

THE
PHILOSOPHER'S
STONE

Spiritual Alchemy, Psychology,
and Ritual Magic

ISRAEL
REGARDIE

Edited and Annotated with New Material by
Chic Cicero & Sandra Tabatha Cicero

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About the Editors

Charles “Chic” Cicero was born in Buffalo, New York. An early love of music and the saxophone resulted in Chic’s many years as a lead musician in several jazz, blues, and rock ensembles, working with many famous performers in the music industry. Chic’s interest in Freemasonry and the Western Esoteric Tradition led him to become a member of several Masonic, Martinist, and Rosicrucian organizations. He is a Past Grand Commander of the Grand Commanders of Knights Templar in Florida (2010–2011). He was also a close personal friend and confidant of Dr. Israel Regardie. Having established a Golden Dawn temple in 1977, Chic was one of the key people who helped Regardie resurrect a legitimate, initiatory branch of the Golden Dawn in the United States in the early 1980s. He is currently the G.H. Imperator of the Hermetic Order of the Golden Dawn (www.hermeticgoldendawn.org), an international Order with temples in several countries.

Sandra “Tabatha” Cicero was born in rural Wisconsin. After graduating from the University of Wisconsin–Milwaukee with a Bachelor’s Degree in Fine Arts in 1982, Tabatha worked as an entertainer, typesetter, editor, commercial artist, and computer graphics illustrator. She is currently the Supreme Magus (Imperatrix) of the Societas Rosicruciana in America (www.sria.org) as well as the G.H. Cancellaria of the Hermetic Order of the Golden Dawn.

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INTRODUCTION TO THE THIRD EDITION

*Alchemy is philosophy; it is the philosophy,
the seeking out of the Sophia in the mind.¹*

—MARY ANNE ATWOOD

The *Philosopher's Stone* was written in 1936–37 when Israel Regardie was confined to bed for a prolonged period of time due to a severe bout of bronchitis. To make the best use of this downtime, Regardie was determined to tackle a lengthy and difficult book on alchemy, Mary Anne Atwood's *A Suggestive Inquiry into the Hermetic Mystery*, the meaning and implications of which had escaped him in earlier reads. Published in 1850, Atwood's comprehensive tome documented the enormous impact of hermetic philosophy on human spirituality. *A Suggestive Inquiry* presents readers with cryptic alchemical treatises such as "The Golden Tractate of Hermes" and "The Six Keys of Eudoxus"—documents infused with riddles and symbolic codes used to secretly communicate to fellow alchemists the true purpose of the Hermetic Art. In studying this complex text, Regardie found that "Suddenly, and to my utter amazement, the whole enigma became crystal clear and alive." After this breakthrough, insights came rapidly, and over the course of the next two weeks, Regardie wrote the bulk of *The Philosopher's Stone* which was published in 1938.

Regardie's admiration for Atwood's work is not surprising. Born in 1817, the only child of metaphysical historian Thomas South, Mary Anne Atwood took an active role in her father's research at an early age. Her first book, *Early Magnetism in Its Higher Relations to Humanity*, was published under a pseudonym in 1846. Her magnum opus, *A Suggestive Inquiry into the Hermetic Mystery*, was published by her father in 1850. Later, both father

and daughter became convinced that the book exposed far too many alchemical secrets, and except for a few copies sold or owned by the author, all other copies were destroyed. After the death of her father, Mary Anne married a clergyman, Rev. Thomas Atwood, but she continued to study hermetic and theosophical writings for the rest of her life.

What was the secret that had been revealed in *A Suggestive Inquiry*? It was that alchemy was actually a method for transforming the human soul through altered states of consciousness, during which the soul ascended to the spiritual world for powerful transformational experiences and descended back again into the physical body. Atwood posited that all mention of metals, minerals, and alchemical processes were merely symbols and metaphors for spiritual alchemy. This was the ‘secret’ that Atwood attempted to re-conceal once the genie had been let out of the bottle, and it was also the secret that would captivate Regardie’s mind as he recuperated.

At this point in his life, only a couple of years after finishing his Golden Dawn studies and having left the Bristol Temple of the Stella Matutina, Regardie was convinced that alchemy was in reality a thinly veiled psycho-spiritual process—the operations in laboratory alchemy that professed to work on metals, minerals, and plant matter were essentially focused solely at man’s mind, soul, and spirit. He had concluded that “practical” laboratory alchemy was simply wrong-headed, and that only theoretical, spiritual, or psychological alchemy was valid. Although he admitted that a certain number of alchemical texts could be construed as having a literal, “primitively chemical” interpretation, Regardie felt that alchemical writings should be “interpreted solely in terms of psychological and mystical terms.”

Some thirty years after writing *The Philosopher’s Stone*, Regardie underwent a change of heart on the matter after attending a seminar conducted by Albert Riedel, otherwise known as acclaimed alchemist Frater Albertus, founder of the Paracelsus Research Society in Salt Lake City. In his Introduction to the Second Edition of this book, Regardie candidly

acknowledged his earlier mistake and changed his opinion about the validity of laboratory alchemy, relishing the opportunity to “eat crow” and admitting that “in insisting solely on a mystical interpretation of alchemy, I had done a grave disservice to the ancient sages and philosophers.”

In spite of this, Regardie still felt that his initial analysis of the three alchemical treatises cited in *The Philosopher’s Stone* were valid and useful. His original approach was to analyze these seventeenth-century texts emblematically, using the symbol systems of magic, Qabalah, and Jungian psychology to explain how laboratory operations described by alchemy are in reality psychoanalytical processes of self-realization and spiritual attainment:

Like modern psychological methods the alchemical formulae have as their goal the creation of a whole man, of integrity. ... Not only does Alchemy envisage an individual whose several constituents of consciousness are united, but with the characteristic thoroughness of all occult or magical methods it proceeds a stage further. It aspires towards the development of an integrated and free man who is illumined. It is here that Alchemy parts company with orthodox Psychology.²

Because he felt that his work on *The Philosopher’s Stone* was the product of genuine illumination and insight, Regardie was tempted to rewrite parts of the book in order to incorporate what he later learned about laboratory alchemy through his work with Frater Albertus. He refrained from doing so because he felt that the book in its original form could still be of immense value to students who were at the same stage in their spiritual evolution as he had been in 1937. However, he also suggested that the book “be supplemented by other reading of more recent vintage.” As Regardie later stated in an essay on “Alchemy in the World Today”:

Alchemy is once more rearing his head not only in this vast country of ours, but in Great Britain and in the heart of Europe as well, and in the Antipodes. There is communication now-a-days between its advocates as there always has been, since many of the famous texts were simply the means whereby one adept in the art could convey to others something of his own knowledge and experience.³

Which brings us to one of the reasons for publishing this new edition of Regardie's classic text. With the exception of added footnotes and a few minor changes in spelling, Regardie's initial thoughts on alchemy as exemplified in *The Philosopher's Stone* stand as they were first written. Rather than rewrite the original text to accommodate information on laboratory alchemy as Regardie was tempted to do in 1968, we opted to supplement the text with articles on practical alchemy contributed by contemporary alchemists and writers in the later part of the book. The result is a balanced approach that honors the past but also addresses current views on the Hermetic Art, offering readers something of the knowledge and experience of modern practitioners, particularly those working in the Golden Dawn Tradition.

Israel Regardie's influence on modern magicians cannot be overstated. With the publication of *The Golden Dawn: The Original Account of the Teachings, Rites, and Ceremonies of the Order of the Golden Dawn* (1937–40), Regardie made the Golden Dawn system of magic available to a wide and eager audience of esoteric students. According to Francis King and Isabel Sutherland: "That the rebirth of occult magic has taken place in the way it has can be very largely attributed to the writings of one man, Dr. Francis Israel Regardie." However, students have not always found the four volumes of *The Golden Dawn* an easy read. In many of his other books, Regardie endeavored to shed light on the various magical topics covered by the Golden Dawn's teachings. These works included: *A Garden of Pomegranates* (1932), *The Tree of Life* (1932), *My Rosicrucian Adventure* (1936) *The Middle Pillar* (1938), *The Art and Meaning of Magic* (1964), *Twelve Steps to Spiritual Enlightenment* (1969), *A Practical Guide to Geomantic Divination* (1972), *How to Make and Use Talismans* (1972), *Foundations of Practical Magic* (1979), *Ceremonial Magic* (1980), *The Lazy Man's Guide to Relaxation* (1983), and *The Complete Golden Dawn System of Magic* (1984).

However Regardie's most important book was undoubtedly *The Golden Dawn*, since it contained much of the Order's essential teachings in the form of initiation ceremonies, assigned gradework for the various levels of student development, magical diagrams and symbols, side lectures, rituals, meditations, and exercises, as well as ritual outlines for advanced Adept-workings.

Some of the more advanced magical workings of the Golden Dawn were described in a Second Order paper entitled "Z.2: The Formulae of the Magic of Light."⁴ This paper was given out to those Initiates who had attained the grade of Zelator Adeptus Minor and higher. In his introduction to this manuscript, MacGregor Mathers described how the initiation ceremony of the Neophyte grade (the 0=0 Ceremony) was filled with several formulas for higher ritual work by Adepts of the Order:

In the Ritual of the Enterer are shadowed forth symbolically, the beginning of certain of the formulae of the Magic of Light. For this Ritual betokeneth a certain Person, Substance or Thing, which is taken from the Dark World of Matter, to be brought under the operation of the Divine Formulae of the Magic of Light.⁵

In other words, the Golden Dawn's Neophyte Ritual contains all the formulas necessary for practical magic, hidden under many layers of symbolism. All magic performed by the Adepts of the Order was classified as one of five types listed under the five letters of the Pentagrammaton or "five-lettered name." This refers to the Hebrew name of *Yeheshuah* (יהֶשׁוּעַ) or the Hebrew name of Jesus, which is the Tetragrammaton, YHVH (יהוה), with the letter Shin (ש), representing Spirit, placed in the center of the name. Each letter of the Pentagrammaton signified a different type of magic known collectively as the *Magic of Light*. The five types of the Magic of Light are classified as follows: Evocations and invocations fall under the category of the Hebrew letter Yod (י) and the element of fire. Consecrations of Talismans and the production of natural phenomena are classified under the second letter Heh (ה) and the element of water. All works of spiritual development, invisibility, and transformations are

attributed to the letter Shin (ש) and the element of spirit. All works of divination are assigned to the letter Vav (ו) and the element of air. Finally, all works of alchemy are classified under the final letter Heh (ה) and the element of earth.⁶

Instead of complete ritual instructions, the Z.2 manuscript on the Magic of Light is largely composed of *outlines* for rituals meant to be fleshed out by each Adept working the system. In Book Six of *The Golden Dawn*, Regardie provided examples of rituals he had written based on some of the Z.2 outlines.⁷ He did not, however include a ritual based on the Heh Final (ה) outline for alchemy. He gave his reasons for this:

The section on Alchemy remains quite obscure since the subject does not interest me; and I regret that I have not been able to acquire a record of an operation based on it. (N.B. Since this was written, my book entitled *The Philosopher's Stone* has been published. It is a fairly protracted survey and analysis of alchemical ideology.—I. R.)⁸

In addition to Regardie, many Golden Dawn practitioners through the years have been mystified by the “obscure” instructions given in the alchemy section of the Z.2 papers. We have always felt that this was unfortunate, since the Magic of Light as given in Regardie's *The Golden Dawn* is the source of most of the personal ritual work and higher magic undertaken by Golden Dawn students. However, we were also certain that it would only be a matter of time before magicians who were skilled in practical alchemy would be able to unscramble the enigmatic ritual outline and provide clarity on how a Z.2 alchemical ritual could be performed. We are happy to report that this time has arrived, for three of the chapters in Book Five of this new edition of *The Philosopher's Stone* have been contributed by practicing alchemists, specifically dealing with the Z.2 formula for alchemical theurgy.

By the time he wrote the Second Introduction to *The Golden Dawn* in 1968, Regardie's interaction with Frater Albertus and the Paracelsus Research Society caused him to change his opinion about practical alchemy.⁹ By the 1970s Regardie was also conducting his own alchemical

experiments in a small laboratory setting. In the HOGD archives there are a number of typed and hand-written papers outlining instructions for alchemical workings—papers with titles such as “Preparation of the Cerussite,” “Vegetable Stone,” “To Obtain Purified Tartar,” “To Extract Oil of Egg with ‘Angel Water’.” “Butter of Antimony,” and the like. However Regardie’s alchemical experiences also provide us with an important cautionary tale which no practicing alchemist should fall to heed: one of his experiments went awry and he seriously burned his lungs when fumes of antimony escaped in the lab. After this Regardie developed emphysema; he gave his alchemy equipment to a friend and for the rest of his life he suffered from the effects of the accident.¹⁰

Therefore Lesson Number One with regard to *any* work of practical alchemy is “Safety First!” Lesson Number Two is “See Lesson Number One ...” The same goes for Lesson Number Three. No one, absolutely no one, should begin any work of practical alchemy under any circumstances without fully knowing and fully utilizing all possible safety precautions. This includes a comprehensive knowledge of the safe use of laboratory equipment as well as safety equipment, and a thorough and complete knowledge of the properties of all substances to be worked on. Important notes on safety is presented in “Book Five: Appendix Two” of this text.

Those familiar with earlier editions of this book will notice a difference in the spellings of certain words in Hebrew (such as *Sephiros* in place of *Sephiroth*, *Keser* for *Kether*, *Daas* for *Daath*, *Tipharas* for *Tiphareth*, *Malkus* for *Malkuth*, etc.). This variance in Regardie’s spelling of these words was due to a difference in dialect—*Askenazic* Hebrew versus *Sephardic* Hebrew. Regardie’s early works, including *The Philosopher’s Stone*, featured the *Askenazic* dialect, a form of Hebrew pronunciation used in central Europe, wherein the Hebrew letter *Tau* or *Tav* is sometimes pronounced as an “s.” Later in his career, Regardie adopted the more common Mediterranean *Sephardic* dialect used by many Qabalistic authors, translators, and the majority of hermetic students. Since most Golden Dawn

magicians practicing today use the Sephardic version, we have changed the spelling of the words mentioned above to reflect the more familiar modern usage.

The illustrations from previous editions have been redrawn, and additional alchemical graphics have been added. Unless otherwise indicated, all footnotes are ours.

In this new annotated edition of *The Philosopher's Stone*, the entirety of Regardie's seminal texts contained in the sections entitled "Book One," "Book Two," and "Book Three." We have added explanatory titles to the "Book" sections in order to help readers have a better understanding of what is contained in them. These are preceded by Regardie's "Chapter One: Introduction" (to alchemy) and his "Introduction to the Second Edition," which was added in 1968. A description of the various sections and chapters of this edition follows:

BOOK ONE: Alchemy, Psychology, and Qabalah—

Chapter Two contains the full text of "The Golden Treatise of Hermes Trismegistus, concerning the Physical Secret of the Philosopher's Stone. In Seven Sections." This was one of the texts found in Atwood's *A Suggestive Inquiry into the Hermetic Mystery*.

Chapter Three contains Regardie's Commentary on the "Golden Treatise" using the language and principles of Jungian psychology and the Qabalistic Sephiroth to explain the symbolism of the First Matter, the Elements, the Quintessence, the Vine of the Wise, the Purified Stone, the Red Lion, the Flying Volatile, the Elixir of Life, the Dragon, etc. For example: "A vast amount of material exists in early psychoanalytical literature on the subject and significance of the Dragon. A great deal of this is well synthesized in *The Psychology of the Unconscious* by Jung ... Our present text states that all the principles of man are polluted by the Dragon—by an anxiety and fear-laden Unconscious ... our text advises us what to do. A dissolution of the entire emotional and mental nature is to be achieved before we can proceed ..."

Chapter Four is a continuation of Regardie's discussion on the meaning of the symbolism contained in the "Golden Treatise."

BOOK TWO: Magnetism and Magic—

Chapter Five serves as an introduction to the Magnetic Theory and Mesmerism which are discussed in detail. Both imply a system of healing through the manipulation of subtle energies such as *prana* life force energy and the astral light.

Another alchemical treatise printed in Atwood's book is provided in *Chapter Six*. This is "The Six Keys of Eudoxus, opening into the most Secret Philosophy." Regardie's analysis of this text is given in *Chapter Seven*. Here Regardie finds agreement with Atwood's hypothesis that the underlying importance of *prana* magnetism and its relation to higher states of consciousness are the true secrets sheathed in the symbolism of alchemy.

In *Chapter Eight: The Magical View*, Regardie compares the workings of the Golden Dawn initiatory system to the various stages of alchemy. One of the goals of the system is integration.

BOOK THREE: The Mystic Core—

Chapter Nine contains the full text of Thomas Vaughan's "Coelum Terrae, Or The Magician's Heavenly Chaos." Although this tract is not found in Atwood, Regardie included it as a fine example of alchemical writing. Regardie's brief commentary on the tract and his concluding remarks are contained in *Chapter Ten*. This chapter marks the end of Regardie's original text.

BOOK FOUR: Practical Alchemy, Spiritual Alchemy and Ritual Magic—

The second half of this present edition is comprised of new material; rituals and essays written by contemporary authors and alchemists. *Chapter Eleven* contains an essay titled "The Spiritual Alchemy of the Golden Dawn," which continues the discussion on spiritual alchemy and examines the

similarities between psychology and the grade ceremonies of the Golden Dawn.

Chapter Twelve contains the essay “Intro to Alchemy: A Golden Dawn Perspective” by author and practicing alchemist Mark Stavish, who presents the basics of laboratory alchemy in addition to commentaries on the Z.2 ritual outline for Golden Dawn alchemy.

Chapter Thirteen includes the paper “Basic Alchemy for Golden Dawn” by Samuel Scarborough, which provides an insightful look at laboratory alchemy.

Scarborough blends spiritual alchemy with practical alchemy in *Chapter Fourteen*: “Golden Dawn Ritual Method and Alchemy.” This article takes another look at the enigmatic ritual alchemy outline from the Golden Dawn’s Z.2 instructions on the Magic of Light. The author also includes a Z.2-based alchemical ritual for charging a tincture of Jupiter.

Another ritual based on the Golden Dawn’s Z.2 formula is Steven Marshall’s “The Elixir of the Sun: A Ritual of Alchemy,” provided in *Chapter Fifteen*.

Chapter Sixteen contains our own alchemical ritual entitled “Solve et Coagula: The Wedding of Sol and Luna.”

BOOK FIVE: Resources—

The remaining section of the book contains helpful information such as a suggested reading list, safety tips, a glossary of alchemical terms, a biographical dictionary, and an index.

Alchemy has received a lot of bad press over the years. Many people still regard it as either a pseudo-science of the ignorant or an enterprise set up by con-artists and frauds looking to dupe people into paying them to turn lead into gold. And yet in esoteric circles alchemy is currently enjoying a renaissance of interest. This interest extends to practical alchemy as well as spiritual alchemy. Pioneering organizations such as Paracelsus College and

the Philosophers of Nature have been extremely influential in teaching the current generation of alchemists and their students.

From the time that Regardie first gained amazing insights into spiritual alchemy through Atwood's writings to his later revelations concerning practical alchemy, Regardie was a firm advocate of the Hermetic Art:

The alchemists of olden time were spiritually enlightened—not merely blind and stupid workers or seekers in the chemistry laboratory. This fact must never be forgotten. They sought to perfect all phases of man—his body, his mind, and his spirit. No one of these aspects of the total organism should be neglected.¹¹

The Philosopher's Stone in its original form remains a classic text and a masterpiece on the processes and language of spiritual growth. We feel that Regardie would have been pleased with the additional material contributed to this present edition. In this regard we are determined to take his words to heart, and not neglect an important aspect of the total alchemical tradition.

—Chic Cicero and Sandra Tabatha Cicero

Metatron House

Summer Solstice 2012

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INTRODUCTION TO THE SECOND EDITION

During the winter of 1936–37, while living in London, I came down with a severe cold which proved intractable to treatment. My respiratory tract had become sensitized in early childhood by a bout of bilateral bronchial pneumonia. The result was that I was confined to bed for two weeks.

Instead of the usual mystery and detective stories recommended for such situations, my reading companion was Mrs. Atwood's *Suggestive Inquiry into the Hermetic Mystery*.¹² For years I had struggled vainly with this large tome, annoyed continually by its obscurantism and pompous literary style that was almost as bad as A. E. Waite's, but I had never really managed to comprehend her presentation of Alchemy. Now, bedridden, I was determined to give her book one final perusal. If, then, it still yielded nothing for me, I proposed to discard it along with some other books which had outlived their usefulness in my life. So, with notebook and pencil by my side in bed, I began casually to glance through Mrs. Atwood's book, underlining a significant passage here and there, and jotting down some brief notes on the pad.

Suddenly, and to my utter amazement, the whole enigma became crystal clear and alive. The formerly mysterious *Golden Tractate of Hermes* and *The Six Keys of Eudoxus* seemed all at once to open up to unfold their meaning. Feverishly I wrote. In effect, the greater part of *The Philosopher's Stone* got written in those two weeks of bronchitis. It is true that later I added some diagrams together with a short commentary to Vaughan's alchemical text, and a few quotations from Carl G. Jung and other authors whose works were not immediately available while I was confined to bed. But actually the main body of the book was composed there and then.

My book has been praised as a good, meaningful book by some reviewers and by many readers, to judge from the mail I have received during the past thirty years. It is patently an open sesame to one level of interpretation. *The Occult Review*, now defunct, published a critical review by Archibald Cockren who took me rather severely to task for asserting that alchemical texts should be interpreted solely in terms of psychological and mystical terms. He himself, I subsequently discovered, had written a book *Alchemy Rediscovered and Restored*.¹³ Of course I immediately procured a copy. Since I was peeved by his review, I did not feel that his book had very much to offer—so I dismissed both offhand. I was about to write the editor of *The Occult Review* a scorching letter, but reason intervened so that fortunately it never got written.

The opportunity is rarely given to an author in his lifetime “to eat crow” and to enjoy it. This lot, it pleases me to say, is mine—after thirty years. Not that I would significantly change much of what I wrote then. I admitted that I had not “proceeded to the praxis” but I felt then and still do that a mystical and psychological interpretation of some alchemical texts was legitimate. There is unequivocally this aspect of the subject. Certainly Jacob Boehme and Henry Khunrath, for example, cannot be interpreted except in these terms.

Nor should one be permitted to forget some of the preliminary provisions laid down by Basil Valentine in *The Triumphant Chariot of Antimony*:

This object I pursue not only for the honour and glory of the Divine Majesty, but also in order that men may render to God implicit obedience in all things.

I have found that in this Meditation there are five principal heads, which must be diligently considered, as much are in possession of the wisdom of philosophy as by all who aspire after that wisdom which is attained in our art. The first is the invocation of God; the second, the contemplation of Nature; the third, true preparation; the fourth, the way of using; the fifth, the use and profit. He who does not carefully attend to these points will never be included among real Alchemists, or be numbered among the perfect professors of the Spagyric science. Therefore we will treat of them in their proper order as lucidly and succinctly as we can, in order that the careful and studious operator may be enabled to perform our Magistery in the right way.¹⁴

It is evident then that though some alchemists did work manually in a chemical laboratory, they were at the same time men of the highest spiritual aspirations. For them, the Stone was not only tangible evidence of successful metallic transmutation; it was accompanied by an equivalent spiritual transmutatory process.

My readers will know by now that my thinking on most of these occult subjects had been profoundly influenced by the life and work of Aleister Crowley. So far as his knowledge of Alchemy went, I ought to narrate that in the winter of 1897, he had gone to Switzerland for mountain-climbing and winter sports. While there he encountered a Julian Baker, with whom he had a long conversation about Alchemy. This indicates at the very least that Crowley had been widely reading on this topic as well as on mysticism. As a result of this conversation, Baker promised to introduce Crowley to a chemist in London, George Cecil Jones who might be instrumental in getting him admitted into the Hermetic Order of the Golden Dawn. There is not the least shred of evidence to indicate that Crowley, Baker or Jones had done any practical laboratory work in Alchemy. In magic—yes; in Alchemy, no!

Many years later, Crowley came to use alchemical symbolism to elucidate the “Mass of the Holy Ghost,” the sex-magic principles of the O.T.O., principles that I re-stated in the 16th chapter of *The Tree of Life*.¹⁵

To refer back to the Golden Dawn, it seems to me that there was little that was really illuminating on Alchemy in its curriculum, though in other areas, particularly the magical, I feel today as I always have.

The Golden Dawn was essentially a Qabalistic and magical order, not an alchemical one. I do not know of any evidence pointing out that Mathers or Westcott had ever engaged in operating an alchemical laboratory. One document, bearing the imprimatur of Mathers, deals with Alchemy, not from the laboratory viewpoint, but from that of ritual magic—and at best it is plain verbiage.¹⁶ Its mystical interpretation is best expressed in a speech

made by one Adept in its classic ritual: “In the alembic of thine heart, through the athanor of affliction, seek thou the True Stone of the Wise.”¹⁷

To this extent, the Golden Dawn had severed its traditional ties with the parent Rosicrucian bodies of Germany and Central Europe which were patently alchemical. One has only to glance casually through *The Secret Symbols of the Rosicrucians*¹⁸ to realize the extent to which Alchemy was considered the predominant feature in the Rosicrucian work of that era.

I know none of its members who could at any time have thrown any ray of light on Alchemy.¹⁹ One member, the late Capt. J. Langford Garstin, wrote a couple of books, *Theurgy*²⁰ and *The Secret Fire*,²¹ about Alchemy, but they too yield little of practical value on the subject. I have met people here and there in the past forty years who could talk about Alchemy, but I cannot say that any of them made much sense.

Events in the past few years—a Uranus cycle—have conspired to force upon me a thoroughgoing expansion or reorientation of my original point of view, so that I can now quite happily admit that Archibald Cockren was right.

How this came about is a story in itself—typical of the way in which such things occur. Through a friend of a friend of mine, I was introduced to Mr. Albert Riedel²² of Salt Lake City, Utah, while he was visiting Los Angeles. At the time I was domiciled there, enjoying the sunny climate and occasionally ruminating over the inclement weather of London where I was born. It took only a few minutes to realize that I was talking to the first person I had *ever* met who *knew* what he was talking about on the subject of Alchemy. We promised to keep in touch—and we did.

This promise later eventuated in an invitation to attend a seminar on Alchemy that he was conducting at the newly instituted Paracelsus Research Society in Salt Lake City. Most of the material presented in the Seminar concerned Alchemy, Qabalah, Astrology, etc.—with which I was already theoretically familiar—though even there some radically new and

stimulating viewpoints were obtained. But the *piece-de-resistance* was the laboratory work. Here I was wholly dumbfounded.

It took no more than a few minutes to help me realize how presumptuous I had been to assert dogmatically that all Alchemy was psycho-spiritual. What I witnessed there, and have since repeated, has sufficed to enable me to state categorically that, in insisting solely on a mystical interpretation of Alchemy, I had done a grave disservice to the ancient sages and philosophers.

When Basil Valentine said, for example, in his work on antimony: “Take the best Hungarian Antimony ... pulverize it as finely as possible, spread thinly on an earthenware dish (round or square) ... place the dish on a calcinatory furnace over a coal fire ...,” he means exactly what he says—exactly and literally. When he says a coal fire, he was not referring to the inner fire or Kundalini. It is simply ridiculous to assume he is talking in symbols which must be interpreted metaphysically, etc. Once you have followed his instructions to the letter, literally, or have been privileged to have seen this laboratory process demonstrated, then you know that “manually” is certainly not meant to be interpreted as by Mrs. Atwood in terms of mesmeric passes of the hands.

There is a more or less lengthy passage in *Praxis Spagyrica Philosophica* by Frater Albertus (Salt Lake City, 1966), which is worthy of quotation at this juncture. He wrote, in a footnote to page 77 et seq:

Some have gone to extreme pains to duplicate the ancient implements of former alchemists. They had to be able to obtain better, or at least for sure, the same results with our modern instruments. Take the regulation of heat alone. Formerly it was an arduous task requiring an assistant to keep the temperatures under control for the various manipulations. This expense alone was one that not many of the average persons could afford. To-day we have gas, natural or artificial, electricity and other means at our disposal giving us a much greater accuracy than was possible to obtain by manual operation. Vessels are stronger and not as fragile as formerly. Pyrex and similar glass containers can take much more heat and are in less danger of breaking. Stainless steel, another of the modern marvels, does away with the old copper still that had formerly many corrosive sublimates and other by-products when natural processes were followed ...

Last, but not least, it should be remembered that many of the essential ingredients used had to be prepared by slow and sometimes hard manual operations. The required basic substances were not always as easily available as it appears. Great distances, and the necessary time involved, made it even more difficult. There was no air parcel post. Horse drawn wagons had to bring the goods that were not immediately available (sometimes from foreign countries). No telephone calls over greater distances, spanning continents, were available to make possible the information needed at a critical point ... Despite all these and similar hardships they were able to accomplish what many in our days cannot do. Telephone and air travel notwithstanding ...²³

Again, let me repeat, my analysis of the three alchemical texts of *The Philosopher's Stone* is worth preserving. I am proud that Llewellyn Publications has seen fit to return it to print in a new edition. I should have rewritten parts of the book in order to incorporate what I have since discovered through the person and work of Frater Albertus Spagyricus, the *nom de plume* which he prefers to be known by, but I have decided to let it stand as it was first written.

It did represent the dawn of insight for me then, and it was the product of a genuine illumination, partial though it was, and outgrown it as I have today. As such I think it has the inherent right to continued existence in its original form. Moreover, it may prove useful to other students who have not yet discovered this point of view, which certainly is a valid one. They may be at the stage of growth I was in thirty years ago, where it could be of value. It needs merely to be supplemented by other reading of more recent vintage.²⁴

In the meantime, *The Philosopher's Stone*, with these preliminary comments, should answer a wide-felt need which has called forth this new edition. I hope, being in print once more, it will bring new light and knowledge and values to present-day students who may be still groping in the dark areas of the occult towards Alchemy, where a guiding hand needs to be extended.

So, to close this Introduction, I must use the ancient Rosicrucian greeting, and the close of a Golden Dawn ritual:

May what we have partaken here sustain us in our search for the Quintessence; the Stone of the Philosophers, True Wisdom and perfect Happiness, the Summum Bonum.

Valete, Fratres et Sorores
Roseae Rubeae et Aureae Crucis.
Benedictus Dominus Deus noster qui dedit nobis hoc signum.

Israel Regardie
Studio City, California
November 1, 1968

[contents]

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1. Atwood, Mary Anne. *A Suggestive Inquiry into the Hermetic Mystery* (London: Trelawney Saunders, 1850), 597.
 2. *An Interview with Israel Regardie*, edited by Christopher S. Hyatt (Phoenix, AZ: Falcon Press, 1985), 141.
 3. *Ibid.*, 143.
 4. See Regardie, *The Golden Dawn*, sixth edition (St. Paul, MN: Llewellyn, 1989), Book Five, 376–412. The various “Z Documents” described much of the Order’s higher workings, a good deal of which took place on an astral level.
 5. *Ibid.*, 376.
 6. *Ibid.*, 395–400.
 7. *Ibid.*, 401–450.
 8. *Ibid.*, 377.
 9. My interest in alchemy was stimulated in 1983, when Regardie bought me a one- year subscription to *Essentia, The Journal of Evolutionary Thought in Action* published by Paracelsus College. Francis and I often discussed alchemy in relation to the teachings of the Golden Dawn. He felt that I would benefit from alchemical work and encouraged me to attend Paracelsus College in Salt Lake City, inviting me to stay with friends of his in Utah while I received training there. The magazine subscription was intended to whet my appetite, which it certainly did. To my great regret, I was not able to take time away from my business to take the course.—CC
 10. Regardie suffered much of his life from respiratory illnesses. In one paper he writes that for some forty years he had been a heavy smoker of pipe tobacco: “I stoked it up first thing in the morning, and only took it out of my mouth in the evening or when going to bed.” He developed asthma in the 1930s and his two-week bout of bronchitis in 1936 is documented, as is an early childhood attack of “bilateral bronchial pneumonia,” in his Second Introduction to this book. In one paper describing his general medical history, Regardie wrote that in April of 1971 he accidentally inhaled the gas given off by a friend’s work on stained glass, resulting in a trip to the hospital with “pulmonary congestion and fibrillation of the cardiac values.” While much of this may be accurate, it seems likely that the hospital episode was the result of the alchemical experiment gone wrong and the stained glass story may have been created afterward for the benefit of Regardie’s doctor. Because of Regardie’s medical history, he probably should not have attempted to perform practical alchemy.

11. *An Interview with Israel Regardie*, edited by Christopher S. Hyatt (Phoenix, AZ: Falcon Press, 1985), 141.
12. *A Suggestive Inquiry into the Hermetic Mystery, with a Dissertation on the more celebrated of the Alchemical Philosophers being an attempt towards the recovery of the ancient experiment of nature* (London: Trelawney Saunders, 1850).
13. *Alchemy Rediscovered and Restored* (originally published in 1941) can be found at: <http://www.rexresearch.com/cockren/cochren.htm>.
14. Valentinus, Basilus, *The Triumphant Chariot of Antimony* (Kessinger Publishing, 1992), 12–13. This book can also be found at <http://www.levity.com/alchemy/antimony.html> and at <http://www.sacred-texts.com/alc/antimony.htm>.
15. See Regardie, *The Tree of Life: An Illustrated Study in Magic* (St. Paul: Llewellyn Publications, 2001), 370–378.
16. Regardie is referring to the alchemical work under the Earthy Letter Heh-final in “Z2: The Formulae of the Magic of Light.” See Regardie, *The Golden Dawn*, sixth edition (St. Paul: Llewellyn Publications, 2002), 395–400.
17. Adeptus Minor Ceremony. See Regardie, *The Golden Dawn*, sixth edition (St. Paul: Llewellyn Publications, 2002), 236.
18. “A Brother of the Fraternity,” *The Secret Symbols of the Rosicrucians of the 16th and 17th Centuries* (Whitefish, MT: Kessinger Publishing, 2010).
19. One member of the Golden Dawn who certainly did know quite a bit about laboratory alchemy was the Reverend William Ayton. See *The Alchemist of the Golden Dawn: The Letters of the Revd W. A. Ayton to F. L. Gardner and Others 1886–1905*, edited by Ellic Howe (Wellingborough, Northamptonshire: The Aquarian Press, 1985).
20. E. J. Langford-Garstin, *Theurgy, or the Hermetic Practice: A Treatise on Spiritual Alchemy* (Nicolas Hays, June 2004).
21. E. J. Langford-Garstin, *The Secret Fire: An Alchemical Study* (Rosicrucian Order of the Golden Dawn, March 19, 2009).
22. Dr. Albert Richard Riedel (1911–1984) was the real name of Frater Albertus Spagyricus, founder of the Paracelsus Research Society, which later became the Paracelsus College, founded in 1982. For more on Paracelsus College see <http://homepages.ihug.com.au/~panopus/>
23. Frater Albertus, *Praxis Spagyrica Philosophica* (York Beach, ME: Weiser Books, 1998).
24. See the Book List of Alchemical Resources in Appendix One.

CHAPTER ONE

INTRODUCTION

The word “Alchemy” is an Arabic term consisting of the article *al* and the noun *khem*. We may take it that the noun refers to Egypt, whose Coptic name is Khem. The word, then, would yield the phrase “the Egyptian matter,” or “that which appertains to Egypt.” The hypothesis is that the Mohammedan grammarians held that the alchemical art was derived from that wisdom of the Egyptians which was the proud boast of Moses, Plato, and Pythagoras, and the source, therefore, of their illumination. If, however, we assume the word to be of Greek origin, as do some authorities, then it implies nothing more than the chemical art, the method of mingling and making infusions. Originally all that chemistry meant was the art of extracting juices from plants and herbs.

Modern scholarship still leaves unsolved the question as to whether alchemical treatises should be classified as mystical, magical, or simply primitively chemical. The most reasonable view is, in my opinion, not to place them exclusively in any one category, but to assume that all these objects at one time formed in varying proportions the preoccupation of different alchemists. Or, better still, that different alchemists became attracted to different interpretations or levels of the art. There is no doubt that by some writers alchemy was interpreted in a categorical and literal sense—that is, as a chemical means whereby the baser metals could be transformed and made precious. There is a vast body of testimony to this end, evidence which cannot be made to yield any interpretation other than a physical and chemical one. On the other hand, there are certain alchemistical philosophers to whom it would be impossible to impute any other interest than a mystical or religious one.

Alchemy is also called Hermeticism. Hermes, from the mythological standpoint, is the Egyptian God both of Wisdom and Magic—which concepts include therapeutics and physical science as it was then known. All these subjects may, therefore, claim just inclusion within the scope of the significance of the terms Alchemy and Hermetic subjects.

It cannot be doubted in any way that such writers as Robert Fludd, Henry Khunrath, and Jacob Boehme aspired to and wrote of spiritual perfection, a state or mystical condition which was represented to them by the Stone of the Philosophers. With this idea I shall deal at some length in succeeding pages. It is equally certain that the first consideration of Paracelsus, for example, was the cure of disease and the prolongation of life. At the same time his greatest achievements appear to most modern thinkers to have been his discoveries of opium, zinc, and hydrogen. We tend, therefore, to think of him as a chemist no less than we do Van Helmont, whose conception of gas ranks him as one of those rare geniuses who have increased human knowledge by a fundamentally important idea.



The Alchemist in His Laboratory

But another viewpoint is possible here, for alongside the genuine researchers, the alchemists who employed a psychological or spiritual technique, or who were genuine chemists or healers, we have the scrambling throng of the uninitiated. These had utterly failed to penetrate the secret of the true doctrine on any of its several levels, and commenced working on anomalous materials which could never bring them to the

desired end. These were the false alchemists derisively named the Puffers. It is not, then, from alchemy proper or legitimate alchemists, as is so often assumed, that modern chemistry derives, but actually from the erratic work of the Puffers. These spent themselves in experiments on alien substances and animal excreta condemned by the true adepts. In consequence, they never achieved the desired result—the Philosopher’s Stone. But on the other hand, they were led by chance into unexpected and, for us, most useful discoveries. As an instance we may cite Künckel, who isolated phosphorus, which he most certainly was not anticipating. Or Blaise de Vignère, who discovered benzoic acid without being aware of it. We may also cite the salts isolated by and named after Glauber.

Historically, the literature is immense. Represented in India and the Near East, in the Greek, Roman, Byzantine, and the Arabic civilizations as well as in Hebrew writings, the entire body of literature runs to thousands of titles. In recent years, moreover, we have had the publication of an important Chinese text. Most treatises, from the *Aesch Metzareph* of the Qabalists to Valentine’s *The Chariot of Antimoni*, are deliberately couched in hieratic riddles. Persecution by church, and the profanation of the secrets of power, whether real or imagined, were equally dreaded by the adepts of the art. Worse still, from the modern viewpoint, these motives and these literary techniques induced their authors to insert intentionally misleading statements, the more deeply to bewilder unworthy pretenders to their mysteries. Others, ignorant of the first principles of the art, the unscrupulous charlatans whom we have seen were called Puffers, and many another quack, taking advantage of the general credulity and superstition prevailing at these times, issued utterly meaningless and nonsensical works pretending to reveal the working of the alchemical art.

With these latter I am obviously not concerned in this place. Nor, for the moment, am I interested in the purely chemical aspect of the subject, however valid such an interpretation may be. My principal concern at the moment, when Analytical Psychology and psychological methods daily

prove more absorbing, is to divine whether or not there is anything concealed within these obscurities which relates to man, revealing methods of perfecting or integrating his consciousness. I believe that they do, and therefore I propose an examination of a text or two to see in what way our present views may not be enlarged.

A cursory glance at certain sections of the alchemical literature reveals the fact that the art relates to what anciently was known as Theurgy—the divine work. Its object was to afford by technical methods of meditation, reflection, magical practices and forms of interior prayer, a more rapid mode of spiritual development and an acceleration of intellectual evolution.

The alchemical and magical theories roughly amount to this: In the course of long aeons of time, Nature has gradually evolved a complex mechanism of reaction which we call Man. Marvelous as this organism is in many ways, yet it manifests several defects. A stream cannot rise higher than its source. And without entering into the complicated and at first sight rather bewildering realm of alchemical cosmological theories, it is held that Nature has fallen from a certain divine state—from grace as it were. It may be said that man's consciousness has relegated to a subordinate place the once proud and divine universal spirit. An efficient and useful servant, it has usurped the place of its lord and master.

Because of this condition of things, it is held that, by herself and unassisted, Nature cannot regain her former glorified condition of equilibrium. The alchemists referred to all things within the natural realm—especially the unawakened and unenlightened man, torn perpetually by internal conflict. For man to attain something other than an intolerable state of conflict with the misery and suffering and uncertainty resulting therefrom, some other and higher means than are found in the natural state are required to transcend his constant companions of fear, inferiority, and insecurity. The alchemists assert that everything within the circle of limited and fallen Nature can only beget its kind. Hence man's own natural efforts in an intellectual direction cannot elevate him beyond his natural state and

can only beget a similar kind of unregenerate, unilluminated condition. Thus the continual failure of philosophy, politics, and sectarian religion.

But there is the aphorism “Art perfects what Nature began.”²⁵ And, as another Alchemist has affirmed, “Our gold is produced by art, adding nothing, detracting nothing, but only eliminating superfluities.” In other words, the alchemical assertion is that in man is latent an element of Wisdom which, so long as the natural state of conflict and ignorance exists, remains dormant and in obscurity. “Within the material extreme of life, when it is purified, the Seed of the Spirit is at last found.” The entire object of art is the uncovering of the inner faculty of insight and wisdom, the “essence of mind which is intrinsically pure,”²⁶ and the removal of the veils intervening between the mind and dividing it from its hidden divine root.

Existence and the ordinary turmoil of life, the struggle and the confusion which sooner or later binds consciousness by manifold links to an unevolved infantile and emotional attitude towards life, create anxiety and deep-seated fears. We entertain fear for the morrow and in the face of the unexpected. Fear and anxiety give rise in early life to automatisms and compulsive behavior, to what might be called a shrinkage of the sphere of consciousness. It sets up an involuntary habitual contraction of the ego instead of a full-hearted easy acceptance of whatever may come in life, be it joy or sorrow, pain or pleasure. Continued sufficiently long, this attitude develops into mental rigidity, into a closed and crystallized conscious outlook, complacent and narrow, in which all further growth is impossible. Apart from this, many people become fixed and hidebound for quite other reasons—becoming over-attached to traditional and unoriginal modes of thinking and feeling. The result is that all spontaneity of intellect and feeling is thoroughly eliminated from the realm of possibility. It is a sacrifice which entails the death of all that is creative within. The individual becomes enclosed within an iron cage of his own construction—forged through fear of life. From this, there seems no escape. No doubt consciousness becomes developed to a very high degree, to the point where

it becomes clear, inventive, and trenchant. It becomes so, however, at the expense of life itself. Such a development is at the expense of flexibility and elasticity. Its cost is the loss of all that the underlying and dynamic unconscious aspect of the psyche implies—warmth, depth of feeling, inspiration, and ease of life and living. Too great a price to be paid.

Now, it is with this rigidity of consciousness, with this inflexible crystallized condition of mind, that alchemy, like modern psychotherapy, proposes to deal, and, moreover, to eradicate. Psychotherapy, according to one popular writer, is a means of obtaining self-knowledge through breaking down the shell of fantasy in which the ordinary person is confined. Analysis is sometimes defined as a process the object of which is to enhance consciousness. It proceeds by making conscious those unconscious elements in the instinctual and morally compulsive life which experience demonstrates to be in conflict with or untrue to reality. The crystallization of the field of consciousness, with its consequent narrowing of the possibilities of experience, produces a species of living death. The alchemists proposed to kill death. Their object, by the psychological method of interpretation, was to disintegrate this inflexible rigidity of mind. This process they call the dissolution or putrefaction. Consciousness is broken down into its component parts. From this apparently amorphous and homogeneous resultant, it was their intention to reassemble the fundamental elements of consciousness on an entirely new and healthy basis. It was proposed to establish another foundation altogether, one capable of functioning in a completely regal and spiritual way. So that the divine root which, according to their theory, had become occultated and subordinated by the presumption of man's ego, is able to manifest through a mentality that is free from the defects that characterize the average intelligence. Consciousness is to be vivified utterly and is not separated from the Unconscious by a sharp and unnatural cleavage or partition from the other levels of the psyche. Thus the contents of the one part, by a reversal of values and functions, have full access of entry into the other, and vice versa.

Like modern psychological methods, the alchemical formulae have as their goal the creation of a whole man, of integrity. What the psychotherapist proposes is freedom from the nervous and defensive automatisms that render men slaves of impulse and emotion, the automatism of the drunkard, for example, the drug addict, the kleptomaniac, the chronic waverer, the choleric, the coward. I make but little mention of the normal habits and automatisms of the so-called average man, though the neurotic expressions are but slight exaggerations of them. One of the reasons why psychotherapy is so difficult for the layman to grasp is that few people are aware of the preponderance of such automatic reactions in all ordinary human conduct.

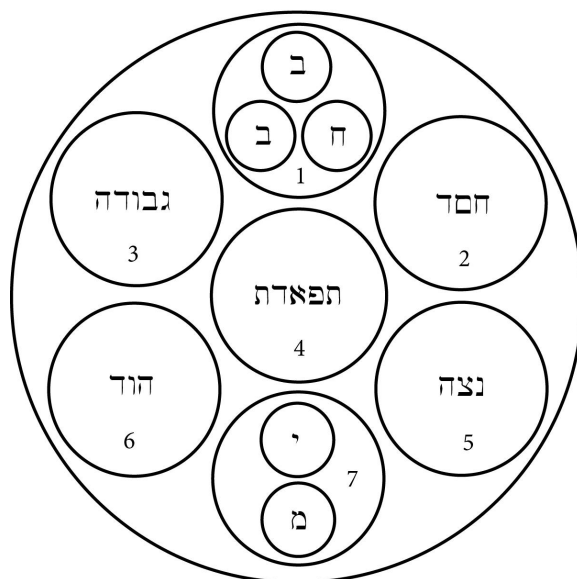
Not only does alchemy envisage an individual whose several constituents of consciousness are united, but with the characteristic thoroughness of all occult or magical methods it proceeds a stage further. It aspires towards the development of an integrated and free man who is illumined. It is here that alchemy parts company with orthodox psychology. Its technique envisages a religious or spiritual goal. In much the same terms as Eastern philosophy, alchemy propounds the question, "What is it, by knowing which, we have all knowledge?" This is the theme, allowing for variations of a minor character, pervading the entire nature of Brahmanism and Buddhism, as well as the whole of archaic philosophy and religion. The *Tractatus Aureus* avers that "All the wisdoms of the world, O Son, are comprehended in this, my hidden Wisdom."²⁷ It is this that gives Alchemy that peculiar attraction which in the West it has always enjoyed, regardless of whether or not its terms have been completely understood in the clear light of logical thought.

In order to better comprehend the basic postulates of this aspect of alchemy which are concealed in a seemingly barbarous and unintelligible terminology, I propose to provide a brief comparison of its terms with those of other systems. Here we will employ a form of the Tree of Life as understood by the Jewish Qabalists as the fundamental basis of comparison. Its capacity to refer all symbologies to a single source of reference, thus

rendering them more or less intelligible by a process of classification, is the indubitable virtue of this scheme. Where it is possible I shall refer to analytical psychology for a more modern and readily understandable explanation. *Book One* will be commented upon precisely in that light. *The Six Keys of Eudoxus*, the second text, will be interpreted in terms of certain aspects of magic and animal magnetism or mesmerism. These two attempts at interpretation will render the third text by Vaughan more or less clear.

Since a comparatively complete exposition of the Qabalah may be found in other of my writing, it would be needlessly repetitive to go over the same ground. This diagram shows the Ten Sephiroth of the Tree of Life arranged in such a way that the seven planets of the astrological scheme may be referred to them. In addition, there is another unnumbered sphere named *Daath*, Knowledge. The philosophy supposes this to be an entirely new principle latent within consciousness, developing or externalizing itself as and when man acquires complete and full self-consciousness. With this principle I shall not deal for the moment, though its mention was important, since it refers to an end result. It is a final goal of the system, the purified and integrated consciousness developed after the various experimental stages of the alchemical work have been completed. The other principles, or Sephiroth as they are called, I have numbered for convenience' sake. These I can now describe in terms of the usual alchemical, psychological, and other occult clichés and ideas.

For our purposes, those principles numbered 4 to 7 inclusive are more important, entering more frequently than the others into exegesis.²⁸ The trinity of potencies comprising the first circle refer to that divine root of man's being which is the deepest core of the Unconscious, the "It," the "essence of mind which is intrinsically pure." It is the realization in consciousness of this root, pure potentiality, and its assimilation into the everyday thinking of man, which is the final goal of all spiritual techniques. Various faculties of consciousness, memory, will, etc., are comprised in the second and third spheres.



The Tree of Life

The principle numbered 4 is the *Ruach*, the mind, the reasoning faculties. It is referred to the element Air. I am here reminded of the archaic and primitive correspondences—geist, pneuma, ruach, breath, spirit, etc. It is consciousness itself, operating as the ruler of the body. It is also named *Tiphareth*, meaning beauty and harmony and equilibrium, its symbol being the interlaced triangles. ☆ The latter indicates the union and therefore the reconciliation of two opposing elements in a single symbol. Fire is the upright triangle, and Water—the downpointing triangle. This intrinsic tendency toward reconciliation is considered implicit within the nature of consciousness. That is to say, it indicates intellectual acumen and insight into the nature of the pairs of opposites. This faculty of understanding enables it to arrive at a third and reconciling factor of poise and rhythm. Another correspondence often employed is the Sun. Since the latter is the vital center of the solar system radiating life and heat to all about it, and without which life could not be—so at the center of man is this rational intellectual faculty without which man is no longer man.

Inasmuch as it is the development of this particular type of consciousness which is assumed to differentiate man from and above all other creatures, elevating him above every other department of nature, it is quite often

referred to as gold, the most perfect and precious of metals. In the Alchemical texts the intellect is also one of the Three Principles, the purified Mercury ☿ defined as “philosophic, fiery, vital, running, which may be mixed with all other metals and again separated from them. It is prepared in the innermost chamber of life and there it is coagulated.” And again, when referred to as the Philosopher’s Stone, we have this definition from *The Golden Treatise* of Hermes: “In the cavern of the metals, there is hidden the Stone that is venerable, splendid in color, a mind sublime and an open sea.”²⁹ But this latter refers more accurately to the consciousness itself represented as a scintillating gem of untold price and brilliance, the redeeming, saving stone. It becomes this only after the several alchemical operations when it has been dissolved, coagulated, calcined, purified, refined, and sublimated into the newly arisen king’s son, crowned with the Spirit, cloaked with the royal purple, and exalted into the treasure of the world.

The fifth principle on our chart³⁰ is the emotional, feeling, and passionate urge, which gives motive and direction to life. In contrast to most Western thinking, occultism sharply separates emotion as a principle from mental activity—though it is admitted that in actual practice the activities of the two do overlap each other considerably. The nature of this principle is fiery, as witness various colloquialisms and figures of speech: “the fire of thy love,” “the white heat of passion,” “consuming flames of passion,” and “ardent desires.” Alchemistically, this identifies emotion and feeling with the principle Sulphur ♁, a fiery dynamic principle, on the correct employment and application of which the entire work depends. The regimen of the Fire is the crucial and critical operation of alchemy—even as in a lesser way it is in psychotherapy. In certain psychological cases the awakening of a dormant or repressed side of the patient’s nature, and the union of consciousness with the *anima* or fiery emotional nature, produces integrity and wholeness, and a higher synthesis of being.

The sixth principle³¹ implies form. Properly, it is the vehicular side of consciousness. Its nature is substantive. One characteristic of occult philosophy is the theorem that every state of consciousness has its own particular type of matter. We have the idea in all magical philosophy of a so-called mental body or sheath, of a mind clothed with a fluidic body of thought, grounded in a substance of extreme tenuity and subtlety. Referred to the planet Mercury (not to the alchemical principle also of that name)³² which implies intelligence and consciousness of a kind, its elemental attribution is Water. This latter brings out the correspondence of a fluidic plastic substance forming the etheric or astral body of the mind. The appropriate alchemical principle is Salt Θ , the last of the triad, conceived of as an inert, heavy mineral body. Just as the alchemical Mercury refers to Consciousness, and Sulphur to emotion and feeling, so this principle of Salt refers more particularly to the sheath or vehicle in which these faculties are grounded.

After the above was written, the writer glanced through Geraldine Coster's *Yoga and Western Psychology*, where the following passage occurs: "The European can readily enough grasp the idea that the physical universe is a manifestation of spirit and matter in innumerable and indissoluble combinations, because he is aware of that mysterious something called 'life' which permeates all things, but it is to him a staggering improbability that the interior processes of emotion, thought, and will possess at their own level suitable forms, forms which are substantial to the perception of those levels of experience ... All experiences consist of spirit-matter of varying degrees of density and the response of consciousness to this stimulus. Thus feelings and thoughts exist in space, have a shape, a rate of movement, and a period of duration."³³

Not only is this peculiar to all Hindu philosophy and psychology, but it underlies Hermeticism as well. To recapitulate, we have a mental body that comprises or is the seat of all the mental faculties—intelligence, emotion, will, memory, etc., together with a certain degree of plastic, fluidic, and

vital substance. The whole, when it is purified and integrated, and not otherwise, forms what the Alchemists name the Philosopher's Stone.

A dual concept is contained in the seventh principle.³⁴ The first half is in itself a synthetic idea. Primarily it is a concept including the three Alchemical Principles of Salt, Sulphur, and Mercury, considered as an undivided whole. It is a unit, however, only prior to the purification of art, one object of which is to differentiate them from their homogeneous base. Then, when their ideas have been assimilated to consciousness, they may sink back again into the unconscious. This principle, in its natural state, is of little value to the operator, yet without its knowledge he cannot proceed. Purified and rectified, however, it is the Stone itself though it is then called by some other name. But within it, as said before, are the three dormant principles, for which reason it is often called Mercury alone, the other principles being considered latent and implicit. Its other names are the Quintessence, Azoth, our Water, or the Astral Ether. It quintessentializes the four elements of Earth, Air, Water, and Fire. It is axiomatic that any single principle or unit is multiple when observed from a higher level—that is, with additional insight. A multiplicity is a unity when approached or seen from below. For example, a table is merely a simple wooden piece of furniture to the average person. To a more thinking type, its substance is seen to be comprised of innumerable molecules and atoms in varying proportions, vibrating at enormous speed so as to give the sensory impression of solidity and hardness. Another individual of greater insight will perceive that what his fellow saw as a table or as a congeries of atoms, is in reality spiritual energy polarizing itself into positive and negative charges forming electrons, neutrons, and protons, which circulate and move at a tremendous vibratory rate. On its own plane, therefore, the Quintessence is a unity synthesizing the four elements of a lower plane. Looked at from above, it is no longer simple and homogeneous but a compound of Salt, Sulphur, and Mercury—of abstract philosophical principles.

The Eastern equivalent of the Quintessence is *prana*, or the life force sustaining and permeating the body. Since the Qabalistic and magical attribution is Air, we have the idea of the atmosphere or oxygen concealing or being the vehicle of a dynamizing vital principle. Here is the rationale of certain types of Yoga breathing exercises. The breath is the vehicle of *prana*—life, vitality, animal magnetism—which as nervous energy transmits the commands of the mind to the body in much the same way as the atmosphere reflects or transmits the heat of the Sun. So that by various kinds of breath regulation, the practitioner of these special modes of breathing anticipates the increase of his vitality. As a corollary to this, such an increase is said to improve and extend the horizon of his mind so that it comes to embrace and recognize the spiritual principle pervading all life and living things.

Salt, Sulphur, and Mercury are concepts synthesized by the term Quintessence, the First Matter. This is that which first of all must be sought out and discovered. Since the water of the Wise, the Residual or Magical Earth, is not physical in the ordinary sense of the word, it has been most curiously defined and concealed. Basil Valentine, defining the nature of this First Matter, declares it to be comparable to no manifested particular whatever, and that all description fails in respect of it without the light of true experience.³⁵ Sendivogius proffers that “our Water is heavenly, not wetting the hands, not of the vulgar, but almost rain water.”³⁶ It is heavenly, so to say, only because, like rain, it descends from the heavens above. Vaughan defines it as “a world without form, a divine animated mass of complexion like silver, neither mere power nor perfect action, but a weak virgin substance, a certain prolific Venus, the very love and seed of Nature, the mixture and moisture of heaven and earth.”³⁷



Alchemical Mercury

Albertus Magnus states that Mercury is “a watery element, cold and moist, a permanent body, an unctuous vapour, and the spirit of the body.”³⁸ “O how wonderful is that Thing which has in itself all things which we seek, to which we add nothing different or extract, only in the preparation removing superfluities”³⁹ is yet another panegyric to the virtues of this First Matter of the Wise.

The above will show how ambiguous these definitions are without some fairly illuminating system which may give a clarified vision of their import. It remains to be added that one’s first clairvoyant view of astral matter seems to be of a white or silvery cloud, smoke, or vapour, in a state of great activity and movement. The pictures that project themselves upon it slowly unwind themselves before the mental or inner vision like a cinematograph film.

As a general concept we may more or less identify this Water of the Wise with the magician’s Astral Light, and this again with the Collective Unconscious of modern psychology. It is defined by Jung in his commentary to *The Secret of the Golden Flower* as a psychic substrate common to all men alike. “It transcends all differences of culture and consciousness and does not consist merely of contents capable of becoming conscious but of latent dispositions towards identical reactions.”⁴⁰ And elsewhere he writes that “the Collective Unconscious, moreover, seems ... something like an unceasing stream or perhaps an ocean of images, figures

which drift into consciousness in our dreams or in abnormal states of mind.”⁴¹

We may now glance at the remaining dual concept of the seventh principle, also considered under several aspects. First of all, since the other principles have elemental correspondences, so *Malkuth*, as this principle is named, is referred to the element Earth, implying solidity, firmness, and an unchanging receptacle or base in which manifest the other principles. On the other hand it is often depicted as being the sphere of the operation of the four elements of earth, air, fire, and water, whilst the other spheres are given planetary attributions.

Moreover, it may be considered as the instinctive life, the body consciousness, or the brain-mind. It corresponds with the mythological Persephone, the animal or unredeemed soul which is in exile from the promised land, lost, wandering in the wild darkness, ever in search of some abiding city. The physical body itself would seem not to be shown on this chart system, except by reference to an assumed and hypothetical subterranean world of shells. This theory implies that the physical body as such is an illusion. Not, let me hasten to add, in the false sense that it has no real existence, as some people seemed disposed to misinterpret the word. But rather, that it is not what it appears to be. The more or less permanent human form is a subtle etheric invisible body, an ideal shape or design. About and through it physical atoms, in a state of great activity and vibration, congregate and play, being attracted and repelled continuously to form by such a circulation an illusory appearance.

After a perusal of Jung's comments in *The Secret of the Golden Flower* it is difficult to gather whether, although corroborating the idea of psychic changes induced by the technique described in that book, he rejects the validity of the breath- or subtle-body hypothesis.*⁴² If this is the case, then deliberately he ignores a vast body of material which is as evidential and as strictly scientific as any body of material evidence could be. It is important

to mention this inasmuch as it touches upon what the alchemists called their First Matter.

First of all, there are the researches and investigations in the last century of Baron von Reichenbach. He worked with a number of sensitives both under hypnosis and in normal consciousness. The result of his investigations was such as to prove beyond doubt that about each living human being—or for that matter, around every object in living nature—was a glow of living light, a dynamic emanation. This he called the “odic glow.” Nowadays the term for it is the aura, which is considered to be the vital emanation from this interior design- or thought-body. The hypnotic pioneer James Braid took Reichenbach to task, attempting to demonstrate that all of the observations that emanated from the Baron’s sensitives were due entirely and exclusively to suggestion. Braid’s attitude is really characteristic of the whole of the extreme and one-sided scientific approach of the last century. Fortunately it is now outworn, and we are coming to adopt that point of view which accepts facts rather than attempts to force facts into a predetermined theory. The fact that Braid duplicated all Reichenbach’s results by deliberately rejecting or suggesting them to his hypnotized subjects is by no means a valid mode of criticism. One might as well argue that since Messrs. Maskelyne and Devant with their intricate apparatus and conjuring knowledge can duplicate certain of the psychic phenomena of the psychical research societies, therefore the phenomena there observed and recorded are disproved and invalid. Reichenbach approached his investigations with more or less an open mind. So far from suggesting ideas to his subjects and sensitives, the fact remains that quite by accident they stumbled across the various phenomena of “odism” which he spent the rest of his life in investigating.

Reichenbach’s results have within the past couple of decades obtained definite verification from a totally unexpected source. This time, from an individual whose orthodox standing and integrity can hardly be questioned, and who cannot be suspected of psychic or spiritualistic sympathies. I refer

to Dr. Kilner of St. Thomas's Hospital. He wrote a few years ago a book entitled *The Human Atmosphere*, describing his experimental work on auras.⁴³ It seems that he had invented some screens which he stained with dicyanin, through which he examined the atmosphere surrounding innumerable patients of his hospital. At first sight it could be argued that what he perceived had no necessary connection with objective reality, being simply an optical resultant of the employment of chemical substances and stains. On the other hand, it had an empirical value. By this means he was able to diagnose disease, to view the shape and size of the aura, and to describe the state and condition of the auras of different people in varying states of health and sickness.

Quite apart from this, however, there is a third source of evidence. I refer to the research done by Richet, Schrenck Notzing, Geley, Crawford, and a host of others in connection with the séance-room phenomena, quite apart from spiritualistic theories, and this I believe convincing and evidential. It was found that objects could be moved experimentally at a distance, under rigorous test conditions, without physical contact. Materialized shapes of various kinds would manifest in the research chamber, apparently exuded unconsciously from the body of the medium. The substance of these shapes received a specially coined word, ectoplasm. There is no doubt in my mind, from a critical examination of available material, that this ectoplasm corresponds to an objectified form of the plastic substance comprising the interior subtle or astral body, and which the alchemists named their First Matter. W. J. Crawford, after a host of experimental work with a medium, showed that her weight and the volume of her thighs diminished when ectoplasm was projected in the form of a materialization. In many instances Crawford was able not only to view such shapes, but to feel them and observe empirically their structure. His description of this substance is that it is cold, heavy, damp, or, according to varying circumstances, as hard and rigid as metal.

Geley also described this substance. He notes that it is variable in appearance, being sometimes vaporous, sometimes a plastic paste, sometimes a bundle of fine threads, or a membrane with swellings or fringes, etc. It may be white, gray, or black in color, quite often it is seen to be luminous, as if phosphorescent. Its visibility may wax or wane, and to the touch it may feel soft, elastic, fibrous, or hard. It has the power of self-locomotion, and moves generally as with a slow reptilian movement, though that is not to say that it is incapable of moving with extreme rapidity. It may be said to have an inherent tendency to organization, but it is of no mechanical kind. Its propensity is to take any form or shape which may be dictated or imagined unconsciously by the medium.

This is a brief description, condensed from innumerable experiments, of the substance which exudes from the body of the medium when in a trance state, and which builds itself up into bodies, heads, amorphous shapes, rods, and levers. It is this substance also which moves objects from a distance and achieves the phenomena of telekinesis, and may also become sufficiently solid to intercept an infra-red beam of light.

I have detailed these facts as proof, quite apart from other directly experiential data of the alchemical theory, that there is such an astral or design body within the physical frame. The ancient view was that it is the medium or intermediate state between mind and body, thus establishing a continuum. And that, moreover, it is the direct vehicle of the mental and emotional faculties in the fullest sense of these terms. Finally, it is this interior psychic form which is the subject of the alchemical experiment. And it is this which, because of its appearance to clairvoyant or spiritual vision, is called The Philosopher's Stone when remoulded and perfected. In the words of Khunrath:

“Our King and Lord of Hosts goes forth from the chamber of his glassy sepulchre into this mundane sphere in his glorified body, regenerate and in perfection perfected, as a shining carbuncle, most temperate in splendor,

and whose parts, most subtle and most pure, are inseparably blent together in the harmonious rest of union into one.”⁴⁴

[contents]

25. Reprinted in “Alchemy in Our Times,” Paracelsus Research Society: Lab Bulletin Extracts, nd.
26. “Who would have thought,” I said to the Patriarch, “that the Essence of Mind is intrinsically pure! Who would have thought that the Essence of Mind is intrinsically free from becoming or annihilation! Who would have thought that the Essence of Mind is intrinsically self-sufficient! Who would have thought that the Essence of Mind is intrinsically free from change! Who would have thought that all things are the manifestation of the Essence of Mind!” Knowing that I had realized the Essence of Mind, the Patriarch said, “For him who does not know his own mind there is no use learning Buddhism.”—from the Platform Sutra of the Sixth Patriarch, Huineng.
27. See Chapter 2, paragraph number 15.
28. This drawing of the Tree of Life is based upon the idea of the Seven Palaces (Sheva Hekhaloth) of Briah. The first Palace contains the Three Supernals, the Second consists of Chesed, the Third contains Geburah, the fourth is Tiphareth, the Fifth is Netzach, the Sixth is Hod, and Seventh contains Yesod and Malkuth. By assigning the ten Sephiroth to Seven Palaces, the energies of the Sephiroth may be differentiated along Planetary lines, since the Seven Palaces correspond to the seven planets of the ancients, which are of vital importance in the work of alchemy.
29. See Chapter 2, paragraph 12.
30. Netzach, with Venus as its corresponding planet.
31. Hod.
32. The symbol of the planet Mercury ☿ differs from that of alchemical Mercury ☿.
33. Coster, Geraldine, *Yoga and Western Psychology* (London: Motilal Banarsidass, 1934), 89.
34. Yesod/Malkuth.
35. Valentine, quoted in Atwood, 88.
36. Sendivogius, quoted in Atwood, 89.
37. Vaughan, quoted in Atwood, 89.
38. Albertus Magnus, quoted in Atwood, 86.
39. *Rosarium*, Aristotele Arabus, quoted in Atwood, 96.
40. From Jung’s Commentary on Richard Wilhelm’s *The Secret of the Golden Flower: A Chinese Book of Life* (1931), 83.
41. Jung, C. G. “The Basic Postulates of Analytical Psychology,” *Modern Man in Search of a Soul* (Collected Works, 8), London, 1933. Reprinted in Chapter 9 of *Modern Man in Search of a Soul* (London: Routledge Classics, 2001), 191.
42. * This was written in December 1936. The issue since that time appears to have been made considerably clearer. At this moment (March 1938) I have before me Jung’s new book of Terry Lectures *Psychology and Religion*, where the following statement is made: “I have often felt

tempted to advise my patients to conceive of the psyche as of a subtle body ..." this inasmuch as it touches upon what the Alchemists called their First Matter.—IR

. Jung, Carl, *Psychology and Religion*. Based on the Terry Lectures delivered at Yale University, Binghamton (NY: Yale University Press), 25.—CC & STC.

43. Kilner, Walter J., *The Human Atmosphere* (London: K. Paul Trench, 1920). This book can be found online at: <http://www.sacred-texts.com/eso/tha/tha00.htm>.

44. Khunrath, Heinrich, *Amphitheatrum sapientiae aeternae*, "Amphitheater of the Eternal Wisdom," Hamburg. 1595.

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BOOK ONE

ALCHEMY, PSYCHOLOGY,
AND QABALAH

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CHAPTER TWO

The Golden Treatise⁴⁵ of Hermes Trismegistus, concerning the Physical Secret of the Philosopher's Stone.

In Seven Sections



section first

1. Even thus saith Hermes: Through long years, I have not ceased to experiment, neither have I spared any labour of mind; and this science and art I have obtained by the inspiration of the living God alone, who judged fit to open them to me His servant. To those enabled by reason to judge of truth He has given power to arbitrate, but to none occasion of delinquency.
2. For myself, I had never discovered this matter to any one, had it not been from fear of the day of judgment, and the perdition of my soul, if I concealed it. It is a debt which I am desirous to discharge to the faithful, as the Author of our faith did deign to bestow it upon me.

3. Understand ye then, O sons of Wisdom, that the knowledge of the four elements of the ancient philosophers was not corporally or imprudently sought after, which are through patience to be discovered according to their causes and their occult operation. For their operation is occult, since nothing is done except it be compounded, and because it is not perfected unless the colours be thoroughly passed and accomplished.

4. Know then, that the division that was made upon the Water, by the ancient philosophers, separates it into four substances, one to two, and three to one, the one third part of which is colour, that is to say—a coagulating moisture; but the two third waters are the Weights of the Wise.

5. Take of the humidity an ounce and a half, and of the Meridian Redness, that is the soul of gold, a fourth part, that is to say, half an ounce of the citrine Seyre, in like manner, half an ounce; of the Auripigment, half—which are eight—that is three ounces; and know ye that the vine of the wise is drawn forth in three, and the wine thereof is perfected in thirty.

6. Understand the operation, therefore, decoction lessens the matter, but the tincture augments it; because Luna after fifteen days is diminished; and in the third, she is augmented. This is the beginning and the end.

7. Behold, I have declared that which had been concealed, since the work is both with you and about you; taking what is within and fixed, thou canst have it either in earth or sea.

8. Keep, therefore, thy Argent vive, which is prepared in the innermost chamber in which it is coagulated; for that is Mercury which is spoken of concerning the residual earth.

9. He therefore, who now hears my words, let him search into them; I have discovered all things that were before hidden concerning this knowledge, and disclosed the greatest of all secrets.

10. Know ye, therefore, Enquirers into the rumour, and Children of Wisdom, that the vulture standing upon the mountain crieth out with a loud

voice, I am the White of the Black, and the Red of the White and the Citrine of the Red; and I speak the very truth.

11. And know that the chief principle of the art is the Crow, which in the blackness of the night and clearness of the day, flies without wings. From the bitterness existing in the throat, the tincture is taken, the red goes forth from his body, and from his back is taken a pure water.

12. Understand, therefore, and accept this gift of God. In the caverns of the metals there is hidden the Stone that is venerable, splendid in colour, a mind sublime, and an open sea. Behold I have declared it unto thee; give thanks to God, who hath taught you this knowledge; for He loves the grateful.

13. Put the matter into a moist FIRE, therefore, and cause it to boil, in order that its heat may be augmented, which destroys the siccidity of the incombustible nature, until the radix may appear; then extract the redness and the light part, till the third part remains.

14. Sons of the Sages! For this reason are philosophers said to be envious; not that they grudge the truth to religious or just men, or to the wise; but to the ignorant and vicious, who are without self-control and benevolence, lest they should be made powerful in evil for the perpetration of sinful things; and in consequence philosophers are made accountable to God. Evil men are unworthy of wisdom.

15. Know that this matter I call the Stone; but it is also named the feminine of magnesia, or the hen, or the white spittle, or the volatile milk, the incombustible ash, in order that it may be hidden from the inept and ignorant, who are deficient in goodness and self-control; which I have nevertheless signified to the wise by one only epithet, viz, the Philosopher's Stone. Include, therefore, and conserve in that sea, the fire, and the heavenly Flyer, to the latest moment of his exit. But I adjure you all, Sons of philosophy, by our Benefactor who gives to you the ornament of His grace, that to no fatuous, ignorant, or inept person ye open this Stone.

16. I have received nothing from any, to whom I have not returned that which he had given me, nor have I failed to honour and highly respect Him.

17. This, O son, is the concealed Stone of many colours; which is born in one colour; know this and conceal it. By this, the Almighty favouring, the greatest diseases are escaped, and every sorrow, distress, and evil and hurtful thing is made to depart. It leads from darkness into light, from this desert wilderness to a secure habitation, and from poverty and straights, to a free and ample fortune.

section second

1. My Son, before all things I admonish thee to fear God, in whom is the strength of thy undertaking; and the bond of each separated element. My Son, whatsoever thou hearest, consider it rationally. For I hold thee not to be a fool. Lay hold, therefore, of my instructions and meditate upon them, and so let thy heart be fitted, as if thou wast thyself the author of that which I now teach. If thou appliest cold to any nature that is hot, it will hurt it: in like manner, he who is rational shuts himself within from the threshold of ignorance; lest supinely he should be deceived.

2. Take the flying volatile and drown it flying, and divide and separate it from its rust, which yet holds it in death; draw it forth, and repel it from itself; that it may live and answer thee, not by flying away into the regions above, but by truly forbearing to fly. For if thou shalt deliver it out of its straitness, after this imprisonment, and in the days known to thee shalt by reason have ruled it, then will it become a suitable companion unto thee, and by it thou wilt become to be a conquering lord, with it adorned.

3. Extract from the ray its shadow and impurity by which the clouds hang over it, defile and keep away the light; since by means of its constriction and fiery redness, it is burned. Take, my son, this redness, corrupted with the water, which is as a live coal holding the fire, which if thou shalt withdraw so often until the redness is made pure, then it will associate with thee, by whom it was cherished, and in whom it rests.

4. Return then, O my son, the extinct coal to the water for thirty days, as I shall note to thee; and, henceforth, thou art a crowned king, resting over the fountain as known to thee, and drawing from thence the Auripigment dry,

without moisture. And now I have made glad the heart of the hearers, and the eyes looking unto thee in hope of that which thou possessest.

5. Observe, then, that the water was first in the air, then in the earth; restore thou it, also, to the superiors by its proper windings, and alter skillfully before collecting; then to its former red spirit let it be carefully conjoined.

6. Know, my son, that the fatness of our earth is sulphur, the auripigment, sirez, and colcothar, which are also sulphur; of which auripigments, sulphurs, and such-like, some are more vile than others, in which there is a diversity; of which kind also is the fat of glewy matters, such as are hair, nails, hoofs, and sulphur itself, and of the brain, which too is auripigment; of the like kind also are the lion's, and cat's claws, which is sirez; the fat of white bodies, and the fat of the two oriental quicksilvers, which hunt the sulphurs and contain the bodies.

7. I say, moreover, that this sulphur doth tinge and fix, and is the connection of the tinctures; oils also tinge, they fly away, which in the body are contained, which is a conjunction of fugitives with sulphurs and albuminous bodies, which hold also and detain the fugitive Ens.

8. The disposition sought after by the philosophers, O son, is but one in our egg; but this in the hen's egg can, by no means, be found. But lest so much of the Divine Wisdom as is in a hen's egg should be extinguished, its composition is from the four elements, adapted and composed.

9. Know, my son, that in the hen's egg is the greatest proximity and relationship in nature; for in it there is a spirituality and conjunction of elements, and an earth which is golden in its tincture.

10. The son, enquiring of Hermes, saith—The sulphurs which are fit for our work, whether are they celestial or terrestrial? And he answers, certain of them are celestial, and some are terrestrial.

11. The Son—Father, I imagine the heart in the superiors to be heaven, and in the inferiors earth. But saith Hermes—it is not so; the masculine truly is the heaven of the feminine, and the feminine is the earth of the masculine.

12. The Son—Father, which of these is more worthy than the other, to be the heaven or to be the earth? He replies—Each needs the other; for the precepts demand a medium. As if thou should say that a wise man governs all mankind, because every nature delights in Society of its own kind, and so we find it to be in the Life of Wisdom where Equals are conjoined. But what, rejoins the son, is the mean betwixt them? To whom Hermes replies—In every nature there are three from two, first the needful water, then the oily tincture, and lastly the faeces or earth which remains below.

13. But a Dragon inhabits all these and are his habitation; and the blackness is in them, and by it he ascends into the air. But, whilst the fume remains in them, they are not immortal. Take away therefore the vapour from the water, and the blackness from the oily tincture, and death from the faeces; and by dissolution thou shalt achieve a triumphant reward, even that in and by which the possessors live.

14. Know, my son, that the temperate unguent, which is fire, is the medium between the faeces and the water, and is the Perscrutinator of the water. For the unguents are called sulphurs, because between fire and oil and the sulphurs there is a very close propinquity, even as so the fire burns, so does the sulphur also.

15. All the wisdoms of the world, O son, are comprehended in this my hidden Wisdom, and the learning of the Arts consists in discovering these wonderful hidden elements beneath which it hides completed. It behoves him, therefore, who would be introduced to this our hidden Wisdom, to free himself from the vice of arrogance; and to be just and good, and of a profound reason, ready at hand to help mankind, of a serene countenance, to be courteous, diligent to save, and be himself a guardian of the secrets of philosophy open to him.

16. And this know, that except one understandeth how to mortify to induce generation, to vivify the Spirit, to cleanse and introduce Light, until they fight with each other and grow white and freed from their defilements, as blackness and darkness, he knoweth nothing, nor can he perform anything;

but if he knoweth this, he will be of great dignity, so that the kings shall reverence him. These secrets, son, it behoves us to guard and conceal from the wicked and foolish world.

17. Understand also, that, our Stone is from many things and of various colours, and composed from four elements, which we ought to divide and dissever in pieces, and segregate in the limbs; and mortifying the same by its proper nature, which is also in it, to preserve the water and fire dwelling therein, which is from the four elements and in their waters, to contain its water; this, however, is not water in its true form, but fire, containing in a pure vessel the ascending waters, lest the spirits should fly away from the bodies; for, by this means, they are made tinging and fixed.

18. O blessed watery pontic form, that dissolvest the elements! Now it behoves us, with this watery soul, in order to possess ourselves of the sulphurous Form, to mingle the same with our Acetum. For when, by the power of the water, the composition is dissolved, it is the key of the restoration; then darkness and death fly away from them, and Wisdom proceeds.

section third

1. Know, my son, that the philosophers bind up their matter with a strong chain, that it may contend with the Fire; because the spirits in the washed bodies desire to dwell therein and rejoice in them. And when these spirits are united to them, they vivify them, and inhabit them, and the bodies hold them, nor are they separated any more from them.

2. Then the dead elements are revived, the compounded bodies tinge and are altered, and operate wonderful works which are permanent, as saith the philosopher.

3. O permanent watery Form, creatrix of the regal elements! who, having united to thy brethren and by a moderate regimen obtained the tincture, findest rest.

4. Our most precious stone cast forth upon the dunghill, being most dear is made altogether vile. Therefore it behoves us to both mortify two Argent vives together, and to venerate the Argent vive of Auripigment, and the oriental Argent vive of Magnesia.

5. But when we marry the crowned king to our red daughter, and in a gentle fire, not hurtful, she doth conceive a son, conjoined and superior, in it, and he lives by our fire. But when thou shalt send forth fire upon the foliated sulphur, the boundary of hearts doth enter in above it, let it be washed from the same, and the refined matter thereof be extracted. Then is he transformed, and his tincture by help of the fire remains red, as flesh. But our son, king-born, takes his tincture from the fire, and death even and darkness, and the waters flee away.

6. The Dragon, who watches the crevices, shuns the sunbeams, and our dead son will live; the king comes forth from the fire and rejoices in the espousal; the occult treasures will be laid open and the virgin's milk whitened. The son, already vivified, is become a warrior in the fire and over the tincture super-eminent. For this son is himself the treasury, even himself bearing the Philosophic Matter.

7. Approach, ye sons of Wisdom, and rejoice; let us now rejoice together; for the reign of death is finished and the son doth rule, and now he is invested with the red garment, and the purple is put on.

section fourth

1. Understand ye Sons of Wisdom, the Stone declares: Protect me, and I will protect thee; give me my own, that I may help thee.

2. My Sol and my beams are most inward and secretly in me. My own Luna, also, is my light, exceeding every other light; and my good things are better than all other good things; I give freely and reward the intelligent with joy and gladness, glory, riches, and delights; and what they ask about I make to know and understand and to possess divine things.

3. Behold, that which the philosophers have concealed is written with seven letters: for Alpha follows two, viz. Yda and Liber; and Sol, in like manner follows: nevertheless, if desirous to have dominion to guard the art, join the son to Buba, which is Jupiter and a hidden secret.

4. Hearers, understand: and then let us use our judgment, for what I have written I have with most subtle contemplation and investigation demonstrated to you; the whole matter I know to be one only thing. But who is he that understands the true investigation and inquires rationally into this matter? There is not from man anything but what is like him; nor from the ox or bullock; and if any creature conjoins with one of another species, that which is brought forth is like neither.

5. Now saith Venus: I beget light, nor is the darkness of my nature; and if my metal were not dry all bodies would desire me, for I liquefy them and wipe away their rust, and I extract their substance. Nothing, therefore, is better or more venerable than I and my brother being conjoined.

6. But the king, the ruler, his brethren attesting, saith: I am crowned, and I am adorned with a diadem; I am clothed with the royal garment, and I bring joy and gladness of heart; for, being chained to the arms and breast of my mother, and to her substance, I cause my substance to keep together; and I compose the invisible from the visible, making the occult matter to appear. And everything which the philosophers have hidden will be generated from us.

7. Hear then these words, and understand them; keep them, and meditate thereon; and seek for nothing more: Man is generated from the principle of Nature whose inward substance is fleshy, and not from anything else. Meditate on this letter and reject superfluities.

8. Thus saith the philosopher: Botri is made from the Citrine, which is extracted out of the Red, and from nothing else; and if it be Citrine and nothing else know it will be thy Wisdom. Be not concerned if thou art not anxious to make extract from the Red. Behold, I have written to the point, and if ye understand I have all but opened the thing.

9. Ye sons of Wisdom! Burn then the Brazen Body with an exceeding great fire; and it will imbue you with the grace which ye seek. And make that which is volatile so that it cannot fly from that which flies not. And that which rests upon the fire though itself a fiery flame, and that which in the heat of the boiling fire is corrupted is Cambar.

10. And know ye that the Art of this permanent Water is our brass, and the colouring of its tincture and blackness is then changed into the true red.

11. I declare before God, I have spoken nothing but the truth. The destroyers are the renovators, and hence the corruption is made manifest in the matter to be renewed; and hence the melioration will appear and each side is a signal of the Art.

section fifth

1. My son, that which is born of the crow is the beginning of this Art. Behold, I have obscured the matter treated of by circumlocution, depriving it of light. I have termed this dissolved, and this joined, this nearest I have termed furthest off.

2. Roast those things, therefore, and boil them in that which comes forth from the horse's belly, for seven, fourteen, or twenty-one days. Then it becomes the Dragon eating his own wings and destroying himself; this being done, let it be put in a furnace, which lute diligently, and observe that none of the spirit may escape. And know that the periods of the Earth are in the water which is bound until you put the bath upon it.

3. The matter being thus melted and burned, take the brain thereof and triturate it in most sharp vinegar till it become obscured. This done, it lives in the putrefaction; the dark clouds which were in it before it died in its own body will be changed. This process being repeated, as I have described; it dies again as I said, thence it lives.

4. In the life and death thereof we work with the spirits; for as it dies by the taking away of the spirit, so it lives in the return and is revived and rejoices in them. Being arrived then at this, that which ye have been searching for is

made apparent. I have even related to thee the joyful signs, that which doth fix its own body.

5. But these things, and how they attained to the knowledge of this secret, are given by our ancestors in figures and types; I have opened the riddle, and the book of knowledge is revealed; the hidden things I have uncovered and have brought together the scattered truths within their boundary, and have conjoined many various forms, even I have associated the Spirit. Take it as a gift of God.

section sixth

1. It behoves us to give thanks to God, who bestows liberally to the wise, who delivers us from misery and poverty. Along with the fullness of his substance and his provable wonders I am about to try and humbly pray God that whilst we live we may come to Him.

2. Away then, O sons of Science, with unguents extracted from fats, hair, verdigrease, tragacanth, and bones, which are written in the books of our fathers.

3. But concerning the ointments which contain the tincture, coagulate the fugitive and adorn the sulphurs, it behoves us to explain their disposition more at large. It is the Form of all other unguents in which is the occult and buried unguent, and of which there appears to be no preparation. It dwells in his own body, as fire in trees and stones, which by most subtle art and ingenuity it behoves us to extract without combustion.

4. And know that the Heaven is joined mediately with the Earth; but the middle nature, which is the Water, is a Form along with the Heaven and the Earth. But the water holds of all the first place which goes forth from the Stone; the second is gold; but the third is our almost or medial gold which is more noble than the water with the faeces.

5. But in these are the smoke, the blackness, and the death. It behoves us, therefore, to drive away the vapour from the water, the blackness from the

unguent, and death from the faeces, and this by dissolution. Which being done we have the sovereign philosophy and secret of all hidden things.

section seventh

1. Know ye then, O sons of Science, there are seven bodies—of which gold is the first, the most perfect, the king of them, and their head—which neither the Earth can corrupt nor the fire devastate, nor the water change; for its complexion is equalized, and its nature regulated with respect to heat, cold, and moisture; nor is there anything in it which is superfluous, therefore the philosophers have preferred and magnified it, saying that this gold, in relation of other bodies, is as the sun amongst the stars, more splendid by his light; and as, by the will of God, every vegetable and all the fruits of the Earth are perfected through it, so gold, which is the ferment Ixir, vivifies and contains every metallic body.

2. For as dough, without a ferment, cannot be fermented, so when thou hast sublimed the body and purified it, separating the uncleanness from the faeces, thou wilt then conjoin and mix them together, and put in them the ferment confecting the earth with the water until the Ixir ferment even as dough ferments. Think of this, meditate and see how the ferment in this case doth change the former natures to another thing; observe, also, that there is no ferment otherwise than from a kindred nature.

3. Observe, moreover, that the ferment whitens the confection and hinders it from combustion, and holds the tincture lest it should fly, and rejoices the bodies, and makes them intimately to be joined and to enter one into another, and this is the Key of the philosophers, and the end of their works; and by this science bodies are meliorated and the operation of them, God assisting, is consummated.

4. But, through negligence and a false opinion in the matter, the operation is perverted, as bad leaven on the dough, or curds for cheese, and musk among aromatics.

5. The colour of the golden matter points to redness, and the nature thereof is not sweetness; therefore we make of them Sericum, i.e. Ixir; and of them

we make the encaustic of which we have written, and with the king's seal we tinge the clay, and in that have set the colour of heaven which augments the sight of them that see it.

6. The Stone, therefore, is the most precious gold without spots—evenly tempered, which neither fire, nor air, nor water, nor earth is able to corrupt; the Universal Ferment rectifying all things by its composition, which is of the yellow or true citrine colour.

7. The gold of the wise, concocted and well digested, with the fiery water, makes Ixir; for the gold of the wise is more heavy than lead, which, in a temperate composition is the ferment Ixir, and, contrariwise, becomes distempered by an equal composition.

8. For the work begins from the vegetable, next from the animal, as in the egg of the hen, in which is the great support; and our earth is gold, of all which we make seriacum, which is the ferment Ixir.

[contents]

45. The Golden Treatise, says Arthur Edward Waite in his work *The Secret Tradition in Alchemy*, first appeared at Leipzig in 1600 under the editorship of Dr. Guecias, and again in 1610. An English version was included by William Salmon in his *Medicina Practica*. Waite asserts that there is not only no Greek original but as a Latin text it is a late production. He also says Mrs. Atwood's version which is our text differs from Salmon's. (NOTE.—The numbering of the verses does not exist in the former texts. This is simply my own inclusion, adopted for convenience's sake.—I.R.)

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CHAPTER THREE

COMMENTARY

In selecting the psychological method to elucidate *The Golden Treatise* of Hermes, I have been guided solely by personal predilection. For the *Six Keys of Eudoxus* I have reserved the magnetic and magical scheme as more appropriate. The former treatise is peculiarly adapted to psychological treatment, yielding interesting and significant material. In fact one could almost imagine that the unknown author wrote his text with just such a viewpoint in mind. What has impelled me to analyze and interpret these texts is the hope that a deeper motive or a greater significance may be discovered for psychological practice than the mere elimination and cure of neurotic symptoms. While, therefore, we may learn nothing startling about method, Hermes has something significant and vital to teach us about the true goal and aim of psychotherapy. This is the justification for time and effort spent in elucidating these obscurities. In concluding her highly suggestive book on Alchemy, Mrs. Atwood has expressed the opinion that “the thresholds of ignorance are already overpast, and experiment is in need rather of a motive to dignify it than of practical machinery.”⁴⁶ Moreover, when we find a well-received modern writer on psychology, such as Geraldine Coster, insisting that Western psychology today is in need of a new impetus to a higher goal, then I hope it may be admitted that an examination of these intriguing texts on Alchemy will provide an impetus in the right direction.

Turning now to the opening verses of *The Golden Treatise*, what strikes us first is the preliminary demonstration of the essential religious or spiritual nature of the undertaking. It strikes a keynote of the entire treatise, raising the level of the interpretation of its subject matter considerably above the merely physical. Almost it implores the student to seek for a

higher and loftier point of view than usually obtains. In her examination of the Yoga sutras of Patanjali, Geraldine Coster makes the contribution that not only does resignation to God imply a devotion to a personal deity conceived of in the conventional sense, but rather more. To resign oneself patiently to God's will, or to acknowledge as Hermes does that he obtained this knowledge by the "inspiration of the living God alone, who judged fit to open them to His servant,"⁴⁷ implies a thorough-going acceptance of the whole of life, so that there is no place for conflict. It suggests an unconditional acquiescence in life as it actually is, an acceptance of oneself with all one's faults and vices. It intimates a willingness to sacrifice all other aims to the one end, the attainment of the Philosopher's Stone.

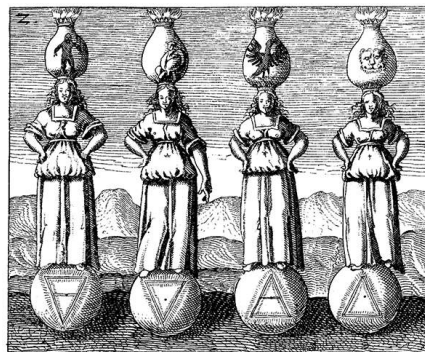
3. The First Matter of the Alchemists is a synthesis or Quintessence of the four elements or qualities of dryness and moisture, heat and cold. Nothing can be done to perfect the Stone until this interior subtle or design body is first known and then subjected to a decomposing process so that its crystallization and inflexibility is brought to naught. The colours to be passed through refer to the fact that in all occult systems a different colour is attributed to each specific item of the magical alphabet. Usually for the elements we have black, russet, or dark green for earth, blue for water, yellow for air, red for fire. But in the alchemical working another, possibly a simpler, attribution is employed. The sequence runs—first black to represent the decomposition or putrefaction of the Stone as first it is found. Then white—its first purified and refined state. This is followed by greenness, which expresses immaturity and the possibility of complete spiritual growth, as witnessed by the colour displayed by Nature in Spring; the colour of expectancy and hope. Red succeeds this, red for maturity, full growth, and ripeness; whilst citrine or yellow, the colour of gold and of value and worth, is the final and desired resultant.

4. Here the First Matter is called Water. Elsewhere, and in other texts, it is named "A stone which is not a stone, spirit, soul and body, which if thou dissolvest, it will be dissolved; and if thou coagulatest, it will be

coagulated; and if thou dost make it fly it will fly, for it is volatile and as clear as a tear.”⁴⁸

Here are described the nature of the alchemists’ basic material and the divisions made upon it. The four substances of the verse refer to the four elements of Earth, Air, Water, and Fire. “One to two” represent the automatic division of the homogeneous magical Agent into its polarities of male and female, the two poles of positive and negative, active and passive, etc., the two opposites which pervade and characterize the whole of nature. These are the two extremes between which, in its unenlightened state, the ego constantly swings like a pendulum. It is this extreme which has to be overcome psychologically.

“Three to One” are the alchemical principles of Salt, Sulphur, and Mercury—the three modes of operation of the One Thing, the True Quintessence. This Water is comprised of intelligence—Mercury; feeling—Sulphur; and energy-substance—Salt.



The Four Elements

5. This is obscurity and *vanitas vanitatis*. These further veils are deliberately employed, we are constantly assured, in order to confuse the ignorant and unworthy. The humidity possibly refers to the magical Earth, Meridian Redness is Fire, citrine Seyre is Air, and Auripigment is Water. The instruction simply names the ingredients of the Stone.

The Vine of the Wise is the perfected and purified Stone. It bears comparison with the opening verses of the 15th chapter of the Gospel of St.

John:

I am the true Vine, and my Father is the husband-man. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through with the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. I am the vine, you are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.⁴⁹

The Vine yields wine for man's pleasure. But it does so only through the application of an intelligence and a skill external to itself. Itself unaided, it remains but a vine. So by the alchemical artifice of putrefaction and distillation, the crude material of the astro-mental sheath is purified, becoming, so to speak, the wine or spirit thereof. Noteworthy also, is the fact that the Vine and wine generally are sacred in mythology to Bacchus. On the Qabalistic Tree of Life he is referred to *Tiphareth*, the solar center, the source of reference of all the dying Gods who teach immortality, resurrection, and healing. The glorified and purified consciousness which is the Philosopher's Stone is likewise a *Tiphareth* attribution—and often is termed the Augoeidês, the deathless solar body, the wedding garment of scripture. Thus the Stone is immortality, it is consciousness resurrected from death, gifted with divine healing.

6. The method of working is here summarily described. Luna is the celestial symbol of the Astral, the philosophical Water, and therefore of the Collective Unconscious. In every system of ancient symbolism, the Moon refers to the Soul of the World. The first part of the operation, represented by the waning of the moon, the dark fortnight, is the breaking down process—decoction, putrefaction, which dissolves the matter, and discharges all and every impurity. The second half is the bright fortnight, the waxing of the Moon—the reverse half of the “Solve et Coagula” formula, the reconstruction, the coagulation of the volatile.

8. Argent-vive is Mercury which, naturally, is within man himself, in the innermost chamber of his being. It is the world of the psyche itself. Another definition is given by Hermes. He calls it the residual Earth; that is Holy

Earth. Here we have a reference on the Tree to the sphere of the operation of the four elements. Another name for it is the unredeemed Virgin, the animal Soul in its natural state. *Yesod* the upper half of the seventh sphere on the diagram represents the state of the first purification, of which the term Quintessence can be used. "If you have found this argent vive, which is the residuum of the philosophic earth after the purification, keep it safely, for it is worthy."⁵⁰ Also note the encouragement that Vaughan gives, for he says: "If thou dost know the First Matter, know also for certain that thou hast discovered the Sanctuary of Nature. There is nothing between thee and her treasures but the door. That indeed must be opened."⁵¹

10. On the Tree of Life there are several other *Sephiroth*, of which but little mention has heretofore been made. It will now be found useful to consult the chart.⁵² The uppermost three spheres called the Supernals are often classed together as a unit. As such, this triad is then governed by the attributions of the third Supernal *Binah*, which synthetically represents the Supernals. *Binah* means Understanding, and as a glyph of the Triad conceals Wisdom and the essence of the divine Light. Thus the Supernals are Spirit, the so-called Light itself, the concealed and unknown higher Self in man.

One of the astrological attributions to *Binah* is Saturn, among whose correspondences are such ideas as stability, peace, blackness, death, time, etc. Notoriously the Vulture is a bird of prey, living on corpses and refuse. Hence, it is a particular idea or a symbol that can be included within the larger abstract generalization of Saturn. The versicle we are dealing with reads, "A Vulture stands upon the mountain."⁵³ Constantly recurring in all mystical literature is this theme of a mountain. The Psalmist lifted up his eyes to the hills, Moses obtained the books of the law on Horeb. Jesus ascended the mountain to deliver his sermon. It refers evidently to an illumined or heightened state of consciousness, to spiritual heights of exaltation. It is that inward divine peak when, turned inwards in meditation and prayer, the soul withdraws to its own root and source of perfection.

In addition to being that bird which preys upon deceased and putrefying things—represented in Alchemy by the corroded First Matter—the Vulture is also a maternal symbol. *Binah* has another correspondence or association, the Great Mother. She it is who gives birth to the divine newly formed Stone, after her surrogate symbol, the Vulture, that is illumination and the lapse of time, has devoured (changed) the substance of which it is formed. The Vulture in its travels flies extremely high, and is capable of wheeling about slowly, seeming often to remain poised and stationary in mid-air. It is also credited with extremely clear and penetrating vision, sensing its prey from a distance of many miles. For our purposes then it represents extraordinarily clear and penetrating insight, intuitive understanding, and the “immovable” illuminating Spirit within.

As the Supernals are conceived of as the Light, white in colour, the Vulture’s speech becomes moderately clear. *Malkuth*, the secondary meaning of the seventh sphere, is the residual earth and is black, whilst the Supernals, which are the highest extreme of the Tree, represent the same residual earth brought to transcendental perfection—to whiteness. “Red of the white” would convey a further ripening of that process, of bringing it ineluctably to maturity and ripeness. The citrine is the colour of gold,⁵⁴ the perfect metal, *Tiphareth*, the sphere of harmony and balance. It is neither transcendental nor terrestrial but the reconciliation of both, the child of the extremes, the integrated consciousness between, the Middle Way. The Supernals are divine wisdom and understanding, the Truth itself.

11. The Crow is the so-called bird of Hermes—the volatile astro-mental body, capable of sustained and prolonged flights of ideation and fantasy. It requires no wings; it is Air itself.

The throat is the seat of the voice, the instrument of the expression of the mind. Speech is the *logos* of thought, giving evidence of thought. The tincture is clearly a mercurial extract, a thought-extract—it is therefore that intellectual ferment which eventually transforms consciousness. Moreover, the throat is the seat of *Daath*, the unnumbered centre on the Tree which is

made manifest in man as evolution proceeds, as self-consciousness and perfection are developed. Because of its colour, the bird refers more particularly to that aspect of the psyche which is the unredeemed animal soul *Malkuth*. It is evident that Red represents Sulphur, intensity of feeling and emotion and it “cometh from him” as we ascend the Tree. “And from his back is taken a pure Water”⁵⁵—that is *Yesod* again, the Quintessence, the water of the Wise, “the viscous humidity made by the dissolution which radically dissolves all metals, and reduces them into their first ens, or water.”⁵⁶

12. Again, we have definitions of the First Matter and of the Stone—a classical and oft-repeated definition particularly. The alchemists considered the discovery of the First Matter so important that although unwilling or unable to give absolutely clear indications of its nature, they were anxious constantly to throw out suggestive hints. It was their belief that study and meditation would expand such hints into tangible ideas.

“The cavern of the metals”⁵⁷ evidently refers to the interior depths of Man, the principles of whose external form are the metals drawn from the mineral kingdom. As such it is an excellent symbol for the Unconscious.

13. Here now we have the first instructions as to the practical nature of the hermetic work. The First Matter, which is to say the hard, inflexible condition of consciousness encased in its crystallized sheath, must be subjected to heat, and boiled. By these means the dryness and crystallizing qualities of the etheric substance are destroyed, leaving only the essential root nature of the substance, devoid of the rigid and restricting attributes imposed upon it by the natural self-willed life.

To refer yet again to Miss Coster, we find the following clue to the meaning and significance of heating and boiling:

It is the nature of the human mechanism to set or harden into fixities of habit, and this is true not only of the body but of the mind and emotions. Speaking figuratively, it is as though the mento-emotional nature tended to harden like the stuff in an old glue-pot. The material must be brought to a perfectly homogeneous fluid consistency, and the relaxation of habitual restraint is comparable to a melting process.⁵⁸

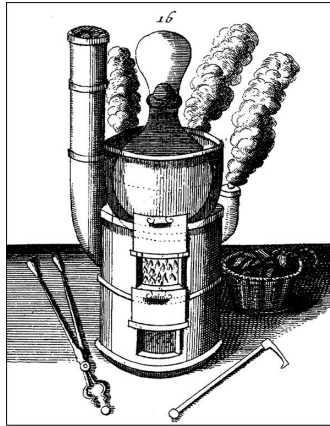
I am inclined to believe that this last analogy would meet with the approval of the alchemical writers themselves, though I tend to the belief that rather more is implied by the technical use of the word “fire” in our text.

An internal agent is mentioned which is the secret fire of the alchemists. It is the effect of this fire which, it is said, reduces the silver-grey substance of the astral vehicle to dark ashes, the black Saturn. Here is the central secret of the alchemical art. All the operations depend upon this caloric operation, the regimen of the Fire. Almost *ad nauseam* are we given reiteration and emphasis of this fact. Yet no single text gives a clear straightforward indication either as to its real nature or the means of its kindling. Even the symbols employed are of such a catholic and generic nature that they can be made to yield almost anything.

We determined previously that the dynamic nature of the feelings and emotions could well be symbolized by fire, particularly in view of poetic expressions and widely employed colloquialisms and local idioms. On the other hand, from a philosophical point of view, we could equally argue that because of its penetrating, incisive and illuminating quality the intellect might be that fire so beloved of the alchemists. This would imply that they were thinkers and philosophers almost after the fashion of the Schoolmen, delighting in sophistries and intellectual quibbles. With these symbols, it is obvious, however, that we make but little real progress.

Turning for aid to the psychological realm we are confronted with a maze of symbols which some consider illuminating, whilst others in all sincerity and intellectual honesty believe to be of no final value. For example, the Freudian interpretation of the nature of the furnace, the fire, and the oven is exclusively in terms of sex. That is to say, objects such as the furnace or the oven represent the female genitalia. Heat itself is, according to Freud's manner of seeing things, sexual excitation or libido, which he defines solely in terms of sexual desire. Popular expression known to almost everyone

certainly lends some degree of credence to the idea of heat as sexual desire. In his *Introductory Lectures on Psycho-Analysis*, Freud observes that:



An Athanor, or Alchemical Furnace

The kindling of fire and everything connected with this is permeated through and through with sexual symbolism, the flame always standing for the male organ, and the fireplace or the hearth for the womb of the mother.⁵⁹

An analysis of the alchemical text along these lines would lead us finally to the conclusion that the unknown author was indulging consciously or otherwise in a sexual phantasy. Hence a detailed analysis of it would produce nothing of any ultimate psychological or practical value other than providing us with a new set of symbols for the sexual organs and the sexual act and infantile fantasies concerning their use.

It is, I am quite willing to agree, a valid line of interpretation. And, in point of fact, it was along such lines as these that I proceeded when dealing with alchemy in a former work. In the 16th chapter of my *Tree of Life* I produced as symbolical of the penis and semen the ideas of the alchemical Athanor and the Blood of the Red Lion. The Curcubite and the Gluten of the White Eagle were symbols to represent the female genitals and their secretion.⁶⁰ But adolescent fantasies of this kind are of no deep spiritual significance. They teach us nothing with regard to the object enunciated as my principal interest. We learn nothing of practical means of integrating the human psyche, of developing its latent faculties, of elevating it to a loftier

level of function and psychic action. I discard therefore without further argument the Freudian interpretation unless it be subjected to considerable modification and extension.

If we do accept the furnace as being a female symbol, then, instead of halting desperately here, we must proceed along an extended association track to discover other valid meanings and significations for such ideas. The sexual correspondence is a perfectly valid objective association. It is accurate as far as it goes. But its meaning is considerably enhanced if we transfer it to the subjective level—that is if we ascertain what is the symbolic meaning, either to the dream faculty or the active imagination, of women and their sexual organs. So far as man is concerned, women represent three things: *First*, their primary reaction to life is an emotional one; it is always expressed in terms of feeling, love, and emotion. *Second*, they represent sexually an object of gratification. *Third*, as the mother they represent the source of human life. Thus we have several correspondences for the alchemical furnace and the fire it generates. It represents something whose action is generative, from which pleasure may be derived, and which has a definite association with the emotional faculties. It may be contended, therefore, that if we associate the furnace with the Unconscious we have a valid and reliable correspondence. The female symbol is the furnace—Unconscious, whilst the masculine one is the fire-libido. In my opinion a consideration of the text along broader lines such as these will yield infinitely more meaning and practical information than if we adhered to what is in reality an adolescent fixed and unscientific code of symbol attribution.

Dr. Jung, who differs very considerably from Freud's rather narrow sexual interpretations, has something to say on this question of fire in his Commentary to *The Secret of the Golden Flower*. Referring to the Chinese text, he remarks that:

These verses contain a sort of alchemistic instruction as to a method or way of creating the "diamond body," which also appears in our text. "Heating" is necessary; that is, there must be a

heightening of consciousness in order that the dwelling-place of the spirit can be “illuminated.” But not only consciousness, life itself must be heightened. The union of these two produces “conscious life.” According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the immortal body is “melted out” and in this way “the great Tao is completed.”⁶¹

15. Here follow further instructions on the Stone, each one, by meditation, revealing some further point in clarification of the issue. Again we have technical references to a method to be pursued. The Heavenly Flyer is consciousness, the human soul so-called. The Fire is the internal re-creative agent, suggesting an intensity of feeling and emotion. On the other hand, the action of a keen and penetrating intellect, which burns up dross and confused thinking, may well be likened to Fire.

Quite valid at this juncture are the psychological correspondences, and they follow the same routine as we followed above. Generally speaking, free association will produce the Mother as an association of Sea. The Mother is the source and root from which we have come; that which has given us birth. Transferring the objective symbol to the purely subjective level, the Mother as an idea is related to the Unconscious. It is axiomatic that consciousness is a more or less recent development in the long history of man, and the Unconscious is its source and antecedent. Consciousness is born from and issues out of the dark creative fertile depths of the Unconscious. The Unconscious, wrote Jung, is always there beforehand as a potential system of psychic functioning handed down by generations of men. Consciousness, however, is a late-born descendant of the unconscious psyche. It would certainly show perversity if we tried to explain the lives of our ancestors in terms of their late descendants; and it is just as erroneous and stupid to regard the unconscious as a derivative of consciousness. We are much nearer the truth if we put it the other way round.

In this event, we must enlarge the psychological idea of the Unconscious very considerably. We have identified this Collective Unconscious with what in occultism is called the *Anima Mundi*. But even in magical literature this latter concept is conceived to have two aspects or poles, if so we may

speak. To explain their nature, we may be obliged to use in addition to the word Unconscious another term not in general acceptance, the Superconscious. This includes all the finer spiritual aspirations, inner faculties of discrimination and innate wisdom and love. Both of these principle concepts have become united in the general term, the Unconscious. So long as we understand this, no harm may come. But it would be erroneous to suppose literally that consciousness has issued from the lower levels of the *Anima Mundi*. This latter is itself a derivative—so runs magical philosophy—of the higher more divine level, corresponding to the supernal triad of Spirit and Wisdom and Understanding.

But before consciousness can attain to the Supernals, it must have passed through Avernus.⁶² And this is the implication of the text. Consciousness and feeling together must, by no matter what means, be immersed in the fructifying sea of the Unconscious. Naturally, this would appear at first as a destructive process. For as Jung has so concisely expressed it:

Danger arises whenever the narrowly delimited but intensely clear individual consciousness meets the immense expansion of the Collective Unconscious, because the latter has a definitely disintegrating effect on consciousness.⁶³

This species of disintegration, of conscious schizophrenia, is precisely what the alchemists wish to produce as their first step. For one thing, if the process is accomplished deliberately and consciously, the larger part of the danger is eliminated. In fact to do so implies an understanding of the mechanism of the unconscious. And such a knowledge, psychotherapists inform us, confers freedom from unconscious automatisms, from compulsive domination of consciousness by repressed material stored in the Unconscious, and also from the dangers of any such lack of insight and discrimination.

Their practical experience has taught them, the alchemists aver, that if the immersion of the heavenly flyer in the Sea where lies latent the internal fire be repeated sufficiently often, then instead of destruction being effected, the

nascent spirit stirs to renewed activity. The German poet Holderlin has written: “Danger itself fosters the rescuing power.”⁶⁴

And moreover, to quote Jung once more:

What we observe here is a fundamental law of life—*enantiodromia*—the reversal into the opposite; and this it is that makes possible the reunion of the warring halves of the personality, and thereby brings the civil war to an end.⁶⁵

The result of this renewal of life is a second birth. For the elements of consciousness, or the human soul and its vehicle, are reassembled spontaneously upon an entirely new and higher pattern. This new consciousness is the result of the *union* of the several constituents of consciousness, or levels of awareness. Its major characteristic is the absence of any hard-and-fast barrier or partition which consciousness has erected before the portals of the Unconscious. A harmony is established between the human soul and infinite life without. The result is the ability of the natural vital spirit to flow freely into all the parts and levels of the whole consciousness, producing health and true happiness and integrity.

Alchemists frequently quote Francis Bacon with regard to this law of *enantiodromia*, as follows:

And if any skilful minister shall apply force to nature; and, by design, torture and vex it in order to its annihilation, it, on the contrary, being brought to this strange necessity, changes and transforms itself into a strange variety of shapes and appearances; for nothing but the power of the Creator can annihilate it or truly destroy; so that, at length, running through the whole circle of transformation and completing its period, it in some degree restores itself, if the force be continued.⁶⁶

It is the spontaneous reversal of the spiritual life, the restoration of itself after continuous and persistent attempts to dissolve the frame and groundwork of the soul which the alchemists believed to occur, and claimed, furthermore, to have achieved.

17.The perfected inner body restored spontaneously to itself by its own inherent dynamic power, glows and scintillates outwardly with an inward light like a diamond or other very precious jewel. It is interesting here to

quote Aleister Crowley's description of the aura, which is the glorified inner body together with its own dynamic emanation:

The Aura should be clean-cut, resilient, radiant, iridescent, brilliant, glittering. "A Soap bubble of razor-steel, streaming with light from within," is my first attempt at description; and it is not bad, despite its incongruities.⁶⁷

It is the opinion of the Zurich school that the development of this inner or diamond body is the automatic adjustment on the part of the psyche itself in its preparation for death. Jung declared that such a development is "psychologically symbolical of an attitude which is invulnerable to emotional entanglements and violent upheavals; in a word they symbolize a consciousness freed from the world. I have reasons for believing that this is a natural preparation for death, and sets in after middle life. Death is psychologically just as important as birth and, like this, is an integral part of life."⁶⁸ And a little further on, the same psychological exponent refers to the "psychic spirit-body ('subtle body') which ensures the continuity of the detached consciousness."⁶⁹

As our text puts it, with regard to this newly found but still highly concealed stone, "it leads from darkness into light, from this desert wilderness to a secure habitation, and from poverty and straits to a free and simple fortune."⁷⁰

This is that celebrated Elixir of Life which, freed from every restriction on the part of an inelastic, confused, and unseeing mentality, is said to prolong life—though we need not necessarily interpret this in a wholly physical sense. It is a truism in certain philosophies that man is not immortal though his essence is. His immortality as an individual conscious entity is a condition of things that requires achievement through his own unaided and unfailing effort.

Certain comparative philosophical views are worthy here of consideration. Notably, the Buddhist idea as contrasted with typical Western ideas. As is more or less well known, all schools of Buddhism hold that man has no individual ego or permanent unit of consciousness which is

capable of surviving death, as is maintained both by Hindu philosophers and those of the West. Whilst in Buddhism the idea of transmigration or reincarnation is held, the rationale or *modus operandi* departs considerably from the usually held idea that it is the immortal ego which incarnates again and again. It is the Buddhist claim that man is comprised of various bundles or aggregates of attributes and qualities. Their view, moreover, is that man is a combination of several consciousnesses strung together by natural law to form an apparent unit. So far as his ego-sense is concerned, their psychology holds it to be a false perception. It is a convenient expression to speak of the ego just as commonly we still refer to the rising and setting of the sun. Such a view is directly attributable to taking appearances on their face value and ignoring the true nature of reality. It is precisely this ego-sense, false and illusory, which impedes the perception of the true nature of reality, of the universe as it is in and for itself. From such a point of view it follows that the goal to be sought—since this false ego-sense is responsible for an imperfect view of life and thus responsible for suffering, mental conflict, and psychic torture—is the dissolution of that obstinate and persistent falsity. This accomplished by various means, the aggregate, which is called man, sinks into the Void. Buddhism considers the Void most certainly not as a negative conception of nothingness, but rather as analogous to transcendental divinity, the Clear Light, or absolute Consciousness.

In the West, however, ignorant though we may be of the loftier flights of the philosophic and spiritual perception indubitably enjoyed by the protagonists of the Mahayana *Bodhi*, our point of view is fundamentally different. It is the Occidental view that the ego has some value for us in that we are individual human beings obliged by our destiny to deal with a very practical world. Therefore the egocentric concept has been preserved despite all arguments and efforts to the contrary. This is not to say that our philosophers fail to realize the defects and the inadequacies and the occasional lapses of the ego itself. On the contrary this is clearly

recognized. The Western religious and philosophic ideal seems to be the enlightenment of the mind by God or the Absolute or the Universal Spirit removing the tarnish from the bright mirror of the mind. It tends to nullify the false accretions which a worldly civilization builds around the ego, without in any wise wishing to destroy the ego itself. The ego as a separate practical psychic entity they seek to preserve in its own right that it may consciously manifest to the world the divine consciousness which informs it. "Life and yet more life" is the prevalent ideal here. And illumination which sanctifies life through a purified and clarified consciousness seems to be, summarily speaking, the central pivot of its system—God and man conjoined in a single being.

Alchemy, in Europe, has acquired a singularly Occidental flavour, and this too is pretty much the Alchemical ideal. To manifest and use the Stone of the Wise for the further glory of God is that ideal. Its virtue over and above other Western systems is that it provides a practical scheme to this end. A glorified body with a purified spirit and soul elevated to the heights of spiritual kingship—a glorified inner pneumatic body used by a regenerated soul—is the attainment it holds up. No final dissolution does it countenance, or an absorption at the expense of the ego. This, in its eyes, would imply the extinction of the individual.

At the outset of the second section Hermes again emphasizes the essentially spiritual attitude required of him who would undertake this divine work. Were Alchemy a mere torturing and vexing of material metals, such a stand would be absurd. And, moreover, our author shows by what means the knowledge of the divine art may be obtained. For whilst all the alchemists urge that nothing can be known of the spagyric art save by the grace of God, yet Hermes states the entire process is a rational one and urges constant reflection and meditation on rational principles. This being so, the art must be accessible to rational inquiry if conducted in the right way and if persisted in so as to penetrate the convention of the apparently arbitrary use of obscurities. Meditation above all must lead to the solution

of the great problem. Together with diligent study of his protracted instructions, aided by sincerity, devotion, and a complete acceptance of life and human nature, meditation will lead far if conducted with or motivated by a true spiritual motive. Hermes urges that reflection on the matter is of tremendous importance and persisted in will impart the vital clues. For, says he, consider the text as though you, the reader, had written it. In such a way, one may identify oneself with the motive of the writer and sense or intuit his purpose. Consider the writer's motive for the employment of the various phrases and conventionalities of expression. Probe into the significance of his various instructions and "so let thy heart be fitted" for the truth.

2. Having premised this much, at once the venerable adept dives into the obscure depths of alchemical intricacy. The "rust" of the verse is, evidently, the crippling superficial world-view of the individual, which corrupts and corrodes consciousness and its experience of life. Infantility, compulsive behaviour, adherence to adolescent expression both of feeling and thinking—these are the traits which interfere with the free growth and expression of the psyche. Not only so, but if persisted in, and if they become chronic or severe or intense, we have the production of psychosis, true schizophrenia, and other forms of insanity—rusts which eat up the metal of consciousness and involuntarily disintegrate the ego itself.

Therefore we are to take consciousness, which in view of the airy volatile nature of the mind is named by the text as the Flying Volatile, and drown it flying. The curious use of the last phrase is most intriguing. It seems to indicate the specific nature of the technique employed. That is to say consciousness is to be drowned by its own activity—whilst it flies. It would point to the immersion of consciousness in the sea—"drowning" points in that direction—by its own intellectual and critical activity. Analytical therapy would most certainly correspond to such an activity. Certain forms of meditation likewise function in much the same way. Often, during the course of analysis, the patient becomes quite unsettled and disturbed. The analytical process consists of an impartial critical examination of the

memory, fantasy, feeling and the other contents of consciousness in order to divine their origin and significance, and thus to estimate their true value. Moreover the contents of the Unconscious well up from the hidden depths and make their appearance at various stages either in dream or by direct perception and feeling. It may sometimes appear to the analysand, when he has learned a little of the art of mental relaxation and can actually loosen his emotional tension, that he is in danger of being swamped or overwhelmed by the wealth of unconscious image and ideation that arises. The entire therapeutic process is accomplished by the active use of the consciousness whose contents are being examined and changed, and whose boundaries and horizon of vision are being enlarged and enhanced. By immersing consciousness in, at first sight, the disintegrating sea of the Unconscious, it is divided from "its rust which yet holds it in death."⁷¹ That is, these infantile attitudes and fantasies which are so inhibiting and disturbing to consciousness are seen for what they are, and in the light of a dawning understanding and discrimination are discarded.

Mental conflict, when unconscious, as usually it is, is always inhibitory and leads to indecisive action and loss of physical and mental tone. Conflict invariably, though not inevitably, arises from a one-sided and unbalanced attitude towards life. It arises either from a stressing of conscious viewpoints at the expense of those of feeling and emotion, or vice versa. Such an attitude may lead to a sudden loss or withdrawal of libido. All our previous activities may become uninteresting, even senseless, and the goals towards which we strive lose their value.

Conscious conflict, however, has another value, quite apart from the superficial fact that a conscious conflict can consciously be dealt with. Our text appears to encourage conflict when, however, it is cultivated deliberately and with full intent in order to hasten the cessation of its activity. Then follows a new birth and production of an integrated attitude which appertains to neither element of the conflict. What possibly is a more accurate expression is not that conflict is encouraged consciously or

otherwise, but that analysis and meditation increase the perception of the presence of the conflict so that the true extent of the internecine warfare waging within is fully realized. Jung has described at some length in *Psychological Types*⁷² the phenomenon whereby the conflict between the pairs of opposites when becoming too acute to be borne, causes consciousness of them to undergo an eclipse. A third or higher reconciling point of view spontaneously comes to birth and is the outcome of surmounting or growing out of a psychic position which is untenable and unendurable.

Whilst this battle royal proceeds, every care must be taken to prevent consciousness from flying off at a tangent, an escape, a defensive operation of the self-preservation mechanism. The hysterical escape from one opposite to another, from the sea beneath into the “regions above,” must be checked, the pain and torture of the conflict being accepted and endured. Then, says the text, the hysterical symptoms of escape pass away and disappear, and the flying volatile will truly forbear to fly. Patiently will it endure the appalling unsettling of itself, the threatened disintegration of its own being, with the quiet stoicism of a sage. And it does so primarily because of its full acceptance of itself and of the conflict raging within.

Fairly obvious is the result. If the analysand can endure the exposure of his inner life, the destruction of long-cherished points of view, the elimination of beloved yet loathsome symptoms and behaviour, by arriving consciously at an understanding of his own realized self by how much is he not enriched.

The rest of the text is comparatively clear. In making conscious and assimilating with intent the wealth of content domiciled in the Unconscious, the vast inspiration, the peace and power, Consciousness itself is enhanced. And it becomes a suitable companion. The psyche thus integrated and made whole is indeed “a conquering lord, with it adorned.”

3. Because of the highly specialized nature of consciousness, its exaggerated independence and self-satisfaction and the guilt sense resulting

therefrom, a barrier is erected in the psyche of modern man between the several levels of consciousness. The treatise calls this barrier set up by persistent repression, “the shadow and impurity by which the clouds hang over it, defile and keep away the light.”⁷³ In fact, it is common evidence that many neurotics, feeling themselves cut off from their roots and thus from the vibrant stream of life about them, imagine that actually clouds do hang over them, darkening their lives. Freud calls this overshadowing cloud of self-criticism and recrimination the Super-ego. It prevents a free and adequate contact with people and things, dulls the brain, inhibiting the easy flow of life and light, the libido, from welling up from the Unconscious. The ray is, I take it, the light itself shining over and into consciousness after the latter has been separated from or has deliberately absorbed (accepted) its shadow.

It is because of the psychic inhibitions, the “constrictions” of Hermes, that consciousness becomes inflamed and feverish within the narrow boundaries to which it is confined by repression—the fiery redness. These burn the psyche, causing it to become restless and costive, unable to accept and adapt itself to life, ill-capable of functioning smoothly and easily. Repression might be an alternative word to that employed by Hermes.

The Water is the Unconscious—using the latter in its widest sense to include not only the realm of instinct and emotion but also of the highest intuition and wisdom. It is the domicile, so to say, of the libido, vital energy, the fire of life. The association of water with fire seems curious. It recalls other alchemical allusions, such as “the fire of thy water.” And again, “Inwardly at its (water) heart there burns purest infernal fire.” Likewise *The Golden Treatise* speaks of the “water, which is as a live coal holding the fire.”

Invariably a neurosis is caused by repression of certain at one time conscious material. Thrust into the deepest portions of the psyche, this material remains as an autonomous unit, fed by libido, and rendered a powerful complex of ideas.

Gradually, by association, this latter extends itself. Nervous and physical symptoms of disorder, as well as psychic compulsions, owe their existence to the repressed complex refusing, as it were, to abide quietly and peacefully in the Unconscious. It becomes explosive and dangerous. And since it has become associated with other variegated ideas, innocuous in themselves and which are not necessarily to be repressed, it forces an entry into consciousness by a backdoor method. These repressions torment and constrict the psyche. Its integrity and sense of security is attacked. The therapeutic mode of release is to become aware of what in the past has happened and what is now happening to oneself; and no longer to repress what really must be expressed in daily life. The unconscious material, set free and assimilated rationally into consciousness, is relieved of its explosive tendency, and thereby becomes, so to speak, purified. It no longer seeks a forcible exit.

To face the neurosis or repression frankly, and thus to accept it, robs it of its terror, lifting it out of the unconscious psyche where it became charged with psychic energy emerging continuously from the very deepest parts of the self. Released from the unconscious where it had obtained vitality and life, the inhibited material no more acts on consciousness in a compulsive way. No longer does it seek vengeful expression outside its normal and proper sphere. That is to say, the dynamic stimulus of the Unconscious is withdrawn from the inhibitions and fiery redness, the neurotic symptoms or distressing qualities of the ego, and the “redness is made pure.” The symptoms subside, or else resume their usual function in the psychic economy. They “associate with thee by whom it was cherished, and in whom it rests.”

The rationale of the process is purification by understanding. To understand the Unconscious is at once to be freed from its domination.

4. The symptoms having subsided by the pursuit of this technique—by the assimilation of Unconscious material—the psyche having regained its integrity, and strengthened by the vast accretion of libido brought up by the

released material, is definitely enriched. It is freed to the point where Hermes is justified in speaking of it as a crowned king. It rests over an inexhaustible fountain of life, for such is the nature of the Unconscious and the life force which ever flows through it.

5. Here is an injunction with regard to the component principles of our Philosophic Water—the Unconscious. The elements themselves require stimulation and purification before being reconstructed in the proposed new and perfected form. In ancient magical systems of initiation the candidate had to pass through so-called elemental initiations. The spirits of the element were invoked in four specific rites, each one relating to a different element. And the impact of their power upon the psyche of the candidate purified him, awakening within the psychic realm a dormant faculty corresponding to the nature of the element. The true power of the element is also imparted to the interior astral form which is being consolidated by the ceremonial system. But I shall deal more fully with the ceremonial aspect in a later chapter.

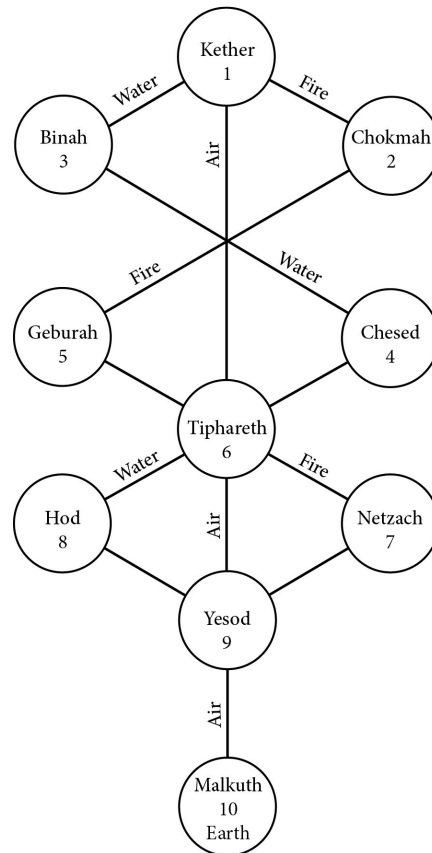
“Convert the elements,” says Arnold of Villa Nova, “and you shall have what you desire.”⁷⁴ And Mrs. Atwood elaborates by adding: “Separate matter into its essential relationships and join them together in harmonious proportion.”⁷⁵ Whilst Jung writes in *The Secret of the Golden Flower*:

Without doubt, also, the question of making the opposites conscious (conversion) means reunion with the laws of life represented in the unconscious or, expressed in Chinese terms, the bringing about of Tao (the conscious way of union).⁷⁶

The phrase, “restore thou it, also, to the superiors by its proper windings,”⁷⁷ is, I believe, a significant phrase. For this reason. The Qabalistic Tree of Life, which we have decided to use as our means of reference, may be looked at from several angles. One of the simplest methods of classification is by means of the elements. That is to say *Kether* is considered to be Air, *Chokmah* is Fire, and *Binah* is Water. These three constitute the first and most important triad. It is considered that this triad reflects itself downwards so that the elements make a sort of criss-cross

pattern. Thus we have *Chesed* reflecting the Water from *Binah*, *Gevurah* reflecting the Fire from *Chokmah* and *Tiphareth* reflecting the Air down the Middle Pillar from *Kether*. This completes the second triad, which again reflects itself downwards as in a mirror. *Netzach* reflects the Fire from *Gevurah*, *Hod*, the Water from *Chesed*, and *Yesod*, the Air from *Tiphareth*. Here we have the third triad, which reflects itself and forms a new element, the combination and base of all the others, Earth in *Malkuth*. Thus, as the simplest means of classification, the entire universe and man himself may be understood in terms of the operation of the four elements.

To restore therefore the elements to their superiors becomes comparatively clear in view of the above scheme. Sublimation is clearly referred to. The spiritual energy, the life force manifesting through the Unconscious, must gradually be referred back to its manifest antecedent, and this further back, until finally we reach its ultimate source or a very lofty degree of expression. The possibility of sublimation is likewise recognized in Psychotherapy. For where energy and attention is wasted in unproductive and antisocial habits, by cultivating a more creative and socially useful one the former bad habit is eliminated by the deviation of the life-giving force from its channel. The magical view goes deeper, however, and holds out a better hope of true usefulness.



The Elements on the Tree

8. The Egg of the Philosophers refers to the aura, the ovoid emanation exuding from and surrounding the astral form. It is this shape which is the subject of the work. When brought to fulfillment, it glows and scintillates most brilliantly like some more than precious gem.

11 and 12. These verses obtain particular interest in the light of the research done and nomenclature decided upon by Dr. Jung. I make reference here to his terms *anima* and *animus*, parts of the personality.

When speaking of the masculine which is “the heaven of the feminine,”⁷⁸ Hermes refers to what Jung would consider the *animus*. It is the ideal principle operative in a woman’s psyche, as is the *anima* in man. He declares: “Mind makes up the ‘soul’, or better the *animus* of woman ... (it) consists of inferior judgments, or better said, opinions ... (it) consists in a plurality of preconceived opinions ... (it) is an inferior *logos*, a caricature of the differentiated mind.”⁷⁹

“The feminine is the earth of the masculine” without a doubt corresponds to the *anima*. “The emotional nature of man (his inferior not superior function, not his mind) corresponds to the conscious nature of woman.” That is, therefore, the ground whereon his conscious psyche may function. *Anima* Jung further defines “as an image, or archetype or as the resultant of all the experiences of man with woman ...” It represents the emotional and feeling aspect of his psyche. “I have defined the *anima* in a man,” continues he, “as a personification of the unconscious in general, and have therefore taken it as a bridge to the unconscious, that is, the function of relationship to the unconscious.”⁸⁰ See also the two large coloured diagrams in Vol. I of *The Golden Dawn*, which extend these concepts.⁸¹

13. A vast amount of material exists in early psychoanalytical literature on the subject and significance of the Dragon. A great deal of this is well synthesized in *The Psychology of the Unconscious* by Jung.⁸² Briefly it may be said that the Dragon refers to the instincts, to undomesticated libido. We have already defined the libido not as sexual desire alone as the Freudians claim, but as the sum total of all psychic energy, the life force peculiar to any organism. Undomesticated libido would therefore represent that portion of psychic energy which has not yet been recognized and hence employed by consciousness. In consequence, it remains in a crude, undeveloped, unutilized and undomesticated state. Adding to this condition the psychic state of fear and anxiety which so to speak poisons this energy, it comes to represent a source of real danger to the individual. Whatever within cannot be dealt with invariably becomes a psychic projection, an objective something which the undeveloped psyche can suppress, or from which it may make frantic efforts to escape, or deal with in other ways.



The Dragon

All primitive and archaic concepts of the devil, satan, evil, etc., represent just such projected or objectified psychic energy that has not been recognized nor included within the scope of the ego. Ignorance as to its true nature gives rise to further fear, and this emotion invests the psychic object with innumerable qualities and predicates born and bred from fantasy. The dragon, which is precisely such a projection of feared (because untamed) psychic energy and content, is symbolic of the instinctual nature. It represents enormous power and dynamic energy, the emotional drives and urges which are at the foundation and root of all conscious development. Accepted and thus brought within the possibility of development and utilization—for denial and repression transforms it into a fearful life-rending monster—it serves as a trained and faithful beast whereupon the psyche may ride and proceed upon its individual evolution.

One alchemical commentator defines the dragon as “the self-willed spirit, which is externally derived into nature, by the fall into generation.”⁸³ That is to say, summarily, the instinctual life divorced from the higher and intellectual faculties.

In another text *Coelum Terrae* by Thomas Vaughan, given in Book Three of this work, there is the following with reference to the nature of the Dragon:

I am a poisonous dragon, present everywhere and to be had for nothing. My water and fire dissolve and compound. Out of my body thou shalt draw the Green and the Red Lion; but if thou dost not exactly know me thou wilt—with my fire—destroy thy five senses. A most

pernicious, quick poison comes out of my nostrils which hath been the destruction of many. Separate therefore the thick from the thin artificially, unless thou dost delight in extreme poverty. I give thee faculties both male and female and the powers both of heaven and earth. The mysteries of my art are to be performed magnanimously and with great courage, if thou wouldst have me overcome the violence of the fire, in which attempt many have lost both their labour and their substance. I am the egg of Nature known only to the wise, such as are pious and modest, who make of me a little world. Ordained I was by the Almighty God for men, but—though many desire me—I am given only to few, that they may relieve the poor with my treasures and not set their minds in gold that perisheth. I am called of the philosophers Mercury; my husband is gold philosophical. I am the old dragon that is present everywhere on the face of the earth. I am father and mother, youthful and ancient, weak and yet most strong, life and death, visible and invisible, hard and soft, descending to the earth, and ascending to the heavens, most high and most low, light and heavy. In me the order of Nature is oftentimes inverted—in colour, number, weight and measure. I have in me the light of Nature ; I am dark and bright ; I spring from the earth and I come out of heaven; I am well known and yet a mere nothing; all colours shine in me and all metals by the beams of the sun. I am the Carbuncle of the Sun, a most noble clarified earth, by which thou mayst turn copper, iron, tin, and lead into most pure gold.⁸⁴

Our present text states that all the principles of man are polluted by the dragon—by an anxiety and fear-laden Unconscious. The instinctual expression at the base of the individual life when ill-understood is distinctly poisonous and dangerous. It is evident that every attempt to classify such a condition must be in terms of evil and blackness. Hence a blackness pollutes the very nature of man so long as he remains subject to the unconscious psyche, and dominated by its impulses—which latter in any event, by reason of repression and confused thinking and feeling, are false and untrue. Even the mind, rational and logical as it may seem, is not exempt from this pollution. Its very habits and its “exact” methods of thinking, its intellectual predilections, are coloured and compulsively motivated by the emotional repressions. As Hermes remarks, “By it (the blackness) he (the dragon) ascends into the air”⁸⁵—air being the element representing the intellectual and rational life. So long as this unrighteous condition prevails, by just so long is man deluded as to the real nature of the universe and of his own interior possibilities. It prevents him from ever becoming aware of his destiny, and of integrating himself. This perpetual

tendency to schizophrenia is precisely that which renders him mortal and incapable of living consciously and divinely for his own high spiritual ends beyond physical death.

Hence our text advises us what to do. A dissolution of the entire emotional and mental nature is to be achieved before we can proceed. The hovering vapour is to be removed from the Water, from the Philosopher's Mercury, which is the inner intelligence, before the latter can perceive life clearly and accurately. The blackness requires elimination from the oily tincture—the emotions must be cleansed and purified following a full-blooded acceptance of their existence. Then they may shine forth in daily life for what they truly are, the fire of life. Death dies from the faeces, the substantial vehicle of the above, by the same sort of achievement. As soon as the emotional and feeling principle functions cleanly in its own right, and the mind's perceptions and functions are enhanced by a divorce from automatic emotional and instinctual compulsion, then also their sheath undergoes a transformation. We know what tremendous changes can be wrought upon the physical body through neurosis and repression. We are also aware how functional and organic diseases and neurotic symptoms fall away under psychotherapeutic treatment. How much more so should not the ethereal vestment of the inner man react to a more perfectly functioning psyche? Such is the reward promised by the Golden Treatise.

14. Oils and sulphurs are here identified. Both become synonymous of the emotional life, and the libido which fires it. One commentator here remarks, "The knowledge of this secret sulphur, and how to prepare it and use it in this work includes the whole art of perfection. It is the stirrer-up of the whole power and efficacy and purifier of the matter; hence Hermes calls it the Perscrutinator, eminently distinguishing the Rational Ferment."⁸⁶ Here our commentator prefers to look upon Sulphur as a mental rather than an emotional principle.

17. The Stone—the integrated and perfected mind functioning easily and unimpeded in a newly constructed etheric vehicle—is quite evidently

composed of various elements, etc. But in order to produce the Philosopher's Stone, the elements as found in their natural state in the natural unilluminated man, must be divided, dissevered, and broken down. For the elements in this world, so far from being simple, are compounded. There is no water that is only water; no fire that is only fire, nor any known earthly element that is complete or single by itself; no gas is complete in itself. The elements, therefore, in this world are all now compounded, mortal, subject to division—adulterated and mixed. After dividing and dissevering them, it will be possible to reassemble those principles and elements on an entirely new pattern for the further development of the individual.

18. The disintegration accomplished, it is the freed Mind united to its *anima*, forming a complete and reintegrated psyche, which is the key of the restoration. A new heaven and a new earth. No wonder Hermes apostrophizes the virtue of this healing water! The regenerate soul *does* have the power to heal and to save—a mind cleansed by analysis, aware of its own true essence, made strong by the Union with its *anima*, and filled with the influx of the awakened vital spirit, the libido. Here are the keys of Wisdom.

[contents]

46. Atwood, 543.

47. See Chapter Two, "Section First," paragraph 1.

48. Atwood, 111. This quote can be attributed to Zosimos Demokritos.

49. John 15:1.

50. Atwood, 109.

51. Vaughan, quoted in Atwood, 449.

52. See p. 81: Elements on the Tree of Life.

53. See Chapter Two, "Section First," paragraph 10, p. 45..

54. This refers to the color of the gemstone citrine, not the mixture of orange and green as in the Golden Dawn's colors for Malkuth (which is more the color of an unripened citrus fruit).

55. See Chapter Two, “Section First,” paragraph 11.
56. Atwood, 110.
57. See Chapter Two, “Section First,” paragraph 12.
58. Coster (Kessinger Publishing, 2010), 33, original 1934.
59. Freud, Sigmund. *Introductory Lectures on Psycho-Analysis* (New York: W.W. Norton and Company, 1966), 200. First published in English in London by Allen & Unwin, 1922. Translated by Joan Riviere from *Vorlesungen zur Einführung in die Psychoanalyse*, Vienna, 1917–18.
60. Regardie, *The Tree of Life*, 372–74.
61. From Jung’s Commentary on Richard Wilhelm’s *The Secret of the Golden Flower: A Chinese Book of Life*, (1931), 98.
62. Lake Avernus in Italy. Considered by the Romans to be the entrance into Hades.
63. *Ibid.*, 108.
64. Jung, quoting Holderlin in *Modern Man In Search of a Soul*, 225.
65. See Jung, *Aspects of the Masculine* (Princeton, NJ: Princeton, UP, 1989) for a complete discussion on enantiodromia.
66. Bacon, *Philosophical Works*, ed. Shaw, Vol. 1, p. 567.
67. Crowley, *Magick in Theory and Practice*, Chapter XII, 99–100.
68. Jung, *Commentary on the Secret of the Golden Flower*, 124–25.
69. *Ibid.*
70. See Chapter Two, “Section First,” last paragraph.
71. See Chapter Two, “Section Second,” paragraph 2.
72. Jung, “Psychological Types,” 1921, *Collected Works*, Vol. 6 (translation by H. Godwyn Baynes, 1923).
73. See Chapter Two, “Section Second,” paragraph 3.
74. Atwood, quoting Arnold, 117.
75. *Ibid.*
76. Jung, *Commentary on the Secret of the Golden Flower*, 95–96, 99.
77. See Chapter Two, “Section Second,” para. 5.
78. *Ibid.*, para. 11.
79. See C. G. Jung’s Commentary on *The Secret of the Golden Flower* (1931) in CW 13: *Alchemical Studies*, 60.
80. *Ibid.*, 118.
81. See Regardie, *The Golden Dawn*, 6th Edition (St. Paul, MN, Llewellyn, 2002), between pages 118 and 119.
82. Jung, *Psychology of the Unconscious*, (New York: Moffat, Yard & Company, 1916).
83. Atwood, 120.
84. Vaughan, writing under the pseudonym “Eugenius Philalethes,” published this work as *Magia Adamica: or the antiquitie of magic, and the descent thereof from Adam downwards, proved.*

Whereunto is added a... full discoverie of the true coelum terræ... By Eugenius Philalethes.
London: printed by T.W. for Humphrey Blunden, 1650.

85. See Chapter Two, "Section Second," para. 513.

86. Atwood, 121.

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CHAPTER FOUR

COMMENTARY (CONT.)

Thomas Vaughan, in his *Lumen de Lumine*, describes the stage mentioned at the opening of the third section even more eloquently than Hermes: “Thou must incamp against them with the fire of nature, and be sure thou dost bring thy line round about. Circle them in, and stop all avenues, that they find no relief. Continue this siege patiently.”⁸⁷

The “binding” that Hermes recommends must be a similar operation. It would refer to an advanced stage of self-immersion, when consciousness is withdrawn from all the avenues of sense and perception. A meditation or introversion which has become deep and profound could be described in very much these terms. And if we refer to oriental texts and philosophies of Yoga and concentration, we shall discover that it is in the deepest meditations that the spinal Spirit-Fire—which is called the Paraclete in the New Testament, Speirema by the Gnostics, and Kundalini by the Yogis—is aroused. It is in such a deep indrawn condition that the philosopher’s matter contends with fire.

The psychological approach hereto would be that in profound states of introversion, when there is no leakage of the attention on the objective plane, the focus of the entire field of attention is directed within. The levels of consciousness within the psyche itself become the object of perception. As a result of this inseeing, the contents of these levels became invaded by the stream of libido upwelling from the deepest levels of the Unconscious.

Since the Unconscious has a vehicle of its own type of substance, then the “washed bodies”⁸⁸ refer to the vehicle of the Unconscious, and the “spirits”⁸⁹ to the vital energetic current of libido.

4. In order once more to confuse the ignorant and unworthy, Hermes harkens back to the beginning in this inconsequential way. Unconscious of

the existence of the Stone of the Philosopher's within—no better term than Unconscious could have been devised to express this condition of ignorance—how else that mankind should defile this great seminal treasure, the seed of immortality. Hence the allusion to the dunghill.

We strain the psychological method to the point of breaking in our attempt to understand the reference to two Argent-vives. We know that the process of analysis affects not only the patient or analysand but also the analyst. Groddeck has gone so far as to say that it is the analyst who benefits or learns most. Jung also writes that:

the analyst is as much a part of the psychic process of the treatment as is the patient, and is equally exposed to the transforming influences. Indeed, if the doctor is more or less inaccessible to this influence, he is correspondingly robbed of his influence over the patient; if he is influenced only consciously, he shows a defect of consciousness which prevents him from seeing the patient clearly. The fourth stage of analytical psychology, then, demands not only the transformation of the patient, but also the counter-application to himself by the doctor of the system which he prescribes in any given case.⁹⁰

There must be a mutual interplay and interaction between the Unconscious of both analyst and patient. For any lasting good to be done to the one, an effect must be produced in the other. Seen in this light, psychotherapy is a mutually conducted procedure of intense human value. No longer is it the cold distant scientific process envisaged some thirty years ago.

5. We now approach rebirth symbolism of a curious pictorial and eloquent character. That the union of male and female produces offspring in the biological world is a commonplace fact. But it has similar application in the psychological world. The union of an integrated psyche—the “crowned king”—with the principle of instinct and feeling—“our red daughter,”⁹¹ formerly latent and dormant within, must be a pleasurable and highly emotional experience. In literature written by mystics and religious enthusiasts we have panegyrics and emotional tributes to the bliss and ecstasy of the mystical experience or divine union. Just as the abreaction of repressed material is accompanied by an emotional storm, so the union of

these two psychic factors is likewise characterized by an intensity of feeling, and by a release of enormous energy expressing itself in terms of Light and Fire. A gentle fire, not hurtful, is quite an appropriate expression for such an intensity of feeling. The psyche conceives a spiritual child—a son, conjoined with and yet superior to both its parents. It is not, naturally, an objective product visible to the eyes of the world. But it inheres within the psychic domain as an integral part of the psyche, as a spontaneous effort to transcend itself in a higher, more inclusive synthesis. Just as the crowned king is the *Ruach* centred in *Tiphareth*—the Sun is its Father—so the red daughter is a symbolic glyph of the instinctive world in the guise of a female form—its Mother the Moon. So the child is *Daath*, knowledge, the *Ruach* reborn as the supernal child of the Middle Pillar, the direct result of the overcoming of the red dragon, the child of Wisdom and Understanding. Once more I must refer the reader to the large coloured plates in Vol. I of *The Golden Dawn*.⁹²

The continuance of a life attitude in a balanced rational manner, adhering throughout to the middle way, is calculated to produce an abiding peace, an inner contentment, and harmony. It is a sense of intense happiness and satisfaction radiating from some deep interior source. It is a realization of the harmony within accepting the harmony without. It is this tranquility of soul and spirit which is the true characteristic of integrity, of wholeness, of saint-like holiness. And it is this which stabilizes the newly formed Quintessence, the recently born child within.

The “boundary of hearts” is the object sought for and which satisfies when attained, remarks Mrs. Atwood.⁹³ In this sense it represents the descent of the Light of the Supernals, an extraordinary heightening and clarification of consciousness. This heightening of consciousness accompanied by a deep intensity of feeling perpetuates and consolidates the attainment. As the text says, with reference to the Son, “Then is he transformed, and his tincture by help of the fire remains red as flesh.”⁹⁴ It matures and ripens as an individual point of view—attaining full fruition as

an habitual and not an occasional high outlook. Not only is this so but a marked effect is wrought on the invisible vehicle of consciousness. In a former quotation from Thomas Vaughan's *Coelum Terrae* we found the following as a finale to an exalted panegyric: "All colours shine in me and all metals by the beams of the sun. I am the Carbuncle of the Sun."⁹⁵ Hence the colour change manifesting in the aura must be predominately a deep-red one, so that it glows and emits a brilliant rubified light.

6. Clearly the attainment spells the eclipse of the Dragon. Where light shines, no darkness can there abide. For being the basis of the instinctual life, harnessed and chained to the needs and clearly perceived ideals of the psyche, the dragon shuns the sunbeams and the daylight. No longer do its projections and compulsive automatisms haunt the light of consciousness. No longer is the personality tortured as by some foul and evil presence. Its needs and dictates, once so imperious, cease their urgency, finding their proper place within the natural economy.

The "occult treasures"⁹⁶ are, as the text itself makes clear, no more nor less than the manifestation of the Son. He is the Stone of the Philosophers—not yet, even now, however, brought to final perfection. But at any rate the stage reached is so exalted as possibly to bring about the frequently encountered feeling that finality is reached. Using Christian symbolism, this would indicate that Christ has been born within the heart, manifesting the glory of his godhead within the entire personality.

Hermes further remarks that "the virgin's milk is whitened."⁹⁷ The alchemical Salt, the astral substance of the interior design body, about to be glorified and made radiant, has not yet attained full maturity. The reference to virgin's milk again demands a quotation which is highly expressive and illuminative from Vaughan's *Coelum Terrae* with regard to the First Matter:

It is a most pure sweet virgin, for nothing as yet hath been generated out of her. But if at any time she breeds it is by the fire of Nature for that is her husband. She is no animal, or vegetable, no mineral, neither is she extracted out of animals, vegetables, or minerals, but she is pre-existent to them all, for she is the mother of them. Yet one thing I must say: she is not much short of life, for she is almost animal. Her composition is miraculous and different from all other

compounds whatsoever. Gold is not so compact but every sophister concludes it is no simple; but she is so much that no one man believes she is more. She yields to nothing but love, for her end is generation and that was never yet performed by violence. He that knows how to wanton and toy with her, the same shall receive all her treasures. First, she sheds at her nipples a thick heavy water, but white as any snow; the philosophers call it Virgin's Milk. Secondly, she gives him blood from her very heart; it is a quick, heavenly fire; some improperly call it their sulphur. Thirdly and lastly, she presents him with a secret crystal, of more worth and lustre than the white rock and all her rosials. This is she, and these are her favours; catch her, if you can.⁹⁸

7. But the next verse carries us a step further. By itself; and with the passage of time, the Son grows and becomes reddened and full grown and mature. "The Son is invested with the red garment and the purple is put on."⁹⁹

This final stage is worthy of comparison with a description written by the great Gnostic poet Bardesanes. He describes in a poem the descent of the soul into the realms of matter, and its ultimate reascent. G. R. S. Mead translated it as *Vol. X* of his *Echoes from Gnosis Series*, and it is called *The Hymn of the Robe of Glory*. It is too long to quote in its entirety, but I give certain lines from the end:

I saw it (a bright robe sent by his parents) making itself ready.
I heard the sound of its tones,
And I perceived also in myself
That my stature was growing according to his labours.
It was spreading itself out towards me,
It hastened that I might take it on.
And I stretched forth and received it,
With the beauty of its colours I adorned myself.

And my toga of brilliant colours
I cast around me, in its whole breadth.
I clothed myself therewith, and ascended
To the Majesty of my Father who had sent it to me.
And I was with him in his kingdom.
And he promised me also that to the gate
Of the King of Kings I should speed with him,
And bringing my gift and my pearl
I should appear with him before our King.¹⁰⁰



Lady Alchimia

The opening versicle of the fourth section can best be understood, I think, by quoting Mrs. Atwood's footnote:

The fermenting light, by constant addition of the spirit, leavens more and more, increasing as it tends to the perception of the final cause in life. As Solomon, speaking of the Divine Wisdom, says, "Exalt her and she shall promote thee. She shall bring thee to honour when thou dost embrace her." (Prov. iv, 8-9.)¹⁰¹

At the stage when the psychic integration has been achieved, it is needful that man should be so simple in his childlike and complete acceptance of life that he is attentive and obedient to the higher dictates of his heightened consciousness. To disregard such dictates would in the long run be tantamount willfully to destroying the communion established between the different levels of the psyche, and would imply a return to the former neurotic condition. But by obedience, as it were, to himself an unconditional acceptance of himself; he helps the Stone, his psyche. The result is that it helps him and protects him so that all his works prosper and

flourish. It is considerably reminiscent in certain senses of that mystical treatise *The Light on the Path*, where we read:

Stand aside in the coming battle, and though thou fightest be not thou the warrior. Look for the Warrior and let him fight in thee ... He is thyself; yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him, —and he will not know thee unless thou knowest him.¹⁰²

But to know him and to protect him first, as in the case of the Stone, is the essential that later he too may help and protect.

5. Venus is a goddess of the same kind as Hera, Isis, Rhea, etc. All are *anima* figures—love goddesses, and from the Qabalistic point of view are referred to the Sephirah *Binah*, the Great Sea and the Mother. Venus and Aphrodite in Greek mythology are depicted as having sprung from the sea. There is another series of correspondence which identifies Venus with the occult cohesive influence joining *Chokmah* to *Binah*, the interior Father imago to the Mother, Wisdom to Understanding. As such she must represent the love of the one for the other. And she represents as the higher love which is understanding, the means of entry into the interior Supernal life. We have here an adumbration of a religious or mystical technique of devotion. *Bhakta* or love is, according to many schools of mysticism, the supreme and ineffable means of divine union—that is to say of integration. Since *Binah* also is *Shekinah*, the Holy Spirit; the manifestation of which is always described in the symbolism of fire and light, such symbolism also pertains therefore to Venus, as the text itself advises. Love and fire and the means of integration have thus a necessary and categorical connection.

In Egyptian symbolism, Osiris was not only the husband but the brother of the heavenly Isis. From their marriage the divine child Horus was born. The text repeats the desirability of such an incestuous relationship, referring to the newly arisen as Venus' brother and that nothing could be better or more venerable than that they should be conjoined.

From the practical point of view, the analysand, after having achieved a certain degree of integration through a union with his own instinctive and

emotional processes, may well consider analysis and the process of development at an end. His too urgent emotional demands have become quiescent because understood, and his neurotic symptoms have subsided. But a higher principle still remains concealed and latent within. Mrs. Atwood's footnote to this verse is: "And when she (Venus) appears, the artist is rejoiced, and thinks perhaps his work is finished, and that he has the treasure of the world in hand; but it is not so; for if he tries it the light still will be found imperfect, alone, and transient, without the masculine tincture to fix it in manifestation."¹⁰³

6. The attainment becomes fixed, as a permanent possibility by a further union. Just as the first stage comprised a unification of consciousness with its instinctual basis to form a united whole, so now the psyche must open itself to the Light and wisdom and understanding of the Supernals or to the primordial archetypes of the Collective Unconscious. Such a union completes its nature, rendering it capable of enduring and persisting, since it has achieved a conscious union with its own eternal and immortal essence.

In occult symbolism, a male force is spoken of as a sudden, sharp, and abrupt force, powerful yet without the ability to persist. A feminine force on the contrary is slow, stable, receptive, and enduring. The one is the throne or seat of activity of the other, and the best results, so far as lasting effects are concerned, are obtained by uniting the two types of force. Hermes implies a similar union. For though the freed psyche, the king, is crowned and adorned with the diadem, it is only by being chained to the arms and breast of his mother—to Venus, his sister and wife, the higher soul—that his substance keeps together. The love of Venus acts as a cohesive force, for otherwise the power of the king's attainment would soon be dissipated, and the virtue would soon depart from consciousness, which would thus exist without a firm foundation.

8. The simplest elemental attribution, discussed on a former page, helps a little here. *Binah* is the Great Sea, the element of Water, and is therefore blue, but because of its Saturnine attribution is also indigo or black.

Chokmah is Wisdom, and the element of Fire, red in colour. Whilst *Kether* is the spirit of Life, the source of all things, circulating in all things, and is referred to the element of Air, and its colour is yellow.

The verse recalls Mrs. Atwood's definition of the Hermetic Art. "Alchemy is philosophy; it is *the* philosophy, the seeking out of The Sophia in the mind."¹⁰⁴

Hermes says, "Behold I have obscured the matter treated of, by circumlocution, depriving it of light. I have termed this dissolved and this joined, this nearest I have termed furthest off."¹⁰⁵ The Hermetic authors indulged freely in circumlocution and every artifice of cunning in order to deceive the unwary and those they considered unworthy of their art. It is this that has made the study of alchemy so difficult.

Elsewhere, the crow has been defined as the Bird of Hermes. It signifies thereby the animal soul, brain, or body consciousness itself. On the other hand, we would do well to consider every correspondence or association that the word calls up. As a black bird, the colour is significant. Black is the colour of death, of evil, of impurity. Uniting the two concepts, it is evident that from several points of view consciousness is considered black or evil in its natural state, because it is precisely that which blinds our eyes to God as the alchemists would put it, or which prevents us from perceiving the true nature of life. "The mind is the slayer of reality," another mystical book observes, counseling the disciple therefore "to slay the slayer."¹⁰⁶ This evokes that difference between Occidental and Oriental views of religious aspiration which I had occasion to note above. It is a characteristic of the West to make goodness issue from that which is evil. If the mind blinds us to the true nature of reality, and is evil, does it behove us to destroy the mind itself? This idea was never compatible to the practical outlook of the Western religious philosophers. They argued to the contrary. We know that the ego has certain uses and functions. In its own sphere it is a useful instrument built up through long aeons of evolution for our benefit. Let us then proceed from where Nature left off and perfect by our own

achievement the instrument with which she has endowed us. If our present ego is evil, let us cleanse and refine this ego, eliminating the evil, the dross, and confusion so that, where it failed in its prior state, it may serve us faithfully and well when placed in its proper sphere. Similar is the attitude of Hermes. Though the crow, the black bird of sorrow and foreboding and ill-omen, the mind in all its complacency and confused chaotic thinking, is evil, nevertheless what it yields following its deliberate decapitation is the beginning of this art. The child of so awful a parent must possess enormous possibilities.



*The Black Crow with the Body and Twin Birds of Soul and Spirit
(Basilius Valentinus, Azoth, Paris, 1659)*

Another point of view, more mystical in nature, presents itself in interpretation of the phrase “what is born of the crow is the beginning of this art.”¹⁰⁷ Referring to work by *Porphyry*, Mrs. Atwood justly observes in her *Suggestive Inquiry into the Hermetic Mystery* that:

There is a twofold death; the One indeed universal known, in which the body is liberated from the soul; but the other peculiar to Philosophers in which the soul is liberated from the body; nor does the one entirely follow the other. That which nature binds, nature also dissolves; that which the soul binds, the soul likewise can dissolve; nature, indeed, binds the body to the soul, but the soul binds herself to the body. Nature therefore liberates the body from the soul, but the soul may also liberate herself from the body. That is to say, if she know how, and have the right disposition awarded, she may dissolve her own conceptive vehicle, even the parental bond, and return consciously (the elementary principles remaining, nor yet suffered to depart) under the dominion of another law to life. That was the way to “precious death,” spoken of by the Hebrews and Academics, this the “happy gate of blackness” celebrated by the old adepts; the “head of Hermes’ crow,” which is in the beginning of the work.¹⁰⁸

The emphasis here is placed on the art of meditation which, carried to the point when Consciousness is completely withdrawn into itself, induces a trance state in which all bodily form and limitation is surmounted so that it ascends to an intimate contact with divinity. Plotinus of the Neo-platonic school, and the methods of the Hindu Yogis, illustrate this point of view perfectly. Meditation was the means employed to penetrate the barrier of consciousness, thus permitting the vital stream of life and living experience to well up spontaneously from the unconscious levels of the mind.

2. The horse is a universal symbol of the Mother. This again is an objective symbol for the Unconscious, the animal life, since it is from thence that Consciousness is born. Again, the horse in astrological symbolism corresponds to the zodiacal sign Sagittarius, which represents aspiration and spiritual yearning. Associated with this idea there is the *Chaldean Oracle*:

Also there is the Vision of the fire-flashing courser of Light, or also a child borne aloft on the shoulders of the celestial steed, fiery, or clothed with Gold, or naked, or shooting with the bow shafts of Light, and standing on the shoulders of the Horse. But if thy meditation prolongeth itself thou shalt unite all these Symbols in the form of a Lion.¹⁰⁹

Nearly all animals, from the psychological viewpoint, indicate libido or instinct, the type and size of animal indicating the degree of its domesticity. Speed in running is the chief characteristic of the horse. Its tendency when frightened to bolt with the bit between its teeth is another. These are fairly descriptive symbols of the primitive instinctive principle inhering within each one of us.

The alchemical writers inform us that those who search for urine and faeces are assuredly on the wrong track. That which comes forth from the horse's belly is certainly urine and dung. But what is the characteristic of these? What is the symbolical meaning denoted and played upon by these writers? Clearly, they refer to a moist heat. It is this which renders explicable the phrase that Hermes employs.

The dissolved elements are transformed by a slow gentle heating into what is called the “Dragon eating his own wings and destroying himself.”¹¹⁰ At this juncture, it is worth quoting a similar process from Vaughan:

Continue this siege patiently, and they turn into an ugly venomous black toad; which will be transformed to a horrible devouring dragon creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a vehement transcendent poison.¹¹¹

We have already defined the dragon as the libido, undomesticated, weighted down by the burden of anxiety, guilt, and fear, effects, which are repressed into the Unconscious. The effect of this siege, of introversion or meditation, is to turn anxiety against anxiety. The dissolved constituents of the broken-down astro-mental form vie and war one with another. During psychotherapeutic, or any medical treatment, for that matter, neurotic and psychotic symptoms apparently become much more severe. Anxiety increases to an alarming degree. In homeopathic treatment, any ailment is treated by such drugs and medicines as by themselves will duplicate the symptoms thrown up by the bodily system. Very often a physical or psychic crisis precipitates itself—much to the consternation, at first, of the patient. This psychic condition arrived at, the contents of consciousness, foul and sordid as they are—the scum on the glue-pot described by Geraldine Coster—evocative of shame, guilt, and anxiety when seen in their starkness, must be subjected to yet further analysis. The infantile reactions so out of place in an adult must be discarded and destroyed. A species of meditation must be engaged upon. All the senses must be closed to outgoing stimuli. The consciousness and its attention are to be completely withdrawn and focused inwards upon the hitherto hidden contents of its own nature. This is the furnace, the fire being the concentrated attention brought to bear on consciousness by meditation and introversion.

“Observe that none of the spirit may escape”¹¹² may well imply that the critical attention is not to be permitted to wander from the unpleasant poisonous items included in consciousness. The libido must not leak out

from this enclosed sphere of attention. It is all far too valuable. In any event, it comprises an integral part of the personality. And if any part of the spirit escapes, no matter how minute and apparently insignificant, that loss is irreparable and fatal to the concept of integrity and wholeness.

In his *Problems of Mysticism*, Silberer has a word or two that are useful here:

Patient effort is required. Precipitancy is as great an evil as inactivity. It is just as bad to scorch the tender blossoms by a forced and hasty fire (that in spite of its intensity may be merely a straw fire) as to let go out the fire which should be continually kept alight, and to let grow cold the Mercury. The process of distillation is to be accomplished slowly, so that the spirit may not escape.¹¹³

There is another viewpoint of alchemy, an ethical one, which is worthy of consideration. It finds its expression in:

In the alembic of thy heart,
Through the athanor of affliction,
Seek thou the true stone of the wise.¹¹⁴

Life and everyday experience are, by this interpretation, the means of initiation. It is the impact of life upon the soul, and the transmutation of sorrow within which develops an even attitude as an habitual reaction of the psyche. The heart here is the furnace, whilst affliction, that is to say the experience generally of this world, is the initiating fire.

3. As meditation and the introversion process deepen and become more profound, the heating of the psychic contents gives rise to a phenomenon which can only be described in terms similar to any physical one. "Hot air rises." That is to say, concentration, like a fiery ray turned inward, heats the interior principles. The dormant libido, formerly confined to the depths of the sea, rises to the higher levels, to the surface of consciousness.

What would be the effect of this libido ascent upon consciousness? Our text tells us. The brain, clearly, is the conscious intellectual life of the spirit. Sharp vinegar must without doubt refer to the libido, the vital living spirit. This assumption is justified in my mind by a significant allusion in a highly

mystical and devotional treatise. Here, the spirit is represented as speaking metaphorically to the ego, its *persona*, in these words: “Wolf’s bane is not so sharp as steel; yet it pierceth the body more subtly. Even as evil kisses corrupt the blood, so do my words devour the spirit of man. I breathe, and there is infinite disease of the spirit. As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man. I shall not rest until I have dissolved it all.”¹¹⁵

In a word, consciousness is dissolved and eaten up by its impact with the upwelling libido from the unconscious psyche. Jung too observes that the impact of the narrow delimited yet intensely clear consciousness with the wide expanse of the Unconscious is disintegrative. Complexes and neurotic symptoms become changed considerably in their nature, which is to admit that the personality undergoes a marked transformation. The process, naturally, should be repeated again and again. Finally the point must be reached where in consciousness there is left no remnant at all of the elements causing suffering and conflict which formerly were so devastating and disturbing to the individual. Then only can a new life begin. Not until this freedom and liberation has been won can life be faced as it is, nor the nature of the world be seen in its true and intrinsic selfhood.

At the commencement of another cycle of recapitulation, Hermes reiterates the religious nature of the art, urging a spiritual point of view. How then could men have so deliberately misunderstood the terms of the art as to have fallen into the “torturing of metals”? The mistaken steps of the “Puffers,” as the false alchemists are known, who worried themselves to death with metals, minerals, and the most outrageous and unspeakable experiments, are here exposed by the author.

3. He states deliberately that the magical Form, wherein is concealed the unguent or elixir of Life, is within man himself in exactly the same sense as combustion is latent in combustible natures. It only awaits evocation.

4. The recapitulation proper is begun. Hermes signifies the two invisible poles of the quintessence wherein are implicit the three alchemical

principles. The middle nature is the divine Mercury which reconciles the two opposites, and is the mediator between the heavenly fire of Sulphur and the earthy formative nature of Salt.

But, as the insistent author notes and has reminded us before, these principles and elements as they exist in their natural condition require purification. Nothing in nature is single and unadulterated. Gold when found is valueless until the grime and grit have been washed off, and the gold itself refined.

In magical working the same process stands out with crystalline clearness. If the element Air is required for invocation purposes in Temple, then as a preliminary every element and every other force even including that particular element the Magus desires later to work with, has to be powerfully banished from the Circle. But the banishing over, and a pure and clear area obtained within the confines of the circle or Temple, then the element Air, for example, may be invoked with safety. For with a sure knowledge the Magus has made thoroughly certain that no other elements are present to adulterate it or render it mixed and impure.

5. Hence, from the natural principles inherent within the human constitution, Hermes demands the removal of all imperfections. The vapour from the water refers to the libido-residues developed from unrestrained infantile fantasy—impure thought-forms would be the appropriate occult cliché. And when this is accomplished, and the emotions and their vehicle are purified, then indeed we have “the sovereign philosophy and secret of all hidden things.”¹¹⁶

That some investigators have confounded the high art with metallurgical operations seems not very difficult to understand. The first verse of the seventh section would assuredly give some degree of authority and confirmation to their efforts. Yet the key is there. The terms need but simple translation. The seven bodies or metals are referable to the seven astrological planets and these again to the constituents of man’s own nature.

Saturn—lead—libido; synthetic symbol of (crude) unformulated spiritual nature.

Jupiter—tin—consciousness; memory in particular.

Mars—iron—will.

Venus—copper—Emotion, passion, and feeling.

Mercury—quicksilver—nervous force, prana, vital magnetism.

Luna—silver—the astral; the quick ever-changing substance which is the vehicle of consciousness, plastic to every passing thought.

Sol—gold—Soul ; the redeemed and regenerated ego.

When purified by art, and illuminated by the processes of Alchemy, indeed consciousness may transmute all the other metals, or principles, in man. Transforming them, it enables them to perform their perfect and proper function in the psychic economy without hindrance, and without interference from any other—uniting them all into a single whole.

2. The *ferment*, here described, is none other than the vital spirit, libido. It alone, when assisted in its ascent from the darkling depths of the underworld, can so affect the different parts of the psyche as to act after the nature of a ferment—and to transform them. Unity of the individuality is indispensable to the commencement of the transforming action—otherwise we have not fermentation, but disintegration and chaos.

5. The result of integration may at first be bewildering insofar as life then presents itself in a totally different guise to the unsuspecting sight of the experimentalist. He has finished with the old neurotic point of view, but has entered a world where he is not yet certain of himself. It is a temporary state of doubt and perplexity. That is, it is not sweet. But it is only a temporary stopping place, soon yielding when familiarity accustoms vision to that which is strange, to a more settled and therefore happier and more balanced outlook.

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87. Vaughan's *Lumen de Lumine* or "A New Magical Light" (1651), can be found online at <http://www.levity.com/alchemy/lumen.html>, <http://www.rexresearch.com/alchemy2/vaughan4.htm>, and at <http://archive.org/details/lumendelumineorn00vaug>.
88. See Chapter Two, "Section Third," paragraph 1.
89. Ibid.
90. Jung, Carl Gustav, *Modern Man in Search of a Soul* (Great Britain: Routledge, 2001), 51. Originally published in 1933.
91. See Chapter Two, "Section Third," paragraph 5.
92. See Regardie, *The Golden Dawn*, 6th edition (St. Paul, MN: Llewellyn, 2002), between pages 118 and 119.
93. Atwood, 127.
94. See Chapter Two, "Section Third," paragraph 5.
95. From A. E. Waite's edition of Thomas Vaughan's *Coelum Terrae*, originally published under Vaughan's pseudonym 'Eugenius Philalethes' as *Magia Adamica: or the antiquitie of magic, and the descent thereof from Adam downwards, proved. Whereunto is added a ... full discoverie of the true coelum terrae ... By Eugenius Philalethes*. London: T.W. for H.B, 1650. This can be found online at: <http://www.levity.com/alchemy/vaughan1.html>.
96. See Chapter Two, "Section Third," paragraph 6.
97. Ibid.
98. See footnote 9.
99. See Chapter Two, "Section Third," paragraph 7.
100. Mead, G. R. S., *Fragments of a Faith Forgotten: The Gnostics a Contribution to the Study of Christianity* (New York: Cosimo Books, 2007), 414. Originally published in 1904. See also http://www.gnosis.org/library/grs-mead/fragments_faith_forgotten/fff58.htm.
101. Atwood, 128.
102. Collins, Mabel, *The Light on the Path* (London: George Redway, 1888), part II paragraph 4. This book can be found online at: <http://www.gutenberg.org/cache/epub/14599/pg14599.txt>. See also Google Books version (Los Angeles: United Lodge of Theosophists, 1920), 11–12.
103. Atwood, 130.
104. Atwood, 130.
105. See Chapter Two, "Section Fifth," paragraph 1.
106. From the Mahayana Buddhist text, *The Voice of the Silence*. See *The Voice of the Silence and other Chosen Fragments from the Book of Golden Precepts for the Daily Use of Lanoos (Disciples)* translated and annotated by H. P. Blavatsky. This book is found online at: theosophytrust.org/Online_Books/Voice_of_the_Silence_V1.4.pdf.
107. See Chapter Six, "The First Key," paragraph 6.
108. Atwood, 222–23.
109. From Proclus' Commentary on the Chaldean Oracles, See Westcott, *Collectanea Hermetica* (Kila, MT: Kessinger Publishing), 53. This quotation was incorporated into the Practicus Ritual. See Regardie, *The Golden Dawn*, 171.
110. See Chapter Two, "Section Fifth," paragraph 2.

- 111. Atwood, 305–306.
- 112. See Chapter Two, “Section Fifth,” paragraph 2.
- 113. Silberer, Herbert. *Problems of Mysticism and Its Symbolism* (New York: Moffat, Yard and Company, 1917), 340. This book can be found online at Google Books.
- 114. From the Adeptus Minor Ceremony. See Regardie, *The Golden Dawn*, 236.
- 115. Excerpt from “Liber Cordis Cincti Serpente” by Aleister Crowley, *The Holy Books* (Dallas: Sangreal Foundation, 1972), 55. This can be found online at <http://hermetic.com/crowley/libers/lib65.html> (13–17).
- 116. See Chapter Two, “Section Sixth,” paragraph 5.

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BOOK TWO

MAGNETISM AND MAGIC

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CHAPTER FIVE

THE MAGNETIC THEORY

There is but little question that the application of the psychological method, though it does explain much, does not fully cover the ground in alchemy in a way that is particularly satisfying to the critical sense. Possibly, we should be content in that it affords us some degree of empirical understanding and insight into obscure modes of thought. We are given a certain degree of perception into what are otherwise objectionable forms of obscurantism and secrecy. It seems offensive to our particular modern type of consciousness that men, otherwise of good character, sound intellectual judgment and capacity, should in the past have expressed no small degree of sympathy with this subject. Their sympathy and enthusiasm receives therefore some approbation and justification when interpreting their mystifications in this particular light.

Analytical psychology and its fellow, psychoanalysis, are quite recent appearances on the threshold of intellectual accomplishment. In mediaeval times we find but little evidence of the psychological method. Of philosophies there have been dozens. Former epochs abounded with mystical systems of interior prayer and meditation, and Magic too was well represented. It is in the past, in my estimation, and in ancient systems, that we must look for another and possibly more enlightening clue to the hermetic mystery. In fact, one author, Mrs. M. Atwood, who has given us what indubitably must be admitted to be the best volume on alchemical hermeneutics, does posit the theory that Mesmerism or Magnetism gives the key—though no more—to this mystery. In view of this hypothesis, therefore, it may be wise if I summarily consider the historical ground and antecedents of vital Magnetism in order that the reader may be acquainted with the outlines of what later will be elaborated.

From a study of Greek and Latin literature it is almost certain that a species of healing by a laying on of hands was so commonly practised in ancient days as not to demand a detailed or particularized description. Underlying such a method was the belief that the human organism generates or is permeated by an electric or creative power or fluid, animal magnetism, or vital emanation. Not only does it circulate in its own arterial system but, aided by a laying on of hands and directed by a keen imagination and strong will, it can be communicated to another person for therapeutic purposes. It need hardly be laboured that the Bible contains many references to cures of an apparently magnetic nature. And such magnetic methods continued from the earliest times through to the Middle Ages. They were commonplace in Europe for centuries.

Avicenna, a physician of the ninth or tenth century, said: "The imagination of man can act not only on his own body, but even on others and very distant bodies. It can fascinate and modify them; make them ill, or restore them to health."¹¹⁷ Marcus Fienus, a physician of Florence, said in the same century: "A vapour, or a certain spirit, emitted by the rays of the eyes, or in any other manner, can take effect on a person near you. It is not to be wondered at that diseases of the mind and of the body should be communicated or cured in that manner."¹¹⁸

Petrus Pomponatius of Mantua believed that: "Some men are specially endowed with eminently curative faculties; the effects produced by their touch are wonderful; but even touch is not always necessary; their glances, their mere intention of doing good, are efficient to the restoration of health."¹¹⁹ Here we have an adumbration, at least, of hypnotic practise and the suggestion theory.

Van Helmont, the sixteenth-century discoverer of laudanum, ammonia, volatile salts, etc., also held opinions similar to Mesmer. He held that: "Magnetism is a universal agent; there is nothing new in it but the name. Magnetism is that occult influence which bodies exert over each other at a distance by means of attraction and repulsion."¹²⁰ He named this influence

the “Magnale Magnum,” as Eliphas Levi much later on, in the nineteenth century, spoke of it as the Astral Light.¹²¹ Helmont conceived of it, not as a corporeal thing, but as an ethereal, pure, vital spirit or essence. It penetrates all bodies, and in man has its seat in the blood, where it exists as a peculiar energy, enabling him by the force of will and imagination to act at a distance. He also asserted the idea of polarity or the duality of magnetism, which he claims is composed of a vital principle and a “will principle.” The former exists “in the flesh and blood of man,” the latter belongs to the soul, or consciousness. But since soul and body are not separate discrete entities but together comprise a whole, so magnetism is one, manifesting in different principles on different planes. It seems to accord fairly well with the psychological definitions of libido.

Sendivogius, the great alchemist, wrote: “Let therefore the searcher of this sacred science know that the soul in man, the lesser world or microcosm, substituting the place of its centre, is the king, and is placed in the vital spirit in the purest blood. That governs the mind, and the mind the body.”¹²² It is upon this statement, and the philosophy underlying such a postulate, that is built up the hypothesis of vital magnetism as the key opening to the threshold of the alchemical mystery.

William Maxwell, a contemporary of Van Helmont, held similar views, some of which are curiously like those of emanations or radiations from the body, countenanced openly in several modern scientific quarters. He remarks: “All bodies emit corporeal rays serving as vehicles through which the soul transmits her influence, by communicating to them her energy and power of acting; and these rays are not only corporeal, but they are even composed of various kinds of matter. The universal remedy is no other than the vital spirit strengthened in a suitable subject.”¹²³

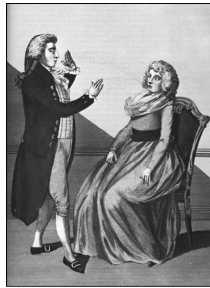
Sebastian Wirdig, a learned philosopher-physician of the same generation, averred: “The whole world exists through magnetism; all sublunary vicissitudes occur through magnetism; life is preserved by magnetism; everything functions by magnetism.”¹²⁴

Similar passages are to be found in the works of Paracelsus and a host of leading authors of these and later centuries. All more or less affirm the existence of a universal ether, the medium both of light and thought activity.

That ether they represented interiorly in man by a vital spirit or magnetism which radiated and emanated a vital influence from him, subtly and invisibly. This spiritual force, so the theory went, could be controlled and manipulated for purposes of healing by a willed transmission through the hands, or by direct glance of the eye, to another ailing individual. But it is only when we come to Mesmer and his disciples and colleagues that we realize the superiority of his theoretical formulation of the concept of magnetism and the advantages of his particular approach.

Franz Anton Mesmer was born in Austria in 1734, and in 1766 in Vienna he became an M.D. His inaugural address maintained that the sun, moon, and stars affect each other and cause tides, not only in the ocean and sea, but in the atmosphere too. It was his theory that they affect in a similar way all organized bodies, through the medium of a subtle and mobile fluid which he conceived to pervade and permeate the universe, and to associate all things together in material intercourse and harmony. His theory further included the idea that all things soever in Nature possess a peculiar power which manifests itself by special action upon other bodies. That is to say, it is a physical and dynamic power acting exteriorly, without any chemical union, or without being introduced physically into the interior of the organization. Mesmer also contemplated the idea that all organic bodies, animals, plants, trees, waters, metals, might be magnetized. By this he meant that they could be charged or impregnated with a flow or current of vital energy. This cosmic vitality or animal magnetism could be transmitted, he claimed, by direct contact with a body already magnetized, or by means of the hand, the look, or even the will. Like light and electricity it could penetrate solid and fluid bodies, and, so he thought, could be reflected by mirrors, or polished surfaces, especially in the direction of its poles.

So far as the practical application of general theory is concerned, Mesmer, like modern psychological exponents, believed that moral causes and erroneous attitudes towards life may constitute the underlying factors in disease. That is to say an attitude towards life which was in conflict or at variance with reality could interfere with the psychic distribution of vitality throughout the bodily system. Such a general equilibrium could produce vastly improved health in functional and organic disease. His theory held that the magnetism is continually circulating in the bodily system. Not only so but that it emanates to an appreciable distance about the body. When the rapport is made between patient and healer, that is when contact is established either by glance or mesmeric passes or physical touch, it circulates through the systems of the two people, just as blood would if their arteries and veins were interconnected—assuming that such a condition were possible.



Mesmer Projecting Magnetism

The reception of his theories and then startling cures was not particularly happy. Commissions were authorized to examine the cures announced by Mesmer and his patients, and following unfavourable reports and much antagonism he fell afoul of public opinion almost everywhere. In passing, it may be well to mention that somehow or other in the early part of his career he had received some suggestive ideas from two Jesuits named Gassner and Hehl. The former used exorcism as a means of curing certain types of disease. He held a theory, modified from the straightforward Roman Catholic view, that there are two kinds of disease. The one is curable by the ordinary means employed by doctors, whilst the other can only be cured by

priestly means, by exorcism. To these he added a third category which he called “mixed,” requiring the services of both priest and doctor. Gassner also imparted the secret of strengthening the curative effect by moving one’s hands over the diseased parts of the body. Later such movements became known as “passes.” From Hehi, Mesmer had obtained at the outset of his public career a set of magnetized steel plates which, when laid upon different parts of the body, were claimed to have a curative effect. Mesmer did not long persist in the use of these plates, passing on to the use of his baquet, and much later on discarding all these accessories, coming to rely exclusively on the magnetism generated by or emanating from his own personality. He pictured man as a closed circuit of the magnetic fluid; also as taking part in a larger cosmic circuit, or in many larger circuits of magnetism or energy which flowed through him from the universe about him, thus renewing the vitality of his personality.

We find Mesmer constantly speaking both of increasing the rapidity of the flow of magnetism through the body and of equilibrating that vital flow. He does not care to speak of “charging” the patient with magnetism or of “saturating” him with the fluid. His theory consisted solely in the idea of *equilibrating* the disturbed vitality in the body of his patient.

Following Mesmer, we come to the Abbé Faria, a French priest who, after experimenting some time with mesmerism, announced in 1814 a view of the subject comparable to that held at this day. That is to say, he did not stress any actual communication or even equilibration of magnetism from healer to patient as being the primary factor in therapy. He held the view that the effects were mainly subjective. The mesmeric state was possibly due to changes in the mind and body of the subject produced by faith and expectancy. In other words it was an anticipation on general lines of the later theory that the hypnotic or mesmeric state was induced solely by expectancy and by suggestion. At the time, however, this view was glossed over and forgotten.

Although at the date of Mesmer's death in 1815 his system of procedure of inducing a violent crisis in the patient was followed in its integrity by a considerable number of practitioners almost everywhere, more especially in Germany, there were already two other more or less important schools of Animal Magnetism in existence. One of these was the school of de Barbarin, who taught that the cures were effected directly through the providence of God, being in reality the result of faith alone. The processes of Mesmer, he held, served but to disguise that fact, and in no way to assist the cure which was in every instance produced by an "act of the soul." Having no new processes to describe, and no new worthwhile theory to enunciate, this school has left very little record of its existence.

The development of magnetism in the so-called "Experimental" school of the operators who were undoubtedly the legitimate heirs and successors of Mesmer, caused the disappearance of the schools both of Mesmer proper and of de Barbarin. But who were the "great magnetizers" of this experimental school? These included a great many operators in almost every country in Europe. Many were physicians who, during the last quarter of the eighteenth century and the first quarter of the nineteenth, devoted themselves to magnetic therapy. Some established private institutions, where patients were received, while others operated in various hospitals. The best known of that generation of magnetizers are the Marquis de Puységur, Baron du Potet, Deleuze, and Lafontaine, all of whom have left treatises on the subject. Very soon, de Puységur, as a pioneer, began to move away from his master both in the theory and practise of magnetism. Indeed we may safely say that the later magnetizers followed the pupil rather than the master. Were we to call the processes of Mesmer and the violent effects in the artificial crisis which he encouraged as "Mesmerism," then the real discoverer of Animal Magnetism, as it has been known for the last hundred years, as a phenomenon rather than as a theory, is the Marquis de Puységur, the acknowledged founder of the experimental school. It is to him that are due the processes now generally known as mesmeric—

processes which are productive of results differing considerably from those produced by Mesmer himself. De Puységur's early instructions for magnetizing are as follows: "You are to consider yourself as a magnet; your arms and particularly your hands being its poles; and when you touch a patient by laying one of your hands on his back, and the other in direct opposition upon his stomach, you are to imagine that the magnetic fluid has a tendency to circulate from one hand to the other through the body of the patient. You may vary this position by placing one hand on the head and the other on the stomach, still with the same intention, the same desire of doing good. The circulation from one hand to the other will continue, the head and stomach being the parts of the body where the greatest number of nerves converge; these are, therefore, the two centres to which your action ought to be mostly directed. Friction is quite unnecessary; it is sufficient to touch with great intention."¹²⁵

There was a fundamental difference between the theories of Mesmer and de Puységur. The former emphatically asserted that magnetism was an ocean of life and vitality permeating all things, and pervading the earth and the air as well as the human system. His conception of his cure by the magnetic technique was simply the adjustment of the disturbed flow of magnetic or etheric currents within the system of his patients. De Puységur, on the other hand, held the idea that the operator definitely imparts magnetism or vitality to the patient, and that such an imparting of power is responsible for the restoration of health. It is significant that neither Mesmer nor the adherents of his school ever complained of fatigue or exhaustion after treatments, while, on the other hand, it was no common thing for the practitioners of the experimental school to experience exhaustion after a certain number of treatments. The modern magical conception really combines both theories. Not only does it postulate as a categorical fact the existence of cosmic ethers or flows of vitality and spiritual power, but it carries the postulate a step further. These cosmic streams of force, pervading and permeating all space and all things therein,

must of necessity permeate the physical and astral form of man. Thus within him are mirrored the forces of the cosmos; he is a miniature epitome of the macrocosm. By the employment of his volitional and imaginative faculties, the intelligent man is able to direct these currents through his own physique, willing their entrance into the system of another for therapeutic or other purposes. It is only man's egotism and self-willed complacency that shuts off the free flow of the spirit. The libido flows up freely from the Unconscious when there are no resistances, the individual Unconscious receiving its power and its very existence from the Collective Unconscious—that which is common to all men and the whole of life.

De Puységur's first discovery of any importance was that in the drowsy or somnambulistic state which quite early is produced by the application of magnetism, it was possible to address the patient and obtain evidence of a very high order of intelligence. Mesmer was previously aware of the induction of somnambulism but rarely interfered with it, considering it as a natural state by means of which the system adjusted its inequilibrium. Dr. William Gregory, many years later, in describing the somnambulistic patient declares that his whole manner seems to undergo an improvement and refinement. "It would seem as if the brute or animal propensities were laid to rest, while the intellect and higher sentiments shone forth."¹²⁶ What interested de Puységur most about this new discovery was that not only did the replies he received from sleeping patients show the most marvellous insight into their own symptoms and the means of treating them, but they gave evidence of the extraordinary phenomenon of telepathy. Here was the beginning of what came to be known as the "higher phenomena."

His second discovery was made in 1811. It consisted in finding out how to produce the somnambulistic state more quickly and more efficiently than before, namely by the use of passes. Several years later, du Potet laid more stress on the effect of the will and less on benevolent intentions, relying far more even than did de Puységur on the fixation of the eye and the passes. Lafontaine, who has been called the last of the great magnetizers, relied

almost exclusively on the passes, except that sometimes he established contact with the hands while looking into the eyes of his subjects. Of course, his will was exerted powerfully all the time.

Chiefly responsible for introducing Mesmerism into England was Dr. John Elliotson, who employed it surgically at University College Hospital, London. No sooner had Elliotson demonstrated its efficiency—and he did that in a most remarkable way—than his medical colleagues commenced to deride and ridicule both him and his practice. The term hypnotism as a less objectionable and more scientific term for certain aspects of the mesmeric state was first coined in 1843 by a Manchester physician, Dr. James Braid. It was in 1842 that he first began experimental work with mesmerism, and seems to have been the first modern practitioner deliberately to use the technique of fixation of sight and suggestion instead of passes and the laying on of hands. Even the bright object was after a while eliminated, since in some patients it aggravated conjunctivitis, the entire stress being now laid upon verbal suggestion.

Another eminent pioneer was James Esdaile, a Scottish medico stationed in India. He appears to have been the first British mesmerist to receive some measure of official support. From 1845 onward he employed mesmeric states for painless surgery with great success at various Indian hospitals, and the record of his operations by these means make thrilling reading. Many of his operations were for the removal of monstrous scrotal tumours weighing nearly a hundredweight, horrible but deadly convincing evidence of the effectiveness of his technique. The discovery and wide application of ether and chloroform for painless surgery put an end to the interest in hypnotic experimental work. From 1842 to more or less the end of the century there is a break in the history of hypnotism in England. On the Continent, however, we come across famous names like Liébault, Bernheim, Moll, Charcot, Janet, and the beginning of different groups of hypnotic operators coming to hold vastly different theories—the Nancy School, the Salpêtrière School, etc. Doctors Lloyd Tuckey, Morton Prince,

Vincent Wingfield, Milne Bramwell, and Bernard Hollander, are other names of English experimentalists who have done much to restore public confidence and scientific respectability to the subject more recently.

Manifestly, this is no more than a superficial glance at the subject. It is only in an indirect way that we are here concerned with animal magnetism as a therapeutic agent. My reasons for this outline are that Mrs. Atwood, whose theory I am to delineate and expand, held that the practice of Mesmerism *might* be considered as the first step to the solution of the alchemic mystery. That she had vast insight and understanding is a statement which cannot be doubted. Before she was yet thirty this astonishing young woman wrote, at her father's instance, a small work entitled *Early Magnetism, in its higher relations to Humanity as veiled in the Poets and the Prophets*. Written in 1846 when most other mesmerists and hypnotists were engaged solely in therapeutic work or in the application of the trance state to the production of psychic phenomena such as clairvoyance and telepathy, etc., this woman and her father, Mr. South, were displaying an acumen and insight which are literally amazing. They realized other and more spiritual possibilities concealed within the practice of animal magnetism. In this work she expressed the view that in its application to higher ideals, one object of the magnetic trance might be to conjoin the mind to its lost spiritual universality. She believed it might be possible to pass the consciousness regressively through its many phases of historical evolutionary development back to the long-forgotten life in Reality, "passing behind the murky media of sense and fantasy to behold reflected in the brightened mirror of our own intelligence the pure Truth; not as it may appear individually or arbitrarily but in its characteristic necessity and universality."¹²⁷

Furthermore, in describing the technique to be pursued, she adds:

The trance state when justly and perseveringly ordered for that end, affords the metaphysical condition pre-eminently perfect; for it removes the sensible obstruction and presents a clearer glass before the mind than it can ever regard in the natural state. The patient is no sooner lightly entranced than he begins to feel an internality never before known to him and which may be

intensified as the intention is fixed and the calibre of the mind and circumstantial conditions are favourable; the passive personality collapses from its circumferential and phenomenal life into that central Omnipresence whose circumference is not; whilst the mind, rightly disciplined and related to the Universal becomes universalized and one with the great magnetic Will of Nature, revolving with the Infinite Medium (the pure ether) through all its spheres, perceiving all things in all and in itself, until at length becoming perfectly converted to its principle, the divinized microcosmic epitome moves with demiurgic power and grace.¹²⁸

Here we have a mystical and religious conception which so far transcends the previous practice of magnetism as, for example, the Jungian concept of psychotherapy transcends the cruder and pioneer theories of the Freudian school. For whatever may or may not have been the underlying ground of belief and procedure in the alchemical writings, at any rate Mrs. Atwood's hypothesis is so suggestive and far-reaching in its practical implications that one hesitates considerably to discard it without having subjected it thoroughly to a critical test.

Although the alchemists were firm and adamant in their instruction that nothing could be accomplished without the preliminary dissolution, they have left but little clues as to the significance of this operation. It is true that they have spoken of manual operations, but it seems that this could lend countenance not only to the mesmeric passes but also to the physical and metallurgical theory where transmutation was accomplished or attempted by hard labour and by sweat of the brow. The first way of approach and the closed entrance to these manual operations remained a mystery, and its secret if we except this thesis had not yet been unfolded. Nor, if we may accept the admonition contained in their own writings, would it be possible to discover the method from a cursory examination of their books alone. Yet the process itself, as a technical method always must be, is said to have been in itself a very simple one. For it is called by some of them a play of children and is represented as very trivial, slight, almost a ridiculous thing.

Recent observation, or rather experience, during the last one hundred years or so, has elicited various means of discovering this secret. The enormous progress which has been made in the translation of obscure

Eastern texts dealing with the art of meditation, concentration, and religious exaltation, give us several clues. In fact, one modern alchemical apologist claims that the secret lies in a species of meditation and introversion leading to a self-induced trance state in which consciousness as such is not obscured, as for example it is in certain spiritualistic trance states. On the contrary, it is claimed that consciousness becomes heightened and exalted by these methods, and all the faculties of mind are sharpened and left in a much stronger condition than before. Not only so, but that the ego is much more able to deal with life and living than ever it was prior to having undertaken this particular type of psychic training.

The psychological method, which previously we examined, is also another and very effective method. Its popularity and the increasing interest in its technique is proof of the hold which it has taken in the popular mind, not only as a means of therapy but as a philosophical mode of self-discovery and knowledge.

But the trance state as induced by magnetism and the reactions induced in the subject are so suggestive over and above these other symptoms that we are tempted to wonder whether there is not some technical method which answers to the enigmatic descriptions left to us by the ancients. We know full well that some magnetic method of entrancement was widely practised in Greece. Thousands of years ago the Phrygian Dactyli, the initiated priests, spoken of as the magicians and exorcists of sickness, healed disease by these processes. These methods were the principal agents in theurgic mysteries as also in the Aesculapiea—the healing Temples of Aesculapius, where the patients were treated during the process of “incubation,” as it was termed, magnetically in sleep.

Certain of Mr. Arthur Edward Waite’s criticisms to the Atwood theory in his work *The Secret Tradition in Alchemy* demand some attention here. It would be difficult to find anywhere such unnecessary controversial criticism as is found in Mr. Waite’s book. For one thing he accuses her of employing a turgid, difficult style. This is certainly true. But the

psychological mechanism of projection must operate here, for Mr. Waite's style is hardly beyond criticism in these very respects. However, it is not to the literary aspect of his criticisms that attention need be called at length. He remarks towards the end of his book that:

it is of common knowledge that the psychic state of many entranced subjects conveyed an impression of purity, refinement, beauty, as if the actual or comparative grosser part has been put to sleep for the time being. But this state is as far removed from the spiritual attainment envisaged by Platonic successors as are the records of trance mediumship from the realizations of Eckhart and Ruysbroeck, speaking in the light of the union.¹²⁹

Why Mr. Waite should utter this criticism against the Atwood hypothesis, it is hard to realize. It is particularly out of place, for the point he raises is precisely the argument of Mrs. Atwood. She argues that *if* we compare the first effects of mesmerism, that is the somnambulistic state in which the so-called higher phenomena of community of sense and feeling manifest, with the sacred art of the ancients, the former appears but trivial. The supreme spiritual wisdom attained in divine union, the self-knowledge the ancients desired and the perfection of life and immortality their system promised and said to have been bestowed on those initiated into the higher mysteries, these are objects quite outside of the vision of the mesmerists. What has Mesmerism to do with spiritual ends such as these? What is its philosophy, she asked? Has it yet attempted to investigate consciousness and its depths and origins? Naturally, the ordinary mesmeric state bore no resemblance to the sublime mystic state of the great saints and philosophers. And it is her hypothesis that this was realized by and known to the alchemists who employed magnetism *only* as the first step towards the consummation of the divine mystery. It was by this means that the hermetic solution was accomplished. From this the other steps could be perceived and climbed. To effect this solution was only the *beginning* of the Hermetic art.

The medium (that is the astro-mental sheath) in its natural state is volatile, immanifest, fantastic, irrational and impotent, compared with what it subsequently is able and by artificial conception suffers itself to become. The Alchemists, we repeat therefore, did not remain satisfied with a few passes of the hand or any first phenomena whatever, but they proceeded at once scientifically to purify, depriving the ether of its wild affections and impressures by a dissolution of the circulating body in its own blood. For this is the brazen Wall celebrated by

Antiquity. Take the occult Nature, which is our Brass, says Albertus, and wash it that it may be pure and clean.¹³⁰

Thus it is seen that the strictures of Mr. Waite are wholly without foundation. And I confess to a sense of sad disappointment in him. The Atwood theory of mesmerism as applied to the Hermetic mystery is, in my opinion, so important and so suggestive that it may be well to quote from her work at greater length in order to clarify exactly what it is that she proposes. When commenting upon *The Six Keys of Eudoxus* I shall attempt to dilate upon this theory, simplifying her terminology and employing the comparative method.

First of all it was her belief that there was a secret connected with the Mystery celebrations of the ancients which no modern so-called intellectual criticism has explained away or divulged.

A few writers on Animal Magnetism (notes), having within these few years become enlightened by that singular discovery, suggest their Trance and its phenomena as a revelation of the Temple Mysteries and various religious rites. But no one, that we are aware, has developed this suggestion or carried the idea sufficiently above the therapeutic sphere; they appear to have taken a broad view, without particular inquiry into the nature of the rites from the ancients themselves. Had they done this (we speak of the more advanced minds) we are persuaded that with that key in hand, their attention would have been drawn in new directions and their satisfaction about the modern use of it become much modified by observing the far superior results which through their Theurgic disciplines, the ancients aspired after, different too, as they were superior to any that we are accustomed to imagine even at the present day.

The ordinary effects of Animal Magnetism, or Mesmerism, or vital Magnetism, or by whatever other term the unknown agency is better expressed, are now so familiarly known in practice that it will be unnecessary to describe them; they have attracted the attention of the best and leading minds of the present age, who have hailed with admiration a discovery which enables man to alleviate pain and maladies insurmountable by other means ...

But years have passed and the science has not grown, but retrograded rather in interest and power, since de Mainaduc, Puysegur, Coiquhoun, Elliotson, Townsend, Dupotet, and the rest, faithful spirits, first set their fellow men on the road of inquiry.¹³¹

Her position and her attitude to the history and theory of Magnetism is thus made crystal clear; no possibility exists for misunderstanding. The hypothesis which she came to adopt did not stop with the acceptance of the psychical phenomena produced by the practice of the mesmeric art.

A pioneer in an intellectual world, and a woman with a clearer spiritual vision and foresight than most of her day, she realized the intrinsically invaluable nature of the technique. She perceived that the experimental work of therapy and investigation of the higher phenomena was interesting and intriguing no doubt, but clearly it was not the sort of investigation that the ancients followed in their mysteries. It is true that they worked on the same kind of material, with similar instruments, and with a similar technical method. Yet their practice was different, because it was conducted upon established philosophical principles and with a truly enlightened as well as benevolent aim. That Mesmerism affords entrance together with the imagination into another kind of consciousness was the contention she could not doubt.

And more than this, in well-conditioned cases, we have proof of the intrinsic intelligence and power of the Free Spirit which can expatiate into the whole circumference of its sphere and reveal hidden things, exhibiting a variety of gifts ... This Mesmerism, in respect of our Mystery then, may be regarded as a first key which, opening into the vestibule, affords a view within the sense's prison, but of the labyrinth of life only.¹³²

These protracted quotations will provide some preliminary notion as to what manner this practice of magnetism is conceived of in this hypothesis. It is obvious that Mrs. Atwood regards it solely as an elementary view of a diviner state of consciousness, as the entrance into the hermetic mystery, solely as a means of entry and nothing more. Beyond this first stage, other means are to be employed, other techniques—a utilization of the magnetic art to transcend itself into perfection. This idea will expand itself as we read and examine the text following, and I shall attempt to dilate upon the simpler aspects of the technique in a brief commentary.

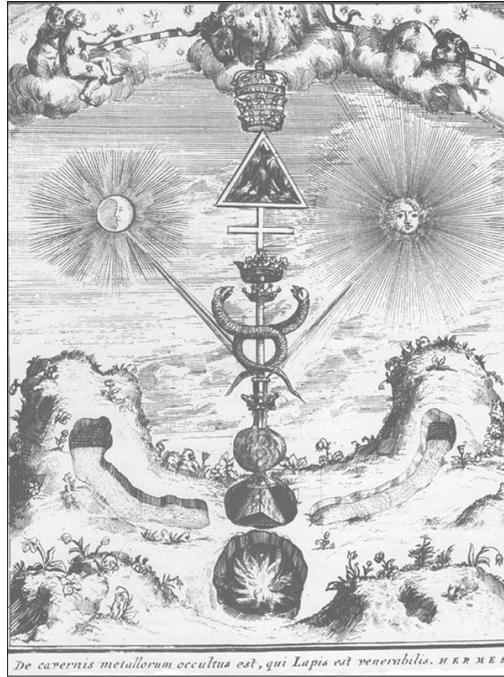
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117. Avicenna in his treatise “de Naturâ” from the “Book of Healing” (Kitab Al-Shifa). Avicenna’s ideas on psychology and imagination are found in the *al-nafs* (“soul, self or psyche”) sections of

- his *Kitab al-shifa*’ (*The Book of Healing*) and *Kitab al-najat* (*The Book of Deliverance*).
118. Regardie may be referring to Thomas Fienus (1567–1631), a Renaissance medical theorist and physician. Born in Antwerp, Fienus studied in Italy. He published a number of medical books on such topics as the formation of the fetus, a handbook of surgery and a treatise on imagination, *De Viribus Imaginationis* (1608).
119. Pompon, “de Incantat,” p. 51, et seq.
120. Van Helmont. *De Magnetica vulnerum curatione* (Paris, 1621).
121. Levi, *Transcendental Magic* (York Beach, ME: Samuel Weiser, 1972), 66.
122. Quoted in Atwood, Part II, Chapter 1: “Of the True Subject of the Hermetic Art, and its concealed Root,” 150.
123. Maxwell, *de re Magnetica*, 1679.
124. Wirdig, *The New Medicine of the Spirits*, printed in 1673.
125. De Puységur, quoted in Walsh’s *Psychotherapy* (New York: D. Appleton and Company, 1913), 154. Can be found online at:
http://www.archive.org/stream/psychotherapyinc00walsuoft/psychotherapyinc00walsuoft_djvu.txt
and at Google Books.
126. Gregory, Dr. William, *Animal Magnetism, or Mesmerism and its Phenomena* (London: The Psychological Press, 1909), 215. Can be read at Google Books.
127. South, Thomas, *Early Magnetism, in its higher relations to Humanity as veiled in the Poets and the Prophets* (London: H. Bailliere, 1846), 10.
128. *Ibid.*, pages 42 and 16.
129. Waite, *Secret Tradition in Alchemy*, 375–76.
130. Albertus, quoted in Atwood, Part IV, Chapter 1: “Of the Vital Purification, commonly called The Gross Work,” 455.
131. Atwood, Part II, Chapter 3: “The Mysteries continued,” 186.
132. *Ibid.*, 202, and Part III, Chapter 1, “Of the Experimental Method and Fermentation of the Philosophic Subject, According to the Paracelsian Alchemists and Some Others,” 273.

CHAPTER SIX

*The Six Keys of Eudoxus, opening into the most Secret Philosophy.*¹³³



the first key

1. The First Key is that which opens the dark prisons in which the Sulphur is shut up: this is it which knows how to extract the seed out of the body, and which forms the Stone of the philosophers by the conjunction of the spirit with the body—of sulphur with mercury.
2. Hermes has manifestly demonstrated the operation of this First Key by these words: In the caverns of the metals there is hidden the Stone, which is venerable, bright in colour, a mind sublime, and an open sea.
3. This Stone has a bright glittering: it contains a Spirit of a sublime original; it is the Sea of the Wise, in which they angle for their mysterious Fish.
4. But the operations of the three works have a great deal of analogy one to another, and the philosophers do designedly speak in equivocal terms, to the

end that those who have not the Lynx's eyes may pursue wrong, and be lost in this labyrinth, from whence it is very hard to get out. In effect, when one imagines that they speak of one work, they often treat of another.

5. Take heed, therefore, not to be deceived here; for it is a truth, that in each work the Wise Artist ought to dissolve the body with the spirit; he must cut off the Raven's head, whiten the Black, and vivify the White; yet it is properly in the First operation that the Wise Artist cuts off the head of the Black Dragon and of the Raven.

6. Hence, Hermes says, What is born of the Crow is the beginning of this Art. Consider that it is by separation of the black, foul, and stinking fume of the Blackest Black that our astral, white, and resplendent Stone is formed, which contains in its veins the blood of the Pelican. It is at this First Purification of the Stone, and at this shining whiteness, that the work of the First Key is ended.

the second key

1. The Second Key dissolves the compound of the Stone, and begins the separation of the Elements in a philosophical manner: this separation of the elements is not made but by raising up the subtle and pure parts above the thick and terrestrial parts.

2. He who knows how to sublime the Stone philosophically, justly deserves the name of a philosopher, since he knows *the Fire of the Wise*, which is the *only instrument* which can work this sublimation. No philosopher has ever openly revealed this Secret Fire, and this powerful agent, which works all the wonders of the Art: he who shall not understand it, and not know how to distinguish it by the characters whereby it is described, ought to make a stand here, and pray to God to make it clear to him; for the knowledge of this great Secret is rather a gift of Heaven, than a Light acquired by the natural force of reasoning; let him, nevertheless, read the writings of the philosophers; let him meditate; and, above all, let him pray: there is no difficulty which may not in the end be made clear by Work, Meditation, and Prayer.

3. Without the sublimation of the Stone, the conversion of the Elements and the extraction of the Principles is impossible; and this conversion, which makes Water of Earth, Air of Water, and Fire of Air, is the only way whereby our Mercury can be prepared.

4. Apply yourself then to know this Secret Fire, which dissolves the Stone naturally and without violence, and makes it dissolve into Water in the great sea of the Wise, *by the distillation which is made by the rays of the Sun and Moon.*

5. It is in this manner that the Stone, which, according to Hermes, is the vine of the Wise, becomes their Wine, which, by the operations of Art, produces their rectified Water of Life, and their most sharp Vinegar. The Elements of the Stone cannot be dissolved but by this Nature wholly Divine; nor can a perfect dissolution be made of it, but after a proportioned digestion and putrefaction, at which the operation of the Second Key of the First Work is ended.

the third key

1. The Third Key comprehends of itself alone a longer train of operations than all the rest together. The philosophers have spoken very little of it, seeing the Perfection of our *Mercury* depends thereon; the sincerest even, as Artefius, Trevisan, Flammel, have passed in silence the Preparation of our Mercury, and there is hardly one found who has not feigned, instead of showing the longest and the most important of the operations of our Practice. With a design to lend you a hand in this part of the way, which you have to go, and where for want of Light it is impossible to know the true road, I will enlarge myself more than others have done on this Third Key; or at least I will follow in an order, that which they have treated so confusedly, that without the inspiration of Heaven, or without the help of a faithful friend, one remains undoubtedly in this labyrinth, without being able to find a happy deliverance from thence.

2. I am sure, that you who are the true Sons of Science will receive a very great satisfaction in the explaining of these hidden Mysteries, which regard

the separation and the purification of the *Principles of our Mercury*, which is made by a perfect dissolution and glorification of the body, whence it had its nativity, and by the intimate union of the soul with its body, of whom the Spirit is the only tie which works this conjunction.

3. This is the *Intention*, and the essential point of the Operations of this Key, which terminate at the generation of a new substance infinitely nobler than the First.

4. After the Wise Artist has made a spring of living water come out of the stone, and has pressed out the vine of the philosophers, and has made their wine, he ought to take notice that in this homogeneous substance, which appears under the form of Water, there are three different substances, and three natural principles of bodies—Salt, Sulphur and Mercury—which are the spirit, the soul, and the body; and though they appear pure and perfectly united together, there still wants much of their being so; for *when by distillation we draw the Water, which is the soul and the spirit, the Body remains in the bottom of the vessel*, like a dead, black, and dreggy earth, which, nevertheless, is not to be despised; for in our subject there is nothing which is not good.

5. The philosopher, John Pontanus, protests that the very superfluities of the Stone are converted into a true essence, and that he who pretends to separate anything from our subject knows nothing of philosophy; for that all which is therein superfluous, unclean, dreggy—in fine, the whole compound, is made perfect by the action of our Fire.

6. This advice opens the eyes of those, who, to make an exact purification of the Elements and of the Principles, persuade themselves that they must only take the subtile and cast away the heavy. But Hermes says the power of it is not integral until it be turned into earth; neither ought the Sons of science to be ignorant that the Fire and the Sulphur are hidden in the centre of the *Earth*, and that they must wash it exactly with its spirit, to extract out of it the *Fixed Salt*, which is the Blood of our Stone. This is the essential

Mystery of the operation, which is not accomplished till after a convenient digestion and a slow distillation.

7. You know that nothing is more contrary than fire and water; but yet the Wise Artist must make peace between the enemies, who radically love each other vehemently. Cosmopolite told the manner thereof in a few words: All things therefore being purged make Fire and Water to be Friends, which they will easily do in their earth, which had ascended with them. Be then attentive on this point; moisten oftentimes the earth with its water, and you will obtain what you seek. Must not the body be dissolved by the water, and the Earth be penetrated with its Humidity, to be made proper for generation? According to philosophers, the Spirit is Eve, the Body is Adam; they ought to be joined together for the propagation of their species. Hermes says the same in other terms: “For Water is the strongest Nature which surmounts and excites the fixed Nature in the Body, that is, rejoices in it.”

8. In effect, these two substances, which are of the same nature but of different genders, ascend insensibly together, leaving but a little faeces in the bottom of their vessel; so that the soul, spirit, and body, after an exact purification, appear at last inseparably united under a more noble and more perfect Form than it was before, and as different from its first liquid Form as the alcohol of Wine exactly rectified and actuated with its salt is different from the substance of the wine from whence it has been drawn; this comparison is not only very fitting, but it furthermore gives the sons of science a precise knowledge of the operations of the Third Key.

9. Our Water is a living Spring which comes out of the Stone by a natural miracle of our philosophy. The first of all is the water which issueth out of this Stone. It is Hermes who has pronounced this great Truth. He acknowledges, further, that this water is the foundation of our Art.

10. The philosophers give it many names; for sometimes they call it wine, sometimes water of life, sometimes vinegar, sometimes oil, according to the

different degrees of Preparation, or according to the diverse effects which it is capable of producing.

11. Yet I let you know that it is properly called the Vinegar of the Wise, and that in the distillation of this Divine Liquor there happens the same thing as in that of common vinegar; you may hence draw instruction: the water and the phlegm ascend first; the oily substance, in which the efficacy of the water consists, comes the last, etc.

12. It is therefore necessary to dissolve the body entirely to extract all its humidity which contains the precious ferment, the sulphur, that balm of Nature, and wonderful unguent, without which you ought not to hope ever to see in your vessel this blackness so desired by all the philosophers. Reduce then the whole compound into water, and make a perfect union of the volatile with the fixed; it is a precept of Senior's, which deserves attention, that the highest fume should be reduced to the lowest; for the divine water is the thing descending from heaven, the reducer of the soul to its body, which it at length revives.

13. The Balm of Life is hid in these unclean faeces; you ought to wash them with this celestial water until you have removed away the blackness from them, and then your Water shall be animated with this Fiery Essence, which works all the wonders of our Art.

14. But, further, that you may not be deceived with the terms of the Compound, I will tell you that the philosophers have two sorts of compounds. The first is the compound of Nature, whereof I have spoken in the First Key; for it is Nature which makes it in a manner incomprehensible to the Artist, who does nothing but lend a hand to Nature by the adhibition of external things, by the means of which she brings forth and produces this admirable compound.

15. The second is the compound of Art; it is the *Wise* man who makes it by the secret union of the fixed with the volatile, perfectly conjoined with all prudence, which cannot be acquired but by the lights of a profound philosophy.

16. The compound of Art is not altogether the same in the Second as in the Third Work; yet it is always the Artist who makes it. Geber defines it, a mixture of Argent vive and Sulphur, that is to say, of the volatile and the fixed; which, acting on one another, are volatilized and fixed reciprocally into a perfect Fixity. Consider the example of Nature; you see that the earth will never produce fruit if it be not penetrated with its humidity, and that the humidity would always remain barren if it were not retained and fixed by the dryness of the earth.

17. So, in the Art, you can have no success if you do not in the first work purify the Serpent, born of the Slime of the earth; if you do not whiten these foul and black faeces, to separate from thence the white sulphur, which is the Sal Amoniac of the Wise, and their Chaste Diana, who washes herself in the bath; and all this mystery is but the extraction of the *fixed salt* of our compound, in which the whole *energy* of our Mercury consists.

18. The water which ascends by distillation carries up with it a part of this fiery salt, so that the affusion of the water on the body, reiterated many times, impregnates, fattens, and fertilizes our Mercury, and makes it fit to be fixed, which is the end of the second Work.

19. One cannot better explain this Truth than by Hermes, in these words:

When I saw that the water by degrees did become thicker and harder I did rejoice, for I certainly knew that I should find what I sought for.

It is not without reason that the philosophers give this viscous Liquor the name of Pontick Water. Its exuberant ponticity is indeed the true character of its virtue, and the more you shall rectify it, and the more you shall work upon it, the more virtue will it acquire. It has been called the Water of Life, because it gives life to the metals; but it is properly called the great Lunaria, because of its brightness wherewith it shines ...

20. Since I speak only to you, ye true scholars of Hermes, I will reveal to you one secret which you will not find entirely in the books of the philosophers. Some of them say, that of their liquor they make two Mercuries—the one White and the other Red; Flammel has said more

particularly, that one must make use of the citrine Mercury to make the Imbibition to the Red; giving notice to the Sons of Art not to be deceived on this point, as he himself had been, unless the Jew had informed him of the truth.

21. Others have taught that the White Mercury is the bath of the Moon, and that the Red Mercury is the bath of the Sun. But there are none who have been willing to show distinctly to the Sons of Science by what means they may get these two mercuries. If you apprehend me well, you have the point already cleared up to you.

22. The Lunaria is the White Mercury, the most sharp Vinegar is the Red Mercury; but the better to *determine* these two mercuries, feed them with flesh of their own species—the blood of innocents whose throats are cut; that is to say, the spirits of the bodies are the Bath where the Sun and Moon go to wash themselves.

23. I have unfolded to you a great mystery, if you reflect well on it; the philosophers who have spoken thereof have passed over this important point very slightly. Cosmopolite has very wittily mentioned it by an ingenious allegory, speaking of the purification of the Mercury: This will be done, says he, if you shall give our old man gold and silver to swallow, that he may consume them, and at length he also dying may be burnt. He makes an end of describing the whole magistery in these terms: Let his ashes be strewed in the water; boil it until it is enough, and you have a medicine to cure the leprosy. You must not be ignorant that Our Old Man is our Mercury; this name indeed agrees with him because He is the first matter of all metals. He is their water, as the same author goes on to say, and to which he gives also the name of steel and of the lodestone; adding for a greater confirmation of what I am about to discover to you, that if gold couples with it eleven times it sends forth its seed, and is debilitated almost unto death; but the Chalybes conceives and begets a son more glorious than the Father.

24. Behold a great Mystery which I reveal to you without an enigma; this is the secret of the two mercuries which contain the two tinctures. Keep them separately, and do not confound their species, for fear they should beget a monstrous Lineage.

25. I not only speak to you more intelligibly than any philosopher before has done, but I also reveal to you the most essential point in the Practice; if you meditate thereon, and apply yourself to understand it well; but above all, if you work according to those lights which I give you, you may obtain what you seek for.

26. And if you come not to these knowledges by the way which I have pointed out to you, I am very well assured that you will hardly arrive at your design by only reading the philosophers. Therefore despair of nothing—search the source of the Liquor of the Sages, which contains all that is necessary for the work; it is hidden under the Stone—strike upon it with the Red of Magic Fire, and a clear fountain will issue out; then do as I have shown you, prepare the bath of the King with the blood of the Innocents, and you will have the animated Mercury of the wise, which never loses its virtue, if you keep it in a vessel well closed.

27. Hermes says, that there is so much sympathy between the purified bodies and the spirits, that they never quit one another when they are united together: because this union resembles that of the soul with the glorified body; after which Faith tells us, there shall be no more separation or death; because the spirits desire to be in the cleansed bodies, and having them, they enliven and dwell in them.

28. By this you may observe the merit of this precious liquor, to which the philosophers have given more than a thousand different names, which is in sum the great Alcahest, which radically dissolves the metals—a true permanent water which, after having radically dissolved them, is inseparably united to them, increasing their weight and tincture.

the fourth key

The Fourth Key of the Art is the entrance to the Second Work (and a reiteration in part and development of the foregoing): it is this which reduces our Water into Earth; there is but this only Water in the world, which by a bare boiling can be converted into Earth, because the Mercury of the Wise carries in its centre its own Sulphur, which coagulates it. The terrification of the Spirit is the only operation of this work. Boil them with patience; if you have proceeded well, you will not be a long time without perceiving the marks of this coagulation; and if they appear not in their time, they will never appear; because it is an undoubted sign that you have failed in some essential thing in the former operations; for to corporify the Spirit, which is our Mercury, you must have well dissolved the body in which the Sulphur which coagulates the Mercury is enclosed. But Hermes assumes that our mercurial water shall obtain all the virtues which the philosophers attribute to it if it be turned into earth. An earth admirable is it for fertility—the Land of Promise of the Wise, who, knowing how to make the dew of Heaven fall upon it, cause it to produce fruits of an inestimable price. Cultivate then diligently this precious earth, moisten it often with its own humidity, dry it as often, and you will no less augment its virtue than its weight and its fertility.

the fifth key

The Fifth Key includes the Fermentation of the Stone with the perfect body, to make thereof the medicine of the Third order. I will say nothing in particular of the operation of the Third work; except that the Perfect Body is a necessary leaven of Our Paste. And that the Spirit ought to make the union of the paste with the leaven in the same manner as water moistens meal, and dissolves the leaven to compose a fermented paste fit to make bread. This comparison is very proper; Hermes first made it, saying, that as a paste cannot be fermented without a ferment; so when you shall have sublimed, cleansed, and separated the foulness from the Faeces, and would make the conjunction, put a ferment to them and make the water earth, that the paste may be made a ferment; which repeats the instruction of the whole work, and shows, that just so as the whole lump of the paste becomes leaven, by

the action of the ferment which has been added, so all the philosophic confection becomes, by this operation, a leaven proper to ferment a new matter, and to multiply it to infinity. If you observe well how bread is made, you will find the *proportions also*, which you ought to keep among the matters which compose our philosophical paste. Do not the bakers put more meal than leaven, and more water than the leaven and the meal? The laws of Nature are the rules you ought to follow in the practice of our magistrery. I have given you, upon the principal point, all the instructions which are necessary for you, so that it would be superfluous to tell you more of it; particularly concerning the last operations, about which the Adepts have been less reserved than at the First, which are the foundations of the Art.

the sixth key

The Sixth Key teaches the Multiplication of the Stone, by the reiteration of the same operation, which consists but in opening and shutting, dissolving and coagulating, imbibing and drying; whereby the virtues of the Stone are infinitely augmentable. As my design has been not to describe entirely the application of the three medicines, but only to instruct you in the more important operations concerning the preparation of Mercury, which the philosophers commonly pass over in silence, to hide the mysteries from the profane which are only intended for the wise, I will tarry no longer upon this point, and will tell you nothing more of what relates to the Projection of the Medicine, because the success you expect depends not thereon. I have not given you very full instructions except on the Third Key, because it contains a long train of operations which, though simple and natural, require a great understanding of the Laws of Nature, and of the qualities of Our Matter, as well as a perfect knowledge of chemistry and of the different degrees of heat which are fitting for these operations. I have conducted you by the straight way without any winding; and if you have well minded the road which I have pointed out to you, I am sure that you will go straight to the end without straying. Take this in good part from me, in the design which I had of sparing you a thousand labours and a thousand troubles, which I myself have undergone in this painful journey for want of an

assistance such as this is, which I give you from a sincere heart and a tender affection for all the true sons of science. I should much bewail, if, like me, after having known the true matter, you should spend fifteen years entirely in the work, in study and in meditation, without being able to extract out of the Stone the precious juice which it encloses in its bosom, for want of knowing the secret fire of the wise, which makes to run out of this plant (dry and withered in appearance) a water which wets not the hands, and which by a magical union of the dry water of the sea of the wise, is dissolved into a viscous water—into a mercurial liquor, which is the beginning, the foundation, and the Key of our Art: Convert, separate, and purify the elements, as I have taught you, and you will possess the true Mercury of the philosophers, which will give you the fixed Sulphur and the Universal Medicine. But I give you notice, moreover, that even after you shall be arrived at the knowledge of the Secret Fire of the Wise, yet still you shall not attain your point at your first career. I have erred many years in the way which remains to be gone, to arrive at the mysterious fountain where the King bathes himself, is made young again, and retakes a new life exempt from all sorts of infirmities. Besides this you must know how to purify, to heal, and to animate the royal bath; it is to lend you a hand in this secret way that I have expatiated under the Third Key, where all those operations are described. I wish with all my heart that the instructions which I have given you may enable you to go directly to the End. But remember, ye sons of philosophy, that the knowledge of our Magistry comes rather by the Inspiration of Heaven than from the Lights which we can get by ourselves. This truth is acknowledged by all artists; it is for this reason that it is not enough to work; pray daily, read good books, and meditate night and day on the operations of Nature, and on what she may be able to do when she is assisted by the help of our Art; and by these means you will succeed without doubt in your undertaking. This is all I have now to say to you. I was not willing to make you such a long discourse as the matter seemed to demand; neither have I told you anything but what is essential to our Art; so that if you know the Stone which is the only matter of Our Stone, and if you have the Understanding of Our Fire, which is both

secret and natural, you have the Keys of the Art, and you can calcine Our Stone; not by the common calcination which is made by the violence of fire, but by a philosophic calcination which is purely natural. Yet observe this, with the most enlightened philosophers, that there is this difference between the common calcination which is made by the force of Fire and the natural calcination; that the first destroys the body and consumes the greatest part of its radical humidity; but the second does not only preserve the humidity of the body in calcining it, but still considerably augments it. Experience will give you knowledge in the practice of this great truth, for you will in effect find that this philosophical calcination, which sublimes and distills the Stone in calcining it, much augments its humidity; the reason is that the igneous spirit of the natural fire is corporified in the substances which are analogous to it. Our stone is an Astral Fire which sympathizes with the Natural Fire, and which, as a true Salamander receives its nativity, is nourished and grows in the Elementary Fire, which is geometrically proportioned to it.

[contents]

133. This text I have reproduced from Mrs. Atwood's book. She has taken it from *The Hermetical Triumph* by A. T. Limojonde St. Didier. This latter was translated from French into English in 1723. Mrs. Atwood has altered some of the wording in certain respects. I have again introduced numbering of the versicles for convenience's sake.—I.R.

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CHAPTER SEVEN

COMMENTARY ON THE SIX KEYS OF EUDOXUS

At the outset the text informs us that the object of this first key is triple. That is, it opens up (a) the dark prisons in which the Sulphur or the Fire, that is the emotional life or vital magnetism or prana, is confined. (b) The Seed is the philosophic Salt, the opposite of the Sulphur on the Qabalistic Tree, that Salt which, when purified, serves as the vehicular foundation of the enlightened mind, or the seed from which the Aurific Stone is formed. (c) It forms the Stone by the conjunction of the Sulphur and Mercury.

Clearly, the Stone represents the union of Mercury, which is Consciousness, and Sulphur, the fire of emotion, the *anima* principle of the psyche, using Salt as their basis of action, the astro-mental sheath. The psychological interpretation in its theoretical aspect is still applicable here. As in the former commentary, the analytical method may be employed to induce the dissolution of consciousness in its own light; that is to say, by immersing its contents in that from which it originally issued, in the Unconscious. According to the magnetic theory, the approach to the first alchemical stage of dissolution is by means of the magnetic trance. Because of the transmission of great vitality from a skilled and initiated operator, consciousness suffers an eclipse, enabling the secondary consciousness, or the divine core of the Unconscious, to hold unrestricted expression. Exactly what occurs to consciousness during hypnosis or mesmerism remains even to this day a moot point. Some hold one view, others another. In Dr. Milne Bramwell's book on hypnotism, some hundred pages or so are taken up in a consideration of the various opinions as to the true state of consciousness.¹³⁴

A footnote by Mrs. Atwood in her *Suggestive Inquiry into the Hermetic Mystery* expresses the following opinion:

We adopt the term *dissolve* here in accordance with the old doctrine; varying theories have been proposed to explain the change that takes place in the vital relationship of the patient in the mesmeric trance; some have thought the sensible medium is drawn away by a superior attraction of life in the agent; others, that it is overcome, or included, or arrested, or destroyed; but the Alchemists, with one accord, say it ought to be *dissolved*; and, in default of better authority, shall we not suppose it so to be dissolved, or that it ought to be, the alkali by the acid, the dark dominion of the selfhood by the magnetic friction of its proper light, the sensible or animal into the vegetable, the cerebral into the ganglionic life? *Corpora qul vult purgare oportet flux facere*, says the author of the Rosarium, that the compact earthy body of sense may be rarefied and flow as a passive watery spirit. The beginning of the work, says Albertus Magnus, is a perfect solution; and all those that we teach is nothing else but to dissolve and recondense the spirit, to make the fixed volatile and the volatile fixed, until the total nature is perfected by the reiteration, both in its Solar and Lunar form.¹³⁵

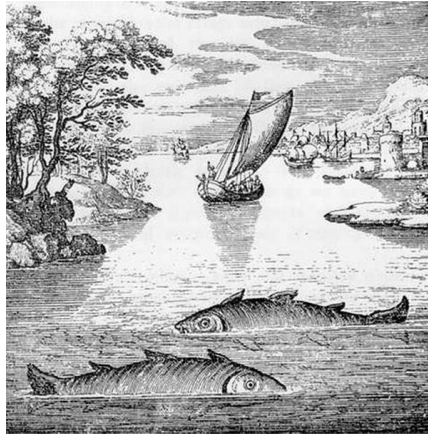
2. The compound of metals, or the aggregate of the astrological planets, with which the *Sephiroth* of the Qabalistic Tree of Life and the metals are in correspondence, is the constitution of man. “Cavern” in symbolism quite frequently stands for the darkness of the bodily life, the womb and the dark creative interior of the Mother. Hence it is a generic universal symbol for the Unconscious itself; since it is from the vital dynamic urges and the inchoate mass of instincts that the conscious faculties gradually issue and evolve in the course of millions of years of evolution. The cave denotes an interior state or condition from which external things issue, or from which they are born—as in the case of the conscious intellectual life. In the Unconscious, then, are we to seek for the hidden Stone of the Wise. Our text affirms the speculation that every state of consciousness has associated with it, or functions in, a vehicle of substance of some kind. The Stone clearly represents the brilliant self-shining aura, the luminous emanation from the inner Body of Light, glittering like some rare and precious jewel. In its proper sense the Stone is the term used to denote the unity of the Aura or astro-mental sheath, the vital magnetism or pranic energy of the individuality, the vital spirit so-called, and the central core of consciousness

itself. The latter is concealed within the depths of man. Its antecedents go back to the very beginnings of evolution in the dim hazy epochs of primeval times; thus it is venerable and sublime in nature. Eudoxus identifies it with the Collective Unconscious, the Sea of the Wise, using this term in its highest, widest, and all-inclusive sense as before implied. It is not only the psychic realm of the instincts, but also of the archetypal world of the higher faculties of discrimination, intuition, and spiritual wisdom and inspiration. For the instincts are but the reflection of the higher spiritual parts of the divine nature.

“Their mysterious Fish”! What an intriguing expression! It has its correspondences in the spermatozoon swimming in the seminal sea; in the foetus bathed in the intra-uterine amniotic fluid. It symbolizes the possibility of life, points to the realm of the future and great promise, and belongs to that class of eloquent symbols depicting rebirth and regeneration. In this connection there is an interesting illustration in *The Book of Lambspring*, one of the several books of the *Hermetic Museum* translated by Waite. It shows two fish swimming in a sea. Over the illustration we read: “Be warned and understand truly that two fishes are swimming in our Sea. The Sea is the body, the two fishes are Soul and Spirit.” The text accompanying the picture is as follows:

The sages will tell you
That two fishes are in our sea
Without any flesh or bones.
Let them be cooked in their own water;
Then they also will become a vast sea,
The vastness of which no man can describe.
Moreover, the Sages say
That the two fishes are one, not two;
They are two, and nevertheless they are one,
Body, Spirit and Soul.
Now I tell you most truly,
Cook these three together
That there may be a very large sea.
Cook the sulphur with the sulphur,
And hold your tongue about it;

Conceal your knowledge to your own advantage,
And you shall be free from poverty.
Only let your discovery remain a close secret.¹³⁶



“Two Fishes” from The Book of Lambspring

We are now brought to the central definition of Alchemy, that it is the science of regeneration, of fermenting the individual consciousness so that it soars to its own high root of perfection.

The word *fermentation* conveys an idea of the perfecting principle and of the possibility of transmutation beyond any other word, and also of the fixation or everlasting preservation of which they speak (explains Mrs. Atwood); and so of immortality, it is the best image of the Divine Art which earthly processes give. Alchemy is a process of fermenting the vital spirit in and by its own light. The vital light is in the Universal as well as in the individual. In the Art the Individual draws the Universal.¹³⁷

5. In each operation are certain implicits. The previously held confused, and automatic intellectual concepts, those which have helped to crystallize consciousness and the emotional nature into a rigid and repressed entity, are to be broken down by a process of dissolution. The Raven must be decapitated. The root of evil, of imperfection and confusion lying latent in consciousness—that which primarily caused the inhibition of emotion, and the compulsive motivation of the mind by the repression mechanism—must be uncovered and recognized. Its clear recognition is in itself an act of destruction. For no man, unless he be psychically compelled or bound by folly and utterly without volition or common sense, will persist

in a course of action which he knows will lead to his final destruction. With recognition comes an abreaction of the complex and a release of pent-up emotion and spiritual energy.

There is yet another sense in which this idea may be interpreted. As spirit is always in all systems of symbolism considered to be white in colour, pure in nature, and ubiquitous in its operation, so its opposite, the body and the personality, is symbolized by the colour black. By the decapitation of the Raven, a black bird, enjoined by Eudoxus, is meant a separation in understanding (thus the name of Alchemy, the Spagyric or separative art) of the head—the higher spiritual and intellectual principles—from the lower part of the body, the world of conflicting desires and instincts. In *Splendor Solis*, by Salomon Trismosin, there is a fine elaborate drawing in which is shown a raven with a black body but a white head, emphasizing this idea. It is the mystical death of the body. This can again be interpreted in the light of the quotation on a former page. That is to say, that the ancients considered two deaths to be possible. The one is the natural death which occurs to all men at the close of their particular span of life. This is involuntary and inevitable. But there is another death which the sages and saints cultivate, inasmuch as it culminates in life and in fullness of spiritual perception. This is the death induced through intense meditation and contemplation, when consciousness, indrawn into itself, and dissevered from its bodily senses and functions, dies consciously and deliberately to this earthly life to function in a higher and nobler sphere.

To whiten the black is part and parcel of the same type of operation. Likewise, to vivify the white, self-immersion, or the deepest state of introversion, leads to a stimulation of the depths of the Unconscious, and an upwelling or vivification of the libido, or vital spirit. Once the process of dissolution and separation is begun, the entire nature commences to undergo a transformation and equilibration.

Yet as averred by Eudoxus, it is in the first operation that the true and preliminary dissolution, without which nothing is of value, is begun. The

dragon is the libido or vital spirit, undomesticated and untrained, as we have previously determined when examining *The Golden Treatise* of Hermes. Its blackness represents the degree in which it has become involved in matter and thus obscured; it symbolizes the evil in which it has become immersed by reason of its subordination to the tyrannical self-willed spirit, or consciousness. The blackness again signifies the preponderance of anxiety and fear generated by consciousness, weighing it down, impeding its free circulation in the blood and bodily system, and knotting it, so to speak, in the Unconscious levels from which it is unable to escape or by which it is constantly dominated. To destroy this anxiety and to release the libido—more or less synonymous or simultaneous operations—by means of the magnetic trance is the first work. “The fire of the natural life entering into and fermenting the natural fire—the same life in another, opens the last, and develops and excites and sets free the celestial Life and Light—that is one main principle ...”¹³⁸

The result of such a state is, naturally, that upon which the whole hermetic work can proceed. Released from restriction within the body by the impact of extraneous magnetism which is the external fire, the inward fire or vitality can form a new life within. Left to itself in its freed state, the Light will circulate and form spontaneously its own new centre and vehicle. The Western alchemical conception is practically identical with that of the East. In the Chinese text, so ably translated by R. Wilhelm, there are a couple of sentences which are particularly apposite in this connection.

The Heavenly Heart is like the dwelling-place, the Light is the master.

Therefore when the Light circulates the powers of the whole body arrange themselves before its throne, just as when a holy king has taken possession of the capital and has laid down the fundamental rules of order, all the states approach with tribute; or, just as when the master is quiet and calm, men-servants and maids obey his orders of their own accord, and each does his work.

Therefore you only have to make the Light circulate: that is the deepest and most wonderful secret. The Light is easy to move, but difficult to fix. If it is allowed to go long enough in a circle, then it crystallizes itself: that is the natural spirit-body.¹³⁹

This is the astral Body of Light, white and resplendent, the glowing Stone of the Wise, whose purified and glorified emanations glow as the aura, some glittering and flaming jewel of incomparable scintillation, invaluable, ineffable. One very fine occult scholar, John M. Pryse, describes the aura in his work *The Apocalypse Unsealed*. Speaking of the *kundalini*, which is the hermetic secret fire, he writes that it is this force:

which, in the telestic work, or cycle of initiation, weaves from the primal substance of the auric ovum, upon the ideal form of archetype it contains, and conforming thereto, the immortal Augoeîdes, or solar body (soma heliakon), so called because in its visible appearance it is self-luminous like the sun, and has a golden radiance. Its aureola displays a filmy opalescence. This solar body is of atomic, non-molecular substance.

The psychic, or luna, body, through which the Nous acts in the psychic world, is molecular in structure, but of far finer substance than the elements composing the gross physical form, to whose organism it closely corresponds, having organs of sight, hearing, and the rest. In appearance it has a silvery lustre, tinged with delicate violet; and its aura is of palest blue, with an interchanging play of all the prismatic colours, rendering it iridescent.¹⁴⁰

In the Pelican-phoenix references we have further rebirth symbols. Animals and birds always represent in dream symbolism—and such symbolism is the language both of the Unconscious and alchemical writing—libido substitutes. The type of the animal defines the degree of domesticity and civilization, so to speak, attained by the libido. Released from its restriction and the prison in which it has for so long been confined, the libido acts upon the entire nature through the blood, glands, and consciousness itself, to form a resplendent interior ideal form. But even this latter requires to be dissolved and fermented by its own analytical life—even as the Phoenix tears open its own breast in order to feed its young with its own life-blood. The vitality of the Stone destroys its own basis in order to renew itself. The new solar form is derived from and based upon the former crystallized mental sheath, as, of course, it must be. Compare with Osiris, who sings: “This is my body, which I destroy in order that it may be renewed.”¹⁴¹

Here the alchemical theory would seem not only to recognize but to develop the psychological theory so recently enunciated by Jung. The

solution of the problem relating to the restoration of consciousness to its own divine integrity lies not exclusively in a conversion into its opposite, though this of course is necessary. Actually such a process is imperative, for without this conversion consciousness would be cut off from its archetypal roots and would tremble in mid-air without adequate support. But the true solution lies in the retention of the former values of consciousness plus a recognition of their dynamic opposites in the personal unconsciousness.

So that, in speaking of this particular stage represented as the Pelican—a definite stage of progress—alchemy announces that this libido-symbol too is to be destroyed, or overcome. Its point of view is partitive—even as is that of consciousness whose nature is to be transcended. We have here, it seems to me, a description of the transcendent function described by that master of European analytical psychology. For the text says that the Stone as it exists at this juncture—that is, full awareness of the opposite of consciousness—is to be dissolved. That is, the libido, or the spiritual energy, retreating before the apparently insoluble conflict—the play between the conscious and the unconscious—regresses and goes back even farther than the memories of early infancy. It sinks back into the depths or deposits of racial or ancestral life, and the mythological images resident in these profound levels of the unconscious awaken.

Thus “begins the separation of the elements in a philosophical manner.”¹⁴² The task confronting the patient or the student is to differentiate the elements of his own personal unconscious from the primordial archetypes or dominants of the collective unconscious, to enable the psychical energy to well up, activating and vitalizing the faculties and powers of consciousness itself. This separation of the personal from the impersonal, and this differentiation of the ego and the non-ego, overcomes the intolerable pull of the opposites within the sphere of the patient, making possible a reconciliation which produces a therapeutic and integrating effect upon his consciousness.



The Pelican

The Pelican, it may be remarked in conclusion of this symbolism, possesses under its bill a great pouch in which it can preserve food, principally fish. If it wishes to regurgitate the food out of its crop to feed its young, it must rest its bill against its breast. It is conceivable that from this appearance there developed the legend that it tore open its breast in order to feed its young with its own life-blood. From early times the Pelican was therefore used as a symbol of Christ, who shed his blood to redeem mankind—markedly a collective symbol. The alchemists represented the Philosopher's Stone, the red tincture, as a Pelican or the more fabulous Phoenix. For by its projection on the baser metals of its own personality it sacrificed itself and, as it were, gave its blood to tinct them. The libido thus no longer activates exclusively the primordial depths, but the ego, the child, can make use of it too.

Certain of the latter alchemists have employed the Christ symbolism to represent the Stone. Bringing Christ to birth within the soul of man is a fitting symbolism for such an operation.

In the second key is a continuation of the Pelican theme. The newly formed Stone must be dissolved. The purification has not proceeded sufficiently far to render it permanent. The work cannot be accomplished by one operation. The trance state must be continued again and again, and persisted in until consciousness finally eclipses itself, when it proceeds spontaneously to evolve in an entirely new direction. Again the separation of the pure from the impure must be achieved. The spirit, vitality, must be separated from every level and type of consciousness, its soul and vehicle.

This accomplished, then the very elements which constitute the residue can be changed and sublimated—or redirected into new and worthier channels.

2. The central secret of the entire work is now approached. When employing the psychological method, we associated the emotions and feelings with the philosophical Fire. When using the magnetic interpretation, this correspondence did not seem very much to help us. We must look elsewhere for a further and more complete explanation. There is the interpretation that the Fire is the penetrating power of the intellect, and this sometimes is the sense in which the author of *The Suggestive Inquiry into the Hermetic Mystery* interprets the mystery of the secret fire. Various writers at various times have identified it with a spiritual principle permeating and pervading the universe. Others identify it with the fiery power of will. Possibly from all these hints we can proceed a step farther, and by amalgamation and synthesis produce a workable hypothesis.

“Behind will stands desire.” So runs an alchemical aphorism. This can be assumed to imply that desire directs will, and gives to it an object to achieve. Or else it may imply that the basis or background of the Will is desire or emotion, and that the former has grown out of the latter, as an evolution or sublimation, even as consciousness depends upon the Unconscious. The motive power of the instinctual life is the libido, desire, the vital spirit, while the motive power of the intellectual life is the Will. In its developments and peregrinations, in its eclipse by the magnetic trance state, the will loses its former sense of direction. But having almost reached the verge of annihilation, so to speak, reaching the nadir of its life, it restores itself by an effort which is mighty beyond words. One step towards this divine restoration is the fierceness of its fire and heat, as though desperation towards life urged forth every ounce of inherent vitality. At this stage, when it associates itself with and is given life by desire, the emotional nature, it is often called the Vitriol of Venus or the Green Lion, both implying the volitional power of penetration, fiery and crude, of immature but evolving spiritual energy.

But it's because of the transcendent force
It hath; and for the rawness of its source,
Of which the like is nowhere to be scene,
That yt of us is named the Lyon Greene.¹⁴³

So wrote the Vicar of Malden some centuries ago. Mrs. Atwood observes:

The cause of the dissolution appears to proceed from the action of the vital heat stirred up artificially in the blood, and which, being so continuously triturated, ignites and opens for itself a passage, endeavouring forthwith to absorb the circulating light by the efflux of its own abundant chloric spirit being transfixed.¹⁴⁴

In reality it is more than a suggestion that we find here—obscure though the passage may be. In order to explain the implication of this passage, and the whole of the Atwood mesmeric hypothesis, it is necessary that we resort to various references in comparative religion, or at least to their practical aspects as may be perceived in such mystical arts as Yoga, Tantra, and meditation. From a study of Tibetan Yogic practices we know that the development of the so-called external psychic heat—which permits the anchorite to live on mountain heights several thousand feet above sea level clad only in a single cotton garment—is achieved by various forms of breathing. Let me quote a short passage from Dr. Evans Wentz's recent work *Tibetan Yoga and Secret Doctrines*, which deals precisely with this subject. He says:

The first of these (the six doctrines) is known to the Tibetans as *Tummo*, signifying a peculiar bodily heat, or warmth, of psycho-physical character, generated by *yogic* means. According to the secret lore, the word *Tummo* refers to a method of extracting *prana* from the inexhaustible *pranic* reservoir in Nature, and storing it in the human-body battery and then employing it to transmute the generative fluid into a subtle fiery energy whereby a psycho-physical heat is produced internally and made to circulate through the nerve-channels of the psychic nervous system ... According to our text, in practising the art of *Tummo* the *yogin* must employ very elaborate visualizations, meditations, postures, breathings, directing of thought, training of the psychic-nerve system, and physical exercises.¹⁴⁵

But as in Hatha Yoga and Tantra, great stress is laid upon the breathings themselves as the most important factor involved. The directions given in the Eastern texts as to the length of breathing, retention, and exhalation are

very precise and elaborate. It is significant enough that any ordinary person can produce quite a copious perspiration within a few minutes by means of regulated deep breathing and retentions.

The Yoga theory, which is very similar, and is in fact that from which the Tibetan one has been borrowed, stipulates that in the air, quite apart from the combustible oxygen, is something which they call *Prana*, or life. But in order to illustrate the relationship of life and breath within the concept of the dynamic spiritual principle permeating all things, it is worth recapitulating the Hindu idea. Life, or *prana*, they say, is a universally pervasive principle. It is the vital ocean in which the earth itself floats; it permeates the entire globe and every being and object on it. It works unceasingly on and around us, pulsating against and through us for ever. In life we merely use a very specialized instrument, more so than any other, for dealing with both *Prana* and *Jiva*. Strictly speaking, *Prana* is breath. As breath is necessary for continuance of life in the human machine, the Hindu philosophy considers that that is the best word. *Jiva*, on the other hand, means “life,” and also is applied to the living soul, for the life in general is derived from the supreme universal spirit itself. *Jiva* is therefore capable of general application as referring to the infinite and ubiquitous spirit; whilst *prana* is more particular as implying that specialized flow of life which permeates the human frame.

Parts of the mystical training of Yoga demand a prolonged charging of the entire system with an enormous amount of *Prana*, thus rendering the body rather like a powerful storage battery. Since, according to the theory delineated above, there is some connection between air and spirit on the one hand, and between the rate of inspiration and the motion of the mind on the other hand, illumination and spiritual attainment may be achieved by this technical method. So also is the psychic heat attained by the Tibetan hermit.

From the practical point of view the Yoga theory demands a retirement from the world, or that a great deal of time and attention be devoted to these practices. Hours each day must be spent in mastering difficult postures, and

in acquiring skill in pranayama and meditation. According to the record of one practitioner that some years ago was shown to me, eight hours a day was devoted to pranayama before finally a minor illumination flooded the mind. Clearly such a course is impossible for the average man of the West, no matter how great his sympathy for the Eastern ideal. He has at least two thousand years of incessant activity, commercial bustle, and materialistic preoccupation behind him. It would be a violation of his nature and his racial heredity to refute his ancestry and adopt the Eastern hermit life.

Hence it is by some contended that the alchemistic and mesmeric theory is almost an ideal adaptation principally for such an individual. It is a European version of the Eastern Yoga technique, developed essentially for the evolving Western man. Since one phase of Yoga has as its primary object the deliberate and willed absorption of enormous quantities of spiritual energy, the Western methods adopt the same theory in its broad outlines. But its practice proceeds along entirely different lines. Magnetism, or prana, is imparted from operator to subject by the usual magnetic practical methods and then thrown back again by the subject to the former operator. In so doing it undergoes a fermentation and acceleration. As the presence of power increases and induces power, so the continual trituration and friction of the vital spirit causes an increase both of the energy and its potency. Its intensity is augmented to a degree which is inconceivable. Its voltage, so to speak, is increased, the psychic state opened thereby transcending the mere impassivity of the ordinary mesmeric trance—developing slowly but gradually a charge or flow of libido which becomes so powerful in its intensity and quality as well to be named the Secret Fire of the Wise.

Having thus dilated and enlarged upon the fundamental bases of the Atwood hypothesis and compared it briefly with the Yoga practice of pranayama, it may be worthwhile to give Mrs. Atwood's own theory in her own words. First of all she castigates the modern (about 1850) practice of the Mesmeric art in these terms.

If, then, we go out at once to throw our common life to common lives (that is, impart our own unpurified and undeveloped *prana* to equally unpurified subjects), what wonder we have only common results? That much depends upon the quality of the life imparted, general observation teaches; and with what sure corresponding consequences the moral leaven is attended may be understood, in a degree, by the recipient in the mesmeric trance. But the spontaneous fermentation which the Vital Spirit undergoes, and the change that is thereby effected in the Passive Subject, is not taken advantage of in modern practice or pushed to the uttermost; much less is understood that exact art of grafting and transplanting which the ancients practised, and by means of which a growth and sublimation of the Spirit was effected.¹⁴⁶

And again, in describing the technical method whereby the grafting of the Vital Spirit proceeds, she declares:

As this life, being fermented by this life, its similar, leads into the common trance, or is entranced, so that consequent life, being fermented by its similar, leads into that third life which moves in and with the Creative Essence, so that the mind becomes in that case related to the Universal Vitalizing Power, and so can act Its will ...¹⁴⁷ The fire of the natural life entering into and fermenting the natural fire—the same life in another, opens the last and develops and excites and sets free the celestial life and Light—that is one main principle ... When one life being fermented throws its life to another equally fermented, a greater perfection is produced in the patient than was before in the agent who imparts it. That is the law of progression of the vital force—*sic itur ad astra*.¹⁴⁸

It is in this last couple of sentences where the really significant secret is contained. It is in the transference of spiritual vitality, consciously and deliberately, from operator to subject, and back again, and retransferring the dynamic charge to subject, continuing the process again and again, which develops the latent fire and awakens the life of the concealed and latent spirit. There are several methods already known to us for the fermentation or augmentation of the individual spiritual power interiorly. Several of these I have summarized and described in my former work *The Middle Pillar*.¹⁴⁹ Simplest among such methods is the art of rhythmic breathing. The ordinary Yoga theory postulates that the most familiar mechanism for dealing with and thus controlling and augmenting *prana* is the machinery of the lungs. By deliberately establishing a slow, measured rhythm of exhalation and inhalation of the breath, whilst formulating in the mind the idea of absorbing vitality from the universe about one, the body and mind become

very considerably charged with vitality. The method is exceedingly simple, requiring only a little patience and practice to become quite adept with it, and to benefit in no inconsiderable way by the increase of vitality and power which it imparts.

A second method, rather more complex than the above, is that known as the Middle Pillar technique, of which a brief description appears in *The Art of True Healing*.¹⁵⁰ Its procedure is fundamentally simple, providing for the imaginative formulation of various centres of Light placed on a shaft penetrating the body from the crown of the head to the soles of the feet. Names are imagined to vibrate therein, and the combination of thought, sound, and colour awakens these centres to an equilibrated activity within. Such an activity throws into the psycho-physical system vast quantities of high-powered spiritual energy. This power, too, can be transmitted from one person to another with the greatest of ease, and that by a simple manual contact. It is my contention that anyone, sceptic or otherwise, by following the simple directions so far as the practical instructions are concerned, can prove for himself the validity of the magnetic hypothesis. Using this method for working up steam, as it were, as a preliminary to the practical application of the more complex and advanced Atwood technique, considerable results should be obtained. In this connection it is worth stressing my belief that on the whole magnetic “passes” do not conduce to a satisfactory transmission of power. There is considerable wastage of energy insofar as the method is not sufficiently direct. The Eeman method as described in *Self and Superman* should be studied as being most useful.¹⁵¹ The technique described by de Puységur is extremely efficient, and is really a vast improvement on the passes. That is to say, the operator places one hand over the solar plexus or spleen of the patient and the other on the latter’s head. Linked up in this way, he imagines himself to be a storage battery absorbing power from the universe and “pumping” it into his patient. Within a very few minutes both he and the patient obtain the marked sensation of such transmission. Accompanying the Middle Pillar

technique by rhythmic breathing enables the operator to absorb enormous quantities of vitality from the atmosphere and the universe about him, thus rendering fatigue an extreme improbability. So long as the operator definitely realizes, with humility and a lack of egotism, that he is but a channel through which the cosmic forces may flow, his ability to transmit energy is never impeded. If we consider the realm of therapy, it is only when successful cures imbue him with a sense of self-importance that trouble begins. He comes to consider himself as a powerful healer, stressing his own personal abilities and forgetting that the spiritual power is not his own. Thus the channels become blocked, and there is a temporary cessation in the flow of the spirit through him.

With the channels wide open, vitality flows without impediment through the personality, and the application of the techniques of rhythmic breathing and the Middle Pillar will enable both operator and subject to fulfill easily the requirements of the Atwood hypothesis. Vitality as ordinarily experienced is of little value. But the power that invades the personality during the Middle Pillar practice is of such a nature as will, when transmitted by the hands, ferment the being of the subject. If, after some time, the subject changes his role and becomes the operator and throws back the vitality to the former operator, who now becomes the subject, a considerable psychic change develops.

The common assumption that mesmeric methods are dangerous does not require much consideration. All forms of therapy in one sense or another are dangerous. The whole of life is dangerous. The mere attempt to cross a modern street is an undertaking which is fraught with the utmost danger when one considers the extreme probability that the turbulent surge of traffic may find yet another victim. All the hypnotic authorities refute the charge that the practice of hypnotism has a deleterious effect upon the patient. Many of them cite subjects who have been hypnotized hundreds of times without the least injurious result. On the other hand, it is easy to see that in the hands of an unscrupulous and dishonest operator serious harm

may be effected. Nevertheless, this latter argument is true also of medical and psychological practice. One has to be certain of the integrity and trustworthiness of one's physician or psychologist before submitting to treatment.

A second objection is likewise without foundation. It asserts that the practice of mesmerism interferes with the free function of the will, which faculty is precisely that which should operate in the study of occultism. Hypnotism has been defined as an artificial method of obtaining a concentrated or abstracted state. It thus resembles meditation or concentration, when consciousness or the attention has been withdrawn from the outside world and is focused upon one solitary idea. The difference is that in the former case the meditator is assisted by a second person, whilst in the other the state is self-induced. Thus, from one point of view, it is said that the latter is infinitely superior in that one is not dependent upon any other person, being self-reliant and capable of controlling both the mind and the psychic faculties. One advocate of this point of view, Dr. Evans Wentz, writing in his most recent book, asserts that European critics of Yoga have thought that such practices induce a sort of self-hypnotism. If, in some degree, the criticism be well founded, we must, nevertheless, take into account the fact that hypnotization by one's own efforts has a far different result, insofar as experimental knowledge is concerned, than hypnotization by another person. In self-hypnotization the *yogin* is wholly the master of himself, whereas in hypnotic trance induced in one person by another the hypnotized subject loses mastery of himself and is more or less enslaved to the will of the hypnotizer, and upon being released from hypnosis has little or no conscious memory of the nature of the hypnotic state or the character of the mind's reactions to the external stimuli inducing that state.

It is only necessary to observe that this phenomenon of amnesia can be remedied quite easily with repeated hypnosis and by training. In fact, to adopt what is in my opinion a balanced and sane attitude one might state

that an ideal form of training would be the conjoining of the analytical procedure of psychology, the induction of the mesmeric or somnambulistic state, and the practice of one of the occult meditation techniques. By these three methods any deficiency inherent in any particular technique could be remedied, and consciousness itself could be considerably enhanced.

So far as concerns the accusation that Yoga or meditation practices induce self-hypnotism, since that is assumed in a derogatory manner, much depends on the definition of hypnosis. On this subject there exists so much confusion, fear, and wrong thinking, due probably to the past abuses of theatrical performers besides the romantic speculations of some too-imaginative novelists, that it is necessary to resort to a definition expressed on a former page. That is to say, in a few words, that the state induced by hypnosis is comparable in every respect to a condition of extreme introspection. The major difference is that the subject is assisted in the production of this one-pointed condition by a second person guiding his consciousness along a predetermined track. Being in a highly concentrated mood, consciousness is far more accessible to (a) upwellings of formerly unconscious material and to (b) the implanting of suggestions for the furtherance of certain ends and for the evocation of corresponding faculties within. It all depends on how this condition is used as to whether good, that is desirable, results shall follow, or whether failure be one's reward.

The ideal of being "wholly the master of himself" in the case of the *yogin* is, from one point of view and from a legitimate and valid angle of argument, an instance of excessive individualism. In the East the idea of cooperation between groups of people has never risen to the practical heights that the West, regardless of other of its defects, has achieved. It is far more common for Europeans to work one with another than is the case in the East. There it may be a commonly observed phenomenon for disciples to flock to gurus, but in the majority of instances it is hardly an organized affair. Consequently, the Eastern system is prone to elevate its own weakness, making a sublime virtue of what in reality is a psychological

and neurotic defect. It is the old story of the fox who lost his tail. In the West, cooperation as an ideal has gradually developed and slowly has been reaching its fruition. Therefore, even in spiritual and psychological things, we here see no harm in receiving assistance and support from some other person. We consider it the most natural thing to do so. And, so it is argued, there can thus be no harm in the use of mesmerism or hypnosis as a means of obtaining proficiency in the meditative art, *provided* in addition the subject is aware of two things. One, the integrity of his guide or teacher, so that he experiences no hesitancy or apprehension in submitting to the induction of hypnosis. And, two, that he realizes that in the last resort he must stand upon his own feet, and that to rely exclusively upon the operator is a confession of extreme weakness which can be dangerous to his spiritual welfare.

This, at any rate, seems to be the import of the Atwood technique—a method whereby the cooperation of two interested individuals is employed towards a certain end, and that a spiritual one. With the proposed disintegration of the astro-mental sheath by a magnetic surplus, so to say, the theory holds that it is possible for the locked-up libido to be released and ascend more readily to the higher levels of consciousness, there being available for general and immediate use. The two operations are synonymous and occur simultaneously. The deliberate breaking-down of the crystallized elements of the personal sphere spontaneously releases the power latent within them. This release is tantamount to a sublimation. That is to say it is a transfer of energy from a lower form of activity or level of consciousness to a higher. And, as our text indicates, until this locked-up energy is released no further steps are possible.

Indeed, this position is analogous to the Yoga system. No knowledge, true non-illusory knowledge, of the universe and of life is really possible without first having experienced some degree of Samadhi, the mystical experience. This attainment is engineered by several means, chief among them the technique of arousing the coiled-up, latent power called Kundalini,

stored at the base of the spine. Once aroused, this power must be guided up the Sushumna in the spine to the brain. This ascent of vital energy to the psycho-mental chakra in the brain, or rather above the crown of the head, induces a condition of consciousness which is characterized by the immediate acquisition of intuitive knowledge and by the experiencing of an ineffable bliss which is unlike any other experience in life. At the same time the realization of complete and absolute freedom is obtained, as though every bond which tied one to the world and linked the world to one's own self were severed. In a word, the mechanisms of introjection and projection of psychic qualities are realized in full consciousness, and overcome. Having thus experienced Samadhi, the Yogi, being free for the first time, detached, and no longer enslaved either by extraneous or subjective circumstances, can envisage life as it really is. As a consequence he can contemplate what further steps should be taken for his own evolution. And he will also see in a way that few other beings can see how he may help and not hinder his fellow man.

The second Key of Eudoxus informs us that the unfolding of the nature of consciousness cannot be undertaken without the preliminary dissolution of conscious restriction and inhibitions. The entire mental sheath must be broken down in order that its psychic constituents may be rearranged in a modified and better form. Following upon this, the sublimation of libido can be accomplished. This condition of sublimation achieved, then the conversion of the elements is possible—that is, reconstructing the Robe of Glory, the inner Body of Light—as well as the extraction and full realization in consciousness of the three Principles. These three Principles have been likened to Selflessness, with its opposite of Self for Mercury; Change, with its opposite of Stability for Sulphur; and Sorrow, with its implicit of Bliss for Salt. That is to say, these operations must permit the latent qualities and divine powers dormant in the various levels of the psyche, unknown and unsuspected by the ego, to expand and attain their maximum expression and development.

4. The Sun and Moon are astrological symbols for male and female, positive and negative, the psychological equivalents of Consciousness and the *Anima* (or *Animus*) principle. The union of these two dis severed constituents of the personality creates integrity and unity of being. And it is only the *whole* man, the equilibrated and balanced individual, who can truly initiate. The distillation is the spiritual energy which would circulate in such a person. It is this distillation which requires to be manumitted to the prepared subject. There it can ferment, and after repeated transferences arouse that interior secret fire of the spirit within the blood which will dissolve the dull and unpurified stone. The great Sea of the Wise is, as we previously determined, the Collective Unconsciousness, or the higher divine Astral plane, the ubiquitous all-pervasive storehouse of magnetism, vitality, feeling, and memory.

5. Dissolved in this way, into what, for lack of other and better words, may be termed a homogeneous magnetic fluid, the Stone may well be called the Vine of the Wise. As these hermetic processes go forward, and the fluidic substance matures and develops in the right direction, it is known as the philosophical Wine. The Wine is extracted from the Vine—that is, the dissolved constituents of the entire personality which, because of this dissolution, evinces a possibility of further and new growth. The Wine represents the same substance symbolized by the Vine, but on a higher plane. Because of the attention we have given to it, and the processes to which we have subjected it, the wine we extract and develop from the grape vine is a higher development of the source from which it came. In that sense it is an evolution. We could likewise suggest that the Unconscious is the Vine, and the libido, which issues from the hidden depths of the psyche, answers to the Wine of which Eudoxus so enigmatically speaks. So far as this alchemical Wine is concerned, as it continues to be subjected to the coction and influence of the fire, further development increases its virulence, so to speak, at which junction it is denominated as a most sharp Vinegar. It is an acid fluid continuing the process of disintegration yet

further and in a more subtle way invading the entire mental and psychic sphere, as a preliminary to the reconstruction of the sphere of sensation on a better and diviner plan.

Some mention must be made of the consequent alteration in the bloodstream caused by glandular secretions stimulated and equilibrated by changes in both feeling and consciousness induced by the Great Work. It is an empirical fact that mental and emotional changes are capable of inducing changes in the bloodstream and in the tissue structure of the physical body. We are all familiar with instances of sudden and unexpected bad news at mealtimes which has induced vomiting. The study of neurosis has also provided us with innumerable examples of nervous and physical disturbances induced by adverse psychic activity. It is a psychological fact that neurasthenia, constipation, indigestion, arthritis, pruritis, and many other ailments are direct results of psychological causes. Sometimes to deal with the psychogenic factors eliminates or relieves physical symptoms. At others, direct physical therapy of different kinds is required to relieve mental symptoms of distress. In other words, mind and body may not be considered as two separate entities. The more accurate viewpoint might be that they are two poles of a single entity, two different functions adopted by that entity for the purpose of obtaining experience and dealing with external life. They constitute, with the additional postulate of occult philosophy of an astro-mental body, a direct continuum. Changes therefore occurring anywhere along that continuum, affecting any link, must produce inevitably a result or change in some other part of the chain. Though I am not aware of any definite experiments, it ought to be possible to show that the blood-specimens of hypnotic-trance subjects exhibit alterations and a slightly different chemical composition from those of ordinary persons. Hence in dealing with such powerful media as meditation, magnetism, and the reverse transmission of vitality, we are fairly certain to find that physical effects should ensue. Transmutation thus becomes an actual physiological and experimental fact, the entire physical frame becoming more sensitive,

purified, and responsive to the delicate impulses transmitted to and from the consciousness dwelling within.

Third Key. As we proceed in the examination of these Keys, the material becomes more and more obscure. The only saving grace is that we are counselled to continue as we have begun. Because of this advice, and because I have been more prolix in the commentary to the two previous keys, I do not propose to examine the entirety of this third Key or those remaining. After noting certain points in the first half of this key, I see no further necessity to continue. The student, in the light of the preceding chapters, can examine the text as he wishes.

2. The principal operation to be undertaken according to the description of this Key is the extraction of the three principles of Salt, Sulphur, and Mercury from the comparatively homogeneous base called the Water of the Wise, or our Mercury. This is accomplished, as Eudoxus informs us, by a “perfect dissolution and glorification of the body whence it had its nativity.”¹⁵² It is also furthered or engineered by means of the Spirit, or Sulphur—the end being the union of the soul with the body. Elsewhere this process is termed “fixing the volatile”. The soul would correspond to the airy volatile nature of consciousness, Mercury, and it requires to be fixed or coagulated in a more or less solid foundation of the Salt, the body. And the text further clarifies the issue in the next verse: “This is the Intention, and the essential point of the operations of this Key, which terminate at the generation of a new substance infinitely nobler than the first.”¹⁵³

4. Slowly the issue becomes clearer, carrying on the exegesis from the end of the second Key. Eudoxus speaks of the homogeneous substance, the philosophical Water, concealing the Three principles which are comparable to the spirit, soul, and (subtle) body. Here Eudoxus emphasizes a fact which I stated above. For these three principles, like every other thing in nature, are not pure in their natural state, and to be purified need to be banished and separated prior to re-amalgamation. Hence the process begun originally requires to be continued so that a distillation is made of the homogeneous

and amorphous astral base. A separation then occurs. A cleavage takes place, dividing the natural unity of Mercury and Sulphur, soul and spirit, from their vehicle, the Salt. This earth, or Salt, remains fixed within the physical body “like a dead, black, and dreggy earth.”¹⁵⁴ Its life departed, the subtle sheath turns to putrefaction and decay.

5. But even this dreg is of untold value. Nothing in the alchemical art is discarded, for “Nature teaches us” so assert the *Chaldaean Oracles*, “and the Oracles also affirm that even the evil germs of matter may alike be made useful and good.”¹⁵⁵ In her *Memorabilia* Mrs. Atwood remarks that “the principle of body is preserved in what they call the ashes, or *Caput Mortum*, and that, one principle being saved, the whole life is restored from it; Khunrath calls it ‘our pigmy’, also the ‘diadem of the body’ ...”¹⁵⁶

6. Latent within the blackness of the ashes is life—interatomic life, which by no means can be snuffed out, and which sooner or later asserts itself, communicating movement and life to the mass. There is a Qabalistic aphorism which has it that “*Kether*” (spirit or whiteness) “is in *Malkuth*” (matter or blackness) “and *Malkuth* is in *Kether*, but after another manner”. And again, it is said that within the material extreme of life, when it is purified, the Seed of the Spirit is at last found. Ultimately, there can be no distinction made between spirit and matter. The latter is a crystallization of the former, and spirit is a rarefied and sublimed form of matter. Matter is composed of molecules, these of atoms. By analysis the atoms are seen to be composed of still smaller particles, protons and electrons. These are considered to be positive and negative charges of electricity, whilst the latter, as energy, is a light radiation, the manifestation of the spirit in action. It is by the persistent subjection of the dregs to the fire of the Wise that the innate and implicit spiritual life and energy is stirred to renewed and desperate activity. The blackness is cast off, and the Salt is washed and purified. By these purgative means it is fixed, becoming the blood or the life of the Stone, the immortal substantive and energetic basis of the regenerated consciousness.

7. Fire and Water, being opposite, are yet mutually attractive. It is the age-old philosophy which is here expounded. Spirit is the antithesis of Matter. Yet the attraction of the one for the other is so great that, like man and woman, male and female everywhere, without the other each is lost and incomplete. The union therefore of spirit and soul is enjoined on us with great and emphasized earnestness. The one is the universal, all-pervasive life force, whilst the other is an individualized particular unit of that energy, made self-conscious through experience and immersion in matter. This union, apparently, can only take place through a third thing. They themselves are so extreme that it would seem impossible for them ever to be conjoined. Just as, with regard to an attitude towards life, it is comparatively easy to choose some one extreme viewpoint and follow that to the end. But it is infinitely more difficult to envisage the two opposites in consciousness and attempt their union. Such an attempt is always foredoomed to failure. But one can succeed by formulating an entirely new point of view which does not consist exclusively of either of the two opposites. Or, to state it more properly, the ego reconciles them because it has risen above them. More technically, the spirit itself, or the libido, by regression to the Collective Unconscious, reconciles and unites them.

Thus it is that the alchemical tradition asserts that the union of the individual soul with the universal spirit can only ensue through the mediation of a third thing, the Earth, or the subtle Body of Light. It is this which is the medium and link between mind and matter.

8. To repeat and to emphasize is oftentimes to clarify. The author of this cryptic text now adds that fire and water, though of different genders or polarities, are fundamentally and essentially of the same nature. These are separated from their material basis by the mechanical and continued application of fire. Having achieved a separation, the material basis, the Salt, is to be moistened occasionally by its water. That is, Mercury, actuated by Sulphur, which gives it volition, is to moisten or impregnate or indwell its former vehicle now *in extremis*.

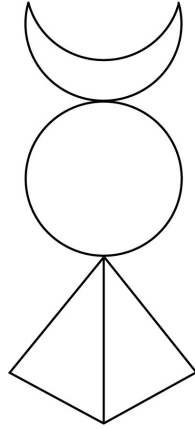
What formerly took place in archaic prehistoric epochs as an involuntary act of nature, now occurs with the full consciousness of the spirit. There is a descent of the spirit into matter, even as the gods of the solar myths descended into the underworld—repeating the original operations or phases occurring in cosmic evolution. This descent moistens Earth with the Water, and also fixes the Spirit. The occurrence is dual in nature. The union of Salt and Sulphur, the two opposites, brings to birth once more the individual consciousness, formerly eclipsed by the magnetic trance and the vital transfer. It may at first be thought that the joining of spirit and matter in this manner after their previous separation produces the identical unity which prevailed before. In point of fact this is not so, and the alchemists are adamant in their insistence upon the difference. Just as, in a magical ceremony, the invocation of an element into a clearer space after its prior banishing is not the same element as obtained before, but a purer quintessence of it, so by the spagyric art the unity of Salt, Sulphur, and Mercury appears “under a more noble and more perfect form than it was before”.

Another commentator chose to interpret this union as between *Ruach*, the mind or ego, and *Neschamah*, the Higher Soul or Fiery Mind, understanding. After this mystical union the elevated *Ruach* returns as master to its proper union with *Nephesh*, the animal soul, whose nature is thus fulfilled.

9. The Stone we have already determined to be a term covering several concepts. At times it is a multiple concept including the three alchemical principles together. At other times, like the word Mercury, it refers to the Quintessence, the crown and synthesis of the elements. On still other occasions it has application alone to the substantive principle of Salt, which is referred on the Qabalistic Tree to the Sephirah *Hod*, Splendour, to the element of Water, to the astrological planet Mercury, both these latter attributions representing energy and plasticity and fluidity of substance, the substance of the so-called astral sheath or Body of Light.

This paragraph teaches that from the Stone, the generic term for the homogeneous compound, issues Water. This divine Water can only be realized by our fiery dissolution. Here it becomes necessary to extend the significations of our elemental attributions. These symbols are infinitely elastic. In certain forms of occult symbolism, to the Sephirah *Hod* is attributed the symbol of the cup. This Cup has a special shape to express in symbolic form fundamental ideas. The base of the Cup is triangular, or rather pyramidal. Upon this rests a circle, or sphere, whilst above this is a crescent, the actual bowl of the Cup. This can be made to yield several significant meanings. The base, being triangular, is the type and symbol of fire. Being pyramidal, it represents every aspect of fire—astral, solar, and terrestrial fire. The circular symbol, by employing the symbology of the Hindu tattwa system, refers to the element of Air. Above the circle is the crescent, which by the same system of symbolism is attributed to the element of Water. But see the section on symbols in Volume One of *The Golden Dawn*.¹⁵⁷

Now, in their broadest significations, these three elements refer to the three fundamental divisions or aspects of man's psyche. The triangle of fire is attributed to the instinctive and emotional principle. Air, as we have previously determined, is the elemental characteristic of the mind; thus the circle represents consciousness. The spiritual part of man, his aspirations and higher yearnings, his intuition and imagination, is represented by the crescent. Thus Air, consciousness, is the reconciler between the opposites. Man, symbolized by this formal symbol, is thus represented as a complete psychic entity open always, if he will, to the influx of *Kether*, the universal spirit of life.



Cup Symbolism

The employment of Water at this particular stage in our alchemical text implies the gradual coming into operation of a spiritual principle. By the dissolution of the bonds that cramp and bind consciousness, chains that hold it in thralldom to purely illusory concepts in conflict with reality, the inner spiritual life is released. This spiritual life is that which is represented by Water.

10. Various properties and names are assigned to this fluid—depending upon certain stages reached in the working. But I gather that as the work is begun, through increasing the potency of the inward fire by a constant trituration and transfer, so it is continued. It is this which accomplishes the distillation.

That this Water has a lofty significance can hardly be doubted when one remembers the references in both sections of Scripture. Remember the passages in Revelations:

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”¹⁵⁸ And again: “I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.”¹⁵⁹

12. Reiteration continues to emphasize that dissolution again is the preliminary operation. The subtle body, now separated from its informing principle, must be dissolved into its own homogeneous astral base, the Salt.

It is this further process of dissolution which actually releases the full fiery blast of the inner fire.

The first applications of the alchemical fire are slow and gentle. Necessarily so. Gradually its heat increases to a full and high intensity as the bodily and astral system slowly becomes accustomed to its force. And it is this which, in time, produces the blackness of putrefaction in the body, which is the signal so desired. Future success in this type of working depends entirely and exclusively on this condition having been reached.

The precept of Senior quoted in the text is an extremely interesting one, and those who have followed exegesis and have further applied their own intuitions may recognize its implication. The highest fume is the vital spirit which in its temporary eclipse is reduced to the depths. Mercury is the “divine Water” “descending from heaven,” which by invading the psyche reduces or breaks down the astral form to its component principles or element. More accurately, so far as interpretation is concerned, we may assume that the psychological method is best applicable here. Mercury is the intellect pursuing the reductive method at first, and then synthesizing all things. At all events, the balm of life, which is the divine fire—as distinguished from the cruder elemental fire characterizing the lower and earlier forms of procedure—is concealed within the black ashes of the disintegrated body.

As remarked earlier, our symbolism switches over to, or is extended to include, the Supernals. The latter is a triad of divine powers commonly referred to as a unity. The trinity may be likened to the noumena or the divine roots of the elements, or the three aspects or facets of the Higher Soul, of the core of the Self, the It, and its vehicles of Wisdom, Will, and Understanding. This unit is latent and completely dormant within the blackest ashes of matter and mind until, when apparently life itself is extinct, it stirs itself spontaneously into a new and emancipated revival. So awakened into renewed existence, its action upon its concealing form is that of a purifying fire, of cleansing water, eliminating the last remaining

fragments of impurity and blackness and evil. “Your water shall be animated with this fiery essence, which works all the wonders of our art.”¹⁶⁰



Caduceus Symbolism

There is another symbolic form representing the principles inherent within the psyche which may prove a little enlightening. Its basis is the Caduceus of Mercury. The mode of interpretation employs what are called the three Mother Letters of the Hebrew Alphabet. These are Aleph, Mem, and Shin. These have elemental attributions. Since in the Qabalistic philosophy all things in the cosmos, and consequently within man's psyche, have issued from the three major elements, rightly they may be called Mothers. On the Caduceus, the letter Shin, , three-pronged, is symbolic of the two overshadowing wings, with the central stem. In the middle is the letter Aleph, , to symbolize the two heads and necks of the crossing serpents, whilst below is the letter Mem, , symbolizing the rest of the intertwined serpents' bodies. Thus we have the reverse of the Cup symbolism, which was a passive and receptive symbol, whereas the use of the three Mother letters is an active and masculine symbol. For above is the Fire, the letter Shin, whose numerical equivalent is a Hebrew phrase meaning the Spirit of the Gods, or the divine Spirit. It is reminiscent of that holy inspiring fire which descended upon the apostles, blessing and sanctifying them at Pentecost, endowing them with the gift of tongues. Inspiration, religious, mystical, and artistic, is the result of its descent into the barrenness of man's psyche. Consciousness, the two serpent-heads, is the letter Aleph referred to the element Air, for varying reasons which elsewhere we have discussed. Below is Mem, the passional nature of man, his animal soul, watery, turbulent, and stormy at times; at others tending to reduce him to inertia and inactivity.

Other interpretations of this fundamental symbolism may occur to the reader. But it is hardly necessary here to enter all the intricacies of interpretation. My object was primarily to suggest various forms of exegesis, and provide the barest outline of a means of such interpretation.

Finally, and to conclude, there is one important and very difficult problem to consider. The basis of our interpretations, be they psychological, mesmeric, or magical, have all to do not with the physical substance known as gold but with the production of an illumined condition of the psyche. By comparison with the psychic state of the average individual, such illumination may well be gold as a symbol by way of comparison with the gross lead of normality. There are other interpretations, naturally, and quite possibly there is a legitimate metallurgical one. If such is the case, I do not know it. It may be left in the hands of metallurgists and chemists, for it does not concern my interests.

What is of concern, however, is the claim made by certain students of occultism and alchemy, which is this: that the production of spiritual changes within the psyche, and the accomplishment of the interior transmutation, brings to light hidden powers previously dormant and latent in consciousness. As a bald statement this is not so improbable. The protagonists of this theory, however, go further. They say that these powers are such as to give their possessor the ability, for instance, to perform a physical transmutation. It is not impossible, they hold, to turn lead or other base metals into gold through the mediation of the inner psychic and spiritual faculties developed and stimulated by the spiritual transmutation of the psyche. Whether any such illuminated person would consider it worthwhile to attempt such transmutation is quite another story, though history affirms such attempts—moreover, successful attempts.

Arthur Edward Waite, in his work *The Secret Tradition in Alchemy*, prefers to ignore fundamental facts in occultism as well as the evidence of contemporary psychical research. He uses his customary heavy artillery of criticism against this theory where a much simpler method of consideration

would have been appropriate. He purports to despise this theory of the psychic transmutation of gold. In fact, he cites the protagonists of this theory as stating that although they realize fully the implications or possibilities of such transmutation they have not “proceeded to the praxis.” And from this Mr. Waite utters with attendant disparagements that such a feat is impossible.

While fully conscious of the philosophical implications of the spiritual interpretation of the alchemical theory insofar as it relates to transmutation, I join my predecessors in confessing that I too have not proceeded to the practice. But at the same time I am aware of the research and development which has taken place in the past and is proceeding contemporaneously in modern laboratories. The evidence of psychical research is material, which it would be unwise for any critic to ignore, let alone ridicule. The various phenomena which do occur, and whose accuracy and verisimilitude has been vouched for and attested by honourable and trustworthy men, indicates that within man are strange and wonderful powers but rarely active in the normal individual. Not only so, but that these psychic factors are able to affect and influence the objective world to an extraordinary degree. Consider, for example, the phenomenon of apports. Objects, living and inorganic, make their appearance in the séance-room out of the blue. It seems as if the magical power activated within the medium is able to transplant objects in complete disregard of the laws of the three-dimensional world with which we are familiar, and to which we have become accustomed. How can we explain this phenomenon? Flowers are whirled into a room, closed, locked, and barred—apparently through the floor, ceiling, or the four walls from somewhere exterior to that room. Whatever the true explanation, we are face to face with powers of the psyche that may act upon so-called solid matter and change and modify its nature solely by psychic activity. In the face of the vast body of testimony collected by psychical research, quite apart from spiritualism, we may say that any individual who ignores such testimony is one who is a coward

intellectually, afraid to accept any truth which does not conform to his predilections.

This is one aspect of the subject. The other aspect may be less acceptable to critics, though its validity is attested to by vast numbers of individuals, and by tradition, secular and religious. In the Eastern spiritual philosophies it is a commonplace that devotion to the religious life, or the practice of spiritual techniques, quite definitely develops abnormal powers in the psyche. These are known in India as the *Siddhis*. Legend is rife as to the miracles, so-called, that may be achieved by fakirs, anchorites, and Yogis. Most of these with whom the average tourist comes into contact are manifestly hardly spiritual types. But for the purpose of our argument that hardly matters. These individuals have followed the primary rule of occult practice. By doing certain things, certain results will follow. This rule they have followed, and have achieved a certain control over mind and body, developing an enormous potential of will which is capable of acting directly upon material things. Such a philosophy of psychism, extended considerably so as to include spiritual development, is the only one which will explain the miracles of Scripture. Most Western theologians, unable to explain these phenomena, and incapable of accepting them in the face of scientific criticism, have thrown them overboard, thus interfering very considerably with biblical narrative and verisimilitude. By adopting the philosophy of Yoga, or any allied or similar art, we have a complete explanation to hand. Through the pursuit of a specialized and scientific study of the psyche, in various of its branches which are not included in modern psychological knowledge, the awakening spirit within manifests through the personality undreamt-of faculties and powers. The exercise of these spiritual powers are responsible for the miracles of both the Old and New Testaments and the scriptures of the East. Moreover, I suggest the interested reader consult Hereward Carrington's excellent work on the psychic life of Christ entitled *Loaves and Fishes*.¹⁶¹

In view of both these lines of evidence, the Yoga philosophy of India and modern psychical research, I see on theoretical grounds no valid reason why the interior psychical or magical power should not be able to effect a physical transmutation. If this power can move a physical object without physical contact; if it can exude its own subjective astral substance into objective materialization; if, finally, it can pass one solid object through another without injury or damage to either, why then should it not be able to rearrange the atomic structure of a metal? Theoretically, there is no reason why it should not be so, and I feel confident that, although I have not proceeded to the practice thereof, the future will demonstrate and confirm the truth of what these ancient students have affirmed. In doing so, it will rout with dishonour carping and over-critical students who, because of their long study and supposed insight into the subject, should know better. It is time that such were silenced.

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CHAPTER EIGHT

THE MAGICAL VIEW

We have so far considered the most important theories concerning the non-metallurgical aspect of Alchemy. It must be admitted that the psychological and the magnetic theories are the most important and yield the most significant material. Yet there is a third viewpoint which is worth consideration here—I refer to the magical theory. It touches so closely on the alchemical practice that to ignore it would be to neglect a highly informative branch of research. In other of my works I have dealt fully, more or less, with the objects and nature of magical practices. It may be remarked that from the widest point of view the psychological approach borders very closely on the magical one. As Jung remarks in his commentary to *The Secret of the Golden Flower*:

Magical practices are the projections of psychic events which, in cases like these, exert a counter influence on the soul and act like a kind of enchantment of one's own personality. That is to say, by means of these concrete performances the attention, or, better said, the interest, is brought back to an inner sacred domain which is the source and goal of the soul. This inner domain contains the unity of life and consciousness which, though once possessed, has been lost and must now be found again.¹⁶²

Thus the objects of Magic are to bring the student to an awareness of his own divine nature, to enable him consciously to integrate and unite the several constituents of his own psyche. It is to effect psychological integration, to bring about a psychic release from bondage to unconscious projection, and to produce an exaltation of consciousness to the Light, that any legitimate magical initiating system owes its existence. The function of every phase of its routine, the avowed intention of its principal rituals, and the explicit statement of its teachings is to assist the candidate by his aspiration to find that unity of being which is the Inner Self, the pure essence of Mind, the Buddha-nature. Thus the entire object of Magic and all

mystical training “is, by the intervention of the symbol, ceremonial and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth.”¹⁶³

All magical initiations require the presence of initiating officers. From one point of view such officers represent just such psychic projections as Jung refers to. They represent, even as figures in dreams do, different aspects of man himself, personifications of psychological principles active within the psyche. Through the admittedly artificial or conventional means of a dramatic projection of these psychic principles in a well-ordered ceremony a reaction is induced in consciousness. This reaction is calculated to arouse from their dormant condition those hitherto latent faculties represented objectively by the officers. Without the least conscious effort on the part of the candidate an involuntary current of sympathy is produced by the external delineation of psychic faculties which may be sufficient to accomplish the purpose of the ceremony. The aesthetic appeal to the imagination, quite apart from what I would call the intrinsic magical virtue of the ceremonial, stirs to renewed activity the life of the inner domain. And the entire action of this type of dramatic initiatory ritual is that the soul may discover itself whirled in exaltation to the heights, and during that mystical elevation receive the influx of the Light.

Thus, to refer to one practical magical scheme practised in the Order of the Golden Dawn, and described at length in my book *My Rosicrucian Adventure*,¹⁶⁴ there is a preliminary ritual called the Neophyte Grade. To operate this properly, several officers are required. The Kerux personifies the reasoning faculties. He is the intelligent part of the mind, functioning in obedience to the Will; the Qabalistic *Ruach*, in a word. The higher part of that mind, the aspiring, sensitive, and the intuitive consciousness, the *Neschamah*, is represented by the Hegemon, who ever seeks the rising of the Light. The active will of man is signified by the Hiereus, the guardian against evil. In this initial ceremony of Neophyte the Hierophant acts on

behalf of the higher spiritual soul of man himself, that divine self of which but too rarely, if ever at all, we become aware. "The essence of mind is intrinsically pure" is a definition of one Buddhist sutra, and it is this essential state of enlightenment, this interior Self, Osiris glorified through trial and perfected by suffering, which is represented by the Hierophant on the dais. He is seated on the throne of the East in the place of the rising Sun, and with but two or three exceptions never moves from that station in the Temple. He represents that innermost core of the psyche which, itself; moves not, though it directs the other officers and initiates, and commands movement and activity. From his aloof spiritual stronghold this higher Genius gazes down upon its alter-ego, terrestrial man, evolved for the object of providing it with experience. Seldom does that Genius leave its palace of the stars except when, voluntarily, the lower self opens itself to the higher by an act of sincerest aspiration or self-sacrifice, which alone makes possible the descent of the Light within the heart and mind.

Now, it is upon the Hierophant and his activity that the efficacy of initiation depends. Without an understanding of the magnetic theory, no likelihood of realizing the rationale of initiation is possible. The central factor of initiation consists in the communication of spiritual power from the Hierophant to the candidate by a physical and magnetic contact. There is one point in the ceremony when the Hierophant leaves the Throne of the East, representing the Higher Self in action. As Osiris he marks the active descent of the supernal splendour. While leaving the dais, with wand uplifted, he utters: "I come in the power of the Light. I come in the Light of Wisdom. I come in the Mercy of the Light. The Light hath Healing in its Wings."¹⁶⁵ And having brought the Light symbolically to the aspirant, he retires to his throne, as though that divine Genius of whom he is the Temple surrogate and representative awaits the deliberate willing return of the aspirant himself to the everlasting abode of the Light.

In actual practice, in modern times, most Hierophants have contented themselves solely with the symbolic gesture and speeches. The real

significance of the movement, as a practical magnetic technique, has not suggested itself to them. In point of fact, whilst moving from the dais towards the candidate at the altar, the Hierophant should be stirring up within himself the magical or spiritual power to such an extent that it emanates powerfully from him. There are means and techniques by which this is possible. Such are the Middle Pillar technique, the assumption of God-forms, rhythmic breathing, simple but sincere aspiration, prayer, and many another method. The emanation of the spirit entering the sphere of the candidate produces, should the charge be strong enough, a powerful effect.

There is another point, just previous to the one mentioned above, when the Hierophant stands at the altar facing the kneeling Neophyte. Whilst the latter aspires strongly by the recitation of an obligation defining his purpose and intention, the Hierophant takes hold of his left hand. It is this action which, in my estimation, constitutes the principal gesture of successful initiation. For it is then that the Hierophant is able, if he knows his business, to transfer a vital stream of spiritual energy from himself along a physical line of conduction to the candidate.

Now, it is here that we have an analogy to the Atwood conception of alchemical practice. We have seen that the primary operation in Alchemy, regardless of the mode of interpretation, is the solution. According to the Atwood theory, such a solution was accomplished by means of the transference of magnetism or spiritual energy from operator to subject. This transference induced a trance state in the subject. That is, by this means a specific change is induced in consciousness. The resemblance of this theory to the action of the Hierophant in magical initiation is at once striking. There is one marked difference however; no trance state is produced by the ceremony itself. On the other hand, quite frequently the candidate at such initiations confesses afterwards to a sense of confusion or “muzziness,” as though some degree of separation, or inhibition of consciousness, had been induced.

Moreover, the action of this Neophyte ceremony is intended—so runs the rubric attached to the ritual—deliberately to produce a species of schizophrenia. It is believed that the various principles comprising man become temporarily dissociated. A highly intricate account of the condition of these dissociated psychic functions may be found in Volume III of my work *The Golden Dawn*, section Z.3.¹⁶⁶

So striking is the resemblance of the Atwood technique to the magical one that I am profoundly convinced that the magnetic interpretation, when raised to a higher level and developed to its highest magnitude, is at the basis of ceremonial initiation. Thus the preliminary Neophyte ritual has a definite connection with the Alchemical dissolution. And like that operation of dissolution, upon the efficacy of that Neophyte initiation ceremony does the success of the remaining initiations depend. Should the Hierophant be successful in communicating, with the help of his fellow officers, a magnetic or spiritual charge to the candidate, that charge acts as a ferment. Slowly but surely in the months ensuing after the ceremony the vital ferment stirs up the psyche of the aspirant, unconsciously breaking down resistances and crystallizations, to the end that Light may enter his mind.

The five grades that follow have as their object the awakening of the elemental bases of what must develop into the instrument of the higher. Awakened and purified, they may be consecrated to the Great Work that they may become worthy vehicles for the indwelling of the Light. First, however, it is necessary that they be awakened. For, psychological truism that it is, until their presence is divined their transmutation cannot be accomplished. We have here, again, a definite point of contact with the hermetic technique. For after the dissolution of the inner psychic vehicle into its own homogeneous base there must follow the conversion of the elements. This process, as we assumed before, implies a process of becoming aware of them. The importance and significance of this step becomes imperious if we define the elements as fundamental levels of the Unconscious aspect of the psyche, the broadest divisions of its structure.

Once more the magical technique links up with the psychological method. For both aim, though by different methods, at eliminating resistance, and in making conscious the vast inspiration, dynamic energy, and memory concealed in the deeper portions of man's psyche. In symbolic form and pageantry, therefore, the initiation ceremony of each grade calls forth the spirits of a particular element. And as a steel placed in close proximity to a magnet receives some degree of its magnetism, and comparable to the electrical phenomenon of induction, so the presence of power induces power. Contact with the appropriate type of elemental force produces an identical type of reaction within the sphere of the Neophyte, and it is thus that growth and advancement proceeds.

The element offered for the work of transmutation in the grade of Zelator is the earthy part of the Candidate. Here is the beginning of the alchemical conversion of the elements. The ritual symbolically admits him to the first rung of that mighty ladder whose heights are lost in the Light above. The first rung is the lowest sphere of the conventional Tree of Life, *Malkuth*. To it is ascribed the first grade and the element of Earth. After the Earth elementals are invoked the Candidate is ceremonially conducted to three stations, the first two being those of evil and the higher divine presence. At each of these Stations the Guardians reject him at the point of the sword, strongly urging him in his unprepared state to return whence he came. His third attempt to go forward places him in a balanced position, the path of equilibrium, the Middle Way, where he is received. And a way is cleared for him by the Hierophant who again represents the celestial soul of things. During his stay in the Temple the stability of the element is established within his consciousness, that eventually it may prove an enduring temple of the Holy Spirit.

The grade after the Earth Ceremony is that of Theoricus. It is referred to the ninth Sephirah on the Tree, *Yesod*, the foundation, and to it are attributed the sphere of the operation of Luna and the reflection of the element Air. Here the candidate is conducted to the stations of the four *Kerubim*, the

Angelic choir of Yesod. The Kerubim are defined by MacGregor Mathers in his *Qabalah Unveiled*¹⁶⁷ as the presidents of the elemental forces, the vivified powers of the letters of Tetragrammaton operating in and through the four elements. Each element is by this system of attributions ruled by a Kerub under the aegis of one of the letters of YHVH, the Ineffable Name. It is always through the power and authority and zodiacal symbol of the Kerub that the elemental spirits and their rulers are invoked. At this juncture of the ceremony with the Airy elements vibrating about and through him, the Zelator is urged to be:

prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong as the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images, like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the spirits of the elements.¹⁶⁸

The third grade is that of Practicus referred to the Sephirah *Hod*, Splendour, the lowest of the left-hand *Sephiroth* on the Tree, the so-called Pillar of Severity. Its attributions refer to the sphere of the operation of the Planet Mercury, but more especially to the element of Water which is invoked to power and presence. Two paths lead to this sphere of Splendour—the path of Fire from *Malkuth* and the reflection of the sphere of the Sun from *Yesod*. (For clarification of the idea of the Paths between the *Sephiroth*, the reader must be referred to my book *A Garden of Pomegranates*.)¹⁶⁹ Water is germinative and maternal, whilst fire is paternal and fructifying; from their interior stimulation and union is the higher life born even as has been said, “Except ye be baptised with water and the Spirit ye cannot enter the Kingdom of Heaven.”¹⁷⁰ Therefore in this grade the Candidate’s sphere, symbolized by stagnant water, is by the presence of solar and fiery elements vitalized and rendered a perfect creative base. The emotional life, through the impact of the elemental initiations and contacts, thus becomes enormously stimulated, and a terrific impetus is communicated to the Unconscious psyche.

The fourth grade of Philosophus carries the candidate another step forward. The Sephirah involved is *Netzach*, Victory, to which is referred the operation of the Planet Venus and the element of Fire, while the paths that connect to the lower rungs of the ladder are principally of a watery nature. Thus the elements ceremonially encountered are of an identical nature with those of the preceding grade. Here, however, their order and power is totally reversed. Previously the Water was predominant. Now the Fire rages and whirls in lurid storm, with Water only as the complementary element whereon, or through which, it may reveal itself, and in order that due equilibrium may be maintained. These two are the primary terrestrial elements which, intelligently controlled and creatively employed, may lead eventually to the restoration of the Golden Age. And by their transmutation a new paradise may be recreated from the darkness and chaos into which it formerly had fallen. For the Light may not legitimately be called forth upon man nor dwell within him until chaos has been turned into equilibrium or complete realization and enlightenment. And until order has been restored to the lower elements of his earthly kingdom neither peace nor inner security may be his rightful lot.

Though Fire and Water, warmth and moisture, feeling and emotion raised to their maximum intensity are essentially creative, their stimulation within the being of the Neophyte draws his attention, perhaps for the first time, to the chaotic condition of his natural existence, and the complete psychic muddle into which his ignorance and spiritual impotence have stranded him. Evocative of the highest within his soul, equally these elements call forth that which is base and low, those parts of himself which because of undue repression have grown revengeful and cruel. The first steps in the magical work, as in alchemy, are analytical—the leveling down of all that man formerly held true and holy. An unhappy state but a very necessary one if progress is to be made and if the chaos is to be transcended. From these ruins may be erected the new temple of Light; it is always from the rubbish heap that are selected the materials for the manifestation of god-head. These

symbols have a dual application. Not only do they refer to the epochs of creative evolution whose memory has long since faded even from the visible memory of Nature, but also to the recapitulation of those periods within consciousness itself. And it is in connection with these recapitulations that “the aspirant on the threshold of Initiation”, observes Aleister Crowley, “find himself assailed by the ‘complexes’ which have corrupted him, their externalization excruciating him, and his agonized reluctance to their elimination plunging him into such ordeals that he seems (both to himself and to others) to have turned from a noble and upright man into an unutterable scoundrel.”¹⁷¹ These are the experiences and events which occur to every aspirant when initiation forces the realization upon him that “all is sorrow.” In fact, the hallmark of successful initiation and alchemical practice would seem to lie in the occurrence of these or similar experiences—the increased awareness of conflict. The whole universe under the stimulation of the magical elements and inward analysis seems to tumble like a pack of cards crazily about one’s feet. This is the first half of the alchemical *solvé et coagula* formula. Analysis or dissolution must precede synthesis. Corruption is the primitive base from which the pure gold of the spirit is drawn. So far as the nature of the environment and personal understanding and creative capacity permit, the task implied by the *coagula* formula is to assemble them and remould them nearer to the heart’s desire.

The Philosophus grade completes the four elemental initiations. In the candidate’s consciousness have been implanted the seeds of Earth, Air, Fire, and Water, and thus the alchemical conversion of the elements has been accomplished. As explained on a former page, the magical philosophy postulates a fifth element which acts as the Quintessence or synthesis of the other four. Following the Fire grade, therefore, comes the Grade of the Portal. This conferred upon the candidate the title of the Lord of the Paths of the Portal of the Vault of the Adepti, and is not referred to any Sephirah as such. Its technical attribution is the element of *Akasa*, Spirit or Ether. It is

intermediate between the elemental grades and the higher spiritual attainments beyond. A crown to the four lower elements, the Rite formulates above Earth, Air, Water, and Fire, the uppermost point of the Pentagram, revealing the administration of the Light over and through the kingdom of the natural world. It concerns itself with a recapitulation of the former grades, coordinating and equilibrating the elemental self which, symbolically sacrificed upon the mystic altar, is offered to the service of the higher Genius. Not only does this Grade concern itself with the Quintessence or the Mercury of the Philosophers, but it carries the alchemical procedure a step further, providing another definite similarity to the hermetic technique. The Second and Third Adepts, two of the initiating officers, bear in their hands wands which are surmounted by alchemical symbols. The former represents the principle of Sulphur, whilst the latter represents Salt. The Hierophant, or Chief Adept as he is named at this stage, bears a wand marked to represent all three principles of Mercury, Sulphur, and Salt. The grade then clearly corresponds to a stage in the alchemical Art. Not only is the concept of the Quintessence developed insofar as it is the synthesis of the four elements, but it is taught that within it are concealed the Three Alchemical Principles. The functions of the higher grades must be then to develop these principles, to separate them from their base, and to become fully and consciously aware of their implicits.

A gestation period of at least nine months elapsed prior to initiation to the Adeptus Minor grade, a grade which is excessively difficult to describe except by quotation from the Ritual concerned. Its function explains itself in these terms:

“Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our Master, O brother of the Cross of the Rose. Like him, O Adepts of all ages, have ye toiled; like him have ye suffered tribulation. Poverty, torture, and death have ye passed through. They have been but the purification of the Gold. In the alembic of

thine heart, through the athanor of affliction, seek thou the true stone of the wise.”¹⁷²

The chief characteristic of this grade is that it marks at least symbolically the attainment of a distinct phase of spiritual realization. In a fascinating and extremely brilliant way, the entire structure of the ritual emphasizes and connives to induce this phenomenon. At one juncture of the ceremony, the candidate is affixed to a large upstanding Cross. Thereon under the most solemn circumstances he is obliged to assume a sacred vow. The officiating adept reads several phrases first, and the candidate repeats them. It is not difficult to realize that this is a difficult and important phase of the ceremony. During this obligation because of the symbolism attached to it, and because of the active aspiration which is induced at this stage, illumination may quite easily occur, and very often does. Provided, naturally, that the officers fulfill their part. The object of the ceremony as a whole “is especially intended to effect the change of the consciousness into the *Neschamah*, and there are three places where this can take place. The first is when the aspirant is on the Cross, because he is so exactly fulfilling the symbol of the abnegation of the lower self and the Union with the Higher Self”. Suffice to mention that he is now entitled to undertake a definite magical training after this grade, a training which comprises instruction in the art of meditation, visualization, assumption of God-forms, awakening of the inner psycho-physical centres or chakras, etc. It is unnecessary here to give further details of the magical rituals; interested readers will discover full details in *My Rosicrucian Adventure* and *The Golden Dawn*.

Thus, the entire direction of Magic is more than comparable to Alchemy. Both lead from a dissolution of the psychic crystallizations by the light and power of the spirit towards a free and active manifestation of the spiritual self. Being “brought to the Light” is a very apposite description of the great Work. This experience of the rising of the Light is common to mystics of every age and of every people. It is an experience of the greatest

significance, a goal marking an attainment, the achievement of a distinct evolution. It is an ineffable experience, however, which defies definition, as well in its elementary flashes as in its most advanced transports. No code of thought, philosophy, or religion, no logical process can bind or limit it. Always does it represent, spiritually, a marked attainment, a liberation from the perplexing turmoil of life, from conflict, and from every psychic complication. As Jung has expressed it, it “thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being which is universally felt as a release.”¹⁷³ It is the attainment of spiritual puberty, a significant stage in spiritual growth, marking the proper concoction of that precious gem, the Stone of the Wise, and fulfilling the complete transmutation of the bodily lead into the gold of full soul-realization in consciousness.

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162. Jung’s Commentary to Wilhelm, *The Secret of the Golden Flower* (Orlando: Harvest, 1962). Originally published in 1931.
163. From the “Ceremony of the Equinox,” Regardie, *The Golden Dawn*, 255.
164. Originally published in 1936. Reprinted as *What You Should Know About the Golden Dawn* (Las Vegas, NV: New Falcon Publications, 2010).
165. From the Neophyte Ceremony, Regardie, *The Golden Dawn*, 125.
166. See Regardie, *The Golden Dawn*, 363–375.
167. See Mathers, *The Kabbalah Unveiled* (York Beach, ME, Samuel Weiser, Inc., 1983), 32–34.
168. From the Theoricus Ceremony, Regardie, *The Golden Dawn*, 160.
169. See Regardie, *A Garden of Pomegranates: Skrying on the Tree of Life* (St. Paul, MN: Llewellyn Publications, 1999).
170. See *John 3:4–5*. See also the Adeptus Minor Ceremony in Regardie’s *The Golden Dawn*, 230.
171. Crowley, “Chapter XX: Of The Eucharist and of The Art Of Alchemy,” *Magick in Theory and Practice*, 188.
172. From the Adeptus Minor Ceremony. See Regardie, *The Golden Dawn*, 236.
173. Jung’s Commentary to Wilhelm, *The Secret of the Golden Flower* (Orlando: Harvest, 1962) 107. Originally published in 1931.

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BOOK THREE

THE MYSTIC CORE

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CHAPTER NINE

COELUM TERRAE

Or The Magician's Heavenly Chaos.

*By Thomas Vaughan.*¹⁷⁴



I have now, Reader, performed my promise and—according to my *posse*—proved the antiquity of magic. I am not so much a fool as to expect a general subscription to my endeavours. Every man's *placet* is not the same with mine; but “the die is cast.” I have done this much, and he that will overthrow it must know, in the first place, it is his task to do more. There is one point I can justly bind an adversary to—that he shall not oppose man to God, heathen romances to Divine Scriptures. He that would foil me must use such weapons as I do, for I have not fed my readers with straw, neither will I be confuted with stubble. In the next place, it is my design to speak something of the Art itself, and this I shall do in rational terms, a form different from the ancients; for I will not stuff my discourse like a wilderness with lions and dragons. To common philosophers that fault is very proper which Quintilian observed in some orators: “The summits of their structures are in evidence; the foundations are hidden.” The spires of their Babel are in the clouds, its fundamentals nowhere. They talk indeed of

fine things but tell us not upon what grounds. To avoid these flights, I shall in this my *olla*—for I care not much what I shall call it—observe this composition. First, I shall speak of that one only thing which is the subject of this Art and the mother of all things. Secondly, I will discourse of that most admirable and more than natural Medicine which is generated out of this one thing. Lastly—though with some disorder—I will discover the means how and by which this Art works upon the subject; but these being the keys which lead to the very *estrado* of Nature, where she sits in full solemnity and receives the visits of the philosophers, I must scatter them in several parts of the discourse. This is all, and here thou must not consider how long or short I shall be but how full the discovery; and truly it shall be such and so much that thou canst not in modesty expect more.

Now then, you that would be what the ancient physicians were, “the health-giving hands of the gods,” not quacks and salvos of the pipkin; you that would perform what you publicly profess and make your callings honest and conscionable: attend to the truth without spleen. Remember that prejudice is no religion and by consequence hath no reward. If this Art were damnable you might safely study it notwithstanding, for you have a precept to “prove all things” but to “hold fast that which is good.” It is your duty not to be wanting to yourselves; and for my part—that I may be wanting to none—thus I begin.

Said the Kabbalist: “The building of the Sanctuary which is here below is framed according to that of the Sanctuary which is above.” Here we have two worlds, visible and invisible, and two universal Natures, visible and invisible, out of which both those worlds proceeded. The passive universal Nature was made in the image of the active universal one, and the conformity of both worlds or Sanctuaries consists in the original conformity of their principles. There are many Platonics—and this last century hath afforded them some apish disciples—who discourse very boldly of the similitudes of inferiors and superiors; but if we thoroughly search their trash it is a pack of small conspiracies—namely, of the heliotrope and the sun, iron and the lodestone, the wound and the weapon. It is excellent sport to hear how they crow, being roosted on these pitiful particulars, as if they

knew the universal magnet which binds this great frame and moves all the members of it to a mutual compassion. This is an humour much like that of Don Quixote, who knew Dulcinea but never saw her. Those students then who would be better instructed must first know there is an universal agent, Who when He was disposed to create had no other pattern or exemplar whereby to frame and mould His creatures but Himself. But having infinite inward ideas or conceptions in Himself, as He conceived so He created: that is to say, He created an outward form answerable to the inward conception or figure of His mind. In the second place, they ought to know there is an universal patient, and this passive Nature was created by the Universal Agent. This general patient is the immediate catholic character of God Himself in His Unity and trinity. In plain terms it is that substance which we commonly call the First Matter. But verily it is to no purpose to know this notion (or) Matter unless we know the thing itself to which the notion relates. We must see it, handle it, and by experimental ocular demonstration know the very central invisible essences and properties of it. But of these things hear the most excellent Capnion, who informs his Jew and his Epicure of two catholic natures-material and spiritual.

One nature (saith he) is such it may be seen with the eyes and felt with the hands, and it is subject to alteration almost in every moment. You must pardon—as Apuleius saith—this strange expression, because it makes for the obscurity of the thing. This very nature—since she may not continue one and the same—is notwithstanding apprehended of the mind under her such qualification more rightly as she is than as she is not, namely, as the thing itself is in truth—that is to say, changeable. The other nature or principle of substances is incorruptible, immutable, constant, one and the same for ever, and always existent.

Thus he. Now, this changeable nature whereof he speaks is the first, visible, tangible substance that ever God made: it is white in appearance and Paracelsus gives you the reason why: “All things,” saith he, “when they first proceed from God are white, but He colours them afterwards according

to His pleasure.” An example we have in this very matter, which the philosophers call sometimes their Red Magnesia, sometimes their white, by which descriptions they have deceived many men. For in the first preparation the chaos is blood-red, because the Central Sulphur is stirred up and discovered by the Philosophical Fire. In the second it is exceeding white and transparent like the heavens. It is in truth somewhat like common quicksilver, but of a celestial, transcendent brightness, for there is nothing upon earth like it. This fine substance is the child of the elements and it is a most pure sweet virgin, for nothing as yet hath been generated out of her. But if at any time she breeds it is by the fire of Nature, for that is her husband. She is no animal, no vegetable, no mineral, neither is she extracted out of animals, vegetables or minerals, but she is pre-existent to them all, for she is the mother of them. Yet one thing I must say: she is not much short of life, for she is almost animal. Her composition is miraculous and different from all other compounds whatsoever. Gold is not so compact but every sophister concludes it is no simple; but she is so much one that no man believes she is more. She yields to nothing but love, for her end is generation and that was never yet performed by violence. He that knows how to wanton and toy with her, the same shall receive all her treasures. First, she sheds at her nipples a thick, heavy water, but white as any snow: the philosophers call it Virgin’s Milk. Secondly, she gives him blood from her very heart: it is a quick, heavenly fire; some improperly call it their sulphur. Thirdly and lastly, she presents him with a secret crystal, of more worth and lustre than the white rock and all her rosials. This is she, and these are her favours: catch her, if you can.

To this character and discovery of my own I shall add some more descriptions, as I find her limned and dressed by her other lovers. Some few—but such as knew her very well—have written that she is not only one and three but withal four and five, and this truth is essential. The titles they have bestowed on her are diverse. They call her their Catholic Magnesia and the Sperm of the World out of which all natural things are generated. Her birth—say they—is singular and not without a miracle, her complexion heavenly and different from her parents. Her body also in some sense is

incorruptible and the common elements cannot destroy it, neither will she mix with them essentially. In the outward shape or figure she resembles a stone and yet is no stone, for they call her their White Gum and Water of the Sea, Water of Life, Most Pure and Blessed Water; and yet they mind not water of the clouds or rain water, nor water of the well, nor dew, but a certain thick, permanent, saltish water, that is dry and wets not the hands, a viscous, slimy water generated out of the fatness of the earth. They call her also their twofold Mercury and Azoth, begotten by the influences of two globes, celestial and terrestrial. Moreover, they affirm her to be of that nature that no fire can destroy her, which of all other descriptions is most true, for she is fire herself, having in her a portion of the universal fire of Nature and a secret celestial spirit, which spirit is animated and quickened by God Himself, wherefore also they call her their Most Blessed Stone. Lastly, they say she is a middle nature between thick and thin, neither altogether earthy nor altogether fiery but a mean aerial substance—to be found everywhere and every time of the year.

This is enough. But that I may speak something myself in plain terms, I say she is a very salt, but extreme soft and somewhat thin and fluid, not so hard, not so thick as common extracted salts, for she is none of them, nor any kind of salt whatsoever that man can make. She is a sperm that Nature herself draws out of the elements without the help of art. Man may find it where Nature leaves it; it is not of his office to make the sperm, nor to extract it. It is already made and wants nothing but a matrix and heat convenient for generation. Now should you consider with yourselves where Nature leaves the seed, and yet many are so dull they know not how to work when they are told what they must do. We see in animal generations the sperm parts not from both the parents, for it remains with the female, where it is perfected. In the great world, though all the elements contribute to the composure of the sperm yet the sperm parts not from all the elements but remains with the earth or with the water though more immediately with the one than with the other. Let not your thoughts feed now on the phlegmatic, indigested vomits of Aristotle; look on the green, youthful and flowery bosom of the earth. Consider what a vast universal receptacle this

element is. The stars and planets overlook her and—though they may not descend hither themselves—they shed down their golden locks, like so many bracelets and tokens of love. The sun is perpetually busy, brings his fire round about her, as if he would sublime something from her bosom and rob her of some secret, enclosed jewel. Is there anything lost since the creation? Wouldst thou know his very bed and his pillow? It is earth. How many cities, dost thou think, have perished with the sword? How many by earthquakes? And how many by the deluge? Thou dost perhaps desire to know where they are at this present: believe it, they have one common sepulchre. What was once their mother is now their tomb. All things return to that place from whence they came, and that very place is earth. If thou hast but leisure, run over the alphabet of Nature; examine every letter—I mean every particular creature—in her book. What becomes of her grass, her corn, her herbs, her flowers? True it is, both man and beast do use them, but this only by the way, for they rest not till they come to earth again. In this element they had their first and in this will they have their last station. Think—if other vanities will give thee leave—on all those generations that went before thee and anticipate all those that shall come after thee. Where are those beauties the times past have produced and what will become of those that shall appear in future ages? They will all to the same dust; they have one common house; and there is no family so numerous as that of the grave. Do but look on the daily sports of Nature, her clouds and mists, the scene and pageantry of the air. Even these momentary things retreat to the closet of the earth. If the sun makes her dry she can drink as fast; what gets up in clouds comes down in water; the earth swallows up all and like that philosophical dragon eats her own tail. The wise poets saw this and in their mystical language called the earth Saturn, telling us withal she did feed on her own children. Verily, there is more truth in their stately verse than in Aristotle's dull prose, for he was a blind beast and malice made him so.

But to proceed a little further with you, I wish you to concoct what you read, to dwell a little upon earth, not to fly up presently and admire the meteors of your own brains. The earth, you know, in the winter-time is a dull, dark, dead thing—a contemptible, frozen, phlegmatic lump. But

towards the spring and fomentations of the sun what rare pearls are there in this dung-hill, what glorious colours and tinctures doth she discover! A pure, eternal green overspreads her, and this attended with innumerable other beauties—roses red and white, golden lilies, azure violets, the bleeding hyacinths, with their several celestial odours and spices. If you will be advised by me, learn from whence the earth hath these invisible treasures, this annual flora, which appears not without the compliments of the sun. Behold, I will tell you as plainly as I may. There are in the world two extremes—matter and spirit. One of these, I can assure you, is earth. The influences of the spirit animate and quicken the matter, and in the material extreme the seed of the spirit is to be found. In middle natures—as fire, air, and water—this seed stays not, for they are but *dispenseros* or *media*, which convey it from one extreme to the other, from the spirit to the matter—that is, the earth. But stay, my friend; this intelligence hath somewhat stirred you, and now you come on so furiously, as if you would rifle the cabinet. Give me leave to put you back. I mind not this common, feculent, impure earth; that falls not within my discourse, but as it makes for your manuduction. That which I speak of is a mystery: it is *coelum terrae* and *terras coeli*, not this dirt and dust but a most secret, celestial, invisible earth.

Raymund Lully, in his *Compendium of Alchemy*, calls the principles of art magic “certain fugitive spirits, condensed in the air, in the shape of divers monsters, beasts and men, which move like clouds hither and thither.” As for the sense of our Spaniard, I refer it to his readers; let them make the most of it.

This is true; as the air and all the volatile substances in it are restless, even so is it with the First Matter. The eye of man never saw her twice under one and the same shape; but as clouds driven by the wind are forced to this and that figure—but cannot possibly retain one constant form—so is she persecuted by the fire of Nature. For this fire and this water are like two lovers: they no sooner meet but presently they play and toy, and this game will not over till some new baby is generated. I have oftentimes admired their subtle perpetual motion, for at all times and in all places these two are

busy, which occasioned that notable sentence of Trismegistus', that action was the life of God. But most excellent and magisterial is that oracle of Marcus Antoninus, who in his discourse to himself speaks indeed things worthy of himself. "The nature," saith he, "of the universe delights not in anything so much as to alter all things and then to make the like again." This is her tick-tack: she plays one game, to begin another. The Matter is placed before her like a piece of wax, and she shapes it to all forms and figures. Now she makes a bird, now a beast, now a flower, then a frog, and she is pleased with her own magical performances as men are with their own fancies. Hence she is called of Orpheus "the mother that makes many things and ordains strange shapes or figures." Neither doth she as some sinful parents do, who—having their pleasure—care not for their child. She loves them still after she hath made them, hath an eye over them all and provides even for her sparrows. 'Tis strange to consider that she works as well privately as publicly, not only in gardens, where ladies may smell her perfumes, but in remote solitudes and deserts. The truth is she seeks not to please others so much as herself, wherefore many of her works—and those the choicest—never come to light.

We see little children, who are newly come from under her hand, will be dabbling in dirt and water, and other idle sports affected by none but themselves. The reason is they are not as yet captivated, which makes them seek their own pleasures. But when they come to age then love or profit makes them square their actions according to other men's desires. Some cockney claps his revenue on his back, but his gallantry is spoiled if his mistress doth not observe it. Another fights, but his victory is lost if it be not printed; it is the world must hear of his valour. Now, Nature is a free spirit that seeks no applause; she observes none more than herself but is pleased with her own magic, as philosophers are with their secret philosophy. Hence it is that we find her busy not only in the pots of the balconies but in wildernesses and ruinous places, where no eyes observe her but the stars and planets. In a word, wheresoever the fire of Nature finds the Virgin Mercury there hath he found his love, and there will they both fall to their

husbandry, a pleasure not subject to surfeits, for it still presents new varieties.

It is reported of Mark Antony, a famous but unfortunate Roman, how he sent his agent over the world to copy all the handsome faces, that amongst so many excellent features he might select for himself the most pleasing piece. Truly Nature is much of this strain, for she hath infinite beauteous patterns in herself, and all these she would gladly see beyond herself, which she cannot do without the Matter—for that is her glass. This makes her generate perpetually and imprint her conceptions in the Matter, communicating life to it and

figuring it according to her imagination. By this practice she placeth her fancy or idea beyond herself, or, as the Peripatetics say, beyond the Divine Mind, namely, in the Matter. But the ideas being innumerable and withal different, the pleasures of the agent are maintained by their variety or—to speak more properly—by his own fruitfulness, for amongst all the beauties the world affords there are not two that are altogether the same.

Much might be spoken in this place concerning beauty, what it is, from whence it came, and how it may be defaced, not only in the outward figure but in the inward idea and lost for ever in both worlds. But these pretty shuttles I am no way acquainted with: I have no mistress but Nature, wherefore I shall leave the fine ladies to fine lads and speak of my simple

AElia Laelia

It was scarce day when all alone
I saw Hyanthe and her throne.
In fresh green damask she was dressed
And o'er a sapphire globe did rest.
This slippery sphere when I did see,
Fortune, I thought it had been thee.
But when I saw she did present
A majesty more permanent
I thought my cares not lost if I
Should finish my discovery.

Sleepy she look'd to my first sight,
As if she had watch'd all the night,
And underneath her hand was spread
The white supporter of her head.

But at my second, studied view
I could perceive a silent dew
Steal down her cheeks, lest it should stain
Those cheeks where only smiles should reign.
The tears stream'd down for haste and all
In chains of liquid pearl did fall.
Fair sorrows—and more dear than joys,
Which are but empty airs and noise
Your drops present a richer prize,
For they are something like her eyes.

Pretty white fool, why hast thou been
Sullied with tears and not with sin?
'Tis true thy tears, like polished skies,
Are the bright rosials of thy eyes;
But such strange fates do them attend
As if thy woes would never end.
From drops to sighs they turn and then
Those sighs return to drops again;
But whiles the silver torrent seeks
Those flowers that watch it in thy cheeks
The white and red Hyanthe wears
Turn to rose-water all her tears.

Have you beheld a flame that springs
From incense when sweet curled rings
Of smoke attend her last weak fires,
And she all in perfumes expires?
So did Hyanthe. Here—said she—
Let not this vial part from thee.

It holds my heart, though now 'tis spill'd
And into waters all distill'd.
'Tis constant still. Trust not false smiles:
Who smiles and weeps not she beguiles.
Nay, trust not tears: false are the few;
Those tears are many that are true.
Trust me and take the better choice:
Who hath my tears can want no joys.

I know some sophisters of the Heptarchy—I mean those whose learning is all noise, in which sense even pyannets and paraquitoes are philosophical—will conclude this all bait and poetry; that we are pleasing, not positive, and cheat even the reader's discretion. To prevent such impotent calumnies, and to spend a little more of our secret light upon the well-disposed student, I shall in this place produce the testimonies of some able philosophers concerning the First Matter itself, as it is naturally found before any alteration by art. And here verily the reader may discover the mark. It is most easily done, if he will but eye the flights of my verse or follow the more grave pace of their prose. The first I shall cite is Arnoldus de Nova, an absolute perfect master of the Art. He describes the Philosophical Chaos in these plain terms:

It is (saith he) a stone and no stone, spirit, soul, and body; which if thou dissolvest, it will be dissolved; and if thou dost coagulate it, it will be coagulated; and if thou dost make it fly, it will fly; for it is volatile or flying and clear as a tear. Afterwards it is made citrine, then saltish; but without shoots or crystals, and no man may touch it with his tongue. Behold, I have described it truly to thee, but I have not named it. Now I will name it; and I say that if thou sayest it is water thou dost say the truth; and if thou sayest it is not water thou dost lie. Be not therefore deceived with manifold descriptions and operations, for it is but one thing, to which nothing extraneous may be added.

Thus Arnoldus, and he borrowed this from the Turba. Let us now hear his disciple Raymund Lully, who, speaking very enviously and obscurely of seven metallic principles, describes the third—wherein four of the seven are included—in these words. Saith he:

The third principle is a clear, compounded water, and it is the next substance in complexion to quicksilver. It is found running and flowing upon the earth. This quicksilver is generated in every compound out of the substance of the air, and therefore the moisture of it is extreme heavy.

To these I will add Albertus Magnus, whose suffrage in this kind of learning is like the stylax to gold, for he had thoroughly searched it and knew very well what part of it would abide the test. In plain English saith he:

The Mercury of the wise men is a watery element cold and moist. This is their Permanent Water, the spirit of the body, the unctuous vapour, the blessed water, the virtuous water, the water of the wise men, the philosopher's vinegar, the mineral water, the dew of heavenly grace, the virgin's milk, the bodily Mercury; and with other numberless names is it named in the books of the philosophers; which names truly—though they are divers notwithstanding—always signify one and the same thing, namely, the Mercury of the wise men. Out of this Mercury alone all the virtue of the Art is extracted and—according to its nature—the Tincture, both red and white.

To this agrees Rachaidibi, the Persian. “The sperm or First Matter,” saith he, “of the stone is outwardly cold and moist but inwardly hot and dry.” All which is confirmed by Rhodian, another instructor, it seems, of Kanid, King of Persia. His words are these:

The sperm is white and liquid, afterwards red. This sperm is the Flying Stone, and it is aerial and volatile, cold and moist, hot and dry.

To these subscribes the author of that excellent tract entitled *The Book of the Three Words*.

This (saith he) is the Book of Three Words, meaning thereby Three Principles; the Book of the Precious Stone, which is a body aerial and volatile, cold and moist, watery and adustive; and in it is heat and drought, coldness and moisture, one virtue inwardly, the other outwardly.

Belus the philosopher, in that famous and most classic Synod of Arisleus, inverts the order to conceal the practice; but if rightly understood he speaks to the same purpose.

Amongst all great philosophers (saith he) it is magisterial that our Stone is no stone; but amongst ignorants it is ridiculous and incredible. For who will believe that water can be made a stone and a stone water, nothing being more different than these two? And yet in very truth it is so. For this very Permanent Water is the Stone; but whiles it is water it is no stone.

But in this sense the ancient Hermes abounds and almost discovers too much.

Know (saith he), you that are children of the wise: the separation of the ancient philosophers was performed upon water, which separation divides the water into four other substances.

There is extant a very learned author who hath written something to this purpose, and that more openly than any whom we have formerly cited.

As the world (saith he) was generated out of that Water upon which the Spirit of God did move, all things proceeding thence, both celestial and terrestrial, so this chaos is generated out of a certain Water that is not common, not out of dew nor air condensed in the caverns of the earth, or artificially in the receiver; not out of water drawn out of the sea,

fountains, pits, or rivers; but out of a certain tortured water that hath suffered some alteration. Obvious it is to all but known to very few. This water hath all in it that is necessary to the perfection of the work, without any extrinsical addition.

I could produce a thousand authors more, but that were tedious. I shall conclude with one of the Rosy Brothers, whose testimony is equivalent to the best of these, but his instruction far more excellent. His discourse of the First Matter is somewhat large, and to avoid prolixity I shall forbear the Latin, but I will give thee his sense in punctual, plain English.

I am a goddess (saith he, speaking in the person of Nature), for beauty and extraction famous, born out of our own proper sea which compasseth the whole earth and is ever restless. Out of my breasts I pour forth milk and blood: boil these two till they are turned into silver and gold. O most excellent subject, out of which all things in this world are generated, though at the first sight thou art poison, adorned with the name of the Flying Eagle. Thou art the First Matter, the seed of Divine Benediction, in whose body there is heat and rain, which notwithstanding are hidden from the wicked, because of thy habit and virgin vestures which are scattered over all the world. Thy parents are the sun and moon; in thee there is water and wine, gold also and silver upon earth, that mortal man may rejoice. After this manner God sends us His blessing and wisdom with rain and the beams of the sun, to the eternal glory of His Name. But consider, **O** man, what things God bestows upon thee by this means. Torture the Eagle till she weeps and the Lion be weakened and bleed to death. The blood of this Lion, incorporated with the tears of the Eagle, is the treasure of the earth. These creatures use to devour and kill one another, but notwithstanding their love is mutual, and they put on the property and nature of a Salamander, which if it remains in the fire without any detriment it cures all the diseases of men, beasts, and metals. After that the ancient

philosophers had perfectly understood this subject they diligently sought in this mystery for the centre of the middlemost tree in the Terrestrial Paradise, entering in by five litigious gates. The first gate was the knowledge of the True Matter, and here arose the first and that a most bitter conflict. The second was the preparation by which this Matter was to be prepared, that they might obtain the embers of the Eagle and the blood of the Lion. At this gate there is a most sharp fight, for it produceth water and blood and a spiritual, bright body. The third gate is the fire which conduceth to the maturity of the Medicine. The fourth gate is that of multiplication and augmentation, in which proportions and weight are necessary. The fifth and last gate is projection. But most glorious, full rich and high is he who attains to the fourth gate, for he hath got an universal Medicine for all diseases. This is that great character of the Book of Nature out of which her whole alphabet doth arise. The fifth gate serves only for metals. This mystery, existing from the foundation of the world and the creation of Adam, is of all others the most ancient, a knowledge which God Almighty—by His Word—breathed into Nature, a miraculous power, the blessed fire of life, the transparent carbuncle and red gold of the wise men, and the Divine Benediction of this life. But this mystery, because of the malice and wickedness of men, is given only to few, notwithstanding it lives and moves every day in the sight of the whole world, as it appears by the following parable.

I am a poisonous dragon, present everywhere and to be had for nothing. My water and my fire dissolve and compound. Out of my body thou shalt draw the Green and the Red Lion; but if thou dost not exactly know me thou wilt—with my fire—destroy thy five senses. A most pernicious, quick poison comes out of my nostrils which hath been the destruction of many. Separate therefore the thick from the thin artificially, unless thou dost delight in extreme poverty. I give thee faculties both male and female and the powers both of heaven and earth.

The mysteries of my art are to be performed magnanimously and with great courage if thou wouldst have me overcome the violence of the fire, in which attempt many have lost both their labour and their substance. I am the egg of Nature known only to the wise such as are pious and modest, who make of me a little world. Ordained I was by the Almighty God for men, but—though many desire me—I am given only to few that they may relieve the poor with my treasures and not set their minds on gold that perisheth. I am called of the philosophers Mercury: my husband is gold philosophical. I am the old dragon that is present everywhere on the face of the earth. I am father and mother, youthful and ancient, weak and yet most strong, life and death, visible and invisible, hard and soft, descending to the earth and ascending to the heavens, most high and most low, light and heavy. In me the order of Nature is oftentimes inverted—in colour, number, weight, and measure. I have in me the light of Nature; I am dark and bright; I spring from the earth and I come out of heaven; I am well known and yet a mere nothing; all colours shine in me and all metals by the beams of the sun. I am the Carbuncle of the Sun, a most noble, clarified earth, by which thou mayst turn copper, iron, tin, and lead into most pure gold.

Now, gentlemen, you may see which way the philosophers move: they commend their Secret Water and I admire the tears of Hyanthe. There is something in the fancy besides poetry, for my mistress is very philosophical and in her love a pure platonic. But now I think upon it, how many rivals shall I procure by this discourse? Every reader will fall to and some fine thing may break her heart with nonsense. This love indeed were mere luck; but for my part I dare trust her, and lest any man should mistake her for some things formerly named I will tell you truly what she is. She is not any known water whatsoever but a secret spermatic moisture, or rather the Venus that yields that moisture. Therefore do not you imagine that she is any crude, phlegmatic, thin water, for she is a fat, thick, heavy, slimy

humidity. But lest you should think I am grown jealous and would not trust you with my mistress, Arnoldus de Villa Nova shall speak for me: hear him.

I tell thee further (saith he) that we could not possibly find, neither could the philosophers find before us, anything that would persist in the fire but only the unctuous humidity. A watery humidity we see will easily vapour away, and the earth remains behind, and the parts are therefore separated because their composition is not natural. But if we consider those humidities which are hardly separated from those parts which are natural to them, we find not any such but the unctuous, viscous humidities.

It will be expected perhaps by some flint and antimony doctors—who make their philosophical contrition with a hammer—that I should discover this thing outright and not suffer this strange bird-lime to hold their pride by the plumes. To these I say it is Water of Silver, which some have called Water of the Moon; but 'tis Mercury of the Sun, and partly of Saturn, for it is extracted from these three metals and without them it can never be made. Now they may unriddle and tell me what it is, for it is truth—if they can understand it.

To the ingenuous and modest reader *I* have something else to reply, and I believe it will sufficiently excuse me. Raymund Lully—a man who had been in the centre of Nature and without all question understood a great part of the Divine Will—gives me a most terrible charge not to prostitute these principles. Saith he:

I Swear to thee upon my soul that thou art damned if thou shouldst reveal these things. For every good thing proceeds from God and to Him only is due. Wherefore thou shalt reserve and keep that secret which God only should reveal, and thou shalt affirm thou dost justly keep back those things whose revelation belongs to His honour. For if thou shouldst reveal that in a few words which God hath been forming a long time, thou shouldst be condemned in the great day of judgment as

a traitor to the majesty of God, neither should thy treason be forgiven thee. For the revelation of such things belongs to God and not to man.

So said the wise Raymund.

Now, for my part, I have always honoured the magicians, their Philosophy being both rational and majestic, dwelling not Upon notions but effects, and those such as confirm both the wisdom and the power of the Creator. When I was a mere errant in their books, and understood them not, I did believe them. Time rewarded my faith and paid my credulity with knowledge. In the interim I suffered many bitter calumnies and this by some envious adversaries who had nothing of a scholar but their gowns and a little language for vent to their nonsense. But these could not remove me; with a Spartan patience I concocted my injuries and found at last that Nature was magical, not peripatetical. I have no reason then to distrust them in spiritual things, whom I have found so orthodox and faithful even in natural mysteries. I do believe Raymund, and in order to that faith I provide for my salvation. I will not discover, that I may not be condemned. But if this will not satisfy thee—whoever thou art—let me whisper thee a word in the ear, and afterwards do thou proclaim it on the housetop. Dost thou know from whom and how that sperm or seed which men for want of a better name call the First Matter proceeded? A certain illuminatee—and in his days a member of that Society which some painted buzzards use to laugh at—writes thus:

God (saith he), incomparably good and great, out of nothing created something; but that something was made one thing, in which all things were contained, creatures both celestial and terrestrial.

This first something was a certain kind of cloud or darkness, which was condensed into water, and this water is that one thing in which all things were contained. But my question is: What was that nothing out of which the first cloudy chaos or something was made? Canst thou tell me? It may be thou dost think it is a mere nothing. It is indeed *nihil quo ad nos*—nothing

that we perfectly know. It is nothing, as Dionysius saith: it is nothing that was created or of those things that are and nothing of that which thou dost call nothing—that is, of those things that are not, in thy empty, destructive sense.

But, by your leave, it is the True Thing, of Whom we can affirm nothing. It is that Transcendent Essence Whose theology is negative and was known to the primitive Church but is lost in these our days. This is that nothing of Cornelius Agrippa, and in this nothing when he was tired with human things—I mean human sciences—he did at last rest. “To know nothing is the happiest life.” True indeed, for to know this nothing is life eternal. Learn, then, to understand that magical axiom “the visible was formed from the invisible,” for all visibles came out of the invisible God, for He is the well-spring whence all things flow, and the creation was a certain stupendous birth or delivery. This fine Virgin Water, or chaos, was the Second Nature from God Himself and—if I may say so—the child of the Blessed Trinity. What doctor, then, is he whose hands are fit to touch that subject upon which God Himself, when He works, lays His own Spirit? For verily so we read: “The Spirit of God moved upon the face of the water.” And can it be expected, then, that I should prostitute this mystery to all hands whatsoever, that I should proclaim it and cry it as they cry oysters? Verily these considerations, with some other which I will not for all the world put to paper, have made me almost displease my dearest friends, to whom, notwithstanding, I owe a better satisfaction. Had it been my fortune barely to know this Matter, as most men do, I had perhaps been less careful of it ; but I have been instructed in all the secret circumstances thereof, which few upon earth understand. I speak not for any ostentation, but I speak a truth which my conscience knows very well. Let me, then, Reader, request thy patience, for I shall leave this discovery to God, Who—if it be His blessed will—can call unto thee and say: Here it is and thus I work it.

I had not spoken all this in my own defence had I not been assaulted—as it were—in this very point and told to my face I was bound to discover all that I knew, for this age looks for dreams and revelations as the train to their invisible righteousness. I have now sufficiently discoursed of the Matter,

and if it be not thy fortune to find it by what is here written, yet thou canst not be deceived by what I have said, for I have purposely avoided all those terms which might make thee mistake any common salts, stones, or minerals for it. I advise thee withal to beware of all vegetables and animals: avoid them and every part of them whatsoever. I speak this because some ignorant, sluttish broilers are of opinion that man's blood is the true subject. But, alas, is man's blood in the bowels of the earth, that metals should be generated out of it? Or was the world and all that is therein made out of man's blood as of their first matter? Surely no such thing. The First Matter was existent before man and all other creatures whatsoever, for she is the mother of them all. They were made of the First Matter, and not the First Matter of them. Take heed, then: let not any man deceive thee. It is totally impossible to reduce any particular to the First Matter or to a sperm without our Mercury, and being so reduced it is not universal but the particular sperm of its own species, and works not any effects but what are agreeable to the nature of that species: for God hath sealed it with a particular idea. Let them alone, then, who practise upon man's blood in their chemical stoves and athanors, or, as Sendivogius hath it, *in fornaculis mirabilibus*. They will deplore their error at last and sit without sackcloth in the ashes of their compositions.

But I have done. I will now speak something of generation and the ways of it, that the process of the philosophers upon this matter may be the better understood. You must know that Nature hath two extremes and between them a middle substance, which elsewhere we have called the middle nature. Example enough we have in the creation. The first extreme was that cloud or darkness whereof we have spoken formerly. Some call it the remote matter and the invisible chaos, but very improperly, for it was not invisible. This is the Jewish *Ain Soph* outwardly, and it is the same with that Orphic night:

“O Night, thou black nurse of the golden stars.”

Out of this darkness all things that are in this world came, as out of their fountain or matrix. Hence that position of all famous poets and philosophers—that “all things were brought forth out of night”. The middle substance is

the Water into which that night or darkness was condensed, and the creatures framed out of the water made up the other extreme. But the magicians, when they speak strictly, will not allow of this other extreme, because Nature does not stay here: wherefore their philosophy runs thus. Man—say they—in his natural state is in the mean creation, from which he must recede to one of two extremes—either to corruption, as commonly all men do, for they die and moulder away in their graves; or else to a spiritual, glorified condition, like Enoch and Elijah, who were translated. And this—they say—is a true extreme, for after it there is no alteration. Now, the magicians, reasoning with themselves why the mean creation should be subject to corruption, concluded the cause and original of this disease to be in the chaos itself, for even that was corrupted and cursed upon the Fall of man. But examining things further they found that Nature in her generations did only concoct the chaos with a gentle heat. She did not separate the parts and purify each of them by itself; but the purities and impurities of the sperm remained together in all her productions, and this domestic enemy prevailing at last occasioned the death of the compound. Hence they wisely gathered that to minister vegetables, animals or minerals for physic was a mere madness, for even these also had their own impurities and diseases, and required some medicine to cleanse them. Upon this *advise* they resolved—God without all question being their guide—to practise on the chaos itself. They opened it, purified it, united what they had formerly separated and fed it with a twofold fire, thick and thin, till they brought it to the immortal extreme and made it a spiritual, heavenly body. This was their physic, this was their magic. In this performance they saw the image of that face which Zoroaster calls the pre-existent countenance of the Triad. They perfectly knew the *Secundea* which contains all things in her naturally, as God contains all things in Himself spiritually. They saw that the life of all things here below was a thick fire, or fire imprisoned and incorporated in a certain incombustible, aerial moisture. They found, moreover, that this moisture was originally derived from heaven, and in this sense heaven is styled in the Oracles: “Fire, derivation of fire and food of fire.”

In a word, they saw with their eyes that Nature was male and female, as the Kabalists express it: a certain fire of a most deep red colour, working on a most white, heavy, salacious water, which water also is fire inwardly, but outwardly very cold. By this practice it was manifested unto them that God Himself was Fire, according to that of Eximidius in *Turba*: “The beginning of all things,” saith he, “is a certain nature, and that eternal and infinite, cherishing and heating all things.” The truth is, life—which is nothing else but light—proceeded originally from God and did apply to the chaos, which is elegantly called by Zoroaster “the fountain of fountains and of all fountains, the matrix containing all things.” We see by experience that all individuals live not only by their heat, but they are preserved by the outward universal heat which is the life of the great world. Even so truly the great world itself lives not altogether by that heat which God hath enclosed in the parts thereof, but it is preserved by the circumfused, influent heat of the Deity. For above the heavens God is manifested like an infinite burning world of light and fire, so that He overlooks all that He hath made and the whole fabric stands in His heat and light, as a man stands here on earth in the sunshine. I say then that the God of Nature employs Himself in a perpetual coction, and this not only to generate but to preserve that which hath been generated; for His spirit and heat coagulate that which is thin, rarefy that which is too gross, quicken the dead parts and cherish the cold. There is indeed one operation of heat whose method is vital and far more mysterious than the rest; they that have use for it must study it.

I have for my part spoken all that I intend to speak, and though my book may prove fruitless to many, because not understood, yet some few may be of that spirit as to comprehend it. “Spacious flame of spacious mind,” said the great Chaldean. But because I will not leave thee without some satisfaction, I advise thee to take the Moon of the firmament, which is a middle nature, and place her so that every part of her may be in two elements at one and the same time. These elements also must equally attend the body, not one further off, not one nearer than the other. In the regulating of these two there is a twofold geometry to be observed—natural and artificial. But I may speak no more.

The true furnace is a little simple shell; thou mayst easily carry it in one of thy hands. The glass is one and no more; but some philosophers have used two, and so mayst thou. As for the work itself, it is no way troublesome; a lady may read the *Arcadia* and at the same time attend this philosophy without disturbing her fancy. For my part, I think women are fitter for it than men, for in such things they are more neat and patient, being used to a small chemistry of sack-possets and other finical sugar-sops. Concerning the effects of this medicine I shall not speak anything at this time. He that desires to know them let him read the *Revelation* of Paracelsus, a discourse altogether incomparable and in very truth miraculous. And here without any partiality I shall give my judgment of honest Hohenheim. I find in the rest of his works, and especially where he falls on the Stone, a great many false processes, but his doctrine of it in general is very sound. The truth is he had some pride to the justice of his spleen, and in many places he hath erred of purpose, not caring what bones he threw before the schoolmen, for he was a pilot of Guadalcanar and sailed sometimes in his *rio de la recreation*.

But I had almost forgot to tell thee that which is all in all, and it is the greatest difficulty in all the art—namely, the fire. It is a close, airy, circular, bright fire: the philosophers call it their sun and the glass must stand in the shade. It makes not the Matter to vapour—no, not so much as to sweat. It digests only with a still, piercing, vital heat. It is continual and therefore at last alters the chaos and corrupts it. The proportion and regimen of it is very scrupulous, but the best rule to know it by is that of the *Synod*: “Let not the bird fly before the fowler.” Make it sit while you give fire, and then you are sure of your prey. For a close I must tell thee the philosophers call this fire their bath, but it is a bath of Nature, not an artificial one; for it is not any kind of water but a certain subtle, temperate moisture which compasseth the glass and feeds their sun or fire. In a word, without this bath nothing in the world is generated. Now, that thou mayst the better understand what degree of fire is requisite for the work, consider the generation of man, or any other creature whatsoever. It is not kitchen fire nor fever that works upon the sperm in the womb, but a most temperate, moist, natural heat which

proceeds from the very life of the mother. It is just so here. Our Matter is a most delicate substance and tender, like the animal sperm, for it is almost a living thing. Nay, in very truth, it hath some small portion of life, for Nature doth produce some animals out of it. For this very reason the least violence destroys it and prevents all generation; for if it be overheated but for some few minutes the white and red sulphurs will never essentially unite and coagulate. On the contrary, if it takes cold but for half an hour—the work being once well begun—it will never sort to any good purpose. I speak out of my own experience, for I have—as they phrase it—given myself a box on the ear, and that twice or thrice, out of a certain confident negligence, expecting that which I knew well enough could never be.

Nature moves not by the theory of men but by their practice, and surely wit and reason can perform no miracles unless the hands supply them. Be sure then to know this fire in the first place, and accordingly be sure to make use of it. But for thy better security I will describe it to thee once more. It is a dry, vaporous, humid fire; it goes round about the glass and is both equal and continual. It is restless, and some have called it the white philosophical coal. It is in itself natural, but the preparation of it is artificial. It is a heat of the dead, wherefore some call it their unnatural, necromantic fire. It is no part of the matter, neither is it taken out of it; but it is an external fire and serves only to stir up and strengthen the inward oppressed fire of the chaos. But let us hear Nature herself, for thus she speaks in the serious romance of Mehung.

After putrefaction succeeds generation and that because of the inward, incombustible Sulphur that heats or thickens the coldness and crudities of the Quicksilver, which suffers so much thereby that at last it is united to the Sulphur and made one body therewith. All this—namely, fire, air, and water—is contained in one vessel. In their earthly vessel—that is, in their gross body or composition—I take them, and then I leave them in one alembic, where I concoct, dissolve and sublime them without the help of hammer, tongs or fire; without coals, smoke, fire or bath; or the alembics of the sophisters. For I have my heavenly fire, which excites

or stirs up the elemental one, according as the matter desires a becoming agreeable form.

Now, Nature everywhere is one and the same, wherefore she reads the same lesson to Madathan, who, thinking in his ignorance to make the Stone without dissolution, receives from her this check. “Dost thou think,” says she, “to eat oysters, shells and all? Ought they not first to be opened and prepared by the most ancient cook of the planets? ”With these agrees the excellent Flamel, who, speaking of the solar and lunar Mercury—and the plantation of the one in the other, hath these words: “Take them therefore,” saith he, “and cherish them over a fire in thy alembic. But it must not be a fire of coals, nor of any wood, but a bright shining fire, like the Sun itself, whose heat must never be excessive but always of one and the same degree.” This is enough and too much, for the secret in itself is not great but the consequences of it are so—which made the philosophers hide it. Thus, Reader, thou hast the outward agent most fully and faithfully described. It is in truth a very simple mystery and—if I should tell it openly—ridiculous. Howsoever, by this and not without it did the magicians unlock the chaos; and certainly it is no news that an iron key should open a treasury of gold.

In this universal subject they found the natures of all particulars, and this is signified to us by that maxim: “Let him who is not familiar with Proteus have recourse to Pan.” This Pan is their chaos or Mercury, which expounds Proteus—namely, the particular creatures, commonly called individuals. For Pan transforms himself into a Proteus, that is, into all varieties of species, into animals, vegetables, and minerals. For out of the Universal Nature or First Matter all these are made and Pan hath their properties in himself. Hence it is that Mercury is called the Interpreter or Expositor of inferiors and superiors, under which notion the ancient Orpheus invokes him: “Hear me, O Mercury, thou messenger of Jove and son of Maia, the Expositor of all things.” Now, for the birth of this Mercury and the place of it I find but few philosophers that mention it. Zoroaster points at it, and that very obscurely, where he speaks of his Lynges or the Ideas in these words: “Their multitudes leap upward, ascending to those shining worlds wherein

are the three heights, and beneath these there lies the chief pasture. This *pratum* or meadow of the Ideas, a place well known to the philosophers—Flamel calls it their garden and the mountain of the seven metals; see his *Summary*, where he describes it most learnedly, for he was instructed by a Jew—is a certain secret but universal region. One calls it the Region of Light, but to the Kabbalist it is Night of the Body, a term extremely apposite and significant. It is in few words the rendezvous of all spirits, for in this place the ideas—when they descend from the bright world to the dark one—are incorporated. For thy better intelligence thou must know that spirits whiles they move in heaven, which is the fireworld, contract no impurities at all, according to that of Stellatus: “All,” saith he, “that is above the moon is eternal and good, and there is no corruption of heavenly things.” On the contrary, when spirits descend to the elemental matrix and reside in her kingdom they are blurred with the original leprosy of the matter, for here the curse raves and rules; but in heaven it is not predominant. To put an end to this point, let us hear the admirable Agrippa state it. This is he between whose lips the truth did breathe and knew no other oracle.

The heavenly powers or spiritual essences, whiles they are in themselves, or before they are united to the Matter and are showered down from the Father of Lights through the holy intelligences and the heavens, until they come to the moon—their influence is good, as in the first degree. But when it is received in a corrupt subject the influence also is corrupted.

Thus he. Now, the astronomers pretend to a strange familiarity with the stars; the natural philosophers talk as much; and truly an ignorant man might well think they had been in heaven and conversed—like Lucian’s Menippus—with Jove himself. But in good earnest these men are no more eagles than Sancho; their fancies are like his flights in the blanket and every way as short of the skies. Ask them but where the influences are received and how; bid them by fair experience prove they are present in the elements, and you have undone them. If you will trust the four corners of a

figure or the three legs of a syllogism you may: this is all their evidence. Well fare the magicians, then, whose Art can demonstrate these things and put the very influences in our hands. Let it be thy study to know their Region of Light and to enter into the treasures thereof, for then thou mayst converse with spirits and understand the nature of invisible things. Then will appear unto thee the universal subject and the two mineral sperms—white and red, of which I must speak somewhat before I make an end.

In the *PYTHAGORICAL SYNOD* which consisted of three score and ten philosophers, all Masters of the Art, it is thus written:

The thickness or sperm of the fire falls into the air. The thickness or spermatic part of the air, and in it the sperm of the fire, falls into the water. The thickness or spermatic substance of the water, and in it the two sperms of fire and air, fall into the earth, and there they rest and are conjoined. Therefore the earth itself is thicker than the other elements, as it openly appears and to the eye is manifest.

Remember now what I have told thee formerly concerning the earth, what a general hospital it is, how it receives all things, not only beasts and vegetables but proud and glorious man. When death hath ruined him, his coarse parts stay here and know no other home. This earth to earth is just the doctrine of the Magi. Metals—say they—and all things may be reduced into that whereof they were made. They speak the very truth it is God's own principle and He first taught it Adam. "Dust thou art and unto dust shalt thou return." But lest any man should be deceived by us, I think it just to inform you there are two reductions. One is violent and destructive, reducing bodies to their extremes; and properly it is death, or the calcination of the common chemist. The other is vital and generative, resolving bodies into their sperm or middle substance, out of which Nature made them; for Nature makes not bodies immediately of the elements but of a sperm which she draws out of the elements. I shall explain myself to you by an example. An egg is the sperm or middle substance out of which a chick is engendered, and the moisture of it is viscous and slimy, a water and no

water, for such a sperm ought to be. Suppose Doctor Coal—I mean some broiler—had a mind to generate something out of this egg: questionless, he would first distil it, and that with a fire able to roast the hen that laid it. Then would he calcine the *caput mortuum* and finally produce his nothing.

Here you are to observe that bodies are nothing else but sperm coagulated, and he that destroys the body by consequence destroys the sperm. Now, to reduce bodies into elements of earth and water—as we have instanced in the egg—is to reduce them into extremes beyond their sperm, for elements are not the sperm but the sperm is a compound made of the elements and containing in itself all that is requisite to the frame of the body. Wherefore be well advised before you distil and quarter any particular bodies, for having once separated their elements you may never generate unless you can make a sperm of those elements. But that is impossible for man to do: it is the power of God and Nature. Labour then, you that would be accounted wise, to find out our Mercury: so shall you reduce things to their mean spermatical chaos. But avoid the broiling destruction. This doctrine will spare you the vain task of distillation, if you will but remember this truth—that sperms are not made by separation but by composition of elements; and to bring a body into sperm is not to distil it but to reduce the whole into one thick water, keeping all the parts thereof in their first natural union.

But that I may return at last to my former citation of the *Synod*. All those influences of the elements being united in one mass make our sperm or our earth—which is earth and no earth. Take it, if thou dost know it, and divide the essences thereof, not by violence but by natural putrefaction, such as may occasion a genuine dissolution of the compound. Here thou shalt find a miraculous White Water, an influence of the moon, which is the mother of our chaos. It rules in two elements—earth and water. After this appears the sperm or influx of the sun, which is the father of it. It is a quick celestial fire, incorporated in a thin, oleous, aerial moisture. It is incombustible, for it is fire itself and feeds upon fire ; and the longer it stays in the fire the more glorious it grows. These are the two mineral sperms—masculine and feminine. If thou dost place them both on their crystalline basis, thou hast

the philosopher's flying Fire-Drake, which at the first sight of the sun breathes such a poison that nothing can stand before him. I know not what to tell thee more unless—in the vogue of some authors—I should give thee a phlegmatic description of the whole process, and that I can despatch in two words. It is nothing else but a continual coction, the volatile essences ascending and descending, till at last they are fixed according to that excellent *prosopopoeia* of the Stone:

I am not dead, although my spirit's gone,
For it returns, and is both off and on:
Now I have life enough, now I have none.

I suffer'd more than one could justly do;
Three souls I had and all my own, but two
Are fled the third had almost left me too.

“What I have written, I have written.” And now give me leave to look about me. Is there no powder-plot or practice?

What is become of Aristotle and Galen? Where are the scribe and pharisee, the disputers of this world? If they suffer all this and believe it too, I shall think the general conversion is come about, and I may sing:

The Virgin's sign returns, comes Saturn's reign.

But come what will come, I have once more spoken for the truth and shall for conclusion speak this much again. I have elsewhere called this subject “a celestial slime” and the middle nature. The philosophers call it the venerable nature; but amongst all the pretenders I have not yet found one that could tell me why. Hear me then, that whensoever thou dost attempt this work it may be with reverence—not like some proud, ignorant doctor, but with less confidence and more care. This chaos hath in it the four elements, which of themselves are contrary natures; but the wisdom of God hath so placed them that their very order reconciles them. For example, air and earth are adversaries; for one is hot and moist, the other cold and dry. Now to reconcile these two God placed the water between them, which is a middle nature, or of a mean complexion between both extremes. For she is

cold and moist; and as she is cold she partakes of the nature of the earth, which is cold and dry; but as she is moist she partakes of the nature of the air, which is hot and moist. Hence it is that air and earth, which are contraries in themselves, agree and embrace one another in the water, as in a middle nature which is proportionate to them both and tempers their extremities. But verily this *salvo* makes not up the breach, for though the water reconciles two elements like a friendly third, yet she herself fights with a fourth—namely, with the fire. For the fire is hot and dry but the water is cold and moist, which are clear contraries. To prevent the distempers of these two God placed the air between them, which is a substance hot and moist; and as it is hot it agrees with the fire, which is hot and dry; but as it is moist it agrees with the water, which is cold and moist; so that by mediation of the air the other two extremes, namely, fire and water, are made friends and reconciled. Thus you see—as I told you at first—that contrary elements are united by that order and texture wherein the Wise God hath placed them.

You must now give me leave to tell you that this agreement or friendship is but partial—a very weak love, cold and skittish. For whereas these principles agree in one quality they differ in two, as your selves may easily compute. Much need therefore have they of a more strong and able mediator to confirm and preserve their weak unity; for upon it depends the very eternity and incorruption of the creature. This blessed cement and balsam is the Spirit of the Living God, which some ignorant scribblers have called a quintessence. For this very Spirit is in the chaos and to speak plainly the fire is His throne, for in the fire He is seated, as we have sufficiently told you elsewhere. This was the reason why the Magi called the First Matter their Venerable Nature and their Blessed Stone. And in good earnest, what think you? Is it not so? This Blessed Spirit fortifies and perfects that weak disposition which the elements already have to union and peace—for God works with Nature, not against her—and brings them at last to a beauteous specificall fabric.

Now if you will ask me where is the soul or—as the school-men abuse her—the form all this while? What doth she do? To this I answer that she is, as

all instrumentals ought to be, subject and obedient to the will of God, expecting the perfection of her body. For it is God that unites her to the body and the body to her. Soul and body are the work of God—the one as well as the other. The soul is not the artificer of her house, for that which can make a body can also repair it and hinder death; but the soul cannot do this; it is the power and wisdom of God. In a word, to say that the soul formed the body because she is in the body is to say that the jewel made the cabinet because the jewel is in the cabinet; or that the sun made the world because the sun is in the world and cherisheth every part thereof. Learn therefore to distinguish between agents and their instruments, for if you attribute that to the creature which belongs to the Creator you bring yourselves in danger of hell-fire. For God is a jealous God and will not give His glory to another. I advise my doctors therefore, both divines and physicians, not to be

too rash in their censures, nor so magisterial in their discourse as I have known some professors of physic to be—who would correct and undervalue the rest of their brethren when in truth they themselves were most shamefully ignorant. It is not ten or twelve years' experience in drugs and sops can acquaint a man with the mysteries of God's creation. "Take this and make a world"—"Take I know not what and make a pill or clyster"—are different receipts. We should therefore consult with our judgments before we venture our tongues and never speak but when we are sure we understand.

I knew a gentleman who, meeting with a philosopher adept, and receiving so much courtesy as to be admitted to discourse, attended his first instructions passing well. But when this magician quitted my friend's known road and began to touch and drive round the great wheel of Nature, presently my gentleman takes up the cudgels, and, urging all the authorities which in his vain judgment made for him, oppressed this noble philosopher with a most clamorous, insipid ribaldry. A goodly sight it was and worthy our imitation to see with what an admirable patience the other received him. But this errant concluded at last that lead or quicksilver must be the subject and that Nature worked upon one or both. To this the *Adeptus* replied: "Sir,

it may be so at this time, but if hereafter I find Nature in those old elements where I have sometimes seen her very busy, I shall at our next meeting confute your opinion.” This was all he said and it was something more than he did. Their next meeting was referred to the Greek Kalends, for he could never be seen afterwards, notwithstanding a thousand solicitations.

Such talkative, babbling people as this gentleman was, who run to every doctor for his opinion and follow like a spaniel every bird they spring, are not fit to receive these secrets. They must be serious, silent men, faithful to the Art and most faithful to their teachers. We should always remember that doctrine of Zeno: “Nature,” said he, “gave us one tongue but two ears, that we might hear much and speak little.” Let not any man therefore be ready to vomit forth his own shame and ignorance. Let him first examine his knowledge and especially his practice, lest upon the experience of a few violent knocks he presume to judge Nature in her very sobrieties.

To make an end: if thou dost know the First Matter, know also for certain thou hast discovered the Sanctuary of Nature. There is nothing between thee and her treasures but the door. That indeed must be opened. Now if thy desire leads thee on to the practice, consider well with thyself what manner of man thou art and what it is that thou wouldst do; for it is no small matter. Thou hast resolved with thyself to be a co-operator with the Spirit of the Living God and to minister to Him in His work of generation. Have a care therefore that thou dost not hinder His work; for if thy heat exceeds the natural proportion thou hast stirred the wrath of the moist natures and they will stand up against the central fire, and the central fire against them; and there will be a terrible division in the chaos. But the sweet Spirit of Peace, the true eternal quintessence, will depart from the elements, leaving both them and thee to confusion. Neither will he apply Himself to that Matter as long as it is in thy violent, destroying hands. Take heed therefore lest thou turn partner with the devil, for it is the devil’s design from the beginning of the world to set Nature at variance with herself that he may totally corrupt and destroy her. “Do not thou further his designs.” I make no question but many men will laugh at this; but on my soul I speak nothing but what I have known by very good experience: therefore believe me. For my own part, it

was ever my desire to bury these things in silence, or to paint them out in shadows. But I have spoken thus clearly and openly out of affection I bear to some who have deserved much more at my hands. True it is I intended sometimes to expose a greater work to the world which I promised in my *Anthroposophia*; but I have been since acquainted with that world and I found it base and unworthy; wherefore I shall keep in my first happy solitudes, for noise is nothing to me. I seek not any man's applause. If it be the will of my God to call me forth and that it may make for the honour of His Name, in that respect I may write again; for I fear not the judgment of man. But in the interim, here shall be an end.

FINIS

[contents]

174. Thomas Vaughan was born in Liansaintifraid on the banks of the Usk in 1621. His brother Henry Vaughan the poet is rather better known than he is. This book was published for Thomas Vaughan in 1650 by H. Blunden at the Castle in Cornhil. Mr. A. E. Waite has produced an edition of all Vaughan's writings, including the present text, in one volume. *Coelum Terrae* is an excellent specimen of his work, besides being a very fine example of one kind of alchemical writing. I.R.

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CHAPTER TEN

CONCLUSION

Whereas the former two texts of this book have dealt principally with the obscure practice of the alchemical art, this text of Vaughan also includes certain of the philosophical and mystical notions peculiar to the alchemists. As I have earlier suggested, the basis of the entire scheme is rooted in that system which is called the Qabalah—something of which I attempted to expound on a previous page, and also at some length in other of my books. This assumption is confirmed by Vaughan himself. The entirety of this book *Coelum Terrae* is based upon Qabalistic implicits. For example, on the second page of the book he says, quoting one of the Qabalistic authorities, that “the building of the sanctuary which is here below is framed according to that of the sanctuary which is above.” This is simply a repetition, of course, rather similar to the other Hermetic one that “that which is above is like unto that which is below,” and vice versa.

It was upon that philosophical foundation that the alchemists reared their art. Taking the first few lines of Genesis as their guide, they sought to duplicate that vast creative process in the lesser world of man’s own nature. “The spirit of God hovered over the great waters of creation.” So also the production of the Philosopher’s Stone was imagined to be a process not too dissimilar to the creation of the universe. For whatever powers and forces their philosophy posited as existent in the macrocosm, in the universe, just those forces were mirrored and so were operative in the microcosm that was man. The alchemists sought to perform a re-creation in man that was comparable to what, in the vast periods of distant time, God had done with the universe. They sought a differentiation of the myriad elements of the human personality so that the inward spirit could be rendered independent

in consciousness of the physical frame. Being thus separated from its vehicle, that spirit could by its own innate divine power gain complete control of that vehicle and rebuild it, in very much the same way as the waters of creation were manipulated and made subject to the original creative fiat.

Herein, Vaughan embarks upon a lengthy description of what in the first book of the Bible is called “the waters of creation”. Other alchemists at other times have given it different names. They named it Virgin’s Milk, the Water of the Wise, Azoth, Mercury, and the First Material. But few, possibly, have described it half as eloquently and suggestively as has Vaughan. He personalizes the entire concept in a very poetic way, speaking of her as a “pure sweet virgin”. In so far as he gives a description of her, stating that “she yields to nothing but love and her end is generation”, we at once are enabled to associate the idea with concepts inhering in our own philosophical scheme of things. First of all, we are able to identify her with what in the Qabalah is called the Sephirah named *Binah*, who, in a cosmic sense, is described as being the Great Mother of all. Another of her attributions is the Great Sea, that passive plastic base over which the Spirit of Life originally hovered. Because of the synthetic nature of the Qabalistic Tree of Life, we are able also to place other ideas in juxtaposition with this one. Hence when Vaughan speaks of an active and a passive agent in Nature, identifying this Pure Virgin whose nature is love with the passive First Material who is our Qabalistic Great Mother, we are able to assume that the active agent is what the Zoharists speak of as *Chokmah*, the Father. His nature is Wisdom, Power, and Ideation.

These are broad concepts which exist on a cosmic universal plane—generalizations recapitulating themselves as particulars within the lesser human cycle. Following the aphorism that Vaughan uses as the beginning, that the lesser sanctuary is builded on the same pattern as the greater sanctuary above, we may assume therefore that these principles likewise

inhere within every human being. Thus the two agents, passive and active, are part and parcel of each individual's psycho-spiritual constitution.

His statement that he has experimentally handled the First Material in itself is not the strange fantastic thing that it might at first sight have seemed. It is not, because, in a word, you and I and everybody else in this world has done precisely the same. The only difference is that some have realized their own true natures consciously. Others are in ignorance of it. This statement of Vaughan's, and this interpretation, imputes a very high philosophical level to Alchemy. It is clear from our author that it would be ridiculous to interpret Alchemy in a physical, metallurgical manner.

Quite early in his book he says that there are in this world two extremes—Spirit and Matter. He also proceeds to state that in the middle natures such as fire, air, and water the seed of the spirit is not constant. Like all occult philosophy, the Qabalah speaks at great length of these elements of earth, air, water, and fire. Many are the ways in which we can interpret them. Most commonly held, however, is the view that fire is mind, water emotion, air the vital life energy, and earth the body in which all of these forces operate. Above them, and acting through them, is the Spirit. Other thinkers, however, prefer to consider the elements as so many levels or strata of what is known in this day and age as the Unconscious. Vaughan's idea is that the middle natures of fire, air, and water are only the media which convey that vital spirit from one extreme to the other—from the heights to the depths. It is also added that in the material extreme the seed of the Spirit is to be found. To that sentence Mrs. Atwood has added an additional clause: "in the material extreme, *when it is purified*, the seed of the spirit is to be found." The implication is that Alchemy is a technical process of extracting the seed of the spirit from the gross body in which it has been imprisoned for countless ages. After this separation the seed can be subjected to warmth and light and stimulated into further growth, so that it can begin to exert its own divine nature and power by the reformulation of the vehicles through which it must act. Therefore the building up or the concoction of the

Philosopher's Stone is nothing more nor less than consciously reorganizing the material with which one has to deal in life. Reconstructing it in such a way that it really shows forth and manifests the splendour and glory of the ineffable spirit that dwells always in its own abiding city within.

Like all other alchemists, Vaughan too lays great stress on that secret fire which is to encompass that differentiation. It is by means of fire that the spirit separates itself from the body in which it has been bound and by which it has been blinded. By means of fire the new personality may be built up in conformity with the wishes and dictates of the spirit. In the Chinese text *The Secret of the Golden Flower* we read: "The spirit is thought; thought is the heart; the heart is the fire; the fire is the Elixir." Again it seems incredible that there could be individuals who were so blind to the intrinsic evidence of alchemical writing as to believe the alchemists worked with metals and with furnaces and with coals. For what says Vaughan here? Speaking of this fire, he says, "It is not kitchen fire nor fever that works upon the sperm in the womb, but a most temperate, moist, natural heat, which proceeds from the very life of the mother."

This is good symbolism. The mother, as we have already discovered, is that Sephirah on the Tree of Life named *Binah*, and whilst she has various cosmic attributions she is also by reflection an interior or psychological principle. She it is who works in our interior natures as love, as intuition, as aspiration, and all those higher and finer emotions which we seek to express just a little more easily in our own daily lives. From the psychological point of view she would represent the Unconscious, or more especially what the analytical psychologists call the Anima, that vast sphere of feeling, emotion, instinct, and intuition which lies beneath or beyond our normal awareness.

What is it that proceeds from the very life of the Mother? Again, from the psychological viewpoint, we know that the Unconscious is the receptacle of the libido. We need not interpret libido in the crude sexual way that Freud does, but rather we can speak of it as does Jung. Beatrice Hinkle, who

translated Jung's *Psychology of the Unconscious*, gives us in a few words what Jung meant by this libido.

He saw (she says) in the term libido a concept of unknown nature comparable to Bergson's *élan vital*, a hypothetical energy of life, which occupies itself not only in sexuality but in various physiological and psychological manifestations such as growth, development, hunger, and all the human activities and interests.¹⁷⁵

Now, in the Qabalah the active agent in opposition to the passive agent is *Chokmah*, Will and Wisdom. When we apply these principles to the human being there is of course no spatial concept involved, for we must not be led astray by the formal glyph which shows *Chokmah* to exist opposite *Binah* on the Tree of Life. These principles are interior principles, operating within. So *Chokmah* is, from one point of view, our libido. Therefore the fire of the alchemists is libido, the internal fire—the Will, the Superior Will which Blavatsky has elsewhere defined as the power of the Spirit in action. The heat arising from the very life of the mother is none other than the power of *Chokmah* arising and welling up from the Unconscious depths of the psyche. The awakening of the Will therefore to renewed activity is the crucial experience of the Spagyric Art. In one of the Golden Dawn documents entitled “Man, the Microcosm” we are told that “in the Adept death can only supervene when the Higher Will consenteth thereto, and herein is implied the whole Mystery of the Elixir of Life.”¹⁷⁶

Our text says of the fire that “it is in itself natural, but the preparation of it is artificial.”¹⁷⁷ This we have already understood from our perusal of the former texts. And Vaughan goes on to remark that “it is not part of the matter, neither is it taken out of it, but it is an external fire and serves only to stir up and strengthen the inward oppressed fire of the Chaos.”¹⁷⁸ Here we are back once more on familiar ground. In occultism there can be no initiation—that is, the commencement of a new interior life—in a candidate or aspirant without an initiator. This process has been somewhat described in the magical section of Chapter Eight. In the mesmeric art it is the magnetism projected upon the patient by the magnetizer which enables the

former to pass regressively, as Mrs. Atwood suggests, through the many phases of his historical and evolutionary development back to his long-forgotten life in Reality. Where psychological clinical work is concerned, it is the influence of the analyst which assists the analysand to throw off, through understanding, his infantile and other ignorant modes of reaction towards life, thus coming to know and of course to express what he really is. All these systems, therefore, while expressing the necessity of an inward development, point to the necessity of some extraneous force or personality, which answers to the external fire, to awaken the individual into enlightenment.

I do not wish to comment at too great length upon this *Coelum Terrae* of our Welsh Alchemist. I feel that enough has already been said in commentary upon the other two very important books to enable the individual to see herein very great significance. I have dwelt at great length on earlier pages with three different approaches, three different possible interpretations of the alchemical mystery. All yield a vast store of illuminating material to assist us in our comprehension of what the Alchemists meant. In this present text I believe we have a synthesis of all these three possible approaches. Here and there one finds statements which can only be interpreted along certain lines. By combining them, however, the entire text and the entire subject, which would otherwise be utter obscurity, emerge into the broad daylight of comprehension and understanding.

It is not difficult to realize what Vaughan's feeling is about alchemy. Nor will we experience any perplexity in understanding on what particular plane he himself interprets it. All we are asked to do is to apply ourselves just a little in meditation and reflection upon his statements. Do this in the light of the material we have uncovered above, and Alchemy at once reveals itself to us and discloses the golden treasure which it has concealed. Not only so—and this is most important—but at once something in us begins to stir, to awaken slowly into a new life. It seems as though the mere attempt, if it be

accompanied by sincerity and devotion, to fathom and unravel these mysteries brings about in our own inner souls something of that divine transmutation which it is the object of Alchemy to accomplish. And while from all we have said it seems that the alchemists required the stimulus of an external fire in order to arouse the internal, I am quite convinced that the individual who attempts to divine the significance and subtle implications of Alchemy is doing two things.

Not only will he acquire some intellectual knowledge of what Alchemy is, but he will at once awaken, partially at any rate, his own internal fire. This will, to use mystical phraseology, eventually kindle the Light within him.

There are those in the universe, so the great archaic traditions of Mysticism run, whose task is to watch over mankind and to assist in the initiation of the race. They, we are told, never refuse the training of those made ready by life and by experience. How do they become aware of suitable individuals whose training they may further? These guardians or custodians of the secret knowledge find and select their students because with their spiritual vision they perceive the light emanating from that particular individual. It is a commonplace in occultism that surrounding each individual is a magnetic light-sphere, which glows with different colours corresponding to the status of that individual. Likewise it is susceptible to changes induced by will, thought, and feeling. So far as the student is concerned, he himself inexorably draws to his sphere the initiator, who will be to him as the external fire which will fan the dormant inner spiritual fire into a flame—a flame that is both creative and destructive. It is destructive to the coarse grosser elements of his constitution, but stimulating to that spiritual sperm which has been dormant for the countless ages of time.

It has been written in a book which nowadays possibly we are prone to ignore, *The Light on the Path*, that “when the disciple is ready the teacher appears.”¹⁷⁹ Let us not therefore be saddened or dejected by our lack of immediate knowledge of our own divine natures. Our task is not so much to

worry ourselves as to the final implication of the alchemical art. That is something we must take in our stride, leaving it until such time as we have further and greater knowledge.

Meanwhile we have much work at hand. By reflection, by study, by deep meditation upon these mysteries, we can make our light glow from within. By an ineluctable process of magnetic attraction we will be drawn to, and likewise draw to us, the presence of just those students or teachers who will further our growth in the direction of self-knowledge and self-transmutation.

The Alchemists themselves have promised that divine aid is always forthcoming to those who in all sincerity and humility do even no more than study their writings. In one sense we can see why this should be so. For, as power awakens power, and as light does expel the darkness, so by assimilating the written word of their wisdom, their illumination, and their undoubted spiritual experience, we awaken within ourselves spontaneously a reflection of what it was that blessed them.

Really, the process is not too dissimilar to the ordinary process of initiation. For example, in the Lodge or Temple where once the rites of initiatory magic were celebrated, initiation was accomplished by hardly more than the candidate being bathed in the presence of, or the magnetism emanating from, an advanced initiator who was illuminated and knew how to stir up the spirit within him. On an earlier page I have described how, in the elemental initiations of that magical organization called The Hermetic Order of the Golden Dawn, the evocation of the powers of the elements—whatever they actually may be—had the effect of arousing the elemental bases of the candidate, of exciting the various levels of his Unconscious psyche. Mere contact suffices.

A similar process on another plane is narrated by Madame Blavatsky in *The Secret Doctrine*.¹⁸⁰ There she describes how men lacked mind in the early days of primitive evolution. The thinking principle had not yet been developed. It is her theory, and she quotes from innumerable sources to

further her contention, that it was by the contact of nascent humanity with beings of a superior mental evolution that Mind was reflected into the brain of man. How that came about we do not know, and I hardly need to labour the point. I am simply concerned at this moment in pointing out that in the contact of one mind with another, of one class of function with a superior function, the one may be assisted and elevated into a similar superior function. In this instance the initiator at the beginning of the path upwards to the Light can well be hardly more than a text. In such a text we have the living dynamic thought of great adepts, great initiators. What they have recorded as being an experimental path to surmounting Nature, as a way to the discovery of ourselves, to the transmutation of the gross lead of humanity into the pure gold of spiritual realization and divine action, can be for us *exactly* as if we had entered into direct communion with their own natures.

I have a theory, and it is only a theory, that the adepts of all time—the saints, the Bodhisattvas, call them by what name you will—in having achieved the spiritual heights that they did achieve, left an indelible impress on the *Anima Mundi*, the Soul of the World, what Jung has called the Collective Unconscious. At great length this master psychologist has spoken of primordial archetypes or archaic images that exist in the Unconscious of the Collective psyche. I believe that, because of what they have done, these great beings become identified with these archetypes, or themselves become other primordial images. Their spiritual liberation identifies them with the celestial substratum shared by all men alike. The energy involved in such an attainment sets into motion powerful currents of impulse and ideation which work their way, gradually and slowly, through the unconscious levels of the mass into the consciousness of the individual. Thus changes occur to an individual here and an individual there without his actually being aware of the process involved in the incubation of ideas. These archetypes are the final cause of the instigation of movements based upon apparent personal inspiration. For Jung says, in confirmation, that the

Unconscious contains not memories of infancy alone, but ideas as root and stem and seed which may not develop into conscious thought and action for very many years.

How do these root concepts arise in the collective Unconscious sphere? I believe, because of the existence and attainment of individuals whose spiritual attainment has a dynamic effect upon the collective sphere.

Since every individual is not only a conscious ego, but also possesses a personal Unconscious, and since, moreover, that personal Unconscious is always in direct contact with, or is a part of, the Collective Unconscious, we as ordinary individuals have direct access at all times to those primordial archetypes, to those great beings. In a word, they exist in ourselves, as mainsprings of our psychic and spiritual life, of which we are not even aware. We have much for which to be grateful to modern psychology. For in confirmation of ancient occultism it has demonstrated to the world that there may exist psychological principles of which we may be totally unconscious.

In these secret psychological or spiritual depths there exist, so I contend, the archetypes of all the saints that ever lived, the divine images of their attainment. Hermes, Basil Valentine, Sendivogius, Synesius, Khunrath, Eudoxus, and all the other beings we consider great not only in alchemy but also in Mysticism and Religion—these beings have left indelible traces in the deeper parts of our own souls.

Logically, it would follow, then, that by conscious reflection and inspired meditation upon the writings of these beings we have at least one technical method of evocation of the divine in us. Their words, should they take root, will awaken within us the archetype or primordial image which answers by sympathy to the writer thereof.

Since these beings were illuminated, and were abundantly blessed and divinely gifted, it is evident that we too are already, here and now, likewise illuminated. We also are similarly divinely blessed and divinely guided, if only we would realize it. We *can* realize it. They realized it. They were but

men even as we are now. They achieved and accomplished the supreme transmutation. We also can achieve. That transmutation already exists in us *now*—at this very moment both of space and time. We are not asked to do the impossible. All we must do is somehow to *realize* it. Then the transmutation is made manifest and clear. As we come to understand that Jesus and Buddha, Hermes, and all the other adepts and saints of all time already exist deep within us, then by reflection upon their lives and their words we make manifest what hitherto had been concealed. We evoke them from within, and become consequently that which we have invoked. The transmutation is effected for all to see. The Philosopher's Stone of divine understanding and knowledge will then have been concocted.

[contents]

175. Jung, Carl *Psychology of the Unconscious: A Study of the Transformations and Symbolisms of the Libido* (New York: Dodd, Meade and Company, 1949), 32. This book can also be found online at <http://www.scribd.com/doc/26553579/Carl-G-Jung-Psychology-of-the-Unconscious-1949> and at <http://archive.org/details/psychologyofunco00junguoft>.
176. Regardie, Israel, *The Golden Dawn*, 6th edition (St. Paul, MN: Llewellyn Publications, 2002), 111.
177. See Chapter Nine, page 167.
178. Ibid.
179. "For when the disciple is ready the Master is ready also." Collins, Mabel, *The Light on the Path* (London: George Redway, 1888), 34. This book can be found online at: <http://www.gutenberg.org/cache/epub/14599/pg14599.txt>. See also Google Books version (Los Angeles: United Lodge of Theosophists, 1920), 26.
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BOOK FOUR

PRACTICAL ALCHEMY
AND RITUAL MAGIC

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CHAPTER ELEVEN

THE SPIRITUAL ALCHEMY
OF THE GOLDEN DAWN

by Charles “Chic” Cicero

The Hermetic Order of the Golden Dawn was a magical fraternity founded in London in 1888 by a group of Qabalists, Rosicrucians, Freemasons, and Theosophists. Its founding members were Dr. William Wynn Westcott, Dr. William Robert Woodman, and Samuel Liddell “MacGregor” Mathers. The Golden Dawn was not created to be a religion, although religious imagery and spiritual concepts play an important role in its work. The Golden Dawn was designed by its founders to be a Hermetic Society of men and women—a fraternity of magicians and esotericists—who were dedicated to the philosophical, spiritual, and psychic evolution of humanity. It was also designed to be a school and a repository of mystical knowledge, where students learned the principles of occult science and the various elements of Western philosophy and practical magic. The teachings of the Golden Dawn became available to the public when Israel Regardie published them in 1937.

Students of the Golden Dawn seek elevated spiritual experiences, inner evolution, and illumination through a series of initiatory rites—each grade attained leading to ever more rigorous areas of magical study and philosophy. Initiates prepare themselves through study and meditation for passage from one grade to the next. They learn the Hebrew alphabet and a complex system of correspondences and symbolism which is put to memory. Two of the most important areas of study in the Golden Dawn are the Qabalah and spiritual alchemy.

Qabalah uses the science of numbers to express divine truths about the nature of God and man’s relationship to God. Spiritual alchemy uses

symbols, metaphors, and allegories to show how man can purify and transform his soul to be a more sturdy vessel for the indwelling of God's divine Light.

The 17th-century engraving¹⁸¹ shown on the next page contains the following verse of praise for these two sublime arts:

Cabala and Alchemy

Give thee the medicine most high.

Also the Stone of the Wise,

In which alone the foundation lies,

As is plain before thine eyes

Betimes in these effigies.

O God, help us to be grateful

For this gift sublime and pure

The man whose heart and mind Thou openest,

Who is perfect herein,

To prepare here this Work,

To him may all strength be given.

In this brief paper, I hope to show how the ancient science of alchemy is related to that of modern psychology. I will also explain how the initiatory ceremonies and magical workings of the Golden Dawn can be classified as a subdivision of psychology. More importantly, they are a modern expression of the sacred science of spiritual alchemy.



Cabala and Alchemy

What Is Alchemy?

Alchemy is sometimes called “the Royal Art.” The word alchemy is a term comprised of the Arabic words “al” and “khemī.” The later word relates to “Khem,” the Coptic name of Egypt, meaning “the black earth”—a reference to the rich black soil found along the Nile River. It is also a symbolic reference to the dark first matter of alchemical work.

In its most limited definition, alchemy is an esoteric science which concerns itself with the transmutation of base metals into gold. For many, the word “alchemy” conjures up an image of a crude laboratory where fake scientists labor to turn lead into gold so that they can live in luxury. Unfortunately, the history of alchemy is not without its con-artists and “puffers.”

Alchemy is an ancient science that is concerned with purification and transformation. There are two types of alchemy which often overlap. The outer layer of alchemy is chemistry—it is in fact the ancestor of modern chemistry. Practical, laboratory, or outer alchemy is concerned with transforming a base material into a higher and more purified substance, such as the turning of lead into gold or the extraction of a medicinal substance from a plant in order to create a healing elixir. Practical alchemy is a craft that results in the creation of metallic alloys, medicines, and composite materials. This is the alchemy full of laboratory equipment—furnaces, bellows, stills, condensers, and glass beakers.

Spiritual, theoretical, or inner alchemy is concerned with the transformation of the human soul from a state of baseness to one of spiritual enlightenment. In spiritual terms, alchemy is symbolic of a conversion from the heavy, leaden, physical, and earth-bound consciousness to the refined gold of the divinely inspired being. It creates a road map of the internal energies that will result in the purification of body, mind, and soul.

A Brief History of Alchemy

The origins of Western alchemy date back to the beginnings of the Hellenistic period (roughly 300 b.c.–300 a.d.). Alchemy was often called the Hermetic Art—suggesting that the origin was none other than the fabled master, Hermes Trismegistos, or Hermes the Trice Great.

Hermes Trismegistos was said to be an ancient Egyptian priest and magician who was credited with writing forty-two books collectively known as the Hermetic literature. These books, including the *Emerald Tablet* and the *Divine Pymander*, describe the creation of the universe, the soul of humanity, and the way to achieve spiritual rebirth.

After their conquest of Egypt in the seventh century, the Arabs absorbed the knowledge of the Alexandrian alchemists. As with many of the sciences, Western Europe owes a great deal to the medieval Arabs for their knowledge of the practice of alchemy and the careful preservation of Greek and Arabic alchemical texts, which they brought to Spain in the eighth

century. From the ninth to the 11th century, Spain became a repository of alchemical knowledge.

Important European alchemists included Albertus Magnus, “Albert the Great” (1200–1280), the most prolific author of his day and a champion of natural science; Englishman Roger Bacon (1220–1292), a chief advocate of experimental science in the Middle Ages; and Frenchman Nicholas Flamel (1330–1418), who studied astrology and Qabalah in addition to alchemy.

Possibly the greatest alchemist of all was German physician Paracelsus (1493–1541). He maintained the Hermetic view that human life was inseparable from the life of the cosmos. Paracelsus is credited with starting what would later become the science of pharmacology.

Alchemical Symbolism

The classical texts of alchemy are rich in symbolism and allegory. Some of these books contained little more than alchemical prints and illustrations. These texts were often far less concerned with the practical aspects of laboratory alchemy than with the esoteric knowledge of spiritual alchemy and the elevation of the human soul. These books would become the illustrated textbooks of the Rosicrucian movement.

“Alchemy is not merely an art or science to teach metallic transmutation, so much as a true and solid science that teaches how to know the center of all things, which in the divine language is called the Spirit of Life.”¹⁸²

Contemplation of alchemical diagrams and pictorial symbolism is meant to intrigue and inspire the viewer on many levels—conscious as well as subconscious—and speak directly to the human soul on the true nature of the alchemist’s “gold.” Alchemy’s true definition encompasses the transformation of humanity to a higher stage of spiritual purity.

While many alchemists worked in the laboratory, the principal interest of many alchemical philosophers was spiritual. These alchemists did not look merely for the substance of gold; they sought to give the quality of gold to their own being—to transmute the base metals—(the gross and impure parts of their own nature) into spiritual gold (divine wisdom).

To them, gold, the metal which never tarnishes and cannot be corrupted by fire and water, was a symbol of illumination and salvation. This alchemical gold was the Philosopher's Stone. Gold represented light incarnate, as well as the sun, purity, and spiritual attainment.

The primary goal of alchemy is to bring all things, especially humanity, to their preordained state of perfection. To that end, alchemical theory states that eternal wisdom remains dormant in humanity so long as a mundane state of ignorance and superficiality exists. The objective of alchemy is the uncovering of this inner wisdom, and the removal of veils and obstacles between the mind and its intrinsically pure divine source.

The goal of alchemy is called the Magnum Opus, or the Great Work. It is the purification and evolution of something lesser and coarser, into something greater and more refined—whether in metals, vegetable matter, or in human consciousness. The term *prima materia*, or “first matter,” is used to describe the original substance and condition of whatever material the alchemist is trying to change, be it lead or his own soul. Through the alchemical art, this first matter is transformed into the Philosopher's Stone—the highest most perfect form of matter—it is the first matter elevated to the Godhead. This process is often symbolized by the transformation of lead (the darkest, heaviest, and least valuable of the metals) into pure gold, the most brilliant and valuable of metals.

Another allegory for the alchemical work was the search for the Elixir of Life or Vegetable Stone. This was also called the Universal Medicine—a healing substance with the power to cure the sick, improve health, and prolong life. While it is easy to see how the search for this Elixir resulted in the discovery of several ingredients found in modern medicine, it is also easy to see how the search for the Elixir of Life became yet another symbol for the spiritual quest of illumination and salvation.

Prayer and invocation form an important part of alchemical work. The alchemist constantly invokes the aid of God the Vast and Mighty One, to aid

him in his endeavor. This is what distinguishes alchemy from other, mundane sciences.

The basic tenets of alchemy can be described as follows:

1. The universe has a divine origin. The cosmos is an emanation of One God. Therefore All is One.

2. Everything in the physical world exists by virtue of the Law of Polarity or Duality. Any idea can be defined in relation to its opposite, such as: male-female, light-dark, sun-moon, spirit-body, and so on.

3. Everything in the physical world is composed of Spirit, Soul, and Body: the Three Alchemic Principles. (In alchemy, these are called Mercury, Sulfur, and Salt.)

4. All alchemical work, whether practical laboratory work or spiritual alchemy, consists of three basic evolutionary processes: separation, purification, and recombination.

5. All matter is composed of four archetypal energies—the four elements of Fire (thermal energy), Water (liquid), Air (gas), and Earth (solid). The knowledge and skillful use of these four energy types is an essential part of alchemical work.

6. The Quintessence, or “Fifth essence,” is contained within the four elements but is not one of them. It is one of the three essential Principles, also called the Philosophic Mercury.

7. Everything moves toward its preordained state of perfection.

In alchemy, the process of spiritual growth is said to take place in three primary stages: separation, purification, and recombination. This is an internal process in which the various parts of the base material being worked on are analyzed and separated. Then they are cleansed or purified. Finally, they are recombined into a new, purer substance. There they are assimilated into a new, more purified whole that is greater than the sum of its parts.

In practical alchemy, this may mean distilling herbal elixirs which bring out the highest possible healing powers of certain plants.

In spiritual alchemy, this is a process of looking within—the alchemist examines and analyzes (or separates) the various parts of his own psyche. He purifies them through prayer and spiritual aspiration. He then recombines them in a process of assimilation, union, or conjunction—gathering the purified parts of the psyche into a more exalted whole. In its highest form, alchemy pertains to a hidden reality of the highest order which constitutes the underlying essence of all truths and all religions.

The perfection of this essence is called Absolute; it can be perceived and realized, as the Beauty of Beauty, the Love of Love and the High Most High, only if consciousness is radically altered and transmuted from the ordinary (lead-like) level of everyday perception to a subtle (gold-like) level of perception, so that every object is perceived in its archetypal form, which is contained within the Absolute.

... Alchemy is a rainbow bridging the chasm between earthly and heavenly planes, between matter and spirit. Like a rainbow, it may appear within reach, only to recede if one chases it merely to find a pot of gold.

The sacred secret, ancient and profound science of alchemy, the royal art, also called Hermetic philosophy, conceals, in esoteric texts and enigmatic emblems, the means of penetrating the very secrets of Nature, Life and Death, of Unity, Eternity, and Infinity.¹⁸³

Spiritual Alchemy and Psychology

In more recent years, renewed interest in alchemy has been fostered by the works of Swiss psychologist Carl Jung. Jung and his followers interpreted alchemy as an ancient method for psychological transformation wrapped in the language of metal-working. This view is very popular today, because it allows alchemy to be interpreted in a way that is not in conflict with the ideas and conventions of modern science. Spiritual alchemy, or the alchemy of the mind and the soul, came to the forefront of the alchemical tradition. And let's not forget that Jung was also a mystic. A sign above his front door read: "Bidden or unbidden, God is present."

The system developed by Jung, known as analytical psychology, became one of the most common interpretations of occult phenomena in the 20th century. A primary principle in Jungian psychology is that all occult and

religious phenomena are psychological in nature, and have to do with the relationship between the individual and the realm of the Collective Unconscious.

The primary inhabitants of the Collective Unconscious include the archetypes pre-existent ideas or basic categories of human awareness. They are centers of psychological energy that tend to surface in human consciousness through similar forms and images. These images are universal. They are virtually the same, regardless of time or place in the world. In magical terms, they are godforms, corresponding to the deities, heroes, and villains of all world religions. In Jung's terms, such archetypes included the Shadow, the Animus, the Anima, the Mother, the Father, and most important of all archetypes, the Self or image of psychological wholeness and well-being.

The fact that these archetypes are universal points to the Hermetic truth: "As Above, so Below." To that we might add: "As without, so within." The spiritual forces that exist out in the Macrocosm also exist within the Microcosm, that is to say, they exist within us.

Using the vocabulary employed by Sigmund Freud, Jung described that knowledge of the human psyche which mystics and magicians had gathered since ancient times. What had once been veiled in occult language and symbolism, and viewed as superstition and nonsense by the public at large, was now for the first time expressed in such a manner that psychologists and other intellectuals sat up and took notice.

Psychology and Magic

In ancient times, people defined their universe in terms of spiritual forces—of gods, angels, spirits, and demons. Today, many people define their universe in psychological terms. The "gods and angels" of magic are often described by the science of the mind as "archetypes." Ancient "demons" are now called "neurosis." But these are simply new names for very ancient ideas. I believe that psychology and magic are very closely related, since the object of study in both is the human mind. Psychotherapy is a modern

therapeutic technique whereby an individual's "personal demons" or addictions are exorcised by counseling, mental exercises, behavior therapy, suggestion, and sometimes even medication.

And yet psychotherapy is also used to cure lesser problems such as mild depression, social anxiety, stress, emotional difficulties, and unexpected hardships that keep a person from living life to its fullest.

Today civilization looks to science to solve the major problems of humanity. When psychology was a young science, its followers thought they were entering a time of a new renaissance when their efforts would provide "joy, zest, and richness of life" to fellow human beings—when the mental health of the average citizen would steadily improve. This did not happen. All the efforts of psychologists to understand the human mind and why we do things has not helped us put an end to violence, war, despair, global pollution, or overpopulation—which are all problems of human thought and behavior.

The goal of both magic and psychotherapy is the well-being and growth of the individual, on every level—physical, mental, and psychological. But one element is missing from modern psychology—the spiritual essence of humanity and divine nature of life.

Analytical psychology and magic are two sides of the same coin.

Self-knowledge and self-acceptance gained through analytical psychology is an important first step to the divine self-knowledge and spiritual realization attained through the practice of high magic. Unlike the mystical path, which is passive, magic is the active path of esoteric attainment. It is often called *theurgy* or "God-working" because the magician is an active participant in his own quest to approach the Light of the Divine.

The alchemical quest for spiritual illumination brings us to the crossroads of science and religion—to the junction between the mind and the soul. Here we find the connection that exists between ancient magic and modern-

day psychology. And it is here that we turn to the subject of the Golden Dawn's method of spiritual alchemy.

Magic can be described as a subdivision of psychology. High magic or theurgy includes what psychology had forgotten—the *spiritual* well-being of the individual. The words and methods of psychology can be used to help define the human psyche, so that the individual can better understand his own psychic makeup. But in addition, the techniques and exercises of ancient magic can be used as tools to achieve true spiritual healing and growth.

The Spiritual Alchemy of the Golden Dawn

There are three stages of the alchemical process: separation, purification, and recombination. The alchemist works to separate, purify, and recombine the principle components of whatever substance he's working with—whether he's doing practical work on metals or plants, or whether he's working spiritual alchemy on himself.

While alchemists use glass beakers, furnaces, and stills, as well as prayers and invocations to perform their art, Golden Dawn magicians use symbols, scepters, incense, in addition to prayers and invocations to achieve the same interior work of spiritual alchemy.

A Golden Dawn magician is a spiritual alchemist who is the subject of his own alchemical experiments. He analyzes, identifies, or separates the various parts of his own psychic makeup. The magician analyses and separates these various parts in order to see, identify, and understand them. Nothing can remain repressed or shoved into the basement of the subconscious mind. No portion of the psyche can remain hidden from view.

Next, the magician purifies the various parts of the psyche through prayer, invocation, meditation, and spiritual aspiration. He then recombines them in a process of assimilation or conjunction—gathering the purified elements of the psyche into a more exalted whole.

He consecrates all portions of the psyche, as well as the soul, toward the goal of the Great Work—which is to exalt the spiritual nature and enable the

magician to align himself more closely to the divine source of the universe—to become a study vessel for God’s Light.

Basic Golden Dawn rituals such as the Lesser Banishing Ritual of the Pentagram and the Ritual of the Middle Pillar can be used as exercises for psychological wholeness. The visualization and concentration required of the person performing these exercises make these rites perfect aids for the internal alchemical process.

This process also takes place in the group rituals of the Golden Dawn, especially the initiation ceremonies.

Ritual Drama

One of the tools used in Golden Dawn initiation ceremonies is the ritual drama, a legacy of the mystery religions of the ancient Greeks. Then, just as now, the initiating team used theatrical props, special effects, symbols, gestures, speeches, prayers, and other elements of performance art to have the greatest visual and emotional impact on the candidate, and to convey the desired message or feeling. These theatrical elements, combined with prayer and invocation of the Divine, are potent tools for spiritual alchemy.

In a ritual drama, a certain story, metaphor, myth, morality tale, or historical event is presented in an epic fashion and in a predetermined story pattern. In Golden Dawn ceremony the ritual drama revolves around the themes of purification and sacrifice, the quest for knowledge, adversity followed by victory, order overcoming chaos, good triumphing over evil, death followed by resurrection, and the discovery of secret wisdom at the end of one’s journey. The constant recycling of these basic themes not only serves to illustrate the rich literary heritage of Western spirituality, but also to emphasize the most important principles of the Hermetic Path.

In the ritual drama of initiation, the candidate is both an observer and an active participant in an epic adventure. He takes on the role of a character in a great mystery play—an actor whose actions in the drama are unknown to him. They unfold as the drama is played out, carefully scripted to have the greatest possible impact on the candidate.

The initiation ceremonies of the Golden Dawn are based on a series of mystery plays or ritual dramas in which the officers recreate specific stories that are essential to the Western Esoteric Tradition. These include the spiritual legends of ancient Egypt, as in the story of the Weighing of the Soul in the Hall of Judgment.

It also includes the narratives of the ancient Hebrews, as in the saga of the Tabernacle in the Wilderness, and the story of Yahweh conquering the sea, and the Biblical account of the Fall of the Kings of Edom. It includes the spiritual chronicles of the ancient Greeks, as in the Kabiric Mysteries of Samothrace; and in the higher grades, the allegory of Christian Rosencreutz and esoteric mysteries of Christianity.

Sometimes a particular legend is explained to the candidate while it is being acted out, as in the Zelator Ceremony. At other times the legend is enacted on a purely astral and magical level, without the knowledge of the candidate, as in the Neophyte Ceremony.

Whether or not the candidate is made aware of the narrative drama behind the ritual, every initiation ceremony is the focus of conscious manipulations of the Astral Light intended to help the candidate in his quest for spiritual growth.

To effect a change in the spiritual awareness of the candidate, the ritual officers work together as an initiating team in a ceremony, using the magical methods of the divine theurgy. This is especially true of the presiding officers of the higher grades, who use the techniques and laws of magic (symbols and correspondences, manipulation of the Astral Light, and the faculties of willpower, visualization, and imagination), to give the ceremony its magical potency.

In any given ceremony, the speeches of the officers reveal information appropriate to that grade and its corresponding element or sephirah. Many of these speeches contain excerpts from ancient invocations, prayers, and spiritual wisdom from classic texts of the Western Esoteric Tradition. These speeches add to both the knowledge and atmosphere of the ritual.

All of the symbols and movements in a Golden Dawn initiation ceremony, including the various signs, grips, gestures, and passwords, are designed to enhance and emphasize the main purpose of the ritual—which is the Initiate’s quest for the Divine Light. Not all of this complex symbolism is fully understood by the candidate at the time of the ceremony, but that makes little difference in the long run, because the main value of such symbolism is that it has an auto-suggestive effect on the candidate that is perceived at a deep, subconscious level.

The Psychology of Initiation

In our discussion of magic we often use the term “psyche” as Carl Jung did, to indicate not only the soul but also the intellect, the spirit, and the totality of all psychic processes. This includes the two primary divisions of the human psyche: the Conscious and the Unconscious.

Consciousness is our everyday, waking awareness. Consciousness is not merely “thinking” but also feeling, will, fantasy, and all other facets of waking life. The ego, or that portion of the psyche which mostly governs thought and behavior, is an important part of consciousness. As a defense mechanism, the ego often creates a false front or outer persona—a mask which it presents to the outer world as reality, but which in fact conceals the true nature of the individual.

The Unconscious can be further divided into the collective unconscious and the personal unconscious.

Jung’s idea of the Collective Unconscious, the psychic patterns that are universally shared by all of humanity, comes very close to Eliphas Levi’s idea of the Astral Light, which is manipulated by the Magician’s Art. The content and impulses of the *personal unconscious*, on the other hand, are unique to the individual. The personal unconscious is the often cited “trouble spot” of the human psyche, containing all the repressed, forgotten, or rejected memories and impulses that make up the shadow, a type of alter-ego whose unconscious tendencies run opposite to those of the ego. It is often jokingly referred as our “evil twin,” although the complexes and

neurosis that can be caused by failing to confront the shadow is certainly no laughing matter.

In magic the shadow is equivalent to the qliphoth or evil demons, which are the unbalanced, chaotic, and negative aspects that offset the balanced, orderly, and positive aspects of the Sephiroth. The qliphoth are often symbolized by the figure of a terrible red dragon.

Rather than confronting their own shadow, their own “personal demon,” many people project the attributes of the shadow onto someone else. Repressed psychic material that is not dealt with in an appropriate and healthy fashion will usually leak out in ways that are both unwanted and unhealthy.

The personal unconscious also includes the animus and anima, masculine and feminine soul images. The proper role of either one is to act as a *psychopomp* or “soul guide”—the mediator between the conscious and the unconscious. (The role of the soul image is in some ways similar to that of the Higher Self in magic.) Unfortunately, many people make the mistake of projecting the image of the animus or anima outward onto someone of the opposite sex, rather than recognizing the soul image as an integral part of themselves.

The primary goal of the initiatory process is integration. This integration takes place on three levels: magical, alchemical, and psychological. All three can be said to involve three stages of progression, the purposes of which are similar, although they overlap in different areas.

In magic these stages can be called purification, consecration, and union. In alchemy they are called separation, purification, and recombination.

In psychology these stages can be called analysis, confrontation with the shadow, and individuation (or self-realization). All of these terms are used to describe the same basic purifying experience. They are merely different methods of arriving at the same goal: to achieve one’s highest potential as a human being.

Analytical psychology and magic comprise in my estimation two halves or aspects of a single technical system. Just as the body and mind are not two separate units, but are simply the dual manifestations of an interior dynamic “something,” so psychology and magic comprise similarly a single system whose goal is the integration of the human personality. Its aim is to unify the different departments and functions of man’s being, to bring into operation those which previously for various reasons were latent. Incidentally, its technique is such that neurotic symptoms which were too insistent upon expression either become illuminated or toned down by a process of equilibration.¹⁸⁴

The Golden Dawn initiation ceremonies are designed to instill within the candidate an awareness of his or her own divine nature, providing a means by which the Initiate may consciously integrate the various components of his own psyche. This integration occurs on a magical and alchemical, as well as a psychological level. The purpose of these ceremonies is to

... effect psychological integration, to bring about a psychic release from bondage to unconscious projection, and to produce an exaltation of consciousness to the Light, that any legitimate magical initiating system owes its existence. The function of every phase of its routine, the avowed intention of its principle rituals, and the explicit statement of its teachings is to assist the Candidate by his aspiration to find that unity of being which is the Inner Self, the pure essence of mind.¹⁸⁵

Thus, the primary goal of the initiation ceremonies of the Golden Dawn is to gradually bring about a higher state of awareness that is essentially two-fold: it encompasses the ideas of spiritual illumination and psychological wholeness of being.

In a Golden Dawn initiation ceremony, the officers, like Jungian archetypes, represent the various component parts of the candidate’s psyche—all working together to effect a change in consciousness. The Keryx symbolizes the candidate’s intellectual mind that conducts him on the path that leads to the Divine Light.

The active will of the candidate is represented by the Hiereus, who protects against evil, chaos, and imbalance.

The Hegemon corresponds to the highest part of the reasoning mind, working in combination with the Divine Soul. The Hegemon is the aspiring, compassionate, and intuitive consciousness which seeks to bring about the

rise of the Light. The Hegemon is also the officer who guides the candidate along the way—she represents the psychopomp or soul guide.

The presiding officer, the Hierophant, represents the candidate's highest Divine Self or Higher Genius—that interior center of the psyche which directs all activity. Without this center, no movement is possible. The Hierophant, symbolizing the supreme Spiritual Soul, is stationed in the East, the place of the dawning sun and the symbolic direction of the heavens. It is through him that the higher powers are brought into the temple.

The Three Degrees

There are three degrees in the Golden Dawn system. The First Degree is comprised of the entire First Order, from Neophyte through Philosophus. The First Degree represents the magical stage of purification, wherein the student first dedicates himself to the Hermetic Path and begins the process of separating, understanding, and purifying each of his own psychic elements. This stage is similar to the separation stage in alchemy and the analysis phase of psychology.

The initiation of an aspiring candidate into the Neophyte grade begins the spiritual/chemical process. The Neophyte is the base material (the lead or the first matter), that is to be transmuted into pure gold by the art of the Hermetic path.

As a group, the four elemental grades represent the essential work of the Golden Dawn, which is to equilibrate the elemental forces within the psyche of the candidate. These “inner elements” can be characterized as different sections of the subconscious mind. In Hermetic philosophy the fourfold pattern of the elements is an important model or pattern which defines the universe—both the greater universe or macrocosm (of which we are a part), and the lesser universe or microcosm, which is the individual human soul, reflecting the greater universe in miniature.

The earthy portion of the human psyche includes all that is grounding, stable, slow moving, and materializing. It encompasses all activities of

productivity, fertility, and growth, and is often said to have passive and feminine qualities.

The airy portion of the psyche consists of all that is intellectual, logical, communicative, expressive, and abstract. It is often described as having active, masculine, and changeable characteristics.

The watery portion of the human psyche is that which is receptive, creative, sustaining, fluidic, subconscious, hidden, mysterious, and generative. This part of the psyche is said to encompass all that is deep and unconscious. It is usually described as passive and feminine.

The fiery portion of the human psyche consists of all that is dynamic, energetic, vitalizing, invigorating, spontaneous, and initiating. It contains all that is transformative, unpredictable, and regenerating. It is described as active and masculine.

The process undertaken by an Initiate advancing through the grades is truly an alchemical one. The psychic mechanism of the candidate undergoes a kind of dissolution or separation during the ceremony of the Neophyte—wherein the elements of the psyche are symbolically identified as the four elements of the Mystic Repast or Eucharist, which are blessed by the Hierophant before being consumed. Over time, the vital elements of the psyche are awakened and purified through the elemental grade ceremonies, until gradually all of the base components are consecrated and symbolically reintegrated back into the psyche of the Initiate. A key goal of the First Order could be summed up in the phrase “learn to balance.”

The first step is to analyze and awaken the elemental portions of the psyche, for unless their existence is realized, the work of alchemical transformation cannot take place.

Through symbol and ceremony, the initiation rites of each grade summon forth the gods, angels, and archangels of a particular element. Contact with a specific elemental force produces a kind of magnetic attraction whereby the corresponding elemental energy is awakened within the aura of the Initiate. Only then can further advancement and growth take place.

Once aroused, the elemental portions of the mind may then be consecrated to union with the Higher Self and ultimately to the completion of the Great Work. This process allows the Initiate to bring vast amounts of energy and inspiration from formerly untapped subconscious depths of the mind, into the domain of the conscious mind where it can be used for further spiritual growth.

In addition to psychic balance, there is one other important concept that is deeply embedded in all of the grades of the Golden Dawn—the Divine Light that is the source of all.

... the whole system has as its objective the bringing down of the Light. For it is by that Light that the golden banner of the inner life may be exalted; it is in light where lies healing and the power of growth [...] The elemental grades are concerned with “the analysis of that Light as it vibrates between light and darkness, and with the establishment within the candidate’s personal sphere of the rays of the many-colored rainbow of promise.”¹⁸⁶

The outer and mundane existence through which most human beings stumble throughout their lives is indeed a lifetime of darkness and chaos. Those who have no inner spiritual center live a typical incarnation of selfishness, separation, aimlessness, and bondage to material possessions and the desires of the lower ego. It is no mere coincidence that all the great world religions teach that such a state of existence is contrary to the path of Light and Unity.

As the Neophyte is informed during the ceremony of the 0=0: “Long has thou dwelt in Darkness. Quit the Night and seek the Day!”

The Second Degree consists of *only* the Portal grade. This degree represents the magical stage of consecration, wherein the Initiate consecrates the purified elements of the psyche and charges them, as a unified and sanctified whole, to the Great Work. This is comparable to the purification stage in alchemy and the confrontation stage of psychology.

The Third Degree is composed of the grades belonging to the Second Order, called the RR et AC or the Order of the Red Rose and the Cross of Gold.

This Degree represents the magical stage of union wherein the Initiate primes him or herself for the first, early glimpses of the Higher Self—in preparation for later, more extensive communications with the same. This is equated to the recombination stage in alchemy and the self-realization stage of psychology.

It should be noted that in magic the process of integration is continuous and reoccurring. The three stages of theurgic integration (purification, consecration, and union) occur over and over again, on a variety of levels, through out one's magical lifetime.

Throughout the grades, students must undertake the task of spiritual integration—assimilating the magical energies gained from each initiation. This often involves the correcting of unbalanced energies, and equilibrating between opposing forces until, at length, harmony is achieved. In analytical psychology, this would be comparable to the process of individuation or the process by which a person becomes self-realized—an indivisible unity or “whole” which contains all aspects of the self.

If the entire initiatory process is successful, the Initiate will have been given an infusion of divine energy, in the hope that he will indeed attain the increased awareness that is needed to exalt the soul and achieve the completion of the Great Work. Although the initiating officers can provide the necessary magical momentum and guidance for this end, it is up to each individual to travel the path of initiation “in essence as well as in form.”

So, after all is said and done, how does one create the Philosopher's Stone, precious to alchemists and theurgists alike? The secret lies within the old alchemical formula concealed within the word VITRIOL. The initial letters of which are used in an anagram which reads in Latin: *Visita Interiora Terrae, Rectificando Invenies Occultum Lapidem*, which means “Visit the interior of the earth, through purification, thou wilt find the hidden stone.” This phrase is a crucial key to the working of spiritual alchemy. It means that we must look within ourselves, purify our own souls, and reveal the spark of the Divine Creator inside.

God is within us. If we can only look deep within ourselves, beyond our own self-centeredness, we will find that true center within us—whether we chose to call it the Philosopher’s Stone, the Highest Good, the sacred heart of Christ, or the Elixir of Life.

This Great Work, the quest for spiritual gold, is a long and hard undertaking. Although the goal may be distant, every step along the path is infinitely rewarding. Alchemists would be wise to remember the words of the following prayer from the Golden Dawn’s Adeptus Minor ceremony:

Unto Thee, sole wise, sole eternal and sole merciful One, be the praise and the glory forever. Who hath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of Thy mysteries. Not unto me, but unto Thy name be the glory. Let the influence of Thy Divine Ones descend upon my head, and teach me the value of self-sacrifice, so that I shrink not in the hour of trial, but that thus my name may be written on high, and my Genius may stand in the presence of the Holy Ones—in that hour when the Son of Man is invoked before the Lord of the Universe and His name in the presence of the Ancient of Days. Amen.

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CHAPTER TWELVE

INTRODUCTION TO ALCHEMY— A GOLDEN DAWN PERSPECTIVE

by Mark Stavish

While all of modern Hermeticism refers to the *Path of Illumination* as “The Great Work,” there was a time when this was specifically applied to the philosophy and methods of alchemy. Over the centuries alchemy has changed considerably, not so much in essence as in form, in that the modern technician has an array of equipment to make their life easier. Easily available gas stoves, electric hotplates, Pyrex glassware, heating mantles, cooling units, and thermometers, all ensure that the work can be undertaken with greater precision and less time than even half a century ago, let alone during the Renaissance or Middle Ages. However, some have mistaken this array of modern technology for the process itself, and as a result, missed the fundamental process that alchemy seeks to impart—*solve et coagula*—or, separate and recombine.

Through this process, all of the mysteries of Nature are revealed, and the fundamental truth embedded in the great Hermetic axiom—that which is above is from that which is below; that which is below, is from that which is above—the corner stone of the Triple Work of the One Thing of the Emerald Tablet is understood from direct experience. Furthermore, the Great Secret of all magical operations, regardless of what they may be is revealed. In the process of separating and recombining the various elements of Sulphur, Salt, and Mercury in an alchemical operation, we also learn how to “fix the subtle, and make subtle the fixed”; or in simple terms, to turn energy into matter, and matter into energy, and use them both for the expansion of our consciousness. From this point on, regardless of our

method, be it meditation, prayer, ritual, talismans, or evocation, we understand the fundamental unity of creation and how to manipulate its energies to assist us in our work, and in turn assist Nature in its Becoming.

This is important, for the alchemist is seen as the handmaid of Nature. Nature, if given to its own course of action, would take millions of years or more to turn its basic elements into the gold of perfection. Through alchemy, and imitating Nature's process, we assist Nature in her becoming, and she assists us in ours. A positive and verifiable feedback loop is created. Here are two important points: alchemy sees all of Nature as alive and conscious in some form and growing in consciousness like us, and our work is verifiable in that specific results are expected from the Work.

Whereas certain occult practices are open to interpretation, or have been redefined into a more psychological model to be digestible to modern practitioners, alchemy remains one of the last truly objective systems of work. Either one has produced a product that effects the consciousness or physical health of the person who ingests it or they have not. If they have managed to create a product that produces transformations, then they have an outer expression of the inner work of transformation that they have accomplished within themselves. As Paracelsus taught: we can only transform without what we have first transformed within. Success and failure rest squarely with the alchemist.

However, be of good cheer and do not let this frighten you, but instead let it inspire you with hope, courage, and persistence to continue until the Work is done, and the break of Dawn is seen. In this morning redness is found the true, inner Golden Dawn of awakening that all students of Hermeticism seek—and one day will experience.

For many years students have often wondered if they were progressing, if there was any way of testing themselves to see if their hours of study, meditation, prayer, and ritual were working. Here, in alchemy, we see the means and tools to do just that, as well as the message of what we need to

address in order for success to be experienced, and the next stage of the Work undertaken.

Alchemy is the crowning glory of Western Esotericism. It is the Royal Art because to undertake it successfully a firm knowledge in Qabala, astrology, and basic Hermetic theory and philosophy must be had or acquired along the way. Only with the end of the 17th century do we see the movement of alchemy away from laboratory work into transcendental or spiritual alchemy, this being less a transformation than an over-emphasis on the interior work at the expense of the exterior. While such a statement may sound strange in today's psychologically heavy environment, where almost everyone has heard of C. G. Jung, archetypes, and terms like unconscious and subconscious are commonplace, it also betrays the great weakness in modern occultism that only alchemy or similar practices can remedy—practicality.

To be successful in practical occultism a certain fluency, or unconscious spontaneity in the interpretation and application of symbol is required. Like a language, if one must stop, hesitate, or pause, then sufficient assimilation of the ideas presented by the word (or symbol) has not been acquired. In short, the subconscious has not been sufficiently exposed to the symbol and its associated emotional content to be of practical use. Herein is the great warning that many fear to speak these days, lest they offend their students—it is the fallacy of eclecticism. It is stated that all great systems are genuinely eclectic, that is they combine various ideas and practice from related (or not so related) systems. Hermeticism is often given as a prime example. However, the modern use of the term eclectic has taken on a different meaning (as least in practice). Hermeticism is a *synthetic* system, in that ideas and practices are digested, assimilated, and presented in a manner that is seamless, or at least should be. Modern eclecticism is more akin to hanging ideas together as one pleases, as if decorating a poorly thought-out Christmas Tree—all the parts are there, but they never come together properly.

While such a statement may be intellectually offensive to some, simply apply the following litmus test to your practice: are you happy with your results? If you are, then pay it no heed, if not, then you may be spreading yourself too thin and need to concentrate on one or two key areas of practice. It is better to be a Master of one Art than a dilettante at several. Given that we are entering into the Age of Aquarius, an Air Sign ruled by Saturn, it is important to point out this possible inner contradiction. Alchemy requires that our ideas be expressed harmoniously and perfectly in material life. To do this is to be an alchemist. Yet in the World of Ideas, the realm of Air, we run the risk of fooling ourselves that we are right, and somehow the fruit of our labor in the World of Action is wrong. Remember this, *Malkuth* is never wrong. It is a perfect reflection of our inner state, or more accurately, our unconscious state—our World of Emotions, complete with instinctual energies of the *Nefesh* (etheric), *Qlippoth*, and all.

This is critically important in today's esoteric environment, at least in the United States of America, where there has been an unfortunate belief that 'spirituality' and 'politics,' both liberal and conservative, are the same. This comes from fact that politics is essentially one's philosophy put into action. Traditionally, in Hermetic lodges, or those working under a Hermetic influence, such as Freemasonry, Rosicrucianism, Martinism, and a variety of chivalric orders, the discussion of religion and politics was forbidden. Men and women met to learn methods of improving their lives and experiencing their Divine Nature, not to discuss politics or the advantages and disadvantages or historical wrongs of various religious groups. The same cannot be said in many contemporary groups. While we must each do our duty in our own way, we must also be open to the possibility that we are in error. As such, the alchemist assists others the best he or she can, but is not out to save the world, or convert anyone to a new path or political expression. When the alchemist has achieved the necessary Illumination, they then go forth to assist other, but only then, so that they do not lead

others into error, should they be wrong. This is what is meant in the New Testament when we hear the words: Physician heal thyself.

While alchemists are concerned about healing the body, it is the soul, the very consciousness of each individual, that matters most. This is the real healing work. In healing the relationship between consciousness and matter, between self and Self; and Self and Other, the alchemist becomes more than a physician prescribing medicines, but becomes a living medicine by their very presence. This is what is meant by the alchemical statement: You must first have gold, if you are to make gold. If we are to transform situations or people around us, we must first be incorruptible ourselves—pure as gold. Otherwise, our efforts will always be like copper, beautiful without, but rotten within.

This does not mean that we retreat from the world, simply that we put everything in perspective. In alchemy, there is no right or wrong; good or evil. Everything has its place and it is up to us to figure out what that place and meaning is.

Finding this place is the work of multiplying the Stone. Once we have achieved permanent contact with our Inner Self, wherein *Knowledge and Conversation* with our *Holy Guardian Angel* is an ever-present state, we still must use this ability to integrate our less than desirable characteristics. In *Tiphareth* we learn from the Light, in *Geburah* we learn from the Darkness, and in *Chesed* we learn to the relative merits of both as we prepare for the final leg of our journey towards the Nothingness. In alchemy this multiplication represents the pushing of our consciousness and the physical product that is created as a result of it, up a sepherothic level. In mineral alchemy this means going from Tiphareth to Geburah, and finally Chesed.

In the *Path of Flamel*, one starts with antimony and creates a Stone on the level of *Yesod*, *Hod*, *Netzach*, and finally the Red Stone, or Philosopher's Stone, on Tiphareth. This stone, however, is then pushed again, until it, like the alchemist who made it, sits on the edge of the Abyss of non-duality.

Alchemy and the Golden Dawn

Alchemy is mentioned in the teachings of the Golden Dawn, but less as a practice than as a symbolic system, a sort of precursor to Jungian analysis. While there were members who practiced alchemy, and MacGregor Mathers even produced a translation and commentary on Salomon Trismosin's *Splendor Solis*, it appears that practical laboratory alchemy took a distant back seat in the teachings. There is no evidence of any organized and *large-scale* practice of laboratory alchemy within the membership of the original Golden Dawn. However, two interesting documents were produced that suggest a desire to move in that direction, these are: *Flying Roll Number Seven—Alchemy* by S. A., or Dr. W. W. Wescott, and *Z.2 Document, Part Five (Heh)—Alchemy*.

In the 1920s, three members of the *Stella Matutina's* Hermes Temple, located in Bristol, united with two Anglican clergymen who themselves were high-ranking members of the *Cromlech Temple* and the *Alpha et Omega*, and undertook extensive research into practical alchemy. At the time of their research all five individuals were no longer active in their respective occult orders. The *Stella Matutina* had grown too *Anthroposophical* for the Bristol adepts; and an Anglican Church inquiry some years earlier had forced the East Anglia adepts to withdraw as well. Despite this, all were by order standards, were presumably beyond the grade of *Adeptus Minor*, although the importance of grades may have been significantly reduced in meaning by this time.

While the adepti disagreed with Israel Regardie's publishing of the *Stella Matutina* rituals, they were sympathetic to his cause, and to preserve the original Golden Dawn teachings established *Hermanubis Temple* in Bristol, restricting themselves to working only the first five grades. In addition, they discouraged the astral traveling that seems to have occupied a great deal of time of the *Stella Matutina* and others. The Temple was selective in its membership and as of 1949 had only 14 members.

One of the significant contributions of Hermanubis Temple was the application of the Z.2 document's instructions on practical alchemy. Under the direction of Reverend W. A. Ayton a small group of members of the Hermetic Order of the Golden Dawn practiced alchemy, but fell into abeyance after 1900. Apparently, the Bristol adepts carried out numerous experiments based on the Z.2 ritual, a condensed report of which appears in Francis King's *Modern Ritual Magic—The Rise of Western Occultism*. This is an important point, as Regardie was unaware of any operative alchemy within the Golden Dawn structure when he compiled his work on the teachings of the Order, as well as for decades afterward when he wrote *The Philosopher's Stone*. It was not until he came into contact with Frater Albertus and the *Paracelsus Research Society*, located in Salt Lake City, Utah, in the late 1960s that Regardie began to think of alchemy in operative terms, and himself became a student of Albertus. It was from these alchemical experiments that he also injured his lungs requiring an oxygen tank later in life.

While there are many sources of alchemical information available these days, it is interesting to note that most them did not come into existence until the advent of widespread use of the Internet, and the appearance of the *Spagyric and Mineral Alchemy Courses of The Philosophers of Nature*. While it is difficult to review every course in existence, it is well known that many of them are taken directly from the Philosophers of Nature material, without authorization. As such, it is strongly recommended that anyone serious about advanced work should obtain these lessons and use them as a benchmark from which to judge other sources of practical, laboratory information. The Philosopher of Nature ceased operations in 2000, but the body of information that was produced by it can be obtained in French and English, in printed or electronic format, from Triad Publishing, at: www.triad-publishing.com; Post: P.O. Box 116, Winfield, IL 60190; Email: info@triad-publishing.com; Telephone: 630.682.3938; Fax: 630.665.2364.

A Little Bit of Background

Like many, my first experiences with laboratory alchemy came about by reading Frater Albertus's *Alchemist's Handbook*. To say I was less than successful would be an understatement, and brighter minds would have thrown up their hands in disbelief or discouragement and walked away from the idea of creating plant tinctures or "Stones." However, not belonging to that class of individual, I continued my alchemical pursuits for several more years, this time adding Manfred Junius's *Practical Handbook of Plant Alchemy* to my bookshelf and list of things to dust. Where Albertus had given me too little information, I found that Junius had given me too much. The possibility of working in my kitchen with little additional expense was the lure that encouraged me throughout Albertus's short treatise. The idea of purchasing several hundred dollars' worth of laboratory glassware to follow Junius's methods was less than inspiring. Not only was the price prohibitive at the time (1980s), but I had no idea where to purchase it if I wanted to (or put it in my house). Calling chemical supply houses only got me strange responses, and probably on a police list or two. It appears that glassware, like guns, can be misused. So, to prevent me from starting a meth lab in my basement, many supply houses would not sell laboratory glassware to individuals. The best I could do was the overpriced, underpowered stuff that you can get for home chemistry kits from a local hobby shop.

This was not encouraging.

However, my patience, or laziness, paid off when I received a brochure in the mail describing an upcoming week-long alchemy seminar outside of Chicago, at the Wild Rose Conference Center, St. Charles, Illinois. It was the 3rd Annual Seminar of The Philosophers of Nature, who at that time had their headquarters in Boulder, Colorado. I had contacted the organization one or two years earlier, but had never gotten a response. Chalking it up to the usual volunteer one or two-person office staff, I let it go. Upon reading the brochure I recognized two names: Russell House and Jack Glass, and immediately set myself upon attending the conference.

While hardly the esoteric version of household names, these two gentlemen were well known for their week-long, multi-year course on practical laboratory alchemy at *Rose+Croix University International* (RCUI), for the *Rosicrucian Order, AMORC*, in San Jose, California. I had made plans to attend their class in 1988, even going so far as to purchase a plane ticket and register, only to find out at the last minute that they were not teaching that year. A substitute had been brought in, but all that was taught, from what I was later told was regular herbalism. I took House and Glass being at Wild Rose as a sign from the Great Alchemist of the Universe and registered.

The course consisted of three days of practical instruction on plant alchemy, often known as *spagyry*, in morning and afternoon sessions. Extensive emphasis was placed on simplicity, regular practice, or here, experimentation, and combining work in the lab, with work in the oratory. The teaching style of Glass and House made it not only enjoyable, but their combined years of experience made it informative beyond my expectations.

Based upon their experiences at RCUI and similar weekend intensives, the material covered was to be experimented with for one or two years, and covered the basic methods of working with plants. After the plant work has been sufficiently understood, then, and only then, should mineral work be commenced. The basic methods used in both are the same, the advantage being that plant work is “more forgiving” when mistakes are made. A mistake in the mineral world might prove fatal. It was often stated by Hans Nintzel that Israel Regardie seriously injured himself doing an alchemical experiment with mercury, and as such, required portable oxygen thereafter. Good habits learned early not only last a lifetime, but may also extend it!

The Basics

The entire body of alchemical philosophy is based upon the principle of everything being alive, with both energy and consciousness. This consciousness may be to a greater or lesser degree manifest, or as some would say, “awake.” Through the alchemical process of *separation*,

purification, and *re-combination*, a body or vehicle may be created that allows for a greater part of consciousness and energy to manifest itself. These three principles, consciousness, energy, and body or matter, are described by the alchemical terms of *Sulphur*, *Mercury*, and *Salt*.

In a plant, the Mercury is the *basic life energy*, or alcohol, that can penetrate all vegetable forms. When a plant “dies” or decomposes, its putrefaction (the first phase of the alchemical process) creates alcohol through fermentation. This alcohol under the right circumstances can be collected, such as in the making of liquor or *spirits* and can be further rectified for use with other plant forms. To this end, alchemists prefer to use alcohol extracted from red wine, but will use highly purified grain alcohol as a suitable substitute.

The Sulphur is the signature of the plant, its *identity or Soul* if you will. It makes the plant unique, and is composed of essential oils, fats, and other soluble materials in the plant.

The Salt is the *corpus*, or body of the plant. All that remains after the extraction process is the dead remains, or *feces*, sometimes called the *caput mortem*, the “Dead Head.” The Salt is unique to that plant family and cannot be transferred, except possibly to become a vehicle for a “higher Soul.” That is, a plant designated to the Moon can only be revived for a Lunar soul, or Sulphur, unless of course you wish to ‘overshadow’ it with the soul of a Mercury, or Jupiter plant. The reverse however, the soul of Luna in a body of Mercury or Jupiter, is not possible. This follows the descent of energy or *Mezla*.

The plant kingdom represents for the aspiring alchemist their own astral world, or the qabalistic *World of Yetzirah*. Success in this world allows one to move on to more powerful, and permanent psychic changes in the *Briatic World*, via the Mineral Kingdoms.

Through the regular and progressive use of alchemical products, or medicines as they are called, and the meditations that accompany them, the psychological world of the aspirant is systematically cleared and new

powers and experiences open up to them. Unlike psychoactive drugs or hallucinogenic substances, the effects of alchemically prepared tinctures are noninjurious to the mind and body complex of the student if taken in proper dosage. Since dosages range anywhere from 10–20 drops, or ½–1 ml, to a teaspoon, the range is fairly broad. Still, the effects are temporary, and are more reactive than proactive in nature. That is, the products are made and taken by the would-be adept, and as such, are charged with their vibrations. When consumed they interact with the psychic nature of the student and then elevate it slightly higher, giving a sort of minor initiation. If the aspirant has no meditative practice, or sense of the spiritual, then the resulting product and its effects will reflect such a level of consciousness.

When combined with qabalistic rituals, of either a *sepherotic*, planetary, or astrological nature, the tinctures become even more potent, and in effect, *become consumable talismans*. The alcohol, or Mercury, carries the soul essence, or Sulphur, to every part of our physical being in a highly diluted form. If a *Vegetable Stone* is made, then that is used to charge a glass of water or wine, and that in turn is the medium of absorption. This directly influences our Nephesh and *Guph*, or our subconscious and instinctual nature, as well as our physical bodies. To a lesser degree, the effect will be felt in our *Ruach*, or more accurately, the higher (Briactic) aspects of our Ruach, or Astral Body.

Some Effects of Spagyric Tinctures

It is often said that 90 percent of all so-called magical or esoteric work is actually psychotherapy, or the healing of our consciousness. If we are all part of the Primordial Adam that ‘fell to pieces’ and needed to be restored, then those ‘pieces’ are nothing more than the many facets of our Self. Much has been said about the role of psychological integration in C. G. Jung’s writings. While his friend and contemporary Roberto Assangoli, the founder of the ‘Fourth School’ of psychology *Psychosynthesis*, states that Jung became too obsessed with symbols and their strictly psychological

meaning, we as *practical laboratory alchemists* must not become overly materialistic and ignore them.

This progressive clearing of the astral body, and the associated psychological complexes that make their home there is not without its own risks. While the same as would be undertaken in regular magical or mystical work, the effects of alchemical medicines can intensify the response, or speed up the process. Just as ritual Pathworking can bring about changes in our daily life and mental-emotional perspective, it is even more so when adding the highly psychically simulative nature of alchemy. This is not to say that you will be enlightened overnight, or walk on water in a year, but that unresolved issues, psychically repressed emotions, and the inner demons that haunt us, in essence, the *qlippothic* nature of our being, is also brought forward so that we may assimilate, rectify, and redeem it.

Because the nature of spagyric products is principally Yetziric in nature, the effects on Yesod are particularly strong. With this brings the need to come to terms with the hidden sexual, creative, and illusory nature of this sphere and the psychic centers connected with it: the primitive automatic functions of our nervous system (medulla oblongata), the psychic visionary parts of the brain generally, and the sexual functions as primitive eroticism, or ecstasy.

Delusional thinking patterns, particularly as they relate to magic and the structure of the universe will be dealt with as Hod is co-awakened. Sexual power, creative instincts and urges, as well as fantasy images of romance and sensuality are the domain of Netzach. This is the true awakening of the kundalini, and with it comes a reckoning of what we have chosen and can choose: direct the energy into sex or physical labor via the Path to Malkuth; direct it to the psychic realm (Yesod), toward the intellect as a form of sublimation, or also repression (since this would be going backwards at this stage) via Hod; to material wealth and power via Chesed; or to the true awakening, and most painful Path, though Tiphareth. The use of spagyric

tinctures related to Geburah (Mars), Chesed (Jupiter), and Binah (Saturn) temper the nature of the other spheres, as well as solidify the experiences and prepare us for further journeys. Once this work is completed to a greater or lesser degree, we will begin to have experiences of a more abstract and directly intuitive nature as we enter into the Briatic world, whose gateway is Tiphareth.

At Tiphareth, the multifaceted energies triggered by the awakening of the various psychic centers via the energies of Netzach are harmonized. That is why it is said that Netzach harmonizes the forces it awakens. During the descent of energy, the pure light of the Sun (Tiphareth) is split into the many colors of the spectrum (i.e. psychic centers) by Venus (Netzach). But during the ascent of energy, or Reintegration, the energies are harmonized back into their original pure light for the return.

In Tiphareth, we can then direct these energies at our command downward into the astral and material worlds, or upward towards our further Reintegration. It is also through this Sphere, the power of pure intuitive awareness is experienced, and a direct knowing takes place. We no longer “see” or “feel” the thing as we did in Yesod or other aspects of Yetzirah, but instead, know by direct experience, or atonement. This also gives us glimpses of higher areas of consciousness and possible destinations.

This awakening of Tiphareth affects primarily the heart, but also the front part of the brain, and pituitary-pineal complex. It would not be uncommon to sense an uprush of energy from the heart to the center of the brain, or bridge of nose when this happens.

When *kundalini* (the Secret Fire of alchemy) is awakened, the curvature of the energy flow will also be somewhat different from what is often expected. The adrenal glands, the perineum, and soles of feet (as well as knees) are part of the *Root Chakra*, with the sleeping Venus, or the adrenals, giving it its power. The energy may flow up, down, or even around to the front solar plexus (to be distributed).

These psychological and psychic effects are the result of our having to clear out blocks and obstructions from our Path of Return. This encounter with our own personal Satan, or Adversary, is an important step in our growth. If we are to ascend into our personal heaven, then we must also descend into our personal hell, and bring it the Light from above. By overcoming the vices of greed, laziness, dishonesty, lust, and to a lesser degree, pride, cruelty, bigotry, hypocrisy, gluttony, and avarice, we prepare ourselves for entrance into the World of Briah, through the Sphere of Tiphareth, where we dedicate ourselves to the Great Work. It is here then, that the Greater Mysteries, or Great Work, actually begins.

Making a Tincture: Stages of the Work

The Great Work, or *Magnum Opus*, of spiritual and physical regeneration as suggested by the works on alchemy say that the process consists of seven or twelve stages, which are repeated over and over again until perfection is obtained. These stages are first done in the World of Plants, and finally Minerals. Some schools, including that of Paracelsus, suggest work in the animal realm, however, many practitioners often shun this.

The stages are said by many to represent the stages Nature herself took during the initial stages of creation. This is also represented in the Cosmos by the twelve signs of the zodiac, in the human organism by the seven major, and five minor (for a total of twelve), psycho-spiritual centers. These centers are also linked to the endocrine and nervous systems in human beings.

Thus, both the study of astrology, the astrological timings of experiments (at least in the beginning), and esoteric meditations, similar to yoga, for the rising of spiritual energy known as kundalini, are part of the alchemist's discipline. The alchemist is in essence, a mystic, astrologer, and magician.

This is the critical point, for to attempt to separate out the physical actions of the alchemist without the interior exercises and projections of them on or into the physical realm of the laboratory, is to reduce it to mundane chemistry.

For alchemy to be alchemy, the *Al*, or divine aspect, must always be present in the consciousness of the operator.

The Early Years

While Egypt is attributed with being the home of alchemy, and its god Thoth, or Hermes in his Greek incarnation, being the Father of Alchemy, other lands have contributed as well. China and India both have highly developed laboratory alchemical traditions that we are told have been practiced in unbroken lines since their inception.

It is in the West however, that we see some of the most fascinating aspects of the Art developed. Here, Babylonian, Chaldean, Egyptian, Greek, Hebrew, and Arabic methods were worked side by side. Through Arab trade, Chinese and Indian methods most likely were also introduced into the Middle East, and ultimately Europe. These diverse traditions were ultimately amalgamated in an attempt to discover the process for creating the Philosopher's Stone.

This is the Stone of the Wise, said to confer the ability to transmute base metals into gold, prolong life, and cure all diseases. With it, the *Elixir of Immortality* could be attained.

This idea of a Stone, of an actual physical object as a means of bringing about dramatic changes in the health and well being of an individual, is the basis for most experiments in all three Kingdoms that the alchemist will progressively work through.

Sulphur, Salt, and Mercury

Thus, the aspiring alchemist seeks to separate the three principle parts of Sulphur, Mercury, and Salt and recombine them, giving rise to the term used by Paracelsus: *spagyrics*. Spagyrics is Greek for "separate and recombine" and is the term given to plant work, or the Lesser Circulation. The Greater Circulation consists of mineral work; its process follows the same principles as plant work, and is generally undertaken only after a certain degree of plant mastery has been attained.

While much can be gained from the theoretical study of spagyrics, it is only in the actual conducting of experiments that any meaningful degree of insight and growth can be attained. For this reason, the following experiments have been given so that would-be alchemists can try it for themselves, without the heavy investment in laboratory equipment during their trial period. The methods given and time for completion reflect this simple, low-tech, approach. In some cases, however, with proper glassware and heat source, the time required can be dramatically reduced.

Experiments for the Beginning Student of the Art

The production of a spagyric tincture is the first and easiest of all operations. It requires no special equipment, and can be done by anyone anywhere, needing only patience and perseverance as its primary tools.

For the sake of brevity, an example of a tincture will be given, with a specific herb—Lemon Balm (*Melissa Officinalis*), although any plant can be used. Careful consideration must be taken into account as to the plant's toxicity.

For each operation one (1) ounce (28–30 grams) of the dried herb will be needed. Unless otherwise stated, the bulk herb will consist mostly of leaves, some stem, and occasionally the roots of the plant specified. If you are unsure as to the content, either ask the herbalist you are purchasing it from, or grow you own and pick it yourself and then you will know positively the identity of the plant. While very few people die each year from plant misidentification while wild crafting, that is picking plants in the wild, it does one no good to be among those dozen or so who make a fatal error. Be safe, buy it dried, or grow it yourself.

If dried herbs are not available, fresh plants may be substituted. Alchemists have personal preferences as to when and where to use fresh versus dried plants. Experience will help you sort this out later on. For now, either plant will suffice for this experiment.

In addition, four (4) to eight (8) ounces of pure grain alcohol will be needed. In some states purchasing grain alcohol is illegal, and in others,

only 190 proof, or 95 percent pure alcohol, is available. The 190 proof is sufficient, and the most commonly used in plant work for beginners. If neither of these is available, vodka can be substituted, or alcohol can be distilled from red wine, or strong brandy.

Note: Distilling alcohol from wine maybe illegal in some states. Check if you think this may be a problem.

A wide-mouthed jar, such as is used in canning, along with a lid, and plastic food wrap, aluminum foil, fine mesh filter, and/or coffee filter and funnel. A mortar and pestle are optional, but desirable. A coffee grinder is also helpful.

Basic Spagyric Tincture

Begin the operation in the *planetary hour* of the ruling planet of the herb. Here, that is Jupiter, since that planet traditionally rules Melissa. While planetary hours come several times a day for each planet, the first, and often easiest, is to begin within a few minutes of sunrise on the day of the ruling planet. Since Melissa is ruled by Jupiter, and Jupiter rules Thursday, the first planetary hour of Jupiter would occur immediately after sunrise on Thursday. Start with prayers to God that the mysteries may be revealed to you and your place in the Universe restored. After interior preparation has been completed, take the herb and begin grinding it by hand, or in the small quantities in the mortar and pestle. Make it as fine a powder as possible, focusing on the idea that you are releasing the Divine Power in the herb as well as within yourself through the Work. If there is not enough time to grind the entire herb by hand, or it is too tough, such as a seed or root, then grind it partially in the coffee grinder. Here it is important that you spend some time with the herb in physical contact with you, as well as in the beneficial contact with your energy field or aura. If you must grind it entirely by machine, then place it in the mortar and grind it with the pestle anyhow, focusing on developing the energetic relationship between yourself, the herb, the planet ruling it, and that planets counter parts in your psyche and body.

When the powder is finished, place it in the jar, and slowly, with concentration, pour the grain alcohol over the herb, until it is saturated with fluid and an additional equal to that (2–4 “fingers”) is also in the container. The jar should not be more than 1/2 to 2/3 full of fluid at most, as room is needed for expansion during the maceration process.

The fluid inside will evaporate as it heats, and then condense, as it is not capable of escaping. This will cause the fluid to get darker with each passing day. This coloration, or *tincturing*, is the extraction of the Sulphur-Soul property, from the Salt-physical plant matter, by the Mercury-alcohol medium.

The fluid should not touch metal, and if needed, cover the mouth of the jar with food wrap prior to sealing it tightly with the lid. Wrap it in foil, as it can see no light, place it somewhere warm, and shake it vigorously once or twice a day. Continue this process for one to two weeks, until the color of the tincture is dark.

Remember, that this is your “Philosophical Child” and must be treated with love and respect. Each time you handle it, for inspection, shaking, or in any fashion, remember that it is a physical representation of your soul-personality. Treat it no differently than you would treat yourself, or better, a small animal, child, or house guest. As you separate the Sulphur from the murky sludge of the herbal mass, so are you separating your Soul from the constraints of physical life.

It is the attitude of the operator, more than the process itself, which makes alchemy divine. This attitude is literally transferred to the matter being acted upon, just as if it were a patient receiving magnetic or spiritual healing. When the final product is then consumed, we are taking into ourselves a veritable consumable talisman, like that which is suggested by the Christian Mass, only this our Body (Salt) and Blood (Mercury) regenerated, to receive the power of Christ (spiritual power, or Sulphur).

Each time we repeat the process, we are regenerated by minute degrees closer to perfection.

After the color of the liquid is sufficiently dark, pour it off, being careful to strain or filter it, then, press out the remaining fluid from the plant matter.

This tincture now contains the Sulphur (essential oils, waxes, and vegetable fats) and the Mercury (alcohol and some water) of the Lemon Balm.

Take the plant mass, or *feces*, outside and ignite it in a heat resistant container. Place the container upon some bricks if needed, to act as a heat shield for the surface area underneath. Have on hand a pair of oven mittens and a large pot lid. The pot lid is to smother the flames if necessary, as well as to protect the dried ash from blowing away in a sudden breeze. For this operation, a large, deep container used for baking is ideal. Metal can also be used here, as our concern is to eliminate as much carbon as possible. This will require several repetitions, and additional alcohol can be added to reignite the ash.

The smoke released from the burning plant residue will be significant. As such, if it is done indoors, make sure that the exhaust fan on your stove is functioning.

After the matter (Salt) has cooled, place it in a heat-proof dish, covered if possible, and heat it in the oven at 500 or more degrees Fahrenheit until it has turned to a gray-white, or completely white powder. Frequent grinding of the Salt will assist in this process. The finer the particles during the maceration process, the more Sulphur extracted; the finer the particles during the heating, or calcining, process, the easier it is to get the white-white or white stages of purification.

Keeping the Salt separate, place a few grains of it in a teaspoon (or 1–2ml/10–20 drops) of the tincture, in a glass of distilled water. This should be during the planetary hour, on the planetary day ruling the herb—in this case, Thursday.

While the Salts need not be consumed with the tincture, they will assist in the overall effects of the operation. For this reason, the following operations may be conducted with all, or part of the above tincture and Salts.

Extended Recirculation/ Incubation

Take all or a portion of the previous tincture and the gray-white Salts, or as much of the gray-white portion of the Salt as possible. Following the same procedure of the planetary hours, if you like, or simply on the same day, i.e. sometime during Thursday, place the Salt and Tincture in a fresh clean jar, seal it as before, wrap in tinfoil, and place it in a warm location for a Philosophic Month, or forty days. During this period, you may consume as desired the unused tincture and/or Salt, noting their effects in your diary or notebook.

At the end of the forty days, administer as previously directed the tincture that has been sealed with the Salt.

Above all, remember the sacredness of the operation you have performed. It is intended for regeneration: physically, psychologically, and spiritually, through the assistance of the tincture as a manifestation of your spiritual power.

The Ens

According to Paracelsus, the Ens is among the most powerful medicines, and yet one of the easiest to make. The *ens*, or *entia* (plural), is an influence, or principle that affects us, and is a definite spiritual, psychic, or physical thing. While five such principles are designated as creating illness within us, the ens tincture, created from the Vegetable Kingdom, can be used to correct these imbalances and bring us physical and psychic health.

Spiritual Initiation

It is this initiatic aspect that we seek when we create the Ens of a particular plant. Authorities seemingly disagree on the nature of spagyric medicines when it comes to this point. Jean Dubuis claims that initiation is the sole goal of alchemical product. Others, particularly Frater Albertus, Bacstrom, and Manfred Junius suggest that powerful medicines for physical illness may be produced using the alchemical process. A middle ground has also been offered, stating that the creator of the product realizes more of a

spiritual benefit from its ingestion, while another may realize more of a physical benefit from its use. Hermetic tradition and tales also suggest this, as well as the possibility of the recipient, who has not assisted in the medicine's creation, reacting much more strongly at the sudden increase in their overall vibratory rate, some even violently in the case of the higher and more potent mineral medicines. As a qualifier, it might be that anyone who does not involve themselves in spiritual or esoteric activities on a regular basis will find either a more physical reaction, or a more violent shock to the effects of the medicine.

If initiation then is the goal objective of the ens, what then is initiation? Why should we seek it?

The nature of esoteric initiation is often misconstrued by those who seek, and even often, by those who would pretend to grant it. Suffice it to say that initiation is the beginning of a new aspect of our interior development. One may have interior experiences; initiation however sets them apart, by making them progressive in their function, intensity, and purpose. Thus, one can say, that the whole of initiation is to assist us in having and understanding our *progressive interior experiences*. This however can be a bit of a stumbling block. Many schools, orders, and societies offer initiations into their various degrees, complete with beautiful rituals, titles, and whatnot. However, the student of alchemy will most likely have realized by the time they begin their alchemical studies, that these exterior initiations are but ritualized shadows, imitations, promises of things to come, for real, true, and lasting initiation is only had from within.

But then we ask, are the two always separate? Are all external rituals essentially poor imitations of an interior state? No—by no means is that an absolute. Unfortunately, for a ritual initiation to work, to have its intended effect, the initiator, or initiators if it is a large ceremony, must be higher in psychic vibration than the one receiving the psychic impulse. In our modern society, this is rarely the case.

Since alchemy has no set rituals, no lodges, or methods of advancement other than the Work itself, all initiation is said to be interior in this form of esotericism. We initiate ourselves into the Work, and the Work initiates us to higher (and deeper) levels of consciousness. To those who would object to this statement, ponder just this one question: Are we not always our own initiator? That is, are we not solely responsible for our starting, progressing, and finishing the Path? Is it not our own Higher Self that prompts us onward? It is from this Higher Self that in meditation, dreams, and sudden flashes of lucidity and clarity that we are initiated; initiated that is, back into the presence of our True Self, the center and origin of our Being.

In this light, an initiation may come to us, and it may be completely devoid of ritual or ceremony. It may be a sudden event that changes our life completely, and directs us inward. It may even be a veritable incarnation of a qabalistic or alchemical pathworking, unfolding around us. In the end however, as the word implies, initiation is only the beginning of the new stage of development, and that phase is only completed when we have been initiated into the next phase, at the hand of our Interior Master, our very Soul—our self-awareness. It gives us little good to go around collecting ritual initiations at the hands of would-be, or even authentic masters, as these are not things one can hang on the wall like a diploma. *It is best if we focus our energies on a single path, and complete it, instead of running around looking for short cuts, and getting nowhere.*

We then, as egos seeking the interior state of the spiritual, can only prepare ourselves for initiation, present ourselves at the door of the interior Temple, and knock. It is said: Knock and it shall be opened to you; ask and it shall be given. We may knock, ask, wait in patience and silence, but never demand. True interior initiation comes but once, and is experienced only once, for that is all that is needed, as it creates within us a permanent change in consciousness—a permanent change that is at once expansive, unitarian, comprehensive, and evolutionary in nature.

How many initiations we experience is dependent upon our chosen path, be it alchemical, qabalistic, or both. But even here, the idea of division is more of a function of our exterior consciousness than our interior awareness. We consume both spiritual food and material food in small doses so that we do not choke or get indigestion, yet at the end of the meal, all of the needed food for our growth and survival is consumed. Initiation is the same, in that it is a small chunking of a larger piece of Life Consciousness. We receive in interior initiation exactly what we need for our growth, no more, or less. How many of these small spoonfuls of life we swallow depends on our chosen interior Path and the degree of progress we make on it. Once again, the obligation *and* responsibility is ours.

In summary, we can expect to experience an initiation for each plane of awareness, and one for each of its subplanes. How this works out mathematically is debatable. One school suggests that there are twelve planes, seven major, five minor, with each having its own sub-division of five planes, for a total of sixty levels of Being progressively available to us. However, each time we experience an initiation, there is in reality only One Being that is experienced, and our awareness of that One is expanded. To be concerned with the numbers or one's place in creation before it is revealed to you is to feed the ego, not the soul.

Qabalistic schools suggest ten levels of awareness, as do some Buddhist schools, with each one divided into four subplanes, with a singular unifying plane at the end. Thus, each sphere can be said to have its own Earth, Water, Air, Fire, and Spirit aspects. Each plane corresponds to a planetary level, quality, or power, with the exception of Kether and Chokmah. In qabala, they represent the original primordial unity, and its expansion as the first phase of creation. Hereafter, they take on the symbolic planetary titles of Saturn, Jupiter, Mars, Sun, Venus, Mercury, the Moon, and the Earth.

The effect of spagyric medicines, and in particular the *ens*, is to clear out the blocks in our psychic makeup and anatomy, similar to what is called *nadis* in yoga or the *meridians* in acupuncture. This subtle anatomy allows

for the exchange of information between the dense physical world of matter, the end point of creation, and the subtler psychic world of which it is an extension. In creation there are no breaks, gaps, or holes, such exist only in our knowledge or realization of Nature. By effecting change on this subtle in-between level, often called *etheric*, we can increase the flow and quality of energy from these slightly finer worlds ‘above,’ to our physical world ‘below.’

With each corresponding increase in intensity, an initiation can be said to have taken place, if of course, the energy becomes permanently available to us, and is not just a temporary jump to a higher level.

In *Lords of Light*, W. E. Butler is quoted as saying that these psychic nerve channels exist in the planet as well as humanity, in the form of ley lines. The natural power of creation, the Secret Fire of alchemy or kundalini, is the force, which continually changes all of creation, moving it forward to more and more refined levels. When we create and ingest spagyric or alchemical products, we are assisting Nature, in the quickening of our personal evolutionary process.

—Kundalini works in the prematter on the etheric levels; and, as all substances, and all elements have their bases in this prematter, they can be approached from that angle if you know how to adjust and direct Kundalini. (95)

Elsewhere he adds:

—Kundalini power allows us to have control over what we call inanimate nature. Not that there is anything really inanimate. There is life in all matter; nothing is dead. There are simply degrees of life: it’s in a trance in the rock; it sleeps in the vegetable; it awakens in the animal; and it becomes consciousness in mankind. One Life behind all things. So you see we carry a lot of potentiality within us. (96)

Creation of the Ens

Like the tinctures previously described, an Ens tincture can be made for each of the seven planetary rulers for each day of the week. Thus, it is through the herb, ruled or influenced by a particular planet, that we seek initiation into the sphere or world ruled by that planet. However, unlike a

plant stone, the Ens has a lesser initiatic power, although it is still quite strong. In the plant stone, the four aspects of or elements are in balance. In the Ens, the Fire element is predominant. The advantage lies however, in the simplicity of their creation.

The same materials are used as previously described. In addition, about 1½ pounds of potassium carbonate will be needed, and a glass dish no less than one inch deep.

Spread the potassium carbonate in a thin layer inside the glass dish, no more than ¼ of an inch thick (1–2 cm).

Caution should be taken to avoid exposure to the potassium carbonate in either its dry state or when it becomes liquefied through exposure to the night air. It is toxic and can cause a rash, or burning of the mucous membranes. Wash your hands thoroughly after handling to avoid any accidental exposure or contamination to your eyes or other sensitive areas. The potassium carbonate will also etch the sides of a glass container if used during this experiment.

Place the tray in an area where it will be exposed to the night air. As potassium carbonate (or Salt of Tartar) liquefies (becomes deliquescent), it absorbs the water carried in the night air. This water, or humidity, is the vehicle of Universal Fire, called *prana* (in Sanskrit), and is most easily obtained in the spring and summer months.

This Universal Fire is what sets both our personal and planetary Secret Fire into action on various levels.

Those with qabalistic training in ritual magic will see a similarity in the idea presented here with the Elemental attributes of the so-called magic circle. The Prana (*Ruach* in Hebrew, *Spiritus* in Latin), is the Vital Life energy carried in the Air (the East) from which we extract the vital principle, or experience it as Fire (the South) by means of Water (the West) and capture it in the physical medium of the Earthly herb (the North).

Decant or filter off the liquid each morning, being sure to avoid its exposure to the sun, or a direct water source, such as rain. To do this, use a

syringe, large dropper, turkey baster, or lab pipette.

Caution: Never pipette by mouth!!

When four to five ounces (150–200 ml) have been collected, you can begin the first ens tincture. To avoid too much loss of this precious liquid, through filtering, you may want to collect it in a jar or flask and then filter it all at once prior to use. **Remember:** it will etch the glass it is stored in as well. Make sure you seal the storage jar tightly to prevent the liquid from absorbing any additional fluid from the surrounding air.

Place one ounce or between 28 and 30 grams of finely ground herb in a fresh jar and pour in the clear fluid you have collected and filtered. Once again, remember that beginning the operation on the planetary day and/or hour of the planet ruling the herb will assist you in your work. Pour in enough fluid to cover the top of the herb and to allow for thorough shaking. Depending on the dryness or absorbent nature of the herb chosen, this can be from 100ml to 200ml of the collected Oil of Tartar per herb for adequate coverage. If you have any remaining Oil of Tartar, save it in a tightly sealed jar, no more than half-full, for future use.

Because of the magnetic nature of the deliquescence, it is important that the lid be nonmetallic, or that the mouth of the jar be wrapped in plastic food wrap prior to sealing. You may also wish to wrap it in aluminum foil to limit or reduce the amount of psychic contact the liquid receives. Shake the jar vigorously each day, and depending on conditions, in ten days to one month the fluid will take on a rich reddish color. Carefully filter out the herb, disposing of it accordingly. Pour in one to two “fingers” of pure alcohol (180 proof or better) on top of the tintured Angel Water. Notice that the alcohol sits on top of the reddish tincture. Seal the jar tightly as before and shake vigorously each day to mix the fluids. After a period of one to six months the alcohol will tincture to a yellow, yellow-green, or possibly even reddish color. When this occurs, the ens is completed.

Decant off the alcohol, being sure that none of the original colored Angel Water contaminates it. It is this colored alcohol tincture that constitutes the

Ens and is to be ingested. Remember, the original Angel Water is never to be ingested, and will easily be seen at the bottom of the alcohol tincture if it is contaminated. Dispose of the Angel Water accordingly being sure that no animal or human will come in contact with it.

How to Use the Ens

Take ten or twenty drops in a glass of preferably distilled water as you would for the previously described alchemical tincture.

Because of its concentration of the Element of Fire, the ens is an initiatic product and will have noticeable effects on the subtle or astral body of the user. Only Fire can transmute consciousness or confer initiation. Note carefully your dreams in a notebook, as well as the phases of the moon, and any other psychic or coincidental occurrences.

Meditation, Rituals, and Other Things to Do

After the series of alchemical tinctures have been created, they can then be consumed as part of the student's daily exercises. Since each tincture is tuned more or less to a specific planet, as is each day, it becomes a simple matter of adjusting existing magical techniques to reflect this new addition. It has been generally stated, that when one begins their magical training, the first year to year and a half will be spent learning the intellectual overview and dealing practically with the Elemental tools and rituals. Then, the next year or two will be spent learning the operational aspects of planetary magic, or attuning to the various sepheroth. Those who persevere will then spend several more years learning the role of the Zodiacal signs in practical workings. For those who have been studying magic for one to two years or more, adjusting their existing regimen, or creating one to reflect the introduction of alchemy, should be no problem.

Having been raised and trained in a more mystical tradition, the role of planetary magic was slightly foreign to me. I understood the theory, but had little practice. Since astrology in various fashions is a part of alchemy, so is the role of planetary invocation, or the practical, magical aspect of

astrology. So, in order to figure out what to do, I simply proceeded, as before, making no special changes in my daily practice, only after my general invocation of the Divine, I then proceeded to imagine the Godform of the planet of the day. With the invocation of each of the Divine Names I imagined the appropriate color flash and fill the room, only to settle at an appropriate place in the picture I formed in my psyche. The colors of Atziluth would be farthest back, Briah most dominant and in the middle, Yetzirah slightly lower and more forward, and finally Assiah would be closest and at the bottom of the image. Assumption of the Godform would follow, and the imagined energizing of the tincture, in a glass of cold water, that would be immediately consumed after its charging. I experimented with this, and would often change the point of Assuming the Godform until after the tincture was consumed, imagining it as the agent of my spiritual, mental, and physical transformation. This was then followed by a period of meditation and absorption of the energy invoked. Later I discovered that this was similar to a synthesized version of several of the rituals suggested by Dennings and Phillips in *Planetary Magic*, particularly Creating the Elixir of Virtue and Daily Planetary Attunement.

I also experimented with invoking the Names in reverse of the usually suggested order. Since alchemy involves awakening the energy sleeping within matter and humanity, and not the drawing down of energy as usually suggested by qabala, this seemed like a logical approach. The effects were powerful, and more challenging psychologically than the previous method of energizing. I found that the inertia of Assiah was deadening, and that getting to the point of invoking Atziluth was almost universally a challenge. This upward climb, as it were, was harder than I expected.

A third method of blessing using Divine Names that I tried came from the lessons of the *Philosophers of Nature*. Here, the Names are linked so as to form dual pairs representing the three principle elements of Sulphur, Mercury, and Salt. Atziluth and Briah combine in a single invocation for Sulphur; Yetzirah and Assiah combine in a single invocation for Salt; and

Briah and Yetzirah combine in a single invocation for Mercury, the linking of the Higher and Lower Worlds.

Initially I found this difficult as my previous methods of energizing the tincture involved the use of colors which here could not be combined easily. However, by focusing on the sound and vibration of each intonation, and its intention, that of loosing the barriers that exist between the Four Worlds and creating a more permeable boundary, I found this a rewarding technique. By imaging the Sulphur of the plant tincture being awakened and vibrant with the first set, and the anticipating and receptive Salt being opened with the second set, and finally, their linking and energizing with the Mercurial third set of intonations created a different effect for me than the previous straightforward reciting of the Names in hierarchical order. A sense of permeability and interconnectedness was aroused.

The Castles of the Hekelot

For me, the most significant thing mentioned during the weeklong seminar on qabalistic and alchemical matters was during the lecture period presented by Jean Dubuis, the founder and president of *LPN*, the French parent organization of *The Philosophers of Nature*. In his talk, Dubuis discussed the nature of reality from a qabalistic point of view and how it interrelates with alchemical practices.

According to Dubuis, the function of all of these exercises and alchemical creations in addition to clearing psychological and physical illnesses is to allow us to be initiated into the realms of our being. These realms, or planes, are both personal and impersonal, in that we share a common meeting ground with others experiencing these levels of specific vibration. Semi-independent worlds exist, just as nations do, in which we can live fully and consciously, just as we do in this one. These worlds are referred to in the *Zohar* as the *Hekelot*, or Palaces. This intensity of living that we experience in them is reflective of our level of consciousness and how much of our awareness we can transfer to them. Thus, while on one level we may feel intensely, on another we may only sense vaguely. In Yesod, we

may experience life as fully as we do on Earth, yet in Hod we may have only a sense of what is happening, and in Netzach even less. It is only through progressively transferring the bulk of our consciousness from sphere to sphere, or palace to palace, that we achieve mastery over the astral realm, and enter into the sphere of Christ in full power and glory.

Drawing heavily from modern Golden Dawn material, original French copies of older Golden Dawn lectures, and Dubius's extensive experiences in *Rosicrucianism*, *Martinism*, and the *Rite of the Elus Cohen*, the procedures suggested by *The Philosophers of Nature* are less original than they are a new twist on some well-known and tried techniques. Through combinations of the Rituals of the Pentagram and Hexagram, with emphasis on personal initiation and the development of a comprehensive and corporate life in the astral spheres, the ideas presented during Dubuis's lecture were similar in fashion to those of some schools of Tibetan and Chinese Buddhism where one literally takes it with them.

To assist students who have been experimenting with Hermetic techniques, the following method of discernment was given, to help each person discover where they might be on the Path of Return, as well as methods of strengthening their awareness and conscious power in that sphere.

The following descriptions were given in order to help students discover which sepherah they are at. Then, through ritual means, ascend to the next level of that sphere, with each sphere possessing five levels (Elements plus Spirit), or to ascend to the next sepherah.

Yesod is described as being a place of pale light, often charged with the thought forms of earth. Most students of esotericism have gone beyond it, usually to Hod.

Hod is described as being a fairy-tale-like palace, complete with a magical oratory, alchemical lab, and astrological observatory. For some this can be frightening.

Netzach is inspired by Nature, and green things predominate. It may appear as half tree, or as a luxuriously colored palace, or mixed as both.

Tiphareth is like that of Versailles, the French kings' palace, complete with fleur-de-lys. It is bright, with large windows, and the sky, pointed toward Hesed, is always blue.

Geburah, is a citadel, but comfortable.

Chesed is often an enormous religious building, or castle with a large temple enclosed in it.

No description was given for Saturn-Binah.

Contacts with Hod are especially encouraged so as to strengthen alchemical knowledge and technique. However, it was stated that only in Tiphareth do we receive back our magical powers which we renounced during our descent into matter, as well as contact our Interior Master, or Holy Guardian Angel. The alchemical tinctures suggested for these spheres were Caraway Seed (Mercury) and Eyebright (Sun).

Z.2 Document V—Heh (f)Alchemy

The following document is part of the Z.2 curriculum of the Adeptus Minor grade, and requires a modest amount of technical knowledge on the part of the student undertaking the work. This is a very simple operation to perform, but patience and some dexterity in calculating the various times of the phases of the operation is required.

Knowledge Base Required:

- Lesser and Greater Rituals of the Pentagram and Hexagram.
- Construction and consecration of talismans.
- Basic knowledge of distillation.
- Basic knowledge of calcination.

Equipment Required:

- Temple set in the 0 = 0 Grade.
- Enochian Tablets of the Elements.

- Talismans of: Kether, Jupiter, Mars, Sun, Mercury.
- Cross and Triangle of sufficient size to enclose the flask.
- Elemental Tools
- Lotus Wand
- Book of Results or notebook.
- Herb and menstrum.
- Flask (250–1,000 ml) to act as the Philosophic Egg or Curcubite.
- Distillation equipment as previously described.
- Calcination equipment as previously described.
- Electric heating source, such as a coffee-warming desktop hotplate.
- Pyrex dish or bowl for the water or sand bath.
- Water and vegetable oil, or clean, filtered sand.
- Aluminum foil
- Parafilm, plastic food wrap, or clean (painters) masking tape.
- Fire extinguisher (Safety first)

A—*The Curcubite or the Alembic.*

Comment: This is the 500ml flask that will hold the herb and menstrum. It should be wrapped in aluminum foil between operations. A rubber stopper, predrilled to allow for a thermometer and distillation should be available when needed. A glass stopper, held in place by parafilm, or even light masking tape, will keep the vessel sealed when distillation is not being performed.

B—The Alchemist.

Comment: Traditionally alchemy is performed alone, or by a male and female couple.

C—The processes and forces employed.

Comment: A thorough understanding of the purpose of the operation, its various stages, and energies to be directed for its successful completion are essential. It is best to visualize the entire process several times prior

to its actual initiation, to ensure a proper understanding of the procedure and its requirements. If one must stop and think, then the flow of psychic and subconscious force will be interrupted. One must approach the operation as if the physical mechanics of it is a done deal. There is total confidence in the outcome, as one is simply exteriorizing an interior state.

D—The matter to be transmuted.

Comment: This is the chosen herb and its menstrum. Given that a single vessel will be used for this work, it is essential that the herb be accessible once it is in the vessel. Be sure to grind your herb into a very fine powder or extremely small pieces so that once inside the neck of the flask they can easily be removed, even after they have been saturated with the menstrum. This is a critical point as all of the operations in this formula require that the herb be removed several times for calcination.

E—The selection of the Matter to be transmuted, and the formation, cleansing and disposing of all the necessary vessels, materials, etc., for the working of the process.

Comment: Create a checklist of the everything you need and be sure you have it, and that it is clean and ready for use when needed. The example in the Z.2 document is for the creation of a product of Jupiter. As such, be sure that your chosen matter corresponds to the planet or sphere you wish to attract.

F—General Invocation of the Higher Forces to Action. Placing of the Matter within the curcubite or philosophic egg, and invocation of a blind force to action therein, in darkness and silence.

Comment: Once the Matter (herb) and menstrum are placed in the flask it generally takes between ten and fourteen days before it is ready for distillation. It is common to wait as long as thirty or forty days before using it. However, when additional heat is brought into play, this can be reduced to one to two hours for the tincture to be prepared for

distillation. The blind force is the Zodiacal, Planetary, or Sepherothic force being invoked in accordance with the correspondence of the herb. While not stated, it can be assumed that the use of planetary hours should be brought into consideration when timing the beginning of the operation.

G—The beginning of the actual process. The regulation and restriction of the proper degree of Heat and Moisture to be employed in the working. First evocation followed by first distillation.

Comment: See F above. It will take some time before the tincture is ready for distillation. However, this entire operation can take place in a few hours, thereby allowing for the flask to be undisturbed as much as possible for the operation. At some point the product will have to be taken outside of the consecrated laboratory as calcinations must be done outside if a ventilating hood is not available. This direction is not clear in that it suggests that the distillation be done directly from the flask without first having separated the tincture from the herb. If this is the case, be careful during the distillation not to burn your herb or scorch it while in the flask, as this is a form of *dry distillation*, in which just enough menstrum is added to wet the herb and not much more. The distillation will appear as a white vapor and not a liquid as it passes over to the receiving flask. Be sure ample ice, water, or other cooling medium is present to convert it to a fluid as it reaches the receiving flask.

H—The taking up of the residuum which remaineth after the distillation from the curcubite or alembic; the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcubite. The fluid already distilled is to be poured again upon it. The curcubite or philosophic egg is to be closed.

Comment: This direction is unclear, as it suggests grinding the wet mass, or allowing it to dry, without having calcined it. Read the directions on Calcination and burn it to as white-white a powder as

possible. Grinding the ash to a fine powder is essential, as at this stage it acts as a filter or purifying factor on the alchemical tincture that has been produced from it. Here again, if one is doing a dry distillation, then the mass should be sufficiently dried by the heating process to allow for grinding, but it should not be burnt.

I—The curcubite or Egg Philosophic being hermetically sealed, the Alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an Altar with the elements and four weapons thereon; upon the white triangle and upon a flashing Tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the East of the Altar, the Alchemist should place his left hand upon the top of the curcubite, raise his right hand holding the Lotus Wand by the Aries band (for in Aries is the beginning of the life of the year), ready to commence the general invocation of the forces of the divine Light to operate in the work.

Comment: It is unclear why the invocation of Aries to begin the Work is here after the first distillation. Alchemically, the work begins the moment the first prayers are said and the herb and menstrum are conjoined in the flask. Aries represents the force of initiation, or beginning, rather than the time of the year one is to start this Work—although it is best if they can be coordinated as later parts of the Formula require long periods of daylight to accomplish their task. Pat Zalewski suggests Libra for those in the Southern Hemisphere, however. While this will correspond to the time of the year, it is not the energy that the alchemist seeks for the Work. Here again is the problem of context. The alchemical manuscripts were written by people, for people, living in Europe and the Northern Hemisphere.

J—The pronouncing aloud of the Invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary Forces to act in the curcubite for the work required. The

tracing in the air above it with appropriate weapon the necessary lineal figures, signs, sigils, and the like. Then let the Alchemist say: “So help me the Lord of the Universe and my own Higher Soul.” Then let him raise the curcubite in the air with both hands, saying: “Arise herein to action, O ye forces of the Light Divine.”

K—Now let the matter putrefy in the Balneum Mariae in a very gentle heat, until darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible darkness, and thou mayest also evoke an elemental form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of Darkness, wherefore ask thou of him nothing further concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. In this evocation, use the names, etc., of Saturn. When the mixture be sufficiently black, then take the curcubite out of the Balneum Mariae and place it to the North of the Altar and perform over it a solemn invocation of the forces of Saturn to act therein; holding the wand by the black band, then say: “The voice of the Alchemist,” etc. The curcubite is then to be unstopped and the Alembic Head fitted on for purposes of distillation. In all such invocations a flashing tablet should be used whereon to stand the curcubite. Also certain of the processes may take weeks, or even months to obtain the necessary force, and this will depend on the Alchemist rather than on the matter.

Comment: The invocation of an Elemental is unnecessary. Simply wrap the flask in aluminum foil when it is not undergoing invocations or other technical aspects of the operation and physically view the Matter. It is better to develop an inner sense of when the product is done with each phase rather than to rely on bringing in a third party, be it an artificial or natural Elemental.

L—Then let the Alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder; replace this powder in the curcubite, and pour again upon it the fluid previously distilled. The curcubite is then to be placed again in a Balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M—Now place the curcubite to the West of the Altar, holding the Lotus Wand by the black end, perform a magical invocation of the Moon in her decrease and of Cauda Draconis. The curcubite is then to be exposed to the moonlight (she being in her decrease) for nine consecutive nights, commencing at full moon. The Alembic Head is then to be fitted on.

Comment: It is best if the actual Matter is exposed to the rays of the Moon and not just the covered flask. However, it must be recovered prior to sunrise, with absolutely no sunlight falling upon it during this time.

N—Repeat process set forth in section **L**.

O—The curcubite is to be placed to the East of the Altar, and the Alchemist performs an invocation of the Moon in her increase, and of Caput Draconis (holding Lotus Wand by white end) to act upon the matter. The curcubite is now to be exposed for nine consecutive nights (ending with the Full Moon) to the Moon's rays. (In this, as in all similar exposures, it matters not if such night be overclouded, so long as the vessel be placed in such a position as to receive the direct rays if the cloud withdraw.)

Comment: See Comment M above.

P—The curcubite is again to be placed on the white triangle upon the Altar. The Alchemist performs an invocation of the forces of the Sun to act in the curcubite. It is then to be exposed to the rays of the sun for twelve hours each day; from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the sun is strongly posited in the Zodiac, but it can be done

at some other times, though never when he is in Scorpio, Libra, Capricornus, or Aquarius.)

Comment: Here again, it is best if the tincture be exposed to the sunlight directly rather than just the covered flask. However, during this period of the work, no Moon light must be allowed to fall on the tincture.

Q—The curcubite is again placed upon the white triangle upon the Altar. The Alchemist repeats the words: “Child of Earth, long hast thou dwelt,” etc. Then holding above it the Lotus Wand by the white end, he says: “I formulate in thee the invoked forces of Light,” and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcubite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an Elemental from the curcubite consonant to the Nature of the Mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the flashes do not appear, and if the robes of the elemental be not brilliant and flashing, then let the curcubite stand within the white triangle for seven days; having on the right hand of the Apex of the triangle a flashing tablet of the Sun, and on the left one of the Moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcubite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the Alchemist or in the management of the curcubite. Wherefore let the lunar and the solar invocations and exposures be repeated when without doubt, if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the Moon as taught, for these have great force materially) then without doubt shall that flashing light manifest itself in the curcubite.

R—Holding the Lotus Wand by the white end, the Alchemist now draws over the curcubite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcubite to the East of the Altar. The Alchemist stands between the pillars, and performs a solemn invocation of the forces of Mars to act therein. The curcubite is then to be placed between the Pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of Mars. After this period, fit on the Alembic Head, and distill first in Balneum Mariae, then in Balneum Arenae till such time as the mixture be all distilled over.

Comment: Since the alchemist is invoking the forces of Mezla, he or she might as well actually voice the individual spheres that accompany or allow for the flow of cosmic energy. Starting with Kether, vibrate the Divine Name, Archangelic Name, Angelic Name, and Mundane Name. Move on to Hockmah, and repeat, until all of the Spheres of the Tree have been called down and into the flask and the Matter therein. It is important to remember that Mars represents a profound purifying physical force. The purpose of this phase of the operation is bring energy into the flask and to create a very real link between the visible and invisible realms. This phase of the operation if successful will be exceptionally etheric in nature, giving a strong link between Assiah and Yetzirah for the particular energies being attracted. See: *Comment G*.

S—Now let the Alchemist take the fluid of the distillate and let him perform over it an invocation of the forces of Mercury to act in the clear fluid, so as to formulate therein the alchemic Mercury, even the Mercury of the Philosophers. (The residuum or the Dead Head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the Alchemic Mercury a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in an hermetic receiver for seven days to the light of the Sun; at the end of which time there should be distinct flashes of light

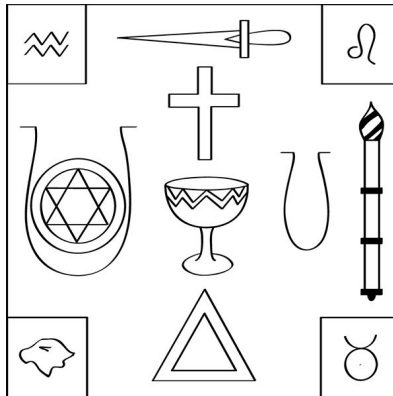
therein. (Or an egg philosophic may be used; but the receiver of the Alembic if close stopped will answer this purpose.)

T—Now the residuum or Dead Head is to be taken out of the curcubite, ground small and replaced. An invocation of the Forces of Jupiter is then to be performed over that powder. It is then to be kept in the dark, standing upon a flashing Tablet of Jupiter, for seven days. At the end of this time there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing of Light is certain to come.

U—A flashing Tablet of each of the four Elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the Air and Water Tablets, and the curcubite with the Dead Head between the Fire and Earth Tablets. Now let the Alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, with the lesser magical implement appropriate. First, of the forces of Fire to act in the curcubite on the Dead Head. Second of those of Water to act on the distillate. Third, of the forces of the Spirit to act in both (using the white end of Lotus Wand). Fourth, of those of the Air to act on the distillate; and lastly, those of the Earth to act on the Dead Head. Let the Curcubite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured.

V—The Alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the Altar, then substitutes one of Kether. This must be white with golden charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether to render the result of the working that which he shall desire, and making over each vessel the symbol of the Flaming Sword. This is the most important of all the Invocations. It

will only succeed if the Alchemist keepeth himself closely allied unto his Higher Self during the working of the invocation and of making the Tablet. And at the end of it, if it have been successful, a keen and translucent flash will take the place of the slightly coloured flashes in the receiver of the curcubite; so that the fluid should sparkle as a diamond, whilst the powder in the curcubite shall slightly gleam.



The Altar Setup for Alchemy

W—The distilled liquid is now to be poured from the receiver upon the residuum of the Dead Head in the curcubite, and the mixture at first will appear cloudy. It is now to be exposed to the Sun for ten days consecutively (ten is Tiphareth translating the influence of Kether). It is then again to be placed upon the white triangle upon the Altar, upon a flashing Tablet of Venus to act therein. Let it remain thus for seven days, at the end of which time see what forms and colour and appearance the Liquor hath taken, for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcubite into the Balneum Mariae to digest with a very gentle heat for seven days. Place it then in the Balneum Mariae to distil, beginning with a gentle, and ending with a strong heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial. It is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment.

The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red, and then to a white heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually. And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible and thou shalt behold what Form and Colour thy Caput Mortum hath taken. It will be like either a precious stone or a glittering powder. And this stone or powder shall be of Magical Virtue in accordance with its nature.

Comment: This is a tricky stage of the process, in that while extreme heat will be needed to push over the last of the tincture from the plant matter, it must not burn, and careful regulation of the heat is required. It is not necessary to lute (seal) the crucible, but it is essential to expose it to intense heat to push the color of the Salt to its proper color. A small handheld blowtorch will do, as will patience, a good pair of tongs, and a gas burner on an oven or stovetop.

Conclusion

While it would be imprudent of me to say to what degree of consciousness I have experienced combining the methods of plant alchemy and ritual magic, it is safe to say that as far as I am concerned, the methods have worked. The techniques outlined here for the creation of a spagyric tincture, and charging it with qabalistic formula have had a dramatic effect on my interior and exterior life. To this end, I have been taking some form of spagyric medicine daily for many years now and, having had the perspective that only time can offer, can attest to their effectiveness. The bizarre and often meaningless complexities of qabalistic chains of symbolic association, or endless invocations of barbarous names in rituals that go on forever, have been revealed to me for what they are—sophisticated crutches for the mind during its healing process. While I still do rituals regularly, the psychic response has been clearer, more precise, and something akin to the

mystical, intuitive, and directive, instead of an endless stream of confusing unconscious impulses, symbolic or otherwise. The still, small voice within even speaks to me on occasion. Many of the spiritual questions that have puzzled me for years, such as the technical, internal effects on the nervous system or glands that sepherothic or Pathworking can have, or vibratory meanings of Divine Names without having to anthropomorphize everything, have in time been slowly revealed to me through a dedicated working with these methods. As for the experiencing of the Palaces of the Hekelot, even here I have been blessed with a partial understanding of them as well, and look forward to taking back to Heaven more of the wisdom I have learned here on earth.

So, put down your *gematria*, *notarikon*, and tables of associations, and pick up your mortar and pestle, utter a petition to the God of your Heart, and do your best to remember on both sides of the Veil.

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Stavish has authored over one hundred articles and critical book reviews for popular, specialty, and academic publication, along with the monographs, or *Special Reports*, on highly specialized and technical areas of esotericism issued by the *Institute for Hermetic Studies*. He is the author of *The Path of Alchemy* published by Llewellyn Publications.

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CHAPTER THIRTEEN

BASIC ALCHEMY
FOR THE GOLDEN DAWN

by Samuel Scarborough

Alchemy is considered the Royal Art, that is to say the crowning art and science used within the Hermetic Tradition. Why would alchemy be considered the Royal Art? It incorporates all the various aspects of basic occult knowledge that are taught; Astrology, divination (tarot, geomantic, or astrological), invocation (and evocation in its higher forms and grades), talismanic work, planetary days and hours, and astral sight and visualization. These are the full course of skills that are taught in the Golden Dawn and the Inner Order. In addition to these skills, having practical knowledge about what plant is used when and for what, as well as what piece of laboratory equipment is to be used will be necessary to the alchemical experiments conducted later in this paper.

This paper is going to present an experiment that will utilize the very basics of Spagyric Alchemy or Practical Plant Alchemy, and which will also utilize many of the skills that you have been taught throughout the grades, especially basic divination (geomancy, astrology, and tarot), the use of the Planetary hours (a list of those will be in this paper), visualization, and invocation.

The basis of all Alchemy is a process of Separation and Reassembly—Solve et Coagula—and it is the means that all three of the traditional alchemical Principles of Salt, Mercury, and Sulfur are removed from the Matter and then recombined in a more perfected state. This is the very same process which is undergone during initiation, especially during the Neophyte Initiation.

The first thing that comes to mind is that you need a lab full of exotic equipment, which can be a terrifying prospect to the novice alchemist. The answer is that for this experiment you will not need a lot of laboratory equipment—just some basic material. In fact, to do the most basic of practical alchemical work there is no need to, and a list of basic equipment will be provided.

Read through the paper several times before starting this experiment.

List of Basic Equipment Needed

- 7–10½ oz. (200–300 grams) of **dry** Lemon Balm (*Melissa officinalis*)
- A mortar and pestle (used for grinding the Lemon Balm)—it is important that the plant matter is ground by hand and not with an electronic grinding device.
- Two glass funnels
- Absorbent cotton (like used in surgery—a cotton gauze)
- A ceramic dish with lid that can withstand high heat. This will be used for calcinations (Coors porcelain crucibles may be used).
- Cognac, Armagnac, Brandy, or any other wine alcohol (any alcohol which does not come from the wine is absolutely excluded from this experiment)—This is to be used as the Menstrum.
- 1 liter of distilled water
- Several droppers
- Several stirring rods (glass or stainless steel)
- Two 1000 ml (1-liter) Erlenmeyer flasks with rubber or cork stoppers. (If 1-liter Erlenmeyer flasks are unavailable, 1-quart canning jars will do, but be sure to put clear plastic wrap between the metal lid the macerating alcohol and plant matter.)
- A three-ring binder with paper for taking notes
- Labels and permanent ink pen (to label the flasks)

- Heat Source: gas heat is preferred over electric because the temperature can be better controlled. If you don't have a Bunsen burner, a gas camping stove is adequate. Also a lab hot plate may be used if no gas is available.
- A pair of good quality, flame-proof gloves. Welder's gloves are fine for this.
- A couple pair of tongs (Large kitchen tongs work well for now, though for other experiments crucible tongs will be needed.)
- Fire extinguisher. This is a precaution for the calcination phase.

The Operation

There are a couple of basic steps required to perform alchemy, even the most basic kind that is presented in this paper. You must have a substance to work with, this is your Matter. Here we are using Lemon Balm of *Melissa officinalis*, called Melissa for short by most alchemists. Any particular planetary plant matter can be used depending on the choice of planet you will work with.

Once the plant is chosen, then it must be dry and ground fine. You can grind the plant matter in a blender or coffee grinder, but this loses some of the energy placed into the plant matter from hand grinding in a mortar and pestle. Grind the matter as finely as you can or feel that you need to.

You will need a medium or menstrum to get the energy from the plant. In this case, we are using cognac as the alcohol menstrum. Pouring on the menstrum starts the process of maceration where the plant matter is broken down alchemically.

After maceration the plant matter is burnt to ash in a process known as calcination to obtain the plant Salts.

The Salts are recombined with the menstrum and then circulated or distilled—refining the menstrum to a tincture.

Grinding

Lemon Balm (*Melissa officinalis*) corresponds with Jupiter, so you want to work with this plant on the day and hour of Jupiter, which is Thursday. You

start out by grinding the plant matter with the mortar and pestle. The Melissa must be ground to a fine powdered state, starting with the leaves. Any of the stalks may have to be cut with a pair of clean scissors into 2–3 mm lengths to ease the grinding process. The size of your mortar will determine how much plant matter can be ground at one time. Working in small batches works well too.

Ideally, you will want to grind the Melissa on a Thursday with a waxing to full moon.

Try to concentrate on the Jovian aspects that you want the finished product to accomplish throughout the grinding process. Visualize a positive energy radiating from your hands to charge the Lemon Balm.

AVOID breathing the dust from the plant. You may have to wear a mask.

When you are done, place the ground plant matter in a jar that you can seal for storage.

For this operation you will only need 1.4 oz. (40 grams) of plant matter. You should have additional ground plant matter saved and stored in a jar; this will be used later in the experiment.

Beginning the Maceration Process

This is where you pour the alcohol or menstrum over the ground Melissa.

Do this during the day and hour of Jupiter during a period that the moon is waxing or full. Energize yourself with the Jovian thoughts that you want the tincture to possess. Again visualize your hands radiating light as you pour the menstrum onto the plant matter. The most favorable time to do this step is the first Thursday of the waxing moon during the hour of Jupiter.

Pour the alcohol on slowly in small amounts so that the plant matter is thoroughly soaked. Stop pouring the alcohol as soon as it is above the plant matter by 1/4 to 3/8 inches (1/2 to 1 cm).

Hermetically seal the flask. If you are using an Erlenmeyer flask, seal it with a rubber or cork stopper. If you are using a mason jar, then remember to place a piece of plastic wrap between the jar and the metal lid. This is done so as to not cause a chemical reaction between the alcohol and the

metal of the lid. (IMPORTANT—be sure that the flask and the seal—cork or rubber stopper—are clean and dry before placing the plant matter and menstrum in.)

From a spagyric point of view, simply pouring on the alcohol can be considered the closest thing to the fecundation process of mineral alchemy.

The Maceration-Circulation Process

Wrap the flask so that light cannot ruin the process. The flask may simply be placed in a cardboard box. In winter, place it in a warm room with a constant heat source (close to the heat vent is fine or next to the hot water heater). A constant temperature of 66.2°F (19°C) should be maintained (this is the optimum temperature to use).

Let it macerate for two weeks (in some cases you can allow the maceration process to go on for an alchemic month, which is 40 days). Right now, you are just becoming familiar with the basic process of Maceration. To be more exact, this is a maceration-circulation process: therefore the flask should be higher than wide (about a 3:1 ratio) and only filled about one-third of its height.

Decanting

After the two-week period (or alchemical month if you choose that time), you will want to decant and separate the plant matter from the menstrum.

Place a funnel in a clean (and dry) flask. Place the cotton gauze in the bottom of the funnel to act as a filter.

Pour the macerate liquid into the funnel. As soon as all the liquid is through, carefully press the plant matter with a flat piece of wood to recover all possible liquid. The liquid of the menstrum should have taken on a green color by this point.

Once you are done decanting the liquid, quickly close the receiving flask. Remember to label the flask (use a good quality label and a permanent ink to prevent smudges).

Calcination

Before starting this step, be sure that you have a clear working area with nothing combustible or volatile in the work space.

Pour the solid plant matter into your crucible and place it on your gas burner, which is off. (Outside is preferable as there will be a great deal of smoke.) Mix the alcohol-soaked plant matter with the part of the plant that was not macerated. This non alcohol-soaked plant matter is the plant material that was saved from the grinding process.

Set the mixture on fire. The mixture of the flame and the residual alcohol starts the calcination process. When the alcohol is burnt up, then light the gas burner.

(IMPORTANT!!! DO NOT BREATHE THE SMOKE FROM THIS PROCESS!!!)

When the plant matter starts turning black, stir it with the glass or iron rod. When all the matter is black, turn off the gas burner and let cool.

Grind the blackened matter to eliminate any big pieces.

Continue the calcination process until all the powder becomes grayish-white ash.

You now have the choice between the **way of fire** or the **way of fire and water** as a means to purify the Salts obtained from calcination.

The way of fire: calcine the grayish-white residue until it turns reddish-orange after it has cooled.

This is the easier of the two methods to use. The way of the fire and water will be covered below.

Important Note: When the calcination is beyond the point of obtaining the grayish-white color, continue the process, but with a lid on the crucible or another crucible inverted over the ash.

The way of fire and water: This is the second method to purify Salt. It uses water to leach out the Salt from the ash. The grayish-white ashes are placed in a flask and we then pour distilled water (preferably rain water, but

demineralized water can be used) on them in a quantity of about 20:1 by volume. It takes a good hour and lots of shaking to get a good dissolution of the salts.

Filter (a coffee filter can be used, but is not the recommended method) the mixture through a cotton-stuffed funnel so that the liquid is decanted and the insoluble salts can be collected. Take the collected Salt and place it in a flask and an amount of water (about 20:1). Shake and dissolve the salts as previously described. Perform this process at least 3 times, so that all the soluble salts are completely dissolved.

All of the filtered water is recombined and evaporated through heating, but the water is not brought to a boil. Try to remain just below the boiling point. When the Salt is quite dry, place it in a crucible and calcine it.

Place the Salt again in a flask and dissolve it with distilled water; repeat the process. When the distilled water leaves no visible residue deposit on the filter, the purification is done and you can proceed to the next phase.

Note: If the Salt obtained from simple calcination reaches a yellowish, reddish or slightly orange color, there is no need to leach it.

Circulation

Place the Salt in a small flask, which is higher than it is wide (ratio of 3:1 approximately), and pour the maceration liquor over the Salt (12 times the volume of the Salt). If the flask is well chosen in terms of its capacity, it will be one third full.

Seal the flask hermetically and place it in a warm spot, for example near a heater during the winter or in the sun during summer. A circulation should then occur and you will begin to notice alcohol drops collecting on the glass, first close to the top of the flask, and then falling down into the maceration liquid.

The maceration menstrum should become discolored. When the discoloration stops, filter, and collect the Salts from the filter and calcine them. Always place a lid on the calcination crucible at this stage. Let it cool

down and start the circulation process again with the liquor. This phase should be performed as long as the liquor gets discolored.

At each cycle the Salt is getting charged with the impurities which are discharged by the calcination, but it is also charged with the positive elements which are fixed by the calcination, and which consequently resist fire. At each cycle the force of the elixir increases until the Salt is saturated with positive elements. At this point, the circulation is no longer necessary.

Since our extraction liquor, our menstrum, is not sharpened, the discoloration will not be complete. The coloration of cognac due to vegetable elements in the oak will resist the Salt. The advice is to not continue each of the circulations beyond three days, and not circulate more than seven times in total.

Note: Be careful to not use all of your Salt during this experiment, and try to keep an amount of Salt equal to about one quarter of a thimble in a small waterproof flask. Also, keep 2-3 cm of your menstrum set aside. The Salt here is from the completion of the calcination stage when the Salt has acquired the appropriate color. The menstrum saved should be from the first decanting at the end of the maceration stage.

The Purpose and Use of the Tincture

According to the Alchemists, “Tinctures” prepared in the way described, are used to purify the physical body, mental functioning, and direct the spiritual aspirations of he who has prepared them. As these tinctures have not been created by Nature, but rather through the conscious, knowledgeable intervention of the Operator working with Alchemical Processes that produce a new creation from the purified alchemical substance, their ingestion will impart the refined planetary properties of those Planetary Rulers which rule the areas assigned to them. In short, he will become a more highly tuned organism, highly responsive to the positive qualities of the planetary rays governing these new creations.

You may consume the tincture over the course of a year, one teaspoon (about 5 ml) at a time on the given day and hour of the planet ruling the

tincture. In the case of the Melissa tincture, that would be Thursday for Jupiter. This tincture can be taken straight—without mixing, or can be mixed with a wineglass full of water (distilled is best) or red wine.

Additional Preparatory Work

Divination:

It is always a great idea to make sure that it is the correct time to do an alchemical operation, and as a general rule before performing any form of magick. There are a couple of methods available to do such a divination, those being tarot, astrology, or geomancy. Use the divinatory system that you are most comfortable with and which gives you the most consistent results to make a determination as to whether to start the operation at a specific time.

Banishing and Meditation:

You can banish the work area before you start the grinding process. If the herb is present in your work area when you banish, remember to cover it with a black silk cloth to prevent the energies of the plant from being harmed by the banishing.

Once you have banished, sit down in a straight-backed chair, uncover the herb, and meditate on the properties you want that herb for. In the case of using *Melissa officinalis*, then Jovian energies and goals should be kept in mind.

As additional focus, you can use tarot Trump X—the Wheel of Fortune, or an image of the planetary glyph for Jupiter, which should be black and white, e.g. a black sigil or glyph on a white field. For the really ambitious, you can paint the latter in the appropriate flashing colors for Jupiter, violet ground with a yellow planetary glyph.

From here you can start the practical work of grinding the plant matter. Remember to keep the planetary energies in mind when you are grinding the matter. The planetary glyph used for the meditation process can also be used during the grinding of the plant matter. Just place the planetary symbol

under that mortar while you are grinding the plant matter, being sure to keep the appropriate planetary thoughts in mind during the process.

The banishing and use of the planetary focus or symbol can be done with each stage of the process from maceration through calcination and circulation. If you banish at each of these stages, remember to cover your tincture flask with a black silk cloth. In the case of using the planetary symbol as a focal point, this is always placed underneath the working matter, the exception being during calcination, in which case it is placed under the heat source (if possible).

Conclusion

Just working with this one experiment will help a person better understand the process of alchemy, both from a practical point of view and from a spiritual point of view. The process given above can be used with any plant that is used in spagyrics or plant alchemy to create a basic alchemical tincture which can be used to raise the vibrational rate of the alchemist or magician. Coupling the practical aspects of grinding, macerating, and calcining with the spiritual aspects of meditation on the process will produce a tincture that is more aligned to the nature of the alchemist and which will have greater effect on the subtle body of the alchemist.

The process can be as complicated or as simple as a person wants to make it, but it will produce positive results. The process given in this paper is a good start to more advanced techniques of distillation, and can be a primer to plant alchemy. Many people will never move on to the more advanced techniques of spagyrics and that is fine, just do not be daunted by what has for centuries been seen as an extremely complex art within the arsenal of the magician.

Alchemy, like any other art that is available in the Hermetic tradition is something that should be practiced often with diligence. Not many of us had phenomenal success the first time we tried to learn a ritual or did a tarot divination—the same is true of Alchemy.

Recommended Reading List

The Alchemist's Handbook by Frater Albertus

Practical Plant Alchemy by Manfred M. Junius

Real Alchemy: A Primer of Practical Alchemy by Robert Allen Bartlett

The Way of the Crucible by Robert Allen Bartlett

The Weiser Concise Guide to Alchemy by Brian Cotnoir

Herbs in Magic and Alchemy by Chris L. Zalewski

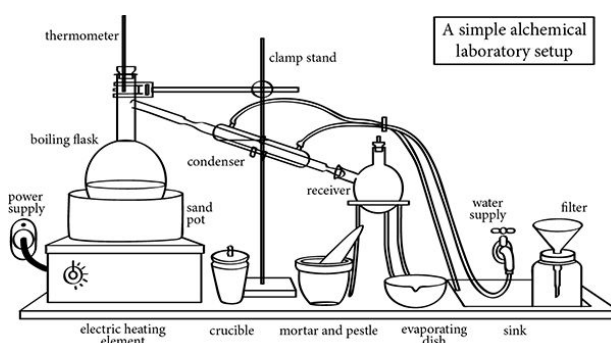
Planetary Hours Chart

Planetary Hours of the Day							
Hour	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

Planetary Hours of the Night							
Hour	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
2	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
3	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
4	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
5	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
6	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
7	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
8	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
9	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
10	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
11	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
12	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

Basic Alchemical Lab

On the next page is a diagram of what is needed in a basic alchemical lab. For the above experiment, there is no need for a distillation apparatus, but this will give you some idea as to what sort of equipment you can use in an alchemical laboratory.



A Simple Alchemical Laboratory Setup

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years. He has contributed to the *Journal of the Western Mystery Tradition*, *Alchemy Journal*, and *Hermetic Virtues* magazine on various hermetic topics and with book reviews.

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CHAPTER FOURTEEN

GOLDEN DAWN

RITUAL METHOD AND ALCHEMY

By Samuel Scarborough

In the Golden Dawn tradition the ritual method that is most commonly used is based on the material in the document known as Z.2—*The Formulae of the Magic of Light*. The formulae outlined in the Z.2 document are designed to be used by a member of the Adeptus Minor Grade, and this paper essentially details the stages used to perform various types of ritual in the sequence based upon the Neophyte Ceremony. In the Z.2 document there are several examples which cover the general formula, Evocation, Consecration of Talismans, Invisibility, Transformations, Spiritual Development, Divination, and Alchemy.

Since the Z.2 document is readily available in Regardie's works, especially his *The Golden Dawn* and *The Complete Golden Dawn System of Magic*, I will not go into great detail concerning it, but will show the Alchemy section as given in Regardie's *The Golden Dawn*, that can be found on pages 395 through 399 of that book. (*Comments in parentheses and italics are mine.—SS*)

V 7

ALCHEMY

A. The Curcumbite or the Alembic (*the flask including the apparatus*).

B. The Alchemist.

C. The process and forces employed. (*Have with you a record of what you must do along with the list of planetary forces to be used and the names of power, the prepared ritual, etc.*)

D. The Matter to be transmuted. (*Herb and Menstrum.*)

E. The selection of the Matter to be transmuted, and the formation (*method*), cleansing, and disposing of all the necessary vessels, materials, etc., for the working of the process. (*In other words 'be prepared'.*)

F. Purifications and banishings of work area (*temple*). General Invocation of the Higher Forces to Action. Place Matter within the curcubite or philosophic egg (within the place it must go depending on the apparatus in use, and the placing of the Menstrum in its respective place for the operation), and invocation of a blind force to action therein darkness and silence. (*The blind force is the zodiac and planetary force of the herb by use of Pentagram and Hexagram.*)

G. The beginning of the actual process. The regulation and restriction of the proper degree of heat and moisture to be employed in the working. First evocation followed by the first distillation. (*Evocation given to nature of working.*)

H. The taking up of the residuum which remaineth after the distillation from the curcubite or alembic; the grinding thereof to form a powder in the mortar. (*The calcining takes place first.*) This powder (*Salt*) is then to be placed again in the curcubite. The fluid already distilled is to be poured again on it. The curcubite or philosophic egg is to be closed.

I. The curcubite or philosophic egg being hermetically sealed, the Alchemist announces aloud that all is prepared for invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an Altar with the elements and four weapons thereon (*earth-salt; air-incense; water-cup with consecrated water; fire-red candle. Your elemental weapons—cup; dagger; pentacle; wand*), upon the white triangle and upon a flashing talisman of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the East of the Altar (*the temple is set up as for the 0=0 grade in the G.D. Outer Order*), the Alchemist should place his left hand upon the top of the

curcubite (*flask*), raise his right hand holding the Lotus wand by the Aries band (*in Southern Hemisphere the Libra band representing the beginning of the year*), ready to commence the general invocation of the forces of the Divine Light to operate in the work.

J. The pronouncing aloud of the Invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary forces to act in the curcubite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures, signs, sigils, and the like. Then let the Alchemist say: “So help me the Lord of the Universe and my own Higher Soul.” Then let him raise the curcubite in the air with both hands, saying: “Arise herein to action, O ye forces of the Light Divine.”

K. Now let the matter putrefy in the water bath in a very gentle heat until darkness beginneth to supervene; and even until it becometh entirely black. (*This refers to the digestion and deepening of colour, not necessarily black.*) If from its nature the mixture will not admit entire blackness, examine it astrally until there is the astral appearance of the thickest possible darkness, and thou mayest also evoke an elemental form to tell thee if the blackness is sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of the symbol of darkness, wherefore ask thou of him nothing further concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. (*Note, that for the evocation use the name, etc., of Saturn.*) When the mixture be sufficiently black, then take the curcubite out of the water bath and place it north of the Altar and perform over it a solemn invocation of the forces of Saturn to act therein; holding the wand (*Lotus wand*) by the black band, then say: “The voice of the Alchemist said unto me, let me enter the Path of Darkness, for thus may I achieve the realm of Light.” The curcubite is then unstopped and the Alembic Head fitted for the purposes for distillation. (*This is the reconnection of the apparatus for distilling. Note also that during the*

invocations an unconsecrated flashing talisman is placed under the curcubite to attract the necessary forces. This is done by colour, the colour attracting a particular vibration.)

L. Then let the Alchemist distil with a gentle heat until nothing remaineth to come over. Let him take the residuum (*calcine it*) and grind it into a powder; replace this powder in the curcubite, and pour again upon it the fluid previously distilled. The curcubite is then placed again in a water bath in a gentle heat. When it seems fairly dissolved (*irrespective of colour*) let it be taken out of the bath. It is now to undergo another magical ceremony.

M. Now place the curcubite to the West of the Altar, holding the Lotus wand by the black end, perform a magical invocation of the Moon in her decrease and of Cauda Draconis. The curcubite is then to be exposed to the moonlight (*she being in her decrease*) for nine consecutive nights, commencing at the full moon. The Alembic Head is then to be fitted on. (*The flask is reattached to the rest of the apparatus.*)

N. Repeat process set forth in Section **L**.

O. The curcubite is to be placed to the East of the Altar, and the Alchemist performs an invocation of the Moon in her increase, and of Caput Draconis (*holding Lotus wand by white band*) to act upon the Matter. The curcubite is now exposed for nine consecutive nights (*ending with the full moon*) to the Moon's rays. (*In this, as in all similar exposures, it matters not if such nights are over-clouded, so long as the vessel be placed in such a position as to receive the direct rays should the clouds clear.*)

P. The curcubite is again to be placed on the white triangle upon the Altar. The Alchemist performs an invocation of the forces of the Sun to act upon the curcubite. It is then to be exposed to the rays of the Sun for 12 hours each day, from 8:30 a.m. to 8:30 p.m. (*or Sunrise to Sunset, and the Sun must be strongly aspected and positioned in the Zodiac at this stage*).

Q. The curcubite is again placed upon the white triangle upon the Altar. The Alchemist repeats the words: “Child of Earth, Long has thou dwelt in darkness, quit the night and seek the day,” then holding the Lotus wand by the white end, say: “I formulate in thee the invoked forces of Light,” then reciting the mystic words (*words of Power from the Enochian Watch Towers*).

At this point keen and bright flashes of light should appear in the curcubite, and the mixture itself (*as far as nature will permit*) should be clear. Now invoke an Elemental from the curcubite consonant to the Nature of the mixture, and judge by the nature of the colour of its robes and their brilliancy whether the Matter has attained the right condition. But if the flashes do not appear and if the robes of the elemental be not brilliant and flashing, then let the curcubite stand within the white triangle for seven days; having on the right hand of the Apex of the triangle a flashing (*gold*) talisman of the Sun, and in the left one of the Moon (*silver*). Let it not be moved or disturbed all these seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcubite and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appears not, it is a sign that there hath been an error in the working, such being either in the disposition of the Alchemist or in the management of the curcubite. Wherefore let the lunar and solar invocations and exposures be repeated, when without doubt, if these be done with care (*and more especially those of Caput Draconis and Cauda Draconis with those of the moon as taught, for these have great force materially*), then without doubt shall that flashing light manifest itself in the curcubite.

R. Holding the Lotus wand by the white end, the Alchemist now draws over the curcubite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcubite to the East of the Altar. The Alchemist stands between the pillars, and performs a solemn invocation of

the forces of Mars to act therein. The curcubite is then placed between the pillars (*or drawn symbols of the same*) for seven days, upon the flashing talisman of Mars. After this period, fit the Alembic Head, and distill first in a water bath then direct flame until what time the mixture will distill over.

S. Now let the Alchemist take the fluid of the distillate and let him perform over it an invocation of the forces of Mercury (*planet*) to act in the clear fluid, so as to formulate therein Alchemical Mercury, even the Mercury of the philosophers. (*The residuum or dead head is not to be worked with at present, but is to be set apart for future use.*) After the invocation of Alchemic Mercury a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in a hermetic receiver for seven days to the light of the Sun (*and when Mercury is in strong harmonious aspects*); at the end of which time there should be distinct flashes of light therein. (*Or a philosophic egg may be used; but the receiver of the Alembic if close-stopped will answer this purpose.*)

T. Now the residuum of Dead Head is to be taken out of the curcubite (*calcined*), ground small and replaced. An invocation of the Forces of Jupiter is then to be performed over that powder. It is then kept in the dark, standing upon a flashing Talisman of Jupiter for seven days. At the end of this time there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing light is certain to come.

U. A flashing Talisman (*tablet*) of each of the four elements is now to be placed upon the altar as shown in the diagram below, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the Air and Water Talismans (*tablets*), and the curcubite with the Dead Head between the Fire and Earth Talismans (*tablets*). Now let the Alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, and the

lesser magical implement appropriate. First, of the forces of Fire to act in the curcubite on the Dead Head. Second, of those of Water to act on the distillate. Third, of the forces of the Spirit to act on both (*using white end of Lotus wand*). Fourth, of those of the Air to act on the distillate; and lastly, those of earth to act on the Dead Head. Let the curcubite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured. (*See diagram of Z.2. Altar Setup on page 249.*)

V. The Alchemist, still keeping the vessels in the same relative positions, but removing the tablets of the elements from the Altar, then substitutes one of Kether. This must be white with golden charges, and is to be placed within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether; to render the result of the working that which he shall desire, and making over each vessel the symbol of the flaming sword.

This is the most important of all the invocations. It will only succeed if the Alchemist keepeth himself closely allied unto his Higher Self, ensuring the working of the invocation and of making the Talisman. And at the end of it, if it have been successful, a keen and translucent flash will take place of the slightly coloured flashes in the receiver of the curcubite; so that the fluid should sparkle as a diamond, whilst the powder in the curcubite shall slightly gleam.

W. The distilled liquid is now to be poured from the receiver upon the residuum of the Dead Head in the curcubite, and the mixture at first will appear cloudy. It is now to be exposed to the Sun for ten days consecutively (*ten is Tiphareth translating the influence of Kether*). It is then again to be placed upon the white triangle upon the Altar, upon a flashing talisman of Venus, with a solemn invocation of Venus to act therein. Let it remain thus for seven days, at the end of which time see what forms and colours and appearance the liquor hath taken, for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition.

When this softer flash is manifest, place the curcubite into the water bath to digest with a very gentle heat for seven days. Place it then in a water bath for distilling, beginning with a gentle, and ending with a strong heat. Distill thus until nothing more will come over, even with the most violent heat. (*Not recommended as the equipment may break.*) Preserve the fluid in a closely stoppered vial, it is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red, and then to a white head, and thus thou shalt do 7 times 7 consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually.

And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible and thou shalt behold what Form and Colour thy Caput Mortuum hath taken. It will be like either a precious stone or glittering powder. And this stone or powder shall be of Magical Virtue in accordance with its nature.

As can be seen from the above outline and instructions, the Alchemy portion of the Z.2 is rather complex—even daunting to many who would like to incorporate the Golden Dawn ritual format into working with Alchemy. Couple the complexity of the formula above with the often intimidating instructions and language for performing any alchemical work and a person throws up their hands in disgust from trying to figure out what to do or how to carry out these operations.

We will explore how to use Ritual in the Golden Dawn format with basic plant alchemy or spagyrics in the following portions of this article. Being familiar with the basic formula for working with Alchemy helps, especially the concepts of Solve et Coagula or Separation and Reassembly. This

process for performing basic alchemy has been outlined in another paper and should be referred to often when looking to add in ritual to those techniques.

There are several stages of work related to actually doing alchemical work, these include Preliminary (deciding on what plant to use, determining if the process will be successful through divination, and if the time is correct to do the operation—astrology and planetary charts), maceration (grinding of material and adding the menstrum to extract the Sulfur from the body of the material, digestion of the material, and decanting), calcination (burning the material to obtain a fine ash or Salt, purification of the Salt), and circulation (combining the Salt and menstrum Tincture and applying heat so that it can evaporate and condense in a vessel), and of course final Consecration and Charging of the Tincture.

Preliminary

There are certain things that must be done before starting any magical working, whether ritual or alchemical. The first thing is to decide on the nature of the working to be undertaken. In this case, we are going to explore the creation of a basic alchemical planetary tincture derived from plant matter. So what is needed here is what Planet to start with—the choices are one of the seven classical planets of Saturn, Jupiter, Mars, Sol, Mercury, Venus or Luna—and the plant that corresponds to the planet of the operation. In a previous example we examined using Lemon Balm (*Melissa officinalis*) for Jupiter, and here we will continue that example. If another planet is used, then another plant would be used for the material basis of the tincture.

Now that you have the planet and plant that you want to use for your tincture, you should determine a couple of things through divination. These are: will the process be successful, is it the correct time to proceed and what is the outcome of doing this working? There are three standard ways of obtaining the answers to these sorts of questions—tarot, geomancy, and astrology.

Tarot

Most people in esoteric circles have some practice and experience with using the tarot to divine an answer to a question. In this case, a person is going to want to know if “*the operation will be successful?*” or “*What will be the outcome of the operation?*” Personally, I prefer the phrase “What will be the outcome of the operation?”

How to use the tarot to divine the outcome of the operation:

- Choose your tarot deck and tarot spread
- Choose a time to do the spread
- Banish the area with the Lesser Ritual of the Pentagram
- Invoke the Divine
- Shuffle and lay out the card spread
- Interpret the card spread

Since we are looking at Golden Dawn methods, that means that the deck in question will be a Golden Dawn deck, either *The Golden Dawn Magical Tarot* by S. Tabatha Cicero, the *Golden Dawn Tarot* by Robert Wang, or the *Classic Golden Dawn Tarot* by Richard Dudschus and David Sledzinski. Of course, the *Rider-Waite* deck, the *B.O.T.A.* deck, and the *Thoth Deck* of Aleister Crowley deck can all be used. Actually, any deck that a person is comfortable using is fine.

The spread is up to the person to use, but for this sort of work, I personally like to use the 15 Card Spread popularized by the Ciceros and found in their *Golden Dawn Ritual Tarot* book (as well as other books of theirs) or the Split-Hexagram Spread of Donald Michael Kraig—this can be found in Kraig’s *Modern Magick*.

Now that the deck and spread are determined, lay them out and perform the Four-fold Breath, followed by the Lesser Banishing Ritual of the Pentagram (LBRP). Follow this with an invocation to the Highest such as:

*In the Divine name **IAO** I invoke thee, thou Great Angel **HRU**, who art set over the operations of this Secret Wisdom. Lay thine hand invisibly on these consecrated cards of art, that thereby I may obtain true knowledge of hidden things, to the glory of the ineffable Name. Amen.*¹⁸⁷

Once the invocation has been said, pause briefly, and ask the question, “What will be the outcome of the operation?” Shuffle and keep this question in your mind while continuing to shuffle the deck and while cutting the deck according to the spread that you are going to use or the manner that you are most familiar.

Lay out the cards in the chosen spread and interpret the meaning of the cards in the spread. Obviously having a negative outcome means not to proceed with the operation at this time, a positive outcome is what is being looked for so that you can proceed to the next step. If you get mixed results from your divination, wait one hour and do the reading again, or wait a day before redoing the divination.

Geomancy

Geomancy can be used as well to divine if you will get a positive or negative result from doing the alchemical operation. You follow the standard rules for setting up a geomantic divination and banish. Since you are working with Planetary Spirits in geomantic readings, then you will use the Spirit associated with the Planet of the operation. In our example we are looking to create a Jupiter Tincture with Lemon Balm, so we would work with the Planetary Genius Hismael.

Once You Have a Positive Divination

Once you get a positive result through your divination into the success of carrying out the basic alchemical operation to obtain one of the Seven Basic Planetary Tinctures, there are a couple of things that need to be done. These include acquiring the appropriate herb that corresponds to the planet. In this case, it is Lemon Balm for Jupiter. The appropriate day, time, and

astrological phenomena also need to be determined. The appropriate tools and ritual materials will also need to be acquired or made.

Each of the seven days of the week corresponds to a particular planet, and each hour during that day also corresponds to a time when a particular planet has some influence during the day. Sunday corresponds to Sol or the Sun; Monday to Luna or the Moon; Tuesday to Mars; Wednesday to Mercury; Thursday to Jupiter; Friday to Venus; and Saturday to Saturn.

The planetary hours for each day are as follows:

Planetary Hours of the Day							
<i>Hour</i>	<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
1	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

Planetary Hours of the Night							
<i>Hour</i>	<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
1	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
2	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
3	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
4	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
5	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
6	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
7	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
8	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
9	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
10	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
11	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
12	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

With our chosen Jovian herb of Lemon Balm we will be working on it on a Thursday (Jupiter) during the first and eighth hours of the day (from sunrise to sunset). Also you will want to do your basic grinding of the herbal material during the time of the waxing to full moon.

Ritually during this time, it would be good to also make a flashing tablet for the energies associated with the appropriate planet. There are two forms of this flashing tablet, the basic and the advanced.

The basic flashing tablet is a circle of wood, paper (cardstock), or other material, approximately 9 to 9 1/2 inches in diameter that can be painted white with a black planetary glyph in the center of the flashing tablet and a 1/2 inch black border.

The advanced form of this flashing tablet is the same size, but the field of the circle is in the planetary color, while the planetary glyph and border are in the flashing or complementary color. So the colors would be as follows:

Planet	Field Color	Glyph & Border Color
Sol	Orange	Blue
Luna	Blue	Orange
Mars	Red	Green
Mercury	Yellow	Violet
Jupiter	Violet	Yellow
Venus	Green	Red
Saturn	Indigo	Yellow-Orange (Amber)

Alternately, you can use the flashing color of the appropriate Sephiroth on the Tree of Life in the Queen Scale of Colors:

Planet	Field Color	Glyph & Border Color
Sol	Yellow	Violet
Luna	Violet	Yellow
Mars	Red	Green
Mercury	Orange	Blue
Jupiter	Blue	Orange
Venus	Green	Red
Saturn	Black	White

This flashing tablet, whichever version is used, should be created and painted in the day and hour to which it corresponds. Once it is complete, dry, and sealed with a clear sealer, the flashing tablet should be placed on the altar with the appropriate planetary incense burning and in such a manner as to be able to “soak up” the energies it represents. Having sunlight on it for this is fine, as is moonlight. Remember that the flashing tablet need not have the planetary energies invoked for it like a talisman—it is more passive in nature than a talisman. The flashing tablet should stay on the altar for at least 12 hours though 24 hours is more common to allow it to absorb the planetary energies associated with it and the day it is being charged. Most people place it on the altar to soak up this energy starting at sunrise for the day it is dedicated and removing it just before sunrise the following day.

If you wanted to invoke the general planetary energies for the flashing tablet you could do so by invoking the Divine Name of the Sephiroth, the Archangel, the Angel, the Intelligence, and the Planetary Spirit during the hour and day of the planet in question through a simply ritual. I would recommend something simple and not complex such as a general invoking pentagram over (as if standing on) the flashing tablet rather than the planetary hexagram, though that can be used as well. This process can be as simple or as complex as you choose to make it.

When you have the flashing tablet completed and charged (through whichever method), you use the tablet as a focal point while doing the various operations in the alchemical process. You clear your work space and perform the LBRP followed by the LIRP. You place the flashing tablet under your mortar and pestle while grinding the herb in the day and hour of the planet. During this process you can again perform (or for the first time perform) the invocation used to charge the flashing tablet (that is if it were used earlier). An example using Jupiter, this invocation would be something along the lines of:

*In the Divine Name, **AL**, I, (motto), invoke the forces and powers of **TZEDEK** (Jupiter) to infuse this my alchemical working. May the Archangel **SACHIEL** lay his hands upon this herb, may the Intelligence **IOPHIEL** and the Spirit **HISMAEL** also be in attendance so that the forces and powers of **TZEDEK** may aid me in my search for the Quintessence and that I may attain greater understanding of hidden things and thereby advance in the Great Work.*

While grinding the herb, concentrate on the nature and powers of the planet being worked with. In our example we are working with Jupiter, so the Jovian aspects we would be thinking about during the process of grinding would be those of Health, Prosperity, Advancement, Civic Leadership, Religion, and Benevolent Power.

Grinding the herbal matter may take several sessions or even days to accomplish. If a person is grinding the herb several times during the appropriate day and during the appropriate planetary hours, then the herb should be set aside and veiled with a piece of silk (in the appropriate color if possible) when not being ground or worked with. This helps protect the herbal matter and limits the influences of the other planets upon the material so that more of the correct planetary forces are connected to the plant matter.

Once the herb is ground (and this may take more than one session or day), then you place the ground plant matter in a jar to macerate for two weeks to forty days. You can again place the flashing tablet under or beside the jar while it macerates. If you are using an incubator to maintain the temperature of menstrum and plant matter while it macerates make sure that the material of the flashing tablet can withstand the prolonged heat of the incubator. You may have to place the flashing tablet on top of or beside the maceration vessel rather than under it, especially if you have sand in the bottom of your incubator.

The process of banishing the area with the LBRP followed by using the LIRP and the invocation of the planet can be used when you place the menstrum in the incubator. Twice a day when you remove the menstrum to agitate it through gentle shaking you should again focus on the aspects of the planet and have only those ideas in your mind. Here the flashing tablet helps you focus on those aspects while you agitate the material and again the use of the LBRP and invocation can be used prior to stirring the menstrum while still sealed.

At the next stage for the alchemical process in making a tincture, you separate the menstrum from the used plant matter. Here the banishing and invocation process can be used to clear the area before finally removing the menstrum from the incubator and pouring the menstrum through a strainer to separate the plant material from the liquid. The flashing tablet can be placed under the clean flask that will hold the liquid only. Still the person

should concentrate on the principles of the planet being worked with—so in the example of using Lemon Balm, the principles of Jupiter will be kept in mind during this process.

The flashing tablet is not really suited to be used during the Calcination stage of the alchemical operation, but it can be close to operation to act as a focus for both the operator and the energies of the ash to be obtained. The better placement for the flashing tablet is with the new tincture at this point in the operation.

If you need to grind the ash for further calcinations, then the flashing tablet can be used under the mortar while you grind it so that you can get the desired degree of ash. The process of banishing and invocation prior to grinding should take place in the work area. Remember to use planetary day and time as much as possible here.

If you leach the Salts with distilled water (known as the Way of Fire and Water), then use the flashing tablet as a focal point during the process. As in all the previous stages, do the banishing and invoking along with the invocation of the planetary forces followed by keeping your concentration on the aspects of the planet that you want to infuse the tincture.

The next stage in the operation is the circulation. This is done once you have obtained the Salt from the plant matter. The ritual process here is just like in all the preceding ones. You also want to try to do this stage during the day and hour of the planet. Use the flashing tablet throughout the complete set of Circulation until you have obtained a pure tincture with perfected Salt, Mercury, and Sulfur.

There is one final step magically that now needs to take place, and that is the charging of the final tincture with the additional planetary force and power through ritual. This ritual follows essentially the traditional Z.2 format.

The ritual will require another tool or piece of apparatus, a Triangle of the Art which will be large enough to hold the flask with completed tincture

and have the flashing tablet under the flask. This Triangle of the Art should be large enough to fit on the Altar.

The temple should be arranged ahead of time so that on the day and hour of the planet you can bring in the flashing tablet and the tincture to be placed in the Triangle of the Art on the Altar. The moon should again be waxing to full during this ritual. The Temple is arranged as in the Neophyte Ceremony. On the Altar is an altar cloth in the appropriated planetary or sephirothic color, candles in the appropriate color, the corresponding incense and the various tools needed.

Below I am going to give an example of a ritual or rite which can be used in any grade using the techniques of the Golden Dawn. The following rite is much less complicated than that presented in the Z.2 document, and achieves a charging or influx of the appropriate planetary forces into the tincture thus giving the spagyric tincture an added boost in connection to its particular energies. A more advanced version of this rite will be discussed following the rite. Since we have been using Lemon Balm and Jupiter in our other examples, this example ritual will follow along those lines.

Rite of Charging a Jupiter Tincture

Ritual Preparations: The Temple or Sanctuary of the magician is set up in the 0=0 Grade with the Triangle of Art on the Altar. The magician wears the regalia of the Portal; Black Robe, Black & White Nemyss, Red Slippers or Socks, and crossed grade Sashes (alternately the regalia of the Adeptus Minor may be worn). On the Altar besides the Triangle (the Triangle should be large enough for the flask to sit inside of) is a Blue¹⁸⁸ Candle, a Censer or Thurible, the appropriate Incense (Saffron), a tablet with the Sigil of Jupiter on it (this is the flashing tablet), and Alchemical Tincture made from the appropriate herbs. The Cup of Lustral Water is to the North of the Hall, and the Censer of Fire to the South. Also you will need either a black or blue cloth to cover the vessel that the Tincture is in.

This ritual is to charge the Tincture of Jupiter with the appropriate Divine Energy. You will first have made the Jupiter Tincture in the appropriate alchemical manner. On the day and hour of Jupiter, while Luna is in flux or full, set up the temple as above. The tablet with the sigil of Jupiter is placed on the Triangle. The Tincture is placed in the Triangle on top of the flashing tablet, the blue candle is placed to the eastern side of the Altar, and the censer with the unlit planetary incense is placed to the southern side of the Altar and Triangle.

Enter the temple in the Sign of the Opening of the Veil.

Go to the West of the Altar, face East. Light Candles in Sanctuary or Temple:

Begin in the East, light candles right to left; then circumambulate to the South, light candles right to left, then light the charcoal in the thurible or Incense; circumambulate to the West, light candles right to left; circumambulate to the North, light candles right to left; go directly to the East of the Altar, light candles right to left. Return to the West of Altar.

Go to the North East and say: ***“Hekas! Hekas! Este Bebeloi!”***

Return to West of Altar, Saluting the Banner of the East as you go.

Face East. Perform LBRP.

Go to the North, take up the Cup of Lustral Water and go to the East.

Purify the Hall with Water, saying:

“So therefore, the priest who governeth the works of fire, must sprinkle with the lustral water of the loud resounding sea.”

In each quarter, starting in the East, trace a large equal-armed cross towards the quarter, and then sprinkle thrice towards the quarter before moving deosil to the next quarter. Remember to Salute the Banner of the East when passing.

On returning to the East, raise the Cup overhead and say: ***“I Purify with Water!”***

Return Cup to the North.

Salute on passing the East, and go to the South picking up the Censer.

Go to the East.

Consecrate the Hall with Fire, saying:

“And when after all the phantoms are banished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire!”

Trace an equal-armed cross to the quarter and wave the Thurible thrice before moving deosil to the next quarter. Remember to Salute the Banner of the East when passing.

On returning to the East, hold the Censer on high and say: ***“I Consecrate with Fire!”***

Return the Censer or Thurible to the South, Saluting the Banner of the East when passing.

Go to the West of the Altar, face East for a moment.

Go to the Northeast and face West, saying:

“The visible Sun is the dispenser of Light and Life to Earth. Let me form therefore a Vortex in this temple, so that the invisible Light of the Spirit shall shine therein from above.”

Circumambulate deosil, Saluting with the Neophyte Signs in the East.

Return to West of Altar, face East.

Perform the Adoration to the Lord of the Universe:

“Holy Art Thou, Lord of the Universe!” (Sign of the Enterer)

“Holy Art Thou whom Nature hath not formed!” (Sign of the Enterer)

“Holy Art Thou, the Vast and the Mighty One!” (Sign of the Enterer)

“Lord of the Light and the Darkness!” (Sign of Silence)

Continue to face East, pause for a moment before continuing.

Spread your hands in benediction over the Altar, say:

“I invoke you, you Holy Seraphim, Kerubs, Angels of the celestial Spheres, and dominions that are free from all earthly passions, from all inward inclination to the bondage of discord, and from all that is low, principalities who exhibit divine lordship and true service who through them, the soul may turn from attachment to earthly activities to the service of the One, who by them allow us to become a coworker with the divine ministers whose dwelling is in the Invisible. You are the Guardians of the Gates of the Universe. May you also be the Guardians of this Mystic Sphere. Keep far removed the Evil and the Unbalanced. Strengthen and inspire me, so that I may preserve unsullied this abode of the Mysteries of the Eternal One. Let my Sphere be pure and holy, so that I may enter in, and become a partaker of the Light Divine.”

Pause briefly, and then continue:

***“Glory be unto Thee, O Lord of the Universe,
for Thy Glory flows out rejoicing unto the ends of the Universe.
Come Thou in the Power of the Light!
Come Thou in the Light of Wisdom!
Come Thou in the Mercy of the Light!
The Light hath Healing in its Wings!”***

Spread arms in the form of a Cross and say:

“The voice of the Alchemist said unto me, let me enter the Path of Darkness, for thus may I achieve the realm of Light.”

Knock on the Altar four times. ㄱ ㄱ ㄱ ㄱ

Pause momentarily, and then light the planetary incense on the Altar and the Blue Candle.

Take up the Vessel with the Tincture and Circumambulate sunwise once, Saluting the East with the Signs when passing, while saying:

“Having mingled the Vital Spark from two according substances, Mind and Divine Spirit, as a third to these He added Holy Love, the venerable Charioteer uniting all things.”

Return to West of the Altar, face East, and replace the Vessel on the Altar. Pause briefly, then say:

“In the Divine Name, AL, I, (motto), invoke the forces and powers of TZEDEK to infuse this my alchemical working. May the Archangel SACHIEL, lay his hands upon this herb, may the Intelligence IOPHIEL and the Spirit HISMAEL also be in attendance so that the forces and powers of the TZEDEK may aid me in my search for the Quintessence and that I may attain greater understanding of hidden things and thereby advance in the Great Work.”

Trace the basic Invoking Pentagram over the Vessel as though it were standing upright on the Vessel.

Perform the Projection Sign thrice towards the Vessel concentrating with all your Will on the energy flowing into and charging the Tincture within the Vessel, infusing it with the Divine Energies and those of Jupiter.

Perform the Sign of Silence.

Trace the Sigil of the Divine Name AL over the Vessel as if standing on the Vessel.

Perform the Projection Sign.

Trace the Sigil of TZEDEK over the Vessel as if standing on the Vessel.

Perform the Projection Sign.

Trace the Sigil of the Archangel SACHIEL over the Vessel as if standing on the Vessel.

Perform the Projection Sign.

Trace the Sigil of IOPHIEL over the Vessel as if standing on the Vessel.

Perform the Projection Sign.

Trace the Sigil of HISMAEL over the Vessel as if standing on the Vessel.

Perform the Projection Sign.

Trace the Lightning Flash over the Vessel as if standing on the Vessel.

Perform the Projection Sign.

Perform the Sign of Silence.

Meditate on the Jovian energies infusing the Tincture.

Take up the Vessel with the Tincture and Circumambulate sunwise once, holding the Vessel overhead while saying:

“From Thy hand, O Lord cometh all good; from Thy hands flow down all Grace and Blessing.”

Return to West of the Altar, face East and replace the Vessel.

Place hands above the Vessel and say:

“The Light shineth in the Darkness, yet the Darkness comprehendeth it not!”

Again take up the Vessel, holding it overhead, Circumambulate sunwise once, saluting with the Signs when passing East, while saying:

“O Lord of the Universe, Thou art above all things and before Thee the shadows of the Night roll back and the Darkness hasteneth away.”

Return to West of the Altar, face East and replace the Vessel.

Place hands above the Vessel and say:

“Oh Tincture of Jupiter, thou hast been through the Darkness to the Light, be thee the embodiment of the forces and powers of TZEDEK. Aid me in my search for the Quintessence, the Stone of the Philosophers, True Wisdom, and Perfect Happiness.”

Cover the Vessel with the silk cloth.

Knock on the Altar four times. ㄱ ㄱ ㄱ ㄱ

Purify and Consecrate the temple as in the opening of the rite.

Go to the Southeast, and then perform the Reverse Circumambulation.

Return to the West of the Altar, face East and say:

“The Mystical Reverse Circumambulation is accomplished. It is symbolical of the Fading of the Light.”

Perform the Adoration to the Lord of the Universe:

“Holy Art Thou, Lord of the Universe!” (Sign of the Enterer)

“Holy Art Thou whom Nature hath not formed!” (Sign of the Enterer)

“Holy Art Thou, the Vast and the Mighty One!” (Sign of the Enterer)

“Lord of the Light and the Darkness!” (Sign of Silence)

Perform the LBRP.

Face East and say:

“I now declare this temple duly closed. So Mote It Be!”

Extinguish Lights in the Sanctuary or Temple:

Begin at the East side of Altar, extinguish candles left to right; go directly to the North, extinguish candles left to right; reverse circumambulate to the West, extinguish candles left to right; reverse circumambulate to the South, extinguish candles left to right; reverse circumambulate to the East, extinguish candles left to right. Go to the West of Altar facing East.

Exit the temple with the Sign of the Closing of the Veil.

The Rite is Finished.

To make the preceding rite fit into a more advanced Golden Dawn paradigm for ritual practice, the magician would include the Banishing Ritual of the Hexagram (BRH) following the Lesser Banishing Ritual of the Pentagram in the Opening, and the appropriate Planetary Invoking Hexagrams in all four Quarters along with the associated Divine Names after the Invocation to the Highest. This will give an added boost to the rite and will also focus

the energies of the Planet more intently on the tincture on the Altar. These selfsame energies would be banished once the tincture is charged and covered, and as part of the closing of the rite.

To verify your results, try creating a tincture with one process alone, i.e. one tincture made following only alchemical work and one using just ritual methods. Note your results from this. Now create a tincture using both ritual and alchemy in combination. Again note your results.

The above rite follows the formula given below, which is the most basic of Golden Dawn ritual formulae based upon the traditional Z.2 Formulae as outlined in *The Essential Golden Dawn* by Chic and S. Tabatha Cicero:

The Opening

- 1) Declaration of the Commencement of a Ritual
- 2) A Banishing Ritual
- 3) Initial Purification and Consecration
- 4) Circumambulation
- 5) Adoration

The Middle Point

- 1) An Invocation Ritual
- 2) An Invocation to the Highest
- 3) The Main Working

The Closing

- 1) Final Purification and Consecration
- 2) Reverse Circumambulation
- 3) Adoration
- 4) License to Depart
- 5) Banishing Ritual
- 6) Declare Temple Closed

Conclusion

The aim of alchemical work, whether in the Plant Kingdom (Spagyrics), the Mineral Kingdom (Alchemy), or even the Animal Kingdom (also

Alchemy), is to separate, purify, and then recombine the various aspects of the matter that is being worked with. Once this purified and recombined process is complete, then a new and better than Nature item is created for the use of the alchemist.

In Golden Dawn ritual work, we are working with the Highest aspects of the Divine and our souls to tap into that pure divine current which flows throughout the universe. We invoke this highest in our ritual through things like the Invoking Pentagram (in the lesser form) or the Invoking Spirit Pentagrams, both Active and Passive (in the superior form), and through our invocation to the Highest Divine Force to aid us in our working.

By utilizing both methods in conjunction, those of alchemy and ritual, we create an alchemical substance that is more infused with the proper divine force along with the corresponding planetary force and power. This will allow the alchemist/magician to derive more from the tincture or elixir created. The use of the most basic ritual, such as a banishing or invoking, helps to create an atmosphere for positive ritual with the appropriate energies of the working in question, which goes beyond the focus of merely alchemical or Golden Dawn ritual to create something more.

Alchemy is call the Royal Art in that it makes use of all the various aspects or training that is available to the alchemist: astrology, divination, correspondences, invocation (through prayer), and timing. Add to this list ritual, and you have the complete alchemist or magician who can use all that he has been trained in to produce something more than either ritual or alchemy alone could.

Seek the higher aspirations of your soul through doing the Work—both with alchemy and ritual—so that you can become “more than human” and that much closer to Divinity.

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187. Cicero. *The New Golden Dawn Ritual Tarot*, 224.

188. The blue candle relates to the Sephira Chesed. For a closer planetary association, a violet candle may be used.

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CHAPTER FIFTEEN

THE ELIXIR OF THE SUN:
A RITUAL OF ALCHEMY

By Steven Marshall

An Application of the Formula of the Neophyte Ritual to the Alchemical Symbolism of the Great Work. This Ritual should be studied in conjunction with The Formula of the Magic of Light. (Z.2, The Golden Dawn.)¹⁸⁹

Introduction: Setting of the Hall

Pillars and Altar are placed as in Neophyte Ritual. Throne of ADEPTUS PRIMUS is in the East. Throne of ADEPTUS SECUNDUS is in the South. Throne of ADEPTUS TERTIUS is in the North. Throne of ADEPTUS QUARTUS is in the West.

The Officers

All ADEPTI wear Lesser Rose Cross Lamén suspended from yellow collar except ADEPTUS QUINTUS, whose Lamén is suspended from red collar.

Adeptus Primus

First Adept represents the Officer of Air and of Mercury. He wears white robe with yellow tabard and bears the Wand of Mercury.

Adeptus Secundus

Second Adept represents the Officer of Fire and of Sulphur. He wears white robe with red tabard and bears the Wand of Sulphur.

Adeptus Tertius

Third Adept represents the Officer of Water and of Salt. He wears white robe with blue tabard and bears the Wand of Salt.

Adeptus Quartus

Fourth Adept represents the Officer of Earth and the Elixir. He wears white robe with black tabard and bears the Kerykeion or Caduceus.

Adeptus Quintus

Fifth Adept represents the Alchemist. He wears black robe with white tabard and bears the Lotus Wand.

The Opening

ADEPTUS QUINTUS gives single knock. ʾ

Adeptus Quintus performs Lesser Banishing Ritual of the Pentagram followed by Lesser Banishing Ritual of the Hexagram. ALL join in Qabalistic Cross and Analysis of Key Word.¹⁹⁰

The Opening is the Opening by Watchtower,¹⁹¹ with ADEPTUS PRIMUS through QUARTUS performing the portions corresponding to their Elements. The fifth Element of Spirit (Eth) is invoked by ADEPTUS QUINTUS as follows:

ADEPTUS QUINTUS comes sunwise to west of Altar and takes up Incense from Centre of Altar.

*ADEPTUS QUINTUS (elevating Incense): **Out of the Four comes the Fifth which is one of the Three.***

ADEPTUS QUINTUS then uses Incense to mark the three points of the Supernal Triangle¹⁹² above the Altar (centered above the Tablet of Union).¹⁹³

*ADEPTUS QUINTUS (tracing clockwise Circle above Tablet): **There is a fifth in the Middle, another Channel of Light, where the life-bearing Light descends as far as the Material Channels. (Completing Circle:) Hear thou the Voice of Spirit!***

Using the Incense, ADEPTUS QUINTUS traces within the Circle the Invoking Pentagram of Spirit Active, and then traces within the Pentagram the Sigil of Eth.

ADEPTUS QUINTUS (pointing Incense at centre of Pentagram): **EXARPE, BITOM.**

Using the Incense, ADEPTUS QUINTUS traces within the Circle the Invoking Pentagram of Spirit Passive, and then traces within the Pentagram the Sigil of Eth.

ADEPTUS QUINTUS (pointing Incense at centre of Pentagram): **HECOMA, NANTA.**

ADEPTUS QUINTUS (Assuming the Sign of the Rending of the Veil). **In the Names and Letters of the Mystical Tablet of Union, which binds together the Four Tablets into One under the presidency of Spirit, I invoke ye, ye Divine Forces of the Spirit of Life!**

ADEPTUS QUINTUS replaces the Incense upon the Altar.

ADEPTUS QUINTUS: **Ol sonuf vaoresagi, goho Iada Balata. ELEXARPEH, COMANANU, TABITOM. Zodacare, ca, od zodameranu! Odo Cicale Qaa, Piape Piamoel od Vaoan.**

I invoke ye, ye Angels of the Celestial Spheres whose dwelling is in the Invisible. Ye are Guardians of the Gates of the Universe; be ye also the Watchers of our Mystic Temple. Keep far removed the Evil. Strengthen and inspire the Initiates so that we may preserve unsullied this Abode of the Mysteries of the Eternal Gods. Let this Place be pure and holy so that we may enter in and become partakers of the Secrets of the Divine Light.

ADEPTUS QUINTUS takes Lotus Wand and goes sunwise to the Northeast.

ADEPTUS QUINTUS: **The Sun, daily returning, is the Dispenser of Light to the Earth. Let us initiate the Rise of Light by thrice completing the Circle of this Place, the Abode of the Invisible Sun.**

ALL present come sunwise to the Northeast and queue up behind ADEPTUS QUINTUS. ADEPTUS QUINTUS raises Lotus Wand in right hand, and ALL follow as he leads them in three sunwise Circumambulations of the Hall. Each ADEPT gives the Sign of Horus¹⁹⁴ each time he passes the East.

After passing the East for the third time, ADEPTUS QUINTUS returns to the west of the Altar, and ALL others return to their places. ALL give the Sign of Harpocrates.¹⁹⁵ ALL then face East.

Hermetic Adoration

ADEPTUS QUINTUS: Holy art Thou, Ruler of the Universe.

ALL: Holy art Thou, Ruler of the Universe. ALL give Sign of Horus.

ADEPTUS QUINTUS: Holy art Thou, Whom Nature hath not formed.

ALL: Holy art Thou, Whom Nature hath not formed. ALL give Sign of Horus.

ADEPTUS QUINTUS: Holy art Thou, the Vast and the Mighty One.

ALL: Holy art Thou, the Vast and the Mighty One. ALL give Sign of Horus.

ADEPTUS QUINTUS: Ruler of the Light and of the Darkness.

ALL: Ruler of the Light and of the Darkness. ALL give Sign of Harpocrates.

ADEPTUS QUINTUS: Avete, Fratres and Sorores of the Rose of Ruby and the Cross of Gold. We are gathered at this Rite for the express purpose of effecting the transmutation of our chosen Creature of bay laurel, an herb of the Sun, into an Elixir. Therefore we join together in Word and Will to purify and consecrate, to separate and conjoin the three essentials of Salt, Sulphur and Mercury for the making of the Elixir, as we seek the Hidden Gnosis and Substance of the Philosopher's Stone which Nature both conceals and reveals, and which lies within each of us, within all human beings and within all living things.

ADEPTUS QUINTUS: Very Honored Fourth Adept, what is the chief study of the Philosopher?

ADEPTUS QUARTUS: It is the investigations of the operations of Nature.

ADEPTUS QUINTUS: Whence are all things derived?

ADEPTUS QUARTUS: From one and indivisible Nature.

ADEPTUS QUINTUS: Into how many regions is Nature separated?

ADEPTUS QUARTUS: Into four primary regions.

ADEPTUS QUINTUS: And what are they?

ADEPTUS QUARTUS: They are the dry, the moist, the warm, the cold, which are the four Elementary qualities, whence all things originate.

ADEPTUS QUINTUS: How is Nature differentiated?

ADEPTUS QUARTUS: Into male and female.

ADEPTUS QUINTUS: And to what therefore is the whole Philosophic combination reduced?

ADEPTUS QUARTUS: The development of One into Two, and the reduction of Two into One and nothing further.

ADEPTUS QUINTUS: Very Honored Third Adept, what is the object of research among the Philosophers?

ADEPTUS TERTIUS: Proficiency in the Art of perfecting what Nature has left imperfect, and the attainment of the treasure of the Philosopher's Stone.

ADEPTUS QUINTUS: What is the Stone?

ADEPTUS TERTIUS: The Stone is nothing else than the radical humidity of the Elements, perfectly purified and educed into a sovereign fixation, which causes it to perform such great things for health; the life being resident wholly within it.

ADEPTUS QUINTUS: In what does the secret of accomplishing this admirable Work consist?

ADEPTUS TERTIUS: In knowing how to educe from potentiality into activity the innate warmth, or fire of Nature, which is enclosed in this radical humidity.

ADEPTUS QUINTUS: With what materials can the Philosopher alone accomplish all?

ADEPTUS TERTIUS: With the Seed of a given matter. This is the Elixir or Quintessence, more precious by far, and more useful to the Artist than is Nature herself.

ADEPTUS QUINTUS: In what does the whole secret of the Seed consist?

ADEPTUS TERTIUS: In the knowledge of its proper Earth.

ADEPTUS QUINTUS: By what is this Seed engendered?

ADEPTUS TERTIUS: By the four Elements, Earth, Air, Water, and Fire, and through the direct intervention of the Imagination of Nature.

ADEPTUS QUINTUS: What therefore must be accepted as the subject of our Art of Alchemy?

ADEPTUS TERTIUS: The Seed alone, otherwise the Fixed Germ, and not the whole Body, which is turned into Sulphur, the living male, and Mercury, the living female.

ADEPTUS QUINTUS: What Operation must be performed?

ADEPTUS TERTIUS: They must be joined together so that they form a Seed, after they proceed to the procreation of a Fruit which conforms to their nature.

ADEPTUS QUINTUS: What is the part of the Artist in this Operation?

ADEPTUS QUARTUS: The Artist must do nothing but separate that which is subtle from that which is gross.

ADEPTUS QUINTUS: Very Honored Second Adept, how many Philosophical Fires do you enumerate?

ADEPTUS SECUNDUS: There are in all three: the Natural, the Unnatural, and the Contranatural.

ADEPTUS QUINTUS: What Fire must be made use of in our Work?

ADEPTUS SECUNDUS: **That Fire which is used by Nature.**

ADEPTUS QUINTUS: **What is the potency of this Fire?**

ADEPTUS SECUNDUS: **It dissolves everything that is in the world, because it is the principle of all dissolution and corruption.**

ADEPTUS QUINTUS: **What is to be understood by this Fire?**

ADEPTUS SECUNDUS: **The interior heat, or specific spirit, which is enclosed in radical humidity, which in other words is the middle substance, the proper Sperm which contains its own Seed.**

ADEPTUS QUINTUS: **What is contained in the centre of the radical moisture?**

ADEPTUS SECUNDUS: **It contains and conceals Sulphur, which is covered with a hard rind.**

ADEPTUS QUINTUS: **What must be done to apply it to the Great Work?**

ADEPTUS SECUNDUS: **It must be drawn out of its bonds by consummate skill.**

ADEPTUS QUINTUS: **How do you set free the Sulphur from its bonds?**

ADEPTUS SECUNDUS: **By putrefaction.**

ADEPTUS QUINTUS: **Greatly Honored First Adept, where must we look for our living Mercury and our true Fire?**

ADEPTUS PRIMUS: **In the House of Mercury.**

ADEPTUS QUINTUS: **By what is this Fire nourished?**

ADEPTUS PRIMUS: **By the Air.**

ADEPTUS QUINTUS: **What other name have we for this Fire?**

ADEPTUS PRIMUS: **Mercury.**

ADEPTUS QUINTUS: **Who is it that can produce this Fire?**

ADEPTUS PRIMUS: **It is known to the Wise who can produce and purify it.**

ADEPTUS QUINTUS: **Where is this Fire concealed?**

ADEPTUS PRIMUS: **It is concealed in the subject of our Art.**

ADEPTUS QUINTUS: **Is this subject exceedingly precious?**

ADEPTUS PRIMUS: It is vile and originally without native elegance. Fundamentally it is not saleable because it is useful in our Work alone.

ADEPTUS QUINTUS: What does our Matter contain?

ADEPTUS PRIMUS: Salt, Sulphur, and Mercury.

ADEPTUS QUINTUS: What Operation is most needful to perform?

ADEPTUS PRIMUS: The successive extraction of this Salt, Sulphur, and Mercury.

ADEPTUS QUINTUS: How is that done?

ADEPTUS PRIMUS: By sole and perfect sublimation.

ADEPTUS QUINTUS: It is true, certain, and without falsehood, that whatever is below is like that which is above; and that which is above is like that which is below, to accomplish the one truly wonderful work. As all things are derived from the One Thing Only, by the Will and by the Word of the One Only One who created it by Mind, so all things owe their existence to this Unity by the order of Nature, and can be perfected by Adaptation to that Mind.

Its Father is the Sun; its Mother the Moon; the Wind carries it in its womb; and its nurse is the Earth. This Thing is the Progenitor of all perfect things in the world. Separate the Earth from the Fire, the subtle from the gross, but carefully and with great judgment and skill.

It ascends from earth to heaven and descends again, new born, to the earth, taking unto itself thereby the power of the Above and the Below. Its power is most perfect when it has again been changed into Earth. By this means shalt thou partake of the splendour of the whole world, and all obscurity shall flee from thee.

This is the strongest of all Powers, the Force of all Forces, for it overcometh all things subtle and can penetrate all that is solid, for

thus was the world created, and rare combinations and wonders of many kinds are wrought.

Hence I am called Hermes Trismegistus, having mastered the three parts of the Wisdom of the whole world. What I have to say about the Magnum Opus of the Alchemical Art, the Operation of the Sun, is now ended.

ALL (vibrating): TRISMEGISTUS. TRISMEGISTUS. TRISMEGISTUS.

The Preparation of the Vessel

ADEPTUS QUINTUS: Very honored Fourth Adept, I charge you to conduct the reception of our chosen Creature of Bay Laurel, an herb of the Sun, into the Temple of the Art and to superintend its first purification and consecration upon the Threshold of our Hall.

ADEPTUS QUARTUS goes out and brings in the Vessel containing a single leaf of bay laurel. The Vessel is veiled in black. ADEPTUS TERTIUS and ADEPTUS SECUNDUS wait inside the portal to assist in the Reception.

ADEPTUS QUARTUS: Unpurified and unconsecrated thou canst not serve in the Great Work.

ADEPTUS TERTIUS performs Cross and Triangle Purification with Water.¹⁹⁶

ADEPTUS TERTIUS: I purify thee with Water.

ADEPTUS SECUNDUS performs Cross and Triangle Consecration with Fire.¹⁹⁷

ADEPTUS SECUNDUS: I consecrate thee with Fire.

ADEPTUS QUARTUS brings Vessel to ADEPTUS QUINTUS who holds it over the central Altar.

ADEPTUS QUARTUS: Know thou then, Creature of Earth, that Earth is called the Mother of Elements, for She bears the Son in her womb. From Water falling upon the Earth was Adam created, who is also the Little World. For out of the four Elements were created our Father

Adam and his children. All generations were contained in Adam; in his Soul, all souls, and in his Body, all bodies.

ADEPTUS TERTIUS: **For the East and North were given to Adam.**

ADEPTUS SECUNDUS: **And the West and South to Eve.**

ADEPTUS QUINTUS *places Vessel on the Triangle on the Altar.*

ADEPTUS PRIMUS: **At the Centre, where Adam was buried, the four corners of the World come together; for when God created the Earth, His power ran along in front of it, and the Earth ran after His power from four sides like winds and gentle breezes, and there His power stopped and came to rest. Over the grave where the Cross would stand, there grew a Tree; there too was the Altar of Melchizedek. As the Body was laid upon the ground, the four sides moved away from one another, the Earth opened in the form of a Cross, and Shem and Melchizedek laid the Body inside. And as soon as they had done this, the four sides moved together again and covered the Body of our Father Adam, and the doors of the Earth were sealed. And the same spot was named the Place of the Skull, because the Head of All was laid there, and Golgotha, because it was round, and Gabbatha, because all the nations were gathered in it. And there will be accomplished the Redemption for Adam and Eve and all their children.**

ADEPTUS QUINTUS *makes Projecting Sign toward Vessel.*

ADEPTUS QUINTUS: **Ye are Adam! *Vobis datum est noscere Mysteria regni Caelorum et Terrae.***¹⁹⁸

ADEPTUS QUINTUS *places Vessel on Symbol of Cross and Triangle.*

ADEPTUS QUINTUS: **Let every bar of the Universe be flung open to us; and let all Nature receive the sound of our Hymn.**

ADEPTUS QUARTUS (*standing*): **Be thou opened, O Earth, and ye trees, wave not your boughs; we are about to sing the praises of the**

Greatness Who is both the All and the One.

ADEPTUS PRIMUS (*standing*): **Be ye opened, ye heavens, and ye winds, be still; let the immortal Sphere of Heaven receive my utterance. For we are about to sing the praise of the Greatness Who created all things, Who fixed the Earth, and hung Heaven above.**

ADEPTUS TERTIUS (*standing*): **Who made the sweet water flow from Ocean into lands wherein people dwell, that it might serve for the sustenance of all mankind.**

ADEPTUS SECUNDUS (*standing*): **And gave command that the Fire should come forth, to be used by Gods and men and women in all their works.**

ADEPTUS QUINTUS: **Let us all with one accord give praise to the Greatness, Who is seated high upon the Heavens, Creator of all that is.**

ADEPTUS QUINTUS: **O Great Ruler, That is the Eye of our Minds, accept the praise sung by our Powers. Powers that are within us, praise ye the One and the All; sing ye in concord with our will, all ye Powers that are within us.**

ADEPTUS QUINTUS (*with Invoking Sign*): **Now let us invoke the Forces of Nature.**

ALL: **Dearest Mother Nature, Who, next to the Angels, art the most perfect of God's creatures, I thank Thee for Thy kindly instruction. I acknowledge and confess that Thou art the Mother and Empress of the Great World, made for the Little World of our minds. Thou movest the Bodies above, and transmutest the Elements below. At the bidding of Thy Lord Thou dost accomplish both small things and**

great, and renewest by ceaseless decay and generation the face of the Earth and of the Heavens. Under Thy hands God hath put all things.

Now, whether I lie or stand or walk, I can think of nothing but Thy great Mystery, Thou hast rightly said that it is not for mortals to know the Mystery of Thy Working: how then can I be guided to this knowledge, unless Thou wilt take me by the hand? Therefore I take my refuge with Thee, and instantly beseech Thee to advise and to tell me how to set about this difficult task. On my knees I implore Thee to show me the way by which I can penetrate into the lower parts of the Earth, and by what subtle process I am to obtain the perfect Mercury of the Philosophers.

O mightiest Nature of Natures, Who containest and separatest the midmost of the Natures, Who comest with the light and art born with the light, Who hast given birth to the misty darkness, Who art the Mother of All Beings! Thou hast wisely led me in Thy way. Unto Thee I render the most heartfelt thanks, for Thou hast delivered me from mine own ignorance. From the bottom of my heart, I once more render unto Thee the debt of unspeakable gratitude, for that Thou hast deigned to visit me, and to bestow upon me so precious an inheritance. In token of my gratitude, let it be my ceaseless aim to attain to this most glorious Tincture, feeling assured that with the help of the thrice great and good God, I shall succeed.

So help me the Ruler of the Universe and my own Higher Soul.

ADEPTUS QUINTUS (*Elevating Vessel*): Arise herein to action, O ye Forces of the Light Divine!

ALL (*vibrating*): IAO. IAO. IAO.

ADEPTUS QUINTUS places Vessel back on the White Triangle on the Altar. Then ADEPTUS QUINTUS circumambulates sunwise to the East and faces West

from between the Pillars.

ADEPTUS QUINTUS: **The Voice of the Alchemist said unto me** (*assuming Sign of Horus*) **Let me enter the Path of Darkness and, peradventure, there shall I find the Light. I am the only being in an Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the Silence of a Primal Sleep.**

And the Voice of Ages answered unto my Soul (*assuming Sign of Harpokrates:*) **“I am He who formulates in Darkness; the Light shineth in Darkness, yet the Darkness comprehendeth it not.**

The Separation

ADEPTUS QUINTUS *goes sunwise to the west of the Altar and faces East. ALL visualize the Astral appearance of the thickest possible darkness surrounding the Vessel.*

ADEPTUS QUINTUS: (*elevating the Vessel*). **Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of Heaven.**

ALL (*vibrating*): **SEPARATIO. SEPARATIO. SEPARATIO.**

ADEPTUS QUINTUS *places Vessel back on the White Triangle on the Altar.*

The Mercury

ADEPTUS QUINTUS: **Let us invoke the Mighty Spirit of the Aether.**

Greetings, entire edifice of the Spirit of the Air; greetings, Spirit that penetratest from Heaven to Earth, and from Earth, which abideth in the midst of the Universe, to the uttermost bounds of the Abyss; greetings, Spirit that penetratest into me, and shakest me, and departest from me in goodness according to God’s will; greetings, beginning and end of irremovable Nature; greetings, thou who revolvest the Elements which untiringly render service; greetings, brightly shining Sun, whose radiance ministereth to the world;

greetings, Moon shining by night with disc of fickle brilliance; greetings, all ye Spirits of the Daemons of Air; greetings, ye for whom the greeting is offered in praise, Brothers and Sisters, devout men and women!

O great, greatest, incomprehensible Fabric of the World, formed in a circle! Heavenly One, dwelling in the Heavens, Aetherial Spirit, dwelling in the Aether, having the form of Water, of Earth, of Fire, of Wind, of Light, of Darkness, star-glittering, damp, fiery-cold Spirit! I praise Thee, God of Gods, Who hast fashioned the World, Who hast established the depths upon the invisible support of their firm foundation, Who hast separated Heaven and Earth, and hast encompassed the Heavens with golden, eternal wings, and founded the Earth upon eternal bases, Who hast hung the Aether high above the Earth, Who hast scattered the Air with the self-moving wind, Who hast laid the Waters round about, Who callest forth the tempests, the thunder, the lightning, the rain: Destroyer, Begetter of All Living Things, God of the Aeons, great art Thou, Lord, God, Ruler of All!

ADEPTUS QUINTUS: But where is the golden Mercury, this radical moisture, which is dissolved in Sulphur and Salt?

ADEPTUS PRIMUS: Ah, it is incarcerated and held so fast that even Nature cannot release it from its prison, unless the Master Art open the way. They who know the secret of the solution are acquainted with the arcanum of the Art.

ADEPTUS QUINTUS: Unless by resolving it into its Elements you extract from the Body its marrow, and make it an impalpable Spirit, you labour in vain. Therefore, arise, thou who wert once brought low, and speak, thou who wert in silence.

ADEPTUS PRIMUS picks up Phial of Alcohol.

ADEPTUS PRIMUS: *(elevating Phial)*. **I am the Mercury of the Philosophers.**

ALL *(vibrating)*: **MERCURIUS. MERCURIUS. MERCURIUS.**

ADEPTUS PRIMUS: **Therefore will I rise and go into the city, seeking in the streets and the broad ways a chaste virgin to espouse, comely in face, more comely in body; most comely in her garments, that she may roll back the stone from the Door of my Sepulchre and give me wings like a dove, and I will fly with her to Heaven and then say: I live forever, and will rest in her, for the Queen stood on my right hand in gilded clothing, surrounded with various treasures. O Queen of the Highest, arise, make haste, my love, my spouse; speak, beloved, to thy lover, who and of what kind and how great thou art.**

ADEPTUS PRIMUS *hands Phial of Alcohol to ADEPTUS QUINTUS.*

ADEPTUS QUINTUS: **Let the Mystic Circumambulation begin in the Path of Darkness.**

ADEPTUS QUINTUS *carries the Phial of Alcohol sunwise around the Circle, passes the East once and is then barred by ADEPTUS QUARTUS in the Southwest. ADEPTUS PRIMUS and ADEPTUS QUARTUS knock at each passing of the Phial.*

ADEPTUS QUARTUS: **Unpurified and unconsecrated thou canst not serve in the Great Work.**

ADEPTUS TERTIUS *performs Cross and Triangle Purification with Water.*

ADEPTUS TERTIUS: **I purify thee with Water.**

ADEPTUS SECUNDUS *performs Cross and Triangle Consecration with Fire.*

ADEPTUS SECUNDUS: **I consecrate thee with Fire.**

ADEPTUS QUINTUS *takes Phial of Alcohol sunwise around the Circle to the East, salutes East with Signs, and elevates the Phial to the East.*

ADEPTUS QUINTUS: **I have called the Water Spirit, and it is in truth Spirit.**

ALL: Water that is the quickening Spirit, thou art truly Mercurius.

ADEPTUS QUINTUS returns to west of Altar and faces East.

Sulphur

ADEPTUS QUINTUS: Our Sulphur, as the so-called Balsam, drips from the Sun and produces lemons, oranges, wine, and in the mineral kingdom, gold. Within this seed is concealed essential Sulphur, which is covered with a hard rind. It must be drawn out of its bonds by consummate skill through putrefaction. Then it will receive the powers of the highest and the lowest, and with its Force it penetrates solid things, it overcomes all matter and all precious stones.

ADEPTUS SECUNDUS picks up Bottle of essential Oil.

ADEPTUS SECUNDUS: (elevating the Bottle of Oil) Thou art the Sulphur of the Sages.

ALL (vibrating): VITRIOL. VITRIOL. VITRIOL.

ADEPTUS SECUNDUS: Sulphur thou art the virtue of the World and, though Nature's second born, yet the oldest of all things. Thou canst perform a thousand things, and art in the heart of all. Thou bringest forth the flowers in herbs and trees, corrupt and perfect air; in short, thou producest all the odours and paintest all the colours in the World. As the fruitful vine thou hast brought forth a pleasant odour, and thy flowers are the fruit and honour and riches. Thou art the sweet smell of ointments giving an odour above all aromatic spices, and like unto cinnamon and balsam and chosen myrrh.

ADEPTUS PRIMUS hands Bottle of Oil to ADEPTUS QUINTUS. ADEPTUS QUINTUS carries the Bottle of essential Oil sunwise around the Circle, passes the East once, and is then barred by ADEPTUS PRIMUS in the Northeast. ADEPTUS PRIMUS and ADEPTUS QUARTUS knock at each passing of the Bottle.

ADEPTUS PRIMUS: Unpurified and unconsecrated, thou canst not serve in the Great Work.

ADEPTUS TERTIUS performs Cross and Triangle Purification with Water.

ADEPTUS TERTIUS: I purify thee with Water.

ADEPTUS SECUNDUS performs Cross and Triangle Consecration with Fire.

ADEPTUS SECUNDUS: I consecrate thee with Fire.

ADEPTUS QUINTUS takes Bottle of essential Oil sunwise around the Circle to the East, salutes East with Signs, and elevates the Bottle to the East.

ADEPTUS QUINTUS: The Oil that takes up the colour, that is the radiance of the Sun, is itself Sulphur.

ALL: Balm that is the tingeing Sulphur, thou art truly Vitriol.

ADEPTUS QUINTUS returns to west of Altar and faces East.

Salt

ADEPTUS QUINTUS: Despise not the Ash, for it is the Diadem of the Heart, and the Ash of Things That Endure. None can understand this Art who does not know the Salt and its preparation. For the Spirit cannot be joined to impure Bodies.

ADEPTUS TERTIUS picks up the Dish of Ash.

ADEPTUS TERTIUS: This is the Salt of the Wise.

ALL (vibrating): SAPIENTIA. SAPIENTIA. SAPIENTIA.

ADEPTUS TERTIUS: O Water of bitter taste, that preservest the Elements! O nature of propinquity, that dissolvest Nature! O best of natures, which overcomest Nature Herself! Thou art crowned with light and art born, and the Quintessence ariseth with thee. This Water is like none on Earth, with the exception of that fount in Judea which is named the Fount of Blessedness. But that Spring is in a place so secret that only a few know of its gushing, and they know not the way to

Judea where it might be found. Therefore the Philosopher cries out: “O Water of harsh and bitter taste!” For it is hard and difficult for anyone to find that Spring.

And this Dove is the pure, chaste, wise and rich Queen of Sheba. She is more beautiful than the Sun and above all the order of the Stars. Being compared with the light, she is found before it. She is more precious than rubies, and all the riches of the Earth are not to be compared to her. Neither can she be compared to any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. She is the bed of her beloved, as she would wound his heart with one of her eyes and with one hair of her neck.

ADEPTUS TERTIUS hands Dish of Ash to ADEPTUS QUINTUS.

ADEPTUS QUINTUS: For who is it that bursts forth like the Dawn, beautiful like the Moon, mighty like the Sun, in whom there appears no blemish? His fervour is kindled and the Flame of the Lord; Many waters cannot quench love, neither can floods drown it. Therefore, we will not forsake her; she is our sister, though she be small, and have no breasts. We will take her back to the house of her Mother, into the transparent Palace where she was before, that by sucking the breasts of her Mother, she may become great like the Tower of David, strengthened with battlements on which hang a thousand shields and all the weapons of the strong.

ADEPTUS QUINTUS carries the Dish of Ash sunwise around the Circle, passes the East once and is then barred by ADEPTUS QUARTUS in the Southwest. ADEPTUS PRIMUS and ADEPTUS QUARTUS knock at each passing of the Dish.

ADEPTUS QUARTUS: Unpurified and unconsecrated, thou canst not serve in the Great Work.

ADEPTUS TERTIUS performs Cross and Triangle Purification with Water.

ADEPTUS TERTIUS: **I purify thee with Water.**

ADEPTUS SECUNDUS performs Cross and Triangle Consecration with Fire.

ADEPTUS SECUNDUS: **I consecrate thee with Fire.**

ADEPTUS QUINTUS takes Dish of Ash sunwise around the Circle to the East, salutes the East with Signs, and elevates the Dish to the East.

ADEPTUS QUINTUS: **And the Light was made Salt, a Body of Salt, the Salt of Wisdom.**

ALL: **Body that is the fixing Salt, thou art truly Sapientia.**

ADEPTUS QUINTUS returns and places Dish back on the Altar.

The Conjunction

ADEPTUS TERTIUS (Ash/Salt), ADEPTUS SECUNDUS (Oil/Sulphur), and ADEPTUS PRIMUS (Alcohol/Mercury) take up their assigned Principles and return to their Stations.

ADEPTUS SECUNDUS: *(elevating Oil).* **Thus the Fire began to work upon the Air and brought forth Sulphur.**

ADEPTUS PRIMUS: *(elevating Alcohol).* **Then the Air began to work upon the Water and brought forth Mercury.**

ADEPTUS TERTIUS: *(elevating Ash).* **The Water began to work upon the Earth and brought forth Salt.**

ADEPTUS QUARTUS: **But the Earth, having nothing to work upon, brought forth nothing, so the whole remains within her. Therefore only three Principles are brought forth, and the Earth becomes the nurse and the mother of them all.**

ADEPTUS QUINTUS: **But then, ye Sons and Daughters of the Doctrine, that thing needs the Fire, until the Spirit of that Body is transformed and left to stand through the nights, and turns to dust like a man in his**

grave. After this has happened, God will give it back its Soul and Spirit, and, the infirmity being removed, that thing will be stronger and better after its destruction, even as we become stronger and younger after the resurrection than we were in the World.

ADEPTUS PRIMUS: In this Mercury is enclosed essential Sulphur, which the Fire cannot touch.

ADEPTUS QUINTUS lifts veil slightly and removes stopper from the Vessel. ADEPTUS PRIMUS pours Alcohol into the Vessel. ADEPTUS QUINTUS reseals and covers Vessel.

ADEPTUS SECUNDUS: A Spirit is never joined to a Body but by the interposition of a Soul. For the property of our Mercury is to be coagulated by its Sulphur. The Living Silver dissolves the adjoined pure Sulphur.

ADEPTUS QUINTUS lifts veil slightly and removes stopper from the Vessel. ADEPTUS SECUNDUS pours Oil into the Vessel. ADEPTUS QUINTUS reseals and covers Vessel.

ADEPTUS TERTIUS: First comes the Ash, then the Salt, and from the Salt by diverse Operations the Mercury of the Philosophers.

ADEPTUS QUINTUS: The living fruit we must seek on the Tree; for only there can it grow. This Tree we must transplant, without gathering its fruit, into a better and richer soil, and to a sunnier spot. Then its fruit will receive more nourishment in a single day than it was wont to receive in a hundred years.

ADEPTUS TERTIUS: Draw nigh, O Body, to this Fountain, that with thy Mind thou mayest drink to satiety and hereafter thirst no more after vanities. O wondrous efficacy of this fount, which makes one of two, and peace between enemies! The fount of love can make Mind out of

Spirit and Soul, but this maketh one being of Mind and Body. We thank Thee, O Father, that Thou hast deigned to make Thy sons and daughters partakers of Thine inexhaustible fount of virtues.

ADEPTUS QUINTUS lifts veil slightly and removes stopper from the Vessel. ADEPTUS TERTIUS adds Ash into the Vessel. ADEPTUS QUINTUS reseals and covers Vessel.

ADEPTUS QUINTUS: Body, Soul, and Spirit make up one thing, which has all in itself, and to which nothing is added. Thou wilt never make from the others the One that thou seekest, except there first be made one thing of thyself.

ALL: (vibrating). CONJUNCTIO. CONJUNCTIO. CONJUNCTIO.

ADEPTUS PRIMUS goes sunwise to the East, salutes the East, and proceeds down between the Pillars.

ADEPTUS PRIMUS: I come in the Power of the Light.

I come in the Light of Wisdom.

I come in the Mercy of the Light.

The Light hath healing in its wings.

ADEPTUS PRIMUS ADEPTUS SECUNDUS and ADEPTUS TERTIUS form Pyramid with their Implements over the Vessel on the Altar.

ADEPTUS TERTIUS: Child of Earth, we call thee to the Living Beauty.

ADEPTUS SECUNDUS: Child of Earth, we call thee to the Living Light.

ADEPTUS PRIMUS: Child of Earth, we call thee to the Living Spirit.

ADEPTUS QUINTUS: Long hast thou dwelt in darkness; quit the night and seek the day! (Removes black veil from the Vessel.)

ADEPTUS QUINTUS: I formulate in thee the invoked Forces of the Light.

ADEPTUS PRIMUS: Khabs—

ADEPTUS SECUNDUS: Am—

ADEPTUS TERTIUS: Pekht.

ADEPTUS TERTIUS: **Konx—**

ADEPTUS SECUNDUS: **Om—**

ADEPTUS PRIMUS: **Pax.**

ADEPTUS TERTIUS: **Light—**

ADEPTUS PRIMUS: **In—**

ADEPTUS SECUNDUS: **Extension.**

ALL (*vibrating*): **IAO. IAO. IAO.**

ADEPTUS PRIMUS, ADEPTUS SECUNDUS, and ADEPTUS TERTIUS lower their Implements.

ADEPTUS QUINTUS: **For while the Hero, like a joyful giant, rises in the East and hastens to his sinking in the West, that he may forever return out of the East, he sets in motion these Circulations, depositing in the shining substance of the Quicksilver, as in a Mirror, Forms wherein by human diligence the Gold may be sought, cleansed from impurities, tested by Fire and Water, and put to use pleasing to God the Creator. Therefore, let the Mystic Circumambulation take place in the Path of Light.**

ALL circumambulate with the Sun thrice.

ADEPTUS QUINTUS carries the Vessel to between the Pillars for the final Purification and Consecration.

ADEPTUS TERTIUS performs Cross and Triangle Purification with Water.

ADEPTUS TERTIUS: **Child of Adam, I test thee with Water.**

ADEPTUS SECUNDUS performs Cross and Triangle Consecration with Fire.

ADEPTUS SECUNDUS: **Child of Adam, I test thee with Fire.**

ADEPTUS QUINTUS elevates Vessel toward the East.

ADEPTUS QUINTUS: **Who ever possesses the Salt that melts and the Oil that cannot be burned, may praise God.**

ADEPTUS QUINTUS returns Vessel to Altar.

ADEPTUS QUINTUS: Holy art Thou, Creator of All Things.

ALL: Holy art Thou, Whose Will is performed and accomplished by Thine own powers.

ADEPTUS QUINTUS: Holy art Thou, That desires to be known, and is known by Thine own.

ALL: Holy art Thou, That by Thy Word hast established all things.

ADEPTUS QUINTUS: Holy art Thou, of Whom all Nature is the Image.

ALL: Holy art Thou, That art stronger than all power.

ADEPTUS QUINTUS: Holy art Thou, That art stronger than all excellency.

ALL: Holy art Thou, That art better than all praise.

ADEPTUS QUINTUS: Accept these our reasonable sacrifices from pure souls and hearts, for aye stretched out unto Thee, O Thou unutterable, unspeakable, Whose Name nought but the Silence can express.

Give ear to us who pray, that we may never err from this Gnosis of Thee; and fill us with Thy power and with this Grace of Thine, that we may give the Light to all that are in ignorance, and our Fratres and Sorores, and Thy sons and daughters.

For this cause we believe and we bear witness: we go into Life and the Light. Blessed art Thou, O Greatness. Thine offspring would be holy as Thou art holy, even as Thou hast given them all power to be. Amen.

ALL: Amen.

ADEPTUS QUINTUS: Let us invoke the Forces of the Sun that, with our Elixir so charged, the Operation of the Sun may be complete and our Elixir be granted the power of transmutation and healing.

ADEPTUS PRIMUS, SECUNDUS, TERTIUS, and QUARTUS perform the Lesser Invoking Hexagram Ritual of Sol, each taking the Quarter corresponding to his Element: ADEPTUS SECUNDUS in the East, ADEPTUS QUARTUS in the South, ADEPTUS PRIMUS in the West and ADEPTUS TERTIUS in the North. ADEPTUS QUINTUS synchronizes the Work of the ADEPTI in the Quarters by announcing each of the six Subhexagrams in turn.

*ADEPTUS QUINTUS (after the final Hexagram has been traced): **The Divine Name is—***

*ALL (vibrating): **ARARITA.***

Across the Altar, facing the direction of the Heavens in which Sol is located, ADEPTUS QUINTUS traces a Circle and within it traces the Supreme Invoking Hexagram of Sol.

*ALL (vibrating): **YOD HEH VAV HEH ELOAH V'DAATH. ARARITA. RESH.***

ALL join in Analysis of Key Word.

ADEPTUS QUINTUS: O Thou Who art from everlasting, Thou Who hast created all things, and doth clothe Thyself with the Forces of Nature as with a garment, by Thy Holy and Divine Name YHVH ELOAH V'DAATH, I entreat Thee to cause Thy Wonderful Archangel MIKHAEL to command unto me Thine Angels of the TARSHISHIM, the Radiant Ones of Shemesh, that the Archangel of the Sun, MIKHAEL, may cause his Intelligence, NAKHIEL, to make powerful this Elixir for the healing of all infirmities, whether they be of Body, Soul, or Spirit, and to imbue this Elixir with the power to transmute on the Astral all that is leaden, coarse, and impure into the perfect Gold of the Philosophers, a pure and radiant Dwelling for the Glory of the Shekhinah.

*ALL (vibrating): **SHEKHINAH.***

ADEPTUS QUINTUS: O Holy Gnosis, by thee are we illumined, and through thee do we sing praise to the incorporeal Light. We rejoice in joy of mind; rejoice with us, all ye Powers.

ADEPTUS PRIMUS: O Good that is in us, praise the Good; O Life and Light, from You comes the song of praise, and to You does it go forth.

ADEPTUS SECUNDUS: We give thanks to Thee, O God. Thus crying, the Powers that are in me accomplish Thy will; praising the All, they fulfill Thy purpose.

ADEPTUS TERTIUS: It is Thy Word that through us sings Thy praise; for by Thee, O Mind, is our speech shepherded.

ADEPTUS QUARTUS: Through us accept from all an offering of speech; for the All is from Thee, and to Thee returns the All.

ADEPTUS QUINTUS: O Light, illumine Thou the mind that is in us; O Life, keep our souls alive. Thy people cry thus to Thee of the things that Thou hast made; but we have got from Thine eternity the praises which we utter.

*ALL vibrate **TRISMEGISTUS** and **ISIS** while **ADEPTUS QUINTUS** divides the Elixir among six dropper bottles, puts the empty Vessel inside the Altar, and places a Chalice of Liqueur upon the Cross and Triangle on the Altar.*

ADEPTUS QUINTUS: O emulous Sons of Divine Hermes and Daughters of Isis, to whom the Art makes Nature visible without any veil, you, you alone, know how the eternal Hand fashioned the Earth and Heaven out of shapeless Chaos. Your own Great Work shows you that God made Everything in the same manner as the Physical Elixir is produced. It is the Living Thing which no more dies, but when used gives eternal increase.

ADEPTUS QUINTUS places six drops of the Elixir into the Chalice of Liqueur, and elevates the Chalice.

ALL (vibrating): **TRANSMUTATIO. TRANSMUTATIO.**
TRANSMUTATIO.

ADEPTUS QUINTUS: Now Soul and Spirit have come together as Mind, and Mind and Body have become a Unity.

ADEPTUS QUINTUS (circumambulating): **Now that I see in Mind, I see myself to be the All. I am in Heaven and in Earth, in Water and in Air; I am in beasts and plants; I am a babe in the womb, and one that is not yet conceived, and one that has been born anew; I am present everywhere.**

ADEPTUS QUINTUS: returns to west of Altar and places the Chalice between the Cross and Triangle.

ADEPTUS PRIMUS: We have seen that which we seek.

ADEPTUS SECUNDUS: We have found rest according to Thy Purpose.

ADEPTUS TERTIUS: By Thy Will we are born again.

ALL: make Sign of Osiris Slain followed by Sign of Osiris Risen.

ADEPTUS QUINTUS: O Thou First Author of the Work by which the Rebirth has been wrought in us, to Thee, O God, do we bring offerings of speech. O God, Thou art our Parent; O Ruler, Thou art Mind. From us accept praises such as Thou willest; for by Thy Will it is that all is accomplished in us, by Thy Word, Amen.

ALL: Amen.

Closing

When all are ready, ADEPTUS QUINTUS gives single knock. 1

The closing is the Closing by Watchtower with the FIRST THROUGH FIFTH ADEPTS performing the portion corresponding to their Element.

ADEPTUS QUINTUS: Depart ye all in peace unto your appointed Abodes. May the blessings of Yeheshuah Yehovashah be with you now and forevermore. Be there peace between us always, and be ye ready to come when ye are called.

*ADEPTUS QUINTUS (tracing Circled Cross in Air towards the East):
YEHESHUAH YEHOVASHAH.*

ADEPTUS QUINTUS: The Sun, daily setting, is the Bringer of Repose to the Earth. Let us devolve the Whorl by thrice completing the Circle of this place, the Abode of the Invisible Sun.

ALL circumambulate witherwise three times, and end with the Sign of Harpokrates.

ADEPTUS QUINTUS: Not unto us, not unto us, but to Thy Name be the glory, Who hast allowed us to enter thus far into the Arcanum of Thy Sacred Art. Amen.

ALL: Amen.

The Hermetic Repast

ADEPTUS QUINTUS: Nothing now remains but to partake together in silence of the wondrous Elixir, combining the qualities of the four Elements, that we might unite in ourselves the inner and the outer, the above and the below into a single one, and make the two one. For as Hermes, our Father of Philosophy, hath said: “It is indeed needed that at the End of this World, Heaven and Earth should meet and come home.”

ALL except ADEPTUS QUINTUS are seated. ADEPTUS QUINTUS puts down Lotus Wand, comes to the East, salutes and stands before the Throne of the East. ADEPTUS QUINTUS assumes Sign of Osiris Slain. When ready, he assumes Sign of Osiris Risen and descends between the Pillars to the east of the Altar, facing the West.

ADEPTUS QUINTUS: **For Osiris Onnophris, Who is found perfect before the Gods, hath said: (*Spread arms in sign of Osiris Slain*) These are the Elements of My Body, perfected through suffering, glorified by trial.**

ADEPTUS QUINTUS (*Making Cross over Rose*): **For the scent of the dying Rose is as the suppressed sigh of My suffering.**

ADEPTUS QUINTUS (*making Cross over Fire*): **And the flame-red Fire is as the energy of Mine undaunted Will.**

ADEPTUS QUINTUS (*making Cross over Wine*): **And the Cup of Water is the pouring out of the blood of My heart, sacrificed unto regeneration, unto the newer life.**

ADEPTUS QUINTUS (*making Cross over Paten*): **And the Bread and the Salt are as the foundations of My Body, which I destroy (*moving from Sign of Osiris Slain to Sign of Osiris Risen*) in order that they may be renewed.**

ADEPTUS QUINTUS (*tracing Calvary Cross over the Chalice of Elixir*): **For the Elixir is as the sacred Essence of My Life which (*making Circle of Rose Cross*) encompasses all and (*spreading arms in Sign of Osiris Slain*) penetrates all, that they may (*moving to Sign of Osiris Risen*) become One with Me.**

ADEPTUS QUINTUS (*maintaining Sign of Osiris Risen*): **For I am Osiris Triumphant,**

even Osiris Onnophris, the Justified.

I am He who is clothed with the Body of flesh,

Yet in Whom is the Spirit of the Great Gods.

I am the Lord of Life, Triumphant over Death.

And they who partake with Me shall arise with Me.

I am the Manifestor in Matter of Those Whose Abode is the Invisible.

I am purified. (*Lower arms.*) I stand upon the Universe.

(Circle over Four Elements) **I am its Reconciler with the Eternal Gods.**
(Sign of Osiris Slain) **And without Me,**
(Sign of Osiris Risen) **the Universe is not.**

ADEPTUS QUINTUS goes sunwise about the Altar to the west of Altar facing the East. ADEPTUS QUINTUS gives Sign of the Enterer, but not the Sign of Silence.

ADEPTUS QUINTUS (elevating Chalice of Elixir): **Therefore, I invite you to drink with me this Quintessence, the Living Water, the consecrated Emblem of Elemental Spirit.**

ADEPTUS QUINTUS traces Sign of Cross with the Chalice, then drinks.

ADEPTUS QUINTUS: **After so many wounds inflicted on humankind, here, by God's counsel and the help of the Art, flow I, a healing Medicine. Let them drink me who can; let them wash who will; let them trouble me who dare. Drink, Brothers and Sisters, and live.**

ADEPTUS QUINTUS circumambulates sunwise to the East, then returns between the Pillars to the east of the Altar and serves ADEPTUS PRIMUS, ADEPTUS SECUNDUS, ADEPTUS TERTIUS and ADEPTUS QUARTUS in turn. ADEPTUS QUARTUS drinks all that remains in Chalice.

ADEPTUS QUARTUS (inverting empty Chalice): **It is finished!**

ADEPTUS QUINTUS: **Tetestai!**

ALL return to Stations as at the Opening and face East.

ADEPTUS QUINTUS: **We thank Thee, O Thou Most High, with heart and soul wholly uplifted to Thee; for it is by Thy grace alone that we have attained to the Light, and come to know Thee. We thank Thee, O Thou Whose Name none can tell, but Whom we honour by the appellation "God" because Thou alone art Master, and bless by the appellation "Father" because Thou hast shown in acts toward all people and in all things loving-kindness and affection such as a father**

feels, nay, yet sweeter than a father's, as of a kindly nurse; for Thou hast bestowed on us *Nous*, and *Logos*, and *Gnosis*: Mind, that we may apprehend Thee; Speech, that we may call upon Thee; and Knowledge, that having come to know Thee, we may be filled with gladness. We are glad because Thou hast revealed Thyself to us in all Thy being; we are glad because, while we are yet in the body, Thou hast deigned to make us Gods by the gift of Thine own eternal life.

We can thank Thee only by learning to know Thy greatness. We have learnt to know Thee, O Thou most brightly shining Light of the World of Mind. We have learnt to know Thee, O Thou true Life of Life. We have learnt to know Thee, O Thou all-prolific Womb, made pregnant by the Father's begetting. We have learnt to know thee, O Thou eternal constancy of that which stands unmoved, yet makes the Universe revolve. With such words of praise do we adore Thee, Who alone art good; and let us crave from Thy goodness no boon save this: be it Thy Will that we be kept still knowing and loving thee, and that we may never fall away from our blessed life in thee. Amen.

ALL: **Amen.**

ADEPTUS QUINTUS *turns again to face West.*

ADEPTUS PRIMUS (*knocks*): **Khabs—**

ADEPTUS SECUNDUS (*knocks*): **Am—**

ADEPTUS TERTIUS (*knocks*): **Pekht.**

ADEPTUS TERTIUS (*knocks*): **Konx—**

ADEPTUS SECUNDUS (*knocks*): **Om—**

ADEPTUS PRIMUS (*knocks*): **Pax.**

ADEPTUS TERTIUS (*knocks*): **Light—**

ADEPTUS PRIMUS (*knocks*): **In—**

ADEPTUS SECUNDUS (*knocks*): **Extension.**

ALL *give Sign of Enterer and Sign of Silence towards the Altar.*

ADEPTUS QUINTUS goes sunwise to east of Altar facing West.

*ADEPTUS QUINTUS raises both hands in the Sign of the Shekhinah.*¹⁹⁹

ADEPTUS QUINTUS: May the Sacramental Mystery of which we have partaken sustain and nurture us in our Quest for the Quintessence, the Stone of the Philosophers, True Wisdom, Perfect Happiness, the Summum Bonum.

ADEPTUS QUINTUS lowers hands, takes up Lotus Wand, and gives one final knock.

STEVEN MARSHALL has been fascinated with everything occult and esoteric since a very early age and has explored many avenues of the occult path ever since. He studied with the AMORC and the BOTA for several years from the mid-70s through the mid-80s. He attended courses in Alchemy, Qabala, and Astrology with the Paracelsus Research Society in 1975 and 1976 under the direction of Frater Albertus. A Baccalaureate degree in Psychology and a background in Jungian studies have given him a distinctly psychological, as well as, mystical approach to the occult sciences. In 1984, after twelve years of study, meditation, and writing, he collaborated with an artist, Emmett Brennan, in the design, production, and publication of a deck of the Major Arcana, The Tarot of Initiation. Through his long interest in the Western Esoteric Tradition, in the mid-1980s, he began practicing the Golden Dawn system of magic, which he continues to practice to this day. In his occult career, he has been published in several journals, including the *Golden Dawn Journal*; Vol. I and Vol. II, and *Essentia, a Journal of the Paracelsus Research Society*. He was recently recognized for his thirty-five years of service in teaching Medical Laboratory Technology for a local community college, and for the past twenty-five years has continued in

service to the sacramental Gnostic tradition as a member of the clergy in the Ecclesia Gnostica and the rector of the Queen of Heaven Gnostic Church.

[contents]

- 189. Regardie. *The Golden Dawn*, (St. Paul, MN: Llewellyn Publications, 2002) 376–400.
- 190. These rituals can be found in our book: *Self-Initiation into the Golden Dawn Tradition* (St. Paul, MN: Llewellyn Publications, 1998), 82–84, 689–92.
- 191. *Ibid.*, 692–96.
- 192. An upright triangle, starting with the top point and proceeding sunwise.
- 193. An illustration of the Tablet of Union can be found in our book on *Self-Initiation into the Golden Dawn Tradition*, 616.
- 194. Also known as the “Projection Sign” of the Neophyte.
- 195. The “Sign of Silence.”
- 196. The Cross is traced in two lines as follows: top to bottom, left to right. The inverted or downward-pointing Water triangle is traced starting with the bottom point, proceeding sunwise.
- 197. The cross is traced as before. The upright Fire triangle is traced starting with the top point, proceeding sunwise.
- 198. *Vobis datum est noscere Mysteria regni caelorum et Terrae*: “For it is given to you to know the Mysteries of the realms of the Heavens and the Earth.”—AFS
- 199. Both hands raised side by side, palms out, thumbs together, so as to suggest the form of a Dove.
—ECP

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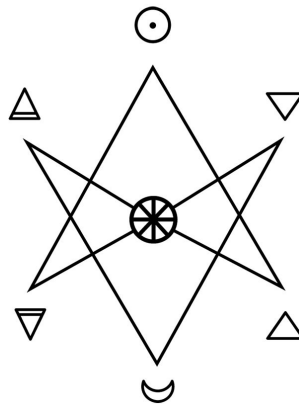
CHAPTER SIXTEEN

SOLVE ET COAGULA: THE UNION OF SOL AND LUNA

*An Alchemical Rite for Seven Adepts
by Chic Cicero and Sandra Tabatha Cicero*

Introduction: About the Ritual

This ceremony is a rite of Spiritual Alchemy that emphasizes the Hermetic process of separation, purification, and union. The ritual uses the Alchemical Hexagram in its original form and correspondences as utilized by the Golden Dawn, with the two large points of the figure attributed to Sol and Luna, the four smaller points assigned to the four elements, and the central point allotted to Spirit.²⁰⁰

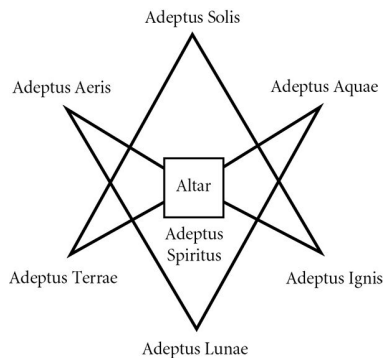


Alchemical Hexagram

Setting of the Hall

The Temple is arranged as follows: Enochian Tablets and Elemental Weapons²⁰¹ are placed around the four quarters of the room: East—Air Tablet with Air Dagger; South—Fire Tablet with Fire Wand; West—Water Tablet with Water Cup; North—Earth Tablet with Earth Pentacle.

The Cubical Altar is placed at the center of the Hall, with the following items on it: East—rose; South—a red repast candle; West—a Chalice of Wine; North—a platter of Bread and Salt; Center (toward the east)—the Tablet of Union, Center (toward the West)—the Cross and Triangle. Just above the Tablet of Union is a white Spirit candle and a small dish of ash.



Temple Setup

Throne of ADEPTUS SOLIS is in the East. Throne of ADEPTUS LUNAE is in the West. Throne of ADEPTUS IGNIS is in the Southwest. Throne of ADEPTUS AQUAE is in the Southeast. Throne of ADEPTUS AERIS is in the Northeast. Throne of ADEPTUS TERRAE is in the Northwest. (Note: The thrones of the Elemental Officers are all closer to the Altar than those of the two Planetary Officers.) ADEPTUS SPIRITUS is just west of the Altar. (See diagram of the Temple Set-up: the Alchemical Hexagram may be marked on the floor with masking tape.) All officers face toward the Altar.

*All officers except ADEPTUS SPIRITUS have side altars at their stations:*²⁰²

On the side altar of ADEPTUS IGNIS is a red candle and a censer (or stick) of incense.

On the side altar of ADEPTUS AQUAE is a blue candle and a Cup of Water.

On the side altar of ADEPTUS AERIS is a yellow candle.

On the side altar of ADEPTUS TERRAE is a black candle.

On the side altar of ADEPTUS SOLIS is a gold candle and a small bottle of olive oil.

*On the side altar of ADEPTUS LUNAE is a silver candle and a small vial of potable alcohol.*²⁰³

The Officers

All ADEPTI wear Gold Rose Cross Lamens suspended from a yellow collar. Other symbols may be worn on the brow or pinned to the robe just above the Lamens.

Adeptus Spiritus

First Adept represents the Element of Spirit. This officer wears a white robe with a black tabard, and a white nemyss²⁰⁴ with the symbol of the Spirit Wheel ⊗ over the brow. Implement used can be either the Lotus Wand, the Pentagram-headed Wand,²⁰⁵ or a white Spirit Wand.

Adeptus Solis

The Adept of Sol represents the Sun as the source and ruler of the Elemental Kingdom. He also represents the Red King and alchemical gold. This officer wears a red robe with a red tabard, and a red nemyss with the symbol of Sol ☉ over the brow.

Adeptus Lunae

The Adept of Luna represents the Moon as the subruler of the Elemental Kingdom. She also represents the White Queen and alchemical silver. This officer wears a white robe with a white tabard, and a white nemyss with the crescent of Luna ☾ over the brow.

Adeptus Ignis

The Adept of Fire represents Elemental Fire. This officer wears a white robe with a red tabard, and a red nemyss²⁰⁶ with the Fire Triangle △ over the brow.

Adeptus Aquae

The Adept of Water represents Elemental Water. This officer wears a white robe with a blue tabard, and a blue nemyss²⁰⁷ with the Water Triangle ▽ over the brow.

Adeptus Aeris

The Adept of Air represents Elemental Air. This officer wears a white robe with a yellow tabard, and a yellow nemyss²⁰⁸ with the Air Triangle Δ over the brow.

Adeptus Terrae

The Adept of Earth represents Elemental Earth. This officer wears a white robe with a black tabard, and a black nemyss²⁰⁹ with the Earth Triangle ϵ over the brow.

The Opening of the Temple

ADEPTUS SPIRITUS gives single knock. † She lights the white Spirit candle on the central altar.²¹⁰

ADEPTUS TERRAE performs Lesser Banishing Ritual of the Pentagram.

ADEPTUS LUNAE performs Lesser Banishing Ritual of the Hexagram.

(ALL join in Qabalistic Cross and Analysis of Key Word).²¹¹

ADEPTUS IGNUS takes up the incense. ADEPTUS AQUAE takes up the Cup of Water. Both officers walk directly from their stations to the eastern side of the Central Altar. ADEPTUS IGNUS places the incense on the southeast corner of the Altar. ADEPTUS AQUAE places the Water Cup on the northeast corner of the Altar.

*ADEPTUS SPIRITUS places the Water Cup on the white triangle. With her wand she traces a circle and cross over the Cup. Then she puts the wand aside, places her hands around the Cup and breathes into it, then says: **Breath is the evidence of Life. Creature of Water, thou art enlivened.***

ADEPTUS SPIRITUS replaces the Cup on the northeast corner of the Altar, and then places the incense on the white triangle, cups her hands around the incense and breathes onto it.

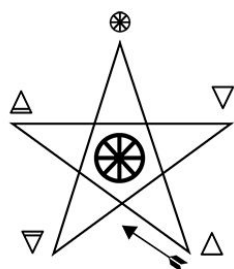
*ADEPTUS SPIRITUS: **Let there be Life. Creature of Fire, thou art enlightened.***

ADEPTUS SPIRITUS replaces the incense on the southeast corner of the Altar. *ADEPTUS IGNIS* takes up the incense while *ADEPTUS AQUAE* takes up the Cup, and both return directly to their stations the same way they came.

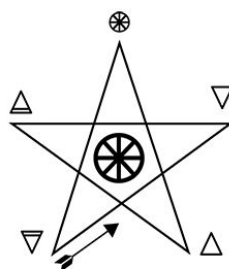
Opening by Watchtower

ADEPTUS IGNIS goes to the Fire Tablet in the South, takes up the Fire Wand and traces the three points of the upright triangle $\triangle$ in front of the Tablet. Then, holding the Wand high, *ADEPTUS IGNIS* slowly circumambulates sunwise while saying:

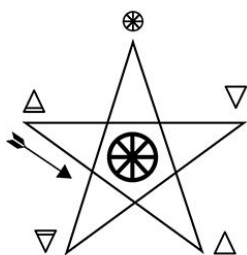
ADEPTUS IGNIS: And when, after all the phantoms are banished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.



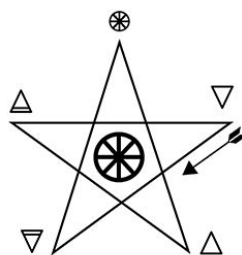
Invoking Spirit Active
EXARP—EHEIEH (Air)
BITOM—EHEIEH (Fire)



Invoking Spirit Passive
HCOMA—AGLA (Water)
NANTA—ALGA (Earth)

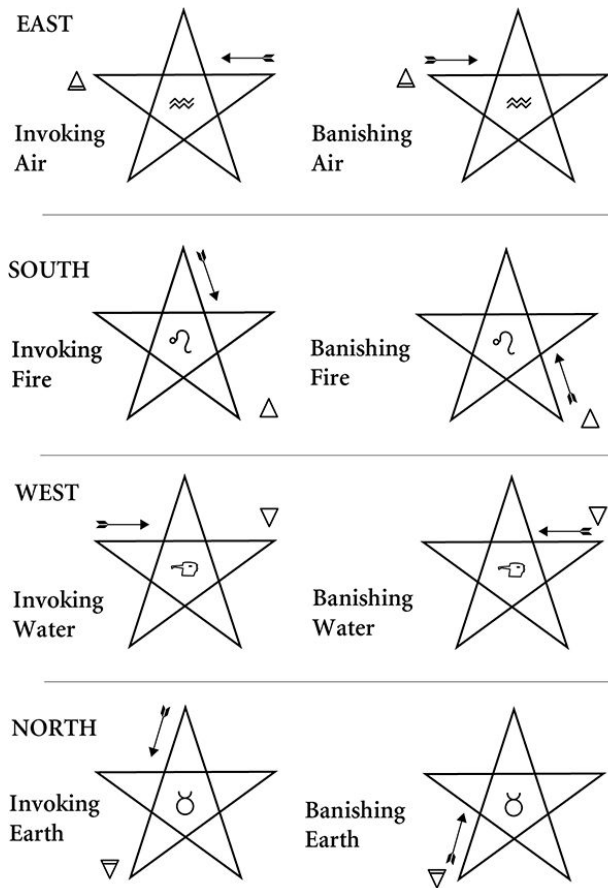


Banishing Spirit Active



Banishing Spirit Passive

The Spirit Pentagrams



The Elemental Pentagrams

Upon reaching the south again, *ADEPTUS IGNIS* again marks the three points of the Upright Triangle followed by a clockwise circle in front of the Tablet. He traces the Invoking Pentagram of Spirit Active, vibrating **BITOM** and then traces the Spirit Sigil ☉ in the center and vibrates **EHEIEH**. He gives the Sign of the Opening of the Veil followed by the LVX Signs. Then *ADEPTUS IGNIS* traces the Invoking Pentagram of Fire, vibrating **OIP TEAA PEDOCE** and then traces the sigil of Leo ♌ in the center and vibrates **ELOHIM**. *ADEPTUS IGNIS* then gives the Philosophus Sign.

ADEPTUS IGNIS: In the Names and Letters of the Great Southern Quadrangle, We invoke ye, ye Angels of the Watchtower of the South!

ADEPTUS IGNIS replaces Fire Wand and turns inward toward the Altar.

ADEPTUS AQUAE goes to the Water Tablet in the West, takes up the Water Cup and traces the three points of the inverted triangle ∇ in front of the Tablet. Then, holding the Cup high, ADEPTUS AQUAE slowly circumambulates sunwise while saying:

So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud Resounding Sea.

*Upon reaching the west again, ADEPTUS AQUAE again marks the three points of the inverted Triangle followed by a clockwise circle in front of the Tablet. She traces the Invoking Pentagram of Spirit Passive, vibrating **HCOMA** and then traces the Spirit Sigil $\otimes$ in the center and vibrates **AGLA**. She gives the Sign of the Opening of the Veil followed by the LVX Signs. Then ADEPTUS AQUAE traces the Invoking Pentagram of Water, vibrating **EMPEH ARSEL GAIOL** and then traces the alchemical sigil of Scorpio (the eagle's head) Ψ in the center and vibrates **Aleph Lamed, AL**. ADEPTUS AQUAE then gives the Practicus Sign.*

ADEPTUS AQUAE: In the Names and Letters of the Great Western Quadrangle, We invoke ye, ye Angels of the Watchtower of the West!

ADEPTUS AQUAE replaces Cup and turns inward toward the Altar.

ADEPTUS AERIS goes to the Air Tablet in the East, takes up the Air Dagger and traces the three points of the upright Triangle $\triangle$ in front of the Tablet. Then, holding the Dagger high, ADEPTUS AERIS slowly circumambulates sunwise while saying:

ADEPTUS AERIS: Such a Fire existeth, extending through the rushings of Air—or even a Fire formless whence cometh the Image of a Voice, or even a flashing Light, abounding, revolving, whirling forth, crying aloud.

*Upon reaching the east again, ADEPTUS AERIS again marks the three points of the Upright Triangle followed by a clockwise circle in front of the Tablet. He traces the Invoking Pentagram of Spirit Active, vibrating **EXARP** and then traces the Spirit Sigil ⊗ in the center and vibrates **EHEIEH**. He gives the Sign of the Opening of the Veil followed by the LVX Signs. Then ADEPTUS AERIS traces the Invoking Pentagram of Air, vibrating **ORO IBAH AOZPI** and then traces the sigil of Aquarius - in the center and vibrates **YHVH**. ADEPTUS AERIS then gives the Theoricus Sign.*

ADEPTUS AERIS: In the Names and Letters of the Great Eastern Quadrangle, We invoke ye, ye Angels of the Watchtower of the East!

ADEPTUS AERIS replaces Dagger and turns inward toward the Altar.

ADEPTUS TERRAE goes to the Earth Tablet in the North, takes up the Earth Pentacle and traces the three points of the inverted triangle W in front of the Tablet. Then, holding the Pentacle high, ADEPTUS TERRAE slowly circumambulates sunwise while saying:

ADEPTUS TERRAE: Stoop not down into the darkly splendid world wherein continually lieth a faithless depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding, a black, ever-rolling Abyss, ever espousing a body unluminous, formless and void.²¹²

*Upon reaching the north again, ADEPTUS TERRAE again marks the three points of the inverted Triangle followed by a clockwise circle in front of the Tablet. She traces the Invoking Pentagram of Spirit Passive, vibrating **NANTA** and then traces the Spirit Sigil ⊗ in the center and vibrates **AGLA**. She gives the Sign of the Opening of the Veil followed by the LVX Signs. Then ADEPTUS TERRAE traces the Invoking Pentagram of Earth, vibrating **EMOR DIAL HECTEGA** and then traces the alchemical sigil of Taurus 2*

in the center and vibrates ADONAI. ADEPTUS TERRAE then gives the Zelator Sign.

ADEPTUS TERRAE: In the Names and Letters of the Great Northern Quadrangle, We invoke ye, ye Angels of the Watchtower of the North!”

ADEPTUS TERRAE replaces Pentacle and turns inward toward the Altar.

ADEPTUS SPIRITUS faces the central altar. She traces a circle over the Tablet of Union followed by the Invoking Pentagrams of Spirit (Active and Passive forms) while vibrating EXARP—EHEIEH. HCOMA—AGLA. NANTA—AGLA. BITOM—EHEIEH.

ADEPTUS SPIRITUS: In the Names and Letters of the mystical Tablet of Union, We invoke ye, ye Divine Forces of the Spirit of Life.”

ADEPTUS SPIRITUS makes the Sign of the Rending of the Veil and stands in the form of the Tau Cross.

ADEPTUS SPIRITUS: OL SONUF VAORSAGI GOHO IAD BALATA. ELEXARPEH. CO-MANANU. TABITOM. ZODAKARA, EKA ZODAKARE OD ZODAMERANU. ODO KIKLE QAA PIAPE PIAMOEL OD VAOAN. (Pronounced: Oh-ell son-oof vay-oh-air-sah-jee go-ho ee-ah-dah bahl-tah. El-ex-ar-pay-hay. Co-mah-nah-noo. Tah-bee-toh-em. Zohd-ah-kah-rah eh-kah zohd-ah-kah-ray oh-dah zohd-ah-mehr-ah-noo. Oh-doh kee-klay kah-ah pee-ah-pay pee-ah-moh-el oh-dah vay-oh-ah-noo.)

ADEPTUS SPIRITUS: I invoke ye, ye Angels of the celestial spheres, whose dwelling is in the invisible. Ye are the guardians of the gates of the Universe, be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire us so that we may preserve unsullied this abode of the mysteries of the

eternal Gods. Let our sphere be pure and holy so that we may enter in and become partakers of the secrets of the Light Divine.

ADEPTUS SPIRITUS gives the LVX Signs. She goes clockwise to the northeast.

ADEPTUS SPIRITUS: The visible Sun is the dispenser of Light to the Earth. Let us therefore form a vortex in this chamber that the Invisible Sun of the Spirit may shine therein from above.

ALL present come sunwise to the Northeast and queue up behind ADEPTUS SPIRITUS. ADEPTUS SPIRITUS raises Wand in right hand, and ALL follow as she leads them in three sunwise circumambulations of the Hall in this order: ADEPTUS SOLIS, ADEPTUS LUNAE, ADEPTUS IGNIS, ADEPTUS AQUAE, ADEPTUS AERIS, ADEPTUS TERRAE. Each ADEPT gives the Neophyte Signs as they pass the East. After passing the East for the third time, ADEPTUS SPIRITUS returns to the west of the Altar, and ALL others return to their places. ALL face East.

The Adoration

ALL follow the lead of the ADEPTUS SPIRITUS in the performance of the Adoration.

ALL: Holy art Thou, Lord of the Universe!

(ALL give the Projection Sign.)

Holy art Thou, whom Nature hath not formed!

(ALL give the Projection Sign.)

Holy art thou, the Vast and the Mighty One!

(ALL give the Projection Sign.)

Lord of the Light and of the Darkness!

(ALL give the Sign of Silence.)

The Work

ADEPTUS SPIRITUS: Avete, Fratres et Sorores of the Ordo Rosae Rubeae et Aureae Crucis. We are here assembled in this sacred Hall to advance our commitment to the work of the divine theurgy. We are gathered in

this Temple to exemplify and effect a working of Spiritual Alchemy through the symbolic marriage of Sol and Luna, the Alchemical Wedding of the King and Queen, the sacred merger of the Masculine and Feminine—united in One Being—self to Self, Body to Soul, Soul to Spirit, Will to Word. We work to affect this union within each of us. Through this Rite we will purify, consecrate, and recombine a Mystical Repast comprised of the Four Elements and Three Alchemical Principles using the Alchemical Hexagram—the unicursal or continuous six-rayed star, unified by Spirit. In this time and in this place we quit the Material and seek the Spiritual. Therefore we are joined together as One in action and intent to purify, consecrate, and unite the energies of Sol and Luna, so that through this ceremony, we may be better able to understand the true nature of the Hermetic Art and be better equipped to carry out the Great Work, to the glory of the Ineffable Name.

All: AMEN!

ADEPTUS SPIRITUS (knocks 1): Let us first establish a link with the Higher and Divine Self—that inexhaustible Treasure of Light, to which we aspire unceasingly—that the Powers of the Divine may be reawakened in the spheres of those present and in the Sphere of this Order. For by names and Images are all Powers Awakened and Reawakened.

ALL close their eyes as the ADEPTUS SPIRITUS begins to lead them through Kether (Power Source), Tiphareth (Power Outlet), and Malkuth (Power Ground) as follows: The ADEPT vibrates the Divine Name one time by herself, to establish the vibrational note for the other officers. Then ALL including the ADEPTUS SPIRITUS vibrate the name for a total of three times:

ADEPTUS SPIRITUS: Eheieh.

ALL: Eheieh. Eheieh. Eheieh.

ADEPTUS SOLIS: YHVH Eloah Ve-Daath.

ALL: YHVH Eloah Ve-Daath. YHVH Eloah Ve-Daath. YHVH Eloah Ve-Daath.

ADEPTUS LUNAE : Adonai ha-Aretz.

ALL: Adonai ha-Aretz. Adonai ha-Aretz. Adonai ha-Aretz.

The Invocation of Three

ADEPTUS SPIRITUS : Three Spheres vibrated on the Tree of Life—Kether, Tiphareth, and Malkuth. Source, Center, and Completion. Three is the number of the Supernal Sephiroth—Kether, Chokmah, and Binah. Three is the number of the eternal Triad of Life—that Triune Light that moved upon the face of the Waters—the triangle of the measureless Heavens, reflected in the triangle of the measureless Waters.

ADEPTUS SOLIS: Three is the number of the Alchemical Principles, the eternal building blocks of all things within the manifest universe—Salt, Sulphur, and Mercury—which signify the principles of Body, Soul, and Spirit. Three is the number of the alchemical Kingdoms of Nature—animal, vegetable, and mineral. The triangle of the measureless Heavens reflected in the triangle of the Kingdoms of Nature.

ADEPTUS LUNAE: Three is the number of the most ancient elements of Fire, Air, and Water, symbolized by the three Primary colors of red, yellow, and blue, from which the entire spectrum of colors is derived. Three is the number of two opposing forces and one that balances between them. And these three have their image in the Three-fold Flame of our Being and in the three-fold wave of the sensual world.

ADEPTUS SPIRITUS: Three is the number of the Veils of Negativity—Ain, Ain Soph, and Ain Soph Aour—the No-thing, the Limitless, and the Limitless Light—before the first emanations of the Tree of Life burst into Being. Three is the number of the Paths shown on the Lamen of

the Hiereus, and on the Banner of the West, and three is the number of the points on the Triangle of Manifestation.

ADEPTUS LUNAE: Three is number of the Mistress of Music because harmony contains three symphonies. Three is also the Mistress of Geometry because the Triangle is the Principle of Figures. Three is a perfect number—every virtue is suspended from it and proceeds from it. Three are the faces of the Moon Goddess, and three persons in One God comprise the Holy Trinity—Father, Son, and Spirit. Three is the number of the Divine Family in a multitude of religions—Father, Mother, and Child.

ADEPTUS SOLIS: Three is the number of the quaternions of the Celestial Signs—the cardinal, the fixed, and the mutable. Three is the number of faces assigned to each Zodiacal Sign; three is the number of their Decans, and three are the Lords of their Triplicity.

ADEPTUS LUNAE: Three are the Mother Letters of the Hebrew alphabet—Shin, Aleph, and Mem. Mem is silent, Shin is sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this is a great Mystery, very admirable and recondite.

ADEPTUS SOLIS: The Fire produced the Heavens, the Water, the Earth, and the Air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk.

ADEPTUS SPIRITUS: Three Times Great was Hermes Trismegistos called. Three is the number of Understanding. Three is the number of our Hermetic Work—Purification, Consecration, and Initiation. Three is the number of our Alchemical Work—separation, purification, and recombination. Three are the Spagyric Principles—the Tria Prima.

And three times did the Seraphim of Isaiah intone the Trisagion (*tris-AH gee-on*) around the throne of God: “Qadesh, Qadesh, Qadesh!—Holy, Holy, Holy!

ALL (vibrating): **QADESH! QADESH! QADESH!**

Union Before the Fall

ADEPTUS LUNAE takes up his vial of oil and ADEPTUS LUNAE takes up her vial of alcohol. ALL ADEPTI approach the central Altar, walking in a straight line directly from their station, to surround and face the Altar. (ADEPTUS SPIRITUS moves aside so that ADEPTUS LUNAE may join the circle.)

*At the Altar ADEPTUS SPIRITUS leads ALL in performance of the Qabalistic Cross: **ATAH, MALKUTH, VE-GEBURAH, VE GEDULAH, LE OLAHM, AMEN.***

*ADEPTUS IGNIS: **We arise in the place of the Gathering of the forces.***

*ADEPTUS TERRAE: **Through the rolled-back Cloud of Night.***

*ADEPTUS SPIRITUS: **From the Ruach Elohim went forth the Spirit.***

*ADEPTUS IGNIS: **Rending asunder the veils of Darkness.***

*ADEPTUS AQUAE: **And there was but a Vastness of Silence and of Depth in the place of the Gathering Forces.***

*ADEPTUS AERIS : **Terrible was the Silence of that Uncreated World—Immeasurable the depth of that Abyss.***

*ADEPTUS SPIRITUS: **The Spirit moved and the Chaos cried aloud for the Unity of Form.***

*ADEPTUS LUNAE: **The Face of the Eternal arose.***

*ADEPTUS SOLIS: **Before the Glory of that Countenance the Night rolled back and the Darkness hasted away.***

*ADEPTUS AQUAE: **In the Waters beneath was that Face reflected.***

*ADEPTUS AERIS: **From those Eyes darted rays of splendor which crossed with the currents reflected.***

ADEPTUS SOLIS: **That Brow and those Eyes formed the triangle of the Measureless Heavens.**

ADEPTUS LUNAE: **Their reflections formed the triangle of the Measureless Waters.**

ADEPTUS SPIRITUS: **And thus was formulated the Eternal Hexad—the number of the Dawning Creation.**

ADEPTUS IGNUS: **Khabs Am Pekht.**

ADEPTUS AQUAE: **Konx Om Pax.**

ALL: **LIGHT IN EXTENSION!**

ADEPTUS SPIRITUS: **The Universal Unity alone remains pure and unchanged, representing the changeless Essence of the Divine Spirit, thus developing all from the One, through the Many, under the government of One.**

Brief Pause.

The Separation

ADEPTUS SPIRITUS: **But the First Unity was not to last. For the Divine sought experience in the flashing mortal worlds and the Way of Return.**

ADEPTUS IGNUS: **Involution!**

ADEPTUS TERRAE: **Evolution!**

ADEPTUS AERIS: **Exhalation!**

ADEPTUS AQUAE: **Inhalation!**

ADEPTUS SOLIS: **Solve et Coagula!**

ADEPTUS LUNAE: **Dissolve and coagulate!**

ADEPTUS TERRAE: **For in the primordial Garden of Eden, the fruit of the Tree of the Knowledge of Good and of Evil proved irresistible to the Children of God.**

ADEPTUS AERIS: **The Pillars of the Tree of Life were left unsupported.**

ADEPTUS SOLIS: The Sephirotic system was shattered, and with it fell Adam, the Microprosopus.

ADEPTUS IGNUS: Then arose the Great dragon with Seven Heads and Ten Horns, and the Garden was made desolate.

ADEPTUS TERRAE: Malkuth was cut off from the Sephiroth by his intersecting folds, and linked unto the Kingdom of Shells.

ADEPTUS AQUAE: And the Seven Lower Sephiroth were cut off from the Three Supernals in Daath, at the feet of Aima Elohim.

ADEPTUS TERRAE: The first Creation was made void. The Holy Place was made waste and the Sons of the House of Wisdom were taken away into the captivity of the Senses.

ADEPTUS IGNIS: We have worshipped since then in a house made with hands, receiving a derived Light in place of the Divine Presence.

ADEPTUS AERIS: And yet, amidst Signs and Symbols the Tokens of the Higher Presence have never been wanting in our hearts.

ADEPTUS AQUAE: By the Waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that Memorial is a Witness testifying that we shall yet return with exultation into the House of our Father and Mother.

ADEPTUS SOLIS: The Desire of Thy House hath eaten me up.

ADEPTUS LUNAE: I desire to be dissolved and to be with Thee.

ADEPTUS SPIRITUS (knocks): Learn to separate the pure from the impure, and refine the Gold of the Spirit from the Black Dragon of the corruptible body.

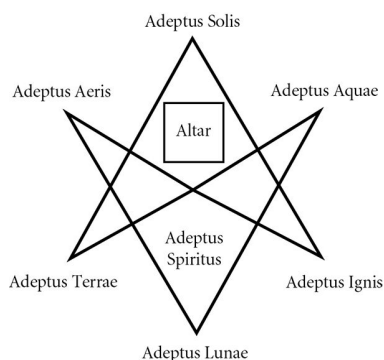
ALL: Solve et Coagula! We are divided for the sake of Union!

ALL take down their wands. ADEPTUS SOLIS takes up the vial of olive oil. ADEPTUS LUNAE takes up the vial of alcohol. ADEPTUS IGNIS takes up the repast candle. ADEPTUS AQUAE takes up the Chalice of Wine. ADEPTUS AERIS takes up the rose. ADEPTUS TERRAE takes up the platter of bread and salt. ALL ADEPTI

turn to face outward, very deliberately, away from the Altar. After a slight pause, ALL walk simultaneously in a straight line away from the Altar to their stations, taking the repast elements to their respective side Altars.

Purification and Consecration of Four ²¹³

ADEPTUS SPIRITUS moves the central Altar a few feet to the east of the center of the Hall. She moves her chair a few feet to the west of the center of the Hall (see diagram “Walking the Hexagram”). She is seated.



Walking the Hexagram

Earth

ADEPTUS IGNIS and ADEPTUS AQUAE (together): Aqua et Ignus Amici Fiant! ²¹⁴

With the Censer of incense, ADEPTUS IGNIS goes clockwise from his station to that of Water, where ADEPTUS AQUAE takes up the Cup of Water. BOTH face the station of Earth and ADEPTUS TERRAE.

ADEPTUS IGNIS and ADEPTUS AQUAE (together): **Let the Earth adore Adonai! Except ye be cleansed by Water and sanctified by Fire, ye cannot enter the Kingdom of God.**

ADEPTUS TERRAE takes the platter of bread and salt and walks clockwise in a half-circle to the station of Water, to stand before ADEPTUS AQUAE and ADEPTUS IGNIS.

With the Water Cup, ADEPTUS AQUAE traces a cross and Water triangle over the platter of bread and salt and says:

Creature of Alchemy, I purify thee with Water.

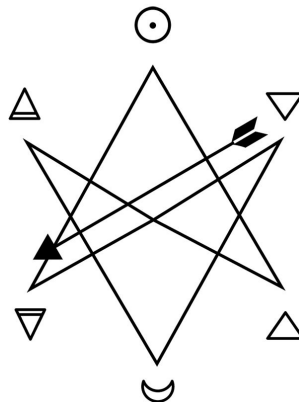
With incense, ADEPTUS IGNIS traces a cross and Fire triangle over the platter of bread and salt and says:

Creature of Alchemy, I consecrate thee with Fire.

ALL: Let the Earth adore Adonai!

ALL (vibrate softly): “ADONAI,” while ADEPTUS TERRAE walks the path of the Hexagram, stopping when she returns to the point of Water in the southeast.

ADEPTUS TERRAE traces the path of the INVOKING HEXAGRAM OF EARTH as follows: From the station of Water (which is the starting point of the Hexagram), She walks directly to her own station (Earth) and continues to walk directly to the following stations in this order—Sol, Fire, Air, Luna, and back to Water.



Invoking Earth

ADEPTUS IGNIS and ADEPTUS AQUAE (together): And Adonai saw everything that had been created and it was good. In the Star of the fruitful Earth, Child of Alchemy, thou art purified. Pass thou on.

ADEPTUS TERRAE goes directly to her own station in the northwest and waits there. At this point ADEPTUS AQUAE and ADEPTUS IGNIS simultaneously pass

the implements of Purification (Water Cup) and Consecration (Incense) on to their counterparts as follows: The ADEPTUS IGNIS goes straight to the station of ADEPTUS AERIS in the northeast and gives the censer of incense to ADEPTUS AERIS. ADEPTUS IGNIS then walks straight to his own station. At the same time, ADEPTUS AQUAE goes straight to the station of ADEPTUS TERRAE in the northwest and gives the Cup of Water to ADEPTUS TERRAE. ADEPTUS AQUAE then walks straight back to her own station.

Using her hand, ADEPTUS TERRAE traces the figure of the Invoking Earth Hexagram over the platter of bread and salt.

*ADEPTUS SPIRITUS (knocks): **Fiat Lux!***

ADEPTUS TERRAE lights the black Earth candle.

Water

*ADEPTUS AERIS and ADEPTUS TERRAE (together): **Aer et Terrae Amici Fiant!***

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With the Censer of incense, ADEPTUS AERIS goes clockwise from his station to that of Earth. ADEPTUS AERIS (with Incense) and ADEPTUS TERRAE (with Water Cup) both face the station of Water and ADEPTUS AQUAE.

*ADEPTUS AERIS and ADEPTUS TERRAE (together): **Let the Water adore EL!
Except ye be born of Water and baptized by Fire, ye cannot return to
the Garden of Eden.***

ADEPTUS AQUAE takes the Chalice of Wine and walks clockwise in a half-circle to the station of Earth, to stand before ADEPTUS AERIS and ADEPTUS TERRAE.

With the Cup ADEPTUS TERRAE traces a Cross and Water triangle over the Wine and says:

*ADEPTUS AQUAE: **Creature of Alchemy, I purify thee with Water.***

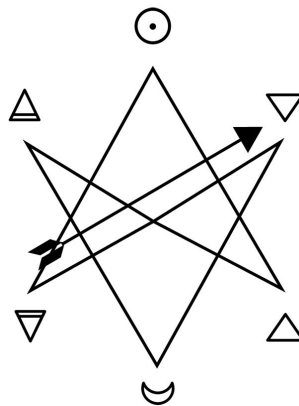
With Incense ADEPTUS AERIS traces a Cross and Fire Triangle over the Wine and says:

ADEPTUS AERIS: Creature of Alchemy, I consecrate thee with Fire.

ALL: Let the Water adore EL!

ALL (vibrate softly): “EL,” while ADEPTUS AQUAE walks the path of the Hexagram, stopping when she returns to the point of Earth in the northwest.

ADEPTUS AQUAE traces the path of the INVOKING HEXAGRAM OF WATER as follows: From the station of Earth (which is the starting point of the Hexagram), She walks directly to her own station (Water) and continues to walk directly to the following stations in this order—Luna, Air, Fire, Sol, and back to Earth.



Invoking Water

ADEPTUS AERIS and ADEPTUS TERRAE (together): And the Ruach Elohim moved upon the face of the Waters. In the Star of the Waters of Creation, Child of Alchemy, thou art purified. Pass thou on.

ADEPTUS AQUAE goes directly to her own station in the southeast and waits there. At this point ADEPTUS TERRAE and ADEPTUS AERIS simultaneously pass the implements of Purification (Water Cup) and Consecration (Incense) on to their counterparts as follows: The ADEPTUS AERIS goes straight to the station of ADEPTUS IGNIS in the southwest and gives the censer of incense to

ADEPTUS IGNIS. ADEPTUS AERIS then walks straight to his own station. At the same time, ADEPTUS TERRAE goes straight to the station of ADEPTUS AQUAE in the southeast and gives the Cup of Water to ADEPTUS AQUAE. ADEPTUS TERRAE then walks straight back to her own station.

Using her hand, ADEPTUS AQUAE traces the figure of the Invoking Water Hexagram over the Chalice of Wine.

*ADEPTUS SPIRITUS (knocks): **Let there be Light!***

ADEPTUS AQUAE lights the Water candle.

Air

*ADEPTUS IGNIS and ADEPTUS AQUAE (together): **Aqua et Ignis Amici Fiant!***

With the Cup of Water, ADEPTUS AQUAE goes clockwise from her station to that of Fire, where ADEPTUS IGNIS takes up his Censer of Incense. BOTH face the station of Air and ADEPTUS AERIS.

*ADEPTUS IGNIS and ADEPTUS AQUAE (together): **Let the Air adore YHVH! Except ye be cleansed by Water and sublimated by Fire, ye cannot pass the Gates of Heaven.***

ADEPTUS AERIS takes the Rose and walks clockwise in a half-circle to the station of Fire, to stand before ADEPTUS AQUAE and ADEPTUS IGNIS.

With the Cup, ADEPTUS AQUAE traces a cross and Water triangle over the rose and says:

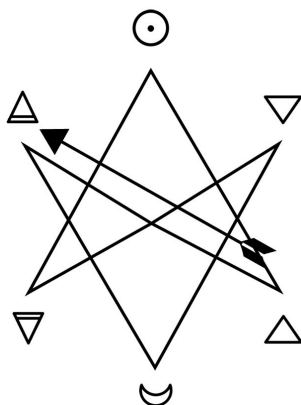
*ADEPTUS AQUAE: **Creature of Alchemy, I purify thee with Water.***

With incense, ADEPTUS IGNIS traces a cross and Fire triangle over the rose and says:

*ADEPTUS IGNIS: **Creature of Alchemy, I consecrate thee with Fire.***

*ALL: **Let the Air adore YHVH!***

ALL (NOTE) All vibrate “YHVH softly while ADEPTUS AERIS walks the path of the Hexagram, stopping when he returns to the point of Fire in the southwest.



Invoking Air

ADEPTUS AERIS traces the path of the INVOKING HEXAGRAM OF AIR as follows: From the station of Fire (which is the starting point of the Hexagram), he walks directly to his own station (Air) and continues to walk directly to the following stations in this order—Luna, Water, Earth, Sol, and back to Fire.

ADEPTUS IGNIS and ADEPTUS AQUAE (together): The Divine breathest forth Breath, and endless space is peopled. In the Star of Breathing, Child of Alchemy, thou art purified. Pass thou on.

ADEPTUS AERIS goes directly to his own station in the northeast and waits there. At this point ADEPTUS AQUAE and ADEPTUS IGNIS simultaneously pass the implements of Purification (Water Cup) and Consecration (Incense) on to their counterparts as follows: The ADEPTUS IGNIS goes straight to the station of ADEPTUS AERIS in the northeast and gives the censer of incense to ADEPTUS AERIS. ADEPTUS IGNIS then walks straight to his own station. At the same time, ADEPTUS AQUAE goes straight to the station of ADEPTUS TERRAE in the northwest and gives the Cup of Water to ADEPTUS TERRAE. ADEPTUS AQUAE then walks straight back to her own station.

With his hand, ADEPTUS AERIS traces the figure of the Invoking Air Hexagram over the rose.

ADEPTUS SPIRITUS (knocks): **Let there be Life!**

ADEPTUS AERIS lights the yellow Air candle.

Fire

ADEPTUS AERIS and ADEPTUS TERRAE (together): **Aer et Terrae Amici Fiant!**

With the Cup of Water, ADEPTUS TERRAE goes clockwise from her station to that of Air. ADEPTUS AERIS (with Incense) and ADEPTUS TERRAE (with Water Cup) both face the station of Fire and ADEPTUS IGNIS.

ADEPTUS AERIS and ADEPTUS TERRAE (together): **Let the Fire adore Elohim!
Except ye be dissolved by Water and calcined by Fire, ye cannot
restore the Fallen Tree.**

ADEPTUS IGNIS takes the red repast candle and walks clockwise in a half-circle to the station of Air, to stand before ADEPTUS AERIS and ADEPTUS TERRAE.

With the Cup ADEPTUS TERRAE traces a Cross and Water triangle over the candle and says:

ADEPTUS TERRAE: **Creature of Alchemy, I purify thee with Water.**

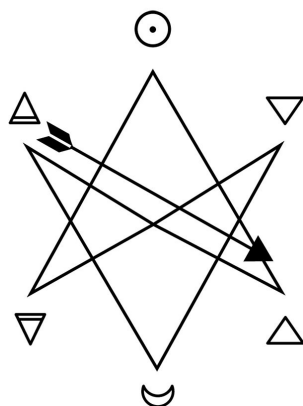
With incense, ADEPTUS AERIS traces a Cross and Fire triangle over the repast candle and says:

ADEPTUS AERIS: **Creature of Alchemy, I consecrate thee with Fire.**

ALL: **Let the Fire adore Elohim!**

ALL (NOTE) vibrate “ELOHIM” softly while ADEPTUS IGNIS walks the path of the Hexagram, stopping when he returns to the point of Air in the northeast.

ADEPTUS IGNIS traces the path of the INVOKING HEXAGRAM OF FIRE as follows: From the station of Air (which is the starting point of the Hexagram), he walks directly to his own station (Fire) and continues to walk directly to the following stations in this order—Sol, Earth, Water, Luna, and back to Air.



Invoking Fire

ADEPTUS AERIS and ADEPTUS TERRAE (together): Every way to the unfashioned Soul stretch out the reigns of the Sacred Fire. In the Star of Celestial Fire, Child of Alchemy, thou art purified. Pass thou on.

ADEPTUS IGNIS goes directly to his own station in the southwest and waits there. At this point ADEPTUS TERRAE and ADEPTUS AERIS simultaneously pass the implements of Purification (Water Cup) and Consecration (Incense) on to their counterparts as follows: ADEPTUS AERIS goes straight to the station of ADEPTUS IGNIS in the southwest and gives the censer of incense to ADEPTUS IGNIS. ADEPTUS AERIS then walks straight to his own station. At the same time, ADEPTUS TERRAE goes straight to the station of ADEPTUS AQUAE in the southeast and gives the Cup of Water to ADEPTUS AQUAE. ADEPTUS TERRAE then walks straight back to her own station.

With his hand, ADEPTUS IGNIS traces the figure of the Invoking Fire Hexagram over the repast candle.

*ADEPTUS SPIRITUS (knocks): **Fiat Vitae!***

ADEPTUS IGNIS lights the Fire candle.

Spirit

ADEPTUS SPIRITUS (standing, raising wand): **The Purification and Consecration of the Four is accomplished. This is a living symbol of the Hermetic Art. But thou must know that all things bow before the Spirit Divine. For in the midst of the Four Elements is another which unites and guides them—ETH—the Fountain of All Fountains—the Matrix containing All.**

ADEPTUS AERIS (holding up Rose): **Thine is the AIR with its Movement!**

ADEPTUS IGNIS (holding up repast candle): **Thine is the FIRE with its Flashing Flame!**

ADEPTUS AQUAE (holding up Wine Chalice): **Thine is the WATER with its Ebb and Flow!**

ADEPTUS TERRAE (holding up Platter): **Thine is the EARTH with its enduring Stability!**

ALL: Let the white Brilliance of the Divine Spirit descend!

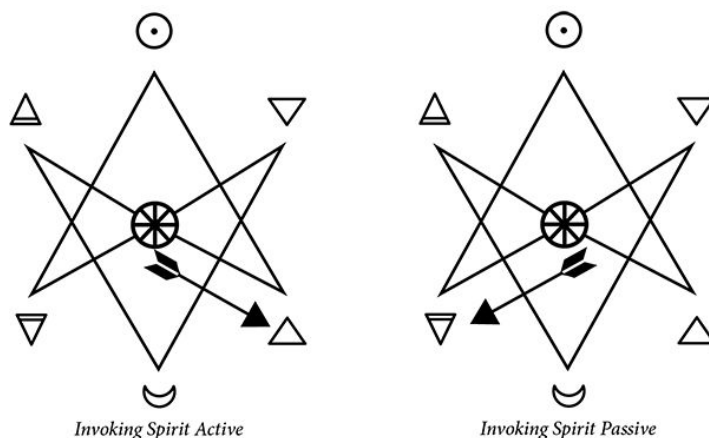
ALL VIBRATE: IAO! IAO! IAO!

ALL (NOTE) vibrate “EHEIEH” softly while ADEPTUS SPIRITUS walks the path of the Hexagram, stopping when she returns to the point of Spirit in the center.

Taking her wand and the dish of Ash, ADEPTUS SPIRITUS traces the path of the INVOKING HEXAGRAM OF SPIRIT ACTIVE as follows: From the central point of Spirit (at the very center of the Hall), she walks to the following stations in this order—Fire, Sol, Earth, Water, Luna, Air, and back to Spirit.²¹⁶

ALL (NOTE) vibrate “AGLA” softly while ADEPTUS SPIRITUS walks the path of the Hexagram, stopping when he returns to the point of Spirit in the center.

ADEPTUS SPIRITUS traces the path of the INVOKING HEXAGRAM OF SPIRIT PASSIVE as follows: From the central point of Spirit, she walks to the following stations in this order—Earth, Sol, Fire, Air, Luna, Water, and back to Spirit.



ADEPTUS SPIRITUS places the dish of Ash on the white triangle. With her wand she traces a circle and cross over the Ash. Then she puts the wand aside, places her hands around the dish and breathes into it, then says:

The First shall be last and the last shall be first. Child of Alchemy, thou art enlivened.

ADEPTUS SPIRITUS traces the Invoking Hexagrams of Spirit Active and Passive over the white candle of Spirit.

ADEPTUS SPIRITUS (knocks): **Fiat Lux et Vitae!**

Pause.

The Address of Sol and Luna

ADEPTUS SPIRITUS: And God made two great Lights in the firmament of Heaven to give light upon the earth; the greater light to rule the day and the lesser light to rule the night.

ADEPTUS SOLIS: The wholeness of the Sun is in the supermundane orders, for therein a Solar World and endless Light subsist. The Sun more true measureth all things by time, for He is the Time of Time, and his

disc is in the Starless above the inerratic Sphere, and he is the centre of the Triple World. The Sun is Fire and the Dispenser of Fire. He is also the channel for the Higher Fire.

ADEPTUS LUNAE: For the Goddess brings forth the great sun, and the bright Moon. O Aether, Son, Spirit, Guides of the Moon and of the Air, and of the Solar Circles, and of the monthly clashings, and of the Aerial recesses. The Melody of the Aether, and of the passages of the Sun, and Moon, and of the Air, and the Lunar Course, and the Pole of the Sun. She collecteth it, receiving the Melody of the Aether, and of the Sun, and of the Moon, and of all that are contained in the Air. Fire, the derivation of Fire, and the Dispenser of Fire; His hair pointed is seen by his native Light; Hence comes Saturn. The Sun Assessor beholding the pure Pole; and the Aetherial Course, and the vast motion of the Moon, and the Aerial fluxions, and the vast Sun, and the brilliant Moon.

ADEPTUS SPIRITUS: O Aether, Sun and Spirit of the Moon, ye are the Leaders of Air and the Source, Lights, and Rulers over the Elements of the Earth!

ADEPTUS SPIRITUS goes back to her seat.

Purification and Consecration of Sol and Luna

ADEPTUS SOLIS and ADEPTUS LUNAE (together): Sol et Luna Amici Fiant!²¹⁷

Let the Sun and Moon adore Achad! Except ye be purified by Water and consecrated by Fire, ye cannot rule over Day and Night.

ADEPTUS SOLIS takes up his bottle of olive oil.

ADEPTUS LUNAE takes up her vial of alcohol.

ADEPTUS IGNIS (with Incense) walks clockwise around the Hall to the station of ADEPTUS SOLIS in the east.

ADEPTUS AQUAE (with Cup) walks clockwise to the station of ADEPTUS LUNAE in the west. ADEPTUS AQUAE traces a cross and Water triangle over ADEPTUS LUNAE's vial of alcohol and says:

ADEPTUS AQUAE: Creature of Alchemy, I purify thee with Water.

In the East, ADEPTUS IGNIS traces a cross and Fire triangle over ADEPTUS SOLIS' bottle of olive oil and says:

ADEPTUS IGNIS: Creature of Alchemy, I consecrate thee with Fire.

Simultaneously, ADEPTUS IGNIS and ADEPTUS AQUAE walk clockwise around the room until ADEPTUS IGNIS is at the station of ADEPTUS LUNAE in the West, and ADEPTUS AQUAE is at the station of ADEPTUS SOLIS in the East.

ADEPTUS AQUAE traces a cross and Water triangle over ADEPTUS SOLIS' bottle of olive oil and says:

ADEPTUS AQUAE: Creature of Alchemy, I purify thee with Water.

In the West, ADEPTUS IGNIS traces a cross and Fire triangle over ADEPTUS LUNAE's vial of alcohol and says:

ADEPTUS IGNIS: Creature of Alchemy, I consecrate thee with Fire.

ALL: Let the Sun and Moon adore ACHAD!

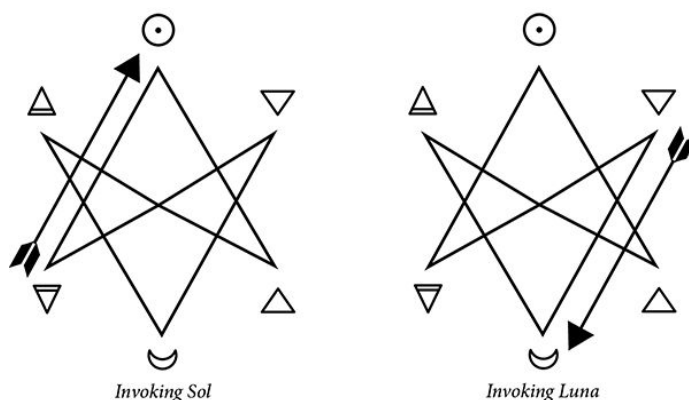
ADEPTUS IGNIS and ADEPTUS AQUAE return clockwise to their stations.

ADEPTUS SOLIS and ADEPTUS LUNAE walk clockwise around the room simultaneously, until ADEPTUS SOLIS is at the station of Earth in the northwest and ADEPTUS LUNAE is at the station of Water in the southeast.

ALL (NOTE) vibrate "ACHAD" softly while ADEPTUS SOLIS and ADEPTUS LUNAE walk the paths of their respective Hexagrams simultaneously.

ADEPTUS SOLIS traces the path of the INVOKING HEXAGRAM OF SOL as follows: From the station of Earth (which is the starting point of the Hexagram), he walks directly to his own station (Sol) and continues to walk directly to the following stations in this order—Fire, Air, Luna, Water, and back to Earth.

When ADEPTUS SOLIS has returned to the station of Earth, ADEPTUS LUNAE begins to walk her Hexagram. ADEPTUS LUNAE traces the path of the INVOKING HEXAGRAM OF LUNA as follows: From the station of Water (which is the starting point of the Hexagram), she walks directly to her own station (Luna) and continues to walk directly to the following stations in this order—Air, Fire, Sol, Earth, and back to Water.²¹⁸



(The chanting of “Achad” comes to an end.)

ADEPTUS IGNIS and ADEPTUS AQUAE (together): In the twin Stars of Radiant and Reflected Light, Children of Alchemy, thou art purified. Pass thou on.

ADEPTUS SOLIS and ADEPTUS LUNAE walk clockwise around the room simultaneously, until they arrive back at their own stations. With their hands, ADEPTUS SOLIS and ADEPTUS LUNAE each trace their respective hexagrams over their alchemical substance (Sol—oil; Luna—alcohol). ADEPTUS SOLIS and ADEPTUS LUNAE each light their respective candles.

ADEPTUS SPIRITUS (knocks): Let there be Light and Life!

ADEPTUS SPIRITUS moves the main Altar back to its original position at the center of the Hall. Her seat remains where it is (farther west).

The Union of Sol and Luna

ADEPTUS SPIRITUS: Shemesh, the Solar Light, bestoweth Life, Light and Brilliancy in metallic matter, and it ruleth the sphere of action of the Sun. Yhvh Eloah va-Daath is a God of Knowledge and Wisdom, ruling over the Light of the Universe.

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. Levanah, the Lunar beam, bestoweth change, increase and decrease upon created things, and ruleth the Sphere of Action of the Moon and the nature of mankind. And Shaddai Al Chai is a God who sheddeth benefits, Omnipotent and Satisfying—the God of Life, the Living One.

In the twin Stars of Radiant and Reflected Light, Children of Alchemy, thou art purified. Pass thou on to the Cubical Altar of the Universe.

Simultaneously ADEPTUS SOLIS and ADEPTUS LUNAE walk straight up to the central Altar, with ADEPTUS LUNAE on the northern side of the Altar, and ADEPTUS SOLIS on the southern side.

ADEPTUS SPIRITUS (knocks): Let there be Union!

Union: The Wedding of Sol and Luna

ADEPTUS IGNIS and ADEPTUS AQUAE (together): Fiat Sol et Luna Coniuncta!

ADEPTUS SOLIS and ADEPTUS LUNAE place their vials of olive oil and alcohol on the Central Altar, on either side of the Dish of Ash.

ADEPTUS SPIRITUS: In the Name of The Lord of the Universe, Who works in Silence and Whom naught but Silence can express, I proclaim the

Alchemical Wedding of Sol and Luna. The time of Union is here and the time of separation is abrogated!

ALL present stand and make the Projection Sign and the Sign of Silence at the central Altar.

ADEPTUS SPIRITUS: Let us consecrate according to ancient custom the return of the Hieros Gamos, the symbolic marriage of the King and Queen!

ADEPTUS SOLIS : Light!

ADEPTUS LUNAE : Darkness!

ADEPTUS SOLIS : Day!

ADEPTUS LUNAE : Night!

ADEPTUS SOLIS : Sun!

ADEPTUS LUNAE : Moon!

ADEPTUS SPIRITUS (knocks): I am the Reconciler between them!

ALL present make the Projection Sign and the Sign of Silence at the central Altar.

ADEPTUS SOLIS : Red!

ADEPTUS LUNAE : White!

ADEPTUS SOLIS : King!

ADEPTUS LUNAE : Queen!

ADEPTUS SOLIS : Male!

ADEPTUS LUNAE : Female!

ADEPTUS SPIRITUS (knocks): I am the Reconciler between them!

ALL present make the Projection Sign and the Sign of Silence at the central Altar.

ADEPTUS SOLIS : Heat!

ADEPTUS LUNAE : Cold!

ADEPTUS SOLIS : Dry!

ADEPTUS LUNAE : Moist!

ADEPTUS SOLIS : **Animus!**

ADEPTUS LUNAE : **Anima!**

ADEPTUS SPIRITUS (*knocks*): **I am the Reconciler between them!**

ALL present make the Projection Sign and the Sign of Silence at the central Altar.

ADEPTUS SOLIS : **Soul!**

ADEPTUS LUNAE : **Spirit!**

ADEPTUS SOLIS : **Sulphur!**

ADEPTUS LUNAE : **Mercury!**

ADEPTUS SOLIS : **Gold!**

ADEPTUS LUNAE : **Silver!**

ADEPTUS SPIRITUS (*knocks*): **I am the Reconciler between them!**

ALL present make the Projection Sign and the Sign of Silence at the central Altar.

ADEPTUS SOLIS : **One Enlightener!**

ADEPTUS LUNAE : **One Reflector!**

ADEPTUS SOLIS : **One Philosopher!**

ADEPTUS LUNAE : **One Imaginer!**

ADEPTUS SPIRITUS (*knocks*): **One Reconciler between them!**

ALL present make the Projection Sign and the Sign of Silence at the central Altar.

ADEPTUS SPIRITUS: **Two contending Forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of Creation—it is the Triad of Life.**

ALL (vibrate): SELAH! AMEN! SELAH!

(All except the three Adepts of Sol, Luna, and Spirit may sit.)

ADEPTUS SPIRITUS: **Adeptus Solis, your station and function.**

ADEPTUS SOLIS: **My station is in the East (points to East) to represent the Sun as the source and ruler over the elements. As the Red King I am**

the Sol Philosophorum, the Pure Living Alchemical Spirit of Gold, and the Refined Essence of Heat and Dryness. I am the masculine, fiery principle. I make open the ways of the Soul.

I represent the radiating Glory of Shemesh, the Sun in his Strength. I have passed through the Gates of Darkness unto the Light. I am the Sun in its rising, the Opener of the Day. I have passed through the hour of cloud and night. Brilliant. Illuminating. Blazing forth. I am the emblem of the spiritual Sun—Provider of Life and Light—that Light which surpasses the glory of the Sun and beside which the light of mortals is but darkness.

And to this ceremony I bring the gift of sweet olive oil, to symbolize Sulphur, the individualized essence or identity—the very uniqueness of a thing—the essential soul of the three-fold constitution of Man—that which is personal and distinctive in operation.

ADEPTUS SOLIS places his bottle of olive oil on the Central Altar, beside the Dish of Ash.

ADEPTUS SOLIS: I am the Bridegroom to the Bride, Soul to Spirit, aminus to anima. Behold, I embrace the whole of Creation in my Rays, and without me, the universe is not.

ALL (vibrate) : QADESH! QADESH! QADESH!

ADEPTUS SPIRITUS: Adeptus Lunae, your station and function.

ADEPTUS LUNAE: My station is in the west (*points to the west*) to symbolize the Moon as the satellite of Earth. I represent Luna, the mirror of Truth, reflecting the Light of the Sun in its orbit and mediating its influence to the elements of Earth with the flux and reflux of my divine currents. I represent the splendor of Levannah, the Moon in her Purity. As the White Queen I am the Luna Philosophorum, the Pure Living Alchemical Spirit of Silver, and the Refined Essence of

Cold and Moisture. I am the Feminine, watery principle, and I make open the ways of the Spirit. My name and power is love.

I am the Rose of Sharon and the Lily of the Valley. As a lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. Not unto my majesty may thou attain, unless thine image be that of love.

And to this ceremony I bring the gift of alcohol-spirits, to symbolize Mercury, the consciousness, and life force of a thing—the essential spirit of the three-fold constitution of Man—that which flows clear as crystal from the One Source and enters into all things.

ADEPTUS LUNAE places her vial of alcohol on the Central Altar, beside the Dish of Ash.

ADEPTUS SOLIS: I am the Bride to the Bridegroom, Spirit to Soul, amina to animus. I am the Power of the Great Waters and the Tides of the Sea, and my love is a bulwark against the terrible waves of the storm. Without me the universe is not.

ALL (vibrate): SELAH! AMEN! SELAH!

ADEPTUS SPIRITUS: To these offerings, a third is added. To this ceremony I bring the gift of Ash, to symbolize Salt, subconsciousness, and the corporeal body of a thing—the foundation of physical life, the matrix, blueprint, and basis of all matter.

ADEPTUS SPIRITUS places her hand over the ash for a moment.

ADEPTUS SPIRITUS: Let the Elemental Officers present their offerings.

ADEPTUS IGNIS takes up the repast candle. ADEPTUS AQUAE takes up the Chalice of Wine. ADEPTUS AERIS takes up the rose. ADEPTUS TERRAE takes up the platter of bread and salt. ALL ADEPTI walk simultaneously in a straight

line toward the central Altar and place the repast elements on it. They remain standing, encircling the Altar.

ADEPTUS SPIRITUS: My station is at the Center, to symbolize Spirit. I represent That Eternal Force which rules and unites the four elements in their realms of activity. I am the connecting link between the opposing forces, governing them in accordance to the laws of the Universe, as the Creator whose Image I am is the Master of all who work for the Philosopher's Stone.

ADEPTUS SOLIS : As Above,

ADEPTUS LUNAE : So Below!

ADEPTUS TERRAE : On Earth,

ADEPTUS AERIS : As it is in Heaven!

ADEPTUS SPIRITUS: I am the Reconciler with the Ineffable. I am the Dweller in the Invisible. Out of the Darkness, let that Light Arise!

ALL: Before I was blind, but now I see.

ADEPTUS SPIRITUS: I am the Preparer of the Pathway, the Crafter of the Sacred Stone. For the Sacred Union of Sol and Luna results in the creation of the Stone of the Wise! From the Three Principles purified through Art, let the Lapis Philosophorum arise!

ALL:Visita Interiora Terrae Rectificando Invenies Occultum Lapidem!

ALL vibrate: IAO. IAO. IAO.

Pause. ALL visualize their own image of the Philosopher's Stone and contemplate its meaning and implications. When ALL are ready, ADEPTUS SPIRITUS continues:

O secret of secrets that art hidden in the being of all that lives, lord secret and most holy—source of light, source of life, source of love, source of liberty, be thou ever constant and mighty within us that we

may forever remain in thine abundant joy. The Secret Stone made without hands is the Eternal Stone of the Wise, which will become the Mountain of Initiation, whereby the whole Earth shall be filled with the knowledge of God. Therefore, visit the interior of the earth and purifying you will find the hidden stone.

ADEPTUS SPIRITUS leads ALL in performance of the Qabalistic Cross: ATAH, MALKUTH, VE-GEURAH, VE-GEDULAH, LE OLAHM, AMEN.

ALL raise their right hands toward the altar.

ADEPTUS SPIRITUS: Such is the Stone of the Philosophers, the Quintessence, the Summum Bonum, true wisdom and perfect happiness.

ALL vibrate: QADESH! QADESH! QADESH! IAO. IAO. IAO.

Pause. All except ADEPTUS SPIRITUS return to their stations.

The Alchemical Repast

ALL take two steps back from the Altar, still in a circle formation facing the Altar. ADEPTUS SPIRITUS goes clockwise to the east of the Altar facing west.

ADEPTUS SPIRITUS: Nothing now remains but to partake together in silence of the Alchemical Repast, composed of the symbols of the Four Elements and the Tria Prima, and to pledge ourselves to the completion of the Great Work.

ADEPTUS SPIRITUS (recites the "Prayer of Osiris"): For Osiris Onnophris who is found perfect before the Gods, hath said: These are the Elements of my Body, Perfected through Suffering, Glorified through Trial.

For the scent of the Dying Rose is as the repressed Sigh of my suffering; And the flame red Fire as the Energy of mine Undaunted

Will; And the Cup of Wine is the pouring out of the Blood of my Heart; Sacrificed unto Regeneration, unto the Newer Life; And the Bread and Salt are as the Foundations of my Body, Which I destroy in order that they may be renewed.

For I am Osiris Triumphant, even Osiris Onnophris, the Justified. I am He who is clothed with the Body of Flesh, Yet in whom is the Spirit of the Great Gods. I am the Lord of Life, triumphant over Death. Those who partaketh with me shall arise with me.

I am the Manifestor in matter of Those Whose Abode is in the Invisible. I am purified. I stand upon the Universe. I am its Reconciler with the Eternal Gods. I am the Perfector of Matter, And without me, the Universe is not.

ADEPTUS SPIRITUS: I invite you to inhale with me the perfume of this Rose, as a symbol of Air. (*Smells Rose.*) To feel with me the warmth of this sacred Fire. (*Spreads her hands over it.*) To eat with me this Bread and Salt as types of Earth. (*Dips bread in Salt and eats.*) To drink with me this Wine, the consecrated emblem of Elemental Water. (*Makes a Cross with the Cup [up, down, left, right] and drinks.*) And finally to partake with me of the Tria Prima, the three Principles of Life, purified, consecrated, and united. (*Puts a few drops of oil and alcohol in the ash and touches the mixture to her forehead.*)

ADEPTUS SOLIS goes clockwise to stand west of the Altar facing east. He projects to ADEPTUS SPIRITUS who gives the sign of Silence. ADEPTUS SPIRITUS serves the elements of the Repast (including the mixture of the Tria Prima) to ADEPTUS SOLIS in silence. When finished, ADEPTUS SPIRITUS goes to her seat. ADEPTUS SOLIS then serves ADEPTUS LUNAE, (etc.) and the Repast continues in this order: ADEPTUS IGNUS, ADEPTUS AQUAE, ADEPTUS AERIS, ADEPTUS TERRAE, and anyone else present. All return clockwise to their stations when finished.

ADEPTUS SPIRITUS: **Tetestai! It is finished.** *(She moves her seat back to its original position just west of the Altar, but remains standing.)*

ADEPTUS SPIRITUS: **We give Thee thanks, Supreme and Gracious God, for the manifestation of Thy Light which is vouchsafed to us, for that measure of knowledge which Thou hast revealed to us concerning Thy Mysteries, for those guiding Hands which raise the corner of the Veil and for the firm hope of a further Light beyond.**

Closing by Watchtower

ADEPTUS SPIRITUS (knocks v): **Let the Mystical Reverse Circumambulation take place.**

ALL present come antisunwise to the southeast and queue up behind ADEPTUS SPIRITUS. ADEPTUS SPIRITUS raises Wand in right hand, and ALL follow as she leads them in three antisunwise circumambulations of the Hall. Each ADEPT gives the Neophyte Signs as they pass the East. After passing the East for the third time, ADEPTUS SPIRITUS returns to the west of the Altar, and ALL others return to their places. ALL face East.

ALL follow the lead of the ADEPTUS SPIRITUS in the performance of the Adoration:

ALL: Holy art Thou, Lord of the Universe! *(ALL give the Projection Sign.)*
Holy art Thou, whom Nature hath not formed! *(ALL give the Projection Sign.)*

Holy art thou, the Vast and the Mighty One! *(ALL give the Projection Sign.)*

Lord of the Light and of the Darkness! *(ALL give the Sign of Silence.)*

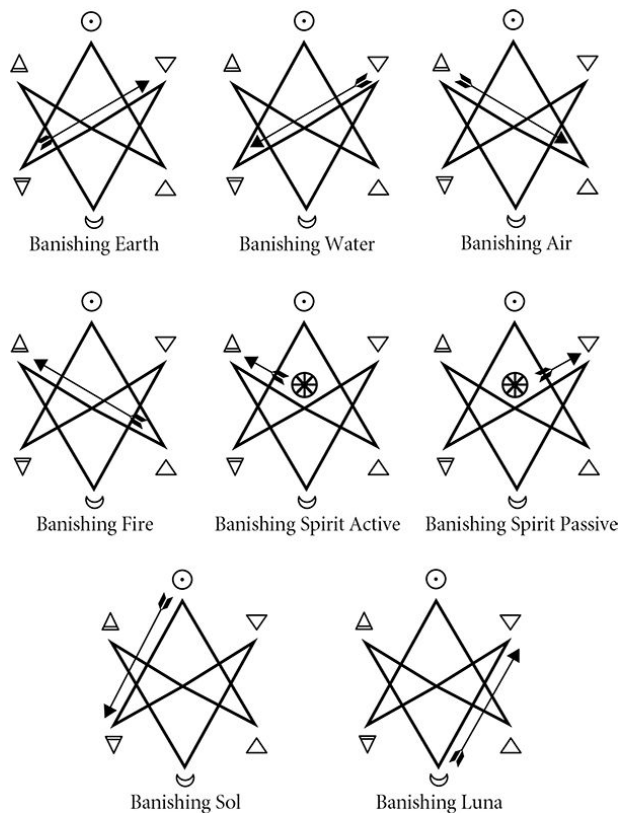
ADEPTUS SPIRITUS: **I will now release any spirits or powers that have assisted us in this ceremony. Depart ye all in peace unto your appointed Abodes. May the blessings of Yeheshuah Yehovashah be**

**with you now and forevermore. Be there peace between us always,
and be ye ready to come when ye are called.**

The Elemental Officers perform the Banishing Pentagrams corresponding to their respective Elements (in silence) in front of the Elemental Tablets. (They may banish the directions or stations with the Banishing Alchemical Hexagrams, but this is optional.)

ADEPTUS SPIRITUS:“I now declare this temple duly closed. So mote it be!”

ALL:SO MOTE IT BE!



Banishing Hexagrams

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200. The unicursal hexagram, traditionally called the pseudo-hexagram (“false hexagram”) was not invented by Aleister Crowley, nor it is properly attributed to the seven planets. To use this figure as a substitute for the traditional planetary hexagram violates the Golden Dawn’s Planetary Invocation formula of going sunwise to invoke and anti-sunwise to banish—in the unicursal hexagram this formula breaks down since the figure results in having to trace the hexagram sunwise and anti-sunwise in the same instance. Second, the top and bottom points of the figure are larger than the rest, so to draw the hexagram with planetary substitutions, Saturn at the top and Luna at the bottom, risks an overload of those energies with regard to the rest of the planets. This problem is not an issue when the traditional Golden Dawn correspondences are used because the top and bottom points of Sol and Luna are positioned as luminaries and rulers over the Earthly elements. We have taken to calling this figure the “Alchemical Hexagram.”
201. Implements of the Zelator Adeptus Minor (See Regardie, *The Golden Dawn*, 320–322). For this ritual the Elemental weapons of the Z.A.M. will only be used in the Opening by Watchtower. When not being used, they will remain by the Elemental Tablets.
202. All stations should be equipped with matches or lighters.
203. Such as vodka.
204. Or a white-and-yellow striped nemyss.
205. The Chief Adept’s Wand in the Portal.
206. Or a red-and-green striped nemyss.
- 207 . Or a blue-and-orange striped nemyss.
- 208 . Or a yellow-and-violet striped nemyss.
209. Or a black-and-white striped nemyss.
210. This is the only candle to be lit at the beginning of the ceremony.
211. These rituals can be found in our book, *Self-Initiation into the Golden Dawn Tradition* (St. Paul, MN: Llewellyn Publications, 1998), 82–84, 689–92.
212. An alternative invocation for Earth: **“The Maker of all things, self-operating, framed the World. And there was a certain Mass of Fire: all these things Self-Operating He produced, that the Body of the Universe might be conformed, that the World might be manifest, and not appear membranous.”**
213. The Four Elements, beginning with Earth.
214. “Let Water and Fire be Friends!”
215. “Let Air and Earth be Friends!”
216. In the Alchemical Hexagram, Invoking Spirit Active starts from the Spirit Point and goes toward the most Active Element (Fire), while Invoking Spirit Passive starts from the Spirit Point and goes toward the most Passive Element (Earth). Since this Hexagram is elemental in nature, it follows the elemental formula of going toward a point to invoke it, and away from a point to banish it.
217. “Let Sol and Luna be Friends!”
218. At one point, Adeptus Solis and Adeptus Lunae will pass each other at the center of the Hall. When this happens Sol is closer to the east and Luna is closer to the west.

BOOK FIVE

RESOURCES

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APPENDIX ONE

A SELECTION OF BOOKS
ON ALCHEMY

Spiritual Alchemy

The Alchemical Mandala: A Survey of the Mandala in the Western Esoteric Traditions by Adam McLean

Alchemical Studies by C. G. Jung, translated by R. F. C. Hull

Alchemy by Titus Burckhardt

Hidden Symbolism of Alchemy and the Occult Arts by Herbert Silberer

Jung and the Alchemical Imagination by Jeffrey Raff

The Tower of Alchemy by David Goddard

Practical Alchemy

The Alchemist's Handbook by Frater Albertus

In Pursuit of Gold: Alchemy Today in Theory and Practice by Lapidus

The Path of Alchemy by Mark Stavish

The Practical Handbook of Plant Alchemy by Manfred Junius

Real Alchemy: A Primer of Practical Alchemy by Robert Allen Bartlett

The Way of the Crucible by Robert Allen Bartlett

Alchemical Images

Alchemy: the Secret Art by Stanislas Klossowski de Rola

Alchemy & Mysticism: The Hermetic Museum by Alexander Roob

The Golden Game: Alchemical Engravings of the Seventeenth Century by Stanislas Klossowski de Rola

History of Alchemy

Alchemy by E. J. Holmyard

The Arts of the Alchemists by C. A. Burland

The Lure and Romance of Alchemy by C. J. S. Thompson

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APPENDIX TWO

PRACTICAL ALCHEMY: SOME BASIC SAFETY RULES

As we stated in the Introduction to the Third Edition, no one, absolutely no one, should begin any work of practical alchemy under any circumstances without fully knowing and fully utilizing all possible safety precautions. This includes a comprehensive knowledge of the safe use of laboratory equipment as well as safety equipment, and a thorough and complete knowledge of the properties of all substances to be worked on. It is imperative that anyone contemplating the practice of Practical Alchemy heed the advice of practicing alchemists such as Mark Stavish and Sam Scarborough, who have provided the safety tips below. If readers cannot follow these basic rules, they have no business attempting Practical Alchemy at all and should stick solely to Spiritual Alchemy—meditation and ritual.

Mark Stavish

While there are many sources of alchemical information available these days, it is interesting to note that most them did not come into existence until the advent of widespread use of the Internet, and the appearance of the *Spagyric* and *Mineral Alchemy Courses* of *The Philosophers of Nature*. While it is difficult to review every course in existence, it is well known that many of them are taken directly from the Philosophers of Nature material, without authorization. As such, it is strongly recommended that anyone serious about advanced work should obtain these lessons and use them as a benchmark from which to judge other sources of practical, laboratory information. The Philosophers of Nature ceased operations in

2000, but the body of information that was produced by it can be obtained in French and English, in printed or electronic format, from Triad Publishing, at: www.triad-publishing.com; Post: P.O. Box 116, Winfield, IL 60190; Email: info@triad-publishing.com; Telephone: 630.682.3938; Fax: 630.665.2364.

Concerning Laboratory Safety: It is important to learn about the chemicals you will be using and how they behave in reaction before you begin any alchemical process with minerals or metals. Material Safety Data Sheets (MSDS) are available on the Internet for most common chemicals. A list of Websites offering MSDSs is at <http://www.ilpi.com/msds#Internet>. It is also recommended that you purchase or otherwise obtain access to copies of the *Merck Index* and *CRC Handbook of Chemistry and Physics*. If purchased new, each of these books is expensive, but they can be acquired used for a fraction of their original cover price. When performing any laboratory procedure that could potentially result in the release of toxic vapors or dust, always use splash-resistant safety goggles and an industrial grade, twin cartridge respirator.

Goggles and respirators are inexpensive insurance and can be purchased through your local hardware store or home improvement center. MSA Safety Works (<http://www.msasafetyworks.com>) makes an industrial grade respirator advertised as protecting against: paint, pesticides, organic vapors, lacquers, dust, fiberglass, ammonia, formaldehyde, muriatic acid, hydrogen sulfide (escape only), hydrogen chloride, hydrogen fluoride, methylamines, chlorine, chlorine dioxide, asbestos, lead fumes, and hantavirus.

Finally, make sure you read the Laboratory Safety Procedures outlined in *The Philosophers of Nature Spagyric Course*, Lesson 4. These lessons are available through Triad Publishing.

Samuel Scarborough

When working with anything that may have some dangerous aspects to it, common-sense safety rules must always be followed to prevent any sort of accident from happening. Here are some basic safety rules or points to follow when working with practical alchemy.

- Choice of plant—know what sort of plant you are using for basic spagyric work. Since the goal of producing an alchemical tincture is to ingest the tincture, always be sure that the plant that is used to produce the tincture is **NOT** toxic.

- Always use clean and dry tools such as mortar and pestle, flasks, grinders, stoppers, tongs, etc.

- Make sure that your work area is clean and uncluttered.

- Make sure that there is nothing to trip on—that no loose or hanging power cords, hoses, or loose rugs are in the work area. Tape down any hoses and power cords to prevent trip hazards. (Use duct tape for this.)

- Make sure that the tools such as tongs, crucibles, and any other equipment used are in good working order (not broken or damaged). For electric or gas heating devices, always follow the safety requirements specified by the manufacturer.

- When grinding plant material, wear the appropriate safety equipment; in this case a surgical mask to keep from breathing in the finely powdered plant product. You also may want to wear safety goggles to keep any loose airborne plant matter from getting into the eyes.

- You may want to wear rubber gloves when grinding plant materials, particularly any that have high oil content.

- Have eye wash on hand should you get something in your eyes.

- If you spill anything on your hands or clothing, wash immediately with water. If the spill is on your clothing, remove clothing.

- Have a basic, well-stocked first aid kit on hand for minor accidents and know how to use it.

- Wear the appropriate clothing, especially when calcining the caput mortem and the other plant material. This includes a long-sleeved shirt, long pants, and close-toed shoes. Wear the appropriate heat resistant gloves for this operation (welder's gloves are appropriate).

- When calcining, you may want to wear suitable breathing protection as during the early stages of the process there will be a lot of foul-smelling smoke produced.

- **ALWAYS** calcine material outside or in a properly ventilated area as there will be a lot of smoke.

- When operating any heating source, **ALWAYS** maintain the proper fire safety. Make sure that nothing flammable is close to the heat source. Have an appropriately graded fire extinguisher on hand should a fire start.

- Should anything be spilled or broken, clean up the mess immediately! Wear the appropriate clothing and safety equipment. For broken glass, be sure to wear gloves that will not allow you to be cut by the broken glass. For some spills or broken material, you may need to wear safety goggles and surgical mask. Use the correct materials and tools to dispose of any breakage or spillage.

- Should there be any major accident such as a fire or bad burn, immediately get in contact with any and all local emergency services. Go to the doctor or hospital immediately.

By following these basic safety protocols and using common sense, the likelihood of accidents are greatly reduced. Always be aware of what you are doing and what is around you. Make sure you have plenty of space to work in safely.

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GLOSSARY

ADEPT: An initiate who has reached a certain high level of attainment.

ADEPTUS MINOR: The “lesser Adept.” The first grade of the Golden Dawn’s Inner Order. The Adept Grades comprise the Third Degree of the Order system.

AIN SOPH: Hebrew phrase meaning “limitless.” The middle veil of the Three Negative Veils.

AIR: One of the four elements. In alchemy a general term for any gas.

AKASA (or Akasha): Derived from a Sanskrit word meaning “to shine.” The Tattva associated with the element of Spirit, depicted as a black egg.

ALCHEMICAL HEXAGRAM: The unicursal (one-lined) hexagram traditionally assigned to the Sun, Moon, Spirit, Fire, Water, Air, and Earth.

ALCHEMICAL MARRIAGE: The completion of the Great Work. The Union of the King and Queen.

ALCHEMY: A process of transformation, discipline, and purification. There are two types of alchemy which often overlap. Practical, laboratory, or outer alchemy is concerned with transforming a base material into a higher and more purified substance, such as the turning of lead into gold or the extraction of a medicinal substance from a plant in order to create a healing elixir. Spiritual, theoretical, or inner alchemy is concerned with the transformation of the human soul from a state of baseness to one of spiritual enlightenment. Alchemical texts are often full of allegory and mythological symbolism.

ALEMBIC: A container used for distillation. A still or the upper part of a still; a still-head. Its shape was said to resemble a dancing bear.

ANALYSAND: A person who is undergoing psychotherapy.

ANALYTICAL PSYCHOLOGY: A term used by C. G. Jung to describe his particular method of psychotherapy.

ANGEL WATER: Liquefied potassium carbonate used in the creation of an Ens.

ANIMA: According to Jungian psychology an archetypal “soul image” which is the embodiment of the reflective feminine nature of man’s subconscious.

ANIMA MUNDI: Latin for “the Soul of the World.” The divine essence that permeates all things.

ANIMAL SOUL: (*See Nephesh.*)

ANIMUS: According to Jungian psychology, an archetypal “soul image” which is the embodiment of the creative masculine nature of woman’s subconscious.

ARCHETYPE: often referred to in Jungian psychology to mean an idea, mode of thought, or godform that has manifested from the collective unconscious of humanity.

ARGENT VIVE: “Living Silver.” Mercury or quicksilver.

ASHES: Calcined matter.

ASPIRANT: One who aspires to something. A Golden Dawn designation for a prospective candidate to a Second Order grade.

ASSIAH: The fourth of four Qabalistic worlds or stages of manifestation. Assiah is the dense world of action and matter. It is attributed to Malkuth and the element of earth.

ASSUMPTION OF GODFORMS: A magical technique wherein the Adept identifies him or herself with a particular deity by “assuming its form.” The archetypal image of the deity is created on the astral by focused visualization, vibration of the deity’s name, the tracing of its sigil, etc. The magician then steps into this astral image and wears it like a garment or mask, continuing to strengthen the image with focused concentration. This is performed in order to create a vehicle for that

particular aspect of the Divine that the magician is working with. (See *Godforms*.)

ASTRAL: From the Greek word *astrum*, or “star.”

ASTRAL LIGHT: An omnipresent and all-permeating fluid or medium of extremely subtle matter, this Light is diffused throughout all space, interpenetrating and pervading every visible form and object. Similar to prana or chi.

ASTRAL PLANE: An intermediate and invisible level of reality between the physical plane and higher, more divine realms. It is the common boundary between the individual and noumenal reality. A nonphysical level of existence which is the basis of the physical plane, the astral plane has several “layers” of density and vibrational rate. The upper astral lies close to the angelic realms, while the lower astral is the world of dreams and phantasms. The astral plane contains many nonphysical entities.

ASTROLOGY: An ancient science that examines the action of celestial bodies upon all living beings, non-living objects, and earthly conditions, as well as their reactions to such influences. Whereas modern astronomy is considered an objective science of stellar distances, masses, and speeds, astrology is considered a subjective and intuitive science that not only deals with the astronomical delineation of horoscopes, but is also looked upon as a philosophy that helps explain the spiritual essence of life.

ATHANOR: A furnace used in alchemy. A forge or oven known as the Philosophical Furnace, used to produce a graduated heat. The Athanor contains the egg-shaped glass vessel which lies in a sand bath or ash-pit that is just above the fire. A symbol of the human being. (In sexual terms, a penis or active masculine force.)

ATZILUTH: the first of four Qabalistic worlds or stages of manifestation. Atziluth is the divine world of archetypes. It is attributed to Kether and the element of fire.

AUGOEIDES: A Greek word used by Iamblichus to refer to the transformed Spiritual Body worn by the initiate who had overcome the materialism of the physical world. Its meanings include “shining one,” “glittering one,” “light vision,” or “bright shape,” and refer to the radiant nature of the Higher Self. This word has been a source of confusion because it is sometimes used to mean the Higher Genius in Kether, but other times it is used to mean the Higher Self in Tiphereth.

AURA: A shell or layer of astral substance that surrounds and permeates the physical body. Also called the Sphere of Sensation.

AURIPIGMENT: “Gold pigment.” A yellow mineral used as a pigment. An ore of arsenic.

AZOTH: A word formed from the first and final letters of the Greek, Latin, and Hebrew alphabets thus: Alpha and Omega, A and Z, Aleph and Tau. It symbolizes the beginning and the end, or rather, the essence of The One Thing which is both the chaotic First Matter at the beginning of the Work and the perfected Stone at its conclusion. Azoth is considered the Universal Medicine, to which all things are related, containing within itself all other medicines. It is also the term for the Mercury of any Metallic Body. Azoth is considered as a living spirit. The Quintessence. Water of Spirit.

BALNEUM MARIAE: The water bath used for heating more delicate materials. A vessel of hot water in which is placed the vessel to be heated. A warm water bath kept at a temperature bearable to humans.

BANISHING: A ritual designed to get rid of unwanted spiritual energies. Banishings are usually a prelude to more complex rituals.

BHAKTA (or *Bhakti*): A form of Yoga that emphasizes union through devotion.

BINAH: Hebrew word for “understanding,” referring to the third Sephirah on the Tree of Life.

BLACK DRAGON: Death, putrefaction, decay. The dragon in flames is a symbol of fire and calcination. Winged Dragons represent the volatile principle; dragons without wings represent the fixed principle. The Ouroboros or the dragon biting its own tail represents the fundamental unity of all things as well as the circular nature of the alchemist's work.

BLOOD: The Red Tincture or flowering of the Great Work. Spirit.

BLOOD OF THE INNOCENTS: The mineral spirit of metals.

BODDHISATTVAS: In Buddhism this refers to enlightened beings who through compassion have put off entering paradise in order to help others attain enlightenment.

BODHI: In Buddhism it refers to Enlightenment. Awakening.

BODY OF LIGHT: The astral body or etheric double. Often used to describe a ritually constructed vehicle for astral traveling.

BOOK: Represents the Universe.

BOOK OF NATURE: A philosophical concept that refers to nature as a book to be read for knowledge and understanding.

BOUNDARY OF HEARTS: The Final Cause.

BRAHMANISM: The historical predecessor of modern Hinduism.

CABALAH: (See *Qabalah*.)

CADUCEUS: The Staff of Hermes which represents the power of transformation and the union of opposites.

CALCINATION: The process of using fire to reduce plant material to a fine ash.

CAPUT DRACONIS: "Head of the Dragon." The North Node of the Moon.

CAPUT MORTUM (*or caput mortuum*): "Dead Head." The Tail end of the matter. The residue mass of waste material left behind after maceration, distillation, or any other process of separation. Also called *faeces*.

CARBUNCLE: A red garnet.

CATHOLIC MAGNESIA: The “seed of the World.” The Mercury of the Philosophers.

CAUDA DRACONIS: The “Tail of the Dragon.” The South Node of the Moon.

CHAKRA: Sanskrit word meaning “wheels” or “lotus flowers.” Refers to energy centers within the aura that correspond to certain glands or organs within the body. The seven chakras are: 1) *Muladhara*, also called the base or root chakra located at the base of the spine, is associated with sex, sustenance, and survival instincts; 2) *Svadhithana*, the navel chakra, located three inches above the navel, controls sexuality and procreation; 3) *Manipura*, the solar plexis chakra, just below the sternum, is the seat of energy and identity; 4) *Anahata*, the heart chakra, is the center of emotion, meditation, and prayer; 5) *Visuddha*, the throat chakra, controls respiration, creativity, and self-expression; 6) *Anja*, the third eye chakra, is associated with all the higher intellectual and psychic functions; and 7) *Sahasrara*, the crown chakra at the top of the head, controls all aspects of body, mind, and soul.

CHALDEAN: A Greek synonym for “Babylonian.” Similar to the name of the Assyrian *Kaldu*, which was part of Babylonia. In the Book of Daniel, the word is used to indicate a class of wise men. The word *Chaldæan* eventually came to mean an elite group of prophets, seers, astrologers, and alchemists.

CHALDEAN ORACLES: Fragments from an oracular text brought to Rome by Julianus the magician in the second century C.E. These fragments, reputed to have been written by Zoroaster, are said to contain sacred doctrines and philosophies of the ancient Babylonian priests, which have come down to us through Greek translations. Paraphrased in Neoplatonic literature and philosophy, the Oracles form an important part of the literature of the Western Esoteric Tradition.

CHALYBES: (or *Chaldoi*) An Anatolian tribe in ancient Turkey credited with the invention of iron metallurgy.

CHAOS: Also called Hyle. The primordial essence which is the source of everything.

CHESED: Hebrew word for “mercy,” referring to the fourth Sephirah on the Tree of Life. Also called Gedulah, which means “greatness, magnificence, glory.”

CHOKMAH: Hebrew word for “wisdom,” referring to the second Sephirah on the Tree of Life.

CIRCULATION: The exaltation of a liquid through repeated dissolution and coagulation using low heat. The liquid is brought by repeated changes from liquid to vapor to liquid again. Percolation.

COAGULATE: To reduce a fluid to solid form.

COHOBATION: A number of repeated distillations of a solvent over a substance or substances which have been dissolved into it. The process loosens the structure of certain substances; volatilizing the solids which are thus loosened by the solvent. Any cyclic process in which a fluid is vaporized and condensed.

COLLECTIVE UNCONSCIOUS: In Jungian psychology, those mental patterns and primordial images that are shared by all of humanity.

CONSCIOUS: The component of waking awareness. The state of being awake and perceptive.

CONSCIOUSNESS: One’s personal or collective identity, consisting of many levels of conscious and unconscious realities. To expand one’s consciousness implies gaining access and/or awareness of these various levels.

CROSS: Descent of Spirit into matter. A balanced four-fold division. A symbol of man.

CROW: A symbol of the black phases of calcination and putrefaction. Initiation through blackness. Signifies the Nigredo or putrefaction of the first Material—the initial blackness that is necessary for further evolution.

Also a symbol of Elemental Earth. The crow represents the beginning of the great work of inner alchemy.

CROWNED KING: A symbol of man, solar consciousness or Sulfur. Also, a symbol of the Ruach in Tiphareth.

CURCUBITE: A gourd-shaped glass boiler attached to the lower part of the alembic. The lower portion of a still used in the alchemical process of distillation. Symbolic of the womb.

DAATH: Hebrew word for “knowledge.” The so-called “Invisible Sephirah” on the Tree of Life, Daath is not really a Sephirah, but rather a conjunction of the energies of Chokmah and Binah. It can be likened to a passageway across the abyss.

DACTYLI: In Greek mythology a race of male beings associated with the Great Mother. They were skilled metal smiths and healers.

DEAD HEAD: (See *Caput Mortum*).

DEATH: In alchemy the substance which is to be changed, dies to an old existence and is transformed or reborn into a new one. It is resurrected to a higher existence. “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” From this Biblical passage was derived the alchemical axiom: “No generation without prior corruption.”

DISSOLUTION: Dissolving the metals. Indicates letting time and nature do the work. A slow separation of a metal into its components in a liquid.

DISTILLATION: Also called *Circulation* or *Recification* because it entails a continuous cycle (rising and falling). Purifying a substance through heat and evaporation. The process of boiling a liquid until it vaporizes and is then recondensed by cooling. The rising vapor is considered the spirit of the substance. Considered the primary tool of the alchemist.

DIVINATION: The faculty of Foreseeing. To gather insights through Divine inspiration usually by way of a ritualized process using various tools such as tarot cards.

EAGLE: A symbol of Sublimation. Mercury in its most exalted state. An emblem of knowledge, inspiration, and a sign of the completed Work.

EARTH: In practical Alchemy, metals are often referred to as Earth.

EGG: The sealed Hermetic Vessel wherein the work is completed. Symbol of Creation.

EGG OF THE PHILOSOPHERS: The principal vessel used in alchemical operations. In Spiritual alchemy, it is the human aura.

EGO: That portion of the psyche which is conscious, most directly governs thought and behavior, and is most concerned with outer reality. Also called the *conscious self*.

ÉLAN VITAL: “Vital life force.” A term coined by Henri Bergson.

ELEMENT: One of five magical substances or divisions of nature: Fire, Water, Air, Earth, and the ruling fifth element of Spirit. These are the basic modes of existence, energy, and action as well as the basic building blocks of everything in the universe. The four basic elements are each assigned a combination of two of the four qualities of heat, cold, dryness, and moisture.

ELIXIR OF LIFE: Derived from the Philosopher’s Stone, the Elixir is a universal medicine, a refined tincture said to confer immortality and restore youth.

EMERALD TABLET: One of the oldest of all alchemical texts, dating from the second to third centuries B.C.E. The *Tabula Smaragdina* or “Emerald Tablet” is said to have been written by Hermes Trismegistos. Source of the often quoted phrase: “As above, so below.”

ENANTIODROMIA: A Jungian idea stating that the superabundance of any force inevitably produces its opposite. The changing of something into its opposite.

ENOCH: “He who walked with God.” Hebrew prophet said to be the seventh master of the world after Adam.

ENOCHIAN: A genuine language and a system of magic that was discovered by Dr. John Dee (1527–1608), a magician, philosopher, astrologer, and advisor to Queen Elizabeth, and his assistant, Edward Kelly. Beginning in 1582, the Elizabethan magician and his seer continued to uncover the Enochian system over a period of seven years. The two men accumulated a great quantity of work, including an entire language with its own unique alphabet and syntax. This language, often called the “Secret Angelic Language,” became known as Enochian because it was said to be the angelic language revealed to Enoch by the angel Ave.

ENS: “The One” or “the Essence.” A tincture produced with Angel Water, generally made for initiatic purposes.

ENTIA: Plural of ens.

ETHER: The regions of space beyond the earth; the heavens. An element once believed to fill the space above the sphere of the moon and which composed the stars and planets. In physics it refers to an all-pervading, elastic, intangible medium formerly postulated as the medium of transmission of electromagnetic waves.

EUCCHARIST: The central sacrament of worship in many Christian churches, which was instituted at the Last Supper and in which bread and wine, representing the body and blood of Jesus Christ are consecrated and consumed. Communion. In the Golden Dawn, a similar rite called the *Mystic Repast* or *Feast of Osiris* is performed, wherein initiates partake of the four elements, which represent the reconstituted Body of Osiris.

EVOCATION: A ritual designed to manifest or “evoke” a spiritual entity from the invisible realms into the magician’s field of awareness or visible appearance (whether physically or on the astral). Sometimes called “summoning spirits.”

FAECES (or feces): Residue left over from alchemical operations.

FERMENTATION: Soaking a plant in water to create a tincture. Sometimes refers to adding the required precious metal as a yeast to the

Philosopher's Stone, enabling it to transmute base metals into a particular precious metal. It is associated with putrefaction and decay, but also the work of transformation and regeneration. In mystical Alchemy, fermentation implies the liberation of intuitive powers and the creation of dreams.

FIRE-DRAKE: A fire-breathing dragon.

FIRST MATTER: "The primal one thing" that is at the core of manifestation. The beginning of the work, the base metal. The first state of unformed matter. The elementary substance of inherent possibilities which contains the germs, seeds, or potencies of all things. A fusion of the four Elements. Once the first matter was known and purified it became the Philosopher's Stone. Also called Hyle.

FISH: Arcane substance.

FIXING THE VOLATILE: Making the elixir of mercury, a medicine, by removing the volatile or poisonous element. In spiritual alchemy it means focusing on an image or idea without being distracted until a transformation takes place. (Represented by the image of a crucified serpent.)

FLAMING SWORD: In Qabalah, the pattern formed by the sequence of the Sephiroth on the Tree of Life, alluding to the Flaming Sword of the Kerubim in the Garden of Eden.

FLASHING TABLET: A square diagram painted in the flashing colors with the symbols of an element, planet, zodiacal sign, sephirah, or other magical energy and consecrated like a talisman, often used as a skrying device.

GEIST: A German word denoting "spirit-mind."

GEOMANCY: From the Latin "geomantia," which is derived from the Greek term for "divination by earth." A method of divination that interprets markings on the ground, on paper, or the patterns formed by random tossing of rocks, coins, or soil. The most common form involves

interpreting a series of sixteen figures called *tetragrams* formed by a randomized process known as *squilling*. This is followed by analyzing the resulting figures, often supplemented with astrological correspondences.

GEBURAH: (or Gevurah): Hebrew word for “power.” Often referred to as “severity,” Geburah is the fifth Sephirah on the Tree of Life. The phrase *ve-Geburah*, meaning “and the power” is used in the Qabalistic Cross.

GLUTEN: Mercury. Thick viscous matter. Sometimes interpreted as feminine fluids or as semen.

GNOMES: Elemental spirits of Earth.

GNOSTICS: (derived from *gnôsis*, the Greek word for “knowledge” or “insight”). The name given to a loosely organized religious movement that flourished in the first and second centuries C.E. Gnostics believe that gnosis is arrived at by way of interior, intuitive relation.

GODFORMS: Archetypal images of deities that are constructed through visualization on the astral plane.

GODHEAD: The universal and divine essence which is the source of all.

GOLD: The goal of the Great Work. Perfection and harmony. Complete balance of Masculine and Feminine.

GREAT WORK: A term borrowed from alchemy’s *magnum opus*. It refers to the esoteric path of human spiritual evolution, growth, and illumination, which is the goal of theurgy. The attainment of the highest possible degree of perfection.

GREATER CIRCULATION: Alchemical work with minerals. Also, the spiritual aspects of alchemy.

GREEN LION: The Stem and Root of the Radical Essence of the Metals. Raw and unpurified energy of nature. Symbol of the living force that must be sought in the First Matter. Relates to the Fire of Venus and Philosophic Mercury. The beginning of the work. (See *Lion*.)

HATHA YOGA: One of the types of yoga mentioned in the *Upanishads*. Union through physical discipline—breathing and postures.

HEGEMON: Greek word meaning “guide.” A main officer in the Neophyte Hall, who guides the candidate around the temple.

HEKELOT: “Palaces,” or Halls of God’s palace. A central motif of early visionary mysticism during the Talmudic era which focused on the ascent of the mystic through a series of palaces to a final throne room, where the divine Glory and Its retinue are situated.

HEPTARCHY: Seven-fold kingdom. Usually refers to the seven ancient planets.

HERMES: Greek messenger god, equated with the Egyptian Thoth. Patron deity of Hermeticism and alchemy.

HERMES TRISMEGISTOS: “Hermes the Thrice-Great” (or Trismegistus). The Greek god Hermes and the Egyptian god Thoth merged into one figure who was said to be the first and greatest magician. Hermes Trismegistos was reputed to be an ancient Egyptian priest and magician who was credited with writing forty-two books collectively known as the Hermetic literature. These books, including the *Emerald Tablet* and the *Divine Pymander*, describe the creation of the universe, the soul of humanity, and the way to achieve spiritual rebirth.

HERMETIC: Relating to Hermes Trismegistus or the works ascribed to him. Having to do with the occult sciences, especially alchemy, astrology, and magic deriving from Western sources (Egyptian, Judeo-Christian, and Graeco-Roman).

HERMETICISM: An ancient spiritual, philosophical, and magical tradition that originated in the Hellenistic Period. Hermeticism takes its name from Hermes Trismegistos, a Græco-Egyptian avatar of Thoth, the Egyptian God of Wisdom and Magic. Hermeticism is the primary basis of the Western Esoteric Tradition which embraces the Perennial Philosophy or Ageless Wisdom.

HEXAGRAM: A geometric figure which has six points, formed from two interlocking triangles. The two triangles correspond to opposing forces of

fire and water. The Hexagram shows these rival energies balanced and in harmony with each other. Also called the “Star of David” and the “Star of the Macrocosm,” it is a symbol of the perfected human being, and signifies the Hermetic principle of “as above, so below.” In the Golden Dawn, Hexagram rituals are used to invoke or banish planetary forces.

HIEREUS: Greek word meaning “priest.” A main officer in the Neophyte Hall who bars and threatens the candidate.

HIEROPHANT: Greek word meaning “initiating priest.” The primary, initiating officer in the Outer Order of the Golden Dawn.

HIGHER GENIUS: The highest part of the “Self,” not to be confused with the term “Higher Self ” (which is actually the *Lower Genius*). Sometimes called “the Higher and Divine Genius.” This refers to the Spirit or the transcendent part of the self that exists beyond the Abyss. The Higher Genius sits in Kether—specifically in *Yechidah*—in the Spiritual Body and refers to the idea of a high, protective spiritual power that mediates between the highest aspirations of the magician and the Divine. In terms of the human self, the Higher Genius is *our* spirit. The magician can make contact with this highest level of the Self through spiritual discipline and magical practice.

HIGHER SELF: A personification of the transcendent spiritual self that is said to reside in Tiphareth and mediate between the Divine Self (Higher Genius) and the Lower Personality. Sometimes referred to as the Lower Genius and the Augoeides. (Not to be confused with the Higher Genius). It is also sometimes inaccurately called the Holy Guardian Angel.

HOD: Hebrew word for “splendor,” referring to the eighth Sephirah on the Tree of Life.

HOLY GUARDIAN ANGEL: Often referred to as HGA. The term entered common usage from the grimoire *The Sacred Magic of Abra-Melin the Mage*. A tutelary angel assigned to protect and guide a particular person or group. Aleister Crowley adapted the term to mean the “Higher Self” and many occult authors now use the term to refer to a level of the Self that is

in communication with the Divine and can be contacted by the Lower Self (via “Knowledge and Conversation”) through magical and spiritual practice.

HOLY SPIRIT: Ruach Qadesh. The mysterious power of God, conceived of as the mode of God’s activity, manifested especially in a supernatural manner or revelation to certain individuals. The third person of the Christian Trinity.

HOMEOPATHIC: A form of alternative medicine for treating illness based on administering small doses of a drug that in massive amounts produces symptoms in healthy individuals similar to those of the illness itself.

HUI MING CHING: “The Book of Consciousness and Life” written in 1794 by a monk named Liu Huayang. The text combines Buddhist and Taoist directions for meditation.

HYPNOSIS: A sleeplike state usually induced by another person in which the individual may experience suppressed or forgotten memories, hallucinations, and increased suggestibility.

INCUBATION: To maintain a substance under well-regulated, gentle heat, usually by covering it for a period of time.

INDIVIDUATION: The process by which a person becomes self-realized or differentiated as a separate indivisible unity or “whole” which contains all aspects of the self.

INITIATION: A ceremony, ritual, test, or period of instruction with which a new member is admitted to an organization or level of attainment.

INVOCATION: A ritual or portion of a ritual designed to establish inner communication with a higher spiritual entity. A potent prayer used to invoke a deity.

KABIRIC MYSTERIES: The Samothracian Mysteries based on the Kabiri or “great gods.” The names of the Kabiri are Axieros, Axieokersa, Axiokersos, and Kasmillos.

KERUB: Singular of Kerubim.

KERUBIM: Hebrew for “the Strong Ones.” The angelic host of Yesod.

KERUX (or *Keryx*): Greek word meaning “herald.” An officer in the Neophyte Hall who leads circumambulations and gives announcements.

KETHER: Hebrew word for “crown,” referring to the first Sephirah on the Tree of Life.

KHEM: Ancient name for Egypt.

KING: Red—The Qabalistic Son of the Supernal Father and Mother. The king is known as *Microprosopus* or the “Lesser Countenance” centered in Tiphareth. The Red King is the Qabalistic Son of the Supernal Father and Mother. Analogous to Gold and the Sun, the King relates to the red tincture.

KNOWLEDGE AND CONVERSATION: Specifically Knowledge and Conversation of the Holy Guardian Angel. A phrase adapted from Abramelin, picked up by Crowley and others.

KUNDALINI: Sanskrit word meaning “serpent power.” A fiery, transformative power said to reside in the base chakra.

LESSER CIRCULATION: Preparation for mineral work in alchemy. The physical methods of alchemy.

LIBIDO: According to Freud the libido is the sexual urge, but according to Jung it is the total of psychic energy and vitality, and its expression is through instinct, desire, and function.

LION: Heat, fire, and sulphurous or solar action. A green lion indicates the Fire of Venus, and the raw, unpurified or untamed energy of nature. A red lion indicates this same fiery energy, but mixed with Gold and brought under control of the Will. In other words, the red lion has been tamed or trained through Will.

LOGOS: A Greek term meaning “word.” To the Gnostics, this was the term for deity manifest in the universe. The creative principle and underlying law of the universe.

LOTUS WAND: The primary implement of a Golden Dawn adept. It is used to invoke or banish all manner of energies.

LUNA: The planetary name for silver. The feminine principle.

LYNGES: From the Chaldean Oracles, a word referring to mysterious beings who embody the intellectual ideas of the Divine and set things into motion.

MACERATION: Creating a tincture by soaking an herb in alcohol.

MACROCOSM: The “Greater Universe.”

MAGI: Plural of Magus. Magicians. Zoroastrian priests.

MAGIC: Derived from the Greek *mageia*, the science and religion of the priests of Zoroaster. The art of causing change to occur in one’s environment and one’s consciousness. Willpower, imagination, intention, and the use of symbols and correspondences play a major role in this art. (See *Theurgy*.)

MAGIC OF LIGHT: The practical magic of the Golden Dawn as classified under the five letters of the Pentagrammaton. Evocations and invocations fall under the category of the Hebrew letter Yod and the element of Fire. Consecrations of Talismans and the production of natural phenomena are classified under the second letter Heh and the element of water. All works of spiritual development, and transformations are attributed to the letter Shin and the element of spirit. All works of divination are assigned to the letter Vav and the element of air. All works of alchemy are classified under the final letter Heh and the element of earth.

MAGNETIZER: One who practices Mesmerism.

MAGUS: A skilled or adept magician. Derived from *magi*, the Zoroastrian priest caste and the Greek term *magos*, “magician.” Possible connection with the Greek *magas* or “great” indicating the “great science.”

MAHAYANA: Sanskrit for “Great Vehicle.” One of two main Buddhist traditions. A major principle of Mahayana practice is the bodhisattva, or

“wisdom being,” who works for the enlightenment of all sentient beings.

MALKUTH: Hebrew word for “kingdom,” referring to the tenth Sephirah on the Tree of Life.

MARTINISM: A form of esoteric Christianity developed by French philosopher Louis Claude de Saint-Martin (1743–1803) concerned with man’s separation from his divine source, and the Way of Return called “Reintegration.”

MENSTRUM: Alchemical term for a solvent. That original material from which all metals are derived. Any fluid that dissolves a solid, sometimes a catalyst.

MERCURY: It is sometimes called Quicksilver. This is a watery, feminine principle that relates to the concept of consciousness. It is also sometimes described as airy. Mercury is the universal Spirit or vital Life-force that permeates all living matter. This fluid and creative principle is symbolic of the act of transmutation—it is the transforming agent of the alchemical process. Mercury is the essential *Spirit*, the most important of the three principles, which mediates between the other two, modifying their extreme tendencies. In practical Alchemy, Mercury has two states, both of which are liquid. The first (volatile) state is prior to the removal of Sulphur. The second (fixed) state is after the sulphur has been returned. This final, stabilized state is sometimes referred to as the Secret Fire or Prepared Mercury. In plant alchemy, Mercury is alcohol; in mineral alchemy it is metallic mercury; in animal alchemy it is blood.

MESMERISM: The therapeutic system of hypnosis devised by Austrian physician Franz Anton Mesmer. Unlike hypnotism, mesmerism was not considered a mental process, but rather a method of energy work involving the manipulation of the subtle life force Mesmer called “animal magnetism.”

MEZLA: A term from Lurianic Qabalah, dating from the sixteenth century. The universal creative light or flow of energy through the various levels of

the Tree of Life. All things are made from this subtle unity of the Divine Light flowing into the dense realm of matter.

MICROCOSM: The “Lesser Universe.” Humanity as a reflection or miniature of the Macrocosm.

MIDDLE PILLAR: The central pillar on the Tree of Life. The Exercise of the Middle Pillar is a Golden Dawn technique for awakening the Sephiroth or *Galgilim* of the Middle Pillar within the magician’s sphere of sensation.

MIDDLE WAY: The Way of Balance and equilibrium.

MOON: The planetary name for silver. In alchemy it refers to the feminine.

MOUNTAIN: Elevation. A symbol of spiritual attainment.

MYSTIC REPAST: A partaking of the elements. Similar to the Christian Eucharist.

NANCY SCHOOL: A French school of hypnotherapy founded in 1866 by Ambroise-Auguste Liébeault, whose primary influences were Abbé Faria and Dr. James Braid. Sometimes called the “Suggestion School.”

NEFESH (or *Nephesh*, *Nephesh*): In Qabalah, the part of the soul located in Yesod, described as the Lower Self, Lower Unconscious, or the animal soul. Contains primal instincts, fundamental drives, and animal vitality. Sometimes called the etheric double or the astral body.

NEOPHYTE: From the Greek word *neophytos* or “newly planted.” A beginner. The Neophyte grade is the first initiation into the Golden Dawn. It is symbolized by the number 0 within a circle and the number 0 within a square. A person who has been admitted into the grade of Neophyte.

NEOPLATONIC: Relating to Neoplatonism, the last school of Greek philosophy. Founded in the third century C.E. by Plotinus. Neoplatonism dominated Greek thought until the sixth century, C.E. It combined the doctrines of Plato with Oriental mysticism. Neoplatonists believed that reason alone could not satisfy the human soul.

NESCHAMAH (or Neshamah): In Qabalah, the highest part of the soul. The Greater Neshamah encompasses Kether, Chokmah, and Binah. The highest aspirations of the soul. The Neshamah proper, or intuitive soul, is found in Binah.

NETZACH: Hebrew word for “victory,” referring to the seventh Sephirah on the Tree of Life.

NEUROSIS: Any of various mental or emotional disorders arising from no apparent organic lesion or change and involving symptoms such as insecurity, anxiety, depression, and irrational fears. Not as detrimental as psychosis, a person with a particular neurosis can otherwise function normally.

OCCIDENTAL: Western.

OCCULTISM: The study of the occult. From the Latin word *occuere*, meaning “to cover up.” Hidden or secret. Occult wisdom signifies secret wisdom. Wisdom that is kept secret so as not to be profaned. Wisdom or knowledge that is not known to the masses. Divine wisdom that can only be communicated from within.

ODIC FORCE: The name given to the vital life force by Baron von Reichenbach in the 19th century. Named after the Norse god Odin.

OIL: Sulphur.

ORACLE: From the Latin *oraculum*, “to speak.” In ancient Greece and Rome, an oracle was a shrine dedicated to a particular god where people went to consult a priest or priestess in times of uncertainty. Also, the answer or prophecy inspired by a deity and given to a priest or priestess concerning the future or resolution of a problem, etc.

ORIENTAL: Eastern (See Occidental).

OUR FIRE: See *Secret Fire*.

OUR STONE: Philosopher’s Stone.

PARACLETE: A Greek word meaning advocate, comforter, or helper. In Christianity it refers to the Holy Spirit.

PASSES: In mesmerism the manipulation of life force energy (animal magnetism) in a patient's body through "magnetic passes" of the physician's hands. Mesmer learned the technique from Father Gassner.

PATH OF FLAMEL: A "dry path" method to achieve the "Animated Mercury" out of which the Philosopher's Stone is created.

PATH OF RETURN: The Way of Return back to the Godhead.

PELICAN: A symbol of the idea that the first matter contains within itself all that is needed for transformation and purification. The sacrificial stage of the alchemical process. A vessel used in the Work.

PENTAGRAM: A geometric figure based on the pentangle, which has five lines and five "points." Figures based on the pentangle include the pentagram and the pentagon. The pentagram or five-pointed star is attributed to the five elements of fire, water, air, earth, and spirit. Sometimes called the "Blazing Star," "wizard's foot," the "Star of the Magi," and the "Star of the Microcosm." Also called the *pentalpha* because it can be constructed out of five Greek alphas.

PERSONA: A mask of the personality created by the conscious mind and presented to others as the "real" self.

PERSONAL UNCONSCIOUS: In Jungian psychology this refers to the thoughts, ideas, emotions, and other mental phenomena gained and repressed during the individual's lifetime.

PHILOSOPHER'S MERCURY: a brilliant clear liquid sometimes called Sophic Fire or "Our Mercury." It is described as "Water which does not wet the hands." Different from "vulgar" Mercury or common quicksilver. In practical alchemy it is the vapor of antimony purified by iron. Also called Refined or Prepared Mercury.

PHILOSOPHER'S STONE: *Lapis Philosophorum*. The Stone of the Wise. The Magnum Opus. The Celestial Ruby. Symbol of the transmutation of humanity's lower nature into the Higher Self. True Spiritual attainment and illumination. The search for the Philosopher's

Stone is the search for ultimate Truth and Purity. Also called the Elixir of Life, or Tincture. In physical Alchemy, the Stone is the manufacture of Gold from a base metal. In mystical Alchemy it is the transmutation of the lower into the Higher.

PHILOSOPHUS: comes from a Greek word which means “lover of wisdom.” The Philosophus grade is the fifth initiation into the Golden Dawn, and the last of the four elemental grades which comprise the First Degree of the Order. It is associated with the element of fire and the seventh Sephirah of Netzach. It is symbolized by the number 4 within a circle and the number 7 within a square. A person who has been admitted into the grade of Philosophus.

PHOENIX: The bird of rebirth and reoccurrence. A symbol of alchemical resurrection, the phoenix indicates the preparation of the red tincture of the solar forces. Philosophic sulphur. Also a symbol of elemental fire and of the idea of freeing the spirit from the bonds of the physical.

PIPETTE: A laboratory tool used to transport a measured volume of liquid.

PLANETARY HOURS: An ancient and cyclical system in which one of the seven traditional planets governs and influences each day of the week and various parts of the day.

PNEUMA: The soul or vital spirit.

PORTAL: The intermediate grade between the First and Second Orders of the Golden Dawn. The Second Degree of the Order. A person who has been admitted to the Second Degree.

PRACTICUS: The fourth initiation into the Golden Dawn, and the third of the four elemental grades which comprise the First Degree of the Order. The name *practicus* indicates that the initiate is beginning to put theory into practice. It is associated with the element of water and the eighth Sephirah of Hod. It is symbolized by the number 3 within a circle and the number 8 within a square. A person who has been admitted into the grade of Practicus.

PRANA: In yoga, the vital life force which courses through the *nadis* of the human body.

PRANAYAMA: Sanskrit word for “the breath way.” Yogic techniques for breath control and vital energy manipulation.

PRIMA MATERIA: The “first matter” or the original material from which the universe is created.

PROSOPOPOEIA: Latin, from the Greek terms *pros popoiia*, and *pros pon* meaning mask. A rhetorical method of communication in which a speaker or writer addresses the audience by speaking as another person or object.

PROTEUS: An early Greek sea god.

PSEUDO-HEXAGRAM: “False Hexagram.” (See Unicursal Hexagram.)

PSYCHE: The Greek word for “soul.” The mind functioning as the center of thought, emotion, and behavior and consciously or unconsciously adjusting or mediating the body’s responses to the social and physical environment.

PSYCHOLOGY: The study of the mind, mental processes, and human behavior.

PSYCHOPOMP: Greek word meaning “guide of souls.”

PSYCHOSIS: A severe mental disorder, with or without organic damage, characterized by derangement of personality and loss of contact with reality and causing deterioration of normal social functioning.

PSYCHOTHERAPY: The healing of the psyche. The treatment of mental disorders with methods that revolve around the interpersonal relationship between therapist and client. Psychoanalysis and analytical psychology are two forms of psychotherapy.

PUFFERS: False or “quack” alchemists. The name comes from their use of the bellows.

QABALAH: Hebrew word meaning “tradition.” It is derived from the root word *qibel*, meaning “to receive.” This refers to the ancient custom of

handing down esoteric knowledge by oral transmission. What the word Qabalah encompasses is an entire body of ancient Hebrew mystical principles that are the cornerstone and focus of the Western Esoteric Tradition.

QABALIST: One who studies the Qabalah.

QABALISTIC TREE: (See Tree of Life.)

QLIPPOTH: A Hebrew word meaning “shells.” Chaotic and unbalanced forces or entities. Evil demons. Fallen spirits. Negative opposites of the harmonious Sephiroth. Singular form is *Qlippah*.

QUINTESENCE: The “fifth essence.” Refers to spirit, which is sometimes referred to as the fifth element. That which binds together and governs the four elements of fire, water, air, and earth.

RED LION: Sulphur (solar energy) combined with Mercury (Will). The force of nature under control. It is the same as the Green Lion (Philosophic Mercury), but mixed with gold.

RED STONE: The Philosopher’s Stone.

REPRESSION: The unconscious exclusion of painful impulses, desires, or fears from the conscious mind.

RITUAL: A formalized ceremony including a series of actions, physical as well as mental, which results in the release of magical energy and the fulfillment of a specific objective.

ROBE OF GLORY: The body of resurrection.

ROOT CHAKRA: In yoga the *Muladhara* or “root chakra” located at the base of the spine.

ROSICRUCIAN: (Rosicrucianism) A mystical and philosophical movement which emerged in the seventeenth century and spawned several secret organizations or orders concerned with the study of religious mysticism, alchemy, Qabalah, and professing esoteric spiritual beliefs. The symbolism of Rosicrucianism is primarily Christian and the

Rosicrucian path emphasizes the way of transformation through the Christ impulse. A member of the Rosicrucian Brotherhood.

ROSY BROTHERS: Another name for the Rosicrucian Brotherhood.

ROYAL ART: A term for Alchemy.

R.R. et A.C.: Short for *Rosæ Rubeæ et Aureæ Crucis*, or “the Red Rose and Golden Cross.”

RUACH: Hebrew word for “breath,” “air,” and “spirit.” The middle part of the Qabalistic soul, representing the mind and reasoning powers.

SALAMANDER: An elemental spirit of Fire.

SALPÉTRIÈRE SCHOOL: Also called the “Paris School” or the “Hysteria School.” A school of Hypnosis in France lead by Jean Martin Charcot. It was instrumental in the golden age of hypnosis from 1882–1892.

SALT: In alchemy, Salt is the principle of substance or form, conceived of as a heavy, inert mineral body that is part of the nature of all metals. It is the hardening, fixed, contractive tendency, as well as crystallization. Salt refers to the vehicle in which the properties of Sulphur and Mercury are grounded. Sometimes referred to as Earth, Salt is the essential corpus or *Body*.

SAMADHI: Sankrit for “with God.” Complete self-integration and goal of all yoga.

SATURN: The planetary name of lead, often used to describe the blackening stage in Alchemy.

SCHIZOPHRENIA: A mental disorder characterized by a breakdown of thought processes. Those who suffer from this condition often experience hallucinations.

SECRET FIRE: The hidden or Elemental Fire. Philosophic Mercury, described as a “fiery water” or “Philosophic vinegar.” The root of metals which harmonizes them is the medium which combines the tinctures. There are four divisions of the Secret Fire, each named after zodiacal

signs: *Sun of Aries* (original stage), *Sun of Taurus* (black stage), *Sun of Gemini* (white stage), and *Sun of Leo* (red stage).

SELF-HYPNOTISM: Self-induced hypnosis, usually achieved through auto-suggestion.

SEPHIRAH: One of the Sephiroth.

SEPHIROTH: Hebrew word meaning “numbers, spheres, emanations.” Refers to the ten divine states or god-energies depicted on the Qabalistic Tree of Life. The singular form is *Sephirah*.

SHADOW: The Sum of all personal and collective elements which are rejected or refused expression in life. Consequently, these elements unite into a somewhat independent splinter personality.

SHEKINAH: Hebrew for “dwelling” or “presence.” The divine presence of God in the world, often represented as a feminine energy.

SHIN: Hebrew for “tooth.” A Hebrew letter with the English equivalent of “sh” and “s” and the value of 300. One of the Three Mother Letters associated with the elements of Fire and Spirit.

SIDDHIS: From a Sanskrit word which means “to succeed, accomplish.” Psychic powers and abilities that most people are unaware of having, but which develop as the student advances on the path of Yoga.

SOL: The Sun. The planetary name of Gold. The masculine.

SOLVÉ ET COAGULA: Latin phrase meaning “dissolve and coagulate.” Alchemical axiom which points to the practice of reducing a solid to a liquid and back to a solid again. The first work of the alchemist was to reduce the solids in a liquid, then back into a solid. That which dissolves is *spirit*, that which coagulates is *body*. Used as a metaphor for the practice of psychotherapy and self-integration, or the magical processes of initiation and spiritual growth.

SOMA HELIAKON: The “Golden Body of the Solar Man.” The shining form of the soul, self-realized.

SOMNAMBULISTIC STATE: Sleepwalking.

SOUL: The middle portion of the three-fold constitution of man; body, soul, and spirit. The soul is the personal part of an individual and the mediator between the physical body and the divine spirit. In Alchemy it refers to sulphur.

SPAGYRIC ART: “The separative art.” A term for Alchemy, in which the fusion of duality is a constant theme. Specifically used to refer to plant alchemy.

SPEIREMA: Serpent power. Kundalini energy.

SPIRIT: The transcendent fifth element which unities and governs the other four elements. The vital principle or animating force within living beings. Also, a sentient, incorporeal entity. In alchemy it refers to Mercury.

SPIRITUS: Latin for Spirit.

STELLA MATUTINA: The “Morning Star.” An initiatory magical order directly descended from the Golden Dawn.

STONE OF THE PHILOSOPHERS: The Philosopher’s Stone or *Lapis Philosophorum*. A symbol of true spiritual attainment and illumination. The search for the Philosopher’s Stone is the search for ultimate truth and purity. The transmutation of humanity’s lower nature into the Higher Self.

STONE OF THE WISE: The Philosopher’s Stone.

SUBTLE-BODY: The psycho-physical circuitry of a human being through which the life force flows. Energy blueprint for the physical body. Sometimes called the astral body, etheric double, or body of light.

SULPHUR (or sulfur): The dynamic, expansive, volatile, acidic, unifying, masculine, paternal, and fiery principle. Sulphur is the emotional, feeling, and passionate urge which motivates life. It is symbolic of the desire for positive change and of vital heat. The entire act of transmutation depends upon the correct application of this vibrant principle, which is the crucial element in Alchemy. Sulphur is the essential *Soul*. In Practical Alchemy, Sulphur, or oil, is usually extracted from Mercury by distillation. Sulphur

is the stabilizing aspect of Mercury, from which it is extracted and dissolved back into.

SUPERCONSCIOUS: According to Assagioli, the Higher Unconscious or transpersonal level of consciousness which contains higher intuitions, inspirations, latent psychic functions, and spiritual energies.

SUPER-EGO: According to Freud, an unconscious part of the psyche which is created by the internalization of moral standards taken from parents and society.

SUPERNAL: Celestial or heavenly. In Qabalah, it refers to the three highest Sephiroth on the Tree of Life, often called the *Supernals* or the *Supernal Triad*.

SUSHUMNA: In Hindu mysticism the primary *nadi* or prana life-force conduit which starts at the base of the spine and runs to the top of the cranium.

SYLPHS: Elemental spirits of air.

TABERNACLE: A Hebrew word for “residence” or “dwelling place. A tent sanctuary used by the Israelites as a portable dwelling place for the Divine Presence during the Exodus period.

TALISMAN: An object which is charged or consecrated toward the achieving of a specific end. Usually intended to draw something to the magician.

TANTRA: A mystical philosophy from ancient India (and later Tibet) that sees the physical world as spiritual. Tantra focuses on enlightenment as the realization of the oneness of one’s self and the visible world. It combines magical and mystical elements of Hinduism and paganism including mantras, mudras, and erotic rites.

TAO: A Chinese word meaning “way,” “path,” or “route.” In Taoist philosophy it implies a basic eternal principle and a natural order that underlies all substance and activity of the universe.

TAROT: A system of divination that employs a mystical set of 78 cards separated into two main divisions—the Major and Minor Arcana. In many Hermetic groups, tarot cards are used primarily for meditative purposes.

THEORICUS: From the Greek word for “beholder,” “onlooker,” or “student.” The Theoricus grade is the third initiation into the Golden Dawn, and the second of the four elemental grades which comprise the First Degree of the Order. It is associated with the element of air and the ninth Sephirah of Yesod, and is symbolized by the number 2 within a circle and the number 9 within a square. A person who has been admitted into the grade of Theoricus.

THEURGY: Greek word meaning “God-working.” Magic used for personal growth and spiritual evolution. The type of magic advocated by the Golden Dawn.

THREE ALCHEMICAL PRINCIPLES (*Tria Principia*): Three fundamental substances in Alchemy which exist in all things. They are Sulfur, Mercury, and Salt, which relate to the ideas of soul, spirit, and body, and are not to be confused with ordinary substances of the same name.

TINCTURE: That part of a substance which is extracted by a solvent.

TIPHARETH: Hebrew word for “beauty,” referring to the sixth Sephirah on the Tree of Life.

TRANCE: A hypnotic state. Intense mystic absorption that causes a temporary loss of consciousness at the earthly level.

TRANSFERENCE: In psychoanalysis, the process by which emotions and desires originally associated with one person, such as a parent or sibling, are unconsciously shifted to another person, especially to the analyst.

TRANSMIGRATION (of souls): The idea that when humans reincarnate, they can go up or down the evolutionary ladder.

TRANSMUTATION: The process of changing, from one form, substance, nature, or state to another. In alchemy, it refers to the changing of

something base into something higher or more sublime.

TREE OF LIFE: In Hebrew *Etz ha-Chayim*. A glyph or symbol that is central to the Qabalah. It is a symmetrical drawing of ten circles or spheres known collectively as Sephiroth, arranged in a certain manner with twenty-two connecting paths running between the spheres. It is considered a blueprint for understanding everything in the universe, including the essence of God and the soul of humanity. (See *Qabalah; Sephiroth*.)

TRIA PRIMA: (See *Three Alchemical Principles*.)

TRISMEGISTUS: “Thrice Great. “ (See *Hermes Trismegistos*.)

UNCONSCIOUS: the division of the mind in psychoanalytic theory containing elements of psychic makeup, such as memories or repressed desires, that are not subject to conscious perception or control but that often affect conscious thoughts and behavior.

UNDINES: Elemental spirits of water.

UNICURSAL HEXAGRAM: A six-pointed star formed from a single line. (See *Pseudo-hexagram*.)

VEGETABLE STONE: Similar to the Philosopher’s Stone in metal alchemy, the Vegetable Stone is the highest goal of plant alchemy. The vegetable stone is produced from a plant which has been subjected to separation, purification, and recombination, resulting in a hard stone-like material that has the highest degree of healing properties that the plant is capable of producing.

VENUS: The planetary name for copper. The feminine.

VINEGAR: Acetic acid, or acid distilled or fermented out of metals or minerals.

VITRIOL: Any of certain metallic sulfates. An acidic, penetrating substance. Sulphuric acid is referred to as oil of Vitriol. The name is a acronym of *Visita Interiora Terrae Rectificando Invenies Occultum Lapidem* which means “Visit the interior of the Earth, in purifying you

discover the hidden stone.” The Stone or True Self that is, only found by seeking within.

WESTERN ESOTERIC TRADITION: Hermeticism.

YESOD: Hebrew word for “foundation,” referring to the ninth Sephirah on the Tree of Life.

YETZIRIC: Relating to the “World of Formation” and the realm of angels, Yetzirah is the third of four Qabalistic Worlds or stages of manifestation. Yetzirah is attributed to the spheres of Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod. It is also attributed to the element of air and the Hebrew letter Vav.

YHVH: Four letters, *Yod Heh Vav Heh* or YHVH, which stand for the highest Hebrew name for God, whose real name is considered unknown and unpronounceable. These letters are also attributed to the four elements of Fire, Water, Air, and Earth. Often referred to as the Tetragrammaton or “Four-lettered Name.” Sometimes incorrectly referred to as Jehovah.

YOGA: Sanskrit word meaning “union.” The Eastern science of physical, mental, and spiritual integration.

YOGA SUTRAS: One of two great Hindu classics by Patanjali.

Z.2: In the Golden Dawn system this refers to Second Order documents dealing with the Magic of Light. The “Z Documents” in general describe much of the Order’s higher workings, a good deal of which take place on an astral level. (See *Magic of Light*.)

ZELATOR: From the Greek word for “zealot.” The Zelator grade is the second initiation into the Golden Dawn, and the first of the four elemental grades which comprise the First Degree of the Order. It is associated with the element of earth and the tenth Sephirah of Malkuth and is symbolized by the number 1 within a circle and the number 10 within a square. A person who has been admitted into the grade of Zelator.

ZOHAR: *The Zohar*, or “Book of Splendor,” is a huge Qabalistic text first published by Moses de Leon in the fourteenth century, but alleged to have

been written by Simeon ben Yohai. *The Zohar* includes commentaries on the Torah. Moses de Leon is the probable author.

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BIOGRAPHICAL DICTIONARY

ABBÉ FARIA: (1746–1819) Born José Custódio de Faria. Portuguese Catholic monk who advanced the study of hypnotism. Whereas Mesmer worked by manipulating animal magnetism, Faria held that it worked through the power of suggestion.

AESCULAPIUS: Asclepius, Graeco-Roman god of medicine and healing. The staff of Asclepius, a single snake entwined around a rod, is the symbol of medicine.

AGRIPPA, CORNELIUS: (1486–1535) German soldier, physician, lawyer, alchemist, astrologer, and magician. Author of the seminal work *Three Books of Occult Philosophy*, a text that defended magic as a method of understanding God and Creation, and a primary source book for the magic of the Golden Dawn.

ALBERTUS MAGNUS: (1193/1206–1280) Albert the Great. German philosopher, scientist, theologian and Catholic saint. He was called *Doctor Universalis* (“Universal Doctor”) in recognition of his great knowledge. His works on philosophy filled 36 volumes when printed in 1890. Along with his student Thomas Aquinas, Albertus was influential in the spread of the “New Science,” particularly Aristotelian thought. He was the most prolific writer of his century and wrote on a vast array of subjects, including the Heavens, the natural world, the properties of the elements, meteorology, minerals, metals, life and death, the intellect, and astrology. He established the study of nature as a legitimate science within the Christian tradition. Albertus’ influence on European philosophy was enormous, and his most important work was called *On Alchemy*.

ARNOLD OF VILLA NOVA: (1235–1311) Spanish alchemist, pharmacist, astrologer, physician and skilled alchemist who translated a number of Arabic texts on medicine, including works by Avicenna. He is

credited with the discovery of carbon monoxide and pure alcohol. He claimed to have attained the Philosopher's Stone and wrote a medical book on wine entitled *Liber de Vinis*. He also wrote *The Alchemy*, comprised of a handful of short treatises: the most important of these is *The Treasure of the Treasures* and *The Philosophers' Rosary*.

ARTEFIUS: (Artephius) (circa 1126) Spanish Muslim Alchemist from Al-Andalus. His best known work *The Secret Book of Artephius* is found in the book *In Pursuit of Gold* by "Lapidus." The *Secret Book* describes the entire process of preparing the Philosopher's Stone.

ASSAGIOLI, ROBERT: (1888–1974) Italian psychiatrist and pioneer in the field of transpersonal psychology. He founded a holistic approach to psychology known as *Psychosynthesis*.

ATWOOD, MARY ANNE: (1817–1910) 19th-century English spiritual alchemist who researched metaphysics with her father, Thomas South. At her father's request she wrote *A Suggestive Inquiry into the Hermetic Mystery*, published in 1850.

AVICENNA: (980–1037) Known in Arabic as *Ibn Sīnā*, Avicenna was considered the most famous and influential of the philosopher-scientists of the Islamic world. He wrote about 100 books on Aristotelian philosophy and medicine, the most influential of which was the *Canon of Medicine*, which was used as a medical text in French universities until 1650. Avicenna's ideas on psychology and imagination are found in the *al-nafs* ("soul, self, or psyche") sections of his *Kitab al-shifa'* (*The Book of Healing*) and *Kitab al-najat* (*The Book of Deliverance*).

AYTON, REVEREND WILLIAM ALEXANDER: (1816–1909) British Anglican clergyman who was known as the Alchemist of the Golden Dawn.

BACON, SIR FRANCIS: (1603–1618) Lawyer, statesman, philosopher, scientist, and author. Bacon's works advocated the scientific method, and were extremely influential during the scientific revolution. He was

considered one of the founders of Empiricism, the theory that knowledge comes primarily from sensory experience.

BACON, ROGER: (c. 1214–c. 1294) English philosopher, theologian, scientist, educational reformer, and alchemist. He was known as *Doctor Mirabilis* (Latin: “Wonderful Teacher”). Bacon is credited with advancing the inventions of gunpowder and the telescope. Asked by Pope Clement IV for a treatise on the sciences, Bacon produced the *Opus majus* (“Great Work”), the *Opus minus* (“Lesser Work”), and the *Opus tertium* (“Third Work”).

BACSTROM, SIGISMUND: Translated the *Aurea Catena Homeri* (*Golden Chain of Homer* written or edited by Anton Josef Kirchweyer in Frankfort in 1723) into English in the late eighteenth century.

BARDESANES: (154–222) Greek Gnostic scientist, scholar, astrologer, philosopher, and poet.

BARON DU POTET: (1796–1881) A disciple of Mesmer and exponent of animal magnetism. He recorded his experiments in the journals *Le Propagateur du Magnétisme animal*, and *Journal de Magnétisme*.

BARON VON REICHENBACH: (1788–1869) German chemist, geologist, and philosopher who was best known for discovering several chemical products such as paraffin and phenol. After retirement he began to study the human nervous system and certain conditions such as somnambulism. Influenced by Mesmer’s work he theorized that “sensitives” (individuals whose sensory faculties were extraordinarily strong) were affected by a vital life force he termed *Odic Force*.

BERNHEIM, HIPPOLYTE: (1840–1919) French physician and neurologist. Along with Liébeault, Bernheim was one of the founders of the Nancy School of hypnotherapy. He was known for his theory of *suggestibility* in relation to hypnotism.

BLAISE DE VIGNÈRE: (1523–1596) French diplomat and cryptographer with an interest in alchemy. He wrote over twenty books including *Traicté*

du Feu et du Sel (“A Discourse of Fire and Salt”).

BLAVATSKY, HELENA PETROVA: (1831–1891) One of the founding members of the Theosophical Society in 1875. Often referred to as HPB. Author of *The Secret Doctrine*, *Isis Unveiled*, and *The Key to Theosophy*.

BOEHME, JACOB: (1575–1624) A German religious and philosophical mystic. Born at the end of the Reformation, Boehme greatly influenced later intellectual movements such as Idealism and Romanticism. Boehme was himself influenced by the speculative alchemical writings of Paracelsus. Boehme’s writings synthesized Renaissance nature mysticism, philosophy, spiritual alchemy, and biblical doctrine—held together by the thread of devotional fervor.

BRAID, DR. JAMES: (1796–1860) Scottish-born physician who coined the term *hypnosis* and as a result is considered by many to be the “Father of Hypnosis.” Braid’s interest in the subject started in 1841 after seeing a performance by Swiss magnetizer, Charles Lafontaine. Trying to find a scientific reason for the trance-state, Braid believed that it was a result of a fatigue of the eyes. Concluding that the phenomena was a form of sleep, Dr Braid named the phenomena *Hypnosis* after Hypnos, the Greek god of sleep and dreams. After a time he realized that the trance-state could be achieved without sleep, however the terms “hypnosis” and “hypnotism” had already taken hold in the common vernacular.

BRAMWELL, DR. JOHN MILNE: (1852–1925) Scottish physician, author and hypnotherapist who collected the works of Dr. James Braid and maintained Braid’s legacy in Great Britain.

BUTLER, WALTER ERNEST: (1898–1978) British occultist and author who studied under Theosophist Annie Besant and later joined Dion Fortune’s Society of the Inner Light. He founded his own occult school, Servants of the Light, in 1925. His books include *Magic: Its Power, Ritual and Purpose* (1952), *The Magician: His Training and Work* (1959), and *Apprenticed to Magic* (1964).

CARRINGTON, HERWARD: (1880–1958) British investigator of psychic phenomena. After emigrating to the U.S., he joined the American branch of the Society for Psychical Research at age nineteen. He published more than one hundred books and pamphlets on paranormal and psychical research, stage magic, and alternative medicine.

CHARCOT, JEAN-MARTIN: (1825–1893) French neurologist and instructor at the Salpêtrière School. He was known as “the Founder of modern neurology” and was famous for his work with hypnosis and hysteria.

COCKREN, ARCHIBALD: (?–1950) A practicing physician who also studied metallurgy, biochemistry, and bacteriology. Cockren was in charge of all electrical, massage, manipulative, and remedial exercises at the Russian Hospital for British Officers in London, in WW1. He was considered the greatest British alchemist of the 20th century. Author of *Alchemy Rediscovered and Restored* (1941).

COLLINS, MABEL: (1851–1927) A Theosophist and author of over forty-six books including *Light on the Path* (1885). She also wrote a number of popular occult novels.

COSTER, GERALDINE: Author of *Yoga and Western Psychology* (1934).

CRAWFORD, WILLIAM JACKSON: (1881–1920) Psychic investigator. Author of *The Reality of Psychic Phenomena: Raps, Levitations, Etc.* (1919).

CROWLEY, ALEISTER: (1875–1959) Former member of the original Golden Dawn, whose Order motto was *Perdurabo*, “I will endure.” He later went off to assume authority of his own Order, the *Ordo Templi Orientis* (or O.T.O.) and took on the name of *To Mega Therion*, “The Great Beast.” He wrote a number of books including *Magick in Theory and Practice*, *The Book of Thoth*, and *Book Four*.

DE BARBARIN, CHEVALIER: Founder of a French school of mesmerism, animal magnetism, and spiritualism.

DELEUZE, JOSEPH PHILIPPE FRANÇOIS: (1753-1835) A French physician, anatomist, and magnetizer.

DE MAINADUC, J. B.: (died 1797) Physician and magnetizer. He was thought to have introduced the theory of animal magnetism into England in 1787.

DE PUYSEGUR, MARQUIS: (1751–1825) Also named Armand-Marie-Jacques de Chastenet. A French aristocrat, a student of Mesmer, and magnetist who coined the term “somnambulism” and invented the procedure known as hypnotic induction. He taught a course in animal magnetism to the local Masonic society in 1785 and started his own school of animal magnetism called *Société Harmonique des Amis Réunis*.

DEVANT, DAVID: (1868–1941) Famous English stage magician. In 1905 he partnered with John Nevil Maskelyne, and the pair wrote several manuals on conjuring.

DUBUIS, JEAN: (1919–2010) Renowned 20th century alchemist and author of courses and articles on Alchemy, Qabalah, and Esotericism. He founded the *Le Philosophes du Nature (The Philosophers of Nature)* in France in 1979. The LPN conducted alchemical research and distributed courses. His work can be found at <http://www.triad-publishing.com/>.

DU POTET DE SENNEVOY, BARON: (1796–1881) One of Mesmer’s most illustrious students. He developed a system called “magnetic magic” by merging mesmerism’s concept of a universal magnetic fluid with the older idea of a universal spiritual power that was the core of “natural magic.” Du Potet believed magnetism was the bond between spirit and matter, or body and spirit. He thought that true magnetizers could work magic, producing wonderful cures and a range of paranormal phenomena.

EEMAN, LEON ERNEST: (1889–1958) English medical practitioner who discovered copper screens called *biocircuits* used for vibrational healing.

Author of *Self and Superman* (1929).

ELLIOTSON, DR. JOHN: (1791–1868) British exponent of the theory of animal magnetism in Great Britain. He was introduced to the theory by Baron Du Potet. Elliotson reported numerous painless surgical procedures that had been performed using mesmerism in 1834.

ESDAILE, DR. JAMES: (1808–1859) Scottish medical doctor who practiced mesmerism as an anesthesia for his surgical patients in India. In 1848, he opened a mesmeric hospital in Calcutta.

EUDOXUS: (4th Century B.C.E.) Greek physician, legislator and astronomer who studied under Plato. He was reputed to be the one who discovered that six hours must be added to the 365-day year, and is credited with the invention of the sundial. Fragments of his work are preserved in the writings of the astronomer Hipparchus.

EVANS-WENTZ, DR. WALTER: (1878–1965) American anthropologist and writer who was a pioneer in the study of *Tibetan Buddhism*. He is best known for helping compile and edit *The Tibetan Book of the Dead*.

FIENUS, THOMAS: (1567–1631) His last name is sometimes spelled *Fyens* or *Feyens*. A Renaissance medical theorist and physician born in Antwerp who studied in Italy. He published a number of medical books on such topics as the formation of the fetus, a handbook of surgery, and a treatise on imagination: *De Viribus Imaginationis* (1608).

FLAMEL, NICHOLAS: (1330–1418) French notary and alchemist. According to his own account, he came across a book filled with alchemical symbolism called the *Book of Abraham the Jew*. Flamel and his wife Perenelle began a series of alchemical experiments and after consulting a Jewish alchemist, they set about preparing the first matter. After a few years the couple had reportedly converted Mercury into silver and gold. After this Flamel became wealthy and founded at least fourteen hospitals. Many myths and a good deal of speculation surrounds him.

FLUDD, ROBERT: (1574–1637) English physician, astrologist and mathematician. He wrote several books on Hermetic medicine and alchemy but his major contribution was a huge encyclopedia of Renaissance occult philosophy called *Utriusque cosmi maioris scilicet et minoris metaphysica, physica atqve technica historia* or “The Metaphysical, Physical, and Technical History of Both Universes, that is, the Greater and the Lesser.” Fludd was a staunch defender of Rosicrucianism.

FRATER ALBERTUS: (1911–1984) The pen name of Dr. Albert Riedel who was the founder of the Paracelsus Research Society (later called Paracelsus College), which was founded in 1982. His works include *The Alchemist’s Handbook* (1960), and *The Seven Rays of the QBL* (1981).

FREUD, SIGMUND: (1856–1939) Austrian neurologist and founder of psychoanalysis. Freud developed the theory that the conscious mind is only a small part of our composition, and our motivations are caused, for the most part, by factors that we are unaware of. Freud postulated that psyche is divided into three distinct factions: the *id*, the *ego*, and the *super-ego*. Human beings, according to Freud, are motivated by vital animal instincts—primarily the sexual drive, which he called the *libido*. Other concepts of psychology promoted by Freud were the ideas of the Oedipus complex and infantile sexuality.

GALEN: (129–199) Greek physician-philosopher whose enormous influence on medical theory and practice in Europe and Byzantium lasted until the mid-eighteenth century. He gained his knowledge of anatomy by stitching up wounded gladiators. In 159 he became court physician to Marcus Aurelius. Galen’s theories on medicine were a mixture of ideas from Plato, Aristotle, and Hippocrates. He was considered one of the most prolific writers in antiquity, with over three hundred books to his credit.

GARSTIN, E. J. LANGFORD: (1983–1955) A prominent member of the Alpha et Omega, a spin-off of the Golden Dawn. He was the author of two

published works on Spiritual Alchemy: *Theurgy or the Hermetic Practice* (1931), and *The Secret Fire* (1932).

GASSNER, JOHANN JOSEPH: (1727–1779) A Jesuit exorcist who believed that disease was caused by evil spirits and could be banished by prayer and incantations. He was an early influence on Franz Anton Mesmer.

GEBER: (c. 720–c. 810) Latinized version of the name *Abu Musa ibn Hayyan*. An Arabic alchemist who practiced in Baghdad. Geber had a large role in designing alchemical furnaces, however his major contribution was the sulphur-mercury (masculine-feminine) theory of the formation of metals. During the fourteenth century an unknown Spanish alchemist wrote several alchemical treatises using Geber's name, including the *Summa Perfectionis* (*Sum of Perfection*) and *Liber Fornacum* (*Book of Furnaces*).

GELEY, DR. GUSTAVE: (1868–1924) French physician and psychic researcher who investigated mediums and seances. He studied medicine at the Salpêtrière School with Jean-Martin Charcot.

GLAUBER, JOHANN RUDOLF: (1604–1670) German-Dutch chemist and apothecary. In 1625 he discovered sodium sulfate which became known as "Glauber's salt."

GREGORY, DR. WILLIAM: (1803–1858) Scottish physician and chemist who had an interest in mesmerism. In 1851 he wrote *Letters to a Candid Inquirer on Animal Magnetism*.

GRODDECK, GEORG: (1866–1934) German physician who was a pioneer in psychosomatic medicine. His treatment was a combination of psychoanalysis, naturopathy, hypnosis, and suggestion. One of his most influential works was *The Book of the It* (1923).

HELL, FATHER MAXIMILIAN: (*Father Hehl*) (1720–1792) Austrian Jesuit who used magnets and steel plates applied to the body to heal disease. He taught his techniques to Mesmer.

HINKLE, BEATRICE: American feminist, psychoanalyst, author, and translator. She was the first to translate the works of Carl Jung into English. She translated Jung's *Psychology of the Unconscious* in 1916. Her own work included *The Re-Creating of the Individual: A Study of Psychological Types and Their Relation to Psychoanalysis* (1923). She wrote several books and articles on women's rights, women's suffrage, divorce, and individualism.

HOHENHEIM: (See *Paracelsus*).

HOLDERLIN, JOHANN CHRISTIAN FRIEDRICH: (1770–1843) German poet who influenced the philosophical movement known as German Idealism.

HOLLANDER, BERNARD: (1864–1934) London psychiatrist and prominent phrenologist. His works include *Positive Philosophy of the Mind* (1891), *The Mental Function of the Brain* (1901), and *Scientific Phrenology* (1902).

JANET, PIERRE: (1859–1947) French philosopher and psychotherapist who is known as one of the fathers of psychology. His work focused on studied traumatic memory and he coined the words “dissociation” and “subconscious.” He wrote several papers on memory as well as an important text on suggestion called *La médecine psychologique* (1923).

JOHN PONTANUS: A medieval alchemist. His works include a treatise called *The Sophic Fire* (1624).

JONES, GEORGE CECIL: (c. 1870/73–1963) British chemist and one-time member of the Golden Dawn. Along with Aleister Crowley, he cofounded of the magical order A.A., the *Argentium Astrum* or “silver star.”

JUNG, CARL GUSTAV: (1875–1961) Swiss psychologist/psychiatrist who founded analytic psychology. Jung developed the concepts of the collective unconscious and the archetypes which he felt were fundamental to the study of the psychology of religion. According to Jung, archetypes

are instinctive patterns, have a universal character, and are expressed in human behavior and images. The psychology which Jung very gradually developed was described by him as *Heisweg*, a German word which meant “sacred way” and a “method of healing.” Jung’s idea of the psyche was based upon a separation between the *conscious* and the *unconscious*—the personal unconscious being a tributary of the greater river of the *collective unconscious*.

KHUNRATH, HENRY: (1560–1605) German alchemist and a follower of Paracelsus. His greatest work was a mystical and magical treatise titled *Amphitheatrum Sapientiae Aeternae* (*Amphitheatre of Eternal Wisdom*).

KILNER, DR. WALTER JOHN: (1847–1920) Doctor of electrotherapy for St. Thomas’ Hospital in London. Author of a book on the human aura called *The Human Atmosphere* (1883) based on his studies.

KING, FRANCIS: (1934–1994) British occult writer. Author of several books including *Ritual Magic in England: 1887 to the Present Day* (1970), *Techniques of High Magic* (with Stephen Skinner, 1976), and *The Rebirth of Magic* (1982).

KÜNCKEL VON LÖWENSTJERN, JOHANN: (1630–1702/03) German court chemist and apothecary, who duplicated Hennig Brand’s isolation of phosphorus in 1678.

LAFONTAINE, CHARLES: (1803–1892) Swiss mesmerist who published a journal called *Le magnétiseur*.

LEVI, ELIPHAS (1810–1875): The pen name of Alphonse-Louis Constant. Levi is considered an author of influence in the so-called “Occult Revival” of the 19th century. His best known work is *The Doctrine and Ritual of High Magic*, which is known today as *Transcendental Magic*.

LIÉBEAULT, AMBROISE-AUGUSTE (also spelled *Liébault*): (1823–1904) Founder of the Nancy School of hypnotherapy, which taught that hypnosis was induced by suggestion and not by magnetism or hysteria.

Considered by many to be the father of modern hypnotherapy. Liébeault was an influence on Sigmund Freud, who studied at the Nancy School.

LULLY, RAYMUND: (1232/33–1315) Also called Ramon Lull. Spanish mystic and poet whose writings had a major influence on Neoplatonic philosophy and mysticism throughout medieval and 17th-century Europe. After experiencing a vision, he developed a system of contemplative philosophy with strong similarities to Qabalah, known as the Lullian Art, described in his book *Ars Magna*. Lully was reputed to have written more than ninety works on alchemy, however many of these were probably penned by Ramon de Tarrega.

MASKELYNE, JOHN NEVIL: (1839–1917) British stage magician and illusionist. His theatrical company, Maskelyne and Cooke, invented many illusions, including levitation, which are still performed today. In 1905 he partnered with David Devant.

MASTER ECKHART: (1260–1327) Real name: Eckhart von Hochheim. German Catholic theologian, philosopher, and mystic noted for his highly unusual sermons on spiritual and psychological transformation, the presence of God in the individual soul, and detachment.

MATHERS, SAMUEL LIDDELL “MACGREGOR”: (1854–1918) One of the key founders of the original Hermetic Order of the Golden Dawn, often considered the Golden Dawn’s leading ritualist and magician. His Order mottoes were ‘*S Rioghail Mo Dhream*, “Royal is my Tribe” and *Deo Duce Comite Ferro*, “With God as my Leader and the Sword as My Companion.” Translator and editor of *The Greater Key of Solomon the King* and *The Sacred Book of the Magic of Abramelin*.

MAXWELL, WILLIAM: (c. 1679) Scottish physician and magnetizer who embraced the concept that a vital universal spirit affected all human beings. He also believed that imagination and suggestion influenced healing.

MEAD, G. R. S.: (1863/28–1933) Full name George Robert Stowe Mead. Author, translator theosophist, and founder of the Quest Society. In 1889

he became H. P. Blavatsky's private secretary and joint-secretary of the Esoteric Section of the Theosophical Society. He translated numerous works on Hermeticism, Gnosticism, and Neoplatonism.

MESMER, FRANZ ANTON: (1734–1815) Swiss physician and occultist who developed the theory of *animal magnetism*, a type of subtle life force energy connected with animal life that could be manipulated for the purpose of healing. His method became known as “mesmerism” which, unlike hypnotism, focused on energy work and not mental processes. He explained his theories in the book *Mémoire sur la Découverte du Magnétisme Animal* (*Memoir on the Discovery of Animal Magnetism*, 1779). Mesmer's ideas were highly popular in occult circles and he had a huge influence on nineteenth century French Occult Revivalists such as Eliphas Levi, whose ideas on the Astral Light were nearly identical with Mesmer's animal magnetism.

MOLL, ALBERT: (1862–1939) German psychiatrist and founder of modern sexology. He was a adherent of hypnotism but not mysticism. He published an account of his own work on the subject in his book *Hypnotism* (1889).

NINTZEL, HANS W.: (1932–2000) One of the most significant of the late twentieth century's alchemical enthusiasts, Hans Nintzel was among Frater Albertus' earliest pupils and a friend of Israel Regardie. From the 1970s on he lectured often on the subjects of alchemy and Qabalah. In 1977 he established the R.A.M.S. publications—the *Restoration of Alchemical Manuscripts Society*. (<http://www.ramsdigital.com>). The Society worked to make rare alchemical manuscripts available to English-speaking students.

PARACELSUS: (1493–1541) Born Theophrastus Bombast von Hohenheim, he changed his name to Aureolus Paracelsus to show that he was “beyond Celsus,” the renowned first-century Roman physician. A German-Swiss alchemist and physician, Paracelsus introduced the concept of disease to medicine. Paracelsus believed that disease was the result of

external agents attacking the body, and promoted the use of chemicals against illness-causing agents. He is considered the father of modern medicine, and a forerunner of homeopathy, microchemistry, and chemotherapy. Paracelsus maintained the Hermetic view that human life is inseparable from that of the universal mind. The basic idea of purifying gold of its gross components is behind much of Paracelsus' work.

PATANJALI: Author or one of the authors of two great Hindu classics: the *Yoga-sutras*, and the *Mahabhasya* or “great commentary.” The first classifies yogic thought into four volumes: “Psychic Power,” “Practice of Yoga,” “Samadhi” (“union with god,” a merging of the individual consciousness with universal consciousness), and “Kaivalya” (“liberation”).

PETRUS POMPONATIUS: (Pietro Pomponazzi) (1462–1525) Italian physician and philosopher. His greatest work was a controversial text entitled *De Immortalitate Animae* (*On the Immortality of the Soul*).

PLATO: (427–347 B.C.E.) Greek philosopher and follower of Socrates, in 386 B.C.E. Plato founded his Academy, where he taught and wrote for most of his life. Plato is universally accepted as one of the all-time geniuses who presented his ideas in the form of dramatic dialogues, as in *The Republic*. He created a profound philosophy concerned with humanity's social and personal conduct. Plato believed that the material world was a lower and inferior reflection of a higher truth—a higher world of ideas or archetypes. They also believed there were three parts to the human soul—reason, will, and desire.

PLOTINUS: (205–270 C.E.) Hellenist follower of Plato, and founder of the Neoplatonic school in third century C.E. Most of what is known about him comes from his student Porphyry, who compiled the works of Plotinus in *The Enneads*.

PRINCE, MORTON HENRY: (1854–1929) American physician who played a large role in establishing psychology as a medical and academic discipline. He was among the first to use hypnosis in psychotherapy.

PROCLUS: (Proclus Lycaeus) (412–485 C.E.) Influential Greek Neoplatonist nicknamed “the Successor,” Proclus was one of the last great Classical Greek philosophers, a theurgist and initiate of various mystery cults.

PRYSE, JOHN MORGAN: (1859–1942) Theosophist and author.

PYTHAGORAS: Sixth century B.C.E. Greek philosopher who is considered the first true mathematician. Pythagoras believed in the reincarnation of the human soul, and the idea that the essence of everything in the universe was numbered. He coordinated the religious thought of his predecessor Orpheus into a complete system of philosophy.

QUINTILIAN: (35–96 C.E.) Also known as Marcus Fabius Quintilianus. Roman teacher and rhetorician who wrote *Institutio Oratoria* (*The Institutes of Oratory*).

RICHET, CHARLES: (1850–1935) A Nobel Prize-winning French scientist who spent many years investigating mediumship and the paranormal. He coined the word “ectoplasm.”

RIEDEL, ALBERT: (See *Frater Albertus*)

RUYSBROECK, JAN VAN: (1293–1381) Flemish mystic.

NOTZING, ALBERT VON SCHRENCK: (1862–1929) German forensic psychiatrist and psychic researcher who investigated spiritual mediums and studied the phenomena of ectoplasm. In 1920 he wrote *Phenomena of Materialisation*.

SENDIVOGIUS, MICHAEL: (1566–1636) Polish physician, philosopher, diplomat, and one of the last major figures in Renaissance alchemy. In 1604 he was said to have transmuted base metal into gold in the presence of Rudolf II and others. During the same year he published his most famous work *Novum Lumen Chymicum* (*A New Light of Alchemy*), written in a coded alchemical language that could only be deciphered by other alchemists. The book greatly enhanced his reputation as an alchemist.

SILBERER, HERBERT: (1882–1923) Austrian psychoanalyst who moved in the same circles as Sigmund Freud and Carl Jung. In 1914 he wrote his most important work *Probleme der Mystik und ihrer Symbolik* (Problems of Mysticism and its Symbolism) an exploration of alchemical imagery and modern psychology.

SOUTH, THOMAS: British researcher into the history of spirituality, and father of Mary Anne Atwood.

STELLATUS, JOSEPH: Pseudonym for Christoph Hirsh, author of *Pegasus Firmamenti. Sive introductio brevis in Veterum Sapientiam* or *The Pegasus of the Firmament or a Brief Introduction to the Ancient Wisdom* (1618). Stellatus provided a clear explanation of the Rosicrucian movement as inspired by an “Ancient Theology” that promotes enquiry into Nature.

TOWNSEND, CHAUNCY HARE: (1798–1868) British poet, clergyman, and mesmerist. Considered the chief British exponent of mesmerism after Dr. John Elliotson. Although he published two books as well as some articles and letters on the topic, he is primarily known for bequeathing his vast collections of books, paintings, prints, fossils, maps, etc. to English museums.

TREVISAN, BERNARD: (Bernard of Treviso) (1406–1490) The name refers to one or more enigmatic Italian alchemists.

TRISMOSIN, SOLOMON (Salomon): The alleged teacher of Paracelsus and author of the German text *Splendor Solis*, or “The Splendour of the Sun” (1582), one of the most beautiful of all illuminated alchemical manuscripts which described the philosophy of alchemy.

TUCKEY, CHARLES LLOYD: Eminent British psychiatrist who popularized the word “psychotherapy” in his book on *Psychotherapeutics, or Treatment by Hypnotism & Suggestion* (1889). Tuckey used the term as a synonym for the hypnotherapy of Hippolyte Bernheim’s Nancy school in France. He attributed the discovery of “psychotherapy” as a discipline to Liébault, its founder.

VALENTINE, BASIL: (Also known as Basilius Valentinus) (late 15th or early 16th century) German alchemist, Benedictine monk, and author of many influential texts on alchemy including the *Triumphal Chariot of Antimony* (1604) and the *Twelve Keys* (1599).

VAN HELMONT, JAN BAPTIST: (1579–1644) Flemish physician, mystic, and chemist who advanced scientific understanding of the physical properties of gases and coined the word “gas.”

VAUGHAN, THOMAS: (1621–1665) Welsh philosopher and mystic heavily influenced by Agrippa. Vaughan wrote on “Natural Magic” under the pen name Eugenius Philalethes, a name chosen out of respect for his teacher Eirenaeus Philalethes. In 1650 he wrote *Coelum Terrae*.

WAITE, ARTHUR EDWARD: (1875–1940) Christian mystic, occultist, and member of the original Hermetic Order of the Golden Dawn. A prolific author, Waite wrote several books, including *The Secret Doctrine in Israel* and *The Holy Kabbalah*.

WESTCOTT, DR. WILLIAM WYNN: (1843–1925) Primary founder of the Hermetic Order of the Golden Dawn, established in 1888 as “a Hermetic Society whose members are taught the principles of Occult Science and the Magic of Hermes.” His Order mottos were *Sapere Aude*, “Dare to be Wise,” and *Nom Omnis Moriar*, “I shall not wholly die.” Author of *Introduction to the Study of the Kabbalah* and *Numbers: Their Occult Power and Mystic Virtues*, and other occult texts. Westcott also compiled and published a number of Hermetic texts in his *Collectanea Hermetica*.

WILHELM, RICHARD: (1873–1930) German scholar, theologian, and translator of important Chinese texts including *The Secret of the Golden Flower* and the *I Ching*.

WIRDIG, SEBASTIAN: (1613–1687) German physician and professor of physics and medicine. His treatise *Nova Medicina Spirituum Curiosa* (1673), which combined theology with medicine, was reprinted frequently.

WOODMAN, DR. WILLIAM ROBERT: (1828–1891) Surgeon, horticulturalist, and Freemason. One of the three founding members of the Golden Dawn. His mottos in the Order were *Magna est Veritas et Praelavebit* (“Great is the Truth and it shall Prevail”) and *Vincit Omnia Veritas* (“Truth Rules All”).

ZENO OF CITIUM: (334–c. 262 B.C.E.) Greek philosopher and founder of Stoicism, which taught that goodness and tranquility were gained from living a virtuous life in accordance with nature.

ZOROASTER: Zoroaster or Zarathustra (c. 628–551 B.C.E.) was an Iranian religious leader and reformer, priest, and founder of Zoroastrianism, or Parsiism as it is called in India. Along with Moses and Hermes Trismegistos, Zoroaster was considered by Renaissance philosophers as one of the great spiritual teachers of the world—the *prisci theologici*—who had foreshadowed the teachings of Christ.

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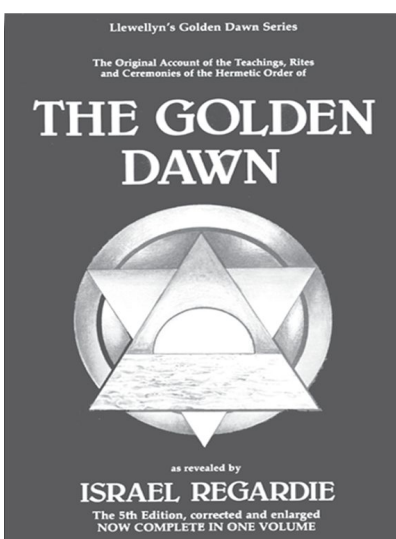
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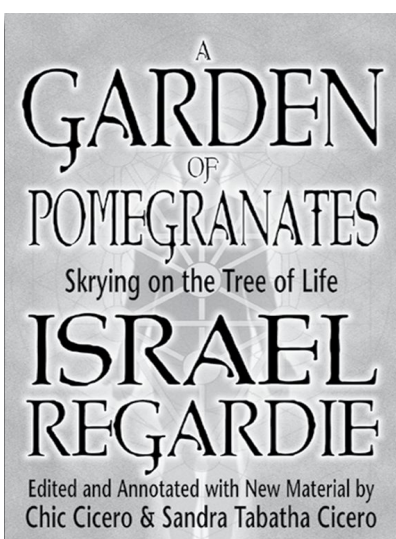
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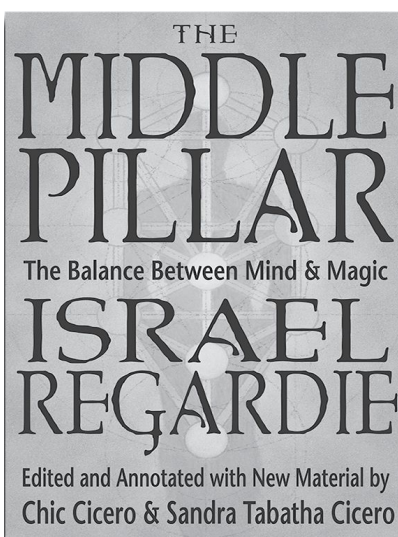
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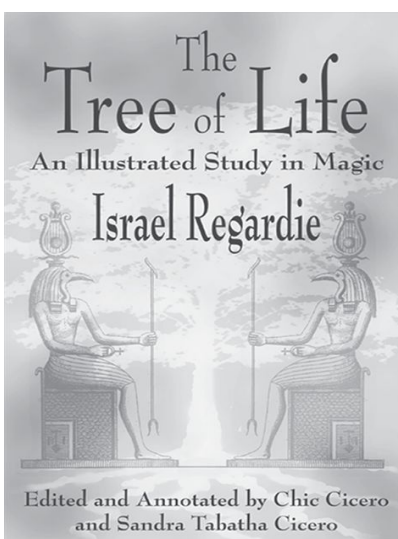
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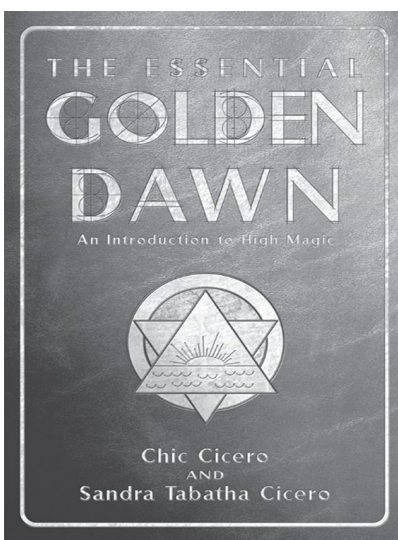
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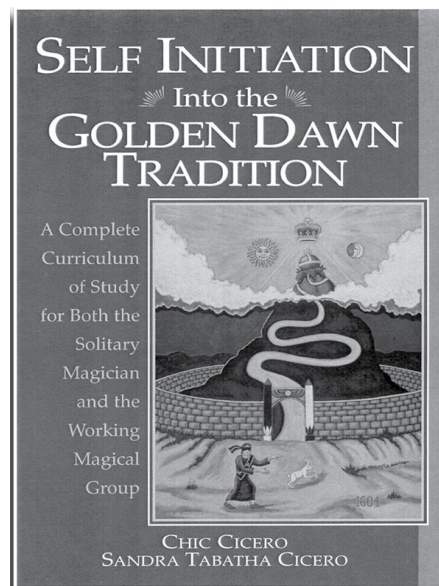
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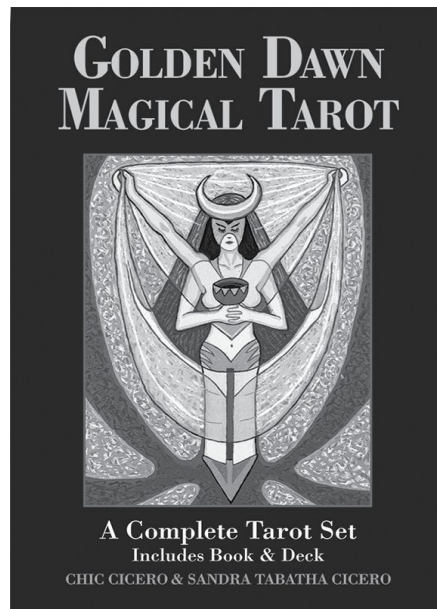
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