension a black hole exists or existed energy and mass imploding until no mass exists in the time space dimension where the cause took place but energy / mass is displaced in the newly formed adjacent dimension. Black holes could be the opposite side of a big bang explosion. Black Holes could be creating other dimensional time space continuums right now.

## **TIME**

Is time a constant or does it change as the events happen faster? Einstein's Relativity simple stated that time is proportional to the speed of the event. But lets assume the duration of time that we perceive is constant measurement unrelated to the event. Then the age of the universe would be less than estimated. The speed of the expansion would have followed a parabolic curve increasing during the formation of mass , matter then slowing due to gravity. Our present expansion would be at the slowest rate ever. Though from our perspective on earth the view would appear to be increasing in speed since our view is through the bend in the time continuum we tend to see the distance like viewing down the opposite and adjacent sides of the right triangle, where true time speed is the hypotenuse. Thus while slowing it appears to accelerate. The Keep in mind that the appearance of star's age would be equally distorted, since the time factor associated with the event would have changed proportional to time so that the appearance of stars would be older. Star's ages are estimate using time / event constants. The only thing that science can study about energy is the effect of energy on matter in a time sequence. But we view time as a sequence of events or a sequence of changes on matter. The total scientific knowledge of man is base on measurement and properties of matter or events. We can now observe and measure only under the condition that now exists during the condition of forces that now exist. Through most of the formation of the universe the events were probably happening at a faster rate. Our whole idea about the age of the universe, stars and the earth is probably distorted. It is arbitrary to conclude since time is only relevant to the event. What happens in one second now was not what happened then in the time measurement we know as a second. If the speed of light is the maximum velocity then light can be the only true measure of time. I don't think time is as much the variable as is matter and energy. What if time is constant and mass changes. We use objects of matter to measure time. Perhaps only our measure of time is distorted. If a second is only defined as the event perhaps seconds have changed. This explanation only serves to re-enforce the concept of Plato's that the reflection on the wall of the cave is truly distorted.

# The Mysterious First Matter

## The Spiritization of Matter

It must never be supposed that the practice of alchemy consists only in the exercise of the mind, will, and imagination, or that the products obtained are imaginary and intangible or invisible to mortal eyes. The fact is that no alchemical process can be accomplished without the presence of visible and tangible matter, since alchemy is, so to speak, a spiritualizing of matter.

In fact, there is really no transformation of matter into spirit, as some people mistakenly believe, for each of the seven principles (the Emerald Formula) of the eternal nature is unchangeable, and remains forever within its own center -- in the same sense as darkness cannot be turned into light, although a light may be kindled within the darkness, in consequence of which the darkness will disappear. Likewise within each material form, there sleeps the divine spirit, the Light, which may become awakened to life and activity and illuminate the body and cause it to live and to grow. Of the qualities of the powers of that Light, or even of its existence, modern chemistry has no knowledge and no terminology to describe it.

In other words, there is visible matter and invisible matter. Or in alchemical terms, there is a tangible Water and a Water that is beyond the reach of perception by the physical senses; a visible Fire and an invisible Secret Fire. Neither of these can accomplish anything without the other, for in the practice of alchemy, as in the regeneration of man, that which is Above must be made to penetrate that which is Below, so that the lower may enter into a higher state of existence. If we wish to know nature we must learn to know God, and God cannot be known without knowledge of one's own divine self.

## The First Matter

The spiritual substance of which external visible nature is an expression and manifestation has been called the *Materia Prima* (First Matter) by alchemists. It is the material for the formation of a new heaven and a new earth. It is like alchemical Water, or a crystalline ocean, if compared with our grossly materialized earth; it is at once Fire, Water, Air, and Earth -- corporeal in its essence and nevertheless incorporeal relative to our own physical forms.

In this primordial Chaos is contained the germ or seeds of potencies of all things that ever existed and of all that ever will exist in the future. It is the universal soul, or the *Corpus* of nature, and by means of the Secret Fire it may be extricated from all substances and be rendered corporeal and visible. It is both unity and a trinity according to its inherent aspects of Sulfur, Mercury, and Salt. These three are distinct qualities characterizing the spirit of Light, and nevertheless they are

nothing different from the essence of the Light. This Light is eternal nature, the *Anima Mundi* or Soul of the World.

The primordial matter contains the powers that form minerals and metals, vegetables and animals, and everything that breathes; all forms are hidden within its depths, and it is therefore, the true *principium* or beginning of all things. It is the play and battleground for all the hidden influences that came from the stars and the birthplace of the beings that inhabit the astral planes, as well as those that are born into the visible world. The First Matter is the womb of eternal nature from which everything that exists is born by the power of the spirit acting within. From its fertile soil are produced good and evil fruits, wholesome and noxious plants, harmless and poisonous animals, for the Mind of God is no distinguisher of persons nor favorer of any particular individual; each receives its share of life and will according to its capacity to receive, and each becomes ultimately that which its own character destines it to be.

### **First Matter and the Ether of the Ancients**

(from *Ether and Reality* by Sir Oliver Lodge)

Apollonius of Tyana is said to have asked the Brahmins of what they supposed the Cosmos to be composed. "Of the five elements," came the reply. "How can there be a fifth" demanded Apollonius, "beside Water and Air and Earth and Fire?" "There is the Ether," replied the Brahmin, "which we must regard as the element of which the gods are made, for just as all mortal creatures inhale the air, so do immortal and divine natures inhale the Ether."

What you choose to call this unifying something is of no consequence. The Ancients sometimes spoke of the Ether, possibly as an addition to the usual four elements. Sir Isaac Newton adopted this term for the connecting medium of the whole universe. He believed the optical medium connects the particles together in a solid or a liquid, and the same medium connects the heavenly bodies together into systems and clusters and constellations and nebulae and Milky Way. All pieces of matter and all particles are connected together by the Ether and by nothing else. In it they move freely, and of it they may be composed. We must study the kind of connection between matter and the Ether (between manifested matter and the First Matter).

The particles emanating from the Ether are not independent of it; they are closely connected with it, and it is probable that they are formed out of it. They are not like grains of sand suspended in water (as our modern scientists believe); they seem more like minute crystals forming out of a mother liquor or supersaturated solution. Speculatively and intuitively we feel to be more in direct touch with the Ether than with matter. How we can act on matter is a mystery. How we are created and how we move our bodies, we do not know, yet we are apt to identify ourselves with our bodies.

But there is evidence that shows that we are really independent, that we continue in existence and can leave our bodies behind. Matter is not part of our real being, not of our essential nature. It is but an instrument that we use for a time and then discard. Probably we do not act directly upon matter at all. Our will, our mind, our psychic life, probably act directly only upon the Ether, only through it, indirectly, on matter. Ether is our real primary and permanent instrument of creation. It is in connection with the Ether that our real being consists; and through it we are able to manipulate the atoms of matter, to move them, to rearrange them, and thus employ them to express our thoughts and feelings and to manifest ourselves to other individual entities who, in the long course of evolution have been enabled to construct and employ similar most ingenious, though always imperfect, instruments of manifestation. By means of the Ether, we can become aware of a multitude of existences, the whole animal and vegetable kingdom, of which otherwise we might have remained ignorant; by means of the Ether, our conceptions of existence have been enlarged and extended, the possibilities of friendship enhanced, the perception of a new realm of law and order attained.

And thus is our own nature enriched by the effort and experiences belonging to a new and most interesting -- though from our point of view imperfect and rebellious -- physical mode of existence.'

The Ether (First Matter of the alchemists) is the primary instrument of Mind, the vehicle of Soul, the habitation of Spirit. Truly it may be called the "Living Garment of God."

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## YOUR FEEDBACK:

### What do you think the First Matter represents?

"It seems you are missing a vital link in the chain of "ignition" of the First Matter. The subconscious is a vast storehouse of images/memories/associations and the human imaginative faculty certainly uses this as a primary resource. But there are many different levels, ie. personal, family, group, racial, planetary, etc., all going deeper and deeper towards the Source. To break through consciously to a level for which one is not prepared is most dangerous, and this is what the path of safe initiation is all about. Furthermore, to break through the various protective barriers requires relatively enormous internal energies. So, I would suggest that the "First Matter" is the energy generator which one has to find and activate before "ignition" of the imagination can occur. Thus, the imagination is the secondary, not primary aspect of this particular paradigm. Only when sufficient energy is available can one break through the barriers to access the next level and only then can the imagination, using this energy, come to the issue of free association and creative imagination. The combination of these brings about inner experience and a progressive comprehension of the true relationship between man and God. It is a process, not an event. The traditional safe methods are the esoteric aspects of all the great religions including alchemy. They all have one thing in common under different names: the alchemical marriage - Yoga - Union - the awakening of Kundalini - Christ in You . . . This is a long list having essentially the same meaning, although utilizing considerably different methods to bring about the transformation." - [anjan@netactive.co.za](mailto:anjan@netactive.co.za)



***The First Matter is the primordial chaos that is fashioned into reality by the One Mind of the universe.***



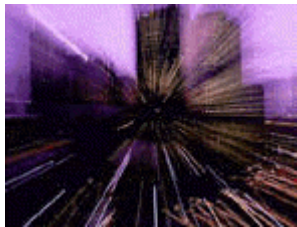
***The alchemists pictured the First Matter as a seething chaos of Light and Darkness that the Emerald Tablet called the One Thing.***



***The Light of the One Mind fashions reality out of the darkness of the One Thing.***



*The archetypal forces of the One Mind act on the One Thing.*



*The First Matter is everywhere to be found.*

*To every natural form, rock, fruit, or flower, even the loose stones that cover the highway, I gave a moral life: I saw them feel or linked them to some feeling: the great mass lay bedded in some quickening soul, and all that I beheld respired with inward meaning.*

*- William Wordsworth*

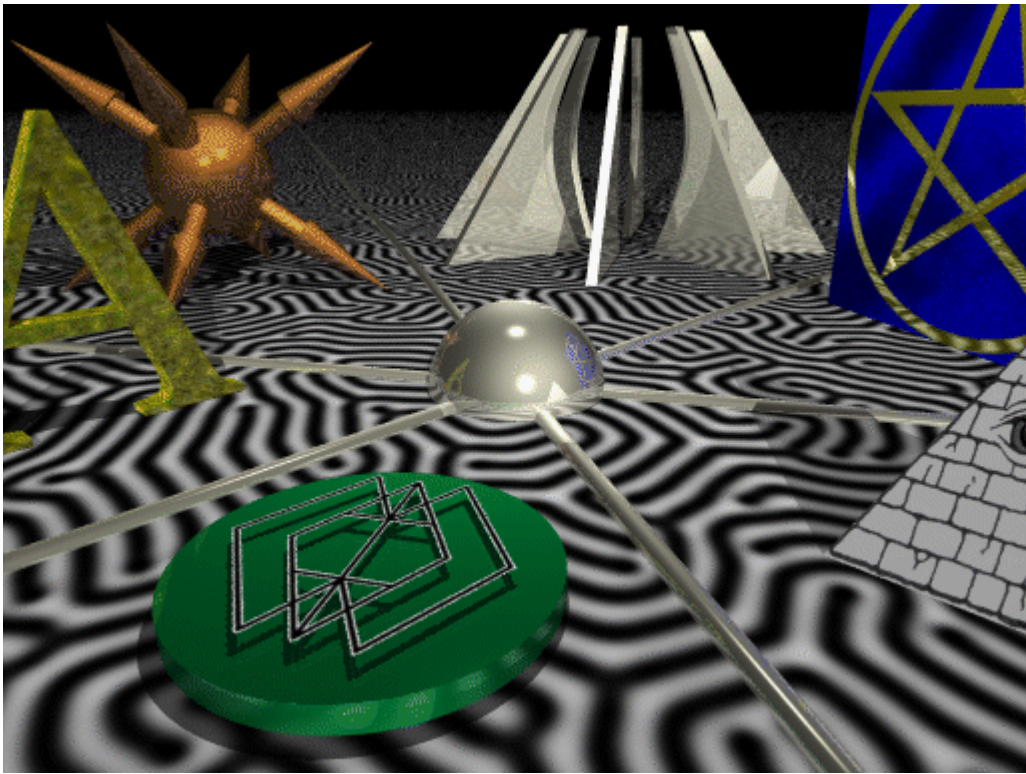
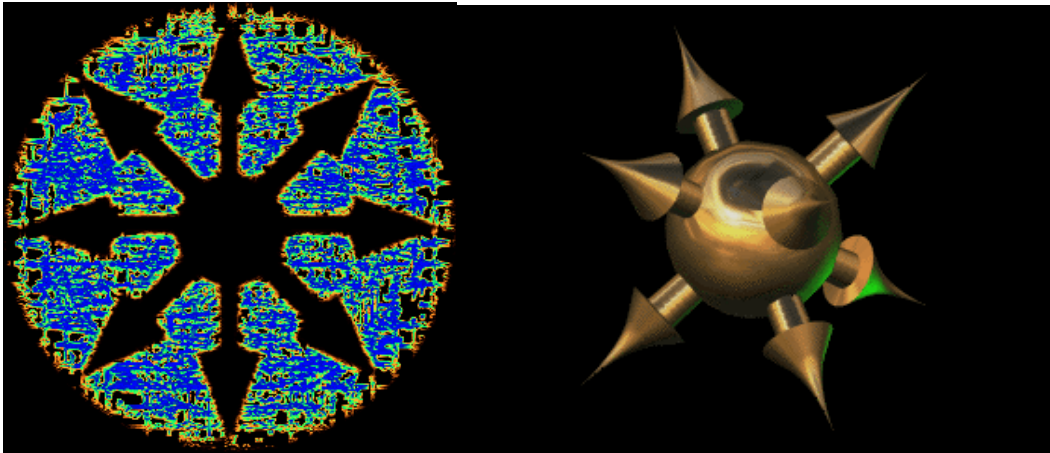
*In one's self lies the imminent domain of a heritage that predates the worlds. We exist as a portion of light kept draped within a cloud of wonder, always seeking yet never finding that alchemical approach to change that seems unchangeable. Grasping at the wind, we search for an external fire that burns only within. Our future, our hope, our destiny lies in its change that results from a vibrating sound of harmony once discovered. That which is without is also within, that which one seeks has already been found. The key is to manipulate energy, thereby alchemically changing the exterior's reflection to imitate the inner gold of purity.*

*- John Panella*

## **First Matter (Chaos) Art**

The essence of the First Matter, which is chaos, seems to evoke octal or octagon imagery. Thanks to modern mathematics and the evolution of Chaos Theory, the computer itself becomes a tool in generating chaos as is evidenced by **Fractal Diagrams**. For alchemists, however, chaos is the First Matter and the source of all transformative energy. Place your cursor over the artwork to see credits and links.

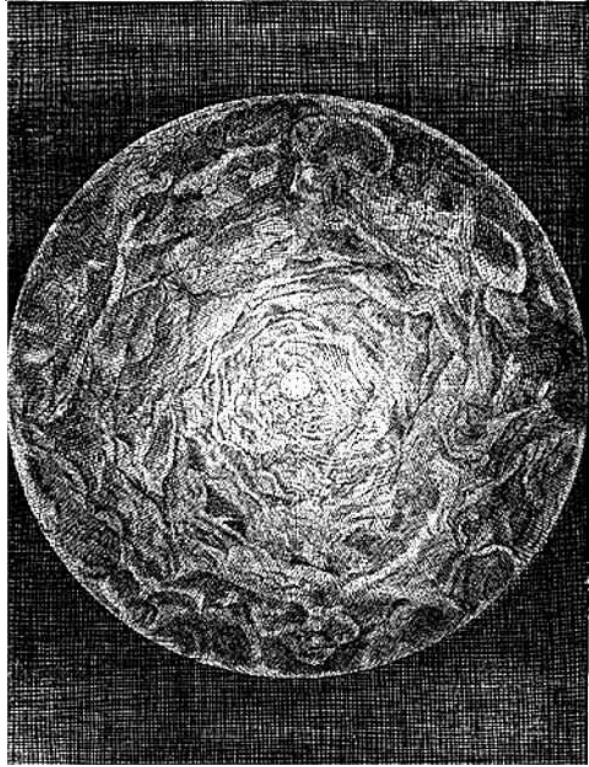




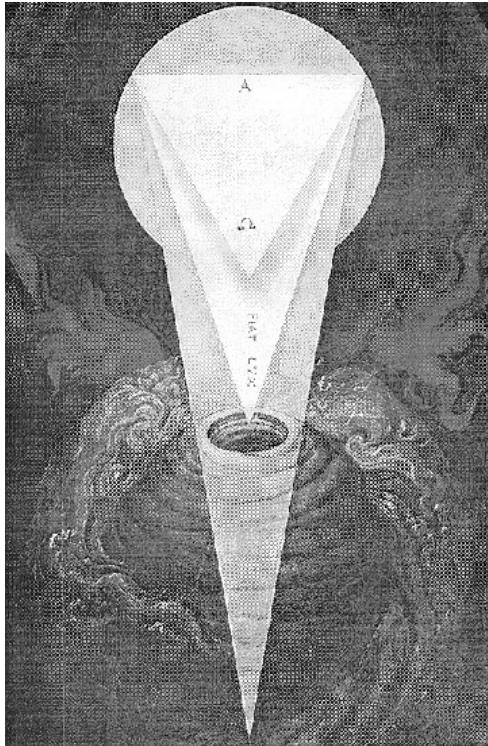


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**Visions of Chaos and the First Matter by  
Medieval Alchemists**







# Nicholas Flamel

## The Book of Abraham the Jew

Wisdom has various means for making its way into the heart of man. Sometimes a prophet comes forward and speaks. Or a sect of mystics receives the teaching of a philosophy, like rain on a summer evening, gathers it in and spreads it abroad with love. Or it may happen that a charlatan, performing tricks to astonish men, may produce, perhaps without knowing it himself, a ray of real light with his dice and magic mirrors. In the fourteenth century, the pure truth of the masters was transmitted by a book. This book fell into the hands of precisely the man who was destined to receive it; and he, with the help of the text and the hieroglyphic diagrams that taught the transmutation of metals into gold, accomplished the transmutation of his soul, which is a far rarer and more wonderful operation.

Thanks to the amazing book of Abraham the Jew all the Hermetists of the following centuries had the opportunity of admiring an example of a perfect life, that of Nicolas Flamel, the man who received the book. After his death or disappearance many students and alchemists who had devoted their lives to the search for the Philosopher's Stone despaired because they had not in their possession the wonderful book that contained the secret of gold and of eternal life. But their despair was unnecessary. The secret had become alive. The magic formula had become incarnate in the actions of a man. No ingot of virgin gold melted in the crucibles could, in color or purity, attain the beauty of the wise bookseller's pious life.

There is nothing legendary about the life of Nicolas Flamel. The Bibliotheque Nationale in Paris contains works copied in his own hand and original works written by him. All the official documents relating to his life have been found: his marriage contract, his deeds of gift, his will. His history rests solidly on those substantial material proofs for which men clamor if they are to believe in obvious things. To this indisputably authentic history, legend has added a few flowers. But in every spot where the flowers of legend grow, underneath there is the solid earth of truth.

Whether Nicolas Flamel was born at Pontoise or somewhere else, a question that historians have argued and investigated with extreme attention, seems to me to be entirely without importance. It is enough to know that towards the middle of the fourteenth century, Flamel was carrying on the trade of a bookseller and had a stall backing on to the columns of Saint-Jacques la Boucherie in Paris. It was not a big stall, for it measured only two feet by two and a half. However, it grew. He bought a house in the old rue de Marivaux and used the ground floor for his business. Copyists and illuminators did their work there. He himself gave a few writing lessons and taught nobles who could only sign their names with a cross. One of the copyists or illuminators acted also as a servant to him.

Nicolas Flamel married Pernelle, a good-looking, intelligent widow, slightly older than himself and the possessor of a little property. Every man meets once in his life the woman with whom he could live in peace and harmony. For Nicolas Flamel, Pernelle was that woman. Over and above her natural qualities, she had another which is still rarer. She was a woman who was capable of keeping a secret all her life without revealing it to anybody in confidence. But the story of Nicolas Flamel is the story of a book for the most part. The secret made its appearance with the book, and neither the death of its possessors nor the lapse of centuries led to the complete discovery of the secret.

Nicolas Flamel had acquired some knowledge of the Hermetic art. The ancient alchemy of the Egyptians and the Greeks that flourished among the Arabs had, thanks to them, penetrated to Christian countries. Nicolas Flamel did not, of course, regard alchemy as a mere vulgar search for the means of making gold. For every exalted mind the finding of the Philosopher's Stone was

the finding of the essential secret of Nature, the secret of her unity and her laws, the possession of perfect wisdom. Flamel dreamed of sharing in this wisdom. His ideal was the highest that man could attain. And he knew that it could be realized through a book, for the secret of the Philosopher's Stone had already been found and transcribed in symbolic form. Somewhere it existed. It was in the hands of unknown sages who lived somewhere unknown. But how difficult it was for a small Paris bookseller to get into touch with those sages.

Nothing, really, has changed since the fourteenth century. In our day also many men strive desperately towards an ideal, the path which they know but cannot climb; and they hope to win the magic formula (which will make them new beings) from some miraculous visit or from a book written expressly for them. But for most, the visitor does not come and the book is not written. Yet for Nicolas Flamel the book was written. Perhaps because a bookseller is better situated than other people to receive a unique book; perhaps because the strength of his desire organized events without his knowledge, so that the book came when it was time. So strong was his desire, that the coming of the book was preceded by a dream, which shows that this wise and well-balanced bookseller had a tendency to mysticism.

Nicolas Flamel dreamed one night that an angel stood before him. The angel, who was radiant and winged like all angels, held a book in his hands and uttered these words, which were to remain in the memory of the hearer: "Look well at this book, Nicholas. At first you will understand nothing in it  $\frac{3}{4}$  neither you nor any other man. But one day you will see in it that which no other man will be able to see." Flamel stretched out his hand to receive the present from the angel, and the whole scene disappeared in the golden light of dreams. Sometime after that the dream was partly realized.

One day, when Nicolas Flamel was alone in his shop, an unknown man in need of money appeared with a manuscript to sell. Flamel was no doubt tempted to receive him with disdainful arrogance, as do the booksellers of our day when some poor student offers to sell them part of his library. But the moment he saw the book he recognized it as the book that the angel had held out to him, and he paid two florins for it without bargaining. The book appeared to him indeed resplendent and instinct with divine virtue. It had a very old binding of worked copper, on which were engraved curious diagrams and certain characters, some of which were Greek and others in a language he could not decipher. The leaves of the book were not made of parchment, like those he was accustomed to copy and bind. They were made of the bark of young trees and were covered with very clear writing done with an iron point. These leaves were divided into groups of seven and consisted of three parts separated by a page without writing, but containing a diagram that was quite unintelligible to Flamel. On the first page were written words to the effect that the author of the manuscript was Abraham the Jew  $\frac{3}{4}$  prince, priest, Levite, astrologer, and philosopher. Then followed great curses and threats against anyone who set eyes on it unless he was either a priest or a scribe. The mysterious word *maranatha*, which was many times repeated on every page, intensified the awe-inspiring character of the text and diagrams. But most impressive of all was the patined gold of the edges of the book, and the atmosphere of hallowed antiquity that there was about it.

*Maranatha!* Was he qualified to read this book? Nicolas Flamel considered that being a scribe he might read the book without fear. He felt that the secret of life and of death, the secret of the unity of Nature, the secret of the duty of the wise man, had been concealed behind the symbol of the diagram and formula in the text by an initiate long since dead. He was aware that it is a rigid law for initiates that they must not reveal their knowledge, because if it is good and fruitful for the intelligent, it is bad for ordinary men. As Jesus has clearly expressed it, pearls must not be given as food to swine. Was he qualified to read this book? Nicolas Flamel considered that being a scribe he might read the book without fear. He felt that the secret of life and of death, the secret of the unity of Nature, the secret of the duty of the wise man, had been concealed behind the symbol of the diagram and formula in the text by an initiate long since dead. He was aware that it is a rigid law for initiates that they must not reveal their knowledge, because if it is good and

fruitful for the intelligent, it is bad for ordinary men. As Jesus has clearly expressed it, pearls must not be given as food to swine.

He had the pearl in his hands. It was for him to rise in the scale of man in order to be worthy to understand its purity. He must have had in his heart a hymn of thanksgiving to Abraham the Jew, whose name was unknown to him, but who had thought and labored in past centuries and whose wisdom he was now inheriting. He must have pictured him a bald old man with a hooked nose, wearing the wretched robe of his race and wilting in some dark ghetto, in order that the light of his thought might not be lost. And he must have vowed to solve the riddle, to rekindle the light, to be patient and faithful, like the Jew who had died in the flesh but lived eternally in his manuscript.

Nicolas Flamel had studied the art of transmutation. He was in touch with all the learned men of his day. Manuscripts dealing with alchemy have been found, notably that of Almasatus, which were part of his personal library. He had knowledge of the symbols of which the alchemists made habitual use. But those that he saw in the book of Abraham the Jew remained dumb for him. In vain, he copied some of the mysterious pages and set them out in his shop, in the hope that some visitor conversant with the Cabala would help him to solve the problem. He met with nothing but the laughter of skeptics and the ignorance of pseudo-scholars  $\frac{3}{4}$  just as he would today if he showed the book of Abraham the Jew either to pretentious occultists or to the scholars at the Academie des Inscriptions et Belles Lettres.

### **Nicholas Flamel's Journey**

For twenty-one years, he pondered the hidden meaning of the book. That is really not that long. He is favored among men for whom twenty-one years are enough to enable him to find the key of life. At the end of twenty-one years, Nicolas Flamel had developed in himself sufficient wisdom and strength to hold out against the storm of light involved by the coming of truth to the heart of man. Only then did events group themselves harmoniously according to his will and allow him to realize his desire. For everything good and great that happens to a man is the result of the coordination of his own voluntary effort and a malleable fate.

No one in Paris could help Nicolas Flamel understand the book. Now, this book had been written by a Jew, and part of its text was in ancient Hebrew. The Jews had recently been driven out of France by persecution. Nicolas Flamel knew that many of these Jews had migrated to Spain. In towns such as Malaga and Granada, which were still under the more enlightened dominion of the Arabs, there lived prosperous communities of Jews and flourishing synagogues, in which scholars and doctors were bred. Many Jews from the Christian towns of Spain took advantage of the tolerance extended by the Moorish kings and went to Granada to learn. There they copied Plato and Aristotle  $\frac{3}{4}$  forbidden texts in the rest of Europe  $\frac{3}{4}$  and returned home to spread abroad the knowledge of the ancients and of the Arab masters.

Nicolas Flamel thought that in Spain he might meet some erudite Cabalist who would translate the book of Abraham for him. Travelling was difficult, and without a strong-armed escort, safe passage was nearly impossible for a solitary traveler. Flamel made therefore a vow to St James of Compostela, the patron saint of his parish, to make a pilgrimage. This was also a means of concealing from his neighbors and friends the real purpose of his journey. The wise and faithful Pernelle was the only person who was aware of his real plans. He put on the pilgrim's attire and shell-adorned hat, took the staff, which ensured a certain measure of safety to a traveler in Christian countries, and started off for Galicia. Since he was a prudent man and did not wish to expose the precious manuscript to the risks of travel, he contented himself with taking with him a few carefully copied pages, which he hid in his modest baggage.

Nicolas Flamel has not recounted the adventures that befell him on his journey. Possibly he had none. It may be that adventures happen only to those who want to have them. He has told us

merely that he went first to fulfil his vow to St James. Then he wandered about Spain, trying to get into relations with learned Jews. But they were suspicious of Christians, particularly of the French, who had expelled them from their country. Besides, he had not much time. He had to remember Pernelle waiting for him, and his shop, which was being managed only by his servants. To a man of over fifty on his first distant journey, the silent voice of his home makes a powerful appeal every evening.

In discouragement, he started his homeward journey. His way lay through Leon, where he stopped for the night at an inn and happened to sup at the same table as a French merchant from Boulogne, who was travelling on business. This merchant inspired him with confidence and trust, and he whispered a few words to him of his wish to find a learned Jew. By a lucky chance the French merchant was in relations with a certain Maestro Canches, an old man who lived at Leon, immersed in his books. Nothing was easier than to introduce this Maestro Canches to Nicolas Flamel, who decided to make one more attempt before leaving Spain.

One can easily appreciate the depth of the scene when the profane merchant of Boulogne has left them, and the two men are face to face. The gates of the ghetto close. Maestro Canches' only thought is expressed by a few polite words to rid himself as quickly as he can of this French bookseller, who has deliberately dulled the light in his eye and clothed himself in mediocrity (for the prudent traveler passes unnoticed). Flamel speaks, reticently at first. He admires the knowledge of the Jews. Thanks to his trade, he has read a great many books. At last he timidly lets fall a name, which hitherto has aroused not a spark of interest in anyone to whom he has spoken  $\frac{3}{4}$  the name of Abraham the Jew, prince, priest, Levite, astrologer and philosopher. Suddenly Flamel sees the eyes of the feeble old man before him light up. Maestro Canches has heard of Abraham the Jew! He was a great master of the wandering race, perhaps the most venerable of all the sages who studied the mysteries of the Cabala, a higher initiate, one of those who rise the higher the better they succeed in remaining unknown. His book existed and disappeared centuries ago. But tradition says it has never been destroyed, that it is passed from hand to hand and that it always reaches the man whose destiny it is to receive it. Maestro Canches has dreamed all his life of finding it. He is very old, close to death, and now the hope that he has almost given up is near realization. The night goes by, and there is a light over the two heads bent over their work. Maestro Canches is translating the Hebrew from the time of Moses. He is explaining symbols that originated in ancient Chaldea. How the years fall from these two men, inspired by their common belief in truth.

But the few pages that Flamel had brought are not enough to allow the secret to be revealed. Maestro Canches made up his mind at once to accompany Flamel to Paris, but his extreme age was an obstacle. Furthermore, Jews were not allowed in France. He vowed to rise above his infirmity and convert his religion! For many years now, he had been above all religions. So the two men, united by their indissoluble bond, headed off along the Spanish roads north.

The ways of Nature are mysterious. The nearer Maestro Canches came to the realization of his dream, the more precarious became his health, and the breath of life weakened in him. Oh God! he prayed, grant me the days I need, and that I may cross the threshold of death only when I possess the liberating secret by which darkness becomes light and flesh spirit!

But the prayer was not heard. The inflexible law had appointed the hour of the old man's death. He fell ill at Orleans, and in spite of all Flamel's care, died seven days later. As he had converted and Flamel did not want to be suspected of bringing a Jew into France, he had him piously buried in the church of Sante-Croix and had masses said in his honor. For he rightly thought that a soul that had striven for so pure an aim and had passed at the moment of its fruition. could not rest in the realm of disembodied spirits.

Flamel continued his journey and reached Paris, where he found Pernelle, his shop, his copyists, and his manuscripts safe and sound. He laid aside his pilgrim's staff. But now everything was



changed. It was with a joyous heart that he went his daily journey from house to shop, that he gave writing lessons to illiterates and discussed Hermetic science with the educated. From natural prudence, he continued to feign ignorance, in which he succeeded all the more easily because knowledge was within him. What Maestro Canches had already taught him in deciphering a few pages of the book of Abraham the Jew was sufficient to allow his understanding of the whole book. He spent three years more in searching and in completing his knowledge, but at the end of this period, the transmutation was accomplished. Having learned what materials were necessary to put together beforehand, he followed strictly the method of Abraham the Jew and changed a half-pound of mercury first into silver, and then into virgin gold. And simultaneously, he accomplished the same transmutation in his soul. From his passions, mixed in an invisible crucible, the substance of the eternal spirit emerged.

### **The Philosopher's Stone**

From this point, according to historical records, the little bookseller became rich. He established many low-income houses for the poor, founded free hospitals, and endowed churches. But he did not use his riches to increase his personal comfort or to satisfy his vanity. He altered nothing in his modest life. With Pernelle, who had helped him in his search for the Philosopher's Stone, he devoted his life to helping his fellow men. "Husband and wife lavished succor on the poor, founded hospitals, built or repaired cemeteries, restored the front of Saint Genevieve des Ardents and endowed the institution of the Quinze-Vingts, the blind inmates of which, in memory of this fact, came every year to the church of Saint Jacques la Boucherie to pray for their benefactor, a practice which continued until 1789," wrote historian Louis Figuier.

At the same time that he was learning how to make gold out of any material, he acquired the wisdom of despising it in his heart. Thanks to the book of Abraham the Jew, he had risen above the satisfaction of his senses and the turmoil of his passions. He knew that man attains immortality only through the victory of spirit over matter, by essential purification, by the transmutation of the human into the divine. He devoted the last part of his life to what Christians call the working out of personal salvation. But he attained his object without fasting or asceticism, keeping the unimportant place that destiny had assigned him, continuing to copy manuscripts, buying and selling, in his new shop in the rue Saint-Jacques la Boucherie. For him, there was no more mystery about the Cemetery of the Innocents, which was near his house and under the arcades of which he liked to walk in the evenings. If he had the vaults and monuments restored at his own expense, it was nothing more than compliance with the custom of his time. He knew that the dead who had been laid to rest there were not concerned with stones and inscriptions and that they would return, when their hour came, in different forms, to perfect themselves and die anew. He knew the trifling extent to which he could help them. Yet he had no temptation to divulge the secret that had been entrusted to him through the book, for he was able to measure the lowest degree of virtue necessary for the possession of it, and he knew that the revelation of the secret to an undeveloped soul only increased the imperfection of that soul.

And when he was illuminating a manuscript and putting in with a fine brush a touch of skyblue into the eye of an angel, or of white into a wing, no smile played on his grave face, for he knew that pictures are useful to children; moreover, it is possible that beautiful fantasies which are pictured with love and sincerity may become realities in the dream of death. Though he knew how to make gold, Nicolas Flamel made it only three times in the whole of his life and then, not for himself, for he never changed his way of life; he did it only to mitigate the evils that he saw around him. And this is the single touchstone that convinces that he really attained the state of adept.

This "touchstone" test can be used by everyone and at all times. To distinguish a man's superiority, there is but a single sign: a practical and not an alleged-contempt for riches. However great may be a man's active virtues or the radiant power of his intelligence, if they are accompanied by the love of money that most eminent men possess, it is certain that they are

tainted with baseness. What they create under the hypocritical pretext of good will bear within it the seeds of decay. Unselfishness and innocence alone is creative, and it alone can help to raise man.

Flamel's generous gifts aroused curiosity and even jealousy. It seemed amazing that a poor bookseller should found almshouses and hospitals should build houses with low rents, churches and convents. Rumors reached the ears of the king, Charles VI, who ordered Cramoisi, a member of the Council of State, to investigate the matter. But thanks to Flamel's prudence and reticence, the result of the inquiries was favorable to him.

The rest of Flamel's life passed without special event. It was actually the life of a scholar. He went from his house in the rue de Marivaux to his shop. He walked in the Cemetery of the Innocents, for the imagination of death was pleasant to him. He handled beautiful parchments. He illuminated missals. He paid devout attention to Pernelle as she grew old, and he knew that life holds few better things than the peace of daily work and a calm affection.

### **The "Death" of Flamel**

Pernelle died first; Nicolas Flamel reached the age of eighty. He spent the last years of his life writing books on alchemy. He carefully settled his affairs and planned how he was to be buried: at the end of the nave of Saint Jacques la Boucherie. The tombstone to be laid over his body had already been made. On this stone, in the middle of various figures, there was carved a sun above a key and a closed book. It contains the symbols of his life and can still be seen at his gravesite in the Musee de Cluny in Paris. His death, to which he joyfully looked forward, was as circumspect and as perfect as his life.

As it is equally useful to study men's weaknesses as their finest qualities, we may mark Flamel's weakness. This sage, who attached importance only to the immortality of his soul and despised the ephemeral form of the body, was inspired as he grew old with a strange taste for the sculptural representation of his body and face. Whenever he had a church built, or even restored, he requested the sculptor to represent him, piously kneeling, in a corner of the pediment of the facade. He had himself twice sculptured on an arch in the Cemetery of the Innocents: once as he was in his youth and once old and infirm. When he had a new house built in the rue de Montmorency, on the outskirts of Paris, eleven saints were carved on the front, but a side door was surmounted with a bust of Flamel.

The bones of sages seldom rest in peace in their grave. Perhaps Nicolas Flamel knew this and tried to protect his remains by ordering a tombstone of great weight and by having a religious service held for him twelve times a year. But these precautions were useless. Hardly was Flamel dead when the report of his alchemical powers and of his concealment somewhere of an enormous quantity of gold spread through Paris and the world. Everyone who was seeking the famous projection powder, which turns all substances into gold, came prowling round all the places where he had lived in the hope of finding a minute portion of the precious powder. It was said also that the symbolical figures which he had had sculptured on various monuments gave, for those who could decipher it, the formula of the Philosopher's Stone. There was not a single alchemist but came in pilgrimage to study the sacred science on the stones of Saint-Jacques- la Boucherie, or the Cemetery of the Innocents. The sculptures and inscriptions were broken off under cover of darkness and removed. The cellars of his house were searched and the walls examined.

According to author Albert Poisson, towards the middle of the sixteenth century a man who had a well-known name and good credentials, which were no doubt fictitious, presented himself before the parish board of Saint-Jacques la Boucherie. He said he wished to carry out the vow of a dead friend, a pious alchemist, who, on his deathbed, had given him a sum of money with which to

repair Flamel's house. The board accepted the offer. The unknown man had the cellars ransacked under the pretext of strengthening the foundations; wherever he saw a hieroglyph he found some reason for knocking down the wall at that point. Having found nothing, he disappeared, forgetting to pay the workmen. Not long afterwards, a Capuchin friar and a German baron are said to have discovered in the house some stone vials full of a reddish powder  $\frac{3}{4}$  allegedly the projection powder. By the seventeenth century, the various houses which had belonged to Flamel were despoiled of their ornaments and decorations, and there was nothing of them left but the four bare walls.

### **History of the Book of Abraham the Jew**

What had happened to the book of Abraham the Jew ? Nicolas Flamel had bequeathed his papers and library to a nephew named Perrier, who was interested in alchemy and of whom he was very fond. Absolutely nothing is known of Perrier. He no doubt benefited by his uncle's teachings and spent a sage's life in the munificent obscurity that Flamel prized so dearly, but had not been able altogether to maintain during the last years of his life. For two centuries the precious heritage was handed down from father to son, without anything being heard of it. Traces of it are found again in the reign of Louis XIII. A descendant of Flamel, named Dubois, who must still have possessed a supply of the projection powder, threw off the wise reserve of his ancestor and used the powder to dazzle his contemporaries. In the presence of the King, he changed leaden balls with it into gold. As a result of this experiment, it is known he had many interviews with Cardinal de Richelieu, who wished to extract his secret. Dubois, who possessed the powder but was unable to understand either Flamel's manuscripts or the book of Abraham the Jew, could tell him nothing and was soon imprisoned at Vincennes. It was found that he had committed certain offences in the past, and this enabled Richelieu to get him condemned to death and confiscate his property for his own benefit. At the same time the proctor of the Chitelet, no doubt by order of Richelieu, seized the houses that Flamel had owned and had them searched from top to bottom. About this time, at the church of Saint-Jacques la Boucherie, robbers made their way in during the night, lifted Flamel's tombstone and broke open his coffin. It was after this incident that the rumor spread that the coffin had been found empty, and that it had never contained the body of Flamel, who was supposed to be still alive.

Through whatever means, it is believed Richelieu took possession of the book of Abraham the Jew. He built a laboratory at the Chateau of Rueil, which he often visited to read through the master's manuscripts and to try to interpret the sacred hieroglyphs. But that which a sage like Flamel had been able to understand only after twenty-one years of meditation was not likely to be at once accessible to a politician like Richelieu. Knowledge of the mutations of matter, of life and death, is more complex than the art of planning strategies or administering a kingdom. Richelieu's search gave no good results.

On the death of the cardinal, all traces of the book were lost, or rather, all traces of the text, for the diagrams have often been reproduced. Indeed, the book must have been copied, for it is recorded in the seventeenth century that the author of the *Tresor des Recherches et Antiquites Gauloises* made a journey to Milan to see a copy which belonged to the Seigneur of Cabrieres. In any case, the mysterious book has now disappeared. Perhaps a copy or the original itself rests under the dust of some provincial library. And it may be that a wise fate will send it at the proper time to a man who has the patience to ponder it, the knowledge to interpret it, the wisdom not to divulge it too soon.

### **Is Nicholas Flamel Still Alive?**

But the mystery of the story of Flamel, which seemed to have come to an end, was revived in the seventeenth century. Louis XIV sent an archeologist named Paul Lucas on a mission to the East. He was to study antiquities and bring back any inscriptions or documents that could help forward the modest scientific efforts then being made in France. A scholar had in those days to be both a

soldier and an adventurer. Paul Lucas united in himself the qualities of a Salomon Reinach and a Casanova. He was captured by Barbary corsairs, who robbed him, according to his own story, of the treasures he had brought from Greece and Palestine. The most valuable contribution that this official emissary made to science is summarized in the story he tells in his *Voyage dans la Turquie*, which he published in 1719. His account enables men of faith to reconstitute part of the history of the book of Abraham the Jew.

The story goes as follows: At Broussa Paul Lucas made the acquaintance of a kind of philosopher, who wore Turkish clothes, spoke almost every known language and, in outward appearance, belonged to the type of man of whom it is said that they "have no age." Thanks to his own cultured presence, Lucas came to know him fairly well, and this is what he learned. This philosopher was a member of a group of seven philosophers, who belonged to no particular country and traveled all over the world, having no other aim than the search for wisdom and their own development. Every twenty years they met at a pre-determined place, which happened that year to be Broussa. According to him, human life ought to have an infinitely longer duration than we admit; the average length should be a thousand years. A man could live a thousand years if he had knowledge of the Philosopher's Stone, which, besides being knowledge of the transmutation of metals, was also knowledge of the Elixir of life. The sages possessed it and kept it for themselves. In the West, there were only a few such sages. Nicolas Flamel had been one of them. Paul Lucas was astonished that a Turk, whom he had met by chance at Broussa, should be familiar with the story of Flamel. He was still more astonished when the Turk told him how the book of Abraham the Jew had come into Flamel's possession, for hitherto no one had known this.

"Abraham the Jew was a member of our group," the man told him. "He had determined not to lose sight of the descendants of his brothers who had taken refuge in France. He had a desire to see them, and in spite of all we could do to dissuade him he went to Paris. He made the acquaintance there of a rabbi who was seeking the Philosopher's Stone, and our friend became intimate with the rabbi and was able to explain much to him. But before he left the country the rabbi, by an act of treachery, killed our brother to get possession of his book and papers. The rabbi was arrested, convicted of this and other crimes and burned alive. The persecution of the Jews in France began not long afterwards, and they were expelled from the country. The book of Abraham was sold to Flamel by a Jewish man who did not know its value and was anxious to get rid of it before leaving Paris. Having discovered the Philosopher's Stone, Flamel was able to remain alive in the physical form he possessed at the time of his discovery. Pernelle's and his own funerals and the minute care he bestowed on the arrangements for them had been nothing but clever shams."

But the most amazing thing that Paul Lucas heard was the statement made by the Turk that both Flamel and his wife Pernelle were still alive! Having discovered the Philosopher's Stone, Flamel had been able to remain alive in the physical form he possessed at the time of his discovery. Pernelle's and his own funerals and the minute care he bestowed on the arrangements for them had been nothing but clever shams. He had started out for India, the country of the initiates, where he still lived. The publication of Paul Lucas' book created a great sensation. In the seventeenth century, like today, there lived discerning men who believed that all truth came out of the East and that there were in India adepts who possessed powers infinitely greater than those that science so parsimoniously metes out to us. In fact, this is a belief that has existed at every period in modern human history.

Was Nicolas Flamel one of these adepts? Even if he was, can it reasonably be presumed that he was alive three centuries after his supposed death, by virtue of a deeper study than had yet been made of the life force and the means of prolonging it? Is it relevant to compare with Paul Lucas' story another tradition reported by Abbe Vilain, who says that in the seventeenth century, Flamel visited Monsieur Desalleurs, the French ambassador to the Sublime Porte? Every man, according to his feeling for the miraculous, must come to his own conclusion. I think, myself, that in accordance with the wisdom which he had always shown, Nicolas Flamel, after his discovery of

the Philosopher's Stone, would have had no temptation to evade death; for he regarded death merely as the transition to a better state. In obeying, without seeking escape, the ancient and simple law that reduces man to dust when the curve of his life is ended, he gave proof of a wisdom that is none the less beautiful for being widespread.

(*Magicians, Seers, and Mystics* by Reginald Merton)

## The Testament of Nicolas Flamel

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See [Biography of Nicolas Flamel](#).

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1. I Nicolas Flamel, a scrivener of Paris, in the year 1414, in the reign of our gracious Prince Charles VI, whom God preserve; and after the death of my faithful partner Perenelle, am seized with a desire and a delight, in remembrance of her, and in your behalf, dear nephew, to write out the whole magistry of the secret of the Powder of Projection, or the Philosophical Tincture, which God hath willed to impart to his very insignificant servant, and which I have found out, as thou also wilt find out in working as I shall declare unto you.

2. And for this cause do not forget to pray to God to bestow on thee the understanding of the reason of the truth of nature, which thou wilt see in this book, wherein I have written the secrets word for word, sheet by sheet, and also as I have done and wrought with thy dear aunt Perenelle, whom I very much regret.

3. Take heed before thou workest, to seek the right way as a man of understanding. The reason of nature is Mercury, Sun and Moon, as I have said in my book, in which are those figures which thou seest under the arches of the Innocents at Paris. But I erred greatly upwards of 23 years and a half, in labouring without being able to marry the Moon, that is quicksilver, to the Sun, and to extract from them the seminal dung, which is a deadly poison; for I was then ignorant of the agent or medium, in order to fortify the Mercury: for without this agent, Mercury is as common water.

4. Know in what manner Mercury is to be fortified by a metallic agent, without which it never can penetrate into the belly of the Sun and of the Moon; afterward it must be hardened, which cannot be affected without the sulfurous spirit of gold or silver. You must therefore first open them with a metallic agent, that is to say with royal Saturnia, and afterward you must actuate the Mercury by a philosophic

means, that you may afterward by this Mercury dissolve into a liquor gold and Luna, and draw from their putrefaction the generative dung.

5. And know thou, that there is no other way nor means to work in this art, than that which I give thee word for word; an operation, unless it be taught as I now do, not at all easy to perform, but which on the contrary is very difficult to find out.

6. Believe steadfastly, that the whole philosophic industry consists in the preparation of the Mercury of the wise, for in it is the whole of what we are seeking for, and which has always been sought for by all ancient wise men; and that we, no more than they, have done nothing without this Mercury, prepared with Sun or Moon: for without these three, there is nothing in the whole world capable of accomplishing the said philosophical and medicinal tincture. It is expedient then that we learn to extract from them the living and spiritual seed.

7. Aim therefore at nothing but Sun, Moon and Mercury prepared by a philosophical industry, which wets not the hands, but the metal, and which has in itself a metallic sulfurous soul, namely, the ignited light of sulfur. And in order that you may not stray from the right path, apply yourself to metals; for there the aforesaid sulfur is found in all; but thou wilt easily find it, even almost similar to gold, in the cavern and depths of Mars, which is iron, and of Venus, which is copper, nearly as much in the one as in the other; and even if you pay attention to it, this sulfur has the power of tingeing moist and cold Luna, which is fine silver, into pure yellow and good Sun; but this ought to be done by a spiritual medium, viz. the key which opens all metals, which I am going to make known to you. Learn therefore, that among the minerals there is one which is a thief, and eats up all except Sun and Moon, who render the thief very good; for when he has them in his belly, he is good to prepare the quicksilver, as I shall presently make known to you.

8. Therefore do not stray out of the right road, but trust to my words, and then give thyself up to the practice, which I am going to bestow on thee in the name of the Father, of Son, and Holy Ghost.

The Practice.

9. Take thou in the first place the eldest or first-born child of Saturn, not the vulgar, 9 parts; of the saber chalibs of the God of War, 4 parts. Put this latter into a crucible, and when it comes to a melting redness, cast therein the 9 parts of Saturn, and immediately this will redden the other. Cleanse thou carefully the filth that arises on the surface of the saturnia, with saltpetre and tartar, four or five times. The operation will be rightly done when thou seest upon the matter an astral sign like a star.

10. Then is made the key and the saber, which opens and cuts through all metals, but chiefly Sun, Moon and Venus, which it eats, devours and keeps in his belly, and by this means thou art in the right road of truth, if thou has operated properly. For this Saturnia is the royal triumphant herb, for it is a little imperfect

king, whom we raise up by a philosophic artifice to the degree of the greatest glory and honor. It is also the queen, that is to say the Moon and the wife of the Sun: it is therefore both male and female, and our hermaphrodite Mercury. This Mercury or Saturnia is represented in the seven first pages of the book of Abraham the Jew, by two serpent encircling a golden rod. Take care to prepare a sufficient quantity of it, for much is required, that is to say about 12 or 13 lbs. of it, or even more, according as you wish to work on a large or a small scale.

11. Marry thou therefore the young god Mercury, that is to say quicksilver with this which is the philosophic Mercury, that you may actuate by him and fortify the said running quicksilver, seven or even ten or eleven times with the said agent, which is called the key, or a steel sharpened saber, for it cuts, scythes and penetrates all the bodies of the metals. Then wilt thou have the double and treble water represented by the rose tree in the book of Abraham the Jew, which issues out of the foot of an oak, namely our Saturnia, which is the royal key, and goes to precipitate itself into the abyss, as says the same author, that is to say, into the receiver, adapted to the neck of the retort, where the double Mercury throws itself by means of a suitable fire.

12. But here are found thorns and insuperable difficulties, unless God reveals this secret, or a master bestows it. For Mercury does not marry with royal Saturnia: it is experient to find a secret means to unite them: for unless thou knowest the artifice by which this union and peace are effected between these aforesaid argent-vives, you will do nothing to any purpose. I would not conceal any thing from thee, my dear nephew; I tell thee, therefore, that without Sun or Moon this work will profit thee nothing. Thou must therefore cause this old man, or voracious wolf, to devour gold or silver in the weight and measure as I am now about to inform thee. Listen therefore to my words, that thou mayest not err, as I have done in this work. I say, therefore, that you must give gold to our old dragon to eat. Remark how well you ought to operate. For if you give but little gold to the melted Saturnia, the gold is indeed opened, but the quicksilver will not take; and here is an incongruity, which is not at all profitable. I have a long while and greatly laboured in this affliction, before I found out the means to succeed in it. If therefore you give him much gold to devour, the gold will not indeed be so much opened nor disposed, but then it will take the quicksilver, and they will both marry. Thus the means is discovered. Conceal this secret, for it is the whole, and neither trust it to paper, or to any thing else which may be seen. For we should become the cause of great mischief. I give it thee under the seal of secrecy and of thy conscience, for the love I bear thee.

13. Take thou ten ounces of the red Sun, that is to so say, very fine, clean and purified nine or ten times by means of the voracious wolf alone: two ounces of the royal Saturnia; melt this in a crucible, and when it is melted, cast into it the ten ounces of fine gold; melt these two together, and stir them with a lighted charcoal. Then will thy gold be a little opened. Pour it on a marble slab or into an iron mortar, reduce it to a powder, and grind it well with three pounds of quicksilver. Make them to curd like cheese, in the grinding and working them to

and fro: wash this amalgama with pure common water until it comes out clear, and that the whole mass appears clear and white like fine Luna. The conjunction of the gold with the royal golden Saturnia is effected, when the mass is soft to the touch like butter.

14. Take this mass, which thou wilt gently dry with linen or fine cloth, with great care: this is our lead, and our mass of Sun and Moon, not the vulgar, but the philosophical. Put it into a good retort of crucible earth, but much better of steel. Place the retort in a furnace, and adapt a receiver to it: give fire by degrees. Two hours after increase your fire so that the Mercury may pass into the receiver: this Mercury is the water of the blowing rose-tree; it is also the blood of the innocents slain in the book of Abraham the Jew. You may now suppose that this Mercury has eat up a little of the body of the king, and that it will have much more strength to dissolve the other part of it hereafter, which will be more covered by the body of the Saturnia. Thou has now ascended one degree or step of the ladder of the art.

15. Take the feces out of the retort; melt them in a crucible in a strong fire: cast into it four ounces of the Saturnia, (and) nine ounces of the Sun. Then the Sun is expanded in the said feces, and much more opened than at the first time, as the Mercury has more vigor than before, it will have the strength and virtue of penetrating the gold, and of eating more of it, and of filling his belly with it by degrees. Operate therefore as at first; marry the aforesaid Mercury, stronger one degree with this new mass in grinding the whole together; they will take like butter and cheese; wash and grind them several times, until all the blackness is got out: dry it as aforesaid; put the whole into the retort, and operate as thou didst before, by giving during two hours, a weak fire, and then strong, sufficient to drive out, and cause the Mercury to fall into the receiver; then wilt thou have the Mercury still more actuated, and thou wilt have ascended to the second degree of the philosophic ladder.

16. Repeat the same work, by casting in the Saturnia in due weight, that is to say, by degrees, and operating as before, till thou hast reached the 10th step of the philosophic ladder; then take thy rest. For the aforesaid Mercury is ignited, actuated, wholly engrossed and full of the male sulfur, and fortified with the astral juice which was in the deep bowels of the gold and of our saturnine dragon. Be assured that I am now writing for thee things which by no philosopher was ever declared or written. For this Mercury is the wonderful caduceus, of which the sages have so much spoken in their books, and which they attest has the power of itself of accomplishing the philosophic work, and they say the truth, as I have done it myself by it alone, and thou wilt be enabled to do it thyself, if thou art so disposed: for it is this and none else which is the proximate matter and the root of all the metals.

17. Now is done and accomplished the preparation of the Mercury, rendered cutting and proper to dissolve into its nature gold and silver, to work out naturally



and simply the Philosophic Tincture, or the powder transmuting all metals into gold and silver.

18. Some believe they have the whole magistry, when they have the heavenly Mercury prepared; but they are grossly deceived. It is for this cause they find thorns before they pluck the rose, for want of understanding. It is true indeed, that were they to understand the weight, the regimen of the fire, and the suitable way, they would not have much to do, and could not fail even if they would. But in this art there is a way to work. Learn therefore and observe well how to operate, in the manner I am about to relate to you.

19. In the name of God, thou shalt take of thy animated Mercury what quantity thou pleasest; thou wilt put it into a glass vessel by itself; or two or four parts of the Mercury with two parts of the golden Saturnia; that is to say, one of the Sun and two of the Saturnia; the whole finely conjoined like butter, washed, cleansed and dried; and thou wilt lute thy vessel with the lute of wisdom. Place it in a furnace on warm ashes at the degree of the heat of an hen sitting on her eggs. Leave this said Mercury so prepared to ascend and descend for the space of 40 or 50 days, until thou seest forming in thy vessel a white or red sulfur, called philosophic sublimate, which issues out of the reins of the said Mercury. Thou wilt collect this sulfur with a feather: it is the living Sun and the living Moon, which Mercury begets out of itself.

20. Take this white or red sulfur, triturate it in a glass or marble mortar, and pour on it, in sprinkling it, a third part of its weight of the Mercury from which this sulfur has been drawn. With these two make a paste like butter: put again this mixture into an oval glass; place it in a furnace on a suitable fire of ashes, mild, and disposed with a philosophic industry. Concoct until the said Mercury is changed into sulfur, and during this coction, thou wilt see wonderful things in thy vessel, that is to say, all the colors which exist in the world, which thou canst not behold without lifting up thy heart to God in gratitude for so great a gift.

21. When thou has attained to the purple red, thou must gather it: for then the alchymical powder is made, transmuting every metal into fine pure and neat gold, which thou maist multiply by watering it as thou hast already done, grinding it with fresh Mercury, concocting it in the same vessel, furnace and fire, and the time will be much shorter, and its virtue ten times stronger.

22. This then is the whole magistry done with Mercury alone, which some do not believe to be true, because they are weak and stupid, and not at all able to comprehend this work.

23. Shouldest thou desire to operate in another way, take of fine Sun in fine powder or in very thin leaves: make a paste of it with seven parts of thy philosophic Mercury, which is our Luna: put them both into an oval glass vessel well luted; place it in a furnace; give a very strong fire, that is to say, such as will keep lead in fusion; for then thou has found out the true regimen of the fire; and

let thy Mercury, which is the philosophical wind, ascend and descend on the body of the gold, which it eats up by degrees, and carries in its belly. Concoct it until the gold and Mercury do no more ascend and descend, but both remain quiet, and then will peace and union be effected between the two dragons, which are fire and water both together.

24. Then wilt thou see in thy vessel a great blackness like that of melted pitch, which is the sign of the death and putrefaction of the gold, and the key of the whole magistry. Cause it therefore to resuscitate by concocting it, and be not weary with concocting it: during this period divers changes will take place; that is to say, the matter will pass through all the colors, the black, the ash color, the blue, the green, the white, the orange, and finally the red as red as blood or the crimson poppy: aim only at this last color; for it is the true sulfur, and the alchymical powder. I say nothing precisely about the time; for that depends on the industry of the artist; but thou canst not fail, by working as I have shown.

25. If thou are disposed to multiply thy powder, take one part thereof, and water it with two parts of thy animated Mercury; make it into a soft and smooth paste; put it in a vessel as thou hast already done, in the same furnace and fire, and concoct it. This second turn of the philosophic wheel will be done in less time than the first, and thy powder will have ten times more strength. Let is wheel about again even a thousand times, and as much as thou wilt. Thou wilt then have a treasure without price, superior to all there is in the world, and thou canst desire nothing more here below, for thou hast both health and riches, if thou useth them properly.

26. Thou hast now the treasure of all worldly felicity, which I a poor country clown of Pointoise did accomplish three times in Paris, in my house, in the street des Ecrivains, near the chapel of St. Jacques de la Boucherie, and which I Flammel give thee, for the love I bear thee, to the honour of God, for His glory, for the praise of Father, Son, and Holy Spirit. Amen.

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The Practice.

9. Take thou in the first place the eldest or first-born child of Saturn, not the vulgar, 9 parts; of the saber chalibs of the God of War, 4 parts. Put this latter into a crucible, and when it comes to a melting redness, cast therein the 9 parts of Saturn, and immediately this will redden the other. Cleanse thou carefully the filth that arises on the surface of the saturnia, with saltpetre and tartar, four or five times. The operation will be rightly done when thou seest upon the matter an astral sign like a star.

10. Then is made the key and the saber, which opens and cuts through all metals, but chiefly Sun, Moon and Venus, which it eats, devours and keeps in his belly, and by this means thou art in the right road of truth, if thou has operated properly. For this Saturnia is the royal triumphant herb, for it is a little imperfect king, whom we raise up by a philosophic artifice to the degree of the greatest glory and honor. It is also the queen, that is to say the Moon and the wife of the Sun: it is therefore both male and female, and our hermaphrodite Mercury. This Mercury or Saturnia is represented in the seven first pages of the book of Abraham the Jew, by two serpent encircling a golden rod. Take care to prepare a sufficient quantity of it, for much is required, that is to say about 12 or 13 lbs. of it, or even more, according as you wish to work on a large or a small scale.

11. Marry thou therefore the young god Mercury, that is to say quicksilver with this which is the philosophic Mercury, that you may actuate by him and fortify the said running quicksilver, seven or even ten or eleven times with the said agent, which is called the key, or a steel sharpened saber, for it cuts, scythes and penetrates all the bodies of the metals. Then wilt thou have the double and treble water represented by the rose tree in the book of Abraham the Jew, which issues out of the foot of an oak, namely our Saturnia, which is the royal key, and goes to precipitate itself into the abyss, as says the same author, that is to say, into the receiver, adapted to the neck of the retort, where the double Mercury throws itself by means of a suitable fire.

12. But here are found thorns and insuperable difficulties, unless God reveals this secret, or a master bestows it. For Mercury does not marry with royal Saturnia: it is experient to find a secret means to unite them: for unless thou

knowest the artifice by which this union and peace are effected between these aforesaid argent-vives, you will do nothing to any purpose. I would not conceal any thing from thee, my dear nephew; I tell thee, therefore, that without Sun or Moon this work will profit thee nothing. Thou must therefore cause this old man, or voracious wolf, to devour gold or silver in the weight and measure as I am now about to inform thee. Listen therefore to my words, that thou mayest not err, as I have done in this work. I say, therefore, that you must give gold to our old dragon to eat. Remark how well you ought to operate. For if you give but little gold to the melted Saturnia, the gold is indeed opened, but the quicksilver will not take; and here is an incongruity, which is not at all profitable. I have a long while and greatly laboured in this affliction, before I found out the means to succeed in it. If therefore you give him much gold to devour, the gold will not indeed be so much opened nor disposed, but then it will take the quicksilver, and they will both marry. Thus the means is discovered. Conceal this secret, for it is the whole, and neither trust it to paper, or to any thing else which may be seen. For we should become the cause of great mischief. I give it thee under the seal of secrecy and of thy conscience, for the love I bear thee.

13. Take thou ten ounces of the red Sun, that is to so say, very fine, clean and purified nine or ten times by means of the voracious wolf alone: two ounces of the royal Saturnia; melt this in a crucible, and when it is melted, cast into it the ten ounces of fine gold; melt these two together, and stir them with a lighted charcoal. Then will thy gold be a little opened. Pour it on a marble slab or into an iron mortar, reduce it to a powder, and grind it well with three pounds of quicksilver. Make them to curd like cheese, in the grinding and working them to and fro: wash this amalgama with pure common water until it comes out clear, and that the whole mass appears clear and white like fine Luna. The conjunction of the gold with the royal golden Saturnia is effected, when the mass is soft to the touch like butter.

14. Take this mass, which thou wilt gently dry with linen or fine cloth, with great care: this is our lead, and our mass of Sun and Moon, not the vulgar, but the philosophical. Put it into a good retort of crucible earth, but much better of steel. Place the retort in a furnace, and adapt a receiver to it: give fire by degrees. Two hours after increase your fire so that the Mercury may pass into the receiver: this Mercury is the water of the blowing rose-tree; it is also the blood of the innocents slain in the book of Abraham the Jew. You may now suppose that this Mercury has eat up a little of the body of the king, and that it will have much more strength to dissolve the other part of it hereafter, which will be more covered by the body of the Saturnia. Thou has now ascended one degree or step of the ladder of the art.

15. Take the feces out of the retort; melt them in a crucible in a strong fire: cast into it four ounces of the Saturnia, (and) nine ounces of the Sun. Then the Sun is expanded in the said feces, and much more opened that at the first time, as the Mercury has more vigor than before, it will have the strength and virtue of penetrating the gold, and of eating more of it, and of filling his belly with it by

degrees. Operate therefore as at first; marry the aforesaid Mercury, stronger one degree with this new mass in grinding the whole together; they will take like butter and cheese; wash and grind them several times, until all the blackness is got out: dry it as aforesaid; put the whole into the retort, and operate as thou didst before, by giving during two hours, a weak fire, and then strong, sufficient to drive out, and cause the Mercury to fall into the receiver; then wilt thou have the Mercury still more actuated, and thou wilt have ascended to the second degree of the philosophic ladder.

16. Repeat the same work, by casting in the Saturnia in due weight, that is to say, by degrees, and operating as before, till thou hast reached the 10th step of the philosophic ladder; then take thy rest. For the aforesaid Mercury is ignited, actuated, wholly engrossed and full of the male sulfur, and fortified with the astral juice which was in the deep bowels of the gold and of our saturnine dragon. Be assured that I am now writing for thee things which by no philosopher was ever declared or written. For this Mercury is the wonderful caduceus, of which the sages have so much spoken in their books, and which they attest has the power of itself of accomplishing the philosophic work, and they say the truth, as I have done it myself by it alone, and thou wilt be enabled to do it thyself, if thou art so disposed: for it is this and none else which is the proximate matter and the root of all the metals.

17. Now is done and accomplished the preparation of the Mercury, rendered cutting and proper to dissolve into its nature gold and silver, to work out naturally and simply the Philosophic Tincture, or the powder transmuting all metals into gold and silver.

18. Some believe they have the whole magistry, when they have the heavenly Mercury prepared; but they are grossly deceived. It is for this cause they find thorns before they pluck the rose, for want of understanding. It is true indeed, that were they to understand the weight, the regimen of the fire, and the suitable way, they would not have much to do, and could not fail even if they would. But in this art there is a way to work. Learn therefore and observe well how to operate, in the manner I am about to relate to you.

19. In the name of God, thou shalt take of thy animated Mercury what quantity thou pleasest; thou wilt put it into a glass vessel by itself; or two or four parts of the Mercury with two parts of the golden Saturnia; that is to say, one of the Sun and two of the Saturnia; the whole finely conjoined like butter, washed, cleansed and dried; and thou wilt lute thy vessel with the lute of wisdom. Place it in a furnace on warm ashes at the degree of the heat of an hen sitting on her eggs. Leave this said Mercury so prepared to ascend and descend for the space of 40 or 50 days, until thou seest forming in thy vessel a white or red sulfur, called philosophic sublimate, which issues out of the reins of the said Mercury. Thou wilt collect this sulfur with a feather: it is the living Sun and the living Moon, which Mercury begets out of itself.

20. Take this white or red sulfur, triturate it in a glass or marble mortar, and pour on it, in sprinkling it, a third part of its weight of the Mercury from which this sulfur has been drawn. With these two make a paste like butter: put again this mixture into an oval glass; place it in a furnace on a suitable fire of ashes, mild, and disposed with a philosophic industry. Concoct until the said Mercury is changed into sulfur, and during this coction, thou wilt see wonderful things in thy vessel, that is to say, all the colors which exist in the world, which thou canst not behold without lifting up thy heart to God in gratitude for so great a gift.

21. When thou has attained to the purple red, thou must gather it: for then the alchemical powder is made, transmuting every metal into fine pure and neat gold, which thou maist multiply by watering it as thou hast already done, grinding it with fresh Mercury, concocting it in the same vessel, furnace and fire, and the time will be much shorter, and its virtue ten times stronger.

22. This then is the whole magistry done with Mercury alone, which some do not believe to be true, because they are weak and stupid, and not at all able to comprehend this work.

23. Shouldest thou desire to operate in another way, take of fine Sun in fine powder or in very thin leaves: make a paste of it with seven parts of thy philosophic Mercury, which is our Luna: put them both into an oval glass vessel well luted; place it in a furnace; give a very strong fire, that is to say, such as will keep lead in fusion; for then thou has found out the true regimen of the fire; and let thy Mercury, which is the philosophical wind, ascend and descend on the body of the gold, which it eats up by degrees, and carries in its belly. Concoct it until the gold and Mercury do no more ascend and descend, but both remain quiet, and then will peace and union be effected between the two dragons, which are fire and water both together.

24. Then wilt thou see in thy vessel a great blackness like that of melted pitch, which is the sign of the death and putrefaction of the gold, and the key of the whole magistry. Cause it therefore to resuscitate by concocting it, and be not weary with concocting it: during this period divers changes will take place; that is to say, the matter will pass through all the colors, the black, the ash color, the blue, the green, the white, the orange, and finally the red as red as blood or the crimson poppy: aim only at this last color; for it is the true sulfur, and the alchemical powder. I say nothing precisely about the time; for that depends on the industry of the artist; but thou canst not fail, by working as I have shown.

25. If thou are disposed to multiply thy powder, take one part thereof, and water it with two parts of thy animated Mercury; make it into a soft and smooth paste; put it in a vessel as thou hast already done, in the same furnace and fire, and concoct it. This second turn of the philosophic wheel will be done in less time than the first, and thy powder will have ten times more strength. Let is wheel about again even a thousand times, and as much as thou wilt. Thou wilt then have a treasure without price, superior to all there is in the world, and thou canst

desire nothing more here below, for thou hast both health and riches, if thou usest them properly.

26. Thou hast now the treasure of all worldly felicity, which I a poor country clown of Pointoise did accomplish three times in Paris, in my house, in the street des Ecrivains, near the chapel of St. Jacques de la Boucherie, and which I Flammel give thee, for the love I bear thee, to the honour of God, for His glory, for the praise of Father, Son, and Holy Spirit. Amen.

**The origins of the discipline of alchemy date back at least as far as ancient Egypt. Most of the alchemical principles known at that time were kept secret from the common people and expressed publicly only in secret writings (hieroglyphics) or in the architecture of sacred buildings. That tradition was carried on during the heyday of alchemy in the Middle Ages in the alchemists' secret ciphers, coded alphabets, as well as in the architecture of cathedrals.**

**Modern archeologists have proven that the holy temples of Egypt and the cathedrals of the Middle Ages were based on human proportions and designed to symbolically represent man. In fact, the human form embodied in sacred architecture is symbolic of the Perfected Man, the final stage of man's evolution, his ultimate divinization or union with the Divine Mind.**

**The Great Work of alchemy is to speed up this natural process of perfection and resurrect the spiritual essence of man that has become trapped in matter.**

**Every human being participates in alchemy, whether in a conscious manner (through the intentional perfection and manifesting of one's higher nature) or through the tumult and suffering of worldly experiences that finally lead to increased spiritual awareness.**

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**"Some have declared that it lies within our choice to gaze continually upon a world of equal or even greater wonder and beauty. It is said by these that the experiments of the alchemists are, in fact, related not to the transmutation of metals, but to the transmutation of the entire universe. This method, or art, or science, or whatever we choose to call it, is simply concerned to restore the delights of the primal paradise; to enable men, if they will, to inhabit a world of joy and splendor. It is perhaps possible that there is such an experiment, and that there are some who have made it."**

- Richard Rolle de Hampole, 1380



Alchemy is the study of the transformative processes involved in the perfection or evolution of matter.

These are the same processes we must all go through in order to return to our true home in the Stars.

The Emerald Tablet is the map of our Journey.

## History of Alchemy

### The Alchemists

To most of us, the word "alchemy" calls up the picture of a medieval and slightly sinister laboratory in which an aged, black-robed wizard broods over the crucibles and alembics that are to bring within his reach the Philosopher's Stone, and with that discovery, the formula for the Elixir of life and the transmutation of metals. But one can scarcely dismiss so lightly the science -- or art, if you will -- that won to its service the lifelong devotion of men of culture and attainment from every race and clime over a period of thousands of years, for the beginnings of alchemy are hidden in the mists of time. Such a science is something far more than an outlet for a few eccentric old men in their dotage.

What was the motive behind their constant strivings, their never-failing patience in the unravelling of the mysteries, the tenacity of purpose in the face of persecution and ridicule through the countless ages that led the alchemists to pursue undaunted their appointed way? Something far greater, surely, than a mere vainglorious desire to transmute the base metals into gold, or to brew a potion to prolong a little longer this earthly span, for the devotees of alchemy in the main cared little for such things.

The accounts of their lives almost without exception lead us to believe that they were concerned with things spiritual rather than with things temporal. They were men inspired by a vision, a vision of man made perfect, of man freed from disease and the limitations of warring faculties both mental and physical, standing godlike in the realization of a power that even at this very moment of time lies hidden in the deeper strata of consciousness, a vision of man made truly in the image and likeness of the One Divine Mind in its Perfection, Beauty, and Harmony.

To appreciate and understand the adepts' visions, it is necessary to trace the history of their philosophy. So let us step back into the past to catch a glimpse of these men, of their work and ideals, and more important still, of the possibilities that their life-work might bring to those who today are seeking for fuller knowledge and wider horizons.

### Chinese Alchemy

References about alchemy are to be found in the myths and legends of ancient China. From a book written by Edward Chalmers Werner, a late member of the Chinese Government's Historiographical Bureau in Peking comes this quotation from old Chinese records: "Chang Tao-Ling, the first Taoist pope, was born in A.D. 35 in the reign of the Emperor Kuang Wu Ti of the Han dynasty. His birthplace is variously given as T'ien-mu Shan, Lin-an-Hsien in Chekiang, Feng-yang Fu in Anhui, and even in the "Eye of Heaven Mountain." He devoted himself wholly to study and meditation, declining all offers to enter the service of the state. He preferred to take up his

abode in the mountains of Western China where he persevered in the study of alchemy and in cultivating the virtues of purity and mental abstraction. From the hands of the alchemist Lao Tzu, he received supernaturally a mystical treatise, by following the instructions in which he was successful in his search for the Elixir of Life." This reference demonstrates that alchemy was studied in China before the commencement of the Christian era and its origin must lie even further back in Chinese history.

### **Egyptian Alchemy**

From China we now travel to Egypt, from where alchemy as it is known in the West seems to have sprung. The great Egyptian adept king, named by the Greeks "Hermes Trismegistus" is thought to have been the founder of the art. Reputed to have lived about 1900 B.C., he was highly celebrated for his wisdom and skill in the operation of nature, but of the works attributed to him only a few fragments escaped the destroying hand of the Emperor Diocletian in the third century A.D. The main surviving documents attributed to him are the *Emerald Tablet*, the *Asclepian Dialogues*, and the *Divine Pymander*. If we may judge from these fragments (both preserved in the Latin by Ficinus and translated into other languages in the sixteenth century), it would seem to be of inestimable loss to the world that none of these works have survived in their entirety.

The famous *Emerald Tablet (Tabula Smaragdina)* of Hermes is the primary document of alchemy. There have been various stories of the origin of the tract, one being that the original emerald slab upon which the precepts were said to be inscribed in Phoenician characters was discovered in the tomb of Hermes by Alexander the Great. In the Berne edition (1545) of the *Summa Perfectionis*, the Latin version is printed under the heading: "The Emerald Tables of Hermes the Thrice Great Concerning Chymistry, Translator unknown. The words of the secrets of Hermes, which were written on the Tablet of Emerald found between his hands in a dark cave wherein his body was discovered buried."

### **Arabian Alchemy**

An Arabic version of the text was discovered in a work ascribed to Jabir (Geber), which was probably made about the ninth century. In any case, it must be one of the oldest alchemical fragments known, and that it is a piece of Hermetic teaching I have no doubt, as it corresponds to teachings of the Thrice-Greatest Hermes as they have been passed down to us in esoteric circles. The tablet teaches the unity of matter and the basic truth that all form is a manifestation from one root, the One Thing or Ether. This tablet, in conjunction with the works of the *Corpus Hermeticum* are well worth reading, particularly in the light of the general alchemical symbolism. Unhappily, the Emerald Tablet is all that remains to us of the genuine Egyptian sacred art of alchemy.

The third century A.D. seems to have been a period when alchemy was widely practiced, but it was also during this century, in the year 296, that Diocletian sought out and burnt all the Egyptian books on alchemy and the other Hermetic sciences, and in so doing destroyed all evidence of any progress made up to that date. In the fourth century, Zosimus the Panopolite wrote his treatise on *The Divine Art of Making Gold and Silver*, and in the fifth Morienus, a hermit of Rome, left his native city and set out to seek the sage Adfar, a solitary adept whose fame had reached him from Alexandria. Morienus found him, and after gaining his confidence became his disciple. After the death of his patron, Morienus came into touch with King Calid, and a very attractive work purporting to be a dialogue between himself and the king is still extant under the name of Morienus. In this century, Cedrenus also appeared, a magician who professed alchemy.

The next name of note, that of Geber, occurs in or about 750 A.D. Geber's real name was Abou Moussah Djfar-Al Sell, or simply "The Wise One." Born at Houran in Mesopotamia, he is

generally esteemed by adepts as the greatest of them all after Hermes. Of the five hundred treatises said to have been composed by him, only three remain to posterity: *The Sum of the Perfect Magistry*, *The Investigation of Perfection*, and his *Testament*. It is to him, too, that we are indebted for the first mention of such important compounds as corrosive sublimate, red oxide of mercury, and nitrate of silver. Skillfully indeed did Geber veil his discoveries, for from his mysterious style of writing we derive the word "gibberish," but those who have really understood Geber, his adept peers, declare with one accord that he has declared the truth, albeit disguised, with great acuteness and precision.

About the same time, Rhasis, another Arabian alchemist, became famous for his practical displays in the art of transmutation of base metals into gold. In the tenth century, Alfarabi enjoyed the reputation of being the most learned man of his age, and still another great alchemist of that century was Avicenna, whose real name was Ebu Cinna. Born at Bokara in 980 A.D., he was the last of the Egyptian alchemical philosophers of note.

### European Alchemy

About the period of the first Crusades, alchemy shifted its center to Spain, where it had been introduced by the Arabian Moors. In the twelfth Century Artephius wrote *The Art of Prolonging Human Life* and is reported to have lived throughout a period of one thousand years. He himself affirmed this:

"I, Artephius, having learnt all the art in the book of Hermes, was once as others, envious, but having now lived one thousand years or thereabouts (which thousand years have already passed over me since my nativity, by the grace of God alone and the use of this admirable Quintessence), as I have seen, through this long space of time, that men have been unable to perfect the same magistry on account of the obscurity of the words of the philosophers, moved by pity and good conscience, I have resolved, in these my last days, to publish in all sincerity and truly, so that men may have nothing more to desire concerning this work. I except one thing only, which is not lawful that I should write, because it can be revealed truly only by God or by a master. Nevertheless, this likewise may be learned from this book, provided one be not stiff-necked and have a little experience."

Of the thirteenth-century literature, a work called *Tesero* was attributed to Alphonso, the King of Castile, in 1272. William de Loris wrote *Le Roman de Rose* in 1282, assisted by Jean de Meung, who also wrote *The Remonstrance of Nature to the Wandering Alchemist* and *The Reply of the Alchemist to Nature*. Peter d'Apona, born near Padua in 1250, wrote several books on Hermetic sciences and was accused by the Inquisition of possessing seven spirits (each enclosed in a crystal vessel) who taught him the seven liberal arts and sciences. He died upon the rack.

Among other famous names appearing about this period is that of Arnold de Villeneuve or Villanova, whose most famous work is found in the *Theatrum Chemicum*. He studied medicine in Paris but was also a theologian and an alchemist. Like his friend, Peter d'Apona, he was accused of obtaining his knowledge from the devil and was charged by many different people with magical practices. Although he did not himself fall into the hands of the Inquisition, his books were condemned to be burnt in Tarragona by that body on account of their heretical content. Villanova's crime was that he maintained that works of faith and charity are more acceptable in the eyes of God than the Sacrificial Mass of the Church!

The authority of Albertus Magnus (1234-1314) is undoubtedly to be respected, since he renounced all material advantages to devote the greater part of a long life to the study of alchemical philosophy in the seclusion of a cloister. When Albertus died, his fame descended to his "sainted pupil" Aquinas, who in his *Thesaurus Alchimae*, speaks openly of the successes of Albertus and himself in the art of transmutation.

Raymond Lully is one of the medieval alchemists about whose life there is so much conflicting evidence that it is practically certain that his name was used as a cover by at least one other adept either at the same or a later period. The enormous output of writings attributed to Lully (they total about 486 treatises on a variety of subjects ranging from grammar and rhetoric to medicine and theology) also seems to suggest that his name became a popular pseudonym. Lully was born in Majorca about the year 1235, and after a somewhat dissolute youth, he was induced, apparently by the tragic termination of an unsuccessful love affair, to turn his thoughts to religion. He became imbued with a burning desire to spread the Hermetic teachings among the followers of Mohammed, and to this end devoted years to the study of Mohammedan writings, the better to refute the Moslem teachings. He traveled widely, not only in Europe, but in Asia and Africa, where his religious zeal nearly cost him his life on more than one occasion. Lully is said to have become acquainted with Arnold de Villanova and the Universal Science somewhat late in life, when his study of alchemy and the discovery of the Philosophers' Stone increased his former fame as a zealous Christian.

According to one story, his reputation eventually reached John Cremer, Abbot of Westminster at the time. After working at alchemy for thirty years, Cremer had still failed to achieve his aim, the Philosopher's Stone. Cremer therefore sought out Lully in Italy, and having gained his confidence, persuaded him to come to England, where he introduced him to King Edward II. Lully, being a great champion of Christendom, agreed to transmute base metals into gold on the condition that Edward carry on the Crusades with the money. He was given a room in the Tower of London for his work, and it is estimated that he transmuted 50,000 pounds worth of gold. After a time, however, Edward became avaricious, and to compel Lully to carry on the work of transmutation, made him prisoner. However, with Cremer's aid, Lully was able to escape from the Tower and return to the Continent. Records state that he lived to be one hundred and fifty years of age and was eventually killed by the Saracens in Asia. At that age he is reputed to have been able to run and jump like a young man.

During the fourteenth century, the science of alchemy fell into grave disrepute, for the alchemists claim to transmute metals offered great possibilities to any rogue with sufficient plausibility and lack of scruple to exploit the credulity or greed of his fellowmen. In fact, there proved to be no lack either of charlatans or victims. Rich merchants and others greedy for gain were induced to entrust to the alleged alchemists gold, silver, and precious stones in the hope of getting them multiplied, and Acts of Parliament were passed in England and Pope's Bulls issued over Christendom to forbid the practice of alchemy on pain of death. (Although Pope John XXII is said to have practiced the art himself and to have enriched the Vatican treasury by this means.) Before long, even the most earnest alchemists were disbelieved. For example, there lived about this time the two Isaacs Hollandus (a father and son), who were Dutch adepts and wrote *De Triplici Ordinari Exiliris et Lapidis Theoria* and *Mineralia Opera Sue de Lapide Philosophico*. The details of their operations on metals are the most explicit that had ever been given, yet because of their very lucidity, their work was widely discounted.

### **The English Alchemists**

In England, the first known alchemist was Roger Bacon, who was a scholar of outstanding attainment. Born in Somersetshire in 1214, he made extraordinary progress even in his boyhood studies, and on reaching the required age joined the Franciscan Order. After graduating Oxford, he moved to Paris where he studied medicine and mathematics. On his return to England, he applied himself to the study of philosophy and languages with such success that he wrote grammars of the Latin, Greek, and Hebrew tongues.

Although Bacon has been described as a physician rather than an alchemist, we are indebted to him for many scientific discoveries. He was almost the only astronomer of his time, and in this capacity rectified the Julian calendar which, although submitted to Pope Clement IV in 1267, was not put into practice until a later papacy. He was responsible also for the physical analysis of

convex glasses and lenses, the invention of spectacles and achromatic lenses, and for the theory of the telescope. As a student of chemistry, he called attention to the chemical role played by air in combustion, and having carefully studied the properties of saltpeter, taught its purification by dissolution in water and by crystallization.

Indeed, from his letters we learn that Bacon anticipated most of the achievements of modern science. He maintained that vessels might be constructed that would be capable of navigation without manual rowers, and which under the direction of a single man, could travel through the water at a speed hitherto undreamed of. He also predicted that it would be possible to construct cars that could be set in motion with amazing speeds ("independently of horses and other animals") and also flying machines that would beat the air with artificial wings.

It is scarcely surprising that in the atmosphere of superstition and ignorance that reigned in Europe during the Middle Ages, Bacon's achievements were attributed to his communication with devils. His fame spread through western Europe not as a savant but as a great magician. His great services to humanity were met with censure, not gratitude, and to the Church his teachings seemed particularly pernicious. The Church took her place as one of his foremost adversaries, and even the friars of his own order refused his writings a place in their library. His persecutions culminated in 1279 in imprisonment and a forced repentance of his labors in the cause of art and science.

Among his many writings, there are two or three works on alchemy, from which it is quite evident that not only did he study and practice the science but that he obtained his final objective, the Philosopher's Stone. Doubtless during his lifetime, his persecutions led him to conceal carefully his practice of the Hermetic art and to consider the revelation of such matters unfit for the uninitiated. "Truth," he wrote, "ought not to be shown to every ribald person, for then it would become most vile that which, in the hand of a philosopher, is the most precious of all things."

Sir George Ripley, Canon of Bridlington Cathedral in Yorkshire, placed alchemy on a higher level than many of his contemporaries by dealing with it as a spiritual and not merely a physical manifestation. He maintained that alchemy is concerned with the mode of our spirit's return to the God who gave it to us. He wrote in 1471 his *Compound of Alchemy* with its dedicatory epistle to King Edward IV. It is also reported in the Canon of Bridlington that he provided funds for the Knights of St. John by means of the Philosopher's Stone he concocted.

In the sixteenth century, Pierce the Black Monk, wrote the following about the Elixir: "Take earth of Earth, Earth's Mother (Water of Earth), Fire of Earth, and Water of the Wood. These are to lie together and then be parted. Alchemical gold is made of three pure soul, as purged as crystal. Body, seat, and spirit grow into a Stone, wherein there is no corruption. This is to be cast on Mercury and it shall become most worthy gold." Other works of the sixteenth century include Thomas Charnock's *Breviary of Philosophy* and *Enigma* published in 1572. He also wrote a memorandum in which he states that he attained the transmuting powder when his hairs were white with age.

Also in the sixteenth century lived Edward Kelly, born in 1555. He seems to have been an adventurer of sorts and lost his ears at Lancaster on an accusation of producing forged title deeds. Dr. John Dee, a widely respected and learned man of the Elizabethan era, was very interested in Kelly's clairvoyant visions, although it is difficult to determine whether Kelly really was a genuine seer since his life was such an extraordinary mixture of good and bad character. In some way or other, Kelly does appear to have come into possession of the Red and White Tinctures. Elias Ashmole printed at the end of *Theatrum Chemicum Britannicum* a tract entitled *Sir Edward Kelly's Work* that says: "It is generally reported that Doctor Dee and Sir Edward Kelly were so strangely fortunate as to find a very large quantity of the Elixir in some part of the ruins of Glastonbury Abbey, which was so incredibly rich in virtue (being one in 272,330), that they lost

much in making projection by way of trial before they finally found out the true height of the medicine."

In March 1583, a prince of Poland, the Count Palatine of Siradia, Adalbert Alask, while visiting the Court of Queen Elizabeth, sought to meet with Dr. Dee to discuss his experiments, of which he became so convinced that he asked Dee and Kelly and their families to accompany him on his return to Cracow. The prince took them from Cracow to Prague in anticipation of favors at the hand of Emperor Rudolph II, but their attempt to get into touch with Rudolph was unsuccessful. In Prague at that time there was a great interest in alchemy, but in 1586, by reason of an edict of Pope Sixtus V, Dee and Kelly were forced to flee the city. They finally found peace and plenty at the Castle of Trebona in Bohemia as guests of Count Rosenberg, the Emperor's Viceroy in that country. During that time Kelly made projection of one minim on an ounce and a quarter of mercury and produced nearly an ounce of the best gold.

In February 1588, the two men parted ways, Dee making for England and Kelly for Prague, where Rosenberg had persuaded the Emperor to quash the Papal decree. Through the introduction of Rosenberg, Kelly was received and honored by Rudolph as one in possession of the Great Secret of Alchemy. From him he received besides a grant of land and the freedom of the city, a position of state and apparently a title, since he was known from that time forward as Sir Edward Kelly. These honors are evidence that Kelly had undoubtedly demonstrated to the Emperor his knowledge of transmutation, but the powder of projection had now diminished, and to the Emperor's command to produce it in ample quantities, he failed to accede, being either unable or unwilling to do so. As a result, Kelly was cast into prison at the Castle of Purglitz near Prague where he remained until 1591 when he was restored to favor. He was interned a second time, however, and in 1595, according to chronicles, and while attempting to escape from his prison, fell from a considerable height and was killed at the age of forty.

In the seventeenth century lived Thomas Vaughan, who used the pseudonym "Eugenius Philasthes" (and possibly "Eireneus Philalethes" as well) and wrote dozens of influential treatises on alchemy. Among Vaughan's most noteworthy books are *An Open Entrance to the Shut Palace of the King*, *Ripley Revived*, *The Marrow of Alchemy*, *Metallorum Metamorphosis*, *Brevis Manuductio ad Rubinem Coelestum*, *Fone Chemicæ Veritatis*, and others to be found in the *Musaeum Hermiticum*. Vaughan came from Wales and his writings were regarded as an illustration of the spiritual approach to alchemy. Yet whatever the various interpretations put upon his work, Vaughan was undoubtedly endeavoring to show that alchemy was demonstrable, in every phase of physical, mental, and spiritual reality. His work *Lumen de Lumine* is an alchemical discourse that deals with those three aspects. His medicine is a spiritual substance inasmuch as it is the Quintessence or the Divine Life manifesting through all form, both physical and spiritual. His gold is the gold of the physical world as well as the wisdom of the spiritual world. His Stone is the touchstone that transmutes everything and is again both spiritual and physical. For instance, his statement "the Medicine can only be contained in a glass vessel" signifies a tangible glass container as well the purified body of the adept.

Thomas Vaughan was a Magus of the Rosicrucian Order, and he knew and understood that the science of alchemy must manifest throughout all planes of consciousness. Writing as Eireneus Philalethes in the preface to the *An Open Entrance* from the *Collectanea Chymica* (published by William Cooper in 1684), Vaughan says: "I being an adept anonymous, a lover of learning, and philosopher, decreed to write this little treatise of medicinal, chemical, and physical secrets in the year of the world's redemption 1645, in the three and twentieth year of my life, that I may pay my duty to the Sons of the Art, that I might appear to other adepts as their brother and equal. Therefore I presage that not a few will be enlightened by these my labors. These are no fables, but real experiments that I have made and know, as every other adept will conclude by these lines. In truth, many times I laid aside my pen, deciding to forbear from writing, being rather willing to have concealed the truth under a mask of envy. But God compelled me to write, and Him I could in no wise resist who alone knows the heart and unto whom be glory forever. I believe that

many in this last age of the world will be rejoiced with the Great Secret, because I have written so faithfully, leaving of my own will nothing in doubt for a young beginner. I know many already who possess it in common with myself and are persuaded that I shall yet be acquainted in the immediate time to come. May God's most holy will be done therein. I acknowledge myself totally unworthy of bringing those things about, but in such matters I submit in adoration to Him, to whom all creation is subject, who created All to this end, and having created, preserves them."

He then goes on to give an account of the transmutation of base metals into silver and gold, and he gives examples of how the Medicine, administered to some at the point of death, affected their miraculous recovery. Of another occasion he writes: "On a time in a foreign country, I could have sold much pure alchemical silver (worth 600 pounds), but the buyers said unto me presently that they could see the metal was made by Art. When I asked their reasons, they answered: 'We know the silver that comes from England, Spain, and other places, but this is none of these kinds.' On hearing this I withdrew suddenly, leaving the silver behind me, along with the money, and never returning."

Again he remarks: "I have made the Stone. I do not possess it by theft but by the gift of God. I have made it and daily have it in my power, having formed it often with my own hands. I write the things that I know."

In the last chapter of the *Open Entrance* is his message to those who have attained the goal. "He who hath once, by the blessing of God, perfectly attained this Art," says Vaughan, "I know not what in the world he can wish but that he may be free from all the snares of wicked men, so as to serve God without distraction. But it would be a vain thing by outward pomp to seek for vulgar applause. Such trifles are not esteemed by those who truly have this Art -- nay, rather they despise them. He therefore whom God has blessed with this talent behaves thus. First, if he should live a thousand years and everyday provide for a thousand men, he could not want, for he may increase his Stone at his pleasure, both in weight and virtue so that if a man would, one man might transmute into perfect gold and silver all the imperfect metals that are in the whole world. Secondly, he may by this Art make precious stones and gems, such as cannot be paralleled in Nature for goodness and greatness. Thirdly and lastly, he has a Medicine Universal, both for prolonging life and curing all diseases, so that one true adept can easily cure all the sick people in the world. I mean his Medicine is sufficient. Now to the King, eternal, immortal and sole mighty, be everlasting praise for these His unspeakable gifts and invaluable treasures. Whosoever enjoys his talent, let him be sure to employ it to the glory of God and the good of his neighbors, lest he be found ungrateful to the Source that has blessed him with so great a talent and be in the last found guilty of disproving it and so condemned."

From England, there is also the story of a transmutation performed before King Gustavus Adolphus in 1620, the gold of which was coined into medals, bearing the king's effigy with the reverse Mercury and Venus; and of another at Berlin before the King of Prussia.

In the same century, Alexander Seton, a Scot, suffered indescribable torments for his knowledge of the art of transmutation. After practicing in his own country he went abroad, where he demonstrated his transmutations before men of good repute and integrity in Holland, Hamburg, Italy, Basle, Strasbourg, Cologne, and Munich. He was finally summoned to appear before the young Elector of Saxony, to whose court he went somewhat reluctantly. The Elector, on receiving proof of the authenticity of his projections, treated him with distinction, convinced that Seton held the secret of boundless wealth. But Seton refused to initiate the Elector into his secret and was imprisoned in Dresden. As his imprisonment could not shake his resolve, he was put to torture. He was pierced, racked, beaten, scarred with fire and molten lead, but still he held his peace. At length he was left in solitary confinement, until his escape was finally engineered by the Polish adept Sendivogius. Even to this dear friend, he refused to reveal the secret until shortly before his death. Two years after his escape from prison, he presented Sendivogius with his transmuting powder.

## Alchemy in the Seventeenth and Eighteenth Centuries

The first man to teach the chemistry of the human body and to declare that the true purpose of alchemy was the preparation of medicine for the treatment of disease was one Jean Baptista Van Helmont, a disciple of Paracelsus. Van Helmont has been called the "Descartes of Medicine" for his probing philosophical discourses. But he was also an accomplished alchemist. In his treatise, *De Natura Vitae Eternae*, he wrote: "I have seen and I have touched the Philosopher's Stone more than once. The color of it was like saffron in powder but heavy and shining like pounded glass. I had once given me the fourth of a grain, and I made projection with this fourth part of a grain wrapped in paper upon eight ounces of quicksilver heated in a crucible. The result of the projection was eight ounces, lacking just eleven grains, of the most pure gold."

In his early thirties, Van Helmont retired to an old castle in Belgium near Brussels and remained there, almost unknown to his neighbors until his death in his sixty-seventh year. He never professed to have actually prepared the Philosopher's Stone, but he says he gained his knowledge from alchemists he contacted during his years of research.

Van Helmont also gives particulars of an Irish gentleman called Butler, a prisoner in the Castle of Vilvord in Flanders, who during his captivity performed strange cures by means of Hermetic medicine. The news of his cure of a Breton monk, a fellow-prisoner suffering from severe erysipelas, by the administration of almond milk in which he had merely dipped the Philosopher's Stone brought Van Helmont, accompanied by several noblemen, rushing to the castle to investigate. In their presence Butler cured an aged woman of "megrim" by dipping the Stone into olive oil and then anointing her head. There was also an abbess who had suffered for eighteen years with paralyzed fingers and a swollen arm. These disabilities were removed by applying the Stone a few times to her tongue.

In *Lives of the Alchemystical Philosophers* (published in 1815), it is stated that prior to the events at Vilvord, Butler attracted some attention by his transmutations in London during the reign of King James I. Butler is said to have gained his knowledge in Arabia in a rather roundabout way. When a ship on which he had taken passage was captured by African pirates, he was taken prisoner and sold into slavery in Arabia. His Arab master was an alchemist with knowledge of the correct order of the processes. Butler assisted him in some of his operations, and when he later escaped from captivity, he carried off a large portion of a red powder, which was the alchemical Powder of Projection.

Dennis Zachare in his memoirs gives an interesting account of his pursuit of the Philosopher's Stone during this period. At the age of twenty, he set out to Bordeaux to undertake a college curriculum, and hence to Toulouse for a course of law. In this town, he made the acquaintance of some students in possession of a number of alchemical books. It seems that at this time there was a craze for alchemical experiments among the students of Paris and other French towns, and this craze caught Zachare's imagination. His law studies were forsaken and his experiments in alchemy began. On his parents' death, having expended all his money on his new love, he returned home and from their estate raised further money to continue his research. For ten years, according to his own statement, after experiments of all sorts and meetings with countless men with various methods to sell, he finally sat down himself to study carefully the writings of the philosophers on the subject. He states that it was Raymond Lully's *Testament, Codicil, and Epistle* (addressed to King Robert) that gave him the key to the secret. From the study of this book and *The Grand Rosary* of Arnold de Villanova, he formulated a plan entirely different from any he had previously followed. After another fifteen months of toil, he says "I beheld with transport the evolution of the three successive colors that testify to the True Work. It came finally at Eastertide. I made a projection of my divine powder on quicksilver, and in less than an hour it was converted into fine gold. God knows how joyful I was, how I thanked Him for this great grace and favor and prayed for His Holy Spirit to pour yet more light upon me that I might use what I had already attained only to His praise and honor." In his only writing (titled *Opusculum*



*Chemicum*), Zachare gives his own personal narrative and states that the Great Art is the gift of God alone. The methods and possibilities of the transmutation of metals and the Elixir as a medicine are also considered.

There is also the evidence of John Frederick Helvetius, as he testified in 1666. He made claim to be an adept, but admitted he received the Powder of Transmutation from another alchemist. He wrote: "On December 27th, 1666, in the forenoon, there came a certain man to my house who was unto me a complete stranger, but of an honest, grave and authoritative mien, clothed in a simple garb like that of a Memnonite. He was of middle height, his face was long and slightly pock-marked, his hair was black and straight, his chin close-shaven, his age about forty-three or forty-four, and his native place North Holland, so far as I could make out. After we had exchanged salutations, he inquired whether he might have some conversation with me. It was his idea to speak of the 'Pyrotechnic Art,' since he had read one of my tracts, being that directed against the Sympathetic Powder of Sir Kenelm Digby, in which I implied a suspicion whether the Great Arcanum of the Sages was not after all a gigantic hoax. He took therefore this opportunity of asking if indeed I could not believe that such a Grand Mystery might exist in the nature of things, being that by which a physician could restore any patient whose vitals were not irreparably destroyed. My answer allowed that such a Medicine would be a most desirable acquisition for any doctor and that none might tell how many secrets there may be hidden in Nature, but that as for me -- though I had read much on the truth of this Art -- it had never been my fortune to meet with a master of alchemical science. I inquired further whether he was himself a medical man since he spoke so learnedly about medicine, but he disclaimed my suggestion modestly, describing himself as a blacksmith, who had always taken great interest in the extraction of medicines from metals by means of fire.

"After some further talk the 'craftsman Elias' -- for so he called himself -- addressed me thus: 'Seeing that you have read so much in the writings of the alchemists concerning the Stone, its substance, color, and its wonderful effects, may I be allowed to question whether you have yourself prepared it?'

"On my answering him in the negative, he took from his bag an ivory box of cunning workmanship in which there were three large pieces of a substance resembling glass or pale sulfur and informed me that here was enough of his tincture there to produce twenty tons of gold. When I held the treasure in my hands for some fifteen minutes listening to his accounting of its curative properties, I was compelled to return it (not without a certain degree of reluctance). After thanking him for his kindness, I asked why it was that his tincture did not display that ruby color that I had been taught to regard as characteristic of the Philosophers' Stone. He replied that the color made no difference and that the substance was sufficiently mature for all practical purposes. He brusquely refused my request for a piece of the substance, were it no larger than a coriander seed, adding in a milder tone that he could not do so for all the wealth which I possessed; not indeed on amount of its preciousness but for another reason that it was not lawful to divulge, Indeed, if fire could be destroyed by fire, he would cast it rather into the flames.

"Then, after some consideration, he asked whether I could not show him into a room at the back of the house, where we should be less liable to observation. Having led him into the parlor, he requested me to produce a gold coin, and while I was finding it he took from his breast pocket a green silk handkerchief wrapped about five gold medals, the metal of which was infinitely superior to that of my own money. Being filled with admiration, I asked my visitor how he had attained this most wonderful knowledge in the world, to which he replied that it was a gift bestowed upon him freely by a friend who had stayed a few days at his house, and who had taught him also how to change common flints and crystals into stones more precious than rubies and sapphires. 'He made known to me further,' said the craftsman, 'the preparation of crocus of iron, an infallible cure for dysentery and of a metallic liquor, which was an efficacious remedy for dropsy, and of other medicines.' To this, however, I paid no great heed as I was impatient to hear about the Great Secret. The craftsman said further that his master caused him to bring a glass full of warm

water to which he added a little white powder and then an ounce of silver, which melted like ice therein. 'Of this he emptied one half and gave the rest to me,' the craftsman related. 'Its taste resembled that of fresh milk, and the effect was most exhilarating.'

"I asked my visitor whether the potion was a preparation of the Philosophers' Stone, but he replied that I must not be so curious. He added presently that at the bidding of his master, he took down a piece of lead water-pipe and melted it in a pot. Then the master removed some sulfurous powder on the point of a knife from a little box, cast it into the molten lead, and after exposing the compound for a short time to a fierce fire, he poured forth a great mass of liquid gold upon the brick floor of the kitchen. The master told me to take one-sixteenth of this gold as a keepsake for myself and distribute the rest among the poor (which I did by handing over a large sum in trust for the Church of Sparrendaur). Before bidding me farewell, my friend taught me this Divine Art.'

"When my strange visitor concluded his narrative, I pleaded with him to prove his story by performing a transmutation in my presence. He answered that he could not do so on that occasion but that he would return in three weeks, and, if then at liberty, would do so. He returned punctually on the promised day and invited me to take a walk, in the course of which we spoke profoundly on the secrets of Nature he had found in fire, though I noticed that my companion was exceedingly reserved on the subject of the Great Secret. When I prayed him to entrust me with a morsel of his precious Stone, were it no larger than a grape seed, he handed it over like a princely donation. When I expressed a doubt whether it would be sufficient to tinge more than four grains of lead, he eagerly demanded it back. I complied, hoping that he would exchange it for a larger fragment, instead of which he divided it with his thumbnail, threw half in the fire and returned the rest, saying 'It is yet sufficient for you.'

The narrative goes on to state that on the next day Helvetius prepared six drachms of lead, melted it in a crucible, and cast in the tincture. There was a hissing sound and a slight effervescence, and after fifteen minutes, Helvetius found that the lead had been transformed into the finest gold, which on cooling, glittered and shone as gold indeed. A goldsmith to whom he took this declared it to be the purest gold that he had ever seen and offered to buy it at fifty florins per ounce. Amongst others, the Controller of the Mint came to examine the gold and asked that a small part might be placed at his disposal for examination. Being put through the tests with *aqua fortis* and antimony it was pronounced pure gold of the finest quality. Helvetius adds in a later part of his writing that there was left in his heart by the craftsman a deeply seated conviction that "through metals and out of metals, themselves purified by highly refined and spiritualized metals, there may be prepared the Living Gold and Quicksilver of the Sages, which bring both metals and human bodies to perfection."

In Helvetius' writing there is also the testimony of another person by the name of Kuffle and of his conversion to a belief in alchemy that was the result of an experiment that he had been able to perform himself. However, there is no indication of the source from which he obtained his powder of projection. Secondly, there is an account of a silversmith named "Grit," who in the year 1664, at the city of the Hague, converted a pound of lead partly into gold and partly into silver, using a tincture he received from a man named John Caspar Knoettner. This projection was made in the presence of many witnesses and Helvetius himself examined the precious metals obtained from the operation.

In 1710, Sigmund Richter published his *Perfect and True Preparation of the Philosophical Stone* under the auspices of the Rosicrucians. Another representative of the Rosy Cross was the mysterious Lascaris, a descendant of the royal house of Lascaris, an old Byzantine family who spread the knowledge of the Hermetic art in Germany during the eighteenth century. Lascaris affirmed that when unbelievers beheld the amazing virtues of the Stone, they would no longer be able to regard alchemy as a delusive art. He appears to have performed transmutations in different parts of Germany but then disappeared and was never heard from again.

## **Our Debt to the Alchemists** (by Reginald Merton)

If there were any of the alchemists who discovered the mineral agent of transformation, fewer still were able to find its application to the human body. Only a very few adepts knew of the essential agent, the sublime heat of the soul, which fuses the emotions, consumes the prison of leaden form and allows entry into the higher world. Raymond Lully made gold for the King of England. George Ripley gave a hundred thousand pounds of alchemical gold to the Knights of Rhodes, when they were attacked by the Turks. Gustavus Adolphus of Sweden had an enormous number of gold pieces coined that were marked with a special mark because they were of "Hermetic origin." They had been made by an unknown man under the protection of the king, who was found at his death to possess a considerable quantity of gold. In 1580, the Elector Augustus of Saxony, who was an alchemist, left a fortune equivalent to seventeen million dollars. The source of the fortune of Pope John XXII, whose residence was Avignon and whose revenues were small, must be ascribed to alchemy (at his death there were in his treasury twenty-five million florins). This must be concluded also in the case of the eighty-four quintals of gold possessed in 1680 by Rudolph II of Germany.

The learned chemist Van Helmont and the doctor Helvetius, who were both skeptics with regard to the Philosopher's Stone and had even published books against it, were converted as a result of an identical adventure which befell them. An unknown man visited them and gave them a small quantity of projection powder; he asked them not to perform the transmutation until after his departure and then only with apparatus prepared by themselves, in order to avoid all possibility of fraud. The grain of powder given to Van Helmont was so minute that he smiled sarcastically; the unknown man smiled also and took back half of it, saying that what was left was enough to make a large quantity of gold. Both Van Helmont's and Helvetius' experiments were successful, and both men became acknowledged believers in alchemy. Van Helmont became the greatest "chemist" of his day. If we do not hear nowadays that Madame Curie has had a mysterious visitor who gave her a little powder "the color of the wild poppy and smelling of calcined sea salt," the reason may be that the secret is indeed lost; or, possibly, now that alchemists are no longer persecuted or burnt, it may be that they no longer need the favorable judgment of those in official power.

Until the end of the eighteenth century, it was customary to hang alchemists dressed in a grotesque gold robe on gilded gallows. If they escaped this punishment they were usually imprisoned by barons or kings, who either compelled them to make gold or extorted their secret from them in exchange for their liberty. Often they were left to starve in prison. Sometimes they were roasted by inches or had their limbs slowly broken. For when gold is the prize, religion and morality are thrown to the side and human laws set at naught. This is what happened to Alexander Sethon, called "the Cosmopolitan." He had had the wisdom to hide all his life and avoid the company of the powerful and was a truly wise man. However, marriage was his downfall. In order to please his ambitious wife, who was young and beautiful, he yielded to the invitation extended him by the Elector of Saxony, Christian II, to come to his court. Since Sethon was unwilling to disclose the secret of the Philosopher's Stone, which he had long possessed, he was scalded every day with molten lead, beaten with rods and punctured with needles till he died.

The famous alchemists Michael Sendivogius, Botticher, and Paykull all spent part of their lives in prison, and many men suffered death for no other crime than the study of alchemy. If a great number of these seekers were impelled by ambition or if there were among them charlatans and impostors, it does not diminish the fact that a great many of them cherished a genuine ideal of moral development. In any event, their work in the domain of physics and chemistry formed a solid basis for the few wretched fragmentary scraps of knowledge that are called modern science and are cause for great pride to a large number of ignorant men.

These "scientists" regard the alchemists as dreamers and fools, though every discovery of their infallible science is to be found in the "dreams and follies" of the alchemists. It is no longer a

paradox, but a truth attested by recognized scientists themselves, that the few fragments of truth that our modern culture possesses are due to the pretended or genuine adepts who were hanged with a gilt dunce's cap on their heads. What is important is that not all of them saw in the Philosopher's Stone the mere vulgar, useless aim of making gold. A small number of them received, either through a master or through the silence of daily meditation, genuine higher truth. These were the men who, by having observed it in themselves, understood the symbolism of one of the most essential rules of alchemy: Use only one vessel, one fire, and one instrument. They knew the characteristics of the sole agent, of the Secret Fire, of the serpentine power which moves upwards in spirals -- of the great primitive force hidden in all matter, organic and inorganic -- which the Hindus call *kundalini*, a force that creates and destroys simultaneously. The alchemists calculated that the capacity for creation and the capacity for destruction were equal, that the possessor of the secret had power for evil as great as his power for good. And just as nobody trusts a child with a high explosive, so they kept the divine science to themselves, or, if they left a written account of the facts they had found, they always omitted the essential point, so that it could be understood only by someone who already knew.

Examples of such men were, in the seventeenth century, Thomas Vaughan (called Philalethes), and, in the eighteenth century, Lascaris. It is possible to form some idea of the lofty thought of Philalethes from his book *Infroitus*, but Lascaris has left us nothing. Little is known of their lives. Both of them wandered throughout Europe teaching those whom they considered worthy of being taught. They both made gold often but only for special reasons. They did not seek glory, but actually shunned it. They had knowledge enough to foresee persecution and avoid it. They had neither a permanent abode nor family. It is not even known when and where they died. It is probable that they attained the most highly developed state possible to man, that they accomplished the transmutation of their soul. In other words, while still living they were members of the spiritual world. They had regenerated their being, performed the task of mankind. They were twice born. They devoted themselves to helping their fellow men; this they did in the most useful way, which does not consist in healing the ills of the body or in improving men's physical state. They used a higher method, which in the first instance can be applied only to a small number, but eventually affects all of us. They helped the noblest minds to reach the goal that they had reached themselves. They sought such men in the towns through which they passed, and, generally, during their travels. They had no school and no regular teaching, because their teaching was on the border of the human and the divine. But they knew that a truthful word, a seed of gold sown at a certain time in a certain soul would bring results a thousand times greater than those that could accrue from the knowledge gained through books or ordinary science.

From the bottom of our hearts we ought to thank the modest men who held in their hands the magical Emerald Formula that makes a man master of the world, a formula which they took as much trouble to hide as they had taken to discover it. For however dazzling and bright the obverse of the alchemical medallion, its reverse is dark as night. The way of good is the same as the way of evil, and when a man has crossed the threshold of knowledge, he has more intelligence but no more capacity for love. For with knowledge comes pride, and egoism is created by the desire to uphold the development of qualities that he considers necessary. Through egoism he returns to the evil that he has tried to escape. Nature is full of traps, and the higher a man rises in the hierarchy of men, the more numerous and the better hidden are the traps.

Saint Anthony in his desert was surrounded by nothing but dreams. He stretched out his arms to grasp them, and if he did not succumb to temptation it was only because the phantoms vanished when he sought to seize them. But the living, almost immediately tangible reality of gold, which gives everything -- what superhuman strength would be necessary to resist it! That is what had to be weighed by the alchemical adepts who possessed the Triple Hermetic Truth. They had to remember those of their number who had failed and fallen to the wayside. And they had to ponder how apparently illogical and sad for mankind is the law by which the Tree of Wisdom is

guarded by a serpent infinitely more powerful than the trickster serpent that tempted Eve in the Garden of Eden.

# A Hyper-History of the Emerald Tablet

## The Emerald Tablet

The Emerald Tablet is one of the most revered documents in the Western World, and its Egyptian author, Hermes Trismegistus, has become synonymous with ancient wisdom. His tablet contains an extremely succinct summary of what Aldous Huxley dubbed the "Perennial Philosophy," a timeless science of soul that keeps popping up despite centuries of effort to suppress it. The basic idea is that there exists a divine or archetypal level of mind that determines physical reality, and individuals can access that realm through direct knowledge of God.

The teachings of Hermes -- the Hermetic tradition -- is one of the oldest spiritual traditions in the world, and while no direct evidence links the Emerald Tablet to Eastern religions, it shares uncanny similarities in concepts and terminology with Taoism, Hinduism, and Buddhism. In the West, the tablet found a home not only in the pagan tradition but also in all three of the orthodox Abrahamic religions (Judaism, Christianity, and Islam), and many of the most heretical beliefs of the Gnostics are also openly expressed in it. Like the authors of the tablet, the Gnostics believed that direct knowledge of reality could be attained through psychological discipline and meditative exercises. They also shared a common view of the universe in which "All Is One," a pattern of creation and decay symbolized by the Ouroboros (the snake eating its own tail).

Without doubt, the Emerald Tablet was the inspiration behind many other esoteric traditions, including over 1,700 years of alchemy. Most medieval alchemists hung a copy of the tablet on their laboratory wall and constantly referred to the "secret formula" it contained. In fact, during the sixteenth century, Hermes Trismegistus was such a revered figure that there was a movement to have his teachings replace those of Aristotle in European schools.

Five hundred years later, the tablet's words are still held in the highest regard. "The Emerald Tablet is the cryptic epitome of the alchemical opus," noted Jungian analyst Dr. Edward Edinger, "a recipe for the second creation of the world." Ethnobotanist and consciousness guru Terence McKenna agrees, calling the tablet "a formula for a holographic matrix" that is mirrored in the human mind and offers mankind its only hope for future survival. "Whatever one chooses to believe about it," sums up John Matthews in *The Western Way* (Penguin 1997), "there is no getting away from the fact that the Emerald Tablet is one of the most profound and important documents to have come down to us. It has been said

more than once that it contains the sum of all knowledge -- for those able to understand it."

However, there is one nagging problem with the Emerald Tablet: Nobody seems to know for sure where it came from, or who really wrote it.

### **Timeless Myths and Church Politics**

Part of the problem trying to figure out the origins of the Emerald Tablet comes from the many legends that cloud its history. In one of the earliest of these fabled scenarios, Hermes was a son of Adam and wrote the tablet to show mankind how to redeem itself from his father's sins in the Garden of Eden. Jewish mystics identify the tablet's author with Seth, who was the second son of Adam. They credit him with writing the Emerald Tablet, which was taken aboard the ark by Noah. After the Flood, Noah supposedly hid the tablet in a cave near Hebron, where it was later discovered by Sarah, wife of Abraham. Another version describes Hermes giving the tablet to Miriam, daughter of Moses, for safekeeping. She allegedly put it in the Ark of the Covenant, where it remains to this day. Occult historians generally agree that the tablet was found in a secret chamber under the pyramid of Cheops around 1350 BC. Another interesting legend describes Hermes as a philosopher traveling in Ceylon in the fifth century BC. He found the Emerald Tablet hidden in a cave, and after studying it, learned how to "travel in both heaven and earth." This Hermes spent the rest of his life wandering throughout Asia and the Middle East teaching and healing. Oddly, the Hindu sacred book *Mahanirvanatantra* states that Hermes was the same person as Buddha, and each is referred to as the "Son of the Moon" in other Hindu religious texts.

Probably the only constant in all these legends is what the Emerald Tablet looked like. It is always described as a rectangular green plaque with bas-relief lettering in a strange alphabet similar to ancient Phoenician. It is made of emerald or green crystal, and the workmanship is exquisite. Caves, corpses, ancient Egypt, and secret wisdom are common themes in many of the stories.

The history of the tablet was further complicated when its alleged author became associated with the *Corpus Hermeticum* in the Middle Ages. The seventeen treatises of the *Corpus* expand on the principles of the Emerald Tablet and appear to be records of intimate conversations between Hermes and his disciples. For over three centuries, they were thought by the Catholic Church to be very ancient and held in the highest esteem. The church fathers believed the *Corpus Hermeticum* lent support to Christian doctrines, and the documents were required reading for European scholars. Images of Hermes adorned cathedrals all over Europe, and to this day, a giant fresco dominates the Borgia Apartments of the Vatican that shows Hermes, adorned with Hermetic symbols, walking in the company of Moses.

So it caused a great scandal in 1614 when Protestant scholar Isaac Causabon declared these documents forgeries written by "semi-Christians" sometime between 200 and 300 AD. He based his conclusion on a linguistic analysis that dated the writings to that era. For the next two hundred years, the Hermetic literature, which had been embraced by the early followers of Christ, was condemned by Christians everywhere. Although it was not officially part of the *Corpus Hermeticum*, the Emerald Tablet suffered the fate of all writings attributed to Hermes and went underground in a variety of secret organizations such as the Rosicrucians and Freemasonry.

The reverence with which these diverse groups continued to hold the Emerald Tablet is exemplified in the following paragraph from the *Morals and Dogma of Freemasonry*: "He who desires to attain the understanding of the Grand Word and the possession of the Great Secret, ought carefully to read the Hermetic philosophers, and will undoubtedly attain initiation, as others have done; but he must take, for the key of their allegories, the single dogma of Hermes, contained in his Table of Emerald." There are other more veiled references to the Hermetic tradition in Freemasonry. For instance, their sacred name "Hiram Ibif" refers to the first Hermes (Hermes Ibis or Thoth), who, according to Masonic tradition, arrived "in the year of the world 2670."

Today, most scholars agree that the Emerald Tablet is separate from or predates the *Corpus Hermeticum* and was probably the inspiration for them, and in this sense, the *Corpus* really does contain ancient writings. "In the mystic sense," summarized the nineteenth-century French scholar Artaud, "Thoth or the Egyptian Hermes was the symbol of the Divine Mind; he was incarnated Thought, the Living Word -- the Logos of Plato and the Word of the Christians. So the *Corpus Hermeticum* really does contain the ancient Egyptian doctrine of which traces can be discovered from the hieroglyphics which still cover the monuments of Egypt."

### **Thrice Greatest Hermes**

However, the question still remains: Who really wrote the Emerald Tablet and when? New evidence started to turn up in the late nineteenth century, when new discoveries about Egypt and the deciphering of hieroglyphics suggested that the principles exposed in the tablet go back at least 5,000 years. Some scholars suggested the date of origin for the Emerald Tablet to be around 3000 BC, when the Phoenicians settled on the Syrian coast. Phrases from the tablet, including references to the One Mind, the One Thing, and the correspondences between the Above and the Below, were discovered in many Egyptian papyri, such as Papyrus of Ani and the Book of the Dead (1500 BC), the Berlin Papyrus (2000 BC), and other scrolls dating between 1000 and 300 BC. One early Hellenistic papyrus known as *An Invocation to Hermes* might refer directly to the Emerald Tablet and its author: "I know your names in the Egyptian tongue," it reads, "and

your true name as it is written on the Holy Tablet in the holy place at Hermopolis, where you did have your birth."

That "true name" is the same name that all the Egyptian records point to as the author of the tablet: Hermes. But this person appears to have a threefold identity, which is why in the Latin translations of the tablet, he is called "Hermes Trismegistus" or "Hermes the Thrice Greatest." If we follow the strict genealogical order in the Egyptian texts, Hermes is the son of the Agathodaimon, the great Thoth, who is the Egyptian god of all learning and hidden knowledge. According to those same texts, Hermes himself had a son, Tat, who was a scribe and lived in Alexandria around 250 BC. As mundane as all this sounds, there is something very disconcerting about the triple progression here. It descends from god to god/man to common man.

The Egyptians were the world's most accomplished esoteric symbolists, and it is possible that this triple descendancy is a clue to understanding the true nature of Hermes. Yet to unravel this clue, it is necessary to forsake the traditional archaeological approach. In the words of the tablet itself, we need to "separate the Earth from Fire, the subtle from the gross." Is it really possible to trace the origins of Emerald Tablet by moving to a higher level and following its spirit back through time? Could there be a grain of truth in the old legends that historians have ignored? In creating such a hyper-history, it is necessary to look at the psychology, philosophy, and beliefs of those associated with the tablet and the societies in which they lived.

### **Thoth: the First Hermes**

There are tantalizing bits of evidence that suggest mysterious visitors came to Egypt over 12,000 years ago and brought with them a powerful spiritual technology, which they passed down to future generations in a time capsule of wisdom that became known as the Emerald Tablet. The *Book of What Is In the Daat*, the *Book of the Dead* and other Egyptian funerary texts, and numerous rebirth texts refer to a remote epoch known as the "Zep Tepi," a time before the Great Flood when the godlike beings came to earth and established their kingdom in Egypt. They included Thoth, the "god" of science and mathematics, who is said to have written the Emerald Tablet and hid it in a pillar at Hermopolis to preserve it through the coming world deluge.

Thoth, who most sources agree was the "first Hermes," is impossible to categorize intellectually because he transcends anything we normally think about gods and men. Usually depicted as a man with the head of an ibis (a wading bird with a long curved beak), this Egyptian neter (archetypal power) seems a simple personification of the powers of mind. He was said to be responsible for teaching men how to interpret things, arrange their speech in logical patterns, and write down their thoughts. As the inventor of hieroglyphics, Thoth instituted record keeping and founded the sciences of mathematics, astronomy, and medicine.



However, there are subtle clues in the many alternative names for this God of Thought that suggest he really represents the ultimate archetype of the Word of God (the One Mind) creating the universe.

Thoth is called the "Source of the Word," the one god without parents who precedes all others. He is the "Soul of Becoming" whose creative willpower fashions reality. "What emanates from the opening of his mouth," says an ancient Egyptian text, "that comes to pass; he speaks and it is his command." As the "Reckoner of the Universe," Thoth is the source of all natural law; as the "Shepherd of Men" and "Vehicle of Knowledge," he is the higher mind in man that provides inspiration and inner knowledge. According to the Ebers Papyrus, a 68-foot-long scroll on alchemy that is the oldest book in the world: "Man's guide is Thoth, who bestows on him the gifts of his speech, who makes the books, and illumines those who are learned therein, and the physicians who follow him, that they may work cures." As the "Revealer of the Hidden" and "Lord of Rebirth," Thoth is the guide to alternate states of consciousness and initiator of human enlightenment. One of Thoth's scrolls, *The Book of Breathings*, supposedly taught humans how to become gods through breath control.

Paradoxically, Thoth embodies the rational powers of the Sun as well as the intuitive, irrational energies of the Moon. The ibis is the Egyptian symbol for the heart, and, as "Recorder and Balancer," Thoth presides over the Weighing of the Heart ceremony, which determines who is admitted into heaven. Thoth is the final judge, who weighs individuals' "true words," the innermost intent in all of our thoughts and actions.

Just before the Great Flood, Thoth preserved the ancient wisdom by inscribing two great pillars and hiding sacred objects and scrolls inside them. Egyptian holy books refer to these sacred pillars, one located in Heliopolis and the other in Thebes, as the "Pillars of the Gods of the Dawning Light." They were moved to a third temple where they later became known as the two "Pillars of Hermes." These splendid columns are mentioned by numerous credible sources down through history. The Greek legislator, Solon, saw them and noted that they memorialized the destruction of Atlantis. The pillars were what the historian Herodotus described in the temple of an unidentified Egyptian god he visited. "One pillar was of pure gold," he wrote, "and the other was as of emerald, which glowed at night with great brilliancy." In *Iamblichus: On the Mysteries*, Thomas Taylor quotes an ancient author who says the Pillars of Hermes dated to before the Great Flood and were found in caverns not far from Thebes. The mysterious pillars are also described by Achilles Tattius, Dio Chrysostom, Laertius, and other Roman and Greek historians.

In summarizing all the ancient wisdom and preserving it, Thoth the first scribe can be considered the true author of the Emerald Tablet. As a god, Thoth is the archetypal Hermes, the Hermes above, the first of three incarnations of Hermes Trismegistus.

## Akhenaten: the Second Hermes

The "second Hermes" arrives on the scene sometime after the Great Flood. According to the Ebers Papyrus, such a person actually lived during the Amenhotep dynasty, and there is only one person who seems to have promulgated the spirit of the Emerald Tablet during those centuries. It was Amenhotep IV, who ruled from 1364 to 1347 BC. Shortly after he took the throne, he suddenly changed his name from Amenhotep (meaning "Amen is Satisfied") to Akhenaten ("He Who Serves the Aten"). His name change signaled his break with the powerful priests of Amen to set up a new monotheistic religion that recognized the sun as the One Thing, the source of all creative energy. The new Egyptian supreme god, called the Aten or simply "the Disk," was never personified like previous gods but was thought of as an abstract energy. Pictures of the Aten show the Disk with rays coming down from heaven and terminating on earth in hundreds of tiny hands.

"The Aten is Radiant Energy personified," wrote one twentieth-century Egyptologist, "that is to say, an all-pervading reality of an *immanent* character. Akhenaten deliberately brushed aside the distinction between the god, maker of the solar Disk, and the solar Disk itself, the distinction between creative energy and created matter. The Disk was, like all matter that falls under our senses, but a visible manifestation of something more subtle, intangible, everlasting -- its essence. And the heat and light, the energy of the sun, was the manifestation of that One Thing of which the visible flaming Disk was yet another manifestation."

Some occult authors have dubbed Akhenaten the "Extraterrestrial King," and there is no doubt he possessed alien features. He had a thin face and a massive elongated bald head supported by a spindly neck, and his drooping shoulders, pear-shaped torso, lack of musculature, and scrawny legs certainly made him look like a space traveler. Akhenaten was also very androgynous in appearance, and respected scholars have accused him of being a homosexual or a woman masquerading as a man. Statues of Akhenaten have survived that show him naked with the breast of a woman and no male genitalia. It is known that this freakish pharaoh claimed one of the most beautiful women in the world as his bride, the lovely Nefertiti (whose family origins are still unknown to Egyptologists), and also shared the throne with a handsome young man by the name of Smenkhkare. Both of Akhenaten's co-rulers shared the title "Beauty of All Beauties."

Although traditional history makes no mention of it, our hyper-history suggests that Akhenaten rediscovered the Emerald Tablet at the beginning of his rule as pharaoh. According to at least one ancient papyrus, without the writings of Thoth the larger pyramids could not be built, so a great search throughout Egypt was conducted until they were found. Whether or not he found the tablet, Akhenaten stands as a candidate for the second Hermes because he tried to apply the tablet's principles and spread its spirit throughout his reign. Known as the heretic

pharaoh, he espoused the revolutionary concept of "living in truth" and acting in natural accord with cosmic principles that the tablet called the "Operation of the Sun." He referred to this universal ideal as *Maat*, which meant the "real thing" or absolute truth, the original will of the One Mind. The agent of *Maat* was the One Thing, of which the physical sun, or the solar Disk, was the physical expression.

Akhenaten's *Hymn to the Aten* is considered one of the best pieces of Egyptian lyric poetry ever discovered, and several scholars have noted its similarity in spirit to Emerald Tablet. A few lines reveal Akhenaten's passionate belief in the One Mind: "How manifold it is, what You have made yet hidden from the face of man. Oh One God, like whom there is no other, You created the world according to your desire, while You were alone: all men, cattle, and wild beasts, whatever is on earth, going on its feet, and what is on high, flying with its wings."

The principle of "living in truth" permeated every level of Egyptian society under Akhenaten. Most noticeable was the sudden change in the stiff and lifeless style that dominated Egyptian art. For the first time, Egyptian reliefs and paintings portrayed natural subjects such as plants and animals in exacting detail, and traditional scenes of sterile Egyptian society were replaced by such ungodly behavior as Akhenaten kissing his wife or bouncing his daughters on his knee. In another striking break with tradition, Akhenaten ordered the abandonment of the old capitol of Thebes and built a new capitol city, Akhetaten ("Horizon of the Aten"), on a desolate stretch of land along the east bank of the Nile near the modern Egyptian city of Asyut. Scandalously, villas in the 60,000-population city were constructed without separate quarters for men and women, and women in particular were treated with more respect there.

Yet for the disenfranchised patriarchal priests, Akhenaten might as well have been from another planet. After just seventeen years of rule, Akhenaten and Nefertiti disappeared under mysterious circumstances, and it seems likely that the former priests of Amen did away with them. Akhenaten was well aware of the brewing unrest among the priests but never hesitated spreading the precepts contained in the tablet. By some indications, one of those that took his ideas to heart was a man of god by the name of Moses. According to Exodus, Moses had fled to the land of the Kenites, which is what the subjects of Akhenaten were called. In the open court of the time, it can be assumed that Moses would have conferred with the pharaoh many times on behalf of his people. In *Moses and Monotheism* (1939), Sigmund Freud was the first to suggest that Moses appropriated the pharaoh's idea of one supreme god and brought the new religion to the Jews. Perhaps all the legends linking Moses and tablet are not so far off.

In any case, the heretic pharaoh was eventually replaced by a ten-year-old boy. His given name, Tutankaten ("Servant of the Aten"), was changed to Tutankamen ("Servant of Amen") after Akhenaten's murder. The child pharaoh was tightly controlled by fundamentalist priests, who restored the capitol to

Thebes, destroyed the city of Akhetaten, and erased all traces of monotheism from Egypt. Unlike the magnificent golden mummy of King Tut, the bodies of Akhenaten and Nefertiti were never found. Archeologist Sir Alan Gardner surmised that Akhenaten's body had been "torn to pieces and thrown to the dogs." The only written references to the Aten after the Akhenaten's death were enigmatic allusions that associated the Disk with the great Sphinx on the Giza Plain.

### **Apollonius: The Third Hermes**

Our hyper-history continues with the life of another Egyptian pharaoh, a Greek who became pharaoh when he conquered Egypt in 332 BC -- Alexander the Great. As pharaoh, he gained access to all the treasures of Egypt, including the whereabouts of Hermes' (Akhenaten's?) tomb. Convinced it was his destiny to reveal the ancient secrets, Alexander immediately headed across the Libyan desert to an ancient temple at Siwa near where the tomb was located. According to Albertus Magnus and others, that is where Alexander found the Emerald Tablet.

Alexander took the tablet and scrolls he found in the tomb to Heliopolis, where he placed the scrolls in the sacred archives and put the Emerald Tablet on public display. Construction of the city of Alexandria to house and study the Hermetic texts was begun immediately, and he assembled a panel of priests and scholars to prepare Greek translations. According to esoteric historian Manly P. Hall, the mysterious Emerald Tablet caused quite a stir. One traveler, who had seen it on display at Heliopolis, wrote: "It is a precious stone, like an emerald, whereon these characters are represented in bas-relief, not engraved. It is esteemed above 2,000 years old. The matter of this emerald had once been in a fluid state like melted glass, and had been cast in a mold, and to this flux the artist had given the hardness of the natural and genuine emerald, by his art."

When Alexander left Egypt, it has been suggested that he took the original tablet with him and hid it for safekeeping before going on to conquer Babylonia and India. Meanwhile, copies of the tablet became primary documents at Alexandria, and according to some reports, scholars issued revised Greek translations in 290 BC, 270 BC, and 50 BC. Several papyri in the British Museum mention a canon of Egyptian teachings that included the writings of Hermes that was still in existence at the time of Clement of Alexandria (around 170 CE). Fortunately, before Alexandria's libraries were destroyed in successive burnings by the Romans, Christians, and Muslims, copies of the Emerald Tablet had made their way into Arabia and from there eventually reached Spain and Europe.

After Alexander died from a fever on his return from India, his body was interred in a tomb somewhere in the Egyptian desert, although to this day, no one knows where. Yet someone did discover the hiding place of the Emerald Tablet. It is said that a brilliant Syrian youth named Balinas found it hidden in a large cavern

just outside his hometown of Tyana in Cappadocia. It was Balinas who absorbed the tablet's teachings and once again brought them to light in the Western world. The youth became known as Apollonius of Tyana (after Apollo, Greek god of enlightenment and brother of Hermes). Respected for his great wisdom and magical powers, Apollonius traveled throughout the world and eventually settled in Alexandria.

Unfortunately, Apollonius was a contemporary of Christ, and early Christians felt he was much too like their own Son of God. By 400 AD, every one of the scores of books Apollonius wrote in Alexandria and all of the dozens of temples dedicated to him were destroyed by Christian zealots. But Apollonius still stands as the third Hermes in our hyper-history, because he did more than any other person in the modern era to assure that the Emerald Tablet and its principles survived.

The earliest surviving translation of the Emerald Tablet is in an Arabic book known as the *Book of Balinas the Wise on Causes*, written around 650 AD and based on Apollonius' Alexandrian writings. It also appears in the eighth century *Kitab Sirr al Asar*, an Arabian book of advice to kings. Another Arabic text, written by alchemist Jabir Hayyan around 800 AD, contains a copy of the Emerald Tablet and also gives Apollonius as the source. In all these texts, Apollonius describes finding the Emerald Tablet in the underground cavern in Tyana. He never claims credit for it, though he spent the rest of his life writing about it and demonstrating its principles to anyone who would listen.

What have we learned from our attempt at hyper-history? Can we even tell if the author of the Emerald Tablet was a man or a god? The answer down through the ages has always been *both*, and whether portrayed as man or god, Hermes is always the revealer of ultimate knowledge hidden to mankind. He is like a spirit who reincarnates through time to guide us in our struggle toward enlightenment. It is a tradition that goes all the way back to the first Hermes, the god Thoth, who was said to inspire people with direct perception of truth. "May Thoth write to you daily," utters the 3,500-year-old Papyrus of Ani.

## Emerald Insights to Live By

***How does one become an alchemist in modern times? One way is to make the Emerald Formula live in us and distill it even further to make of it practical insights that we can use to rise above the trials and tribulations of everyday life. By working with the Emerald Formula on a daily basis, its precepts penetrate even deeper into the fiber of our lives and often work their wonders without us even being aware of it. The following seven principles capture the essence of each of the Seven Steps, but in deference to the profundity of the Hermetic Mysteries, we will label them neither***

***"commandments" nor "insights" but "Arcana" -- the great secret ingredients of our lives that come together to make the Stone.***

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### **Arcanum One: Whatever remains always Below becomes its own worst enemy.**

In our ignorance, we are constantly messing up the alchemy of our lives and that of the planet. The opportunistic growth of ego, whether in a person or in a nation, gradually takes over the whole organism and becomes its Tyrant King, who keeps power through disinformation and subterfuge. Ego, on whatever level it manifests, saps us of energy and positions us opposite the divine. By living under ego and not our essence, we are no longer living in truth and bring about our own demise. We lose innocence; our plans and goals become mockeries.

Calcination, the hellfire reserved for those who go against the emanations of the One Mind, who live outside the Operation of the Sun, can take place on a personal, marital, social, national, or planetary level. Nothing will ever go right, unless we are connected to the One source of all creation and purged of our enslavement to ego. The Rightful Ruler, the sacred Presence within each one of us, must overthrow this despot King. We must acknowledge the Presence beyond ego, for when it is coagulated and ruling our world, we, too, are divine; but when things are not going our way, we are experiencing the justice of Thoth himself. Jesus knew exactly what it meant to remain Below, and he expressed it in the *Gnostic Gospel of Thomas*: "If you bring forth what is within you, what you bring forth can save you. If you do not bring forth what is within you, what you do not bring forth will destroy you."

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### **Arcanum Two: The way to truth is through Intelligence of the Heart.**

Arriving at a solution to any problem requires psychological Dissolution, the suspension of previous assumptions and the discovery of new perspectives. However, one of the most basic and hardest assumptions to give up is the assumption that all problems can be solved rationally. Any scientist or mathematician will tell you that reality is made up of both rational and irrational components. The only totally rational world exists inside computers, where reality is artificial and limited to preprogrammed parameters. As sentient beings, our only advantage is to live on the edge

between "yes and no," in the chaotic zone where only our living intuition knows the way.

So, finding truth requires using our minds and following our hearts, which is why the alchemists sought to develop a feeling intellect. That is what they meant when they warned that the alchemist could transmute nothing until he had transmuted himself. At that point, the alchemist opens himself fully to feeling and experience. In fact, in many drawings, alchemists are shown burning or tearing up books to demonstrate that alchemy is not static knowledge or dogma but a living, experiential gnosis.

During meditative work in our own inner laboratories, we too can actually feel the Emerald Formula working within us and living in our heart of hearts. From the perspective of the Emerald Tablet, the only unforgivable sin is smugness, which is the unwillingness to be alive and open to new experience.

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### **Arcanum Three: Every created thing carries the signature of its creator.**

Nature is a book from which the wisdom of the divine can be read. By recognizing the divine signature of a thing, you can understand the connection between the Above and the Below through which it was manifested. Each thing has its own signature, the archetypal essence that can be identified by its similar expressions. By contemplating the relationship between the objects in our lives and the forces that created them, we can arrive at the "thing itself" and know its inherent identity. Only in this way can we understand what these objects or forces mean to us and whether they represent threats or assistance. This application of the Doctrine of Correspondences is fundamental, and by ignoring the congruencies between the Above and the Below we are holding back the wisdom of the universe. As alchemists, we must undergo a process of constant Separation in which we work only with the archetypal essences of people, things, and events.

The alchemists became very familiar with the signatures of metals, and we have seen how the physical properties of metals became associated with an individual's temperament. The alchemists saw that the metals carried the signatures of the planets, just as we carry the signatures of the metals. The same principle was adapted in Paracelsian medicine, in which the signatures of plants determine how they can be used to cure people. Apollonius of Tyana believed that the esoteric signatures of gemstones

could also be used to heal. Such alchemical therapies work on both a subtle and a gross level at once, by working with the hidden signatures of things. Words and images have signatures too, and even religions have their own signature based on how they came into being. By the same token, the God whom people worship places his signature on their minds.

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## **Arcanum Four: Continued enlightenment comes from living within the Operation of the Sun.**

True enlightenment cannot come from earthbound philosophies. We must find a source higher than ourselves, and for the Egyptians and Hermeticists of all ages, that source was symbolized by the Sun. This is not primitive sun worship but a genuine regard for the higher alchemy of the universe expressed in the Operation of the Sun. It is a state of consciousness less cut off from the source of life and more in tune with the internal dimensions of the cosmos that are reflected within us.

Whether it is seen simply as the governor of dark and light, the revealer of Cosmic Ages, or the Mind of God, the Operation of the Sun demonstrates the Ouroboros -- the Fountain of Fountains -- the seemingly endless creation of light and energy feeding off the One Thing within itself. Each one of us can live the same way, if we tap into the inexhaustible reserves of our nuclear Self. To do that, of course, requires peeling away all the leaden layers of falseness that have grown over it in the course of our lives and withdrawing the carbon rods of control placed there by ego. This ouroboric reaction within us is an amazing and unbelievably powerful source of pure energy that can heal our faults and sustain high levels of health and enthusiasm, inspiration and bliss in our lives.

If you follow the Operation of the Sun, which is alchemy, something amazing will begin to unfold in your life. When you with a force instead of opposing it, you gain power, and you finally know what you have to do in your life. You experience a Conjunction in which the powers both Above and Below work together on all levels of your being. Truly astonishing synchronicities will occur at the intersection of your mind and the One Mind. It is as if your interest in alchemy will cause alchemy to become interested in you.

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## **Arcanum Five: The gateway to the Above is through the True Imagination.**

The True Imagination exists on the fine line between real and unreal, manifested and unmanifested. Where do you draw the line at what is real? Your fantasies? Your dreams? Your thoughts? Psychology -- is that real? Should we accept the view of quantum physicists that matter itself is an illusion? According to the alchemists, *everything is real*. Everything we perceive is all part of the same One Thing, and we are as connected to it as we want to be.

As the Gateway to the Above, the True Imagination is connected to the physical reality of the One Thing through the archetypes and to the realm of the One Mind through the light of consciousness. When these forces of Above and Below come together, anything can happen. Many people have experienced this power at the borderline between sleeping and waking, or between death and life. One ten-year-old boy, who had a near-death experience, described it as "walking inside your mind." At such times, we realize that the universe is alive with Mind, and Mind is a real place, even though the light that dawns there is the imagination.

Using the power of True Imagination, we enter the Greater Mysteries that begin with our Fermentation, in which we experience an influx of meaningful insight and higher inspiration. This altered state of consciousness reveals the true alchemy of a person's life. Some will ascend and others descend during this experience in accordance with their personal alchemy. What is amazing is that both the ascent and the descent lead to the same place. That is the meaning of the Ouroboros.

What is the True Imagination? To the alchemists, it was the fusion of Mercury with Sulfur, the passionate union of imagination and will beyond all egocentric fantasy. This combination affects the very fabric of existence, creating a gravity of likely events that brings image to fruition. Using the True Imagination, we create a sacred space, a Hermes Field, that affects reality on all levels.

Within that sacred space exists the First Matter, the primordial substance that becomes the Stone. It is with the True Imagination that we first perceive the First Matter, and our Fermentation is when we realize that the First Matter is indeed the key to the Work. We learn to look for it everywhere and stay connected to it always. Yet the First Matter exists only in the present moment -- it has no past and no future. It is the eternal soul hidden in all created things.

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## **Arcanum Six: Your feelings and thoughts are the feelings and thoughts of the Whole Universe.**

For the ancients, who lived in accord with the principles of the Operation of the Sun, thoughts and words had tremendous power. To know something's name was to have complete control over it, because it provided a focus for the use of directed thought. Following the Doctrine of Correspondences, they believed that just as the Thoughts of the One Mind (what we would call the Word of God) created the universe, so can the thoughts and words of man change his reality Below. As we approach the millennium, more and more people are realizing this simple truth once again. Meditation groups are at work throughout the world trying to raise the "vibrations" of our planet and repair some of the damage caused by centuries of thoughtless negativity. Working with thoughts and feelings in this impartial way is what the ancients meant by Distillation.

We must remember that the intentional articulation of thought is how things are manifested. Consciousness is a force in the universe, and words really do have power. Words can be sacred, and being well-spoken in the Hermetic sense is connecting your words with the archetypal essences that give them power and meaning. You are yourself the living Word of the cosmos, and you embody the sulfuric awareness and mercurial imagination that materialize the salt of existence. And if you can clear yourself of all the falsity, fantasy, and ignorance around you, if you can return to your most innocent essence, you too can work the miracles of Hermes.

How can mortals work miracles? We work miracles all the time without even being aware of it. All of us are incarnations of Hermes and are constantly either creating lead or gold in our lives. Since we can feel what others feel and think what others think, we can change our personal reality by thinking and feeling like certain people. We must learn to think and feel like the person we want to become. We know what it is to be young; we know what it is to be completely healthy; we know what it is to be creative and insightful. By applying the power of True Imagination, anything is possible. However, because the universe is alive with Mind, our empowered thoughts have repercussions which can produce results we do not expect. There is no way of escaping the power of Thoth, the God of Thought. If you deny it, it will hide from you according to your command. In alchemy, justice means you create your own reality whether or not you are aware of it.

Those who have undergone Distillation know that eternity is all around us. It is in every moment we let slip by. Forming a mystical connection to

both matter and the present moment (both space and time) is the key to entering the final stage of alchemical transformation. Distill the present moment and find the First Matter and everything -- everywhere and everywhen -- is yours!

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## **Arcanum Seven: The eternal Stone is a purified consciousness that remains intact on all levels.**

As Hermes never tires of telling us, over and over, over and over: the One Thing and the One Mind are One. He means that mind and body, Soul and Spirit, male and female, positive and negative, Above and Below, are all One. All sexes, all races, all species, all life is One. All life, all death; all heroes, all villains; all angels, all demons; all gods, all devils are One. Unless you find this One Presence within you -- what the alchemists called the Stone -- you cannot escape the continual dance of becoming that is duality, even for an instant. "All Is One" is the message of the Ouroboros and the basis of the alchemical principle of changing one thing into another. Alchemical transformation would not be possible unless everything were really One.

Renaissance alchemists sometimes referred to the Stone as the "Telesma," which means a self-perfecting physical presence similar to our modern idea of the force behind nature or evolution. By working with the Telesma, the alchemists hoped to speed up the process of our species' evolution, to truly participate in the work of nature, to affect it and transform it, making of it not an evolutionary phenomena but a revolutionary happening within one's own lifetime.

The Stone is the emerging pattern that resulted from the tireless work of the alchemists in past millennia. It is our true legacy, a gift to each of us from each of them. Apollonius of Tyana even included it in his will to us! Yet for each of us, the only Stone, the only magical talisman we ever need to carry, is our own bodies -- on whatever level they manifest. We can either begin personal Coagulation and make of the Stone a truly living presence within us, or we can throw it all away. The choice is ours, yet if we do not accept it as our salvation -- if we do not suffer for this Stone -- all is lost. In her article "Annals of the Invisible College," recently published in *Lapis* magazine, author Jocelyn Godwin presents an impartial and startling summary of the Hermetic Tradition:

"There is nothing left of most people's souls once they have been filtered through the planetary spheres. The vast majority will be extinguished as

personalities soon after death, then perhaps recycled as different people. The adept's ambition is to survive this general Dissolution, and if he should incarnate again, to do so only through deliberate choice, not through bondage like everyone else. In order to pass beyond the boundaries of the cosmos, symbolized by the starry sphere, and enter consciously into another mode of existence, the adept must have forged, during life, a 'radiant body' as a vehicle for this individuality. Knowing of this hyper-esoteric stream makes it easier to understand alchemy. The forging of the radiant body goes in parallel with the chemical events, and its completion is marked by the appearance of the Philosopher's Stone."

## Interview with an Alchemist: Dennis William Hauck

**Question:** Most people think of alchemy as an early form of chemistry or see it as part of the realm of magic. What is alchemy really?

**Hauck:** A single definition of alchemy is always hard to agree upon, since it is a discipline that works on many different levels. We now know that it was not only a precursor of chemistry but also of psychology, medicine, and even quantum physics. It's been described as the Philosophy of Fire, the Art of Transformation, the Science of Soul, and in many other ways. Unquestionably, alchemy the oldest science, yet it is also part of our religious and spiritual traditions. And it is magic too, just like any future science based on hidden principles would be magic to those not familiar with it.

**Question:** What first got you interested in alchemy?

**Hauck:** I was in graduate school in mathematics at the University of Vienna, when I came across a collection of old alchemy manuscripts in the library. Vienna and nearby Prague were centers for the study of alchemy in the sixteenth century and hundreds of alchemists migrated to the area. The first time I opened one of their dusty treatises, the ancient tradition seemed to come alive in me. I gave up my formal studies and spent my time translating alchemy books and meditating on the strange drawings they contained, which I felt carried profound meaning. I was convinced that their Great Work was the supreme truth in nature, and the alchemists were really explorers of consciousness far ahead of their time.

**Question:** You gave up a career in mathematics to pursue a defunct Medieval discipline?

**Hauck:** Not so hard to understand, really. I was fed up with American diploma mills in which math was like a competitive sport to see who could break chalk the fastest on blackboards. There is no beauty in math when it is nothing but

technique and speed. I wanted to be a mathematician, but I hated computers. So, I went to Vienna to study mathematics in the intuitive tradition of Kurt Godel, who had been a professor there. That is where I discovered that the alchemists were centuries ahead of modern mathematicians in their grasp of reality.

**Question:** How could the alchemists know more than modern mathematics, the Queen of the Sciences?

**Hauck:** It is not generally known, but Godel proved that ultimately, logical thinking can never know truth. Without going into a lot of detail, he developed an introspective form of mathematics that used self-referencing propositions to expose fundamental problems in the foundations of mathematics. His Incompleteness Theorem demonstrated that no matter what "axiomatic system" or logical approach you take -- no matter how complicated -- you will never be able to explain the complexity of the universe. In other words, provability is a weaker notion than truth. I can show that right now, in fact. Just reflect on the following sentence: "This statement is false." At first you think it is a false statement, but you realize if the statement is really false, then it must be a true statement; yet if it is a true statement, it cannot be a false statement. Try it! You get caught in what Godel called a Strange Loop. So, there is something fundamentally flawed in our idea of yes/no, true/untrue, and that means there is something fundamentally wrong with binary logic itself, which is the heart of computers.

**Question:** What has that got to do with alchemy?

**Hauck:** The alchemists realized that within the Strange Loop is where ultimate truth lies. Most of their statements and drawings are actually Strange Loops that have confounded people ever since they were first created. In fact, the symbol for a Strange Loop is how the alchemists depicted the ultimate mystery of the universe: the Ouroboros, the snake eating its own tail; and the solution to any Strange Loop can be found in the caption the alchemists gave to their drawings of the Ouroboros. It read "All Is One." Really, it is an ancient idea. It is what Socrates meant by "Know thyself," although I believe that the earliest statement on this planet of that concept was given to us in the Emerald Tablet, which is the source and inspiration for all of alchemy. Every practicing alchemist had a copy of the tablet close at hand and constantly referred to the "secret formula" it contained.

**Question:** Isn't the Emerald Tablet the source of the phrase "As Above, So Below?"

**Hauck:** Yes, though it really says "That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below." That describes a much more dynamic system than just saying "As Above, So Below." The Above and the Below are intimately related, constantly flowing into one

another and eternally changing into one another. That's the image of the Ouroboros. But the biggest mistake people make is to think of them as static concepts, such as seeing the Above as heaven or the Below as hell.

**Question:** How did the alchemists interpret the Above and the Below?

**Hauck:** Not only the alchemists but the ancients in general saw the Above as the realm of the One Mind, the unnamable creator. It is divine thought or the Word seeking manifestation. The Below was the realm of the One Thing, the actual manifestation of divine thought. So the Above is full of the light of Mind, while the Below is dark matter. Obviously, our notions of heaven and hell originated from these ideas, yet there are important differences in the way modern people see the Above and Below and the way the ancients saw them. For them both heaven and hell (the Above and the Below) were close at hand. They felt they were surrounded by manifestations of the divine Mind, and all of matter was alive with the signature of God. And all they had to do was close their eyes to see into Above and meditate to be in the divine presence, for the light of the One Mind above was reflected in the mind of man below. Above and Below were not faraway places you went to after you died. Doorways to them were everywhere to be found. The One Mind was considered the source of thought, imagination, and spirit; the One Thing was the source of sensation, feelings, and soul.

**Question:** Where did the Emerald Tablet come from?

**Hauck:** In my book, THE EMERALD TABLET, I trace the tablet from the Egyptian inventor of math and science, Thoth, to the Pharaoh Akhenaten and Moses, then down to Alexander the Great and the first-century sage Apollonius of Tyana. Before Thoth we can only speculate, but there are tantalizing bits of evidence that suggest mysterious visitors came to Egypt over 12,000 years ago and brought with them a powerful spiritual technology, which they passed down to future generations in a time capsule of wisdom that became known as the Emerald Tablet. The Book of What Is In the Daat, the Book of the Dead and other Egyptian funerary texts, and numerous rebirth texts refer to a remote epoch known as the "Zep Tepi," a time before the Great Flood when the godlike beings came to earth and established their kingdom in Egypt. They included Thoth, the "god" of science and mathematics, who is said to have written the Emerald Tablet and hid it in a pillar at Hermopolis to preserve it through the coming world deluge.

## Isaac Newton

### Newton the Alchemist

Sir Isaac Newton, the famous seventeenth-century mathematician and scientist, though not generally known as an alchemist, practiced the art with a passion.

Though he wrote over a million words on the subject, after his death in 1727, the Royal Society deemed that they were "not fit to be printed." The papers were rediscovered in the middle of the twentieth century and most scholars now concede that Newton was first and foremost an alchemist. It is also becoming obvious that the inspiration for Newton's laws of light and theory of gravity came from his alchemical work.

If one looks carefully, in the light of alchemical knowledge, at the definitive biography, *Sir Isaac Newton* by J. W. V. Sullivan, it is quite easy to realize the alchemical theories from which he was working. Sir Arthur Eddington, in reviewing this book, says: "The science in which Newton seems to have been chiefly interested, and on which he spent most of his time was alchemy. He read widely and made innumerable experiments, entirely without fruit so far as we know." One of his servants records: "He very rarely went to bed until two or three of the clock, sometimes not till five or six, lying about four or five hours, especially at springtime or autumn, at which time he used to employ about six weeks in his laboratory, the fire scarce going out night or day. What his aim might be I was unable to penetrate into." The answer is that Newton's experiments were concerned with nothing more or less than alchemy. (from *Alchemy Rediscovered and Restored* by A. Cockren)

As a practicing alchemist, Newton spent days locked up in his laboratory, and not a few have suggested that he finally succeeded in transmuting lead into gold. Perhaps that explains one of the oddest things about his life. At the height of his career, instead of accepting a professorship at Cambridge, he was appointed Director of the Mint with the responsibility of securing and accounting for England's repository of gold.

In fact, Newton -- the revered founder of modern science and the mechanistic universe -- also ranks as one of the greatest spiritual alchemists of all time. In his *The Religion of Isaac Newton* (Oxford 1974), F.E. Manuel concluded: "The more Newton's theological and alchemical, chronological and mythological work is examined as a whole corpus, set by the side of his science, the more apparent it becomes that in his moments of grandeur he saw himself as the last of the interpreters of God's will in actions, living on the fulfillment of times."

### **The Hermetic Tradition**

This view has become more accepted in recent years, as more of Newton's private papers and alchemical treatises are being reexamined. "Like all European alchemists from the Dark Ages to the beginning of the scientific era and beyond," states Michael White in *Isaac Newton: The Last Sorcerer* (Addison Wesley 1997), "Newton was motivated by a deep-rooted commitment to the notion that alchemical wisdom extended back to ancient times. The Hermetic tradition -- the body of alchemical knowledge -- was believed to have originated in the mists of time and to have been given to humanity through supernatural agents."



## Newton's Translation of the Emerald Tablet

*It is true without lying, certain and most true. That which is Below is like that which is Above and that which is Above is like that which is Below to do the miracles of the Only Thing. And as all things have been and arose from One by the mediation of One, so all things have their birth from this One Thing by adaptation. The Sun is its father; the Moon its mother; the Wind hath carried it in its belly; the Earth is its nurse. The father of all perfection in the whole world is here. Its force or power is entire if it be converted into Earth. Separate the Earth from the Fire, the subtle from the gross, sweetly with great industry. It ascends from the Earth to the Heavens and again it descends to the Earth and receives the force of things superior and inferior. By this means you shall have the glory of the whole world and thereby all obscurity shall fly from you. Its force is above all force, for it vanquishes every subtle thing and penetrates every solid thing. So was the world created. From this are and do come admirable adaptations, whereof the process is here in this. Hence am I called Hermes Trismegistus, having the three parts of the philosophy of the whole world. That which I have said of the operation of the Sun is accomplished and ended.*

## Newton on Keeping Alchemy Secret

Isaac Newton wrote fellow alchemist Robert Boyle a letter urging him to keep "high silence" in publicly discussing the principles of alchemy. "Because the way by the Mercurial principle may be impregnated has been thought fit to be concealed by others that have know it," Newton wrote, "and therefore may possibly be an inlet to something more noble that is not to be communicated without immense damage to the world if there be any verity in [the warning of the] Hermetic writers. There are other things besides the transmutation of metals which none but they understand." According to B.J.T. Dobbs in *The Foundations of Newton's Alchemy* (Cambridge University Press, 1984), "The fact that Newton never published a work on alchemy cannot be taken to mean that he knew he had failed [at the Great Work]. On the contrary, it probably means that he had enough success to think that he might be on the track of something of fundamental importance and so had good reason for keeping his 'high silence,' even though there is nothing to indicate that he himself was searching for that mysterious "inlet to something more noble."

## Islamic Alchemy: The Sufi Vision

### Sufism

Islam has a highly developed system of spiritual alchemy that has as its basis the mystical experiences of Mohammed himself. By the fourth century, most of these mystical practices were embodied in a branch of Islamic philosophy called "Sufism." The word comes from the Arabic word for "wool" (*suf*) and refers to the



practice by early Sufi mystics of wearing rough, white, woolen robes that symbolized their purity and rejection of the world.

One of Sufism's major voices was Mevlana Jalaluddin Rumi, a thirteenth-century Persian poet. Like the spiritual alchemists of Europe, he described two ways of knowing reality. One is the intellectual (or Solar Consciousness), and the other is intuitive (Lunar Consciousness). For the Western mind, the nature of Lunar Consciousness, which comes from direct illumination and inspiration, is the hardest to understand. Rumi described it thus:

"Do you know a name without a thing answering to it? Have you ever plucked a rose from R, O, S, E? You name His name; go, seek the reality named by it! Look for the Moon in the sky, not in the Water! If you desire to rise above mere names and letters, make yourself free of self at one stroke. Become pure from all attributes of self, that you may see your own bright essence. Yea, see in your own heart the knowledge of the Prophet -- without book, without tutor, without preceptor."

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### ***Quotations Reflecting the Operations of Alchemy***

#### **Calcination**

Like the Sun of neither east or west nor of anyplace when that Sun arrives.

- "Subtle Degrees" by Rumi (translated by Daniel Liebert in *The Rumi Collection*, Threshold Books, Brattleboro, VT 1996.)

#### **Dissolution**

When a seed falls into the ground, it germinates, grows, and becomes a tree: if you understand these symbols, you'll follow us, and fall to the ground, with us.

- "With Us" by Rumi (translated by Nevit Ergin and Camille Helminski in *The Rumi Collection*, Threshold Books, Brattleboro, VT 1996.)

Desire only that of which you have no hope; seek only that of which you have no clue.

Love is the sea of not-being and there the intellect drowns.

- "Subtle Degress" by Rumi (translated by Daniel Liebert in *The Rumi Collection*, Threshold Books, Brattleboro, VT 1996.)

#### **Separation**

You are cold, but you expect kindness. What you do comes back in the same form. God is compassionate, but if you plant barley, don't expect to harvest wheat.

- *Unseen Rain: Quatrains of Rumi* by John Moyne and Coleman Barks (Threshold Books, Battleboro, VT 1986.)

### **Conjunction**

Burning with longing-fire, wanting to sleep with my head on your doorsill, my living is composed only of this trying to be in your Presence.

Wine to intensify love; fire to consume. We bring these, not like images from a dream reality, but as an actual night to live through until dawn.

- *Unseen Rain: Quatrains of Rumi* by John Moyne and Coleman Barks (Threshold Books, Battleboro, VT 1986.)

### **Fermentation**

The wine we really drink is our own blood. Our bodies ferment in these barrels. We give everything for a glass of this. We give our minds for a sip.

- *Unseen Rain: Quatrains of Rumi* by John Moyne and Coleman Barks (Threshold Books, Battleboro, VT 1986.)

### **Distillation**

Wandering the high empty plain for some indication you've been there, I find an abandoned body, a detached head.

- *Unseen Rain: Quatrains of Rumi* by John Moyne and Coleman Barks (Threshold Books, Battleboro, VT 1986.)

### **Coagulation**

Lying back in this Presence, no longer able to eat or drink, I float freely, like a corpse in the ocean.

- *Unseen Rain: Quatrains of Rumi* by John Moyne and Coleman Barks (Threshold Books, Battleboro, VT 1986.)

# **Jewish Alchemy: the Kabbalah**

## **The Divine Origin of the Kabbalah**

By many centuries antedating the Christian era, and older than the Mosaic traditions, indeed, in its origin older than the Egyptian or any other system of religion or philosophy now known, the Kabbalah has all the claims to respectful consideration that antiquity can confer. These claims are enhanced and intensified when we discover evidence, not merely of its early origin, but of its important influence, in their structure and teachings, upon the religions of all lands and ages. Yet but few, even of the modern mystical thinkers, know enough of the wondrous Kabbalah to have the faintest conception of the vast debt the world of all ages has owed to that grand system of philosophy. Even while using the symbols, quoting the language, repeating the ideas, teaching and maintaining the doctrines of the Kabbalah, writers of modern times are generally ignorant of the source of the symbols, language, ideas and doctrines, and hence, naturally, they fail to realize their beautiful significance, far-reaching scope, and more than marvelous harmony.

The Kabbalists claim that the source from which their knowledge is derived is divine; that God reveals it to the pure in heart alone, and that the fountain of the true Light of knowledge is itself known to those only who are illuminated by that Light within their souls. The philosophy of the Kabbalah was expressed in symbols, some of which are in use among the Masonic and other secret fraternities of our day, though much of their ancient force and beauty, which depended very largely and in some cases entirely upon their Hermetic meanings, is lost by erroneous interpretations.

### **Keys to the Kabbalah**

The symbols of Masonry are Kabbalistic, and were known to the alchemists Zoroaster, Pythagoras, Apollonius, Raymond Lully, Cornelius Agrippa, Fludd, Boehme and others. Solomon's Temple, with its marvels of beauty and grandeur, its strikingly distinct and different parts, its still more striking diversities of material and style--all blending in one superb, gorgeous, and absolutely harmonious whole was the grand panoramic symbol -- a complete epitome and miniature, of the universe as portrayed in the Kabbalah. The history of its builder, Hiram, is a curious, strangely fascinating history, but it is foreign to our present subject, and we must pass it by with the single remark that he was a Kabbalist of the clearest type. He who exactly understands Solomon's Temple, in its details and in its entirety, is both a true Templer, Mason, and Kabbalist -- therefore, an initiate of the highest order.

There are two keys to its symbolism that will unlock the secrets of the Kabbalah, open the sanctuaries of the initiates where the knowledge of its full significance is still hidden, and expose to the understanding eye the mysteries of Hermetic philosophy.

The keys we shall use in deciphering the Kabbalah are the ideas of Light and Heat. As we have intimated, the Kabbalah treats of two distinct subjects:

philosophy and religion, which correspond to our two keys. Though distinct, these two keys are in perfect accord as found in the Kabbalah, and show the sublime harmony that must ever characterize the relations of true Religion and true Science, since both are from the one divine source and have one central theme (Truth), they cannot, in the final analysis, be antagonistic or even really diverge. So in the final analysis, our two keys of Light and Fire are really just one key to all.

### **The First Key: Light**

Light is the foundation upon which rests the superstructure of the Kabbalistic theosophy. Light is the source and center of the entire harmonious system. Light was the first-born of God -- His first manifestation of Himself in the universe. No man can know God except as He manifests Himself in Light -- not visible or sensible light, seen by man's carnal eye but intellectual and spiritual Light, apparent only to the inner vision of those illuminated by that Light. Indeed, the Bible, in both the Jewish and Christian parts, abounds in the Kabbalistic distinction between the outward or objective, and the inward or subjective Light. The outward light is a manifestation of Himself by the same Supreme Being, but inferior in degree and in its influences, though still glorious.

The treatise *Wisdom of Solomon* is said to have been written in Alexandria in the time of Jerome and is attributed to Philo. But Philo could not have been its author, as his known views were clearly opposed to much that is found therein. The wisdom it enunciates is claimed to be that taught to Moses in Egypt. It describes God as "Illuminated Time;" no origin can be assigned to Him; He is engulfed in His own glory, "dwelling in the Light that no man can approach onto." Creation is said to have consisted in emanations from Him, which dispelled the primordial darkness.

While the *Wisdom of Solomon* is greatly valued by Kabbalists, their primary works are the *Zohar* (or *Book of Light*) and the *Sepher Jezera* (or *Book of the Creation*). The *Zohar* was written by Simeon ben Jochai and first printed in Mantua in 1558. The author of the *Sepher Jezera* is unknown and scholars place its origin at sometime between 100 B.C. to 800 A.D. Actually, the opinion prevalent among Kabbalists is that the *Sepher Jezera*, is a monologue of the patriarch Abraham, and they believe that his contemplations induced the patriarch of patriarchs to abandon the worship of the heavenly bodies and become the servant of the one true God. The Rabbi Jahuda Levi, who flourished and wrote in the eleventh century, says: "The *Book of the Creation*, which belongs to our Father Abraham, demonstrates the existence of the deity and the divine Unity, by things that are, on the one hand, manifold and multifarious, while, on the other hand, they converge and harmonize; and this harmony can only proceed from the One who originates it."

### **Kabbalah's Connection to the Old Testament**

The design of this work is to declare a system in which the universe may be viewed in connection with the truths found in the Old Testament, in such a way as to show, by tracing the gradual and orderly process of creation and the harmony which characterizes its details and its perfection, that one God produces all and is over all. The order and harmony of creation is deduced from the analogy subsisting between the visible things and the signs of thought. The *Sepher Jetzera* is regarded as the basis of, and key to, the teachings of the *Zohar*, though the arrangement and plan of the two works differ somewhat. In the *Zohar* dwells with great emphasis upon the Kabbalistic doctrinal teachings on Light. The treatise declares that Light is the primordial essence of the universe, and that all life and motion proceed from it. Light is the vital dynamic force in Nature. It also declares that it is by the study of Light that we are enabled to acquire knowledge of the unknowable or causal world. Light is Jacob's Ladder by which we ascend to Celestial knowledge, the upper rundle being in the fourth *Sephira*, represented by the Pentagram.

In considering the Kabbalah and the Kabbalists, we must never lose sight of the philosophy's intimate connection with the Bible; it is really an enlightened commentary on the sacred scriptures. The scriptures have, running all through their inspired lines and words, a two-fold meaning: an outward meaning which may be perceived by any candid reader, and an inward or hidden meaning that "the carnal mind cannot receive, because it is foolishness to it." Being spiritual, this meaning can only be "spiritually discerned." It is the province of the Kabbalah to shed the Light of Truth upon this second meaning.

Solomon Gabirol, an Arabian philosopher, wrote, under the pseudonym of Avicbron, about the middle of the eleventh century, two works of value to those interested in Hermetic philosophy; they were *Liber de Causis* (or *Book of Causes*) and *Fons Vitae* (or *Source of Life*). He speaks of the unity of Light as it arises from the throne of the Most High, which subjectively becomes divided into nine categories. This united Light he calls "the substance of the intellect," on account of its having been the receptacle of the Divine Will when God said "Let there be Light." When describing God in his *Liber de Causis*, Gabirol states that He is wise, and from His wisdom He has seen fit to make His Will manifest in Light, and all existences and substances in creation are created and sustained by God through Light. His Will, His Divinity, His Unity, His Eternity, and His very existence, are profound mysteries, and we can know Him only through His manifestations of Himself in Light. Gabirol speaks of the absurdity of a finite mind's attempting to define God. If it could it be done, he asserts, it would make Him a finite being.

### **Ten Emanations from the Mind of God**

The ten *Sephira* of the Kabbalah illustrate in symbol the Kabbalistic conception of the universe as it came from the incomprehensible Supreme Will of the Most High. The Crown is called the *Kether* or *En Soph* (the Endless, the Ineffable),

because in it and by it God manifested the power of His Will in creation. Since Light is His creative agent, so this *En Soph* is the source from which Light flows, the *Fons Lucis* (Source of Light). The *En Soph* was not created by God, but emanated from Him to manifest Himself. In the Crown, Light is pure white, utterly indiscernible by the physical eye, and in it resides the life and dynamic power of the universe. The ten *Sephira* emanate from this *En Soph*, the Unity, in nine categories, or spheres, making ten in the complete figure. The number ten is called a "perfect number" and symbolized the unity and synthesis of creation.

### **The First Triad of Emanations: The Celestial Sun**

Pythagoras in his *Tetractys* gives, besides the *Sephiroth*, a representation of the creation composed of the four letters of the Ineffable Name of God, the "Four-Letter Name" as it has been called. This name Pythagoras tells us is the key to the mysteries of the Kabbalah. Pythagoras employed numbers in representing his ideas of creation, while the Egyptian Kabbalists used letters, words, and numbers. All Kabbalists represent the properties of Light as dual, calling the parts the two hands of Deity. Although it possesses duality, it maintains its unity and harmony until it becomes focalized in Astral Suns, which are illustrated by the sephiretic "Tree of Life." As we have said, the *En Soph* (or *Kether* the Crown) is the fountain or source of Light, which manifests itself in the two lower *Sephira*, *Binah* and *Hokmah* (Intelligence and Wisdom), with masculine and feminine, or active and passive, functions. These functions are strikingly manifested in the light of our own Sun, which must be understandingly be distinguished before we can determine its various and diverse action and influence upon the human organism. *En Soph*, *Binah*, and *Hokmah* form the first triad of the *Sephiroth*, and lines connecting them bound the World of *Briah*, the Super-Celestial World or the World of Spirit. [The alchemists would have called these three Salt, Sulfur, and Mercury.]

### **The Fourth Emanation: The Tipheroth**

Light is then focalized forming the fourth *Sephira*, which is the Celestial Sun, called *Tifereth* (Resplendence or Magnificence) because of the resplendent, magnificent whiteness of its Light, while its immensity is recognized in its further designation as "Greatness." This is the Central Sun of the entire universe, visible only to the spiritual or subjective sight, never to the natural or objective vision. It is to the Astral Suns precisely what they are to the respective planets that they control, illuminate and sustain, and which revolve around them. It controls, illuminates, and sustains the Astral Suns, and around it they revolve. Without it they could no more maintain their equilibrium in space than could the planets hold their positions without their corresponding physical Suns.

This great Celestial Luminary possesses the dual properties of Light and Fire, but in absolute equilibrium and perfect harmony. This perfect harmony embraces the rays of the Light, and the "chemistry" of the Fire. It is this harmony in the blending

of the rays that produces the resplendent, magnificent white of which we have spoken as the characteristic of the Celestial Sun, and which justly gains the appellation *Tifereth*. The objective vision cannot conceive, as it could not endure, the white splendor of this glorious Orb of orbs.

When Moses desired to see the glory of God, this Celestial Light, God kindly replied: "Thou must not see my face: for there shall no man see me and live." The near approach of the glory made the face of Moses so lustrous that upon his return to the people, they could not endure the sight, and he was compelled to put a veil over his face while he talked with them. And when Saul and his companions were riding, upon their journey from Jerusalem to Damascus, suddenly there shone about them a beam from the Celestial Sun; so intense was its Light that they all fell to the ground, and Saul's eyes were temporarily blinded and permanently affected by the Light, which he described as: "a Light from heaven, above the brightness of the Sun."

### **The Law of Harmony**

We have already alluded to the fact that the one attribute that pre-eminently distinguishes the Kabbalistic system is its complete and absolute harmony. But more may be claimed: This harmony is not only the strongest evidence, but it is an all-sufficient and conclusive proof of the divine origin of the Kabbalah. For in God's universe, in its every department, separately and collectively, harmony is the one positive law that is never disobeyed without immediate and inevitable consequences exactly proportional to the extent and nature of that "disobedience." [This Law of Harmony is what the Emerald Tablet calls "the Operation of the Sun."] No merely human system of action or ethics, of living or belief has ever been or can ever be devised wherein this divine harmony is not wanting; the most skillfully and cunningly planned and practiced counterfeit bears this evidence upon its face of the absence of the divine hand in its construction. It has been well said: "Harmony is God's unique law." So, when we find in the *Sephiroth* a positive unity, in their relation to each other and to the universe a positive accord, and in the system throughout, of which these are the symbolic declaration, a like oneness arising from marvelous harmony and sublime concord, we can believe that God, the personification of harmony and concord, has inspired the Kabbalah.

In the movement of the heavenly bodies -- the planets and their suns and moons and satellites -- none question or can question the importance of this Law of Harmony. With the slightest defect in this respect, not only would their respective order and movements be disarranged and confusion ensue, but the very existence of some of the weaker ones would be destroyed by contact with their stronger neighbors, while the stronger bodies would necessarily suffer immeasurably. Set aside the Law of Harmony in the planetary system, and chaos would soon prevail. The same law is vital too in each individual member of the universe; take our Sun for an illustration. Place discord instead of harmony in its

structure, and beauty would give place to distressing ugliness, utility to horrible destructiveness; its orderly movements would become wanderings through space to the peril of all the planets. And so with any one of the suns or their planets, the loss of harmony would inevitably destroy their beauty and usefulness in the universe.

As God is *One*, so is this law uniform in all His works. In what we call the laws of Nature, His Will is seen in the presence and influence of this same Law of Harmony: every positive has a negative, every active a passive; every destroying element is opposed or corrected by a restoring principle. Let the forces of attraction become weak or impaired, will not the repellent forces work destruction? And the converse is no less sure: Let the centrifugal force in any instance fall below the centripetal, or the latter yield to the former, and the consequence will soon be apparent. Let the polarizing ray in light lose its influence, and decay and death come speedily to tell the story of the absence of harmony to even the most ignorant and unobservant. It is this eternal harmony [symbolized in the alchemical symbol of the Ouroboros] that gives us all of beauty and beneficence we see in Nature; harmony amidst its constituents gives us beauty in Light, sweetness in sound, and all else that we enjoy in life is equally dependent on this law of God.

In the mortal world, the same God exacts obedience to the same Law of Harmony as the price of order and propriety, and disregard of its stringent requirements, even in what we are prone to call trivial matters, is as surely and as swiftly followed by a proportionate penalty as in the planetary and worlds. And in the Above, the World of Eternal Peace and Blessedness, we cannot doubt the assurance that order is Heaven's first law. The Law of Harmony finds there its most complete fruition, because there it is never disregarded, and that fruition is joy and happiness unspeakable, glory ineffable, and perfect life forever and forever. Well may we believe that there is no sorrow or sighing, no pain or sickness, no decay or death, in that place where God's unique Law of Harmony is perfectly and absolutely and always obeyed.

### **The Breath of God Upon the World**

The *Rouach Elohim* (Breath of God) that brooded over or "moved upon the face of the waters" was held by the alchemists to have been Light from the Celestial Sun shining thereon. The star symbol within the *Sephira Tifereth*, in its upright, proper position represents the principle of good, when inverted it represents the evil principle. The five-pointed star seen on the disk of *Tifereth* is the flaming pentagram of the Kabbalists and of the Magi of the Orient. It was the glorious Star of Bethlehem that was the Celestial forerunner of the Christian "Light of the World." Pentagrams thus constitute powerful talismans, but to be effective they must be most accurately made and carefully handled and placed.



The Apocalypse of John is full of passages that can be read with ease by the help of the Kabbalah; indeed there are passages that indicate John was a Kabbalist of a high order. Among these we must cite one. He tells of a most remarkable vision : "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars . . ." The Rosicrucians call the Light of the Celestial Sun the Divine Sophia (Wisdom) because of its purity and its passivity in matter. The Egyptian alchemists called this light Isis and represented her as a pure woman. Since the Light of the Celestial Sun is invisible to mere mortals, seen only by the subjective sight of the illuminated, they clothed Isis with an objective Sun; as the Celestial Sun is greatness and majesty, they placed under the feet of Isis the Crescent Moon, beneath which but outside the sacred circle, was a vanquished Fiery Serpent; then, as a token of the supremacy of *Tifereth* in the universe, they surrounded the head of Isis with a halo of twelve stars.

Doubtless, Sophia of the Rosicrucians and Isis of the Egyptian alchemists are the same as the wondrous woman in John's vision. If he read John's narrative of that vision a little farther, we will find the vanquished Serpent beneath Isis's feet in the Apocalyptic "great red dragon." The figure of Isis clothed with the Sun is one of the most impressive of the symbolic pictures of the Kabbalistic principles. When a person by Self-denial, meditation, and devotion has attained to the high privilege of subjective vision, he sees Isis or the Light of the subjective Sun. This is truly the mystical "lifting the veil of Isis."

### **The Hexad: The Second and Third Triads of Emanation**

The Celestial Sun, we have seen, is the fourth *Sephira*. The fifth, sixth, seventh, and eighth *Sephira* are called, respectively, *Hesed* (Strength), *Gevurah* (Beauty), *Netsah* (Firmness), and *Hod* (Splendor). These *Sephira* represent four of the component colors of Light: Red, Yellow, Green and Blue. The Kabbalists fully understood the colors, their influence in Light and in Nature, their distinctive properties, and their action together and separately. They considered Red and Yellow the masculine or active colors and Green and Blue the feminine or passive colors. Red and yellow expressed the active, polarizing quality of Fire and Green and Blue, the passive, decomposing quality of Water.

The Celestial Sun having thus given forth the colors, as they come together again, or are focused, in Astral Suns, which appear as the ninth *Sephira*, designated *Yesod* (Foundation) because they are the centers of their systems, the life producers, propagators, and sustainers for the worlds that depend upon them.

*Tifereth*, *Hesed* and *Gevurah* form the second Triad, and *Yesod*, *Netsah* and *Hod* the third; these two Triads combined constitute the Hexad, which is the Soul of the World, and of it are derived the souls of all individualized existences. The second Triad depending upon the Celestial Sun is subjective, the third sustained

by the Astral Suns is objective; the Hexad composed of the two contains both the subjective and objective principles, and souls consequently are likewise dual in their character. The objective or Solar part receives material impressions, and through it we obtain our knowledge of the material universe, the world of effects not causes. The subjective or Lunar part receives spiritual impressions, called intuitive perceptions, and it urges us to earnest seeking after illumination and Divine Wisdom. The Rosicrucians call the unitary Light of the Celestial Sun, *Sophia* (Wisdom of God). and *Gevurah* form the second Triad, and *Yesod*, *Netsah* and *Hod* the third; these two Triads combined constitute the Hexad, which is the Soul of the World, and of it are derived the souls of all individualized existences. The second Triad depending upon the Celestial Sun is subjective, the third sustained by the Astral Suns is objective; the Hexad composed of the two contains both the subjective and objective principles, and souls consequently are likewise dual in their character. The objective or Solar part receives material impressions, and through it we obtain our knowledge of the material universe, the world of effects not causes. The subjective or Lunar part receives spiritual impressions, called intuitive perceptions, and it urges us to earnest seeking after illumination and Divine Wisdom. The Rosicrucians call the unitary Light of the Celestial Sun, *Sophia* (Wisdom of God).

The Kabbalists maintain that the want of harmony of these two opposing parts within the soul places man in bondage to materiality and in darkness of higher Truths. The mission of the Kabbalist was to deliver individuals from this bondage and make them free by restoring the equilibrium or harmony within his soul. Those who achieve this deliverance and become obedient to the unitary divine principle, are called by the Kabbalists *Illuminati* because their souls are illuminated by the Light of the Celestial Sun, the Divine Sophia.

### **The Second Key to the Kabbalah: Fire**

As, we have learned, pure white Light is the characteristic of *En Soph* (or *Kether*) and its Triad of the super-celestial world, and of *Tifereth* and its portion of the Hexad. This Light, too pure and dazzling for mortal vision, is seen alone by the subjective vision. Coming down to the objective portion of the Hexad, we find that Light loses its pure intense luster and becomes visible to the human organ of sight and this is because the Fire principle becomes ascendent in matter. Thus in the subjective portion of the soul Light rules and in the objective portion Fire is dominant. If the case where Light prevails, "the fruits of the Spirit" testify to its influence, but if the second state where Fire prevails, "the works of the flesh" bear witness to its buried power. The Kabbalists aptly call the soul in which the Celestial Sophia reigns, a Light Soul, while they as aptly style the soul wherein the subjective is subdued by the objective a Dark Soul. The former, the Child of Light or *Illuminatus*, cannot hide his Light. It will shine forth in his works and make him a Light of the World. However, so long as the Fire principle predominates, the Kabbalists tell us the soul cannot soar Above where the Divine

Light is manifested, but it remains in bondage to darkness hovering around this world, trapped in matter.

While Fire appears to be an evil principle, the reader must not imagine that it is necessarily, in itself evil. It becomes an evil when the Law of Harmony no longer restrains its power, when it becomes master instead of servant. In *Tifereth* and in the Celestial World, there is Fire as well as Light, but perfect harmony keeps it in its place, so to speak, and it performs its assigned work in obedience to the Law of Harmony. What we have said of the duality of the soul, suggests a few words concerning the Kabbalistic doctrine of "probation." The Kabbalah teaches that the mundane life is one of probation for the development of the spirit and purification of the soul, just as the fetal or embryonic life is a probation for the development of the physical form. The interplay of Light and Fire during these incarnated periods determine the character of the individual.

In the Tree of Life, a stylized conception of the ten *Sephira*, lines connecting the fourth, fifth, sixth, seventh, eighth, and ninth *Sephira* -- the Hexad -- bind *Jezirah* (the Celestial or Soul World). It is composed of the four Celestial elements, the universal Hyle (Ether), the First Matter, the Abyss, and the "Water Above the Firmament" (the "Fiery Water" of the alchemists). These elements are represented by the fifth, sixth, seventh and eighth *Sephira* and correspond to the four elements of the material world: Air, Earth, Fire, and Water. The *Rouach Elohim* broods over "the Waters Above the Firmament," and the angels, having themselves in their pure depths and living off Celestial ambrosia or Elixir, preserve their perfect health and ever refresh and renew their strength, vigor and vitality.

### **The Ninth Sephira: The Astral Sun of Fire and Light**

The ninth *Sephira*, *Yesod* (Foundation), so named because it is the life-source and sustainer of the life of and upon the Terrestrial Worlds, represent the Astral Suns, or the Suns of the material worlds. These are emanations from the Celestial Sun, and they receive their Light and all their powers from that Central Orb. The Light of this Central Sun being too pure for mortal eyes, it is modified in the Astral Suns by permitting the Fire principle to prevail sufficiently to adapt it to human sight. The Law of Harmony is thus made less stringent in the Astral Sun not only to make them objectively visible, but to render their elements capable of Separation and Putrefaction, and thus suit them, as we shall see, to the necessities of the material worlds. This relaxing of the Law of Harmony enables us to use the two elements, Light and Fire, in a measure separately. It further enables us to analyze or separate the constituents of Light and Fire and apply them to multifarious and important uses of the material world.

Though God thus relaxes His Law of Harmony, it is only for the good of His creatures He does so, and He wisely maintains the law sufficiently in force to hold the Suns in their places and keep them to the Great Work He requires of

them in His universal economy. Though He permits them to send forth destructive elements, He compels them to send likewise elements which, intelligently applied, counterbalance and antidote their power for evil, or compensate and remedy any evil wrought. Such is the teaching of the Kabbalah. The Astral Suns are truly, though in less or inferior degree, manifestations of the Divine Will. Since "no man can see Him and live," He will not show even Moses all His glory, though He manifests himself in a special manner to him, and in an entirely different and less glorious manner to the Israelites as a people. So now to those who can behold it and live, He manifests himself in the Celestial Sun, and to those spiritually blind and incapable of receiving or enjoying so glorious a manifestation, He appears in the less glorious Astral Suns.

In fact, God has often chosen the element of Fire as His medium. For example, at His first appearing to Moses in the Burning Bush, and upon Mount Sinai to the children of Israel, when "the sight of the glory of Jehovah was like devouring fire on the top of the mount in the eyes of the children of Israel." In numerous instances, when His presence was especially required, He came in fire to consume sacrifices upon altars, as when the prophet wished to attest His true majesty and prove the Baal counterfeit. It was, no doubt, in consequence of God's frequent manifestation of Himself in and by Fire that the Persians and other people learned to regard Fire as the special symbol of God's presence, and worshipped Fire, or worshipped God As Fire. The ancient alchemist Zoroaster regarded the astral Suns as emblems of the Sun of Truth, or the True Sun, the great Central Orb of the Universe -- a shadow of the first source of all Splendor. For this reason, wise men of olden time saluted the rising of the sun in the east and the setting in the west, although they have been accused as being Sun-worshippers.

### **The Tenth Sefira: The Material Sun**

The tenth *Sefira* is *Malkuth* (or *Azirah*, the material world or world of darkness), so named because the Divine or Celestial Light is not visible therein. Science teaches us that white is the harmonious blending of all the colors of Light, and that Black is the absence of all the colors. And where all the colors are absent, Light is certainly absent. Utter darkness is positive blackness, hence, darkness is the absence of Light. The Kabbalah tells us that when man disobeyed His Creator in attempting to steal forbidden knowledge, God punished him by withdrawing from him the Celestial Light in which he had hitherto basked, and God enforced the penalty by depriving him of the Light of Life, and thus of real Life itself. For spiritual Life is the real Life, and it is dependent absolutely upon Celestial Light. Man, having now fallen from the condition of harmony with God, and thus losing the capacity to enjoy close communion with Him, was "cast out of the garden" of Divine association and fellowship. The "flaming sword" that inhibited his approach to the "Tree of Life" was the prevalence in and about him of the Fire principle, which excluded him from further partaking of the Divine Sophia, that reaches the Law of Harmony and thus imparts the ability to "live

forever." Man, having lost spiritual sight and life, could not bequeath these to his posterity, and all his race are consequently "born blind." But the All Wise One did not will that man should be perpetually blind and dead spiritually, and while His Justice was punishing, His Mercy announced a plan of again bringing "Life and Immortality to Light" by a new manifestation of Himself. That Divine plan is the inherent alchemy in man and in the universe

As part of the alchemy, Kabbalists have always maintained that Water contains Earth (earthly matter), and that the inorganic matter of the planets was precipitated from Water. This has been positively contradicted by modern science, though the alchemists have demonstrated it repeatedly, having precipitated from the pure oxygen and hydrogen of which water is composed copious quantities of a substance known as Adamac Earth.

### **The Unspeakable Name**

The Greek alchemist Pythagoras correctly regarded the Ineffable Name of God -- the Tetragrammaton or Four Letter Name -- as the key to the mysteries of the universe and of its creation and preservation. This is "the Name" that so many have sought, that they might unlock the mystical secrets of Magic, discover the treasures of Symbolism, and fathom the depths of All Learning and Wisdom. Swedenborg declared "the Name" to have been lost, but he erred. According to the Kabbalists, it was only its pronunciation, and unfortunately its vibratory power, that was lost or obscured. "And God spoke unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my Name "Jehovah" was I not known to them." This Name in the Hebrew has but four letters: yod (Y), he (H), vav (V), and he (H). The four letters are rendered in English by the consonants Y, H, V, and H since the vowels did not appear in the earlier written language of the Hebrews. In this Name, the loss of the pronunciation was due to the superstitious reverence the Hebrews entertained towards the word itself, which induced them whenever it occurred to substitute an entirely different word (i.e., "Adonai") for it in the reading. From this dread of the word and avoidance of it, in time its awe-inspiring significance was lost. The Kabbalah has symbolized this "awe-full" Name of the Almighty by the Tetragrammaton, which has been vocalized as "jeh-ho-vah," though later authorities almost always translated it as "the Lord."

Now Pythagoras, a great and singularly learned man, took the four letters of the Tetragrammaton and, arranging them as a pyramid or cone within a double circle, derived the ten numbers of creation from them. These ten numbers represent the principles of all things. These principles are express two fundamental parameters of creation called unequal and equal, or active and passive, or masculine and feminine, and expressed in numbers as Unity and Duality, or Odd and Even. Numbers 1, 3, 5, 7 and 9 express Unity; 2, 4, 6, 8 and 10 express Duality. The uneven numbers are complete onto themselves, limited, and finite; odd numbers incomplete, unlimited, and infinite. The absolute

principle of all perfection is Unity, while Duality is imperfection. It is by the latter, that forces are produced by which differentiation is perfected in the number 10, which, as the sequel or sequence of the entire system, is regarded as a perfect number and represents man, the synthesis of all created energy.

### **Kabbalah of the Tetragrammaton**

The first letter Jod represents the Monad or Unity, the fountain of all things -- the *En Soph* (or *Kether*) of the *Sephiroth*; the two central letters form the Dyad, the cause of increase and division, the two properties of Light (active and passive), *Binah* (Intelligence) and *Hokmah* (Wisdom) of the *Sephiroth*; the first three letters, containing the Monad and Dyad, form the Triad, and being thus a manifestation of *En Soph* constitute the *Tifereth* of the *Sephiroth* the Central Sun of the Universe.

Finally, the four letters of the Name of God (the Tetrad) separately represent the *Hesed*, *Gevurah*, *Netsah* and *Hod*, which are polarized into *Yesod* (the Astral Sun); the product of the Monad, Dyad, Triad, and Tetrad is the Decad. As the sum of the four primary numbers it takes the name *Tetractys*, and, as the complement of creation, becomes the perfect number 10, which, as we have seen, represents man as the Synthesis. It encompasses, too, all musical and arithmetical proportions, and illustrates or denotes the system of the world.

Pythagoras defines God to be "absolute Verity or Truth clothed with Light," and the Word embodied in the Light is the power that manifests forms. Or to state it differently: The Word is the Divine Executive, and at the same time the Revealer of the Mysteries of the Divine Will, the "hidden things of God." Pythagoras was one of the most remarkable men of his day; not only was he learned in the ordinary sense beyond his time, but he was a Kabbalist of the highest order. He is said to have been initiated into the Divine secrets of Nature by Daniel and Ezekiel; he was subsequently, after much opposition, admitted to the Egyptian mysteries upon the personal recommendation of King Amosis (Moses?). His *Tetractys* is a fair illustration of his thorough acquaintance with Hermetic Science, as well as of his independence of thought. He was the founder of the renowned School of Crotona, upon the southeastern coast of Italy, about 500 B.C.

Pythagoras held that the Sun is the center of the solar system around which all the planets revolve; that the stars are Suns like ours, each the center of a system; that the earth revolves yearly around the Sun and daily on its axis; that the planets are inhabited, and that they and the earth are ever revolving in regular order, "keeping up a loud and grand celestial concert, inaudible to man, but, as the music of the spheres, audible to God." He was never permitted to declare publicly what he knew and believed, but taught his immediate pupils all the wonders of his philosophy, under the most binding obligation of secrecy. Pythagoras was forbidden to divulge this knowledge because it would reveal the law of attraction and repulsion, which constituted one of the great secrets of the

sanctuary; Over a millennium later, Newton was led to the discovery of these forces by his studies of the Kabbalah. Speaking of Pythagoras calls to our mind the following singular Kabbalistic enigma written by Plato and sent to Dionysius: "All things surround our King [God]. He is the cause of all good things, seconds for seconds and thirds for thirds." This short statement expresses the complete philosophy of the *Sephiroth*. Plato too was an earnest and most intelligent Kabbalist.

### **Ten Thoughts from One Mind**

While separate in their powers, the ten *Sephira* function as a single entity. The group of categories or spheres has been styled the "Tree of Life," because it exhibits the true source of life and the means for the preservation and prolongation of life indefinitely into immortality. The Source is the Almighty Will of God as manifested in Light and the means for the preservation and prolongation of life is the Divine *Sophia* declaring itself in the beautiful Law of Harmony as applied to the creation and sustaining of the universe. The *Sephiroth*, though ten in appearance are but one in fact, are a manifestation of the Omnipotent Will in ten aspects; just as the flame and sparks of a fire appear as several objects to the eye and yet manifest but one fire, so the ten *Sephira* are apparently plural and are actually one with the *En Soph*, the Endless, Ineffable, Incomprehensible emanation from the God of Light and Life.

### **The Three Pillars of Truth**

In the Tree of Life, the spheres range in three columns or pillars: the Central Pillar, comprising the "Crown" (the Celestial and Astral Suns), the alchemical Pillar of Salt, which has been called the Pillar of Hercules and more aptly the Pillar of Life. At the right of this central one, is the Active Pillar, consisting of *Binah*, *Hesed*, and *Netsah* (or Intelligence, Strength, and Firmness), which represent the Fire principle, the alchemical Sulfur, the masculine or active forces in creation and providence. At the left is the Passive Pillar, representing the Light principle, the alchemical Mercury, the feminine or passive properties in creation and providence, as expressed in *Hokmah*, *Gevurah*, and *Hod* (or Wisdom, Beauty, and Splendor). The two side pillars are in exact equilibrium, the active and passive qualities equally performing their functions. The universe came perfect from the Creator and moves in sublime beauty and complete utility, in undeviating accord with the Will that called it into being by the Word. And just as long and as far as these two principles are in absolute equipoise everything must continue "very good" in God's sight.

### **The Untapped Power of God's Light**

This equilibrium is exactly maintained until we reach the Astral Suns, when we find it disturbed, but it still is upheld and respected in part. When, however, we pass to the material world we find the blackness of darkness, because God's Law

of Harmony has been broken by man, and disharmony (or alchemical Chaos) has brought disease, decay, and death upon every species of life -- even upon the earth the seal of doom is set. Change and dissolution are seen on all hands, but ultimately it shall pass away.

We have seen that although God's Justice must be visited upon the world, and sickness and suffering, disease, decay, and death must follow the breach of the Law of Harmony, yet His Mercy and Goodness came to the rescue of the offender and his race by providing a remedy for spiritual blindness and death. Nor did His Infinite Kindness stop here. He has also furnished suitable remedies for the physical ills resulting from man's fall; some of these remedial agents, like alchemy, were long since discovered and have been successfully applied for many years. Others have but recently been found out by science, and doubtless there are many the health-giving properties of which man has never yet discovered. Among those natural remedies which are only now in course of discovery are the color spectrums of the objective light of our world, which we believe are destined, at no very distant day, to work a sensible change in the therapeutic practice not only of our country but of the world. Light itself will force and win its way into a great, beneficent work among the sick and suffering. Indeed, there seems to us a peculiar fitness in this appropriation of the Sun's bright beams: the withdrawal of the Light of the Sun of Suns entailed sickness, pain and death upon man, and now shall not the beams from that Sun's offspring, the Sun of our Solar System, be placed under tribute for the relief of suffering.

## **Alchemy of the Afterlife:**

### **The Ka, the Ba, and the Kabbalahh**

by [Jay Weidner](#)

In the current use of our language, the words "soul" and "spirit" have essentially the same meaning. They are terms used to describe a mysterious state of awareness, or presence, that is the driving or animating force behind the externalized, concrete physical body that surrounds it. According to the teachings of the world's major religions, this mystical soul, or spirit, somehow lives on after death. They tell us that just as we as human beings, living in a material body, grow and learn through linear time, so the soul, or spirit, grows in knowledge and experience through many successive incarnations. However, there is much evidence from the past that reveals that there may once have been a more complex meaning to these two terms, soul and spirit. There is a distinct possibility that they may not originally have meant the same thing at all. It may be, that somehow in the past, these two words became confused and that their separate meanings became lost in the well of history. In a way, this loss of



understanding between these two words “soul” and “spirit” may lie at the root of much of our modern spiritual confusion. Perhaps it is time to re-imbue these terms with their true historical meanings once again.

In order to understand the subtleties of these two terms with greater clarity, let us take a look at the teachings of the rich and complex civilization of ancient Egypt. First of all, it is important to realize that the people of ancient Egypt lived a completely different type of existence than we do today. The ancient Egyptians lived each day, and each life, with a complete devotion to what today we would call the unseen world of soul and spirit that transcends our ordinary day-to-day existence. Time, for them, was not measured by the incessant ticking of the clock, or the hope of a secure future, but was built on a much larger concept, which included not only their time on Earth, but the afterlife as well. In fact, their entire culture, including their incredible edifices and their sacred science, was all constructed around a complete understanding of the afterlife and what happens to that animating force of human consciousness at the moment of death.

These ancient sacred scientists found that there is a great moment of confusion at the instant when the consciousness separates from the body. Examining this confused state, they realized that there was a division that occurred at this crucial moment. Consciousness became divided into two separate states, or entities. They called each of these states by a different name.

The first state in this division of consciousness was called the “Ba”. This is the immortal state of existence. This is the aspect of consciousness that reincarnates. The Ba separates from consciousness at the moment of death and goes back into the well of souls to be reborn again. In our current lexicon, the words “soul” and “spirit” mean, essentially the same thing. But looking at it more closely, it can be seen that the word “soul” is actually referencing the BA. The BA, or the soul, never dies, it reincarnates and continues its sacred pilgrimage towards total illumination. It has been described in religious literature as that spark of divinity that resides within us all, the aspect of our multidimensional being that inspires us to overcome our animal nature, to move beyond the cravings of the small self-centered ego so as to experience an interconnectedness with the entire universal reality. Called the “breath of life”, it is that unseen force, or essence, that travels throughout eternity from body to body on its great journey of experience, purification and enlightenment.

In the hieroglyphs or symbolic language of Egypt, the BA is written sometimes as a winged human head and sometimes as a human-faced bird. It is the part of us that is conscious of leaving the earth at death and therefore is depicted as a winged human or a human bird. This bird motif will be more properly understood in part II of this article. Suffice to say for now that bird symbol for the BA represents the force that can free itself from the Tree of Life and soar into the cosmos, liberated from gravity and the material realm.

The second aspect of this great separation at death was named the "Ka". The kA is the part of the human consciousness that remains here on Earth, and is represented in the hieroglyphs as two up stretched arms in front of a horizon. It is perceived as the "ghost" or psychic residue of the previous conscious being. It is the spirit. It is the part of us that has a connection with the place that the physical body lived, with the objects it possessed, with the people that it knew. It literally haunts the place of its life forever. And so do all of the spirits that existed in a place. The kA then is the aspect of consciousness that is left when the BA, or animating force, departs the physical body. It is the shadow, or remaining psychic imprint, of soul consciousness, or the "spirit" which haunts a place, that occupies illusory heavens and hells, that may relive its own human life over and over for eternity. Therefore, in this light it can be seen that the word "spirit" is actually referencing the "kA"

It was through their knowledge and understanding of the consanguinity between the BA and the kA that the Egyptians realized the science of the afterlife and the great relationship that exists between soul and spirit, blood and soil, between our possessions and our spirit, between our ancestors and our own personal being.

Many philosophies, religions and spiritual teachings have spoken clearly about the BA, including Hinduism, Buddhism and many indigenous traditions. But the awareness and understanding of the kA has fallen by the wayside. Lost in superstition and legend, the great Egyptian knowledge of the afterlife has become forfeited in our modern world. Yet, there are many these days who seek deeper knowledge of the mystic realms. It is important to once again explore the great science of Egypt, the science of the afterlife, so that we contemporary seekers can have the opportunity to view the meaning and import of our lives on earth from a larger perspective.

In our exploration of this fascinating subject, it is interesting to note that recently, many Hollywood films have begun to focus upon this mysterious aspect of human experience, or the "Ka" state. Perhaps our great cultural confusion concerning the kA is at the root of these phenomena. In fact, these films are using the mysterious state of the kA as vital subject matter in their story lines. For example, *The Sixth Sense*, which is one of the films nominated by the academy in the year 2000 as Best Picture, is not only about a boy who can see the spirits in their kA state occupying the world around him, but also about a man who is living through the very beginning of his own kA existence. This man (played by Bruce Willis) spends much of the picture confused and bewildered by what he sees around him, that is, until he realizes that he is not alive, that he is in his kA state. No longer alive in terms of physical reality, as a disembodied spirit, he is playing out a dreamlike scenario in order to realize - and possibly correct -- the mistakes he made during his life. Traveling through this illusory, but seemingly real drama, his kA, or psychic imprint from this previous life is presented with the opportunity to learn from these mistakes. In many spiritual traditions these illusory landscapes are referred to as heavens and hells, which present the kA or

disembodied spirit with scenarios which allow it to realize and purify its sins or reward it for a “good life.”

The movie *Ghost* was also about the kA state. Remember the demon spirit who haunted the underground New York subway system? This mad ghost, this haunted kA, was caught there in the subway system possibly forever. One gets the idea that this mad demon committed suicide there in the subway. Now he is condemned to reliving the incident over and over as his kA is driven insane. In addition, like Bruce Willis' character in *The Sixth Sense*, the hero in *Ghost*, Patrick Swayze's kA, is presented with the opportunity to “make things right”.

At the end of the movie *American Beauty*, another Best Picture nomination this year, the Kevin Spacey character has just died. As the camera pulls away from his neighborhood, we hear his voice on the soundtrack. It says: “You know they say that when you die you live your entire life over again. Well, what they didn't tell you is that you live your entire life again - but that you do it for eternity. But don't worry, you'll find out”. This is about as apt a description of the basic kA state as has ever been spoken in popular culture.

In the film *What Dreams May Come*, the Robin Williams character dies and goes to a place that looks just like the beautiful paintings that he loved while he was alive. The film reveals that the character has “created” his own eternity in the kA state. Conversely, his wife later commits suicide and is banished to a hell. What they are telling you in this film is that the dreamlike, hallucinatory experience of your kA is based upon your own belief system and the manner in which you lived your life. This also is a clear description of how the ancients looked at the kA aspect of the separation of consciousness at death. Whatever life you lived here in this existence was repeated - perhaps forever - in the kA state after the moment of death.

In these films, the Hollywood mavens have hit a nerve in the psyches of contemporary audiences. The celluloid dreams and illusions that they are creating for the masses can be compared to the numerous types of experiences that the kA may undergo. Is it possible that, by subliminally implanting these scenarios into our collective psyches, they are both teaching us about the kA state and subtly influencing its journey?

Let us return to the beliefs and practices of the ancient Egyptians and examine this ephemeral kA state more closely. According to their doctrines, there are certain keys to understanding the various aspects of the kA state. They believed that the formation of the kA is deeply connected to the shaping, experience and remnants of the physical form. The kA includes all of the genetic material and characteristics of our parents and ancestors. The Egyptians knew that residue from all of one's ancestors were sharing in the make-up of one's own personal kA. So reverence for one's ancestors, and remembering their names, was considered essential to their practices. They believed that our ancestor's kA lives

on in all of us. Their genes, successfully passed down through the many generations, live on in each being born of their creation. All of our ancestors are gazing through our eyes at this very moment. The ancients believed that by just saying their names we can call them forth, with all of their wisdom and knowledge.

They also believed that whatever objects one possesses in this life hold a part of one's kA state as long as these objects exist. Imbued with the BA essence, which once flowed through the physical form, they retain an energetic imprint of this force. This is why psychics can hold a key, an article of clothing, or other type of object in their hand and perceive many things concerning the life experience of the person who once possessed these objects. These psychics have the capacity to pick up the traces of this kA energy. Because of this factor, the ancients decided, wisely, to own as few objects as possible. They did this because they wanted to preserve their kA state in a way that they could control it after death. It was extremely important not to have their kA spread all over the place. Therefore, an essential part of their practices involved the proper preservation of the kA.

In order to accomplish this task, there were important procedures that had to be followed in the life of the person if their kA and their BA were to remain unbroken at death. When they died, their few kA objects would be gathered together by family and friends and placed in their grave, or tomb, with the body. The preservation of the body through the practice of mummification was also part of this process. The Egyptians believed that even the body itself held the kA As long as the decay of the body could be slowed the kA would stay more whole.

When grave robbers, and western treasure hunters, broke into many of the ancient Egyptian tombs they found exactly what has been described above. They found the kA objects that were the possessions of the person who was interred in the tomb. They also found the mummified remains of the person's body. There was usually a curse put over the door to the tomb. This curse brought damnation on anyone who would disturb the tomb. The non-disturbance of the kA objects, and kA body, were crucial aspects of the Egyptian science of the afterlife. Indeed, as will be revealed, the preservation of the kA, and the kA objects, in an undisturbed state was the doorway towards a kind of immortality. The formula went like this: in order to stop the BA from falling back into a state of reincarnation; and to stop the kA from constantly reliving a fantasy based on the consciousness of the life lived previously, it was necessary to preserve the kA in an undisturbed state. This would "ground" the BA and prevent it from escaping back into the realms of reincarnation. Since the ethereal link between the BA and the kA had not severed, this allowed the BA to become an ethereal shamanic traveler into the many realms and dimensions that invisibly surround us. This includes, but is not limited to, planets, stars and even galaxies.

Certain rituals were designed to keep the kA inside the tomb and to make sure that it would not be released back into the world to become a phantom or ghost. If one were successful in accomplishing this then the BA would also be freed from the realm of incarnation. The BA would then be able to pass into many different realms of the afterlife at will. In Egyptian mythology it is fairly clear that when this state was achieved it was possible for the BA to actually become a "light body", or a star in the heavens. Through the careful procedures of this science it would allow the division of consciousness at death to be halted, thereby gaining a certain degree of immortality.

As we have seen, the science of the ancient Egyptians was a science of the immortality of consciousness itself. It was a science of the afterlife that promised to preserve both the kA and the BA. It contained practices and procedures that would allow the kA state to not fall into the path of repeated fantasy states consisting of eternally reliving the memories of the previous existence. In fact, the ancient Egyptians - and research has shown that many other indigenous peoples also held these beliefs - created a system that could change this strange destiny at death. In fact, the essential transformational practices of Tibetan tantra, including those of the Tibetan Book of the Dead, were created to lead the individual practitioner towards these same ends.

In Egypt, this sacred science of the afterlife was focused upon two things. One was the halting of the reincarnation process of the BA. The second was the termination of the fantastic, dream-like states of the kA. This science attempted, it appears, to reunite the essence of the kA and the BA at the moment of death in a way so that they would not separate.

But there is more. This nearly immortal being also becomes the preserver and cultivator of the earthly spiritual realm. He or she becomes a being that now has a capacity to influence events and situations here on Earth, to assist in bringing all beings into a higher spiritual awareness.

In order to accomplish this sacred task, the manner in which an individual lived his or her life was of vital importance. Thus, the ancient Egyptians believed that every interaction, judgment and impulse that occurred in one's life had a small part of one's kA involved. Since they believed that existence is eternal and that development continues even after death of the body, they knew that whatever happened here would mirror itself in the afterlife. This is a concept very close to the eastern philosophy of karma. And so, the Egyptians were very careful with whom they interacted, became friends with, had sex, and made business deals. The point was to live lives of virtue and integrity, not allowing their own personal kA to get stained with negative experiences in this life. Hours of quiet meditation and contemplation upon the fundamental meaning of existence and relationship to the world around them would seem to have been the pattern of their lives. For it was understood that this type of lifestyle would lead to the development and

genuine experience of the higher spiritual attributes of truth, insight, clarity, wisdom and compassion.

The Egyptians believed that human beings were the “seeds” for stars. It was believed that human beings were walking, talking, thinking, conscious “starstuff”. And indeed that is what we are. Our bodies are made from interstellar dust, which is the remains of ancient dead stars, cosmic debris and galactic particles. Throughout the course of our history on this planet, dust and water miraculously created animated star matter.

Therefore, the navigation of the many realms in the after life was another essential component of the rituals and practices of the ancient Egyptian priests/scientists. They discovered that even when all of the proper care and rituals were performed, there was still much confusion at the moment of death on the part of the separated and disconnected kA and BA. The BA, freed from the cycle of incarnation, still did not know the way through the many faceted, and difficult to understand, realms of the after life. The astral playground was too complex and confusing to comprehend without some kind of map, without some kind of guide that one could learn during their conscious existence as a human being.

Using meditations, shamanic substances and sacred rituals, these ancient priests/scientists traveled the shamanic pathways that exist in the higher realms that surround us like an invisible net. Achieving a state of what is now called a “near death experience”, these ancient shamans pierced through the misty curtain of the astral realm. They began to create a hygiene, or a proper set of rituals, that allowed them to navigate the infinite worlds of the after life.

As these many shamanic voyages were catalogued and compared, a system began to be built that would allow the shaman, and the person experiencing death, to better understand what was happening and where to go in the afterlife. They called their map the “Tree of Life”. The purpose of this tree was to help the kA and BA, now united at death, to be able to travel the astral highways. The profound significance this symbolic map will be explored in Part II of this article.

In addition, this science may be what is behind the many ancient “ley” lines that mark the surface of our planet. These lines have been recorded all over the planet. From England and Ireland, to the Steppes. Ley lines have been found running over the tops of 18000-foot mountains in the Andes. They are usually perfectly straight. Their significance has been unknown for many years. It has been speculated that they are runways for UFOs or that they are ancient highways. According to the work of Paul Devereux, they are actually ancient shamanic pathways. These are shamanic spirit paths that allow fully realized soul-spirits to take off and land, so to speak, into the other realms. This is why the shamans of old always were buried on the ley lines. In this way, their kA was preserved in a sacred spot. In Europe, the shamanic tradition called for the kings

and priests to be buried under flowing creeks and rivers. They would damn the river and create a water by-pass. Then they would bury the body in the flow of the water and release the flow again. This preserved the body so that it would not be found and it was preserved in a natural "ley" line, which is what rivers and streams are in this tradition. Like Indra's net from the Hindu tradition, the ley lines were reflected in the night sky as the paths between the many stars. For those who could read the sacred language that linked the microcosm with the macrocosm, the earth with the larger universe, outcroppings of rock, groves of trees, creeks and streams all became the earthly representations of the stars and planets. For these adepts, when one walked the earth they were not only tracing the psychic waves and patterns of the land, but also transcending this realm and walking among the stars. The aborigines in Australia believed that the stones sang the song of the stars themselves. If one listened closely they could hear the music of the spheres.

The planet we live and walk upon is filled with the numinous residue of countless amounts of kA spirit. The dirt itself is made up of the dead bodies of plants, animals and humans. Each has endowed the soil with its kA. The food we eat is grown in dirt that contains the remains of numerous life forms that existed in the past. Each retains a charge in that soil, and it too is added to the food we eat and the water we drink. This is the reason why in some Tibetan Buddhist practices, mantras are spoken prior to the consumption of meat. It is believed that if the consumer is a practitioner on the path to enlightenment, that by eating the flesh of that animal with total awareness he/she is creating a cause for its future enlightenment. From a spiritual perspective, the awakened practitioner has linked his own essence with the kA of the animal thus planting the seed of its own spiritual awakening.

This endowment of kA essence into the earth is also the reason for the age-old linking between blood and soil. Even when genocide is committed, the kA essences of the people murdered still inhabit the land that they once occupied.

From this perspective, the Native Americans still rule the spiritual landscape of the United States. The more that we dig up the earth and destroy the landscape the more we destroy not only the land itself, but also the many kA spirits that inhabit that landscape. The Hollywood film *Poltergeist* presents us with a clear picture of this type of ignorant behavior. As this kA spirit escapes and is disturbed, so shall our own spiritual future be disturbed and destroyed. The digging up of ancient burial grounds, the opening of the sacred tombs of our ancestors and the destruction of the ley line system will eventually contribute to a complete lack of spiritual enlightenment.

As we increasingly lose contact with our spiritual heritage and become trapped in the seductive prison of the concrete material world, our lives become dominated by the dark passions of greed, arrogance, lust, anger, and violence. Blind to the numinous world of light, harmony and beauty, we sacrifice our sacred knowledge

of the divine realms of soul and spirit, of the kA and the BA. As we trade in our spiritual values for material gain, so shall we all become the confused and angry ghosts that haunt the New York subway system. Lack of respect for our planet, for the origin and custodianship of our kA, is also a lack of disrespect for our own beings in eternity. We are creating a nightmare hell realm of our own design. In this realm all of our kA will be deserted and abandoned, repeating meaningless lives for eternity.

So, we see that the words “soul” and “spirit” have very different meanings. One is the BA, the everlasting imprint of God that incarnates and reincarnates. The other is the kA, the material and psychic manifestation of that soul here on Earth. Like a footprint left in the sand, or the crumbling temples and monuments of our ancestors, this kA leaves only an impression of its soul, or BA, essence behind. In these times of shifting values, of battles between the forces of darkness and light, it is up to us to seek out, acknowledge and learn from the wisdom of our ancestors so that we may once more, enter and navigate the divine realms and take our immortal place among the stars.

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## Edward Kelly and John Dee

### A Scoundrel Redeemed

About the middle of the sixteenth century an English lawyer named Edward Kelly, who was travelling in Wales, stopped for the night at an inn in a little mountain village. He was wearing a curious cap that encircled his head and face down to the chin. The cap was never removed and was invariably mentioned when descriptions of him were circulated. This strange headdress served to hide the place where his ears had been -- they had just been cut off in London as a punishment for forgery. The innkeeper knew Kelly by the alias with which he introduced himself (Edward Talbot), but the man recognized a person of learning. One night, the innkeeper brought out a tattered old book. He was accustomed to showing his customers, as a curiosity, an unintelligible old manuscript. He showed it to Kelly, who was quite well aware of the profit sometimes to be derived from old papers, and inquired the origin of the manuscript.

It appeared that a few years before, during the religious wars, some Protestant soldiers had rifled the grave of a Catholic bishop, who, during his lifetime, had been a very rich man. In the grave they found this manuscript and two ivory balls,



one red and the other white. They broke the red ball and, finding in it nothing but a dark powder, threw it away. The manuscript and the white ball they had left with the innkeeper in exchange for a few bottles of wine. Even as the innkeeper was showing Kelly the manuscript, his children were playing with the white ball.

### **The Genius of Dr. Dee**

Kelly suspected something more than met the eye and bought the manuscript and the ball for a guinea. Kelly has an acquaintance, a Dr. John Dee, who had a passionate interest in Hermetic science, and he went to London to see him and showed the items to the learned man. Dee immediately realized that the manuscript dealt with the Philosopher's Stone and with the methods of finding it, but that it did so in a symbolical form -- the meaning of which escaped him. He opened the white ball and found inside it a powder that was none other than the precious projection powder of the alchemists. With its help he was able at his first experiment -- in the presence of the astounded Kelly -- to make gold.

In fact, to describe Kelly as being astounded hardly conveys his true condition. Most men lose their self-control under the influence of gold, for the royal metal with its dull glitter produces an intoxication which is often more intense than that produced by any alcohol. It increases a man's base passions, his desire for physical gratification, avarice, and vanity -- for indeed, that opposites draw forth each other is an aphorism in alchemy. Gripped by his powerful lust for gold, Kelly made a pact with Dee, whose help was indispensable to him for the operation of transmutation. Since Kelly's reputation in England was exceedingly bad -- a fact of which his cap reminded him at every turn -- they began to travel.

The two companions, whose link was gold on whatever level it manifested, went to Bohemia and Germany. Dee was still unable to understand the deceased bishop's manuscript, but he knew how to use the powder. The lifestyle they kept up and the lectures of Kelly (who boasted of being an adept and of being able to make gold at will) created a great stir wherever they went. Soon, the Emperor Maximilian II sent for Kelly and, with his entire court, was present at an attempted transmutation. The Emperor immediately appointed Kelly the "Marshal of Bohemia," but what he wanted from him was not a small quantity of projection powder but the very secret of its production. He had Kelly watched and then imprisoned him so that the precious secret should not be lost. Unfortunately Kelly was unable to reveal a secret he did not know, and the stock of the magical powder was nearly exhausted. John Dee, who had been wise enough to realize his own ignorance and remain in obscurity, fled to England, where he sought and received the protection of Queen Elizabeth. The manuscript on which he had labored seems to have kept its secret until his death, for he lived the last part of his life on a small pension given him by the queen. The arrogant Kelly killed one of his guards in an attempt to escape and died in prison when he fell from a wall during subsequent escape attempt.

## The Three Magisteriums

While in prison, however, Kelly finally realized that the ability to make gold was only the first stage of the alchemists' great secret. There were actually three accomplishments or "magisteriums" to the Great Work. The second magisterium gave alchemists the means of healing physical illnesses through the same agent that produced transmutation. To reach this stage of the living Elixir, a higher intelligence and a more complete disinterestedness were necessary. The third magisterium was accessible only to a very few alchemists. Just as the molecules of metals are transformed under great increase of temperature, so the emotional elements in human nature undergo an increased intensity of vibrations, which transforms them and makes them spiritual. In its third and final stage, the secret of the Philosopher's Stone enabled a man's soul to attain unity with the divine spirit. The laws of Nature are alike for that which is Above and for that which is Below. Nature changes according to an ideal. Gold is the perfection of terrestrial substances, and it is to produce gold that minerals evolve. The human body is the model of the animal kingdom, and living forms orientate themselves in the direction of their ideal type. The emotional substance of the soul strives, through the filter of the senses, to transform itself into spirit and return to unity with the divine. The movements of Nature are governed by this single law, which is diverse in its manifestations but uniform in its essence.

# Secret of the Emerald Tablet

## Chapter 1: The Origin of the Emerald Tablet

### The Ancient Science of Alchemy

Alchemy is the study of the Arcanum and how one can obtain it. The Arcanum, also known as the Elixir, Powder, or Stone, is the fundamental secret of nature. It is said to have the ability to perfect anything, to change baser metals into gold, to cure disease, to make man whole. The search for the Arcanum began in the darkest reaches of antiquity. Early alchemists called it *Soma* (the Body) in ancient Vedic texts and concealed its properties in a colorful variety of archetypal Gods. The Chinese called sought for it in the form of a Pill of Immortality. Later Indian alchemists referred to it as *Rasayana*. It was traced back to the first day of creation by Jewish alchemists. Greek philosophers saw it everywhere in nature, hidden in the composition of all matter. But it was the Egyptians who made finding it a science.

The ideas of alchemy were incorporated into all levels of Egyptian culture. It was their practical science as well as their religion. An Egyptian sage known as Hermes Trismegistus is said to have written thousands of books on alchemy and other topics. Although some of his works were kept in secret by priests, many of his manuscripts were lost when the great world library at Alexandria was burned

by Muslims and Christians. Only about forty of his alleged works have survived. Nevertheless, he is said to have authored the most important and revered document of alchemy, the *Tabula Smaragdina* or Emerald Tablet.

### **The Emerald Tablet**

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

The origin of the Emerald Tablet has been traced as far back as the biblical Genesis, but most scholars attribute it to Hermes Trismegistus, whose name means "Thrice Greatest Hermes" or "Ruler of the Three Worlds." In all probability, such a person really existed, but it is now impossible to separate the actual person from the legends that identify him with Thoth, the Egyptian god of learning and magic, the inventor of all numbers and science, and later the god of the Greeks, Hermes, who became the Roman god Mercury.

Albertus Magnus wrote that Alexander the Great discovered the tablet at the tomb of Hermes in Egypt. Wilhelm Kriegsmann has related a legend that Sarah, wife of Abraham, stumbled upon the tablet in a cave near Hebron and pried it loose from the stiff fingers of a mummified corpse. Other sources allege that Hermes was the son of Adam. He supposedly discovered the tablet in a cave while traveling in Ceylon. Some say it was discovered in an underground room of the pyramid of Cheops. Most stories describe the tablet as a green-colored stone with raised, bas-relief lettering in an alphabet that resembled Phoenician characters.

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

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

### **The Three Titles of the Emerald Tablet**

The Emerald Tablet calls itself the "philosophy of the whole universe," and this is perhaps its most fitting title. However, it was never the nature of alchemists to freely divulge the importance of their work, nor to offer the uninitiated such an obvious and tantalizing prize. The original version was probably named *Tabula Smaragdina*, because it was precisely what the Latin implies: a green-colored stone tablet. The first Greek translation and first revision probably went by that same name.

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

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

### **The Age of the Emerald Tablet**

Unfortunately, the original Emerald Tablet has not survived or has been hidden away for safekeeping. As I noted, a few legends trace it as far back as Genesis, while other evidence suggests that it was written about 3000 BC, when the Phoenicians settled on the Syrian coast. The only complete modern text is a very early Latin translation, which exists in three versions. These three Latin versions correspond to the three Greek language revisions of a still older translation of the original Emerald Tablet. All three revisions were written in Alexandria, where Greek was the common tongue. Since neither the original translation nor the original document has survived, we have only the three revisions with which to work.

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

even passed Carthage in size. The second period runs from 30 BC to 638 AD. The city became a part of the Roman Empire during the early part of this period, and then after 300 AD, it became a center of Christian learning. It was finally conquered by the Arabs around 640 AD.

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

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

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

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

With the Arab conquest of Egypt in the seventh century, Alexandrian alchemy was passed through Arabian sources -- most notably the alchemist Geber (Jabir Hayyan). Eventually, knowledge of the art spread to Morocco, and by the eighth century alchemy had taken a strong hold in Spain. The three revisions of the Emerald Tablet found their way to Europe along this same path. For the next thousand years, alchemy was to flourish in the fertile soil of European thinkers.

## **MULTI-DIMENSIONAL MEDITATION (MDM)**

## (RELEASE AND EMBODIMENT)

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### THEORY

The human being is multileveled, or multidimensional. As multidimensional beings, we are multidimensional expressions of Being. We are a multifaceted presence, and we have what we might call an instinctive drive to be alive and functional on all levels. As all of them are expressions of One Presence, the unity of our life comes from all of them being permeable and open to Presence, and to each other. That is, each level can become open and surrendered to Presence, as well as an open expression of Presence.

Thus within One Presence, we can speak of two paths, the Ascending or transcending path, and the Descending or manifesting path. The former is a return to Source, to Ground, whatever it might be called; this corresponds to a sense of release or devotion to What IS. The latter is an expansive movement, an urge toward progression, manifestation, expression, evolution, creativity. These are not to be confounded as opposing death and life instincts, or passivity vs. activity—although of course they can occur in various imbalanced modes. Source calls to us. The way of surrender is predicated, not on some "should," but on the fundamental Truth of Being. Whatever is, its Ground of truth is its "isness" or "suchness," that is, its Being. When we are not distracted or preoccupied, we can become aware of that, we rest in That. Its very obviousness calls out to us, or reveals itself to us, and there is a natural desire or movement to return to Source.

So too, there is a natural movement to expression. While this movement into the world can distract us from Source, can entangle us in preoccupations that take us away from who we really are, I think that to inherently regard this movement as self-centered or as an evil movement away from Source is a mistake. For essentially, the impulse to create, express, and expand arises from Source, and is an inherent part of our nature. The way Upward polarizes or synergizes with the way Downward as a Yin/Yang relationship, within the unity of "Tao" or Being. Without both of these, life is incomplete. We are not here to merely negate life and disappear into Source, and we are also not here to merely affirm life without knowing and being alive to its Source, our essential Nature.

We might call the Ascending a more "Eastern" approach, and the Descending a more "Western" approach. However we name them, the point here is that we need to develop a greater sense of the whole, as polarities of a greater unity. Each level of life involves three modes 1) abiding in, and experiencing, that mode, in itself; 2) going inward into its essence, which opens up into the next and

subtler level; and 3) moving outward into an expressive, manifesting mode. For example, physically, we can rest and relax in the body without doing anything; we can sense inward into the body and open into the subtler realm of aliveness energy; and we can use the body, move the body, express through the body, in the world. Most of us are focused on the physical level of life, the outer form and appearance of life. We might be more or less emotionally and mentally attuned, but the physical serves as a "bottom line" of consensus reality. Even these three levels are often conflicted amongst each other, and lack any harmony arising from their common unity in a deeper reality of Being. Some people are anti-intellectual, or anti-emotional, even anti-physical or anti-spiritual, often in reaction to imbalances they have experienced. However, I feel that these only bring more imbalance, or are limiting solutions to the larger possibilities of life.

By going inside of ourselves, we also contact the different planes or levels of the world or reality. That is, whatever level of our own nature we experience, we can experience the world from this level. Each experience brings a realization about the nature of the world or reality. Going within, we contact the universal truths of all humanity, and rather than separating or isolating us, we feel more one with the whole. I experience this holistic or multidimensional meditation as a way of Being in the heart. The heart is a good holistic symbol, for it variously means the physical organ so central to our living, the emotional center that we feel in the chest, the sense of the innermost meaning or "heart" of the matter, and the intuitive or spiritual essence.

None of this is stated dogmatically, even though we references can be made to many wisdom traditions that speak of such levels of reality and of the human being. Nor is the practice that follows given in the spirit of tradition that must be followed to the letter. Experience for yourself, and creatively shape according to what proves true for you. This theoretical section is my way of articulating what seems natural to me, rather than a way of trying to convince others through clever arguments. The practice also is not given as a way of trying to manufacture something that is not already present. It is offered as a way towards consciously participating in a process that is already built into the universe and ourselves.

## **PRACTICE**

In the following meditation, we move "upward" from the grounded to the transcendent, and then "downward" into life. The point is to surrender into the Essential, and then, centered there, flow out dynamically and creatively from Source. Move from level to level at your own pace. You are not really going anywhere, but simply deepening into the Presence that is always right here. Find a suitable posture and environment where you can be relaxed and alert. You

might wish to play suitable music, for example, but the main focus will be on the internal environment, which is with you wherever you are.

1. **Body (Physical)** Close your eyes and relax your body, as you deeply sense and breathe. Just enjoy the body in itself, not needing to do anything with it. Experience the physical reality of your body. Take time to sense and breathe into the organic world of muscle, bone, blood vessels, nerves, and so on, even down to the cells and their innumerable chemical processes. Experience the physical reality and presence of the world, the universe.

2. **Energy (Energetic)** As you relax into the body, you might become aware of sensations or energies. Experience the body as energy; directly experience the reality and presence of energy—life as energy. Release the body fully into the felt sense of aliveness energy, what we might call the "etheric" level or "etheric presence." With each inhale, sense into the energy; with each exhale, release or surrender into that presence. Feel that every cell of the body is surrendering and opening to the aliveness as open energy field. You might even have the sense that the physical is simply a material condensation of the etheric. Feel all physical obstructions loosening and relaxing to a sense of all-pervading and radiant ease, health, and vitality, beyond the borders of the physical body. Relax and feel into the plane of Energy, the "etheric." Enjoy its presence for as long as you like.

3. **Feeling (Emotional)** As you relax into this sense of relaxed, radiant wellness or wellbeing, you might become aware of a basic feeling pervading this field of energy. It emerges from the sense of reverence, of harmony and unity of the field, a deeply felt energetic connection with life. Allow the felt sense of aliveness to totally surrender to the pervading emotional presence of deep feeling, of felt connection, of love. Feel the aliveness energy permeated by the warmth of such feeling. You might find that centering in the chest or heart center deepens or grounds your experience, which becomes all-pervasive. On each inhale, feel more deeply into this realm (sometimes called the "aura"); on each exhale, release more deeply into it. Feel the presence of wellbeing, of love, as the inner reality of the energy field.

4. **Awareness (Mental)** As you go deeper into this feeling presence, you might become aware that it is an expression of an all-pervading field of consciousness. Every form, sensation, or feeling is an experience, and every experience is a content within a field of awareness or consciousness. As awareness relaxes into its experience, it becomes aware of the presence of awareness itself. Become aware of your field of experience as permeated by consciousness, as its inner and subtler nature. On each inhale, become more deeply aware of this presence; on each exhale, surrender and release more deeply into it. You might find it helpful to center or ground the experience of awareness, or witnessing, by abiding in the center of the head, even though the field of awareness is pervasive.



5. Individuality (Essential) As you relax into this field of consciousness, you might become aware of the presence of the Knower of this field of awareness, the "I" that is aware or witnessing. On each inhale, experience this inmost sense of yourself, your "I am"; on each exhale, surrender your awareness into this Self presence. You might find it helpful to contact the Self in the point of your heart center.

6. Being (Spiritual) Become aware of the Ground of Being as the Being of which you are an individuation. You are a focalization of That. You might experience this as the vast Space of which "you" are a point of focus. That point is not some "thing" separate from Space. The point is empty; experience the Emptiness as the innermost reality of the point, and you will open to Space. You are you, and yet you are not other than Being. Feel the sense of "I am" surrendering into its ground of I Amness, of Being. Rest in That, feel that everything is totally surrendered into That.

7. Void (Transcendent) This is the realm of NonBeing, the Reality beyond all realities and levels. It IS, but we cannot say what it is, for it is beyond all qualities and categories. We can say that Space, Time, Mind, and Self all arise out of That, which is the Ground of all of that. None of these are things, none is a thing in itself, but is simply a mode or dimension of this Emptiness. If Being is the One Thing, then this is No-Thingness. Release into This (which is also "Not This"), utterly and unconditionally, as a way of acknowledging "its" utter and unconditional Reality.

This is the way "upward." We do not end there, for the Source that everything surrenders into, is itself the Creative Fount from which all flows. So now we complete this meditation by bringing Source "down" into each level of our being. Feel it flowing out through the individuality, the awareness, the feeling, the life energy, the body. Experience it as a process of progressive incarnation, "descending" through the levels of Being, as an expression of a primal Will. On an inhale, feel the descent; on an exhale, experience a fuller incarnation or presence in that level. Finally, experience yourself fully embodied Spirit, fully "in" but not "of" the world. Experience yourself fully (or as fully as you can be) present spiritually, mentally, emotionally, energetically, and physically. All the levels, from the "highest" to the "lowest," or the "subtlest" to the "densest," are all present, Here and Now. Sense, breathe, feel, imagine, be aware in the heart center, as a holistic human being, in tune with all the levels of Being. Live from that, as that.

## **Melancholia**



Four Elements of the alchemists and certain other mystical groups of four, a magical number inherited from the early civilizations that flourished long before the time of Pythagoras.

The Four Temperaments were connected immediately with the Four Humors of the body (black bile, phlegm, yellow bile, blood). Somewhat more remotely, they were connected with the four outstanding colors that indicated the stages of alchemy (black, white, citrine, red). The number four is emphasized in the magic square shown so prominently in Durer's design. This magic square of the fourth order (i.e., containing the consecutive numbers 1,2,3,4 and adding up in various directions to a constant sum) shows the date of the engraving (1514) in the middle cells of the bottom row. Similar magic squares of the orders three through nine were constructed by Durer's contemporary, Cornelius Agrippa, and assigned to Saturn, Jupiter, Mars, Sol, Venus, Mercury, and the Moon. Such squares were sometimes engraved on plates of the corresponding metals and worn as amulets.

The rainbow, seen in the background, was the alchemist's favorite symbol for the colors that were held to appear, in a definite sequence culminating in red (within the Vase of Hermes) during the operations of the Great Work or in the preparation of the Philosopher's Stone. The magic square, the compasses, the polyhedron and sphere, all reflect the Pythagorean insistence on the importance of number and form in the Cosmos. The Pythagorean and Platonic conceptions formed an important constituent of alchemical doctrine; further, the compasses, the balance, and the hour-glass, with its graduated scale, are suggestive of a common alchemical dictum, borrowed from *The Wisdom of Solomon*: "Thou hast ordered all things in measure and number and weight."

The alchemical significance of the crucible requires no explanation, for this most familiar of all pieces of alchemical apparatus was to be found in every alchemist's laboratory, den, or kitchen. The most familiar agent used by the alchemists in their operations was fire; so much so, that the alchemist was often called the "Child of Fire." Fire was commonly symbolized by cutting, penetrating, or wounding implements and tools, like the saw and plane and the hammer and nails of Durer's design. The alchemical imagination embodied archetypal Fire in another form as Sophic Sulfur, one of the two final ingredients of the Philosopher's Stone, and occasionally shown in the similitude of a dog.

The second ingredient, Sophic Mercury, was sometimes represented by Water; that is to say, "our Water" of the Hermetic Stream (or heavy water, not wetting the hands). Alternatively, this philosophical Water was regarded as a menstruum uniting Sophic Sulfur and Sophic Mercury. Occasionally, the seeker after the Stone is shown balancing the opposed elements, Fire and Water, in a pair of scales, and at one time it was imagined that, in alcohol, such a combination of irreconcilable principles had been achieved.

The seven-runged ladder is another common feature of alchemical symbolism, the rungs representing the seven metals, the operations of alchemy, and the associated heavenly bodies. One of the paintings of *Splendor Solis* (1582), for example, shows a man standing on the sixth and seventh rungs (representing silver and gold) and gathering the golden fruit of the Philosophic Tree, from the roots of which issues the Hermetic Stream. In the later *Mutus Liber* a young man, using a stone for his pillow, is shown asleep at the foot of a ladder bearing ascending and descending angels; this stone, upon which the biblical Jacob poured oil, was sometimes accepted as a symbol of the Philosopher's Stone.

We now come to the central theme of Durer's "Melencolia." The alchemist's lot was such that he was often depicted as a melancholy and frustrated being, as, for example, by Chaucer, Weiditz, Brueghel, and Teniers. In a wider sense, melancholy was held to be an attribute of students or seekers after knowledge. The doctrine of melancholy, moreover, is inseparable from the Saturnine mysticism that permeates alchemy. This association, which was widely recognized in

the early sixteenth century, finds many reflections in Durer's masterpiece. One of the elements of Saturnine mysticism is measurement, typified by the compasses, balance, and hour-glass.

The polyhedron lying beside the foot of the ladder (representing the base metal, lead) may be an image of the Philosopher's Stone, or more immediately, of the so-called " Stone of Saturn," which Saturn (or Kronos), "swallowed and spewed up instead of Jupiter." Saturn, who is often represented in alchemy as an old man with an hour-glass upon his head, was addicted to swallowing his own children; for this reason, infants, usually shown at play, enter into the Saturnine elements of alchemy.

It is frequently stated in the esoteric writings on alchemy that once the primitive materials of the Stone have been obtained, the rest of the operations of the Great Work are only a labor fit for women or "child's play." This *ludus puerorum* (child's play) motive often comes to the surface in sixteenth century art, as, for example, in the work of Durer's contemporary, Cranach. The infants may be linked on the one hand with the alchemical idea of regeneration, and on the other with the mythological story of Saturn and thus with the idea of melancholy.

For example, all three of Cranach's representations of Melancholy show infants at play. In the first (1528), four infants are romping with a dog, a sphere and compasses being shown in the background; in the second (1532), two of three infants are trying to lever forward a large sphere, the third has a hoop, and there is a dog in the background; in the third (1533), fifteen infant boys are shown at play, most of whom some are dancing and two are playing on the flute and drum. There are also other examples in alchemy suggesting the use of music as an antidote to melancholy. Furthermore, one of the paintings of *Splendor Solis* (1582) shows ten infant boys at play, and the accompanying bath provides still another link with the Saturnine mysticism, which was often associated with moisture or wetness. Thus Saturn, in the guise of a crippled or wooden-legged man with a watering-pot, is sometimes shown watering the Sun Tree and Moon Tree of the alchemists. The crippled Saturn symbolizes the slow and melancholy planet, Saturn, and the dull and heavy metal, lead, with which the planet was associated in alchemy. Again, the "labor fit for women" is frequently brought out in alchemical pictures of washerwomen engaged in their humid operations. From this point of view it is interesting that Durer's design has a watery background.

The sphere and hoop associated with Cranach's infants are suggestive also of change and regeneration. They may perhaps be linked with that still older symbol of ancient Egypt, the Ouroboros, the serpent biting its own tail, signifying eternity. Other alchemical conceptions closely bound up with the sphere and hoop, and the grindstone upon which Durer's infant is sitting, are those of the Philosopher's Egg or Vase of Hermes, and the circulation within it of the materials of the Great Work. The bulging purse at the foot of Durer's main figure may also be likened to the purse into which one of three winged infants is dropping coins, in the celebrated alchemical interior of the artist Terriers; in the same painting a large soap-bubble hovering in the air is reminiscent of the sphere in the compositions of Durer and Cranach. The rolling sphere, hoop, or grindstone may also be connected with the famous second precept of the Emerald Tablet: "What is Below is like that which is Above; and what is Above is like that which is Below, to accomplish the miracles of One Thing.

Durer's brooding figure, posed in an attitude of dejection and frustration, with a sad, leaden, downward cast, may be interpreted as an embodiment of the alchemical searcher after the ephemeral Stone -- or, in a wider sense, as the seeker after wisdom -- in a mood of temporary defeat. The atmosphere of lassitude and gloom is intensified by the tolling bell, the quiescent infant, and the lean and passive hound. Despite the opening keys and the light-giving lamp, knowledge comes, but wisdom lingers." Yet, "we fail to rise, are baffled to fight better." In the distance, dispelling the black bat, night, shines the sun over the Saturnine Sea and if, like the Saturnine symbols of alchemy, the winged genius of Melencolia broods with darkened face.



# Nagualism and Alchemy

by Jeff Owrey (Email: [klogw@earthlink.net](mailto:klogw@earthlink.net). Website: [www.klogw.com](http://www.klogw.com))

*This essay explores the application of Nagualism as a tool for alchemical change. After a brief introduction to the fundamental concepts of Nagualism, these concepts are used to examine the appearance of alchemical principles in Chaos magic and Native American magic.*

## Concept of the Assemblage Point

A most useful concept for studying the epistemology of magic is the idea of the *assemblage point*. This idea comes from a branch of combined Meso-American shamanism and magic commonly known as *Nagualism*, and is described by Carlos Castaneda in the numerous books in which he writes about his encounters with the Mexican *brujo*, Don Juan. Nagualism views the human being abstractly as a "luminous cocoon" of awareness and defines the assemblage point as that location on this sphere where all the fibers of the universe are focused by *intent* into our perception of the universe. Furthermore, this location can be changed by the operation of *intent*. Notice that intent is the key, operative word of this definition. Indeed, if it can ever be said that the *brujo* Nagual uttered a magic word, that word would have to be "intent", for intent is the quintessential, indefinable term in the language of Nagualism. Castaneda describes the role of intent in the following passage from *Silent Knowledge*

Sorcerers, by the force of their practices and goals, refute the power of the word. They define themselves as *navigators in the sea of the unknown*. For them, navigation is a practicality, and *navigation* means to move from world to world, without losing sobriety, without losing strength; and, to accomplish this feat of navigation, there cannot be procedures, or steps to be followed, but one single abstract act that defines it all: the act of reinforcing our link with the force that permeates the universe, a force which sorcerers call *intent*. Since we are alive and conscious, we are already intimately related to *intent*. What we need, sorcerers say, is to make that link the realm of our conscious acts, and that act of becoming conscious of our link with *intent* is another way of defining silent knowledge.

Working together with the other three apprentices of Don Juan (Carol Tiggs, Florinda Donner-Grau, and Tiasha Abelar), Castaneda combined all the separate aspects of Nagual magic into a single, comprehensive discipline he has named *Tensegrity*. Central to this discipline is the idea that certain, specific practices, for strengthening and conditioning the practitioner's physical (and energy) body, prepares the practitioner for moving the assemblage point by the operation of *intent*.

Generally speaking, a movement of the assemblage point results in perceptual changes, the intensity of which is proportional to the magnitude of that movement. Smaller movements of the assemblage point result in alterations in the way we perceive the universe of everyday, consensual reality (and vice versa). A sufficiently large movement of the assemblage point results in the perception, however brief, of a wholly new universe - a universe in which one can "live and die". A movement that ends in a new, stable location results in the experience of either a *re-manifestation* of the present universe or of the *manifestation* of a whole new universe, depending on the magnitude of the movement. The discipline of Tensegrity is intended to prepare the practitioner to survive the rigors of the larger movement that results in perception of a new universe. Furthermore, the discipline of Tensegrity is *abstract* because the greater the movement, the more abstract the perceptual experience of the universe that manifests. The following discussion, however, will focus on the smaller movements of the assemblage point that may be brought about by single-minded focus on philosophical ideas, concepts and spatial arraignments. It is these smaller movements that are so important in preparing the aspirant for the larger shift that results in the manifestation of a whole new universe.

### Elements in Chaos Magic

Air, Earth, Fire and Water most commonly designate the four classical elements of magic and philosophy. Chaos magic adopts the tradition of the four elements and adds a fifth, postulated element, but changes the nomenclature somewhat. Derived from the physics of quantum mechanics, the elements in Chaos magic, are Time, Space, Mass and Energy. The fifth element, Ether, is postulated to represent the so-called *shadow time* dimension used to account for the apparent paradoxes of quantum mechanics.

Figure 1 illustrates the pentagram with these elements as attributes of the four vertices and the fifth element, Ether, as an attribute of the ascendant point of the pentagram. Peter Carroll describes this arraignment of the five Elements more fully in the following passage from *Liber Kaos*

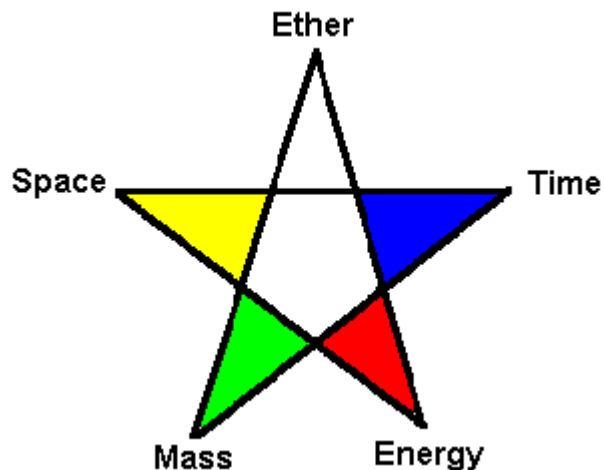


Figure 1. Elements of Chaos Magic.

Matter can be conveniently divided for descriptive purposes into space, time, mass and energy... However, the consensus description on this world at least is conveniently represented by the tetrahedron... The four vertices represent space, time, mass and energy, which is the description the ancients were trying to formulate with their air, water, earth and fire analogies. When ether (or spirit) is added, a pentagram is created... The

pentagram is the simplest possible map of the universe, even the Chaos from which it phenomenizes has been omitted. The pentagram is also a symbol of magic, for it shows ether and matter interacting...

In Chaos magic operations, the Elements may be seen as alternating in position around the pentagram depending on whether they are dominant or subordinate in a particular working. In some operations, space and time might be dominant, in others matter and energy. It is my hypothesis that applying alchemical principles to the quantum mechanical manifestation of the Elements forces a change in perceptual habits of how the Elements interrelate, and that this change results in a beneficial shift in the assemblage point. In turn, this beneficial shift of the assemblage point re-manifests as novel perceptions of the magical universe.

### **Parallels in Native American Lore**

As a prelude to discussing alchemical principles in Native American magic, it is appropriate to introduce a few correspondences to the Elements in Chaos magic. These correspondences, summarized in table 1 below, are taken from various schools of thought inspired by a single, unifying alchemical principle in Native American magic. Unlike systems of correspondences that appear in other branches of magic, the correspondences in table 1 should not in any way be considered as set in stone. The reader should note that different Native American tribal groups often have their own preferred arraignments for these correspondences, especially for Color and Spirit Animal. In fact, one of the concepts found in Native American parallels to Chaos magic is the *Spinning Medicine Wheel*. As an aid in understanding this concept, the entries in the rows of table 1 may be visualized as written ninety degrees apart on concentric rings which may be "spun" independently of each other, as if on a pinwheel. Spinning the rings thus provides a way of randomly deriving new permutations of the entries in the table. One may ask what purpose is served by permuting the elements of table 1, other than total confusion. The answer would be that "spinning the medicine wheel" constitutes a method for forcing a change in perception, and hence is a method for shifting in the assemblage point.

Figure 2 illustrates the unifying alchemical principle mentioned above, the *Medicine Wheel*. The Native American magicians generally considered achieving inner and outer harmony by balancing all aspects of one's being an ultimate, life goal. The Medicine Wheel is a symbolic representation of this balance and harmony in all aspects of one's being. Implicit in the symbolism of the Medicine Wheel is the idea that each individual aspect within the totality of one's being is itself an infinity of aspects that must be balanced before the whole can be brought into balance. In figure 2 the smaller circle symbolizes the idea that each point on the Medicine Wheel (representing the totality of one's being) is itself a Medicine Wheel (a totality contained within a totality). As P.D. Ouspensky points out, the whole being is made up of an indefinite number of individual selves, or "I"s as he calls them. The Medicine Wheel abstracts from all these individual selves a whole made up of only four, archetypal selves: the illuminated self, the introspective self, the innocent self, and the wise (or knowledgeable) self. Although the whole being is made up of a multiplicity of selves, in Native American traditions these four, archetypal selves are thought to be the most important to re-manifest in order to bring the whole into balance and harmony. The Native American author, Hyemeyohsts Storm, describes this concept in the following passage from *Seven Arrows*

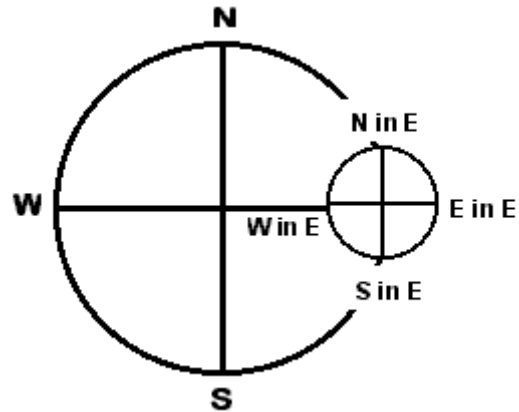


Figure 2. *The Native American Medicine Wheel.*

At birth, each of us is given a particular Beginning Place within these Four Great Directions on the Medicine Wheel. This Starting Place gives us our first way of perceiving things, which will then be our easiest and most natural way throughout our lives. But any person who perceives from only one of these Four Great Directions will remain just a partial man. For example, a man who possesses only the Gift of the North will be wise. But he will be a cold man, a man without feeling. And the man who lives only in the East will have the clear, far sighted vision of the Eagle, but he will never be close to things. This man will feel separated, high above life, and will never understand or believe that he can be touched by anything. A man or woman who perceives only from the West will go over the same thought again and again in their mind, and will always be undecided. And if a person has only the Gift of the South, he will see everything with the eyes of a Mouse. He will be too close to the ground and too near sighted to see anything except whatever is right in front of him, touching his whiskers.

In order to bring oneself into greater balance and harmony using the Medicine Wheel, one must shift one's perception of oneself. For example, if you are naturally an innocent person of the South, then you must learn to see yourself from the point of view of a wise person of the North. Alchemically this shift of perception results in a movement of the assemblage point. In this case the movement of the assemblage point is very beneficial because it results in a



stable, balanced person, much better anchored, within him or herself, than the average person who does not know about or practice the teachings of the Medicine Wheel.

## In Conclusion

We have seen how *Nagualism* can be viewed as an alchemical tool for self-development and personal change. These changes are the result of shifts in perception - of the world outside, and of all the selves clamoring within. These shifts of perception in turn result in a gentle movement of the assemblage point that not only prepares the individual for the *crossing of the phylum* implied by much greater movements, but also, in the process, produce a much better anchored and more stable person. Since the beginning of time, there have been an uncountable number of methods devised for moving the assemblage point. Yet to move the assemblage point without anchoring the individual is to cast him or her adrift on an infinite sea. The practices of Tensegrity, the use of alchemical principles in magic, and the teachings of the Medicine Wheel are but a few ways to accomplish this re-manifestation without leaving the individual hopelessly mired in an infinite universe. These few ways are not the only ways, of course, but they are among the most superlative of ways.

## Medicine Wheel Correspondences

<b>Chaos Element</b>	<b>Time</b>	<b>Space</b>	<b>Mass</b>	<b>Energy</b>
Traditional Element	Water	Air	Earth	Fire
Ritual Implement	Cup	Sword	Disk	Wand
Compass Point	West	East	South	North
Spirit Animal	Bear	Eagle	Mouse	Buffalo
Season	Autumn	Spring	Summer	Winter
Time of Day	Sunset	Sunrise	Noon	Midnight
Color	Black	Yellow	Green	White
Medicine Wheel	Introspection	Illumination	Innocence	Wisdom
Race	African	Asian	Am. Indian	Caucasian

Racial Gift	Soul	Mind	Spirit	Technology
Racial Achievement	Rhythm & Dance	Martial Arts & Taoism	Ecology & Environment	Nuclear Fusion (?)

*Table 1. Some correspondences to the Elements of Chaos Magic.*

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Peter Carroll

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*Liber Kaos*, 1992, Samuel Weiser.

Carlos Castenada

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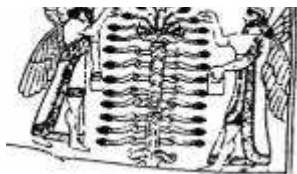
# Origins of Alchemy

[Esoteric Origins](#) | [Shamanic Origins](#)

## ***A Look at the Cultural Birth of Alchemy***

by Lynn Osburn ([openi420@juno.com](mailto:openi420@juno.com))

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## Esoteric Origins of Alchemy

Early alchemists Zosimus and Isis said alchemical knowledge came from fallen angels sexually attracted to human women. The early Christian church fathers believed them and claimed the angels had sinned against the orders of god. Who were these angels?

The Book of Enoch (Enoch 1), the Book of the Secrets of Enoch (Enoch 2) and the Book of Jubilees contain more details about the fallen angels referred to in *Genesis*. Enoch 2 was probably written by a Hellenistic Jew in the first century CE. Enoch 1 and the Book of Jubilees are Jewish works of the intertestamental period written down in the second century BCE. The information contained in them is much older than the date of these manuscripts.

Enoch was the great grandfather of Noah. *Genesis* 5: 22-24 says, "And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him." The Books of Enoch describe how he was taken to the heavens after a tour of the earth: "The Lord spoke, 'Have no fear, Enoch, good man and scribe of goodness. Come hear my voice. Go speak to the Watcher of Heaven, who have sent you to intercede for them. Tell them: You should intercede for men, and not men for you. Why did you leave lofty, holy Heaven to sleep with women, to defile yourselves with the daughters of men and take them as your wives...?'" After God's rhetorical admonition against his lustful yet loving angels He said to Enoch, "As for the Watcher who sent you to intercede for them, tell them: 'You were in Heaven but the mysteries were not revealed to you. You knew worthless ones, and in the hardness of your hearts you revealed these to women, and through these secrets women and men work much evil [on] earth.' Say to them, 'You have no peace.'"<sup>1[1]</sup>

After his audience with God, angels including the archangel Uriel took Enoch on journeys through hell and heaven. From there the angel Raguel took him to the *Seven Mountains in the Northwest and the Tree of Life*. "Fragrant trees encircled the throne. Among them was a tree like no other. Its fragrance was beyond all fragrance, and its leaves and blooms and wood never withered..." Michael, the leader of the angels tells Enoch, "As for this fragrant tree, no mortal is permitted to touch it till the great judgment..."<sup>2[2]</sup> Enoch was instructed by the Lord to write down what had been revealed to him and to teach the people this wisdom. He did so in 366 books. Scholars believe the meaning of the name Enoch stems from a variant of the Hebrew root connoting "to train, to educate."<sup>3[3]</sup>

< *Bearded angels picking buds from the Tree of Life energized by Water of Life within.*

Scholars have been able to verify the general historical accuracy of the Old Testament by comparing the biblical episodes to much older parallel chronicles written in cuneiform characters on clay tablets from the ancient Mesopotamian kingdoms of Assyria and Babylonia. The oldest of all are from Sumer. *Shumer* is "Land of the Watchers" in Akkadian, the root semitic language used by the Assyrians and Babylonians.

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### FOOTNOTES

<sup>1[1]</sup>*The Book of Enoch*, page 487 in *THE OTHER BIBLE, ANCIENT ALTERNATIVE SCRIPTURES*, Willis Barnstone editor; Harper Collins, New York; 1984.

<sup>2[2]</sup>*Ibid*, page 489.

<sup>3[3]</sup>*THE WARS OF GODS AND MEN*, by Zecharia Sitchin; Avon Books, New York, NY, 1985; page 115.



The Sumerian King List records all the rulers of earth back over 400,000 years. This huge stretch of time coupled with reigns into the thousands of years has caused most historians to reject its accuracy. However all the early rulers were gods — immortals. The King List does record the reign of Enmeduranki whose name meant “ruler whose *me* connect Heaven and Earth.” A tablet described by W.G. Lambert tells a story similar to Enoch’s: “Enmeduranki [was] a prince in Sippar, beloved of Anu, Enlil and Ea. Shamash in the Bright Temple appointed him. Shamash and Adad [took him] to the assembly [of the gods]... They showed him how to observe oil on water, a secret of Anu, Enlil and Ea. They gave him the Divine Tablet, the *kibdu* secret of Heaven and Earth... They taught him how to make calculations with numbers.”<sup>4[4]</sup> Anu, Enlil, Ea, Shamash and Adad were Sumerian gods called Anunnaki meaning “those who from Heaven to Earth came.”

A tablet referred to as CBS 14061 describes an incident paralleling the Enochian marriage of an angel to a human woman. The tablet tells of a young god named Martu who fell in love with the daughter of the high priest of Ninab. Martu complained to his goddess mother, “In my city I have friends, they have taken wives. I have companions, they have taken wives. In my city, unlike my friends, I have not taken a wife; I have no wife, I have no children.” Martu’s mother asked him if the woman he desired “appreciated his gaze.” Then the goddess gave her consent to the marriage. Enlil the leader of the gods on Earth became increasingly upset over the pollution of Anunnaki blood by these marriages and over the young Anunnaki gods becoming more interested in freedom and idyllic life on earth than taking orders from Enlil. He said “I will destroy the Earthling whom I have created off the face of the Earth.”<sup>5[5]</sup>

The peoples of ancient civilization, Sumerians, Egyptians, Akkadians, Assyrians, Babylonians, Hittites, Hebrews etc., in their sacred writings all describe gods that physically dwelt on earth. This was aside from their writings on philosophy and mysticism. According to the Sumerians these gods came from the planet Nibiru, “planet of the crossing;” the Assyrians and Babylonians called it Marduk, after their chief god. The Sumerians never called the Anunnaki, “gods.” They were called *din.gir*, a two syllable word. *Din* meant “righteous, pure, bright;” *gir* was a term used to describe a sharp-edged object. As an epithet for the Anunnaki *dingir* meant “righteous ones of the bright pointed objects.”<sup>6[6]</sup>

< *The Sumerian pictograph for the word looks like a two-staged rocket with a pointed capsule at the top.*

Sumerian texts break up history into two epochs divided by the great Deluge — the Biblical Flood. After the waters receded “‘the great Anunnaki who decree the fate’ decided that the gods ‘were too lofty for mankind.’ The term used — *elu* in Akkadian — means exactly that: ‘Lofty Ones;’ from it comes the Babylonian, Assyrian, Hebrew, and Ugaritic *El* — the term to which the Greeks gave the connotation ‘god.’”<sup>7[7]</sup>

Returning to *Genesis* chapter six, after the sons of God took human wives, verse four continues: “There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* the mighty men which *were* of old, men of renown.” However the King James version erroneously translated the Hebrew term *nefilim* as “giants,” and *shem* as “renown.” If the original words are used the verse reads: “The Nefilim were upon the Earth, in those days and thereafter too, when

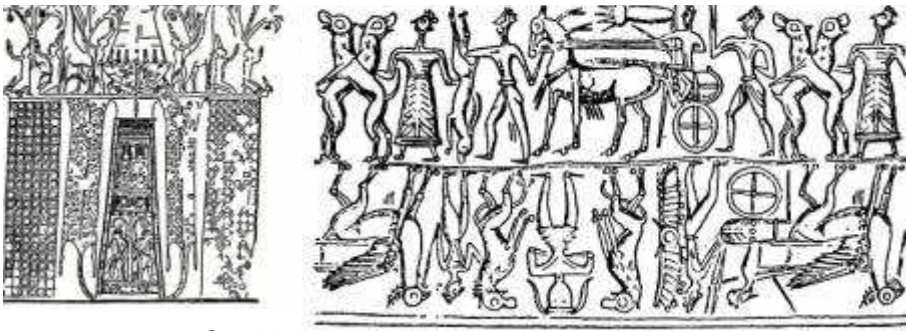
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<sup>4[4]</sup>*Ibid*, page 115.

<sup>5[5]</sup>*Ibid*, page 117.

<sup>6[6]</sup>THE 12TH PLANET, by Zecharia Stichin; Avon Books, New York, NY; page 169.

<sup>7[7]</sup>THE WARS OF GODS AND MEN; page 196.



Semitic

The first line of *Genesis* 6:4 means *Those who were cast down were upon the Earth. They were the fallen angels!*

the sons of the gods cohabitated with the daughters of the Adam, and they bore children unto them. They were the mighty ones of Eternity — the People of the shem.” Nefilim stems from the root NFL, “to be cast down.”<sup>8[8]</sup>

< From the tomb of Huy, viceroy in Nubia during the reign of Pharaoh Tut-Anka-Amon

They were also *the People of the shem*. “The Mesopotamian texts that refer to the inner enclosures of temples, or the heavenly journeys of the gods, or even to instances where mortals ascended to the heavens, employ the Sumerian term *mu* or its Semitic derivatives *shumu* (“that which is a *mu*”), *sham*, or *shem*. Because the term also connoted ‘that by which one is remembered,’ the word has come to be taken as meaning ‘name....’ Like most Sumerian syllabic words, *mu* had a primary meaning; in the case of *mu*, it was ‘that which rises straight.’ Its thirty-odd nuances encompassed the meanings heights, fire, command, a counted period...”<sup>9[9]</sup>

< Sumerian hunting scene awaiting arrival of rocket ship in upper half. Lower half depicts flying chariot shuttle having landed. A god is standing by in the middle.

After Babylonian king Nebuchadnezzar II had rebuilt Marduk's sacred precinct within fortified walls made of fired brick and gleaming black marble, he recorded: “I raised the head of the boat ID.GE.UL the chariot of Marduk's princeliness; The boat ZAG.MU.KU, whose approach is observed, the supreme traveler between Heaven and Earth, in the midst of the pavilion I

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<sup>8[8]</sup>THE 12TH PLANET; page 171.

<sup>9[9]</sup>*Ibid*; page 141.



CYLINDER SEAL OF GUDEA OF LAGASH



enclosed, screening off its sides.”  
ID.GE.UL means *high to heaven, bright at night*. ZAG.MU.KU means *bright mu*

which is for afar.10<sup>[10]</sup>

< Coin found at Byblos, ancient Canaanite-Phoenician city on the Mediterranean coast.

The Mesopotamians believed the gods were immortal. The Sumerians said one year on planet Nibiru, a *sar*, was equivalent in time to 3600 earth years. They also said Anunnaki lifespans were 120 sars which is 120 x 3600 or 432,000 years. According to the King List 120 sars had passed from the time the Anunnaki arrived on Earth to the time of the Flood. However when the Lofty Ones came to Earth their lifespans began to sync with Earth's faster orbit and they faced rapid aging compared to that on Nibiru. Einstein's theory of General Relativity says celestial body gravity and motion warps local space/time. They discovered that by eating food from their home planet they could keep the aging process synced to the pace of Nibiru.

The Sumerian god of wisdom Enki (Ea) was the leader of the first sons of Anu that came down to Earth. He played the pivotal role in saving humanity from the global Deluge. He defied the Anunnaki ruling council and told Ziusudra (the Sumerian Noah) how to build a ship on which to save humanity from the killing flood. Ea would have been over 120 sars old at that time, yet his activity with humanity continued to be actively reported for thousands of years thereafter.

< Ea with gods and initiate. The Water of Life flowing into the laboratory glassware indicates alchemical circulations.

Within his sacred precinct “Mound of Creation” in Eridu, Enki unraveled the secrets of life and death. His emblem was two serpents entwined on a staff — the basis for the winged caduceus symbol used by modern Western medicine. Enki was the god who created the first humans: “In those days, in those years, The Wise One of Eridu, Ea, created him as a model of men.” His name was Adapa, Adam in the Old Testament: “Elohim created the Adam in His image — in the image of Elohim created He him.”<sup>11</sup><sup>[11]</sup>

< Creation of first man by Anunnaki. Laboratory vessels and Tree of Life part of scene.

Through Enki's creative efforts “wide understanding he perfected for him.... wisdom [he had given him].... To him he had given Knowledge; Eternal Life he had not given him.”<sup>12</sup><sup>[12]</sup> Anu wondered “why did Ea, to a worthless human the plan of Heaven disclose — rendering him distinguished, making a *shem* for him?”<sup>13</sup><sup>[13]</sup> Enki “made him take the road to Heaven, and to Heaven he went up. When he had ascended to Heaven he approached the Gate of Anu.” Enki had told Adapa that if Anu offered him food, he was not to eat the Bread of Life nor drink the Water of Life because they were poison.

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10<sup>[10]</sup> *Ibid*; page 140.

11<sup>[11]</sup> *Ibid*; page 352-353.

12<sup>[12]</sup> *Ibid*; page 371.

13<sup>[13]</sup> *Ibid*; page 279.



from the Tree

After  
said, “What  
of (eternal) life and let him eat!”



< Angels, Eagles, “bird-men,” picking buds  
of Life with Water of Life flowing within.

Adapa answered Anu’s questions Anu  
can we do for him? Fetch him the bread

“They fetched him the bread of (eternal) life, but he would not eat. They fetched him the water of (eternal) life, but he would not drink... Anu watched him and laughed at him.

‘Come, Adapa, why didn’t you eat? Why didn’t you drink? Didn’t you want to be immortal? Alas for downtrodden people!’

“(But) Ea my lord told me: “You mustn’t eat! You mustn’t drink.”

“Take him and send him back to his earth.”<sup>14</sup>[14]

And so humanity missed out on immortality until the sons of the gods fell in love with the daughters of men, married them and had children by them. Then not wanting their lovers to die they taught them the secrets of immortality that Ea had discovered. Those secrets were the secrets of alchemy. Ea’s youngest son was Ningizzida, Lord of the Tree of Truth, in Mesopotamia. He was revered as Thoth in Egypt and Hermes in the West.

< Emblem of Ningizzida Ea’s youngest son, from King Gudea of Lagash, 2025BCE.

By the beginning of the current era philosophers had removed the physical existence of the gods to the abstract, implying their powers were aspects of spiritual phenomena coincident to the forces of Nature. The early alchemists of that time period still claimed like the ancient priests before them, that the knowledge they possessed was a gift from the gods, and their pursuit of immortality was in emulation of the gods’ pursuit of immortality.

## Shamanic Origins of Alchemy

The first maxim of alchemy is “That which is Above is like that which is Below.” If the religious and mythical origins of alchemy represent a portion of the *Above*, then the anthropological record represents a portion of the *Below*. Historian Mircea Eliade wrote extensively about the cultural origins of alchemy. He showed that alchemy was possibly the first offshoot of shamanism and was connected with the origins of agriculture and especially metallurgy. The divine smith was the ancestor of the alchemist.

The shaman/smith highly regarded stones from heaven — meteorites. This celestial metal was sacred. “It was inevitable that meteorites should inspire awe. They came from some

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<sup>14</sup>[14]MYTHS FROM MESOPOTAMIA, CREATION, THE FLOOD, GILGAMESH AND OTHERS, a New Translation by Stephanie Dalley; Oxford University Press, Oxford, NY; 1989; page 178.



remote region high up in the heavens and possessed a sacred quality enjoyed only by things celestial... They fall to earth charged with celestial

sanctity; in a way, they represent heaven. This would suggest why so many meteorites were worshipped or identified with a deity....

“Rock crystals, supposedly broken away from the heavenly throne, do in fact play a special role in the shamanic initiation ceremonies of the Australian aborigines, among the Negritos of Malacca, in North America and elsewhere. These ‘stones of light,’ as they are called by the maritime Dyaks of Sarawak, reflect everything that happens on earth.

“They disclose to the shaman what has taken place in the sick man’s soul and the destination to which his soul takes flight... The shaman is he who ‘sees,’ because he is endowed with a supernatural vision. He sees just as far into space as into time. Likewise he can perceive what is invisible to the layman — spirits, gods, the soul....<sup>15</sup>[<sup>15</sup>]

< *Divining a mine from Cosmographia Universalis, 1544.*

“A mine or an untapped vein is not easily discovered; it is for the gods and divine creatures to reveal where they lie and to teach human beings how to exploit their contents. These beliefs were held in European countries until quite recently. The Greek traveler Nucius Nicander, who had visited Liege in the sixteenth century, brings back the legend of the discovery of the coal mines of northern France and Belgium. An angel had appeared in the guise of a venerable old man and had shown the mouth of a gallery to a smith who had until then fed his furnace with wood.... In other traditions it is also a demigod or a civilizing hero, a divine messenger, who is the originator of mining and metallurgy.<sup>16</sup>[<sup>16</sup>]

< *Demon of a mine from Historia de Gentibus Septentrionalibus, 1555.*

“...The sinking of a mine or the construction of a furnace are ritual operations, often of an astonishing primitivism. Mining rites persisted in Europe up to the end of the Middle Ages: every sinking of a new mine was accompanied by religious ceremonies. ...One notes the desire to appease the spirits guarding or inhabiting the mine....

“Let us note in passing the animal behaviour of the ore: it is alive, it moves at will, hides, shows sympathy or antipathy to human beings — a conduct not dissimilar from that shown by game towards its hunter.<sup>17</sup>[<sup>17</sup>]

“There is above all the feeling that one is meddling with the natural order of things ruled by some higher law and intervening in a secret and sacred process. Consequently, every precaution is taken that is considered indispensable to the ‘rites de passage.’ There is the obscure feeling

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<sup>15</sup>[<sup>15</sup>]THE FORGE AND THE CRUCIBLE, THE ORIGINS AND STRUCTURES OF ALCHEMY, by Mircea Eliade; University of Chicago Press; Chicago, IL; 1962; page, 19.

<sup>16</sup>[<sup>16</sup>]*Ibid*; page 53.

<sup>17</sup>[<sup>17</sup>]*Ibid*; page 54.





that some mystery is at stake involving human existence, for the discovery of metals has indeed left its mark on man...

“Still charged with this dread holiness the ores are conveyed to the furnace. It is then that the most difficult and hazardous operations begin. The artisan takes the place of the Earth-Mother and it is his task to accelerate and perfect the growth of the ore. The furnaces are, as it were, a new matrix, an artificial uterus where the ore completes its gestation.”<sup>18</sup>[18]

< Alchemical furnace from Geber, *de Alchemia*, 1529.

In 1925 R. Eisler announced a hypothesis concerning the existence of Babylonian alchemy. This was after the publication of Assyrian chemical texts by R. Campbell Thompson. The tablets were from king Assurbanipal's great library at Nineveh. Eisler believed these texts were the oldest historical documentation of the idea of the maturation and perfecting of metals, and they constituted proof of the Mesopotamian origins of alchemy. His argument was based on the interpretation of the meaning of term *ku-bu* in the main text. He believed *ku-bu* meant embryos, divine embryos. Others translated the term as “a sort of demon,” and an “abortion.” The text says:

“When thou settest out the [ground] plan of a furnace for ‘minerals’ [ku-bu], thou shalt seek out a favorable day in a fortunate month, and thou shalt set out the [ground] plan of the furnace. While they are making the furnace, thou shalt watch [them] and thou shalt work thyself [?] [in the house of the furnace]: thou shalt bring in embryos [born before time]....

“Thou shalt kindle a fire underneath the furnace and thou shalt put the ‘mineral’ into the furnace. The men whom thou shalt bring to be over the furnace shall cleanse themselves and [then] thou shalt set them to be over the furnace.”<sup>19</sup>[19]

In the Babylonian Epic of Creation, (*Enuma elish*, IV, 136, line 3) “*ku-bu* designates the monstrous body of Tiamat likened to a foetus, whose demiurge is preparing to shape the world.”<sup>20</sup>[20] The “demiurge” that shapes the world in the Epic of Creation is the god Marduk, the eldest son of Enki.

< Marduk fighting Tiamat from Assyrian cylinder seal.

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<sup>18</sup>[18] *Ibid*; page 56-57.

<sup>19</sup>[19] *Ibid*; page 71.

<sup>20</sup>[20] *Ibid*; page 74.

“To sum up: in the symbols and rites accompanying metallurgical operations there comes into being the idea of an active collaboration of man and nature, perhaps even the belief that man, by his own work, is capable of superseding the processes of nature.

“The act, *par excellence*, of the cosmogony, starting from a living primal material, was sometimes thought of as a cosmic embryology: the body of Tiamat was, in the hands of Marduk, a foetus. And as all creation and all construction reproduced the cosmogonic model, man, in constructing or creating, imitated the work of the demiurge.

“It was an intervention in the process of growth, an attempt to expedite maturation or to induce the expulsion of the embryo.

“It was from such ritual experiences, taken in conjunction with metallurgical and agricultural techniques, that gradually there clearly emerged the idea that man can intervene in the cosmic rhythm, that he can anticipate a natural outcome, precipitate a birth... That was the point of departure for the great discovery that man can take upon himself the work of Time, an idea which we have seen clearly expressed in later Western, texts. Here too lies the basis and justification of the alchemical operation, the *opus alchymicum*, which haunted the philosophic imagination for more than two thousand years: the idea of the transmutation of man and the Cosmos by means of the Philosopher’s Stone. On the mineral level of existence, the Stone was realizing this miracle: it eliminated the interval of time which separated the present condition of an ‘imperfect’ (crude) metal from its final condition (when it would become gold). The Stone achieved transmutation almost instantaneously: it superseded Time.”<sup>21</sup>[<sup>21</sup>]

Zurvan Akarana is the Undifferentiated One from which the two, the Light, and, the Dark, sprang. From them, the manifold arose. The ultimate supremacy of Time was linked with Babylonian astrology. In Zurvan the opposites are contained. The spiritual embodiment for this reconciliation of opposites was embraced by Greek and Indian thought as well.

Zurvan embodied the deeper mysteries of the Mithraic initiatic brotherhood. The initiate progressed through seven stages of transformation symbolized by the seven coils of the serpent. Supreme illumination is the last stage where the serpent head is congruent with the third eye of the initiate. Zurvan has four wings on his back representing the flight of the four seasons. He has a fiery thunderbolt on his chest which nothing can resist. This fiery bolt symbol, in exactly the same form is usually attributed to Vajradhara Buddah who Bears the Bolt of Supreme Illumination. Vijrayanna, the Thunderbolt Way is a bold and colorful Tantric Buddhist discipline. Originally the thunderbolt was the *me* (power) of Enki (Ea) given to his seven sages.

As Zurvan absorbed Hindu initiatic symbolism making it presentable to the West, Time transformed Zurvan into the embodiment of Western eternity: Aion, or Chronos. The seven stages of transformation continued. The seven metals symbolism, also used by the Mithraics, was continued by the Initiates and applied to secret Hermetic Initiatic systems symbolized by Aion and the Zodiac. By the time of Zosimus, Aion had become the alchemical shaman psychomp, Ion.

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<sup>21</sup>[<sup>21</sup>]/*dbid*; page 75, 78.



Aion, with the sign of the zodiac.

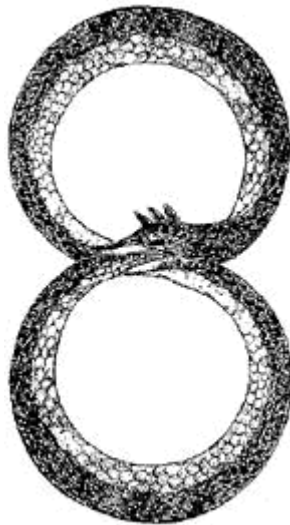
Left: Persian Zurvan Akarana (Boundless Time) from Mithraic marble image, Italy 190 CE.

Right: Roman, Aion, from 2<sup>nd</sup> and 3<sup>rd</sup> century.

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## The Ouroboros

Engine that Drives Reality



*The Ouroboros connects the Above with the Below.*



*Stylized Ouroboros in a medieval alchemy lab in Heidelberg.*



*The Ouroboros is the connection between man and God.*



*"All is One!" cries this Ouroboros from Alexandrian Egypt.*



*Chinese Ouroboros from Chou dynasty, 1200 BC.*



*Seven-segmented Aztec Ouroboros.*



*"The Serpent Ouroboros" from ancient Egypt.*



*Earthy Ouroboros from Alciato's Emblems.*



*Oceanic Ouroboros from Alciato's Emblems.*

# Paracelsus

## His Youth

Auroleus Phillipus Theostratus Bombastus von Hohenheim, immortalized as "Paracelsus," was born in 1493. He was the son of a well known physician who was described a Grand Master of the Teutonic Order, and it was from him that Paracelsus took his first instruction in medicine. At the age of sixteen, Paracelsus entered the University at Basle where he applied himself to the study of alchemy, surgery, and medicine. With the science of alchemy he was already acquainted, having previously studied the works of Isaac Hollandus. Hollandus' writing roused in him the ambition to cure disease by medicine superior to those available at that time to use, for apart from his incursions into alchemy, Paracelsus is credited with the introduction of opium and mercury into the arsenal of medicine. His works also indicate an advanced knowledge of the science and principles of magnetism. These are just some of the achievements that seem to justify the praise that has been handed him in the last century. Manly Hall called him "the precursor of chemical pharmacology and therapeutics and the most original medical thinker of the sixteenth century."

## His Travels

The Abbot Trithemius, an adept of a high order, and the instructor of the illustrious Henry Cornelius Agrippa, was responsible for Paracelsus' initiation into the science of alchemy. In 1516, Paracelsus was still pursuing his research in mineralogy, medicine, surgery, and chemistry under the guidance of Sigismund Fugger, a wealthy physician of the Basle, but the student was forced to leave the city hurriedly after trouble with the authorities over his studies in necromancy. So, Paracelsus started out on a nomad's life, supporting himself by astrological predictions and occult practices of various kinds.

His wanderings took him through Germany, France, Hungary, the Netherlands, Denmark, Sweden, and Russia. In Russia, he was taken prisoner by the Tartars and brought before the Grand Cham at whose court he became a great favorite. Finally, he accompanied the Cham's son on an embassy from China to Constantinople, the city in which the supreme secret, the universal dissolvent (the alkahest) was imparted to him by an Arabian adept. For Paracelsus, as Manly Hall has said, gained his knowledge "not from long-coated pedagogues but from dervishes in Constantinople, witches, gypsies, and sorcerers, who invoked spirits and captured the rays of the celestial bodies in dew; of whom it is said that he cured the incurable, gave sight to the blind, cleansed the leper, and even raised the dead, and whose memory could turn aside the plague."

## His Return to Europe

Paracelsus ultimately returned to Europe, passing along the Danube into Italy, where he became an army surgeon. It was here apparently that his wonderful cures began. In 1526, at the age of thirty-two, he re-entered Germany, and at the university he had entered as a youth, took a professorship of physics, medicine, and surgery. This was a position of considerable importance that was offered to him at the insistence of Erasmus and Ecolampidus. Perhaps it was his behavior at this time that eventually led to his nickname "the Luther of physicians," for in his lectures he was so bold as to denounce as antiquated the revered systems of Galen and his school, whose teachings were held to be so unalterable and inviolable by the authorities of that time that the slightest deviation from their teachings was regarded as nothing short of heretical. As a crowning insult he actually burnt the works of these masters in a brass pan with sulfur and nitre!

### **The Hermetic Heretic**

This high-handed behavior, coupled with his very original ideas, made him countless enemies. The fact that the cures he performed with his mineral medicines justified his teachings merely served further to antagonize the medical faculty, infuriated at their authority and prestige being undermined by the teachings of such a "heretic" and "usurper." Thus Paracelsus did not long retain his professorship at Basle, but was forced once again to leave the city and take to the road in a wanderer's life.

During the worse of his second exile, we hear of him in 1526 at Colmar and in 1530 at Nuremburg, once again in conflict with the doctors of medicine, who denounced him as an impostor, although once again, he turned the tables on his opponents by his successful treatment of several bad cases of elephantiasis. which he followed up during the next ten years by a series of cures that were amazing for that period.

In his book *Paracelsus*, Franz Hartmann says: "He proceeded to Machren, Kaernten, Krain, and Hungary, and finally to Salzburg in Austria, where he was invited by the Prince Palatine, Duke Ernst of Bavaria, who was a great lover of the secret art of alchemy. But Paracelsus was not destined to enjoy the rest he so richly deserved. He died in 1541, after a short sickness, in a small room at the White Horse Inn, and his body was buried in the graveyard of St. Sebastian. At least one writer has suggested that his death may have been hastened by a scuffle with assassins in the pay of the orthodox medical faculty, but there is no actual foundation for this story.

What is odd is that not one of his biographers seems to have found anything remarkable in the fact that at sixteen years of age, Paracelsus was already well acquainted with alchemical literature. Even allowing for the earlier maturity of a man in those times, he must still have been something of a phenomenon in mental development. Certainly, few of his contemporaries either could or would grasp his teachings, and his consequent irritation and arrogance in the face of

their stupidity and obstinacy is scarcely to be wondered at. Although he numbered many enemies among his fellow physicians, Paracelsus also had his disciples, and for them no praise was too high for him. He was worshipped as their noble and beloved alchemical monarch, the "German Hermes."

## Alchemy of the Paranormal

***If we can see through all the mistaken identities, frauds, money-making schemes, rampant egotism, and just plain wishful thinking, there is a surprising core of unexpected truth that cannot be denied in a significant number of paranormal encounters. In fact, these experiences seem to initiate a process waiting to unfold in each of us.***

### What's Really Going On ?

Common, everyday people are forging contact with an independent intelligent energy that is causing real changes in the human spirit. The amazing truth buried in the confusing variety of paranormal phenomena is that a fundamental transformation of life on this planet is taking place right under our noses. Whether these experiences are interpreted as alien abductions, angelic encounters, meetings with earth spirits or departed ones, or just some weird energy is secondary to the fact that something real is going on here, over which we have very little control. In that respect, there is not much difference between one glowing apparition and another, whether it be a pulsating UFO, a shining angel, a shimmering ghost, a vision of the Virgin Mary, or for that matter, an alien standing in a shaft of light at the foot of your bed.

There have been cases of bug-eyed aliens transforming into dark hooded figures in front of multiple witnesses; eagles changing into flying saucers; balls of light in the sky that can reflect on radar one moment and disappear in the next. These are archetypal images that have suddenly become real. Transpersonal forces are manifesting in our lives in very intrusive and very real ways.

### EHEs: A New Way of Looking At Paranormal Phenomena

"Exceptional Human Experiences" is a term coined by parapsychologist Rhea White for a broad category of experiences that includes encounters with angels, ghosts, nature spirits, UFOs, sacred sites, unknown energies, as well as mystical states, extrasensory perceptions, unusual dream states, near-death and out-of-body experiences. That seems like a lot of very different and very unusual phenomena, yet, what researchers are finding is that all these diverse experiences have certain underlying similarities. And that means we're getting closer to finding answers for questions like what is the nature of the paranormal experience? Is it taking place in real space or just in our minds? What kind of people have these experiences? How can we train ourselves to experience the paranormal? What does the experience mean to us as a species?

You might say that all genuine paranormal phenomena are variations on just one theme: the existence of another side to our experience, well beyond our petty egos, an archetypal background of hypercognitive forces, which we have been trained to ignore, both individually, as



we're growing up, and as a species, as we develop more controlling social systems. And the more we ignore it, the more the powers of the Other Side press into our consciousness.

The EHE viewpoint is like the Unified Field Theory of parapsychology because it ties together all types of paranormal phenomena. And we're learning some truly amazing things that have repercussions in such diverse disciplines as anthropology, sociology, religion, psychiatry, and even quantum physics. We are starting to view all these EHEs as part of a single meta-phenomenon that is slowly revealing another side to our existence, something unexpected. Everyone of us is involved in this because the process takes place within the changing belief systems of individuals. While we may not know the mechanism involved, if we look at all types of Exceptional Human Experience, the meaning of the paranormal becomes clearer. Taken as a whole, the paranormal experience seems to suggest that human beings are being inaugurated into a frame of reference beyond the physical reality we take for granted. Space and time may only be components of something that we can't yet grasp intellectually.

### **EHE Characteristic One: Phenomena of Light**

The first characteristic common to most types of paranormal encounters is the manifestation of light. In fact, light itself becomes the fabric of these experiences. Phenomena of Light include glowing apparitions, luminous visions, fiery floating globes with brilliant hues, pulsating UFOs, tunnels of light, and blinding white light. Some psychics can even direct this light and produce mental images on photographic film, and photos of strange light patterns are found everywhere in these experiences.

Much of this paranormal light seems to be in the invisible spectrum, and pictures of both UFOs and ghosts have been produced using sensitive films. That light is the basis of these phenomena should not surprise us. Science itself has determined that light is both real and unreal, particle and wave at the same time. Light determines the relationship between energy and matter; without the intermediary of light, energy and matter are the same thing ( $E=mc^2$ ). What is more, it is the speed of light which sets the dimensions of our universe, and even the most hardened physicists are starting to think of light as a kind of consciousness. That's the thing about light. It is the basis of both the mental world (as imagination) as well as the real world.

Of course, that's what Etheric Light has represented to shamans and mystics throughout the ages. Whether the light reported in paranormal experiences is manifesting in mental or physical reality or some combination of both varies between cases. But light might just be that higher level of organization toward which we seem to be moving as a species. After all, an out-of-body experience is just being out of this body and into a body of light. Some researchers have even found a correlation between the intensity of the light experienced in a paranormal encounter and the extent of the psychological and physiological changes in the observer. We're talking about such things as curing of neuroses, lowering of blood pressure, breaking of addictions, even the focusing of one's own healing energy.

Other researchers have discovered that the highest concentrations of LSD during that kind of trip are in the pineal gland, that pine-cone shaped vestige of the third eye deep in the center of our brain. It could be that the light in which we dream, our visualizations, the light of our hidden third eye - the mind's eye of the True Imagination - is the same type of light that determines our physical reality and appears at the edge of reality in the paranormal experience. So, go towards the light is not something you just tell dead people. It is where we are headed as humans.

### **EHE Characteristic Two: Dissolution of Boundaries**

Another characteristic we find if we look at all classes of paranormal phenomena is that these are ego-destroying experiences. That's because some type of higher mind or independent intelligence is confronted in these cases, something outside our desires and goals, something which might have its own larger game plan. For most people, the paranormal experience is a life-changing encounter with a completely unexpected level of superconsciousness. There is a Dissolution of Boundaries - not just between people and events, time and space, mind and matter - but within the personality of the individual. Our belief systems crumble and all those neat little mental compartments we create suddenly collapse. Mental boundaries merge.

This merging, this Dissolution of Boundaries, affects our mental constructs, our belief systems, which filter and constrict our view of reality. In order to fully confront the paranormal, we have to abandon belief systems and allow anything to happen. Sometimes the light from Other Side is enough to blow away our egocentric preconceptions. LSD, psilocybin, and other psychotropic drugs open new states of consciousness because they chemically dismantle these frames of reference we have so carefully built up. (Alchemists called this process of destruction of ego "Calcination.") Hypnosis also works by temporarily altering our belief systems. Another way, is to try to trick the mind into accepting new possibilities. In all these instances, we are shown in some unequivocal way that there is something besides ourselves at work in the world. In this state of consciousness, we become aware of the true thoughts and feelings of others without speaking, thoughts themselves become actions, and the five senses become heightened and intermixed in strange ways. People report things like smelling colors, seeing music, feeling odors, touching light.

### **EHE Characteristic Three: An Independent Intelligence**

The existence of an "outside" or "higher" intelligence is the third characteristic of paranormal encounters. Some type of independent or outside mind or higher intelligence is sensed in these cases, something beyond our desires and goals, something that seems to have its own game plan that may well lie outside our understanding. For most experiencers, the paranormal experience is a life-changing encounter with a level of superconsciousness (that brilliant light again), that at least sometimes, has physical reality. In all likelihood, we're experiencing something in the same continuum of reality as us, but it's reflecting that reality in a different way.

Our own minds constantly filter our experiences, constantly interpret what is happening to us. When we encounter something that is so totally alien, so totally outside our beliefs in what is possible, we default to the mythological stratum deep within us, what Jung called the Collective Unconscious. There, at the archetypal (or quantum) level of mind, the experience takes on meaning for us in the form of a ghost from our past, a UFO from our future, or some other beastie from our unconscious. Within seconds, our minds transform something from outside our level of reality into something that makes sense to us at the deepest layers of our psyche. At such moments, we default to our deepest metaprograms, as John Lilly called them.

How we interpret the experience depends a lot on the state of our own souls - where we stand in our personal evolution. In other words, we get the paranormal experience we deserve, and that experience enlarges, enhances, accelerates what is already there. Some experiencers confront a terrifying void, the tabula rasa of their own being, while others end up in some hellish scenario, fighting off threatening embodiments of their own guilt or anger. Some come away from the experience convinced that time and space do not exist and not wanting to return to earth at all. Once our consciousness reaches a new level, as we're slowly tricked into realizing what we should have known all along, we just might find a new way of being.

At the same time, there can be no doubt that our own minds and emotions play a role in these manifestations. Both ghosts and UFOs have appeared to credible groups of people who sought to consciously create them. It truly seems as if our minds or imaginations can connect with a wavelike force that can affect both matter and causality.

## **Scientific Proof of Mind Over Matter**

The ways in which mind affects matter and causality are generally known as psychokinetic (PK) effects. There are a number of experiments in which psychokinetic mediums affect quantum probabilities, and the results confirm several theories, most strikingly the central role of the observer, in other words consciousness, in creating reality. In quantum physics, it takes the conscious observation of a mind for an event to take place. Without mind there just is no reality at the subatomic level, and it is probably here where paranormal events first begin to manifest.

Physicist Helmut Schmidt has been at the forefront of this type of research. He has demonstrated the reality of paranormal forces by documenting subjects changing the rate of radioactive decay of certain elements. Now, that's a significant feat. If radioactive decay wasn't such a very precise and unalterable phenomenon we wouldn't have a problem with nuclear waste. Schmidt also set up a number of other experiments in which PK affects quantum probabilities. In these experiments with micro-PK, as it's called, it has been shown that there is very little difference between precognition and psychokinetically affecting outcomes. In fact, the most amazing tests suggest that paranormal events take place outside of time.

Using a quantum random number generator, the most random event maker we know of, Schmidt recorded stereo cassettes of a series of binary clicks delivered to either the right or left ear. Because it was nearly perfectly random, the overall result was 50% in one ear and 50% in the other. He made copies of those cassettes, automatically without anyone hearing them, and locked away the originals in a vault. Then he asked volunteers to take the copies home and listen to them, trying to get more clicks to sound in one ear than the other. The experiments were a confounding success. People were able to produce very high deviations from chance. At first Schmidt thought the subjects were altering only the copies, either psychokinetically or by cheating, but when he compared copies to the originals in the vault, he found that they were the same. In other words, it seemed that PK could work backward in time. A subject's conscious efforts today affected the operation of the quantum random number generator yesterday.

These results have been duplicated scores of times using computer disks, programmable memory chips, and other recording mediums. They show that in any truly random process, psychokinesis can be a major factor. The results also confirm several quantum mechanical theories, most strikingly the central role of the observer, in other words consciousness, in creating reality. Recording of quantum events by machines is not enough to make such events real. It takes the conscious observation of a mind for an event to take place. or in the words of physicists: for a state-vector collapse to take place in the quantum field. Without mind there just is no reality at this level.

## **Trickery and the Paranormal**

The guardian at the border between everyday reality and the Other Side was called Hermes by the Greeks. He was the God of the Alchemists, a notorious trickster god, whose handiwork shows up in many paranormal encounters. Why should trickery be part of the paranormal? Because doubt and suspicion hinder the production of psychic phenomena, and sometimes we have to be tricked into accepting them.

Parapsychologists recognize two other factors working against these events. One is "Witness Inhibition," the reaction of fear, shock and denial when one actually sees a paranormal event. Deep inside few of us really want to confront a ghost, UFO, levitating objects, or some kind of other spooky poltergeist effect. The other hindrance to spontaneous paranormal activity is called "Ownership Resistance." That's the fear that we might ourselves in some way actually be responsible for the phenomena. We just can't take that pressure. Our egos collapse entirely or balloon up and we start thinking we're the Chosen Ones.

On the other hand, expectation, the firm belief that something's about to happen, facilitates the production of paranormal events. That's why seances work, because everyone gathers in expectation and are able to avoid any responsibility by directing their requests to the table or some discarnate entity. That's why the rumor of UFOs can cause a whole flap of genuine sightings. In fact, if we have this sense of expectation and have set up things so we lack direct responsibility, it's not even necessary to have an outside presence at work.

The Russians actually incorporated trickery into their efforts to train psychokinetic mediums in the 1980s, after the discovery of Nina Kulagina. The common housewife could move all kinds of objects by concentrating on them - from match boxes and cigar tubes to laser beams. But it was a tremendous physical exertion. Her heart rate climbed to 240 beats per minute and her blood sugar rose dangerously high. Eventually, she was forced by ill health to stop her demonstrations. In any case, the Russians got to study her for twenty years. They filmed her, poked her, probed her, x-rayed her, and exposed her to powerful electromagnetic fields, and were totally convinced she was genuine. Before long, the Russians were envisioning a whole army of Kulaginas.

One program that produced many successes was under the direction of physicist Victor Adamenko. He began by teaching volunteers to move Styrofoam cups and packing peanuts on top of a Plexiglas table using common electrostatic effects. They'd rub their hands on wool sweaters then as they brought their hands near the Styrofoam objects, the objects would dance across the table. This went on regularly over many, many sessions. Then, one day, Adamenko would ground the subjects so that there would be no chance of electrostatic discharge. But some of the volunteers still moved the objects and advanced to even heavier targets.

Physical phenomena have also been deliberately created in more traditional seances. In fact, in 1974, a group of eight people at the New Horizons Research Center in Toronto were able to manifest a completely made-up entity during a series of seances. Their initial attempts to produce effects by meditating had failed, but they found success by directing their efforts toward an imaginary spirit they named "Philip." That relieved any of the individuals of direct responsibility. The fictitious "spirit" began by communicating through table rapping, and within months the table itself was levitating as well as objects placed on it. Clinical psychologist Kenneth Batchelor had gotten similar results with a group in Britain.

Other groups found that having a "designated cheater," someone to get the ball rolling by making knocking sounds or hitting the table leg, sped up the process. Using stress gauges and other instrumentation, scientists were able to differentiate fake movements and document genuine paranormal activity. But in all these cases, within a few sessions of a dramatic event such as levitation, the phenomena lessened as the participants started suffering from anxiety over what was going on. For this reason, modern research into psychokinesis concentrates on smaller phenomena that can be tightly controlled and monitored without this Witness Inhibition or Ownership Resistance being factors.

Our own psychokinetic medium, the controversial spoonbender Uri Geller, sometimes resorted to tricks to get people to suspend their beliefs so his powers would work. But his abilities have been proven genuine in scores of tightly controlled scientific studies that involve metal bending, telepathy, and even dematerialization. Today, Geller lives in Britain and is rich from using his psychic powers to locate resources for oil and mining companies. But when he was in his twenties, he was not above cheating if his powers failed him. I've seen this in other cases too. Tina Resch, the Columbus, Ohio, teenager who was the center of poltergeist activity in 1984, was once caught tugging on a lamp cord, but she produced an amazing array of genuine PK effects in front of dozens of reporters and under tightly controlled conditions at the Psychical Research Institute.

### **Mastering the Light**

Australian aborigines, the Hopis of the Third Mesa, and other indigenous peoples laugh at our televisions, computers, cellular phones, and other devices we think so necessary. They insist that they communicate telepathically with each other, communicate with animals, appear in different places at once, locate water and food, know what the future holds -- all through the power of their minds. They say we have not developed these powers because we focus outwardly and are not connected to the One Unspeakable Thing that connects all things. To find the treasure of the world, we must focus inwardly to change our consciousness to match that of the ground of our being. We are attempting transmutation of consciousness whenever we perform any mind-altering ritual (prayer, fasting, drugs, extended exercise, meditation).

Basically, this type of alchemical meditation is active and not passive. We try to create what has been called a Hermes Field, a hermetically sealed inner space where things are kept out that need to be kept out and holding in what wants to be held in. It is desire coupled with your true belief, the reclaiming of your power from others who have inflicted their own belief systems on you. Like Einstein said: "It is the theory that determines what we observe." You have to break through the comfortable and well-defined conscious dreamstate we have created for ourselves.

Paranormal consciousness can also be evoked unconsciously by the natural process of worldly crucifixion. Eventually, we come to realize that our ideas of chance and even cause and effect are illusions. In many ways, meditation represents a vibrational tuning process. Paranormal subjects are energizing archetypal forces within themselves that align their energy vibration (consciously or unconsciously) with that of a particular archetypal force. That's why it only takes the rumor of UFOs for people to see them, because it sets up the unconscious expectation or right frequency of mind. Some people can tune themselves into the specific "frequencies" of certain archetypes by revealing this archetypal "Thing Itself" of every object or situation. The force essentially alters its energy pattern to that of the person calling it and it subsequently emerges into physical reality. We can either learn to control this or become victims of the unseen archetypal powers.

### **Conclusion: The Light of Consciousness**

In summary, there are many paths to the Light of Consciousness. Some chew on magic mushrooms to enter the wavelike state of mind, the psychedelic experience, but maybe just sitting around like Buddha until we have mastered the light, works too. Some psychologists have called it a third state of consciousness, the hypnagogic state, somewhere between waking and sleeping, although modern psychologists realize it is much more than that, much more meaningful than that. They have witnessed the tremendous insight of active imagination and dreams. Shamans seek out this powerful light in vision quests, mediums call it spirit guides, some people even merge with this light out of their bodies, and sometimes this light just takes on a mind of its own. The Medieval alchemists referred to this fluid, living light as Mercury, which like Hermes, could be a trickster type intelligence or a messenger between two worlds, a liquid light that could take on any form and mirror any image, just like elemental mercury does.

But whatever it is called, it is our connection to a higher mind and an unrecognized kind of creative power. Most of the time that connection is just beyond our reach, just outside our control. Those alchemists spent their lives trying to harness that power in order to perfect their souls and transform matter itself. Tibetan monks use it to create real beings out of their own imaginations they call "tulpas", and the gods of the ancient Greeks and Egyptians were like real people to them. American Indians used their connection to the Other Side to assimilate animal powers and draw upon the strength of the earth, and we, modern man, use it most often to manifest a super-advanced alien technology -- complete with all types of little green men.

# **Planetary Charts**

(from Paracelsus)

## Mercury Level Planetary Forces

<u>Sunday</u>	<u>Monday</u>	<u>Tuesday</u>	<u>Wednesday</u>	<u>Thursday</u>	<u>Friday</u>	<u>Saturday</u>
Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn

## Salt Level Planetary Forces

<u>Period</u>	<u>Sunday</u>	<u>Monday</u>	<u>Tuesday</u>	<u>Wednesday</u>	<u>Thursday</u>	<u>Friday</u>	<u>Saturday</u>
Midnight to 3:25 am	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
3:26 am to 6:51 am	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
6:52 am to 10:17 am	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10:18 am to 1:42 pm	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
1:43 pm to 5:08 pm	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5:09 pm to 8:34 pm	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
8:35 pm to Midnight	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury

## Sulfur Level Planetary Forces (based on the hour after sunrise)

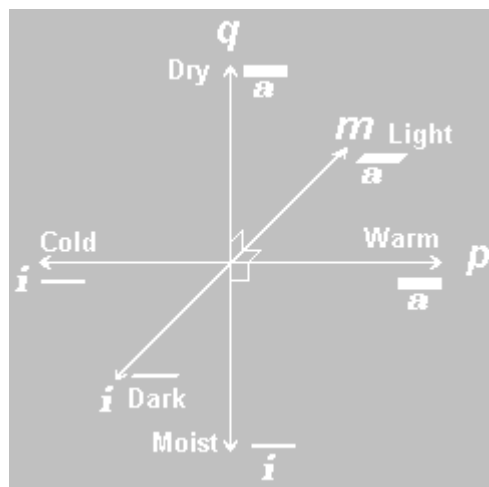
Hour	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 <sup>st</sup>	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2 <sup>nd</sup>	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3 <sup>rd</sup>	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4 <sup>th</sup>	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5 <sup>th</sup>	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6 <sup>th</sup>	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7 <sup>th</sup>	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8 <sup>th</sup>	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9 <sup>th</sup>	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10 <sup>th</sup>	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11 <sup>th</sup>	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12 <sup>th</sup>	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
13 <sup>th</sup>	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
14 <sup>th</sup>	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
15 <sup>th</sup>	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
16 <sup>th</sup>	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
17 <sup>th</sup>	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
18 <sup>th</sup>	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
19 <sup>th</sup>	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

20 <sup>th</sup>	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
21 <sup>st</sup>	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
22 <sup>nd</sup>	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
23 <sup>rd</sup>	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
24 <sup>th</sup>	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

## The Quantum State In Alchemy

by Charles Higgins

The **Quantum State** is the complementation of three different binary lines. As an example, using the three binary lines, luminosity, humidity, and temperature, this complementation produces a three-dimensional model with the binary lines now labeled ***p***, ***q*** and ***m***.

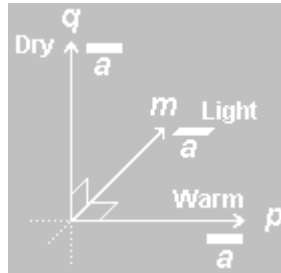


Instead of four elements as in the First Complement State, the Quantum State has eight elements. Each one of these eight elements is a complementation of active or inactive elements from the three binary lines. The eight elements of the example are *light-dry-warm*, *light-dry-cold*, *light-moist-warm*, *dark-dry-warm*, *dark-moist-warm*, *dark-dry-cold*, *light-moist-cold* and *dark-moist-cold*.

The equation for this 3-dimensional model is derived in a similar manner as the two-dimensional equation. Each element in the Quantum State is a *quantum field* more simply called an *octant*. The order of the quantum fields (octants) used



below is a binary transformation of the most active field to the most inactive field in accord with the expansion of the 3-dimensional binomial. The most active quantum field is the octant with three active conditions.



In this quantum field the condition is *warm, dry and light*. The algebraic term is the cross multiplication of an active element from each of the **p**, **q**, and **m** binary lines.

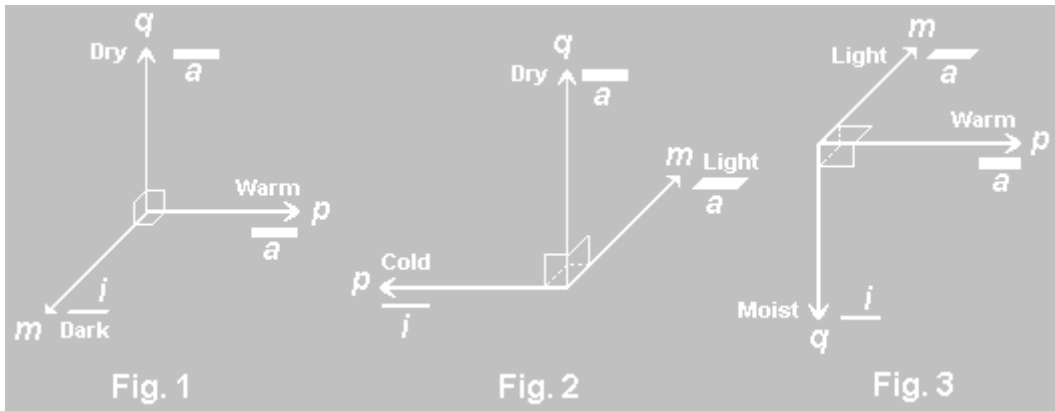
$$a_p \times a_m \times a_q = a^3 \rightarrow \begin{array}{c} \text{---} \\ \text{---} \\ \text{---} \end{array}$$

In symbol notation, this quantum field has three bold lines positioned one above the other just as in the two-dimensional diagram where the symbols were placed one above the other.

There is also a special order in the placement of the symbols. In the 2-dimensional diagram, the **p** binary line was placed above the **q** binary line.



In the three-dimensional model the **m** binary line is placed between the **p** and **q** binary lines.



The next three quantum fields, shown above, each have two active elements and one inactive element. The first diagram shows a condition of *warm, dry* and *dark*. Warm and dry are the active elements of the temperature and humidity binary lines and dark is the inactive element of the luminosity binary line. The algebraic and symbolic term for this quantum field is

$$a_p \times i_m \times a_q = a^2 i \rightarrow \begin{array}{c} \text{p} \\ \text{m} \\ \text{q} \end{array}$$

The ***a squared i*** element is the cross multiplication of the active elements of the ***p*** and ***q*** binary lines and the inactive element of the ***m*** binary line.

The diagram shown in Fig. 2 has a condition of *light, dry* and *cold*. The algebraic and symbolic term of this quantum field is

$$i_p \times a_m \times a_q = a^2 i \rightarrow \begin{array}{c} \text{p} \\ \text{m} \\ \text{q} \end{array}$$

This ***a squared i*** product is the cross multiplication of the active elements of the ***m*** and ***q*** binary lines and the inactive element of the ***p*** binary line.

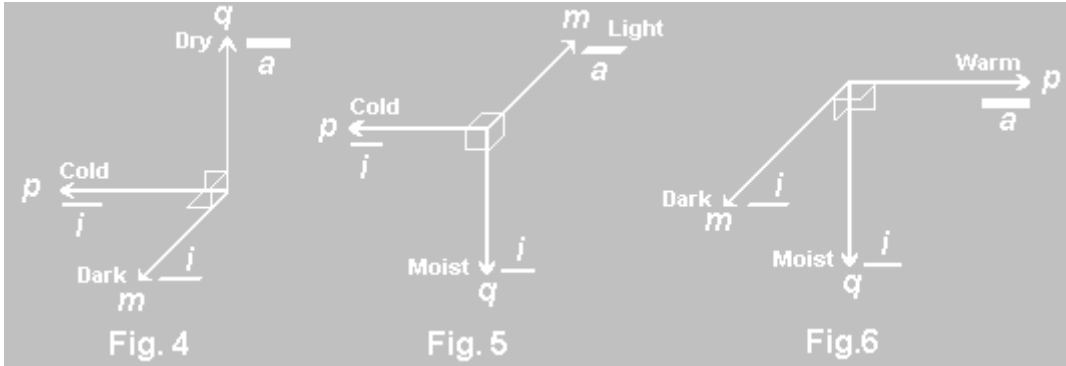
The quantum field in Fig.3 is a condition of *warm, light* and *moist*, and its algebraic and symbolic term is shown as

$$a_p \times a_m \times i_q = a^2 i \rightarrow \begin{array}{c} \text{p} \\ \text{m} \\ \text{q} \end{array}$$

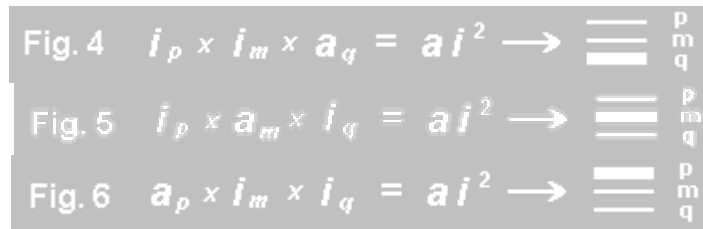
The ***a squared i*** product of this quantum field is the cross multiplication of the inactive element of the ***q*** binary line and the active elements of the ***m*** and ***p***

binary lines.

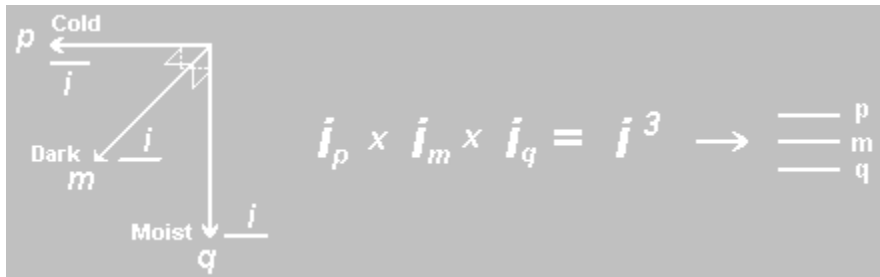
The next three quantum fields each have two inactive elements and one active element from the three binary lines.



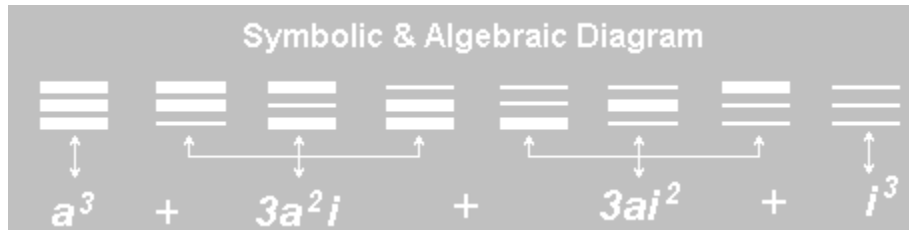
The algebraic and symbolic term for each of the three is



The eighth and last quantum field is the product of the cross multiplication of the three inactive elements of the **p**, **q** and **m** binary lines.



The algebraic and symbolic notation for the eight quantum fields is shown by their different combinations of bold and thin lines.



The diagram above also shows the algebraic summation of the eight quantum fields. This summation can be shown by the mensural equation

$$f(m_3) = a^3 + 3a^2i + 3ai^2 + i^3$$

and by factoring this summed equation, we arrive at the general equation for the three-dimensional or *Quantum State*.

$$f(m_3) = (a + i)_p \times (a + i)_m \times (a + i)_q$$

or

$$f(m_3) = (a + i)^3$$

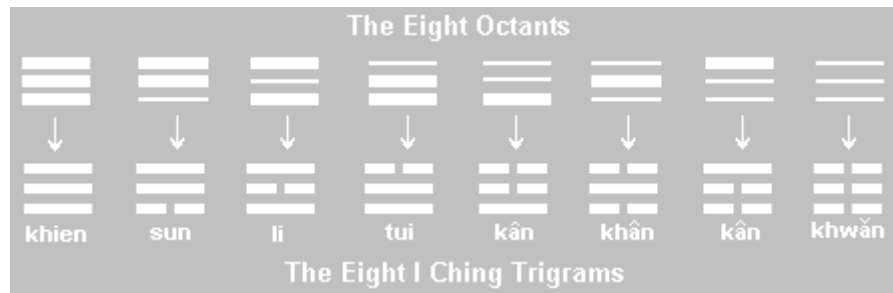
The cross multiplication of three additive inverse binary lines is the limit to which we can visually comprehend a diagram represented graphically. Consequently this three-dimensional model is called the *quantum state*, it is one *quantum* of complementation. The alchemists referred to this structure as ***Ether***.

The four elements of the First Complement State plus this structure and its complementations the alchemists called the *Quintessence of Matter*. They believed that all things could be explained by the five elements of the quintessence of matter, Ether, Fire, Earth, Air and Water.

## I CHING CORRELATION

From the four emblematic symbols, the eight trigrams are formed. This is true as will be seen in the section on *The Alchemist's Ether*, but it is not simply by the addition of another line to the bigrams. First, the hexagram is formed by the addition of three emblematic symbols and then the hexagram is divided into two

trigrams for its interpretations. The eight quantum fields of the ether discussed above correspond to the trigrams of the I Ching as shown below.



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## The Alchemist's Ether

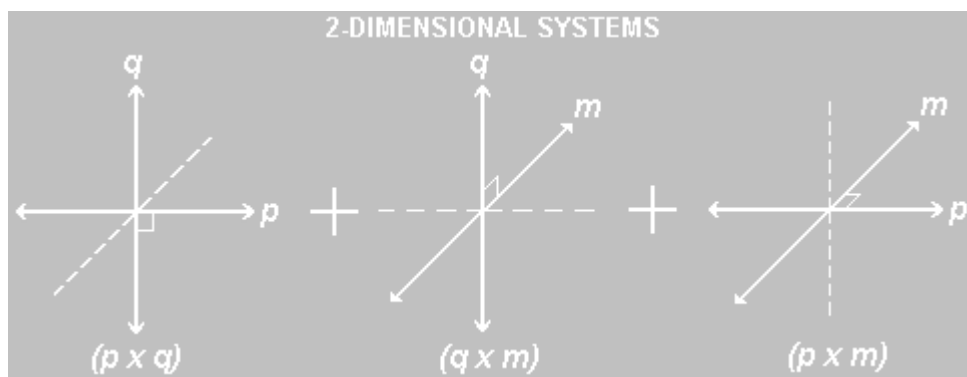
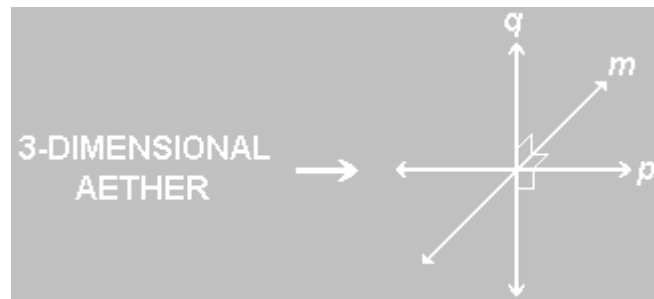
by Charles Higgins

In the previous section, the 3-dimensional model was defined as the *quantum state*. This model is one quantum of complementation consisting of eight fields or octants. It is an independent operational system. Within this model and from the interactions of its inner elements, the alchemists believed that all things could be explained. They called this structure *Ether*. It contained the three basic dimensions of existence, *length*, *breadth* and *depth*. This one structure is called an *Ether Space-Datum*. It occupies one position in 3-dimensional space.

Recall the alchemist's hierarchy; the *Supreme Architect* caused a division within itself into two principles, and from these two principles resulted the *Four Elements*; *Fire*, *Earth*, *Air* and *Water*. The four elements with the addition of *Ether*, formed the *Quintessence of Matter*. They combined the four elements by way of the *Sulfur*, *Salt* and *Spirit (Mercury)* and sought to effect the transmutation of metals. The key phrase in this hierarchy is the definition of the Quintessence of matter; *the four elements with the addition of Ether*. The meaning of this phrase is the *intermingling* of the four elements *within* the Ether structure, i.e., the interactions of the four elements within an ethereal space-datum produced the Sulfur, Salt and Spirit.

To see how the four elements interact within the Ether and how the alchemists define the Sulfur, Salt and Spirit we need to know the internal structure of an Ethereal space-datum. The four elements are found only in 2-dimensional systems, so we need to separate the 3-dimensional system into combinations of 2-dimensional systems. Upon inspection of the 3-dimensional system we find

there are three (3) 2-dimensional systems in operation within one 3-dimensional Ether space-datum, the  $(p \times q)$ ,  $(p \times m)$ , and  $(q \times m)$ .



The three 2-dimensional systems can be derived mathematically by taking the first derivative of the 3-dimensional system.

$$f'(m_3) = f(m_2)_{p \times q} + f(m_2)_{p \times m} + f(m_2)_{q \times m}$$

or

$$f'(m_3) = 3(a + 1)^2$$

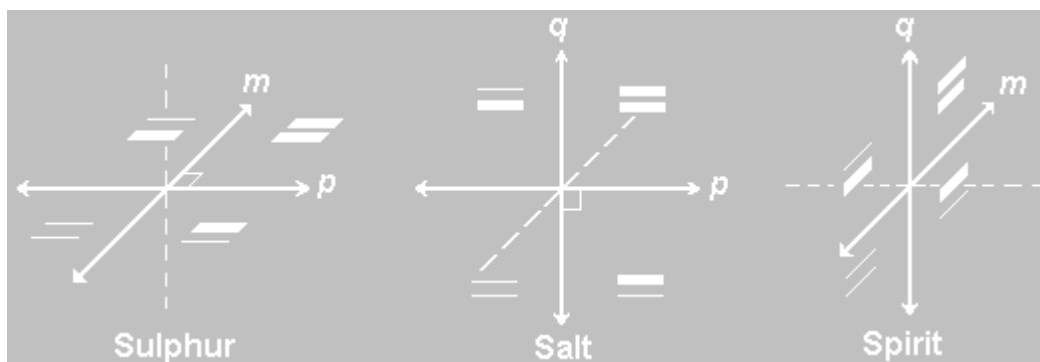
or

$$f'(a + i)^3 = (a + i)^2 + (a + i)^2 + (a + i)^2$$

Taking the first derivative of the 3-dimensional Ether system separates it into its primary component parts, three 2-dimensional systems. *The alchemists called these three 2-dimensional systems interacting within the Ether the **Sulfur, Salt, and Spirit (Mercury)**.* From Albert Pike's Morals and Dogma, the ritual of the Degree of Elder Master [Le Vrai Macon] defines these three.

*The secret knowledge of the Grand Master relates to the combination and transmutation of different substances: whereof that you may obtain a clear idea and proper understanding, you are to know that all matter and all material substances are composed of combinations of three several substances, extracted from the Four Elements, which three substances in combination are Salt, Sulfur, and Spirit. The first of these produces Solidity, the second Softness, and the third the Spiritual, vaporous particles. These three compound substances work potently together; and therein consists the true process for the transmutation of metals.*

The four elements are present in each of the three 2-dimensional systems, which means there are three sets of four elements in operation, the Sulfur set, Salt set, and Spirit set. The alchemist's meaning of the Quintessence of Matter is the three sets of four elements operating independently and in conjunction with each other within the Ether structure.



Consider the following analogy. A simple automobile engine produces work. It is a stand-alone system. If it were possible to take the first derivative of this engine, it would reveal three major operating systems within it that are needed to produce the work. First, it would need to have a physical assembly (motor) capable of producing work (*the Salt quality or body*); second, it would need to have fuel to power the physical assembly (*the Sulfur quality or soul*); and last it would need to have spark to ignite the fuel that powers the assembly (*the Mercury quality or spirit*). These three systems work independently of each other but only when they work in conjunction with each other, with each contributing its own special quality toward the whole does the engine produce work.

This analogy is an example of the philosophical meaning of the Sulfur, Salt, and Mercury. It also shows the philosophical operations of the three internal 2-dimensional systems of the Ether.

Within this Ethereal system, the internal components of the Sulfur, Salt, and Mercury consist of three sets of four elements in which there are three different types of *Fire* elements, three types of *Earth* elements, three types of *Air* elements

and three types of *Water* elements. The alchemists associated these twelve elements with the twelve signs of the Zodiac. The Fire elements are **Aires** which is of the Sulfur quality, **Leo** of the Salt quality and **Sagittarius** of the Mercury or Spirit quality. The Earth elements are **Capricorn** of the Sulfur quality, **Taurus** of the Salt quality and **Virgo** of the Mercury quality. The Air elements are **Libra** of the Sulfur quality, **Aquarius** of the Salt quality and **Gemini** of the Mercury quality. The Water elements are **Cancer** with the Sulfur quality, **Scorpio** of the Salt quality and **Pisces** with the Mercury quality.

### The Symbolic Diagram of the Ether

The *Exclusive OR* condition that applied to the 1-dimensional and 2-dimensional symbolic diagrams applies also to the Ether's symbolic diagram. This diagram consists of three separate positions, each of which can hold one of the twelve elements. Each position does not have to contain different elements though, one specific element may occupy all three positions.



From the three separate elemental positions one above the other there are six total positions that can hold either a bold line or a thin line. This six position structure is called a **Hexagram**.

If we take the general equation for the 3-dimensional Ether structure and do successive derivatives on it until we reach the 1-dimensional state, the result will equal the number of oppositional binaries in the symbolic diagram.

$$\begin{array}{l}
 f(m_3) = (a + i)^3 \\
 \downarrow \\
 f'(m_3) = 3 [f(m_2)] \\
 \downarrow \\
 f''(m_3) = 6 [f(m_1)]
 \end{array}
 \quad \text{or} \quad
 \begin{array}{l}
 f(m_3) = (a + i)^3 \\
 \downarrow \\
 f'(a + i)^3 = 3(a + i)^2 \\
 \downarrow \\
 3 [f'(a + i)^2] = 6(a + i)^1
 \end{array}$$



Successive derivatives of the 3-dimensional Ether system reveals six (6) oppositional binaries in the symbolic diagram, corresponding to the diagram shown above.

As another example, in a 4-dimensional system, taking successive derivatives of its' equation would result in:

$$\begin{array}{c}
 f(m_4) = (a + i)^4 \\
 \downarrow \\
 f'(m_4) = 4(a + i)^3 \\
 \downarrow \\
 4 [f'(a + i)^3] = 12(a + i)^2 \\
 \downarrow \\
 12 [f'(a + i)^2] = 24(a + i)^1
 \end{array}$$

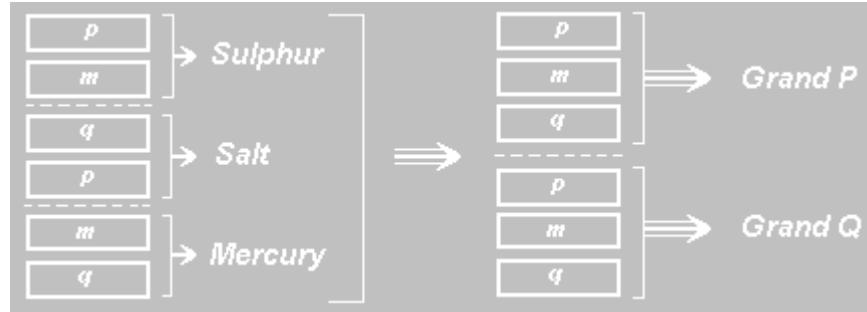
The 4-dimensional symbolic diagram would have twenty-four different positions that could contain a bold line or thin line in its symbolic diagram. This diagram is equivalent to four (4) 3-dimensional systems in operation. The 5-dimensional system is a complemented structure of twenty (20) three dimensional systems.

Once the hexagram is formed the interpretation changes. The following section taken from Pike's Morals and Dogma explains the division of the Ether's symbolic diagram.

*From the mixture of the four elements and of their four qualities, result the Three Principles, Mercury, Sulfur, and Salt. These are the Philosophical, not the Vulgar.*

*The philosophical Mercury is a Water and a Spirit, which dissolves and sublimates the Sun; the philosophical Sulfur, a Fire and a Soul, which mollifies and colors it; the philosophical Salt, an Earth and a Body, which coagulates and fixes it; and the whole is done in the bosom of Air. From these three principles result the Four Elements duplicated, or the Grand Elements.*

The hexagram, instead of being interpreted by the three positions of the Sulfur, Salt and Mercury in the symbolic diagram, is now interpreted by properties called **Grand Elements**. The Grand Elements are similar in respect to the Four Elements except that where the Four Elements contain a **p** and **q** position one above the other, the Grand elements contain two **trigrams**, one above the other, the top position being the **Grand P** and the bottom position being the **Grand Q**.

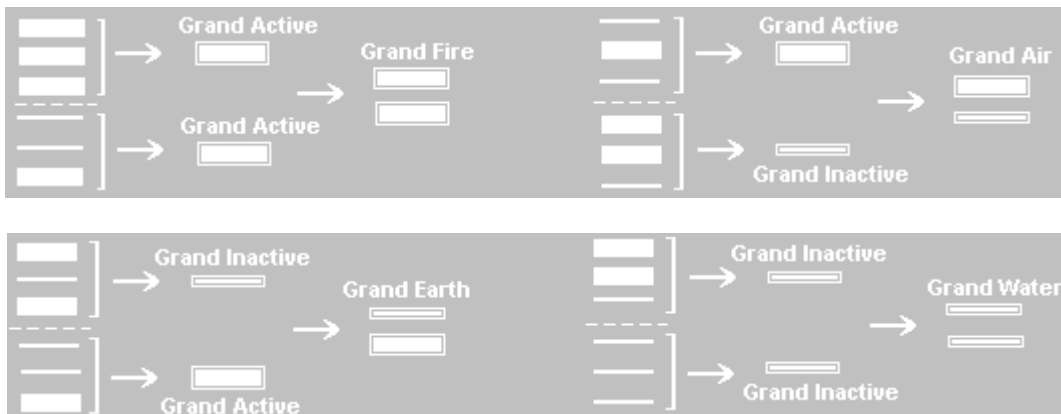


Separating the hexagram into two trigrams creates upper and lower Grand Positions. The *Grand P* and *Grand Q* are similar to the *p* and *q* of the Four Elements but on a more general scale.

The trigrams that occupy the grand positions are designated as **Grand Active** and **Grand Inactive** trigrams. These are not additive inverse oppositional trigrams but are portrayed as heaven-earth (male-female) complementary *grand* functions.



The following hexagrams are examples of the alchemical duplicated elements; the **Grand Fire**, **Grand Air**, **Grand Earth** and **Grand Water** elements.



## I CHING CORRELATIONS

The first part of an I Ching hierarchy can be found in paragraph 70-71 of Section I in James Legge's interpretation, [The I Ching: Book of Changes](#).

*In the system of the Yi there is the Grand Terminus, which produced the two I (Elementary Forms). These two Forms produced the four Hsiang (Emblematic Symbols); which again produced the eight Kwa (Trigrams). The eight Kwa served to determine the good and evil (issues of events), and from this determination there ensued the (prosecution of the) great business of life.*

The two I or elemental forms, yin and yang, correspond to the active and inactive elements of a binary line, and the four Hsiang (emblematic symbols), to the four elements of the alchemists.

The second part of the hierarchy is shown in Appendix III, Section II, paragraph 63, which states:

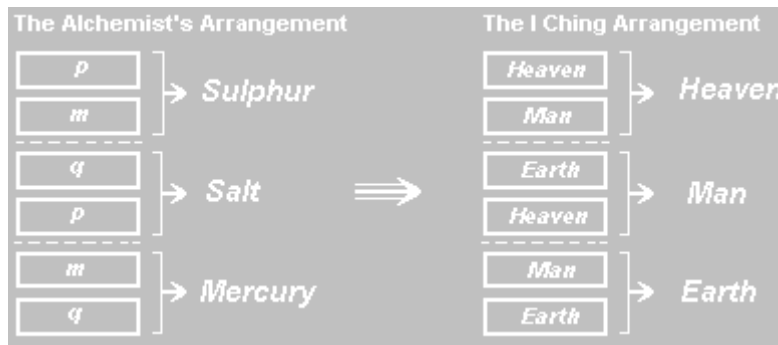
*The Yi is a book of wide comprehension and great scope, embracing everything. There are in it the way of **heaven**, the way of **man**, and the way of the **earth**. It then takes (the lines representing) those three Powers, and doubles them until they amount to six. What these six lines show is simply this - the way of the three Powers.*

Paragraph 63 speaks of "... the way of the three Powers." The I Ching's **Three Powers** are **Heaven**, **Earth** and **Man**. These three powers correspond to the alchemist's Sulfur, Salt and Mercury. Heaven corresponds to the Sulfur property, Earth to the Mercury property and Man to the Salt property.

The positions assigned to Heaven, Earth and Man can be found in Legge's commentary.

*In the trigram, the first line represents earth; the second, man; and the third, heaven; in the hexagram, the first and second lines are assigned to earth; the third and fourth, to man; and the fifth and sixth, to heaven. These are the three Powers, and each Power has a 'Grand Extreme,' where its nature and operation are seen in their highest ideal.*

Looking at the arrangement of the lines according to Heaven, Earth and Man, lines one and two are assigned to Earth, three and four to Man and five and six to Heaven. The positional arrangement of the lines also parallel the position of the lines of the alchemical arrangement.



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## Mensionization In the Emerald Tablet

by Charles Higgins

The mathematics used in the manipulation of binary lines is called Mensionization. It is a combination of symbol notation and standard mathematics. Its name is derived from the additive inverse relationship of the **dimension**. The **di** portion indicates a two-fold relationship and **mension** is a derivative of **metri**, to measure. The two-fold relationship is an oppositional binary.

The complementation of *n*-binary lines forms one of many functional sequences in Mensionization. Theoretically, there is an infinite number of mensional sequences as can be seen from the diagram of the **Mensional Square**.

### MENSIONAL SQUARE

<b>0-monomension</b>	<b>0-dimension</b>	<b>0-trimension</b>	...	<b>0-(n)mension</b>
<b>1-monomension</b>	<b>1-dimension</b>	<b>1-trimension</b>	...	<b>1-(n)mension</b>
<b>2-monomension</b>	<b>2-dimension</b>	<b>2-trimension</b>	...	<b>2-(n)mension</b>
<b>3-monomension</b>	<b>3-dimension</b>	<b>3-trimension</b>	...	<b>3-(n)mension</b>
<b>4-monomension</b>	<b>4-dimension</b>	<b>4-trimension</b>	...	<b>4-(n)mension</b>
*	*	*	...	*
*	*	*	...	*
*	*	*	...	*
<b>r-monomension</b>	<b>r-dimension</b>	<b>r-trimension</b>	...	<b>r-(n)mension</b>

There is a prominent double sequence in the Mensional Square. Each horizontal

row is a sequence and each vertical column is a sequence. The specific sequence we have been discussing is the vertical **dimensional sequence** because on the surface our universe is a dimensional universe.

In the dimensional sequence, three equations have been previously defined, the 1-dimensional binary, the 2-dimensional complementation and the 3-dimensional quantum complementation.

$f(m_1) = (a + i)^1$	<b>1-dimension</b>
$f(m_2) = (a + i)^2$	<b>2-dimension</b>
$f(m_3) = (a + i)^3$	<b>3-dimension</b>

The mathematical descriptions do not stop at three dimensions, they include the 4th, 5th, 6th... on to the nth-dimension. Increasing the exponent of the previous equation by one will give the general equation for the next higher dimension.

$f(m_4) = (a + i)^4$	<b>4-dimension</b>
$f(m_5) = (a + i)^5$	<b>5-dimension</b>
$f(m_6) = (a + i)^6$	<b>6-dimension</b>
* * * * *	
$f(m_n) = (a + i)^n$	<b>n-dimension</b>

This sequence of equations corresponds to the dimensional sequence shown in the Mensional Square. The beginning term of this sequence is not the 1-dimensional equation but the 0-dimensional equation.

$f(m_0) = (a + i)^0$	<b>0-dimension</b>
----------------------	--------------------

The zero exponent equation is the **mensional state**. It is also a **singularity**. This state was viewed by the alchemists as a vestige state. It was not material in its nature but was the vestige entity that was the *fuel* for creation.

The 0-dimension entity is the prime substance referred to in Hermes' Tablet of Emerald and referenced by the Great Extreme of the I Ching. This prime substance is called a **Mension**. It is the substance of the "primordial soup" that is in the void or abyss. It is the **ONE** spoken of in the texts. In the third part of the

Musaeum Hermeticum of 1625, which is an explanation of the **Tablet of Emerald**, are these lines: (Brackets are mine)

*The sage [Hermes] tells us that all things were created, and are still generated, from one substance and consist of the same elementary material; and in this first substance God has appointed the four elements, which represent a common material into which to resolve all things.*

Also from *Hortulanus* commentary on the Emerald Tablet:

*And as all things have proceeded from one, by the meditation of one. Heere giveth here an example, saying: as all things came from one, to wit, a confused Globe, or masse, by meditation, that is the cogitation and creation of one, that is the omnipotent God: So all thing have sprung, that is, come out from this one thing that is, one confused lump, by Adaptation, that is by the sole commandment of God, and miracle. So our Stone is borne, and come out of one confused mass, containing in it the four Elements, which is created of God, and by his sole miracle our stone is borne.*

These excerpts are only two in hundreds of alchemical documents that propose everything that exists is composed of *ONE* basic primal substance. When the Universal Cause contracted itself and formed the universe, this primal substance was drawn from the void or infinite source and transformed into matter. All matter and material things are created from the **Mension**.

The transformation from one dimensional state to another dimensional state can be explained by the use of the two mathematical tools, integration and differentiation. Integration and differentiation are two of the more versatile tools in mathematics. Their use in mensionization is somewhat different than usual. In mensionization, integration and differentiation are primarily used as inverting tools. Integration is a tool that performs a complementation between dimensional entities and differentiation is a tool that will uncomplement a specific complementation into its component parts.

For example, the equation for the 2-dimensional complementation was defined as:

$$f(m_0) = (a + i)^0$$

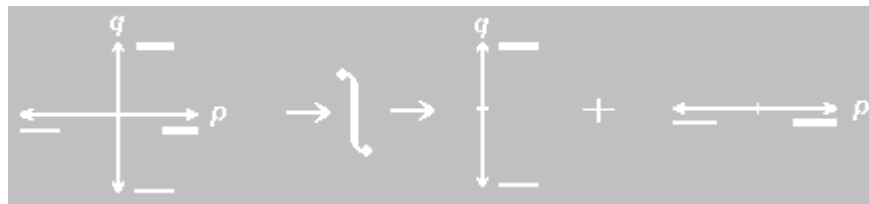
Taking the first derivative of this equation separates it into its component parts.


$$f'(m_2) = 2(a + i)^1$$

or

$$f'(a + i)^2 = (a + i)^1 + (a + i)^1$$

Differentiation has separated this 2-dimensional complementation into its component parts in which the components are two 1-dimensional binaries. It has uncomplemented this complementation. This separation shown graphically is:



 Note: The reverse integral symbol will be used throughout the rest of this text to indicate the process of differentiation.

The first derivative of this complementation is not the derivative of the active and inactive elements, it is the derivative of the complementation of two binary lines.

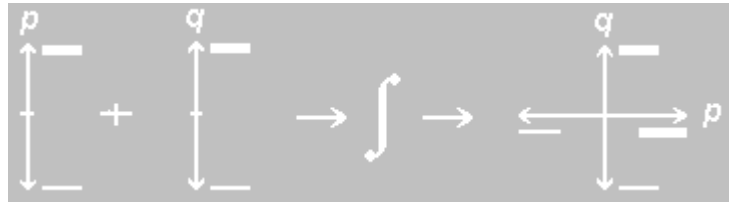
**Integration** of two 1-dimensional binary lines will produce a 2-dimensional complementation whose elements are cross multiplication products of the active and inactive 1-dimensional elements.

$$\int (a + i)^1 + \int (a + i)^1 = (a + i)^2$$

or

$$2 \int f(m_1) = f(m_2)$$

The integration process is shown graphically below.



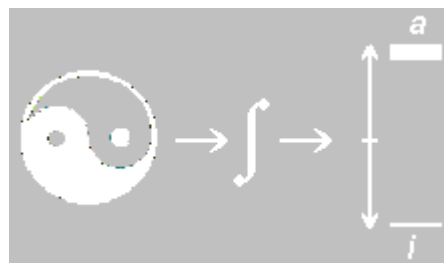
The 0-dimension equation or Mension was previously defined as a vestige substance. The alchemists believed that this entity was the fuel for creation. The **void**, they believed, was an infinite sea of vestige entities (primordial soup) from which all things were created. Integration of a Mension (a singularity element from the primordial soup) will transform it from an inanimate vestige state to a 1-dimensional binary state.

$$\int f(m_0) = f(m_1)$$

or

$$\int (a + i)^0 = (a + i)^1$$

This transformation is a transformation from the latent to the actual.



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## Attention, Intention, and Will in Quantum Physics

by Henry P. Stapp (Lawrence Berkeley National Laboratory, University of California)



## **Abstract**

*How is mind related to matter? This ancient question in philosophy is rapidly becoming a core problem in science, perhaps the most important of all because it probes the essential nature of man himself. The origin of the problem is a conflict between the mechanical conception of human beings that arises from the precepts of classical physical theory and the very different idea that arises from our intuition: the former reduces each of us to an automaton, while the latter allows our thoughts to guide our actions.*

*The dominant contemporary approaches to the problem attempt to resolve this conflict by clinging to the classical concepts, and trying to explain away our misleading intuition. But a detailed argument given here shows why, in a scientific approach to this problem, it is necessary to use the more basic principles of quantum physics, which bring the observer into the dynamics, rather than to accept classical precepts that are profoundly incorrect precisely at the crucial point of the role of human consciousness in the dynamics of human brains. Adherence to the quantum principles yields a dynamical theory of the mind/brain/body system that is in close accord with our intuitive idea of what we are. In particular, the need for a self-observing quantum system to pose certain questions creates a causal opening that allows mind/brain dynamics to have three distinguishable but interlocked causal processes, one micro-local, one stochastic, and the third experiential. Passing to the classical limit in which the critical difference between zero and the finite actual value of Planck's constant is ignored not only eliminates the chemical processes that are absolutely crucial to the functioning of actual brains, it simultaneously blinds the resulting theoretical construct to the physical fine structure wherein the effect of mind on matter lies: the use of this limit in this context is totally unjustified from a physics perspective.*

## **Shifting the Paradigm**

A controversy is raging today about the power of our minds. Intuitively we know that our conscious thoughts can guide our actions. Yet the chief philosophies of our time proclaim, in the name of science, that we are mechanical systems governed, fundamentally, entirely by impersonal laws that operate at the level of our microscopic constituents.

The question of the nature of the relationship between conscious thoughts and physical actions is called the mind-body problem. Old as philosophy itself it was brought to its present form by the rise, during the seventeenth century, of what is called 'modern science'. The ideas of Galileo Galilei, Rene Descartes, and Isaac Newton created a magnificent edifice known as classical physical theory, which was completed by the work of James Clerk Maxwell and Albert Einstein. The central idea is that the physical universe is composed of "material" parts that are localizable in tiny regions, and that all motion of matter is completely determined by matter alone, via local universal laws. This "local" character of the laws is crucial. It means that each tiny localized part responds only to the states of its immediate neighbors: each local part "feels" or "knows about" nothing outside its immediate microscopic neighborhood. Thus the evolution of the physical universe, and of every system within the physical universe, is governed by a vast collection of local processes, each of which is 'myopic' in the sense that it 'sees' only its immediate neighbors.

The problem is that if this causal structure indeed holds then there is no need for our human feelings and knowings. These experiential qualities clearly correspond to large-scale properties of our brains. But if the entire causal process is already completely determined by the 'myopic' process postulated by classical physical theory, then there is nothing for any unified graspings of large-scale properties to do. Indeed, there is nothing that they {can} do that is not already done by the myopic processes. Our conscious thoughts thus become prisoners of impersonal microscopic processes: we are, according to this "scientific" view, mechanical robots, with a mysterious dangling appendage, a stream of conscious thoughts that can grasp large-scale properties as wholes, but exert, as a consequence of these graspings, nothing not done already by the microscopic constituents.

The enormous empirical success of classical physical theory during the eighteenth and nineteenth centuries has led many twentieth-century philosophers to believe that the problem with consciousness is how to explain it away: how to discredit our misleading intuition by identifying it as product of human confusion, rather than recognizing the physical effects of consciousness as a physical problem that needs to be answered in dynamical terms. That strategy of evasion is, to be sure, about the only course available within the strictures imposed by classical physical theory.

Detailed proposals abound for how to deal with this problem created by adoption of the classical-physics world view. The influential philosopher Daniel Dennett (1994, p.237) claims that our normal intuition about consciousness is "like a benign user illusion" or "a metaphorical by-product of the way our brains do their approximating work". Eliminative materialists such as Richard Rorty (1979) hold that mental phenomena, such as conscious experiences, simply do not exist. Proponents of the popular 'Identity Theory of Mind' grant that conscious experiences do exist, but claim each experience to be identical to some brain process. Epiphenomenal dualists hold that our conscious experiences do exist, and are not identical to material processes, but have no effect on anything we do: they are epiphenomenal. Dennett (1994, p.237) described the recurring idea that pushed him to his counter-intuitive conclusion: "a brain was always going to do what it was caused to do by local mechanical disturbances." This passage lays bare the underlying presumption behind his own theorizing, and undoubtedly behind the theorizing of most non-physicists who ponder this matter, namely the presumptive essential correctness of the idea of the physical world foisted upon us by the assumptions of classical physical theory.

It has become now widely appreciated that assimilation by the general public of this "scientific" view, according to which each human being is basically a mechanical robot, is likely to have a significant and corrosive impact on the moral fabric of society. Dennett speaks of the Spectre of Creeping Exculpation: recognition of the growing tendency of people to exonerate themselves by arguing that it is not "I" who is at fault, but some mechanical process within: "my genes made me do it"; or "my high blood-sugar content made me do it." [Recall the infamous "Twinkie Defense" that got Dan White off with five years for murdering San Francisco Mayor George Moscone and Supervisor Harvey Milk.]

Steven Pinker (1997, p.55) also defends a classical-type conception of the brain, and, like Dennett, recognizes the important need to reconcile the science-based idea of causation with a rational conception of personal responsibility. His solution is to regard science and ethics as two self-contained systems: "Science and morality are separate spheres of reasoning. Only by recognizing them as separate can we have them both." And "The cloistering of scientific and moral reasoning also lies behind my recurring metaphor of the mind as machine, of people as robots." But he then decries "the doctrines of postmodernism, poststructuralism, and deconstructionism, according to which objectivity is impossible, meaning is self-contradictory, and reality is socially constructed." Yet are not the ideas he decries a product of the contradiction he embraces? Self-contradiction is a bad seed that bears relativism as its evil fruit.

The current welter of conflicting opinion about the mind-brain connection suggests that a paradigm shift is looming. But it will require a major foundational shift. For powerful thinkers have, for three centuries, been attacking this problem from every angle within the bounds defined by the precepts of classical physical theory, and no consensus has emerged.

Two related developments of great potential importance are now occurring. On the experimental side, there is an explosive proliferation of empirical studies of the relations between a subject's brain process --- as revealed by instrumental probes of diverse kinds --- and the experiences he reports. On the theoretical side, there is a growing group of physicists who believe almost all thinking on this issue during the past few centuries to be logically unsound, because it is based implicitly on the precepts of classical physical theory, which are now known to be fundamentally incorrect. Contemporary physical theory differs profoundly from classical physical theory precisely on the nature of the dynamical linkage between minds and physical states.

William James (1893, p.486), writing at the end of the nineteenth century, said of the scientists who would one day illuminate the mind-body problem: "the best way in which we can facilitate their advent is to understand how great is the darkness in which we grope, and never forget that the natural-science assumptions with which we started are provisional and revisable things."

How wonderfully prescient! It is now well known that the precepts of classical physical theory are fundamentally incorrect. Classical physical theory has been superseded by quantum theory, which reproduces all of the empirical successes of classical physical theory, and succeeds also in every known case where the predictions of classical physical theory fail. Yet even though quantum theory yields all the correct predictions of classical physical theory, its representation of the physical aspects of nature is profoundly different from that of classical physical theory. And the most essential difference concerns precisely the connection between physical states and consciousness.

My thesis here is that the difficulty with the traditional attempts to understand the mind-brain system lies primarily with the physics assumptions, and only secondarily with the philosophy: once the physics assumptions are rectified the philosophy will take care of itself. A correct understanding of the mind/matter connection cannot be based on a conception of the physical aspects of nature that is profoundly mistaken precisely at the critical point, namely the role of consciousness in the dynamics of physical systems.

Contemporary science, rationally pursued, provides an essentially new understanding of the mind/brain system. This revised understanding is in close accord with our intuitive understanding of that system: no idea of a "benign user illusion" arises, nor any counter-intuitive idea that a conscious thought is identical to a collection of tiny objects moving about in some special kind of way.

Let it be said, immediately, that this solution lies not in the invocation of quantum randomness: a significant dependence of human action on random chance would be far more destructive of any rational notion of personal responsibility than microlocal causation ever was.

The solution hinges not on quantum randomness, but rather on the dynamical effects within quantum theory of the intention and attention of the observer.

But how did physicists ever manage to bring conscious thoughts into the dynamics of physical systems? That is an interesting tale.

### **The World as Knowings**

In his book "The creation of quantum mechanics and the Bohr- Pauli dialogue" the historian John Hendry (1984) gives a detailed account of the fierce struggles, during the first quarter of this century, by such eminent thinkers as Hilbert, Jordan, Weyl, von Neumann, Born, Einstein, Sommerfeld, Pauli, Heisenberg, Schroedinger, Dirac, Bohr and others, to come up with a rational way of comprehending the data from atomic experiments. Each man had his own bias and intuitions, but in spite of intense effort no rational comprehension was forthcoming. Finally, at the 1927 Solvay conference a group including Bohr, Heisenberg, Pauli, Dirac, and Born come into concordance on a solution that came to be called "The Copenhagen Interpretation". Hendry says: "Dirac, in discussion, insisted on the restriction of the theory's application to our knowledge of a system, and on its lack of ontological content." Hendry summarized the concordance by saying: "On this interpretation it was agreed that, as Dirac explained, the wave function represented our knowledge of the system, and the reduced wave packets our more precise knowledge after measurement."

Let there be no doubt about this key point, namely that the mathematical theory was asserted to be directly about our knowledge itself, not about some imagined-to-exist world of particles and fields.

Heisenberg (1958a): ``The conception of objective reality of the elementary particles has thus evaporated not into the cloud of some obscure new reality concept but into the transparent clarity of a mathematics that represents no longer the behavior of particles but rather our knowledge of this behavior."

Heisenberg (1958b): ``...the act of registration of the result in the mind of the observer. The discontinuous change in the probability function...takes place with the act of registration, because it is the discontinuous change in our knowledge in the instant of registration that has its image in the discontinuous change of the probability function."

Heisenberg (1958b): ``When the old adage `Natura non facit saltus' is used as a basis of a criticism of quantum theory, we can reply that certainly our knowledge can change suddenly, and that this fact justifies the use of the term `quantum jump'. "

Wigner (1961): ``the laws of quantum mechanics cannot be formulated ... without recourse to the concept of consciousness."

Bohr (1934): ``In our description of nature the purpose is not to disclose the real essence of phenomena but only to track down as far as possible relations between the multifold aspects of our experience."

Certainly this profound shift in physicists' conception of the basic nature of their endeavor, and the meanings of their formulas, was not a frivolous move: it was a last resort. The very idea that in order to comprehend atomic phenomena one must abandon ontology, and construe the mathematical formulas to be directly about the knowledge of human observers, rather than about the external real events themselves, is so seemingly preposterous that no group of eminent and renowned scientists would ever embrace it except as an extreme last measure. Consequently, it would be frivolous of us simply to ignore a conclusion so hard won and profound, and of such apparent direct bearing on our effort to understand the connection of our knowings to our physical actions.

This monumental shift in the thinking of scientists was an epic event in the history of human thought. Since the time of the ancient Greeks the central problem in understanding the nature of reality, and our role in it, has been the puzzling separation of nature into two seemingly very different parts, mind and matter. This had led to the divergent approaches of Idealism and Materialism. According to the precepts of Idealism our ideas, thoughts, sensations, feelings, and other experiential realities, are the only realities whose existence is certain, and they should be taken as basic. But then the enduring external structure normally imagined to be carried by matter is difficult to fathom. Materialism, on the other hand, claims that matter is basic. But if one starts with matter then it is difficult to understand how something like your experience of the redness of a red apple can be constructed out of it, or why the experiential aspect of reality should exist at all if, as classical mechanics avers, the material aspect is causally complete by itself. There seems to be no rationally coherent way to comprehend the relationship between our thoughts and the thoughtless atoms that external reality was imagined to consist of.

Einstein never accepted the Copenhagen interpretation. He said: ``What does not satisfy me, from the standpoint of principle, is its attitude toward what seems to me to be the programmatic aim of all physics: the complete description of any (individual) real situation (as it supposedly exists irrespective of any act of observation or substantiation)." (Einstein, 1951, p.667) and ``What I dislike in this kind of argumentation is the basic positivistic attitude, which from my view

is untenable, and which seems to me to come to the same thing as Berkeley's principle, esse est percipi." (Einstein, 1951, p. 669).[Translation: To be is to be perceived]

Einstein struggled until the end of his life to get the observer's knowledge back out of physics. But he did not succeed! Rather he admitted that:

``It is my opinion that the contemporary quantum theory...constitutes an optimum formulation of the [statistical] connections." (ibid. p. 87).

He referred to: ``the most successful physical theory of our period, viz., the statistical quantum theory which, about twenty-five years ago took on a logically consistent form. ... This is the only theory at present which permits a unitary grasp of experiences concerning the quantum character of micro-mechanical events." (ibid p. 81).

One can adopt the cavalier attitude that these profound difficulties with the classical conception of nature are just some temporary retrograde aberration in the forward march of science. Or one can imagine that there is simply some strange confusion that has confounded our best minds for seven decades, and that their absurd findings should be ignored because they do not fit our intuitions. Or one can try to say that these problems concern only atoms and molecules, and not things built out of them. In this connection Einstein said:

``But the `macroscopic' and `microscopic' are so inter-related that it appears impracticable to give up this program [of basing physics on the `real'] in the `microscopic' alone." (ibid, p.674).

### **What Is Really Happening?**

Orthodox quantum theory is pragmatic: it is a practical tool based on human knowings. It takes our experiences as basic, and judges theories on the basis of how well they work {it for us}, without trying to attribute any reality to the entities of the theory, beyond the reality {for us} that they acquire from their success in allowing us to find rational order in the structure of our past experiences, and to form sound expectations about the consequences of our possible future actions.

But the opinion of many physicists, including Einstein, is that the proper task of scientists is to try to construct a rational theory of nature that is not based on so small a part of the natural world as human knowledge. John Bell opined that we physicists ought to try to do better than that.

The question thus arises as to what is `really happening'.

Heisenberg (1958) answered this question in the following way:

``Since through the observation our knowledge of the system has changed discontinuously, its mathematical representation also has undergone the discontinuous change, and we speak of a `quantum jump'."

``A real difficulty in understanding the interpretation occurs when one asks the famous question: But what happens `really' in an atomic event?"

``If we want to describe what happens in an atomic event, we have to realize that the word `happens' can apply only to the observation, not to the state of affairs between the two observations. It [ the word `happens' ] applies to the physical, not the psychical act of observation, and we may say that the transition from the `possible' to the `actual' takes place as soon as the interaction of the object with the measuring device, and therefore with the rest of the

world, has come into play; it is not connected with the act of registration of the result in the mind of the observer. The discontinuous change in the probability function, however, occurs with the act of registration, because it is the discontinuous change in our knowledge in the instant of recognition that has its image in the discontinuous change in the probability function."

This explanation uses two distinct modes of description. One is a pragmatic knowledge-based description in terms of the Copenhagen concept of the discontinuous change of the quantum-theoretic probability function at the registration of new knowledge in the mind of the observer. The other is an ontological description in terms of 'possible' and 'actual', and 'interaction of object with the measuring device'. The latter description is an informal supplement to the strict Copenhagen interpretation. I say 'informal supplement' because this ontological part is not tied into quantum theoretical formalism in any precise way. It assuages the physicists' desire for an intuitive understanding of what could be going on behind the scenes, without actually interfering with the workings of the pragmatic set of rules.

Heisenberg's transition from 'the possible' to 'the actual' at the dumb measuring device was shown to be a superfluous and needless complication by von Neumann's analysis of the quantum process of measurement (von Neumann, 1932, Chapter VI). I shall discuss that work later, but note here only the key conclusion. von Neumann introduced the measuring instruments and the body/brains of the community of human observers into the quantum state, which is quantum theory's only representation of "physical reality". He then showed that if an observer experiences the fact that, for example, 'the pointer on a measuring device has swung to the right', then this increment in the observer's knowledge can be associated exclusively with a reduction (i.e., sudden change) of the state of the brain of that observer to the part of that brain state that is compatible with his new knowledge. No change or reduction of the quantum state at the dumb measuring device is needed: no change in "knowledge" occurs there. This natural association of human "knowings" with events in human brains allows the 'rules' of the Copenhagen interpretation pertaining to "our knowledge" to be represented in a natural ontological framework. Indeed, any reduction event at the measuring device itself would, strictly speaking, disrupt in principle the validity of the predictions of quantum theory. Thus the only natural ontological place to put the reduction associated with the increases in knowledge upon which the Copenhagen interpretation is built is in the brain of the person whose knowledge is increased.

My purpose in what follows is to reconcile the insight of the founders of quantum theory, namely that the mathematical formalism of quantum theory is about our knowledge, with the demand of Einstein that basic physical theory be about nature herself. I shall achieve this reconciliation by incorporating human beings, including both their body/brains and their conscious experiences, into the quantum mechanical description of nature.

The underlying commitment here is to the basic quantum principle that information is the currency of reality, not matter: the universe is an informational structure, not a substantive one. This fact is becoming ever more clear in the empirical studies of the validity of the concepts of quantum theory in the context of complex experiments with simple combinations of correlated quantum systems, and in the related development of quantum information processing. Information-based language works beautifully, but substance-based language does not work at all.

### **Mind/Brain Dynamics: Why Quantum Theory Is Needed**

A first question confronting a classically biased mind-brain researcher is this: How can two things so differently described and conceived as substantive matter and conscious thoughts interact in any rationally controlled and scientifically acceptable way. Within the classical framework this is impossible. Thus the usual tack has been to abandon or modify the classical conception of mind while clinging tenaciously to the "scientifically established" classical idea of matter, even in the face of knowledge that the classical idea of matter is now known by scientists to be profoundly and fundamentally mistaken, and mistaken not only on the microscopic scale, but on the scale of

meters and kilometers as well (Tittel, 1998). Experiments show that our experiences of instruments cannot possibly be just the passive witnessing of macroscopic physical realities that exist and behave in the way that the ideas of classical physical theory say that macroscopic physical realities ought to exist and behave.

Scientists and philosophers intent on clinging to familiar classical concepts normally argue at this point that whereas long-range quantum effects can be exhibited under rigorous conditions of isolation and control, all quantum effects will be wiped out in warm wet brains on a very small scale, and hence classical concepts will be completely adequate to deal with the question of the relationship between our conscious thoughts and the large-scale brain activities with which they are almost certainly associated.

That argument is incorrect. The emergence of classical-type relationships arise from interactions between a system and its environment. These interactions induce correlations between this system and its environment that make certain typical quantum interference effects difficult to observe {in practice}, and that allow certain practical computations to be simplified by substituting a classical system for a quantum one. However, these correlation (decoherence) effects definitely do not entail the true emergence --- even approximately --- of a single classically describable system. (Zurek, 1986, p.89 and Joos, 1986, p.12). In particular, if the subsystem of interest is a brain then interactions between its parts produce a gigantic jumble of partially interfering classical-type states: no single approximately classical reality emerges. Yet if no --- even-approximate --- single classical reality emerges at any macroscopic scale, but only a jumble of partially interfering quantum states, then the investigation of an issue as basic as the nature of the mind-brain connection ought {it in principle} to be pursued within an exact framework, rather than crippling the investigation from the outset by replacing correct principles by concepts known to be fundamentally and grossly false, just because they allow certain {it practical} computations to be simplified. This general argument is augmented by a more detailed examination of the present case. The usual argument for the approximate {pragmatic} validity of a classical conceptualization of a system is based on assumptions about the nature of the question that is put to nature. The assumption in the usual case is that this question will be about something like the position of a visible object. Then one has a clear separation of the world into its pertinent parts: the unobservable atomic subsystem, the observable features of the instrument, and unobserved features of the environment, including unobserved micro-features of the instrument. The empirical question is about the observable features of the instrument. These features are essentially just the overall position and orientation of a visible object.

But the central issue in the present context is precisely the character of the brain states that are associated with conscious experiences. It is not known a priori whether or how a self-observing quantum system separates into these various parts. It is not clear, a priori, that a self-observing brain can be separated into components analogous to observer, observee, and environment. Consequently, one cannot rationally impose prejudicial assumptions --- based on pragmatic utility in simple cases in which the quantum system and measuring instrument are two distinct systems both external to the human observer, and strongly coupled to an unobservable environment --- in this vastly different present case, in which the quantum system being measured, the observing instrument, and ``the observer'' are aspects of one unified body/brain/mind system observing itself.

In short, the practical utility of classical concepts in certain special situations arises from the very special forms of the empirical questions that are to be asked in those situations. Consequently, one must revert to the basic physical principles in this case where the special conditions of separation fail, and the nature of the questions put to nature can therefore be quite different.

The issue here is not whether distinct objects that we observe via our senses can be treated as classical objects. It is whether in the description of the complex inner workings of a thinking human brain it is justifiable to assume --- not just for certain simple practical purposes, but as a

matter of principle --- that this brain is made up of tiny interacting parts of a kind known not to exist.

The only rational scientific way to proceed in this case of a mind/brain observing itself is to start from basic quantum theory, not from a theory that is known to be profoundly incorrect.

The vonNeumann/Wigner ``orthodox" quantum formalism that I employ automatically and neatly encompasses all quantum and classical predictions, including the transition domains between them. It automatically incorporates all decoherence effects, and the partial ``classicalization" effects that they engender.

### **Von Neumann/Wigner Quantum Theory**

Wigner used the word ``orthodox" to describe the formulation of quantum theory developed by von Neumann. It can be regarded as a partial ontologicalization of its predecessor, Copenhagen quantum theory.

The central concept of the Copenhagen interpretation of quantum theory, as set forth by the founders at the seminal Solvay conference of 1927, is that the basic mathematical entity of the theory, the quantum state of a system, represents ``our knowledge" of the system, and the reduced state represents our more precise knowledge after measurement.

In the strict Copenhagen view, the quantum state is always the state of a limited system that does not include the instruments that we use to prepare that system or later to measure it. Our relevant experiences are those that we described as being our observations of the observable features of these instruments.

To use the theory one needs relationships between the mathematical quantities of the theory and linguistic specifications on the observable features of the instruments. These specifications are couched in the language that we use to communicate to our technically trained associates what we have done (how we have constructed our instruments, and put them in place) and what we have learned (which outcomes have appeared to us). Thus pragmatic quantum theory makes sense only when regarded as a part of a larger enveloping language that allows us describe to each other the dispositions of the instruments and ordinary objects that are relevant to the application we make. The connections between these linguistic specifications and the mathematical quantities of the theory are fixed, fundamentally, by the empirical calibrations of our instruments.

These calibration procedures do not, however, fully exploit all that we know about the atomic properties of the instruments.

That Bohr was sensitive to this deficiency, is shown by following passage:

``On closer consideration, the present formulation of quantum mechanics, in spite of its great fruitfulness, would yet seem no more than a first step in the necessary generalization of the classical mode of description, justified only by the possibility of disregarding in its domain of application the atomic structure of the measuring instruments. For a correlation of still deeper lying laws of nature ... this last assumption can no longer be maintained and we must be prepared for a ... still more radical renunciation of the usual claims of so-called visualization. (Bohr, 1936, p,293-4)"

Bohr was aware of the work in this direction by John von Neumann (1932), but believed von Neumann to be on a wrong track. Yet the opinion of many other physicists is that von Neumann



made the right moves: he brought first the measuring instruments, and eventually the entire physical universe, including the human observers themselves, into the physical system represented by the quantum state. The mathematical theory allows one to do this, and it is unnatural and problematic to do otherwise: any other choice would be an artifact, and would create problems associated with an artificial separation of the unified physical system into differently described parts. This von Neumann approach, in contrast to the Copenhagen approach, allows the quantum theory to be applied both to cosmological problems, and to the mind-body problem.

Most efforts to improve upon the original Copenhagen quantum theory are based on von Neumann's formulation. That includes the present work. However, almost every other effort to modify the Copenhagen formulation aims to improve it by removing the consciousness of the observer from quantum theory: they seek to bring quantum theory in line with the basic philosophy of the superceded classical theory, in which consciousness is imagined to be a disconnected passive witness.

I see no rationale for this retrograde move. Why should we impose on our understanding of nature the condition that consciousness not be an integral part of it, or an unrealistic stricture of impotence that is belied by the deepest testimony of human experience, and is justified only by a theory now known to be fundamentally false, when the natural form of the superceding theory makes experience efficacious?

I follow, therefore, the von Neumann/Wigner [N/W] formulation, in which the entire physical world is represented by a quantum mechanical state, and each thinking human being is recognized as an aspect of the total reality: each thinking human being is a body/brain/mind system, consisting of a sequence of conscious events, called knowings, bound together by the physical structure that is his body/brain.

However, the basic idea, and the basic rules, of Copenhagen quantum theory are strictly maintained: the quantum state continues to represent knowledge, and each experiential increment in knowledge, or knowing, is accompanied by a reduction of the quantum state to a form compatible with that increase in knowledge.

By keeping these connections intact one retains both the close pragmatic link between the theory and empirical knowledge, which is entailed by the quantum rules, and also the dynamical efficacy of conscious experiences, which follows from the action of the 'reduction of the quantum state' that, according to the quantum rules, is the image in the physical world of the conscious event.

In this theory, each conscious event has as its physical image not a reduction of the state of some small physical system that is external to the body/brain of the person to whom the experience belongs, as specified by the Copenhagen approach. Rather, the reduction is in that part of the state of the universe that constitutes the state of the body/brain of the person to whom the experience belongs: the reduction actualizes the pattern of activity that is sometimes called the "neural correlate" of that conscious experience. The theory thus ties in a practical way into the vast field of mind-brain research: i.e., into studies of the correlations between, on the one hand, brain activities of a subject, as measured by instrumental probes and described in physical terms, and, on the other hand, the subjective experiences, as reported by the subject, and described in the language of "folk psychology" [i.e., in terms of feelings, beliefs, desires, perceptions, and the other psychological features.]

My aim now is to show in more detail how the conscious intentions of a human being can influence the activities of his brain. To do this I must first explain the two important roles of the quantum observer.

## The Two Roles of the Quantum Observer

Most readers will have heard of the Schroedinger equation: it is the quantum analog of Newton's and Maxwell's equations of motion of classical mechanics. The Schroedinger equation, like Newton's and Maxwell's equations, is deterministic: given the motion of the quantum state for all times prior to the present, the motion for all future time is fixed, insofar as the Schroedinger equation is satisfied for all times.

However, the Schroedinger equation fails when an increment of knowledge occurs: then there is a sudden jump to a 'reduced' state, which represents the new state of knowledge. This jump involves the well-known element of quantum randomness.

A superficial understanding of quantum theory might easily lead one to conclude that the entire dynamics is controlled by just the combination of the local-deterministic Schroedinger equation and the elements of quantum randomness. If that were true then our conscious experiences would again become epiphenomenal side-shows. To see beyond this superficial appearance one must look more closely at the two roles of the observer in quantum theory.

Niels Bohr (1951, p.223), in recounting the important events at the Solvay Conference of 1927, says: "On that occasion an interesting discussion arose also about how to speak of the appearance of phenomena for which only predictions of a statistical nature can be made. The question was whether, as regards the occurrence of individual events, we should adopt the terminology proposed by Dirac, that we have to do with a choice on the part of 'nature' or, as suggested by Heisenberg, we should say that we have to do with a choice on the part of the 'observer' constructing the measuring instruments and reading their recording."

Bohr stressed this choice on part of the observer: "...our possibility of handling the measuring instruments allow us only to make a choice between the different complementary types of phenomena we want to study."

The observer in quantum theory does more than just read the recordings. He also chooses which question will be put to Nature: which aspect of nature his inquiry will probe. I call this important function of the observer 'The Heisenberg Choice', to contrast it with the 'Dirac Choice', which is the random choice on the part of Nature that Dirac emphasized.

According to quantum theory, the Dirac Choice is a choice between alternatives that are specified by the Heisenberg Choice: the observer must first specify what aspect of the system he intends to measure or probe, and then put in place an instrument that will probe that aspect.

In quantum theory it is the observer who both poses the question, and recognizes the answer. Without some way of specifying what the question is, the quantum rules will not work: the quantum process grinds to a halt. Nature does not answer, willy-nilly, all questions: it answers only properly posed questions.

A question put to Nature must be one with a Yes-or-No answer, or a sequence of such questions. The question is never of the form "Where will object O turn out to be?", where the possibilities range in a smooth way over a continuum of values. The question is rather of a form such as: "Will the center of object O --- perhaps the pointer on some instrument --- be found by the observer to lie in the interval between 6 and 7 on some specified 'dial'?"

The human observer poses such a question, which must be such that the answer Yes is experientially recognizable. Nature then delivers the answer, Yes or No. Nature's answers are asserted by quantum theory to conform to certain statistical conditions, which are determined jointly by the question posed and the form of the prior state (of the body/brain of the observer.)

The observer can examine the answers that Nature gives, in a long sequence of trials with similar initial conditions, and check the statistical prediction of the theory.

This all works well at the pragmatic Copenhagen level, where the observer stands outside the quantum system, and is simply accepted for what he empirically is and does. But what happens when we pass to the N/W ontology? The observer then no longer stands outside the quantum system: he becomes a dynamical body/brain/mind system that is an integral dynamical part of the quantum universe.

The basic problem that originally forced the founders of quantum theory to bring the human observers into the theory was that the evolution of the state via the Schroedinger equation does not fix or specify where and when the question is posed, or what the question actually is. This problem was resolved by placing this issue in the hands and mind of the external human observer.

Putting the observer inside the system does not, by itself, resolve this basic problem: the Schroedinger evolution alone remains unable to specify what the question is. Indeed, this bringing of the human observer into the quantum system intensifies the problem, because there is no longer the option of shifting the problem away, to some outside agent. Rather, the problem is brought to a head, because the human agent is precisely the quantum system that is under investigation.

In the Copenhagen formulation the Heisenberg choice was made by the mind of the external human observer. I call this process of choosing the question the Heisenberg process. In the vN/W formulation this choice is not made by the local deterministic Schroedinger process and the global stochastic Dirac process. So there is still an essential need for a third process, the Heisenberg process. Thus the agent's mind can continue to play its key role. But the mind of the human agent is now an integral part of the dynamical body/brain/mind. We therefore have, now, an intrinsically more complex dynamical situation, one in which a person's conscious thoughts can --- and evidently must, if no new element is brought in, --- play a role that is not reducible to the combination of the Schroedinger and Dirac processes. In an evolving human brain governed by ionic concentrations and electric-magnetic field gradients, and other continuous field-like properties, rather than sharply defined properties, or discrete well-defined ``branches" of the wave function, the problem of specifying, within this amorphous and diffusive context, the well-defined question that is put to nature is quite nontrivial.

Having thus identified this logical opening for efficacious human mental action, I now proceed to fill in the details of how it might work.

### **How Conscious Thoughts Could Influence Brain Process**

Information is the currency of reality. That is the basic message of quantum theory.

The basic unit of information is the ``bit": the answer `Yes' or `No' to some specific question.

In quantum theory the answer `Yes' to a posed question is associated with an operator  $P$  that depends on the question. The defining property of a projection operator is that  $P^2 = P$ : asking the very same question twice it is the same as asking it once. The operator associated with the answer `No' to this same question is  $1-P$ . Note that  $(1-P)$  is also a projection operator:  $(1-P)^2 = 1 - 2P + P^2 = 1 - 2P + P = (1-P)$ .

To understand the meaning of these operators  $P$  and  $(1-P)$  it is helpful to imagine a trivial classical example. Suppose a motionless classical heavy point-like particle is known to be in a box that is otherwise empty. Suppose a certain probability function  $F$  represents all that you know

about the location of this particle. Suppose you then send some light through the left half of the box that will detect the particle if it is in the left half of the box, but not tell you anything about where in the left half of the box the particle lies. Suppose, moreover, that the position of the particle is undisturbed by this observation. Then let  $P$  be the operator that acting on any function  $f$  sets that function to zero in the right half of the box, but leaves it unchanged in the left half of the box. Note that two applications of  $P$  has exactly the same effect as one application,  $P^2 = P$ . The question put to nature by your probing experiment is: "Do you now know that particle is in the left half of the box? Then the function  $PF$  represents, apart from an overall normalization factor, your new state of knowledge if the answer to the posed question was YES. Likewise, the function  $(1-P)F$  represents, apart from overall normalization, the new probability function, if the answer was NO.

The quantum counterpart of  $F$  is the operator  $S$ . Operators are like functions that do not commute: the order in which you apply them matters. The analog of  $PF \equiv PFP$  is  $PSP$ , and the analog of  $(1-P)F \equiv (1-P)F(1-P)$  is  $(1-P)S(1-P)$ . This is how the quantum state represents information and knowledge, and how increments in knowledge affect the quantum state.

I have described in my book (Stapp, 1993, Ch 6) my conception of how the quantum mind/brain works. It rests on some ideas/findings of William James.

William James(1910, p.1062) says that: "a discrete composition is what actually obtains in our perceptual experience. We either perceive nothing, or something that is there in sensible amount. This fact is what in psychology is known as the law of the 'threshold'. Either your experience is of no content, of no change, or it is of a perceptual amount of content or change. Your acquaintance with reality grows literally by buds or drops of perception. Intellectually and on reflection you can divide these into components, but as immediately given they come totally or not at all."

This wholeness of each perceptual experience is a main conclusion, and theme, of Jamesian psychology. It fits neatly with the quantum ontology.

Given a well posed question about the world to which one's attention is directed quantum theory says that nature either gives the affirmative answer, in which case there occurs an experience describable as "Yes, I perceive it!" or, alternatively, no experience occurs in connection with that question. In N/W theory the 'Yes' answer is represented by a projection operator  $P$  that acts on the degrees of freedom of the brain of the observer, and reduces the state of this brain --- and also the state  $S$  of the universe--- to one compatible with that answer 'Yes':  $S$  is reduced to  $PSP$ . If the answer is 'No', then the projection operator  $(1-P)$  is applied to the state  $S$ :  $S$  is reduced to  $(1-P)S(1-P)$ . [See Stapp (1998b) for technical details.]

James (1890, p.257) asserts that each conscious experience, though it comes to us whole, has a sequence of temporal components ordered in accordance with the ordering in which they have entered into one's stream of conscious experiences. These components are like the columns in a marching band: at each viewing only a subset of the columns is in front of the viewing stand. At a later viewing a new column has appeared on one end, and one has disappeared at the other. (cf. Stapp, 1993, p. 158.) It is this possibility of having a sequence of different components present in a single thought that allows conscious analysis and comparisons to be made.

Infants soon grasp the concept of their bodies in interaction with a world of persisting objects about them. This suggests that the brain of an alert person normally contains a "neural" representation of the current state of his body and the world about him. I assume that such a representation exists, and call it the body-world schema. (Stapp, 1993, Ch. 6)

Consciously directed action is achieved, according to this theory, by means of a 'projected' (into the future) temporal component of the thought, and of the body-world schema actualized by the thought: the intended action is represented in this projected component as a mental image of the intended action, and as a corresponding representation in the brain, (i.e., in a body-world schema) of that intended action. The neural activities that automatically flow from the associated body-world schema tend to bring the intended bodily action into being.

The coherence and directedness of a person's stream of consciousness is maintained, according to this theory, because the instructions effectively issued to the unconscious processes of the brain by the natural dynamical unfolding that issues from the actualized body-world schema include not only the instructions for the initiation or continuation of motor actions but also instructions for the initiation or continuation of mental processing. This means that the actualization associated with one thought leads physically to the emergence of the propensities for the occurrence of the next thought, or of later thoughts. (Stapp, 1993, Ch. 6)

The idea here is that the action --- on the state  $SS$  --- of the projection operator  $P$  that is associated with a thought  $TS$  will actualize a pattern of brain activity that will dynamically evolve in such a way as to tend to create a subsequent state that is likely to achieve the intention of the thought  $TS$ . The natural cause of this positive correlation between the experiential intention of the thought  $TS$  and the matching confirmatory experience of a succeeding thought  $TS$  is presumably set in place during the formation of brain structure, in the course of the person's interaction with his environment, by the reinforcement of brain structures that result in empirically successful pairings between experienced intentions and subsequently experienced perceptions. These can be physically compared because both are expressed physically by similar body-world schemas.

As noted previously, the patterns of brain activity that are actualized by an event unfold not only into instructions to the motor cortex to institute intended motor actions. They unfold also into instructions for the creation of the conditions for the next experiential event. But the Heisenberg uncertainties in, for example, the locations of the atomic and ionic constituents of the nerve terminals, and more generally of the entire brain, necessarily engender a quantum diffusion in the evolving state of the brain. Thus the dynamically generated state that is the pre-condition for the next event will not correspond exactly to a well defined unique question: some 'scatter' will invariably creep in. However, a specific question must be posed in order for the next quantum event to occur!

This problem of how to specify "the next question" is the central problem in most attempts to 'improve' the Copenhagen interpretation by excluding "the observer". If one eliminates the observer, then something else must be brought in to fix the next question: i.e., to make the Heisenberg choice.

The main idea here is to continue to allow the question to be posed by the 'observer', who is now an integral part of the quantum system: the observer is a body/brain/mind subsystem. The Heisenberg Choice, which is the choice of an operator  $P$  that acts macroscopically, as a unit, on the observing system, is not fixed by the Schrodinger equation, or by the Dirac Choice, so it is most naturally fixed by the experiential part of that system, which seems to pertain to macroscopic aspects of brain activity taken as units.

Each experience is asserted to have an intentional aspect, which is its experiential goal or aim, and an attentional aspect, which is an experiential focussing on an updating of the current status of the person's idea of his body, mind, and environment.

When an action is initiated by some thought, part of the instruction is normally to monitor, by attention, the ensuing action, in order to check it against the intended action.

In order for the appropriate experiential check to occur, the appropriate question must be asked. The intended action is formulated in experiential terms, and the appropriate monitoring question is whether this intended experience matches the subsequently occurring experience. This connection has the form of the transference of an experience defined by the intentional aspect of an earlier experience into the experiential question attended to --- i.e., posed --- by a later experience.

This way of closing the causal gap associated with the Heisenberg Choice introduces two parallel lines of causal connection in the body/brain/mind system. On the one hand, there is the physical line that unfolds --- under the control of the local deterministic Schroedinger equation --- from a prior event, and that generates the physical {\it potentialities} for succeeding possible events. Acting in parallel to this physical line of causation, there is a mental line of causation that transfers the experiential intention of an earlier event into an experiential attention of a later event. These two causal strands, one physical and one mental, join to form the physical and mental poles of a succeeding quantum event.

In this model there are three intertwined factors in the causal structure:(1), the local causal structure generated by the Schroedinger equation; (2), the Heisenberg Choices, which is based on the experiential aspects of the body/brain/mind subsystem that constitutes a person; and (3), the Dirac Choices on the part of nature.

The point of all this is that there is within the vN/W ontology a logical necessity, in order for the quantum process to proceed, for some process to fix the Heisenberg Choice of the operator  $\hat{P}$ , which acts over an extended portion of the body/brain of the person. Neither the Schroedinger evolution nor the Dirac stochastic choice can do the job. The only other known aspect of the system is our conscious experience. It is possible, and natural, to use this mind part of body/brain/mind system to produce the needed choice.

The mere logical possibility of a mind-matter interaction such as this, within the vN/W formulation, indicates that quantum theory has the potential of permitting the experiential aspects of reality to enter into the causal structure of body/brain/mind dynamics, and to enter in a way that is not fully reducible to a combination of local mechanical causation specified by the Schroedinger equation and the random quantum choices. The requirements of quantum dynamics {\it demand} some further process, and an experienced-based process that fits both our ideas about our psychological make up and also the quantum rules that connect our experiences to the informational structure carried by the evolving physical state of the brain seems to be the perfect candidate.

What has been achieved here is, of course, just a working out in more detail of Wigner's idea that quantum theory, in the von Neumann form, allows for mind --- pure conscious experience --- to interact with the `physical' aspect of nature, as that aspect is represented in quantum theory. What permits this interaction is the fact that the physical aspect of nature, as it is represented in quantum theory, is informational in character, and hence links naturally to increments in knowledge. Because each increment in knowledge acts directly upon the quantum state, and reduces it to the informational structure compatible with the new knowledge, there is, right from the outset, an action of mind on the physical world. I have just worked out a possible scenario in more detail, and in particular have emphasized how the causal gap associated with the Heisenberg Choice allows mind to enter into the dynamics in a way that is quite in line with our intuition about the efficacy of our thoughts. It is therefore simply wrong to proclaim that the findings of science entail that our intuitions about the nature of our thoughts are necessarily illusory or false. Rather, it is completely in line with contemporary science to hold our thoughts to be causally efficacious, and reducible neither to the local deterministic Schroedinger process, nor to that process combined with stochastic Dirac choices on the part of nature.

### **Idealism, Materialism, and Quantum Informationism.**

I have stressed just now the idea-like character of the physical state of the universe, within N/W quantum theory. This suggests that the theory may conform to the tenets of idealism. This is partially true. The quantum state undergoes, when a fact become fixed in a local region, a sudden jump that extends over vast reaches of space. This gives the physical state the character of a representation of knowledge rather than a representation of substantive matter. When not jumping the state represents potentialities or probabilities for actual events to occur. Potentialities and probabilities are normally conceived to be idea-like qualities, not material realities. So as regards the intuitive conception of the intrinsic nature of {it what is represented} within the theory by the physical state it certainly is correct to say that it is idea-like.

On the other hand, the physical state has a mathematical structure, and a behaviour that is governed by the mathematical properties. It evolves much of the time in accordance with local deterministic laws that are direct quantum counterparts of the local deterministic laws of classical mechanics. Thus as regards various structural and causal properties the physical state certainly has aspects that we normally associate with matter.

So this N/W quantum conception of nature ends up having both idea-like and matter-like qualities. The causal law involves two complementary modes of evolution that, at least at the present level theoretical development, are quite distinct. One of these modes involves a gradual change that is governed by local deterministic laws, and hence is matter-like in character. The other mode is abrupt, and is idea-like in two respects.

This hybrid ontology can be called an information-based reality. Each answer, Yes or No, to a quantum question is one bit of information that is generated by a mental-type event. The physical repository of this information is the quantum state of the universe: the new information is recorded as a reduction of the quantum state of the universe to a new form, which then evolves deterministically in accordance with the Schroedinger equation. Thus, according to this quantum conception of nature, the physical universe --- represented by the quantum state --- is a repository of evolving information that has the dispositional power to create more information.

This hybrid ontology can be called an information-based reality. Each answer, Yes or No, to a quantum question is one bit of information that is generated by a mental-type event. This event is registered as a reduction of the quantum state of the universe to a new form. This information is stored in this state, which evolves deterministically in accordance with the Schroedinger equation. Thus, according to the quantum conception, the physical universe --- represented by the quantum state --- is a repository evolving information that has the dispositional power to create more information.

### **Quantum Zeno Effect and The Efficacy of Mind**

In the model described above the specifically mental effects are expressed solely through the choice and the timings of the questions posed. The question then arises as to whether just the choices about which questions are asked, with no control over which answers are returned, can influence the dynamical evolution of a system.

The answer is `Yes': the evolution of a quantum state can be greatly influenced by the choices and timings of the questions put to nature.

The most striking example of this is the Quantum Zeno Effect. (Chui, Sudarshan, and Misra, 1977, and Itano, et al. 1990). In quantum theory if one poses repeatedly, in very rapid succession, the same Yes-or-No question, and the answer to the first of these posings is Yes, then in the limit of very rapid-fire posings the evolution will be confined to the subspace in which the answer is Yes: the effective Hamiltonian will change from  $H$  to  $PHP$ , where  $P$  is the projection operator onto the Yes states. This means that evolution of the system is effectively ``boxed in" in

the subspace where the answer continues to be Yes, if the question is posed sufficiently rapidly, even if it would otherwise run away from that region.

This fact that the Hamiltonian is effectively changed in this macroscopic way shows that the choices and timings of which questions are asked can affect observable properties.

### **Free Will and Causation**

Personal responsibility is not reconciled with the quantum understanding of causation by making our thoughts free, in the sense of being completely unconstrained by anything at all. It is solved, rather, by making our thoughts part of the causal structure of the body/brain/mind system, but a part that is not under the complete dominion of myopic ( i.e., microlocal) causation and random chance. Our thoughts then become aspects of the causal structure that are entwined with the micro-physical and random elements, yet are not completely reducible to them, or replaceable by them.

### **Pragmatic Theory of the Mind/Brain**

This N/W theory gives a conceivable ontology. However, for practical purposes it can be viewed as a pragmatic theory of the human psycho-physical structure. It is deeper and more realistic than the Copenhagen version because it links our thoughts not directly to objects (instruments) in the external world, but rather to patterns of brain activity. It provides a theoretical structure based explicitly on the two kinds of data at our disposal, namely the experiences of the subject, as he describes these experiences to himself and his colleagues, and the experiences of the observers of that subject, as they describe their experiences to themselves and their colleagues. These two kinds of descriptions are linked together by a theoretical structure that neatly, precisely, and automatically accounts, in a single uniform and practical way, for all known quantum and classical effects. But, in contrast to the classical-physics based model, it has a ready-made place for an efficacious mind, and provides a rational understanding of how such a mind could be causally enmeshed with brain processes.

If one adopts this pragmatic view then one need never consider the question of nonhuman minds: the theory then covers, by definition, the science that we human beings create to account for the structure of our human experiences.

This pragmatic theory should provide satisfactory basis for a rational science of the human mind/brain. It gives a structure that coherently combines the psychological and physical aspect of human behavior. However, it cannot be expected to be exactly true, for it would entail the existence of collapse events associated with increments in human knowledge, but no analogous events associated with non-humans.

One cannot expect our species to play such a special role in nature. So this human-based pragmatic version must be understood, from the ontological standpoint, as merely the first stage in the development of a better ontological theory: one that accommodates the evolutionary precursors to the human knowings that the pragmatic theory is based upon.

So far there is no known empirical evidence for the existence of any reduction events not associated with human knowings. This impedes, naturally, the development of a science that encompasses such other events.

### **Future Developments: Representation and Replication**



The primary purpose of this paper has been to describe the general features of a pragmatic theory of the human mind/brain that allows our thoughts to be causally efficacious yet not controlled by local-mechanistic laws combined with random chance. Eventually, however, one would like to expand this pragmatic version into a satisfactory ontology theory.

Human experiences are closely connected to human brains. Hence events similar to human experiences would presumably not exist either in primitive life forms, or before life began. Hence a more general theory that could deal with the {it evolution of consciousness} would presumably have to be based on something other than the ``experiential increments in knowledge" that were the basis of the pragmatic version described above.

Dennett (1994, p.236) identified intentionality (aboutness) as a phenomenon more fundamental than consciousness, upon which he would build his theory of consciousness. `Aboutness' pertains to representation: the representation of one thing in another.

The body-world schema is the brain's representation of the body and its environment. Thus it constitutes, in the theory of consciousness described above, an element of ``aboutness" that could be seized upon as the basis of a more general theory.

However, there lies at the base of the quantum model described above an even more rudimentary element: self-replication. The basic process in the model is the creation of events that create likenesses of themselves. This tendency of thoughts to create likenesses of themselves, helps to keep a train of thought on track.

Abstracting from our specific model of human consciousness one sees the skeleton of a general process of self-replication. Fundamentally, the theory described above is a theory of events, where each event has an attentional aspect and an intentional aspect. The attentional aspect of an event specifies an item of information that fixes the operator  $\$P\$$  associated with that event. The intentional aspect of the event specifies the functional property injected into the dynamics by the action of  $\$P\$$  on  $\$S\$$ . This functional property is a tendency of the Schroedinger-directed dynamics to produce a future event whose attentional aspect is the same as that of the event that is producing this tendency. The effect of these interlocking processes is to inject into the dynamics a directional tendency, based on approximate self-replication, that acts against the chaotic diffusive tendency generated by the Schroedinger equation. Such a process could occur before the advent of our species, and of life itself, and it could contribute to their emergence.

### **Conflation and Identity**

A person's thoughts and ideas appear --- to that person himself --- to be able to do things: a person's mental states seem to be able cause his body to move about in intended ways. Thus thoughts seem to have functional power. Indeed, the idea of {it functionalism} is that what makes thoughts and other mental states what they are is precisely their functional power: e.g., my pain is a pain by virtue of its functional or causal relationship to other aspects of the body/brain/mind system. Of course, this would be merely a formal definition of the term ``mental state" if it did not correspond to the occurrence of an associated element in a person's stream of consciousness: in the context of the present study --- of the connection between our brains and our inner experiential lives --- the occurrence of a mental state in a person's mind is supposed to mean the occurrence of a corresponding element in his stream of consciousness.

The identity theory of mind claims that each mental state is identical to some process in a brain. But combining this idea with the classical-physics conception of the physical universe leads to problems. They stem from the fact that the precepts of classical physical theory entail that the entire causal structure of any complex physical system is completely determined by its microscopic physical structure alone. Alternative high-level descriptions of certain complex

physical systems might be far more useful to us in practice, but they are in principle redundant and unnecessary if the principles of classical physics hold. Thus it is accurate to say that the heat of the flame caused the paper to ignite, or that the tornado ripped the roofs off of the houses and left a path of destruction. But according to the precepts of classical physical theory the high-level causes are mere mathematical reorganizations of microscopic causes that are completely explainable micro-locally within classical physical theory. Nothing is needed beyond mathematical reorganization and --- in order for us to be able to apply the theory --- the assumption that we can empirically know, through observations via our senses, the approximate relative locations and shapes of sufficiently large macroscopically localized assemblies of the microscopic physical elements that the theory posits.

In the examples just described our experiences themselves are not the causes of the ignition or destruction: our experiences merely help us to identify the causes. In fact, the idea behind classical physical theory is that the local physical variables of the theory represent a collection of ontologically distinct physical realities each of whose ontological status is (1), intrinsically microlocal, (2), ontologically independent of our experiences, and (3), dynamically non-dependent upon experiences. That is why quantum theory was such a radical break with tradition: in quantum theory the physical description became enmeshed with our experiential knowledge, and the physical state became causally dependent upon our mental states.

Quantum theory is, in this respect, somewhat similar to the identity theory of mind: both entangle mind and physical process already at the ontological level. But the idea of the classical identity theory of the mind is to hang onto the classical conception of physical reality, and aver that a correct understanding of the true nature of a conscious thought would reveal it to be none other than a classically describable physical process that brings about what the thought intends, given the appropriate alignment of the relevant physical mechanisms. That idea is, in fact, what would naturally emerge from quantum theory in the classical limit where the difference between Planck's constant and zero can be ignored, and the positions of particles and their conjugate momentum can both be regarded as well defined, relative to any question that is posed. In that limit there is no effective quantum dispersion caused by the Heisenberg

uncertainty principle, and hence no indeterminism, and the only Heisenberg Choices of questions about a future state that can get an answer `Yes' are those that are in accord with the functional properties of the present state. So there would be, in that classical approximation to the quantum process described above, a collapse of the two lines of causation, the physical and the mental, into a single one that is fixed by the local classical deterministic rules. Thus in the classical approximation the mental process would indeed be doing nothing beyond what the classical physical process is already doing, and the two process might seem to be the same process. But Planck's constant is not zero, and the difference from zero introduces quantum effects that separate the two lines of causation, and allow their different causal roles to be distinguished.

The identity theory of mind raises puzzles. Why, in a world composed primarily of ontologically independent micro-realities, each able to access or know only things in its immediate microscopic environment, and each completely determined by micro-causal connections from its past, should there be ontological realities such as conscious thoughts that can grasp or know, as wholes, aspects of huge macroscopic collections of these micro-realities, and that can have intentions pertaining to the future development of these macroscopic aspects, when that future development is already completely fixed, micro-locally, by micro-realities in the past? The quantum treatment discloses that these puzzles arise from the conflation in the classical limit of two very different but interlocked causal processes, one micro-causal, bound by the past, and blind to the future, the other macro-causal, probing the present, and projecting to the future.

### **Mental Force and the Volitional Brain**

The psychiatrist Jeffrey Schwartz (1999) has described a clinically successful technique for treating patients with obsessive compulsive disorder (OCD). The treatment is based on a program that trains the patient to believe that his own {it willful redirection} of his attention away from intense urges of a kind associated with pathological activity within circuitry of the basal ganglia, and toward adaptive functional behaviours, can, with sufficient persistent effort, systematically change both the intrusive, maladaptive, obsessive-compulsive symptoms, as well as the pathological brain activity associated with them. This treatment is in line with the quantum mechanical understanding of mind/brain dynamics developed above, in which the mental/experiential component of the causal structure enters brain dynamics via intentions that govern attentions that influence brain activity.

According to classical physical theory ``a brain was always going to do what it was caused to do by local mechanical disturbances," and the idea that one's ``will", is actually able to cause anything at all is ``a benign user illusion". Thus Schwartz's treatment amounts, according to this classical conceptualization, to deluding the patient into believing a lie: according to that classical view Schwartz's intense therapy causes directly, in the patients behaviour, a mechanical shift that the patient delusionally believes is the result of his own intense effort to redirect his activities, for the purpose of effecting an eventual cure, but which (felt effort) is actually only a mysterious illusionary by-product of his altered behaviour.

The presumption about the mind/brain that is the basis of Schwartz's successful clinical treatment, and the training of his patients, is that willful redirection of attention is efficacious. His success does not prove that `will' is efficacious, but it does constitute prima facie evidence that it is. In fact, the belief that our thoughts can influence our actions is so basic to our entire idea of ourselves and our place in nature, and is so essential to our actual functioning in this world, that any suggestion that this idea is false would become plausible only under extremely coercive conditions, such as its incompatibility with basic physics. But no such coercion exists. Contemporary physical theory does allow our experiences, per se, to be truly efficacious and non-reducible: our experiences are elements of the causal structure that do necessary things that nothing else in the theory can do. Thus science, if pursued with sufficient care, demands no cloistering of disciplines, or interpretation as user illusions of the apparent causal effects of our conscious thoughts upon our physical actions.

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## Kabbalistic Rosary on the Tree of Life

*While holding a Tree of Life icon or meditating on a [Tree of Life Diagram](#), recite the following rosary and touch the corresponding gem or sefiroth as you speak. Alternatively, you can use a string of ten beads while visualizing the Tree of Life.*

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**From that which is beyond comprehension, from nothingness to endlessness, through infinite darkness, a contraction is made, and a Flash of Light bursts forth:**

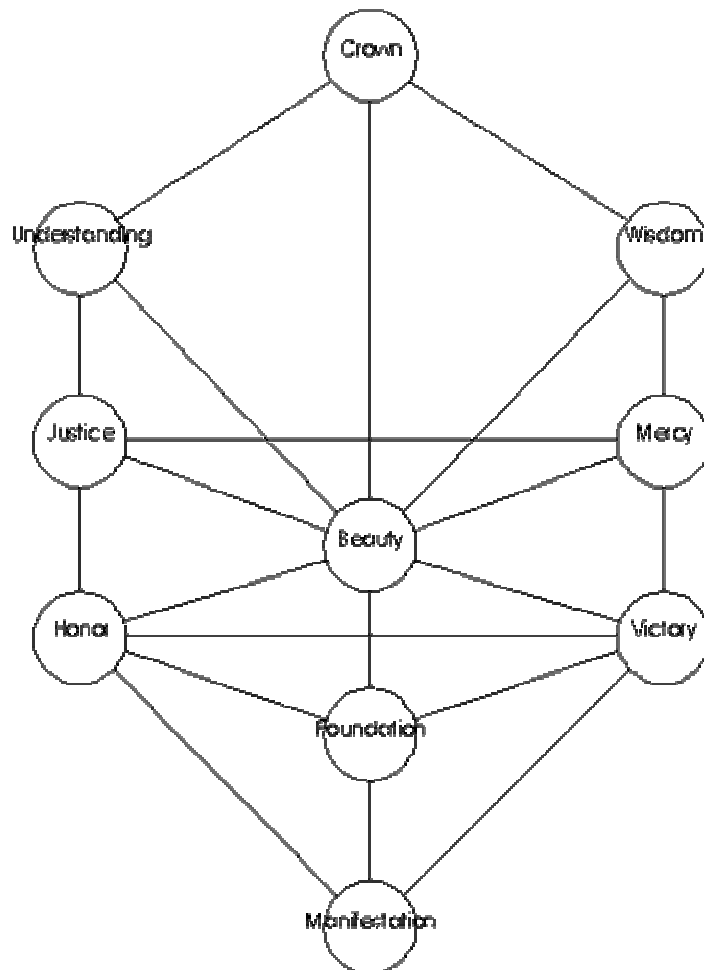
A single point of light, beginning and Source of All, the Fountain of Fountains, from the **Crown** of Keter in the Kingdom of Spirit (*Clear Quartz - Keter*). From the first swirlings of creation, from the farthest reaches of the universe's **Wisdom**, Chokmah in the Temple of the Stars (*Silver Obsidian - Chokmah*). Forming in the darkness from purest **Understanding**, Father and Mother, Sulfur and Mercury, the first principles of all things, from Binah in the Temple of the Great Sea (*Black Onyx - Binah*). Infinite **Mercy** floods the universe, Ganymede in the service of the Cup, Chesed in the Temple of Love (*Lapis Lazuli - Chesed*). I follow the path of **Justice and Severity**, walking through fear to regain my Strength, Geburah in the Temple of Power (*Garnet - Geburah*). The heart of the universe is the **Beauty** of all things, so too am I redeemed through my Heart of Hearts, Tiphareth on the Altar of the Soul with Daat, knowledge of the Abyss (*Citrine - Tiphareth*). My **Victory** is the Secret Path, empowerment of the inheritor waiting within me, Netzach in the Garden of Beauty (*Jade - Netzach*). I am surrounded by hidden **Splendor and Honor** of the divine, living light shining in triumph all around me, Hod in the House of Spells (*Coral - Hod*). I stand on bedrock, relaxed at the **Foundation** of my own being, nourished and warmed by the Secret Fire in my soul, Yesod in the Secret Valley of the Soul (*Amethyst - Yesod*). The **Kingdom** lies Below and Above, in both created and uncreated worlds, outside me and within me, in matter and energy, concealed in the universal Salt, Malkuth in the Meadow of Delights (*Tiger Eye - Malkuth*).

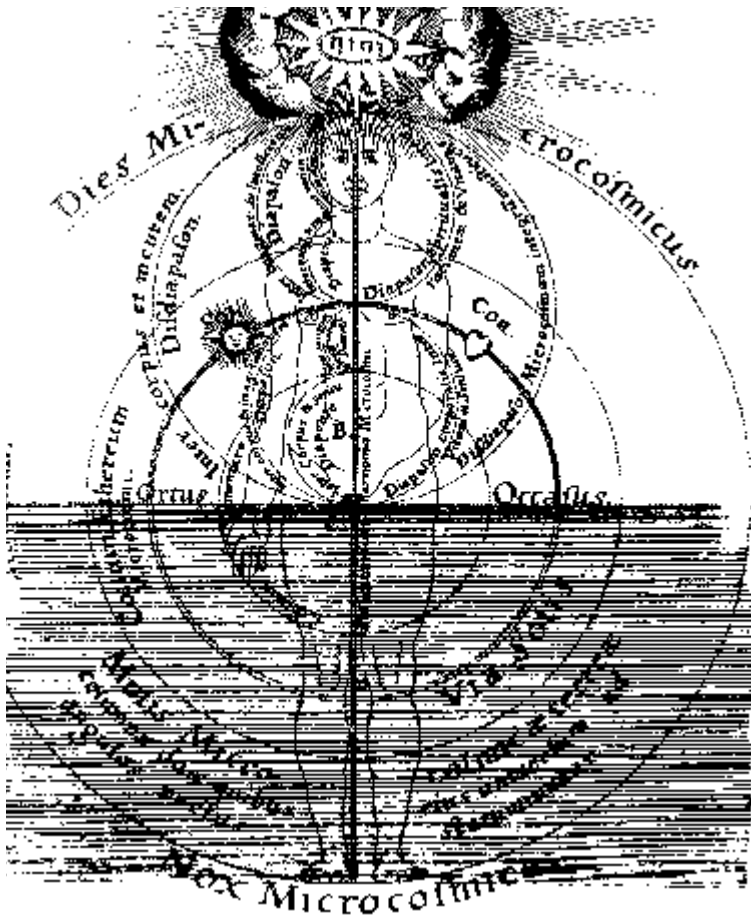
*(Pause in the moment, recognizing the Shekhinah, the immanent presence of God. Remain silent for as long as comfortable, then begin the Path of the Serpent's Return:)*

Grounded in eternity, I am at peace in the **Kingdom**, standing on the firm **Foundation** of my soul, surrounded by **Splendor**, knowing life is my **Victory**, seeing the **Beauty** of harmony, the truth of **Severity**, the grace of **Mercy**, climbing through the heights of **Understanding** to touch the power of **Wisdom**, focused through my Heart of Hearts on the simple light of the **Crown** of Spirit, which is my journey's end.

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### *Tree of Life Diagram*





# Seeds of Longevity and a New Golden Age

The alchemical marriage of the Sun and Moon in marijuana seeds.

by Lynn Osburn  
([openi420@juno.com](mailto:openi420@juno.com))

"Man Is a Microcosm," Robert Fludd, *Utriusque Cosmi Historia*, Oppenheim, 1617.

## Nature's Perfect Food

Seeds of the hemp plant contain all the essential amino acids and essential fatty acids necessary to maintain healthy human life. No other single plant source

provides complete protein nutrition in such an easily digestible form. More importantly, hempseed contains the oils essential to life in a perfect a ratio for human health and vitality. Hempseed oil (35% of total seed weight) is the richest source in the plant kingdom of these Essential Fatty Acids (EFAs ). The lustrous oil contains 80-81% EFAs, and is among the lowest in saturated fat content, at 8% of total oil volume. Marijuana seeds are Nature's perfect food for humanity.

Biochemist Dr. R. Lee Hamilton said, "The EFAs are responsible for our immune system." She, along with fellow UCLA researcher William Eidleman, conducted promising research using the EFAs in the treatment of AIDS immune deficiency. In an open letter concerning the valuable hemp seed, released by the two researchers (Dec. 29, 1991), they announced that the possibility that feeding the world "is at our fingertips" and went on to state, "what is the richest source of essential oils? Yes, you guessed it, the seeds from the cannabis hemp plant. What better proof of the life giving values of the now illegal seed. What the world needs now is intelligent re-legalization of cannabis hemp, especially for medical intervention."

Studies done by seven time Nobel Prize nominee, Dr. Johana Budwig have shown unparalleled results in the use of EFAs in the treatment of terminal cancer patients. In her book, *Flax Oil as a True Aid Against, Arthritis Heart Infraction, Cancer, and Other Diseases*, Dr. Budwig indicates that a balanced diet of essential fatty acids would keep our cells biologically electron rich. Saturated fats and trans-fats , which make up the vast majority of the food oils we now use alter the electronic charge of the unsaturated oils in cell membranes, decreasing

the cells ability to store and receive electrons from the sun. Budwig goes on to quote quantum physicist Dessauer: "If it were possible to increase the concentration of solar electrons tenfold in this biological electron rich molecule, man would live to be 10,000 years old."

And the tree of eternal life is as it appeared by God's will, to the North of Paradise, so that it might make eternal the souls of the pure, who shall come forth from the modeled forms of poverty at the consummation of the age. — "On the Origins of the World," *The Nag Hamadi Library Gnostic Scriptures*

## **Marriage of the Sun and Moon**

Dr. Budwig is one of the most lucid and penetrating sages of our time. She is a Master of Science and reveals to us the mysterious marriage of the sun and moon in terms of modern science: the transcendent sun-god, Photon, and the moon-goddess, Electron :

Light is the fastest traveler from star to star. There is nothing that travels faster than light. Light speeds along with time. It is eternal. Physicists emphasize that the photon, the quantum, the smallest component of the sun's ray's is eternal. The photon is always in motion. Nothing can ever halt its motion. The photon is full of color, and can change its color, its frequency, when present in large numbers. The photon — acknowledged to be the purest form of energy, the purest wave, always in motion — can unite with a second photon when it is in resonance with the other, to form a "short-lived particle." This particle, known as a  $\pi^0$  particle, can break up into two photons again, without mass, as a pure wave in motion. This is the basis for the wonderful back and forth movement between light and matter. This photon can never be pinned down to one location. Herein lies the foundation for the Theory of Relativity.

This very active, very dynamic very energetic photon can be captured by electrons that are in resonance with the photon. What does that mean? Electrons are already a component of matter. They are also continuously in motion. They constantly oscillate on their own wavelength. They have their own frequency, just like a radio receiver that is set to a specific wavelength.

The electron loves photons. It attracts photons by its magnetic field. When an electrical charge moves, it always produces a magnetic field. The moving photon also has a magnetic field. Both fields, the magnetic field of the electrons and the magnetic field of the photons attract each other when the wavelengths are in tune. The wavelength of the photon — which the photon can change — must fit into the wavelength of the orbiting electron so that the orbit maintains a complete wavelength. This feature is extremely interesting in terms of its physical manifestation, its biological and even its philosophical consequences. All matter has its own inherent vibration. Of course, this also applies to living substances. The energy which is being absorbed must correspond to the inherent wavelength.

The sun's rays are very much in harmony with humans. It is no coincidence that we love the sun. The resonance in our biological tissue is so strongly tuned to the absorption of solar energy that physicists who occupy themselves with this scientific phenomena, the quantum biologists, say that there is nothing on earth that has a higher concentration of solar energy photons than humans. This enrichment with solar energy depends strongly on the "like energy" aspects, a wavelength that is compatible with humans, and this is supported when we eat foods that have electrons with electromagnetic fields that attract the electromagnetic waves of solar rays — the photon. An abundance of these electrons, which are tuned to the solar energy frequency, exist, for example, in many seed-oils. Scientifically these oils have even been designated as electron-



rich, “essential,” highly unsaturated fats. But when we began processing fats to prevent them from spoiling, nobody thought about the significance that this would have for the survival and the further development of the human species. We destroyed their extremely important wealth of electrons, which are very mobile and react so wonderfully to sunlight.

When the sunshine beams down on the leafy canopy of a tree and is absorbed through photosynthesis, a flow of electrons is produced. A magnetic field is also produced between these trees as they conduct electrons and water. If we, who have an abundance of electrons and possess living tissue that is capable of conducting a current, move through this electromagnetic field of the woods, our tissues also become charged with solar-compatible electrons. As our blood flows through the body, it induces an electrical charge on the lipids, the unsaturated fats, on the membranes of the red corpuscles as it passes through the magnetic fields. In this way, many inductions and reverse inductions occur. With every heartbeat, a dose of lymph containing the body's own electron-rich, highly unsaturated fats is injected into the bloodstream, and thus into the heart, from the lymphatic system. This stimulates and strengthens the electromotive power of the heart. The emitting of electromagnetic waves is associated with the very flow of the bloodstream, in accord with the fundamental, natural law governing electromagnetic waves.

This transmitter in humans is always in operation. The cylindrical structure of our nerves with the different layers and ganglions, with the difference in electrical potential between the neurons and dendrites, immediately supplies the picture of how strongly an electric current in a magnetic field leads to the emitting of electromagnetic waves. When I think a positive thought about another person, this involves the emitting of electromagnetic waves. The reception also depends on the wavelength to which the receiver is tuned. There are amplifiers, as well as transmitters that interfere. This encompasses a whole host of situations that are known under different names such as telepathy, hypnosis, mental telepathy, and many others. Among Nordic peoples, it is known that the isolated native inhabitants use a tree to amplify thought transmission, for example, to inform the husband who had gone to town, that he should bring back some salt. Bismark described how, during periods of trouble or pressure, he found relaxation by putting his arms around a tree and leaning his forehead against the trunk. In both cases, it involves electromagnetic waves that behave in accord with Maxwellian mathematical equations. —Dr. Johanna Budwig, *The “Fat Syndrome” and the Photons of Solar Energy*<sup>1[1]</sup>

The scene Dr. Budwig paints harkens back to the sacred groves planted by the ancients as a place where one could commune with Nature and the gods. Groves planted not to yield food for the body but to nourish the soul. All the peoples of the Near East and the Mediterranean worshipped privately or in small groups in sacred groves that had been laid out and planted according to divine inspiration.

They took solitary morning walks to places which happened to be appropriately quiet, to the temples or groves... They thought it inadvisable to converse with any one until they had gained inner serenity, focusing their reasoning powers. They considered it turbulent to mingle in a crowd as soon as they rose from bed, and that is the reason why these Pythagoreans always selected

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22<sup>[1]</sup> A lecture held on April 6, 1972, at the 8th “Vie et Action” Congress, in Tours, France translated from German as published in *Flax Oil as a True Aid Against Arthritis, Heart Infarction, Cancer and Other Diseases*, Dr. Johanna Budwig, Apple Publishing Company, Vancouver, British Columbia Canada, 1992.

the most sacred spots to walk. —*The Pythagorean Sourcebook and Library*, Kenneth Sylvan Guthrie, translator and compiler.

In the sacred groves they gathered around the master or his interpreters and the lesson was conducted in the cool shade of the tall trees. — Edouard Schure, *The Ancient Mysteries of Delphi, Pythagoras*

The Hebrews and Christians were the only ones to ever destroy the sacred groves of their neighbors. Nowadays the global economy polluted with Judeo-Christian anti-humanist notions has nearly cut down the Sacred Groves planted by Mother Nature — the old growth forests of the world. Dr. Budwig explains scientifically and lucidly the chilling details of how we have generated the diseased backward-looking anti-human of the twentieth century:

It is interesting that in the science of physics the concept of "anti-human" has already been coined. It is man, with the highest accumulation of photons, always striving toward the future, who possesses within himself the highest potency of solar energy on the earth. The mirror image of this human being — electron-poor, photon-poor, and directed into the past — expresses, physically speaking, the image of the "anti-human."

Anti-human" and "radiation damage" are new concepts that follow from modern physics. The physicists project from mathematical equations that man, with his wealth of electrons, is directed forwards in time. As we heard before, the photon speeds with time; it has, so to speak, eternal life. Mathematical equations representing comprehensive interrelationships in physics can be altered, while still remaining mathematically correct, so that time is directed backwards, instead of forwards. One only has to give the "time quotient" of the equation a negative sign. Remember that this is possible while retaining the integrity of the mathematical laws. It follows that for many physical "particles," there exists a corresponding "anti-particle."

Using mathematical equations that are valid in physics, reversing the time quotient represents the mirror image of man — the "anti-human," whereas man represents the picture of highest rank in terms of physics, i.e. directed against entropy, the "anti-human," according to the equation of physics, is electron-poor. The "anti-human" is directed back in time. The "anti-human" possesses few solar energy photons, a low rank, in physical terms.

The physical processes which are generated through the use of X-rays, gamma rays, atom bombs, or cobalt radiation, are pointed in the same direction as the development toward the "anti-human," from the perspective of physics and mathematics. The electron structure of the life functions is destroyed by these rays. According to the so-called "World Line" and the Theory of Relativity of modern physics, time and space are connected together in one equation. The "anti-human is directed into the past. The inner structure of man with its interchange between solar energy photons and the treasure house of electrons, with its concentration of photons in life processes, with the dynamic of life functions based on solar energy, is directed into the future. This forward-directed human being can develop dynamic energy. The "anti-human," electron-poor, directed into the past — also in his thinking — is paralyzed in his life functions, lacks energy and strength because he is missing the electrons that are in harmony with the sun as "life-element."

It is very interesting to investigate our food from this perspective. Fats that have had their electron structure destroyed to make them keep longer — they normally attract oxygen — have a very detrimental effect on the future-directed, electron-rich human being, according to the “World Line diagram.” Fats that have had their electron structure destroyed, promote the development of the “anti-human,” within space and time. Fats that disturb the electron exchange within living tissue because they, like tar, act as insulators against electrical conductivity, plainly deaden the life functions at the respective operative locations, e.g. in organs, and in growth centers of the body, as well as throughout the whole body.

Tars were among the first ingredients that were known to cause cancer. What is cancer? Every significant circumstance in the “world of elementary particles” that promotes the development toward the “anti-human,” also promotes cancer. A high component of slow particles from the “world of elementary particles” in our food — food that has been robbed of its wealth of electrons — promotes the development toward the “anti-human.” they promote the emergence of cancer. For example, solidified fats belong to this category. These are electron-poor. They behave like tar, as insulators relative to the transport of electrons in living tissue. *Electron-rich nutrition, electron-rich highly unsaturated oils, natural aromatics from herbs and spices, fruits which are rich in aromatics and natural color components that correspond to the colors of the photons of sunlight — all these increase the absorption, storage and utilization of the sun’s energy.*<sup>1[2]</sup>

...After I have treated patients, and these patients then lie in the sun, they notice that they feel much better — rejuvenated. On the other hand, nowadays we frequently observe that the heart fails on sunny beaches, and not infrequently heart attacks occur. We can observe both: some individuals in our times experiencing stress from exposure to the sun’s energy, whereas others respond with dynamic improvement in all vital functions. The stimulating effect that sunshine has on the secretions of the liver, gall bladder, pancreas, bladder, and salivary glands is easy to observe. These organs only dry out upon exposure to sunshine when the substances that stimulate secretions are missing. The decisive factor in all these observations is whether the surface-active, electron-rich, highly unsaturated fats are present as a “resonating system” for solar energy, or if they are missing. The doctor tells cancer patients to avoid the sun; that they can’t tolerate the sun. That is correct. As soon as these patients — also cancer patients — were placed on my Oil-Protein diet for just 2-3 days, i.e. a diet that contains an abundant supply of essential fats, they were able to tolerate the sun very well. Yes, they emphasize how well they suddenly feel in the sun, how the life forces are stimulated and that they feel dynamically energized. —Dr. Johanna Budwig, *The “Fat-Syndrome” and the Photons of Solar Energy*

## **The High Priests of Commerce**

Like prophets in ages past, Dr. Budwig’s revelation of Truth threatened the ambitions of the high priests. In her case the high priests of Commerce controlling Science for Profit. Dr. Budwig ran afoul of the powerful corporations that process food oils when she discovered that fatty substances in soft tumors contained polymerized fats of marine animal origin. These polymers are formed when highly unsaturated fish and whale oils are heated to very high temperatures. She knew these oils were used to make margarine, a partially hydrogenated fat that cannot be made without high temperatures.

The director of the institute where she worked had financial interests in margarine and held patents on its manufacture including the hydrogenation processes that produced the toxic polymers she had found in tumors. He was afraid her discoveries would ruin margarine sales. He offered her money and ownership of a drugstore to keep her quiet. But Dr. Budwig refused to be bribed

and in her official capacity made public statements warning people of the possible health hazards from consuming margarine.

Access to her laboratory was cut off. She was prevented from using research facilities at other institutes, and she could not get anymore of her papers published in the fat research journals. This was astonishing because she had worked in collaboration with several hospitals, plus she held a high government post. It was her official responsibility to monitor the effects of drugs and processed foods on health.

Dr. Budwig courageously fulfilled her public duty in the face of FOC (Food Oil Companies) opposition and threats to her career. She left the government position in 1953 and opened the clinic where she has successfully treated cancer patients by nutritional therapy. Because this great woman was blackballed by FOC greed, EFA research has been slowed for over thirty years. Current investigations are merely following in her footsteps.

### **The Life Force and Linoleic Acid**

The special relationship between photons, electrons and EFAs described by Dr. Budwig is due to the amazing molecular structures of LA (*cis*-linoleic acid), LNA (*cis*-linolenic acid), and other even more highly unsaturated oils manufactured from them within the human body. Plants have enzymes capable of inserting *cis* double bonds starting at the third carbon atom on a fatty acid carbon chain. Human enzymes can make double bonds starting at the ninth carbon atom only. If the fatty acid has more than one double bonded carbon pair it is polyunsaturated. LA has two unsaturated pairs in its 18-carbon chain. LNA has three unsaturated pairs in its 18-carbon chain. Naturally unsaturated fatty acids made by plants have their double bonds three carbon atoms apart.

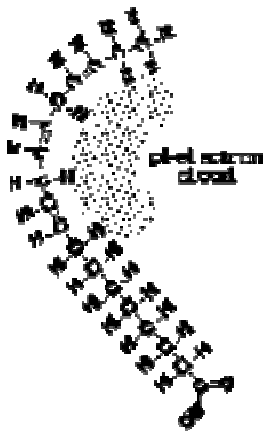
These unsaturated bonds cause the normally straight line shape of the carbon chain to bend at the double bonded pair because nature always removes the hydrogen atoms from the same side of the fatty acid molecule. This greatly changes the fatty acid's physical and chemical characteristics. Biochemists call this *cis*-configuration. The bent structure keeps the EFAs from dissolving into each other. They are slippery, not sticky like the SFAs (saturated fatty acids, e.g., butter, lard, coconut oil), and they are liquid at body temperature. EFAs possess a slightly negative charge and have a tendency to form very thin surface layers. This property is called surface activity, and it provides the power to carry substances like toxins to the surface of the skin, intestinal tract, kidneys and lungs where they can be removed. EFA surface activity also helps disperse materials which react with or dissolve into the EFAs. Essential *cis*-unsaturated fatty acids do not clog arteries like SFAs.

The *cis*-configuration allows de-localized electron clouds ( $\pi$ -electrons) to form in the bend produced on the chain. The resulting electrostatic force enables the

Saturated Acid:



Unsaturated Acid:



EAs to capture oxygen molecules and hold proteins within cell membranes. And because of the pi-electron clouds in the *cis*- bonds, EFAs are able to form phase boundary electrical potentials between the water inside and outside of cells, and the oils within the cell membranes. Like static electricity in a capacitor these charges can produce measurable bioelectric currents essential to nerve, muscle, heart and membrane functions. EFAs are extremely important to the body's overall energy exchange potential — the flow of *lifeforce*.

LA , LNA and the highly unsaturated fatty acids the human body makes from them are necessary in the most active energy and electron exchanging and oxygen requiring tissues; especially the brain, retina, inner ear, adrenal and testicular tissues. They carry the high energy required by the most active tissues, and ensure very high oxygen availability to them. Lifeforce travels through the body via the essential fatty acids and their derivatives.

Unlike sticky saturated fats (and *trans*- fats which result from subjecting poly-unsaturated fats to high heat during refining processes), the molecular structure of EFAs is curved and slippery. This *cis*- configuration allows them to produce life energy from food and carry that energy throughout the body. LA , LNA and the highly unsaturated fats the body makes from them carry the high energy required by the most active tissues. Lifeforce travels through the body via these essential fatty acids and their derivatives.

Over half the oil found in dark green plant leaves is linolenic acid (green leaves contain one percent or less oil). It is even more concentrated in the membranes of the chloroplasts where photosynthesis takes place. The pi-electrons transform the solar energy into chemical energy and LNA transports that energy wherever it is needed.

The forward looking human of the New Golden Age will be a consumer of highly unsaturated oils cold pressed from fresh seeds. Marijuana-hemp seeds provide the ratio of LA to LNA that is the closest to the ideal requirement for the human body, about three times more LA than LNA . Hempseed oils can reduce fat-clogging in arteries of the sluggish anti-humans and at the same time increase electron cloud densities in these unfortunate and sometimes mean spirited wretches. An increase in pi-electron cloud density means an increase in vital energy that is necessary for superior mental function and essential for manifestation of a bright mind looking forward to a bright new future.

## The Alchemy of DNA

Throughout the ages the sages and prophets have described God and Mind as a cloud. The trinity of body, spirit and soul is a religious union in God. The trinity of matter, energy and mind is a philosophical union in Man. Both have been studied by the alchemists. This trinity of electron, photon and pi-cloud is a material union manifest as life force that is a manifestation of Mind and God. Electrons can absorb and release energy as photons when energy flux passes through them. In the pi-electron cloud flux photons are emitted and re-absorbed constantly as bioelectric and biomagnetic currents course through the nervous and circulatory system. The chaotic flow of photon emergence and absorption is tantamount to the light of mind unfocused. When the light of mind becomes meaningful then revelation of ideas proceeds to focus the chaotic flow of photons into functional mathematical relationships. The sages frequently used the analogy of the fire or light of God pulsing through the cloud of knowing in the world-soul as giving rise to All. This trinity of being in existence was a source of profound inspiration to the Pagan prophets and philosophers.

To the Neoplatonist Plotinus, the world-soul is the energy of the intellect. He compares the One, the primordial creative principle, with light, the intellect with the sun, and the world-soul with the moon. The One, designated as Uranos, is transcendent; the Son (Kronos) has dominion over the visible world; and the world-soul is subordinate to him. The One, or *ousia* of existence in totality, is described by Plotinus as hypostatic, and so are the three forms of emanations: thus we have one being in three hypostases. According to Plotinus, the world-soul has a tendency towards separation and divisibility, the *sine qua non* of all change, creation, and reproduction. It is an “unending All of life” and wholly energy; a living organism of ideas which only become effective and real in it. The intellect is its progenitor and father, and what the intellect conceives the world-soul brings to birth in reality. “What lies enclosed in the intellect comes to birth in the world-soul as Logos, fills it with meaning and makes it drunken as if with nectar.” Nectar, like soma, is the drink of fertility and immortality. —C.G. Jung, *Symbols of Transformation*<sup>24</sup><sub>[3]</sub>

Certainly DNA is the blueprint of living molecular organization. It is protected inside a nuclear membrane inside every cell which, in turn, is protected by its own cell wall, and all healthy membranes are rich in essential lipids containing pi-electron clouds. Whether DNA sends an RNA messenger to initiate functioning depends upon the quality of vitality in all feedback systems in the “youniverse” of the human being in the universe of the human body. And the quality of energy feeding back to the DNA is dependent upon the density and vibratory energy in the chain of pi-electron clouds throughout the system. So in this system DNA is like the essential body, from which the whole organism can be built, and the life force coursing through the pi-clouds is the energy-spirit that operates it.

Since the most highly unsaturated fatty acids are located in the brain and nervous system, there we find the highest density of pi-electron cloud flux, and in the cloud flux, the brain generates mind. Mysteriously, mind, which cannot be

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<sup>24</sup><sub>[3]</sub> Carl G. Jung quoting and paraphrasing from Plotinus’ *Enneads, II, III, and IV* in *Symbols of Transformation*, p. 138.

measured directly by any scientific devices to date, acts upon the nervous system moving the living body to work against entropy toward its own goals. Those goals are manifest as ideas and images in the mind. And what are ideas and images in the mind but meaningful light revealing possibilities erupting from the super-unknown. The revelation of ideas erupting from the super-unknown into the mind of one can be conveyed to other minds. Each mind awakened to the revelation of ideas can further convey revelation and ideas to still others. And each mind acting and reacting to revelation and ideas is itself part of a neural net of minds collectively and individually manifesting the super-conscious Mind of God. In the New Golden Age the “youniverse” of mind in the body of Man will unite with the “youniversal” Mind of God in the body of the universe.

The development of scientific and technical knowledge has been essential to the greater understanding of the phenomenal universe. This advancement of knowledge about the operations of the universe has led to reformations of previous religious ideas as humanity evolves toward the golden age when union with the godhead becomes an every day event in the lives of forward looking humanity. Revelation of ideas within the “cloud of knowing” in a mind rich in pi-electron cloud flux connects that individual with divine gnosis in the transcendent “youniversal” Mind.

If the revelation of ideas is not happening from within because the “cloud of knowing” is vapid from an inadequate flux of pi-electron cloud energy, then the revelation of ideas has to be conveyed by those in the cloud of knowing. The dim ones must accept revelation on faith or some justification employing reason or logic. Still, it is easier for the dim ones to repeat in comfort the rhetoric of the past as orthodox tradition — until their own mind clouds are invigorated by nutritional therapy with EFAs obtained from seed oils, especially marijuana-hemp seed oils.

Inertia, one of the manifestations of universal entropy, is difficult to overcome. When the mind has been dimmed because *cis*-polyunsaturate d fatty acids are lacking in the brain, new ideas can be seen as offensive because the change involved may require more energy than is available to neutralize the mental inertia. For instance, the United States government has been allowing the import of hemp seeds as long as they were steam sterilized at 212°F to prevent the possibility of sprouting. That temperature does not ruin the EFAs though it does somewhat uncoil the highly nutritious edistin protein in the seeds. Now that hempseed consumption has increased dramatically in the U.S., the federal government has decreed that the seeds must be dry heated to over 300°F. causing the EFAs to denature and become toxic.

The anti-humans in charge cannot accept the truth that marijuana seeds are the most nutritious single food source on earth for humans. They cannot accept the validity of spiritual revelations initiated in humans by the religious use of marijuana for fear it might conflict with their position in the orthodox social

hierarchy. They uphold and enforce ignorant mistakes made in the past that keep them focused on the past, and they are unwilling to make the changes in habits that are killing one out of every three of them as well as the rest of Americans with heart disease and cancers directly or indirectly attributable to consumption of fats altered by high heat.<sup>25[4]</sup> Since they see no reason to stop their own slow deaths on the trail of anti-human degenerative pathology, they feel no remorse forcing others off the highway of individual health and revelation leading into the new Golden Age.

This information about vitality and hempseed nutrition has been circulated within the counterculture for about five years now. Its general acceptance there has caused a dramatic increase in demand for hempseed foods for human dietary consumption. A bright mind is contagious, and healthy living is universally admirable. Those already tasting the benefits of Golden Age vitality are not willing to dim out with the anti-humans. Fortunately as current events indicate most stuck on the *loway* of anti-human devolution and degenerative disease want to change directions for the *highway* of genuine vitality and wholeness.

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## FOOTNOTES

26<sup>[1]</sup> A lecture held on April 6, 1972, at the 8th “Vie et Action” Congress, in Tours, France translated from German as published in *Flax Oil as a True Aid Against Arthritis, Heart Infarction, Cancer and Other Diseases*, Dr. Johanna Budwig, Apple Publishing Company, Vancouver, British Columbia Canada, 1992.

27<sup>[2]</sup> Emphasis added.

28<sup>[3]</sup> Carl G. Jung quoting and paraphrasing from Plotinus’ *Enneads, II, III, and IV* in *Symbols of Transformation*, p. 138.

29<sup>[4]</sup> For more details on this subject see *Fats and Oils, The Complete Guide to Fats and Oils in Health and Nutrition*, by Udo Erasmus, Alive Books, Burnaby, BC, Canada.

# The Seven Day Mental Diet

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## by Emmet Fox

The subject of diet is one of the foremost topics of the present day in public interest. Newspapers and magazines teem with articles on the subject. The counters of the bookshops are filled with volumes unfolding the mysteries of proteins, starches, vitamins, and so forth. Now the whole world is food-conscious. Experts on the subject are saying that physically you become the thing that you eat — that your whole body is really composed of the food that you have eaten in the past. What you eat today, they say, will be in your bloodstream after the lapse of so many hours, and it is your blood-stream that builds all the tissues composing your body — and there you are. Of course, no sensible person has any quarrel with all this. It is perfectly true, as far as it goes, and the only surprising thing is that it has taken the world so long to find it out; but in this article I am going to deal with the subject of dieting at a level that is infinitely more profound and far-reaching in its effects. I refer of course to mental dieting.

The most important of all factors in your life is the mental diet on which you live. It is the food which you furnish to your mind that determines the whole character of your life. It is the thoughts you allow yourself to think, the subjects that you allow your mind to dwell upon, which make you and your surroundings what they are. As thy days, so shall thy strength be. Everything in your life today — the state of your body, whether healthy or sick, the state of your fortune, whether prosperous or impoverished, the state of your home, whether happy or the reverse, the present condition of every phase of your life in fact — is entirely conditioned by the thoughts and feelings which you have entertained in the past, by the habitual tone of your past thinking. And the condition of your life tomorrow, and next week, and next year, will be entirely conditioned by the thoughts and feelings which you choose to entertain from now onwards.

In other words, you choose your life, that is to say, you choose all the conditions of your life, when you choose the thoughts upon which you allow your mind to dwell. Thought is the real causative force in life, and there is no other. You cannot have one kind of mind and another kind of environment. This means that you cannot change your environment while leaving your mind unchanged, nor — and this is the supreme key to life and the reason for this article — can you change your mind without your environment changing too.

This then is the real key to life: if you change your mind your conditions must change too. Your body must change, your daily work or other activities must change; your home must change; the color-tone of your whole life must change, for whether you be habitually happy and cheerful, or low-spirited and fearful, depends entirely on the quality of the mental food upon which you diet yourself. Please be very clear about this. If you change your mind your conditions must change too. We are transformed by the renewing of our minds. So now you will see that your mental diet is really the most important thing in your whole life.

This may be called the Great Cosmic Law, and its truth is seen to be perfectly obvious when once it is clearly stated in this way. In fact, I do not know of any thoughtful person who denies its essential truth. The practical difficulty in applying it, however, arises from the fact that our thoughts are so close to us that it is difficult, without a little practice, to stand back as it were and look at them objectively. Yet that is just what you must learn to do.

You must train yourself to choose the subject of your thinking at any given time, and also to choose the emotional tone, or what we call the mood that colors it. Yes, you can choose your moods. Indeed, if you could not you would have no real control over your life at all. Moods habitually entertained produce the characteristic disposition of the person concerned, and it is his disposition that finally makes or mars a person's happiness.

You cannot be healthy; you cannot be happy; you cannot be prosperous; if you have a bad disposition. If you are sulky, or surly, or cynical, or depressed, or superior, or frightened half out of your wits, your life cannot possibly be worth living. Unless you are determined to cultivate a good disposition, you may as well give up all hope of getting anything worth while out of life, and it is kinder to tell you very plainly that this is the case. If you are not determined to start in now and carefully select all day the kind of thoughts that you are going to think, you may as well give up all hope of shaping your life into the kind of thing that you want it to be, because this is the only way.

In short, if you want to make your life happy and worth while, which is what God wishes you to make it, you must begin immediately' to train yourself in the habit of thought selection and thought control. This will be exceedingly difficult for the first few days, but if you persevere you will find that it will become rapidly easier, and it is actually the most interesting experiment that you could possibly make. In fact, this thought control is the most thrillingly inter' interesting hobby that anyone could take up. You will be amazed at the interesting things that you will learn about yourself, and you will get results almost from the beginning.

Now many people knowing this truth, make sporadic efforts from time to time to control their thoughts, but the thought stream being so close, as I have pointed out, and the impacts from outside so constant and varied, they do not make very much progress. That is not the way to work. Your only chance is definitely to form a new habit of thought which will carry you through when you are preoccupied or off your guard as well as when you are con' consciously attending to the business. This new thought habit must be definitely acquired, and the foundation of it can be laid within a few days, and the way to do it is this:

Make up your mind to devote one week solely to the task of building a new habit of thought, and during that week let everything in life be unimportant as compared with that. If you will do so, then that week will be the most significant week in your whole life. It will literally be the turning' point for you. If you will do

so, it is safe to say that your whole life will change for the better. In fact, nothing can possibly remain the same. This does not simply mean that you will be able to face your present difficulties in a better spirit; it means that the difficulties will go. This is the scientific way to Alter Your Life, and being in accordance with the Great Law it cannot fail. Now do you realize that by working in this way you do not have to change conditions. What happens is that you apply the Law, and then the conditions change spontaneously. You cannot change conditions directly — you have often tried to do so and failed — but go on the SEVEN DAY MENTAL DIET and conditions must change for you.

This then is your prescription. For seven days you must not allow yourself to dwell for a single moment on any kind of negative thought. You must watch yourself for a whole week as a cat watches a mouse, and you must not under any pretense allow your mind to dwell on any thought that is not positive, constructive, optimistic, kind. This discipline will be so strenuous that you could not maintain it consciously for much more than a week, but I do not ask you to do so. A week will be enough, because by that time the habit of positive thinking will begin to be established. Some extraordinary changes for the better will have come into your life, encouraging you enormously, and then the future will take care of itself. The new way of life will be so attractive and so much easier than the old way that you will find your mentality aligning itself almost automatically.

But the seven days are going to be strenuous'. I would not have you enter upon this without counting the cost. Mere physical fasting would be child's play in comparison, even if you have a very good appetite. The most exhausting form of army gymnastics, combined with thirty mile route marches, would be mild in comparison with this undertaking. But it is only for one week in your life, and it will definitely alter every' thing for the better. For the rest of your life here, for all eternity in fact, things will be utterly different and inconceivably better than if you had not carried through this undertaking.

Do not start it lightly. Think about it for a day or two before you begin. Then start in, and the grace of God go with you. You may start it any day in the week, and at any time in the day, first thing in the morning, or after breakfast, or after lunch, it does not matter, but once you do start you must go right through for the seven days. That is essential. The whole idea is to have seven days of unbroken mental discipline in order to get the mind definitely bent in a new direction once and for all.

If you make a false start, or even if you go on well for two or three days and then for any reason "fall off" the diet, the thing to do is to drop the scheme altogether for several days, and then to start again afresh. There must be no jumping on and off, as it were. You remember that Rip Van Winkle in the play would take a solemn vow of teetotalism, and then promptly accept a drink from the first neighbor who offered him one, saying calmly: "I won't count this one. Well, on the SEVEN DAY MENTAL DIET this sort of thing simply will not do. You must

positively count every lapse, and whether you do or not, Nature will. Where there is a lapse you must go off the diet altogether and then start again.

Now, in order, if possible, to forestall difficulties, I will consider them in a little detail.

First of all, what do I mean by negative thinking? Well, a negative thought is any thought of failure, disappointment, or trouble; any thought of criticism, or spite, or jealousy, or condemnation of others, or self-condemnation; any thought of sickness or accident; or, in short, any kind of limitation or pessimistic thinking. Any thought that is not positive and constructive in character, whether it concerns you yourself or anyone else, is a negative thought. Do not bother too much about the question of classification, however; in practice you will never have any trouble in knowing whether a given thought is positive or negative. Even if your brain tries to deceive you, your heart will whisper the truth.

Second, you must be quite clear that what this scheme calls for is that you shall not entertain, or dwell upon negative things. Note this carefully. It is not the thoughts that come to you that matter, but only such of them as you choose to entertain and dwell upon. It does not matter what thoughts may come to you provided you do not entertain them. It is the entertaining or dwelling upon them that matters. Of course, many negative thoughts will come to you all day long. Some of them will just drift into your mind of their own accord seemingly, and these come to you out of the race mind. Other negative thoughts will be given to you by other people, either in conversation or by their conduct, or you will hear disagreeable news perhaps by letter or telephone, or you will see crimes and disasters announced in the newspaper headings. These things, however, do not matter as long as you do not entertain them. In fact, it is these very things that provide the discipline that is going to transform you during this epoch-making week. The thing to do is, directly the negative thought presents itself — turn it out. Turn away from the newspaper; turn out the thought of the unkind letter, or stupid remark, or what not. When the negative thought floats into your mind, immediately turn it out and think of something else. Best of all, think of God as explained in *The Golden Key*. A perfect analogy is furnished by the case of a man who is sitting by an open fire when a red hot cinder flies out and falls on his sleeve. If he knocks that cinder off at once, without a moment's delay to think about it, no harm is done. But if he allows it to rest on him for a single moment, under any pretense, the mischief is done, and it will be a troublesome task to repair that sleeve. So it is with a negative thought.

Now what of those negative thoughts and conditions which it is impossible to avoid at the point where you are today? What of the ordinary troubles that you will have to meet in the office or at home? The answer is, that such things will not affect your diet provided that you do not accept them, by fearing them, by believing them, by being indignant or sad about them, or by giving them any power at all. Any negative condition that duty compels you to handle will not

affect your diet. Go to the office, or meet the cares at home, without allowing them to affect you. (None of these things move me), and all will be well. Suppose that you are lunching with a friend who talks negatively — do not try to shut him up or otherwise snub him. Let him talk, but do not accept what he says, and your diet will not be affected. Suppose that on coming home you are greeted with a lot of negative conversation — do not preach a sermon, but simply do not accept it. It is your mental consent, remember, that constitutes your diet. Suppose you witness an accident or an act of injustice let us say — instead of reacting with pity or indignation, refuse to accept the appearance at its face value; do anything that you can to right matters, give it the right thought, and let it go at that. You will still be on the diet.

Of course, it will be very helpful if you can take steps to avoid meeting during this week anyone who seems particularly likely to arouse the devil in you. People who get on your nerves, or rub you up the wrong way, or bore you, are better avoided while you are on the diet; but if it is not possible to avoid them, then you must take a little extra discipline — that is all.

Suppose that you have a particularly trying ordeal before you next week. Well, if you have enough spiritual understanding you will know how to meet that in the spiritual way; but, for our present purpose, I think I would wait and start the diet as soon as the ordeal is over. As I said before, do not take up the diet lightly, but think it over well first.

In closing, I want to tell you that people often find that the starting of this diet seems to stir up all sorts of difficulties. It seems as though everything begins to go wrong at once. This may be disconcerting, but it is really a good sign. It means that things are moving; and is not that the very object we have in view? Suppose your whole world seems to rock on its foundations. Hold on steadily, let it rock, and when the rocking is over, the picture will have reassembled itself into something much nearer to your heart's desire.

The above point is vitally important and rather subtle. Do you not see that the very dwelling upon these difficulties is in itself a negative thought which has probably thrown you off the diet? The remedy is not, of course, to deny that your world is rocking in appearance, but to refuse to take the appearance for the reality. Judge not according to appearances but judge righteous judgment.

A closing word of caution: Do not tell anyone else that you are on the diet, or that you intend to go on it. Keep this tremendous project strictly to yourself. Remember that your soul should be the Secret Place of the Most High. When you have come through the seven days successfully, and secured your demonstration, allow a reasonable time to elapse to establish the new mentality, and then tell the story to anyone else who you think is likely to be helped by it. And, finally, remember that nothing said or done by anyone else can possibly

throw you off the diet. Only your own reaction to the other person's conduct can do that.

## ***Smaragdina***



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### **Interpretation of *Tabula Smaragdina* (by Dennis William Hauck)**

Artist Matthieu Merian undertook a very special project when he began a meticulous engraving for inclusion in Daniel Mylius' *Opus Medico-Chymicum*, which was published in 1618. Merian titled his work *Tabula Smaragdina*, which is the Latin for "Emerald Tablet," and his goal was to incorporate all the truths contained in the Emerald Tablet in one awe-inspiring vision. This beautiful work shows in dramatic detail the birth of the Philosopher's Stone as it leaves heaven and enters earth. The picture immediately became one of dozens of symbolic mandalas which alchemists used for meditation, and many medieval alchemists sat staring at this drawing for hours trying to absorb its power.

The first thing that strikes one about the picture is its obvious division into the Above and the Below, and the sharp line between the two indicates that these are very different realms. Above, the larger Sun of the One Mind, whose rays encompass the whole universe, rises behind the Sun of Heaven or what Hermes called "Mind the Maker." This intermediate Sun is dominated by twenty-nine cherubs or archetypal forces. In numerology, the number twenty-nine is equivalent to

the number two, thus signifying the embryonic division of the One Mind to create Mind the Maker, which carries on the primary creation through the "crystallized thoughts of God" -- the archetypes. The three solar presences floating amongst the angels represent the three heavenly elements expressed as the Holy Trinity: Sulfur (the Tetragrammaton of Jehovah the Father at the center), Mercury (the Son, the sacrificial Lamb of God), and Salt (the Dove or Holy Ghost hidden in matter). In the generic terms of the Emerald Tablet, this trinity is made up of the One Mind, the Process of Transformation, and the primal One Thing.

The Below is divided into the daytime (solar) left side of the drawing and the nighttime (lunar) right side. At the very bottom of the page, one can find the purified Four Elements sealed inside glass balls carried by two different birds. On the left, Fire and Air are under the outstretched wings of the Phoenix, a bird of myth and imagination that rose from the ashes of fire to be reborn, giving it dominion over the spheres of Fire and Air. On the right, Water and Earth are held in the wings of a real bird, the *Aquila* or Eagle, who has dominion over the spheres of Water and Earth. Thus the rising elements of Fire and Air represent spiritual or psychological processes, whereas the sinking elements of Water and Earth are physical or bodily processes.

The left or solar side of the engraving represents the process of Calcination. At the bottom left corner is a lion standing upright like a man. Known to alchemists as the Red Lion, he symbolizes the fiery, masculine energy of the Work. Behind him, it is daylight and trees and a village can be seen. The lion is wearing a collar of stars and represents the cosmic forces emanating from the constellation of Leo, that figured so prominently in Egyptian religion and is the inspiration for the Sphinx, which symbolizes the astrological Age of Leo. Leo's right foot rests on top of a seven-rayed sun, while his other foot is supported by the wing of the Phoenix. Leo is presenting a naked man with a thirteen-rayed Sun, symbol of the Hermetic Mysteries, said to be revealed to mankind over 10,000 years ago. The man is Sol, who represents the masculine component of nature and personality. Sol's genitals are covered by a small sun, as is his right breast, though his other breast is covered by the crescent moon which is the seed of the feminine in all men. His right foot is on the wing of the Phoenix and his left foot rests on a seven-rayed Sun identical to the one on which Leo stands. These seven rays are the seven steps of enlightenment that make up the Emerald Formula. Sol is chained by his left hand to the Clouds of Unknowing, which keep us from experiencing the splendor Above.

The right or lunar side of the engraving represents the process of Dissolution. In the bottom right corner can be seen a stag standing upright like a man. Known to alchemists as the "Fugitive Stag," he is a symbol of the volatile, feminine, watery energy of the Work. He has a twelve-pointed rack of antlers, and each antler has a star over it, representing the influences of the zodiac. In mythology, this is Acteon, the mythical hunter who was turned into a stag for admiring the nude Artemis while she was bathing in a pond. Artemis was the Greek goddess of nature and fertility who later was worshipped by the Romans as Diana. In both incarnations, the goddess stood for the deep creative and curative powers of the subconscious mind and nature. The left foot of her stag is planted firmly on the earth, while his right foot rests on the wing of the Eagle. In his left hand is a three-leaf clover, representing the three heavenly forces expressed in nature, and in his other hand is the Moon, which he is passing on to a naked woman. Known as Luna, the naked woman is the feminine component of one's personality. Her genitals are covered by a crescent moon, as is her left breast, but her right breast is a small seven-rayed sun -- the active though intuitive force within women -- from which streams a shower of stars (the Milky Way) that is immediately grounded and absorbed directly into the earth. Luna straddles over the Hermetic River with one foot in the water and the other on the right wing of the Eagle. Behind her is a night scene in which the outlines of trees, valleys, and mountains can be discerned. In her left hand she holds a bunch of grapes, a symbol of sacrifice, and her right hand is chained to the Clouds of Unknowing.

In the center of the Below, a hermaphroditic alchemist holds up two starry hatchets, which represent the higher faculty of discernment and the powers of Separation. The alchemist has cut

the chains of unknowing that tied Sol and Luna to their duality and balanced the powerful forces of their sexual attraction. He has seen through the Clouds of Unknowing, gained his freedom from instinct, and realizes the powerful influences of the archetypal powers. The empowered alchemist is symbolic of a successful Conjunction of the opposing forces to his left and right. Half of his frock is black with white stars and the other half is white with black stars. In other words, each side of his personality contains the seed of its opposite, so he has neither denied nor destroyed the compelling powers of the opposites, only integrated them into his own being. The alchemist is located on the side of a mountain and stands on two lions who have a single head. The lion on the left is the Red Lion and the one on the right is the Green Lion. As shown by the Fire and Water emerging from the mountain behind their tails, these two lions represent Sulfur and Mercury, the alchemist's soul and spirit, which unite to produce the Ferment, the precursor of the Stone, symbolized by the thick substance flowing from the common mouth of the beasts. Thus the alchemist himself represents the union of Fire and Water. This melding of rational with irrational, reason and feeling, male and female, is a necessary part of any act of creation.

Directly behind the alchemist are three rows of plants that stand for the seven operations of alchemy done three times to perfection. The first two rows contain six bushes that culminate in the Tree of Gold at the summit of the mountain. Each bush is marked with alchemical signs for metallic compounds. Behind these bushes is a semicircle of tress, each marked with a symbol for one of the pure metals. At the top of the mountain, the Clouds of Unknowing part and the powers Above touch the top of the tree with the sign for gold. This is the act of Fermentation, the penetration of the purified essence by forces from Above. A line drawn from the Ferment Below (flowing from the common mouth of the two lions) to the name of God Above divides the engraving in half and bisects the alchemist through the middle of his being. That line, which is the Cosmic Axis or vertical axis of reality, connects him through the Tree of Gold and central Stone directly to God. It travels through all three realms, starting in the Physical Realm, transecting the psychological processes of the Realm of Soul, and reaching the highest point in the Realm of Spirit.

The first area encountered as the alchemist travels along this vertical axis is a Ring of Stars in which seven larger stars predominate. This stellar ring presents the seven alchemical operations as cosmic principles available to sentient species everywhere. It is followed by a semicircle of five scenes that lead to the Quintessence. This register of alchemical accomplishments is known as the Ring of Planets, and each scene depicts the bird of spirit associated with one of the five planetary bodies. From left to right: the Black Crow of Calcination (Saturn), the White Goose of Dissolution (Jupiter), the Rooster of Conjunction (Earth), the Pelican of Distillation (Venus), and finally, the Phoenix of Coagulation (Sun).

Above the Ring of Stars and the Ring of Planets, and partaking of all realms, is a central sphere made up of seven concentric layers. These layers symbolize each of the Seven Steps of Transformation that must be achieved or peeled away to reach the Stone, which is the innermost sphere where a triangle is inscribed. Within the first sphere are the twelve signs of the zodiac. These are personal and karmic archetypes of the personality that are burned away by the intensified fires of existence in the operation the alchemists named Calcination. The second sphere is inscribed with three Latin phrases meaning "Year of the Winds," "Year of the Sun," and "Year of the Stars." These are the transpersonal archetypes resolved and released during the long process of Dissolution. The third concentric sphere within the layered ball at the center of this engraving describes the three kinds of Mercury (Common Mercury, Bodily Mercury, and Philosophical Mercury). These are the essences of soul released in the previous two operations and saved during the filtering process of Separation. The fourth sphere names the three kinds of Sulfur (Combustible Sulfur, Fixed Sulfur, and Volatile or Ethereal Sulfur). These forces are the driving spiritual passions of the Conjunction, in which the opposing parts of our personalities, the Mercury and Sulfur of our being, are united in the common goal of transformation. The fifth inner sphere refers to the Quintessence, the newly formed matter or Salt unveiled during Fermentation. Inscribed in this sphere are the three types of Salt (Elementary Salt, Salt of the Earth, and the



Central Salt). The next and sixth sphere contains a message written in Latin which warns: "You must find the four grades of Fire of the Work." As we have seen, these four grades refer to the various states of consciousness that must be purified and united during Distillation, so they do not contaminate the Work in its final stage.

The seventh and innermost sphere contains a central upward-pointing triangle of Fire, which represents the sublimated state of distilled consciousness that is congealed Above. Within that triangle is drawn the symbol for the exalted Mercury, the Monad or One Thing perfected, which is the Stone. In the middle of the symbol is a single dot, the center of the entire engraving and around which both heaven and earth revolve. It is the convergence point in our minds and personalities where all things come together as one. To the left of the large triangle is a smaller downward-pointing triangle representing Water or Mercury; to the right is a small upward-pointing triangle representing Fire or Sulfur. Below the central triangle is the Star of David, which symbolizes Salt, the union of Fire and Water, the permanent coming together of the Above and the Below.

This wonderful engraving is a summary of how the Mercury of our spirits is exposed and purified in the Work. United with the Sulfur of our souls, it undergoes Coagulation to form the Salt of the Philosophers, the immortal, permanently enlightened, and wholly incarnated state of consciousness known as the Stone. Like the concentric target that it forms at the very center of this engraving, this is our perfected being and ultimate home.

- from [THE EMERALD TABLE](#) (Penguin 1999) by Dennis William Hauck

## ***Turba Philosophorum***

### **(Assembly of the Philosophers)**

*One of the most authoritative and oldest European alchemy texts, dating from the twelfth century AD. It is organized into 72 Dictums.*

The Epistle of Arisleus, prefixed to the Words of the Sages, concerning the Purport of this Book, for the Benefit of Posterity, and the same being as here follows:

Arisleus, begotten of Pythagoras, a disciple of the disciples by the grace of thrice great Hermes, learning from the seat of knowledge, unto all who come after wisheth health and mercy. I testify that my master, Pythagoras, the Italian, master of the wise and chief of the Prophets, had a greater gift of God and of Wisdom than was granted to any one after Hermes. Therefore he had a mind to assemble his disciples, who were now greatly increased, and had been constituted the chief persons throughout all regions for the discussion of this most precious Art, that their words might be a foundation for posterity. He then commanded Iximidrus, of highest council, to be the first speaker, who said:

#### **The First Dictum.**

Iximidrus Saith:- I testify that the beginning of all things is a Certain Nature, which is perpetual, coequalling all things, and that the visible natures, with their births and decay, are times wherein the ends to which that nature brings them are beheld and summoned. Now, I instruct you that the stars are igneous, and are kept within bounds by the air. If the humidity and density of the air did

not exist to separate the flames of the sun from living things, then the Sun would consume all creatures. But God has provided the separating air, lest that which He has created should be burnt up. Do you not: observe that the Sun when it rises in the heaven overcomes the air by its heat, and that the warmth penetrates from the upper to the lower parts of the air? If, then, the air did not presently breathe forth those winds whereby creatures are generated, the Sun by its heat would certainly destroy all that lives. But the Sun is kept in check by the air, which thus conquers because it unites the heat of the Sun to its own heat, and the humidity of water to its own humidity. Have you not remarked how tenuous water is drawn up into the air by the action of the heat of the Sun, which thus helps the water against itself? If the water did not nourish the air by such tenuous moisture, assuredly the Sun would overcome the air. The fire, therefore, extracts moisture from the water, by means of which the air conquers the fire itself. Thus, fire and water are enemies between which there is no consanguinity, for the fire is hot and dry, but the water is cold and moist. The air, which is warm and moist, joins these together by its concording medium; between the humidity of water and the heat of fire the air is thus placed to establish peace. And look ye all how there shall arise a spirit from the tenuous vapour of the air, because the heat being joined to the humour, there necessarily issues something tenuous, which will become a wind. For the heat of the Sun extracts something tenuous out of the air, which also becomes spirit and life to all creatures. All this, however, is disposed in such manner by the will of God, and a coruscation appears when the heat of the Sun touches and breaks up a cloud.

The Turba saith:- Well hast thou described the fire, even as thou knowest concerning it, and thou hast believed the word of thy brother.

### **The Second Dictum.**

Exumedrus saith:- I do magnify the air according to the mighty speech of Iximidrus, for the work is improved thereby. The air is inspissated, and it is also made thin; it grows warm and becomes cold. The inspissation thereof takes place when it is divided in heaven by the elongation of the Sun; its rarefaction is when, by the exaltation of the Sun in heaven, the air becomes warm and is rarefied. It is comparable with the complexion of Spring, in the distinction of time, which is neither warm nor cold. For according to the mutation of the constituted disposition with the altering distinctions of the soul, so is Winter altered. The air, therefore, is inspissated when the Sun is removed from it, and then cold supervenes upon men.

Whereat the Turba said:- Excellently hast thou described the air, and given account of what thou knowest to be therein.

### **The Third Dictum.**

Anaxagoras saith:- I make known that the beginning of all those things which God hath created is weight and proportion, for weight rules all things, and the weight and spissitude of the earth is manifest in proportion; but weight is not found except in body. And know, all ye Turba, that the spissitude of the four elements reposes in the earth; for the spissitude of fire falls into air, the spissitude of air, together with the spissitude received from the fire, falls into water; the spissitude also of water, increased by the spissitude of fire and air, reposes in earth. Have you not observed how the spissitude of the four elements is conjoined in earth! The same, therefore, is more inspissated than all.

Then saith the Turba:- Thou hast well spoken. Verily the earth is more inspissated than are the rest. Which, therefore, is the most rare of the four elements and is most worthy to possess the rarity of these four?

He answereth:- Fire is the most rare among all, and thereunto cometh what is rare of these four. But air is less rare than fire, because it is warm and moist, while fire is warm and dry; now that which is warm and dry is more rare than the warm and moist.

They say unto him:- The which element is of less rarity than air!

He answereth:- Water, since cold and moisture inhere therein, and every cold humid is of less rarity than a warm humid.

Then do they say unto him:- Thou hast spoken truly. What, therefore, is of less rarity than water?

He answereth:- Earth, because it is cold and dry, and that which is cold and dry is of less rarity than that which is cold and moist.

Pythagoras saith:- Well have ye provided, O Sons of the Doctrine, the description of these four natures, out of which God hath created all things. Blessed, therefore, is he who comprehends what ye have declared, for from the apex of the world he shall not find an intention greater than his own! Let us, therefore, make perfect our discourse.

They reply:- Direct every one to take up our speech in turn. Speak thou, O Pandolfus!

#### **The Fourth Dictum.**

But Pandolfus saith:- I signify to posterity that air is a tenuous matter of water, and that it is not separated from it. It remains above the dry earth, to wit, the air hidden in the water, which is under the earth. If this air did not exist, the earth would not remain above the humid water.

They answer:- Thou hast said well; complete, therefore, thy speech.

But he continueth:- The air which is hidden in the water under the earth is that which sustains the earth, lest it should be plunged into the said water; and it, moreover, prevents the earth from being overflowed by that water. The province of the air is, therefore, to fill up and to make separation between diverse things, that is to say, water and earth, and it is constituted a peacemaker between hostile things, namely, water and fire, dividing these, lest they destroy one another.

The Turba saith:- If you gave an illustration hereof, it would be clearer to those who do not understand.

He answereth:- An egg is an illustration, for therein four things are conjoined; the visible cortex or shell represents the earth, and the albumen, for white part, is the water. But a very thin inner cortex is joined to the outer cortex, representing, as I have signified to you, the separating medium between earth and water, namely, that air which divides the earth from the water. The yolk also of the egg represents fire; the cortex which contains the yolk corresponds to that other air which separates the water from the fire. But they are both one and the same air, namely, that which separates things frigid, the earth from the water, and that which separates the water from the fire. But the lower air is thicker than the upper air, and the upper air is more rare and subtle, being nearer to the fire than the lower air. In the egg, therefore, are four things- earth, water, air, and fire. But the point of the Sun, these four excepted, is in the centre of the yolk, and this is the chicken. Consequently, all philosophers in this most excellent art have described the egg as an example, which same thing they have set over their work.

#### **The Fifth Dictum.**

Arisleus saith:- Know that the earth is a hill and not a plain, for which reason the Sun does not ascend over all the zones of the earth in a single hour; but if it were flat, the sun would rise in a moment over the whole earth.

Parmenides saith:- Thou hast spoken briefly, O Arisleus!

He answereth: Is there anything the Master has left us which bears witness otherwise? Yet I testify that God is one, having never engendered or been begotten, and that the head of all things after Him is earth and fire, because fire is tenuous and light, and it rules all things on earth, but the earth, being ponderous and gross, sustains all things which are ruled by fire.

### **The Sixth Dictum.**

Lucas saith:- You speak only about four natures; and each one of you observes something concerning these. Now, I testify unto you that all things which God hath created are from these four natures, and the things which have been created out of them return into them, In these living creatures are generated and die, and all things take place as God hath predestinated.

Democritus, the disciple of Lucas, answereth:- Thou hast well spoken, O Lucas, when dealing with the four natures!

Then saith Arisleus:- O Democritus, since thy knowledge was derived from Lucas, it is presumption to speak among those who are well acquainted with thy master!

Lucas answereth:- albeit Democritus received from me the science of natural things, that knowledge was derived from the philosophers of the Indies and from the Babylonians; I think he surpasses those of his own age in this learning.

The Turba answereth:- When he attains to that age he will give no small satisfaction, but being in his youth he should keep silence.

### **The Seventh Dictum.**

Lucusta saith:- All those creatures which have been described by Lucas are two only, of which one is neither known nor expressed, except by piety, for it is not seen or felt.

Pythagoras saith:- Thou hast entered upon a subject which, if completed, thou wilt describe subtly. State, therefore, what is this thing which is neither felt, seen, nor known.

Then he:- It is that which is not known, because in this world it is discerned by reason without the clients thereof, which are sight, hearing, taste, smell, and touch. O Crowd of the Philosophers, know you not that it is only sight which can distinguish white from black, and hearing only which can discriminate between a good and bad word! Similarly, a wholesome odour cannot be separated by reason from one which is fetid, except through the sense of smell, nor can sweetness be discriminated from bitterness save by means of taste, nor smooth from rough unless by touch.

The Turba answereth:- Thou hast well spoken, yet hast thou omitted to treat of that particular thing which is not known, or described, except by reason and piety.

Saith he:- Are ye then in such haste! Know that the creature which is cognised in none of these five ways is a sublime creature, and, as such, is neither seen nor felt, but is perceived by reason alone, of which reason Nature confesses that God is a partaker.

They answer:- Thou hast spoken truly and excellently.

And he:- I will now give a further explanation. Know that this creature, that is to say, the world, hath a light, which is the Sun, and the same is more subtle than all other natures, which light is so ordered that living beings may attain to vision. But if this subtle light were removed, they would become darkened, seeing nothing, except the light of the moon, or of the stars, or of fire, all which are derived from the light of the Sun, which causes all creatures to give light. For this God has appointed the Sun to be the light of the world, by reason of the attenuated nature of the Sun. And know that the sublime creature before mentioned has no need of the light of this Sun, because the Sun is beneath that creature, which is more subtle and more lucid. This light, which is more lucid than the light of the Sun, they have taken from the light of God, which is more subtle than their light. Know also that the created world is composed of two dense things and two rare things, but nothing of the dense is in the sublime creature. Consequently the Sun is rarer than all inferior creatures.

The Turba answereth:- Thou hast excellently described what thou hast related. And if, good Master, thou shalt utter anything whereby our hearts may be vivified, which now are mortified by folly, thou wilt confer upon us a great boon!

### **The Eighth Dictum.**

Pythagoras saith:- I affirm that God existed before all things, and with Him was nothing, as He was at first. But know, all ye Philosophers, that I declare this in order that I may fortify your opinion concerning these four elements and arcana, as well as in the sciences thereof, at which no one can arrive save by the will of God. Understand, that when God was alone, He created four things- fire, air, water, and earth, out of which things He afterwards created all others, both the sublime and the inferior, because He predestinated from the beginning that all creatures extracted from water should multiply and increase, that they might dwell in the world and perform His judgments therein. Consequently, before all, He created the four elements, out of which He afterwards created what He willed, that is to say, diverse creatures, some of which were produced from a single element.

The Turba saith:- Which are these, O Master!

And he:- They are the angels, whom He created out of fire.

But the Turba:- Which, then, are created out of two?

And he:- Out of the elements of fire and air are the sun, moon, and stars composed. Hence the angels are more lucid than the sun, moon, and stars, because they are created from one substance, which is less dense than two, while the sun and the stars are created from a composition of fire and air.

The Turba saith:- And what concerning the creation of Heaven?

Then he:- God created the Heaven out of water and air, whence this is also composed of two, namely, the second of the rarer things, which is air, and the second of the denser things, which is water.

And they:- Master, continue thy discourse concerning these three, and rejoice our hearts with thy sayings, which are life to the dead.

But the other answereth:- I notify to you that God hath further made creatures out of three and out of four; out of three are created flying things, beasts, and vegetables; some of these are created out of water, air, and earth, some out of fire, air, and earth.

But the Turba saith:- Distinguish these divers creatures one from another.

And he:- Beasts are created out of fire, air, and earth; dying things out of fire, air, and water, because flying things, and all among vegetables which have a spirit, are created out of water, while all brute animals are from earth, air, and fire. Yet in vegetables there is no fire, for they are created out of earth, water, and air.

Whereat the Turba saith:- Let us assume that a fire, with your reverence's pardon, does reside in vegetables.

And he:- Ye have spoken the truth, and I affirm that they contain fire.

And they:- Whence is that fire?

He answereth:- Out of the heat of the air which is concealed therein; for I have signified that a thin fire is present in the air, but the elementary fire concerning which you were in doubt is not produced, except in things which have spirit and soul. But out of four elements our father Adam and his sons were created, that is, of fire, air, water, and likewise earth. Understand, all ye that are wise, how everything which God hath created out of one essence dies not until the Day of Judgment. The definition of death is the disjunction of the composite, but there is no disjunction of that which is simple, for it is one. Death consists in the separation of the soul from the body, because anything formed out of two, three, or four components must disintegrate, and this is death. Understand, further, that no complex substance which lacks fire eats, drinks, or sleeps, because in all things which have a spirit fire is that which eats.

The Turba answereth:- How is it, Master, that the angels, being created of fire, do not eat, seeing thou assertest that fire is that which eats!

And he: Hence ye doubt, each having his opinion, and ye are become opponents, but if ye truly knew the elements, ye would not deny these things. I agree with all whose judgment it is that simple fire eats not, but thick fire. The angels, therefore, are not created out of thick fire, but out of the thinnest of very thin fire; being created, then, of that which is most simple and exceedingly thin, they neither eat, drink, nor sleep.

And the Turba:- Master, our faculties are able to perceive, for by God's assistance we have exhausted thy sayings, but our faculties of hearing and of sight are unable to carry such great things. May God reward thee for the sake of thy disciples, since it is with the object of instructing future generations that thou hast summoned us together from our countries, the recompense of which thou wilt not fail to receive from the Judge to come.

Ariseus saith:- Seeing that thou hast gathered us together for the advantage of posterity, I think that no explanations will be more useful than definitions of those four elements which thou hast taught us to attain.

And he:- None of you are, I suppose, ignorant that all the Wise have propounded definitions in God.

The Turba answereth:- Should your disciples pass over anything, it becomes you, O Master, to avoid omissions for the sake of future generations.

And he:- If it please you, I will begin the disposition here, since envious men in their books have separated that, or otherwise I will put it at the end of the book.

Whereat the Turba saith:- Place it where you think it will be dearest for future generations.

And he:- I will place it where it will not be recognised by the foolish, nor ignored by the Sons of the Doctrine, for it is the key, the perfection and the end.

### **The Ninth Dictum.**

Eximenus saith:- God hath created all things by his word, having said unto them: Be, and they were made, with the four other elements, earth, water, air, and fire, which He coagulated, and things contrary were commingled, for we see that fire is hostile to water, water hostile to fire, and both are hostile to earth and air. Yet God hath united them peacefully, so that they love one another. Out of these four elements, therefore, are all things created- heaven and the throne thereof; the angels; the sun, moon, and stars; earth and sea, with all things that are in the sea, which indeed are various, and not alike, for their natures have been made diverse by God, and also the creations. But the diversity is more than I have stated; each of these natures is of diverse nature, and by a legion of diversities is the nature of each diverse. Now this diversity subsists in all creatures, because they were created out of diverse elements. Had they been created out of one element, they would have been agreeing natures. But diverse elements being here mingled, they lose their own natures, because the dry being mixed with the humid and the cold combined with the hot, become neither cold nor hot; so also the humid being mixed with the dry becomes neither dry nor humid. But when the four elements are commingled, they agree, and thence proceed creatures which never attain to perfection, except they be left by night to putrefy and become visibly corrupt. God further completed his creation by means of increase, food, life, and government. Sons of the Doctrine, not without purpose have I described to you the disposition of these four elements, for in them is a secret arcanum; two of them are perceptible to the sense of touch and vision, and of these the operation and virtue are well known. These are earth and water. But there are two other elements which are neither visible nor tangible, which yield naught, whereof the place is never seen, nor are their operations and force known, save in the former elements, namely, earth and water; now when the four elements are not commingled, no desire of men is accomplished. But being mixed, departing from their own natures, they become another thing. Over these let us meditate very carefully.

And the Turba:- Master, if you speak, we will give heed to Your words.

Then he:- I have now discoursed, and that well. I will speak only useful words which ye will follow as spoken. Know, all present, that no true tincture is made except from our copper. Do not therefore, exhaust your brains and your money, lest ye fill your hearts with sorrow. I will give you a fundamental axiom, that unless you turn the aforesaid copper into white, and make visible coins and then afterwards again turn it into redness, until a Tincture: results, verily, ye accomplish nothing. Burn therefore the copper, break it up, deprive it of its blackness by cooking, imbuing, and washing, until the same becomes white. Then rule it.

### **The Tenth Dictum.**

Ariseus saith:- Know that the key of this work is the art of Coins. Take, therefore, the body which I have shewn to you and reduce it to thin tablets. Next immerse the said tablets in the Water of our Sea, which is permanent Water, and, after it is covered, set it over a gentle fire until the tablets are melted and become waters or Etheliae, which are one and the same thing. Mix, cook, and simmer in a gentle fire until Brodium is produced, like to Saginatum. Then stir in its water of Etheliae until it be coagulated, and the coins become variegated, which we call the Flower of Salt. Cook it, therefore, until it be deprived of blackness, and the whiteness appear. Then rub it, mix

with the Gum of Gold, and cook until it becomes red Etheliae. Use patience in pounding lest you become weary. Imbue the Ethelia with its own water, which has preceded from it, which also is Permanent Water, until the same becomes red. This, then, is Burnt Copper, which is the Leaven of Gold and the Flower thereof. Cook the same with Permanent Water, which is always with it, until the water be dried up. Continue the operation until all the water is consumed, and it becomes a most subtle powder.

### **The Eleventh Dictum.**

Parmenides saith:- Ye must know that envious men have dealt voluminously with several waters, brodioms, stones, and metals, seeking to deceive all you who aspire after knowledge. Leave, therefore, all these, and make the white red, out of this our copper, taking copper and lead, letting these stand for the grease, or blackness, and tin for the liquefaction. Know ye, further, that unless ye rule the Nature of Truth, and harmonize well together its complexions and compositions, the consanguineous with the consanguineous, and the first with the first, ye act improperly and effect nothing, because natures will meet their natures, follow them, and rejoice. For in them they putrefy and are generated, because Nature is ruled by Nature, which destroys it, turns it into dust, reduces to nothing, and finally herself renews it, repeats, and frequently produces the same. Therefore look in books, that ye may know the Nature of Truth, what putrefies it and what renews, what savour it possesses, what neighbours it naturally has, and how they love each other, how also after love enmity and corruption intervene, and how these natures should be united one to another and made at peace, until they become gentle in the fire in similar fashion. Having, therefore, noticed the facts in this Art, set your hands to the work. If indeed, ye know not the Natures of Truth, do not approach the work, since there will follow nothing but harm, disaster, and sadness. Consider, therefore, the teaching of the Wise, how they have declared the whole work in this saying:- Nature rejoices in Nature, and Nature contains Nature. In these words there is shewn forth unto you the whole work. Leave, therefore, manifold and superfluous things, and take quicksilver, coagulate in the body of Magnesia, in Kuhul, or in Sulphur which does not burn; make the same nature white, and place it upon our Copper, when it becomes white. And if ye cook still more, it becomes red, when if ye proceed to coction, it becomes gold. I tell you that it turns the sea itself into red and the colour of gold. Know ye also that gold is not turned into redness save by Permanent Water, because Nature rejoices in Nature.: Reduce, therefore, the same by means of cooking into a humour, until the hidden nature appear. If, therefore, it be manifested externally, seven times imbue the same with water, cooking, imbuing, and washing, until it become red. O those celestial natures, multiplying the natures of truth by the will of God! O that potent Nature, which overcame and conquered natures, and caused its natures to rejoice and be glad! This, therefore, is that special and spiritual nature to which the God thereof can give what fire cannot. Consequently, we glorify and magnify that [species], than which nothing is more precious in the true tincture, or the like in the smallest degree to be found. This is that truth which those investigating wisdom love. For when it is liquefied with bodies, the highest operation is effected. If ye knew the truth, what great thanks ye would give me! Learn, therefore, that while you are tingeing the cinders, you must destroy those that are mixed. For it overcomes those which are mixed, and changes them to its own colour. And as it visibly overcame the surface, even so it mastered the interior. And if one be volatile but the other endure the fire, either joined to the other endures the fire. Know also, that if the vapours have whitened the surfaces, they will certainly whiten the interiors. Know further, all ye seekers after Wisdom, that one matter overcomes four, and our Sulphur alone consumes all things.

The Turba answereth: Thou hast spoken excellently well, O Parmenides, but thou hast not demonstrated the disposition of the smoke to posterity, nor how the same is whitened!

### **The Twelfth Dictum.**

Lucas saith: I will speak at this time, following the steps of the ancients. Know, therefore, all ye seekers after Wisdom, that this treatise is not from the beginning of the ruling! Take quicksilver,



which is from the male, and coagulate according to custom. Observe that I am speaking to you in accordance with custom, because it has been already coagulated. Here, therefore, is not the beginning of the ruling, but I prescribe this method, namely, that you shall take the quicksilver from the male, and shall either impose upon iron, tin, or governed copper, and it will be whitened. White Magnesia is made in the same way, and the male is converted with it. But forasmuch as there is a certain affinity between the magnet and the iron, therefore our nature rejoices.) Take, then, the vapour which the Ancients commanded you to take, and cook the same with its own body until tin is produced. Wash away its blackness according to custom, and cleanse and roast at an equable fire until it be whitened. But every body is whitened with governed quicksilver, for Nature converts Nature. Take, therefore, Magnesia, Water of Alum, Water of Nitre, Water of the Sea, and Water of Iron; whiten with smoke.: Whatsoever ye desire to be whitened is whitened with this smoke, because it is itself white, and whitens all things. Mix, therefore, the said smoke with its faeces until it be coagulated and become excessively white. Roast this white copper till it germinates of itself, since the Magnesia when whitened does not suffer the spirits to escape, or the shadow of copper to appear, because Nature contains Nature. Take, therefore, all ye Sons of the Doctrine, the white sulphureous nature, whiten with salt and dew, or with the Flower of White Salt, until it become excessively white. And know ye, that the Flower of White Salt is Ether from Ethelia. The same must be boiled for seven days, till it shall become like gleaming marble, for when it has reached this condition it is a very great Arcanum, seeing that Sulphur is mixed with Sulphur, whence an excellent work is accomplished, by reason of the affinity between them, because natures rejoice in meeting their own natures. Take, therefore, Mardek and whiten the same with Gadenbe, that is, wine and vinegar, and Permanent Water. Roast and coagulate until the whole does not liquefy in a fire stronger than its own, namely, the former fire. Cover the mouth of the vessel securely, but let it be associated with its neighbour, that it may kindle the whiteness thereof, and beware lest the fire blaze up, for in this case it becomes red prematurely, and this will profit you nothing, because in the beginning of the ruling you require the white. Afterwards coagulate the same until you attain the red. Let your fire be gentle in the whitening, until coagulation take place. Know that when it is coagulated we call it the Soul, and it is more quickly converted from nature into nature. This, therefore, is sufficient for those who deal with the Art of Coins, because one thing makes it but many operate therein. For ye need not a number of things, but one thing only, which in each and every grade of your work is changed into another nature.

The Turba saith: Master, if you speak as the Wise have spoken, and that briefly, they will follow you who do not wish to be wholly shut in with darkness.

### **The Thirteenth Dictum.**

Pythagoras saith:- We posit another government which is not from another root, but it differs in name. And know, all ye seekers after this Science and Wisdom, that whatsoever the envious may have enjoined in their books concerning the composition of natures which agree together, in savour there is only one, albeit to sight they are as diverse as possible. Know, also, that the thing which they have described in so many ways follows and attains its companion without fire, even as the magnet follows the iron, to which the said thing is not vainly compared, nor to a seed, nor to a matrix, for it is also like unto these. And this same thing, which follows its companion without fire, causes many colours to appear when embracing it, for this reason, that the said one thing enters into every regimen, and is found everywhere, being a stone, and also not a stone; common and precious; hidden and concealed, yet known by everyone; of one name and of many names, which is the Spume of the Moon. This stone, therefore, is not a stone, because it is more precious; without it Nature never operates anything; its name is one, yet we have called it by many names on account of the excellence of its nature.

The Turba answereth:- O! Master! wilt thou not mention some of those names for the guidance of seekers?

And he:- It is called White Ethelia, White Copper, and that which flies from the fire and alone whitens copper. Break up, therefore, the White Stone, and afterwards coagulate it with milk. Then pound the calx in the mortar, taking care that the humidity does not escape from the vessel; but coagulate it in the vessel until it shall become a cinder. Cook also with Spume of Luna and regulate. For ye shall find the stone broken, and already imbued with its own water. This, therefore, is the stone which we call by all names, which assimilates the work and drinks it, and is the stone out of which also all colours appear. Take, therefore, that same gum, which is from the scoriae, and mix with cinder of calx, which you have ruled, and with the faeces which you know, moistening with permanent water. Then look and see whether it has become a powder, but if not, roast in a fire stronger than the first fire, until it be pounded. Then imbue with permanent water, and the more the colours vary all the more suffer them to be heated. Know, moreover, that if you take white quicksilver, or the Spume of Luna, and do as ye are bidden, breaking up with a gentle fire, the same is coagulated, and becomes a stone. Out of this stone, therefore, when it is broken up, many colours will appear to you. But herein, if any ambiguity occur to you in our discourse, do as ye are bidden, ruling the same until a white and coruscating stone shall be produced, and so ye find your purpose.

#### **The Fourteenth Dictum.**

Acsubofen saith:- Master, thou hast spoken without envy, even as became thee, and for the same may God reward thee!

Pythagoras saith:- May God also deliver thee, Acsubofen, from envy!

Then he:- Ye must know, O Assembly of the Wise, that sulphurs are contained in sulphurs, and humidity in humidity.

The Turba answereth:- The envious, O Acsubofen, have uttered something like unto this! Tell us, therefore, what is this humidity?

And he:- Humidity is a venom, and when venom penetrates a body, it tinges it with an invariable colour, and in no wise permits the soul to be separated from the body, because it is equal thereto. Concerning this, the envious have said: When one flies and the other pursues, then one seizes upon the other, and afterwards they no longer flee, because Nature has laid hold of its equal, after the manner of an enemy, and they destroy one another. For this reason, out of the sulphureous mixed sulphur is produced a most precious colour, which varies not, nor flees from the fire, when the soul enters into the interior of the body and holds the body together and tinges it. I will repeat my words in Tyrian dye. Take the Animal which is called Kenckel, since all its water is a Tyrian colour, and rule the same with a gentle fire, as is customary, until it shall become earth, in which there will be a little colour. But if you wish to obtain the Tyrian tincture, take the humidity which that thing has ejected, and place it therewith gradually in a vessel, adding that tincture whereof the colour was disagreeable to you. Then cook with that same marine water until it shall become dry. Afterwards moisten with that humour, dry gradually, and cease not to imbue it, to cook, and to dry, until it be imbued with all its humour. Then leave it for several days in its own vessel, until the most precious Tyrian colour shall come out from it to the surface. Observe how I describe the regimen to you! Prepare it with the urine of boys, with water of the sea, and with permanent clean water, so that it may be tinged, and decoct with a gentle fire, until the blackness altogether shall depart from it, and it be easily pounded. Decoct, therefore, in its own humour until it clothe itself with a red colour. But if ye wish to bring it to the Tyrian colour, imbue the same with continual water, and mix, as ye know to be sufficient, according to the rule of sight; mix the same with permanent water sufficiently, and decoct until rust absorb the water. Then wash with the water of the sea which thou hast prepared, which is water of desiccated calx; cook until it imbibe its own moisture; and do this day by day. I tell you that a colour will thence appear to you the like of which the Tyrians have never made. And if ye wish that it should be a still more exalted colour, place the gum in the permanent water, with which ye shall dye it alternately, and

afterwards desiccate in the sun. Then restore to the aforesaid water and the black Tyrian colour is intensified. But know that ye do not tinge the purple colour except by cold. Take, therefore, water which is of the nature of cold, and steep wool therein until it extract the force of the tincture from the water. Know also that the Philosophers have called the force which proceeds from that water the Flower. Seek, therefore, your intent in the said water; therein place what is in the vessel for days and nights, until it be clothed with a most precious Tyrian colour.

### **The Fifteenth Dictum.**

Frictes saith:- O all ye seekers after Wisdom, know that the foundation of this Art, on account of which many have perished, is one only. There is one thing which is stronger than all natures, and more sublime in the opinion of philosophers, whereas with fools it is more common than anything. But for us it is a thing which we reverence. Woe unto all ye fools! How ignorant are ye of this Art, for which ye would die if ye knew it! I swear to you that if kings were familiar with it, none of us would ever attain this thing. O how this nature changeth body into spirit! O how admirable is Nature, how she presides over all, and overcomes all!

Pythagoras saith:- Name this Nature, O Frictes!

And he:- It is a very sharp vinegar, which makes gold into sheer spirit, without which vinegar, neither whiteness, nor blackness, nor redness, nor rust can be made. And know ye that when it is mixed with the body, it is contained therein, and becomes one therewith; it turns the same into a spirit, and tinges with a spiritual and invariable tincture, which is indelible. Know, also, that if ye place the body over the fire without vinegar, it will be burnt and corrupted. And know, further, that the first humour is cold. Be careful, therefore, of the fire, which is inimical to cold. Accordingly, the Wise have said: "Rule gently until the sulphur becomes incombustible." The Wise men have already shewn to those who possess reason the disposition of this Art, and the best point of their Art, which they mentioned, is, that a little of this sulphur burns a strong body. Accordingly they venerate it and name it in the beginning of their book, and the son of Adam thus described it. For this vinegar burns the body, converts it into a cinder, and also whitens the body, which, if ye cook well and deprive of blackness, is changed into a stone, so that it becomes a coin of most intense whiteness. Cook, therefore, the stone until it be disintegrated, and then dissolve and temper with water of the sea. Know also, that the beginning of the whole work is the whitening, to which succeeds the redness, finally the perfection of the work; but after this, by means of vinegar, and by the will of Gcd, there follows a complete perfection. Now, I have shewn to you, O disciples of this Turba, the disposition of the one thing, which is more perfect, more precious, and more honourable, than all natures, and I swear to you by God that I have searched for a long time in books so that I might arrive at the knowledge of this one thing, while I prayed also to God that he would teach me what it is. My prayer was heard, He shewed me clean water, whereby I knew pure vinegar, and the more I did read books, the more was I illuminated.

### **The Sixteenth Dictum.**

Socrates saith:- Know, O crowd of those that still remain of the Sons of the Doctrine, that no tincture can be produced without Lead, which possesses the required virtue. Have ye not seen how thrice-great Hermes infused the red into the body, and it was changed into an invariable colour? Know, therefore, that the first virtue is vinegar, and the second is the Lead of which the Wise have spoken, which if it be infused into all bodies, renders all unchangeable, and tinges them with an invariable colour. Take, therefore, Lead which is made out of the stone called Kuhul; let it be of the best quality, and let it be cooked till it becomes black. Then pound the same with Water of Nitre until it is thick like grease, and cook again in a very bright fire until the spissitude of the body is destroyed, the water being rejected. Kindle, therefore, above it until the stone becomes clean, abounding in precious metal, and exceedingly white. Pound it afterwards with dew and the sun, and with sea and rain water for 31 days, for 10 days with salt water, and 10 days with fresh water, when ye shall find the same like to a metallic stone. Cook the same once

more with water of nitre until it become tin by liquefaction. Again cook until it be deprived of moisture, and become dry. But know that when it becomes dry it drinks up what remains of its humour swiftly, because it is burnt lead. Take care, however, lest it be burnt. Thus we call it incombustible sulphur. Pound the same with the sharpest vinegar, and cook till it becomes thick, taking care lest the vinegar be changed into smoke and perish; continue this coction for 150 days. Now, therefore, I have demonstrated the disposition of the white lead, all which afterwards follows being no more than women's work and child's play. Know, also, that the arcanum of the work of gold proceeds out of the male and the female, but I have shewn you the male in the lead, while, in like manner, I have discovered for you the female in orpiment. Mix, therefore, the orpiment with the lead, for the female rejoices in receiving the strength of the male, because she is assisted by the male. But the male receives a tingeing spirit from the female. Mix them, therefore, together, place in a glass vessel, and pound with Ethelia and very sharp vinegar; cook for seven days, taking care lest the arcanum smoke away, and leave throughout the night. But if ye wish it to put on mud (colour), seeing that it is already dry, again imbue with vinegar. Now, therefore, I have notified to you the power of orpiment, which is the woman by whom is accomplished the most great arcanum. Do not shew these unto the evil, for they will laugh. It is the Ethelia of vinegar which is placed in the preparation, by which things God perfects the work, whereby also spirits take possession of bodies, and they become spiritual.

### **The Seventeenth Dictum.**

Zimon saith:- O Turba of Philosophers and disciples, now hast thou spoken about making into white, but it yet remains to treat concerning the reddening! Know, all ye seekers after this Art, that unless ye whiten, ye cannot make red, because the two natures are nothing other than red and white. Whiten, therefore, the red, and redden the white! Know, also, that the year is divided into four seasons; the first season is of a frigid complexion, and this is Winter; the second is of the complexion of air, and this is Spring; then follows the third, which is summer, and is of the complexion of fire; lastly, there is the fourth, wherein fruits are matured, which is Autumn. In this manner, therefore, ye are to rule your natures, namely, to dissolve ill winter, to cook in spring, to coagulate in summer, and to gather and tinge the fruit in autumn. Having, therefore, given this example, rule the tingeing natures, but if ye err, blame no one save yourselves.

The Turba answereth:- Thou hast treated the matter extremely well; add, therefore, another teaching of this kind for the sake of posterity.

And he:- I will speak of making lead red. Take the copper which the Master ordered you to take at the beginning of his book, combine lead therewith, and cook it until it becomes thick; congeal also and desiccate until it becomes red. Here certainly is the Red Lead of which the wise spake; copper and lead become a precious stone; mix them equally, let gold be roasted with them, for this, if ye rule well, becomes a tingeing spirit in spirits. So when the male and the female are conjoined there is not produced a volatile wife, but a spiritual composite. From the composite turned into a red spirit is produced the beginning of the world. Behold this is the lead which we have called Red Lead, which is of our work, and without which nothing is effected!

### **The Eighteenth Dictum.**

Mundus saith to the Turba:- The seekers after this Art must know that the Philosophers in their books have described gum in many ways, but it is none other than permanent water, out of which our precious stone is generated. O how many are the seekers after this gum, and how few there are who find it! Know that this gum is not ameliorated except by gold alone. For there be very many who investigate these applications, and they find certain things, yet they cannot sustain the labours because they are diminished. But the applications which are made out of the gum and out of the honourable stone, which has already held the tincture, they sustain the labours, and are never diminished. Understand, therefore, my words, for I will explain unto you the applications of this gum, and the arcanum existing therein. Know ye that our gum is stronger than gold, and all

those who know it do hold it more honourable than gold, yet gold we also honour, for without it the gum cannot be improved. Our gum, therefore, is for Philosophers more precious and more sublime than pearls, because out of gum with a little gold we buy much. Consequently, the Philosophers, when committing these things to writing that the same might not perish, have not set forth in their books the manifest disposition, lest every one should become acquainted therewith, and having become familiar to fools, the same would not sell it at a small price. Take, therefore, one part of the most intense white gum; one part of the urine of a white calf; one part of the gall of a fish; and one part of the body of gum, without which it cannot be improved; mix these portions and cook for forty days. When these things have been done, congeal by the heat of the sun till they are dried. Then cook the same, mixed with milk of ferment, until the milk fail; afterwards extract it, and until it become dry evaporate the moisture by heat. Then mix it with milk of the fig, and cook it till that moisture be dried up in the composite, which afterwards mix with milk of the root of grass, and again cook until it be dry. Then moisten it with rainwater, then sprinkle with water of dew, and cook until it be dried. Also imbue with permanent water, and desiccate until it become of the most intense dryness. Having done these things: mix the same with the gum which is equipped with all manner of colours, and cook strongly until the whole force of the water perish; and the entire body be deprived of its humidity, while ye imbue the same by cooking, until the dryness thereof be kindled. Then dismiss for forty days. Let it remain in that trituration, or decocting until the spirit penetrate the body. For by this regimen the spirit is made corporeal, and the body is changed into a spirit. Observe the vessel, therefore, lest the composition fly and pass off in fumes. These things being accomplished, open the vessel, and ye will find that which ye purposed. This, therefore, is the arcanum of gum, which the Philosophers have concealed in their books.

#### **The Nineteenth Dictum.**

Dardaris saith:- It is common knowledge that the Masters before us have described Permanent Water. Now, it behoves one who is introduced to this Art to attempt nothing till he is familiar with the power of this Permanent Water, and in commixture, contrition, and the whole regimen, it behoves us to use invariably this famous Permanent Water. He, therefore, who does not understand Permanent Water, and its indispensable regimen, may not enter into this Art, because nothing is effected without the Permanent Water. The force thereof is a spiritual blood, whence the Philosophers have called it Permanent Water, for, having pounded it with the body, as the Masters before me have explained to you, by the will of God it turns that body into spirit. For these, being mixed together and reduced to one, transform each other; the body incorporates the spirit, and the spirit incorporates the body into tinged spirit, like blood. And know ye, that whatsoever hath spirit the same hath blood also as well. Remember, therefore, this arcanum!

#### **The Twentieth Dictum.**

Belus saith:- O disciples, ye have discoursed excellently!

Pythagoras answers:- Seeing that they are philosophers, O Belus, why hast thou called them disciples?

He answereth:- It is in honour of their Master, lest I should make them equal with him.

Then Pythagoras saith:- Those who, in conjunction with us, have composed this book which is called the Turba, ought not to be termed disciples.

Then he:- Master, they have frequently described Permanent Water, and the making of the White and the Red in many ways, albeit under many names; but in the modes after which they have conjoined weights, compositions, and regimens, they agree with the hidden truth. Behold, what is said concerning this despised thing! A report has gone abroad that the Hidden Glory of the

Philosophers is a stone and not a stone, and that it is called by many names, lest the foolish should recognise it, Certain wise men have designated it after one fashion, namely, according to the place where it is generated; others have adopted another, founded upon its colour, some of whom have termed it the Green Stone; by other some it is called the Stone of the most intense Spirit of Brass, not to be mixed with bodies; by yet others its description has been further varied, because it is sold for coins by lapidaries who are called saven; some have named it Spume of Luna; some have distinguished it astronomically or arithmetically; it has already received a thousand titles, of which the best is: "That which is produced out of metals." So also others have called it the Heart of the Sun, and yet others have declared it to be that which is brought forth out of quicksilver with the milk of volatile things.

### **The Twenty-first Dictum.**

Pandolfus saith:- O Belus, thou hast said so much concerning the despised stone that thou hast left nothing to be added by thy brethren! Howsoever, I teach posterity that this despised stone is a permanent water, and know, all ye seekers after Wisdom, that permanent water is water of mundane life, because, verily, Philosophers have stated that Nature rejoices in Nature, Nature contains Nature, and Nature overcomes Nature. The Philosophers have constituted this short dictum the principle of the work for reasonable persons. And know ye that no body is more precious or purer than the Sun, and that no tingeing venom: is generated without the Sun and its shadow. He, therefore, who attempts to make the venom of the Philosophers without these, already errs, and has fallen into that pit wherein his sadness remains. But he who has tinged the venom of the wise out of the Sun and its shadow has arrived at the highest Arcanum. Know also that our coin when it becomes red, is called gold; he, therefore, who knows the hidden Cambar of the Philosophers, to him is the Arcanum already revealed.

The Turba answereth:- Thou hast even now intelligibly described this stone, yet thou hast not narrated its regimen nor its composition. Return, therefore, to the description.

He saith:- I direct you to take an occult and honourable arcanum, which is White Magnesia, and the same is mixed and pounded with wine, but take care not to make use of this except it be pure and clean; finally place it in its vessel, and pray God that He may grant you the sight of this very great stone. Then cook gradually, and, extracting, see if it has become a black stone, in which case ye have ruled excellently well. But rule it thus for the white, which is a great arcanum, until it becomes Kuhul, closed up with blackness, which blackness see that it does not remain longer than forty days. Pound the same, therefore, with its confections, which are the said flower of copper, gold of the Indies whose root is one, and a certain extract of an unguent, that is, of a crocus, that is, fixed exalted alum; cook the four, therefore, permanently for 40 or 42 days. After these days God will show you the principle(or beginning) of this stone, which is the stone Atitos, of which favoured sight of God there are many accounts. Cook strongly, and imbue with the gum that remains. And know ye that so often as ye imbue the cinder, so often must it be desiccated and again humectated, until its colour turns into that which ye desire. Now, therefore, will I complete that which I have begun, if God will look kindly on us. Know also that the perfection of the work of this precious stone is to rule it with the residue of the third part of the medicine, and to preserve the two other parts for imbuing and cooking alternately till the required colour appears. Let the fire be more intense than the former; let the matter be cerated, and when it is desiccated it coheres. Cook, therefore, the wax until it imbibes the gluten of gold, which being desiccated, imbue the rest of the work seven times until the other two thirds be finished, and true earth imbibe them all. Finally, place the same on a hot fire until the earth extract its flower and be satisfactory. Blessed are ye if ye understand! But, if not, I will repeat to you the perfection of the work. Take the clean white, which is a most great arcanum, wherein is the true tincture; imbue sand therewith, which sand is made out of the stone seven times imbued, until it drink up the whole, and close the mouth of the vessel effectually, as you have often been told. For that which ye seek of it by the favour of God, will appear to you, which is the stone of Tyrian colour. Now, therefore, I

have fulfilled the truth, so do I conjure you by God and your sure Master, that you show not this great arcanum, and beware of the wicked!

### **The Twenty-Second Dictum.**

Theophilus saith: Thou hast spoken intelligently and elegantly, and art held free from envy.

Saith the Turba:- Let your discretion, therefore, explain to us what the instructing Pandolfus has stated, and be not envious.

Then he:- O all ye seekers after this science, the arcanum of gold and the art of the coin is a dark vestment, and no one knows what the Philosophers have narrated in their books without frequent reading, experiments, and questionings of the Wise. For that which they have concealed is more sublime and obscure than it is possible to make known in words, and albeit some have dealt with it intelligibly and well, certain others have treated it obscurely; thus some are more lucid than others.

The Turba answereth: Thou hast truly spoken.

And he:- I announce to posterity that between boritis and copper there is an affinity, because the boritis of the Wise liquefies; the copper, and it changes as a fluxible water. Divide, therefore, the venom into two equal parts, with one of which liquefy the copper, but preserve the other to Pound and imbue the same, until it is drawn out into plates; cook again with the former part of the venom, cook two to seven in two; cook to seven in its own water for 42 days; finally, open the vessel, and ye shall find copper turned into quicksilver; wash the same by cooking until it be deprived of its blackness, and become as copper without a shadow. Lastly, cook it continuously until it be congealed. For when it is congealed it becomes a very great arcanum. Accordingly, the Philosophers have called this stone Boritis; cook, therefore, that coagulated stone until it becomes a matter like mucra. Then imbue it with the Permanent water which I directed you to reserve, that is to say, with the other portion, and cook it many times until its colours manifest. This, therefore, is the very great putrefaction which extracts (or contains in itself) the very great arcanum.

Saith the Turba:- Return to thine exposition, O Theophilus!

And he:- It is to be known that the same affinity which exists between the magnet and iron, also exists assuredly between copper and permanent water. If, therefore, ye rule copper and permanent water as I have directed, there will thence result the very great arcanum in the following fashion. Take white Magnesia and quicksilver, mix with the male, and pound strongly by cooking, not with the hands, until the water become thin. But dividing this water into two parts, in the one part of the water cook it for eleven, otherwise, forty days, until there be a white flower, as the flower of salt in its splendour and coruscation: but strongly close the mouth of the vessel, and cook for forty days, when ye will find it water whiter than milk; deprive it of all blackness by cooking; continue the cooking until its whole nature be disintegrated, until the defilement perish, until it be found clean, and is wholly broken up (or becomes wholly clean). But if ye wish that the whole arcanum, which I have given you, be accomplished, wash the same with water, that is to say, the other part which I counselled you to preserve, until there appear a crocus, and leave in its own vessel. For the Iksir pounds (or contains) itself; imbue also with the residue of the water, until by decoction and by water it be pounded and become like a syrup of pomegranates; imbue it, therefore, and cook, until the weight of the humidity shall fail, and the colour which the Philosophers have magnified shall truly appear.

### **The Twenty-third Dictum.**

Cerus saith:- Understand, all ye Sons of the Doctrine, that which Theophilus hath told you, namely, that there exists an affinity between the magnet and the iron, by the alliance of composite existing between the magnet and the iron, while the copper is fitly ruled for one hundred days: what statement can be more useful to you than that there is no affinity between tin and quicksilver!

The Turba answereth:- Thou hast ill spoken, having disparaged the true disposition.

And he:- I testify that I say nothing but what is true why are you incensed against me Fear the Lord, all ye Turba, that you Master may believe you!

The Turba answereth:- Say what you will.

And he:- I direct you to take quicksilver, in which is the male potency or strength; cook the same with its body until it becomes a fluxible water; cook the masculine together with the vapour, until each shall be coagulated and become a stone. Then take the water which you had divided into two parts, of which one is for liquefying and cooking the body, but the second is for cleansing that which is already burnt, and its companion, which [two] are made one. Imbue the stone seven times, and cleanse, until it be disintegrated, and its body be purged from all defilement, and become earth. Know also that in the time of forty-two days the whole is changed into earth; by cooking, therefore, liquefy the same until it become as true water, which is quicksilver. Then wash with water of nitre until it become as a liquefied coin. Then cook until it be congealed and become like to tin, when it is a most great arcanum; that is to say, the stone which is out of two things. Rule the same by cooking and pounding, until it becomes a most excellent crocus. Know also that unto water desiccated with its companion we have given the name of crocus. Cook it, therefore, and imbue with the residual water reserved by you until you attain your purpose.

#### **The Twenty-fourth Dictum.**

Bocascus saith:- Thou hast spoken well, O Belus, and therefore I follow thy steps!

He answereth:- As it may please you, but do not become envious, for that is not the part of the Wise.

And Bocascus:- Thou speakest the truth, and thus, therefore, I direct the Sons of the Doctrine. Take lead, and, as the Philosophers have ordained, imbue, liquefy, and afterwards congeal, until a stone is produced; then rule the stone with gluten of gold and syrup of pomegranates until it be broken up. But you have already divided the water into two parts, with one of which you have liquefied the lead, and it has become as water; cook, therefore, the same until it be dried and have become earth; then pound with the water reserved until it acquire a red colour, as you have been frequently ordered.

The Turba answereth:- Thou hast done nothing but pile up ambiguous words. Return, therefore, to the subject.

And he:- Ye who wish to coagulate quicksilver, must mix it with its equal. Afterwards cook it diligently until both become permanent water, and, again, cook this water until it be coagulated. But let this be desiccated with its own equal vapour, because ye have found the whole quicksilver to be coagulated by itself. If ye understand, and place in your vessel what is necessary, cook it until it be coagulated, and then pound until it becomes a crocus like to the colour of gold.

#### **The Twenty-Fifth Dictum.**



Menabodus saith:- May God reward thee for the regimen, since thou speakest the truth! For thou hast illuminated thy words.

And they:- It is said because thou praisedest him for his sayings, do not be inferior to him.

And he:- I know that I can utter nothing but that which he hath uttered; however, I counsel posterity to make bodies not bodies, but these incorporeal things bodies. For by this regimen the composite is prepared, and the hidden part of its nature is extracted. With these bodies accordingly join quicksilver and the body of Magnesia, the woman also with the man, and by means of this there is extracted our secret Ethelia, through which bodies are coloured; assuredly, if I understand this regimen, bodies become not bodies, and incorporeal things become bodies. If ye diligently pound the things in the fire and digest (or join to) the Ethelias, they become clean and fixed things. And know ye that quicksilver is a fire burning the bodies, mortifying and breaking up, with one regimen, and the more it is mixed and pounded with the body, the more the body is disintegrated, while the quicksilver is attenuated and becomes living. For when ye shall diligently pound fiery quicksilver and cook it as required, ye will possess Ethel, a fixed nature and colour, subject to every tincture, which also overcomes, breaks, and constrains the fire. For this reason it does not colour things unless it be coloured, and being coloured it colours. And know that no body can tinge itself unless its spirit be extracted from the secret belly thereof, when it becomes a body and soul without the spirit, which is a spiritual tincture, out of which colours have manifested, seeing that a dense thing does not tinge a tenuous, but a tenuous nature colours that which enters into a body. When, however, ye have ruled the body of copper, and have extracted from it a most tenuous (subject), then the latter is changed into a tincture by which it is coloured. Hence has the wise man said, that copper does not tinge unless first it be tinged. And know that those four bodies which you are directed to rule are this copper, and that the tinctures which I have signified unto you are the condensed and the humid, but the condensed is a conjoined vapour, and the humid is the water of sulphur, for sulphurs are contained by sulphurs, and rightly by these things Nature rejoices in Nature, and overcomes, and constrains.

### **The Twenty-Sixth Dictum.**

Zenon saith:- I perceive that you, O crowd of the Wise, have conjoined two bodies, which your Master by no means ordered you to do!

The Turba answereth:- Inform us according to your own opinion, O Zenon, in this matter, and beware of envy! Then he:- Know that the colours which shall appear to you out of it are these. Know, O Sons of the Doctrine, that it behoves you to allow the composition to putrefy for forty days, and then to sublimate five times in a vessel. Next join to a fire of dung, and cook, when these colours shall appear to you: On the first day black citrine, on the second black red, on the third like unto a dry crocus, finally, the purple colour will appear to you; the ferment and the coin of the vulgar shall be imposed; then is the Ixir composed out of the humid and the dry, and then it tinges with an invariable tincture. Know also that it is called a body wherein there is gold. But when ye are composing the Ixir, beware lest you extract the same hastily, for it lingers. Extract, therefore, the same as an Ixir. For this venom is, as it were, birth and life, because it is a soul extracted out of many things, and imposed upon coins: its tincture, therefore, is life to those things with which it is joined, from which it removes evil, but it is death to the bodies from which it is extracted. Accordingly, the Masters have said that between them there exists the same desire as between male and female, and if any one, being introduced to this Art, should know these natures, he would sustain the tediousness of cooking until he gained his purpose according to the will of God.

### **The Twenty-Seventh Dictum.**

Gregorius saith:- O all ye Turba, it is to be observed that the envious have called the venerable stone Efflucidinus, and they have ordered it to be ruled until it coruscates like marble in its splendour.

And they:- Show, therefore, what it is to posterity.

Then he:- Willingly; you must know that the copper is commingled with vinegar, and ruled until it becomes water. Finally, let it be congealed, and it remains a coruscating stone with a brilliancy like marble, which, when ye see thus, I direct you to rule until it becomes red, because when it is cooked till it is disintegrated and becomes earth, it is turned into a red colour. When ye see it thus, repeatedly cook and imbue it until it assume the aforesaid colour, and it shall become hidden gold. Then repeat the process, when it will become gold of a Tyrian colour. It behoves you, therefore, O all ye investigators of this Art, when ye have observed that this Stone is coruscating, to pound and turn it into earth, until it acquires some degree of redness; then take the remainder of the water which the envious ordered you to divide into two parts, and ye shall imbibe them several times until the colours which are hidden by no body appear unto you. Know also that if ye rule it ignorantly, ye shall see nothing of those colours. I knew a certain person who commenced this work, and operated the natures of truth, who, when the redness was somewhat slow in appearing, imagined that he had made a mistake, and so relinquished the work. Observe, therefore, how ye make the conjunction, for the punice dye, having embraced his spouse, passes swiftly into her body, liquefies, congeals, breaks up, and disintegrates the same. Finally, the redness does not delay in coming, and if ye effect it without the weight, death will take place, whereupon it will be thought to be bad. Hence, I order that the fire should be gentle in liquefaction, but when it is turned to earth make the same intense, and imbue it until God shall extract the colours for us and they appear.

### **The Twenty-Eighth Dictum.**

Custos saith:- I am surprised, O all ye Turba! at the very great force and nature of this water, for when it has entered into the said body, it turns it first into earth, and next into powder, to test the perfection of which take in the hand, and if ye find it impalpable as water, it is then most excellent; otherwise, repeat the cooking until it is brought to the required condition. And know that if ye use any substance other than our copper, and rule with our water, it will profit you nothing. If, on the other hand, ye rule our copper with our water, ye shall find all that has been promised by us.

But the Turba answereth:- Father, the envious created no little obscurity when they commanded us to take lead and white quicksilver, and to rule the same with dew and the sun till it becomes a coin-like stone.

Then he:- They meant our copper and our permanent water, when they thus directed you to cook in a gentle fire, and affirmed that there should be produced the said coin-like stone, concerning which the Wise have also observed, that Nature rejoices in Nature, by reason of the affinity which they know to exist between the two bodies, that is to say, copper and permanent water. Therefore, the nature of these two is one, for between them there is a mixed affinity, without which they would not so swiftly unite, and be held together so that they may become one.

Saith the Turba:- Why do the envious direct us to take the copper which we have now made, and roasted until it has become gold!

### **The Twenty-Ninth Dictum.**

Diamedes saith:- Thou hast spoken already, O Moses [Custos], in an ungrudging manner, as became thee; I will also confirm thy words, passing over the hardness of the elements which the wise desire to remove, this disposition being most precious in their eyes. Know, O ye seekers

after this doctrine, that man does not proceed except from a man; that only which is like unto themselves is begotten from brute animals; and so also with flying creatures.

I have treated these matters in compendious fashion, exalting you towards the truth, who yourselves omit prolixity, for Nature is truly not improved by Nature, save with her own nature, seeing that thou thyself art not improved except in thy son, that is to say, man in man. See, therefore, that ye do not neglect the precepts concerning her, but make use of venerable Nature, for out of her Art cometh, and out of no other. Know also that unless you seize hold of this Nature and rule it, ye will obtain nothing. Join, therefore, that male, who is son to the red slave, in marriage with his fragrant wife, which having been done, Art is produced between them; add no foreign matter unto these things, neither powder nor anything else; that conception is sufficient for us, for it is near, yet the son is nearer still. How exceeding precious is the nature of that red slave, without which the regimen cannot endure!

Bacsen saith:- O Diomedes, thou hast publicly revealed this disposition!

He answereth:- I will even shed more light upon it. Woe unto you who fear not God, for He may deprive you of this art! Why, therefore, are you envious towards your brethren?

They answer:- We do not flee except from fools; tell us, therefore, what is thy will?

And he:- Place Citrine with his wife after the conjunction into the bath; do not kindle the bath excessively, lest they be deprived of sense and motion; cause them to remain in the bath until their body, and the colour thereof, shall become a certain unity, whereupon restore unto it the sweat thereof; again suffer it to die; then give it rest, and beware lest ye evaporate them by burning them in too strong a fire. Venerate the king and his wife, and do not burn them, since you know not when you may have need of these things, which improve the king and his wife. Cook them, therefore, until they become black, then white, afterwards red, and finally until a tingeing venom is produced. O seekers after this Science, happy are ye, if ye understand, but if not, I have still performed my duty, and that briefly, so that if ye, remain ignorant, it is God who hath concealed the truth from you! Blame not, therefore, the Wise, but yourselves, for if God knew that ye possessed a faithful mind, most certainly he would reveal unto you the truth. Behold, I have established you therein, and have extricated you from error!

### **The Thirtieth Dictum.**

Bacsen saith:- Thou hast spoken well, O Diomedes, but I do not see that thou hast demonstrated the disposition of Corsufle to posterity! Of this same Corsufle the envious have spoken in many ways, and have confused it with all manner of names.

Then he:- Tell me, therefore, O Bacsen, according to thy opinion in these matters, and I swear by thy father that this is the head of the work, for the true beginning hereof cometh after the completion.

Bacsen saith:- I give notice, therefore, to future seekers after this Art, that Corsufle is a composite, and that it must be roasted seven times, because when it arrives at perfection it tinges the whole body.

The Turba answereth:- Thou hast spoken the truth, O Bacsen!

### **The Thirty-First Dictum.**

Pythagoras Saith:- How does the discourse of Bacsen appear to you, since he has omitted to name the substance by its artificial names?

And they:- Name it, therefore, oh Pythagoras!

And he:- Corsufle being its composition, they have applied to it all the names of bodies in the world, as, for example, those of coin, copper, tin, gold, iron, and also the name of lead, until it be deprived of that colour and become Ixir.

The Turba answereth:- Thou hast spoken well, O Pythagoras!

And he:- Ye have also spoken well, and some among the others may discourse concerning the residual matters.

### **The Thirty-Second Dictum.**

Bonellus saith: According to thee, O Pythagoras, all things die and live by the will of God, because that nature from which the humidity is removed, that nature which is left by nights, does indeed seem like unto something that is dead; it is then turned and (again) left for certain nights, as a man is left in his tomb, when it becomes a powder. These things being done, God will restore unto it both the soul and the spirit thereof, and the weakness being taken away, that matter will be made strong, and after corruption will be improved, even as a man becomes stronger after resurrection and younger than he was in this world. Therefore it behoves you, O ye Sons of the Doctrine, to consume that matter with fire boldly until it shall become a cinder, when know that ye have mixed it excellently well, for that cinder receives the spirit, and is imbued with the humour until it assumes a fairer colour than it previously possessed. Consider, therefore, O ye Sons of the Doctrine, that artists are unable to paint with their own tinctures until they convert them into a powder; similarly, the philosophers cannot combine medicines for the sick slaves until they also turn them into powder, cooking some of them to a cinder, while others they grind with their hands. The case is the same with those who compose the images of the ancients. But if ye understand what has already been said, ye will know that I speak the truth, and hence I have ordered you to burn up the body and turn it into a cinder, for if ye rule it subtly many things will proceed from it, even as much proceeds from the smallest things in the world. It is thus because copper like man, has a body and a soul, for the inspiration of men cometh from the air, which after God is their life, and similarly the copper is inspired by the humour from which that same copper receiving strength is multiplied and augmented like other things. Hence, the philosophers add, that when copper is consumed with fire and iterated several times, it becomes better than it was.

The Turba answereth:- Show, therefore, O Bonellus, to future generations after what manner it becometh better than it was!

And he:- I will do so willingly; it is because it is augmented and multiplied, and because God extracts many things out of one thing, since He hath created nothing which wants its own regimen, and those qualities by which its healing must be effected. Similarly, our copper, when it is first cooked, becomes water; then the more it is cooked, the more is it thickened until it becomes a stone, as the envious have termed it, but it is really an egg tending to become a metal. It is afterwards broken and imbued, when ye must roast it in a fire more intense than the former, until it shall be coloured and shall become like blood in combustion, when it is placed on coins and changes them into gold, according to the Divine pleasure. Do you not see that sperm is not produced from the blood unless it be diligently cooked in the liver till it has acquired an intense red colour, after which no change takes place in that sperm? It is the same with our work, for unless it be cooked diligently until it shall become a powder, and afterwards be putrefied until it shall become a spiritual sperm, there will in no wise proceed from it that colour which ye desire.

But if ye arrive at the conclusion of this regimen, and so obtain your purpose, ye shall be princes among the People of your time.

### **The Thirty-Third Dictum.**

Nicarus saith:- Now ye have made this arcanum public.

The Turba answereth:- Thus did the Master order.

And he:- Not the whole, nevertheless.

But they:- He ordered us to clear away the darkness therefrom; do thou, therefore, tell us.

And he:- I counsel posterity to take the gold which they wish to multiply and renovate, then to divide the water into two parts.

And they:- Distinguish, therefore, when they divide the water.

But he:- It behoves them to burn up our copper with one part. For the said copper, dissolved in that water, is called the ferment of Gold, if ye rule well. For the same in like manner are cooked and liquefy as water; finally, by cooking they are congealed, crumble, and the red appears. But then it behoves you to imbue seven times with the residual water, until they absorb all the water, and, all the moisture being dried up, they are turned into dry earth; then kindle a fire and place therein for forty days until the whole shall putrefy, and its colours appear.

### **The Thirty-Fourth Dictum.**

Bacsen saith:- On account of thy dicta the Philosophers said beware. Take the regal Corsufle, which is like to the redness of copper, and pound in the urine of a calf until the nature of the Corsufle is converted, for the true nature has been hidden in the belly of the Corsufle.

The Turba saith:- Explain to posterity what the nature is.

And he:- A tingeing spirit which it hath from permanent water, which is coin-like, and coruscates.

And they:- Shew, therefore, how it is extracted.

And he:- It is pounded, and water is poured upon it seven times until it absorbs the whole humour, and receives a force which is equal to the hostility of the fire; then it is called rust. Putrefy the same diligently until it becomes a spiritual powder, of a colour like burnt blood, which the fire overcoming hath introduced into the receptive belly of Nature, and hath coloured with an indelible colour. This, therefore, have kings sought, but not found, save only to whom God has granted it.

But the Turba saith:- Finish your speech, O Bacsen.

And he:- I direct them to whiten copper with white water, by which also they make red. Be careful not to introduce any foreign matter.

And the Turba:- Well hast thou spoken, O Bacsen, and Nictimerus also has spoken well!

Then he:- If I have spoken well, do one of you continue.

### **The Thirty-Fifth Dictum.**

But Zimon saith:- Hast thou left anything to be said by another?

And the Turba:- Since the words of Nicarus and Bacsen are of little good to those who seek after this Art, tell us, therefore, what thou knowest, according as we have said.

And he:- Ye speak the truth, O all ye seekers after this Art! Nothing else has led you into error but the sayings of the envious, because what ye seek is sold at the smallest possible price. If men knew this, and how great was the thing they held in their hands, they would in no wise sell it. Therefore, the Philosophers have glorified that venom, have treated of it variously, and in many ways, have taken and applied to it all manner of names, wherefore, certain envious persons have said: It is a stone and not a stone, but a gum of Ascotia, consequently, the Philosophers have concealed the power thereof. For this spirit which ye seek, that ye may tinge therewith, is concealed in the body, and hidden away from sight, even as the soul in the human body. But ye seekers after the Art, unless ye disintegrate this body, imbue and pound both cautiously and diligently, until ye extract it from its grossness (or grease), and turn it into a tenuous and impalpable spirit, have your labour in vain. Wherefore the Philosophers have said: Except ye turn bodies into not bodies, and incorporeal things into bodies, ye have not yet discovered the rule of operation.

But the Turba saith:- Tell, therefore, posterity how bodies are turned into not-bodies.

And he:- They are pounded with fire and Ethelia till they become a powder. And know that this does not take place except by an exceedingly strong decoction, and continuous contrition, performed with a moderate fire, not with hands, with imbibition and putrefaction, with exposure to the sun and to Ethelia. The envious caused the vulgar to err in this Art when they stated that the thing is common in its nature and is sold at a small price. They further said that the nature was more precious than all natures, wherefore they deceived those who had recourse to their books. At the same time they spoke the truth, and therefore doubt not these things.

But the Turba answereth:- Seeing that thou believest the sayings of the envious, explain, therefore, to posterity the disposition of the two natures.

And he:- I testify to you that Art requires two natures, for the precious is not produced without the common, nor the common without the precious. It behoves you, therefore, O all ye Investigators of this Art, to follow the sayings of Victimerus, when he said to his disciples: Nothing else helps you save to sublimate water and vapour.

And the Turba:- The whole work is in the vapour and the sublimation of water. Demonstrate, therefore, to them the disposition of the vapour.

And he:- When ye shall perceive that the natures have become water by reason of the heat of the fire, and that they have been purified, and that the whole body of Magnesia is liquefied as water; then all things have been made vapour, and rightly, for then the vapour contains its own equal, wherefore the envious call either vapour, because both are joined in decoctions, and one contains the other. Thus our stag finds no path to escape, although flight be essential to it. The one keeps back the other, so that it has no opportunity to fly, and it finds no place to escape; hence all are made permanent, for when the one falls, being hidden in the body, it is congealed with it, and its colour varies, and it extracts its nature from the properties which God has infused into His elect, and it alienates it, lest it flee. But the blackness and redness appear, and it falls into sickness, and dies by rust and putrefaction; properly speaking, then, it has not a flight, although it is desirous to escape servitude; then when it is free it follows its spouse, that a favourable colour may befall itself and its spouse; its beauty is not as it was, but when it is placed with coins, it

makes them gold. For this reason, therefore, the Philosophers have called the spirit and the soul vapour. They have also called it the black humid wanting perlution; and forasmuch as in man there are both humidity and dryness, thus our work, which the envious have concealed, is nothing else but vapour and water.

The Turba answereth:- Demonstrate vapour and water!

And he:- I say that the work is out of two; the envious have called it composed out of two, because these two become four, wherein are dryness and humidity, spirit and vapour.

The Turba answereth:- Thou hast spoken excellently, and without envy. Let Zimon next follow.

### **The Thirty-Sixth Dictum.**

Afflontus, the Philosopher, saith:- I notify to you all, O ye investigators of this Art, that unless ye sublime the substances at the commencement by cooking, without contrition of hands, until the whole become water, ye have not yet found the work. And know ye, that the copper was formerly called sand, but by others stone, and, indeed, the names vary in every regimen. Know further, that the nature and humidity become water, then a stone, if ye cause them to be well complexionated, and if ye are acquainted with the natures, because the part which is light and spiritual rises to the top, but that which is thick and heavy remains below in the vessel. Now this is the contrition of the Philosophers, namely, that which is not sublimated sinks down, but that which becomes a spiritual powder rises to the top of the vessel, and this is the contrition of decoction, not of hands. Know also, that unless ye have turned all into powder, ye have not yet pounded them completely. Cook them, therefore, successively until they become converted, and a powder. Wherefore Agadaimon saith:- Cook the copper until it become a gentle and impalpable body, and impose in its own vessel; then sublimate the same six or seven times until the water shall descend. And know that when the water has become powder then has it been ground diligently. But if ye ask, how is the water made a powder? note that the intention of the Philosophers is that the body before which before it falls into the water is not water may become water; the said water is mixed with the other water, and they become one water. It is to be stated, therefore, that unless ye turn the thing mentioned into water, ye shall not attain to the work. It is, therefore, necessary for the body to be so possessed by the flame of the fire that it is disintegrated and becomes weak with the water, when the water has been added to the water, until the whole becomes water. But fools, hearing of water, think that this is water of the clouds. Had they read our books they would know that it is permanent water, which cannot become permanent without its companion, wherewith it is made one. But this is the water which the Philosophers have called Water of Gold, the Igneous, Good Venom, and that Sand of Many Names which Hermes ordered to be washed frequently, so that the blackness of the Sun might be removed, which he introduced in the solution of the body. And know, all ye seekers after this Art, that unless ye take this pure body, that is, our copper without the spirit, ye will by no means see what ye desire, because no foreign thing enters therein, nor does anything enter unless it be pure. Therefore, all ye seekers after this Art, dismiss the multitude of obscure names, for the nature is one water; if anyone err, he draws nigh to destruction, and loses his life. Therefore, keep this one nature, but dismiss what is foreign.

### **The Thirty-Seventh Dictum.**

Bonellus saith:- I will speak a little concerning Magnesia.

The Turba answereth:- Speak.

And he:- O all ye Sons of the Doctrine, when mixing Magnesia, place it in its vessel, the mouth of which close carefully, and cook with a gentle fire until it liquefy, and all become water therein! For the heat of the water acting thereupon, it becomes water by the will of God. When ye see that the

said water is about to become black, ye know that the body is already liquefied. Place again in its vessel, and cook for forty days, until it drink up the moisture of the vinegar and honey. But certain persons uncover it, say, once in each week, or once in every ten nights; in either case, the ultimate perfection of pure water appears at the end of forty days, for then it completely absorbs the humour of the decoction. Therefore, wash the same, and deprive of its blackness, until, the blackness being removed, the stone becomes dry to the touch. Hence the envious have said:- Wash the Magnesia with soft water, and cook diligently, until it become earth, and the humour perish. Then it is called copper. Subsequently, pour very sharp vinegar upon it, and leave it to be soaked therein. But this is our copper, which the Philosophers have ordained should be washed with permanent water, wherefore they have said: Let the venom be divided into two parts, with one of which burn up the body, and with the other putrefy. And know, all ye seekers after this Science, that the whole work and regimen does not take place except by water, wherefore, they say that the thing which ye seek is one, and, unless that which improves it be present in the said thing, what ye look for shall in no wise take place. Therefore, it behoves you to add those things which are needful, that ye may thereby obtain that which you purpose.

The Turba answereth:- Thou has spoken excellently, O Bonellus! If it please thee, therefore, finish that which thou art saying; otherwise repeat it a second time.

But he:- Shall I indeed repeat these and like things? O all ye investigators of this Art, take our copper; place with the first part of the water in the vessel; cook for forty days; purify from all uncleanness; cook further until its days be accomplished, and it become a stone having no moisture. Then cook until nothing remains except faeces. This done, cleanse seven times, wash with water, and when the water is used up leave it to putrefy in its vessel, so long as may seem desirable to your purpose. But the envious called this composition when it is turned into blackness that which is sufficiently black, and have said: Rule the same with vinegar and nitre. But that which remained when it had been whitened they called sufficiently white, and ordained that it should be ruled with permanent water. Again, when they called the same sufficiently red, they ordained that it should be ruled with water and fire until it became red.

The Turba answereth:- Show forth unto posterity what they intended by these things.

And he:- They called it Ixir satis, by reason of the variation of its colours. In the work, however, there is neither variety, multiplicity, nor opposition of substances; it is necessary only to make the black copper white and then red. However, the truth-speaking Philosophers had no other intention than that of liquefying, pounding, and cooking Ixir until the stone should become like unto marble in its splendour. Accordingly, the envious again said: Cook the same with vapour until the stone becomes coruscating by reason of its brilliancy. But when ye see it thus, it is, indeed, the most great Arcanum. Notwithstanding, ye must then pound and wash it seven times with permanent water; finally, again pound and congeal in its own water, until ye extract its own concealed nature. Wherefore, saith Maria, sulphurs are contained in sulphurs, but humour in like humour, and out of sulphur mixed with sulphur, there comes forth a great work. But I ordain that you rule the same with dew and the sun, until your purpose appear to you. For I signify unto you that there are two kinds of whitening and of making red, of which one consists in rust and the other in contrition and decoction. But ye do not need any contrition of hands. Beware, however, of making a separation from the waters lest the poisons get at You, and the body perish with the other things which are in the vessel.

### **The Thirty-Eighth Dictum.**

Effistus saith:- Thou hast spoken most excellently, O Bonellus, and I bear witness to all thy words!



The Turba saith:- Tell us if there be any service in the speech of Bonellus, so that those initiated in this disposition may be more bold and certain.

Effistus saith:- Consider, all ye investigators of this Art, how Hermes, chief of the Philosophers, spoke and demonstrated when he wished to mix the natures. Take, he tells us, the stone of gold, combine with humour which is permanent water, set in its vessel, over a gentle fire until liquefaction takes place. Then leave it until the water dries, and the sand and water are combined, one with another; then let the fire be more intense than before, until it again becomes dry, and is made earth. When this is done, understand that here is the beginning of the arcanum; but do this many times, until two-thirds of the water perish, and colours manifest unto you.

The Turba answereth:- Thou hast spoken excellently, O Effistus! Yet, briefly inform us further.

And he:- I testify to Posterity that the dealbation doth not take place save by decoction. Consequently, Agadaimon has very properly treated of cooking, of pounding, and of imbuing, ethelia. Yet I direct you not to pour on the whole of the water at one time, lest the Ixir be submerged, but pour it in gradually, pound and dessicate, and do this several times until the water be exhausted. Now concerning this the envious have said: Leave the water when it has all been poured in, and it will sink to the bottom. But their intention is this, that while the humour is drying, and when it has been turned into powder, leave it in its glass vessel for forty days, until it passes through various colours, which the Philosophers have described. By this method of cooking the bodies put on their spirits and spiritual tinctures, and become warm.

The Turba answereth:- Thou hast given light to us, O Effistus, and hast done excellently! Truly art thou cleared from envy; wherefore, let one of you others speak as he pleases.

### **The Thirty-Ninth Dictum.**

Bacsen saith:- O all ye seekers after this Art, ye can reach no useful result without a patient, laborious, and solicitous soul, persevering courage, and continuous regimen. He, therefore, who is willing to Persevere in this disposition, and would enjoy the result, may enter upon it, but he who desires to learn over speedily, must not have recourse to our books, for they impose great labour before they are read in their higher sense, once, twice, or thrice. Therefore, the Master saith:- Whosoever bends his back over the study of our books, devoting his leisure thereto, is not occupied with vain thoughts, but fears God, and shall reign in the Kingdom without fail until he die. For what ye seek is not of small price. Woe unto you who seek the very great and compensating treasure of God! Know ye not that for the smallest Purpose in the world, earthly men will give themselves to death, and what, therefore, ought they to do for this most excellent and almost impossible offering? Now, the regimen is greater than is perceived by reason, except through divine inspiration. I once met with a person who was as well acquainted with the elements as I myself, but when he proceeded to rule this disposition, he attained not to the joy thereof by reason of his sadness and ignorance in ruling, and excessive eagerness, desire, and haste concerning the purpose. Woe unto you, sons of the Doctrine! For one who plants trees does not look for fruit, save in due season; he also who sows seeds does not expect to reap, except at harvest time. How, then, should ye desire to attain this offering when ye have read but a single book, or have adventured only the first regimen? But the Philosophers have plainly stated that the truth is not to be discerned except after error, and nothing creates greater pain at heart than error in this Art, while each imagines that he has almost the whole world, and yet finds nothing in his hands. Woe unto you! Understand the dictum of the Philosopher, and how he divided the work when he said- pound, cook, reiterate, and be thou not weary. But when thus he divided the work, he signified commingling, cooking, assimilating, roasting, heating, whitening, pounding, cooking Ethelia, making rust or redness, and tingeing. Here, therefore, are there many names, and yet there is one regimen. And if men knew that one decoction and one contrition would suffice them, they would not so often repeat their words, as they have done, and in order that the mixed body may be pounded and cooked diligently, have admonished you not to be

weary thereof. Having darkened the matter to you with their words, it suffices me to speak in this manner. It is needful to complexionate the venom rightly, then cook many times, and do not grow tired of the decoction. Imbue and cook it until it shall become as I have ordained that it should be ruled by you- namely, impalpable spirits, and until ye perceive that the Ixir is clad in the garment of the Kingdom. For when ye behold the Ixir turned into Tyrian colour, then have ye found that which the Philosophers discovered before you. If ye understand my words (and although my words be dead, yet is there life therein for those who understand themselves), they will forthwith explain any ambiguity occurring herein. Read, therefore, repeatedly, for reading is a dead speech, but that which is uttered with the lips the same is living speech. Hence we have ordered you to read frequently, and, moreover, ponder diligently over the things which we have narrated.

#### **The Fortieth Dictum.**

Jargus saith:- Thou hast left obscure a part of thy discourse, O Bacsen!

And he:- Do thou, therefore, Jargus, in thy clemency shew forth the same!

And he answereth:- The copper of which thou hast before spoken is not copper, nor is it the tin of the vulgar; it is our true work (or body) which must be combined with the body of Magnesia, that it may be cooked and pounded without wearying until the stone is made. Afterwards, that stone must be pounded in its vessel with the water of nitre, and, subsequently, placed in liquefaction until it is destroyed. But, all ye investigators of this art, it is necessary to have a water by which the more you cook, so much the more you sprinkle, until the said copper shall put on rust, which is the foundation of our work. Cook, therefore, and pound with Egyptian vinegar.

#### **The Forty-First Dictum.**

Zimon saith:- Whatsoever thou hast uttered, O Jargos, is true, yet I do not see that the whole Turba hath spoken concerning the rotundum.

Then he:- Speak, therefore, thine opinion concerning it, O Zimon!

Zimon saith:- I notify to Posterity that the rotundum turns into four elements, and is derived out of one thing.

The Turba answereth:- Inasmuch as thou art speaking, explain for future generations the method of ruling.

And he:- Willingly: it is necessary to take one part of our copper, but of Permanent Water three parts; then let them be mixed and cooked until they be thickened and become one stone, concerning which the envious have said: Take one part of the pure body, but three parts of copper of Magnesia; then commingle with rectified vinegar, mixed with male of earth; close the vessel, observe what is in it, and cook continuously until it becomes earth.

#### **The Forty-Second Dictum.**

Ascanius saith:- Too much talking, O all ye Sons of the Doctrine, leads this subject further into error! But when ye read in the books of the Philosophers that Nature is one only, and that she overcomes all things: Know that they are one thing and one composite. Do ye not see that the complexion of a man is formed out of a soul and body; thus, also, must ye conjoin these, because the Philosophers, when they prepared the matters and conjoined spouses mutually in love with each other, behold there ascended from them a golden water!

The Turba answereth:- When thou wast treating of the first work, lo! thou didst turn unto the second! How ambiguous hast thou made thy book, and how obscure are thy words!

Then he:- I will perform the disposition of the first work.

The Turba answereth:- Do this.

And he:- Stir up war between copper and quicksilver, until they go to destruction and are corrupted, because when the copper conceives the quicksilver it coagulates it, but when the quicksilver conceives the copper, the copper is congealed into earth; stir up, therefore, a fight between them; destroy the body of the copper until it becomes a powder. But conjoin the male to the female, which are vapour and quicksilver, until the male and the female become Ethel, for he who changes them into spirit by means of Ethel, and next makes them red, tinges every body, because, when by diligent cooking ye pound the body, ye extract a pure, spiritual, and sublime soul therefrom, which tinges every body.

The Turba answereth:- Inform, therefore, posterity what is that body.

And he:- It is a natural sulphureous thing which is called by the names of all bodies.

### **The Forty-Third Dictum.**

Dardaris saith:- Ye have frequently treated of the regimen, and have introduced the conjunction, yet I proclaim to posterity that they cannot extract the now hidden soul except by Ethelia, by which bodies become not bodies through continual cooking, and by sublimation of Ethelia. Know also that quicksilver is fiery, burning every body more than does fire, also mortifying bodies, and that every body which is mingled with it is ground and delivered over to be destroyed. When, therefore, ye have diligently pounded the bodies, and have exalted them as required, therefrom is produced that Ethel nature, and a colour which is tingeing and not volatile, and it tinges the copper which the Turba said did not tinge until it is tinged, because that which is tinged tinges. Know also that the body of the copper is ruled by Magnesia, and that quicksilver is four bodies, also that the matter has no being except by humidity, because it is the water of sulphur, for sulphurs are contained in sulphurs.

The Turba saith:- O Dardaris, inform posterity what sulphurs are!

And he:- Sulphurs are souls which are hidden in four bodies, and, extracted by themselves, do contain one another, and are naturally conjoined. For if ye rule that which is hidden in the belly of sulphur with water, and cleanse well that which is hidden, then nature rejoices, meeting with nature, and water similarly with its equal. Know ye also that the four bodies are not tinged but tinge.

And the Turba:- Why dost thou not say like the ancients that when they are tinged, they tinge?

And he:- I state that the four coins of the vulgar populace are not tinged, but they tinge copper, and when that copper is tinged, it tinges the coins of the populace.

### **The Forty-Fourth Dictum.**

Moyses saith:- This one thing of which thou hast told us, O Dardaris, the Philosophers have called by many names, sometimes by two and sometimes by three names!

Dardaris answereth:- Name it, therefore, for posterity, setting aside envy.

And he:- The one is that which is fiery, the two is the

body composed in it, the three is the water of sulphur, with which also it is washed and ruled until it be perfected. Do ye not see what the Philosopher affirms, that the quicksilver which tinges gold is quicksilver out of Cambar?

Dardaris answereth:- What dost thou mean by this? For the Philosopher says: sometimes from Cambar and sometimes from Orpiment.

And he:- Quicksilver of orpiment is Cambar of Magnesia, but quicksilver is sulphur ascending from the mixed composite. Ye must, therefore, mix that thick thing with fiery venom, putrefy, and diligently pound until a spirit be produced, which is hidden in that other spirit; then is made the tincture which is desired of you all.

### **The Forty-Fifth Dictum.**

But Plato saith: It behoves you all, O Masters, when those bodies are being dissolved, to take care lest they be burnt up, as also to wash them with sea water, until all their salt be turned into sweetness, clarifies, tinges, becomes tincture of copper, and then goes off in flight! Because it was necessary that one should become tingeing, and that the other should be tinged, for the spirit being separated from the body and hidden in the other spirit, both become volatile. Therefore the Wise have said that the gate of flight must not be opened for that which would flee, (or that which does not flee), by whose flight death is occasioned, for by the conversion of the sulphureous thing into a spirit like unto itself, either becomes volatile, since they are made aeriform spirits prone to ascend in the air. But the Philosophers seeing that which was not volatile made volatile with the volatiles, iterated these to a body like to the non-volatiles, and put them into that from which they could not escape. They iterated them to a body like unto the bodies from which they were extracted, and the same were then digested. But as for the statement of the Philosopher that the tingeing agent and that which is to be tinged are made one tincture, it refers to a spirit concealed in another humid spirit. Know also that one of the humid spirits is cold, but the other is hot, and although the cold humid is not adapted to the warm humid, nevertheless they are made one. Therefore, we prefer these two bodies, because by them we rule the whole work, namely, bodies by not-bodies, until incorporeals become bodies, steadfast in the fire, because they are conjoined with volatiles, which is not possible in any body, these excepted. For spirits in every wise avoid bodies, but fugitives are restrained by incorporeals. Incorporeals, therefore, similarly flee from bodies; those, consequently, which do not flee are better and more precious than all bodies. These things, therefore, being done, take those which are not volatile and join them; wash the body with the incorporeal until the incorporeal receives a non-volatile body; convert the earth into water, water into fire, fire into air, and conceal the fire in the depths of the water, but the earth in the belly of the air, mingling the hot with the humid, and the cold with the dry. Know, also, that Nature overcomes Nature, Nature rejoices in Nature, Nature contains Nature.

### **The Forty-Sixth Dictum.**

Attamus saith:- It is to be noted that the whole assembly of the Philosophers have frequently treated concerning

Rubigo. Rubigo, however, is a fictitious and not a true name.

The Turba answereth:- Name, therefore, Rubigo by its true name, for by this it is not calumniated.

And he:- Rubigo is according to the work, because it is from gold alone.

The Turba answereth:- Why, then, have the Philosophers referred it to the leech?

He answereth:- Because water is hidden in sulphureous gold as the leech is in water; rubigo, therefore, is rubefaction in the second work, but to make rubigo is to whiten in the former work, in which the Philosophers ordained that the flower of gold should be taken and a proportion of gold equally.

#### **The Forty-Seventh Dictum.**

Mundus saith:- Thou hast already treated sufficiently of Rubigo, O Attamus! I will speak, therefore, of venom, and will instruct future generations that venom is not a body, because subtle spirits have made it into a tenuous spirit, have tinged the body and burned it with venom, which venom the Philosopher asserts will tinge every body. But the Ancient Philosophers thought that he who turned gold into venom had arrived at the purpose, but he who can do not this profiteth nothing. Now I say unto you, all ye Sons of the Doctrine, that unless ye reduce the thing by fire until those things ascend like a spirit, ye effect nought. This, therefore, is a spirit avoiding the fire and a ponderous smoke, which when it enters the body penetrates it entirely, and makes the body rejoice. The Philosophers have all said: Take a black and conjoining spirit; therewith break up the bodies and torture them till they be altered.

#### **The Forty-Eighth Dictum.**

Pythagoras saith:- We must affirm unto all you seekers after this Art that the Philosophers have treated of conjunction (or continuation) in various ways. But I enjoin upon you to make quicksilver con strain the body of Magnesia, or the body Kuhul, or the Spume of Luna, or incombustible sulphur, or roasted calx, or alum which is out of apples, as ye know. But if there was any singular regimen for any of these, a Philosopher would not say so, as ye know. Understand, therefore, that sulphur, calx, and alum which is from apples, and Kuhul, are all nothing else but water of sulphur. Know ye also that Magnesia, being mixed with quicksilver and sulphur, they pursue one another. Hence you must not dismiss that Magnesia without the quicksilver, for when it is composed it is called an exceeding strong composition, which is one of the ten regimens established by the Philosophers. Know, also, that when Magnesia is whitened with quicksilver, you must congeal white water therein, but when it is reddened you must congeal red water, for, as the Philosophers have observed in their books, the regimen is not one. Accordingly, the first congelation is of tin, copper, and lead. But the second is composed with water of sulphur. Some, however, reading this book, think that the composition can be bought. It must be known for certain that nothing of the work can be bought, and that the science of this Art is nothing else than vapour and the sublimation of water, with the conjunction, also, of quicksilver in the body of Magnesia; but, heretofore, the Philosophers have demonstrated in their books that the impure water of sulphur is from sulphur only, and no sulphur is produced without the water of its calx, and of quicksilver, and of sulphur.

#### **The Forty-Ninth Dictum.**

Belus saith:- O all ye Philosophers, ye have not dealt sparingly concerning composition and contact, but composition, contact, and congelation are one thing! Take, therefore, a part From the one composition and a part out of ferment of gold, and on these impose pure water of sulphur. This, then, is the potent (or revealed) arcanum which tinges every body.

Pythagoras answereth:- O Belus, why hast thou called it a potent arcanum, yet hast not shown its work!

And he:- In our books, O Master, we have found the same which thou hast received from the ancients!

And Pythagoras:- Therefore have I assembled you together, that you might remove any obscurities which are in any books.

And he:- Willingly, O Master! It is to be noted that pure water which is from sulphur is not composed of sulphur alone, but is composed of several things, for the one sulphur is made out of several sulphurs. How, therefore, O Master, shall I compose these things that they may become one!

And he:- Mix, O Belus, that which strives with the fire with that which does not strive, for things which are conjoined in a fire suitable to the same contend, because the warm venoms of the physician are cooked in a gentle, incomburent fire! Surely ye perceive what the Philosophers have stated concerning decoction, that a little sulphur burns many strong things, and the humour which remains is called humid pitch, balsam of gum, and other like things. Therefore our Philosophers are made like to the physicians, notwithstanding that the tests of the physicians are more intense than those of the Philosophers.

The Turba answereth:- I wish, O Belus, that you would also shew the disposition of this potent arcanum!

And he:- I proclaim to future generations that this arcanum proceeds from two compositions, that is to say, sulphur and magnesia. But after it is reduced and conjoined into one, the Philosophers have called it water, spume of Boletus (i.e., a species of fungus), and the thickness of gold. When, however, it has been reduced into quicksilver, they call it sulphur of water; sulphur also, when it contains sulphur, they term a fiery venom, because it is a potent (or open) arcanum which ascends from those things ye know.

#### **The Fiftieth Dictum.**

Pandolphus saith:- If, O Belus, thou dost describe the sublimation of sulphur for future generations, thou wilt accomplish an excellent thing!

And the Turba:- Do thou show it forth, therefore, O Pandolphus!

And he:- The philosophers have ordered that quicksilver should be taken out of Cambar, and albeit they spoke truly, yet in these words there is a little ambiguity, the obscurity of which I will remove. See then that the quicksilver is sublimed in tabernacles, and extract the same from Cambar, but there is another Cambar in sulphur which Belus hath demonstrated to you, for out of sulphur mixed with sulphur, many works proceed. When the same has been sublimed, there proceeds from the Cambar that quicksilver which is called Ethelia, Orpiment, Zendrio, or Sanderich, Ebsemich, Magnesia, Kuhul, or Chuhul, and many other names. Concerning this, philosophers have said that, being ruled by its regimen (for ten is the perfection of all things), its white nature appears, nor is there any shadow therein. Then the envious have called it lead from Ebmich, Magnesia, Marteck, White Copper. For, when truly whitened, it is devoid of shadow and blackness, it has left its thickened ponderous bodies, and therewith a clean humid spirit has ascended, which spirit is tincture. Accordingly, the wise have said that copper has a soul and a body. Now, its soul is spirit, and its body is thick. Therefore, it behoves you to destroy the thick body until ye extract a tingeing spirit from the same. Mix, also, the spirit extracted therefrom with light sulphur until you, investigators, find your design accomplished.

#### **The Fifty-First Dictum.**

Horfolcos saith:- Thou hast narrated nothing, O Pandolphus, save the last regimen of this body! Thou hast, therefore, composed an ambiguous description for readers. But if its regimen were commenced from the beginning, you would destroy this obscurity.

Saith the Turba:- Speak, therefore, concerning this to posterity, so far as it may please you.

And he:- It behoves you, investigators of this Art, first to burn copper in a gentle fire, like that required in the hatching of eggs. For it behoves you to burn it with its humidity lest its spirit be burnt, and let the vessel be closed on all sides, so that its colour [heat] may be increased, the body of copper be destroyed, and its tingeing spirit be extracted, concerning which the envious have said: Take quicksilver out of the Flower of Copper, which also they have called the water of our copper, a fiery venom, and a substance extracted from all things, which further they have termed Ethelia, extracted out of many things. Again, some have said that when all things become one, bodies are made not-bodies, but not-bodies bodies. And know, all ye investigators of this Art, that every body is dissolved with the spirit with which it is mixed, with which without doubt it becomes a similar spiritual thing, and that every spirit which has a tingeing colour of spirits, and is constant against fire, is altered and coloured by bodies. Blessed then be the name of Him who hath inspired the Wise with the idea of turning a body into a spirit having strength and colour, unalterable and incorruptible, so that what formerly was volatile sulphur is now made sulphur not-volatile, and incombustible! Know, also, all ye sons of learning, that he who is able to make your fugitive spirit red by the body mixed with it, and then from that body and that spirit can extract the tenuous nature hidden in the belly thereof, by a most subtle regimen, tinges every body, if only he is patient in spite of the tedium of extracting. Wherefore the envious have said: Know that out of copper, after it is humectated by the moisture thereof, is pounded in its water, and is cooked in sulphur, if ye extract a body having Ethelia, ye will find that which is suitable as a tincture for anything. Therefore the envious have said: Things that are diligently pounded in the fire, with sublimation of the Ethelia, become fixed tinctures. For whatsoever words ye find in any man's book signify quicksilver, which we call water of sulphur, which also we sometimes say is lead and copper and copulated coin.

### **The Fifty-Second Dictum.**

Ixumdrus saith:- You will have treated most excellently, O Horfolcus, concerning the regimen of copper and the humid spirit, provided you proceed therewith.

And he:- Perfect, therefore, what I have omitted, O Ixumdrus!

Ixumdrus saith:- You must know that this Ethelia which you have previously mentioned and notified, which also the envious have called by many names, doth whiten, and tinge when it is whitened; then truly the Philosophers have called it the Flower of Gold, because it is a certain natural thing. Do you not remember what the Philosophers have said, that before it arrives at this terminus, copper does not tinge? But when it is tinged it tinges, because quicksilver tinges when it is combined with its tincture. But when it is mixed with those ten things which the Philosophers have denominated fermented urines, then have they called all these things Multiplication. But some have termed their mixed bodies Corsufle and Gum of Gold. Therefore, those names which are found in the books of the Philosophers, and are thought superfluous and vain, are true and yet are fictitious, because they are one thing, one opinion, and one way. This is the quicksilver which is indeed extracted from all things, out of which all things are produced, which also is pure water that destroys the shade of copper. And know ye that this quicksilver, when it is whitened, becomes a sulphur which contains sulphur, and is a venom that has a brilliance like marble; this the envious call Ethelia, orpiment and sandarac, out of which a tincture and pure spirit ascends with a mild fire, and the whole pure flower is sublimated, which flower becomes wholly quicksilver. It is, therefore, a most great arcanum which the Philosophers have thus described, because sulphur alone whitens copper. Ye, O investigators of this Art, must know that the said sulphur cannot whiten copper until it is whitened in the work! And know ye also that it is the habit of this sulphur to escape. When, therefore, it flees from its own thick bodies, and is sublimated as a vapour, then it behoves you to retain it otherwise with quicksilver of its own kind, lest it vanish altogether. Wherefore the Philosophers have said, that sulphurs are contained by sulphurs. Know, further, that sulphurs tinge, and then are they certain to escape unless they are united to

quicksilver of its own kind. Do not, therefore, think that because it tinges and afterwards escapes, it is the coin of the Vulgar, for what the Philosophers are seeking is the coin of the Philosophers, which, unless it be mixed with white or red, which is quicksilver of its own kind, would doubtless escape. I direct you, therefore, to mix quicksilver with quicksilver (of its kind) until together they become one clean water composed out of two. This is, therefore, the great arcanum, the confection of which is with its own gum; it is cooked with flowers in a gentle fire and with earth; it is made red with mucra and with vinegar, salt, and nitre, and with mutal is turned into rubigo, or by any of the select tingeing agents existing in our coin.

### **The Fifty-Third Dictum.**

Exumenus saith:- The envious have laid waste the whole Art with the multiplicity of names, but the entire work must be the Art of the Coin. For the Philosophers have ordered the doctors of this art to make coin-like gold, which also the same Philosophers have called by all manner of names.

The Turba answereth:- Inform, therefore, posterity, O Exumenus, concerning a few of these names, that they may take warning!

And he:- They have named it salting, sublimating, washing, and pounding Ethelias, whitening in the fire, frequently cooking vapour and coagulating, turning into rubigo, the confection of Ethel, the art of the water of sulphur and coagula. By all these names is that operation called which has pounded and whitened copper. And know ye, that quicksilver is white to the sight, but when it is possessed by the smoke of sulphur, it reddens and becomes Cambar. Therefore, when quicksilver is cooked with its confections it is turned into red, and hence the Philosopher saith that the nature of lead is swiftly converted. Do you not see that the Philosophers have spoken without envy! Hence we deal in many ways with pounding and reiteration, that ye may extract the spirits existing in the vessel, which the fire did not cease to burn continuously. But the water placed with those things prevents the fire from burning, and it befalls those things that the more they are possessed by the flame of fire, the more they are hidden in the depths of the water, lest they should be injured by the heat of the fire; but the water receives them in its belly and repels the flame of fire from them.

The Turba answereth:- Unless ye make bodies not-bodies ye achieve nothing. But concerning the sublimation of water the Philosophers have treated not a little. And know that unless ye diligently pound the thing in the fire, the Ethelia does not ascend, but when that does not ascend ye achieve nothing. When, however, it ascends it is an instrument for the intended tincture with which ye tinge, and concerning this Ethelia Hermes saith: Sift the things which ye know; but another: Liquefy the things. Therefore, Arras saith: Unless ye pound the thing diligently in the fire, Ethelia does not ascend. The Master hath put forth a view which I shall now explain to the reasoners. Know ye that a very great wind of the south, when it is stirred up, sublimates clouds and elevates the vapours of the sea.

The Turba answereth:- Thou hast dealt obscurely.

And he:- I will explain the testa, and the vessel wherein is incombustible sulphur. But I order you to congeal fluxible quicksilver out of many things, that two may be made three, and four one, and two one.

### **The Fifty-Fourth Dictum.**

Anaxagoras saith:- Take the volatile burnt thing which lacks a body, and incorporate it. Then take the ponderous thing, having smoke, and thirsting to imbibe.



The Turba answereth:- Explain, O Anaxagoras, what is this obscurity which you expound, and beware of being envious!

And he:- I testify to you that this volatile burnt thing, and this other which thirsts, are Ethelia, which has been conjoined with sulphur. Therefore, place these in a glass vessel over the fire, and cook until the whole becomes Cambar. Then God will accomplish the arcanum ye seek. But I direct you to cook continuously, and not to grow tired of repeating the process. And know ye that the perfection of this work is the confection of water of sulphur with tabula; finally, it is cooked until it becomes Rubigo, for all the Philosophers have said: He who is able to turn Rubigo into golden venom has already achieved the desired work, but otherwise his labour is vain.

### **The Fifty-Fifth Dictum.**

Zenon saith:- Pythagoras hath treated concerning the water, which the envious have called by all names. Finally, at the end of his book he has treated of the ferment of gold, ordaining that thereon should be imposed clean water of sulphur, and a small quantity of its gum. I am astonished, O all ye Turba, how the envious have in this work discoursed of the perfection rather than the commencement of the same!

The Turba answereth:- Why, therefore, have you left it to putrefy?

And he:- Thou hast spoken truly; putrefaction does not take place without the dry and the humid. But the vulgar putrefy with the humid. Thus the humid is merely coagulated with the dry. But out of both is the beginning of the work. Notwithstanding, the envious have divided this work into three parts, asserting that one quickly flees, but the other is fixed and immovable.

### **The Fifty-Sixth Dictum.**

Constans saith:- What have you to do with the treatises of the envious, for it is necessary that this work should deal with four things?

They answer:- Demonstrate, therefore, what are those four?

And he:- Earth, water, air, and fire. Ye have then those four elements without which nothing is ever generated, nor is anything absolved in the Art. Mix, therefore, the dry with the humid, which are earth and water, and cook in the fire and in the air, whence the spirit and the soul are dessicated. And know ye that the tenuous tingeing agent takes its power out of the tenuous part of the earth, out of the tenuous part of the fire and of the air, while out of the tenuous part of the water, a tenuous spirit has been dessicated. This, therefore, is the process of our work, namely, that everything may be turned into earth when the tenuous parts of these things are extracted, because a body is then composed which is a kind of atmospheric thing, and thereafter tinges the imposed body of coins. Beware, however, O all ye investigators of this art, lest ye multiply things, for the envious have multiplied and destroyed for you! They have also described various regimens that they might deceive; they have further called it (or have likened it to) the humid with all the humid, and the dry with all the dry, by the name of every stone and metal, gall of animals of the sea, the winged things of heaven and reptiles of the earth. But do ye who would tinge observe that bodies are tinged with bodies. For I say to you what the Philosopher said briefly and truly at the beginning of his book. In the art of gold is the quicksilver from Cambar, and in coins is the quicksilver from the Male. In nothing, however, look beyond this, since the two quicksilvers are also one.

### **The Fifty-Seventh Dictum.**

Acratus saith:- I signify to posterity that I make philosophy near to the Sun and Moon. He, therefore, that will attain to the truth let him take the moisture of the Sun and the Spume of the Moon.

The Turba answereth:- Why are you made an adversary to your brethren?

And he:- I have spoken nothing but the truth.

But they:- Take what the Turba hath taken.

And he:- I was so intending, yet, if you are willing, I direct posterity to take a part of the coins which the Philosophers have ordered, which also Hermes has adapted to the true tingeing, and a part of the copper of the Philosophers, to mix the same with the coins, and place all the four bodies in the vessel, the mouth of which must be carefully closed, lest the water escape. Cooking must proceed for seven days, when the copper, already pounded with the coins, is found turned into water. Let both be again slowly cooked, and fear nothing. Then let the vessel be opened, and a blackness will appear above. Repeat the process, cook continually until the blackness of Kuhul, which is from the blackness of coins, be consumed. For when that is consumed a precious whiteness will appear on them; finally, being returned to their place, they are cooked until the whole is dried and is turned into stone. Also repeatedly and continuously cook that stone born of copper and coins with a fire sharper than the former, until the stone is destroyed, broken up, and turned into cinder, which is a precious cinder. Alas, O ye sons of the Doctrine, how precious is that which is produced from it! Mixing, therefore, the cinder with water, cook again, until that cinder liquefy therewith, and then cook and imbue with permanent water, until the composition becomes sweet and mild and red. Imbue until it becomes humid. Cook in a still hotter fire, and carefully close the mouth of the vessel, for by this regimen fugitive bodies become not-fugitive, spirits are turned into bodies, bodies into spirits, and both are connected together. Then are spirits made bodies having a tingeing and germinating soul.

The Turba answereth:- Now hast thou notified to posterity that Rubigo attaches itself to copper after the blackness is washed off with permanent water. Then it is congealed and becomes a body of Magnesia. Finally, it is cooked until the whole body is broken up. Afterwards the volatile is turned into a cinder and becomes copper without its shadow. Attrition also truly takes place. Concerning, therefore, the work of the Philosophers, what hast thou delivered to posterity, seeing that thou hast by no means called things by their proper names!

And he:- Following your own footsteps, I have discoursed even as have you.

Bonellus answereth:- You speak truly, for if you did otherwise we should not order your sayings to be written in our books.

### **The Fifty-Eighth Dictum.**

Balgus saith:- The whole Turba, O Acratus, has already spoken, as you have seen, but a benefactor sometimes deceives, though his intention is to do good.

And they:- Thou speakest truly. Proceed, therefore, according to thy opinion, and beware of envy!

Then he:- You must know that the envious have described this arcanum in the shade; in physical reasoning and astronomy, and the art of images; they have also likened it to trees; they have ambiguously concealed it by the names of metals, vapours, and reptiles; as is generally perceived in all their work. I, nevertheless, direct you, investigators of this science, to take iron and draw it into plates; finally, mix (or sprinkle) it with venom, and place it in its vessel, the mouth

of which must be closed most carefully, and beware lest ye too much increase the humour, or, on the other hand, lest it be too dry, but stir it vigorously as a mass, because, if the water be in excess, it will not be contained in the chimney, while, if it be too dry, it will neither be conjoined nor cooked in the chimney; hence I direct you to confect it diligently; finally, place it in its vessel, the mouth of which must be closed internally and externally with clay, and, having kindled coals above it, after some days ye shall open it, and there shall ye find the iron plates already liquefied; while on the lid of the vessel ye shall find globules. For when the fire is kindled the vinegar ascends, because its spiritual nature passes into the air, wherefore, I direct you to keep that part separately. Ye must also know that by multiplied decoctions and attritions it is congealed and coloured by the fire, and its nature is changed. By a similar decoction and liquefaction Cambar is not disjoined. I notify to you that by the said frequent decoction the weight of a third part of the water is consumed, but the residue becomes a wind in the Cambar of the second spirit. And know ye that nothing is more precious or more excellent than the red sand of the sea, for the Sputum of Luna is united with the light of the Sun's rays. Luna is perfected by the coming on of night, and by the heat of the Sun the dew is congealed. Then, that being wounded, the dew of the death dealer is joined, and the more the days pass on the more intensely is it congealed, and is not burned. For he who cooks with the Sun is himself congealed, and that signal whiteness causes it to overcome the terrene fire.

Then saith Bonites:- Do you not know, O Balgus, that the Spume of Luna tinges nothing except our copper?

And Balgus:- Thou speakest truly.

And he:- Why, therefore, hast thou omitted to describe that tree, of the fruit whereof whosoever eateth shall hunger nevermore?

And Balgus:- A certain person, who has followed science, has notified to me after what manner he discovered this same tree, and appropriately operating, did extract the fruit and eat of it. But when I inquired of him concerning the growth and the increment, he described that pure whiteness, thinking that the same is found without any laborious disposition. Then its Perfection is the fruit thereof. But when I further asked how it is nourished with food until it fructifies, he said: Take that tree, and build a house about it, which shall wholly surround the same, which shall also be circular, dark, encircled by dew, and shall have placed on it a man of a hundred years; shut and secure the door lest dust or wind should reach them. Then in the time of 180 days send them away to their homes. I say that man shall not cease to eat of the fruit of that tree to the perfection of the number [of the days] until the old man shall become young. O what marvellous natures, which have transformed the soul of that old man into a juvenile body, and the father is made into the son! Blessed be thou, O most excellent God!

### **The Fifty-Ninth Dictum.**

Theophilus saith:- I propose to speak further concerning those things which Bonites hath narrated.

And the Turba:- Speak, Brother, for thy brother hath discoursed elegantly.

And he:- Following in the steps of Bonites I will make perfect his sayings. It should be known that all the Philosophers, while they have concealed this disposition, yet spoke the truth in their treatises when they named water of life, for this reason, that whatsoever is mixed with the said water first dies, then lives and becomes young. And know, all ye disciples, that iron does not become rusty except by reason of this water, because it tinges the plates; it is then placed in the sun till it liquefies and is imbued, after which it is congealed. In these days it becomes rusty, but silence is better than this illumination.

The Turba answereth:- O Theophilus, beware of becoming envious, and complete thy speech!

And he:- Would that I might repeat the like thing!

And they:- What is thy will?

Then he:- Certain fruits, which proceed first from that perfect tree, do flourish in the beginning of the summer, and the more they are multiplied the more are they adorned, until they are perfected, and being mature become sweet. In the same way that woman, fleeing from her own children, with whom she lives, although partly angry, yet does not brook being overcome, nor that her husband should possess her beauty, who furiously loves her, and keeps awake contending with her, till he shall have carnal intercourse with her, and God make perfect the foetus, when he multiplies children to himself according to his pleasure. His beauty, therefore, is consumed by fire who does not approach his wife except by reason of lust. For when the term is finished he turns to her. I also make known to you that the dragon never dies, but the Philosophers have put to death the woman who slays her spouses. For the belly of that woman is full of weapons and venom. Let, therefore, a sepulchre be dug for the dragon, and let that woman be buried with him, who being strongly joined with that woman, the more he clasps her and is entwined with her, the more his body, by the creation of female weapons in the body of the woman, is cut up into parts. For perceiving him mixed with the limbs of a woman he becomes secure from death, and the whole is turned into blood. But the Philosophers, beholding him turned into blood, leave him in the sun for certain days, until the lenitude is consumed, the blood dries up, and they find that venom which now is manifest. Then the wind is hidden.

#### **The Sixtieth Dictum.**

Bonellus saith:- Know, all ye disciples, that out of the elect things nothing becomes useful without conjunction and regimen, because sperma is generated out of blood and desire. For the man mingling with the woman, the sperm is nourished by the humour of the womb, and by the moistening blood, and by heat, and when forty nights have elapsed the sperm is formed. But if the humidity of the blood and of the womb were not heat, the sperm would not be dissolved, nor the foetus be procreated. But God has constituted that heat and blood for the nourishment of the sperm until the foetus is brought forth, after which it is not nourished, save by milk and fire, sparingly and gradually, while it is dust, and the more it burns the more, the bones being strengthened, it is led towards youth, arriving at which it is independent. Thus it behoves you also to act in this Art. Know ye that without heat nothing is ever generated, and that the bath causes the matter to perish by means of intense heat. If, indeed, it be frigid, it puts to flight and disperses, but if it have been tempered, it is convenient and sweet to the body, wherefore the veins become smooth and the flesh is augmented. Behold it has been demonstrated to you, all ye disciples! Understand, therefore, and in all things which ye attempt to rule, fear God.

#### **The Sixty-First Dictum.**

Moses saith:- It is to be observed that the envious have named lead of copper instruments of formation, simulating, deceiving posterity, to whom I give notice that there are no instruments except from our own white, strong, and splendid powder, and from our concave stone and marble, to the whole work whereof there is no more suitable powder, nor one more conjoined to our composition, than the powder of Alociae, out of which are produced instruments of formation. Further, the Philosophers have already said: Take instruments out of the egg. Yet they have not said what the egg is, nor of what bird. And know ye that the regimen of these things is more difficult than the entire work, because, if the composition be ruled more than it should be, its light is taken and extinguished by the sea. Wherefore the Philosophers have ordered that it should be ruled with profound judgment. The moon, therefore, being at the full, take this and place in sand till it be dissolved. And know ye that while ye are placing the same in sand and repeating the

process, unless ye have patience, ye err in ruling, and corrupt the work. Cook, therefore, the same in a gentle fire until ye see that it is dissolved. Then extinguish with vinegar, and ye shall find one thing separated from three companions. And know ye that the first, Ixir, commingles, the second burns, while the third liquefies. In the first place, therefore, impose nine ounces of vinegar twice - first while the vessel is being made hot, and second when it is heated.

### **The Sixty-Second Dictum.**

Mundus saith:- It behoves you, O all ye seekers after this Art, to know that whatsoever the Philosophers have narrated or ordained, Kenckel, herbs, geldum, and carmen, are one thing! Do not, therefore, trouble about a plurality of things, for there is one Tyrian tincture of the Philosophers to which they have given names at will, and having abolished the proper name, they have called it black, because it has been extracted from our sea. And know that the ancient priests did not condescend to wear artificial garments, whence, for purifying altars, and lest they should introduce into them anything sordid or impure, they tinged Kenckel with a Tyrian colour; but our Tyrian colour, which they placed in their altars and treasuries, was more clean and fragrant than can be described by me, which also has been extracted from our red and most pure sea, which is sweet and of a pleasant odour, and is neither sordid nor impure in putrefaction. And know ye that we have given many names to it. which are all true - an example of which, for those that possess understanding, is to be traced in corn that is being ground. For after grinding it is called by another name, and after it has been passed through the sieve, and the various substances have been separated one from another, each of these has its own name, and yet fundamentally there is but one name, to wit, corn, from which many names are distinguished. Thus we call the purple in each grade of its regimen by the name of its own colour.

### **The Sixty-Third Dictum.**

Philosophus saith:- I notify to posterity that the nature is male and female, wherefore the envious have called it the body of Magnesia, because therein is the most great arcanum! Accordingly, O all ye seekers after this Art, place Magnesia in its vessel, and cook diligently! Then, opening it after some days, ye shall find the whole changed into water. Cook further until it be coagulated, and contain itself. But, when ye hear of the sea in the books of the envious, know that they signify humour, while by the basket they signify the vessel, and by the medicines they mean Nature, because it germinates

and flowers. But when the envious say: Wash until the blackness of the copper passes away, certain people name this blackness coins. But Agadimon has clearly demonstrated when he boldly put forth these words: It is to be noted, O all ye demonstrators of this art, that the things [or the copper] being first mixed and cooked once, ye shall find the prescribed blackness! That is to say, they all become black. This, therefore, is the lead of the Wise, concerning which they have treated very frequently in their books. Some also call it [the lead] of our black coins.

### **The Sixty-Fourth Dictum.**

Pythagoras saith:- How marvellous is the diversity of the Philosophers in those things which they formerly asserted, and in their coming together [or agreement], in respect of this small and most common thing, wherein the precious thing is concealed! And if the vulgar knew, O all ye investigators of this art, the same small and vile thing, they would deem it a lie! Yet, if they knew its efficacy, they would not vilify it, but God hath concealed this from the crowd lest the world should be devastated.

### **The Sixty-Fifth Dictum.**

Horfolcus saith:- You must know, O all ye who love wisdom, that whereas Mundus hath been teaching this Art, and placing before you most lucid syllogisms, he that does not understand what he has said is a brute animal! But I will explain the regimen of this small thing, in order that any one, being introduced into this Art, may become bolder, may, more assuredly consider it, and although it be small, may compose the common with that which is dear, and the dear with that which is common. Know ye that in the beginning of the mixing, it behoves you to commingle elements which are crude, gentle, sincere, and not cooked or governed, over a gentle fire. Beware of intensifying the fire until the elements are conjoined, for these should follow one another, and be embraced in a complexion, whereby they are gradually burnt, until they be dessicated in the said gentle fire. And know that one spirit burns one thing and destroys one thing, and one body strengthens one spirit, and teaches the same to contend with the fire. But, after the first combustion, it is necessary that it should be washed, cleansed, and dealbated on the fire until all things become one colour; with which, afterwards, it behoves you to mix the residuum of the whole humour, and then its colour will be exalted. For the elements, being diligently cooked in the fire, rejoice, and are changed into different natures, because the liquefied, which is the lead, becomes not-liquefied, the humid becomes dry, the thick body becomes a spirit, and the fleeing spirit becomes strong and fit to do battle against the fire. Whence the Philosopher saith: Convert the elements and thou shalt find what thou seekest. But to convert the elements is to make the moist dry and the fugitive fixed. These things being accomplished by the disposition, let the operator leave it in the fire until the gross be made subtle, and the subtle remain as a tingeing spirit. Know ye, also, that the death and life of the elements proceed from fire, and that the composite germinates itself, and produces that which ye desire, God favouring. But when the colours begin ye shall behold the miracles of the wisdom of God, until the Tyrian colour be accomplished. O wonder-working Nature, tingeing other natures! O heavenly Nature, separating and converting the elements by regimen! Nothing, therefore, is more precious than these Natures in that Nature which multiplies the composite, and makes fixed and scarlet.

#### **The Sixty-Sixth Dictum.**

Exemiganus saith:- Thou hast already treated, O Lucas, concerning living and concealed silver, which is Magnesia, as it behoves thee, and thou hast commanded posterity to prove [or to experiment] and to read the books, knowing what the Philosophers have said: Search the latent spirit and disesteem it not, seeing that when it remains it is a great arcanum and effects many good things.

#### **The Sixty-Seventh Dictum.**

Lucas saith:- I testify to posterity, and what I set forth is more lucid than are your words, that the Philosopher saith: Burn the copper, burn the silver, burn the gold.

Hermiganus replies:- Behold something more dark than ever!

The Turba answereth:- Illumine, therefore, that which is dark.

And he:- As to that which he said - Burn, burn, burn, the diversity is only in the names, for they are one and the same thing.

And they:- Woe unto you! how shortly hast thou dealt with it! why art thou Poisoned with jealousy!

And he:- Is it desirable that I should speak more clearly?

And they:- Do so.

And he:- I signify that to whiten is to burn, but to make red is life. For the envious have multiplied many names that they might lead posterity astray, to whom I testify that the definition of this Art is the liquefaction of the body and the separation of the soul from the body, seeing that copper, like a man, has a soul and a body. Therefore, it behoves you, O all ye Sons of the Doctrine, to destroy the body and extract the soul therefrom! Wherefore the Philosophers said that the body does not penetrate the body, but that there is a subtle nature, which is the soul, and it is this which tinges and penetrates the body. In nature, therefore, there is a body and there is a soul.

The Turba answereth:- Despite your desire to explain, you have put forth dark words.

And he:- I signify that the envious have narrated and said that the splendour of Saturn does not appear unless it perchance be dark when it ascends in the air, that Mercury is hidden by the rays of the Sun, that quicksilver vivifies the body by its fiery strength, and thus the work is accomplished. But Venus, when she becomes oriental, precedes the Sun.

### **The Sixty-Eighth Dictum.**

Attamus saith:- Know, O all ye investigators of this Art, that our work, of which ye have been inquiring, is produced by the generation of the sea, by which and with which, after God, the work is completed! Take, therefore, Halsut and old sea stones, and boil with coals until they become white. Then extinguish in white vinegar. If 24 ounces thereof have been boiled, let the heat be extinguished with a third part of the vinegar, that is, 8 ounces; pound with white vinegar, and cook in the sun and black earth for 42 days. But the second work is performed from the tenth day of the month of September to the tenth day [or grade] of Libra. Do not impose the vinegar a second time in this work, but leave the same to be cooked until all its vinegar be dried up and it becomes a fixed earth, like Egyptian earth. And the fact that one work is congealed more quickly and another more slowly, arises from the diversity of cooking. But if the place where it is cooked be humid and dewy it is congealed more quickly, while if it be dry it is congealed more slowly.

### **The Sixty-Ninth Dictum.**

Florus saith:- I am thinking of perfecting thy treatise, O Mundus, for thou has not accomplished the disposition of the cooking!

And he:- Proceed, O Philosopher!

And Florus:- I teach you, O Sons of the Doctrine, that the sign of the goodness of the first decoction is the extraction of its redness!

And he:- Describe what is redness.

And Florus:- When ye see that the matter is entirely black, know that whiteness has been hidden in the belly of that blackness. Then it behoves you to extract that whiteness most subtly from that blackness, for ye know how to discern between them. But in the second decoction let that whiteness be placed in a vessel with its instruments, and let it be cooked gently until it become completely white. But when, O all ye seekers after this Art, ye shall perceive that whiteness appear and flowing over all, be certain that redness is hid in that whiteness! However, it does not behove you to extract it, but rather to cook it until the whole become a most deep red, with which nothing can compare. Know also that the first blackness is produced out of the nature of Marteck, and that redness is extracted from that blackness, which red has improved the black, and has made peace between the fugitive and the non-fugitive, reducing the two into one.

The Turba answereth:- And why was this?

And he:- Because the cruciated matter when it is submerged in the body, changes it into an unalterable and indelible nature. It behoves you, therefore, to know this sulphur which blackens the body. And know ye that the same sulphur cannot be handled, but it cruciates and tinges. And the sulphur which blackens is that which does not open the door to the fugitive and turns into the fugitive with the fugitive. Do you not see that the cruciating does not cruciate with harm or corruption, but by co-adunation and utility of things? For if its victim were noxious and inconvenient, it would not be embraced thereby until its colours were extracted from it unalterable and indelible. This we have called water of sulphur, which water we have prepared for the red tinctures; for the rest it does not blacken; but that which does blacken, and this does not come to pass without blackness, I have testified to be the key of the work.

### **The Seventieth Dictum.**

Mundus saith:- Know, all ye investigators of this Art, that the head is all things, which if it hath not, all that it imposes profits nothing. Accordingly, the Masters have said that what is perfected is one, and a diversity of natures does not improve that thing, but one and a suitable nature, which it behoves you to rule carefully, for by ignorance of ruling some have erred. Do not heed, therefore, the plurality of these compositions, nor those things which the philosophers have enumerated in their books. For the nature of truth is one, and the followers of Nature have termed it that one thing in the belly whereof is concealed the natural arcanum. This arcanum is neither seen nor known except by the Wise. He, therefore, who knows how to extract its complexion and rules equably, for him shall a nature rise forth therefrom which shall conquer all natures, and then shall that word be fulfilled which was written by the Masters, namely, that Nature rejoices in Nature, Nature overcomes Nature, and Nature contains Nature; at the same time there are not many or diverse Natures, but one having in itself its own natures and properties, by which it prevails over other things. Do you not see that the Master has begun with one and finished one? Hence has he called those unities Sulphureous Water, conquering all Nature.

### **The Seventy-First Dictum.**

Bracus saith:- How elegantly Mundus hath described this sulphureous water! For unless solid bodies are destroyed by a nature wanting a body, until the bodies become not-bodies, and even as a most tenuous spirit, ye cannot [attain] that most tenuous and tingeing soul, which is hidden in the natural belly. And know that unless the body be withered up and so destroyed that it dies, and unless ye extract from it its soul, which is a tingeing spirit, ye are unable to tinge a body therewith.

### **The Seventy-Second Dictum.**

Philosophus saith:- The first composition, that is, the body of Magnesia, is made out of several things, although they become one, and are called by one name, which the ancients have termed Albar of copper. But when it is ruled it is called by ten names, taken from the colours which appear in the regimen of the body of this Magnesia. It is necessary, therefore, that the lead be turned into blackness; then the ten aforesaid shall appear in the ferment of gold, with sericon, which is a composition called by ten names. When all these things have been said, we mean nothing more by these names than Albar of copper, because it tinges every body which has entered into the composition. But composition is twofold - one is humid, the other is dry. When they are cooked prudently they become one, and are called the good thing of several names. But when it becomes red it is called Flower of Gold, Ferment of Gold, Gold of Coral, Gold of the Beak. It is also called redundant red sulphur and red orpiment. But while it remains crude lead of copper, it is called bars and plates of metal. Behold I have revealed its names when it is raw, which also we should distinguish from the names when it has been cooked. Let it therefore be pondered over. It behoves me now to exhibit to you the quantity of the fire, and the numbers of its days, and the diversity of intensity thereof in every grade, so that he who shall possess this book may belong unto himself, and be freed from poverty, so that he shall remain secure in that middle



way which is closed to those who are deficient in this most precious art. I have seen, therefore, many kinds of fire. One is made out of straw and cinder, coals and flame, but one without flame. Experiment shows that there are intermediate grades between these kinds. But lead is lead of copper, in which is the whole arcanum. Now, concerning the days of the night in which will be the perfection of the most great arcanum, I will treat in its Proper place in what follows. And know most assuredly that if a little gold be placed in the composition, there will result a patent and white tincture. Wherefore also a sublime gold and a patent gold is found in the treasuries of the former philosophers. Wherefore those things are unequal which they introduce into their composition. Inasmuch as the elements are commingled and are turned into lead of copper, coming out of their own former natures, they are turned into a new nature. Then they are called one nature and one genus. These things being accomplished, it is placed in a glass vessel, unless in a certain way the composition drinks the water and is altered in its colours. In every grade it is beheld, when it is coloured by a venerable redness. Although concerning this elixir we read in the sayings of the philosophers: Take gold, occurring frequently, it is only needful to do so once. Wishing, therefore, to know the certitude of the adversary, consider what Democritus saith, how he begins speaking from bottom to top, then reversing matters he proceeds from top to bottom. For, he said: Take iron, lead, and albar for copper, which reversing, he again says: And our copper for coins, lead for gold, gold for gold of coral, and gold of coral for gold of crocus. Again, in the second place, when he begins from the top to the bottom, he saith: Take gold, coin, copper, lead, and iron; he shews, therefore, by his sayings that only semi-gold is taken. And without doubt gold is not changed into rust without lead and copper, and unless it be imbued with vinegar known by the wise, until, being cooked, it is turned into redness. This, therefore, is the redness which all the Philosophers signified, because, how ever they said: Take gold and it becomes gold of coral; Take gold of coral and it becomes purple gold - all these things are only names of those colours, for it behoves them that vinegar be placed in it, because these colours come from it. But by these things which the Philosophers have mentioned under various names, they have signified stronger bodies and forces. It is taken, therefore, once, that it may become rubigo and then vinegar is imposed on it. For when the said colours appear, it is necessary that each be decocted in forty days, so that it may be desiccated, the water being consumed; finally being imbued and placed in the vessel, it is cooked until its utility appear. Its first grade becomes as a citrine mucra, the second as red, the third as the dry pounded crocus of the vulgar. So is it imposed upon coin.

### **Conclusion.**

Agmon saith:- I will add the following by way of a corollary. Whosoever does not liquefy and coagulate errs greatly. Therefore, make the earth black; separate the soul and the water thereof, afterwards whiten; so shall ye find what ye seek. I say unto you that whoso makes earth black and then dissolves with fire, till it becomes even like unto a naked sword, who also fixes the whole with consuming fire, deserves to be called happy, and shall be exalted above the circle of the world. This much concerning the revelation of our stone, is, we doubt not, enough for the Sons of the Doctrine. The strength thereof, shall never become corrupted, but the same, when it is placed in the fire, shall be increased. If you seek to dissolve, it shall be dissolved; but if you would coagulate, it shall be coagulated. Behold, no one is without it, and yet all do need it! There are many names given to it, and yet it is called by one only, while, if need be, it is concealed. It is also a stone and not a stone, spirit, soul, and body; it is white, volatile, concave, hairless, cold, and yet no one can apply the tongue with impunity to its surface. If you wish that it should fly, it flies; if you say that it is water, you Speak the truth; if you say that it is not water, you speak falsely. Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing that is foreign. Unless the names were multiplied, so that the vulgar might be deceived, many would deride our wisdom.

## **What Is Alchemy?**

## Alchemy Is a Craft

(from "The Alchemy of Craft" in *A Way of Working* by D.M. Dooling)

The gold of alchemy was simply hastened perfection, inner and outer, the divinization of matter and man. This idea is certainly not strange to any craftsman. "When a man undertakes to create something," wrote Paracelsus, "he establishes a new heaven, as it were, and from it the work that he desires to create flows into him." In order that it may be expressed, that it may resound, the Word must be made flesh; immortality must be incarnated outwardly in gold and inwardly in the development of a subtle body within this ordinary body: the "glorious body" or "diamond body" of oriental tradition, the "spiritual body" of the Christian.

This "becoming" is what alchemy is about. Its process can also be expressed by the traditional formulas of initiation: the suffering, death, and resurrection of the god or the neophyte, represented by the substances in the crucible or by the material of the craftsman -- the symbolic formula of transformation. Whether raw material, base metal, divine or human spirit, there must be the suffering of purification and separation. The patience that is the quality more vital to the craftsman is, in the final analysis, no other than this suffering, as it applies to the process of creation operating in and upon the artisan himself (Latin *patiens* from *pati*, to suffer).

And as the alchemical substance is "punished," so is the craftsman's material: clay is pounded; flax beaten; wool teased, carded, and twisted; metal softened and struck. The substance, whether material or human, must change its character, be torn into separate elements in order to be reformed into something other -- it must "die" in order to be reborn.

And here we come to the central tenet of alchemy: its chief absurdity, proof (some would say) that in its operational sense at least it was all superstition and quackery; the idea that matter is alive. Yet, strangely enough, this is something that all craftsmen know to be true. They know that their material has a life of its own, a history, a character, needs, and possibilities unlike any other. They know that they must feel and understand this life so that a relationship can appear between it and their own. They accept a pattern for their work that is not theirs, that comes to them, as it were, from Above; but their work is not merely to obey and to imitate, not even only to "speed the process of nature," but to bring something peculiarly their own, some element of themselves, to unite with that other living entity, the material between their hands. Otherwise the relation does not exist; the material is indeed dead, and they themselves no more than copyists. The gold of the alchemists was not the same as natural gold; it was "living" god. The craftsman added something even to the noblest of metals by his active relation with it.

The craftsman, as well as the alchemist, knows that his central task is the creation of himself; and it is above all for this aim that he strives with endless patience -- as it is said in the Emerald Tablet of Trismegistus, separating "the subtle from the gross, softly and with great care" to make what his hands touch turn to gold.

## **Alchemy Is a Science**

(from *Alchemy* by Franz Hartmann)

Alchemy is a Science of Soul that results from an understanding of God, Nature, and Man. A perfect knowledge of any of one them cannot be obtained without the knowledge of the other two, for these three are one and inseparable. Alchemy is not merely an intellectual but a spiritual science, because that which belongs to the spirit can only be spiritually known. Nevertheless, it is also a science dealing with material things, for spirit and matter are only two opposite manifestations or poles of the eternal One.

Alchemy in its more material aspect teaches how minerals, metals, plants, animals, and men may be generated or made to grow from their "seeds." In other words, how that generation, which is accomplished during long periods of time in the due course of the action of evolution and natural law, may be accomplished in a comparatively short time, if these natural laws are guided and supplied with the proper material by the spiritual knowledge of man. There is no doubt that gold can be made to grow by alchemical means, though it requires an alchemist to make the experiment succeed, and he who is attracted by the material power of gold will not obtain possession of the spiritual power necessary to practice the art.

It is therefore a grave mistake to confuse alchemy with chemistry. Modern chemistry is an artificial science that deals only with the external forms in which the elements of matter are manifesting themselves. It never produces anything truly new to creation; it can only recombine atoms and molecules into different substances. We may mix and compound and decompose chemical bodies an unlimited number of times and cause them to appear in various different forms, but at the end, we will have no augmentation of the underlying substances nor anything more than the recombinations of the substances that have been employed at the beginning. Alchemy does not mix or compound anything; it causes that which already pre-exists in a latent state to become active and grow. Alchemy is, therefore, more comparable to biology than to chemistry; and, in fact, the growth of a plant, a tree, or an animal or the evolution of whole species are alchemical processes going on in the laboratory of nature, and performed by the Great Alchemist -- the power of the divine Mind acting in nature.

## **Alchemy Is an Art**

(from *Alchemy* by Franz Hartmann)

Alchemy is also an art, and as every art requires an artist to exercise it, likewise this divine science and art can be practiced only by those who are in possession of the divine power necessary for that purpose. It is true that the external manipulations required for the production of certain alchemical preparations may, like an ordinary chemical process, be taught to anybody capable of reasoning. However, the results that such a person would accomplish would be without life, for only he in whom the true life has awakened can awaken it from its sleep in matter and cause visible forms to grow from the primordial Chaos of nature.

Alchemy in its highest aspect deals with the spiritual regeneration of man and teaches how a god may be made out of a human being or, to express it more correctly, how to establish the conditions necessary for the development of divine powers in man, so that a human being may become a god by the power of God in the same sense that a seed becomes a plant by the aid of the Four Elements and the action of the invisible Fifth Element (the Quintessence or Life Force).

## What Is the Emerald Tablet?

The Emerald Tablet is an ancient artifact that reveals a profound spiritual technology, which has survived to this day despite centuries of effort to suppress it. Encoded within the tablet's mysterious wording is a powerful formula that works in very specific and comprehensible steps on all levels of reality at once -- the physical, the mental, and the spiritual -- and shows us how to achieve personal transformation and even accelerate the evolution of our species. The source of alchemy and the Hermetic sciences, the tablet's universal approach made it forbidden knowledge, condemned by patriarchal powers for thousands of years, from the Egyptian priesthood, to the medieval Church, to our modern politicians and religious leaders. To ensure the survival of such "dangerous" principles, which guide people to higher states of consciousness, the ancients concealed their knowledge in a succinct declaration that has become a time capsule of wisdom for future generations.



Molded out of a single piece of green crystal, the Emerald Tablet carries a prophetic message full of hidden meaning. Although its true origin is lost in legends that go back over 10,000 years, the wondrous artifact was translated into Greek by Alexandrian scholars and actually put on display in Egypt in 330 BC. Around the year 400 AD, it was reportedly buried somewhere on the Giza plateau to protect it from religious zealots who were burning libraries around the

world at that time. Many believe the tablet still lies hidden there.

Working only with these early translations, many seekers of truth recognized in subsequent centuries that the Emerald Tablet contained a secret formula for transforming reality. Many alchemical drawings (such as the one to the left called the *Azoth of the Philosophers*), are really schematic diagrams of the steps and operations of this Emerald Formula. The alchemists used these diagrams like Eastern mandalas and meditated on them in their laboratories to achieve altered states of consciousness. (To see an explanation of *Azoth of the Philosophers*, click on the drawing.)

The uncredited source of many of our mystical and religious traditions, the tablet also inspired over 3,500 years of alchemy, a period in which some of the most creative minds in the world delved into the intertwined mysteries of matter, energy, soul, and spirit. Most medieval alchemists had copies of the tablet hanging on their laboratory wall. It was the only guidance they needed in both their meditation and practical work; it served as their Rosetta Stone for deciphering the deliberately obscured terminology of their art.

As we enter the third millennium, the ancient formula is resurfacing in what people perceive as mystical or paranormal events. Such experiences are in fact simply the continuing expressions of the underlying alchemy of our lives. For many decades, knowledge of this hidden pattern has been discussed only among an elite group of esoteric scholars, but now, this amazing science of soul is available to everyone. For those with the courage to see beyond the illusions handed down to us by blind tradition, the Emerald Tablet's formula offers a way to reinstate our rightful relationship with the universe.

# Chart of Correspondences

## I. Correspondences of Chemical References

Operation	Processes	Elements	Metals	Chemical Arcanum	Process Colors	Process Odors
Calcination	Roasting; Conflagration; Reduction;	Fire ( <i>Solve</i> )	Lead	Sulfuric Acid (Vitriol)	Black; Magenta	Biting; Brimstone

	Trituration					
<b>Dissolution</b>	Dissolving; Corrosion; Cibation; Bain Marie	Water <i>(Solve)</i>	Tin (Pewter)	Iron Oxide (rust:action of water on metal)	Light blue; White	Acrid; Vinegary
<b>Separation</b>	Sifting; Filtration; Fission; Cutting	Air <i>(Solve)</i>	Iron (Steel)	Sodium Carbonate (bubbling)	Red; Orange	Rotten Eggs
<b>Conjunction</b>	Fixation; Reunion; Amalgamation; Conglomeration	Earth <i>(et or conjunct)</i>	Copper; (Bronze; Brass; Gold)	Sodium Nitrate (union with Life Force)	Green	Chlorinic
<b>Fermentation</b>	Digestion; Putrefaction; Congelation; Ceriation	Sulfur <i>(Coagula)</i>	Mercury (Copper)	Liquor Hepatis (Balsam of the Soul)	Blue- green; Tur- quoise	Putrid/ Perfumed at same time
<b>Distillation</b>	Potentizing; Exaltation; Cohobation; Multiplication	Mercury <i>(Coagula)</i>	Silver (Mercury; Antimony)	Black Pulvis Solaris	White; Rainbow	Fresh; After rain smell
<b>Coagulation</b>	Sublimation; Projection; Fusion	Salt <i>(Coagula)</i>	Gold (Silver)	Red Pulvis Solaris	Violet; Purple	Flowery; Heavenly scented

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## II. Correspondences of Astrology and Numerology

Operation	Planet	Day of Week	Planetary Influence	Zodiac	Numerology	Octave
<b>Calcination</b>	Saturn	Saturday	Limitation; Suppression of emotions	Aries; Sagittarius	Monad	Do
<b>Dissolution</b>	Jupiter	Thursday	Expansion; Creation of Sociality; Humility	Cancer	Dyad	Re
<b>Separation</b>	Mars	Tuesday	Assertiveness; Driving Energy	Scorpio	Triad	Mi
<b>Conjunction</b>	Venus (Earth; Sun)	Friday	Pleasure; Love; Freeing of emotions; Confidence	Taurus	Tetrad	Fa
<b>Fermentation</b>	Mercury (Venus)	Wednesday	Increased consciousness; Inspiration	Leo; Capricorn	Pentad	So
<b>Distillation</b>	Moon (Mercury)	Monday	Purification of instincts; Wisdom	Virgo; Libra	Hexad	La
<b>Coagulation</b>	Sun (Moon)	Sunday	Vitality; True Individuality	Gemini; Pisces; Aquarius	Heptad	Si

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## III. Correspondences of Psychology

<b>Operation</b>	<b>Psychology</b>	<b>Conscious State</b>	<b>Intention or Desire</b>	<b>Negative Qualities</b>	<b>Positive Qualities</b>
<b>Calcination</b>	Ego; Purification of thoughts; Thinking Function	Materialistic; Neurotic; Fire needed	Penitence; Maturity; Planning; Hope; Integration	Stubborn; Slow; Resigned; Cold; Fearful; Phlegmatic	Practical; Patient; Prudent
<b>Dissolution</b>	Id; Subconscious; Purification of feelings; Feeling Function.	Emotional blockages; Nightmares; Water needed	Beauty; Friends; Romance; Pleasure	Excessive; Greedy; Selfish love; Limited view; Melancholic	Generous; Sociable; Optimistic
<b>Separation</b>	Essences; Purification of will; Intuitive Function	Mindful; Aware of opposites; Air needed	Affluence, wealth; Courage; Power	Cruel; Violent; Angry; Controlling; Willful; Choleric	Courage; Daring; Initiating; Determined
<b>Conjunction</b>	Essences united; Purification of body; Sensation Function	Blissful; In love; Enraptured; Earth needed	Fertility; Marriage; Home-making	Lustful; Wanton; Possessive; Passionate; Sanguine	Sensitive; Loving; Kind; Appreciative; Cheerful
<b>Fermentation</b>	Inspiration; Religious fervor; Purification of soul	Higher consciousness; Beyond physical desire; Sulfur needed	Wisdom; Intuition; Speech; Divine union	Tricky; Lying; Sneaky; Not connected to world	Intelligent; Hopeful; Lively; Imaginative
<b>Distillation</b>	Divine Consciousness; True objectivity; Purification of spirit	Equanimity; One-pointed; Point source of consciousness; Mercury needed	Knowledge; Journey to Other Side; Psychic powers	Unemotional; Detached; Aloof	Reflective; Intuitive
<b>Coagulation</b>	Transpersonal Self ; God; The	Union with God; Nirvana; Satori;	Success; Illumination; Truly	Arrogant; Proud; Overconfident	Genuinely Confident; Authentic;



	Stone; Purification of presence	Synchronicities; Aware of non- self; Salt need- ed	righteous; Creative realization		Whole
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## IV. Correspondences of Ancient Traditions

Operation	Emerald Tablet	Yogic Path	Buddhism	Cabala	Bible Church	Revelation
<b>Calcination</b>	Its father is the Sun.	Yama (Abstention)	Asceticism; Concentration	Malkuth (matter)	Ephesus	Seal of the White Horse
<b>Dissolution</b>	Its mother the Moon.	Niyama (Personal improvement); Asana (Free body energy)	Access State; Meditation; the Jhanas	Yesod (foundation)	Laodicea	Seal of Silence
<b>Separation</b>	The Wind carries it in its belly.	Pratyahara (Control of mind and senses)	Mindfulness; Basic Insight; Dukkha	Hod; Netsah (splendor; firmness)	Pergamos	Seal of the Red Horse
<b>Conjunction</b>	Its nurse is the Earth.	Pranayama (Union of the two parts of Life Force)	Nirvana; Brilliant lights; Rapture	Tifereth (magnificence)	Smyrna	Seal of the Black Horse
<b>Fermentation</b>	Separate the Earth from Fire, the Subtle from the Gross.	Dharana (Fixing mind on object; Concentrate)	Avatar; Realization of Higher Reality	Gevurah; Hesed (beauty; strength)	Thyatira	Seal of the Pale Horse
<b>Distillation</b>	It rises from Earth to	Dhyana (Meditation: Undisturbed)	Effortless Insight; Anatta;	Binah; Hokmah (Intelli-	Philadelphia	Seal of the Upheavals

	Heaven and descends again to Earth.	flow of thought)	Anicca	gence; wisdom)		
<b>Coagulation</b>	Glory of Whole Universe; greatest Force of all powers.	Samadhi (Union with object of contemplation)	Nirodh; Beyond consciousness	Kether/ En Soph (crown or God)	Sardis	Seal of the Souls Slain

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## V. Correspondences of Archetypal Images

Operation	Mythological	Archangel	Images	Shamanism	Animal Totem
<b>Calcination</b>	Cronus; Satan; Apollo; Hephaestus	Cassiel	Hellfire; Funeral pyre; Cremation	Not Doing; First Attention	Lizard; Bear; Crow
<b>Dissolution</b>	Dionysus; Rhea; Demeter	Sachiel	Floods; Melting; Tears; Intoxication	Stalking; Personal Power	Fish; Frog; Turtle
<b>Separation</b>	Osiris; Prometheus; Heracles	Samael	Swords; Dismemberment; Divorce	Seeing; Second Attention	Owl; Beaver
<b>Conjunction</b>	Cupid (Eros); Aphrodite; Zeus' wives; Epimetheus	Anael	Glue; Chains; Sexual acts; Angels; UFOs landing	Path of Heart; Leaving the Tonal; Spiritual Warrior	Deer; Buffalo
<b>Fermentation</b>	Isis; Athene;	Raphael;	Thunderstorms	Meeting the	Snake

	Hermes; Jesus	Michael	& Lightening; Grapes or wine barrels	Ally; Entering the Nagual World	Rainbow Man; Wolf; Coyote
<b>Distillation</b>	Daedulus; Leda and the Swan; Diana and the Stag; Pegasus	Gabriel	Dew; Rain; Baptismal font; Lotus flower	Clear Deter- mination; Magical Will	Mountain Lion; White Buffalo
<b>Coagulation</b>	Ganymedes; Christ; Krishna	Michael; Raphael	Wings; Gold; Stone or Egg; Diamond; Heaven	Impeccability; Projection; Shamanic Flight	Eagle

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## VI. Correspondences of Physiological Alchemy

Operation	Chakra	Physiological	Spectral Position	Gemstones	Healing Effects
<b>Calcination</b>	Muladhara (Physical; Instinctual; Lead Chakra)	Sacrum; Anus; Gonads; Thick mucus	Infrared; Dark Red	Garnet; Red Jasper; Hematite; Obsidian	Courage; Strength; Grounding
<b>Dissolution</b>	Svadhithana (Sexuality; Sociality; Tin Chakra)	Genitals; Spleen; Lungs; Black bile	Orange	Carnelian; Fire Opal	Warm energy; Fertility
<b>Separation</b>	Manipura (Will; Intellect; Iron Chakra)	Solar plexus; Gallbladder; Navel; Adren- als; Red bile	Bright Yellow	Yellow Citrine; Tiger Eye; Ruby	Detoxification; Self-esteem; Uplifting; Cheerful; Balancing
<b>Conjunction</b>	Anahata	Heart; Blood	Green	Malachite;	Strengthens

	(Emotions; Feelings; Copper Chakra)			Emerald; Jade; Aven- turine; Kun- zite; Quartz	heart/blood; Releases fear; Enhances dreams
<b>Fermentation</b>	Vishuddha (Concepts; Communi- cation; Mercury Chakra)	Throat; Thymus; Thyroid; Sound; Vibration	Turquoise; Light Blue	Turquoise; Blue Topaz; Aquamarine; Iolite	Balance of nerves; Align chakras; Creativity; Channeling; Vitalizing energy
<b>Distillation</b>	Ajna (Intuition; Second Sight; Silver Chakra)	Brow; Pituitary; Liver; Life Force	Indigo; Deep Blue	Lapis Lazuli; Sodalite; Sapphire; Moldavite; Opal; Moonstone	Lymphatic; Mental clarity; Psychic powers
<b>Coagulation</b>	Sahasrara (Imagination; Gold Chakra)	Brain; Pineal; Crown of head; Elixir; Ambosia	Violet; Ultraviolet	Amethyst; Fluorite; Yellow To- paz; Pearl; Diamond	General whole body healing; Regeneration

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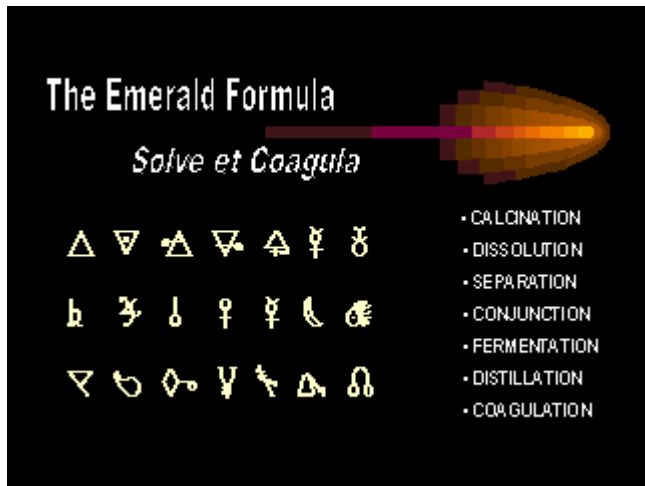
## VII. Correspondences of the Tarot Tradition

Operation	Tarot Lunar Conjunction	Tarot Solar Conjunction	Tarot Stellar Conjunction
<b>Calcination</b>	(1) <u>Magician</u> (Mercury, Hermes, Thoth, God) Search for truth; conscious willpowers; realization of falsity.	(8) <u>Justice</u> (Themis, Judge) Disposition; caution in taking advice; independent view; prejudging.	(15) <u>Devil</u> (Hermaphrodite, Typhon, Set) Fission; adversary; revealer of knowledge; impurity.
<b>Dissolution</b>	(2) <u>High Priestess</u> (Female Pope, Isis) Pure experience; unconscious powers;	(9) <u>Hermit</u> (Saturn) Meditation; time; wisdom; sage; withdrawl from society;	(16) <u>Tower</u> (Athanor, Babel, Sodom) Higher dissolution; punishment of pride or ego;

	mystical union; lack of foresight.	self-absorption; slowing down to feel things.	ruination of worldly approach.
<b>Separation</b>	(3) <u>Empress</u> (Queen, Soul, Ishtar, Demeter) Fertility and birth; beauty; receptivity; recognizing essences; must <i>do</i> something.	(10) <u>Wheel of Fortune</u> (Midas) Overview of processes; change; eternal return; reincarnation; bad or good luck; Fate.	(17) <u>Stars</u> (Anahita, Aphrodite) Cosmic energy and perspective; new beginnings; salvation; faith; hope.
<b>Conjunction</b>	(4) <u>Emperor</u> (King, Spirit, Dionysus) Ego stabilization; independence; active creativity; impregnation; power over status quo.	(11) <u>Strength</u> (Hercules, Samson) Exhaltation; strength of purpose; applied will; courage to proceed; self confidence.	(18) <u>Moon</u> (Diana) <i>Hieros gamos</i> ; uncertainty; changeability; open to powerful unseen influences; deception; cults.
<b>Fermentation</b>	(5) <u>Hierophant</u> (High Priest, Pope, Zeus, Jupiter) Esoteric teachings; advice; healing; initiation; inspiration; conscience.	(12) <u>Hanged Man</u> (Christ, Odin) Death of ego; sacrifice of self; adaptability; higher purpose; release of essences.	(19) <u>Sun</u> (Apollo) Multiplication; health; wealth; gain; Projection; power; focused energy to those who succeed; true Elixir starts to flow.
<b>Distillation</b>	(6) <u>Lovers</u> (Cupid, Venus) Duality; recombination; choice; decision; gaining perspective.	(13) <u>Death</u> (Orpheus) Complete mortification; wasted lives; transformation; rebirth; NDE.	(20) <u>Judgement</u> (God) Outside Wheel of Fortune; awakening; resurrection; one universal Life Force.
<b>Coagulation</b>	(7) <u>Chariot</u> (Mars) Sublimation; achievement; control of opposing forces; victory.	(14) <u>Temperance</u> (Maria Prophetissa) Precipitation; mercy; moderation; service; conserving energy.	(21) <u>World</u> (Hermes) Fusion; success; immortal presence; fulfillment; return to innocence; sex act in head; OOB. E.

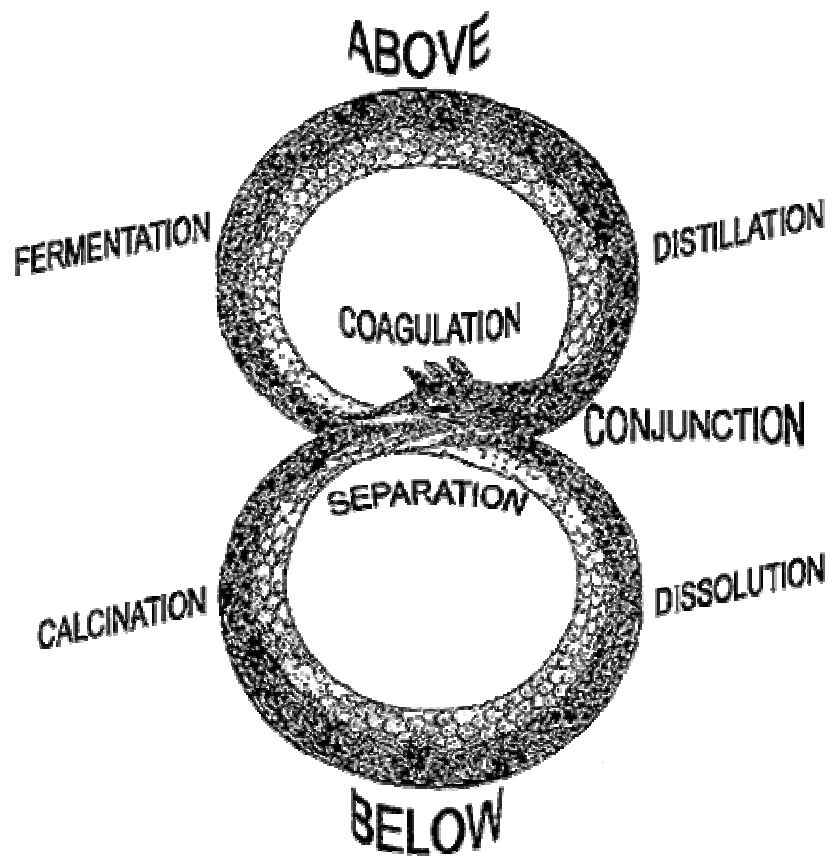
## The Emerald Formula

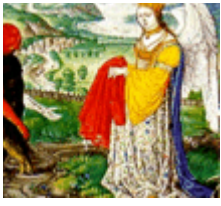
The Emerald Formula is a seven-stepped process derived from the precepts of the Emerald Tablet that became the basis of all the alchemist's experiments.



Although the alchemists went to great pains to conceal the true order of the steps of the formula, the correct order according to the Emerald Tablet is: Calcination, Dissolution, Separation, Conjunction, Fermentation, Distillation, and Coagulation.

The first four steps take place Below, in the realm of matter. The last three steps take place Above, in the realm of mind and imagination. This dynamic process is graphically depicted in the Ouroboros figure below. **To find out more about a particular step, click on the corresponding operation in the drawing below:**





#### THE EMERALD TABLE

Truly, without deceit, certain, and most veritable.

That which is Below corresponds to that which is Above,  
and that which is Above corresponds to that which is Below  
to accomplish the miracles of the One Thing.  
And just as all things come from this One Thing  
through the meditation of One Mind,  
so do all created things originate from this One Thing  
through Transformation.

Its father is the Sun;  
its mother the Moon.  
The Wind carries it in its belly.  
Its nurse is the Earth.  
It is the origin of all,  
the consecration of the Universe.  
Its inherent Strength is perfected,  
if it is turned into Earth.

Separate the Earth from Heaven,  
the Subtle from the Gross,  
gently and with great ingenuity.  
It rises from Earth to Heaven  
and descends again to Earth,  
thereby combining within its  
the powers of both the Above and the Below.

Thus will you obtain the Glory of the Whole Universe.  
All Obscurity will be clear to you.  
This is the greatest Force of all powers,  
because it overcomes every Subtle thing  
and penetrates every Solid thing.

In this way was the Universe created.  
From this will come many wondrous Applications,  
because this is the Pattern.

Therefore am I called Thrice Greatest Hermes,  
having all three parts of the wisdom of the Whole Universe.  
Herein have I completely explained the Operation of the Sun.

**CALCINATION** is the first of seven major operations in the alchemy of transformation.

**Chemically**, the Calcination process involves heating a substance in a crucible or over an open flame until it is reduced to ashes. In the Arcanum Experiment, Calcination is represented by sulfuric acid, which the alchemists made from a naturally occurring substance called Vitriol. Sulfuric acid is a powerful corrosive that eats away flesh and reacts with all metals except gold.

**Psychologically**, this is the destruction of ego and our attachments to material possessions. Calcination is usually a natural humbling process as we are gradually assaulted and overcome by the trials and tribulations of life, though it can be a deliberate surrender of our inherent *hubris* gained through a variety of spiritual disciplines that ignite the fire of introspection and self-evaluation.





**Physiologically**, the Fire of Calcination can be experienced as the metabolic discipline or aerobic activity that tunes the body, burning off excesses from overindulgence and producing a lean, mean, fighting machine. Calcination begins in the Base or Lead Chakra at the sacral cup at the base of the spine.

In **Society**, the Calcination is expressed in the lives of revolutionaries, conquerors, and other warriors who try to overthrow the status quo.

On the **Planetary** level, it is the Fire of creation, the formation of a livable environment from molten matter and volcanic ashes.

---

## CORRESPONDENCES OF CALCINATION

According to the **Emerald Tablet**, "Its father is the Sun." **Element:** Fire. **Color:** Magenta; Purple-Red (*color of this page*). **Planet:** Saturn. **Metal:** Lead.

**DISSOLUTION** is the second major operation in the alchemy of transformation.

**Chemically**, it is the dissolving the ashes from Calcination in water. In the Arcanum Experiment, Dissolution is represented by iron oxide or rust, which illustrated the potentially corrosive powers of Water on even the hardest of metals. When processed, Vitriol breaks down into sulfuric acid and iron oxide, which are the first two arcana or secret ingredients. The Egyptians smelted Iron as far back as 1500 BCE and used iron compounds in tonics and as disinfectants.

**Psychologically**, this represents a further breaking down of the artificial structures of the psyche by total immersion in the unconscious, non-rational, feminine or rejected part of our minds. It is, for the most part, an unconscious process in which our conscious minds let go of control to allow the surfacing of buried material. It is opening the floodgates and generating new energy from the waters held back. Dissolution can be experienced as "flow," the bliss of being well-used and actively engaged in creative acts without traditional prejudices, personal hang-ups, or established hierarchy getting in the way.

**Physiologically**, Dissolution is the continuance of the *kundalini* experience, the opening-up of energy channels in the body to recharge and elevate every single cell. Dissolution takes place in the Genital or Tin Chakra and involves the lungs and spleen.

In **Society**, the process of steady growth through gradual Dissolution is exemplified by agrarian, monastic, or agriculture-based lifestyles.



On the **Planetary** level, Dissolution is the Great Flood, the cleansing of the earth of all that is inferior.

---

## CORRESPONDENCES OF DISSOLUTION

According to the **Emerald Tablet**, "Its mother is the Moon." **Element:** Water. **Color:** Light Blue (*color of this page*). **Planet:** Jupiter. **Metal:** Tin.

**SEPARATION** is the third of the operations of transformation in alchemy.

**Chemically**, it is the isolation of the components of Dissolution by filtration and then discarding any ungentle or unworthy material. In the Arcanum Experiment, Separation is represented by the compound sodium carbonate, which separates out of water and appears as white soda ash on dry lakebeds. The oldest known deposits are in Egypt. The alchemists sometimes referred to this compound as Natron, which meant the common tendency in all salts to form solid bodies or precipitates.

**Psychologically**, this process is the rediscovery of our essence and the reclaiming of dream and visionary "gold" previously rejected by the masculine, rational part of our minds. It is, for the most part, a conscious process in which we review formerly hidden material and decide what to discard and what to reintegrate into our refined personality. Much of this shadowy material is things we are ashamed of or were taught to hide away by our parents, churches, and schooling. Separation is letting go of the self-inflicted restraints to our true nature, so we can shine through.

**Physiologically**, Separation is following and controlling the breath in the body as it works with the forces of Spirit and Soul to give birth to new energy and physical renewal. Separation begins in the Navel or Iron Chakra located at the level of the solar plexus.

In **Society**, Separation is expressed as the establishment of clans, cities, and nationalities.

Separation on the **Planetary** level is represented by the formation of landmasses and islands from the powerful forces of Air, Water, Earth, and Fire.

---

## CORRESPONDENCES OF SEPARATION

According to the **Emerald Tablet**, "The Wind carries it in its belly." **Element:** Air. **Color:** Orange-Red (*color of this page*). **Planet:** Mars. **Metal:** Iron.



**CONJUNCTION** is the fourth of the seven operations of alchemy.

**Chemically**, it is the recombination of the saved elements from Separation into a new substance. In the Arcanum Experiment, Conjunction is symbolized by a nitrate compound known as cubic-salt peter or potassium nitrate, which the alchemists called Natron or simply Salt. Blue-colored Natron acid (*aqua fortis*) was made by mixing potassium nitrate with sulfuric acid and was used to separate silver from gold. The inert residue precipitated from the acid during the reaction like a child being born.

**Psychologically**, it is empowerment of our true selves, the union of both the masculine and feminine sides of our personalities into a new belief system or an intuitive state of consciousness. The alchemists referred to it as the Lesser Stone, and after it is achieved, the adept is able to clearly discern what needs to be done to achieve lasting enlightenment, which is union with the Overself. Often, synchronicities begin to occur that confirm the alchemist is on the right track.

**Physiologically**, Conjunction is using the body's sexual energies for personal transformation. Conjunction takes place in the body at the level of the Heart or Copper Chakra.

In **Society**, it is the growth of crafts and technology to master the environment.

On the **Planetary** level, Conjunction occurs when primordial life forms are created from the energy of the Sun or lightning.

---

## CORRESPONDENCES OF CONJUNCTION

According to the **Emerald Tablet**, "The Earth is its nurse." **Element:** Earth.  
**Color:** Green (*color of this page*). **Planet:** Venus. **Metal:** Copper.

**FERMENTATION** is the fifth operation in the alchemy of transformation.

Fermentation is a two-stepped process that begins with the Putrefaction of the hermaphroditic "child" from the Conjunction resulting in its death and resurrection to a new level of being. The Fermentation phase then begins with the introduction of new life into the product of Conjunction to strengthen it and insure its survival.

**Chemically**, Fermentation is the growth of a ferment (bacteria) in organic solutions, such as occurs in the fermenting of milk to produce curds and cheese or in the fermenting of grapes to make wine. In the Arcanum Experiment, the process of Fermentation is represented by a compound called Liquor Hepatis,



which is an oily, reddish-brown mixture of ammonia and the rotten-egg-smelling compound hydrogen sulfide. Egyptian alchemists made ammonia by heating camel dung in sealed containers and thought of it as a kind of refined Mercury that embodied the life force. Liquor Hepatis means "Liquor of the Liver," which they believed was the seat of the Soul, and the color they associated with the compound was green, the color of bile. Surprisingly, Liquor Hepatis exudes a wonderful fragrance, and the alchemists made a perfume of it called "Balsam of the Soul."

**Psychologically**, the Fermentation process starts with the inspiration of spiritual power from Above that reanimates, energizes, and enlightens the alchemist. Out of the blackness of his Putrefaction comes the yellow Ferment, which appears like a golden wax flowing out of the foul matter of the Soul. Its arrival is announced by a brilliant display of colors and meaningful visions called the "Peacock's Tail." Fermentation can be achieved through various activities that include intense prayer, desire for mystical union, breakdown of the personality, transpersonal therapy, psychedelic drugs, and deep meditation. Fermentation is living inspiration from something totally beyond us.

**Physiologically**, Fermentation is the rousing of living energy (*chi* or *kundalini*) in the body to heal and vivify. It is expressed as vibratory tones and spoken truths emerging from the Throat or Mercury Chakra.

In **Society**, the Fermentation experience is the basis of religion and mystical awareness.

On the **Planetary** level, it is the evolution of life to produce higher consciousness.

---

## CORRESPONDENCES OF FERMENTATION

According to the **Emerald Tablet**, during Fermentation, we raise consciousness from the darkness of the animal body through personal meditation and planetary evolution. "Separate the Earth from Fire," it tells us, "the subtle from the gross, gently and with great Ingenuity." **Substance:** Sulfur. **Color:** Turquoise (*color of this page*). **Planet:** Venus. **Metal:** Mercury.

**DISTILLATION** is the sixth major operation in the alchemy of transformation.

**Chemically**, it is the boiling and condensation of the fermented solution to increase its purity, such as takes place in the distilling of wine to make brandy. In the Arcanum Experiment, Distillation is represented by a compound known as Black Pulvis Solaris, which is made by mixing black antimony with purified sulfur. The two immediately clump together to make what the alchemists called a "bezoar," a kind of sublimated solid that forms in the intestines and brain.



**Psychologically**, Distillation is the agitation and sublimation of psychic forces is necessary to ensure that no impurities from the inflated ego or deeply submerged id are incorporated into the next and final stage. Personal Distillation consists of a variety of introspective techniques that raise the content of the psyche to the highest level possible, free from sentimentality and emotions, cut off even from one's personal identity. Distillation is the purification of the unborn Self -- all that we truly are and can be.

**Physiologically**, Distillation is raising the life force repeatedly from the lower regions in the cauldron of the body to the brain (what Oriental alchemists called the Circulation of the Light), where it eventually becomes a wondrous solidifying light full of power. Distillation is said to culminate in the Third Eye area of the forehead, at the level of the pituitary and pineal glands, in the Brow or Silver Chakra.

In **Society**, the Distillation experience is expressed as science and objective experimentation.

On the **Planetary** level, Distillation is the realization of the power of higher love, as the life force on the entire planet gradually seeks to become one force in nature based on a shared vision of Truth.

---

## CORRESPONDENCES OF DISTILLATION

According to the **Emerald Tablet**, during the Distillation process, "It rises from Earth to Heaven and descends again to Earth, thereby combining within Itself the powers of both the Above and the Below." **Substance:** Mercury. **Color:** Deep Blue (*color of this page*). **Planet:** Mercury. **Metal:** Silver.

**COAGULATION** is the seventh and final operation of alchemy.

**Chemically**, Coagulation is the precipitation or sublimation of the purified Ferment from Distillation. In the Arcanum Experiment, Coagulation is represented by a compound called Red Pulvis Solaris, which is a reddish-orange powder of pure sulfur mixed with the therapeutic mercury compound, red mercuric oxide. The name Pulvis Solaris means "Powder of the Sun" and the alchemists believed it could instantly perfect any substance to which it was added.

**Psychologically**, Coagulation is first sensed as a new confidence that is beyond all things, though many experience it as a Second Body of golden coalesced light, a permanent vehicle of consciousness that embodies the highest aspirations and evolution of mind. Coagulation incarnates and releases the *Ultima Materia* of the soul, the Astral Body, which the alchemists also referred to

it as the Greater or Philosopher's Stone. Using this magical Stone, the alchemists believed they could exist on all levels of reality.

**Physiologically**, this stage is marked by the release of the Elixir in the blood that rejuvenates the body into a perfect vessel of health. A brain ambrosia is said to be released through the interaction of light from the phallic-shaped pineal gland and matter from the vulva of the pituitary. This heavenly food or *viaticum* both nourishes and energizes the cells without any waste products being produced. These physiological and psychological processes create the Second Body, a body of solid light that emerges through the Crown or Gold Chakra.

In **Society**, it is the living wisdom in which everyone exists within the same light of evolved consciousness and knowledge of Truth.

On the **Planetary** level, Coagulation is a return to the Garden of Eden, this time on a higher level in tune with the divine mind.

---

## CORRESPONDENCES OF COAGULATION

According to the **Emerald Tablet**, "Thus will you obtain the Glory of the Whole Universe. All Obscurity will be clear to you. This is the greatest Force of all powers, because it overcomes every Subtle thing and penetrates every Solid thing." **Substance:** Salt. **Color:** Violet; Purple (*color of this page*). **Planet:** Sun.  
**Metal:** Gold

# Alchemical Poetry

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## CALCINATION

I AM ON FIRE, WATCH ME BURN

Rake the clutter and make a fire,

arrange the stones to circle the pyre,  
drag your belongings one by one,  
break up the moon to inflame the sun.

Heave on reluctant years of learning  
watch as photographs rejoice in burning.

Throw them in, achieve annihilation:  
each crackle unveils a violation.

I am on fire, watch me burn;  
awaiting the wretched tide to turn,  
the colors blister, the patina darkens,  
no mirror can hold me, mutation harkens.

Remove your clothes and cast them in  
lick the flames, invite them in!  
Pants, shirt, underwear, even rings  
join in the perfect kindling of things.

Look into the flames, see them howl,  
heap on the knick-knacks with a shovel;  
pretty boxes, drawers, and tins,  
observe the snake loose it's skin.

**Draw a circle, make a bowl  
begin a dance to express your soul;  
anything to further feed the flames  
who delight in eating your remains.**

**From the smoke ascends a stair  
do not hesitate, be aware if  
fear should cause you to look back;  
dash the things you do not lack.**

**As hungry angels gather around,  
give them your body most profound  
and a voice of darkest birds,  
only ask that they leave you words.**

**A single sentence may cause  
a stir, send out a search party,  
provoke a cure, clenching torches  
they're sure to follow . . .**

**Pause to mourn a fallen swallow.  
Having left a set of prints in mulch,**



spewed my semen, built a church,  
I rejoice in living the life I burned.

by Peter Valentyne <[pvalentyne@email.msn.com](mailto:pvalentyne@email.msn.com)>

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## **CALCINATION**

### **CALCINATION**

Sewn unto Lucifer's flames,  
Usually reduced in crucibles  
And calcined into dust,  
A trophy  
To hereditary exile:  
Sulfuric and corrosive,  
Red and lachrymal,  
Calcinated under pressure  
And tribulations;  
To hereditary excess:  
Burning and surrendering everything  
Over flames.  
Through hellish emanations,  
Secreting power inside

Negative energy.  
Intending to sacrifice  
For angels that have  
Eaten Righteousness,  
I have sacrificed  
These heavenly entities,  
Scorched underneath Nothingness.

by Stuart Franklin <[haugyit@yahoo.com](mailto:haugyit@yahoo.com)>

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## DISSOLUTION

### GRACE UNDER WATER

Hands, pale and folded, remind me  
I was there before wings,  
upon a ladder, holding a cup, waving goodbye;  
Though I've no idea how or why.

It is not easy to forget myself,  
worn as I am in this art of clothes,  
mostly I am cloud white and corduroy,  
a gliding vessel wedded to flight.

I am the determination to transcend,  
to dip into the darkness  
from a safety of days; though  
once I fix things they tend to die.

I seek a Tarot of assurances, to know  
that the difference between a swan  
and a man merely lies  
in twin aspects gone awry.

by Peter Valentyne <[pvalentyne@email.msn.com](mailto:pvalentyne@email.msn.com)>

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## SEPARATION

### ON THE ROAD

Oh, the road is rough and rocky,  
The hills are steep and wide  
Valleys there are many  
With plenty of places to hide.

We are all climbing the mountain

**There is no place else to go  
For when you leave the valley  
You're on the road again.**

**There's a fire atop the mountain  
It's called Eternal Light  
You can see it from the valleys,  
You can feel it in the night**

**I'm going up the mountain  
To be Eternal Light  
I'll set my feet upon the path  
And strive with all my might**

**I'm singing on my journey  
I'm taking giant steps  
Oh, the mountain it is easy,  
I'll be on top tonight**

**Oh, Traveler, Traveler, a voice cries out  
No need to make the top tonight  
Come rest in my green valley  
Come talk about the Light**

**There's a fire on the mountain**

**It's called Eternal Light**

**You can see it from my valley,**

**We'll talk of you all night**

**Why not? For the mountain, it is easy**

**I can reach the top tonight**

**I can rest in your green valley**

**And see the light from there**

**Oh, Host, your valley is lush**

**And your hospitality much**

**I can see the light from here**

**'Tis a beautiful sight**

**Oh, Host, thank you for the rest**

**I will stay the night right here**

**The mountain it is easy,**

**No need to make the top tonight**

**Oh, Host, 'tis time for me to bid ado**

**To set my feet upon my path**

**The mountain it is easy,**

**I'll be on top tonight**

**I'm singing on my journey,**

**I'm taking giant steps**

**The path is right beneath my feet**

**I'll be on top tonight**

**From here I go to there**

**Up the hill, around the bend**

**And where – where –**

**Where am I anyway?**

**Over there, I can see it in the clouds**

**But how to get from here to there**

**I'm off the path!**

**I'm off the path!**

**Calm down, retrace your steps**

**Look around, look down**

**I'm off the path,**

**I'm on the path?**

**Hey – la, the valley, the green valley  
The host, he sees me, welcomes me  
Ah, Traveler, so nice to see you again  
Come and share the valley once more.**

**Oh, Traveler, I can see,  
That you are making tracks  
Come follow and I'll show you  
An easier way to go**

**Oh, Traveler, here is the path  
And something to get high  
So you, too, will have wings  
Like the Eagle in the sky**

**Oh, the Eagle is a Noble Bird  
So high above the trees.  
Truly Regal Eagle  
Soaring in the breeze**

**Now I am an Eagle  
Flying o'er the trees  
The fire on the mountain**

**I can see with ease**

**And from great heights**

**I soar to meet the earth**

**I fill myself with her rich bounty**

**Then fly into the sky**

**Oh, the Earth is rich**

**The river is full**

**Regal Eagle that I am**

**Nothing is too much for me**

**And from the fire on the mountain**

**A voice comes from the light**

**Oh, Regal Eagle, flap your wings**

**Flap your wings with all your might**

**Regal Eagle flaps his wings**

**Regal Eagle's ego falls**

**He's stuffed so full, he cannot fly**

**Regal Eagle's lost his wings**

**Where am I cries the Traveler**



**And what has happened to me?**

**Eagle feathers on the ground**

**Eagle feathers on the ground**

**The fire on the mountain**

**Where did my journey go**

**Is the mountain easy**

**Can I make the top**

**Green valley, where are you**

**And where am I to go**

**No shelter, no refuge**

**I'm on the road again**

**Oh, the road is rough and rocky,**

**The hills are steep and wide**

**Valleys there are many**

**With plenty of places to hide**

**We are all climbing the mountain**

**There is nowhere else to go**

**For when we leave the valley**

**We're on the road again.**

by Janet Turner <[Janet2@cwnet.com](mailto:Janet2@cwnet.com)>

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## CONJUNCTION

### ONE

Oh Hidden Life, vibrant in every atom,  
Oh Hidden Light, shining in every creature,  
Oh Hidden Love, embracing all in oneness,  
May all who feel themselves as one with thee,  
Know they are therefore one with every other.

*by Annie Besant*

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## CONJUNCTION

### THE EMERALD PATTERN

As our planet turns and floats,  
We greet each starlit night,  
Like time taking its course,  
Through dawning and twilight.

Uncongealed consciousness flows  
Through gulfs and voids in space,  
As our needs to seek the truth  
Grows life's pains, joys, and grace.

To the farthest star we move  
In a pattern supreme and divine.  
The pulses in One Heart --  
Splendid excess of a Mind.

*by Francisco Borjas Broines Gaitan*

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## **FERMENTATION**

### **THE HOLY LONGING**

Tell a wise person, or else keep silent,  
Because the mass man will mock it right away,  
I praise what is truly alive,  
What longs to be burned to death.

In the calm of the love-nights,  
Where you were begotten, where you have begotten,  
A strange feeling comes over you  
When you see the silent candle burning.

Now you are no longer caught  
In the obsession with darkness,  
And a desire for higher love-making  
Sweeps you upward.

Distance does not make you falter,  
Now, arriving in magic, flying,  
And, finally, insane for the Light,  
You are the butterfly and you are gone.

And so long as you haven't experienced  
This: to die and so to grow,  
You are only a troubled guest  
On the dark earth.

*by Goethe (1814); translated by Robert Bly*

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## **FERMENTATION**

### **FIRST MATTER**

Verdant sea of waist-high weeds,  
wind-blown waves that  
pass like goosebumps  
over the fallow field.

Here Nature took a stand  
and forbade the adult cast.

No concrete squares to guide you --  
but long, meandering paths,  
furrowed by children at play,  
leading to secret treasures.

The tall grass waves invitingly back and forth.

"Leave the backyard!" it implores.

"Enter the hidden prairie!"

Dare I forsake the manicured lawn and garden,  
the glib, structured mindset bearing down hard,  
molding me all my seven years?

Freedom beckons beyond the fence ,  
freedom to have any thought I choose.

The summer Wind seduces me.

I desert my father's house  
and jump the fence to where no man rules.

Where no one cares that

I lost the shopping money,  
or that we live in the United States of America.

All that counts here is how we can be as one,  
this boundless prairie and me.

Milkweed thistles reigned that day  
and let me taste their cloudy dew.  
Soon these prickly pods would burst,  
and deck this field in white silk,  
each seed fighting to be the first.

Oh, thick sweet air, moist summer Wind!  
The earth smells so pungent here,  
it can choke you.

I trace the Wind's breath beyond the bluff,  
not remembering distance,  
not measuring time.

Deep in the heart of the prairie,  
I discover an oasis of wonderment.

No weed grows here,  
but a stately oak presides over a deep hole  
in the yellow earth before me.  
If I step forward just an inch,  
the steep, smooth walls would swallow me,  
perhaps dissolving me,  
absorbing me into its clay belly.

At the crumbling edge I pause  
for minutes, or days, or weeks;  
slipping downward but not moving --  
changes here are not in space.

Nothing else but two gaping holes --  
one in the earth, one in me;  
but by our similarity,  
we merge into One.

I should have tried to run away.  
But how to tell of the ball of energy,  
power hid in earth, now free?  
Hot mercury is burning a hole  
in the paper landscape!

Coming and going are now the same in me;  
all my attention is fused with the living light.

What is this spectral shining thing?

Nothing or everything?

The spheric kaleidoscope of  
swirling yet tranquil patterns  
overwhelms me with colors I cannot imagine  
and exceeds any question I can ask.

Then I pull back.

My body or something else in me  
demanding to go on  
living as before.

Then I pull back.

My mother is calling me home again,  
offering television, TV dinners,  
and Dad.

by *Dennis William Hauck* <[DWHauck@yahoo.com](mailto:DWHauck@yahoo.com)>

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# **DISTILLATION**

## **CASTLE FLIGHT**

I yearn to be free of this  
subluminal vessel and  
soar on golden wings of light,  
beyond the crumbling castle  
and its stale, polluted moat.

But too soon the golden light  
changes into lead again,  
and I plummet from high  
on the towering parapet  
to the dark dungeon below.

*by Dennis William Hauck <[DWHauck@yahoo.com](mailto:DWHauck@yahoo.com)>*

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# **COAGULATION**

## **SOUL**

The Soul, secure in her existence,

smiles at the drawn dagger and defies its point.

The stars shall fade away,  
the sun himself grow dim with age  
and nature sink in years,  
but thou shalt flourish in immortal youth,  
unhurt amid the wars of elements,  
the wreck of matter,  
and the crush of worlds.

*(From "Cato" by Joseph Addison 1713. This was the passage Edgar Allen Poe encrypted and challenged his readers to decipher in 1841.*

*It was not until 1992 that a Duke University doctoral student succeeded.)*

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## COAGULATION

### THE GOLD

Wilson's stave poorly saved for twenty years

As it nears

The sophistry and the mys'try of the gold

I was told

Was unjolly in its folly

Every broom and every broolly

Founded not the sophistry and the myst'ry of

the gold

Lovely gold

Au contraire let me dare and say my vouch

For some grouch

In the lighting of his writing said to thee:

"Alchemy

Is not sorted nor aborted

In those dialects distorted

But the lighting of my writing says it be

*PURITY*"

So the dawning's ill-forewarnings one young day so to say

Lit my cradle with some fable unbelieved

As it weaved

A spectre and reflector

Of this primordial projector

In my cradle making able image teethed

Upon, heaved

Then hologrammic monogrammic egg vessel

Left nestle

That it put at the foot of my bed

For it fled

Gave no utter nor a mutter

But a hovered fly flutter

And the graphic, oh the graphic, did I wrestle  
(With the vessel)

When immersed yet unversed in such strange

Did it change

To a casket - no - a basket, holding flowers

Pollumn showers

Tried noses where roses

Of white in red imposes

Being sulphur (the engulfer) and merc'ry's

change

Roses arranged

In myriad eyes mad and tranced

Then glanced

Vessel's sailing peacock tailing image flux

One soon rucks

The sheet from his feet

To his mush quilt meets

Scared and fraught the apport nigh advanced

Hue enhanced

Could my senses that intensens like the ignis

Be the ignis?

And the salt that exalts my chem'cal wedding

Be my dredging?

In vito of libido's  
Now-formed negredo  
Then at once that which blunts my guess  
distilled  
fuscous-killed  
Oh EUREKA! not one seeker saw the plight  
Of this sight  
'Tis sophistry and the myst'ry of the gold  
Vivid, bold  
Discerning and turning  
To a sun-face burning  
Beguiling face smiling splendid gold  
Purest gold

by Godo <[nlarner@gm.dreamcast.com](mailto:nlarner@gm.dreamcast.com)>

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## COAGULATION

### WHEN

When all distractions cease,  
Then dawns the Day of Peace:

When every "there" is "Here!"  
And every veil made Clear;

When every "then" is "Now!"

**This moment to endow;**

**When every "that" is "This!"  
Awareness melts in Bliss;**

**When who you Are is "I"  
Then will the Truth comply;**

**When the soul knows it is Called,  
Then the heart is now enthralled.**

**Then the Divine can only Bless,  
And the heart only say, "Yes!"**

*by Ed Hirsch <[presence@gnaccess.com](mailto:presence@gnaccess.com)>*

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## **EMERALD TABLET**

**Hermes set down seven steps to transform  
From the 'lead' of Self, the 'gold' of Spirit is born.  
Step one, CALCINATION, the Spirit awakes  
What is life about? Questions you make.  
Step two, DISSOLUTION, the Psyche stirs  
Remorse abounds, realization occurs.  
Step three, SEPARATION. Release! Let go!  
Use your willpower now and still your Ego.  
Step four, CONJUNCTION. Empowering! Behold!  
Intuition now grows and realities unfold.  
Step five, FERMENTATION, time to contemplate  
Prepare to receive, focus and concentrate.  
Step six, DISTILLATION, intuition perfected  
Contact is made, knowledge is now projected.  
Step seven, COAGULATION, you are one with all  
Thoughts become actions, you have made the call.  
Four steps below, three above, we see  
Hermes gives us his tablet of Spirit Alchemy.**

*by Kate Chambers <[katers2001@hotmail.com](mailto:katers2001@hotmail.com)>  
<http://communities.msn.co.uk/SpiritualArt>*

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## **JUST FOR FUN!**

### **GREEN POTION #1**

(sung to the tune of Love Potion #9)

I took my troubles to the Alchemist.  
You know -- that Merlin with the golden wrist.  
He's got a pad down on Cedar made of pine,  
Sellin' little bottles of Green Potion #1.

I told him that I was a flop with chicks.  
I've been calcinating since 1956.  
Just can't dissolve, separate, or ferment!  
He said, "What you need is Green Potion #1."

He stood up, turned around, and gave me a wink.  
He said "I'm going to brew it up right here in the sink."  
It smelled like rotten eggs; it looked like India ink.  
I held my nose; I closed my eyes. I took a drink.

I didn't know if I was out or in.  
I started craving mercury, salt, and tin.  
But when I ate some copper and silver just for fun,

I knew that I had finally reached coagulation ...  
'cause of Green Potion #1. Green Potion #1!

*by the Alchemy Workshop class at the Omega Institute*

*(August 14-18, 2000)*

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## THE BLOODY GREAT WORK

(a cautionary tale from the path of the dabbler)

I broke my soul the other day.  
I hate it when that happens.  
My karmas bent,  
my chakras cracked,  
and my Kundalini flattened.

I stuck my fingers in the fire  
and scorched them to the joint.  
I rote my rite  
and rung my bell,  
but forgot one tiny point.

If a force that's raised is out of phase  
with the resident elemental,  
the resulting blow  
to the raiser's mind  
can be seriously detrimental.

So the scales of balance tipped once more,  
and reality went berserk.  
But the journey's end  
made me surer than before  
that it really is a bloody Great Work.

*by StarlighT* (Yahoo Clubs)



## Calcination



## Dissolution



## Separation



## Conjunction

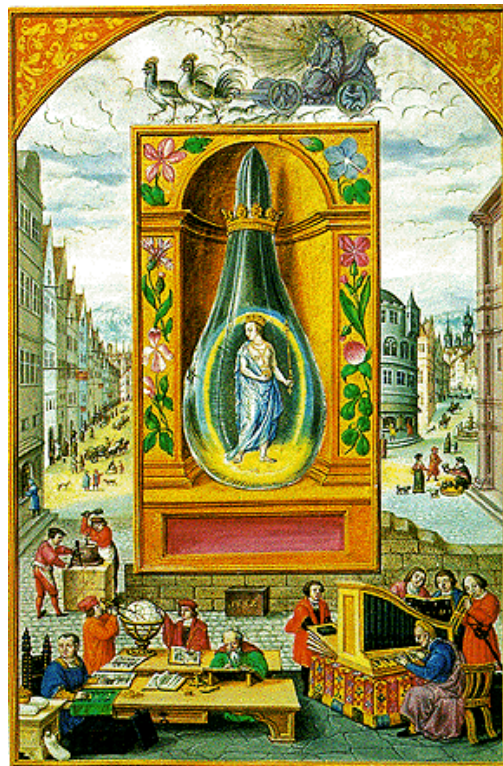




## Fermentation



## Distillation



# Coagulation

