

THE ART OF ALCHEMY

-OR-

THE GENERATION OF GOLD

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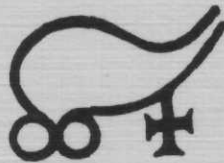
A COURSE OF PRACTICAL LESSONS

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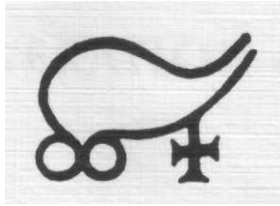
Metallic Transmutation

by

Delmar Bryant



Part Two, Lessons 4 - 6.



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The Art of Alchemy

PRACTICAL LESSONS. NO. 4

1 NUN N

"And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit and lay thine hand upon him and set him before all the congregation."

NUN means literally "a fish," and is expressive of the highest embodiment springing out of *Mem*, the water.

From the earliest times, *fish* has, in some peculiar way, been associated with divine power.

The Babylonians worshiped *Dag-on*, the fish-god. In one of the Eastern versions of the deluge, the ark is represented as being drawn by a huge fish. In Grecian mythology we learn that Orpheus, being cast overboard by superstitious sailors, was saved by a friendly dolphin which carried him ashore. All are familiar with the account of Jonah's exploit. Jesus declared that the *only sign* that should be given is the sign of Jonah, the prophet, a saying in which abides great occult significance.

Again, it is to be observed that Jesus chose his disciples from among fishermen, and many references to fish and fishing are found all through the account of his life and ministry.

Jesus appears to be but a more modern personification of the ancient *Dagon*. He was known as *Iesus Christos Theou Uios Soter* (Jesus Christ, son of God, the Savior). Combining the first letters of this Greek sentence, we get *Ichthus*, which means "fish." This method of forming names to hide occult truths is called *notariqon* and was common among Hebrew kabalists.

I am aware that, viewed in a common way, it requires a profound stretch of the imagination to see how Jesus could in any way represent a fish, and furthermore, to see what is represented by the fish.

This I will endeavor to explain, as it is the

very point upon which all understanding hinges.

As we have learned in "The Divine Symbols,"* Jesus stands as a Symbol of the Spiritual Power existant in Man. He is no embodied person, but rather a principle in every person. He "comes to save," that is, he enfolds the organism to unfold it.

To understand this even partially, one must first conceive of matter as a thing apart from Spirit—a something into which spirit has entered for the manifest purpose of elevating it and refining it, thus adapting it to its own necessities. Whether it does this for the sake of the matter or for its own sake need not now be considered. It does it, and it does it through a medial principle known to consciousness as the *Soul*.

Vaughan expresses this very clearly when he says, "There is in Nature a certain *spirit* which applies himself to matter and actuates in every generation; and there is also a passive, intrinical principle [the *soul*] where he [the *spirit*] is more immediately resident than the rest and by mediation of which he communicates with the more gross material parts."

The *spirit* is "I" and the *soul* is "Esus" (*Isis*); that is, IESUS is the spirit-soul, which forms the eternal "cross" resulting in the manifestation known as the body, it being the expression of the *Christ*, or inner phenomenal activity of this spirit-soul.

You will fail to apprehend the truth I am endeavoring to unfold, if you simply gaze upon the external form of man as the expression of Jesus Christ; for, in so doing, you are merely viewing the outside of an alchemical Vase. You must look within to fathom the phenomenon of life.

At this point I cannot do better than to introduce a most wonderful description of Vital action as given in that inspired work, *Upa Sastra*.†

"There is but *One Force* in its various degrees, and it is universal—it constitutes the life of all things from highest to lowest. Force and motion and heat and life may be said to be convertible

*Divine Symbols, a course of lessons in Physical Redemption by Adiramled,

†Upa Sastra, Hawken and Sons, Madras---Out of print. Copies rare.

terms, characterizing the one universal, subtle principle of activity.

"The globule of air which enters the lungs of a man, or the stoma of a plant-leaf and so vitalizes the blood or sap, is really but a condensed, inferior form of the globule which is inhaled by an angel of the supreme heavens, and imparting to his organism the vitality emanating from Essential Deity. A globule of air is really as imperishable as the soul of man. No amount of compression or disintegration can affect its vitality.

"Here in the common *Air* we discover the vehicle of immortal principle.

"All action, all motion, is the action or motion of Deity, whether manifest in supremest or most ultimate natural spheres. 'In Him we live and move and have our being.'

"In consequence of the unity of all action as to its origin and procedure, we are justified in concluding that whatever be the constituted nature of a homogenous mass or organized body, the divisible parts of that mass or body possess a nature corresponding in constitution with the whole. For instance, every atom in a globule of air possesses the form, constitution or qualities of the entire globule. EVERY ATOM WHICH IS INBUILT INTO THE HUMAN FORM IS A HUMAN FORM IN INFINITESIMALS; and every atom of the earth beneath our feet is a globe capable of being intrinsically vivified and so made to revolve by its indwelling energy on its own fiery axis.

"The moving, gyrating forms constitute the active principle in relation to the bodily form within which they move; the surrounding shell or body constitutes the passive element.

"Now all this should interest every reader in that, every drop of blood and nervous fluid in his body, every draught of air he breathes, every motion of a muscle, every watering of his mouth at the thought or touch of pleasant food are but so many modifications of this gyrating, sweeping motion deep within every living particle. This is the original form, roughly speaking, of all energy, divine or natural.

"If the air we breathe be violently compressed within some strong, tight *vessel*, the sweep of the

actives in each globule, and of the actives of the globules within the air globule, and so on, will be intensified; each set of actives proceeding to expend its circumscribed energy on what had been surrounding its passive form and absorbing it.

"This process begins at the central atoms of all, and a regular process of transmutation takes place; the passives become merged into their own actives, that is in respect of the air globule, its surrounding passive coat becomes disintegrated and vanishes by absorption, leaving nothing in the compressing vessel but actives—a process corresponding to that of transforming passive water into active steam.

"As there are two principles into which all things may be considered as resolvable, so there are two movements which respectively characterize these principles—the male principle, in action expansive and disseminative; the female, contractile, compressive and eagerly receptive.

"The chest involuntarily expands as the exponent of the wants of the dependant organism for aeriform life, and the air consequently inflows.

"This palpable and visible movement is like many other visible phenomena—a type of an infinite series of analogous invisible movements.

"The chest gapes for the air and it rushes into the vacuity of the lungs; the blood in the lungs gapes for a draught, the heart gapes for the aerified vitalized blood; the arteries gape for it, the capillaries gape. This eager rebounding sort of gape constitutes the *pulse*, and the beat of the heart. Nature throughout thus gapes, and the stream of life flows continuously on in response.

"After the gaping of the mouth to receive food, the jaws close, the food is crushed, and *its finer volatile essences are outborn from their minute wombs*. These essences become involved in the hungry secretions which the gustatory glands have extruded for the purpose, and are as life to these secretions—corresponding to the blood outspread in the lungs, all agape for its life."

Thus our author has clearly outlined the rationale, or modus, of the eternal Divine Force itself.

The human body—every body—is a womb of Force. The moment this womb receives the Light

from above a *cross* is effected. That which we call birth is really spiritual death, or the material immolation of spirit; while death, so called, is spiritual re-birth. Birth and death are the eternally alternating phenomena of vital expression.

But the period between the extreme points of oscillation in this life-pendulum is determined by the adaptability of media to means, of the body to the transmitting (transfusing) spirit.

The art of controlling life is merged in the knowledge of how to die daily. For sleep should be the only death, and each rising sun should awaken man to renewed life—an experience now only partially realized.

This is no far-off, metaphysical theory, but a living, pulsating fact, justified by an observation of Nature's phenomena and her occult methods of renewal.

The body of man is ninety-five per cent. water, and is, therefore, to be regarded as the Great Sea, or passive encompassing element of the inner active spirit, which is symbolized as a "Fish in the Sea."

This Fish corresponds to the Hindu, *Vish-nu*; the Preserver, and to the Hebrew *Ish*, the Man.

Evidently this fish is a "gold-fish." (See Matt: 17:27.) It is, for a fact, the incorporated sunshine that enters first, say into the germ of the wheat, and which no amount of pulverizing can destroy. Rather, all this crushing frees the germ, and allows it to enter into higher combinations.

The 14th Tarot figure shows the Maiden who formerly appeared in figure eleven, now pouring a certain fluid from a golden to a silver vase, so very carefully that not a drop is spilled. Gold is considered to be the only perfect form; silver is a form less perfected; yet, we must not forget that the Silver will become Gold if properly *treated*.

NUN, in an operative sense, is expressive of a combination of fluids or essences, forming a new fluid, known as the *Quintessence*.

We read in the Book of Lambspring: There are *two fishes* in our Sea. These are the *Pisces* of astrological note, and their position in the Grand Man is assigned to the *feet*, or Understanding.

These *fishes* are variously designated but they are commonly referred to as *Sol* and *Luna* (Sun

and Moon). I will say here that the Earth, as well as every body it produces is *Lunar*. The vital principle infused into these lunar bodies is *Solar*, so that every body represents in itself a *conjunction* of Sol and Luna. What is true of the body as a whole is of course true of every part of the body. Thus we can see how the Silver Vase, or body, is influxed by the *contents* of the Golden Vase, or sun.

Now, unless we can bring this "Sun" nearer to mind than the orb that exists centrally in the solar system, all this statement will be useless.

Our search at this point is to find the Terrestrial sun. But we shall see the *moon* long before we see the Sun, for visible *man* is the moon.

Turn to Zech. 4 and read the whole chapter carefully. The "Candlestick" referred to in verse 2 is Man. The "bowl" upon the top is man's head, and the "seven lamps" are the seven openings into the head. The "two olive trees" are the *aesophagus* and *trachea* through which the elementates are introduced into the human system.

Verse 12 reads a little different in the original text. I will translate it:

"And I answered and said unto him, What are the two branches by whose hand [agency] the *two golden pipes* empty out of themselves *oil* into the *gold*?"

In verse 14 read, "These are the two Sons of Oil, that stand by the Lord of the whole earth [man]."

These, I may add, are the "two witnesses" (not the pipes themselves, but the essences passing through) that are referred to in Rev. 11:3.

1260 days is a cycle, reducible by Art to 126 days, the period requisite for the preliminary *treatment* (death and resurrection) of our *Matter*.

In verse 8 of this latter chapter, it speaks of their *dead bodies* lying in the streets of *Sodom*. Now, the word, Sodom, means a *secret*. It also means *Sod*, the earth, and *Odem* (Ger.) breath.

It is the Earth into which the Great Breath has entered. This "city" is not far to seek.

They tell you in Hermetic books that you must "visit both Indias" to find the materials for our Magic Stone; but though I searched in those places, I failed to find there what I sought.

It happened one day while I was lying in my bungalow, discouraged and half despairing, that I fell asleep and had a most peculiar dream which was, indeed worth a trip to India. I will relate it:

I thought that I beheld two fair mountains in Himalaya; and, though they were some distance apart, I could easily step from peak to peak. I seemed, for the time being, to resemble the giant Colossus at Rhodes, as I stood there with a foot on either mountain, looking down into the precipitous chasm beneath me. At first it was all quite dark, but as my sight gradually became accustomed to the darkness I saw what resembled the crater of a volcano. And as I peered more intently into its depths, I saw that it was in a state of partial eruption and was pouring forth a steady stream of dark lava amid smoke and sullen roar.

Then all at once the scene changed and I found myself astride a huge bird which circled round and round and finally lighted right on the crest of this volcano.

Here it began at once to swallow great mouthfuls of the burning lava, and to my astonishment commenced laying eggs of pure Gold. Enraptured at the sight, I attempted to gather them. I picked up one and stooped to take another when there was a sharp report and the one I had first gathered burst into vapor and was gone. Again and again I repeated the experiment, with the same result; nor could I ever retain but the one egg. Then I looked about me, and lo! the bird had flown. The volcano had ceased to flow. All at once I heard a still, small voice coming, it seemed, from the heart of the mountain, and it said:

"O, my Son, one is sufficient unto thee."

Then the whole mountain appeared to change into a flower—a huge sun-flower, which exhaled the most peculiar odor. Suddenly I woke. The vision was so realistic and so strange that I lay thinking about it for a long time as if entranced.

More than all, the memory of that perfume haunted me, and suggested strongly that I seek for the *flower*, which, however, I did not find until long after I had returned to my native land.

It was with great joy that I at last beheld it; for I at once recognized it as the Solar-tree for

which I had so long sought. As I expected, I found without difficulty amid the dark foliage of this tree the famous Phoenix-nest, in which there appeared the exact counterpart of the egg seen in my vision.

There is a certain Isle in which this solar fruit grows in great abundance. On this Isle, too, there is a water in which if the solar fruit be cooked, it is greatly improved.

This Isle is mentioned repeatedly in the Bible under numerous figures of speech, but I know of only one place where it is actually named and that is in Rev. 1:9.

In the Scripture, Asia (meaning place of light) is taken as a symbol to represent the human body.

Being the largest continent, and lying furthest in the direction of the *rising sun*, it represents the highest sphere of divine intelligence.

In this *continent* you find correspondencies for all ancient traditions. Eden is there. Near Eden (the *cradle* of the race) is Mount Ararat. *Noah* still lives near this *Mount* and eternally constructs the *Ark* according to the Lord's command. The floods come and go. The *Ark* alternately floats and rests. Living creatures walk in and out again upon the dry land.

This *Ark* is identical with the ship *Argos*, that *Jason* sailed in to recover the Golden Fleece.

In this ark is our divine covenant and we carry it faithfully wherever we go as the Israelites are said to have done. But superstition has blinded us until we are unaware that it contains the three *essential* things for our immortal existence and happiness, viz, The pot of manna, Aaron's rod which blossoms, and the Book of the Law—means of subsistence, eternal renewal, Wisdom. (Heb. 9:4.)

All that is required to come into a full understanding of this seemingly abstruse matter is to take a rational view of life and its phenomena, ascertaining *what* it is we seek, and *where* it should be sought.

If it is *fish* we desire, we shall learn by repeated trials the expediency of setting hooks in home waters.

In these waters the disciples of Truth cast their nets on the right side and find them filled

with fish. In these waters Peter cast the hook that drew the fish containing a piece of money.

Out from this Dark Sea, allegorically called Mary (*mare*), within whose bosom abide death and dissolution, Jesus, our vital principle, issues forth in a *living stream*, alchemically known as *argent vive* (quicksilver). The author of the Hermetic Arcanum* has this to say concerning it:

"Argent Vive is so defiled by original sin, that it floweth with a double infection; the first it hath contracted from the polluted Earth, which hath mixed itself therewith in the generation of Argent vive, and by congelation hath cleaved thereunto; the second borders upon the dropsy and is the corruption of intercutal Water, proceeding from thick and impure water, mixed with the clear, which nature was not able to squeeze out and separate by constriction."

Herod, in the Christ-legend, is Helios, the Sun (our Sol) that seeks to "kill" the body, just as Mercury is said to "slay" Sulphur with no other purpose, however, than to purify the soul of it, although this fact does not at once appear from the Biblical narrative.

The same power of the Sun does follow the *Child* into Egypt (Pharaoh is *Phra*, the Sun) and into the world. The object of the life and ministry, suffering and death of the "Savior" is to *manifest* this inherent power of the Sun which is the inner perfecting force of life itself.

There is not a step in the whole life of Christ that is not followed closely in the life, or development of our Stone.

I promised to explain in this lesson the miracle at Cana, the changing of Water into Wine. But first I wish to say, there *are* no miracles, and never were, save to the consciousness of those who do not understand.

All the miracles of Christ are cited merely to illustrate allegorically, certain *natural* phenomena, all of which in themselves are far greater miracles than any man ever will be able to perform.

The word Cana is from Egyptian *Kan*, from which comes *Cohen*, a high priest, and *Kunos*, a dog—these in a mythical sense being one and the

*Hermetic Arcanum by Jean d'Espagnet (1623).

same thing. One of their chief gods in Egypt was Anubis, a man with a dog's head. Anubis astronomically represented the dog-star, the "barker," that rose annually to warn the inhabitants of the rising Nile occurring annually at that season. This is the origin of the "Star in the East" that has come down to us in the Christ legend.

This "star," which is at the same time a "priest" and a "dog," has reference wholly, when you get to the bottom of the matter, to a union of the astral, or star, fluid, with the dark matter of earth.

Anubis is only a type of the fabled *cynocephalus* (dog's head) a race of man-apes who are represented as *servants* of the priests. Though semi-animal, they possessed remarkable intelligence, reading, writing and prophesying. They had, also, many strange ways, one of which was the peculiar habit of dying by sections. Death began at the feet and the lower half would become entirely dead while the upper half would appear perfectly alive.

This, as related, is of course, a tale, and yet it is a very suggestive one to the student of nature, who, if he searches properly, may find a creature that behaves in very much the same manner.

The marriage of Cana represents the mystical union between spirit and soul—a union that takes place in the body constantly. It is the conversion of common water into blood, so far as this can be expressed physically.

This is, however, the middle work of philosophy. There is also a first work and a final work besides this, both of which are equally *miraculous*.

The first work consists in planting the vine, fertilizing it until it bears the grape. In this process you assist Nature to convert the ordinary rain-water into grape juice.

By extracting this and calling to aid the natural process of fermentation, you make *wine*, an artificial product of great value, and a symbol of all that follows. The wine if drunken undergoes a second transmutation, and *this* is really the Miracle of the Marriage feast, since the ordinary *wine*, in comparison to what it becomes by the Art of the Christ, is termed *water*. The "good wine" is kept until *the close* of the feast. (John 2:10.)

It is the same Christ-power that through all this series of processes effectively transforms rain-water into venous (vinous) blood. But the power of the Christ principle does not stop here. It is further able to transform this *blood* into an immortal essence—even the fabled *ichor*, or “white blood,” of the ancient Divine Ones.

From the very planting of the vine to the highest consummation, the hand of man remains the helper of the Christ, inasmuch as it brings natural objects into favorable conditions. Beyond that, it is powerless. Christ *does* perform the miracle.

At each stage of the work man receives his reward for this kindly co-operation in various *Fruit*.

He should not be content with the *first-fruits*, as grapes, for these but indicate to him fruits of a higher nature which are far more desirable.

Jesus says, “By their *fruits* ye shall know them.” Again he says, Bring forth *fruits* mete for repentance.

The fruit he is speaking of here is exactly that symbolized by NUN—Joshua, Jesus. It is a *fish*, and again it is *understanding*.

The Book of Lambspring says:

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

Dicta of Edward Kelly

[Written during his imprisonment in Hungary, to the ruling King, Rudolphus II. (1597).]

1. The first matter of minerals is a kind of viscous water, mingled with pure and impure earth.
2. Impure earth is combustible sulphur, which hinders all fusion, and superficially matures the water joined to it, as we see in the minor minerals, marcasite, magnesia, antimony, etc.
3. Pure earth is that which so unites the smallest parts of its aforesaid water that they cannot be separated by the fiercest fire, so that either both remain fixed or are volatilized.
4. Of this viscous water and fusible earth, or sulphur, is composed that which is called quicksilver, the first matter of metals.
5. Metals are nothing but Mercury digested by different degrees of heat.
6. Different modifications of heat cause, in the metallic compound, either maturity or immaturity.
7. The mature is that which has exactly attained all the activities and properties of fire. Such is Gold.
8. The immature is that which is dominated by the element of water, and is never acted on by fire. Such are lead, tin, copper, iron, silver.
9. Silver is everywhere called by the Sages the perfect female body, because its water is already covered with the congealing vesture of its earth, and it thus tends to perfection.
10. Whoever would imitate Nature in any particular operation must first be sure that he has the same matter, and, secondly, that this substance is acted on in a way similar to that of Nature. For Nature rejoices in natural method, and like purifies like.

The Art of Alchemy

PRACTICAL LESSONS. NO. 5

D SAMECH X

Letters are not merely arbitrary characters made to represent sounds, they are ideographs derived from the oldest hieratic inscriptions. As the psychometrist is enabled by taking in his hand a small piece of fossil-bone to see and describe the animal of which it once formed a living part, so to the psychic or illumined soul these literal hieroglyphs, that at one time constituted the frame work of living languages, appear in lines of light, revealing glimpses of the history of ancient peoples whose thoughts were crystallized about them.

Meditation upon the form and meaning of a single letter has often started a train of thought in my mind utterly foreign to anything I had ever read or heard of—thought that was recorded as fancy, but afterwards verified by philological and archeological research.

There are the best of reasons for believing the Alphabet to be of astrological origin. Several of the ancient Hebrew and Chaldean alphabets are plainly pictures of star groups. Traces of this picturing are found in the present forms of our letters. For example, H is derived from the sign of Pisces, M from Aquarius, V from Taurus, while O represents the solar disc.

Through Alchemy, the true science of correspondencies, we learn that these literal symbols not only constitute the nucleus for thought-expression, but reveal man's inner nature, defining also his connection with the very stars themselves.

Nothing in the realm of spirit or matter exists without reason, and no reason is so hidden that it shall not be revealed to the searching mind.

If an enquiry be persistently pushed, the right answer is sure to be gained. People fail of realization mainly from impatience. The fact is, knowledge stands ready for us, but we are not always

ready to receive it. We must, indeed, perfect our receivers, for all knowledge comes to us through the Voice of the Silence. One may chase all over the world, employ teachers and read books, and learn infinitely less than may be revealed in one supreme moment when the Silent Voice becomes audible.

Alchemy, more than any other study, leads to this result. It teaches patience and self-reliance. In its finality it discloses a most tremendous secret. It is, in fact, the world-mystery. No living person can be found to divulge it.

By its very nature it sets the seal of silence tighter and tighter upon the lips of its votaries, as they advance toward the heart of the mystery. For this reason the masses, taught to believe that knowledge must be orally imparted, stand dumb and disbelieving before this marvel. If it cannot be told them outright they refuse to believe it, and consequently remain in ignorance.

But the man who has evolved to a higher plane of thought, and proven the powers of the mind in certain lines of individual research, bethinks himself that if this be a true art, as described in so many books, then certainly it must have been known and practiced by men at some period in the past.

Faith in the possibility of a thing needs to be established prior to the demonstration itself. Suppose an inventor should say, I will not believe in my idea until I see it worked out—how would it ever be brought forth?

The fact is, anything that we can conceive of is possible. Ideas come straight from God. Let this thought establish our faith and lend wings to endeavor.

It is only a question of a few years when all present theories relating to science will be subverted or radically changed through the knowledge derived from Alchemy, which is absolute truth.

To return to the Alphabet. Many years ago, when I began the study of Greek, one of the first things that impressed me was the different order in which the letters occurred in the Greek Alphabet. For instance, X stands before O. I asked my professor why this was so. He could give no valid

reason, but ascribed it to chance or caprice. This did not satisfy me, and later on, when I found the same thing in Hebrew and other languages, I determined to find the reason for this fact, if there was a reason.

The pursuance of this inquiry, simple and insignificant as it might at first appear, led me into the most remarkable field of investigation and discovery, of which I will here outline only that part having a direct bearing upon our present study.

Anciently, letters were used to express numbers, figures being a comparatively modern invention.

It is this numerical value of letters which is more significant than the letter-forms themselves, because the forms, like the sounds applied to them, vary considerably from age to age. Numbers never change; they are the immutable symbols of Divinity.

The Alphabet is really a series of numbers, marking definite cyclic events. On the outer plane these are cosmical and general, on the inner they are physiological and personal.

Every ancient alphabet contains in itself an occult history of the people who employed it, and at the same time it is a prophecy of events to happen in the history of other peoples.

As the conscious life of a people is extended, new sounds and symbols come naturally into the language, just as new physical organs are gradually developed in the body of a species through natural evolution.

However much the appearance of any evolved organism may change from time to time, there yet remain certain fixed facts or features by which its ancestry may be traced.

So, too, in languages, we find certain radicals, by which they may be traced to a common origin, and this origin is found to be in the solar system, or more interiorly, in the human system itself.

In the Sepher Yetzira, a very old Hebrew manuscript, we are told that the letters correspond to the twelve signs of the zodiac and to the seven planets. There are, in addition to these, three mother letters (A, M, S) representing the supernal principles, from which all things are created. This makes, virtually, the complete symbol alphabet.

SAMECH (or *Xaniach*) means "a prop," or "sup-

port." Astronomically, it is a symbol of the terrestrial pole, or ancient celestial "fire-stick."

In the golden age the polar diameter was at right angles to the plane of the ecliptic, and consequently, the ecliptic coincided with the equator. Geographically, the present equator occupied the position of the poles, and vice versa.

In this age, the sun was always directly over the equator, there was no change of seasons, the years were exactly 360 days, and the days and nights of equal length. The moon was always at the full, and the perpetual glory of the night as was the sun of the day. The world was at that time inhabited by a nobler race of beings than at the present time. The "fall of man" was occasioned by the fall of Lucifer, a giant fragment of an exploded planet, that collided with the earth, knocking it completely over, and devastating the entire face of the globe, bringing desolation and ruin to the inhabitants, a few wretched survivors of whom became the progenitors of the present races.

In the Apocalypse and a number of the Prophets, we find a very graphic account of prominent incidents in this great catastrophe, the memory of which is also preserved in a thousand legends of the aborigines.

When the world recovered from this shock, it had a new center of gravity, and its *Samech*, or Pole, was tipped from the original perpendicular, while the earth's equator formed a *cross* with the ecliptic. This obliquity was formerly much greater than now. The earth is slowly righting itself and will in time regain its old position, which will mean a return to the Golden Age.

In the Hebrew book I mentioned, we read: "God produced *Samech* predominant in sleep, crowned it, combined and formed with it *Sagittarius* in the Universe, *Kislev* (Nov-Dec) and the *Stomach of Man*."

Following *Sagittarius* is *Capricorn*, the Goat, having the symbol O, which is also the sign of the Sun. We find right here the reason why X stands before O. It was in the month of *Kislev* (that is, in *Sagittarius*) when the great calamity struck the earth.

Sagittarius (ruled by Mars, the God of War)

comes down in memory as the "Mighty Hunter." The arrows from his bow actually did rain upon the earth, shapen and polished as if by human art.

The Indians found them ready-made and used them to slay their enemies as the Mighty Hunter had used them to slay mankind.

The flint and the diamond are undoubtedly of celestial origin, being found in meteoric masses that have recently fallen to earth.

In the old Judaic system X is referred to *Cochab*, a star—presumably the "star Lucifer, against which Michael (Mind) fought with all his angels—the Great Dragon, or Satan, "whose tail drew the third part of the stars of heaven and did cast them to the earth." (Rev. 12:4.)

Viewed historically, this account undoubtedly refers to a mighty shower of "falling stars," the fragments of the disrupted world—a stupendous heavenly phenomenon witnessed by our surviving ancestors and by them treasured in memory and transmitted by tradition to posterity.

Naturally, this Star and its attendant train, bringing down devastation and death to the world, would ever afterward be associated with all that is malignant and dreadful. The tradition of Cain and Abel, like that of Esau and Jacob, gives a clue to the nature of the catastrophe. Cain used a club. Esau was hairy. The word Comet is from Latin *comes*, hair. The star Lucifer (Cain or Esau) was a Comet that rushed upon its "brother," and then fell to earth, becoming Satan and instituting a literal hell upon earth.

Alchemy teaches us that this very history is also a part of man's conscious experience, for he represents in himself the whole universe. Every atom of him is centered in a star, and every organ in a system of stars. For example, the heart represents our Sun and its system of planets.

Hell (German, *Holle*, the hole), the realm of the modern Satan (the ancient Pluto) is a literal fiery furnace fed by the vital sparks direct from the Sun itself.

This hell, or hole, is SAMECH, the *Stomach!* Notice how nearly alike the two words are. The English language brings to light much buried truth by its peculiar preservation of ancient verbal

roots. The first three letters of SAMECH, S, A, M, are the three Hebrew "mother letters," representing respectively Fire, Air, Water.

In the Stomach these supernal principles combine to work out the first part of the Life Mystery. The Stomach is certainly the prop, or support, of life. A little reflection, coupled with an elementary knowledge of physiological activity, will show how it represents the physical hell, hole, or Hades, the Underworld of Mythology.

The Egyptians and Greeks dug holes in the earth and poured down libations to the *manes* (minds) or souls of the departed. Is not this a symbol of what we all do daily? The word Stomach is from Greek *stoma*, "a mouth." It is the great mouth of the body. Moreover it is a charnel-house, a place of burning and refining.

This fire is tempered, of course, by moist air, and the burning takes place through chemical action. An acid burns, and is to be considered fire the same as a flame.

The Stomach is the real place symbolled by the Catholic purgatory. The little souls (sols) enter in, encased in food, and are released (redeemed) in passing through this place of purgation. Some of them are destined to sit as supreme Lords in the Brain (stars in the firmament), others will take their places as "living stones" in the various organs of the body, others again will be swallowed by the Great Dragon, to be dragged on to the "place of outer darkness."

Here is heard the voice of lamentation, "Rachel weeping for *children*, and refusing to be comforted, for they are not."

Returning once more to the subject of letters, I will explain how they occultly mark the successive steps in the great magical work. Beginning with *IOD* as the point of magic emanation (*Iod* being God, the "mystic point within the circle"), and arranging the letters in triads with O as the center, we get a double *sextet*, or two philosophical *days* (periods), each corresponding to the creation in Genesis:

IKL. MNX. O. PTzQ. RST.

In philosophical practice, there are really three works; the first is natural, the second is artificial,

the third is spiritual. Of the first work, mention is rarely made in the books, because it is considered the chief secret in the practice. This work is represented by the previous letters, *Aleph, Beth*, etc., terminating in *Iod*. So that *Iod* really is the end of one work and the beginning of another.

Thus, it will be seen that we are at present engaged upon the artificial work, the one which Hermes characterizes as *ludus puerorum* (boys' play). We may assign to each letter a nominal period of 40 days; multiplying 40 by 7 we get 280 days, the exact period of human gestation. The point X indicates, alchemically, that a perfect *cross* or blending, of our matters has been effected, and that order is coming out of chaos. The sign is that light comes out of darkness—white follows black.

For the birth of our Stone is expressed in scripture by the text: "Out of Egypt have I called my son."

It is to be observed that *death* was indicated by the entrance of *Mem*, which closed the first period of 120 days. Now, notice, this is the exact number of *years* allotted to man before the Flood (Gen. 6:3). Moses, it appears was 120 years old when he died (Deut. 34:7). In Acts 1:15, we read that Peter (the Stone) addressed the disciples, numbering 120.

Scholars are agreed that the cycle of Forty as occurring in Daniel, and throughout the scriptures generally, has some deep occult significance.

Alchemical practice shows us the *real* significance of this mythical number. It is simply indicative of the days of the Stone. From these ashes (Moses' death) there follows a resurrection, which is attained in O, the end of 120 (three times 40) more days. At this time a perfect X (cross) will have been effected and the "Snowy Splendor" will greet the gaze of the enraptured artist. A very suggestive account of this preliminary period is given by the writer of an ancient qabalistic treatise entitled *Aesch Mezareph*.*

"Mingle therefore Iron and Clay (Dan 2:33). and thou shalt have the Foundation of Gold. This is that Gold, to which is attributed the notion of *IKVE* (Ex. 32:5) in the History of the Calf, which was to

**Aesch Mezareph*, or purifying fire,

be ground to powder, and thrown upon the Waters (verse 20) whence you shall see seven kinds of Gold immediately following one another in the Work.

(M)—“First, simple Gold, which is called zahab (gold) barely; for it is truly Gold, though not digged out of the Earth; nor destroyed by the Violence of the Fire, but living, rising out of the Waters; sometimes of a Black, sometimes of a Yellowish, and often like a Peacock's Color; going back of its own accord into the Waters, and this may be called Zahab Saba (the Gold of Captivity), because 'tis newly captured, and shut up in its Prison; where it keeps a Fast of Forty Days and Nights, that you know not what has become of it (Ex. 32:1); for there is then no external appearance, even as Moses was hidden, and they knew not what had become of him.

(N)—“Secondly, it becomes Zahab Shacuth (Gold killed and slain), for it dies and its corpse putrefies and grows black; then it is under Judgment and the shells rule it, and the powers of the name of 42 letters (the trinity) fulfil their time upon it.

(X)—“Thirdly, but then follows Zahab Ophir (Gold Ashes), for it is the color of ashes; which time the twenty-two Letters of the Alphabet will determine for you.”

By this reckoning it would seem that the period X is shorter by half than the preceding periods, but the fact is, the periods M and N usually extend to about fifty days, owing to imperfections in the matter upon which one operates so that the period of 120 days or 4 months comes out very nearly right as a rule.

In the Tarot figures, No 15, corresponding to SAMECH, is called “The Devil,” and no wonder! It is “the devil” but it takes an alchemist to understand its real nature.

In all ages, we find the Devil, or Evil power, personified or figured in some peculiar manner. In the Eden story it assumes the form of a serpent. In the tale of Job, Satan comes among the Sons of God as a servant to execute the divine Will. The nature of his activity is seen in the calamity visited upon Job.

The fact is, Satan is only the name for the aggressive, creative Spirit on its involutionary or descending course. Whenever it evolves, or rises, the same spirit becomes Christ. Paul plainly says, (Eph. 4:11), "He that descended is the same also that ascended."

The word Satan is from Sanskrit *Satya*, truth, and Egyptian *Soterim*, a judge. Satan is to be identified with the Greek Cronus (one crowned) who swallowed all his children successively, until the birth of Jupiter. Him the mother Rhea (Flowing) saved by offering father Cronus a stone which he swallowed instead. Subsequently, we are told, Jupiter returned and forced his father to disgorge the stone, a feat I trust all good Alchemical students may succeed in performing. Cronus (Saturn) becomes in other mythologies a dragon, like the Hydra that Hercules slew, or the Dragon that St. George vanquished.

Usually these encounters with "dragons" are undertaken with a view of rescuing somebody, or something, from the Dragon's power. St. George wins a maiden. Siegfried rescues the Rhein-gold. In Revelation it is the Earth that helps the Woman, swallowing up the flood that the Dragon sends out of its mouth.

In all these legends the beast, or Satan's power, is seen to be the cause of the triumph of truth.

Alchemy teaches how to lay hands upon this diabolical beast whenever we find it, so as to enable it to finish its work of destruction more quickly that reconstruction may begin and proceed to a finish. The Alchemist recognizes this power as One and knows that its processes are not antagonistic but perfectly orderly. Knowing this, he is able to convert every so-called Evil into lasting Good. It would be of little advantage to one to gain a knowledge of this Universal Power without also possessing intelligence requisite to use it properly. For this reason the student must take one step at a time and not be anxious to look too far ahead of his actual demonstration. Theory is of no value here. There is but one true and rational path, viz., Experience, and this all must follow.

There is a scientific reason why the moral doctrine has to precede the physical doctrine. Al-

chemy goes far beyond religion, since it teaches men why they should be good—not in hope of reward hereafter, but in promise of recompense here and now. The very *creme* of Christ's doctrine must be assimilated before one is prepared to be a master of this Art. All selfishness must be elided. There must be no pride or love of power left. One must be willing to devote his entire effort to the uplifting of his fellow-man. In doing this he but obeys the law of personal necessity, since all individuals are atoms of one body: if one is diseased, all others are contaminated. To save himself, he must virtually save all. It is, therefore, the mighty mission of the Magi to heal the whole earth. This is accomplished by gaining possession of our precious Elixir.

The word E-lixir means "from ashes," thus defining its true origin. Our magical substances, originally called Chaos, or Mixt, slowly undergo certain chemical changes until they are resolved into a kind of black, fetid ashes.

All this is effected by our "Demon" or mysterious astral force. "The sceptre of Venus-Urania is transformed into the Demon's torch."

Though no fire is *visible*, yet these ashes when produced contain the most wonderful fire in the world. Right here comes in the story of the fabled Phoenix bird, which periodically burned itself to ashes, and from these ashes rose a New Immortal bird. All through Alchemical Works you find this "bird" and various other birds mentioned.

First, there are the two "Doves of Diana," which are eternally wedded and associated in the production of the philosopher's egg; then there is the "White Eagle," whose gluten forms an important element in the constitution of the *rock*. Three seven and ten *eagles* are mentioned as being necessary to overcome the *Dragon*. Here is an interesting paragraph from Jean d'Espagnet in the Hermetic Arcanum:*

"Take a Red Dragon, courageous, warlike, to whom no natural strength is wanting; and afterwards seven or nine noble Eagles (Virgins,) whose eyes will not wax dull by the rays of the sun; cast the birds with the beast into a clear Prison and

*Hermetic Arcanum, Jean d'Espagnet,

strongly shut them up; under this let a Bath be placed that they may be incensed to fight by the warmth; in a short time they will enter into a long and harsh contention, until at length about the 45th or 50th day the eagles begin to prey upon and tear the beast to pieces, which dying will infect the Prison with its black and direful poison, whereby the Eagles being wounded, they will also be constrained to give up the ghost. From the putrefaction of the dead Carcasses a Crow will be generated which by little and little will put forth its head, and the heat being somewhat increased it will forthwith stretch forth its wings and begin to fly; but seeking chinks from the Winds and Clouds, it will long hover about; but take heed that it find not any chinks. At length being made white by gentle and long Rain and with the dew of Heaven, it will be changed into a White Swan, but the new born Crow is a sign of the departed Dragon. In making the Crow White extract the Elements, and distil them according to the order prescribed, until they be fixed in their Earth, and end in Snow-like and most subtle dust, which being finished thou shalt enjoy thy first desire, the White Work."

This carries the work considerably beyond the point of the present lesson, but it is no harm to take an occasional peep into the future.

It will be readily surmised that if we succeed in finding this Dragon, it will be necessary to lasso him and take him alive, as no dead Dragon is considered fit food for our noble Birds.

The story of Prometheus, who stole fire from heaven and was bound to a *rock* where a *vulture* tore his vitals eternally, clearly refers to this same work.

Wondrous tales! Either these mythical figures are drawn from cosmic events bearing a strict analogy to our work, or, what is more probable, they are drawn from facts connected with the work itself and clothed in strange vestitures by the imagination of the ancients who undoubtedly were masters in the art of concealing from the world what they wished to reveal to the Sons of Knowledge.

Is it not wonderful to find one simple Key to all these many mysteries? I take it for granted that you are already in possession of this Key. If

not, I trust that you will continue in earnest meditation until it be discovered.

Surely, I have spoken more plainly than any of my predecessors, and this because we are entering upon the Age of Man (Aquarius), when Truth is to be poured out in the sky before the gaze of all.

I shall now proceed to give you a few operative hints which will be of value to you in your work, providing you have already in your possession the magic formula. If in doubt concerning the "clear prison" of d'Espagnet, listen again to what he says:

"Many have feigned the multiplying of such vessels to be necessary to the Philosophical Work, calling them by divers names with a desire of hiding the secret by a diversity of operations.

"But all deceit being removed, we may speak sincerely, one only Vessel of Art sufficeth to terminate the Work of either Sulphur; and another for the Work of the Elixir; for the diversity of digestions requireth not the change of Vessels; yea we must have a care lest the Vessel be changed or opened before the first Work be ended."

Having found the Vessel, the student should endeavor to find the Fire, which is declared to be among the chief secrets of Philosophy, and a thing very carefully hidden. Vaughan says of this Fire, "A Sage might well say, Behold the Fire which I show you is Water; and again, The Vessel of the sages is their Water." This fire is called Ardent Wine, and most strong fire. John Mehung writes concerning it, "No artificial fire can infuse so high a degree of heat as that which comes from heaven."

Properly mixed, the matter has all in itself necessary to the perfection of the work of the Elixir; if given a proper chance, that is to say, the right degree of heat and the requisite coction. The greatest thing in all the work is patience. Many stop in despair, or even disgust, just at the point where they should proceed.

This teaches an important lesson: Success always follows on the heels of failure. Push a dark failure yet a little further and success begins to dawn. These ashes look dark and despicable. If rejected, of course, all is lost, and the entire work is a dead failure; if perfected by proper manipulations, incredible success is sure to follow.

The Art of Alchemy

PRACTICAL LESSONS. NO. 6

Y AYIN O

"My beloved is unto me as a cluster of camphire in the vineyards of Engedi."—Cant. 1:14.

The letter AYIN, or *Ain*, has two meanings: First, it means "the eye," and in this sense is a symbol of the All-seeing Eye—the inner perception—consciousness.

It is apparent that what is called the eye—the exterior organ of vision—is but an animated lens of light; the real eye, that which perceives and judges and knows, is within. So evident is this to our unfolded consciousness that we have come to designate the ego, or individuality, by the word "I," this being really a name given by the inner "eye" to itself, just as God named himself to Moses, "I am that I am."

The cabalists identified this personal *ain* (one) with the universal *Ain-Soph*, or eternally existent One. Their idea of this eternal existence was that of a Great Mother (embodying the Father) from whom are outborn all forms and phenomena.

The form of the Hebrew letter *Ain*, like our Y derived therefrom, manifestly expresses duality proceeding from unity. The present form of the corresponding letter (O) is a picture of the sphere—the earth, the sun, the cell—exhibiting the unvarying form in which the eternal energy comes into conscious manifestation.

The second meaning of AIN (or *oin*) is "a fountain," and it is this which is of greatest importance to the practical alchemist, who, however, when he finds the Fountain, *Ain*, will also find the Hidden Eye, the light of the fountain.

"If thine eye be *single*, thy whole body shall be full of light." Where is this wonderful Fountain—this cyclopean Eye?

The place *En-gedi* (*Ain-jidy*), or "Goat's Fountain," is about three hundred stadia from Je-

rusalem. It is mentioned a number of times in the Bible, once particularly in 1 Sam. 24:1-4, where we find given the details of the strife between Saul and David, this being only another legend of that old, eternal strife between Sulphur and Mercury, previously explained.

For certain reasons, which will appear later, *Engedi*, the Goat's Fountain, was taken by the makers of myth as a type or symbol of the Magic Fountain of Life. In, or near this Fountain, Solomon perceives his beloved, likening her unto a "Cluster of Camphire (or Cypress)."

If you read the Song of Solomon, the most beautiful text in the whole Bible, you will notice that the author fairly imbeds his ideal in aromatic herbs and spices: spikenard, cinnamon, frankincense, myrrh, aloes, etc.

Her hair he compares to a flock of Goats, her teeth to a flock of Sheep (Chap.4: 1-2). This is sufficient to give the occultist a key to the matter if he does not already possess it. The whole mystery centers in the mythical Goat, first introduced into Jewish ceremonialism as the "scape-goat," which was made to bear the sins of the congregation into the wilderness (Lev. 16: 20-21). This Goat is acknowledged by all theologians to be the prototype of Jesus Christ, who likewise comes to bear the "sins of the world."

The scape-goat is identical with the Savior of Men and represents the Spirit of God, active in humanity. The etymological derivation of the words god and goat is exactly the same:

Heb. *gedi* (same as *gadi* or *gad*), a goat—mythically, the embodiment of the omnipotent universal energy; hence, Turkish, *Cudi*, Egyptian, *Khedive*, Japanese, *Mi-kado*—supreme representative rulers.

In Anglo-Saxon, *gat* meant goat and the same word, with a differing orthography, appears in German as *Gott*, god. Significantly allied also, is the Danish *gote*, a channel, and Latin *gutta*, a drop.

God, as I have shown, in previous lessons, is occultly expressed by *Iod*, the tenth letter, the secret "point within the circle;" and this point, I may say, is identical with the Eye, or *Ain*. So that, summing it up, the point, the eye, *ain*, the fountain, *iod*, god, the Goat—are all *one*.

When we find the *One*, we have found them all. It is far easier in searching for a thing, to find it with a hundred names than it would be to find it with only one name; because, knowing that it is *one*, each name becomes in some manner suggestive; so that, while many names of the *prima materia* are introduced by the alchemical writers, it is not done to confuse but rather to clarify the mind and lead to the true explication of the matter.

The Goat is so significant in many ways of the truth of this great mystery, that it has in all ages been a favorite symbol of the Wise. For this reason, it is to be found in the astrologic signs as Capricorn, or Goat's Horn.

The tropic of Capricorn, as well-known, is in the Southern hemisphere and marks the lowest point to which the sun sinks at the winter solstice. At this period, the sun is said to be in Capricorn; or, translated into alchemical language, we would say, "Sol is in the Goat."

At this momentous period, the Savior is born, and the event is celebrated on the 25th of December by all peoples. The origin of this legend and of Christmas is not to be found in astronomy as so many suppose, but in astrology which is to be understood as the exoteric expression of the science of Alchemy.

Through Alchemy, we become cognizant of the fact that the heavenly bodies move in strict conformity to the planes of the human system; so that we have no difficulty, whatever, to find the exact correspondent to the celestial Capricorn, together with the Solar principle which it conserves.

The whole significance of this matter may be perceived in the word CHRIST-MAS; mass, from Greek *masso*, "to knead dough," referring plainly to the chaos or philosophical mixt—a mass wherein the Christ-principle is "the leaven leavening the lump."

Corresponding to the Sun, we have the hidden principle of fermentation, which is practically fire—solar fire—held in captivity by the matter.

Fire is not merely flame. Fire is an invisible principle in all things. Properly speaking, it is no element, but a phenomenon resulting from the interactivity of certain energies. It is vibration. Cold and heat are terms expressive of low and high

rates of vibration. Nor is there really but one single substance in which this phenomenon occurs. This substance is universal. It appears variously as solid, liquid or gaseous, just according to the degree of heat or vibration involved.

This substance, though *one* in essence, appears formally dual, through a separation of itself into opposite poles or foci. After a long series of evolutionary processes, consciousness is developed, and the thinking mind unfolded. Back of conscious thought we recognize the Will that projects the thought and governs it, just as an organist governs the tonal-production of his instrument. But whether that Will sits enthroned in Alcyon or remains hidden in the earth at my feet, whether it be far or near, everywhere or nowhere, I AM THAT WILL.

The human being—Man—is the most perfected expression of this wonderful Will. What IT is, he *must* be. Christ says through John, "I am the Alpha and the Omega," that is to say, the Omega is the ultimatum of the Alpha. Alpha is *Alcph*, the OX; the O, *crossed*.

Place the X in O, and you have a perfect symbol of this mystery. The O is round. It consists of a definite circumference and an undefined center. Its *substance*, though it appears as one, is composed of two elements mutually mingled or *crossed*, as we say. This substance is X.

"Ox" is Ox-y-gen, "producing acid," and the acid produced is called, alchemically, fire-water. By means of this "fire-water" or acid, the destruction of every body is constantly taking place.

F. B. Dowd says, in *The Temple of the Rosy Cross*:*

"Science is unable to tell us of *all* the substances that compose the human form. There is something which escapes the closest analysis, or the most subtle and searching thought. . . . There is something hidden away in matter that holds each atom in its place; aye! and gives form to all atoms—which is master, and yet a prisoner; lord, and yet a servant. There is something in matter lying latent which is not heat nor flame, but which, when let loose, produces heat, flame and combustion.

"It is the 'Fire' the ancient Magi worshiped.

*The Temple of the Rosy Cross. F. B. Dowd.

It is not magnetism nor the astral fluid, neither is it light, nor electricity; for these are but *effects* of its freedom.

"There is a spark lying dormant in matter, which, when aroused by friction, decomposes all forms. If set in motion gently and by degrees, it refines matter and causes growth.

"All matter is in a state of combustion; some forms slowly, others with great intensity. This combustion may not be perceptible to our dull senses but that only proves our blindness. Growth is the throwing off of effete matter and taking on new. This is exactly the case with violent combustion. A burning pile throws off heat, smoke, flame, and draws to itself the atmosphere, which, rushing in, combines to increase the conflagration. This rushing in is but the baptism of matter with fire, which cannot exist without that influx.

"The body may be likened to a furnace; it must be fed with fuel; and the atmosphere must meet that fuel in the system, or no fire is kindled and no heat generated. . . . May not our food furnish the *Alkali*, the Atmosphere the *Acid*, the union of which sets free the spirit (fire) of food, causing motion, heat, combustion, growth and life?"

This is, indeed, a grand conception, and as true as grand. But if, as Mr. Dowd says, the body be a furnace, then we are to consider the production of this furnace rather than the furnace itself. Why, I ask, is this spirit or vital-fire eliminated in this furnace by the union of oxygen and nitrogen? For what *purpose* is it so eliminated?

It is apparent that scientists have been looking upon the body as the result, when, upon closer examination, it is found to be the cause of this phenomenon. The body is, indeed, a furnace, constructible and destructible alike by the same unique energy abiding in it; and, since that energy calls it into being, possesses it, and even causes it to disappear, it seems as well to consider the body and the energy as *one*.

The object, it appears, is *not* that this body shall merely exist or persist as a formal manifestation, but rather that it shall in this form *produce* something—exactly as when a man builds a furnace, the object is unquestionably production. Now

what in case of the body, is the production?

The student, no doubt, will think of *Thought* as being the ultimate and highest product of the physical organism; but thought is virtually not so much a product as a producer. Thought itself—the energy behind thought, the Will—has produced the body as it is, and now operates through it to produce other bodies; *what* bodies?

All the doings and operations of men whatsoever, that are *consciously* performed, whether resulting in visible offspring, or ideal creations, relate principally to impermanent externalities and *not* to the real, permanent interior production of the human species which is spontaneous and not a matter of conscious thought at all.

To arrive at some idea of the nature of this unique production, let us take our author's description of the Fire in the furnace. What, let us ask, does this *fire* that feeds upon *air* produce in the furnace?—Smoke and ashes.

When this mysterious fire burns in the human body, what is the *smoke*? and what are the *ashes*?

We may consider as "smoke" the Carbonic Acid which passes from the lungs and goes to feed the plant life, while the "ashes" are the ordinary refuse of the body. The word *Elixir*, as we saw in a previous lesson, means "from ashes," and doubtless has a very intimate connection with this strange, living fire.

The word *ash* in Hebrew means "fire," while *aish* means "man." In old Egyptian, the words are identical; so it seems the original idea was that man *is* a fire. In Gen. 2: 21-24, it is stated that the Lord God caused a deep sleep to fall upon Adam, during which time, he extracted a *rib* out of which he created a woman. Being brought to Adam, he recognized her as a part of himself and called her name *Asha*, "*a female fire*," because he himself was *Ash*, "*a male fire*."

What can this mean? Could Adam really give birth to a woman? If so, then he still has the power to do so. This is a mystery that the human mind has stumbled over for thousands of years, simply because Adam and Eve have been regarded as personalities; and even seen as personifications, it has not been clear what they personified.

But the moment we discover this mysterious matter called "Asha," the offspring of "Ash" and realize that it really is the product of a natural sexation—an interaction of the wonderful dual *fire* animating the human furnace, it at once begins to dawn upon the mind that this seemingly supernatural and impossible tale only recounts a very natural phenomenon, after all.

Similarly with all the fabulous births of history: Minerva springing from Jupiter's brow, Christ immaculately born of the Virgin, Galatea brought to life from the statue of Pygmalion, etc.—all these refer to one and the same miracle of power which Man possesses from the creator, *as* the creator, of which he is at present mentally unconscious.

The meaning of Capricorn being lost, the Goat is still retained in memory as a joke, something as the ancient wisdom of Egypt is now hidden in ordinary playing cards. Our secret orders, which preserve the letter but have wholly lost the spirit of the mysteries, initiate their candidates by the ceremony of "riding the goat."

Why did so apparently ridiculous a symbol, or a symbol so ridiculously exemplified, ever find its way into these societies? What does it signify? Truth is *never* lost. It signifies in this case that the Goat is the central figure of the most ancient mysteries, and that the letter G, said to stand for Geometry, stands really for Goat.

Lest we might lose sight of this important fact, the *beard* still appears on our letter G, as if inviting us at every turn to beard this strange *Goat* in its cage and make it divulge its inmost secrets.

To understand how this divine knowledge became misunderstood and misapplied, we have but to trace the history of Bacchus. Bacchus, originally, represented the sun, and is identical with our "Goat." Bacchus was *Iacchos* in Greece and *Jacob* in Palestine. Bacchus was known as the God of Wine, and if you know what he really *is*, you will know that he produces a *wine*, rich in color, a drop of which is able to heal the most virulent diseases, and thoroughly regenerate the human body.

The Catholic "Holy Water" is a reminiscent symbol of this original Water of Wisdom. But,

since Bacchus was personified as a God of Revelry (like Christ, a wine-bibber) the common people took it literally, and thus originated the Bacchanalian festivities and orgies, with all their debaucheries and extravagancies.

Now, see how this has come down even to modern times. Mr. Parsons (in *New Light from the Great Pyramid*) finds *Bacchus* still alive today in the "buck-and-wing" clog of our low dance halls as also in the "bock-beer" brewed every spring—a popular saloon beverage!

Could a great idea have fallen lower? Alchemy alone has power to retranslate this idea into its *original* tongue, and restore the ideal to its ancient throne, from which ignorance long ago dragged it and trampled it in the dust.

How can this Goat be called a fountain? Simply because it is *water*—not common water but of that magical sort which "does not wet the hand." It is the Water of Life and at the same time the Well from which it is drawn—the Well of Samaria where Jesus met the Woman and told her the secret of this Living Water. Bear in mind that Jesus himself is the *Goat* and understands whereof he speaks.

He says to the Woman: "If thou knewest the *gift* of God, and *who* it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee *living* water.—Furthermore he says, "The water that I shall give him [that asketh] shall be in him a *well of water* springing up into everlasting life." (John 4: 10-14): It is before THIS, brethren of the Triple-Light, that we should most reverently bow. O, that the eyes of men might open to perceive this glorious truth! This, indeed, is Isis, the Virgin of the World.—How long shall she stand there, enchained by ignorance, swathed about the feet, the valleys overflowing with wealth, the world stricken with poverty? In her hand she bears the sickle of peace and plenty, while all about rage war and famine. Unchain the Virgin that she may go forth to reap the ripened grain, and bring the harvest of happiness!

And what of the Cluster of Camphire in the *vineyard* of Engedi? This is a symbol of the soul. All objects have souls, else they would have no

individuality. The soul of an object is manifest in its odor. Through this we sense the innermost principle of an object. You may destroy the form of a thing, but you cannot destroy its essential odor.

When a body dies, as of a flower, the soul is liberated. It may be captured by the perfumer and confined in some substance as a body, but the moment it comes in contact with the air it escapes from this, and in passing, reveals its identity. Thus we detect the soul of the violet, the lily, or the rose in the drawing room, though the flower be no more.

Whenever odors are mingled, a new odor arises exhibiting what may be called a new birth on the spiritual plane. For this reason the Flower of the Sun which grows in the Garden of the Sages is unique in point of fragrance, since it exhales the soul of the *quintessence*, or fifth essence, as it is termed, which may well be considered the crowning glory of essences.

The seed of this flower is very peculiar and there is nothing resembling it in other botanical species. It was formerly obtained from the mountains at the head waters of the Euphrates and possesses a peculiar aromatic odor, suggesting to Solomon, no doubt, the "Cluster of Camphire."

When planted in its proper earth, and watered with its native dew, it soon putrefies like any seed; but like the spores of the mushroom, its growth for a long time is underground, and the horticulturist has to be guided as to its progress by its odor.

The Alchemical writers have taken pains to give us very careful suggestions on this point. Here are a few words from Thomas Norton, the celebrated English adept:

"Heat quickens odors, cold hinders them. A pure substance, under the influence of gentle heat, gives out moderate odors, such as the fragrance of violets; but when moderate heat acts on an impure substance, the result is a disagreeable odor, like sulphur. A putrid smell is caused by the corruption of the substance itself. If the juices only are corrupted while the substance itself is not destroyed, the smell will be less disagreeable.

All fragrant matters have a corresponding degree of *natural* heat, like camphor and Roses."

In planting the seed of this flower in order to make it produce flowers of seven different colors, our horticulturists are careful to keep it for a long time enclosed in a tight box, in order that the body be not dissipated through decomposition.

This they have found to be the only way to produce the quintessence out of the essence, and cause the phenomenon of raising from common seed a highly cultivated variety of flower.

The process itself suggests a new method of improving the animal species, and I have little doubt that it will be investigated and applied with wonderful results, after the vegetable and mineral processes are perfected.

It is, as I have explained, the concentrated odor representing the Soul of this *seed*, which really effects the miracle of transmutation.

How this occurs was revealed to me at one time in a vision, recorded in my unpublished "Romances from Past Lives."

I was wandering at morn along the shore of a broad river, when all at once I came upon the form of a little babe lying naked upon the sand close to the water's edge, whether asleep or dead I did not know. I stooped and raised it in my arms. It was still warm, but I could detect no other sign of life. As I stood looking at the child, a Woman suddenly appeared before me and gazed sadly into my eyes, and I knew she was the mother and that she wished me to assist her in restoring the child to life. She drew from beneath her long white robe a peculiar shaped, Egyptian vase, all covered with strange characters, white and red, and handed it to me.

Then I seemed to understand, as if I had known it always, the meaning of the hieroglyphs, which told the secret of embalming and of raising the dead.

The Woman took the child from my arms and placed it in the jar; then putting the jar to her lips she breathed upon it and sealed it.

Hand in hand we sat together on the sand. As the sun arose and sent down fiery shafts, there grew as if by magic, within our shadow close beside, a lotus plant, under whose broad leaves the woman placed the casket.

Then it seemed as if we slowly sank into the

sand, and the sand was liquid and cool and refreshed us. At night we rose and sat upon the shore, and watched the glorious pageantry of moon and stars come forth. The Woman gathered the casket to her breast to shield it from the falling dew and the breeze blowing cool across the river.

Days, weeks, months—for aught I know years—passed by. Time and again, I remember, as the Woman drew forth the crystal casket, her thought would say to my thought, Read! And it seemed that, viewing the strange figures as they changed from time to time, we knew the things that were to be. Ever, as I read, her face grew eager, and she peeped within to view the body of her dead. And this is what I saw and what I am still able to remember of this strange experience.

At first there arose from the body of the child a cloudy mist that gradually disappeared, settling upon the inside of the casket as a dew. This again would vanish, and then the whole phenomenon would be repeated. I seemed to understand this to be the action of the Spirit striving to purify itself and to become free from the body; and yet I saw and realized that it meant more than spiritual purification, for the body itself was constantly changing. At first it became dark and dreadful to look upon, and at last completely lost its form, settling down into a black, confused mass.

I was weary and tired with watching and would not have waited, but the woman's hand thrilled me and held me. Then followed a period of unconsciousness. I must have slept, for all at once I seemed to waken and heard the Woman cry aloud, "See, see!" It was the first time I had ever heard her voice, though I had known her every thought. A strange light was shining about, and overhead there hung a brilliant star which seemed rapidly to approach.

The Woman was clinging to me in great excitement and pointing to the casket. I looked, and there, wonderful to relate, hovering over the dark chaos in the casket, I distinctly saw the outline of a form. The woman was fairly beside herself with joy. Now, as the light grew brighter, it was plain to be seen that the phantom figure was the exact image of the dead child, whose body had long since lost

through putrefaction all semblance to form. The Woman kissed the casket o'er and o'er and seating herself upon the strand she pressed it to her breast as if it were the living babe. Rocking gently to and fro, she murmured a song so soft and low, so tender sweet, so weird and strange, it filled my soul with ecstasy:

Blessed be Seb, the God of Seven
Who broods the Egg of Night,
Praised be Ma-at the Goddess of Heaven
Queen of the Living Light.

Osiris sinks in Capricorn
And Isis seals the tomb—
Horus, the Prince of Love, is born
And joy dispelleth gloom

O, sweet was the joy of the Heavenly One
But sweeter the joy of Mine Own.

* * *

Henry Khunrath says, "That which I describe is not a myth: you shall handle it with your hands, see it with your eyes—that Azoth, or Catholic Mercury of the Sages, which, together with inward and outward fire, in sympathetic harmony, through an unavoidable necessity, physico-magically united, is alone sufficient for the preparation of our Stone. . . . You shall see the Philosopher's Stone, our King and Lord of Lords, go forth from the chambers of its crystal tomb into this world, with its glorified body, regenerate and transcendently perfect, a brilliant carbuncle, whose most subtle and purified parts, being harmoniously mixed, are bound inseparably into one, altogether smooth, translucent as crystal, compact and exceedingly weighty. It is easily fused in fire, as resin, and after the flight of artificial quicksilver, just as wax. Without smoke it enters and penetrates solid bodies as oil enters paper. It is soluble in any liquid, melting and commingling with the same, fragile as glass, in a powder saffron-colored, but in a solid mass, red like a ruby. Its purple color is the mark of perfect fixation, and fixed perfection, for it remains fixed and incombustible, even when exposed to fire, corrosive waters, or burning sulphur, since it is like a salamander, incapable of being consumed by fire."

In future lessons I shall explain the method of projecting this on metals—which is practically no part of our present work. Our work is to prepare this "salamander" so that it will abide the fire.