

MENTAL ALCHEMY

by Francis Mayer

"Had yet not found me already, you would not seek me."...Pascal.

"Be ye transformed by the renewing of your mind."...Rom. XII, 2.

1. THE MAGROCOSMIC PROTOTYPE OF ALCHEMY.

Our spiritual forefathers considered alchemy as the fundamental part, the material basis, as it were, of *Mathesis*, the science of the *sacratuaries*, in which Tradition is embodied. As such, alchemy is mainly concerned with the Elemental World, the normally sensible part of which is our physical world. The middle part of *Mathesis* deals with the so-called Sideral World, and is called Magic, while the highest part of it is Theosophy or Kabbala, the knowledge of the Mental or Intelligible World. The collective name, *Mathesis*, is seldom mentioned but Robert Fludd, on the title page of his *SUMMUM BONUM*, enumerates these three divisions and the three parts of the *De occulta philosophia* of H. C. Agrippa are developed exactly in accordance with these three parts.

This position of alchemy evidences, that it was not considered merely as chemistry or metallurgy, but as a science and art metaphysical, even religious in its character. Thomas Norton in his *Crede mihi seu Ordinale*, after stating that popes, archbishops, bishops, abbots, monks, hermits, kings, princes and lords were always busy with alchemy, calls our science: "profunda Philosophia, subtilis Scientia, sacra Alchymia."

The anonymous author of the profound *TRACTATUS AUREUS*, addressing the fratres of the golden cross, calls alchemy *ars sacrosancta*, not merely holy, but sacro-sanct art. (Both treatises appear in the *MUSAEUM HERMETICUM*, a collection edited by and for Rosicrucians.)

M. Berthelot, member of the French Academy of Sciences, who as chemist, although not alchemist, investigated most thoroughly and scientifically the origins of Alchemy, (*LES ORIGINES DE L'ALCHEMIE*, Paris, 1885), came to the same conclusion about the metaphysical and religious character of alchemy. He found also, that the most ancient sources, including early Church Fathers, as Tertullian and Clement of Alexandria, referred to alchemy as one branch of the knowledge of good and evil, taught to their descendants by the Sons of God, Beni Elohim, of *GENESIS VI*, who married the Daughters of Men, Benot ha Adam, and became fathers of a race of giants, Nephilim, which word means rather intellectual than bodily greatness.

This is a myth, of course. But most myths conceal important arcana and, curiously enough, this myth was faithfully transmitted by esoteric fraternities down to our days. As late as in the 18th century, George von Welling, in his *OPUS MAGO-CABBALISTICUM* (another work built on the triadic foundation of *Mathesis*, by another R.C.), although the work deals exclusively with the three principles, Salt, Sulphur, Mercury, connects this purely alchemical subject matter organically with these Beni Elohim in general and with the original

splendor of Lucifer, also with his subsequent fall and future reintegration in particular.

What then is the so carefully hidden nucleus of these myths, for the sake of which they are still seriously treated by broad-minded men, even by a Goethe, in an era characterized by the prevalence of skepticism? And what has alchemy to do with the fall of the Angel or of Man, or of men, anyhow?

Just this: The fall of Lucifer, the fall of Adam and the flood caused by the decadence of the Nephilim, are but successive acts of the same cosmic drama. The same chapter of Genesis, however, contains with the description of the fall, also the promise of an ultimate salvation. A new humanity arose from Noah. After many vicissitudes, a new earth and new heaven shall develop, we are assured in the Apocalypse. Von Welling and others, including Goethe (DICHTUNG und WAHRHEIT), express their belief that Lucifer shall be reintegrated. The prodigal son returns and is feasted in the paternal home.

Evidently, therefore, the arcanum hidden in all these myths and allegories, is the mystery of the double cosmic progress, called by modern science, which sees the material side of things only: Involution and evolution, but which was designated by the deeper-looking ancients as the dis-integration and re-integration, descension and ascension of souls. Consequently, the so-called BOOK OF CHEMIA, in which the Beny Elohim were said to have deposited their fatal science, and from which, according to Berthelet, alchemy probably received its name, symbolized that science and art, which reveal the divine plan of the double process of fall and reintegration, that is continuously going on since the beginning of creation, also the cosmic scheme, established for the carrying out of this purpose. And which science and art, by revealing these arcana, teach the practical ways and means by which Humanity could actually cooperate in its own reintegration and quicken it.

And inasmuch as Humanity is but a collective entity of individual souls, such cooperation has to be carried out by individuals, many of them incarnated in the flesh. Therefore, practical alchemy lifts out the questions pertaining to the relation between God, nature and men, to the destiny of men, to the purpose of earthly life, from the frame of mere metaphysical speculations and places them within the boundaries of experimental science and art, permitting to eachable-bodied soul and -minded man to establish his own faith, not on the foundation of belief and reasoning, but on direct personal experience. Is there any other science with such a scope and of such importance?

A closer consideration of the so-called fall and its consequences will facilitate the comprehension of this unusual, although fundamental, definition of alchemy.

According to the Kabbala and to Hindu Theosophy, --both of which, let us recollect, are closely related to the wisdom of ancient Egypt and Chaldea, --our whole solar system, visible and invisible, our Macrocosmos, is an emanation of Deity, or the infinite, self-existent, eternal, self-sufficient Cause of All, whom the Kabbalists

call Ain Soph and the Hindus: Parabrahmam. The essence, the soul of this emanation is Adam Kadmon, the living image, the Logos, of Deity. Being the soul of the Macrocosmos, Adam Kadmon is often called the Macrocosmos too. Also the Great Man, the Zodiacal Ma. Verbatim, Adam Kadmon means the Archetypal Man. But esoterically it means Humanity, including all men in all worlds and ages, past, present and future, considered as a collective Entity, the supreme one, the Unus. (Omnia ab uno.) Furthermore, this Adam Kadmon is identified by Jewish and Christian Kabbalists alike. (See ADUMBRATIO KABBALAE CHRISTIANAE, in THE KABBALA DENUDATA of Knorr von Rosenroth), as the Supreme Crown, Kether, as Christ, Messiah, Yahveh Elohim, sometimes even as Lucifer, the Great Pan.

This many-named Adam Kadmon is considered as a purely spiritual being and as the sole inhabitant of the also purely spiritual emanation, called the Divine World, or World of Emanation, Olam ha Aziluth. In order, therefore, that the divine idea, the purpose of the emanation, may be carried out to its ultimate consummation, i. e., to all the different planes of materialization, down to the most gross part of it, which is our visible universe, Adam Kadmon had to act as Yahveh Elohim, and after creating out of no-thing the three worlds of Form, i. e., the Mental, the Sidereal and Elemental Worlds, which together form the Microcosmos. He has to sustain and to lead these worlds through the still continuing transformations, by an incessant involution and evolution, until they become sufficiently spiritualized to be reintegrated into the Aziluth.

However, inasmuch as spirit cannot act directly on gross matter, the developer of the created worlds is not Adam Kadmon in person, but His Logos, called Adam Protoplastes, the first-formed Adam. This is the Adam of the 1st chapter of GENESIS, male and female, like Adam Kadmon. This is the "Adam which was the son of God"; the first ancestor of Jesus, according to the genealogy of Luke, III, 38. In the second chapter this cosmic entity, created at first in principle only, like every Word, is materialized, i. e., embodied in what is called the dust of the ground, haphar min ha adamah, and in him was breathed the soul of life, nishemath ha hayyim, (both words are in plural), and thus he became a living soul, nepheesh hayah. (Every magician will here recognize the prototype of the process of emanating and materializing worlds.)

(For further reference it should be noted here, that this dust of the ground, haphar, is the very same haphar, to which Adam has to return, according to the sentence pronounced after the fall, GEN. III, 19. Neither does haphar mean exactly dust, but the sublimated state of the element earth, which is the zodiacal earth, called the earth of divine immanence, the earth of the living ones, terra viventium. This is the "red adamick earth" of the alchemists and, accordingly, its sublimated form is called sand or pulverized earth. We shall see later on what do nepheesh and neshamah mean in this most important, but utterly mistranslated, chapter of GENESIS.)

Later on Adam is separated into its constituent male and female parts, called in the Revised Version simply man and woman, although the Hebrew terms, Aish and Aisha, have a much deeper meaning. Then, in the third chapter, this Adam Protoplastes is represented as fallen, on account of a childish disobedience. The more reasonable meaning is, that according to the divine plan which, as evidenced by the facts, called for the division of this cosmic entity, multiplication has started in some way, to decompose this cosmic entity into its composing monads, i.e., into individual souls.

Because this first created Adam, the Word of Adam Kadmon, who is the Word of Ain Soph, had to become flesh, had to be injected as a leaven into the three worlds of created transitory existence, in order to transmute, to spiritualize them. This is the actuality behind such phrases as are: The continuous sacrifice, the crucifixion on the zodiacal cross, also the Jesus patibilis, the suffering Jesus of the Manicheans. In this sense is Adam Kadmon referred to as Messiah. Because only spiritualization can make the final reintegration into an entirely spiritual world possible, so spiritualization is the only real salvation.

It did not take merely thousands of years, but aeons and aeons, until the dis-integrated atoms of Adam Protoplastes descended through the intermediate Mental and Sidereal Worlds into our Elemental World, the most densely material part of creation. Aeons of time and thousands of reincarnations were necessary to develop man into the present status. During this time each of the descending monads gained more and more individuality, but in proportion lost more and more of the original unity consciousness.

The very evident consequences of this status are: 1. That on account of the still very imperfect Ego consciousness we do not realize all our faculties and powers, and therefore, are living a very incomplete life even in our material existence; 2. That about the higher worlds through which we descended, we have but scarce and vague reminiscences only; 3. That even in the boldest flights of our imagination we cannot comprehend what universal life may be, despite that we actually lived long in it before the fall, when we still had the integral unity consciousness.

Recent discoveries in embryology confirm the assertions of Tradition, veiled in the form of connecting the phases of embryonic life with the planets, that during the pre-natal life the embryo undergoes all the phases through which the human race went in the process of evolution. But modern science is silent about the way of future developments, the way of re-ascension. Therefore, the only safe way for us: to accept the teaching of Tradition concerning the home-stretch of the race as a working hypothesis, and carry out the instructions, until personal experience proves the correctness of the accepted hypothesis.

The teaching of Tradition about the descension and re-ascension of soul is expressed, concerning the whole race, in its Cosmogony and Anthropogeny, pointing out, that the way of re-ascension is identical with the way of descension. And inasmuch as the race consists of individuals, alchemy, which teaches the re-ascension of

individuals, has to, and does, following closely its cosmic prototype.

Obviously, therefore, the way is: 1. To acquire complete self-consciousness concerning life in this material world, by developing our latent faculties and senses; 2. To extend consciousness to the Sidereal and Mental Worlds; 3. Besides perfecting our acquisition, the Ego consciousness, we have to strive continuously to regain the lost unity consciousness. For in the Pleroma, in the ultimate fullness of the Aziluth life, man has to live two lives in one: an individual life and the cosmic life. As an individual, man shall have the constitutional freedom for the pursuit of individual happiness, by materializing his own ideas, using the acquired free will and the mental creative power, which is the philosopher's stone.

At the same time man shall be a partaker, through the unity consciousness, in the universal life, which means full freedom from the fetters of form, time and space, also a certain participation in the divine omniscience and omnipresence.

The exercising of the consciousness on any of the higher planes necessitates, however, the possession of a body, which harmonizes in density, respectively the frequency of vibration, of the substance of that sphere on which the consciousness shall dwell, even if for a short time only. Therefore the extension of consciousness and the development of finer organisms have to go parallel during all phases of the progress.

The means of such double development are also indicated in the macrocosmic prototype of alchemy. According to this scheme, the disintegrated monads of Adam Protoplastes, the Crucified Christ, are injected as individual souls into the created worlds, to act there as leaven, spiritualizing them by inducing fermentations, also by serving as magnets, to attract the spiritual influx from the higher spheres of life. That monad of Adam is in us what the alchemists call the seed of gold, without which no gold can be produced. It is the Christ principle in us, our Central Sun. It is also the son, to whom our Father in heaven sends the daily bread.

Now the term: Daily Bread, designates esoterically the substance, with which the celestial Adam develops and alimnts the created worlds. Consequently that substance also, with which the alchemist has to develop himself. The Gospel does not reveal the nature of this bread, but the bread of the Eucharist refers to the same arcanum. The Eucharist was established at the Last Supper, which again was but the repetition of the regular Jewish rite of blessing the paschal bread, itself a memorial for the manna with which Israel was supported during the wandering in the desert. In the last analysis, therefore, daily bread, Eucharist, and manna, all refer to the same substance.

Fortunately the Kabbala lifts sufficiently the veil concerning the manna. The ZOHAR (II, 183-a) says: "The manna was the spiritual bread which, with the help of the Law, enlightened Israel concerning the supreme Wisdom." Law is a continuously used term of the Kabbalists, to designate in a veiled form the sidereal light in special air, and to be able to do so, man has to develop special breathing organs.

special and the aether in general. Further on the ZOHAR (III, 155-b) states: "The manna was a pure air, which did not coagulate and did not take on consistence only after it permeated the body."

Moreover, Thomas Vaughan (EUPHRATES, par. V) says: "God Almighty hath so decreed that his creatures are nourished with the very same matter whereof they were formed." This statement, considered in connection with the quoted statements of the ZOHAR, plainly reveals the nature of the substance called daily bread, bread of life, manna, but lays also entirely bare the most occulted secret of the alchemists, which was the identity of their first matter, materia prima.

Evidently the substance of the daily bread of life and the first matter, both mean simply the substance of Life Absolute and not merely the created life of existence. That explains why did the Rosicrucians of old consider alchemy holy, even sacrosanct and approached it in this spirit. And they had one good reason more to accept this attitude. As in the paschal supper, so in the Eucharist, the bread and the wine are blessed together, for they belong together. The bread represents the substance, the solid, the wine represents the force, the liquid going with it. And inasmuch as in this case bread means the substance of life, wine means the force of life. What is this force?

Why, even our physical science recognizes that substance and force are essentially identical. Substance being in this case Life eternal, the force means Life intensified, dynamized, which is: Love eternal, divine and integral, i.e., present in its double aspects, as magnetic or attractive or centripetal and electric, positive or centrifugal, female and male, but in the state of equilibrium, of integrality, as represented by the caduceus. This is the love of the Logos, the cosmic love which, according to Dante (last line of the COMMEDIA) moves the sun and the other stars. Also the force which pulsates the heart, the love of God, of which sexual love is, comparatively, but a gross manifestation.

The wine of the Eucharist, the blood of Jesus, also the wine of Dionysos, the wine which exalts even ecstasies but does not intoxicate, all mean the same: Love eternal in Life eternal. The Rosicrucians symbolized it (see Fludd, op. cit.) by their Rose, the Flower of Venus, but also in the ruby-red blood residing in the center of the cross. And by calling alchemy holy, even sacro-sanct, they indicated the only correct mental and emotional attitude that adds so much to the success of every operation.

Life, however, be it temporal, i.e., the life in the created worlds, or eternal, i.e., the life of the soul, is always carried by the air, which itself has also many varieties, from our atmospheric air up to the different states of the aether. Air is the mediator between the different planes of existence, it links the worlds together and it may carry our own life and consciousness from one world to another too. In the flesh our life is supported by the atmospheric air and we live as long only as we breathe it. The same is the case with the life in the higher spheres of existence. In order to be able to live there, we have to breathe their special air, and to be able to do so, we have to develop special breathing organs.

The air inhaled by the lungs is considered alchemically as a solution of the zodiacal elements, specified by planetary influences. But the air of the Mental World is a solar solution of the zodiacal primates of the elements, and is inhaled by the brain, when it is sufficiently developed as a breathing organ. Other lungs awaiting development are: The solar plexus and the sacral plexus. For it is a fact, that every man has, even if potentially only, all the organs necessary to establish contact with the higher worlds, to grow up into them.

It is alchemy, the BOOK OF CHEMA, so long persecuted by imperators and popes of Rome, which always taught and still teaches how to find, develop and use these organs, by which life and consciousness can be extended to other spheres, by breathing and alchemical fermentation. For the fundamental arcanum expressed in GENESIS VI, is still in full action. The sons of God, the Beny Elohyim, are still marrying the Daughters of Men, Benoth ha Adam, either directly, or through the Cherubim, the distributors of the heavenly fire, or through the Yshym, the glorified souls, called also extracted minds, mentes abstracti, i.e., the reintegrated adepts, living in the Kingdom, Malchut.

This marriage explains the otherwise so curious fact, that the fratres in the R.C. fraternity to which Dante belonged, the Fedeli d'amore, faithful to love, (the name indicates the R.C. character, see the above reference to Fludd), addressed each other in their still surviving lyric correspondences as Donna, lady. This aspect brings us also nearer to the understanding, why does the church call the elects in special and the Ecclesia, in general, the Bride of Christ.

Such marriages are, indeed, the ultimate reality behind all those alchemycal marriages between the King and the Queen, Gabritius and Beya, Orpheus and Eurydice, the Sun and Moon, etc. All of these are founded on the ultimate Truth of Truths and the Supreme Intellect is eternally fecundating the Cosmic Mind. One of the consequences of this inseparable union, that the illuminating influx from Above still reaches, as it always did, the purified minds here Below, still producing giants, the Nephilim, i.e., perfected, illuminated, minds.

This influx is the reality which makes alchemy possible at all. For what is the final product of all alchemical operations? Heinrich Khunrath in his Amphitheatrum Sapientiae Aeternae designates this final product as: "mentigneus katholikos Adam", the fiery-minded, i.e., illuminated, catholic, i.e., universal or possessing the unity consciousness, Adam. The mentigneus is printed in Latin, the katholikos in Greek, and the Adam in Hebrew, evidently not only to recall the three created worlds, over which reigns the King of the Jews, i.e., Israelites, (the Rose is Israel, declares the Zohar right at its first page) above whose head the I.N.R.I. was written in these three languages, but also to indicate that this fiery-minded, catholic Adam is but the development of the atom of the disintegrated Adam, the Christ principle in us.

by observation of others only, therefore are still far behind

Yes, Mind is the artist, Mind is the subject, Mind is the machinery, and Mind is the final product in alchemy. This is the reason why are called the reintegrated adepts, mentes abstracti, i.e., Minds extracted from the common herd-mind of created humanity and from the fetters of gross matter. And therefore did Paul exhort us:

"Be ye transformed by the renewing of your mind!"

II. THE MIND OF THE ALCHEMIST.

Alchemy is often called the Spagyric art. The name is derived from the Greek words: span, to draw or separate; and ageirein, to assemble. The composed word spagyric means, therefore, to analyse and re-synthetize, decompose and re-compose or, in alchemical terminology: to dissolve and coagulate, solve et coagula, which two words express the essence of all alchemical operations. As it was stated previously, in alchemy, Mind is the artist, the subject, and the final product. So during the work the Mind is to be decomposed, analyzed, and re-composed, synthetized again. It is, therefore, of utmost importance to form right at the start a clear idea concerning what is Mind in itself.

The definitions formed about Mind by scholastic and modern philosophers would make a respectable volume. It is a long and barren work to compare them. Neither is it necessary, because the final result would be about the same conclusion as reached by one of our best thinkers, John Stuart Mill (SYSTEM OF LOGIC, Book I, Chap. III, §): "It is unnecessary to give in the case of Mind... a particular statement of the skeptical system by which its existence as a Thing in itself is called in question distinct from the series of what are denominated its states, is called in question. But it is necessary to remark, that on the inmost nature of thinking principle, as well as on the inmost nature of matter, we are and with our faculties must always remain in the dark... There is something I call Myself, or by another form of expression, my Mind." And the same prominent philosopher repeatedly acknowledged in his AUTOBIOGRAPHY the superiority of intuition above reasoning.

There are some noteworthy points in this quotation. The first is, that Stuart Mill does not even want to consider the "skeptical system" which claims that mind is but a coherent series of moments of consciousness and that thinking as well as thoughts are products of the body. Another point is the admission that we are, and with our faculties always must remain, in the dark. True. But how about the higher faculties, latent but developable as it is proved by clairvoyance and clairaudience? And how about the "light of nature" as the Paracelsians called that inner light, which can be produced comparatively easily in each of us?

It has to be admitted that in the last decades our academic philosophy, advancing in the footsteps of esoterists, progressed a great deal by studying the subconscious mind. This is the right direction, indeed, toward knowing mind as a Thing in itself. But the moderns are still working in physical laboratories and by observation of others only, therefore are still far behind.

the ancients, who worked by the inner light, by introspection and personal experience.

Stuart Mill identifies, furthermore, the Mind with the Ego. The same was the opinion of the ancient philosophers, all of them esoterists, and their medieval followers, most of them more or less avowedly Kabbalists and alchemists, who identified the mind with the soul. Thus H.C. Agrippa (DE OCCULTA PHILOSOPHIA, Lib. III, cap. 36), following Hermes, Plotinus and other Neoplatonists, calls the supreme, the divine part in us: MENS or intellectus illustratus, Mind, (the Nous of the Greeks) or illuminated intellect. He identifies the Mind also with what Moses in GEN. II calls the breath of life, nishemath hayym, which made man a living soul. Agrippa indicates also what Mind is in itself, by calling it "lux", light, and by declaring that it never sins and is never damned, but after passing out of the body returns to its origin, God.

Such a concept in Agrippa's time was heterodox, even heretical, and for such claims he was continuously nagged by the clergy. But his concept is in perfect accord with ancient and modern, Eastern and Western Theosophy. In the Hindu sevenfold constitution of man, MENS corresponds to the seventh principle, ATMA, which is also said to be ever-blessed, and at first overshadows the man only, but joins permanently when his mind is perfected. The same is the concept of the Kabbala, the sister of alchemy, also the master-key to its occulted parts.

According to the Kabbala, the soul-mind of man consists of five parts which are, from the lowest upwards: Nephesh, Ruah, Neshamah, Chayah, and Yechidah. (There are no generally-accepted English equivalents.) Each of these parts corresponds to one letter of the Tetragram, viz. Nephesh to the second H, Ruah to the V, Neshamah to the first H, and Chayah to the Y, while Yechidah is considered as a point above the Y. By this correspondence the five parts of the mind are connected with the three created worlds, with the emanated world and with the infinite ultra-zodiacal spaces, too. A truly great concept indeed, for it does not set any limit to the perfecting of the mind, unless Ain Soph, the Infinite.

NEPHESH is the essence of our Elemental World, ASSIAH, called also the world of action, which includes our physical world, visible and invisible. It resides in the human aura and is called the vital or vitalizing spirit and, when united to its body, can appear as the ghost, phantom, double, eidolon (not idol). It is the lowest, the sensing and sensitive part of the soul, called by Paul: the Animal Man. It is almost fully developed at birth and after puberty. Its chief function is to vitalize the flesh body and keep its organs functioning.

RUAH is the essence of Jetzirah, or World of Formation, often called the Psychic or the Moral World, but in connection with alchemy it is usually called the Sidereal World and frequently the Astral World. (While etymology permits the use of astral and sidereal as synonyms, for practical purposes it is better to follow some discriminating authors, who use "astral" to designate the aura

of our earth, on account of its starlike luminosity, which is noticeable on the human aura too, and to use "sidereal", wherever connection with the planets or constellations is implied. Of course, the ovum and the aureole are radiating too.) The RUAH resides in the ovum, which is a further and more subtle development of the comparatively more materialized aura. Its proper vehicle is the sidereal body.

The NEPHESH, RUAH and NESHAMAH, together, form the so-called unconscious mind, which is again subdivided into the subconscious or subliminal, consisting of the NEPHESH and the lower part of the RUAH, and the superconscious or supraliminal, consisting of the higher part of the RUAH and the NESHAMAH. RUAH being the mediator between NEPHESH and NESHAMAH, partakes necessarily in the nature of both of them.

This unconscious mind of ours greatly influences our thoughts and acts, consequently it plays a very prominent role in mental alchemy. For a closer observation of our mental operations will immediately demonstrate, that our thinking is not a straight uninterrupted process, but it frequently stops, even if for seconds only, and during the intervals the subconscious injects its suggestions, without being noticed by us. And what is known as intuition, even inspiration, comes through the superconscious, the NESHAMAH, either originated there, or attracted by it from higher spheres. Modern science is already on the right track to recognize these facts. Professor Elmer Gates (Smithsonian Institution) writes in his precious pamphlet: "THE MIND AND THE BRAIN" (New York, 1904, p. 24): We do not intentionally create our thinking. It takes place in us. We are more or less passive recipients. Our mentation is most largely the result of the operation of the cosmic Whole upon us."

Our whole dream life, our discursive memory,--but not our root memory,--our lower will and imagination, moreover our whole moral character, with its aspirations, ambitions, passions, good or evil, in short almost the whole inner man, are focussed in the RUAH. In it do most evidently work the life breath, and the light of the inner man. For in RUAH acts the life-giving breath of Adam Kadmon as RUAH ELOHYM, the breath of the Lord, and RUAH reads inversely AUR, the light of the Logos. (The cardinal words of the GENESIS are so composed, that they have one meaning when read the usual way, from the right to the left, and another, often the opposite meaning, when read inversed. Thus Yehovah inversed becomes Chavayot, the Daemon. Whence: "DAEMON EST DEUS INVERSUS.") In the RUAH is focussed the reincarnating personality, the human Ego, the sidereal man, connected with the seven planets of esoteric philosophy.

NESHAMAH is the essence of the world BRIA'AH, the World of Creation, or Mental World. This is the supreme part of the created man, the throne as it were, of the emanated monad, our Great Ego. It is centered in the heart of the brain, placed in the cerebellum. (This is the reason why Jesus and others referred to the heart as a thinking organ.) It manifests in the aureole, depicted often as a halo around the heads of saints, for it is visible to clair-

parts of the macrocosmic world are animated, alimented, supported by

voyants. NESHAMAH is the receiver of inspirations from Above and transmits part of them to the waking consciousness via RUAH. The larger part of such inspirations is stored up, however, in the NESHAMAH as in a storage battery, promoting our inner development, without we being conscious of it. Fractions from this stock are released as intuitions, just when we need them, and by effort (concentration plus live desire) release them.

While the main function of NESHAMAH is to enhance our understanding of things metaphysical and spiritual, it sharpens at the same time the intellect for worldly affairs, too. In the NESHAMAH resides also the deputy of our Great Ego, our judge, Conscience.

The NEPHESH, the lower part of the RUAH and the conscience part of the NESHAMAH are inborn sufficiently developed. But the superconscious part of the RUAH and the largest part of the NESHAMAH are inborn as potentialities only, to be developed by our own efforts in the process of regeneration. Whence the saying, that the alchemist has to begin where nature stopped. It is said also that the alchemist, like any other artist, is not made, but has to be born as such. Yes, and no. For while not each of us is destined to become a poet, painter, musician, etc., each of us is predestined to develop the latent faculties of his own soul. And there is no other way to develop them than conscious or unconscious (devotional), alchemy.

Therefore the "talent" to become artists in alchemy is inborn in each of us. The difference is only in the degree of already apparent development. Such as seem to have special gifts for alchemy are but the already more developed ones. They are more developed because they started the work in a previous incarnation. However, the seemingly less gifted can overcome this handicap by strong determination and untiring effort. Most of our successful men were not born with the silver spoon. They made themselves. And when it comes to working out our own destination, love's labour is never lost. Even where the results are not as expected, the NESHAMAH stores up the harvest. And there will be sufficient signs given to show the worker that he is "on the path."

As our Master taught: "Lay not up for yourselves treasures upon earth...But lay up for yourselves treasures in heaven...For where your treasure is, there will be your heart also." (MATT. VI, 19). The esoteric meaning of the instruction is this: The heaven where our treasure has to be laid up,--the Kingdom being within,--is right in our head, especially in the aforesaid heart in the cerebellum, where the NESHAMAH is focussed. This heart consists of undifferentiated, although individualized, substance of the Central Sun and, therefore, is the only part which can, unlike flesh, enter the state of subjective rest between incarnations that is called heaven,--the Devachan of the Hindus,--and be there with the treasure. From this treasure the NESHAMAH prepares a propitious next incarnation.

The three created worlds form a triadic unit called MICROCOSMOS. The enumerated three parts of the mind form also a triadic unit, the psychic man, often called also MICROCOSMOS. And as the three parts of the macrocosmic world are animated, alimented, supported by

the divine World of Emanation, of which they are, as it were, but extensions only, so the human MICROCOSMOS, the personality, the reincarnating Ego, the psychic man, is animated, alimented, supported by the emanated human monad, our Great Ego, from the inexhaustible storehouse of the Aziluth.

As the three created worlds, this triune psychic man corresponds also with the three last letters of the Tetragram, H V H, pronounced Heveh or Eve, the mother principle in us, the developer of the divine germ. Apuleius in his beautiful allegory: Eros and Psyche (GOLDEN ASS), summed up best the teaching of initiated antiquity, that the divine Eros generates in Psyche the son who becomes immortal and wins immortality for his mother. Our own microcosmic mind is the Psyche who conceives by Eros, the divine life-light-love, what the R.C. alchemists, especially Michael Maier, call the philosophical baby. The same whom the Kabbala (ZOHAR I, 9-b) indicates as the son generated for the World Above, and the Apocalypse calls (XII, 5) a male child. It is the regenerated self-and-unity-conscious Great Ego.

But this Psyche has to be pure. If it is steadily oriented toward NESHAMAH, it will receive, in strict proportion to purification achieved more and more of the light-life-love influx and progresses, develops new senses and with the additionally developed intellectual acumen will gain advantage in the affairs of the world, too. If, however, the Psyche gives more consideration to NEPHESH than is necessary to keep the body in good health, and the affairs of the outer man in good order, it cannot advance any quicker than the contemporary collective herd-mind advances. And when the whole Psyche serves but NEPHESH only, decadence will follow. He who cares too much for this life shall lose it, said our Master. Meaning, that in such case the present incarnation will be a total loss, bearing no spiritual fruit. In most cases, however, the final balance of an entirely outward life will show an increased demerit.

This is so definitively proven by an unvarying experience, gathered during more than two scores of historically recorded centuries, that all initiating Brotherhoods take, and always took great care to develop before anything else, good morals among their neophytes. The more, because virtue is not only a moral asset, but also the force of the inner man, even a physiological force, to which Jesus referred when He said that virtue had gone out of Him (MARK, V, 30). The Rosicrucians, being good alchemists, were also very careful to develop this virtue by moral training. I have at hand two strictly alchemical works originated in their Fraternity. One is: "AZOTH" or the means to make the hidden gold of the philosophers", by Frater Basil Valentine. (French translation, Paris 1659). It is evidently a manual to be used at initiations. The other work is the anonymous "CHYMICA VANNUS" (Amsterdam, 1666), intended rather for self-initiation.

Both works give far more space to the developing of esoteric morals than to the description of alchemical operations. Others give but random hints in this direction, taking for granted that every alchemist knows the basic truth, that alchemy developed its

symbolism on the planetary symbolism of astrology, because the qualities attributed to the planets and constellations and considered to be transferred at the moment of conception to men, to work in them as moral and character-making factors, are in fact the seven forces of evolution and the twelve forces of involution. On these forces are founded, though less evidently than the astrological computations, all alchemical operations in the individual as well as in the social Magnum Opus. This is the reason why the Sidereal World and the Moral World are synonyms.

On account of this eminently important role of the purification, which is essentially but an attuning to the vibrations of the higher spheres, and forms the first part of the strictly alchemical operations, this subject shall be treated separately. Here the analysis of the five parts of the one mind will be continued, by taking into consideration the two highest parts, the Chayah and the Yechidah, which are connected with the fourth world, the emanated Aziluth, and are symbolized in the Tetragram by the Y, respectively, by a point above it.

While the Nephesh, Ruah and Neshamah are differentiated by nature into our personality, the Chayah is universal, present in the ambient aether and has to be drawn in by the artist. It is the Anima mundi, the soul-mind of the world, considered here as the substance-part of the principle of life. Carried by the ambient aether, when drawn it meets the human aura or aureole, unites with them, and entering the body becomes differentiated, vitalizing with the higher life each organ of the body separately, enhancing the natural function of the organ thus vitalized. Kabbalists consider Chayah as the Father and Neshamah as the Mother. (The symbolism of the Y H, or Eros and Psyche repeated.)

Chayah is symbolized by the zodiac, circle of "animals" which term in its antique sense meant: animated beings. This is the concept of all esoteric systems, but in our case there is a special reference to the four animals of the Vision of Ezekiel, connected with the four Gospels, the Angel or Aquarius, the Lion, the Eagle or Scorpion, and the Bull.

These animals represent the four quadrants of the zodiacal circle, which has to be squared by the alchemist, for the squaring of the circle, quadratura circuli, is but another name for the Magnum Opus. With the four quadrants of this circle is formed also the true R.C. cross. (Dante PARADISO XIV, 95). Which operation, as the quadratura circuli, means the re-uniting of the four higher, zodiacal, elements into a perfectly balanced inseparable unity, which is then transmuted into a quintessence and becomes the essence of life eternal, when united with the primordial quintessence, which is symbolized by the river divided into four, to water the Paradise, the home of the first created Adam.

This higher quintessence, differentiated primordial emanation, coming from ultrazodiacal spaces, is called in the Kabbala Yechidah, singularis, the single one, androgyn. It is the Mens, Nous, Atma, the Illuminating Intellect. It works as a whole, permeating in one lightning-like flash the whole mind, which thereby becomes illuminated.

For this Yechidah is the primordial light personified, the creative force-substance of the Infinite. The Light par excellence, in which originated the lumen de lumine, light from light, which became flesh and the life of men. For us this light is the Morning Star (APOC. XII, 28), promised "to him who overcometh", who receives also "to eat the hidden manna", exposed in the previous chapter, and the "white stone", the stone of the philosophers, on which is "a new name written" meaning the individuality of the reintegrated Ego, gained by the painful process of in- and e-volution.

The NEPHESH is considered as the body, RUAH as the soul and NESHAMAH as the spirit of the psychic man in us, our reincarnating Ego, our personality. But NESHAMAH is only the body, while CHAYAH is the soul, and YECHIDAH is the spirit of the spiritual man, our perfected Great Ego. (The terms soul and spirit are used alternatively by different writers, but I consider with Paul, the churches and common usage, the spirit as the divine part in man, and soul, or mind, that part which connects with the body the spirit. But values change according with the planes of existence. What is spirit, or functions as spirit, on the psychic plane, becomes body, or functions as such, on the divine plane. For all is one and All is but One. On this account the changes of values, changes in sex, plus and minus, positive-negative, magnetic-electric, sun and moon, etc. are freely used in alchemical works, often to the despair of the tyro, who cannot discriminate to which plane the term refers."

According to Robert Fludd (PHILOS. MOYSAICA, Lib. II, cap. II), the influx from Above starts from the Pole Star, in our era the star Alpha in the Little Bear, passes through the Virgo of the Zodiac to the planet Saturn and takes also the aspect of Venus.

Considering that the stars and planets are present in our anatomy too, this statement brings somewhat nearer to comprehension the nature of this influx, especially if what was previously stated about the first matter is recollected.

A quotation from Khunrath will demonstrate, that the proper understanding of the five parts of the one mind is the best foundation for the practical part of alchemy. For on the same plate of his AMPHITHEATRUM on which he declares that the final product of alchemy is a fiery-minded Adam, Khunrath thus distills into one sentence all alchemical operations: "Reject the binary and reduce the ternary by the quaternary to the simplicity of the monad." The binary is the dual status of the mind, viz. created and uncreated, and of our nature, viz. human and divine, which duality is the single source of all evil and suffering. The ternary is the triune created mind, the psyche. This shall be amalgamated with the quaternary, i. e., by the influx from the CHAYAH and YECHIDAH coming through the zodiac, into the simplicity, or rather inseparable quintessential unity of the monad, which is the reintegrated Ego, Mind in the highest sense of the term.

This process will be even more clear when in the next lesson the vital, the sidereal and the solar bodies shall be analyzed, which are the vehicles of the NEPHESH, RUAH and NESHAMAH, but also the

different frequency of their vibrations. In the vital and sidereal

instruments of the psychic breathing and the triple furnace, crucible, cucurbite, alhanor, pelican, vase, egg, etc.,--of the alchemist, even his wife and bride.

Here practice may, however, start. With the aid of the above indications, by unbiased introspection into his own emotional life, passional forces, motives for acting this or that way, also by matching closely his own mental processes, the alchemist shall analyze his own mind. This is necessary, in order that the instructions for purification in each of the above-named directions,--which is the fundamental preliminary success,--shall be well understood and properly carried out.

It is also time to begin to acquire the habit to go to bed whenever possible at or before 11 o'clock P.M. to be able to get awake rested at midnight for about half an hour, and again for another half an hour at sunrise. For these are the most propitious hours to carry out inner breathing and other alchemical operations. But do not use an alarm clock. Before getting asleep just set your mind for rising with the sun. This is also a good exercise to establish the necessary contact with the subconscious. Strong desire will bring quicker result than strong willing.

This is an old esoteric rite, still observed by Brahman, dervish, rabbi and catholic monk (Trappists and Carthusians) alike. Evidence will be shown that the old alchemists in general and Rosicrucians in special, observed it too. It has a good physiological foundation and experience justifies it after a comparatively short practice. The recent discovery that the radio waves are better transmitted at night, or even during a total eclipse of the sun, demonstrate also, that there is a difference in the status of the aether, caused by the presence or absence of the sunlight.

All this will be explained in full details a little later on. Proper instructions will be given also for the practice to be carried out during these watches. For this is an important point in practical alchemy. So if you train your subconscious to serve as a reliable alarm clock, the instructions could be carried out immediately without the disturbing influence of activity in unusual time.

III. THE BODIES AND THE WORLDS OF THE ALCHEMIST.

Mind is essentially spiritual and, therefore, needs a body through which it can communicate with the substantial and material worlds, can receive sense impressions, or act outwardly. Providence furnished each of the three parts of the created mind with a special body, yet incased these invisible bodies into the flesh body. These inner bodies are: 1. The vital body; 2. The sidereal body, and 3. The solar body, which serve:

1. The Nephesh;
2. The Ruah; and
3. The Neshamah, respectively.

Each of these three bodies is formed of aethereal substance, but each of them is in a different state of density, on account of the different frequency of their vibrations. In the vital and sidereal

bodies there is also an admixture of matter, which is but substance more or less devitalized.

These three bodies of the inner man interpenetrate each other and the flesh body too, forming thus a cooperative unity. Nevertheless, each inner body is a separate organism, for they can act as such during life in the flesh, and the vital and sidereal bodies survive the flesh and are dissolved in their own spheres, while the solar body is immortal.

The body of the NEPHESH is the vital body, called also aetheral body or fluidic body. (None of these names is fully expressive or even distinguishing, because each higher body vitalizes the lower one through the mind connected with it, and all of them are formed of aetheral substance and therefore are fluidic. I prefer to use "vital body" just because in proportion of the fullness or poverty of this body and its temporal condition of being in or out of order, we feel more or less vitalized, keyed up, vigorous, or debilitated, dejected, dull.) The vital body is the first materialization of the aether in us. This becomes englobed in the blood, from which the brain distills it into nerve energy (nerve fluid), the radiating part of which condenses into an aura.

This aura penetrates the whole body and thus takes its shape, but it is not bound by the skin. During hypnotic trance it can be drawn outside of the flesh body and envelope it all around in a series of equidistant strata, extending sometimes even as far as 2-3 yards from the body. Then the sensibility, the capacity to sense, is externalized into these strata. Our motive force can be externalized the same way and can act invisibly at some distance from the body (telekinesis).

Being vaguely phosphorescent, the vital body can be seen by sensitives, or can be photographed. Different instruments have been invented able to show that, projected through the hand, the vital force that energizes our vital body can move suspended light objects, even if these are insulated by an interposition of glass or silk between object and hand,--proving thereby that our vital force is not identical with that kind of electricity or magnetism with which we are familiar.

The alchemist is most concerned with two points about the vital body. One of them is, that the psychic man respire through the instrumentality of the vital body as regularly as the outer man respire through the lungs. The other point is that the vital body is in a very liquid state,--Paracelsus calls it: "liquor vitae" (the fluid of life), or; the shadow,--consequently it can be densified by concentration at any part of the body where the trained will directs it. The first point enables the alchemist to re-vitalize himself by psychic breathing, and the second point: to re-energize any part or organ of the flesh body, by concentrating there the vital fluid. These two operations form the basis of alchemical work and, therefore, will be treated later on in a detailed way.

While the vital body is inborn, the sidereal body, the vehicle of the RUAH, is only partly developed by nature and is to be fully developed by the PSYCHE itself, with the assistance of the alchemist. For this development the RUAH-mind uses the radiating particles of the vital body and the aether indrawn from the Sidereal World. The process of this transmutation is slow, but when it is completed, the sidereal body with its higher vitality permeates the vital body and through it refines even the flesh body, makes it more sensitive, more quickly vibrating, radiating with the powerful charm called personal magnetism. Paracelsus declares (PHILO. SAGAX, Lib. I, cap. III), that in the perfected man the flesh body and the sidereal body should be united like in a marriage. (Propter unionem enim et conjugium hominem integrum faciunt). There is a deeper meaning.

This sidereal body is centered in and around the spinal column, its two poles being the brain and the sexual organ, while its equilibrated focus of integrality is located partly in the heart, but mostly in the solar plexus. It permeates, however, the whole flesh and pre-vital bodies and extends even beyond the skin in the form of an oval-shaped aura, the luminous egg, the ovum. Of this egg shall hatch out the RUAH-mind, the inner will and the creative imagination (all of which are housed in the sidereal body) of the alchemist, harmoniously cooperating with nature, the golden-downed chicken, the immortal solar body.

The psychic man in us can use the sidereal body for a vehicle and leave the flesh body, to explore the astral and sidereal planes of existence and become acquainted with the various currents and inhabitants of them. Or else, to appear in the condensed sidereal body as a double of himself, visible and tangible to everybody. In both cases the flesh body is left at home more or less paralyzed. But such excursions are dangerous even to an adept. An involuntary, but not unconscious, short exist in the sidereal body may happen to the alchemist, especially if he is overzealous and, desiring to hasten phenomena, eventually puts more than necessary voltage into some operation. Such exist is premature and, although not perilous to the operator, is to be avoided, because forced voltage is apt to spoil the work, long before it would produce an exist. During sleep the sidereal man may leave sometime by its own will the flesh body, but there is hardly any danger and the person to whom this happens is unconscious of it in most cases, though not always. Sometimes he may feel kind of a nightmare, usually of short duration, or awakens with a shock, without knowing the cause of it.

The alchemist, however, has to extend his consciousness to the astral and sidereal spheres. Fortunately this can be done without leaving the flesh, by developing in the course of the regular work at first intuition, then psychic vision and later on the even higher faculty of psychic hearing. For, as Paracelsus so often emphasizes, all our knowledge, science and art come from the stars. (The rationale of this will be given further down.) So intuition brings suggestions, advices, instructions, while the developed psychic vision will bring to the mirror of the mind, called: the translucide, or

diaphane,--more or less clear visions of the life in the astral and sidereal spheres. Psychic hearing will make actually audible far away sounds, also the still small voice, a speaking voice of the Great Ego, clearly vibrating in the auric atmosphere, while the hearer is conscious, or at least semi-conscious.

The vital and the sidereal body are mortal. The first dissolves in the astral region of the earth soon after the death of the flesh body. The sidereal body ascends to the sidereal world, where the RUAH and the NESHAMAH leave it to depart for the rest between incarnations, while the body is slowly dissolved in the aethereal currents. The true body of the NESHAMAH is, however, immortal. It is usually called: the SOLAR BODY, but Paracelsus calls it: the body of resurrection, while Pythagoras and his followers called it: the chariot of the soul.

The solar body is centered in the head. When it is fully developed, in the rare cases of perfect adeptship, it radiates in the shape of a halo, can even project light, as the sun projects its protuberances. Strictly speaking, the solar body is not a body in the generally accepted sense of this word, for it is not a vehicle moved by something not consubstantial with it, as are the flesh, the vital and sidereal bodies, which are vitalized and moved by the NEPESH and RUAH. In the solar body the mind, NESHAMAH, is consubstantial and is inseparably blended with the aethereal substance which forms its body. In this sense was stated formerly that the NESHAMAH is the body of the spiritual man. The solar body has no permanent form, but can take any shape at will. It moves with the velocity of light, and moves spontaneously. It has no differentiated senses or organs or faculties, for all these are blended into one. And it can materialize any conception by the inherent generative faculty, withdrawn already to its proper place, the Mind. After leaving the flesh, the solar body re-enters the Mental World, the sphere of the Sun.

Paracelsus calls the solar body the body of resurrection and in the second chapter of the second book of his PHILOSOPHIA SAGAX reveals its origin more openly than does, to my knowledge, any other writer. The kernel of his spacious exposition is contained in this sentence: "That which is incarnated by the Spirit is of heaven and returns into heaven. But what is not incarnated by the Spirit does not go to heaven. And as Christ alone was born of a virgin, having been made a man without the male Adamic seed, but was incarnated, made man, in a virgin by the Holy Spirit, likewise we men, who aspire to the kingdom of heaven, have to lay off the mortal flesh and blood and have to be born again from the virgin and faith, incarnated by the Holy Spirit. Thus we shall be able to enter the kingdom of heaven. The man has to be flesh and blood in eternity."

This last sentence can be explained by the frequently reiterated claim of Paracelsus, that Man differs from the angels who are the original inhabitants of the Mental World, is even their superior, because Man is endowed with flesh and blood, meaning the flesh and blood of the Christ, which are divine substance and vitality, his represented by the bread and wine of the Eucharist.

Steiner has made significant revelations from a true seership point

Concerning the rebirth from a virgin and the incarnation by the Holy Spirit, let us recollect the statement of Fludd, that we receive the divine influx through the zodiacal Virgo, also the further fact, that the aether is often called the body,--or vehicle, or substance,--of the Holy Ghost. So when the statement of Paracelsus concerning rebirth is considered in connection with the statements made in previous lessons about the influx from Above, it will be evident that the man reborn in the flesh and blood of Christ for eternity, is identical with the fiery-minded Adam of Khunrath, the final product of mental alchemy.

As it was stated, the three inner bodies as well as the three minds which animate these bodies, are closely connected with the three created worlds. A short description of these worlds and the emanated world will, therefore, complete the comprehension of the aforesaid minds and bodies.

The Olam ha Aziluth, the divine World of Emanation is an emanation of the omnipresent infinite Deity. It is the Word for us. It includes our whole solar system, the dense body of which is limited by the sphere of the zodiac, as it were, but the irradiations of which reach far beyond the zodiacal belt, connecting our solar system with the other solar systems, other Worlds, the constellations, which again together form a single unit, our Universe, the Milky way.

As every divine Logos, the Aziluth embodies just a single divine Idea. But in this single divine idea are latent, awaiting their evolution, all the ideas which, successively released and realized in the course of continuous involution and evolution, determine the development and consequent reintegration of Humanity as well as of all material manifestations. In that single divine idea was, is and will be fixed the history of the whole solar system, the fate of emerging and submerging continents, races, civilizations, all in a continuous state of change fluctuating, seething, suffering, rejoicing, working, going through victories and defeats, during milliards of days and nights, births and deaths. But all moving in predetermined major and minor Cycles, according to an invariable Law, toward a predetermined Destination.

As every divine Logos, the Aziluth consists of a single Being, viz. Adam Kadmon, and of a single, integral, living substance, viz. the Soul of the World, or primordial undifferentiated aether. Or in other words, Creative Intellect and Mind-Substance. This Intellect working on this Substance forms all created beings in the three created worlds, which latter are but extensions, successive, more and more dense materializations of substance.

The first stage of the involution (infolding, insheathing) of the intellect into the progressively densifying mind-substance is the Mental World, Olam ha Briah, the World of Creation. Physically this was the state of the nebula out of which the sun and its planets became separated. (The author apparently, in referring to the "nebula", refers to one or another of the nebular theories of the formation of the solar system, or of any solar system, perhaps, regnant in his time. The Kant-LaPlace nebular theory had a big vogue. Rudolf Steiner has made significant revelations from a true seership point

of view in this connection, especially in OCCULT SCIENCE, AN OUTLINE..HB) It is called also the Intelligible World, because it is the highest stage which can be conceived by our minds while imprisoned in the flesh. But on the ascending way Briah is the highest stage which can be reached by the evolving monad before the final reintegration. The sphere Briah is inhabited, therefore, by two sets of intelligence, viz: the Cherubim, angels of light, deputies of the creating Elohim, who direct the descending, involving monads, and receive the evolved returning monads, the developed self-conscious intellects, the perfected beatified souls, the extracted minds, who form the other class of inhabitants.

The second stage of evolution, which is also the middle stage of evolution, is the Sidereal World, Olam ha Yetzirah, the World of Formation. In this epoch were the sun and planets individualized. But the sphere, the field of action, of all the planetary forces extend throughout the whole solar system, whence their mutual interactions.

As the human RUAH is the mediator between the NESHAMAH and the NEPHEESH, and consequently partakes of the nature of both, so the Sidereal World, the Yetzirah, is the mediator between the Briah and Assiah. The descending monads as well as the creative ideas received from the Mental World are given a definitive shape in the Sidereal and are transmitted, to be finally materialized into our material Elemental World. And on the returning way of evolution, the monads departing from our material world, likewise the rarified animated substance, sojourn in the Sidereal, to be further purified for the Briah, or to be prepared for their return to reincarnate again in the Assiah.

There is activity, busy-ness indeed, in this clearing house of our solar system. Perfected intellects, directing many strong aetheric currents are continuously at work in this sphere. They are the seven Archangels, governing spirits of the sun and its planets, and with them do cooperate, grouped in collective entities, the Brethren who resigned temporarily of their well-earned rest in the Briah, to assist us here in the Below. Whence the reasonable claim of Paracelsus, that all our sciences and arts, all our ideas for progress, even mechanical inventions, come from the stars.

The world of NEPHEESH and the vital body is our globe, physical and hyperphysical, i. e., visible and invisible, called the Elemental World, Olam ha Assiah, the World of Action. Here the ideas of the Briah, which took form in the Yetzirah, are materialized, men are born; here develop the animal, vegetable and mineral kingdoms. So here is the third degree of involution, successive materialization, but also the first degree of evolution, successive spiritualization. Our earth is the terminal station where the way of the monad descending from the Briah is finished, but also where the start is made for the re-ascending journey, both ways going through the Yetzirah.

Like every individualized being, our globe has also its Nephesh, Ruah and Neshamah, together with their vehicles. The Nephesh soul-mind produces under the influence of the visible sun everything on our earth which can be perceived by the outer senses. According to Tradition, however, the auric envelopes of our globe reach upwards

as far as the sphere of the moon. This means as far as the force of attraction,--gravitation,--of our globe reaches, to which are subjected body and soul, as long as we are subjected to reincarnation.

As the human aura externalized envelopes the body in parallel strata, likewise the auric envelope of our globe has also separated as even fully as far as the atmospheric air extends. By the inner senses and during higher states of consciousness, however, the ancients explored the scientifically not yet reached higher strata of our electromagnetic atmosphere. There was their Amenti, Hades, Tophat and Abraham's bosom, also the limbo, and Dante correctly places there his Purgatory, described as situated upon high mountains. From here were also the Mount Meru, the spiritual Sinai, the Olympus and the Asgard of the Norse myth, even the Mount and grotto of Venus (See Tannhauser, and also Paracelsus), and the diversely named places where the witches celebrated their sabbaths.

The conceptions of the ancients concerning these places are well known and a closer investigation shows, that about the character and the inhabitants of these strata the ideas were in the different esoteric systems essentially the same all over the world and in every era of history. This fact proves that there are realities behind these myths and allegories. But although a comparative study of them is profitable, here we are more concerned with the ways and means which enabled the ancients to discover the realities which are to be found in the higher, i.e., more subtle, strata of the aura of our globe.

The ancients gathered experiences in these strata mostly by developing the diaphane, the mirror of the inner mind, in which the life of these strata reflects itself in visions, also the inner hearing and by entering the higher states of consciousness, especially the sacred trances, which are higher than hypnotic trances, but lower than the ecstasies. Agrippa calls them "insomnia" dream Visions, although visions in this sacred trance are more life-like than our best dreams, are full of light and brilliantly colored. Moreover, in such trances we are but half asleep, and such visions are not forgotten after returning to waking consciousness. Reveries, meditations, concentrations and psychic breathing are the means by which the inner sight and hearing are developed and the higher states of consciousness can be entered.

Reveries, concentration, meditations are, however, but efforts to connect the conscious mind with the unconscious. One step in this direction was made already by commanding the subconscious to serve as an alarm clock. Let us make now a second and further-reaching step. Take up, please, some important problem of your daily life, an actual problem which interests you seriously, and by no means a hypothetical one. During the midnight watch, concentrate your mind on this subject exclusively and do not let your thoughts slip off by association of such ideas which are not directly pertaining to your problem. At the same time desire, with all the desiring power you can exert from your inner recess, to impress your thought on the subconscious, also hope confidently that the problem will be solved

by your inner self. Watch the thoughts sink in, as it were. Then let yourself fall asleep calmly, but with full confidence that the solution will come as an intuition at the morning watch, at which time your mind should take up again last night's thoughts, but with no effort, rather as a light reverie only.

This operation is a very old and proven one. The French embodies it long ago in a proverb: "La nuit porte conseil",-- The night brings advice. But it is by no means as simple as it looks. It takes a man, able to blend into a well-balanced unity the activity of head and heart, mind and emotional forces. Clear mental representation, insulation of the problem from all thoughts not directly pertaining to it, live desire to let the problem sink in to be solved by your deeper mind, also full confidence, are the main points to be considered. In exact proportion to the ability to fulfill each of the enumerated conditions will the success come; half-hearted efforts bring but failure.

Thus the first ~~trials~~ ^{trials} may be not followed by immediate victory, even where the necessary qualification is possessed. But practice, as in everything, develops the subtle forces which are to be used in this game, and the proverbial beginner's luck may soon bring some success, which then develops the so necessary calm confidence. For doubt or skepticism will make a priori ineffective all efforts. It happens sometimes that the expected answer does not come at the morning watch, but emerges during the day and at a time when the mind is occupied with something else. But whenever it comes, the intuitive solution given by the unconscious is mostly surprising by its directness and simplicity. Repeated experiences in this line will soon demonstrate that the range of the unconscious is much wider than is the range of the conscious thinking capacity.

To enter the states of higher consciousness, psychic breathing has to be added to concentration. Psychic breathing is also one of the best means for inner purification and as such will be fully treated in the next lesson. Psychic breathing is, however, closely connected with the lung-breathing. In form, they form but opposite faces of one and the same operation. When the lungs inhale, the psyche exhales and vice versa, when the lungs exhale the psyche inhales. But we are not conscious of the psychic part of the process, although it goes on uninterruptedly day and night. Therefore, to handle the psychic part consciously, it is necessary to connect it consciously with the lung breathing.

However, we do our lung-breathing also mostly automatically. So in order that it may be well controlled at the times when it is to be connected consciously with psychic breathing, a simple preliminary training will be useful. Sit erect. Inhale a little more slowly but also more amply than you do habitually, and fill the lungs almost, not entirely, to full capacity. Retain the breath a few seconds, just as long as it can be done with ease. Then exhale just as slowly as you inhaled and empty the lungs almost, not entirely, to full capacity. Restrain from inhaling a few

seconds, just as long as it can be done comfortably. Then start another inhalation and repeat the described process.

Do not force either the filling of the lungs or the retention of the breath in or outside, because forced expansion and retention, especially the retention of the breath inside, may do harm. The purpose is to get the action of the lungs under control, also to inhale a little deeper than habitually and to put a certain rhythm into the process of in- and ex-halation. This rhythm should be the natural rhythm of the body, which is expressed always in the frequency of pulsation. Count mentally on the pulse and heart-beats: One, two, three, four; one, two, three, four, etc., just as the beats are counted when playing some musical instrument. Then apply the same beats to the breathing process, counting mentally: One, two, three, four; one, two, etc., during in- or exhalations and retentions, but without interrupting the flow of the air, which should be steady and not spasmodic. About 8 beats for inhalation, the same for exhalation and 4 beats for each retention will be sufficient for the beginning, suppose the chest measures 36 inches and the pulsation is about 70 per minute. Deeper chest can take more beats and too quick pulsation can be tuned down to normalcy by slow and deep breathing. With progressing practice the number of beats should be slightly and slowly increased, especially the duration of the outside retention of the breath.

This should be practiced in a well-ventilated room four times every day, viz. at the two watches, also before lunch and before dinner. About a dozen times in and out will be a good beginning and after the rhythm is caught, the function may become automatic, without counting.

IV. PURIFICATION OF THE FLESH AND PSYCHIC BREATHING.

Every initiation, be it actual or merely ceremonial, starts with the purification of the neophyte. Alchemy is the foundation of every real initiation, consequently the actual alchemical work begins also with purification. The more because most operations in mental alchemy could not be carried out effectively, even safely, before our flesh, the emotional nature, and the mind, are thoroughly purified from everything that binds the human, i.e., the divinely correlated nature to the animal nature, the beast in us.

Practically the whole work of purification, also a great part of regenerative transmutation, are carried out either directly in the blood or indirectly by the mediation of the blood, which is the factotum in our body. On account of this importance the blood will be studied in the next lesson separately and its relation to the flesh as well as to the inner bodies shall be considered. Here too the subject of cleansing the flesh and to psychic breathing is given preference, because through them the gross-substantial parts of the blood are purified too, and because these processes are also necessary, as preliminaries, to the purification of the mind and of the emotional nature.

The mental attitude of the ascetic who considers the flesh to be the source of all evil and seeks salvation by its mortification, may serve well the hermit and the fakir, but it would be certainly not the right mental attitude for an alchemist. Sincere religious zeal, strong self-discipline and frequent meditations are necessary in our alchemy too, but we consider flesh as potentially evil only and the body as our instrument that should always be carefully kept in good working order. The flesh is evil only when it controls the mind, but it is a very useful servant when it is well ruled by the mind.

The essentials of modern hygiene, well-distinguished from mere fads and fancies, are all that an alchemist has to observe to keep the body in good working shape. But there are a few additional points worthy of consideration for the alchemist, who wants to key up body and mind properly to our work and to assure thus a continuous progress, without accidental back-slidings caused by indispositions. As in every art, there are degrees of perfection in alchemy too, and painstaking observation of finer details carries the worker upwards.

Above all, keep the mind free from worry and from every kind of the multiformed fear. The man who is captain of his mind is captain of his own body too. And then, whenever the need comes, such a man can put some strain on his mind or body to carry out some purpose, and be confident that both will work effectively, and that when there is no need for a further strain, body and mind will snap back again into their normal condition without any after-effect of the temporary tension. Such reliance and such elasticity of body and mind are sometimes needed in the alchemical work indeed.

During the work the alchemist may feel the necessity of using food or drinks not only for nourishment but also as special means to promote his work. Using regularly a diet in which meat is balanced with farinaceous food, vegetables, fruit etc., he will increase the meat part and reduce the others whenever physical or emotional forces are to be enhanced. But when passions have to be silenced and quiet meditative mood shall prevail, the meat part should be shortened and replaced by food taken from the vegetative kingdom in such quantity and quality that the nutritive value of the rations shall not be lessened, even if the total amount of proteids is reduced to the necessary minimum. Alcoholic or other stimulants may be used in modern quantity whenever it is necessary to stimulate the

intellectual or psychic centers of the organism. But in this connection it has to be kept always in mind, that stimulants stimulate only by releasing a proportionate amount of nerve-energy, which is then used up decreasing the reserve stock.

The dangers of overeating, of too rich or too-spiced food are nowadays well known. The alchemist has to be even more careful about these points. In the work it becomes often necessary to condensate vital electricity at certain points of the body, and such condensations may cause congestions when the blood is working with high pressure caused by an overloaded stomach, or by great quantity of

gases in the digestive canal. For these and other considerations all alchemical work has to be done at a time when the last meal is already digested.

On the other hand, prolonged full fasts have no place in alchemy. But short and partial fasts may be useful, either to tune down the passion centers or to make more thorough an eventually needed cleansing of the digestive canal, in which latter case only food that is rough and voluminous but has little nutritive value should be taken. For the alchemist has to be especially careful about keeping the digestive organs clean, because much of his work has to be done in the abdomen, or through the instrumentality of the nerves which serve the organs of digestion. And laxatives, be they mineral or vegetable compounds, over-stimulate and irritate these nerves.

In order to avoid the necessity of using any laxatives, plenty of vegetables, well-oiled salads and fresh or cooked fruit should form a well-cared for part of each meal. However, even when the evacuations seem to be quite regular, it often happens that a somewhat depressed or irritable mood, or a slight headache,--the symptoms are many, or the same appear with different intensity,--indicate the presence of a more or less marked auto-intoxication, caused by the accumulation in the bowels of minute particles of not evacuated waste-matter, which then ferments and thereby produces toxins that are absorbed.

Usually a healthy body wears off such small disorders without any intervention. But such small disorders may be irritating during the alchemical work. A watchful alchemist can always notice the slight premonitory symptoms of an approaching auto-intoxication and cleanse out the bowels. A few extra glasses of water taken between supper and bed-time and 1-2 tablespoonfuls of honey do the work in most cases. If the tongue is covered (white or brown), the juice of a lemon, with about 50 percent water added, taken at least an hour before breakfast and repeated as many days as necessary, usually cleanses the tongue if the coating was caused by some functional disorder only.

True, a normally healthy person does not need to take such painstaking care about these finer points. But the alchemist is striving after more than just normal health. His aim is regeneration of body and soul, a transmutation of the inner and the outer man, not figuratively but in the strict sense of these terms. Medical science affirms that in 5 to 7 years, every cell of the body is renewed although we are not conscious of it. The alchemist wants to quicken this process and, moreover, not only to renew but also to improve the cells by introducing into them during the renovation a higher vitality, a more potent energy. The dynamism of real Life has to replace the vitality of the created transitory existence. However, even slight functional disorders may hinder, while they last, the attraction and assimilation of this higher Life-energy. When the necessity of giving during the generative work particu-

lar care even to such smaller details of the maintenance of undisturbed health and inner cleanliness, which could be safely disregarded before the work has started and after it is finished.

The higher vitality is attracted into us and assimilated by the psychic breathing, respectively, by operations made possible by the air obtained through the psychic, or vital, or inner breathing. These terms are not fully expressive but are generally used, together with the more specific term: Yogi breathing, which itself covers diverse Hindu practices. While these terms are recent, yet the processes to which they refer are older than the hills. Alchemists always used them, but took good care to hide them behind alchemical terms, which sound to the layman as if they were chemical terms. They wrote about the psychic air and inner breathing, veiling them as winds, influences from the stars, or even as operations with elements, minerals, metals.

Moses, (DEUT. VIII, 3), quoted verbatim by Jesus (MATT. IV, 4) stated: "Man doth not live by bread only, but by every word that proceedeth out of the mount of the Lord doth man live." The Churches expound only the spiritual and moral sense of this ordinance, despite that both lawgivers refer to it in such connection which evidences that they meant the term "word" not in a figurative sense, but as a substance. The writer of the Greek text of the Gospels saw this, for he used where we have in the translation "word" the term "rema", which means word in the physical sense, as substance. So in this connection it means the creative breath of the Creator, the Ruah Elohim, the breath of the Central Sun, the bread of Life, which is the soul of the cosmic aether.

We receive most (not all) of the substance and matter out of which our flesh body is composed from solid and liquid food taken in by the mouth. But most of that what is vital in use, the energies by which we live and move, comes from the atmosphere, taken in by two kinds of breathing: the lung breathing and the psychic breathing. Only a small, although not unimportant, part of our auric bodies is developed of what is assimilated from the aromatic particles of food.

Moreover, even during life we return to the cosmic whole some solids, liquids and gases, which are readily utilized by the plants. This is well known. Less evident and less generally known, nevertheless true, is the other fact, that in the organization of the cosmic whole man, as every other living atom, is not only a consumer but a producer too. Each of us produces emotional, moral and mental auric emanations, which enter at their respective planes into the common stock and are utilized to stimulate fellow men, or to vitalize certain beings which live on the invisible planes and are less developed than man is.

The air indrawn by psychic breathing is a blend of substances in the gaseous and radiant states. Its basic part is the primordial aether outbreathed by the Central Sun, which aether becomes mixed with the dynamic exhalations of the constellations, of our visible sun and planets. When this compound reaches the boundary of the

not by relative science, but tradition gives a good indication. In

magnetic attraction of our earth, i.e., the orbit of the moon, it becomes further blended with the exhalations that form the aura of our earth. The ancients indicated this by claiming that the aether, which they said to be all-penetrating, only reaches the orbit of the moon. And on this account did they often call our Elemental World the Sublunary World.

The aura of the earth consists mostly of a blend of cosmic, solar and stellar radiations, which vitalize the earth by being inhaled, assimilated, individualized and again exhaled by it. Just as our atmospheric air is inhaled, becomes differentiated, individualized by partial assimilation, and is exhaled as a changed compound by men, animals, plants, minerals... So our air is a complicated and very dynamic blend. Our organs take out of it automatically just what they need, as they take from the blood, another compound, such solids and liquids as are necessary for their functions, without our conscious cooperation. Such quantity of psychic air as is needed for the normal work of the body is regularly indrawn by our psyche over the genital and abdominal regions, mostly during sleep. The alchemist needs, however, for the further inner development a surplus quantity of this psychic air, whence the necessity for conscious psychic breathing in our work.

Such conscious psychic breathing is developed upon the already stated fact, that lung-breathing and psychic breathing are, as it were, but two facets of the normal respiration inseparably connected by nature. For when the lungs inhale the atmospheric air, at the same time the psychically functioning nerve-centers, the ganglia, exhale, return to the circumambient psychic atmosphere, such parts of the previous aspirations that were not assimilated and are mixed with subtle waste matter discharged by the psychic body. And vice versa, when the lungs exhale and while they remain inactive for a few seconds before the next inhalation, the ganglia inhale.

Nature adapted well our organism to this double play of respiration. During waking hours we need more oxygen to keep burning the fires of the active body, so we inhale it in large quantities by the lungs. During this time only small quantities of psychic air are indrawn by osmose through the skin. During sleep the function of the lungs is lessened somewhat and the vital body becomes partly externalized. Thus it draws in by direct contact a larger quantity of psychic air, to replace the vitality used up during the waking.

So esoteric science taught long ago a fact which recently surprised positive science, when it found out by experiments that some men evidently need less sleep, and that the recuperative effects of sleep do not depend upon the duration of sleep only, but upon its intensity or depth, too. By intensity the scientists mean the greater or lesser celerity with which the organism is able to eliminate by sleep the toxins, the fatigue poisons which accumulate during waking activity, and which cause increasing drowsiness and finally the sleep.

The cause of this intensity or depth of sleep is not determined yet by positive science, but Tradition gives a good indication. In

Hindu esoterism the term "sushupti avashta" (deep sleep) means a state of consciousness that is higher than trance, yet lower than "samadhi" (ecstasy). It is like deep hypnosis. In it the sidereal body of the initiate is well liberated, ready to externalize. But to the uninitiated such deep dreamless sleep means but the liberation of the vital body, which is then easier and to a larger extent externalized by such persons who are born with a higher psychic sensitiveness. Greater externalization means larger contact with the revitalizing psychic aether, so more of it is indrawn and, therefore, the recuperation is quicker. Such ability for a greater contact, even where it is not inborn, can be developed by psychic breathing. And here is the rationale of my claim: that the alchemist will not lose vigor by keeping the proposed night watches.

Inasmuch as the ganglia, larger or smaller, are present in the body almost everywhere, the psychic aether could be inhaled almost at any point of the body. But in conscious work the indrawing is one at such points only where the larger ganglia or other attracting organs are located, and by an added effort of the will the quantity of the indrawn aether is increased too.

The following points are generally used in our work: 1. The big toes and the soles of the feet; 2. The ankles; 3. The knees; 4. The thighs; 5. The genitals; 6. The rectum; 7. The sacral plexus; 8. The prostatic gland; 9. The adrenal (suprarenal) glands; 10. The Lumbar ganglia; 11. The Navel; 12. The solar plexus; 13. The heart, respectively the cardiac plexus; 14. The two mammary glands; 15. The palms of both hands; 16. The thyroid gland; 17. The root and tip of the tongue; 18. The root and tip of the nose; 19. The pituitary body; 20. The pineal gland; 21. The cerebellum.

And this is the technic to inhale the psychic air: Aspire through the nose in about 8 heartbeats the atmospheric air and, after the shortest possible retaining pause, exhale in about 4 beats, refrain from inhaling during about 12 beats and continue lung-breathing in this rhythm. But during the whole action keep your attention well fixed upon that point of your body where you intend to indraw the aether, and desire strongly that it may flow in there, during all the time you exhale from the lungs and during the pause before the next inhalation of the atmospheric air. If the attention is well fixed upon the chosen point of the body and the desire is a live one, even at the first attempts a small influx will be sensed at the point selected, similar to the inflow of a weak electric current. Practice increases this inflow.

The number of heartbeats given is approximative only, just to indicate the relative duration of the time of inhaling, exhaling and outward retention of the atmospheric air. These proportions can be adjusted to suit best your organism. But considering that the influx of aether (the psychic air) is strongest during the abstaining from inhaling, after a while this period should be slowly and very cautiously increased as the practice progresses. Never force the lungs, however, to inactivity when it begins to cause even the

slightest discomfort. Make the practice, as far as possible, a lightly habit, but do the work always with concentrated, live interest. Performed automatically, or done when your mind or body are fatigued, or with a distracted mind, or without a live desire, the result is almost nil.

Start the operation at the toes and through the soles, continue at the knees, at the genitals, the sacral plexus, the solar plexus, the cardiac plexus, the thyroid gland, the root of the tongue, the pituitary gland, the pineal gland at the back of the head (cerebellum) successively and in the same order in which the points are enumerated here. Then make the same way backwards, descend in an inverted order of the ascension, finishing at the feet. At each point the effort has to be continued until the inflow is distinctly sensed; and this inflow has to be sustained until its beginning diminution indicates that the point is saturated already.

The points enumerated here are of first importance, so work them out one after the other, patiently, without skipping any. A few points will suffice for one practice. Do not hurry, please. The organs have to adjust themselves to the surplus dose of aether and if the work is overdone the more sensitive organs, especially the brain, spine, heart and genitals, may be disturbed in their normal function, even harmed. Later on the other points (enumerated in the 21 group) but not included in the ascending and descending route, shall be developed too.

The best hours for this practice are the hours about midnight and sunrise. (The rationale will be given later on.) You may practice even in bed, sitting erect, but do not have any tight night-dress on and do not let at that time any woolen things come into direct contact with the body. But it is preferable to sit erect in a chair in a dark or darkened room, with only a nightshirt or pajamas on.

However, the developing of the above enumerated points, although very necessary, is but equivalent with the learning of the alphabet or of the first scale. Yet it will be sufficient to achieve such purification of the flesh and blood as should be accomplished at this phase of the work and especially with strict observation of the hygiene indicated above, will increase vigor and keep in good health. Probably some flashes, even light, or some such minor phenomena will be experienced too. Do not care much for them. They distract attention and at this phase are purely accidental, for if you try to reproduce them at will, there will be no success, save by another accident.

When the enumerated points of the body are developed by psychic breathing, they are like the cells of a battery. But their full capacity will become evident only later on, when in the course of the transmutative work these cells will be variously grouped to serve diverse definitive purposes, and their electric or magnetic energies are connected, what increases their natural potency. So will be established the circulations and kept alive the fires by which the reinvigorating and regenerating alchemical operations are carried out.

But these presuppose long, painstaking and patient work. So let me repeat here an old Rosicrucian motto: "festina lente!" hurry

slowly. Hurry means the enthused zeal and intensity with which the work has to be carried on, and slowly refers to the tempo of pushing progress.

V. THE BLOOD OF THE ALCHEMIST.

All alchemical operations are carried out in the blood and by the instrumentality of the blood. This truth was frequently hinted at in a more or less veiled style by the alchemists of old, until M.A. Atwood in the Appendix (5,19) of her "A SUGGESTIVE INQUIRY INTO HERMETIC PHILOSOPHY AND ALCHEMY" openly declared it. Inasmuch as the purpose of the alchemical work is complete regeneration, its operations cause radical changes in body and soul, even in spirit, in the physical, emotional and mental constitution of the inner and outer man; so the alchemist has to consider the blood from all these various angles.

Modern science elucidated with its biochemistry many of these aspects more deeply than the ancients could. The hierophants of the old sanctuaries would have been delighted, though hardly surprised by the modern discovery that the presence or absence of approximately but .006% iodine in the blood causes bodily vigor or a tired feeling as well as mental acuity or dullness, normal initiative faculty or the lack of it, and that diseases, as goitre, are caused by the lack of such minims quantity of iodine.

On the other hand, our medical chemistry would be, probably, also grateful for the revelation of certain old medical practices as were used by Paracelsus, or are hinted at in the "SUBTLE ALLEGORY" of M. Maier, in which moral and intellectual qualities have been changed by influencing the blood through certain diets and medications. And what would the modern scientist say to the affirmation of von Welling (Op. cit. III, cap VIII, 34), who, discussing certain statements made by the Abbe Villars in his "COMTE DE GABALIS" about the means to attract elementals says, that as the man who wants to handle snakes has to take something which changes his blood, likewise the man who wants to associate with elementals, has to eliminate from his blood everything that would be disagreeable to them? The scientist would have to admit that the claim is probably correct as far as snakes are concerned, but would sneer at the part concerning elementals. Just as scientists not so long ago would have ridiculed any attempt to connect the aroma of human blood with the action of the snakes, before the performances of Hindu snake charmers and Indian snake dancers have been investigated.

In some respects we know more, in others the ancients did, yet there are still many important details left concerning which ancients and moderns were and are, more or less, groping in the dark. For the "ephistopheles of Goethe demonstrated once more its infernal wisdom when it emphasized: "Blut ist ein ganz besonderer Saft". ("Blood is a very peculiar juice.") Consequently the alchemist who wants to construct for himself a working hypothesis about the blood, has to study ancients and moderns. Even after doing so, he should proceed very cautiously.

Yes. Because his own blood is a very strictly personal composition and differs from the blood of other men just as widely as his individual character and idiosyncrasies differ from other peoples'. Medical science recognizes already the biochemical differences between the bloods of individuals and proceeds very cautiously with blood transfusions. But there are many peculiarities of the human blood still either entirely unrecognized by science, as are its alchemical transmuting properties, or recognized in principle but not investigated as yet sufficiently, as are the racial differences, or the differences between the effects of the mesmeric passes, made by differently temperamentated healers. Anyhow, it is an undeniable fact, that the blood of the alchemist was "loaded" already at his birth with racial, ancestral and parental peculiarities, not to mention the charges carried over from previous incarnations. And the thus already mixed blood became, probably, further modified by his own actions. Know thyself: should be the leading motto of the alchemist, even in its completed form as offered by Hindu philosophy: Know thyself by thyself, i.e. by continuous introspection and experiments upon thyself. For there is no other way. Consequently what is offered here concerning blood, is but a guidance toward self-knowledge.

The LEVITICUS offers a good insight into the knowledge of the ancients concerning blood. Moses made it a law to sacrifice animals as burnt offerings, such being "a sweet savour unto the Lord". The blood of the sacrificed animals had to be sprinkled around upon the altar, and the kidneys with the fat, also the caul above the liver, had to be burned. But what was to be sweet savour unto the Lord, was considered dangerous for men, because it was forbidden under the highest penalty to eat the blood or fat of the sacrificed animals, or of any other animals, be they clean or unclean. The rationale of these statutes is thus given in LEV. XVIII, 11: "For the life of the flesh is in the blood and I have given it to you upon the altar," to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

That the life of the flesh is in the blood, is obvious enough. But why forbid the use of such a concentrated food as the blood is, or of the kidney fat, still considered palatable by gourmets? Moses had ample opportunity to observe the effects of the then very common practice,--which is still not entirely abandoned by some savages,--of devouring the fresh blood and kidney fat, also heart, of slain carnivorous animals, or even of enemies, by which act the slayer intended to reinforce his own vitality and courage with the force of the slain victim. So experience taught him that while the fresh blood may be invigorating, it also develops certain bestial tendencies, and Moses had good reasons to keep away from the chosen people everything that could fan into flame some smouldering embers. A few decades ago some doctors recommended for the reinvigoration of certain patients to drink fresh blood at the slaughter-houses. The effects demonstrated that the prohibition of Moses was a very wise one, and blood-drinking soon went out of fashion. It would be, however, still interesting to know whether the eating of kidney fats has any connection with the hormones produced by the suprarenal glands, or with the adrenalin of the modern pharmacopoeia?

~~66766~~ The other part of the rationale of this law: that the blood makes atonement for the soul proves, however, that Moses and his contemporary sanctuaries knew more about the blood than that it is the carrier of the life of the flesh. And this part is the more important one.

The connection of the blood with the atonement for the sacrificer's soul clearly implies, that here not the blood of the sacrificed animal, but the blood of the sacrificer was the essential part of the rite. But atonement means the restoration or establishment, of concord by a covenant between two parties. When such covenant was established by blood, it meant as close a relation as exists between blood-relations. This is evident in the blood-brotherhoods of old, entered by warriors by drinking each other's blood. Such tie was considered binding not only for this life, but for the life in the Beyond too.

Neither was the burnt offering as statued in the LEVITICUS, supposed to be vicarious, the animal substituting the man. True, the rite to sacrifice animals was established to replace the human sacrifices, evidently not very rare among the Jews, considering that Abraham was ordered to sacrifice his son. But in the law of the LEVITICUS the sacrificer had to lay his hand upon the head of the animal before slaying it, and to offer it mentally for atonement. The head of the animal was then burnt upon the altar. This looks like an identification of the sacrificer with the sacrificed animal. But it was intended to be more. The contact of hand and head intended that the sacrificer shall, impelled by religious fervor, consciously or unconsciously, externalize auric particles of his blood, and infuse them into the head of the animal. Just as a magnetizer infuses auric particles of his blood (nerve fluid) into the aura of the magnetized person, to establish a substantial contact, the en rapport state. The head of the animal was then burned and with it, supposedly, auric particles of the sacrificer. Whether this was effective, matters but little. The main purpose was to externalize the aura of the sacrificer, who was keyed high by religious emotion. For such externalization made him capable to attract the aether, the carrier of Life, and thereby establish the atonement.

For a clearer comprehension of this process let us consider the esoteric conception concerning the composition of the blood. As Boehme stated (VOM DREIFACHEN LEBEN DES MENSCHEN, IX, 46, 51, 52¹) the

¹ The Triple Life of Man.

blood is identical with the substance called in GENESIS I the waters above the firmament. In this blood is the Tincture, and in the Tincture resides the Soul.

In the Hebrew text the firmament and heaven both are called "shamaim". R.C. alchemists considered this word as composed of vaesh-va-main, fire-and-waters. So Khunrath and von Welling use the term "shamaim" not only to designate the firmament, but also as a synonym for aether, the dry water with which the alchemists burn, and the fire with which they wash. It is the akasha of the Hindus, originating from the creative divine breath, their svara. In this sense do the alchemists and Boehme claim that our blood is but incarnated aether.

In this essence is contained the Tincture, written with capital T, to distinguish it from the tincture of common usage, which means but an impregnating color. Because our Tincture means the essence of Life, in which sense does Boehme use this term too. It is considered in alchemy as a tincture, because during the alchemical work the successive phases of the development of Life in us are marked by the appearance of diverse colors upon the diaphane of our vision.

In this Tincture-essence-of-Life resides the soul-mind, Mens, including all the five parts of the Mind, as it was analyzed in the second and third lessons. And thus blood appears to be such a triadic unity as man himself is, consisting of body, soul and spirit. The visible blood is the body. The Tincture is its medium part, that which we usually call soul or mind. And what Boehme calls the soul residing in the Tincture is what we used to call the spirit, the divine part, the Mens. This triadic constitution of the blood explains why it can affect not only the body, but also the mind and the spirit of man. For every practical purpose this triad is however, as inseparable as are body, mind and spirit during life. The theoretical separation is made only to facilitate the recognition of the manifold activities of the blood.

Practice will make all this more comprehensible, at least as far as it is necessary to make inner development possible. Despite that, as told, concerning many aspects of the blood academic as well as esoteric science are still groping in the dark. But that this peculiar juice of ours does contain a life of higher degree too than the life of the flesh is, becomes evident from the undeniable fact, that each of us manifests constantly racial, ancestral and other special traits, all what we call by the collective name heredity, the permanent influence of which is well recognized.

The other claim, that the blood is endowed with intelligence of a respectable degree, is demonstrated by the fact, that it continuously performs such chemical operations which could not be duplicated by the best chemist. The rapid advance of chemistry is admirable, yet where is the chemist who could convert roast beef into human flesh? Blood produces the same human flesh from the meager repast of a beggar as well as from the most savoury concoctions of the best chef de cuisine. Blood commands the life force and the chemist does not.

The transmutative faculties of the blood are, however, not equally developed in all men. In the natural man, in whom only the Nephesh, the lower part of the Ruah, and the conscience part of the Neshamah are developed, the blood just works for the sustenance of the man as he already is, and does but little for the unfolding of his inner latent capacities. There the blood remains almost exclusively the servant of nature, and can not be influenced by the mind and will of the man to any noticeable extent. Education and environment may somewhat modify, but can not change his character. From the cradle to the grave he will manifest essentially the same fundamental traits with which heredity endowed him. He may become a famous man, successful in his outward relations, but the reality in him, the inner man, will not progress a bit.

While the ancient wonder-worker, the healing power of nature,

However, as soon as a man with frequent burnt offerings of his own blood (the process of which will be exposed in proper time) atones his own soul, enters into blood-relationship with his own God, his blood begins to work differently. Up to that time only the super-chemist of the blood acted. After the atonement the alchemist of the blood starts to demonstrate its far superior art. It not only sustains the flesh, the vital and the lower sidereal bodies and their organs, but permeates them with the refining, sensitizing, higher vitality and begins to build up the higher part of the sidereal body, and the solar body, also the psychic organs. The Neshamah and Chayah minds develop at the same time, and the conscious mind becomes connected with the sub-, and the super-conscious.

Thus the man on the path begins to receive more and more frequent reliable intuitions, even inspirations, perceives hitherto unperceived phenomena, facts and realities, revealed as the consequence of the extension of consciousness to the normally invisible spheres. And this new knowledge gathered not from reading and speculations, but from experience, changes the whole thinking. From the illusion of personality emerges the reality of Egohood, true individuality. Such a man does not serve any more the two greatest slave-holders: Heredity and Environment. He utilizes all the good heredity can offer, yet acts independently and can shape his own environment. For such a man is enabled then to do the hitherto impossible: to impress upon his blood ideas born in his mind, and thus compel the blood to serve not only nature but his own individual purposes too, quickening thereby his own inner progress.

When the alchemist first visualizes mentally what a really great work the Great Work is, the task seems to be formidable. Actually, however, it is not so very difficult, provided the alchemist can get a firm grip on the functioning of his blood and his subconscious mind. So in order to find the points at which the blood and the subconscious can be influenced by the conscious will, the activity of the blood and of the subconscious should be considered closer.

The most obvious function of the blood is: to carry nourishment to all parts of the body and to gather from there all the waste products which have to be excreted. Also to furnish via the lungs, the vitalizing oxygen and to eliminate from the tissues the products of the burning process, oxidation, mostly carbon dioxide. Now proper dieting will supply the blood with sufficient nourishing substances and at the same time take care of the elimination of the waste products, as already explained. The importance of abundant fresh air is generally recognized too, and the lungs trained by breath control will take in a sufficient quantity of it, also exhale the carbon dioxide. All this is but normal hygiene, and medical science offers proper guidance about its application to every body, able to discriminate between facts and fads or fashion.

But medical hygiene is based on the bio-chemical processes only which are continuously going on in the body. The potent influence of the mind, will and emotional forces just begins to be duly recognized, while the ancient wonder-worker, the healing power of nature,

receives consideration as an auxiliary rather. And the vital force, together with the principle of life, upon which it depends, this ultimate force by which all our functions are performed, still remains the great unknown X, which hitherto eluded the continuous diligent inquiry of many of our best scientists. But the alchemist has to use this living force to well-defined purposes and, consequently, has to accept the teaching of Tradition for a working hypothesis, though by no means neglecting to watch the hypotheses derived from modern investigations, because these often facilitate the comprehension of such ancient teachings, which are transmitted to us in a carefully-veiled manner only.

Thus, for instance, all alchemical operations are performed with the three principal modes of motion: attraction, repulsion and circulation, which are also the modus operandi of the vital forces. So Atwood (op. cit. App. 19) states, that during the alchemical operations by attraction, repulsion and circulation, the vital force in the blood undergoes some alchemical changes in its relations to the body. Also that by these changes the elementary germ in us is opened into new life and consciousness. (App. 55) These two accomplishments are the cardinal points in our art, indeed.

The aforesaid three modes of motion are at work in chemistry too, chemical affinity being but one mode of attraction. And at the foundation of all kinds of motions are atomic or molecular vibrations, which are said to be caused by the whirlings of electrons around their central protons in every atom or molecule. And these whirlings are supposed to be caused by electric charges in the electrons and protons, while electricity itself is considered to be produced by strains and displacements in the luminiferous aether. These are the basic hypotheses evolved in the last few decades by really praiseworthy and industrious research work, conducted to solve the riddle: What is Life? Yet the esoterist will find almost identical conceptions, though expressed in different terms, in the tattvic doctrine of the Upanishads, also in some geometrical symbols and in the teachings of alchemists, Kabbalists and Platonists, about matter and force.

What is then, aether? Hindu philosophers and Kabbalists recognized it as the first creative breath of the Creator and as the ultimate cause, also vehicle, of all life-phenomena and of all kinds of motion throughout the whole creation. Modern science formed also its hypotheses which, reduced to essentials and new terms replaced by old equivalents, point to the same ultimate facts and conclusions which were accepted by the ancients. Of these hypotheses I personally prefer the one, made in Germany, which considers aether as a hitherto undefined gas in the atomic state, while all the presently-known gases are molecular. This explains many esoteric concepts, including that one with which we are here most concerned, viz. that the essence of the blood is the waters above the firmament: shamaim. Or, by another expression, that blood is an incarnation of the aether. Thus blood becomes the carrier of the Tincture, i.e. of the life-force the ultimate energizer of everything.

Officially oxygen is recognized as the chief vitalizer, together with a few other gases, also present in the atmosphere, though in minim quantities only. Observation of buried fakirs, of hibernating animals and semi-hibernating Eskimo tribes, of cases of apparent death, when no vital function can be detected, even of common sleep demonstrate, however, that there must be another vitalizing factor present, although so fine, that it cannot be caught by any known instruments. This is the aether, as Tradition teaches and science suspects it.

During daytime this aether constantly permeates us in comparatively small quantities through the skin, by the process of osmose. But during sleep, as all esoteric systems agree, the vital and sidereal bodies naturally extend, more or less beyond the skin, or can be externalized almost wholly. These externalized auric bodies then draw in the aether in larger quantity, and thus restore energy used up during the previous waking period. As experience shows, vigils cannot be continued through longer periods, no matter how much food and air is taken and how little muscle-energy is spent, while on the other hand, comparatively little sleep, if it is deep enough, quickly reinvigorates.

A small but dietetically important quantity of aether is received also in the aromatic particles of food. This as well as the aether we take in through osmose and during sleep, becomes fixed in the blood and in some fatty substances as: the brain, the spine, the fat of the nerve tissues and especially the marrow of the bones.

The white fatty substance of the nerves consists chemically of carbon and hydrogen with phosphor salts. And inasmuch as hydrogen in its chemical manifestations shows a metallic character, and any metal with carbon forms a galvanic element which by the addition of salt becomes electrically stimulated, our spine with the medulla oblongata and the brain, also with the nerves embodied in the muscles and other tissues, forms a good galvanic apparatus. It produces electricity and like an electroscope can take outside electricity, or can stimulate electricity in other organisms by induction. By its instrumentality are produced light-phenomena in the brain, also telepathy. Let us keep in mind that where there is electricity, there must be aether too.

The aether fixed in the marrow serves the blood by producing red blood corpuscles, but functions also as a storage, from which the alchemist can draw much energy.

The aether fixed in the blood and carried by circulation into the brain is transformed there into nerve-fluid, also into seminal fluid, a gaseous substance of which the most known solidified forms are the sperm and the ovum. Thus blood and nerve-fluid may be, and esoterically are, considered to be in essence identical. Both of them, as their parent the aether, are force-substances, but with the difference that in the nerve fluid the force, and in the blood, the substance, predominates.

Thus nature furnishes us in diverse ways with all the aether, respectively, energy, needed for the normal functioning of our

organism. But as told, the alchemist needs a larger supply of aether, a surplus to develop with it the higher part of the sidereal body and the solar body. Part of this supply can be indrawn and fixed by psychic breathing. However, the thus gained aether is but terrestrial aether, a blend in which the aura of the earth prevails, in which pure and impure, good and bad are indifferently mixed. But for the development of the higher Neshamah, the Chayah and Yechidah minds, of the solar body and of the stone, a pure aether is needed. To be able to draw this, an atonement has to be established by bloody sacrifice. The most simple form of such sacrifice is the fervent esoteric prayer, but there are other alchemical operations too.

By inner breathing and alchemical work the alchemist becomes able to dynamize his blood always to the desired degree above normal. On the other hand, by the diminution of oxygen and increase of carbon in the blood, together with an admixture of aether, the desired contact with the subconscious and superconscious states of consciousness,--twilight, sacred trance and ecstasy,--can be induced, respectively, the capacity to induce them can be developed. Thus the alchemist acquires the first means to establish in his blood the changes to which Atwood referred, when she openly revealed the arcanum that the alchemical transmutations are carried out in and by the blood.

Such parts as are necessary to perform for the purification of the psyche, for the development of the Ego-consciousness, also for becoming acquainted with the universal life and retain the lost unity consciousness, shall be given in the next lesson and in some following ones. But before concluding this lesson, I want to call your attention to a subject connected with the blood, but which also illustrates how adroitly did the ancient R.C. authors hide physiological teachings in allegories.

Rosicrucian authors frequently mention and depict the ruby colored rose, *rosa rubea*. Nevertheless, they do not mean any species of rose, as this is exposed in the "Medicina catholica or Summum bonum" of Fludd, but rather the blood of Christ, treasured at the center of the cross. This center is evidently the point where the upright and the horizontal beams of the cross in us, i.e. the vertical and the horizontal currents do meet. The result of crossing is symbolized as flower, as an effervescence and consecutive efflorescence of all what is essential and quintessential in the human organism. And this rose is considered to be ruby red, because the Tincture actually manifests this color in our blood at the final stage of the work. It is the true color of Life, not merely life, which indicates also that the stone became developed through a series of transmutations in the blood, and by the blood.

The rubies produced by nature show, however, deeper or lighter hues of the ruby-red color. Considerations concerning the inner purity that has to be obtained during the work lead to the conclusion, that the ruby-red referred to in R.C. is of that well-discernible hue

which can be observed upon the lips of any healthy and robust child, before it reaches puberty. The rose-, or cherry-, etc. colored lips, which charmed so much the beholder before the lipstick was used upon us, are of a different and deeper hue, obtained after puberty. The true ruby-red of childhood is caused by the special red corpuscles produced in the thymus gland, which atrophies after puberty. The successfully-operating alchemist, however, regains by and by the ruby-red of childhood, no matter what his actual age may be.

All what is implied in that color might have been in the mind of our Master, when He declared that the kingdom of God is of little children, and whosoever shall not receive the kingdom as a little child, shall not enter therein.

VI.. THE PURIFICATION OF THE PSYCHE.

The importance of the purification of our Psyche was already emphasized in the second lesson, but here this subject should be treated in detail. Here is no room, however, to preach a moral code to be observed in the relations to other men, to the country, to God, etc., neither is it necessary. While preachers usually consider all members of their fold as sinners, the guide in alchemy has to consider each seeker as already headed toward the Beautiful, Good and True, even if aspirations may be sometimes higher than performances. For: "Had you not found me already, you would not seek me." Only such as feel already the prompting of the awakening higher self aspire sincerely for the development of their latent faculties by taking up the arduous Great Work.

Nevertheless, even the fundamentally righteous man, whose conscience is entirely clear, can find by a closer examination of his inner self hidden vicious inclinations. Innate moral sense and a well-trained will keep these somewhat under control as far as outward actions are concerned. But in alchemical work the cooperation of the subconscious mind and nature has to be firmly established, and while the work upon this connection is going on, as well as later, the submerged undesirables would hinder it. Hence the necessity for psychic purification.

Every man is born with an individual character, a complex blend of mental, moral and emotional qualities and inclinations. The essential and always predominating part of it was already developed during previous incarnations and in the present incarnation racial, ancestral and parental traits were added to it. This character is our base and the largest part of our stock in trade for the present life, which is mostly but an outward manifestation of the inner nature crystallized into this character. Education and environment cannot change this innate character, but modify its manifestations only. When the dominating inner inclination tends towards thievery, a boy born in a gang-infected city ward is likely to become a pickpocket, a robber, a hold-up man, etc. The same boy born in a respectable neighborhood and receiving fair education, would become a seller of bogus shares, a defaulter, a merchant fattening upon fires and bankruptcies, a crooked politician, etc. Both in the West, he might

turn to horse-thieving or cattle-rustling. The same radical impulse manifests itself in all of these diverse modes of operation.

Radical changes in character, a Saul turning Paul, are rather rare and proceed always from the Ego, even if they seem to be caused by some outward event, usually by some catastrophe. But with advancing years the character may unfold, may get the evil inclinations under perfect control and gain additional good traits, as a fruitage of the actions, passions and thoughts of the man, especially when he is constantly introspective and often suffers. Out of these various ingredients distills the mysterious alchemy of the Ego a matured, mellowed, enriched and more adamant character. There is then our chance to develop improvements, in order to get the character more and more under the control of reason and profit therefrom here and now as well as in order to prepare a propitious next incarnation.

In the composition of the weather the sun furnishes the basic element, the seasonal changes. But inside of these the moon and other minor factors which are indicated by the thermometer, barometer, hygrometer etc. determine the daily changes of the weather. Likewise in the causation of the events of our daily life the character acts as a Sun, but our moon, the subconscious, and the emotional currents are the determining factors in the events of our daily life. All these factors ought to be controlled by reason, but rarely are. Examination of our motives will reveal, that often when we believe to carry out some decision reached by reasoning, we were biased by passions, likes or dislikes. These predetermined our action and reason was used only to find the best ways and means to carry it out. Consequently the emotions have to be controlled, enhanced, purified or subdued, not only in the interest of character-building but of the alchemical work at hand too, for this is furthered or hindered by them.

Because our emotions, especially such as are not merely transient but are produced by inrooted passions of the soul, befog the acuity of the mind and bias it. They strongly react on the flesh body too, change the composition of the blood and, by causing congestions in the affected organ, hinder the free circulation of the vital currents, disturbing the alchemical work both ways.

Each of us experienced already the physiological effects of love or hate, enthusiasm or fear, pleasure or disgust, etc. so it would be superfluous to offer proof. Elmer Gates offers us, however, chemical proof worthy of consideration. In a series of his experiments the respiration of the persons investigated was passed through a tube cooled with ice, so as to condense the volatile qualities of the respiration. The condensed product was mixed then with reagents to produce precipitates. Usually, the respiration of quiet persons showed no precipitations, but when the patient went through some strong emotion, there was some precipitate in the exhalations, which precipitate extracted and administered to men or animals, caused stimulation and excitement. Gates (Op.Cit.) draws the following conclusion from these experiments: "My experiments show, that irascible, depressing and malevolent emotions generated in the system injurious compounds, some of which are extremely poisonous; also

that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy."

According to some authoritative exponents of modern theosophy, the best way to find the light on the path is: To kill out straightway every human emotion. This is, however, not recommended by any of the main systems of Yoga, viz. Mantra-, Hatha-, Lay^A, or Raja-Yoga, not even by Karma-Yoga (good actions without any desire for their fruits), or Bhakti Yoga (fervent devotion to God). Our Master indicated too that we should be either hot or cold, for the lukewarm ones shall be spit out. Consequently, our Tradition recognizes also the passions of the soul and the virtues, nay, even the vices originated by them, as potential great inner powers (quite useful in alchemy as well as in magic and Kabbala), which, therefore merit to be watched, the good ones for further development, the evil ones for suppression, respectively transmutation. But how to proceed?

The first task is to study our own emotions by unbiased introspection, by strict analysis of the ultimate motives of our emotions, be they important or merely trifling. Such examinations soon will demonstrate, that as every physical motion results either from attraction or repulsion, likewise every emotion is caused by sympathy or by antipathy, love or hate, which again are but aliases for attraction or repulsion. Into these two opposites can be reduced all of the eleven passions of the soul thus enumerated by Agrippa (op. cit. I, 62): Love, hate, desire, horror, joy, pain, hope, despair, courage, fear, wrath.

From such analyses important observations may be drawn too. They will show that all these opposites form couples, the two units of which are but the positive and negative aspects of one and the same emotion. Consequently they can be transmuted one into the other, and neither aspect could be killed otherwise than by transmutation. For in case they are suppressed by strong will, education, moral or legal pressure or any other means, they simply submerge from the conscious into the subconscious life and disturb from there the conscious mind, even when their influence remains unnoticed.

The essential unity of these opposites becomes most obvious in such cases when some good emotion produces evil effects by being overheated into extremes. Thus unreciprocated love is apt to turn into killing hate, blind parental affection may ruin the lives of children just as does parental neglect, excessive economy produces misers and may turn into a boomerang in business. Even devotion can become morbid or maniacal and it also develops that religious hatred which caused in the past more cruelty and bloodshed than any other single vice, not counting even the innumerable litigations, malice, prejudice, intolerance, etc., caused by excessive devotion. This subject is a rich mine of practically profitable meditations, but the above-indicated possibility to reduce all emotions to a few roots and to transmute them, when fully comprehended, will guide the seeker in the so-important work of psychic purification.

Agrippa, besides consecrating whole chapters to the exposition of the passions of the soul, their importance and reaction upon body

and mind, reveals also arcana of Tradition about this subject. According to these (Op. cit. III, 38,39), we receive all our powers and capacities, including the emotional ones, from the stars, respectively from the Intelligences who govern the planets. Originally these influxes are all good, but our weakness and perverse inclinations frequently turn them into evil. Energizing, therefore, such centers of the body as are the natural receivers of planetary influences, together with a synchronized appeal to the governing spirit of the planet whose influx is desired, or with a prayer to God, we are apt to enhance in us the virtue or emotional power that is the special gift of the planet selected.

This practice is recommended not only by our Tradition, but is a regular Yoga rite too. The process is essentially the same East or West: Hindus energize by concentration at certain chakras (equivalents to our planets) and at the same time appeal for the desired virtues and faculties to Paramatma, who is believed to reside and manifest in all chakras. See: Arthur Avalon: THE SERPENT POWER, 2nd Edition, p. 290.

The connection between certain centers of the body and the planets will be treated later on, when the alchemical aspects of the planets will be studied. The method to get into communion with the Intelligences or with God residing in us, will be expounded in the next lessons. Here precedence is given to another method which, while closely related to the above-mentioned is less specialized and, therefore, easier applied. Moreover, by this method a closer grip can be taken on the unconscious, and thus is better furthered our present purpose, which is not so much to enhance this or that emotional power, but to transmute undesirable emotions into their desirable opposites.

By the above-mentioned introspections the seeker has to find out first what emotions, or even passions, exert the most potent influences upon his own mind. These should be controlled or modified, eventually purified. Such introspections, practiced during the night watches, reveal also which desirable emotions need further enhancement.

The general method offered here is applicable to every need, be it fuller control, ampler development, or transmutation of undesirable emotions into desirable ones. The method is in all cases essentially the same, and in it two distinct and successive phases have to be considered. The first phase and task is, to get into direct connection with the subconscious, after which comes the second phase and task: To handle the special emotion that has to be controlled, improved or changed. For each emotion has to be treated separately, one after the other and treated patiently, until the desired effect is obtained. The known mantram of Coue: "Every day in every way I am getting better and better" would bring just the same small fruit which rewards the usual mechanical, soul-less recitations of any other mantrams.

Concerning the first phase: How to get connected with the subconscious, preliminary practices were already given in the second

and third lessons. In these, however, just an idea was planted into the subconscious, to bring fruit without any conscious cooperation on our part, during our sleep. Here we want to establish a closer connection between the conscious and the subconscious, during which we can use our will, even if to a limited extent only, what would be impossible during our sleep. For this purpose that part of our mind which is located in the brain has to be connected with that part which is located in the sympathetic nervous system, especially in that group which is usually called by the collective name: Solar plexus,--a group that was just lately recognized in medical science as an abdominal brain. In this solar-plexus group resides and acts mostly, although not exclusively, the subconscious mind.

This group is similar to our solar system. Its center, its sun, is the solar plexus proper, called also epigastric or coeliac plexus, which is connected, like the sun is with its planets, with the higher plexi, as are: The phrenic, gastric, lienal, renal, aortic, mesenteric and hepatic plexus, together with a bunch of sympathetic ganglia. These names show that this private solar system of ours, which is located between the aorta and the stomach, influences all our abdominal organs. All these plexi are connected with their epigastric sun, and through it with each other, and the whole system is connected with the brain too, by the pneumogastric nerve, the vagus. But note that this is only the sidereal and not yet the spiritual aspect of the solar plexus, although this sidereal aspect is sufficient to our work at the present time.

To obtain the desired connection with the subconscious, we have to concentrate our mind upon the sun of our abdominal region, the solar plexus proper, which is the most potent and reacts upon the other plexi too. We cannot locate it exactly, but there is a point between the navel and the breastbone, a little to the right, which is connected with it, as shown to boxers. An easier-located point, the navel, is connected also with the solar plexus and was used for our purpose since the most remote antiquity, as it can be observed on ancient statues of meditating Hindu gods and on the famous vase-drawing of Apollo, who is sitting on the conical altar called omphalos (navel) at Delphi. It is also significant that Delphi, the main center for oracular divine utterances, was considered to be the navel of the earth.

The best-known practitioners of concentration upon the navel were, however, the Hēsychastes or Omphalopsychites, Eastern monks residing in a monastery on the Mount Athos in the 14th century, who followed this instruction given by their abbot Simeon: "Sitting alone in private note and do what I say. Close thy door (i.e., senses) and raise ~~by~~ thy spirit from vain and temporal things. Then rest thy beard (i.e., chin, as in Yoga practices) on thy breast and direct thy gaze with all thy soul on the middle of thy body at the navel. Contract the air passages as not to breathe easily (i.e., by slow and shallow breathing increase the quantity of carbon dioxide in the blood). Endeavor inwardly to find the location of the heart (i.e., the cardiac plexus via the solar plexus) where all psychic powers

reside. At first thou wilt find darkness and inflexible density. When, however, thou perseverest day and night (i.e. at the watches) thou wilt, wonderful to relate, enjoy inexpressible rapture. For then the spirit sees what it has never recognized; it sees the air between the heart and itself radiantly beaming." (Quoted in: PROBLEMS OF MYSTICISM AND ITS SYMBOLISM, by Dr. H. Silberer, Vienna, p. 317).

Except the few parenthesized paraphrases, I do not want to add anything to this excellent instruction. The radiant mystics identified it with the light that shone upon the Tabor at the transfiguration of Jesus. It is the Iyotis light of the Yoga. It may shine like the silvery light of the full moon, or even milky white, or like the shower of golden sparks in which Jupiter appeared to Danae and begot Perseus. But with the beginner it consists mostly of a few sparks, the tattvic sparks of the Yoga, or sometimes luminous figures or faces are seen in the mental space, where all such phenomena appear. Simultaneously more or less warmth is felt in the region of the solar plexus, and seekers gifted with a high degree of sensitiveness even may behold scenes, etc.

In proportion to the innate psychic sensitiveness and acquired skill of the seeker does the solar plexus respond. But as reasons to be explained further on, advise,--it is wise to go slowly and not to force phenomena. Intense concentration of the mind upon the navel, closing the eyes and withdrawing the other senses, resting the chin on the breast (i.e. a slight pressure on the thyroid gland) erect but rather relaxed sitting position and restrained breathing,--these are the main points to be considered. If after about 15 minutes of gazing no warmth, sparks or light are observed, energize the navel with psychic breathing, until some of these signs appear, but not any longer.

As soon as the signs begin to appear do not care for them any more. They would distract the attention from the task at hand, which is not producing fire-works, but to connect the conscious with the subconscious. Sparks, etc. have to be considered at this time as indications only that such connection has started. Other signs pointing to the same are: a certain drowsiness and an intuitive feeling that the senses are indrawn and the en rapport state exists between the conscious and the subconscious, between the outer and the inner man,--really a semi-trance, a twilight state of consciousness, just what we are looking for. This state may be reached sometimes before any light-phenomena appear.

Prolong this state of consciousness as long as possible, although this task is not easy. Try to feel at home with this mentality, in order to be able to use the thinking capacity, because by it will be worked out the second phase of this operation, the purification of the psyche by a transmutation of the undesirable emotions and by enhancing of the desirable ones, which is expounded in the next lesson. For a while practice to acquire the above-described mental state which is a necessary condition for the psychic purification as well as for the later alchemical operations.

Moreover, besides the emphasizing the necessity of this acquisition, it is also my duty to call your full attention to the fact,

that this connection of the conscious with the subconscious, the brain life with the ganglionic life, is one of the hardest trials of real initiation. More hard, indeed, than the physical trials of ancient initiations. Not merely because it is difficult to accomplish, but because in it soul and body alike are exposed to perils.

For the subconscious is an excellent servant when mastered, even our best friend when it makes those connections on high which can be gained by its intervention only. But it becomes the worst enemy if the evil elements which are part of it can intrude the conscious mind. That may happen when there are welcoming inclinations in the conscious. Then the evil inside is reinforced by related evils from the astral too. Opening the door between the conscious and the unconscious-plus-astral, the seeker faces not either the lady or the tiger but both of them. And while the lady has to be courted and won, the tiger jumps at the seeker without the slightest provocation. The lady is our Sophia. The tiger symbolizes the diverse animal passions, ever present in our own depths and in the astral of our earth. And when these from the inner and outer planes intrude united the conscious mind, the result may be anything from mediumistic exploitation to obsession, from nervous disorders to insanity.

But the alchemist has to open this door, even if but a little ajar. The inborn orientation toward the God that prompted the taking up of alchemy for regeneration, shields him a great deal, but by no means fully, before purification is accomplished. The seeker, therefore, should open the door very cautiously, mentally and morally well-prepared to face what may emerge. The more, because the tiger quite often appears in some refined modern disguise: as a fair opportunity offering legitimate looking gains, chances to get power over others, to satisfy high ambitions, to find paradise in love, or whatever the seeker's heart may desire. So from the moment on when the door begins to open, he should consult before each decision not only reason but, and especially, his conscience too.

VII. THE TREASURE-HOUSE OF THE PSYCHE.

It is of importance to comprehend well the physiological and the consequent psychological changes which take place when the excellent instruction of the good abbot Simeon, given to the navel-psychic (Omphalopsychites) is practiced.

First the doors of the outer senses have to be closed by turning inside our whole attention, like we do at introspection. Then the spirit has to be raised by awaking the inner man. For this purpose it is good to draw the psychic air at the soles, knees, genitals, heart and pituitary gland, just a few aspirations at each point. This has to be followed by a prayerful invocation of the Holy Spirit. After having been practiced a few times this preparation takes but a very short time. Then the concentration proper can start.

Fixing the gaze on the navel region means first an energizing

of the optic nerves at their crossing (optic chiasma) and of the pituitary gland, from which part then a current of vital fluid is directed toward the navel region, which current energizes this region and through it our whole private solar system. This is done sitting with closed eyelids in the dark, by a simple effort of the will (intense desire). For whenever we concentrate our attention, there will be a synchronous automatic concentration of the vital fluid. The more so in the present case, for while the solar plexus is the center of the whole sympathetic nervous system, the gaze directed toward it runs through the pituitary, where the lord of the whole sympathetic system resides.

During gazing the respiration of the atmospheric air is lessened. This means a decrease of the residual oxygen in the circulating blood, in consequence of which carbon dioxide accumulates there and the hydrogen and phosphor in the brain also lower. Thus the activity of the brain and the production of conscious thought is lowered also, together with the activity of the cell-life all over the body, for the slowed-up circulation of the blood does not energize them fully. So a more or less manifested drowsiness is induced, a hypnogenic state, which may manifest in various degrees: as a mere mental introversion, as a reverie, as a semi-trance, as twilight-, or even moonlight-lucidity.

But the slackening of the lung breathing and the somnolence promote the indrawing of the psychic air, which then increases the energy accumulated by concentration at the navel. The sympathetic system, being thus dynamized by psychic energy, revitalizes with this energy the down-tuned cell life too. The cells react to this by releasing in themselves hitherto bound psychic forces, so that soon the whole body is revitalized, and in this fresh vitality the psychic energy has a larger part than it had before. This is like the case of the performing athlete, whose blood after a while becomes saturated with carbon dioxide and other waste products, because even his accelerated breathing cannot supply the then necessary quantity of oxygen. He becomes almost exhausted and goes on by a grim determination of mind and will only. But by continuing to do so, he may eventually catch his second breath, which is but psychic breath, and feels revitalized.

Thus the simple-looking navel gazing, when more closely investigated, turns out to be a ramified double play. At the one hand the conscious waking activity of the cerebral system, respectively of the cell-life, is tuned down, while on the other hand the sympathetic nervous system is keyed up and the cell-life is enabled to release hitherto bound psychic energy. The thus tuned-down waking consciousness and the keyed-up subconscious blend in the pituitary and in the spine, and develop a special state of consciousness, during which we perceive things as in a mental twilight, or actually visualize them as in a somewhat clouded moonlight.

Two other points have to be noted here for a more close later consideration. The first is, that by inducing a somnolent hypnagogic state, the subconscious is made more receptive for auto-suggestions.

And this means that we may more or less submit to our conscious will such parts of our organism which were hitherto not subjected to it. This is an important, even if only partial, achievement for the alchemist.

The second point is, that by connecting the conscious with the subconscious in which nature resides, we become more intimately connected with the life of our whole solar system, which continually pulsates around us and through us, and dominates the whole vegetative part of our physical and psychic life, thus making us, as it were, subjects to a government in which we have no participation at all; taxation without representation. But after the aforesaid connection is well-established, we receive a kind of a constitutional liberty,--constitutional only, because nature has its own law and the power to punish transgressors automatically,--to use the forces of life, to a limited extent, to our individual purposes for a legally confined pursuit of happiness. Among the valuable privileges obtained in this new liberty is self-healing too.

Concerning this advantage, as well as others, much depends upon the circumstance of how deep can the alchemist make the self-induced hypnagogic state. The deeper, the more trance-like it is, the greater is the power conferred, and it can be deepened by practice. But the question is: How far can the alchemist go in trying to deepen it, for on the other hand, in this, like in any other alchemical operation, it is dangerous to force results at any price. It is necessary, therefore, to consider the innate factors upon which the ability of the alchemist depends in his present status, when conscious inner development just has started and the expected new faculties are yet but potential only.

Here again: Blood tells. People born in a family in which the ancestors of both parents belonged to the same nation, even to the same clan or same social stratum, and where eventually intermarriages of near relatives happened; in short, in a family where there is much consanguinity, are usually well-endowed with an innate capacity to develop psychic lucidity. In such persons the national characteristics are strongly inbred, as speed is in a thoroughbred horse, and there the ancestors are still alive in the subconscious of their descendants. So there a connection between ancestors and descendants, i. e., between subconscious and conscious is easier re-established, and so the efforts of the descendants to develop psychic lucidity have more chances to succeed. The more, because the further we go back in the centuries, the closer have been, generally speaking, the ties which connected men on earth with the invisible, the past with the at that time present.

On the other hand, in the cases of persons on whose family tree distant or even foreign marriages were frequent or very near, the ancestral traits are usually less strongly inbred, because eventually opposite different characteristics of the

consideration, for it readily furnishes ideas for mental and

blended strains neutralize each other. In such cases, the chances to develop easily, lucidity of a higher kind are less, so the descendant ought to proceed more cautiously, although with protracted patient effort such degree of lucidity as is necessary for the alchemistic operations will be obtained sooner or later. Moreover, such persons in whose line of descent the ancestral strain of blood became mixed by distant marriages receive mostly a valuable recompensation for the lack of ancestral traits in the fact that they, being less encumbered by the past, can easier develop individuality and accommodate themselves to the exigencies of the present era, can assimilate easier new and progressive ideas.

At first all these questions look as but airy nothings, good to occupy thoughts of day dreamers only. But in recent times these airy nothings drew the attention of scientific minds, and they recognized already that these impalpable factors have a strong influence upon the shaping of the lives of individuals as well as of nations. So now proper consideration is given them in politics, legislation, education, even in big business. It is not idle pastime for the alchemist either to study them and to make inventory of what he inherits in this line. Many otherwise knotty problems can be thus elucidated, partly concerning the work to obtain lucidity, but mostly concerning how to utilize the new, desirable and undesirable, acquisitions which do emerge when the conscious and the subconscious are connected.

As it was stated, when the door is opened between the two parts of consciousness, the seeker faces a lady and a tiger, the former representing Wisdom, Sophia, and the tiger the animal tendencies and passions. The lady was said to be courted and the tiger to be fought. It was preferable to present them in a simple form, without analysis. But like the instruction for navel-gazing, at closer consideration the lady and the tiger reveal also instructive details.

While the lady is potentially our Sophia, here she symbolizes the wisdom stored up in the subconscious only, which consists of three parts, viz. inherited ancestral wisdom, personal wisdom acquired during former incarnations, and wisdom distilled already by our inner self, mostly without our conscious cooperation, during the present incarnation. (As to this third part, let us remember that, as positive science demonstrated also, while our conscious mind registers only such parts of the continuously received sense impressions to which our attention is directed or attracted, the subconscious takes cognizance of all that which is in the reach of the senses, so much more than is registered by conscious attention.) As reports received from several fellow-seekers who made a regular practice of asking advice from the night show, this wisdom stored up from the past and present in the subconscious merits full consideration, for it readily furnishes ideas for mental and

moral, even for financial profits. Still it is not all cream to the bottom.

As far as esoteric wisdom is concerned, the wisdom of the ancestors, received intuitively or as advice from the night, is pure gold or at least silver if, but IF, we properly interpret it. But esoterically wise men were just as rare among the ancients as they are now, so the ancestral wisdom is often but sagacity in worldly affairs, although as such has its value. Moreover, the passions of our ancestors have been usually more vehement and unbridled than are the passions of later and more sophisticated generations. Consequently, in many cases their alleged wisdom was in essence but cunning, strong in tenacity and in the finding of ways and means to satisfy passion, even those of the beast latent in man. So danger lurks in accepting them for pure unalloyed wisdom.

On the other hand, the tiger may be not all unmitigated evil either. In fact, Bacchus and Ishvara are sometimes depicted sitting on a tiger. In this case the symbolical tiger is a near-relative of the zodiacal Lion and represents refracted light, the tawny yellow parts referring to the photogenic substance and the black stripes to the transformation of the light into calories.

A closer consideration will disclose, indeed, that much in these great carnivorous animals, is but light turned into brute heat, strength, desirable dynamism used for purposes which are, or look to us, evil. Yet there are traits too which, measured even by human standards, are noble. So after all, if there be any moral difference between the action of the tiger which kills to satisfy, in the to him only possible way, his hunger and the action of the man who exploits fellow human beings by undue, even if not strictly illegal, application of power, moral or financial pressure, to satisfy not hunger but illicit passions, the comparison is entirely in favor of the tiger which stands far higher morally than the other animal. Thus emerging inherited ancestral strength is not always unwelcome, even if it has animal stripes. Because these can be reconverted into light, undesirable but virile passions can be transmuted into their desirable opposites.

All these considerations indicate, that after the alchemist has opened the treasure-house of the psyche by connecting the conscious with the subconscious, discrimination has to be used, together with much patience, to distinguish what is gold and what is alloy, what is precious stone and what is paste there. All that is found has to be used up directly or indirectly, i. e., after transmuting undesirable passions into their opposite and enhancing desirable ones. For nothing can be left untouched in the subconscious, when the aim is to purify and unfold the Psyche, in order to make it the necessary perfect tool for the further regenerative alchemical work. The more, because such radical purification is absolutely necessary, for although a preliminary, it is nevertheless an organic part of mental regeneration.

As to the method of operation, this can be summed up into a single word: Autosuggestion. Which means: Suggestions given by ourselves to ourselves. And to suggest means to plant a live idea into the mind, that it may develop there as a plant, or for that matter an animal, grows up from seed sown into its proper soil. For essentially this is done by the hypnotist, who suggests in proper way to the entranced: Now you are ten years old. Whereupon the subject acts like a ten-year old child, without awaiting any detailed instructions.

It may be that our life is but a carrying out of some similar divine suggestion. But it is evident that suggestion is about the only impulse which moves the mind to full activity, be it given by word, script, gesture, impression upon the senses, directly or indirectly by implication. And autosuggestion, when it is properly applied, especially when reinforced by active imagination, is just as potent, often even more so, than are suggestions coming from outward. In fact, we frequently use auto-suggestions without being conscious of it. Then why not do it consciously? The question is, however, what ideas are to be planted into our mind by ourselves, when and how?

What shall we plant? There are desirable emotions and good inclinations to be enhanced, and there are undesirable ones to be transmuted into their opposites. Now after the conscious and the subconscious are connected, no matter how imperfectly as yet, make a meditative introspection and pick out just one good emotion or inclination that needs some strengthening, and one of the other kind that has to be transmuted. Such ones as seem to be easy to handle, yet promise immediate results, because every practice has to start with small things and then proceed gradually to more difficult problems.

When to plant? When you feel innerly disposed, keyed-up. Each of us has days, sometimes successive ones, when the mind works with easy intensity, also days when the mind is sluggish and works more or less under compulsion only. And again dry barren days, when the work, except routine work, does not go at all, in spite of whip and spur applied. (Arousing the will and sense of duty, brisk walks, eventually smokes, also music, are the only permissible stimulants.) Even saints complain about temporary soul-dryness, at which time they cannot pray with full heart.

It is practicable, however, to reserve certain nights of each week for such practice. Psyche likes to have regular hours, though not always keeps them. The midnight watch is the most propitious time to plant, and the morning watch ought to be used for harvesting only. One night each week to increase virtues and another to transmute undesirables are sufficient. However, if you feel some other night your Pegasus, prancing, let it go confidently. It will fly good and high. On the other hand, if you feel in some regular night that your psychic radio indulges in a series of statics only,

no matter how eagerly you turn the knob, well, after a few ministrals you had better give it up and turn in to sleep.

Autosuggestion is the best way to plant. But there are different ways to make autosuggestions, although but two different types. One of these is to impress the autosuggestion formulated into one sentence. The other is to impress it as a living image. Eventually both may be blended. First, the whole idea to be impressed has to be conceived in one very short sentence. So meditate upon the idea, take just its quintessence and trim off everything not absolutely pertaining to it. The Psalms and some Hindu mantrams give a good pattern for such quintessential sentences, while the Coue mantram: "Every day in every way, etc.", though good in form and rhythm, shows that too general expressions ("In every way") rather weaken the penetrating power of the mantram.

Another important point is, to make your sentence as positively affirmative as possible, when you want to give it as a command to the subconscious or to impress it by visualizing. But let it be rather prayerful, as Psalms and mantrams are, when you want to impress it slowly by psalmodizing. Then let your sentence rest overnight, for it is probable that next morning you will be able to improve it.

When the sentence and you both are ready, then induce the hypnagogic state as deep as you can. Then:

1. Either repeat this sentence mentally, or psalmodize, eventually sing-song it in a monotonous cadence for about 15 minutes, all the while strongly desiring to impress it on the subconscious or, if you are temperamentally more inclined to order than to attract by desire:

2. Arouse your Inner Will and give the sentence mentally as a strong command to the subconscious, repeating it a few times at short intervals, during which confidently expect that the suggestion will take root; or, if previous experience with self-control made it obvious that your subconscious as yet is not under full control of the will:

3. Try to visualize that sentence. For this purpose, write it on a piece of white paper of about 3 by 5 inches in printed letters of such size that you may be able to read the whole sentence in one look, without moving the eyes. Concentrate your gaze on it, with the intention to fix the sentence in your memory as a single image. After 2 or 3 minutes of gazing, dim or turn off the light and try to visualize with closed eyes. After a few minutes, turn on the light again, repeat the gazing and the following effort to visualize. Make this experiment three or four times on successive nights or intermittently, until the script is visualized on the dark mental background in more or less fiery letters. Then you may be assured that the suggestion took root.

In order to facilitate visualizing you may put at the start of each seance a small electric current through the brain, by rubbing together your palms until they are well

warmed up and then holding the left palm to your forehead just above the eyes and the right palm to the back of your head for a couple of minutes with closed eyes. Good sensitives by rubbing the palms together, produce sufficient electricity to light a small-sized electric bulb.

This process of visualizing is a reversion of the normal one, in which the nerves convey sense impressions to the mind. Here the image received by the mind is projected upon the organ of vision. We often project images conceived in the mind upon the organs unconsciously, but it can be done consciously, too. The creative artist has to visualize more or less clearly his mental children. In dreams, concepts of the subconscious are conveyed in the form of images to the conscious. The way is open in both directions. Keep this in mind, please.

For when the inner will and the creative imagination are already awake, a fourth and most effective method can be used to implant live images via the blood. The ancients used this process in magic too, and treat it mostly from that point of view. But it is not less effective and useful in alchemy, so it is recorded here, to be used later on when will and imagination are already under conscious control.

Agrippa reveals the fundamental idea of this process in the 64th chapter of the first book of his "DE OCCULTA PHILOSOPHIA", by stating that when someone thinks with protracted intense concentration about some subject and is vehemently emotioned thereby, the imagination creates an image of it, which becomes impressed upon the blood. Then the blood conveys it to and impregnates it into the creative organs of the body, so that the image becomes materialized, eventually even projected outwards. Probably the aforementioned three other methods work in some similar way, although much less intensively.

The marks developed on the foetus by vehemently emotioned imaginative mothers, the stigmata of Francis of Assisi and some similar cases are referred to by Agrippa to prove his thesis. Paracelsus throws also some light on this subject, but mostly between the lines. However, when will and imagination are developed already to do with them esoteric work, intuition will show how to apply the principle revealed by Agrippa, to alchemy.

Medical science accepted already hypnotism as a legitimate method to heal some ills of the body. Successful attempts have been also made to heal the psychological and moral ills of the Psyche, especially since psycho-analysis had been rediscovered. A general survey of the results obtained from healing by suggestion also by psycho-analytical methods shows already a decided progress.

But it demonstrates also, that the full usefulness of this arcanum, carefully guarded until not so long ago by the sanctuaries, will be realized and a nowadays-not-even-imagined harvest of blissful fruitage will be gathered only then, when

the general public will be more educated on this subject. And especially, when the laborers themselves will become well-trained and fully-qualified "toilers of the field", as the ZOHAR CALLS THE INITIATED.

Here is no place to go deeper in this subject matter. Sufficient will it be to state, that almost all that can be achieved by hypnotism to cure body and psyche, can be repeated by and on ourselves, provided that the auto-suggestor is able to induce the necessary trance, yet retain the capacity to use consciously the will and imagination.

As a best summary, the following exhortation of old Alphili (quoted in A. E. Hitchcock's REMARKS UPON ALCHEMY AND THE ALCHEMISTS) is offered here for a full consideration: "Let the high inquirers and searchers into the deep mysteries of nature learn first to know what they have in themselves, and by the divine power within them let them first heal themselves and transmute their own souls....If that which thou seekest thou findest not within thee, thou wilt never find it without thee."

But I wish to add some postscripts too. To give in the hands of a person a good violin, to explain to him the strings and the finger positions, etc., then to expect him to play a melody as soon as he comprehended the instructions, would be just as reasonable as to expect that when the above-exposed tenets are well-assimilated mentally, the first trial will bring immediate and definitive results. Only practice, long and patient practice will produce them.

And here is another P.S. worthy of consideration. Whatever we have planted into the subconscious as desirable, or discovered there as inherited good, we have to water them constantly, by enacting them into our daily life, whenever there is opportunity to do so, in order to educe them from potentialities into actual realities. Concerning inherited goods, let us recollect the fine advice of Goethe: "What thou hast inherited from thy forebears, acquire it, to possess it fully!" Merely inherited but not assimilated and wisely-used goods, be they potential wisdom, potential virtues, even material wealth, are constantly shrinking and crumbling away, so the inheritor may die mentally, morally or materially a destitute.

THE ESOTERIC PRAYER

By concentration and psychic breathing the conscious mind can be connected with the subconscious to a degree sufficient to start auto-suggestions and to make, thereby, effective work on psychic purification possible. By intensifying the semi-trance obtained, the consciousness can reach the Sideral World. This is, however, half of the way only. To obtain the complete purification, i. e., a complete attuning of the body and soul to the vibrations of the higher life, which is necessary for efficient alchemical work: the conscious and the subconscious,

the Nephesh and the Ruah, have to be connected with the super-conscious, with the Neshamah and later on with the Chayah and Yechidah, in order that the inner consciousness may reach the Mental World. Only after the cooperation of the superconscious is obtained, will the efforts toward reaching the sacred trance succeed fully; only then will auto-suggestions have full effect and the purification be complete.

To understand this complex situation, let us consider it from the direct alchemical point of view. The Rosicrucian alchemists,--as this is best revealed in their GEHEIME FIGUREN DER ROZENCREUZER (SECRET SYMBOLS OF THE ROSICRUCIANS),--divided the alchemical work that can start after purification has been achieved, into two parts.

The first part is the dry work with fire producing the metals, while the second part is the wet work with water, out of which water has to be crystallized out the stone, the salt of Saturn, the red coral, the Wasserstein der Weisen (water-stone of the wise men). The first part is worked out with the evolution forces of the planets and with the aid of the light of nature, (lumen naturae, the R.C. parergon, i.e., subordinate working light-heat). The second part is worked out with the involutive forces of the zodiac and with the light of grace (lumen gratiae, the R.C. ergon, i.e., main working light-heat).

But as the GEHEIME FIGUREN (p. 46) declares: "The light of grace, ergon, and the light of nature, parergon, are two brothers." This means, that the force-substance called light (product and producer of heat) of the planets and the light of the constellations of the zodiac are but two modifications of the creative light, which is the primordial aether, the forces of Life immortal producing the forces of created life.

Now this absolutely necessary light of grace can be best obtained by the esoteric prayer. This is the reason why the Rosicrucians laid so much emphasis upon the necessity of praying, even accepted for their motto: Ora et labora, pray and work. For only prayer establishes complete connection between the conscious and the superconscious, between the outer and inner, even the inmost, man, in which latter dwells our Great Ego the Christ in us, to whom our prayers are addressed. This our Christ lives and moves in the higher and highest spheres of existence; it is the mediator who can intervene in our interest, who as a magnet attracts the sidereal light of nature and the zodiacal light of grace, and can establish communion, atonement, between created man and God.

What is then esoteric prayer? "The nourishment of Israel are its prayers, which since the destruction of the Temple substitute the sacrifices", says the ZOHAR (I 24 a). As it was explained in the first lesson, the nourishment of the soul is the daily bread, manna, Eucharist, all of which mean essentially that higher aether which is also the light of grace. This should be obtained by such prayers as are equivalents of the ancient holocausts. And such are the esoteric prayers.

But, as it was explained in the lesson about the blood, the purpose of the burnt offerings was to externalize the vital auric force of the sacrificer, in order that it may attract the circumambient aether and thereby to establish an atonement or at least a communion.

Such externalization and subsequent communion was, and is, obtained by different methods. One of the very oldest of these is indicated by David. "My soul shall be satisfied as with marrow and fatness...When I remember thee upon my bed and meditate upon thee in the night watches." (PSALM LXIII 5, 6). Rabbi Eleazar (ZOHAR II 20 b) said the following prayer every time he fasted: "My God, the God of my fathers, thou knowest that I offered thee my fat and my blood, heating them up by the weakness of my body. Be thou pleased with the odour that comes from my mouth this moment, as a substitute for the odour of the holocaust that has escaped from the fire light upon the altar; may thou pardon my sins."

We saw already that the aether incorporates in the blood, in the fats (including nerve-fats, kidney fat and the brain plus spine) also in the marrow, the fat producing the red blood corpuscles. Eleazar and the ascetes liberated this aether by fasting which produces a feverish heat, and externalized it by the words of prayer. David liberated the aether from the marrows and fats by intense meditation upon God during the night watches. Meditation is strong concentration and thus heats. Says David: "My heart was hot within me; while I was musing the fire burned; (the Latin text is more expressive: in meditatione meo exardescit ignis) then spake I with my tongue." (Ps. XXXIX 3).

The Roman Catholic church considers also this heating up the organism as the most important, the sine qua non, part of the prayers. A manual issued only a few decades ago by the Franciscans for the perusal of their Third Order, lay brethren, says: "After the spirit played its part and threw light upon the object of meditation, the heart has to take up the work. The affections are the aim of the considerations (meditations) which would not produce anything if they do not end with arising the affections. The affections are the center of the prayer, the essential part, and they have to be educed at any price, in order that the meditation be fruitful. These are the live and generous movements of love toward Jesus Christ, the originator of all virtues and the consummator of all the mysteries of faith." The esoteric prayer of such efficiency is the fares, indeed, which storms the heavens irresistibly, and to which Jesus referred saying, that the kingdom of heaven suffereth violence.

The regular alchemical operation, called prayer or meditation, consists of three parts: the invocation, the communion and the conclusion. The names of these parts vary and sometimes each of these parts is subdivided into three, but these variations are not essential. What is essential in them was taught

long ago in that unsurpassed, and unsurpassable masterpiece; the Lord's prayer. A masterpiece even as literary composition, and a model of perfection as an esoteric construction.

"When ye pray use not vain repetitions", said our Master. Lip-service is useless, the whole man,--body, soul and spirit should be engaged in the prayer. "Enter thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Introvert the mind, shut out the sense-impressions and pray to "thy Father", who is the Great Ego, the Christ in each of us, the Mediator between us and "our Father in heaven", Adam Kadmon. This is the preparation for the esoteric prayer which then starts with:

1. THE INVOCATION. "Our Father which art in heaven, hallowed be thy name." Our Father is the ultimate address, expected to be reached by the intervention of His hallowed name. Now the name of our Father is Y H V H. Tradition asserts, however, that: "as long as the Community of Israel is in exile the sacred name is not complete." (ZOHAR I 135 a). The Community of Israel is symbolized by the second H of the Tetragrammaton. It means in its strict sense all adepts, but in its broader sense, that part of humanity,--past, present and future, which is still bound, crucified in the three created worlds. Until this part is reintegrated, the sacred name, i.e., the personified manifestation of Deity, remains incomplete. It is necessary, therefore, that this part should be hallowed, i.e. consecrated, spiritualized, by the esoteric prayer. For as the ZOHAR says (I 137 a): "Does God need prayers? No. But inasmuch as praying sanctifies the man, God does give to the righteous what they need only after they have addressed prayers to him."

2. THE COMMUNION. "Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread." As the same Jesus taught, the kingdom is already within us. But the esoteric prayer, that consecrates the man, educes it from its potential state into actuality, and thus establishes the atonement, the permanent communion of heaven and earth in man. Then, and not before, can the man willingly co-work in the realization of the will of the Father on earth.

The result of such communion is the reception of the daily bread, or Eucharist, or manna. As already explained, these names mean an influx of the luminiferous illuminating aether, which is also the light of grace. This light brings usually the answer to the prayer, in the form of intuition or inspiration. "For your Father knoweth what things ye have need of, before ye ask him." But weaker brethren may, nevertheless, want to pray for special things too. Now the Kabbala, as well as the manual of the lay Franciscans declare, that this communion is the right moment to express such special desires. But this hint should be sufficient to the wise Kabbalist or exclusive part of the Lord's prayer. The prayers of the Catholic

Franciscan, for just a step further is the border of erotic magic, which may be pure and white, but is very apt to slip off into the black and impure variety.

To indicate the kind of prayerful meditation which does lead to communion, also to show that we are moving on Rosicrucian ground, here is the beginning of the magnificent morning prayer with which the alchemical CHYMICA VANNUS starts its teachings: "Get awake my soul; get out of the melancholy of mind; why to lacerate thyself with vain sadness, why to fatigue thyself with superfluous cares? Hear what thy Lord God wants to drip into thee: Blessed is the soul made poor and a stranger for the sake of Jesus. Blessed is the soul that follows the Lord Christ speaking in it, and is nourished from His mouth with the honey of consolation. Blessed are the ears that comply with what they take in from the lips of God and are lulled to sleep by the fables of this world. Blessed are the eyes closed to carnal, but opened to spiritual things. Blessed is the mouth that sucks milk from the arteries of the divine breast and considers brutish the allurements of this worldly show. Blessed is the plain heart that promptly beats with the pulse of the celestial bridegroom, and does not notice the lubricities of this world. Blessed are, indeed, who devote themselves to God and pay no heed to any worldly dreams."

The words: Honey, milk, bridegroom, are the signs to indicate the deep esoteric character of this invocation. And from this start the prayer advances in strong crescendo, exposing the R.C. philosophy and devotional love towards the Christ in ourselves, until it almost reaches the superb erotic, but pure, heights of the SONG OF SONGS. But also, it is so long too, and would need lengthy commentaries, so cannot be inserted here.

3. THE CONCLUSION. "And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil." As interpreted in the pulpits, this is a request for the remission of sins. But merely as such it would be an anticlimax and decidedly put in the wrong place, for repentance is the first step for purification and has its logical place before the communion, as this is practiced in the churches too. Yet the Lord's prayer is a masterpiece and fully in accord with ancient esoteric practice. Rabbi Eleazar asks for the pardoning of his sins at the end of the prayer too. So there is a reason.

It is this. The communion takes up the devotee into the sublime regions of the superconscious and from there he has to come down again to the low level of waking consciousness and fix there the spiritual lights received. But this descension leads through the regions of the subconscious, the sidereal and astral regions, in which good and evil are simultaneously present, so there the soul-mind is exposed to temptations. Against these there is the intention to build a defensive wall the conclusive part of the Lord's prayer. Old prayers of the Catholic

seekers who developed eyes to see and ears to hear.

rituals include also the asking of protection against demons of the night. But the Kabbala throws some light upon this mystery (II 262 b): "After the prayer the man has to confess his sins, in order that 'the other side' may not get a hold on him. By the confession the prayer ascends to heaven and revokes the punishment decreed by God. (This sentence is a blind or rabbi-made scare, for sins are not remitted but carry automatically their punishment; neither are God's decrees revoked. But the real reason follows.) The confession is the part given to the impure demon. If the man does not confess, the demon gets a hold on the sins and thus has the ascendant upon the man.... This is the mystery of the scapegoat, upon which the priest had to confess all the sins of Israel."

"For thine is the kingdom, and the power and the glory forever. Amen." Authentical or not, this is a reinforcement of the defenses, also the logical conclusion, which completes the circle by uniting the end to the beginning, attaching the prayer again to thoughts about the greatness of Deity from which they started. Thus keeping his thoughts attached on one side in repenting mood upon the mistakes of the past to resist thereby temptations and on the other side upon the blessings obtained or hoped from atonement, the man is enabled to retain clearly fixed in his consciousness the sublime thoughts and sensations received during the divine communion with the Great Ego.

Of great importance is the proper timing of the prayers, in accordance with the expansions and contracts which are going on with regularity every day in the circumambient aether, from where the light of grace is to be drawn. Already David emphasized that we should pray in a time when God might be found. (PS. XXXII 6). Alas, this is a subject the full explanation of which would take more than one lesson, and even so it would be hardly comprehensible at the present stage of our course. The best that can be done now is, therefore, to indicate the essential points, trusting that as the course proceeds these will be comprehended.

Like every esoteric operation, the prayers are founded on the philosophical zodiac, as applied to the daily rotations of the earth. There are two solstices: noon and midnight, and two equinoxes: dawn and sunset, although these are conventionalized to 6 A.M. and 6 P.M. The bells of the Catholic churches ring at 6 in the morning for the morning prayers and at 6 P.M. for the vespers. The noon prayers are blended with the prayers of the midday meal, and only a few monastic orders pray at midnight.

In a similar way, the Jews have morning prayers and vespers obligatory for everybody, also an evening prayer which is facultative only, to be said at any hour between sunset and midnight. The noon prayer is blended with the prayers at meal too and the people do not know anything about midnight prayers, which are the most important for their initiates. But the Kabbala reveals the psycho-physiological, even biological foundations of this time in a symbolism sufficiently transparent for seekers who developed eyes to see and ears to hear.

rituals include also the asking of protection against demons of the night. But the Kabbala throws some light upon this mystery (II 262 b): "After the prayer the man has to confess his sins, in order that 'the other side' may not get a hold on him. By the confession the prayer ascends to heaven and revokes the punishment decreed by God. (This sentence is a blind or rabbi-made scare, for sins are not remitted but carry automatically their punishment; neither are God's decrees revoked. But the real reason follows.) The confession is the part given to the impure demon. If the man does not confess, the demon gets a hold on the sins and thus has the ascendant upon the man.... This is the mystery of the scapegoat, upon which the priest had to confess all the sins of Israel."

"For thine is the kingdom, and the power and the glory forever. Amen." Authentical or not, this is a reinforcement of the defenses, also the logical conclusion, which completes the circle by uniting the end to the beginning, attaching the prayer again to thoughts about the greatness of Deity from which they started. Thus keeping his thoughts attached on one side in repenting mood upon the mistakes of the past to resist thereby temptations and on the other side upon the blessings obtained or hoped from stonement, the man is enabled to retain clearly fixed in his consciousness the sublime thoughts and sensations received during the divine communion with the Great Ego.

Of great importance is the proper timing of the prayers, in accordance with the expansions and contracts which are going on with regularity every day in the circumambient aether, from where the light of grace is to be drawn. Already David emphasized that we should pray in a time when God might be found. (PS. XXXII 6). Alas, this is a subject the full explanation of which would take more than one lesson, and even so it would be hardly comprehensible at the present stage of our course. The best that can be done now is, therefore, to indicate the essential points, trusting that as the course proceeds these will be comprehended.

Like every esoteric operation, the prayers are founded on the philosophical zodiac, as applied to the daily rotations of the earth. There are two solstices: noon and midnight, and two equinoxes: dawn and sunset, although these are conventionalized to 6 A.M. and 6 P.M. The bells of the Catholic churches ring at 6 in the morning for the morning prayers and at 6 P.M. for the vespers. The noon prayers are blended with the prayers of the midday meal, and only a few monastic orders pray at midnight.

In a similar way, the Jews have morning prayers and vespers obligatory for everybody, also an evening prayer which is facultative only, to be said at any hour between sunset and midnight. The noon prayer is blended with the prayers at meal too and the people do not know anything about midnight prayers, which are the most important for their initiates. But the Kabbala reveals the psycho-physiological, even biological foundations of this time in a symbolism sufficiently transparent for seekers who developed eyes to see and ears to hear.

It says that the morning prayer was instituted by Abraham, the vespers by Isaac and the evening prayer by Jacob. Also, that at the morning prayer a Lion descends to carry up the prayer to heaven; at the vespers a Bull and at the evening prayer an Eagle. (ZOH. I 23 b). Now the Lion is the symbol of the first H in the Tetragrammaton, the Bull of the V and the Eagle or Scorpion of the second H. The Man sitting upon the Throne, in Ezekiel's vision, corresponding to the zodiacal Aquarius, the Water-bearer or Jupiter Pluvius (the Jupiter who is coming down as a rain) is symbolized by the Y, and represents God coming down at midnight into the Paradise to entertain there the righteous.

Kabbalistically Abraham is connected, furthermore, with the Sefira Chesed, or Grace, corresponding to the element water and to the Moon. "The power called 'Morning' constituted the primordial light", says the Zohar (II 130 b). Isaac is connected with Gheburah or Rigor, or Justice, Force, corresponding to the element fire and to the Sun. Jacob is connected with the middle column, representing the union of the other two patriarchs, even the Daath of the Sephirotic tree, the equivalent of the Serpentine Power of the Indus and of our Mercury.

But midnight, the daily winter solstice, brings to real fruition all the other prayers. For at that time the North Wind blows, the wind of materialization or coagulation of things carried dissolved in the air, and God descends into the Paradise, the nearest place to "find" him. So the ZOHAR repeats over and over, that this is the most propitious time to study the Law, i.e. the aether. Let us remember in this connection that Jesus is said to have been born at the midnight of the winter solstice. The salvation was, however, consummated upon the Calvary at the time of the vernal equinox. Likewise the results of the midnight communion comes to our full consciousness only at the vernal equinox of the day, at the sunrise, hour of Abraham, symbol of the Moon and the water of Life, the "morning" of the primordial light, of the light of grace so desired by the alchemist, the time before the actual sunrise, when the Jews in the desert collected the manna, when the "dew of Hermon" (PS CXXXIII 3) appears, that the alchemist should diligently gather too, as depicted on the fourth plate of the excellent textless work: MUTUS LIBER.

The deep arcana of timing prayers are so old that David knew them already. "At midnight I will rise to give thanks unto thee." (PS. CXIX 62). "Evening and morning and at noon will I pray and cry aloud." (PS. LV 17). Here the ZOHAR (II 129 b) emphasizes, that in the above-quoted psalm noon is used as antiphrasis for midnight. Moreover, in order to show why I have, following the R.C. alchemists strictly, to insist on the midnight watch as the most propitious hour to perform psychic breathing concentrations and the later following alchemical operations too, here are a few quotations to prove

that the Kabbalists did the same work since very ancient time.

"The north wind blows now, it is midnight, the hour during which the Holy One, blessed be He, pleases to hear the voices of the righteous, who consecrate themselves here below to the study of the Law." (ZOH. I 232 a).

"Rabbi Yosse answered: David consecrated the beginning of the night to pronounce judgments, assisted by the grandees of his house, and to consecrate himself to the study of the Law. Afterwards he slept to midnight, at which hour he arose and sang canticles, hymns to the glory of his Master. The stranger interrupted him (R. Yosse) and said: Although your explanation is exact, learn its anagogic sense. David lived in eternity, consequently he always avoided to taste death. So he did not sleep longer than the time necessary to take sixty respirations; for sixty respirations minus one is yet life, but from that further on the man begins to taste death, and the impure spirit has the power to attach himself to such a man. King David, who avoided to taste death and to attract the impure spirit, never respired during sleep more than sixty times minus one; these respirations correspond to the mystery of the life from above, or to the respiration above, upon which life depends....At midnight the sanctity from above manifests itself." Then Rabbi Eleazar arrived and confirmed the correctness of the explanation of the stranger. (ZOH. I 207 a).

"At midnight when the Holy One blessed be He, penetrates the garden of Eden to delight the righteous....a mighty voice shouts these sacred and sublime words: 'That who has ears may hear, who has eyes may see and who has understanding may comprehend the things which the Spirit of spirits reveals at this hour when he uplifts the souls to himself!' The mighty voice sounds then and makes known the following mystery at the four corners of the world: One ascends at one side.--One descends at the same side.--One penetrates between the two.--Two beget a third.--Three enter into an one.--One sheds colored rays.--Six of these colors are on one side and six other descend on the other side.--Six enter into twelve.--Twelve produce twentytwo.--Six are included in ten.--Ten are included in one." (ZOH. I 77 a).

Evidently, therefore, these midnight prayers, this study of the Law-aether, were consecrated to breathing exercises, also to let the currents ascend and descend,--like the Emerald Tablet of Hermes,--in short, to the various alchemical practices. Neither were these practices exclusively Jewish ones, but in essentials identical with the practices of the Hindus. As evidence there is a sample from an old Tantrick work: "THE SCIENCE OF BREATH", translated from the Sanskrit by Rama Prasad, in his work: "NATURE'S FINER FORCES": "66. Let the moon flow the whole day, and the sun the whole night; he who practises this is verily a Yogi. 67. The moon is checked by the sun, the sun by the moon; he who knows this practice strides in a moment

over three worlds." Compare what was said about Abraham as the moon, about Isaac as the sun, and about Jacob as the union (here called "checking") of the two,--and the complete identity of the two teachings will be obvious. Of course, in both systems, as in alchemy, sun and moon mean not the heavenly visible bodies, but currents that flow.

All these, seemingly phantastical, affirmations are founded upon the realities of esoteric physiology and biology, which are again in accord with the physiology and biology of the academies, but cover a much wider field. For even the whole alchemy is only a part of esoteric biology, the science of Life, called also MATHESIS. In the present connection this science has to consider the ways and times, the how and the when, of the replacing of the continuously used up material substances by food and sleep, but also the re-dynamizing of our vitality on all the three planes by the cosmic forces carried in the aether, which act upon us in eight directions, during daytime, and in eight directions during the night. Which directions are indicated by the eight points of the double stauros, the consists of the vertical and of the diagonal crosses superimposed. Moreover, the intensity of these daily influxes is modified according to the daily, monthly and yearly expansions and contractions of the aether.

Such fragments of this doctrine as are directly necessary for alchemical operations will be inserted here at the proper times. But even then as tenets of Tradition only, to be accepted as working hypotheses, for no partial explanations could be comprehended well. At the present the seeker will be fully occupied with mastering the difficult but necessary art: How to pray efficiently. It is difficult to learn with the modern sophisticated mind, which is inclined to rely on intellect only and to disregard the powers of emotions. It has seldom full confidence in intuitions and inspirations. "I hear the message well, but I have no faith", (765) complains Goethe-"Faust", when he was driven by despair to attempt suicide, after he vainly tried to penetrate the mysteries of the higher nature by learning and intellectual effort. He sighs back for the time when he was still able to pray. "Formerly the kiss of heavenly love was precipitated upon me in the earnest stillness of the Sabbath;....and prayer was an ardent delight." (771)

What is translated here with "ardent delight," is in the German text "bruenstiger Genuss", a much deeper expression. For "bruenstig" means besides: Hot, ardent, inflamed, also: fervent, devout, even: to be in heat, in rut. The high initiate Goethe knew well that the truly esoteric prayer has to contain not only ardent devotion, but even some erotic seasoning. Just study DEUTER. XXXI 16, the biographies of John of the Cross and Theresa, but also modern psychopathy about religious erotism. Then, and only then, will be fullycomprehensible the: "And lead us not into temptation, but deliver us from evil."

In spite of the risk connected with the perusal of emotion-

al forces, the manual for the Franciscan lay-friars not only emphasizes that the communion is the most essential part of the prayer, but adds that in this communion the soul is as a "bride resting upon the heart of her 'divine bridegroom' and sings her song of joyfulness". So, after all, the seeker has to learn too how to pray esoterically. For there is no other way to get into contact with the superconscious, even with the Great Ego, and to receive in the earnest stillness of the Sabbath the precipitated heavenly kiss, which means nothing more nor less than the light of grace, together with the faculties and powers conferred by it, without which the Great Work could not be finished.

But this kiss cannot be courted without running perilous risks for the body and mind before body and mind are well purified. So purify, purify, purify! Do your best, even if at the beginning the results obtained seem to be but little. For so, little after little do your inner forces and, in consequence, the efficacy of your inner operations grow. Even the physical forces and skill of a champion need a long and intense training to reach, by and by, full development. How much more so in the training of the forces of the mind, almost continuously distracted by the affairs of the daily life?

IX. THE GENERATIVE POWER IN ALCHEMY.

The purpose of the alchemical work is regeneration, a new birth. But the spirit, the divine monad in us, is eternal and unchangeable, so rebirth means only the formation of a new body fit for life eternal, for the flesh is obviously mortal. This new body is the solar body, a perfected illuminated mind, a differentiated individualized atom of the Universal Mind, the primordial divine emanated force-substance. Thus are we reborn, renewed by the renewing of our mind, thus does become the old Adam the new fiery-minded Adam.

Jesus told to Nicodemus that the prerequisite of entering the kingdom of heaven, of our reintegration, is a rebirth from water and spirit. What is translated for us as "spirit" is in the Greek text "pneuma", which means originally air in action, wind. Jesus compared this spirit also to the wind that bloweth where it listeth. And talking to the disciples and to the woman of Samaria Jesus said that this water is the water of life, the water that springs up from the well of Jacob, i. e., Israel, into everlasting life.

And inasmuch as nothing can go into the everlasting life of the heavenly kingdom but what came down from there, evidently this water cannot be anything else than the primordial force-substance, called water in every esoteric system, and the spirit, pneuma-wind, but the divine creative breath, the all-vivifying creative or generative force. Thus the same

two factors are named as instrumentals in the rebirth which, according to GENESIS I, worked at the creation of the world as well as of Adam and which, moreover, are used also to make the stone of the philosophers. For let us see:

At first were created heaven and earth and the breath of the Lord moved fecundating over the waters. But heaven, earth and waters obviously mean there but diversely densified states of the root-plasma of everything, called esoterically water. For Heaven is called in the Hebrew text "shamaim", fire-and-waters. This was differentiated first into heaven and earth and in the further process into the rarified waters above the firmament and the more dense waters below the firmament and from the dense water coagulated by desiccation into the dry earth, the mother of all things upon earth. Which, however, was not fecundated before it rained, i.e. before the circulation was established between the waters above and below the firmament, by evaporation from below and precipitation from above. And as to the air, pneuma, wind, breath of the Elohim, it is esoterically but a higher aspect of water evaporated, aerified humide radical of the Creators.

Adam Protoplastes was formed also from the dust of the earth, i.e., desiccated and sublimated water and he was made a living being by the inbreathing into him the breath of life, spirit, pneuma, wind.

In the same line of philosophical reasoning, plus ancient revelation, worked out the Greeks their myth that Ouranos and Gea, literally: Heaven and earth, generated Saturn, father of the gods, Titans and men. In the same line of thoughts tells us the Apocalypse that in the final reintegration of creation and individuals heaven and earth will be renewed and reunited.

Upon these few and seemingly so simple data of the Bible, and especially on the first three chapters of GENESIS, was developed the whole structure of alchemy. In fact, the whole immense alchemical literature is essentially but the paraphrasing of these chapters. On these were calked and then enlarged all solutions and coagulations, all evaporations, sublimations and precipitations, all the circulations of the matter, elements, minerals, metals. Shamaim is at the root of all, even instrumental in most operations. The same Khunrath, indeed, who called in his AMPHITHEATRUM the final product of alchemy the fiery-minded Adam, defines on p. 183 the stone of the philosophers as: RUAH ELOHYM corporified with the aid of shamaim in virgin earth and water, which in this state becomes the salt of Saturn.

Let us now further investigate the two factors in rebirth viz. water and spirit. As shown, they are in essence the same. But analysis will reveal that each of them is a triadic unit, that can manifest in three different aspects. The root-plasm called water is in its integral and static state a force-substance in which force and substance are well-balanced even after it is bipolarized for action into waters above

and waters below the firmament. When the intrinsic fire of the shamaim (wike-and-waters) is augmented with outward fire, the force part of the compound prevails and the water turns into air and acts as such. When the substance part is augmented from outward, it prevails and the water becomes earth and acts productively; its intrinsic fire, which is not diminished in the change, furthers the productivity. Thus become manifest that the water acts triadically: as integral, yet bipolarized in action, as generating, fecundating, i.e., masculine air, pneuma, and as gestating, i.e., feminine earth.

The spirit appears also in three different manifestations in the Bible: (1) The wind that bloweth where it listeth, the soul of our æther. The phrase used by Jesus is a very expressive one. It indicates spontaneity, self-will, also endowment with mind, for the archaic verb: to list, means to choose, to desire, to wish, all of which imply thinking. (2) As the breath of the Creators, RUAH ELOHYM, and (3) in its integral state as the Holy Spirit, holy pneuma, PNEUMA HAGION in Greek, the Parakletos, translated in our Gospels diversely: Advocate, intercessor, comforter. The breath of God, PNEUMA THEOU, translated with Spirit of God, that Jesus saw descending upon him as a dove, and which materialized in the form of "cloven tongues like as of fire", and sat upon each of the Apostles when they celebrated the first Pentecost. Alchemically this spirit is the Hermes Trismegistos, thrice-great Hermes, our Mercury personified or not, its triplicity being symbolized by the three parts of the caduceus and its airy character by the wings.

Further inquiry will reveal the laws too which govern the generative power. First of them is, that in order to create, generate or regenerate, the generative power has to change its integral status and bipolarize itself, as Creators into YAHVEH ELOHYM, in the creation as waters above and below the firmament, in Man into Adam and Eve, and in men, animals and plants into males and females. Yet the power remains always the same, though it acts differently at its poles. At one pole it is active, masculine, formative, fecundating, hot, centrifugal, while, at the other pole, it acts as passive, feminine, cooler though still warm, centripetal, attractive, aggregating, gestative after fecundation to materialize forms, also nourishing, for as Vaughan revealed, we are spiritually nourished with the same matter whereof we were made. In its integral static state the generative power is potential in both ways, as masculine and as feminine (the Holy Spirit, spiritual father of Jesus on earth, was seen by Him, and is usually represented in the Churches, in the form of a dove, albeit that long before the dove was the generally accepted symbol of Venus in her feminine aspect), in short androgyne, although to generate on any plane of creation it has to bipolarize itself.

Another law for the generative power is, that the passive

feminine pole of any plane acts as active, masculine, upon the next lower plane and vice versa, the active, masculine, pole of the same plane becomes passive, feminine, toward the next higher plane of existence. And inasmuch as the opposite poles, like opposite sexes, always attract each other on every plane, by this bipolarization are hooked and kept together in continuous intercommunication all planes of created existence. This is the actual golden chain of Homer.

However, the generative power is but a manifestation of Life, which by the instrumentality of this never and nowhere broken chain circulates through all spheres and by continuous generation sustains itself in eternity. Thus death is never absolute, but only a transition from one form into some new form. True, during such transition not sufficiently fixed forms, and therefore not sufficiently fixed personalities, such as did not reach any degree of individuality, real Ego-hood, are dissolved too, never to be reborn again. As Basil Valentine correctly states in the introduction to his twelve keys, the difference between the soul of a human being and of an animal consists only in this, that the soul of the human being is fixed and the souls of animals (even if in the human form) are not and, consequently, there is no resurrection for them.

The fact that conscious Life sustains itself by continuous generation only, brings into high relief the importance of the acquisition of the philosopher's stone, which is the generative power of the mind made actual and active, because only this capacity enables the individual, respectively our present personality attached to our Ego, to generate the necessary bodies in all spheres of existence, and thereby keep consciously immortal by continuous self-regenerations, rebirths from water and spirit. For otherwise the spirit, although immortal, could live in an unconscious state only.

The generative power of Life manifests in man also bipolarized, and bipolarized in two ways. The most obvious of these is the sexual bipolarization into men and women. Philosophically considered, however, man and woman form together only a single unit, for neither of them can generate alone on the physical plane, for the generative power in its triadic integrity manifests here only when the two are united in the marital union, at the apex of which the integral force is sensed during the orgasm. Only such integral generative power can fecundate the uniting sperms and ovum, permeating them with the forces of Life, the breath of the Lord, which has to be inbreathed thus into each incipient baby, to make it a living center, which thereby becomes able to nourish itself by attraction and assimilation, first in the womb and later on upon all planes of manifested existence.

The generative power of Life is, however, further bipolarized in each man and woman, one of its poles being the genitals and the other the brain. Thus a closer consideration reveals the facts, that when in the marital union only the genitals unite to make manifest the integral life during the

orgasm, such union is imperfect and has only the characteristic traits of animal copulation, in which what manifests is but created life, reinforced probably by the spirit of the race, but not the integral uncreated eternal Life. Alchemists call it mercurius vulgi, the mercury of the vulgar. In the perfect, the truly human marital union, the two minds and the two genitals have to co-operate harmoniously, in order to make manifest Life, called in alchemy: our mercury.

In such union, therefore, five factors appear: two genitals, two minds and Life brought to manifestation by the harmonious co-operation of the other four. This union is the prototype of the alchemical operations in the work for the philosopher's stone. As every alchemical book tells, in the stone the four elements have to be evenly balanced, which balanced states makes then appear the fifth essence, which is the mother of the four, the river that divided into four to water Paradise, another aspect of multifaced Life.

In this relation the genitals of the man are obviously masculine and the genitals of the woman obviously feminine. Consequently in accordance with the law of polarity that two organically connected poles are always of opposite character, the mind of the man is feminine, gestative, and the mind of the woman is masculine, fecundating. This means difference, but by no means does it imply superiority or inferiority for any of the parties concerned, although the above referred to fundamental tenet of Tradition is sometimes misinterpreted to further special purposes of the interpreter. In fact, history as well as common experience prove that man is, more often than he confesses even to himself, inspired by woman, the relation being, like marriage itself, for the better or the worse.

History demonstrates that man was always aggressive, combative, bent to conquer and gain by licit or illicit means and ways, trained so through many generations by the necessity to defend the home and to provide for the family. At the same time the woman as wife, mother and custodian of the home inspired into home life her innate finer emotions and religious devotion, improved morals, polished manners, arts and sciences gained much by the rivalry of the males for her love. The nation fully recognizes this benevolent influence and pays its homage to women by the 19th amendment, by establishing Mother's Day, by erecting statues to the Pioneer Women, as well as in many other less demonstrative ways. For while the manly open confession of Andrew Jackson, that his wife Sarah was his reformer and guardian angel is, perhaps, unique in its openness and historical importance, similar cases are not even rare in American homes.

The influence for the worse was and is exercised by women too. The guiding motto: *Cherchez la femme*, look for the woman, as the motive in every criminal case, was invented in France, but our policemen have also plenty of chances to apply it.

Fortunately while such cases look menacingly numerous, for being sensational occupy too much front space in our dailies, their totality is comparatively so small that, they do not have any influence upon the shaping of the nation's life.

Men and women, however, regenerate themselves individually and not as couples. In the married relation they may assist each other well, especially where both are initiated, yet even then they develop individually although synchronously. For the purpose of individual development each man and woman is bipolarized separately on each of the three planes of created existence. Even on the plane of the flesh as medical science fully recognizes, each sex has at least 10 percent admixture of the physical and psychic traits of the other sex. But in most of us this admixture from the other sex is present in a much larger percentage, until women appear with masculine and men with feminine characteristics obviously prevailing in everything, physical and psychic, except the genitals.

The next higher plane is the plane of the soul-mind, consisting of the conscious, subconscious and superconscious mind and the sidereal body. This being higher, it acts as positive, active, male, toward the flesh body, but is negative, passive, feminine, in its relation toward the plane of the spirit, toward the intellect in the Mental World, residing in the solar body. This plane is on its part positive, active, masculine, toward the two lower planes, but passive, negative, feminine, toward the emanated divine plane, and all the four planes are passive toward God. The churches illustrate this well by declaring that Christ is the bridegroom and we all, males and females alike, are the collective bride in the kingdom coming. Yet even Jesus the Christ refers to the Father as His superior.

There are, however, still deeper mysteries connected with this arcanum. These are indicated in the Hebrew text by the name YAHVEH ELOHYM. The Kabbala considers YAHVEH as a masculine and ELOHIM as the feminine half of the one and inseparable Creator, although each part can act separably. This name is spelled in Hebrew: Y H V H--A L H Y M and considering that here the Yod is taken as double (the head of the Yod or an imagined dot above it counting as a symbol of Ain Soph respectively of the tiny thread--filium Ensophicum--, the divine ray that connects Ain Soph and our universe) both names consist of five letters, which recall the union of the elements in the quintessence and the five factors of the perfect marital union. Christian Kabbalists find these mystic relations in the letters Y H S V H, Jehoshua, Hebrew for Jesus.

The essential part of these arcana is present in every great religion, in which the One God was represented to the uninitiated as many gods and goddesses, each of them being considered by the initiated as but a quality of God expressed in a personified form. Organically connected with these conceptions are the Egyptian doctrine that every perfected soul becomes after leaving the body an Osiris (brother and hus-

band of Isis), of which the Kabbalists developed the doctrine about their Shekinah and Plato the climax of his BANQUET, the teaching that the seeker immortalizes himself by generating upon Beauty Itself.

These seemingly so fancy-free arcana which are, however, actually of high practical importance for the well-advanced seeker, were and are never explained otherwise than all allegorically, and each seeker has to seek and has to find their real meaning by the light of grace. One way how to obtain this light by prayers was pointed out already and further aid will be given in the instruction for the direct alchemical operations.

In this connection, however, it is noteworthy that the Old Testament uses the verb to know to express with it sexual union. Applying the same euphemism to higher planes it will be evident, that Wisdom, i.e. higher knowing, expresses there the ability to create, i.e., to generate mentally. The same trend of thought moved the alchemists to call the result of alchemical operations, which is a mind divine illuminated and thereby endowed with generative power, the stone of the philosophers, taking stone in its colloquial sense as a synonym for testicles.

The accuracy of the reasoning of the ancients, who made the generative power fundamental in their whole theosophy, begins to find due recognition nowadays in medical science too. More and more doctors admit that the gonades (a modern medical term for the expression of the testicles as well as the ovaries), govern the endocrines (mostly ductless glands) which were symbolized by the ancients as planets, while the endocrines produce the hormones which govern the physiological, also to a great extent the psychological functions of our body. The most important, albeit still uncompleted experiments made by doctors for the rejuvenation of the human body were done either with grafting testicles of monkeys or goats in lieu of the patient's own, or with the ligation of the vas deferens, the outlet of the seminal fluid, or with gland-extracts.

All that was stated above concerning the generative power makes obvious the necessity to handle this power wisely, to economize with it, even to augment it, in order to reach ripe old age with the full possession of mental vigor and good health, wherewith to regenerate ourselves. The most obvious means to obtain this result are: to take good care for the seminal fluid before and after it is differentiated in the body, by avoiding unrestrained emotional outbursts, excessive mental work, prolonged worries, but especially by practicing strict chastity, in single as well as in married life.

In single life chastity culminates in total abstinence from all sexual relations, especially when it would counterbalance purification, and absolutely so during operations for the Great Work. As a permanent condition, or even for longer periods, it can be reasonably maintained by such persons only who master the art to transmute the generative energy habit-

ually either in brain-power or into regenerative energy. This regular alchemical work will tend to accomplish this, also the same end will be achieved by true religious emotions well directed, and best by combining these two means. Transmuting it into brain-power should be tried only by such who are occupied with creative or at least constructive brain work, for mere fatiguing the brain with routine work gives no zest and no impulse to the brain to absorb this energy. Where none of these means for transmutation is at hand, it would be unreasonable to try total abstinence for a long time. Physiologically, because unused organs deteriorate, there may be even physical shrinkage and in time this precious energy may be lost, disturbing the harmony in the functioning of the organism. Psychologically, because when suppressed this energy is liable to manifest in sudden volcanic outbursts or in illicit passions. The history of the monastic orders, even of the Templars, give plenty of demonstrations about the force of this energy used for good; also the consequences of unreasonable suppression.

Chastity in marriage means, generally speaking, abstinence from lust in thoughts and acts, and the moderate use of the generative power only for propagation and for maintaining the normal love relation which is a mainstay of happy family life. When one of the parties is not initiated, total abstinence is necessary, however, during the short period of transmutative work and eventually in some phases of inner purification, especially where there is no real soul-affinity between husband and wife. Where both parties are initiated and their initiation included the rules of marital relations, they have to follow, of course, the instructions received and thus can, as said, before, mutually further their inner development. This is, however, not an organic part of mental alchemy and could not be treated in this lesson anyhow. Of it here only one part can be touched, which refers to both states, married and single.

The general conception was, and still is, that the retention of the sperm is the direct cause of all regenerative effects, for the retained sperm is reabsorbed by the organism and becomes an invigorating force. Now the reabsorption of the sperm is a still debated question, and even if it happens this would leave unsolved the question how to account for the regeneration of white women, among whom very few even heard of the possibility to retain menstruation, respectively the production of the ovum which causes it. Medical science comes to solve now the problem, at least partly, by the discovery that the gonads produce besides the sperm and ovum special and powerful hormones, which then quicken and harmonize the activity of the other hormones too and thus reinvigorate the body.

While this recent discovery, if correct, would explain the vital and partly the psychic influence of the gonads, it does not even touch the spiritual aspect of the case, and regeneration means spiritualization. Fortunately, however, the teach-

ing of the Tradition covers all the aspects of the subject when it teaches: Handle the generative force-substance when it is in the gaseous (airy) state, is integral and not differentiated, fixed as nerve-fluid of seed or brain force.

This teaching is indicated in the alchemical solutions, liquefactions of metals, etc., but is expressed best by the allegories about bees and honey. Since almost prehistorical times honey was the symbol of the masculine, the fecundating, generative force, while milk symbolized the feminine, the gestating part. The ancients kept bees and knew well enough how do they swarm, yet, curiously enough, their writers often claimed that bees are coming from putrefied dead oxen, or even from the mouths of lions. So evidently this was but the hoary trick, to state palpable absurdities in order to make thinkers think and look for the arcane teaching that used to be occulted underneath the surface of such obvious nonsense.

The zodiacal symbolism of the Bull and the Lion would sufficiently reveal the origin of the symbolical bees, i.e. the factors which produce the symbolical honey. Furthermore, as far as the ancients could observe, the bees made the honey from the pollens of the flowers, i.e., from the stuff that had a causal connection with the seeds. So the conclusion was obvious: make your honey from the matter that later on turns into seed, sperm and ovum. That this symbolism was considered important by Rosicrucians too, is demonstrated by Fludd, who depicts the R.C. rose with bees on and the inscription: "dat mel apibus" gives honey to the bees. This inscription has more than one noteworthy sense, however.

X. THE ALCHEMY OF CONJUGAL COMMUNION.

According to the dictionaries and common usage the adjective "conjugal" refers to marital relations. But Tradition takes this word in its original sense, as derived from the Latin "con", i.e., with, and "jugum", i.e. yoke, and applies it not only to two persons of different sexes yoked together by matrimony, but also to two persons conjugated by intimate friendship, or as initiator and initiated. Moreover, just as the churches consider man and wife only as a single human unit, Tradition considers certain parts of the human organism as masculine and feminine, being conjugated by nature or by art. Here only the conjugal communion in matrimony will be treated as far as it is connected with alchemy, while the other aspects will be just outlined.

The complete marital communion during which the man and the woman become actually one organism, although it actuates the whole, is concentrated to three points:

- The generative organs,
- The solar plexus regions, and
- The brains,

i.e. it is physical, psychic and spiritual, in connection with

the Nephesh, Ruah and Neshamah. These three always act together, but where there is no real love, true affinity, the higher part of the Ruah and the Neshamah function on the physical plane only, and then the union and the communion are imperfect.

What happens on the physical plane is thus outlined by science: The contact of the generative organs, the nerve-network of which is rich in erectile papillae, causes a nervous excitement that immediately ascends through the spine to the optic thalami and from there to the gray matter of the cortex of the brain, the sensorium. During this ascension the excitation is enhanced by other sense impressions, mostly optic and tactile, and by the stir of the other organs which become involved by induction. Before the first wave of excitement loses its intensity by the dispersion of the agitation in the sensorium, the continued contact of the genitals produces other waves in quick succession, each of which intensifies its predecessor, so that the tension continually grows, until the climax is reached during the orgasm.

Moreover, the vibration of those physical waves resounds at the same time in the spheres of the psychic and of the intellectual activity too. Thus the physical emotion is just the first link in a chain which runs uninterrupted to the highest regions of the psycho-intellectual life, vibrating intensely through the whole organism and giving to it a higher tonality. Neither is this all. For after the desire of the flesh is satisfied the excitement subsides, but it leaves a lasting impression in the cells of the cortex of the brain; something of the acquired higher tonality remains and, especially although not exclusively in youth, it intensifies and quite often influences too the whole activity of the individual. Furthermore, the memory of the complete communion lingers long in the subconscious and is capable to re-excite again the whole organism. As Dr. Luys (LE CERVEAU ET SES FONCTIONS, Paris, 1875) writes: "Thus love...fixes itself permanently in the living being and lives a life of its own." And these explanations of modern medical science contain the key to the proper understanding of the effects of many important alchemical operations. For as below, so above.

Academic science deals mostly with the physical aspects of the question, and even with these only so far as they can be penetrated by the scalpel and microscope. Tradition knows, however, other details which complete the statements of science and elucidate them further. During the marital union a considerable amount of magnetic fluid (nerve-fluid, aura) is liberated by the excitement of the nerves. Such liberated auric particles are positively charged at the genitals of the man and in the brain of the woman, but negatively charged at the genitals of the woman and in the brain of the man. These double-charged magnetic vital emanations of the uniting organism are eager to blend, and each wave of them is intensified by the

rapidly-following ascending waves. But the attractive (centripetal) force of the negatives and the dispersing (centrifugal) force of the positives are working simultaneously, producing rotative movements. So no intimate blending can take place, but currents develop, inside of which small rotating movements are whirling. As the tension grows, a vortex is formed by these currents, the center of which is the solar plexus region.

Thus the sensual passion of the Nephesh and the mental affinities of the Neshamah of both parties find their equilibrium in the emotional region of the Ruah, where the forces of will and imagination are also centered. Let us bear this in mind, for it is important.

Now when the tension of the whirling positive and negative forces becomes high, this whirlpool acts as a magnet and draws in an influx from the circumambient aether, which then completes the omnipresent trinity of positive, negative and integral (the earthly reflex of the father, son and the spirit that issues from both) and thereby is caused the orgasm. The thus integralized vital force is usually injected into the womb, together with the sperm. When no fecundation takes place, a small part of this force may be re-assimilated, but the largest and finest part of it returns to the circumambient aether. When, however, the man or woman, or both of them are initiated, this vitalizing aether can be taken by the initiated party through the terminal filaments of the sacral nerves into the spine and the brain. It energizes the whole body and gives to it the tonality of the sphere from which the aethereal influx was indrawn.

So the degree of this re-energizing depends upon the character of the marital union. If this man was prompted by the passion of the flesh only, the aether is indrawn from the sphere of the Assiah and energizes but the physical body. If in the union true love dominated, the aether indrawn is mostly from the Yetzirah and so brings in the sidereal, i.e., the psychic forces. But if there is a complete communion in which both minds participate with intense mutual sympathy and even in a prayerful mood, then the highest, the primordial, aether is indrawn from the sphere of the Briah, even from the Aziluth, according to the receptive capacity of the performers. This, when complete, produces ecstasy or at least such an exalted love-delight of which those who copulate only according to the flesh have not even an approximate idea.

The initiate who is already master of his, or her, own will and imagination, who loves and is loved truly, can give to the marital communion any desired tonality, and can get vital reinforcement just from that sphere (physical, psychic, spiritual) from which it is most needed at that time, by concentrating during the communion love, will and the imagination at that center of the organism which is en rapport with the desired sphere. Of course, just one center at a time.

Moreover, by the wise perusal of the aforesaid three powers during the conjugal communion, each of the partners can impregnate the other with his or her vitality, desires or ideas.

This is often done unconsciously, as evidenced by loving couples who, as they advance in years resemble more and more to each other, not only in characteristic traits but, to a certain extent, even in facial expression. How much more so when the impregnation is carried out consciously, eventually with the consent of both partners. But love is the strongest among the three powers and it dynamizes will and imagination too. The stronger the love, the greater is the power to impregnate the other party.

The woman has, however, a certain advantage in this game. For Eve receives still the apple (aethereal influx) of the tree of good and evil from the (zodiacal)serpent, and hands it impregnated with the good or evil in herself to Adam through her positively-polarized mind. Here is a point about which Kipling made his greatest mistake. The female of the species is by no means inherently deadlier than the male. And fortunately for the male, there are still many good women who prefer to impregnate this fatal apple with the invigorating elixir of love and not with the deadly venom of masked hate. It seems as if Kipling had not penetrated, while in India, deeply enough the mysteries of Shiva, so does not know how to get well-seasoned apples.

As already Solomon knew, there is a proper time for everything. So there is a proper time for the conjugal communion too. The esoteric rule as to its selection is very simple and effective: Let the woman take the initiative. Even where it seems preferable to deviate, for some reason or other, from this rule it will be wise to heed the advice of the ZOHAR (L 49 b): "If someone wants to copulate with his wife, he ought to obtain previously her consent by friendly words and tenderness. If he does not obtain her consent, he must not proceed any further, for the marital union ought to be voluntary without any constraint." This is much more than due courtesy. This advice gives good psycho-physiological suggestions too. If the co-operation of the woman is half-hearted only, a small quantity of aether will be indrawn and there will be but little cream in the thus-obtained virgin milk; this is sure. And besides, the domineering of the man may arouse the ire of the woman and then the apple she hands over may be not wholesome at all.

The advice that her consent should be gained by friendly words and tenderness, by such wooing which made before the marriage sitting together a pleasure, is not a mere decorative phrase or sentimentalism either. What was said already about conjugal communion renders it obvious, that the so important exchange of vital magnetism, etc. must be most complete when the orgasm of both partners is synchronous. This happens naturally only there where the affinity between the blood of the husband and of the wife is strong, which is with modern marriage methods but accidentally the case. Possibly a medical analysis of the blood of the engaged would facilitate in this respect the selection and prevent the many

nervous troubles which are the usual consequence of the fact, that generally the orgasm of the man comes quicker and so the excited nerves of the woman are not appeased, as they ought to be, by a well-synchronized and complete exchange of vital magnetism.

Where there is genuine love, the looking into each other's eyes established strong magnetic currents that connect both minds, while holding hands, kisses and embraces do the same at the other magnetic outlets of the body. The scientist would recognize here but optic and tactile sense impressions, but the emotions in the soul tonalize high the sense impressions. (Verse 6 of the second chapter of SONG OF SOLOMON was written by a master of psycho-physiology.) So by this prelude, especially when tenderness is the leitmotive, the nervous systems of both partners may be perfectly co-attuned. Then it takes only some will power and practice on the part of the husband to obtain the necessary stamina to make the orgasms synchronous, what then makes the communion complete and satisfying in its physiological as well as in its psychic and spiritual effects.

The ZOHAR repeatedly emphasizes that the day of Sabbath is the most propitious for the marital union. This is also well-founded on physiological, psychic and spiritual reasons. Physiologically, it means moderation, which enables the husband and wife to enter the union with burning desire, with full reserves of vital energy, with tense and well-vibrating nerves. Psychologically, such moderation prevents saturation that would take out the zest from the union and make it a flat habitual function (the misnamed: marital duty) which leaves the finer emotions unstirred. Spiritually the Sabbath, no matter on which day of the week it is celebrated, being the day of detachment from worldly business, of rest and introspection, prepares best the minds of both partners for entering the communion in that prayerful mood which perfects, aye, consecrates it. Perfects it in every sense, for a conscious and desired union upon the mental planes permeates with its exquisite vibrations the psychic and physical planes too. Consecrates it because, as the Kabbala asserts, such sabbatical union attracts the blessings of the Shekinah. This means actual and substantial divine presence, from which among other blessing results the so-desired light of grace, without which no alchemical gold could be produced.

To the Western mind, however, praying and copulation seem to be incompatible. But are they? According to Moses: God is a consuming fire. The Gospels say that God is Love or, to use the more expressive Hindu phrase, God is bliss. Penetrate both definitions, and it will be obvious that if there be any incompatibility, this could exist only between praying and of raw sex-lust, while the true communion as a means for procreation on any plane of manifested existence is but an act of creation, to which man was, and is, assigned as a deputy of the Creator.

This point has another important aspect too. As tradition teaches, the sexual act is that burning fire which consumes the vitality of the flesh, our grosser substance, as fire consumes coal. But at the top of each flame there is a finer fire, which not only consumes, like the fire at the bottom, the substance upon which it feeds, but consuming the finest particles sublimated by the bottom fire, transmutes them into its own fire-nature and at the same time sheds light. This higher fire is kindled in the minds of man and woman during the communion, when the higher influx begins to get indrawn. And this fire, the divine-like love, produces the thrill that runs through the whole organism at the time when the orgasm approaches and during it.

To direct this thrill downward just to enhance the sexual pleasure is a step toward perdition. To direct it upwards, to illuminate with, and thereby to perfect, the mind, is a step toward salvation, which means liberation by spiritualization. So when the union is entered in a prayerful mood, at the moments when the climax approaches the will automatically directs the thrilling aetheric influx toward the united minds. If the union is entered for sexual pleasure only, the influx is directed also automatically toward the genitals. Thus it is evident, that the alchemist can harm himself or herself much, but also to get much benefit, according as the union is wrongly or wisely performed. By wise conjugal communion man may in time become a real human being in whom very little of the animal is left. By using conjugal communion for mere sexual pleasure, man may in time degrade himself into a featherless two-legged beast, in which very little of the human is left.

While this subject-matter extends still further (into magic and theurgy) what was already said about it will guide sufficiently the alchemist. As to the two other mentioned kinds of conjugal communion, it is also necessary in the alchemical work to comprehend clearly the conjunction of the positive and negative, i. e. male and female, parts of the human organism.

Originally Man was created male and female, androgyne like the Creator, and the division into two sexes was already the first step into disintegration. So before a reintegration could take place, each of us has to regain this androgyne state. All alchemical works allude to this necessity and, as already told, Paracelsus declared that in the perfected man the flesh body and the sidereal body should be united as in a marriage, because only after this union does man become perfect, which term means also complete, i. e., androgyne.

Generally speaking, therefore, in the individual man or woman the psyche is, although feminine toward the spirit, the active or male part toward the flesh body, which is considered to be the passive or feminine part, called also earth in contradistinction to the psyche which in this aspect is the heaven. In the flesh body resides, however, the divine spark too, i. e., the individual root-substance, which is the highest active, and therefore,

masculine, principle in each individual. In consequence, the alchemists often consider the earth (the philosophical, not the physical earth) as masculine.

In another aspect again, the right side of the body is considered to be masculine and the left side feminine, while from another angle the front is the active and the back is the passive part of our body; in fact, the back is the storehouse of powers. These complex relations will be elucidated partly in the instructions given for the Great Work and partly by the practice of this work itself.

The other kind of relation, but which is esoterically considered as conjugal, can develop between two very close friends (who may belong to the same sex or be of different sex) who assist mutually each other's spiritual development. Or between initiator and initiated, in so far as the initiator assists the initiated to see the intellectually perceptible as well as in substance, especially when mesmeric methods are used.

These two kinds of relations are, however, such a ground upon which even angels hesitate to tread. For there may sprout and thrive the most deadly vices of perversion, sexual, psychic, or intellectual, or any combination of these, wherever the body or the psyche of one or both partners is infected by any virus of impurity. Nevertheless, when such a relation is entered by two thoroughly-purified persons, marvelous flowers of the Beautiful, the Good and the True may flourish abundantly in the souls of the partners. Such relation between two friends, or initiator and initiated form, indeed, the narrow path mentioned in the Gospel, or the razor-edged Al-Sirat, the bridge that leads to Paradise, upon which whoever slips falls into perdition.

It was and still is the usual practice in every true (not merely ceremonial) initiation, that the hierophant or hierophantides (according to the sex of the candidate) mesmerized the already thoroughly purified neophyte right at the beginning of the initiation, and during the trance opened up for his or her inner eyes, vistas which are normally invisible but can be seen by the light of nature. After this introduction the neophyte, assisted by oral instructions only, had to strive to get into connection with the light of nature and the light of grace, mostly by connecting the conscious mind at first with the subconscious and afterwards with the superconscious mind, by using the previously-described methods and autosuggestions.

Then again towards the end of the initiation the neophyte was put, clad only in a shroud and self-entranced, into a coffin. Thus being symbolically dead, he was assisted in his efforts to separate the psyche from the body and to visit in the sidereal body the Sidereal World. The initiator externalized also and guided him actually, while around the coffin the brethren kept watch that no parasite larvae or lemures may enter the body laying in the coffin until the psyche finished whole night, and in the morning went directly to their work.

the trip and returned into its body. In the case of a woman initiate the hierophantides and the sorores served as guides, respectively guards. After returning to normal consciousness the initiate becomes an adept, twice born, meaning that even during this incarnation he died already, went into the Hades, but returned and was reborn again.

In modern times M. A. Atwood refers in a veiled manner to the assistance two friends can give to each other. But already Plato mentions in his *BANQUET* that the path can be traveled either alone or with another person. In the case of Mrs. Atwood, the relation was evidently one between father and daughter and above any suspicion. No reasonable suspicion can be cast either upon the relation between Socrates and Diotima, his priestess--initiator. The excellent method exposed there, that teaches how to reach immortality by advancing from the love of beautiful bodily forms to higher and higher manifestations of love and beauty, is entirely a pure, inner and spiritual process.

The other illustrations of this relation as given in the *BANQUET* may look as if they were somewhat shady, on account of the well-known inclinations of the ancient Greeks toward homosexual vices. In fact, if the subject is considered from the materialistic point of view only, certain passages would admit a homosexual interpretation. But the fully-informed and pure-minded seeker will discover even in these passages the processes of pure mutual magnetisation.

Two points are especially in favor of such interpretation. The first one is, that Plato conceived the idea of pure soul-union, which is still called Platonic love, although it is quite often misused as a convenient cloak to cover with it many sins. Moreover, the laws proposed by Plato to control sexual relations breathe purity. The second point is, that one of the best translators and esoteric interpreters of Plato, Marsilio Ficino, a man highly esteemed by his contemporaries as well as by modern scientists, hardly would have found it opportune to declare in his printed commentaries on the *BANQUET*, that for a philosopher the love of the male is preferable to the love of women, if he could have supposed that his claim could be misinterpreted even by fifteenth-century Italy as favoring homosexual practices. Besides this, in the same passage and referring to Plato, the warning is given by Ficino that the homosexual practices, inasmuch as they prevent the incarnation of incipient souls, are just as sinful as infanticides.

As to the invigorating effects of pure mutual magnetisation by auric emanations, Philo may be studied where he describes the agapes of the early Egyptian Christians, the Therapeutes. These, after taking together a supper consisting mostly of bread, vegetables and water, prayed, sang and danced the whole night, and in the morning went directly to their work,

(partly rediscovered as the hypothetical author of positive refreshed and more vigorous than they had been before the meeting. But the agapes were perverted later on, into orgies, whenever and wherever the partakers entered them with, and for, sexual emotions rather than in a prayerful mental attitude. The esoteric philosopher could draw curious conclusions from the observation of our feasts and dances, the thrills of which, even if more or less exhilarating at the beginning, sooner or later become fatiguing and rather noxious for the vigor and health of the body and psyche.

Yes, to reach the mysteries of love and conjugal communion it is necessary to dig deep into ancient literature. And after some arcana are found, they have to be passed through the crucible of a pure and strong mind before they are put into practice. For there is a mighty and dangerous temptation in them. But there is also a most precious gold for the philosopher. And as to the long and arduous work that is necessary to get perceptible results, let us remember that: Love's labour is never lost!

XI. THE FOUR ELEMENTS AND THE ZODIAC.

Let us recapitulate: The Aziluth, World of Emanation, the Word, consists of our whole solar system, spiritually considered, i. e. as consisting of the divine essence, life-light-love, inseparably blended the divine substance (mind substance), which is the substratum of all material manifestations. Aziluth is a noumenal world, basis and cause of all phenomena, conceived and born in the divine mind (nous, whence noumenal) like a word is conceived before pronounciation. So in order to make the Word actual, the three created phenomenal worlds had to be educed, just as a word has to be embodied into sound waves of aether, before it can be made substantial, sensible, audible.

Thus inside of the spiritual World of Emanation were created and are sustained the Mental, Sidereal and Elemental Worlds, by making the primordial divine substance more and more dense. These worlds were enlivened (received a permanent impetus for motion, vibration) and animated by the creative Breath of the Lord (RUAH ELOHIM) also fecundated by the divine will: YEHI AOR (let there be light, fiat lux). This light is not merely the energy that acts upon the organs of vision + makes things visible, but carries also divine illumination and, especially, it is the vehicle of the divine seed that endows with form all things.

This manifested primordial divine substance, the root substance, the substratum of all sensible materializations, be they sensible with the normal senses or only with the inner senses, vivified by the creative breath, is called quintessence in alchemy. It is identical with the aether of the ancients

In each of these worlds the dominating element perfected,

(partly rediscovered as the hypothetical aether of positive science) and with the akasha of the Hindus. It is sometimes called chaos, or hyle, too, in order to distinguish the manifesting primordial divine substance as it appears at the beginning of the alchemical operations from its status at the end of the work, when it is called quintessence, i.e. the fifth essence from which the four essential elements originated and into which they return again.

The vivifying energy of the creative breath causes the almost imperceptibly small units of substance, the etherons, to vibrate with immense rapidity. So in order that phenomena may take place, this substance has to be made more or less dense, by moderating the rapidity of vibrations of the minim particles. The first densified form of the quintessence appears as the element Fire. Made further dense, fire turns into the element air, the humid part of it may be precipitated into the element water, the solid part of which may condense into the element earth. Thus the change is always partial only, and the quintessence is present in each element, and each element always contains the three others too, none of which is separable from the whole. The diversity of the elements means essentially but diverse states of density caused by diverse frequency of vibration. So Paracelsus (Lib. Azoth cap. II) says: "I wish you not to believe that there are four elements. There are by no means four, there is only one, though divided into four bodies (corpora), i.e. one part resides in the earth, the second in the water, the third in the air, the fourth part in heaven (fire). He is a stupid man who believes that there are 4, or 3, or 2 elements. There is no such a thing."

Yet Paracelsus himself deals distinctly with four elements, and so do all the other esoteric philosophers although they too emphasize always the unity of substance or matter. The reason of this procedure is, that our finite minds do not perceive ultimate causes (the noumena) but only their manifestations (phenomena). Moreover, each of the characteristically different frequencies of vibrations produces distinctly different qualities in the manifestations of the one substance, which qualities can be best perceived in our mind when its vibrations are attuned to the frequency of the vibrations which form one element or the other. But the different vibrations of the mind produce on their part diverse states of consciousness too.

Thus inside of the quintessential emanation, by its own force (the vivifying breath) and from its own substance (the primordial mind-substance) developed the World of Emanation, in which the element fire predominates. Inside of this were created: the Mental World, in which the element air predominates, the Sidereal World in which the element water predominates and the Elemental World with our physical world, in which the element earth predominates.

In each of these worlds the dominating element permeates,

to a certain extent, the also-present other elements with its own characteristic qualities. This permeation of the dominating element impresses itself upon our consciousness too. Thus, for instance, in our life upon our physical earth we perceive only earthly earth, earthly water, earthly air, and earthly fire, but never the pure element earth. These blends as it were, of the pure elements embodied physically into our most dense earth, are called elementates (elementa elementata, or corpora elementata). For the sake of brevity, however, also to veil their statements, most authors call the elementates simply elements too, confusing thereby the uninitiated. But it is important to distinguish these two categories, because without this some fundamental tenets of alchemy would be almost incomprehensible. For instance:

Academic and esoteric science both consider four kingdoms: Mineral, vegetable, animal and human. (Some modern scientists consider Man to be but the highest species in the animal kingdom. But while esoterists also admit that there are men who as yet did not surpass the animal stage of development, they opine that in the real human beings the animal-like characteristics are already under full control of the human nature, which is a reflex of divine nature.) According to academic science, however, all the four kingdoms are present upon our earth, perceptible to our normal senses, and it deals only with these. But the esoterist considers the normally perceptible four kingdoms are composed only from elementates, in which the true elements are latent.

According to the savants, therefore, we live here the real human life. But according to the spiritual concept of the esoterist only our outer life is human, while our inner life is merely mineral life, which shall reach, in consciousness and with ability to act, the vegetable life on the sidereal sphere only, the real animal life on the mental, and the real human life on the emanated divine sphere only. Neither is this mere metaphysical speculation, because the actual great work is founded upon such graded progressive development of consciousness and ability to act on the higher spheres.

Recent researches, discovered facts and reasonable hypotheses of modern science help, however, the esoterist about the comprehension of ancient arcana. For instance: Academic science rediscovered again that matter is but a static, and force but a kinetic state of the root substance, the aether, which is the sole substratum of all phenomena. The waves of this aether were found to move incessantly through space, with a velocity of 294,000 miles per second, and to be composed of so small particles, the etherons, that their discoverer, Captain T. J. J. See, U.S. N. says that if the atom of hydrogen, our lightest gas, "be imagined the size of oranges, lemons or grapefruit, then on this same scale the electron is like a coarse grain of sand, the etheron, or particle of aether, is like a fine particle of smoke from a cigar."

Yet from such minim etherons are coagulated the immense nebulae, the first cloud-like but living (for self-luminous)

sensible materialisations of an incipient new solar system, forming in space immensely far away. It will take millions of years until this new solar system develops. But inasmuch as manifested life depends upon the physical conditions of the star on which it has to appear (our organism could not exist on other stars) each nebula has to contain not only the divine Idea that predetermines the whole future fate (the ananke of the Greek theosophies) of this new solar system but also, in potency, the seed-atoms from which all the different forms of life that will have to appear there will unfold. A nebula gives us, therefore, by analogies a good demonstration of what does a divine Word look like in its first stage of perceptible manifestation. It facilitates also the understanding of what did the ancients mean by their term "chaos", out of which everything was born, viz. a confused mass of substance, potentially pregnant with every form. Furthermore, the recently-discovered cosmic X-rays, which arrived to us from the ultra-zodiacal spaces and work in our solar system independently from the sun, demonstrates the claims of the ancients about zodiacal and polar influxes, about the influence of the Central Suns and, eventually, concerning the mysterious divine afflatus without which, according to the ancients, no man should or could work in alchemy.

So let us give thanks for the (even if involuntary) contributes with which so-called positive science confirms by its fundamental hypotheses our faith in Tradition, and let us continue our inquiry.

At the beginning of the manifestation called creation the emanated substance, although fecundated already by the divine breath, was a chaos (the proto-hyle of Aristotle) which potentially contained everything. In order to turn these potentialities into actualities, the first step was to educe out of this quintessence the four elements, by differentiating the vibrations of its parts according to the divine will. The alchemist has to work likewise: gather everything into the first matter, from this educe and later on transmute the elements by a strong and fixed desire, which is the beginning of the spiritual will. For desire is the factor that changes the frequency of vibrations.

The four elements are distinguished from each other by an essential and by an additional quality. The fire is essentially hot and additionally dry, the air is essentially humid and additionally hot, the water is essentially cold and additionally humid, the earth is essentially dry and additionally cold. The additional qualities facilitate the transition of one element into that other that has the same quality essentially. Thus is established the circulation of the elements.

The process by which out of the four elements all manifestations were materialized, develop and are dissolved again, was demonstrated by the ancients upon the zodiac. This is an imaginary belt, consisting of the constellations which are

usually called the signs of the zodiac: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces. These extend about 8 degrees on each side of the equator, and inside of this belt run the paths of the sun, moon and planets, the middle plane of the belt being the ecliptic, i.e., the sun's path viewed from the earth as center, but actually the earth's path, with the sun as center. In alchemical work the alchemical earth is considered as the center of the alchemist's own solar system.

The ancients considered Cancer as the door of our solar system (cosmic as well as individual) by which souls enter from the Beyond, and Capricornus as the door by which the perfected souls leave our solar system which itself is continuously supported by the force substances received from the ultra-zodiacal spaces and conveyed by the zodiacal constellations. For this reason the twelve signs represent the forces of involution.

Nowadays our philosophical zodiac, which still considers Aries as the sign of the vernal equinox is, on account of the precession of the equinoxes, no more in full correspondence with the actual position of the celestial signs. But when the zodiac was first constructed and the doctrine of celestial and parallel human transmutations was established, astronomy and esoteric science were in perfect harmony. Thus the transmutative processes in the macrocosmos could be well coordinated with the transmutations that are necessary in the human microcosmos to perfect the individual. Therefore, certain centers in our organism were considered as being connected with a corresponding zodiacal sign, and experience proved the practical value of these philosophical designations, so no readjustments were made.

In the macrocosmos the zodiac is always circular, but as applied to man it is depicted sometimes as circular, but mostly as a straight line, the latter being considered practically as the exoteric and the circular as the esoteric zodiac. This distinction is not entirely correct. Man takes the circular form first as an embryo in the mother's womb. But at birth man breaks through this prison and straightens into a perpendicular being, connected from that time on by the feet with the magnetism of our globe. On account of this connection the procreative forces of the adult are stimulated and become active in the work of procreation, in the sowing for the flesh.

However, in order to be reborn man has to enter a new embryonic life in the womb of the Great Mother, and so to take up symbolically the circular form again, in which the soles touch the top of the head. (The serpent swallowing its tail.) In this form the inner man becomes liberated from the procreative impulses of the earth, and the generative forces will reach through the (psychic) legs the spiritual procreative organ, the head. And like the first embryo draws sustenance from the mother, the new embryo will draw sustenance too from the Great Mother.

Then at the time of the rebirth the thus perfected man straightens out again into a perpendicular form, standing erect, moving freely and never falling any more. The feet draw the forces of the earth, the head draws the celestial forces, and uniting them in its androgyne-perfected individuality, endowed now with the flesh and blood of Jesus the Christ, the man becomes a human-divine mediator, co-working in the realisation of the divine will. Thus shall be done the Father's will in heaven and in earth, the purpose of which is the creation of the new Paradise, the new Jerusalem, the spiritualized earth, residence of a new Humanity, a living Temple of the living God.

The twelve signs are thus connected with the four elements: Aries fire, Taurus earth, Gemini air, Cancer water, Leo fire, Virgo earth, Libra air, Scorpio water, Sagittarius fire, Capricornus earth, Aquarius air, Pisces water. The first quaternary of elements is connected with Aziluth, the second with Briah and the third with Jetzirah or with Assiah, according as its elements are used in the Sideral World or in the Elemental World.

To symbolize that all these worlds are mutually penetrating each other, each element is represented as a triangle. Aries, Leo, Sagittarius form the trigon, or triplicity, of fire; Taurus, Virgo, Capricornus the trigon of earth; Gemini, Libra, Aquarius the trigon of air; Cancer, Scorpio, Pisces the trigon of water. These trigons, or triplicities, form together the zodiac of the Word, consisting of the pure primary elements. Taken apart, the trigon of earth symbolizes Jesus the Christ born at its apex, the winter solstice. It means the earth of the living beings, terra viventium, i.e. of such in whom the Christ begotten by the Holy Ghost was born. The trigon of water is considered as a symbol of Mary, conceived as Isis, the Great Mother. This is the living water, the living and life-giving divine substance. The apex of this trigon is Cancer at the summer solstice. These two trigons form the solstitial six-pointed star of the creative Logos. The trigon of the illuminating and vivifying fire, of the breath exhaled by God and inhaled by Man, the warmth of divine and of psychic love, the nectar, the symbol of the Holy Ghost, has its apex at the vernal equinox, Aries. Its color is ruby red. The trigon of air, i.e., of the life-sustaining aether, which connects the emanated world with the created worlds, which embodies the angelic choirs, executives of the divine power (flaming sword) has its apex at the autumnal equinox, Libra. Its color is emerald-green, the blessed viridity (beata viriditas) of the alchemists, the principle of vegetative power. The trigons of fire and air interlaced form the six-pointed star of the equinoxes, symbol of the temporarily equilibrated powers of the creative Logos. And these four trigons represent, as told, the involutive powers and force-substances coming through and from the zodiac.

For alchemical purposes the zodiacal signs are grouped also into another four triplicities. There Aries, Taurus and

Gemini form the intellectual trinity; Cancer, Leo, Virgo the maternal trinity; Libra, Scorpio, Sagittarius the reproductive, and Capricornus, Aquarius, Pisces the servile trinity, which again can serve either in mundane procreation or in mental operation. This classification will be more comprehensible after considering the correspondences between the zodiacal signs and the pertaining parts of our body, which are as follows:

1. **ARIES:** Fiery fire. It signifies the Great Orient, from where the illuminating divine sun dawns upon our consciousness. It is the ore, from which is produced the alchemical steel, the most pure and more volatile part of matter, the quintessence. Aries is located in the forehead and particularly in the pituitary gland. It indicates the intellectual, i.e. divine will, the Ego in self-manifesting action that, when it becomes outward radiation, is called the Golden Fleece, the aureole.
2. **TAURUS:** Fiery earth. It symbolizes the powers of the sacred bull and cow of Egypt, Apis and Hathor, otherwise Osiris and Isis, the sun and the moon. (Apis in Latin means a bee.) The bull is the force that belabours the soil, so the sign indicates the hot and fiery (solar) quality of the alchemical earth. When this energy is fixed in the earth, our fixed matter, this earth becomes fertile. Thus Taurus means the procreative energy too, in all spheres, including also the quickening energies of the meditation as well as of love. Taurus is located in the back of the head and in the neck, and refers to the energies of the cerebellum and of the pineal and thyroid glands.
3. **GEMINI:** Fiery air. Castor and Pollux, twin souls, androgyne force. It indicates the united action of male and female organs in conjugal communion as well as of spirit and soul, brain and body. Also the action of the subconscious and superconscious drawing ideas and forces from Above and projecting them into the conscious mind. The attractive, projective and executive forces of arms and hands, in which Gemini are located, are also indicated by this sign.
4. **CANCER:** Fiery water. It is the shamain, fire-and-waters, the life-force in its integrity coming out of the breast of the Great Isis. Cancer symbolizes the cosmic influx at the summer solstice and the individual influx, received when the alchemical fire is the most intensive. It is located at the lungs instruments of physical and psychic respiration, also of magnetic control, forming at the same time a switch to spiritual things too. Its powers extend, however, below the diaphragm, where the organs for the assimilation of substantial food are located, while the lungs are the organs for assimilation of the air. Esoterically considered, therefore, Cancer is the organ for the assimilation of all that we receive from outwards, be it substance or energy.
5. **LEO:** Watery fire. As this classification indicates,

Leo is the twin of Cancer, both representing the integral life-force. But while Cancer is the lunar, i.e., watery, gestative and more substantial part, Leo is solar, i.e., fiery, the male, the fecundating part. It is the spirit working in the soul. Leo as the Lion of Judah symbolizes the cosmic Christ and the Central Sun. As the solar lion it represents Jesus, our Christ, the spirit of our sun which generates, while the Central Sun regenerates. These two suns furnish with their dynamism our alchemical lion, which as a symbol of the visible sun, is mostly called the green lion, the vegetable stone, which generates, vivifies, earthly things, while the lion as a symbol of the Central Sun is mostly called the red lion, the finished stone, elixir, exalted sulphur, all of which terms indicate the regeneration achieved. Both lions are also in their spheres dissolvents and fixatives, just as the lion chews up its food to assimilate it to its own nature. Because in alchemy all the metals have to be dissolved and then transmuted in their liquified state into fixed gold.

Leo is located in the heart, which is our sun, the center of the circulation of the blood. Likewise the alchemical lion is the center of the fluidic circulation, also the fire vortex, although the true center of this is not the muscular heart, but is located at the end of the spine.

6. VIRGO: Watery earth. It symbolizes the primordial emanated divine substance, part of the cosmic mind. Although it is fecundated already by the divine Fiat and is, therefore, pregnant spiritually with the divine Idea, it is considered to remain virgin, for as yet it did not give birth to any materialization. To become a mother it has to be married to its own brother. She is our Beia, while her brother and husband is Gabritius our solar lion. In plain English, the divine Influx, fecundated already Above, has to be fecundated again in the purified human mind by the divine spark in us, to become the mother of the philosophical divinely human child, our re-generated Ego. Virgo is localized in the solar plexus region, but symbolizes the actual womb too.

7. LIBRA: Watery air. This sign is located in the region of the lumbar vertebrae, the loins. The store-house of the as yet undifferentiated, fluidic, procreative energy. (Girding the loins.) In Libra are united the procreative forces of the womb (feminine energy) and the alchemically masculine energy of the next sign, Scorpio, before they are by the will directed to the genitals or to the head.

8. SCORPIO: Watery water. It is the sex force in the organ of either sex. Scorpio symbolizes their respective energy, derived from the common source, the magnetic energy of the earth. It is the individual serpent-power which, when used for good purposes (self-perfection) is called Eagle, after the so-named paranatellon of Scorpio, but when it is used for evil purposes (lust, black magic) it is called Scor-

pio. In its integral (potentially good or evil) state it is symbolized by a winged serpent or winged dragon.

9. SAGITTARIUS: Airy fire. It is located in the thighs and around the prostatic gland. The sign is depicted as a centaur with drawn bow, a symbol of animal and human energies united, ready to shoot, (project). In it is located the root of locomotion, physical and psychic; it is the seat of volition.

10. CAPRICORNUS: Airy earth. It is located in the knees, the pliable part of our physical mechanism for locomotion, the leg. But esoterically it is the point of accumulation of the magnetism of the globe drawn up into us. (Kneeling at prayers.) On account of being the storage of these forces was the goat Amalthea represented as the nurse of Jupiter, and its horn as the Horn of Plenty. But it is also the scapegoat.

11. AQUARIUS: Airy air. It is located in the calves-section of the leg. It represents the magnetic forces too drawn up from the earth, which here begin to condense as fine vapors and rush upwards.

12. PISCES: Airy water. It is located in the feet, the foundation of upright standing and locomotion. Our soles are furnished with a fine net-work of nerves, which draw in the forces of the earth.

These last four signs (9 to 12 inclusive) are located in the legs, which are instrumental in drawing up the magnetic forces of the earth. These currents may be transmuted into animal emotions and procreative forces, what is done usually unconsciously. But in the perfecting alchemical work these energies have to be consciously transmuted into psychic emotions and energies and have to be used for the purposes of regeneration. In this latter case, however, these four signs are considered as the psychic legs, which in the circular zodiac touch the top of the head and thus complete the circle. As such they are located in the cauda equina (terminal filament) and in the spinal cord. So located Sagittarius refers to the cauda equina, going from the coccygeal gland up until it joins the spine. Capricornus refers to the spine from this point upward to a point a little higher than the level of the heart. From there up between the shoulders runs Aquarius, and that part of the spine which passes through the cervical vertebrae is identified with Pisces.

In the flesh body Paracelsus (loc. cit.) thus locates the elements: "Man lives by the four energies of the one element and has them essentially in his body too, this way: The essence of the element earth is in the flesh, in the muscles, in the blood that is outside of the blood vessels. The watery part of the one element is in the blood which circulates in the blood vessels. There is in the blood a large part of the essence of the air too. The largest quantity of air, however, is in the stomach and intestines. And it is necessary to philosophize

actually, and as the same also individualizes each being in mostly and most exquisitely about the air, more than about any other part.....because in the air is the life-energy of all. Concerning the fourth essence of the element, the fire, it resides in all bones and in their marrows, having its boundaries and ultimate region in the heart and head, from where it gushes forth into the eyes."

The elements are present in the aura, of the flesh body too, condensed there from the aether which carries the involving substance (involution) through the zodiacal signs. In this aspect our aura represents actually the original chaos, out of which we have to draw out and purify the elements, and then to re-unite them finally and perfectly balanced into the solar body.

XII. THE THREE PRINCIPLES AND THE SEVEN PLANETS.

The one element (quintessence, akasha) differentiated into the so-called four elements,--fire, air, water-earth,--furnishes through the zodiac our solar system with the force-substances which, in diverse mixtures are the material substratum of everything that appears in our solar system, be it perceptible to the normal senses, or only to the inner senses. This involuting quintessence, although it contains masculine (positive) elements too, is considered in its general character feminine (gestating) because in it the substance part prevails. It needs, therefore, an active factor to evolve its inherent, but inactive, latent inner potencies, in order to bring forth and evolve to final perfection everything that has to be manifested, as predetermined by the divine command: "Let there be", fiat. This active evolving factor in our solar system is the force of Life, which by continuous generation keeps the elements in perpetual motion, and by never-ceasing transmutations always restores the root-substance into its perpetual virginity.

This mysterious force of Life is represented in alchemy as the three principles and the seven planets. And inasmuch as the ultimate principle (source, essence) of every existing thing is God, manifesting as a Trinity, so the three principles of the alchemy are, in their first spiritual state, a reflex of this Trinity. R. C. Kabalists (von Welling: OPUS MAGO-CABALISTICUM Tom. II tab. II) depict the Trinity as a central triangle, the Central Sun, around which are placed the seven divine creative forces (rays) as seven planets. The whole symbol is the scheme of the ten Sephiroth in which Ain Soph (Infinite Deity) manifests, but which are also the prototype of the creation of our solar system. The Creator is represented as a Trinity of the three highest Sephiroth, while the sun, the moon and the five pertaining planets are symbolized as the seven lower Sephiroth. Yet all the ten form but a single whole, the sephirothic tree, a single unit: God manifesting in creation.

Life is the motive force which educes everything in the mineral, vegetable and animal kingdoms from potentiality into

actuality, and at the same time individualizes each being in the species to which they belong. The three alchemical principles; Salt, Mercury and Sulphur, are thus the highest aspect of the Life-Force, that is often called the Spirit of Life, spiritus vitae. As the Trinity, Life is but one and so the three principles too are but one in essence and actually inseparable. Wherever one aspect prevails, there the whole is called accordingly salt or mercury or sulphur, yet in each of these the other two principles are always present too. Nevertheless each aspect, while it dominates, acts in a distinct and to it, characteristic, way.

The divine substance, or divine vestment, is always considered as light and, in fact, the force of Life that emanates it can be perceived by us as light only. Every living being emanates a shining aura, although its light is perceptible to sensitives or by inner vision only. This light manifests in diverse colors (according to the frequency of vibration of its carrier, the aether) and is always polarized. Kabalists call the active pole of light AOD (our sulphur); the passive pole, AOB (our mercury), and the integral equilibrated light, AOR (our salt).

In their alchemical application: Sulphur is the masculine fire that enters into every seed and by informing them educes out of them their individual form. Mercury, as alchemical principle, is the moist substance (humidum radicale), the root substance of every seed, in which the form-giving masculine force acts, so that the substance can gestate the individual and bring it forth with the aid of the Salt principle. For Salt is the integral state in which Mercury and Sulphur unite, and Salt is in every manifestation the energy that corporifies, is also the basic substratum in every manifestation.

In every materialized form sulphur (archeus) is the spirit, mercury (azoth) is the soul, and salt (hyle) is the body (vehicle), which may be the flesh, the vital or the sidereal, even the solar body. Thus it becomes obvious, that the three principles are always inseparably present, do cooperate, and whenever salt, mercury or sulphur are mentioned in regenerative alchemy, the reference is by no means to the similarly-named goods of commerce, but to the principles that are aspects of the triadic, all-permeating, omnipresent Life-substance-force, which produces every material manifestation on each created plane.

As the four elements materialized in our globe, where the most dense part of the element earth dominates, are called properly elementates but often simply elements, so the three principles materialized on our globe are mostly designated simply as salt, mercury or sulphur. Actually, however, these are but materializations of the true principles embodied into elementates, so their proper name is mixts, or rather principiated principles, although this latter term (principia principiata) is rarely used. These principiated principles are meant whenever it is said that the principles are derived from the elements. Thus:

Central Sun vivifies and moves not only our solar system but the

fire acting upon air produces sulphur; air acting upon water produces mercury; and water acting upon earth produces salt.

The German Jesuit, Athanasius Kircher, who was well-versed in all exoteric and esoteric sciences of the 17th century, throws clear light on this intricate subject by stating in his "ARS MAGNA LUCIS ET UMBRAE" (p. 533): "As the celestial sun (our visible sun) with its invisible heat (calor) generates everything in a terrestrial way, so the terrestrial sun (that particle of the Central Sun that is focused in the center of our globe) with its invisible (invisible means here and further on: insensible) calor creates and regenerates everything invisibly. By the celestial sun and Spirit of the Lord operates everything in nature naturally, but by the terrestrial sun the same Spirit operates everything, but with invisible procedure (occultly). And like the sun above us with its invisible intrinsic virtue is (present) in everything as a potency and the natural heat of everything, so the terrestrial sun with its invisible virtue is in all things as an innate heat, balsam, lamp and oil. The former is called the hidden spirit of life in everything; the latter is called by its proper and genuine name the sulphur of nature existing in everything; for superior things are present in the inferior things, and inferior things in the superiors, yet not as in themselves, but according to the nature and mode of the superiors."

Inasmuch as sulphur is but one aspect of a triadic energy, i.e. Life, and the aspects of this triad are inseparable, it is obvious that not only sulphur, but also mercury and salt, taken at the highest sense of these terms, are manifestations of the Central Sun too. Working, however, in the lower spheres they mix with the more or less dense substance of each sphere, until they take the character of the mixts.

The 7 invisible planets of our philosophy are considered in their highest aspect as the 7 lower Sephiroth, i.e., organic parts of the Central Sun, just as the visible planets are organic parts of our visible sun. There are indications that the ancients knew well that the sun is the center of our solar system and our globe is one of its planets. That they treat the earth as, for us inhabitants, the center of our solar system and the sun as chief of planets, this is but part of a practical working scheme, based on the fact that gravitation is a cosmic energy to which all other physical energies, working in every heavenly or terrestrial body, have to be, and are, perfectly attuned.

Concerning another essential part of this working scheme, viz. that a quantity of the energy of the Central Sun is focused in the center of the earth as well as in every human being, and forms a well out of which our psyche and spirit are watered, this was founded on the ancient philosophical concept that the center of God is everywhere and his circumference (God being infinite) is nowhere. It tallies with the saying of Paul that God is all in all. From such premises the conclusion can be drawn, that the Central Sun vivifies and moves not only our solar system but the

constellations too, with the cosmic energy called now gravity but which was called by the ancients: Love, the first God.

In such sense considered the ancients the earth as the present de facto center for humanity and our visible sun as the chief link of the planetary chain. In such sense did they bring the planets, which are in the Cosmos but negligible particles of our small sun, into a close and intimate relation, even as rulers, with the zodiacal signs, each of which is a solar system. For the identity of the essential active energylogically permits some cooperation not only between the thus-connected signs and planets, but even between these and man.

The planets are, as it were, mediators between the zodiac and our Elemental World, to which they convey from the Kosmos substance and energies. Consequently, they have to be considered in connection with the zodiac as well as with the inner and outer man, for in the Elemental World Man is the highest organism.

In our philosophical zodiac the Sun and the Moon each occupies one sign as its house. Each of the five planets has a sign allotted as its diurnal and another sign as its nocturnal house. Each planet is most active in its own house, although its activity reaches the apex, its exaltation, in another sign and again the lowest ebb of its activity, called detriment in another sign.

Leo is the only house of the Sun, which is exalted in Aries, in Libra declines. The only house of the Moon is Cancer. It is exalted in Taurus, declines in Scorpio. To Saturn belongs Aquarius as diurnal and Capricornus as nocturnal house; in Libra it is exalted, and declines in Aries. Jupiter's diurnal house is Pisces, nocturnal Sagittarius, is exalted in Cancer, declines in Capricornus. The diurnal house of Mars is Aries; the nocturnal is Scorpio. His exaltation is in Capricornus; declination in Cancer. The diurnal house of Venus is Taurus, the nocturnal Libra; it is exalted in Pisces, declines in Virgo. The diurnal house of Mercury is Gemini, the nocturnal is Virgo, which is also the sign of its exaltation, while it declines in Pisces.

Generally speaking, the diurnal houses refer to the active, waking, state of our consciousness in any sphere; and the nocturnal houses to the occulted (sub- or super-conscious) states of consciousness. This is of importance, because according to the Rosicrucians (LE PILOT DE L'ONDE VIVE, par Mathurin Eyquem. Paris 1678, p. 4) the magus performs by unit' the masculine (diurnal) aspect of this or that planet with the feminine (nocturnal) aspect of the same planet.

The order of succession of the planets is usually given as: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Ancient Greek philosophers and some Hindu authors enumerate, however, the planets in order as they are placed in their houses in the zodiacal signs, and do this either by following the yearly successions of the seasons (which is also the way of the development of the matter in the Great Work) from the winter solstice ascending: Saturn, Jupiter, Mars, Venus, Mercury, Moon,

Sun; or else starting from the winter solstice they follow the way of the precession of the equinoxes and enumerate the planets: Saturn, Jupiter, Mars, Venus, Mercury, Sun, Moon. Each of these three methods has its special significance in alchemy, but of this broad and deep subject only so much can be told here, that the scheme in which the Sun is placed in the middle is connected with the transmutation of the elements; the seasonal succession refers to the yearly circle (circuitus minor) of the sun around the zodiac, while the precession of the equinoxes (circuitus major) refers to the Great (Platonic) Year, during which the Vernal Equinox makes a complete circle around the zodiac.

Considering now the characteristics of each planet separately, it is obvious that the ancients considered the Sun to be the most perfect, the leader of the whole group. Their ideas about it are the best expressed in their symbolism. To them the Sun, personified as Osiris, Mithra, Bacchus etc. was the Logos, its soul and the visible sun only its body, tabernacle, chariot, ship. So the Sun was the source of Intellect, from it originated and to it returned all the souls, from there came all blessings. The Sun was the heart of their whole system; from it pulsed life through the whole creation. It was also compared with gold, spiritual or material, the most perfect metal in which life is fixed permanently, which best resists to fire and other destructive influences, for in it the four elements are united in indissoluble harmony. It is interesting that modern astronomy places hypothetically the Central Sun, around which our solar system revolves, in the constellation Hercules. So the many myths about the solar hero Hercules, prototype of the initiate, may have had a more solid foundation than is revealed in our mythologies.

Actually the sun inbreathes during its passage through the signs of the zodiacal circles, i.e. once in a year, all forces and substances that pass from the ultrazodiacal spaces through the signs. These influxes are then circulated through the planets by a pulsation of the sun, analogous to the systole and diastole of the heart. Thus the Sun becomes the source of all vibrations, also of all attractive and repulsive energies, the interplay of which produces all circulation. By these circulations and by the diverse frequency of vibrations in the circulating currents are created and sustained all materialized beings in their immense diversity throughout the whole creation.

In our esoteric philosophy the solar system is considered as composed of masculine and feminine parts. Taking it as a whole the Sun is considered to be the active male, and the planets together as the passive female part. But there is a further specialization. The male, fiery, form-giving qualities are attributed to Saturn, Jupiter and Mars, the feminine, substantial, watery, gestative qualities to Venus, Mercury and the Moon. Although Venus, as Lucifer, is considered masculine, Mercury is recognized to be androgyne and the Moon, although feminine (Luna)

is considered sometimes as masculine (Lunus), even is depicted with a beard.

The masculine energies are always considered as electric, dispersing, repelling, the feminine energies as magnetic, contractive, attractive, gestating. In the triad of masculine planets, however, Mars is taken as the most electric and Saturn as the most magnetic in tendency, and between the two Jupiter forms the circulating motion. Likewise among the feminine planets the Moon is considered to be the most contractive and Venus the most electric in tendency, Mercury forms the circulation. So in alchemy Saturn is paired with Luna, Jupiter with Mercury and Mars with Venus. This seemingly so theoretical combination is practically important for the alchemist, who has to work constantly with expanding (solution) and contracting (coagulation) forces, also with the circulation (fixation) that results from the opposition of the two other energies, which by their apparent opposition are in fact cooperating.

Considering now the character and function of the five actual planets and the Moon, we find that:

Saturn as celestial planet (the Janitor Pansophus, pansophist doorkeeper of the Rosicrucians) is the celestial guardian of the threshold that separates our solar system from the Makrokosmos. Saturn receives the influx of the Pole Star and distributes it as the Sower (sator). But as Father Time (Kronos) Saturn is also the Reaper, who does not permit to pass out of the earth's magnetic atmosphere any person not sufficiently spiritualized for the higher Life, but forces them back to reincarnate.

When the myth that Saturnus swallowed his children except Jupiter; and the other myth that Capricornus, the house of Saturnus is the door of immortals are considered, the juxtaposition of the nocturnal and diurnal houses of Saturn (Capricornus, Aquarius) indicates also the door through which the soul passes from the dark nocturnal into conscious ^{aw} diurnal life, either on this earth or on the high planes. As terrestrial planet in our body Saturn acts the same way; it is also the highest mental power in man, that rules the root-memory (previous incarnations) and the energies of light and ardor, i.e. the intellectual creative powers.

Jupiter as celestial planet symbolizes the materializing power in nature, who uses the fire (Sagittarius) and the water of Life (Pisces) to realize its concepts. As a terrestrial planet it creates mentally, by uniting the energies of Saturn, Mars and Venus with its own reasoning and formative mental power. It is also the ruler of clairvoyance and psychometry, also of telepathy. While imprisoned in the body it is reason in us and the father of our mortal personality.

Mars, as celestial and as terrestrial planet alike, represents the vital energies and especially the masculine part of the propagative force, moved by passions, which forces have to be transmuted during the perfective work into mental will and mental generative power. Its completing partner is:

Venus which, as celestial and as terrestrial planet, re-

presents the feminine part of the generative energy, of which the sex force is but a lower manifestation. It is moved by pure, even divine, love rather than by vehement passions, and it is the force-substantial part of the two great human creative powers, viz. constructive imagination and the intensive desire toward all which is on high. As Paracelsus assures us: (DE PESTILENTIA TR. I), the Celestial Venus, Venus Urania, is the link that connects us with the divine grace, and she loves chastity. When Mars and Venus, the spiritual will and imagination, are united, materializations can be produced by the energy of continued thought.

Mercury means the Serpent (Nahash) of the GENESIS, also the Serpent-Power (kundalini shakti) of Yoga. As celestial planet it represents especially the cosmic Life-force carried everywhere by the perpetual serpentine (wave-like) motion of the aether. Means also the regenerative force-substance. As terrestrial planet, Mercury is the energy of the intellect that gives the mind the impulse to think and that mysterious power to the thought which is used in alchemy and in magic. As double Mercury (mercurius duplex) of the alchemists, i.e. its celestial and its terrestrial energies united, it is the mother of our art. In fact, the mercurial energy assisted by the forces of all other planets, carries men through the whole evolution from infancy (animal man) to the perfection of the regenerated ripe man. Therefore, the ancients called Mercury (Hermes) the guide of souls (Hermes psychopompos), i.e. the liberator from reincarnations. And in this sense compared medieval alchemists Mercurius with Christ, the crucified Jesus, whose self-designated symbol was the serpent lifted upon the cross.

Moon: the Visible Moon is to use a reflector of the light of the Visible Sun. The ancients considered it as a living reflector of the Central Sun too (i.e. Mind reflecting Intellect). Egypt personified the visible Moon as the cow-headed Isis and the invisible esoteric Moon as the Great Isis whom the visible Moon serves as a ship (vehicle) only. This Great Isis became the Maya of the Greeks and Hindus and the Maria of the Christian esoterists, i.e. a personification of the divine mind, divine substance, creative divine nature (natura naturans) in contradistinction to created nature (natura naturata). Conceived as the ruler of nature, the Moon governed the tides, growth and decay, increase and decrease, generation and death in the three created worlds; but also the high tides and ebbs, the expansion and contraction of the aether.

As terrestrial planet the Moon means generally our inner nature, the intellectual light and the power of the subconscious and superconscious minds. In the outer man it rules the brain and the spine, the tides of the generative power and the increase and decrease of the marrows. It is the source and the dispenser of true intuitions, the reflex and forerunner in us of the divine direct cognition with which the thoroughly perfected man is

endowed. In this aspect the Moon is connected also with the highest power of the perfect man, called esoterically the power of speech, i.e. the power of materializing ideas conceived in and by the mind, just as thought is materialized in the pronounced words. This is the VAKH of the Hindus, the basis of their Mantra-Yoga. This power is referred to when the "words of power" of Jesus are mentioned in the Gospels, and this is the real Lost Word of Masonry.

The mind that reaches this perfection signifies also that the solar body has developed, while Mercury is considered sometimes to be identical with the sidereal and Venus with the vital body. The 3 male planets are considered as the spirits (intellects) that animate the mind-bodies represented by the feminine planets. All these planets form, however, together with the Sun, Moon and Earth (philosophically and actually) a single living unit, all parts of which are constantly cooperating.

According to Tradition all our mental, moral and psychic qualities are influenced by the stars, i.e., by the planets and through them by the zodiacal influxes. All these are originally good, apt to develop further our intelligence and virtues (inner energies). But when the waves of aether which carry these influxes meet the magneto-electric field (the astral) of our earth in which good and evil emanations of humanity are mixed into the atmosphere, the dynamic influxes of the stars mix with these and reinforce good and evil alike in proportion to the good or evil essential qualities of the person who receives them. The saint gets stamina, even enhancement in the practice of the true, good and beautiful; the sinner gets stamina, even enhancement in the practice of what is untrue, evil and ugly.

Concerning the quality of the influences received from the stars and specialized by the individual planets the influx of which is focused and condensed in our body at certain organs, let us follow again H. C. Agrippa (Op. cit. III 38, 39). According to him Saturn sends "the sublime contemplation, profound intelligence, grave judgment, stamina and immobility of purpose", but also "anxiety, wariness, melancholy, deliriums, sadness, obstinacy, rigidity, blasphemies, despair, lies, larvae of the lemures (astral seed of specters), the horror of the graves, irritations by demons." Jupiter sends "unshakeable sagacity, temperance, benignity, piety, modesty, justice, faith, grace, religion, equity, clemency, regality", but also "avarice, crooked chances for getting rich, tyranny". Mars sends "undaunted (love of) truth, steady strength and fortitude, passionate fire and force to act and do things, inconvertible vehemence of the soul", also "impetuous wrath, vulgar arrogance, courage to dare, ferocious pertinacity."

The Sun sends "nobility of the soul, acuteness of imagination, the faculty to know and opine well, maturity, prudence, zeal, light of justice, reason and discernment between fair and unfair, cleanser of the light from the darkness of ignorance, the glory (prestatia) gland and with Saturn by the magnetic currents that come from the earth via the legs. Mercury, mediator between Venus

of discovered truth and charity the queen of all virtues", also "tyrannical pride, insatiable ambition". Venus sends "fervent love, sweetest hope, motion of desire, order, concupiscence, beauty, suavity, desire for offspring and self-propagation", also "the deception of concupiscence, lascive loves, filthy lewdness." Mercury sends "penetrating faith and beliefs, clear reason, vigor of expression and pronouncement, weight in eloquence and sharp mental power, rational discussion, quick movement of the senses"; also "frauds, cunning, machinations of the evil-minded, promptness to sin." The Moon sends "peaceful harmony, fecundity, the power to generate and augment, to increase or decrease, moderation, temperance and faith that, versed in open and occult things, proves to everybody its conclusions, yet is moved toward earthly things also, to take care of life and to accumulate for the man himself and for others"; also the "instable progress of everything and whatever things are contrary to human nature". Here is a good selection to pick out pairs of opposites and to transmute their undesirable poles into the desirable ones, thereby to purify and enrich our psyche.

To understand the location of the terrestrial planets, i.e. of such vital centers in our organism in which the aether with its sidereal influx becomes focused, the caduceus (herald-staff of Mercury, messenger of the gods) has to be analyzed. Generally speaking, the staff of the caduceus means the cerebro-spinal system; the two serpents twisted around it mean the sympathetic nervous system, which branches out on the right and left sides of the spine and is connected with it at many points. The pine cone on the staff's top symbolizes the pineal gland in which the spiritual consciousness of true Life (evergreen pine tree) may burst into illuminating flame. But that flame has to be kindled from the bottom of the staff, the coccygeal gland, in which is focused spiritually the divine spark in us, called by Kabalists the imperishable bone, "luz". It is the spiritual seed atom of the solar body, in alchemy the seed of gold. The pineal gland is the Moon; the coccygeal gland is Saturn.

But the pineal gland calcifies mostly before the 30th year, and about the coccygeal gland medical science knows very little. Both seem to be dormant as far as their functioning in the physical body is concerned; the more so on the higher planes. So Saturn has to be stirred itself, before it can kindle the pineal through the pituitary gland. This arousing is done by concentrating upon it all our vital forces, reinforced by aethereal energies indrawn from the ambient air.

Our most potent energies are the generative energies, Mars and Venus; these are also the best natural magnets for the attraction of the aethereal influx. These are located in the testicles of man and ovaries of woman, but in its first undifferentiated state the generative energy is stored up in the abdomen of both sexes. Jupiter is the mediator between Saturn and Mars, and is connected with the generative energy in the prostate (prostatic) gland and with Saturn by the magnetic currents that come from the earth via the legs. Mercury, mediator between Venus

and the Moon, is connected with Venus in the thyroid gland, with the lower moon in the sex organs, with the higher Moon in the pineal gland.

The sun is located physically and psychically in the heart (also cardiac plexus), center of the blood circulation and in the solar plexus, center of the sympathetic system that is connected with the cerebro-spinal system too, so that the Sun influences the whole organism.

With this shortly-sketched but basic key, the seeker can penetrate the mysteries of the Sephirothic tree and the not less intricate system of the chakras of Hindu theosophy. This latter concerns itself mostly with the plexi, so usually locates Saturn in the sacral plexus and Mars in the solar plexus, the center of their fire, tejas, by which Saturn is stirred up. But the true spiritual energies of the solar and sacral plexi are undeveloped as yet in men.

On the other hand, it has to be noted that the glands, by their products, the hormones, influence not only the function of the organs but also the psyche of men. The ancients knew this well, and part of their knowledge is already rediscovered and is used with success in medical science. They connected Saturn with the spleen, Jupiter with the liver, Mars with the adrenal and pituitary, Venus with the thymus, Mercury with the thyroid, and the Moon with the pineal gland.

The activity of the planets as well as their mineral and metallic aspects will be treated in the next three lessons about the GREAT WORK.

XIII: THE GREAT WORK.

I: THE PREPARATION OF THE MATTER.

After the flesh, the emotional nature, and the mind have been sufficiently purified, the Great Work may begin. After, and by no means before. This has to be emphasized and re-emphasized. An unpurified flesh would not sense, could not attract nor assimilate the higher vibrations. And fortunately so, because these would be sickening or killing poison for it, by disturbing the harmonious cooperation of the organs. Unpurified emotions, enhanced by the influx would not lead to sane and healthy ecstasies, but total depravity. And in the unpurified mind the stirring influx would bring to the surface (to no consciousness) some submerged evil complexes of the past instead of enhancing the light, discrimination, and balance of the mind. This is not moralizing but physiology.

To make the stone of the philosopher, the development of all the divine matter, one vase, and one forge, even these three are essential, of one and the same thing,

his line was a type that contains man always higher than
 soul of the world (anima mundi), but in alchemy mostly Universal
 Mercury, or, shortly, Mercury. Michael Maier says in his
 "VIATORUM, HOC EST DE MONTIBUS PLANETARUM SEPTEM SEU METALLORUM"
 (Guide to the Wayfarer: it is about the seven mountains or
 planets): "In Mercury is whatever the wise men seek, and Mer-
 curius nine times sublimated is the end of the whole magistry."
 (p. 24, edition 1651). Modern science did not name yet that
 universal substratum of all phenomena, but it is in accord
 with that concept of Tradition that matter is but a static state
 of force, and force is but the kinetic state of matter, conse-
 quently that force and matter are one and the same thing in
 different manifestation.

This is a fundamental axiom, which, together with the one
 that the thing which manifests alternately as force and as mat-
 ter is mind stuff, when kept constantly in mind will lead the
 seeking alchemist out of the labyrinth which was so carefully
 built up by the alchemists of old to conceal and at the same
 time to reveal allegorically their teachings. With this axiom
 in mind the alchemist will overcome one of the greatest hindrances
 on his way: the maze of synonyms given especially to their first
 matter, for which Pernetty in his alchemical dictionary enumerates
 exactly 597 names. And his list is by no means complete.

The title of the above-quoted work of Maier illustrates
 also the identification of the planets with the metals. For
 as every alchemical work shows, each planet was identified with
 a metal, viz. the Sun with gold, the Moon with silver, Saturn
 with lead, Jupiter with tin, Mars with iron, Venus with copper
 and Mercury with quicksilver, i.e., living-mercury, ἡρόβόλιος mercuri-
us vivus. This evidences that in the regenerative alchemy to these
 metals the same qualities were attributed which were the charac-
 teristics of the planet with which this or that metal was connect-
 ed. In medical alchemy the metals of commerce were used in this
 basis, and a few fragments of ancient metallotherapy which were
 rediscovered and are used by modern medical science, show that
 the ancients had many correct concepts about the healing proper-
 ties of metals.

The ancient Egyptians who originated alchemy, like their
 followers, the Greeks and Arabs, knew and practiced the alchemy
 of mind as well as of metals. Even such magical adepts as, for
 instance (the so-called) Geber and Paracelsus were also
 real masters not only of soul-alchemy but also of metallurgy and
 chemistry (industrial and medical). Their knowledge was confirmed
 such also by modern positive science. In their works about minerals
 in their works about minerals to be carried out with the
 regenerative alchemy and the metals. M. Maier, and
 direction when, in his mountains of metals

his time even a tyro knew that mountains mean always higher planes of existence and higher states of consciousness.

To acquire the discernment necessary to understand which statements of the ancients refer to soul alchemy and which to medical or industrial alchemy or metallurgy the seeker has to become familiar with the fundamental concepts of the ancients concerning the generation, augmentation and nutrition of the metals. M. Maier in his quoted work (p. 193) thus describes these: "(The metals) do not have the generative, augmentative and nutritive faculties, but instead use the movements of gravitation and levitation; that is, the vapors of the elements mixed in diverse proportions are excited by the calor, so that they ascend, and are congealed by frigidity so that they descend. From this process derive all the mixtures, especially of sulphur and mercury, from which the imperfect and from these the perfect (metals) originate. Of vapors consist, therefore, all metals, the hardest iron, the most fire-resisting gold as well as mercury or other lightly congealed bodies as far as their matter is concerned, and differ only by the mode of mixtion and decoction."

With this concept all other alchemists agree. But inasmuch as this concept is also the basis of the operations in alchemy, it will bear some further elucidation. The imperfect metals, i.e. all of them except gold and silver, are generated from the elementated elements and of the principiated principles, the pure elements and principles just animate, vitalize them. The alchemist has to quicken the self-perfection of the imperfect metals, by educating out of them the animating particles of pure elements and principles, what the alchemists call the "metallic spirit" and by augmenting these with pure elements (for bodies) and pure principles, drawn from the celestial influxes conveyed by the aether, also by cleansing them from the adherent terrestrial (impure) particles.

The calor that makes the vapours ascend in the earth as well as in our body is the heat of the Central Sun. The frigidity which causes them to congeal and descend is the influx of the planets and constellations, which influx is considered cold not in itself but in comparison with the ardor of the Central Sun. (The Hindus make the same distinction between the cooler life-substance, rayi, and the hotter life-substance, prana. Rayi is considered as the negative or passive, and prana as the positive or active manifestation of the one life-substance.) Note this well.

These ancient concepts concerning common minerals and metals were, and still have to be, applied to regenerative mental alchemy too. With the big difference, however, that these concepts have to be lifted up from the material to the psychic plane, where matter does not appear in a status perceptible to the material senses, but as subtle substances, perceptible to the inner senses only. The palpable matter consisting of elementated elements and principiated principles was used in medical alchemy only, while mental alchemy dealt and deals with the

pure elements and pure principles only.

The vapor out of which nature forms, according to ancient concepts, its metals all of which were considered as diverse compositions of the three principles and four elements, are in mental alchemy the celestial influxes of the force-substance of Life which, continually carried by the aether, permeate our body and focus themselves in and around certain organs (plexi and glands) which organs are animated, energized and alimented by these influxes. These organs were then named with the names of individual planets and metals, the names having been assigned in consideration of certain well-defined characteristic qualities, which experience taught the ancients to be always analogue in a certain planet, certain metal and certain organ, which three were then correlated.

It is highly significant that the planets were named after major gods of the Latin or Greek pantheon, which circumstance helps to keep steadily before the eyes that alchemy deals with metaphysical energies as well as with their physical manifestations. On account of this connection the seeker is assisted in the difficult task to form clear ideas concerning the psychic and metaphysical aspects of these energies, by using the allegories offered in mythology. For the descents and actions of the planetary gods elucidate the descents and action of the higher energies of the mental and sidereal worlds in so far as these worlds are located in the alchemist's own body.

Concerning now the one vase of the alchemist, there is much talk in alchemical works about furnaces, vessels, alembics, cucurbits, athanors, pelicans, aludels, baths of water, sand, ashes, manure, etc., which were actually used only in medical and industrial alchemy, and serve the mental alchemists but to veil and at the same time to elucidate the inner processes which go on in the body during the transmutative work, by the implied analogy of the processes going on in the physical instruments. Nevertheless many mental alchemists sincerely declare that in our alchemy only one vase is necessary, but even they take care not to name it. Paracelsus, however, lifts, partly yet authoritatively, the veil, when in his most important alchemical treatise: "COELUM PHILOSOPHORUM, SEU LIBER VEXATIONUM" (The Heaven of Philosophers, or the Book of Vexations) right at the beginning, writing about Mercury, he says: "Everything is occulted in everything. One out of these is their occultator, and a bodily vase, extrinsic, visible and mobile. All liquefactions are in this vase manifested. Now this vase, a living and corporeal spirit, exists;".

Of course, this is vexing enough for the pseudo-alchemist bent on making commercial gold. But as soon as Mercury is conceived as the universal mind-stuff the above oracular statement becomes straight and clear. As such Mercury contains all the other metals occulted. Condensing itself as vaporous aetherial influx in the human body, this Mercury at first becomes min-

albumen are highly concentrated food, stored up to allment after the developing chicken. Likewise the other parts of the sidereal body form the substance from which the developing solar body is nourished.

To hatch the chicken as well as to bring forth the solar body, a long-protracted uniform and mild heat is necessary. The alchemist gets this heat from the alchemical fire which is, besides the first matter and the vase, the third necessary factor in the alchemical work. This was also another carefully-hidden arcanum of the ancient alchemists. Hidden, because, as many writers emphasize, the whole art in alchemy consists mostly of a wise and skillful regimen and regulation of the fire.

The One Fire which works in nature as well as in us is the Fire of Life, distributed in our whole cosmos by the soul of the world, Our Mercury. By this fire have we been generated and are generating, and by this fire are we kept alive; this fire is the motive power in all our activity, be it mental or emotional or physical. It manifests in the body as a steady heat, our temperature, which is normally (measured in the mouth of the adult) between 98 and 99.5 degrees Fahrenheit, which temperature when it is increased or lowered a few degrees, impairs the mental functions and general well-being, may even kill the body. The alchemist has to work with this Life-fire too, which is the universal agent-patient in nature, and has to carry out all operations with but very small deviations from this normal temperature, for too much heat would burn up his creation, and insufficient heat would starve it to death, i.e., dissolution.

To facilitate its comprehension the alchemists consider this one fire of Life as triadic, viz. internal, external, and integral. Some call these enumerated three aspects the three magic fires; many call the internal fire natural, the external fire unnatural and the integral fire by the (admittedly improper) name: contra-natural fire. (ARCANUM. d'Espagnet, p. 66). The GEHEIME FIGUREN DER ROSENKREUZER call the integral fire the Vase of the Philosophers, which name, although incomplete, elucidates further the R.C. concept about the vase. The remark of d'Espagnet (Op.cit. p. 64) that fire properly means heat, calor, and so there are as many fires as are calors, bring us also closer to the comprehension of the alchemical fire.

Our internal fire which is present in every generated being, though it is essentially one, is complex in its activity during the physical life. Its center or nucleus is an infinitely small atom (or possibly just the proton of that atom) of the primeval light that appeared at the command: "Let there be light". (Yehi aor, fiat lux. GEN. I, 3). This primeval light is the divine seed, which worked, still works and will work in creation. But on account of its immense voltage no created being could stand it without being destroyed by it. So after emission, respectively after performing its task to give the first, and permanent, impetus

albumen are highly concentrated food, stored up to aliment after the developing chicken. Likewise the other parts of the sidereal body form the substance from which the developing solar body is nourished.

To hatch the chicken as well as to bring forth the solar body, a long-protracted uniform and mild heat is necessary. The alchemist gets this heat from the alchemical fire which is, besides the first matter and the vase, the third necessary factor in the alchemical work. This was also another carefully-hidden arcanum of the ancient alchemists. Hidden, because, as many writers emphasize, the whole art in alchemy consists mostly of a wise and skillful regimen and regulation of the fire.

The One Fire which works in nature as well as in us is the Fire of Life, distributed in our whole cosmos by the soul of the world, Our Mercury. By this fire have we been generated and are generating, and by this fire are we kept alive; this fire is the motive power in all our activity, be it mental or emotional or physical. It manifests in the body as a steady heat, our temperature, which is normally (measured in the mouth of the adult) between 98 and 99.5 degrees Fahrenheit, which temperature when it is increased or lowered a few degrees, impairs the mental functions and general well-being, may even kill the body. The alchemist has to work with this Life-fire too, which is the universal agent-patient in nature, and has to carry out all operations with but very small deviations from this normal temperature, for too much heat would burn up his creation, and insufficient heat would starve it to death, i.e., dissolution.

To facilitate its comprehension the alchemists consider this one fire of Life as triadic, viz. internal, external, and integral. Some call these enumerated three aspects the three magic fires; many call the internal fire natural, the external fire unnatural and the integral fire by the (admittedly improper) name: contra-natural fire. (ARCANUM. d'Espagnet, p. 66). The GEHEIME FIGUREN DER ROSENKREUZER call the integral fire the Vase of the Philosophers, which name, although incomplete, elucidates further the R.C. concept about the vase. The remark of d'Espagnet (Op.cit. p. 64) that fire properly means heat, calor, and so there are as many fires as are calors, bring us also closer to the comprehension of the alchemical fire.

Our internal fire which is present in every generated being, though it is essentially one, is complex in its activity during the physical life. Its center or nucleus is an infinitely small atom (or possibly just the proton of that atom) of the primeval light that appeared at the command: "Let there be light". (Yehi aor, fiat lux. GEN. I, 3). This primeval light is the divine seed, which worked, still works and will work in creation. But on account of its immense voltage no created being could stand it without being destroyed by it. So after emission, respectively after performing its task to give the first, and permanent, impetus

blended above is brought closer to our present-day science

to the whole creation it was concealed, to re-appear again after the regeneration of our created universe, functioning then as the vivifying light in the future world (the mundus futurus of the Kabalists, or the reign of the Holy Ghost, as Christian esoterists interpret it.)

Out of its mostly concealed and only partly-active virtue was created and is actually sustained our whole solar system, our sun, moon and the stars, which all are rectors not only of light, but also of life and generation. Likewise, in the human individual microcosmos, that atom of the primeval light is obscured and its diminished virtue is placed in a somnolent state mostly in the luz and only in homeopathic doses as the animating center in the other planets. So that in the unregenerated man its almost only perceptible manifestation is the conscience.

In order, therefore, that this almost omnipotent but somnolent divine internal fire be aroused and made active, it has to be stirred up by the external fire, which later on, when the internal fire is awakened and is set into activity, has to be constantly added to it, that it may nourish and augment it, and furnish it with the substances out of which the solar body shall be formed. For this external fire is in the cosmic influx carried by the aether which reaches us through the zodiac. So it is the fire that animates the true elements and, therefore, is often referred to as the elemental fire. It is identical with our shamaim, fire-and-waters.

Considered in itself it is so intense, so strong that it is called the Alcahest, the Universal Solvent, the only solvent that can dissolve the perfect metals, gold and silver 'esoteric'. Nevertheless, when compared with the internal fire it is less tense and more substantial than the internal fire. Consequently in our alchemy the internal fire is considered as the male, the formative, the active, the sulphuric fire, the fire par excellence, and the external fire as the female, the gestative, the passive, the mercurial fire, which compared and in relation with the former is considered as water.

As sulphur and mercury have their union in salt, the internal and the external fires unite in the integral fire. For, as the excellent Kabalist-chemist Vigenere defines (TRAICTE DU FEU and DU SEL, Paris, 1618, p. 26): "The salt is a potential and aqueous fire; it is a terrestrial water impregnated with fire." In the same sense Khunrath defines the stone of the philosophers as: The creative breath, Ruah Elohim, which when it is corporified by the shamaim becomes the salt of Saturn. (AMPHITHEATRUM, p. 193). The same idea is expounded in the frequently-quoted OPUS MAGO-CABBALISTICUM of von Welling, that deals exclusively with salt, sulphur and mercury through its over 500 pages.

These concepts of the three prominent Rosicrucians mentioned above is brought closer to our understanding when the

GEHEIME FIGUREN DER ROSENKREUZER calls this integral fire the fire by which the Phoenix regenerates itself, but also the vase of the philosophers (p. 6). For as out of the egg which is the vase of the philosophers, i.e. the sidereal body, solely by its own inherent forces is developed the solar body, the immortal solar body of resurrection.

Now after being acquainted with the three things, viz. matter, vase and fire, which are necessary to start the Great Work, let us take stock of what has a seeker at hand who followed hitherto the lessons not only intellectually but practically too, not only of the three to work on and with, but also of the personal faculties which are also necessary to start the work.

This first matter is, as told, the force-substance of Life, the Universal Mercury. As such it is dormant in us, occulted at the centers of the plexi and glands which were identified as the planets and metals in us, so it is called there the spirit of metals too, or the metallic spirit. The psychic breathing, if it was well and continuously performed, at this time must have already increased this metallic spirit by inducing into it some of the circumambient aetheric force. Our planets, however, in their present condition are not a ready first matter to be used for the formation of the immortal solar body, for they are impregnated with gross terrestrial matter and impurities, from which the indrawn psychic aether, which itself is blended somewhat with the impurities of the astral through which it passed, could not cleanse them.

As to our vase, it is present only in the vital body as an incipient sidereal body. The psychic breathing, however, improved it already to some extent and made it more able to develop soon into a full-grown sidereal body endowed with all psychic organs.

The one but triadic fire of Life, with which we have to carry out the whole work, is present in us in three different aspects. The first of these is our vitality, evident in the normal temperature of the body, and less evident but actively present in the psychic vitality too, eventually manifesting as personal magnetism, personal charm. Both vitalities are adjusted, however, generally to the outer life only, so they have to be increased and introverted. The second aspect of this fire is the fire of concentrated thought, which by will and imagination can be increased and made creative.

Both of these aspects are derived from the third aspect, the generative fire, of which the sex-energy is but the lowest manifestation. It is, however, the easiest for us to handle and one of the strongest forces in nature. In the perfect marital union in which not only the bodies but the hearts and minds are copulating, it attracts the generative virtue of the Holy Ghost, manifesting in Our Mercury. And this is exactly the energy which is wanted in the last stage of the Great Work. But then it is attracted by pure alchemical operations which have nothing to do with sex-energy. The vital energy, however, that is produced in the sex-organs of man or woman does good service at the be-

ginning of the work, so it has to be accumulated and used in the first part of the work, although in the alchemical operations only and by no means as any form of sexual contact.

In fact, during the whole Great Work from the beginning to the end, strict abstinence is absolutely necessary, a conditio sine qua non indeed. A single orgasm would burn out the whole result at any phase of the work. The previous work of purification must have already tamed somewhat the gross energies of sex and this has to be continued and all of these have to be transmuted into mental forces. Thus the generative energy becomes our best friend and apt to be united to the divine creative fire, which then finally transmutes it into its own nature.

As to the not less necessary personal qualifications of the performer, the practice of handling the aether in psychic breathing, also the connection of the conscious with the subconscious as in navel-gazing enabled already the seeker to sense the aether and its flowing motion and to locate actually the terrestrial planets in the body. So when in the present work it becomes necessary to connect these planets with each other by establishing between them vital currents, this will be done with comparative ease, the more because the practice of purification developed at least some rudiments of inner will (desire) and imagination (auto-suggestion) by which these currents are moved, while the actual purification of the flesh and of the psyche cleared already away the obstructions from the path of the currents.

So after all the practiced seeker may, and ought, to start the work with full confidence. The hitherto latent inner self stirred now into action by the intense efforts of the seeker will surely help him or her over one difficulty after the other, or, if necessary, mediate for help in the Above. Of course it will be work and not a leisurely pastime or even a mere magical hocus-pocus expected to produce immediate wonders. But as the work progresses, the experience of inner growth, of the developing new mental and psychic faculties, of expanding consciousness, of increasing vitality will give reward and inner satisfaction, will dispel anxieties and stabilize self-confidence.

The first task now as well as at any later operation is to connect the conscious mind with the subconscious; it is to enter (by such intense concentration of attention as was required for the navel-gazing etc.) that state of twilight consciousness in which we can more or less control our inner nature and its activity. This is the beginning of that first and lowest state of ecstasy (divine furor or frenzy), that is reached by Yogis and Mystics through intense contemplation but which, according to Agrippa (Op. cit. cap. XLVI) is reached through the Muses. Now, according to him, the nine Muses are the souls (rectors) of the nine celestial spheres (i.e. the seven planets, the zodiac and the primum mobile or prime mover), and by getting into connection with them we shall be able to attract the influxes from

Above. The allegory is transparent enough.

The next step is, anyhow, to connect with the inner planets and to increase their psychic vitality by psychic breathing, taking inhalations at each of them, in the succession as they are enumerated in the ascending and descending route described in the lesson on psychic breathing. At this time the seeker is supposed to be able already to go through both, ascending and descending, routes in short time at one sitting. By this operation at one hand the vitality of the inner planets is augmented and on the other the introverting of our consciousness is facilitated and intensified.

The inner planets are, however, diversely compounded of the three principles and four elements and so have antagonistic qualities. Therefore to convert them into the raw material out of which our first matter (the subtle force-substance of Life) can be extracted, it is necessary to melt all these planet-metals into a homogeneous matter, in which there are no antagonistic qualities, but the hot and the cold, the dry and the moist, the masculine and feminine are evenly balanced. Thus does the artist create a new chaos, such as nature alone never could produce but of which, in time, the quintessence should be extracted.

This melting of the planets into a homogeneous, congealed but easily re-liquified, chaos, is obtained by frequently repeated dissolutions and coagulations. And while in these operations the main purpose is to educe the latent Life-force, the metallic spirit, of each planet, in order that they may be blended and equalized, in the solutions and coagulations these life-spirits of the planets carry with them also from their own bodies the particles of the true elements. During the frequently reiterated operations, therefore, principles and elements become more and more mixed, their antagonistic properties harmonized, homogeneous, they also reject their hitherto adherent earthy impurities, which subsequently are evacuated by our organism. So that toward the end of these solutions and coagulations, called by the alchemists cooking and washing too, the whole mass of matter becomes homogeneous and purified.

In these operations a mild degree of our natural internal fire is used, of which the generative fire of the sex organs forms a large part, but without any sexual action. To kindle this fire our planets, already invigorated by psychic breathing or by the previous operations (for in the continued cooking the preliminary psychic breathing will be needed only when the operator, for any reason whatever, does not feel quite fit), have to be connected with each other. By this connection the virtue of each planet is enhanced, as when the electric cells are united into one battery; moreover a current is established between the planets, which is then directed by the operator for his own purposes. The term planets means here, however, not only the plexus or gland in which a planet is centered, but whole sphere (of

radiation) of the planet too, which extends mostly all over the body. That is the reason why it is said, that each planet and each metal contains all the others, only that the specially named one predominates. So in the sphere of each planet quite often other plexi and glands are also located. This cooperation of the planets is well-demonstrated by the activity of the hormones.

At the start of each operation the twilight consciousness has to be entered by the accustomed door. Then the usual Western procedure to establish the connecting currents between the planets (and their cooking) begins with arousing the energy deposited in the marrows of the legs. (Others start at the head, but although it does not matter much which metal is taken first, for all of them consist of sulphur, mercury and salt in different proportions, the start from the head seldom succeeds with a beginner.) This energy is drawn up (by attention well-fixed upon the subject, with desire to move the current, and with imagination) to Saturn at the end of the spine, then to Jupiter in the prostate gland, and to Mars in the sex organ. Thus a whirling circulation of the started current begins, which has to be directed always from the right to the left on the front of the body, returning from the left to the right on the back of the body and never in the opposite direction.

This circulating current has to be slowly raised, like a whirlpool, from the ground (the aforesaid three planets) upward and has to be kept always near to the inner surface of the body, one spiral close above the other, tapering until it reaches the brain. The thus forming cone-shaped whirlpool, by its inner suction (the vehement force of which is demonstrated in the tornadoes) brings into the current the vital energies of the whole body, including besides the energies of the plexuses and glands also of the forces circulating in the blood and through the two nervous systems, blending all these into a single force substance.

This whirl has to be slow and consciously directed. When it reaches the brain, the semi-trance of the operator deepens and with it the influence of the subconscious. On this account and with the ardor of the fire and the intensity of the operator, the auric vital body becomes partly externalized around the head. This automatically draws in some aether, yet the aura being in contact with the cooler brain substance (rayic substance) and with the cooler outer air, cools off too, and is ready to precipitate downwards. So it readily yields to the intent of the operator who starts now the coagulation of the sublimated particles by a downward circulation, carried out the same way as the upward one.

During this downward circulation the now somewhat invigorated and equalized, balanced, auric force-substance is restored to the planets, and when the circulating stops the process of

digestion and assimilation begins, in which nature works alone without any conscious cooperation of the artist. In this process the inner fire has its role too, although the slight rise in the temperature of the body usually felt during the circulation now ceases, the diminished fire still remains active and has to be kept so. For this reason and because it takes time until the mass becomes homogeneous, this cooking has to be repeated night after night until the matter is not only well-equalized but becomes also self cleansed from earthy superfluties and so is ready to be used.

Diverse phenomena, especially light-phenomena produced by the aether, also strange faces, figures may appear, sometimes voices or sounds are heard, or even sheets of light may be observed outside of the body and covering it, or part of it, like a vestment. (Externalized aura.) All these should not irritate the operator in any way, nor distract the attention from the work at hand, which should be quietly continued, although the phenomena ought to be observed too, as detailed as possible. Most of these phenomena are just signs that the inner forces of the operator are already stirred up and are working well. Nevertheless, some of the phenomena may be signs of distinct progress, so any of them which seem to be important should be reported. Especially voices, sounds, or vestment-like lights outside of the body, because only on the basis of such reports may be given appropriate further instructions concerning such details which, being strictly individual, could not be foreseen at the writing of the lessons.

There is however one more general rule which is put here to be better remembered: Go easy with the awakening of the sex organ, and besides the psychic inhaling do not use any means to increase its vigor, not even thoughts. Many an Icarus who wanted to reach the heights with its wings fell, and the higher the raising, the harder was the ultimate and sure fall!

At about the time when these operations are started, if not before, a change is usually observed in the character of such dreams of the operator, which are not the direct consequences of disturbances in the functioning of this or that (mostly the digestive) organ, neither of daytime impressions, worry, etc. Such dreams should be reported too, for the same reason as the above-mentioned phenomena.

XIV: THE GREAT WORK.

II. THE REGENERATION OF THE SIDEREAL MAN.

The purposes of this part of the work are: The full development of the higher Ruah and of the Neshamah minds and the sidereal

body, the acquisition and control of the light of nature (parrergon) also the extension of the consciousness into the Sidereal World.

For regeneration means a renewal, a recreation, of the inner life of a man or a woman on a better basis than the existing normal one, in which the higher part of the Ruah and the Neshamah minds, also the sidereal body, exist and function rudimentally only, but now have to be developed and made fully active. This includes the extension of the consciousness to the higher spheres of experience, for which purpose the subconscious (in which nature, the real operator in alchemy, works) has to be taken as far as possible under the control of conscious volition and thus aroused to a higher degree of cooperation.

A properly carried out purification prepared, even started already, this work, but rather in an indirect way. But now direct action has to take place, although the degree of its success still depends a great deal upon the efficacy of the preparatory purification.

Regeneration is essentially a kind of generation too; therefore it requires the action of a male and female (active and passive or rather gestative,--sulphur and mercury, sun and moon) which by their interaction attract the life-giving higher influx. In the duly prepared first matter the active and passive substances are already at hand, but in a quiescent equilibrated state, out of which they have to be educed and put into their characteristic activity separately.

Now our first matter consists essentially of the force-substance of Life, which was originally fixed in our body but by the circulations performed in the first part of the work was liberated, augmented by particles of aether drawn from the astral, and made into a homogeneous fluidic chaos distributed throughout the body (auric), yet still remaining in a static inactive condition. According to natural order, however, this Life-force is centered mostly at its two poles: the genitals and the brain. The focus in and around the genitals of man or woman alike is considered in our work as masculine, sulphuric, fiery, solar, and the focus in the brain of man or woman as feminine, mercurial, watery, lunar.

By this bipolarization and bifocality the alchemist, man or woman, is made androgyne or gynander, both sexes being present in one person. This is analogous to the condition existing at the generation of the flesh-body, in which man and woman together are considered as a single unity. For in this case, as told, the generative organ of the man is masculine and his brain feminine, while the generative organ of the woman is feminine and her brain masculine. So the masculine and feminine generative organs and the masculine and feminine brains make four factors arranged at two foci. Likewise in the alchemist the vital focus at the generative organ is predominantly fiery, sul-

phurous, but it contains also a certain quantity of mercurial water, while the vital focus at the brain is predominantly mercurial, watery, but it contains also sulphuric fire. (As it was stated, no principle or element can stand separated from the others.)

Thus the four factors of generation are just as well present in the single alchemist as in the marital union, though differently manifested. This has to be kept in mind, otherwise the following operations could not be comprehended.

During the marital union the excitation starting from the genitals goes up to the brain, but returns again to the genitals and so circulates. By this movement the blood and the nerve-fluid of the whole body are drawn into the excitation, the frequency of the vibrations is increased throughout, until at least the higher influx is drawn in. This influx causes not only a climax, the orgasm, resulting in the union of the masculine and feminine seeds, but at the same time inbreathes also into the embryo the divine breath of Life that makes it a living being, able to develop itself with taking nourishment from the mother in the womb and when out of it independently.

At this phase of the work the alchemist, following strictly nature that does the work, has to generate the sidereal body, consequently has to perform a similar work in himself or herself. For this purpose a masculine, solar, current of vitality has to be directed from the genitals to the brain and another, a feminine or lunar current, from the brain to the genitals, which two working simultaneously form a circulation. When continued, this circulation warms up the blood in which the solar vitality and the nerve fluid in which the lunar vitality reside. Thus the frequency of the atomic vibrations, in the flesh and in the auric body is more accelerated until the climax, the influx, comes but not at the genitals as in the generation of the flesh body but in the brain, where it is distinctly felt as a sensation similar to the orgasm, only much milder.

When the conjugal communions were considered it was told that the right half of the body is considered to be masculine and the left side feminine, but also that the front of the body is masculine and the back part is feminine and is also a storehouse of our strongest energies, for there are the spine and the cerebellum, from which the generative organs on the front draw their energy. Putting these two kinds of division together, it is evident that the right and front section of the body is the most masculine and the left back section is the most feminine. Accordingly, the masculine upward going arc of the circulation has to pass from the genitals to the head through the right and front section of the body, and the feminine downward going arc through the left and back section.

This current should not be like an electric current running

through a single wire, but has to fill up the whole section of the body through which it is running. The motive force that runs it is that part of the Life-force that is called the generative fire, Mars. In order to kindle this fire at the start of the circulation, but only at the start and not later on, the fire that is fixed in the marrow of the right leg is drawn up to the generative organ, in which Mars is predominant. (According to the zodiacal scheme Mars has two houses, the diurnal in Aries and the nocturnal house in Scorpio, but at this phase of the work mostly the nocturnal house is used.) On account of this predominance of Mars it became proverbial in alchemy: "Qui non novit Martem non novit artem." Who does not know Mars does not know the art.

Mars, however, cannot procreate without Venus, who has her diurnal house in Taurus and the nocturnal in Libra. But while in the sowing for the flesh the Mars in Scorpio has to cooperate with Venus in the Libra, in our present operation Mars has to be joined to Venus in Taurus, which is lunar and serves the descending arc in the present circulation. This is the Celestial Venus (Venus Urania) who, according to Paracelsus, loves chastity and later on is going to connect the artist with the divine grace.

Furthermore, in every esoteric system, Western or Eastern, Mars is considered as the productive energy of the visible sun incorporated in man, also the power of will (Itcha-sakti), the generator of nerve-currents, and Venus as the power of imagination (Kriya-sakti), the plastic power of concentrated attention. These ancient concepts have to guide the alchemist in the operation of these circulations. The fire used in it should be at first as the heat of the springtime sun, that is successively augmented in the later phases of the work. The will should be as yet a desire only to move the circulation, which has to be directed by the imagination, upwards on the right frontal section and downwards on the left dorsal section. Up and down in straight lines, not whirling around horizontally as in the first part of the work.

Unfortunately, however, the will and imagination as well as the generative power of the esoterically not purified man or woman prefer to move rather on the sexual plane. So if the alchemist is not sufficiently purified there is a possibility that the circulation will attract the influx, instead of to the brain, to the genitals; then the result will be, as in the physical copulation, an orgasm with all its consequences. This means not only a very bad back-sliding, which necessitates to start the work afresh from the beginning, but hurts body and psyche alike. In fact, this is the worst possible kind of onanism, so evil that when the ZOHAR uses the term "sin" it mostly means this mistake. Which has the tendency to become a habit, with the more or less tacit consent of the will, for there is less resistance in the

organism in this direction. And what makes this mistake more perilous is the fact that during such work the auric body of the operator is necessarily exposed, so if it is not protected by the vibrations of purity that repel evil, undesirable influences from the shady side of the astral may invade it. Then from invasions to obsession the distance is short indeed.

This part of the work is, therefore, another great triad of self-initiation. Through it the alchemist gains, or loses, the graduation diploma or (to use the more expressive equivalent term of the schools of Europe) the certificate of maturity (*testimonium maturitatis*), which qualifies to enter a university, in our case the higher halls of learning, i.e. the higher spheres. Consequently, let the student enter the examination prepared to the best capacity, and to work with full determination and without fear or hesitation, but also to proceed cautiously.

When the sidereal influx is received by the brain, as after an orgasm, the induced circulation automatically stops and a new one begins, the circulation that assimilates. This is not sensed consciously by the alchemist, who has nothing to do with it either, except to keep up the heat the proper low degree. This is done by consecutive nightly circulations, carried out so lightly that no fresh sidereal influx is drawn, although the normal unconscious indrawing from the atmospheric aether not only continues but increases automatically. Some authors say that this circulation has to be repeated seven times. The number of repetitions, however, depends actually upon the natural talent, the inborn psychic unfoldment, of the alchemist as well as upon the intensity and skill with which the work is carried out. The definitive number seven is given only for a reminder that all the seven inner planets have to undergo the change caused by these repeated circulations.

Because while the artist just keeps the inner fire alive by them, Nature, the real worker, performs during this time the very important work called assimilation. That means that the sidereal influx that was attracted by the former copulative circulations, acts now upon the matter as leaven acts upon the dough, assimilates (or fermentation), transmutes the whole mass into its own sidereal nature.

Some authors describe and depict this transmutation as a fight to the finish between the Lion, i.e. the masculine solar generative energy fixed in us, and the Eagle, i.e. the volatile, feminine, lunar energy, also generative, of the received sidereal influx. Others say about the same process that the woman, i.e. the volatile, embraces and entirely overwhelms the man, i.e. the fixed, until she is fecundated by him. The ultimate result in both above mentioned and many other similar allegories is, that both litigants die exhausted and dissolve into mercurial dry

are shown, indicating that the black contains both of them. In

water which, although it vibrates full of life, is inactive and is considered, therefore, to be dead, ready to go into dissolution by a following putrefaction.

This putrefaction is indicated first by the successive accumulation, then by the prevalence and intensity of a black color in the aura of the alchemist, which appears sensibly on the inner mental mirror, the translucide. Prevalence, intensity and permanence have to be well-observed, because the black and many other colors frequently appear during and even before this phase of the work on the translucide, often also outside of the body where they are visible sometimes even with open eyes, at night or by daylight too. The GEHEIME FIGUREN (p. 55) enumerates: 1. Red; 2. Yellow; 3. Green; 4. Purple, as successive appearances during this part of the work, but adds that the sun and the moon have to be darkened and mortified, meaning by mortification the same process that is called by others putrefaction, the process in which, according to the Masonic expression, the flesh is detached from the bones. Others simply say that all colors of the rainbow appear, others add the gray and the colors of the tail of the peacock.

But generally most importance is laid upon the black as the fundamental colour out of which, by protracted application of the fire, first the white and afterwards the red develop.

It is necessary, therefore, to distinguish well two kinds of colors: The transitory superficial and the penetrating ones. Practice and intuition teach the distinction. The transitory colors,--and most colors belong to this group,--are but refractions of the inner light upon the surface of the auric substance. This latter is continuously in the state of fluctuation, consequently the color shown in the translucide, or even outside of the body, means only that in the seen part of the aura at that time that metal is prevalent to which the color seen is attributed alchemically. Such colors frequently change in accord with the fluctuation of the auric substance, so have to be observed as signs only, though at this phase of the work they may have some significance.

But the black, the white and the red, also to a certain extent the green, although they appear transitory just as frequently as the other colors, are rather considered to be penetrating colors, because they appear not only upon the surface but permeate every particle of the auric substance and indicate that it is, at that time, in a more permanent status in which it has certain definitive characteristics.

Thus the black signifies the substance is undergoing a procreative and at the same time cleansing process, the putrefaction. It is intensely black, so that Villanova calls it a black more black than the black (*niger nigro nigrius*). It is shining and in time gets fissures in which streaks of moonlight-white or flaming red are shown, indicating that the black contains both of them. In

(Remember again that every male has a feminine and every female a masculine part.)

fact, by further heating this black is turned silvery white, in which state the auric substance acquired already the quality of the cooler Life-substance, rayi, while further heating makes it flaming red, the color of the hotter Life-substance, prana. The green is composed of the golden yellow solar fire and the blue of the waters above the horizon. Its appearance shows that the substance is vegetating, grows by its inherent energy.

The process of putrefaction, that follows the fermentation by the leaven-like sidereal influx, causes but a transition through death to a new generation. It is like the case of the seed which, put into its proper soil, partly dies away but also sprouts under the influence of the sun, develops a new plant. As Paracelsus (DE NATURA RERUM, Liv. VII) says: "Putrefaction is the fourth degree (in the transmutation) by which digestion and circulation are also understood. But putrefaction is the most principal degree, which merited to be the first. Putrefaction is of such efficacy that it abolishes the old nature and transmutes everything into a different new nature and brings forth different new fruit. During it every living thing dies, every dead thing putrefies and in it every dead thing regains life; putrefaction takes out of the corrosive spirits the sharpness of the salt, makes them mild and sweet, transmutes colors, separates the pure from the impure and places both of them segregated, the pure above and the impure below." All this is accomplished, however, by nature in us; the artist has to tend the fire only.

Thus the putrefaction becomes the most critical phase, the cardinal point in this second part of the Great Work. It taxes highest the understanding and skill of the artist. The masters of alchemy used, therefore, numerous metaphors and allegories to make its theory and practice comprehensible. Among these for the obvious reasons, the marriage of the King and the Queen are most close to our understanding; it was used in the "Chimical Marriage of Christian Rosenkreuz", by J. V. Andreae, in the "TWELVE KEYS" by Basil Valentine, in the "ROSARY" printed in the TURBA PHILOSOPHORUM, etc., which works all treat the same subject differently expounded.

King means the personification of the divine spark fixed in us, when it becomes alive and active. So it is called (and especially in this part of the work) also living earth, an atom of the earth of living beings, terra viventium. It is also the Sun, but as such it may refer (as in this phase) to the sun upon the sky, but also to the Central Sun. It is gold, too, the king of the metals, as well as the living metallogenic sulphur.

Queen means the personification of the feminine volatile (fluidic) force-substance of Life, carried by the aether in the diverse degrees of influxes received from Above, and in this phase of the work especially the sidereal influx. It is called also: Water, moon, silver, mercury. (Remember again that every male has a feminine and every female a masculine part.)

See of Hermon as David calls it, the see of heaven of the books

To be prepared for the marriage the King and the Queen have to take together a bath. Their bathtub is the lower part of the auric body, around the genitals up to the navel. The water in which they are bathing is the shamaim, fire-and-waters, called also dry mercurial water. But this bathtub is also their nuptial chamber, for the copulation always takes place in mercurial water (as actually depicted in the TURBA'S primitive woodcuts or in the artistic engravings of Maier's ATALANTA FUGIENS.) The bathtub serves also as the tomb, the womb and the bottom of the alembic, for in it are carried out the putrefaction, the conception, and the development of the embryo by the application of diverse degrees of heat.

The marriage is consummated by the copulation, to which the King and Queen have to be stripped naked, i.e., purified from earthly superficialities by the previous fermentation with the sidereal influx that assimilates the first matter to its own nature. In the copulation the seed of both parties is mixed, which act is described in the "AZOTH" of Basil Valentine as a fight to a finish between a Lion and an Eagle (both known in the zodiac) or between the wolf from the Orient (Mars in Aries) and a bitch from the Occident (Mars in Scorpio), or between the dog from Armenia and the Chorascene bitch (the same couple). Many describe the same act as a copulation in which the woman embraces and overwhelms the man until she becomes fecundated. Always the interaction of the fixed and the volatile.

The seed itself is described mostly as a slimy earth, i.e., a mixture of earth and water (sun and moon, sulphur and mercury, fixed and volatile). The real seed is, however, the sidereal light, the divine nucleus of the seed, playing the same part in the whole mass as does the cicatrice in the egg, the spore in the seed of a plant or the spermatozoa in the sperm. The rest is but substance that has to putrefy and so make the development of the new embryo possible.

So the copulation is followed by putrefaction, which means death for the substance but liberation and life for the embryo. But at the beginning of the process the dissolution, the death, prevails and the black dominates in the aura. At the first appearance of this color, therefore, the artist has to stop the circulations which would disturb the putrefaction that has to proceed in quietness attended by nature alone. But the black should be watched until it shows fissures in which streaks of some other color are seen. This phase is designated by some as the departing of the soul of the King-Queen. And this black mass is the Laton or Leto, the Night (the darkness that bears the light) of the mythologies, the mothers of the twins Diana-Apollo, of whom Diana appeared first and immediately assisted her mother to bring forth Apollo. This is the case in the present phase of our work too.

"Wash Latona and tear up your books", said the alchemists. Now Latona is washed by the dew that descends from heaven, the dew of Hermon as David calls it, the dew of heaven of the Roman

Church (adopted from Isaiah XLV 8), which prays ("Rorate coeli desuper," etc.) that this heavenly dew shall open up the earth so that it may germinate the Saviour. But the artist has to draw this dew. For this purpose the humidity of the earth has to be evaporated by renewing the circulation when the earth shows fissures and through them a change of color can be observed inside of the black putrefying matter. This humidity is raised to the brain and, augmented there by indrawn sidereal influx, is precipitated to the earth again as the dew that washes Latona. The sulphur of these fire-and-waters influxes, that are drawn in successive operations, increases the heat in the matter while their mercurial waters augment the sidereal substance, helping the development of the embryo both ways.

At this point, however, the artist has to be careful and increase the heat but slowly giving the organism sufficient time to adjust itself to the increased frequency of atomic vibrations that follow the rising heat, for otherwise an untimely explosion or organic disturbances would be the consequence. On the other hand a backsliding should be avoided too and the circulation has to be kept up night after night to wash Latona or, as other masters say the same thing, to imbibe the earth. So in most cases it would be sufficient to make two successive nights the circulations with just less intensity than is needed to draw the influx, but at every third night the work should go on with full voltage and the influx be drawn. Yet this is not a cast-iron rule, for the frequency of the imbibitions depends upon the natural disposition of the artist who has to watch the effects of each operation.

When the fire of the indrawn shamain added to the fire already fixed in the earth raised the springtime-like warmth to summer-like heat (these terms are just applied for the sake of comparison and are to be measured by sensation not by the thermometer), this sooner or later fans into flame our divine spark located at the end of the spine, our spiritual seed-atom. This flame then automatically leaps up, but not the way of any former circulation; it goes straight through the spine up into the brain. There is a sensation sudden as an orgasm but not pleasurable; it feels rather as a more or less strong electric shock, though without any danger for a fully purified organism. It reaches first the pituitary and then the pineal gland, resuscitating the latter from the inactive torpor in which it was kept since the body finished its growth and igniting both of them. The whole brain is flooded with a silvery light: Diana, our Moon, is born from the darkness.

Like Diana, this Moon begins also to assist at the birth of Apollo, our Sun. For this purpose she starts a new circulation, analogous to the monthly circulation of the visible moon around the zodiac. Our philosophical zodiac is, as told, in the body and according to Tradition the lunar phases in it are: The new moon in Aries, the first quarter in Cancer, the full moon in Libra,

and the last quarter in Capricornus. (Kircher: ARS MAGNA LUCIS ET UMBRAE, Rome, 1646, p. 46). This is the circular zodiac in which the soles of the feet touch the top of the head, and in which upgoing arc is the spine.

These phases in which the dark new moon is situated in Aries seem to be contradictory to the actual experience in which the Moon is shining fully in the head; but they are not. When the new moon looks to us dark, it is dark only on its hemisphere turned toward us, but its other half that is turned toward the sun with which it is at that time in full conjunction is flooded with light. Esoterically considered, the situation remains the same. Tradition teaches that the Sun refers to the divine intellect and the Moon to the Soul, or Mind, of the World in the macrocosmos as well as in man. (DIALOCHI DI AMORE DI LEONE HEBREO, DIALOGUES ON LOVE, by Leo the Hebrew, i.e., Rabbi Abravanel the ^Aabbalist, Part III).

So when the intellectual Sun in our Aries and the mental Moon in our Taurus are in conjunction, our mind concentrated at that time in the brain, is flooded with a light which is our Silver. And again, when there is full moon in the sky, the moon is in opposition to the sun and reflects its full light on the material plane. But on our mental plane when the moon functions in Libra copulatively or the Mind is concentrated on some worldly affair, the mental Moon is not joined with the divine or intellectual Sun but is in opposition to it, consequently shows but reflected light, useful in both above indicated directions, and yet dark, not receptive for the inspirations of the higher intellect. Considering from this aspect the two quarters of our mental Moon in Cancer and Capricornus, solstitial signs for the sun but equinoctial for the moon, they represent the semi-trance states of consciousness, in which day and night, conscious and subconscious, are blended. With the difference, however, that the first quarter starts toward the full moon that is auspicious for materializations, and the last quarter starts toward the new moon, favorable for metaphysical conceptions, meditations.

This circulation of our Moon is partly automatic but ought to be assisted by the artist. The traditional rule is: To go during each of the four phases of the Moon through all the seven planets in us, starting each midnight with the planet that rules the oncoming day the circulations on the lunar zodiac and stopping with the same planet, at the finishing of the circulations.

As it was expounded already, the zodiac is closely connected with the four elements. Consequently, by the lunar circulations upon the zodiac the elements are constantly transmuted one into the other. And whenever during these circulations an equilibrium is established among the elements temporarily, a new and quintessential influx is drawn perceptibly into the brain. This comes from the Mental World located in the zodiac, the influences of which are in the macrocosmos focused in the sun visible in the sky, which distributes them among the other planets. Its deputy in the human organism is the solar plexus, our abdominal brain,

connected with all the other plexus through which are controlled the other organs that furnish the body with the wherewithals for its vegetative life. But the solar plexus system is also the residence of the psychic sidereal man.

By drawing this influx does Diana assist at the birth of her twin, Apollo, whose actual birth is indicated by the changing of the white color of the auric body (through diverse transitory colors, among which the citrine or lemon color is the most important) into a peculiar flaming-fire red. And when Diana assists, the artist cannot do better than to leave entirely to her how often she wants to draw the zodiacal influx. For the frequency depends entirely upon the inner disposition of the artist, about which Diana the ruler of the subconscious, is better informed than the artist ever can be. The artist should strive just to keep the circulations going and at summer heat. Diana will produce the real canicule days, the increased heat of which will draw the zodiacal influx.

During these operations the inner nature develops without any special purposeful effort of the artist, the sidereal body with its inner senses, clairvoyance and clairaudience; of course their full efficiency is reached only after a long practice. The birth of Diana, respectively Apollo, returns the soul of the hitherto dead King and Queen and thus they are regenerated in a developed sidereal body, with a perfected consciousness, that is extended throughout the entire Sidereal and draws even from the Mental World. For the thus-resuscitated pineal gland is the third eye of the ancients, that looks into the inner and the outer spaces of the spheres.

Thus the quintessential influx (a higher, but not yet the highest) brings also the first illumination by the Chayah mind which, as told in the second lesson (that in this connection ought to be re-studied, together with the third one), energizes each organ separately and forms with Neshamah a new couple to generate the solar body. Although the substance of our Egg, the sidereal body, contains already the metals out of which will be constructed the solar body, which is considered golden although actually it is an alloy, the electrum of the ancients, that is composed of about four-fifths of gold and one-fifth of silver.

This quintessential influx, that is also a shamaim (fire-and-waters) but of a higher degree, brings into the body the sulphur which fixes all the hitherto incorporated mercurial water, while the watery part of it increases the quantity of the finer particles in the substance. The light of Diana is the essence of silver and the light of Apollo is the essence of gold; these are, indeed, the very silver and gold for the possession of which the mental alchemist works. Thus by the circulations upon the lunar zodiac all the other metals are successively transmuted to a finer quality (cured from their leprosy, as some alchemists say) and to the right proportions in

which are blended in silver and gold the sulphur and the mercury of which all metals are composed, their diversity being caused only by differences in the blending and degree of decoction. This process is accomplished too without any purposeful effort of the alchemist for, as it was stated after Geber, the metals transmute and perfect each other by mutual interactions.

Later on, however, when continuous practice makes the alchemist a master of all the above-described operations, the ability will develop to perform them not only in a much shorter time (in a few seances, even in one seance), but also to produce with these operations the three elixirs and to cure with them first himself or herself and later on others.

When the series of these operations is continued until the black of putrefaction appears and is stopped there, the auric substance of the body will be sufficiently saturated already with the higher vital energy to act as a general stimulant. In this state it is called the black elixir, which is the mildest elixir but potent enough to restore, in case of any functional disorders or general debility, the normal cooperation of the organs, and thereby health.

When the series of the above-described operations is continued until the silvery white lunar light appears in the pineal gland and then stopped, the auric substance of the body is sufficiently saturated with the higher vital energy to serve as a white elixir. As such it restores the normal functioning of the nerves, the lymphatic vessels, of the brain, of the spine and generative organs; in short, it stimulates and regulates what the ancients called the white fluids.

When these operations are continued until the red color appears on the mirror of the brain, the auric substance is fully saturated with stellar energy and can function as a red elixir, the potable gold. Through the solar plexus system it permeates and regulates the organs by which the ingredients of the blood are produced, but at the same time it carries also the energies which specialize in the white elixir too, so it is curative in most ills of the body and psyche. Being, however, more dynamic than the white elixir, care should be taken in its application as well as about the doses used.

The artist can use the circulations which produce each of these elixirs for prevention to avert approaching functional disorders or to cure them; also to cure acute or even chronic diseases that do not make the proper performance of the circulations possible. This necessitates, of course, sufficient medical knowledge to make right diagnoses.

With these auric elixirs others can be cured also, either by direct projection through mesmeric procedures, or by projecting the aura in some proper substance that absorbs it and retains it for a while and which after the projection is administered as a medicine. To use the mesmeric way, however, it is

necessary to know the mesmeric special method to make the diagnosis too, and to project the aura and to select the proper substance to receive it presupposes the knowledge of medical alchemy. Consequently, the student is not encouraged to make experiments on others.

Neither should be expected that the above expounded circulation will show their full effects right after the first trials. Full efficiency presupposes that the organs of the body adjusted already their functions to the higher vitality and that the alchemist possesses the operative skill which is acquired by practice only. Moreover, it presupposes also complete connection of the conscious with the subconscious and a rather radical purification. Yet both of these conditions cannot be fulfilled perfectly before this second part of the Great Work was practiced to some extent, for only then are the cerebro-spinal and the sympathetic nervous systems well connected and brought under the control of the will. This looks like a vicious circle, but it is not.

It necessitates, however, that at first the practices to acquire the semi-trance and for purification should be carried out well in order that the Great Work may be started at all. And then after the finishing of this second part of the Great Work, even with partial success the deepening of the trance, and a more thorough purification should be taken up again with the energies that were intensified by the results newly obtained. For thus prepared the repetition of the Great Work will produce well-progressing success, while without such preparation the incomplete semi-trance and the unpurified emotions would handicap the circulations at the repetition too, and the final result will not show definitive progress when compared with the first result. And such repetitions are unavoidable even for a talented alchemist who uses an effective method of procedure. For inner development is a growth and growth requires progressive repetitions of the same functions. This was recognized even at the time of Isaiah who (XXVIII) indicates that the proper procedure is to carry out precept upon precept, line upon line, here a little and there a little.

The minor magistry that is obtained after the fully effective achievement of this second part of the Great Work is best characterized in an axiom that is frequently repeated with emphasis by Basil Valentine: "Exitus acta probat." This may be translated: The outcome (end, result) proves the actions. But Basil Valentine is not addicted to emphasizing platitudes. So the word "exitus" has to be taken here in its original meaning: a going out, an exit. Then the sentence is: The going out proves the actions. And this means that a magister should be able to liberate himself or herself from the bondage (the attraction by gravitation) of our earth and its astral regions and to soar freely and consciously into the open spaces of our whole

from the mental (sideral) sphere, which manifested Apollo who planetary system to observe the spheres through which the soul originally descended and will have to ascend again, the immense currents of forces which communicate between them, eventually to visit some planet and see the products of Life on it. Such outgoing may be, and mostly is, mental resulting in trance-visions that are quite different from dream visions and never are forgotten after returning to waking consciousness. Or the mind may go out fully clothed in the sidereal body. Even the mental outgoing, however, and more so the outgoing in the sidereal body, are rather magical than alchemical performances.

XV. THE GREAT WORK.

III. THE DEVELOPMENT OF THE SOLAR BODY: THE DIVINE UNION.

The purposes of this part of the work are: the acquisition of the Chayah and Yechidah parts of the Mind, the generation and development of the solar body, the attraction of the light of grace, the extension of the consciousness into the Mental and partly into the Emanated Worlds. The sum total of all these accomplishments, the result of the whole work will be then: the artist redeems his or her own Redeemer.

Some of the best ancient alchemists do not mention this part of the work separately, but start with it their dissertation, or mix up its operations with the work on the sidereal body. Others shortly tell that the artist has to produce the black, the white and the red twice. The few who treat this part separately apply to it their most obscure allegories.

Telling that the same process has to be repeated over again, the ancients told the truth, but not the whole truth. Not even nothing but the truth, for they garnished frequently the truth with fine-looking receipts of procedures which either belonged to chemistry or were wholly fictitious. The truth is, that the materia and the main factors of the work, viz. that divinely-fecundated fraction of the creative breath that was fixed in the artist at the moment when he or she was conceived, and the living force-substance of Life that is carried in the circumambient aether and is drawn in as an influx from Above, remain essentially the same, though diverse in manifestation, in all the three parts of the Great Work.

The occulted part of this revealed truth is, however, that this third part of the work has to be performed on higher planes than the second part was carried out. And this fact makes the whole procedure more intensive. In the second part of the Great Work the materia was used first in its semi-raw state as prepared in the first part of the work. It was aroused from its neutral dormant state into activity by an influx drawn from the astral region and then was fermented by another influx drawn from the sidereal region. With this it was putrefied and the light of Diana was produced and with her aid another influx was drawn

necessary to know the mesmeric special method to make the diagnosis too, and to project the aura and to select the proper substance to receive it presupposes the knowledge of medical alchemy. Consequently, the student is not encouraged to make experiments on others.

Neither should be expected that the above expounded circulation will show their full effects right after the first trials. Full efficiency presupposes that the organs of the body adjusted already their functions to the higher vitality and that the alchemist possesses the operative skill which is acquired by practice only. Moreover, it presupposes also complete connection of the conscious with the subconscious and a rather radical purification. Yet both of these conditions cannot be fulfilled perfectly before this second part of the Great Work was practiced to some extent, for only then are the cerebro-spinal and the sympathetic nervous systems well connected and brought under the control of the will. This looks like a vicious circle, but it is not.

It necessitates, however, that at first the practices to acquire the semi-trance and for purification should be carried out well in order that the Great Work may be started at all. And then after the finishing of this second part of the Great Work, even with partial success the deepening of the trance, and a more thorough purification should be taken up again with the energies that were intensified by the results newly obtained. For thus prepared the repetition of the Great Work will produce well-progressing success, while without such preparation the incomplete semi-trance and the unpurified emotions would handicap the circulations at the repetition too, and the final result will not show definitive progress when compared with the first result. And such repetitions are unavoidable even for a talented alchemist who uses an effective method of procedure. For inner development is a growth and growth requires progressive repetitions of the same functions. This was recognized even at the time of Isaiah who (XXVIII) indicates that the proper procedure is to carry out precept upon precept, line upon line, here a little and there a little.

The minor magistry that is obtained after the fully effective achievement of this second part of the Great Work is best characterized in an axiom that is frequently repeated with emphasis by Basil Valentine: "Exitus acta probat." This may be translated: The outcome (end, result) proves the actions. But Basil Valentine is not addicted to emphasizing platitudes. So the word "exitus" has to be taken here in its original meaning: a going out, an exit. Then the sentence is: The going out proves the actions. And this means that a magister should be able to liberate himself or herself from the bondage (the attraction by gravitation) of our earth and its astral regions and to soar freely and consciously into the open spaces of our whole

from the mental (sidereal) sphere, which manifested itself in the planetary system to observe the spheres through which the soul originally descended and will have to ascend again, the immense currents of forces which communicate between them, eventually to visit some planet and see the products of Life on it. Such outgoing may be, and mostly is, mental resulting in trance-visions that are quite different from dream visions and never are forgotten after returning to waking consciousness. Or the mind may go out fully clothed in the sidereal body. Even the mental outgoing, however, and more so the outgoing in the sidereal body, are rather magical than alchemical performances.

XV. THE GREAT WORK.

III. THE DEVELOPMENT OF THE SOLAR BODY: THE DIVINE UNION.

The purposes of this part of the work are: the acquisition of the Chayah and Yechidah parts of the Mind, the generation and development of the solar body, the attraction of the light of grace, the extension of the consciousness into the Mental and partly into the Emanated Worlds. The sum total of all these accomplishments, the result of the whole work will be then: the artist redeems his or her own Redeemer.

Some of the best ancient alchemists do not mention this part of the work separately, but start with it their dissertation, or mix up its operations with the work on the sidereal body. Others shortly tell that the artist has to produce the black, the white and the red twice. The few who treat this part separately apply to it their most obscure allegories.

Telling that the same process has to be repeated over again, the ancients told the truth, but not the whole truth. Not even nothing but the truth, for they garnished frequently the truth with fine-looking receipts of procedures which either belonged to chemistry or were wholly fictitious. The truth is, that the materia and the main factors of the work, viz. that divinely-fecundated fraction of the creative breath that was fixed in the artist at the moment when he or she was conceived, and the living force-substance of Life that is carried in the circumambient aether and is drawn in as an influx from Above, remain essentially the same, though diverse in manifestation, in all the three parts of the Great Work.

The occulted part of this revealed truth is, however, that this third part of the work has to be performed on higher planes than the second part was carried out. And this fact makes the whole procedure more intensive. In the second part of the Great Work the materia was used first in its semi-raw state as prepared in the first part of the work. It was aroused from its neutral dormant state into activity by an influx drawn from the astral region and then was fermented by another influx drawn from the sidereal region. With this it was putrefied and the light of Diana was produced and with her aid another influx was drawn

from the mental (zodiacal) sphere, which manifested Apollo who then with the aid of Diana developed the sidereal body.

Now in this third part of the work this sidereal body and the force-substance of Life, as it manifests on the sidereal plane, have to be used as foundation for the work. This substance has to be fermented with new influxes from the zodiac and after putrefaction revived and further developed with an influx from the divine emanated sphere, which gives its formless "form" to the incipient solar body, as the first zodiacal influx (that manifested Apollo) gave "form" to the sidereal body. Furthermore, the will and imagination which hitherto moved the circulations with the aid of the subconscious, have to be keyed now to a higher pitch, in order to gain the assistance of the superconscious; by and by the semi-trance has to be deepened into ecstasy.

The procedure to be followed in this part was expressed long ago in a single sentence frequently quoted, which by its short concise phrases engraves itself upon the mind. Maier quoted and depicted it in the EMBLEMA XXI of his "ATALANTA FUGIENS" (published in 1618 and reprinted with the title SCRUTINIUM CHYMICUM, in 1687, from whence it was reproduced in Vol. X, No. I of "MERCURY"). The sentence is: "Make of the male and female a circle, from this a square, from this a triangle, make a circle and thou shalt have the philosopher's stone."

In the design this last and major circle contains all the other figures. The equilateral triangle rests with its base on the lowest part of this circle; its apex, however, does not reach ~~the lowest~~ entirely the top of this circle, but there is a small space left between them. The square is inside of this triangle and its top, if prolonged, could form a horizontal diameter of the major circle. Inside of this square and touching it on every side is the first mentioned, or minor, circle and inside of this circle are standing (right) a man and (left) a woman, both naked (i.e. having no physical bodies). Maier hints that the meaning of this symbol should be found intuitively and by the aid of the science of the geometers (i.e. esoteric science, not merely geometry). He gives also some geometrical explanations, explaining as he frequently does: the obscure with something more obscure.

Fortunately the composition of this excellent emblem itself is not only a demonstration that Maier knew, but tells also its meaning to everybody familiar with common symbolism. On the emblem the geometrical figures are drawn by a geometer (i.e. a master mason, who is able to make a plan for his own temple and gather his ashlar from the air), standing upright (i.e. the head connected with heaven and the feet with the earth) and using the compass (i.e. the creative potency on two poles, a symbol used by Rosicrucians in pre-masonic times). And this architect draws upon a wall (walls of Jericho, Troy, Jerusalem, the fire wall of the Walhalla, etc., i.e., the aetheric buffer that separates two states of consciousness.)

Now Basil Valentine in his AZOTH depicts also a man amidst

the same symbolism, differently arranged but nevertheless for the same purpose: To represent in one emblem the chief points of the procedure of producing the stone. There are: the compass, the mason's square, also the circle, the triangle and the square (parallelogram); but while Maier presents the male and female at the beginning of the procedure separated and in the minor circle, Basil Valentine presents them as at the end of the operation as one androgyne figure, above the square and amidst the planets, but all inside of an egg, the mundane egg of many myths. Evidently, therefore, the geometer-architect who symbolizes with geometric figures the plan for building his temple is the androgyne inner man, the reincarnating Ego, who uses the bipolarized (head and generative organs) creative energy as tool (compass) but also as materia to start the work with (naked male and female).

This couple is the nucleus of Maier's emblem. From it is developed first the minor circle and the square, i.e. the artist's inner zodiac which is then square, i.e. materialized. From the four sides of this square (the four pure elements) is developed then the great upright triangle (the trinity of primordial principles). This upright triangle symbolizes the evolutive fire fixed in the earth, that leaps up in ecstasy to unite with the divine dew of Hermon, the not-fixed divine vapor, the water above the firmament, which drawn and fixed with the fire of the earth makes the artist's own Saviour germinate and grow.

This water, full of divine fire, is the Light of Grace and is presented in the form of a radiating downward-pointed triangle (the usual alchemical sign of water) inside of the double circle (equivalent to the major circle of Maier), on the first plate of the "JANITOR PANSOPHUS" published in the MUSAEUM HERMETICUM (Frankfurti 1677) by the R.C. fraternity. They place this symbol into the Emyrean, where the union of these triangles of fire and water takes place (the major circle which includes all). As the R.C. symbol says this is the "bonum infinitum" the infinite bliss; but while the artist is still living on earth this union is never permanent and the artist, especially the beginner, receives only dew-drops of this water. Maier indicates this fact by leaving a small open space between the apex of his triangle and the major circle.

The emblem of Maier indicates, furthermore, that this third part of the work, like the previous ones, consists of three phases too. For three times three makes the mystic number nine, i.e. the triple unity of body, soul and spirit as present in the physical, in the psychic, and in the spiritual man, which all together form the new unity ten, a reflex of the supreme One. In this part of the work the artist strives to develop with the cooperation of nature the spiritual man, whose body is Neshamah, soul is Chayah and spirit is Yechidah, in corresponding three phases. First by squaring the zodiacal circle and thereby acquiring the four pure (not elementated) elements. Then by

constructing the ~~XXX~~ triangle, i.e. the three alchemical principles in their primordial emanated quality, in which they are a reflex of the Trinity. Thirdly, by drawing the major circle, i.e. letting the triangle in which fire (sulphur) is the predominating principle flare up and attract the downward pointed triangle in which water (mercury) is predominant, because their union constructs the six-pointed star which with its invisible centre symbolizes the seven creative powers of the Infinite God who is symbolized by the major circle.

For the first phase of this third part of the Great Work we have already the sidereal man and its sidereal body, our egg which contains the as yet unrefined substances for the solar body and is, besides the bath, the crucible, the womb, also the tomb. The soul and spirit of the sidereal man enclosed in this egg (the male and female in Maier's emblem) are Diana and Apollo, moon and sun, mercury and sulphur, silver and gold. Both of them originate from the divine spark in us which is originally focused in the coccygeal gland (Saturn in Capricornus at the end of the spine), and in the pineal gland (Venus in Taurus) intimately connected with the Tree of Life hidden in the cerebellum, in which the arbor-shaped white substance is still called in medical science by its ancient name: arbor vitae, i.e. the tree of life.

Where is then the zodiacal circle that should be squared? Maier's hint to call to assistance intuition and the art of the geometer helps to answer this question. Intuition is diversely developed in each of us, but the art of the geometer says that the oval form originates from the ellipse respectively ellipsoid derived from the circle which has one center, while the ellipse developed in the transformation two foci. Esoterically these two foci are Diana and Apollo and their copulative union restores the one centered circle, our inner zodiac, which contains all our inner planets and constellations.

Every alchemist and mystic tells us, however, that in the final union the earth has to ascend to heaven, and this statement has two senses. In man the head, seat of the Mind, is considered to be heaven, and all the rest of the physical body is considered as earth, although in it there is a reflection of the divine too, i.e. the generative power. So when the spark from the end of the spine ascends and unites with the pineal gland, respectively with the cerebellum, this is an ascension of earth to heaven, worked out evolutively by the seven planets of the artist's sidereal world. But when the artist wants to extend the consciousness to the Mental World and even to the emanated Divine World, the involutive forces of these spheres have to be indrawn first, to develop the corresponding microcosmic organs. Consequently, in this part of our work not only our inner zodiac (the houses of the inner planets) is worked upon, but the forces of the macrocosmic zodiac have to cooperate, in order that in the final union the microcosmic earth of man may ascend to the macro-

heaven, the Mental World, too. But in order to comprehend fully this task, some further considerations will be necessary.

It is self-evident that the tree of life, ever dormant in the unregenerated man, even if it begins to sprout under the efforts of the artist, cannot grow up in one astronomical year. Some alchemists state, therefore, that a number of years is necessary to complete the Great Work state, though most of them give a different number,--one, two, three, or even more years. Yet every practical worker knows by experience that the strain put by the Great Work on mind and body hardly could be endured for a long time. On the other hand, such an authority as Khunrath declares (AMPHITHEATRUM, p. 203) that the making of the stone takes only three days.

Fortunately an also competent author, Martin Ruland (Lexicon alchemiae, Frankfurt 1612) gives a good indication to solve this riddle, when he flatly declares: "The philosophical year is the month of the vulgar." In a month, however, only the moon goes around the zodiac. So here is our key, for by the application of the lunar zodiac is found the procedure for the simultaneous squaring of the macrocosmic and microcosmic zodiacs. And considering that the mind of man is symbolized by the moon and the Universal Mind by the Moon, also that in alchemy mind is the artist, the matter and the final product, the perusal of the lunar zodiac to explain with it symbolically the actual alchemical processes is justified.

We know now that each creative day, "the evening and the morning", of the GENESIS meant actual geological eras. A night and day of Brahman is figured in milliards of years. There is also the Platonic Year, one turn of the preceding equinoxes around the whole zodiac. In a similar way of allegorical presentation wrote Khunrath that the Great Work takes only three days. He meant either the three parts of the Great Work as expounded here and less openly by most alchemists, or else the extension of the consciousness to the three higher spheres, i.e. the sidereal, the mental and the emanated divine (the third heaven of Paul) worlds.

Each of these years or days consists essentially of a cycle (round) i.e. a manifesting active expansion starting from a point, and a restive but innerly active contraction with returning richer in gathered experiences etc. to the starting point. These expansions and contractions, analogous to the inspiration and expiration, systole and diastole, these cycles, are reproduced in our alchemical circulations too.

This is to be remembered because the alchemists, considering that the purpose of the cycles and circulations is always the accomplishment of a certain defined aim, used to describe precisely timed circulations of the celestial bodies (of the macrocosmos as well as of the microcosmos), where actually there is no such accurate time, but where the action performed with the inner stars conform well in result, nevertheless, with the results produced, according to tradition, by the

described circulations of the celestial macrocosmic stars or planets. Only the comprehension of this kind of veiling will enable the artist to apply correctly to the work at hand some fundamental esoteric teachings. This can be well demonstrated with the following important doctrine which plays a big role in this part of the work.

When the sun passes from one zodiacal sign into another, the sun as well as the new sign entered emit energies which blend and form a special new energy, different from that which was predominant in the atmosphere while the sun sojourned in the previous sign. These special energies are indrawn and kept solely by the moon until the next quarter, at which time the moon transmits to the earth (as the center of the solar system) all energies gathered during the previous quarter. This doctrine dominated always and everywhere the activity of mankind and still has more influence on minds than is openly admitted. Only the Churches have the courage of their opinion and date Easter by the Moon.

To be sure, there is a continuous intercommunication among the celestial bodies and their projected energies are exchanged. The alchemists, however, consider these just as means to keep the immense mechanism of the universe in well-harmonized activity. But the special energies produced when the sun enters a sign are considered as the ones which produce psychic, spiritual and regenerative effects, when they are collected by the moon and are projected at each quarter of the moon into the earth. This intervention of the moon makes for us the zodiac actually the tree of life bearing fruit each month.

The four quarters of the Moon are: New moon Aries, first quarter in Cancer, full moon in Libra, and last quarter in Capricornus. So entering in conjunction with Aries the moon projects to the earth (center of the solar system) an influx in which the element fire predominates, in short fire; at Cancer water; at Libra air, and at Capricornus earth. These are the elemental primates of the zodiac carried by the aether which are inbreathed by the brain, the substance of the Mental Worlds, from where thoughts, ideas are distributed to attuned minds.

Now let us draw a circle and then a line from Aries in the East to the center, likewise one from the North at Cancer, from the West at Libra, and from the South at Capricornus, so we have formed a cross each beam of which represents one quadrant of the zodiac and one element dominating this quadrant. This is the Cross Dante saw in the depth of the "ars (PARADISO XIV, 101): "il venerabil segno, che fangiunture di quadranti in tondo". ("The venerable sign that quadrants in the round conjoining frame", Cary translation). This is the Cross of the zodiacal Christ, the Cross of our Templar ancestors, the Cross within the Circle, sign of the R.C. Adepts (See "MERCURY", Vol. VIII, No. 4, p. 184), also a special sign of the alchemists, composed from the sign of the

sea-salt (circle with diameter north-south) and of the nitre (circle with the diameter east-west) superimposed. This is also the sign of addition present in diverse combinations in the astrologo-metallic signs of each planet. And in the center of this Cross is the heart of Jesus-crucified, our Rose and our quintessence. This cross-form and not the geometrical parallelogram is the real squaring (materialization) of the circle in our art, and it means the conscious realization of our Reincarnating Ego, our Emmanu-El, the crucified Christ in us. To produce this living cross in the artist is the aim of the first phase in this third part of the Great Work.

The actual operation for it is started by the psyche residing in the sidereal body: Diane-Apollo. This means that it would be useless to start the third part of the Great Work before the artist acquired proficiency in the second part by a few repetitions of it. Actual proficiency is needed also in the connection of the conscious mind with the unconscious and in the art to key up the spirit by its own energies, i.e. in the esoteric prayer. For the greater part of this phase of the work is performed almost automatically by the subconscious and superconscious, also by the sidereal body, the egg that produces the chicken.

Moreover, in the work energies shall be drawn from the Mental and the Emanated Worlds, both of which being higher act ipso facto as masculine toward the lower sidereal plane upon which the artist works. This means in general that the keynote of the work is passivity, receptiveness, gestativeness. And in particular, that the artist has to take the same mental attitude. In fact, this mental attitude is the chief factor in the work at hand, the cardinal point upon which success hinges. If the soul-mind (the soul operating as mind) is oriented toward the East, expecting steadily and patiently the dawn of the Sun of Justice, if it is eager to receive its intuitive revelations and submits to them passively as to commandments, no matter what happens, then that soul-mind will be illuminated and admitted into the sanctuary, even if the artist is not yet amply provided with learned knowledge and dexterity in the practice. But when such eagerly receptive and gestative mental attitude is missing, the artist may be a walking encyclopedia of occultism and able to produce the best fakir tricks, he will never know the living Truth, never will be admitted to the holy of holies. This is an immutable law.

To start the actual work, therefore, the artist has to carry out at each successive midnight watch (as best as he or she can) the instructions given by Jesus concerning the preliminaries of the esoteric prayer and then the instructions given by the abbot Simeon concerning navel gazing. The prayer should be an incense-offering, i.e. an offering of the finest aethereal part of the organism, dissolved into a vapor by the fire of the pure

our vase, below the level of the grains down to the prostate

sea-salt (circle with diameter north-south) and of the nitre (circle with the diameter east-west) superimposed. This is also the sign of addition present in diverse combinations in the astrologo-metallic signs of each planet. And in the center of this Cross is the heart of Jesus-crucified, our Rose and our quintessence. This cross-form and not the geometrical parallelogram is the real squaring (materialization) of the circle in our art, and it means the conscious realization of our Reincarnating Ego, our Emmanu-El, the crucified Christ in us. To produce this living cross in the artist is the aim of the first phase in this third part of the Great Work.

The actual operation for it is started by the psyche residing in the sidereal body: Diane-Apollo. This means that it would be useless to start the third part of the Great Work before the artist acquired proficiency in the second part by a few repetitions of it. Actual proficiency is needed also in the connection of the conscious mind with the unconscious and in the art to key up the spirit by its own energies, i.e. in the esoteric prayer. For the greater part of this phase of the work is performed almost automatically by the subconscious and superconscious, also by the sidereal body, the egg that produces the dicken.

Moreover, in the work energies shall be drawn from the Mental and the Emanated Worlds, both of which being higher act ipso facto as masculine toward the lower sidereal plane upon which the artist works. This means in general that the keynote of the work is passivity, receptiveness, gestativeness. And in particular, that the artist has to take the same mental attitude. In fact, this mental attitude is the chief factor in the work at hand, the cardinal point upon which success hinges. If the soul-mind (the soul operating as mind) is oriented toward the East, expecting steadily and patiently the dawn of the Sun of Justice, if it is eager to receive its intuitive revelations and submits to them passively as to commandments, no matter what happens, then that soul-mind will be illuminated and admitted into the sanctuary, even if the artist is not yet amply provided with learned knowledge and dexterity in the practice. But when such eagerly receptive and gestative mental attitude is missing, the artist may be a walking encyclopedia of occultism and able to produce the best fakir tricks, he will never know the living Truth, never will be admitted to the holy of holies. This is an immutable law.

To start the actual work, therefore, the artist has to carry out at each successive midnight watch (as best as he or she can) the instructions given by Jesus concerning the preliminaries of the esoteric prayer and then the instructions given by the abbot Simeon concerning navel gazing. The prayer should be an incense-offering, i.e. an offering of the finest aethereal parts of the organism, dissolved into a vapor by the fire of the purest

emotions of the heart (considered from this angle alchemy is often called: ars aromatica, the aromatical art), and the petition attached to it should be for enlightening only. The navel-gazing action should be accompanied by an intense desire to sink into yourself.

The light-phenomenon indicated by Simeon may or may not appear. What really matters is only that condition in which the artist feels that the outer senses do not convey any more sensations to the mind and that there is a sensation of sinking into a kind of darkness as it were. Tyros are usually more or less frightened by that feeling of losing ground, for they do not know as yet from experience that this sinking is actually an uplift, an emerging on a higher plane. During this transition visions may appear, delightful or menacing, and instead of emerging consciously higher, the artist may simply fall into a deep sleep. Nothing matters.

The artist has to keep entirely passive, should not chase away visions by mental effort as beginners used to do. These visions are mirror-images without substance and, therefore, powerless except if the artist gets scared and interrupts the work, which is the only harm they can do. And if sleep overwhelms the artist, the already-started inner mechanism continues to work during this sleep (a deep trance) and the artist profits thereby. This fact can be checked by the other fact that in such case the sunrise-watch-meditations are even more fruitful than usually.

The artist has to strive, nevertheless, to keep at least semi-conscious and able to carry on the operation, which after a few trials usually succeeds if he or she is sufficiently prepared. If not so, then falling asleep will continue. The inner man being now concentrated on the navel, the work begins with starting the current from there toward the coccygeal gland and then up the spine circulating it on the regular path of the lunar zodiac. Lunar, because the keynote is passivity, attraction: Even Apollo shall submerge into the current, where his zodiacal origin will serve well the purpose of the circulation: to attract zodiacal influxes.

The circulation shall be conducted as in the second part of the work, with mild fire and leaving to Diana when she wants to increase the fire and draw the influx. The needed higher intensity is given to the circulation by the mental attitude of the artist and by the deepening of the consciousness. Thus when Diana draws the influx, this shall produce a light more intense than the one drawn in the second part of the work. When this light appears (but be sure that it is more intense) the circulation has to be stopped and the descending part of the arc should not be carried in a straight line like in the second part, but be changed into a downward whirling movement, as it was done in the first part, and so should be carried to the bottom of

our vase, below the level of the groins down to the prostate

gland. The whirling should be slow and gradually lessen intensity as it comes down to the lower part of the abdomen, where it rests. For such horizontal whirling fixes it.

No more circulations then, but at the midnight watches the artist should watch the color that appears on the translucide, which color by and by turns black. So begins a new fermentation in which the zodiacal-mental influx assimilates the materia to its own quality, after which putrefaction and new generation follow again, which should be left undisturbed. But when streaks of light appear in the black a new circulation has to start. Just like in the second part, for the difference here is not in the mode of the operation, but in the higher quality of the materia.

How does this lunar circulation gather the four elements at the four lunar quarters was already explained above. But at the same time the evolutionary energies of the inner planets perform another operation automatically and in harmony with the lunar quarters. This is like a pulsation or respiration of the sidereal body. Each lunar quarter takes seven days and a few minutes. During the first seven days the sidereal body begins to contract, from Saturn toward the Moon, which then contacts with the earth (first quarter). During the second seven days the sidereal body expands to Saturn (full moon). Then comes again a contraction (last quarter) and an expansion (new moon) each lasting seven days and going as above.

By the first contraction and expansion is shaped in the sidereal body the full moon, i.e. a development of light and generative power on the elemental and sidereal planes, while the second contraction and expansion serve the formation of the new moon, i.e. light or generative power on the mental and emanated planes. Full moon and new moon form together in the macrocosmos a complete zodiacal circle, in which a daily contraction and expansion are produced by the epicyclic rotations of the moon, which contraction and expansion effect the tides of the sea, and which correspond with the innerly perceptible tides of the sea of aether. These aetheric tides cause on their part the expansions and contractions in the also aetheric sidereal body of the artist.

Saturn and Moon are identified in alchemy with the coccygeal, respectively pineal gland (plus cerebellum), so these contractions and expansions mean physiologically the interplay between the energies of these two planets which take in also, both ways, the forces of the other inner planets. In alchemy the contraction from Saturn to the Moon is called solution or distillation and the extension from the Moon to Saturn is called coagulation or fixation. (There seems to be, but there is not, a contradiction in this pairing of the terms. For contraction and expansion refer to the Ptolemaic system in which Saturn is the highest and Moon the lowest planet, while solution and coagulation refer to what actually is done with the alchemical materia.) Moreover, in each extension and contraction and solution and coagulation

tion are going on simultaneously. For when the volatile (airy and fiery) parts of Saturn are separated by the increased heat and ascend toward the Moon, at the same time its fixed (watery and earth) parts are coagulating together. And vice versa, the heavier particles of the influx received at the Moon are precipitated toward Saturn to coagulate with the material already there while the volatile parts received from the influx and ascending from Saturn are blending and coagulating in the Moon.

This whole operation is called in alchemy "calcination", and by the materia in Saturn is reduced to ashes, dead matter, a "dead head", caput mortuum, because its soul (fire and air) departed to the Moon. But in these ashes is the salt of Saturn (the philosopher's stone and the caput mortuum symbolizes Jesus crucified on the Golgotha (gulgoleth, Hebrew for skull). Jesus then descended to the Hades, as Hercules, Orpheus, Aeneas etc., also Abraham did. At this phase of the work the seeker has to do the same, even imitate the work of Jesus, who liberated from there the souls of the righteous and sent to dissolution the others. The artist goes down into deep trance and during the work will see grotesque, even hostile, shades emerging from the deep darkness. These are images of the undesirable complexes long submerged into the subconscious, but now expelled by the inner Jesus, who also liberates the righteous, the desirable complexes of forgotten truths and not-exercised virtues.

The term "calcination" is an instructive simile. Calcination of vegetables give ashes from which salt can be extracted. Calcination of (lime)-stones produces lime in which considerable heat, i.e. fire, is stored up, to be liberated by water. Calcination of metals produces oxides in which oxygen (vital air) is bound. These analogies are noteworthy, because while the lunar circulation produces the square, the same operation produces also the triangle (in Maier's emblem) which is greater than the square. This triangle is composed of the three principles in their purest undifferentiated quality. The salt is extracted from the ashes of the vegetable (i.e. sidereal) Saturn. The inner alchemist extracts also with its inimitable skill vital air (mercury) from the calcinated metals and stores up fire (sulphur) in the calcinated stone. This is what the alchemists indicate in their statement that the principles originate from the elements thus: fire and air produce sulphur, air and water produce mercury, water and earth produce salt. So the triangle is already there too in potency and awaits vivification.

To get alive lime needs water, i.e. a new and higher celestial influx. Jesus in the grave, the caput mortuum, received this higher influx as this is symbolized by the two angels who took the stone away from the grave. In alchemy the calcinated materia, gathered from the zodiac, needs a vivifying and fermenting (i.e. assimilating) influx from the next higher sphere, the primum mobile. This is the prime mover which keeps in perpetual motion the created spheres in the macrocosmos as well

as in the microcosmos. The lunar circulation in which the energies of Diana and Apollo are now augmented by the energies of calcination but also, and especially, the prayerful and receptive mental attitude of the artist, all pulling together, draw this influx.

This influx is the Chayah mind, the mind of the Mind, which brings a higher vitality into the organism. This is the pair of angels sent to facilitate the resurrection of the artist's own Emmanu-El, also the Light of Grace, the ergon of the R.C. And as it was said that the Chayah does not permeate at once the whole inner man but organ after organ only, the dawn of the Sun of Justice in the East is likewise gradual. It is usually heralded by light, but not necessarily, for although there is still a fermentation, there is no more putrefaction. Of importance is only the recognition of that long sought for Self-Consciousness to which a radical change of mind and new powers are attached. Great is this change, indeed, although being gradual it may not look so. But just compare it with your status a year or two ago.

Physiologically it consists of this: The primordial aether when assimilated into the organism oxydizes, as it were, with a higher air the blood (solar Fire) and at the same time saturates with higher energies the nerve-fluid (lunar water). These two together improve the cell life in every organ of the body, and especially the dynamized nerve-fluid increases the working capacity of the thinking organ and thus indirectly assists the development of intuition. The whole life receives a higher tonality, as it were transposed to a higher octave. The improvement reacts on the physical body too, but the greatest transfiguration is felt inwardly.

When the artist begins, as it were, "to feel the self", a sensation that cannot be well described but has to be experienced, it is best to submit the control of the further procedure entirely to the risen Ego. It should decide how and when and with what degree of heat shall be continued the interplay between Saturn and the Moon, when should be the motion just simple lunar circulation and when should be the received influx fixed by bringing it down whirling. The more, because in this phase of the work the developing will and imagination, together with the also growing faith, hope and charity, take an ever-increasing part and importance. This is where the two higher branches of "athesis, viz. Magic and Kabbala, begin to be interwoven into Alchemy.

The risen Ego shall also decide when the time is at hand to draw the last figure of Maier's emblem, the major circle which symbolizes the divine union. This is prepared by an increasing frequency of influxes of the light of grace, but the union is achieved by a special influx which, according to Fludd, comes from the Pole Star and going through Virgo reaches Saturn, then takes also the aspect of Venus (Urania). This is a direct ray from the Father, sent to the new virgin-mind Virgo, reaches the now aurified Saturn, the mental generative power, and takes the

aspect of Venus, i.e. causes the highest rapture, that of the fourth degree which, according to Agrippa is produced by Venus, who is an aspect of the Moon considered as the Great Isis. It is that special intellectual influx from the Supreme Intellect, which in a flash illuminates the recipient, the whole inner man.

This is the granting of the Yechidah mind, which then completes the Spiritual Man, whose body is Neshamah, soul is Chayah and Spirit is Yechidah. And the rapture uplifts to what Paul called the third heaven, the Epyrean, about which is not lawful talk. Unlawful indeed, as this is amply verified by the inadequacy of its attempted descriptions, made by saints as John of the Cross or Theresa, and by geni of the first magnitude, as Dante in the last canti of his paradiso and Goethe in the last act of his Faust.

The alchemists finish their instructions with indicating or even describing (Keys XI and XII of Basil Valentine) two more processes: the Multiplication and the Projection. Multiplication means the qualitative improvement and quantitative increase of the artist's psychic and spiritual energies, which thus are made more intensive, more penetrating. The sum total of these energies is the Tincture, which is made more tingeing by the multiplication. By projection is meant the action of the acquired ability to project this tincture outwardly. This projection may be made for two distinct purposes and has corresponding two degrees of intensity. The first is for restoring a very weakened organism; the second is for healing a soul with this Tincture, which is the Perfect Elixir, more intense than are the black, white and red elixirs already described. On account of this intensity it can be used only on other adepts, whose body, though sick, is prepared to stand such a high voltage. To project it for healing a soul is a faculty given to such advanced adepts only as are recognized by the Order of Melchizedech. For such a projection ferments and transmutes the soul of the receiver, and few, very few, are permitted to interfere with another soul's development. Multiplication and projection are usually described also as mere repetitions of the third part of the Great Work and so they are. But the whole truth is again, that in proportion as the inner will and creative imagination, also the most powerful virtues,--faith, hope and charity,--develop during the repetitions in the artist, the blessing received in the influxes from Above become also proportionately greater. This is where Magic and Kabbala mix again with alchemy. On this account the artist best continues these operations according to the directions given by the risen Ego, the only one who can lead further. All has to come from inward and the artist has to submit, safe now, no matter how slow the progress seems to be. For by rising the Ego the artist has redeemed already his or her own Redeemer, and a favorable next incarnation as well as a reduction of the number of incarnations, from the hundreds that still await the herd-man, to just few, is assured.

Yet during the intervals between the repetitions the artist should not remain inactive, but should study, meditate and keep the lamp before the altar burning, by raising his or her energies from Saturn to the Moon at every night watch and by drawing them again from the Moon to Saturn at every morning watch. No intense current should be formed though, only a mild flow should be induced by prayerful desire. Because only thus can the artist progress steadily, without stopping or backsliding.

And because only thus can the artist fulfill the final admonition of every Rosicrucian author: Praise God and help the poor. The words may, the meaning never does vary, and the sentence is invariably there at the end of the discussion as a seal, as a R.C. mark.

The praise will gush forth automatically from the deepest depth of the artist's heart during prayers, meditations, communions with the God in us, whenever the immensity of creation, its awe-inspiring mechanism, harmonious work and definitive purpose and the role of Man in it, become more and more revealed. It is a sensation of admiration and of awe, though not of fear but rather of love. God certainly does not need any praises or prayers, but these praises, this awed love, like prayers, uplift, sanctify and thereby profit the man or woman.

As to the helping of the poor, the alchemist who is sufficiently endowed with worldly goods to practice charity on a larger scale is a rather rare exception. Neither is this expected beyond the general moral obligation of every man. The R.C. admonition refers to a higher moral law: Help the spiritually poor with the gold made in and by yourself, with the love of your heart and with giving liberally the light received, the light of true knowledge. Instruct best you can whoever asks sincerely for enlightening, though never throw pearls to the unworthy. And your general mental attitude toward weaker brethren or sisters, even toward the unworthy, should be a god-like commiseration, that kind of love which even the weak human heart can give to enemies too. Remember once more that God does not need your helping the poor, but that this is a chance given to you to help yourself. Not only generally, considering that Humanity is a collective entity which will be reintegrated only after each of its atoms is spiritualized, but individually even more. For the more does a seeker give, the more will be given to him or her from Above. I, for one, gratefully testify here for this truth, from personal experience as well as from observation.

So for a conclusion may I be permitted, as others were before me, to put here too the R.C. mark:

PRAISE GOD AND HELP THE POOR!
