



A
Special Report
from
The Institute for Hermetic Studies



Introduction to Alchemy -
A Golden Dawn Perspective

By
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Mark Stavish
Director of Studies

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Instructor Biography

The author of *Introduction to Alchemy – A Golden Dawn Perspective* is Mark Stavish. Stavish holds Bachelor of Arts Degrees in Communications, and Theology, and a Master of Arts Degree in Counseling, and is the current Director of Studies for The Institute for Hermetic Studies (www.hermeticinstitute.org). Stavish's esoteric training began early as he was born into a family that had roots in traditional German folk magic (brauche or pow-wow), as well as a deep connection to European and American Rosicrucianism. Stavish is a former member of the *Rosicrucian Order* (AMORC) and a Regional Monitor Emeritus, the *Traditional Martinist Order* (TMO), *Martinist Order of the Knights of Christ*, and Director of Research for the *Occult Research and Applications Project* (ORA) of the now defunct *Philosophers of Nature* (PON). He is a Thirty-Second Degree Freemason with membership in *York* and *Scottish Rite*, and the founder of *The Masonic Reading Society*, an association dedicated to increasing public awareness of Freemasonry, and Masonic education for its members. Stavish has studied the *Golden Dawn* and allied systems for over 20 years, and has been fortunate to discuss its theories and practices with leading members of the Golden Dawn community, many of who studied with Israel Regardie.

Stavish has authored over one-hundred articles and critical book reviews for popular, specialty, and academic publication, along with the monographs, or *Special Reports*, on highly specialized and technical areas of esotericism issued by the *Institute for Hermetic Studies*. He is the author of *The Path of Alchemy* published by Llewellyn Publications (release date Oct. 2006), and is completing two additional book length manuscripts on energetic healing using qabala, and the Body of Light. Students wishing to learn more about practical plant alchemy, the relationship of tarot to alchemy, alchemical meditations specific to practical work, working with water and homeopathic product, and the Path of (Nicholas and Pernella) Flamel, are encouraged to read *The Path of Alchemy* for additional information.

Sample Publications

- Theosophical History
- The Rosicrucian Beacon (UK)
- De Roos (Netherlands)
- Atlantis Rising
- Mezlim
- New Moon Rising
- Ariadne's Web
- Caduceus – Hermetic Quarterly
- The Stone – The Journal of The Philosophers of Nature

Introduction

Ave Fraters et Sorors,

It is my pleasure to be here with you on this stage of your journey and to address you not only as students of esotericism, but also as operative initiates. As such, I hope that you will find the following information of value in your Work. Whereas in more public forums some of the things you are about to read might be left out, or modified, here you are being addressed as fully committed participants on the *Path of Return*. Read this information carefully. Meditate on its significance, and look *a priori* at the positive value and benefit the following points will have when applied directly to your life – to your Great Work.

To be of general use and to make each of you a well-rounded alchemist, this course contains the following information, much of it specific to the Golden Dawn tradition:

- Several methods of producing alchemical products from simple plants.
- Suggestions for a tincture of amber as a bridge between plant and mineral work.
- Additional material on interior initiation as it relates to the Palaces of the Hekelot.
- Seminar notes from a presentation on the preparation of antimony hosted by The Institute for Hermetic Studies.
- Commentary on the Z.2 Formula related to alchemy.
- Commentary on Flying Roll Number Seven on alchemy.
- The Laws, Rules and Signs of the Rosicrucian Fraternity as given by Michael Maier.
- A Ritual for Charging a Tincture of Saturn from the *Sanctuary of Maat* (SoM).ⁱ

While all of modern Hermeticism refers to the *Path of Illumination* as ‘The Great Work,’ there was a time when this was specifically applied to the philosophy and methods of alchemy.ⁱⁱ Over the centuries alchemy has changed considerably, not so much in essence as in form, in that the modern technician has an array of equipment to make their life easier. Easily available gas stoves, electric hotplates, Pyrex glassware, heating mantles, cooling units, and thermometers, all ensure that the work can be undertaken with greater precision and less time than even half a century ago, let alone during the Renaissance or Middle Ages. However, some have mistaken this array of modern technology for the process itself, and as a result, missed the fundamental process that alchemy seeks to impart – *solve et coagula* – or “separate and recombine.”

Through this process, all of the mysteries of Nature are revealed, and the fundamental truth embedded in the great Hermetic axiom, “That which is above is from that which is below; that which is below, is from that which is above” the corner stone of the Triple Work of the One Thing of the Emerald Tablet is understood from direct experience. Further more, the Great Secret of all magical operations, regardless of what they may be is revealed. In the process of separating and recombining the various elements of Sulphur, Salt, and Mercury in an alchemical operation, we also learn how to

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‘fix the subtle, and make subtle the fixed;’ or in simple terms, to turn energy into matter, and matter into energy, and use them both for the expansion of our consciousness. From this point on, regardless of our method, be it meditation, prayer, ritual, talismans, or evocation, we understand the fundamental unity of creation and how to manipulate its energies to assist us in our work, and in turn assist Nature in its Becoming.

This is important, for the alchemist is seen as the handmaid of Nature. Nature, if given to its own course of action, would take millions of years or more to turn its basic elements into the gold of perfection. Through alchemy, and imitating Nature’s process, we assist Nature in her becoming, and she assists us in ours. A positive and verifiable feedback loop is created. Here are two important points: alchemy sees all of Nature as alive and conscious in some form and growing in consciousness like us, and our work is verifiable in that specific results are expected from the Work.

Whereas certain occult practices are open to interpretation, or have been redefined into a more psychological model to be digestible to modern practitioners, alchemy remains one of the last truly objective systems of work. Either one has produced a product that effects the consciousness or physical health of the person who ingests it or they have not. If they have managed to create a product that produces transformations, then they have an outer expression of the inner work of transformation that they have accomplished within themselves. As Paracelsus taught: we can only transform without what we have first transformed within. Success and failure rest squarely with the alchemist.

However, be of good cheer, and do not let this frighten you, but instead let it inspire you with hope, courage, and persistence to continue until the Work is done, and the break of Dawn is seen. In this morning redness is found the true, inner Golden Dawn of awakening that all students of Hermeticism seek – and one day will experience.

For many years students have often wondered if they were progressing, if there was any way of testing themselves to see if their hours of study, meditation, prayer, and ritual were working. Here, in alchemy, we see the means and tools to do just that, as well as the message of what we need to address in order for success to be experienced, and the next stage of the Work undertaken.

Alchemy is the crowing glory of Western Esotericism. It is the Royal Art because to undertake it successfully a firm knowledge in qabala, astrology, and basic Hermetic theory and philosophy must be had or acquired along the way. Only with the end of the 17th Century do we see the movement of alchemy away from laboratory work into transcendental or spiritual alchemy, this being less a transformation than an over emphasis on the interior work at the expense of the exterior. While such a statement may sound strange in today’s psychologically heavy environment, where almost everyone has heard of C. G. Jung, archetypes, and terms like unconscious and subconscious are commonplace, it also betrays the great weakness in modern occultism that only alchemy or similar practices can remedy – practicality.

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To be successful in practical occultism a certain fluency, or unconscious spontaneity in the interpretation and application of symbol is required. Like a language, if one must stop, hesitate, or pause, then sufficient assimilation of the ideas presented by the word (or symbol) has not been acquired. In short, the subconscious has not been sufficiently exposed to the symbol and its associated emotional content to be of practical use. Herein is the great warning that many fear to speak these days, lest they offend their students – it is the fallacy of eclecticism. It is stated that all great systems are genuinely eclectic, that is they combine various ideas and practice from related (or not so related) systems. Hermeticism is often given as a prime example. However, the modern use of the term eclectic has taken on a different meaning (as least in practice). Hermeticism is a *synthetic* system, in that ideas and practices are digested, assimilated, and presented in a manner that is seamless, or at least should be. Modern eclecticism is more akin to hanging ideas together as one pleases, as if decorating a poorly thought out Christmas Tree – all the parts are there, but they never come together properly.

While such a statement maybe intellectually offensive to some, simply apply the following litmus test to your practice: are you happy with your results? If you are, then pay it no heed, if not, then you may be spreading yourself too thin and need to concentrate on one or two key areas of practice. It is better to be a Master of one Art, than a dilettante at several. Given that we are entering into the Age of Aquarius, an Air Sign ruled by Saturn, it is important to point out this possible inner contradiction. Alchemy requires that our ideas be expressed harmoniously and perfectly in material life. To do this is to be an alchemist. Yet in the World of Ideas, the realm of Air, we run the risk of fooling ourselves that we are right, and somehow the fruit of our labor in the World of Action is wrong. Remember this, *Malkuth* is never wrong. It is a perfect reflection of our inner state, or more accurately, our unconscious state – our World of Emotions, complete with instinctual energies of the *Nefesh* (etheric), *Qlippoth*, and all.

This is critically important in today's esoteric environment, at least in the United States of America, where there has been an unfortunate belief that 'spirituality' and 'politics,' both liberal and conservative, are the same. This comes from fact that politics is essentially one's philosophy put into action. Traditionally, in Hermetic lodges, or those working under a Hermetic influence, such as Freemasonry, Rosicrucianism, Martinism, and a variety of chivalric orders, the discussion of religion and politics was forbidden. Men and women met to learn methods of improving their lives and experiencing their Divine Nature, not to discuss politics or the advantages and disadvantages or historical wrongs of various religious groups. The same cannot be said in many contemporary groups. While we must each do our duty in our own way, we must also be open to the possibility that we are in error. As such, the alchemist assists other the best he or she can, but is not out to save the world, or convert anyone to a new path or political expression. When the alchemist has achieved the necessary Illumination, they then go forth to assist other, but only then, so that they do not lead others into error, should they be wrong. This is what is meant in the New Testament when we hear the words, "Physician heal thyself."

While alchemists are concerned about healing the body, it is the soul, the very consciousness of each individual that matters most. This is the real healing work. In healing the relationship between consciousness and matter, between self and Self; and Self and Other, the alchemist becomes more than a physician prescribing medicines, but becomes a living medicine by their very presence. This is what is meant by the alchemical statement, “You must first have gold, if you are to make gold.” If we are to transform situations or people around us, we must first be incorruptible ourselves – pure as gold. Otherwise, our efforts will always be like copper, beautiful without, but rotten within.

This does not mean that we retreat from the world, simply that we put everything in perspective. In alchemy, there is no right or wrong; good or evil. Everything has its place and it is up to us to figure out what that place and meaning is.

Finding this place is the work of multiplying the Stone. Once we have achieved permanent contact with our Inner Self, wherein *Knowledge and Conversation* with our *Holy Guardian Angel* is an ever-present state, we still must use this ability to integrate our less than desirable characteristics. In *Tiphareth* we learn from the Light, in *Geburah* we learn from the Darkness, and in *Chesed* we learn to the relative merits of both as we prepare for the final leg of our journey towards the Nothingness. In alchemy this multiplication represents the pushing of our consciousness and the physical product that is created as a result of it, up a sepherothic level. In mineral alchemy this means going from Tiphareth to Geburah, and finally Chesed.

In the *Path of Flamel*, one starts with antimony and creates a Stone on the level of *Yesod*, *Hod*, *Netzach*, and finally the Red Stone, or Philosopher’s Stone, on Tiphareth. This Stone however is then pushed again, until it, like the alchemist who made it, sits on the edge of the Abyss of non-duality.

Alchemy and the Golden Dawn

Alchemy is mentioned in the teachings of the Golden Dawn, but less as a practice than as a symbolic system, a sort of precursor to Jungian analysis. While there were members who practiced alchemy, and McGregor Mathers even produced a translation and commentary on Salomon Trismosin’s *Splendor Solis*, it appears that practical laboratory alchemy took a distant back seat in the teachings. There is no evidence of any organized and *large-scale* practice of laboratory alchemy within the membership of the original Golden Dawn. However, two interesting documents were produced that suggest a desire to move in that direction, these are: *Flying Roll Number Seven – Alchemy* by S.A., or Dr. W.W. Wescott, and *Z.2 Document, Part Five (Heh) – Alchemy*.

In the 1920’s, three members of the *Stella Matutina*’s Hermes Temple, located in Bristol, united with two Anglican clergymen who themselves were high-ranking members of the *Cromlech Temple* and the *Alpha et Omega*, and undertook extensive research into practical alchemy.ⁱⁱⁱ At the time of their research all five individuals were no

longer active in their respective occult orders. The Stella Matutina had grown too *Anthroposophical* for the Bristol adepts; and an Anglican Church inquiry some years earlier had forced the East Anglia adepts to withdraw as well. Despite this, all were by order standards, were presumably beyond the grade of *Adeptus Minor*, although the importance of grades may have been significantly reduced in meaning by this time.

While the adepts disagreed with Israel Regardie's publishing of the Stella Matutina rituals, they were sympathetic to his cause, and to preserve the original Golden Dawn teachings established *Hermanubis Temple* in Bristol, restricting themselves to working only the first five grades. In addition, they discouraged the astral traveling that seems to have occupied a great deal of time of the Stella Matutina and others. The Temple was selective in its membership and as of 1949 had only fourteen members.

One of the significant contributions of Hermanubis Temple was the application of the Z.2 document's instructions on practical alchemy. Under the direction of Reverend W.A. Ayton a small group of members of the Hermetic Order of the Golden Dawn practiced alchemy, but fell into abeyance after 1900. Apparently, the Bristol adepts carried out numerous experiments based on the Z.2 ritual, a condensed report of which appears in Francis King's *Modern Ritual Magic – The Rise of Western Occultism*. This is an important point, as Regardie was unaware of any operative alchemy within the Golden Dawn structure when he compiled his work on the teachings of the Order, as well as for decades afterwards when he wrote *The Philosopher's Stone*. It was not until he came into contact with Frater Albertus and the *Paracelsus Research Society*, located in Salt Lake City, Utah, in the late 1960's that Regardie began to think of alchemy in operative terms, and himself became a student of Albertus. It was from these alchemical experiments that he also injured his lungs requiring an oxygen tank later in life. In *The Complete Golden Dawn System of Magic* by Israel Regardie and published by New Falcon Publications, there are two articles on laboratory alchemy, one written by Hanz Nintzel, and one by Dr. Joseph C. Lisiewski.^{iv} Both men knew Regardie and completed the seven-year program at PRS.

Key Points

- Solve et coagula
- As Above, so Below
- Develop Positive Indifference
- Heal thyself first.
- You must first have gold to make gold.
- Once created, the Stone is perfected through multiplication.

The following material was an adaptation of three articles that appeared in *Ariadne's Web* on practical plant work. The article was originally written for an edition of *The Golden Dawn Journal on Alchemy*, to have been edited by Chic and Tabatha Cicero. The edition was never published and the article remained unpublished until now.

It is being used as the basis of this course work because it demonstrates how I came to practice alchemy as well as an understanding of its effects from a qabalistic perspective, and is semi-autobiographical in that effect; and in doing so, it also reveals more about the subjective aspects of the process than another style of writing would. This intimacy is meant to convey a sense of connectedness between us, to enhance the learning process, and it may even help if you imagine me in the room with you as you read these words. The key technical elements of this article also appear in my book *The Path of Alchemy* (Llewellyn Fall 2006), along with substantial additional experiments, meditations, and details of the relationship between the alchemical stages and the Tarot. Those of you, who are interested in additional plant work, its relationship to mineral alchemy, and internal or spiritual alchemy, will benefit by reading *The Path of Alchemy*.

While there are many sources of alchemical information available these days, it is interesting to note that most them did not come into existence until the advent of widespread use of the Internet, and the appearance of the *Spagyric and Mineral Alchemy Courses* of *The Philosophers of Nature*. While it is difficult to review every course in existence, it is well known that many of them are taken directly from the Philosophers of Nature material, without authorization. As such, it is strongly recommended that anyone serious about advanced work should obtain these lessons and use them as a benchmark from which to judge other sources of practical, laboratory information. The Philosopher of Nature ceased operations in 2000, but the body of information that was produced by it can be obtained in French and English, in printed or electronic format, from Triad Publishing, at: www.com; Post: P.O. Box 116, Winfield, IL 60190; Email: info@triad-publishing.com; Telephone: 630.682.3938; Fax: 630.665.2364.

Part One – Alchemy and Qabala

A Little Bit of Background

Like many, my first experiences with laboratory alchemy came about by reading Frater Albertus's, *Alchemist's Handbook*. To say I was less than successful would be an understatement, and brighter minds would have thrown up their hands in disbelief or discouragement and walked away from the idea of creating plant tinctures or 'Stones.' However, not belonging to that class of individual, I continued my alchemical pursuits for several more years, this time adding Manfred Junius's, *Practical Handbook of Plant Alchemy* to my bookshelf and list of things to dust. Where Albertus had given me too little information, I found that Junius had given me too much. The possibility of working in my kitchen with little additional expense was the lure that encouraged me throughout Albertus' short treatise. The idea of purchasing several hundred dollars worth of laboratory glassware to follow Junius' methods was less than inspiring. Not only was the price prohibitive at the time (1980's), but I had no idea where to purchase it if I wanted to (or put it in my house). Calling chemical supply houses only got me strange responses, and probably on a police list or two. It appears that glassware, like guns, can be misused.

So, to prevent me from starting a meth lab in my basement, many supply houses would not sell laboratory glassware to individuals. The best I could do was the overpriced, underpowered stuff that you can get for home chemistry kits from a local hobby shop.

This was not encouraging.

However, my patience, or laziness, paid off when I received a brochure in the mail describing an upcoming weeklong alchemy seminar outside of Chicago, at the Wild Rose Conference Center, St. Charles, Illinois. It was the 3rd Annual Seminar^v of The Philosophers of Nature, who at that time had their headquarters in Boulder, Colorado. I had contacted the organization one or two years earlier, but had never gotten a response. Chalking it up to the usual volunteer one or two person office staff, I let it go. Upon reading the brochure I recognized two names: Russell House and Jack Glass, and immediately set myself upon attending the conference.

While hardly the esoteric version of household names, these two gentlemen were well known for their week long, multi-year course on practical laboratory alchemy at *Rose+Croix University International* (RCUI), for the *Rosicrucian Order, AMORC*, in San Jose, California. I had made plans to attend their class in 1988, even going so far as to purchase a plane ticket and register, only to find out at the last minute they were not teaching that year. A substitute had been brought in, but all that was taught, from what I was later told was regular herbalism. I took House and Glass being at Wild Rose as a ‘sign’ from the Great Alchemist of the Universe and registered.

The Seminar

The course consisted of three days of practical instruction on plant alchemy, often known as *spagyry*, in morning and afternoon sessions. Extensive emphasis was placed on simplicity, regular practice, or here, experimentation, and combining work in the lab, with work in the oratory. The teaching style of Glass and House made it not only enjoyable, but their combined years of experience made it informative beyond my expectations.

Based upon their experiences at RCUI and similar weekend intensives, the material covered was to be experimented with for one or two years, and covered the basic methods of working with plants. After the plant work has been sufficiently understood, then, and only then, should mineral work be commenced. The basic methods used in both are the same, the advantage being that plant work is ‘more forgiving’ when mistakes are made. A mistake in the mineral world might prove fatal. It was often stated by Hans Nintzel that Israel Regardie seriously injured himself doing an alchemical experiment with mercury, and as such, required portable oxygen thereafter. Good habits learned early not only last a lifetime, but may also extend it!

The techniques presented here are *a partial representation* of the material covered during the seminar and work that resulted from it.

The Basics

The entire body of alchemical philosophy is based upon the principle of everything being alive, with both energy and consciousness. This consciousness may be to a greater or lesser degree manifest, or as some would say, 'awake'. Through the alchemical process of *separation, purification, and re-combination*, a body or vehicle may be created that allows for a greater part of consciousness and energy to manifest itself. These three principles, consciousness, energy, and body or matter, are described by the alchemical terms of *Sulphur, Mercury, and Salt*.

In a plant, the Mercury is the *basic life energy*, or alcohol, that can penetrate all vegetable forms. When a plant 'dies' or decomposes, its putrefaction (the first phase of the alchemical process) creates alcohol through fermentation. This alcohol under the right circumstances can be collected, such as in the making of liquor or *spirits* and can be further rectified for use with other plant forms. To this end, alchemists prefer to use alcohol extracted from red wine, but will use highly purified grain alcohol as a suitable substitute.

The Sulphur is the signature of the plant, its *identity or Soul* if you will. It makes the plant unique, and is composed of essential oils, fats, and other soluble materials in the plant.

The Salt is the *corpus*, or body of the plant. All that remains after the extraction process is the dead remains, or *feces*, sometimes called the *caput mortem*, the 'Dead Head'. The Salt is unique to that plant family and cannot be transferred, except possibly to become a vehicle for a 'higher Soul'. That is, a plant designated to the Moon can only be re-vivified for a Lunar soul, or Sulphur, unless of course you wish to 'overshadow' it with the soul of a Mercury, or Jupiter plant. The reverse however, the soul of Luna in a body of Mercury or Jupiter, is not possible. This follows the descent of energy or *Mezla*.

The Plant Kingdom represents for the aspiring alchemist their own astral world, or the qabalistic *World of Yetzirah*. Success in this World allows one to move on to more powerful, and permanent psychic changes in the *Briatic World*, via the Mineral Kingdoms.

Through the regular and progressive use of alchemical products, or medicines as they are called, and the meditations that accompany them, the psychological world of the aspirant is systematically cleared and new powers and experiences open up to them. Unlike psychoactive drugs or hallucinogenic substances, the effects of alchemically prepared tinctures are non-injurious to the mind and body complex of the student if taken in proper dosage. Since dosages range anywhere from 10-20 drops, or ½ -1ml, to a teaspoon, the range is fairly broad. Still, the effects are temporary, and are more reactive than proactive in nature. That is, the products are made and taken by the would-be adept, and as such, are charged with their vibrations. When consumed they interact with the psychic nature of the student and then elevate it slightly higher, giving a sort of minor

initiation. If the aspirant has no meditative practice, or sense of the spiritual, then the resulting product and its effects will reflect such a level of consciousness.

When combined with qabalistic rituals, of either a *sepherotic*, planetary, or astrological nature, the tinctures become even more potent, and in effect, *become consumable talismans*. The alcohol, or Mercury, carries the soul essence, or Sulphur, to every part of our physical being in a highly diluted form. If a *Vegetable Stone* is made, then that is used to charge a glass of water or wine, and that in turn is the medium of absorption. This directly influences our Nephesh and *Guph*, or our subconscious and instinctual nature, as well as our physical bodies. To a lesser degree, the effect will be felt in our *Ruach*, or more accurately, the higher (Briatic) aspects of our Ruach, or Astral Body.

Some Effects of Spagyric Tinctures

It is often said that 90% of all so-called magical or esoteric work is actually psychotherapy, or the healing of our consciousness. If we are all part of the Primordial Adam that ‘fell to pieces’ and needed to be restored, then those ‘pieces’ are nothing more than the many facets of our Self. Much has been said about the role of psychological integration in C.G. Jung’s writings. While his friend and contemporary Roberto Assagioli, the founder of the ‘Fourth School’ of psychology *Psychosynthesis*, states that Jung became too obsessed with symbols and their strictly psychological meaning, we as *practical laboratory alchemists* must not become overly materialistic and ignore them.

This progressive clearing of the astral body, and the associated psychological complexes that make their home there is not without its own risks. While the same as would be undertaken in regular magical or mystical work, the effects of alchemical medicines can intensify the response, or speedup the process. Just as ritual Pathworking can bring about changes in our daily life and mental-emotional perspective, it is even more so when adding the highly psychically simulative nature of alchemy. This is not to say that you will be enlightened overnight, or walk on water in a year, but that unresolved issues, psychically repressed emotions, and the inner demons that haunt us, in essence, the *qliphothic* nature of our being, is also brought forward so that we may assimilate, rectify, and redeem it.

Because the nature of spagyric products is principally Yetziric in nature; the effects on Yesod are particularly strong. With this brings the need to come to terms with the hidden sexual, creative, and illusory nature of this sphere and the psychic centers connected with it: the primitive automatic functions of our nervous system (medulla oblongata), the psychic visionary parts of the brain generally, and the sexual functions as primitive eroticism, or ecstasy.^{vi}

Delusional thinking patterns, particularly as they relate to magic and the structure of the universe will be dealt with as Hod is co-awakened. Sexual power, creative instincts and urges, as well as fantasy images of romance and sensuality are the domain of

Netzach. This is the true awakening of the kundalini, and with it comes a reckoning of what we have chosen and can choose: direct the energy in to sex or physical labor via the Path to Malkuth; direct it to the psychic realm (Yesod), toward the intellect as a form of sublimation, or also repression (since this would be going backwards at this stage) via Hod; to material wealth and power via Chesed; or to the true awakening, and most painful Path, though Tiphareth. The use of spagyric tinctures related to Geburah (Mars), Chesed (Jupiter), and Binah (Saturn) temper the nature of the other spheres, as well as solidify the experiences and prepare us for further journeys. Once this work is completed to a greater or lesser degree, we will begin to have experiences of a more abstract and directly intuitive nature as we enter into the Briatic world, whose gateway is Tiphareth.

At Tiphareth, the multifaceted energies triggered by the awakening of the various psychic centers via the energies of Netzach are harmonized. That is why it is said that Netzach harmonizes the forces it awakens. During the descent of energy, the pure light of the Sun (Tiphareth) is split into the many colors of the spectrum (i.e. psychic centers) by Venus (Netzach). But during the ascent of energy, or Reintegration, the energies are harmonized back into their original pure light for the return.

In Tiphareth, we can then direct these energies at our command downward into the astral and material worlds, or upward towards our further Reintegration. It is also through this Sphere, the power of pure intuitive awareness is experienced, and a direct knowing takes place. We no longer ‘see’ or ‘feel’ the thing as we did in Yesod or other aspects of Yetzirah^{vii}, but instead, know by direct experience, or atonement. This also gives us glimpses of higher areas of consciousness and possible destinations.

This awakening of Tiphareth affects primarily the heart, but also the front part of the brain, and pituitary-pineal complex. It would not be uncommon to sense an up rush of energy from the heart to the center of the brain, or bridge of nose when this happens.^{viii}

When *kundalini* (the Secret Fire of alchemy) is awakened, the curvature of the energy flow will also be somewhat different from what is often expected. The adrenal glands, the perineum, and soles of feet (as well as knees) are part of the *Root Chakra*, with the sleeping Venus, or the adrenals, giving it its power. The energy may flow up, down, or even around to the front solar plexus (to be distributed).

These psychological and psychic effects are the result of our having to clear out blocks and obstructions from our Path of Return. This encounter with our own personal Satan, or Adversary, is an important step in our growth. If we are to ascend into our personal heaven, then we must also descend into our personal hell, and bring it the Light from above. By overcoming the vices of greed, laziness, dishonesty, lust, and to a lesser degree, pride, cruelty, bigotry, hypocrisy, gluttony, and avarice, we prepare ourselves for entrance into the World of Briah, through the Sphere of Tiphareth, were we dedicate ourselves to the Great Work. It is here then, that the Greater Mysteries, or Great Work, actually begins.^{ix}

Making a Tincture: Stages of the Work

The Great Work, or *Magnum Opus*, of spiritual and physical regeneration as suggested by the works on alchemy say that the process consists of seven or twelve stages, which are repeated over and over again until perfection is obtained. These stages are first done in the World of Plants, and finally Minerals. Some schools, including that of Paracelsus, suggest work in the animal realm, however, many practitioners often shun this.

The stages are said by many to represent the stages Nature herself took during the initial stages of creation. This is also represented in the Cosmos by the twelve signs of the zodiac, in the human organism by the seven major, and five minor (for a total of twelve), psycho-spiritual centers. These centers are also linked to the endocrine and nervous systems in human beings.

Thus, both the study of astrology, the astrological timings of experiments (at least in the beginning), and esoteric meditations, similar to yoga, for the rising of spiritual energy known as kundalini, are part of the alchemist's discipline. The alchemist is in essence, a mystic, astrologer, and magician.

This is the critical point, for to attempt to separate out the physical actions of the alchemist without the interior exercises and projections of them on or into the physical realm of the laboratory, is to reduce it to mundane chemistry.

For alchemy to be alchemy, the *Al*, or divine aspect, must always be present in the consciousness of the operator.

The Early Years

While Egypt is attributed with being the home of alchemy, and its god Thoth, or Hermes in his Greek incarnation, being the Father of Alchemy, other lands have contributed as well. China and India both have highly developed laboratory alchemical traditions that we are told have been practiced in unbroken lines since their inception.

It is in the West however, that we see some of the most fascinating aspects of the Art developed. Here, Babylonian, Chaldean, Egyptian, Greek, Hebrew, and Arabic methods were worked side by side. Through Arab trade, Chinese and Indian methods most likely were also introduced into the Middle East, and ultimately Europe. These diverse traditions were ultimately amalgamated in an attempt to discover the process for creating the Philosopher's Stone.

This is the Stone of the Wise said to confer the ability to transmute base metals into gold, prolong life, and cure all diseases. With it, the *Elixir of Immortality* could be attained.

This idea of a Stone, of actual physical object as a means of bringing about dramatic changes in the health and well being of an individual, is the basis for most experiments in all three Kingdoms that the alchemist will progressively work through.

Sulphur, Salt, and Mercury

Thus, the aspiring alchemist seeks to separate the three principle parts of Sulphur, Mercury, and Salt and recombine them, giving rise to the phrase used by Paracelsus, *spagyrics*. Spagyrics is Greek for “separate and recombine” and is the term given to plant work, or the Lesser Circulation. The Greater Circulation consists of mineral work; its process follows the same principles as plant work, and is generally undertaken only after a certain degree of plant mastery has been attained.

While much can be gained from the theoretical study of spagyrics, it is only in the actual conducting of experiments that any meaningful degree of insight and growth can be attained. For this reason, the following experiments have been given so that would be alchemists can try it for themselves, without the heavy investment in laboratory equipment during their trial period. The methods given and time for completion reflect this simple, low-tech, approach. In some cases, however, with proper glassware and heat source, the time required can be dramatically reduced.

Experiments for the Beginning Student of the Art

The production of a spagyric tincture is the first and easiest of all operations. It requires no special equipment, and can be done by anyone anywhere, needing only patience and perseverance as its primary tools.

For the sake of brevity, an example of a tincture will be given, with a specific herb - Lemon Balm (*Melissa Officinalis*), although any plant can be used. Careful consideration must be taken into account as to the plants toxicity.

For each operation one (1) ounce (28-30 grams) of the dried herb will be needed. Unless otherwise stated, the bulk herb will consist mostly of leaves, some stem, and occasionally the roots of the plant specified. If you are unsure as to the content, either ask the herbalist you are purchasing it from, or grow your own and pick it yourself and then you will know positively the identity of the plant. While very few people die each year from plant misidentification while wild crafting, that is picking plants in the wild, it does one no good to be among those dozen or so who make a fatal error. Be safe, buy it dried, or grow it yourself.

If dried herbs are not available, fresh plants may be substituted. Alchemists have personal preferences as to when and where to use fresh versus dried plants. Experience will help you sort this out later on. For now, either plant will suffice for this experiment.

In addition, four (4) to eight (8) ounces of pure grain alcohol will be needed. In some states purchasing grain alcohol is illegal, and in others, only 190 proof, or 95% pure alcohol, is available. The 190 proof is sufficient, and the most commonly used in plant work for beginners. If neither of these is available, vodka can be substituted, or alcohol can be distilled from red wine, or strong brandy.

Note: Distilling alcohol from wine maybe illegal in some states. Check if you think this may be a problem.

A wide mouthed jar, such as used in canning, along with a lid, and plastic food wrap, aluminum foil, fine mesh filter, and/or coffee filter and funnel. A mortar and pestle are optional, but desirable. A coffee grinder is also helpful.

Basic Spagyric Tincture

Begin the operation in the *planetary hour* of the ruling planet of the herb. Here, that is Jupiter, since that planet traditionally rules Melissa. While planetary hours come several times a day for each planet, the first, and often easiest, is to begin with in a few minutes of sunrise on the day of the ruling planet. Since Melissa is ruled by Jupiter, and Jupiter rules Thursday, the first planetary hour of Jupiter would occur immediately after sunrise on Thursday. Start with prayers to God that the mysteries may be revealed to you and your place in the Universe restored. After interior preparation has been completed, take the herb and begin grinding it by hand, or in the small quantities in the mortar and pestle. Make it as fine a powder as possible, focusing on the idea that you are releasing the Divine Power in the herb as well as within yourself through the Work. If there is not enough time to grind the entire herb by hand, or it is too tough, such as a seed or root, then grind it partially in the coffee grinder. Here it is important that you spend some time with the herb in physical contact with you, as well as in the beneficial contact with your energy field or aura. If you must grind it entirely by machine, then place it in the mortar and grind it with the pestle anyhow, focusing on developing the energetic relationship between yourself, the herb, the planet ruling it, and that planets counter parts in your psyche and body.

When the powder is finished, place it in the jar, and slowly, with concentration, pour the grain alcohol over the herb, until it is saturated with fluid and an additional equal to that (2-4 ‘fingers’) is also in the container. The jar should not be more than ½ to 2/3rds full of fluid at most, as room is needed for expansion during the maceration process.

The fluid inside will evaporate as it heats, and then condense, as it is not capable of escaping. This will cause the fluid to get darker with each passing day. This coloration, or *tincturing*, is the extraction of the Sulphur-Soul property, from the Salt-physical plant matter, by the Mercury-alcohol medium.

The fluid should not touch metal, and if needed, cover the mouth of the jar with food wrap prior to sealing it tightly with the lid. Wrap it in foil, as it can see no light, and

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place it somewhere warm, and shake it vigorously once or twice a day. Continue this process for one to two weeks, until the color of the tincture is dark.

Remember, that this is your ‘Philosophical Child’ and must be treated with love and respect. Each time you handle it, for inspection, shaking, or in any fashion, remember that it is a physical representation of your soul-personality. Treat it no different than you would treat yourself, or better, a small animal, child, or house guest. As you separate the Sulphur from the murky sludge of the herbal mass, so are you separating your Soul from the constraints of physical life.

It is the attitude of the operator, more than the process itself, which makes alchemy divine. This attitude is literally transferred to the matter being acted upon, just as if it were a patient receiving magnetic or spiritual healing. When the final product is then consumed, we are taking into ourselves a veritable consumable talisman, like that which is suggested by the Christian Mass, only this our Body (Salt) and Blood (Mercury) regenerated, to receive the power of Christ (spiritual power, or Sulphur).

Each time we repeat the process, we are regenerated by minute degrees closer to perfection.

After the color of the liquid is sufficiently dark, pour it off, being careful to strain or filter it, then, press out the remaining fluid from the plant matter.

This tincture now contains the Sulphur (essential oils, waxes, and vegetable fats) and the Mercury (alcohol and some water) of the Lemon Balm.

Take the plant mass, or *feces* outside and ignite it in a heat resistant container. Place the container upon some bricks if needed, to act as a heat shield for the surface area underneath. Have on hand a pair of oven mittens and a large pot lid. The pot lid is to smother the flames if necessary, as well as to protect the dried ash from blowing away in a sudden breeze. For this operation, a large, deep container used for baking, is ideal. Metal can also be used here, as our concern is to eliminate as much carbon as possible. This will require several repetitions, and additional alcohol can be added to re-ignite the ash.

The smoke released from the burning plant residue will be significant, as such, if it is done inside, make sure that the exhaust fan on your stove is functioning.

After the matter (Salt) has cooled, place it in a heat proof dish, covered if possible, and heat it in the oven at 500 or more degrees Fahrenheit until it has turned to a gray-white, or completely white powder. Frequent grinding of the Salt will assist in this process. The finer the particles during the maceration process, the more Sulphur extracted; the finer the particles during the heating, or calcining, process, the easier it is to get the white-white or white stages of purification.

Keeping the Salt separate, place a few grains of it in a teaspoon (or 1-2ml/10-20 drops) of the tincture, in a glass of distilled water. This should be during the planetary hour, on the planetary day ruling the herb, in this case, Thursday.

While the Salts need not be consumed with the tincture, they will assist in the overall effects of the operation. For this reason, the following operations may be conducted with all, or part of the above tincture and Salts.

Extended Re-circulation/ Incubation

Take all or a portion of the previous tincture and the gray-white Salts, or as much of the gray-white portion of the Salt as possible. Following the same procedure of the planetary hours, if you like, or simply on the same day, i.e. sometime during Thursday, place the Salt and Tincture in a fresh clean jar, seal it as before, wrap in tinfoil, and place it in a warm location for a “Philosophic Month” or forty days^x. During this period, you may consume as desired the unused tincture and/or Salt, noting their effects in your diary or notebook.

At the end of the forty days, administer as previously directed the tincture that has been sealed with the Salt.

Above all, remember the sacredness of the operation you have performed. Its intended regeneration: physically, psychologically, and spiritually, through the assistance of the tincture as a manifestation of your spiritual power.

The Ens

According to Paracelsus, the Ens is among the most powerful medicines, and yet one of the easiest to make. The *ens*, or *entia* (plural), is an influence, or principle that affects us, and is a definite spiritual, psychic, or physical thing. While five such principles are designated as creating illness within us, the ens tincture, created from the Vegetable Kingdom, can be used to correct these imbalances and bring us physical and psychic health.

Spiritual Initiation

It is this initiatic aspect that we seek when we create the Ens of a particular plant. Authorities seemingly disagree on the nature of spagyric medicines when it comes to this point. Jean Dubuis claims that initiation is the sole goal of alchemical product. Others, particularly Frater Albertus, Bacstrom, and Manfred Junius suggest that powerful medicines for physical illness may be produced using the alchemical process. A middle ground has also been offered, stating that the creator of the product realizes more of a spiritual benefit from its ingestion, while another may realize more of a physical benefit from its use. Hermetic tradition and tales also suggest this, as well as the possibility of the

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recipient, who has not assisted in the medicines creation, reacting much more strongly at the sudden increase in their overall vibratory rate, some even violently in the case of the higher and more potent mineral medicines. As a qualifier, it might be that anyone who does not involve themselves in spiritual or esoteric activities on a regular basis will find either a more physical reaction, or a more violent shock to the effects of the medicine.

If initiation then is the goal objective of the ens, what then is initiation? Why should we seek it?

The nature of esoteric initiation is often misconstrued by those who seek, and even often, by those who would pretend to grant it. It is suffice to say that initiation is the beginning of a new aspect of our interior development. One may have interior experiences; initiation however sets them apart, by making them progressive in their function, intensity, and purpose. Thus, one can say, that the whole of initiation is to assist us in having and understanding our *progressive interior experiences*. This however can be a bit of a stumbling block. Many schools, orders, and societies offer initiations into their various degrees, complete with beautiful rituals, titles, and what not. However, the student of alchemy, will most likely have realized by the time they begin their alchemical studies, that these exterior initiations are but ritualized shadows, imitations, promises of things to come, for real, true, and lasting initiation is only had from within.

But then we ask, are the two always separate? Are all external rituals essentially poor imitations of an interior state? No, by no means is that an absolute. Unfortunately, for a ritual initiation to work, to have its intended effect, the initiator, or initiators if it is a large ceremony must be higher in psychic vibration than the one receiving the psychic impulse. In our modern society, this is rarely the case.

Since alchemy has no set rituals, no lodges, or methods of advancement other than the Work itself, all initiation is said to be interior in this form of esotericism. We initiate ourselves into the Work, and the Work initiates us to higher (and deeper) levels of consciousness. To those who would object to this statement, ponder just this one question: “Are we not always our own initiator?” That is, are we not solely responsible for our starting, progressing, and finishing the Path? Is it not our own Higher Self that prompts us onward? It is from this Higher Self that in meditation, dreams, and sudden flashes of lucidity and clarity that we are initiated; initiated that is, back into the presence of our True Self, the center and origin of our Being.

In this light, an initiation may come to us, and it may be completely devoid of ritual or ceremony. It may be a sudden event that changes our life completely, and directs us inward. It may even be a veritable incarnation of a qabalistic or alchemical pathworking, unfolding around us. In the end however, as the word implies, initiation is only the beginning of the new stage of development, and that phase is only completed when we have been initiated into the next phase, at the hand of our Interior Master, our very Soul – our self-awareness. It gives us little good to go around collecting ritual initiations at the hands of would be, or even authentic masters, as these are not things one

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can hang on the wall like a diploma. *It is best if we focus our energies on a single path, and complete it, instead of running around looking for short cuts, and getting nowhere.*

We then, as ego's seeking the interior state of the spiritual, can only prepare ourselves for initiation, present ourselves at the door of the interior Temple, and knock. It is said, "Knock and it shall be opened to you; ask and it shall be given." We may knock, ask, wait in patience and silence, but never demand. True interior initiation comes but once, and is experienced only once, for that is all that is needed, as it creates within us a permanent change in consciousness. A permanent change that is at once expansive, unitarian, comprehensive, and evolutionary in nature.

How many initiations we experience is dependent upon our chosen path, be it alchemical, qabalistic, or both. But even here, the idea of division is more of a function of our exterior consciousness than our interior awareness. We consume both spiritual food and material food in small doses so that we do not choke or get indigestion, yet at the end of the meal, all of the needed food for our growth and survival is consumed. Initiation is the same, in that it is a small chunking of a larger piece of Life Consciousness. We receive in interior initiation exactly what we need for our growth, no more, or less. How many of these small spoon-fulls of life we swallow depends on our chosen interior Path and the degree of progress we make on it. Once again, the obligation *and* responsibility is ours.

In summary we can expect to experience an initiation for each plane of awareness, and one for each of its sub-planes. How this works out mathematically is debatable. One school suggests that there are twelve planes, seven major, five minor, with each having its own sub-division of five planes, for a total of sixty levels of Being progressively available to us. However, each time we experience an initiation, there is in reality only One Being that is experienced, and our awareness of that One is expanded. To be concerned with the numbers or one's place in creation before it is revealed to you is to feed the ego, not the soul.

Qabalistic schools suggest ten level of awareness, as do some Buddhist schools, with each one divided into four sub-planes, with a singular unifying plane at the end. Thus, each sphere can be said to have its own Earth, Water, Air, Fire, and Spirit aspects. Each plane corresponds to a planetary level, quality, or power, with the exception of Kether and Hokmah. In qabala, they represent the original primordial unity, and its expansion as the first phase of creation. Hereafter, they take on the symbolic planetary titles of Saturn, Jupiter, Mars, Sun, Venus, Mercury, the Moon, and the Earth.

The effect of spagyric medicines, and in particular the *ens*, is to clear out the blocks in our psychic makeup and anatomy, similar to what is called *nadis* in yoga or the *meridians* in acupuncture. This subtle anatomy allows for the exchange of information between the dense physical world of matter, the end point of creation, and the subtler psychic world of which it is an extension. In creation there are no breaks, gaps, or holes, such exist only in our knowledge or realization of Nature. By effecting change on this

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subtle in-between level, often called *etheric*, we can increase the flow and quality of energy from these slightly finer worlds ‘above’, to our physical world ‘below’.

With each corresponding increase in intensity, an initiation can be said to have taken place, if of course, the energy become permanently available to us, and is not just a temporary jump to a higher level.

In *Lords of Light*, W.E. Butler is quoted as saying that these psychic nerve channels exist in the planet as well as humanity, in the form of lay lines. The natural power of creation, the Secret Fire of alchemy or kundalini, is the force, which continually changes all of creation, moving it forward to more and more refined levels. When we create and ingest spagyric or alchemical products, we are assisting Nature, in the quickening of our personal evolutionary process.

“Kundalini works in the prematter on the etheric levels; and, as all substances, and all elements have their bases in this prematter, they can be approached from that angle if you know how to adjust and direct Kundalini.”(p.95)

Elsewhere he adds:

“Kundalini power allows us to have control over what we call inanimate nature. Not that there is anything really inanimate. There is life in all matter; nothing is dead. There are simply degrees of life: it’s in a trance in the rock; it sleeps in the vegetable; it awakens in the animal; and it becomes consciousness in mankind. One Life behind all things. So you see we carry a lot of potentiality within us.”(p.96)

Creation of the Ens

Like the tinctures previously described, an Ens tincture can be made for each of the seven planetary rulers for each day of the week. Thus, it is through the herb, ruled or influenced by a particular planet, that we seek initiation into the sphere or world ruled by that planet. However, unlike a plant stone, the Ens has a lesser initiatic power, although it is still quite strong. In the plant stone, the four aspects of the elements are in balance. In the Ens, the Fire element is predominant. The advantage lies however, in the simplicity of their creation.

The same materials are used as previously described. In addition, about 1 ½ pounds of potassium carbonate will be needed, and a glass dish no less than one inch deep.

Spread the potassium carbonate in a thin layer inside the glass dish, no more than ¼ of an inch thick (1-2 cm.).

Caution should be taken to avoid exposure to the potassium carbonate in either its dry state or when it becomes liquefied through exposure to the night air. It is toxic and

can cause a rash, or burning of the mucous membranes. Wash your hands thoroughly after handling to avoid any accidental exposure or contamination to your eyes or other sensitive areas. The potassium carbonate will also etch the sides of the glass container it used during this experiment.

Place the tray in an area where it will be exposed to the night air. As potassium carbonate (or Salt of Tartar) liquefies (becomes deliquescent), it absorbs the water carried in the night air. This water, or humidity, is the vehicle of Universal Fire, called *prana* (in Sanskrit), and is most easily obtained in the spring and summer months.

This Universal Fire is what sets both our personal and planetary Secret Fire into action on various levels.

Those with qabalistic training in ritual magic will see a similarity in the idea presented here with the Elemental attributes of the so-called magic circle. The Prana, (*Ruach* in Hebrew, *Spiritus* in Latin) is the Vital Life energy carried in the Air (the East) from which we extract the vital principle, or experience it as Fire (the South) by means of Water (the West) and capture it in the physical medium of the Earthly herb (the North).

Decant or filter off the liquid each morning, being sure to avoid its exposure to the sun, or a direct water source, such as rain. To do this, use a syringe, large dropper, turkey baster, or lab pipette.

Caution: Never pipette by mouth!!

When four to five ounces (150-200ml) have been collected, you can begin the first ens tincture. To avoid too much loss of this precious liquid, through filtering, you may want to collect it in a jar or flask and then filter it all at once prior to use. **Remember:** it will etch the glass it is stored in as well. Make sure you seal the storage jar tightly to prevent the liquid from absorbing any additional fluid from the surrounding air.

Place one ounce or between 28 and 30 grams of finely ground herb in a fresh jar and pour in the clear fluid you have collected and filtered. Once again, remember that beginning the operation on the planetary day and/or hour of the planet ruling the herb will assist you in your Work. Pour in enough fluid to cover the top of the herb and to allow for thorough shaking. Depending on the dryness absorbent nature of the herb chosen, this can be from 100ml to 200ml of the collected “Oil of Tartar” per herb for adequate coverage. If you have any remaining “Oil of Tartar” save it in a tightly sealed jar, no more than half-full, for future use.

Because of the magnetic nature of the deliquescence, it is important that the lid be non-metallic, or that the mouth of the jar be wrapped in plastic food wrap prior to sealing. You may also wish to wrap it in aluminum foil to limit or reduce the amount of psychic contact the liquid receives. Shake the jar vigorously each day, and depending on

conditions, in ten days to one month the fluid will take on a rich reddish color. Carefully filter out the herb, disposing of it accordingly. Pour in one to two ‘fingers’ of pure alcohol (180 proof or better) on top of the tintured Angel Water. Notice that the alcohol sits on top of the reddish tincture. Seal the jar tightly as before and shake vigorously each day to mix the fluids. After a period of one to six months the alcohol will tincture to a yellow, yellow-green, or possibly even reddish color. When this occurs, the ens is completed.

Decant off the alcohol, being sure that none of the original colored Angel Water contaminates it. It is this colored alcohol tincture that constitutes the Ens and is to be ingested. Remember, the original Angel Water is never to be ingested, and will easily be seen at the bottom of the alcohol tincture if it contaminated. Dispose of the Angel Water accordingly being sure that no animal or human will come in contact with it.

How to Use the Ens

Take ten or twenty drops in a glass of preferably distilled water as you would for the previously described alchemical tincture.

Because of its concentration of the Element of Fire, the ens is an initiatic product and will have noticeable effects on the subtle or astral body of the user. Only Fire can transmute consciousness or confer initiation. Note carefully your dreams in a notebook, as well as the phases of the moon, and any other psychic or coincidental occurrences.

Meditation, Rituals, and Other Things to Do

After the series of alchemical tinctures have been created, they can then be consumed as part of the student’s daily exercises. Since each tincture is tuned more or less to a specific planet, as is each day, it becomes a simple matter of adjusting existing magical techniques to reflect this new addition. It has been generally stated, that when one begins their magical training, the first year to year and a half will be spent learning the intellectual overview and dealing practically with the Elemental tools and rituals. Then, the next year or two will be spent learning the operational aspects of planetary magic, or attuning to the various sepheroth. Those who persevere will then spend several more years learning the role of the zodiacal signs in practical workings. For those who have been studying magic for one to two years or more, adjusting their existing regime, or creating one to reflect the introduction of alchemy, should be no problem.

Having been raised and trained in a more mystical tradition, the role of planetary magic was slightly foreign to me. I understood the theory, but had little practice. Since astrology in various fashions is a part of alchemy, so is the role of planetary invocation, or the practical, magical aspect of astrology. So, in order to figure out what to do, I simply proceeded, as before, making no special changes in my daily practice, only after my general invocation of the Divine, I then proceeded to imagine the Godform of the

planet of the day. With the invocation of each of the Divine Names I imagined the appropriate color flash and fill the room, only to settle at an appropriate place in the picture I formed in my psyche. The colors of Atziluth would be farthest back, Briah most dominant and in the middle, Yetzirah slightly lower and more forward, and finally Assiah would be closest and at the bottom of the image. Assumption of the Godform would follow, and the imagined energizing of the tincture, in a glass of cold water, that would be immediately consumed after its charging. I experimented with this, and would often change the point of Assuming the Godform until after the tincture was consumed, imagining it as the agent of my spiritual, mental, and physical transformation. This was then followed by a period of meditation and absorption of the energy invoked. Later I discovered that this was similar to a synthesized version of several of the rituals suggested by Dennings and Phillips in *Planetary Magic*, particularly “Creating the Elixir of Virtue” and “Daily Planetary Attunement”.

I also experimented with invoking the Names in reverse of the usually suggested order. Since alchemy involves awakening the energy sleeping within matter and humanity, and not the drawing down of energy as usually suggested by qabala, this seemed like a logical approach. The effects were powerful, and more challenging psychologically than the previous method of energizing. I found that the inertia of Assiah was deadening, and that getting to the point of invoking Atziluth was almost universally a challenge. This upward climb as it were, was harder than I expected.

A third method of blessing using Divine Names that I tried came from the lessons of the *Philosophers of Nature*^{xi}. Here, the Names are linked so as to form dual pairs representing the three principle elements of Sulphur, Mercury, and Salt. Atziluth and Briah combine in a single invocation for Sulphur; Yetzirah and Assiah combine in a single invocation for Salt; and Briah and Yetzirah combine in a single invocation for Mercury, the linking of the Higher and Lower Worlds.

Initially I found this difficult as my previous methods of energizing the tincture involved the use of colors which here could not be combined easily. However, by focusing on the sound and vibration of each intonation, and its intention, that of loosing the barriers that exist between the Four Worlds and creating a more permeable boundary, I found this a rewarding technique. By imaging the Sulphur of the plant tincture being awakened and vibrant with the first set, and the anticipating and receptive Salt being opened with the second set, and finally, their linking and energizing with the Mercurial third set of intonations created a different effect for me than the previous straight forward reciting of the Names in hierarchical order. A sense of permeability and interconnectedness was aroused.

Part Two - The Castles of the Hekelot

For me, the most significant thing mentioned during the weeklong seminar on qabalistic and alchemical matters was during the lecture period presented by Jean Dubuis,

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the founder and president of LPN, the French parent organization of *The Philosophers of Nature*. In his talk, Dubuis discussed the nature of reality from a qabalistic point of view and how it interrelates with alchemical practices.

According to Dubuis, the function of all of these exercises and alchemical creations in addition to clearing psychological and physical illnesses is to allow us to be initiated into the realms of our being. These realms, or planes, are both personal and impersonal, in that we share a common meeting ground with others experiencing these levels of specific vibration.^{xii} Semi-independent worlds exist, just as nations do, in which we can live fully and consciously, just as we do in this one. These worlds are referred to in the *Zohar* as the *Hekelot*, or Palaces. This intensity of living that we experience in them is reflective of our level of consciousness and how much of our awareness we can transfer to them. Thus, while on one level we may feel intensely, on another we may only sense vaguely. In Yesod, we may experience life as fully as we do on Earth, yet in Hod we may have only a sense of what is happening, and in Netzach even less. It is only through progressively transferring the bulk of our consciousness from sphere to sphere, or palace to palace, that we achieve mastery over the astral realm, and enter into the sphere of Christ in full power and glory.

Drawing heavily from modern Golden Dawn material, original French copies of older Golden Dawn lectures, and Dubuis' extensive experiences in *Rosicrucianism*, *Martinism* and the *Rite of the Elus Cohen*, the procedures suggested by *The Philosophers of Nature* are less original than they are a new twist on some well known and tried techniques. Through combinations of the Rituals of the Pentagram and Hexagram, with emphasis on personal initiation and the development of a comprehensive and corporate life in the astral spheres, the ideas presented during Dubuis' lecture were similar in fashion to those of some schools of Tibetan and Chinese Buddhism where one literally 'takes it with them.'

To assist students who have been experimenting with Hermetic techniques, the following method of discernment was given, to help each person discover where they might be on the Path of Return, as well as methods of strengthening their awareness and conscious power in that sphere.

The following descriptions were given in order to help students discover which sepherah they are at. Then, through ritual means, ascend to the next level of that sphere, with each sphere possessing five levels (Elements plus Spirit), or to ascend to the next sepherah.^{xiii}

Yesod is described as being a place of pale light, often charged with the though forms of earth. Most students of esotericism have gone beyond it, usually to Hod.

Hod is described as being a fairy tale like palace, complete with a magical oratory, alchemical lab, and astrological observatory. For some this can be frightening.

Netzach is inspired by Nature, and green things predominate. It may appear as half tree, or as a luxuriously colored palace, or mixed as both.

Tiphareth is like that of the French kings, Versailles, complete with flur-de-lies. It is bright, with large windows, and the sky, pointed toward Hesed, is always blue.

Geburah, is a citadel, but comfortable.

Hesed is often an enormous religious building, or castle with a large temple enclosed in it.

No description was given for Saturn-Binah.

Contacts with Hod are especially encouraged so as to strengthen alchemical knowledge and technique. However, it was stated, that only in Tiphareth, do we receive back our magical powers which we renounced during our descent into matter, as well as contact our Interior Master, or Holy Guardian Angel. The alchemical tinctures suggested for these spheres were Caraway Seed (Mercury) and Eyebright (Sun).

Conclusion

While it would be imprudent of me to say to what degree of consciousness I have experienced combining the methods of plant alchemy and ritual magic, it is safe to say that as far as I am concerned, the methods have worked. The techniques outlined here for the creation of a spagyric tincture, and charging it with qabalistic formula have had a dramatic effect on my interior and exterior life. To this end, I have been taking some form of spagyric medicine daily for many years now and having had the perspective that only time can offer, can attest to their effectiveness. The bizarre and often meaningless complexities of qabalistic chains of symbolic association, or endless invocations of barbarous names in rituals that go on forever, have been revealed to me for what they are - sophisticated crutches for the mind during its healing process. While I still do rituals regularly, the psychic response has been clearer, more precise, and something akin to the mystical, intuitive, and directive, instead of an endless stream of confusing unconscious impulses, symbolic or otherwise. The still, small voice within even speaks to me on occasion. Many of the spiritual questions that have puzzled me for years, such as the technical, internal effects on the nervous system or glands that sepherothic or Pathworking can have, or vibratory meanings of Divine Names with out having to anthropomorphize everything, have in time been slowly revealed to me through a dedicated working with these methods. As for the experiencing of the Palaces of the Hekelot, even here, I have been blessed with an partial understanding of them as well, and look forward to taking back to Heaven more of the wisdom I have learned here on earth.

So, put down your *gematria*, *notarikon*, and tables of associations, and pickup your mortar and pestle, utter a petition to the God of your Heart, and do your best to remember on both sides of the Veil.^{xiv}

Ora et labora!

Additional notes:

The planetary attributes of the Elements are:

Earth - Venus and Luna

Water - Mars

Fire - Sun and Jupiter

Air - Saturn

Possible interpretation:

The hidden fire of the earth is Venus, reflected through our psychic and sexual functions, or Luna. This then is projected upward by an act of Will, or Mars, and then harmonized by the Solar functions of our body and nervous system. From this comes a heightened state of awareness, insight, and joy (Jupiter), which is linked to the creative impulses of Nature (Saturn) through the expressions of voice, mind, and imagination, or Mercury. As such, the psychic centers would be labeled: Venus (kidneys) activates Luna (the sexual glands, and medulla oblongata, or nervous system generally), this comes under the influence or control of the survival instinct, (adrenals, as well as chemical changes in the blood) or Will (Mars) and is directed toward personal expression of the Solar influence (Sun) (Here the pituitary gland regulates at a higher level the increased functions of the endocrine system). The Solar influence directs it toward the expansive powers of universalism (Jupiter) (increase in lung functions as well as the thymus gland) and this idealism is linked through our expression (Mercury) both internally and externally. Here the thyroid is activated to a higher level, for the linking of the head and heart. With Saturn, the totality of possibility (karma) and the influx of energy from the spiritual into the material (via the pineal gland) is realized.

Part Three - Making a Tincture of Amber

A tincture of amber is beneficial to make for those interested in furthering their knowledge of plants and minerals, as amber is a resin and from an alchemical perspective can be seen as belonging to both domains. Amber is well known for its use in healing, and even as a form of magnetic soap for healers, as rubbing it on the hands strengthens and cleans the etheric system. Amber is given to the Sun and Venus, as well as associated with the Sign of Cancer, and the 18th Path of the Tree of Life – *The Lord of the Triumph of the Light*. This is the pathway wherein the keys of the alchemical power of creation are revealed. The Tarot Card of The Chariot is the image of this path, with the Trump taken from Crowley's *Thoth Deck* being exceptionally revealing on this particular path, its relation to alchemy, the Grail, and nature of stability and focus in the midst of motion and movement. It also suggests at the effect of alchemical products on the blood and sexual fluids of the adept who creates and ingests them. Additional Tarot Cards that can be

studied in relation to this particular process include: The World, The Sun, Temperance, The Devil, and the Magician.

Part Four – Antimony

General Theory

Alchemy is the science of Life. All things live. Matter is made from microscopic ‘salts’ or crystals that form from the ‘waters of life’ or Niter. Since mineral ‘life’ is the oldest, it has absorbed the most of these life energies. It is difficult to get minerals to give up their energy, but they contain more energy so the effort is considered worth it. Toxic minerals and metals are considered to have the highest amounts of potential energy, which is why they are so dangerous to plant and/or animal life.

Alchemy is the science of raising vibrations to a point of purity and intensity that makes us Divine Beings.

In alchemy, the Meditative Process evolves through the five following steps:

- 1)Invocation of the Divine to aid in our Work.
- 2)Contemplation of the Work we are to undertake, visualizing it from beginning to perfect ending.
- 3)Preparation of ourselves as well as the materials we are working with.
- 4)Usage of the product and its end goal is to be considered at all times.
- 5)Dosage, or the amount of the completed product we are to ingest into ourselves to further the process of transmutation within our physical body and psyche is the completion of the cycle.

Meditation – Contemplation – Visualization of the Process and Goal – and Releasing of the image are critical to the alchemical process. Invocation of the Divine is the first step in the alchemical process. Begin each laboratory session with a period of prayer and meditation.

All things exist perfectly in the spiritual world. It is our Work to manifest them as equally perfect in the material world. In doing so, we achieve mastery of the material world, and our spiritual freedom.

Everything in nature is related to everything else, and through correspondences we can realize these relationships. The planetary energies, or invisible psychic forces of our solar system affect everything on Earth in some fashion. Through planetary hours we can discover the best time to make and consume an alchemical product for optimum results.

Most things are under one planetary influence. Antimony is under the influence of all seven ancient and major planets, which includes the Moon as a planet.

For this reason, as a metal that has all energies at its potential disposal, it is preferred for work in alchemy above many others.

Editors Note Concerning Laboratory Safety: It is important to learn about the chemicals you will be using and how they behave in reaction, before you begin any alchemical process with minerals or metals. There are Material Safety Data Sheets (MSDS) available on the Internet for most common chemicals. A list of Websites offering MSDSs is at <http://www.ilpi.com/msds#Internet> It is also recommended that you purchase or otherwise obtain access to copies of the *Merck Index* and *CRC Handbook of Chemistry and Physics*. If purchased new, each of these books is expensive, but they can be acquired used for a fraction of their original cover price.

When performing any laboratory procedure that could potentially result in the release of toxic vapors or dust, always use splash-resistant safety goggles and an industrial grade, twin cartridge respirator.

Goggles and respirators are inexpensive insurance and can be purchased through your local hardware store or home improvement center. MSA Safety Works (<http://www.msasafetyworks.com>) makes an industrial grade respirator advertised as protecting against: paint, pesticides, organic vapors, lacquers, dust, fiberglass, ammonia, formaldehyde, muriatic acid, hydrogen sulfide (escape only), hydrogen chloride, hydrogen florid, methylamines, chlorine, chlorine dioxide, asbestos, lead fumes, hantavirus.

Finally, make sure you read the following Laboratory Safety Procedures outlines in *The Philosophers of Nature Spagyric Course*, Lesson 4. These lessons are available through Triad Publishing, and have been sent as a separate document.

Fixed and Unfixed Tinctures of Antimony

The tinctures made during class were made with antimony fume, an impure antimony oxide that was retrieved from an industrial process. Since this may be difficult to get, students will have to process their own raw antimony sulfide, also known as stibnite. **PLEASE NOTE:** Antimony is toxic and should always be handled with gloves to limit exposure and skin absorption of its powder. When grinding it, if using percussion (such as a hammer) always wear a high quality industrial mask. One with a filter is preferred.

A small rock tumbler can also be used, but be sure to clean it thoroughly when done.

The finer you grind it, the easier it will be to ‘roast’ the ore at lower temperatures, thereby guaranteeing that it is properly purified prior to use. It must be calcined to a gray-white or white ash prior to further use.

(**Editors Note:** Antimony releases sulfur and arsenic when calcined. Be sure to ‘roast; it in an open area, and do not breath the fumes; Use a laboratory hood whenever possible.)

Making an Unfixed Tincture from Purified Antimony: (see “Cautions and Notes” below)

•**Step One** - Using a soxhlet extractor: fill an extraction thimble with calcined antimony ore.

•**Step Two** - Place 300 ml of ethyl alcohol in the flask, then connect the extraction chamber or soxhlet body to the flask. It is advantageous to add non-reactive boiling beads to the flask to prevent bumping. **Editors Note:** You must use a drinkable alcohol such as “Everclear” or alcohol distilled from red wine. In no case should a denatured alcohol be used. While 180 proof or higher grain alcohol can be used, it is strongly urged that you process your own alcohol from red wine.

•**Step Three** – Check to see that the soxhlet’s stopcock, if present, is closed. Then pour an additional 100ml of alcohol over the ore and around the thimble to speed up the extraction process.

•**Step Four** - Place the flask of the assembled soxhlet on a heating mantle or lab heater and regulate the heat until the liquid comes to a LOW boil. After the alcohol has circulated several hours it will take on an increasingly dark red color. When the alcohol is no longer able to absorb an additional color, the extraction is complete.

•**Step Five** – Filter the red tincture using a fine (slow) filter paper that will retain as many solids as possible. Place the filtered tincture in the freezer of a refrigerator overnight. In addition, leave a clean, tightly capped empty bottle large enough to hold the tincture, and a funnel. The next day, pour the tincture slowly through as fine (slow) a filter paper as possible, leaving the apparatus in the closed freezer. When handling the bottles and funnel, avoid touching them with the fingers as this will warm them; the intent is to freeze any salts into the traces of water in the tincture, so do not thaw them. This entire cold-filtration process should be repeated a second time, and then the tincture is complete.

Making a Fixed Tincture from Purified Antimony:

•**Step One** - Using a soxhlet extractor: fill an extraction thimble with calcined antimony ore.

•**Step Two** - Place 300ml of glacial acetic acid in a flask. Then, connect to it the extraction chamber or soxhlet body. It is advantageous to add non-reactive boiling beads to the flask to prevent bumping.

•**Step Three** – Check to see that the soxhlet's stopcock, if present, is closed. Then pour an additional 100ml of glacial acetic acid over the ore and around the thimble to speed up the extraction process. **Editors Note:** Acetic acid can be made by freezing apple cider vinegar or red wine vinegar, and concentrating the vinegar.

•**Step Four** - Place the flask of the assembled soxhlet on a heating mantle or lab heater until the liquid comes to a LOW boil. After the acetic acid has circulated several hours it will take on an increasingly dark red color. When the acetic acid no longer is able to absorb an additional color, the extraction is complete.

•**Step Five** – The next step is to remove the acetic acid from the tincture, to recover a brown powder. If your Soxhlet has a stopcock, you can let the apparatus cool, remove the thimble from the extraction chamber, and put the condenser back on the apparatus. Turn the heat source back on, and slowly distill the acid back into the extraction chamber and drain it off via the stopcock periodically so that it does not siphon back into the flask. If your soxhlet does not have a stopcock, you can distill the acid in a conventional distillation apparatus, or merely evaporate the acetic acid out of doors over low heat. Avoid inhaling this the vapor or touching the liquid, as it is caustic and can burn the eyes, skin, and mucus membranes. Perform this outside or in a well-ventilated area. A fume hood to exhaust any fumes is always preferred.

•**Step Six** – Continue draining off the clear acid until the dark tincture in the bottom flask is thick and concentrated. Watch that it does not burn, or become too thick to pour out of the flask.

•**Step Seven** – Place the tincture from the flask into an open dish and evaporate off all of the remaining liquid on a hotplate. Check the liquid with pH paper as it evaporates adding some water to it to make sure that is it neutral, neither acidic nor basic.

•**Step Eight** – Continue until there is nothing left but a dry powder.

•**Step Nine** – Make a tincture from the powder using ethyl alcohol as the menstruum. For example, you can put the powder into an extraction thimble, and extract it using a total of 400 ml of ethyl alcohol, exactly as you would do to prepare an unfixed tincture of antimony.

•**Step Ten** – Filter the red tincture using a fine (slow) filter paper that will retain as many solids as possible. Place the filtered tincture in the freezer of a refrigerator overnight. In addition, leave a clean, tightly capped empty bottle large enough to hold the tincture, and a funnel. The next day, pour the tincture slowly through as fine (slow) a filter paper as possible, leaving the apparatus in the closed freezer. When handling the bottles and funnel, avoid touching them with the fingers as this will warm them; the intent is to freeze any salts into the traces of water in the tincture, so

do not thaw them. This entire cold-filtration process should be repeated a second time, and then the tincture is complete.

Cautions and Notes Regarding the Above Processes

- Check all fittings!** Food grade silicone grease is used on all points where glass comes in contact with glass. This keeps the pieces from ‘freezing’ together, as well as sealing the apparatus together. Hoses for water to the condenser must be secured (for example with fine wire) prior to heating.
- Cool water must be maintained at all times to avoid an overheating of the apparatus and possible explosion.** Alcohol is highly flammable; acetic acid will burn the skin as a liquid, and can burn the mucus membranes, eyes, and lining of the lungs as a vapor if inhaled. If the flow of cooling water ceases, the liquid, alcohol or acetic acid, will be vaporized, filling the room with flammable and toxic vapors.
- Never leave your distillation equipment running without supervision.** Turn it off at night or when leaving the house, to avoid hazardous fumes, explosion or fire.
- Prevent blocking of the siphon tube if using a Soxhlet.** Jack prefers to place a small non-reactive object, such as a piece of glass or ceramic, under the thimble, to raise it slightly. In addition to preventing blockage of the siphon tube, it allows a slightly faster flow of liquid.
- Go slow. The process is simple.** Check and double check so that safety comes first in all of your alchemical operations.

Editors Note: It was not stated, but Antimony corresponds to the second hour of Saturn on Saturday, according to the doctrine of correspondences and planetary hours. This might be the best time to start the work, or even on the First Hour of Saturn (sunrise) so as to collect, or catch all of the planetary vibrations in their descending order on Saturday. **See:** *Fundamentals of Esotericism*, Lesson 6, Figure 1.

Gold Tincture using “Tartarized” Alcohol as a Menstruum

Obtain some tartar from red wine. This is the mineral substance that forms on the inside of oak or wooden casks when wine is being aged.

- Step One** – Calcine crude tartar (the fumes are noxious, use plenty of ventilation, or better, do the work outdoors). Once the smoke has ceased entirely, cool the matter, grind it as finely as possible, and stir the calcined tartar into a quantity of boiling pure water.
- Step Two** – Filter the water.

•**Step Three** – Place the filtered liquid in a kiln for 20 minutes to drive off the water. (It is acceptable to reduce the liquid by evaporation before placing in the kiln). The resulting matter should be bluish-white.

•**Step Four** – Crush this tartar salt and extract it with ethyl alcohol.

•**Step Five** – Pour tincture over gold leaf (22 or 24 carat). It should extract a yellowish tincture from the gold leaf.

See: “Tincture of Tartar” by Anthony M. House and Ken Miller, *The Stone*, Issue 5, 1992; and “Tincture Tartari”, *The Stone*, Issue 7, 1993; for additional information.

Melissa Ens:

The process for creating the Melissa Ens was not mentioned, but some of its effects were.

For more information on the Ens see: See: www.hermetic.com/stavish/

Also see: “Creating the Seven Planetary Ens” by Nicholas and Pernelle, *The Stone*, Issue 11, 1994.

Colloidal Silver:

•**Step One** – Take a 9-volt battery and connect it to two small pieces of pure silver.

•**Step Two** – Place the silver pieces, one on the positive charge, the second on the negative battery charge, into a glass of distilled water.

•**Step Three** – Leave there for twenty minutes.

•**Step Four** – Remove the silver pieces and check for a suspension with a small laser pointer. If a line appears in the water, then it is done.

Pure silver, such as native silver, jeweler’s silver, can be used, .999 silver coins can be shaved to obtain the silver as well.

Take as needed or occasionally as a tonic. Over-consumption may cause silver toxicity if taken in large doses over an extended period of time.

Glass of Antimony

- Step One** – A mixture of 2 parts antimony oxide to 1 part of borax is melted in a crucible. The molten mixture is poured on to a heated copper plate. Watch for splashing and spilling; wear gloves, a hat and goggles when working with a crucible furnace.
- Step Two** – Grind to a powder. Be careful to avoid breathing the dust, which is toxic.
- Step Three** – Wash under running water to remove any free borax. Be careful not to lose your antimony. One could extract in a Soxhlet using pure water instead, and stop the extraction when the moist glass shows neutral to pH paper.
- Step Four** – Using drinkable ethyl alcohol, make a tincture from the antimony glass.
- Step Five** – Freeze and filter the tincture to remove the remaining antimony salts. Refer to instructions on cold-filtering tinctures in “Cautions and Notes” above.

See: “Oil of Antimony” by Hans Nintzel, *The Stone*, Issue 27, 1998.

Suggested Reading:

Ophiel: *Art and Practice of Creative Visualization*

Frater Albertus: *The Alchemist’s Handbook*

Jean Overton-Fuller: *Comte de St. Germain: Last Scion of the House of Rackozny*

Basil Valentine: *The Triumphal Chariot of Antimony*

Dr. Mary Lynne: *Galaxy of Scents* (Kessinger Publishing; www.kessingerpub.com) This book outlines a method of making pure essential oils by fermentation based upon a method mentioned in Exodus: 30:34.

Dr. Richard Gerber: *Vibrational Medicine*

Michael Talbot: *The Holographic Universe*

R. Ian McCallum: *Antimony in Medical History*

Part Five – Flying Roll Number Seven – Alchemy

Flying Roll No. VII – Alchemy – by S.A. (Dr. W.W. Wescott)

Chemistry, the modern science of which investigates the constitution of material substances, is the lineal descendent of Mediaeval and Ancient Chemy. The syllable AL is the Arabic indefinite article, like the Hebrew He, meaning ‘The’ chemistry—the Higher Chemistry, treating of the essential nature of the Elements, metals and minerals; while modern chemistry rejoices rather in being a science of utilitarian and commercial uses.

Special Report Introduction to Alchemy – A Golden Dawn Perspective
From The Institute for Hermetic Studies

The earliest use of the word Alchemy is believed to be found in the works of Julius Firmicus Maternus, the Astronomer, who lived in the time of the Emperor Constantine. Firmicus wrote that ‘he should be well skilled in Alchemy, who is born when the Moon is in the House of Saturn’. So he was an Astrologer as well; what house does he mean? the Day house (Aquarius), or the Night house (Capricorn) of Saturn? Or does he, like some modern Astrologers, allot one of these, Aquarius, to Uranus?

The Imperial Library of Paris is said to possess the oldest Alchemic Volume known; it is by Zosimus of Panopolis, written in Greek about 400 A.D. and entitled the *Divine Art of Making Gold and Silver*. The next oldest tract upon Alchemy known to exist is by Aeneas Gazius, written in Greek about 480 A.D.

The Mediaeval authors often call Alchemy ‘Hermetic Art’, implying an origin from Hermes Trismegistos of Egypt, the prehistoric demi-god, or inspired teacher, to whom we owe the Emerald Tablet. It stated by one old Greek writer that the Hermetic secrets were buried in the tomb of Hermes and were preserved until the time of Alexander the Great who caused his Tomb to be opened, to search for these secrets, and that he found the documents, but that his wise men could not understand them. Many portions of human wisdom have from time to time died out of Human understanding.

After the Fall of the intellectual freedom of Alexandria, scientific attainments were almost entirely restricted to the Arabs, who made great progress in science; yet some monks in Christian monasteries also studied these matter in retirement and some have become famous as alchemists and magicians; and further some of these rose to eminence *also* in the Church, becoming Vicars, Abbots, and even Bishops. Those who succeeded most, wrote least, and hence are almost, if not quite, unknown to us.

An infinity of books have been written upon Alchemy, and they are of all sorts,—good, bad and indifferent; learned and superficial; wise and foolish—some are by good men, some by great men, others are by fools, some are by knaves. This is because Alchemy has existed as a Science upon several planes; and there have been true and successful students of Alchemy on each plane; and there have been fraudulent professors and knavish authors concerned with the Alchemy of the lower planes.

Some modern students have written upon Alchemy wisely, and some unwisely; but the modern error has notably been in going to extremes of opinion. Some modern authors have insisted that all Alchemy was folly; some that all Alchemy was Chemistry; and a third party, dominant at present, have convinced themselves that all Alchemy was Religion.

I am firmly convinced that each class of teacher is partly wrong—let me take the middle path.

The science of Alchemy has existed, has been studied and taught upon Four planes.

Special Report Introduction to Alchemy – A Golden Dawn Perspective
From The Institute for Hermetic Studies

Upon *Assiah*, there has been the Ancient occult Chemistry, the Chemistry of the Adept; who added to facility and knowledge of materials, the magical skill and Will Power of the ability to act on the ‘Soul of things’—their astral counterparts. Here transmutation is a physical fact, and possibility. This was both practiced and pretended, and real Treatises were written.

Upon *Yetzirah*, is psychic alchemy, the power of creation of living forms.—This was practiced, but rarely preached.

Upon *Briah* is Mental Alchemy;—the creations of Art and Genius, the ensouled music, picture and statue;—this was practiced and not preached until modern times.

Upon the *Highest Plane*, the Spiritual, the practice was almost unknown except to a few entirely hidden Magi; but it was written about by some good and true philosophers, who couched their views on man’s origin and destiny, his descent from God, and his possible re-ascent to God, in the language of the Material Plane to avoid persecution and destruction, at the hands of the priests of established churches.

Comment A: It is important in today’s climate, where everything esoteric is reduced to a form of psycho-therapeutic expression, that true and genuine alchemy, to be such, must be active simultaneously on all four planes of existence. Laboratory work is critical in that, from the results of our labors in the World of Action (*Assiah*), we receive the true and inner reflection of our spiritual state. One may claim to be an adept, but alchemy shows that for each level of the Tree of Life there is a corresponding *psychic* power, *charisma*, or *virtue* that accompanies it and is reflected into the domain of matter. To be a genuine Adeptus Minor one needs to be able to demonstrate, in private, the ability to transmute a base metal into gold.

By the pretence of chemistry, they saved themselves from penalties for heterodoxy: by the absence of Chemical apparatus, they saved themselves from extortion and torture as Alchemists.

As to Material Alchemy, the first mentioned, but few professors confessed to success and most of them lost their lives thereby. No man’s life would be safe, or even tolerable—even today, who succeeded in transmutation, and confessed to it. I am entirely convinced that Transmutation of the lower metals to Gold and Silver is possible and that it has been often done; but not by Chemistry only, but by correlating with physical processes, the Will-action, and the power over the ‘Soul of Nature’, and the ‘Soul of things’, which the purity of life, and the training of the Adept can alone supply.

The true Alchemist would be the last to publish his success to the world—and if he did, he would probably thereby lose his power. His elixirs and powders that succeeded but yesterday, would be powerless today — for Isis does not sanction any tampering with the Virgin purity of Her shrine. Personal aggrandizement, as an end, or as a result, would

wreck any success in practical magical working; and the last student to succeed, would be he who cast a look behind upon the lusts of the flesh, pride of Life, and the ambition of the Devil.

Comment B: Let each student make reference to the Gospel where Jesus asked the disciples, “Who do they say I am?” While Jesus performed many demonstrations of psychic ability when they were needed, or asked for by others – such as turning water into wine or healing – he never did them on a whim, nor stated his inner initiation. A similar statement is made regarding the Rose+Croix, “those who are don’t say, and those who say they are, are not.” The *Fama* makes reference to this when it says, “that while they wore no outer sign, they knew each other upon meeting”. Each will recognize his own.

Let no man study Alchemy to enrich himself. Let no man study Occultism to secure the gratification of passion; it is the unpardonable Sin. Hence we may say that even Material Alchemy is a high and gracious art, for success proves purity, Adeptship and spiritual power; the Chemist alone, may be successful in his limited sphere, whatever his character, and however soiled be his ego—intellect alone sufficeth him.

Pardon this digression, but alchemy has a moral and spiritual aspect, although it seems to me that my dear friend Anna Kingsford erred, when she saw Religion and morals in every Alchemic process. The Alchemist professed the knowledge and encouraged the pupil to search for three things above all:

Comment C: The moral and ethical aspects of practical esotericism, or the occult sciences, has in recent decades taken a back seat to the false notion that magic and alchemy – both of which use the same laws only in different domains – are technologies and devoid of an inherent moral or ethical framework. The falseness of this position is easily demonstrated by the obvious: if this were so, and occult sciences were little more than an advanced form of mental button pushing, every occultists would be wealthy, eternally youthful, and filled with personal happiness. In reality, alchemy requires ethical and moral integration – the formation of an inner law in harmony with the Cosmos – prior to the successful completion of any laboratory work.

It is also important to pay attention to the word *sin* in this essay. Sin is derived from the Hebrew word meaning to ‘miss the mark’ as in archery or similar practices. However, to simply reduce it to a form of moral equivalency, such as saying sin = mistake, is in itself an error. This kind of psychological rationalizing is typical in our modern era wherein the slippery slope of non-discernment is held as a virtue, while the first virtue of the initiate – discrimination – is considered a vice. Herein to sin, or to be in error, is seen as a most dangerous condition for the would-be adept.

The Red Elixir to transform Base metals to Gold;

The White Elixir to transform Base Metals to Silver;

The Elixir Vitae to administer to Vegetable and animal; to intensify the life, to prolong life, and to expand the life.

Comment D: There are two forms of alchemical products the Elixir and the Stone, one being liquid the other solid, and representing the highest concentration of their respective energies in the minimum of liquid or solid matter. In addition, metals fall into one of two categories: Red Metals, or Gold, Iron, and Copper; and White Metals, or Lead, Tin, and Silver. These can be drawn around the interlaced triangles, with Mercury in the center. The Elixir of Life is sought not only for obvious reasons, but to counteract the effects of years of exposure to toxic minerals in their powdered, liquid, and vaporized forms. It is not uncommon to make a set of tinctures from plants that are known to be effective at countering the effects of heavy metal accumulation in the body, and to have them handy, as one begins working with minerals

Health and length of Life are much to be desired, for art is long, I believe the first and second Elixirs were not sought so much for their own powers, as because they were steps leading to the Elixir Vitae—the art of prolonging life and opportunities of the Adept, that he might lose less time in his progress to a spiritually exalted goal—less than he would lose by living more and shorter lives—with passive intervals.

Surely there is an advantage in living years after ‘Adeptship in the Inner’ is gained : — rather than early death followed by long periods of rest and then childhood. To the true student who learns to teach other men now, individuals and, perhaps, in higher lives—to guide nations; surely continuity is an advantage!

Spiritual progress, which hastens to be done with man and Earth is not (say the Easterns) the highest form of Buddhahood or Enlightenment. The Buddha of compassion, who renounces spiritual joys, to assist the grovellers upon earth, or near it,— is a higher type.

I believe then in the three chiefs of the Rosy Cross whose earthly years of work count by hundreds; they are allegoric and symbolic possibly in name and number of years, but they express a truth, that progress in adeptship links some great Souls to earth workers: and that such a goal for usefulness, is a worthy aim and aspiration for every one who enters here, and views the symbolic form of the Master C.R.

If I am asked why the Alchemic Books are so full of the Transmutation to Silver, and to Gold, I answer that these steps being necessary precedents to the art of the Elixir

Vitae, have naturally had more attention and experiment, and more professors than the third superior step, which is almost altogether shrouded from the profane.

I must supplement these remarks by saying that I believe that many of the Alchemic treatises were really treatises written in the light of the Chemistry of the Age, and record real attempts at chemical processes in search of the secret of transmutation into Gold, by people who were really the chemists of the day, who did want real Gold, and who had no spiritual intuitions, and who did nothing but fail in Transmutation.

To return to physical chemistry and Alchemy on the plane of Assiah.—Note—the curious, and not denied, statement that certain Gold frames have been known to be struck by lightning and discoloured by the Flash, and that this discoloration has shown traces of Sulphur.—What of this incident? Either the Sulphur was in the Gold, as ancient Alchemy taught ‘a Sulphur was’; or the Sulphur was in the Lightning, which modern Science says is Electricity and contains no Sulphur. But added Sulphur is not found in other matters which contain none, when they are lightning struck.

The Hermetic doctrine is that all Matter is but one in its essence, and is the lowest fall of the spirit, the most passive aspect of the Lux.

Spirit — Matter

Active — Passive

Motor — Moved

Comment E: In the Hebrew alchemical text, the *Aesch Mezareph*, there is suggested a short path for transmutation, and as such, for initiation, based upon the Tree of Life. Here, the ten qualities of gold are assigned to the ten levels of the Tree of Life, and if one is an adept of the Sphere of Tiphareth, of is able to temporarily elevate to that level, they may succeed in producing a Stone for the level of Tiphareth, or the Red Stone. Of course lesser Stones could also be produced and used for the basis of further initiation. The process is simple: a piece of lead is placed on a rock or tree stump at least 75 feet from the adept, and the energies of *Mezla* are invoked. If it succeeds, the Heavenly Fire will transmute the lead into a Stone, wherein the Sulphur from it must be extracted and the process repeated to go up another level. For more information on this and related texts see: *The Philosopher’s of Nature, Mineral Alchemy Lesson 39*, available from Triad Publishing.

From the one Eus, came two contraries, thence three principles, and four elements;—on all planes of matter, the one base is Hyle—of the Greek philosophers. Then arose from the Homogeneous—variation. The Heterogeneous arose by development. Under Sephirotic impulse on the plane of Assiah, differentiation spread, and forms and combinations were produced during ages of time. During the ages of

gradual concretion, and setting together of atoms, the elementary substance of modern chemistry, the Metals and the Metalloids, the halogens and the earths, became definite types and permanent of constitution. They became fixed in their molecular structure, and are now in the *Kali Yuga*, so far in time from their origin; practically Elements in the Modern sense of structure indissoluble to all known material processes. I assert that to the Adept they are still convertible and analyzable, but even apart from Adeptship, some so called Elements will be even yet disintegrated by modern science alone. But while science prides itself on its progress, it is fatuous enough to demand implicit belief in its attitude of authority day by day. Modern Science howls down today the man who will tomorrow succeed in demonstrating its error. Science is but little less a Bigot than has Religion ever been.

Comment F: The *Kali Yuga* is the single most important concept in modern esotericism, as it directly and indirectly effects the milieu in which contemporary esotericism is conducted. Derived from the Hindu concept of cycles, the *Kali Yuga* is the last of four great ages, and is the *Age of Iron*, and finds its parallel in Hesiod's description of the descent from the Golden Age to the Age of Iron; and in *Daniel's Vision* of a great statue made of four metals and with feet of clay. Much of what is said about the Age of Kali is in direct contrast to what is said about the *Age of Aquarius*, however, most New Age proponents fail to realize that Aquarius is the Age of Saturn, of Lead. Herein the structures of society, culture, philosophy, science, religion, and even initiation break-down as human virtue reaches its utmost feebleness and misery, misfortune, and decrepitude reign.

What many see as a sign of progress, the publishing of so many works on spirituality, the occult traditions that hold to the view of the *Kali Yuga* see as a failing. For only in desperate times does this material get published in order to save it from further distortion or total annihilation. Julius Evola is by far the most well known proponent of the Traditionalist position regarding the *Kali Yuga*. His works include: *Revolt Against the Modern World*, *Men Among the Ruins: Post-War Reflections of a Radical Traditionalist*, and *Ride the Tiger – A Survival Manual for the Aristocrats of the Soul* (all available through Inner Traditions). The *Kali Yuga* has been linked to alchemy via the mysterious 20th Century French alchemist Fulcannelli in *The Mysteries of the Great Cross of Henday – Alchemy and the End of Time* by Jay Weidner and Vincent Bridges, wherein they state that the *Kali Yuga* will end in December 2012, ushering in a period of intense trial for the human race as it is alchemically transformed (the Initiation of the Nadir), from which few will survive. The authors make reference to the Golden Dawn's Key Word Analysis to partially interpret the enigmatic Great Cross of Hendaye.

In *The Mystery of the Cathedrals*, Fulcanelli writes, “The *age of iron* has no other seal than that of Death. Its hieroglyph is the skeleton, bearing the attributes of Saturn: the empty hourglass, symbol of time run out, and the scythe, reproduced in the figure seven, which is the number of transformation, of destruction, of annihilation. The Gospel of this fatal age is the one written under the inspiration of St. Matthew...It is the Gospel according to Science [the scientific method as applied in Hermeticism], the last of all but for us [alchemists] is the first, because it teaches us that, save for a small number of the elite, we must all perish.

For this reason, the angel was made the attribute [Kerubic Figure] of St. Matthew, because of science, which alone is capable of penetrating the mystery of things, of being and their destiny, can give man wings to raise him to knowledge of the highest truths and finally to God.”

The Metals then, and our present Elements must have been formed, defined, and set in their present type by the work of ages. By the slow processes of Nature, by heat, by light, by electricity, by condensation, by pressure, have the metals grown in the veins of stone. Sudden, and violent agencies no doubt also produced an effect, perhaps some metals, have been only produced by the convulsions, and not by the gradual processes of Nature.

Who knows but that the Gold found native and pure, as few metals are found, was produced by the Lightning and the Earthquake. Intense pressure and intense heat, would be likely to make a new combination from existing ones. Gold is intense in its weight—its specific gravity: intense pressure and high fusion point, would be likely to produce such a body, pure, homogeneous, heavy.

The Alchemist taught that the well known Metals, now called Elements, were not so—were not simple substances. The ‘Elements’ of the Alchemist were states; states and processes. They taught that each metal, say lead, consisted of a Metallic Root, and certain other matter—sulphurs. The nature and quantity of their sulphurs, determined the Metal.—By taking a low metal,—coarse, common, easily altered metal, by purging it from these sulphurs, stage by stage, they taught that each metal might be produced in turn, until the last transmutation produced Gold. I believe the theory is true, I believe the practice is possible, by working in the astral, contemporaneously with action on the physical basis. But if Gold could be so made, Cui Bono? What good would that be? No sooner is Gold thus made, as it were from nought—than its value ceases—it is the rarity of Gold that makes it of commercial value—that makes it buy bread and luxuries. If it be produced at will, it will be of no more value than any other dust.

As to the Alchemist, who, as adept, does succeed in making transmutation, he will be so constituted that riches have no temptation for him and pride no attraction. He will know too, that wealth will be but ill spent, when gained, if squandered upon those who

will not help themselves: he will know that individual progress, national progress, and world progress depend not on doles which pauperize, but on the will and effort of individual, nation, and world.

The temptation to wish one could but transmute a little, just to help some one friend, or neighbour, just to provide oneself with some thing earnestly desired—for one's good—is I believe a folly, and would be an evil if attained.

How few of us have not wished this tribute to our efforts?

How few men of the world do not wish it? What proportion of men who are wealthy, spend daily on themselves what is best for them and no more, and give the remainder to the friend, the neighbour, the deserving? Do you say—oh, I am an initiate, I should do differently? My friend—with greater opportunities, comes a great responsibility. I will not judge such, nor you, but in my heart, I thank God I have not the power of transmutation now. God knows,—and I know—how easy it is to fall.

But I constantly digress into the Spiritual, although what I really came to say, is a word on the material and physical aspect. I still defer these remarks, however, to quote two passages, one in prose narrating the sequence of the process of Alchemic work: and the other a poem written in English, translated from an old French prose account of Alchemic work, in allegoric language and myth. The first quotation is Astrological, and Astrology is inextricably mixed up with Alchemy. The second is beautiful in its poetry, and will well repay contemplation.

The first quotation reads:

The Great Work must be begun when the Sun is in the

Night house of Saturn: the Blackness appears in

forty days when Sun is in the Day house of Saturn:

the Blackness deepens into the Night house of Jupiter on reaching Aries a separation occurs. The Whiteness of Luna develops when the Sun is in the house Cancer of Luna The Sun begins his special form of change in Leo his own house.

Redness is produced in the day house of the Red metal of Copper, Venus, this is Libra, next Scorpio follows, and the Work reaches completion in Sagittarius the day house of Jupiter.

This is a good example of Allegoric description, which has no doubt a physical basis,—and clearly refers to the Soul of things, matters, seasons and processes on the astral plane of evolution.

The second quotation reads:

I

Within the golden portal
Of the garden of the wise,
Watching by the seven sprayed fountain,
The Hesperian Dragon lies.
Like the ever burning Branches
In the dream of holy seer;
Like the types of Asia's churches
Those glorious jets appear.
Three times the magic waters
Must the Winged Dragon drain
Then his scales shall burst asunder
And his Heart be rent in twain.
Forth shall flow an emanation
Forth shall spring a shape divine,
And if Sol and Cynthia and thee
Shall the charmed Key be thine.

II

In the solemn groves of Wisdom
Where black pines their shadows fling
Near the haunted cell of Hermes,
Three lovely flowrets spring:
The Violet damask tinted
In scent all flowers above:
The milk white vestal Lily
And the purple flower of Love.
Red Sol a sign shall give thee
Where the Sapphire Violets gleam,
Watered by the rills that wander
From the viewless golden stream:
One Violet shalt thou gather—
But ah—beware, beware ! —
The Lily and the Amaranth
Demand thy chiefest care.

III

With in the lake of crystal,
Roseate as Sol's first ray
With eyes of diamond lustre,
A thousand fishes play
A net within that water
A net with web of gold

If cast where air bills glitter
One shining fish shall hold.

IV

Amid the oldest mountains
Whose tops are next the Sun,
The everlasting rivers
Through glowing channels run,
Those channels are of gold
And thence the countless treasures
Of the kings of earth are rolled.
But far—far must he wander
O'er realms and seas unknown
Who seeks the Ancient Mountains
Where shines the Wondrous Stone.¹

You have already been taught two symbolic schemes for allotting the metals to the Sephiroth—each is capable of defense — for pointing out certain alliances and the alchemical relations of these Metals. I add here a scheme, of my own, for allotting to the Decad ten non-metallic lighter elements recognized by modern chemistry.

Binah = Nitrogen, always a Gas—very passive—neither supports life nor combustion.

Fluorine = a Gas—very active, almost intangible.

Chlorine=a Gas—yellow in colour like gold, acrid, caustic.

Bromine = heavier, baser, red liquid.

Iodine a red copper and hermaphroditical Brass.

Carbon is Tiphareth, is the most notable non-metal—it combines with others, forming alliances with other elements of immense number—all vegetable and animal substances are compounds formed on Carbon as a Basis.

Phosphorous and Sulphur, represent Yesod and Malkuth, both solids, and complete the scale.

The analogies are very curious, and can be greatly extended. It *may* be possible also to rank the true metals along with the Spirit in the Chemical Order of their actual purity and as they the more nearly approach pure Basic Hype, or the 'one matter', in addition to the G.D. Forms. The Spirit are progressive Emanations, each less exalted than the former, and they pass down plane after plane, and may be looked upon each as more material than the last. And in Assiah there may be scales alike of Metals, Metalloids, and other substances, in similar ratios. If such were the case, the Alchemical theory of

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successive steps of purification would in natural course transmute each metal into the one above. The Lead into Copper, the Copper into Silver, the Silver into Gold, the Gold into the Elixir Vitae, the gold of Vegetable and Animal life.

Alchemy taught that all metals consisted of the Mercury of the Philosophers and of a Sulphur, which fixed it—made it solid.

The Merc. Phil. was not the Quicksilver of commerce, not the Hydrogen of the modern Chemist—the one fluid metal.

Our Mercury they called Hydrardgyram,—Water of silver— fluid, silver-coloured. They thought it to be Silver in a state of ‘low temperature fusion’—They also called it ‘Proteus’ = of diverse forms. The Alchemists found Gold to be extremely heavy, so they experimented chiefly with those other metals which were most heavy;—lead, quicksilver and copper, believing they must be nearest to Gold in order of steps of change, or that each heavy metal needed fewer processes for conversion, or less purification.

They argued—for example—Lead nearly resembles Gold in weight, therefore Lead consists almost entirely of Mercury Philosophorum and Gold. If a body be found, which will so work on the Lead, as to burn out of it all that is not Mercury Phios, and then we fix that Mercury by a Sulphur, we should obtain Gold as the result.

Relative weights of equal bulks are about —

Gold	19
Mercury	14
Lead	11
Silver	10
Copper	9
Iron and Tin	7
Antimony	6
Arsenic	5

Many of the ‘*Elements*’ so called from 1750 to 1800 have been since broken up, by analysis; notably Potash and Soda, which were shown to be compounds in 1807—by Davey. The Alchemist recognized three principal ways of making Gold.

First, by Separation; for many minerals contain some Gold.

Second, by Maturation, by processes designed to subtilise, purify, and digest Mercury; which convert it into a heavier body, and at last into Gold itself.

They looked on Mercury as an Alloy of Gold and Something: by processes of Fire, and by adding suitable material for combustion; the impurity was to be burned off and pure Gold to remain.

Thirdly, by fusing with base metals, some of that peculiar compound, the Stone of the Philosophers, a perfect transmutation was to occur, the faeces would be burned off, and the Metallic Root appear as Gold.

For example of Alchemical argument, I have read ‘if we take 19 ounces of Lead and fuse it with a proper Agent, and so dissipate 8 ounces we shall have 11 ounces remaining, and this can be nothing but pure Gold, because Gold and Lead are as 19 to 11. Otherwise if the process be gradation, and we reduce 19 to 14 first, the result will be Mercury, but then the process may be continued and the further reduction to 11 will equally be Gold, as without the middle step’.

From another point of view, they said ‘the Stone of the Philosopher’s is a most subtle, fixed and concentrated fiery body which when it is added to a molten metal does, as if by a magnetic virtue, unit itself to the Mercurial body of the metal, vitalizes and cleans off, all that is impure, and so there remains a molten mass of pure Sol.’

Comment G: Read the above paragraph several times and imagine the process being described.

But as aforesaid,—I believe it is useless for any one to waste time on purely chemical experiments. To perform Alchemical processes, requires a simultaneous operation on the Astral plane with that on the physical. Unless you are Adept enough to act by Will power, as well as by heat and moisture; by life force, as well as by electricity, there will be no adequate result.

Comment H: Here again we are reminded of the need to work on several levels simultaneously. Proper attention to the Pentagram and Hexagram rituals, particularly as applied to the creation of talismans, is very beneficial in alchemical operations.

So far as I know,—I do not speak by order—power of transmutation may arise, side by side with other magical attainments—Labor omnia vincit. It is not conferred by any Grade—it is occasionally rediscovered by the private student: it is never actually taught in so many words. It may dawn on any one of you,—or the magic event may occur when least expected!

Le Dictionnaire Mytho—Hermetique, states ‘The Fountain found within the Garden’, is the ‘Mercury of the Wise’, which comes from divers sources because it is the ‘Principle’ of the seven metals, and is formed by the influence of the seven planets, although the Sun

alone is properly speaking the Father, and Luna, the Mother. The Dragon who three times drinks, is the putrefaction which overcomes the matter, and is so called from its black colour, and this Dragon loses his scales, or skin, when the Grey colour succeeds the Black. You will only succeed if Sol and Luna aid thee; by means of the regimen of Fire you must bleach the Grey colour to the Whiteness of the Moon (and then obtain the redness of Sol as the last stage). By the 'Fishes', is meant bubbles in the heated crucible. 'Lake' often means vase, retort, flask, alembic'.

Part Six – Z.2 Document V – Heh (f)Alchemy

The following document is part of the Z.2 curriculum of the Adeptus Minor grade, and requires a modest amount of technical knowledge on the part of the student undertaking the work. This is a very simple operation to perform, but patience and some dexterity in calculating the various times of the phases of the operation is required.

Knowledge Base Required:

- Lesser and Greater Rituals of the Pentagram and Hexagram.
- Construction and consecration of talismans.
- Basic knowledge of distillation.
- Basic knowledge of calcination.

Equipment Required:

- Temple set in the 0 = 0 Grade.
- Enochian Tablets of the Elements.
- Talismans of: Kether, Jupiter, Mars, Sun, Mercury.
- Cross and Triangle of sufficient size to enclose the flask.
- Elemental Tools
- Lotus Wand
- Book of Results or notebook.
- Herb and menstrum.
- Flask (250 – 1,000 ml) to act as the Philosophic Egg or Curcubite.
- Distillation equipment as previously described.
- Calcination equipment as previously described.
- Electric heating source, such as a coffee warming desktop hotplate.
- Pyrex dish or bowl for the water or sand bath.
- Water and vegetable oil, or clean filtered sand.
- Aluminum foil.
- Parafilm, plastic food wrap, or clean (painters) masking tape.
- Fire extinguisher (Safety first)

A - The Curcumbite or the Alembic.

Comment: This is the 500ml flask that will hold the herb and menstrum. It should be wrapped in aluminum foil between operations. A rubber stopper, predrilled to allow for a thermometer and distillation should be available when needed. A glass stopper, held in place by parafilm, or even light masking tape, will keep the vessel sealed when distillation is not being performed.

B - The Alchemist.

Comment: Traditionally alchemy is performed alone, or by a male and female couple.

C - The processes and forces employed.

Comment: A thorough understanding of the purpose of the operation, its various stages, and energies to be directed for its successful completion are essential. It is best to visualize the entire process several times prior to its actual initiation, to ensure a proper understanding of the procedure and its requirements. If one must stop and think, then the flow of psychic and subconscious force will be interrupted. One must approach the operation as if the physical mechanics of it is a done deal. There is total confidence in the outcome, as one is simply exteriorizing an interior state.

D - The matter to be transmuted.

Comment: This is the chosen herb and its menstrum. Given that a single vessel will be used for this work, it is essential that the herb be accessible once it is in the vessel. Be sure to grind your herb into a very fine powder or extremely small pieces so that once inside the neck of the flask they can easily be removed, even after they have been saturated with the menstrum. This is a critical point as all of the operations in this formula require that the herb be removed several times for calcination.

E - The selection of the Matter to be transmuted, and the formation, cleansing and disposing of all the necessary vessels, materials, etc., for the working of the process.

Comment: Create a check list of the everything you need and be sure you have it, that it is clean and ready for use when needed. The example in the Z.2 document is for the creation of a product of Jupiter. As such, be sure that your chosen, Matter corresponds to the planet or sphere you wish to attract.

F - General Invocation of the Higher Forces to Action. Placing of the Matter within the curcumbite or philosophic egg, and invocation of a blind force to action therein, in darkness and silence.

Comment: Once the Matter (herb) and menstrum are placed in the flask it generally takes between ten and fourteen days before it is ready for distillation. It is common to wait as

long as thirty or forty days before using it. However, when additional heat is brought into play, this can be reduced to one to two hours for the tincture to be prepared for distillation. The blind force is the Zodiacal, Planetary, or Sepherothic force being invoked in accordance with the correspondence of the herb. While not stated, it can be assumed that the use of planetary hours should be brought into consideration when timing the beginning of the operation.

G - The beginning of the actual process. The regulation and restriction of the proper degree of Heat and Moisture to be employed in the working. First evocation followed by first distillation.

Comment: See F above. It will take some time before the tincture is ready for distillation, however, this entire operation can take place in a few hours, thereby allowing for the flask to be undisturbed as much as possible for the operation. At some point the product will have to be taken outside of the consecrated lab-oratory as calcinations must be done outside if a ventilating hood is not available. This direction is not clear in that it suggests that the distillation be done directly from the flask without first having separated the tincture from the herb. If this is the case, be careful during the distillation not to burn your herb or scorch it while in the flask, as this is a form of *dry distillation*, in which just enough *mestrum* is added to wet the herb and not much more. The distillation will appear as a white vapor and not a liquid as it passes over to the receiving flask. Be sure ample ice, water, or other cooling medium is present to convert it to a fluid as it reaches the receiving flask.

H - The taking up of the residuum which remaineth after the distillation from the curcubite or alembic; the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcubite. The fluid already distilled is to be poured again upon it. The curcubite or philosophic egg is to be closed.

Comment: This direction is unclear, as it suggests grinding the wet mass, or allowing it to dry, without having calcined it. Read the directions on Calcination and burn it to as white-white a powder as possible. Grinding the ash to a fine powder is essential, as at this stage, it acts as a filter or purifying factor on the alchemical tincture that has been produced from it. Here again, if one is doing a dry distillation, then the mass should be sufficiently dried by the heating process to allow for grinding, but it should not be burnt.

I - The curcubite or Egg Philosophic being hermetically sealed, the Alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an Altar with the elements and four weapons thereon; upon the white triangle and upon a flashing Tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the East of the Altar, the Alchemist should place his left hand upon the top of the curcubite, raise his right hand holding the Lotus Wand by the Aries band (for in Aries is the beginning of the life of the year), ready to commence the general invocation of the forces of the divine Light to operate in the work.

Comment: It is unclear why the invocation of Aries to begin the Work is here after the first distillation. Alchemically, the work begins the moment the first prayer are said and the herb and menstrum are conjoined in the flask. Aries represents the force of initiation, or beginning, rather than the time of the year one is to start this Work – although it is best if they can be coordinated as later parts of the Formula require long periods of daylight to accomplish their task. Pat Zalewski suggests Libra for those in the Southern Hemisphere, however, while this will correspond to the time of the year, it is not the energy that the alchemist seeks for the Work. Here again is the problem of context. The alchemical manuscripts were written by people, for people, living in Europe and the Northern Hemisphere.

J - The pronouncing aloud of the Invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary Forces to act in the curcubite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures, signs, sigils and the like. Then let the Alchemist say:

“So help me the Lord of the Universe and my own Higher Soul.” Then let him raise the curcubite in the air with both hands, saying: “Arise herein to action, O ye forces of the Light Divine.”

K - Now let the matter putrefy in the Balneum Mariae in a very gentle heat, until darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible darkness, and thou mayest also evoke an elemental form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of Darkness, wherefore ask thou of him nothing further concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. In this evocation, use the names, etc., of Saturn. When the mixture be sufficiently black, then take the curcubite out of the Balneum Mariae and place it to the North of the Altar and perform over it a solemn invocation of the forces of Saturn to act therein; holding the wand by the black band, then say: “The voice of the Alchemist” etc. The curcubite is then to be unstopped and the Alembic Head fitted on for purposes of distillation. In all such invocations a flashing tablet should be used whereon to stand the curcubite. Also certain of the processes may take weeks, or even months to obtain the necessary force, and this will depend on the Alchemist rather than on the matter.

Comment: The invocation of an Elemental is unnecessary. Simply wrap the flask in aluminum foil when it is not undergoing invocations or other technical aspects of the operation and physically view the Matter. It is better to develop an inner sense of when the product is done with each phase rather than to rely on bringing in a third party, be it an artificial or natural Elemental.

L - Then let the Alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder; replace this powder in the curcubite, and pour again upon it the fluid previously distilled. The curcubite is then to be placed again in a Balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M - Now place the curcubite to the West of the Altar, holding the Lotus Wand by the black end, perform a magical invocation of the Moon in her decrease and of Cauda Draconis. The curcubite is then to be exposed to the moonlight (she being in her decrease) for nine consecutive nights, commencing at full moon. The Alembic Head is then to be fitted on.

Comment: It is best if the actual Matter is exposed to the rays of the Moon and not just the covered flask. However, it must be recovered prior to sunrise, with absolutely no sunlight falling upon it during this time.

N - Repeat process set forth in section **L**.

O - The curcubite is to be placed to the East of the Altar, and the Alchemist performs an invocation of the Moon in her increase, and of Caput Draconis (holding Lotus Wand by white end) to act upon the matter. The curcubite is now to be exposed for nine consecutive nights (ending with the Full Moon) to the Moon's rays. (In this, as in all similar exposures, it matters not if such night be overclouded, so long as the vessel be placed in such a position as to receive the direct rays if the cloud withdraw.)

Comment: See Comment M above.

P - The curcubite is again to be placed on the white triangle upon the Altar. The Alchemist performs an invocation of the forces of the Sun to act in the curcubite. It is then to be exposed to the rays of the sun for twelve hours each day; from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the sun is strongly posited in the Zodiac, but it can be done at some other times, though never when he is in Scorpio, Libra, Capricornus, or Aquarius.)

Comment: Here again, it is best if the tincture be exposed to the sunlight directly rather than just the covered flask. However, during this period of the work, no Moon light must be allowed to fall on the tincture.

Q - The curcubite is again placed upon the white triangle upon the Altar. The Alchemist repeats the words: "Child of Earth, long hast thou dwelt, etc." Then holding above it the Lotus Wand by the white end, he say: "I formulate in thee the invoked forces of Light," and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcubite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an Elemental from the curcubite consonant to the Nature of the Mixture, and

judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the flashes do not appear, and if the robes of the elemental be not brilliant and flashing, then let the curcubite stand within the white triangle for seven days; having on the right hand of the Apex of the triangle a flashing tablet of the Sun, and in the left one of the Moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcubite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the Alchemist or in the management of the curcubite. Wherefore let the lunar and the solar invocations and exposures be repeated when without doubt, if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the Moon as taught, for these have great force materially) then without doubt shall that flashing light manifest itself in the curcubite.

R - Holding the Lotus Wand by the white end, the Alchemist now draws over the curcubite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcubite to the East of the Altar. The Alchemist stands between the pillars, and performs a solemn invocation of the forces of Mars to act therein. The curcubite is then to be placed between the Pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of Mars. After this period, fit on the Alembic Head, and distil first in Balneum Mariae, then in Balneum Arenae till such time as the mixture be all distilled over.

Comment: Since the alchemist is invoking the forces of Mezla, he or she might as well actually voice the individual spheres that accompany or allow for the flow of cosmic energy. Starting with Kether, vibrate the Divine Name, Archangelic Name, Angelic Name, and Mundane Name. Move on to Hockmah, and repeat, until all of the Spheres of the Tree have been called down and into the flask and the Matter therein. It is important to remember that Mars represents a profound purifying physical force. The purpose of this phase of the operation is bring energy into the flask and to create a very real link between the visible and invisible realms. This phase of the operation if successful will be exceptionally etheric in nature, giving a strong link between Assiah and Yetzirah for the particular energies being attracted. See: *Comment G*, on page 39.

S - Now let the Alchemist take the fluid of the distillate and let him perform over it an invocation of the forces of Mercury to act in the clear fluid, so as to formulate therein the alchemic Mercury, even the Mercury of the Philosophers. (The residuum or the Dead Head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the Alchemic Mercury a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in an hermetic receiver for seven days to the light of the Sun; at the end of which time there should be distinct flashes of light therein. (Or an egg philosophic may be used; but the receiver of the Alembic if close stopped will answer this purpose.)

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T - Now the residuum or Dead Head is to be taken out of the curcubite, ground small and replaced. An invocation of the Forces of Jupiter is then to be performed over that powder. It is then to be kept in the dark standing upon a flashing Tablet of Jupiter for seven days. At the end of this time there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing of Light is certain to come.

U - A flashing Tablet of each of the four Elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the Air and Water Tablets, and the curcubite with the Dead Head between the Fire and Earth Tablets. Now let the Alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, with the lesser magical implement appropriate. First, of the forces of Fire to act in the curcubite on the Dead Head. Second of those of Water to act on the distillate. Third, of the forces of the Spirit to act in both (using the white end of Lotus Wand). Fourth, of those of the Air to act on the distillate; and lastly, those of the Earth to act on the Dead Head. Let the Curcubite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured.

V - The Alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the Altar, then substitutes one of Kether. This must be white with golden charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether to render the result of the working that which he shall desire, and making over each vessel the symbol of the Flaming Sword. This is the most important of all the Invocations. It will only succeed if the Alchemist keepeth himself closely allied unto his Higher Self during the working of the invocation and of making the Tablet. And at the end of it, if it have been successful, a keen and translucent flash will take the place of the slightly coloured flashes in the receiver of the curcubite; so that the fluid should sparkle as a diamond, whilst the powder in the curcubite shall slightly gleam.



ALTAR FOR ALCHEMY

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W - The distilled liquid is now to be poured from the receiver upon the residuum of the Dead Head in the curcubite, and the mixture at first will appear cloudy. It is now to be exposed to the Sun for ten days consecutively (ten is Tiphareth translating the influence of Kether). It is then again to be placed upon the white triangle upon the Altar, upon a flashing Tablet of Venus to act therein. Let it remain thus for seven days, at the end of which time see what forms and colour and appearance the Liquor hath taken, for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcubite into the Balneum Mariae to digest with a very gentle heat for seven days. Place it then in the Balneum Mariae to distil, beginning with a gentle, and ending with a strong heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial. It is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red, and then to a white heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually. And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible and thou shalt behold what Form and Colour thy Caput Mortuum hath taken. It will be like either a precious stone or a glittering powder. And this stone or powder shall be of Magical Virtue in accordance with its nature.

Comment: This is a tricky stage of the process, in that while extreme heat will be needed to push over the last of the tincture from the plant matter, it must not burn, and careful regulation of the heat is required. It is not necessary to lute (seal) the crucible, but it is essential to expose it to intense heat to push the color of the Salt to its proper color. A small hand held blowtorch will do, as will patience, a good pair of tongs, and a gas burner on an oven or stovetop.

Part Seven – The Laws, Rules, and Signs of the Rosicrucian Fraternity

From: “Opening the Vault: Rosicrucianism for the New Millennium,” available at: www.hermeticinstitute.org.

The Six Laws of the Fraternity

In Michael Maier’s, *Laws of the Fraternity of the Rosy Cross*, six rules are described as having come from CRC to his followers. Regarding them Maier states,

“Something may be said concerning their number 6, which hath very much of perfection in it; so that the society by abundance of laws is not in confusion, nor yet by the paucity and fewness tied up from all liberty.”

1. That none of them should profess any other thing, than to cure the sick, and that freely.
2. That they should not be constrained to wear any distinctive dress but therein follow the custom of the country.
3. That every year on the day of C.^{xv} they should meet at the Collegium ad Spiritum Sanctum, or write the cause of their absence.
4. Everyone should look for some worthy person of either sex, who after his decease might succeed him.
5. The word R.C. to be their mark, seal, and character.
6. That the fraternity should be concealed 100 years.^{xvi}

The Eleven Rules

1. Love God above all else.
2. Use your time to develop your soul.
3. Be completely unselfish.
4. Be sober, humble, active, and silent.
5. Learn the origin of the ‘metals’ in you.
6. Beware of charlatans and liars.
7. Constantly revere the highest Good.
8. Learn the theory before your attempt to practice.
9. Practice charity towards all beings.
10. Read the ancient books of wisdom.
11. Strive to understand their meaning.

The Sixteen Secret Signs

1. A member of the Order is patient.
2. He is compassionate^{xvii}.
3. He is incapable of envy.
4. He is not a braggart.
5. He is not proud.
6. He is not debauched.
7. He is not greedy.
8. He is not easily roused to anger.
9. He thinks no evil of others.
10. He loves righteousness.
11. He loves Truth.
12. He knows how to remain silent.
13. He believes what he has learned.
14. His hope does not fail.
15. He does not falter during suffering.
16. He will always be a member of the Brotherhood.

Part Eight – Rite for Charging of a Planetary Elixir of Saturn

Sanctuary of Ma'at Order of the Golden Dawn ©

by H. Frater I.:L.:V.:S.: 4=7

This ritual is for use by someone of 4=7 grade or higher.

Ritual Preparations: The Temple or Sanctuary of the magician is set up in the 0=0 Grade with the Cross and Triangle on the Altar. The magician wears the regalia of the Outer Order; Black Robe, Black & White Nemyss, Red Slippers or Socks, and grade Sash. On the Altar besides the Cross and Triangle is a Violet (or Black) Candle, a Censer or Thurible, the appropriate Incense (Assafoetida, Scammony, or Sulfur), a tablet with the Sigil of Saturn on it (this tablet is in black and white), Alchemical Elixir made from the appropriate herbs, the Cup of Lustral Water, and the Censer of Fire are in their proper quarters with incense to consecrate the temple. Also you will need either a black or indigo cloth to cover the vessel that the Elixir is in.

This ritual is to charge the Elixir of Saturn with the appropriate Divine Energy. You will first have made the Saturn Elixir in the appropriate alchemical manner. On the day and hour of Saturn, while Luna is in flux or full, set up the temple as above. The tablet with the sigil of Saturn is placed under the Triangle. The Elixir is placed on the Triangle, the violet candle is placed to the eastern side of the Altar, and the censer with the planetary incense is unlit, but to the southern side of the Altar.

Enter the temple in the Sign of the Enterer or current Grade Sign. Go to the West of the Altar, face East. Light Candles in Sanctuary or Temple:

Begin in the East, light candles right to left; then circumambulate to the South, light candles right to left, then light the charcoal in the thurible or Incense; circumambulate to the West, light candles right to left; circumambulate to the North, light candles right to left; go directly to the East of the Altar, light candles right to left. Return to the West of Altar.

Go to the North East and say:

“Hekas! Hekas! Este Bebeloi!”

Return to West of Altar, Saluting Banner of the East as you go.

Face East.

Perform LBRP.

Go to the North, take up Cup of Lustral Water and go to the East.

Trace the Cross with the Cup, then trace the Invoking Water Triangle with the Cup. Sprinkle thrice in the quarter in the Invoking Water Triangle pattern.

Repeat in each Quarter saying:

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“So therefore, the priest who governeth the works of fire, must sprinkle with the lustral water of the loud resounding sea.”

This proclamation may be said in segments at each quarter or on returning to the East.

In the East raise Cup overhead and say:

“I Purify with Water!”

Return Cup to the North.

Salute on passing the East, and go to the South picking up the Censer.

Go to the East.

Trace the Cross with the Censer, then trace the Invoking Fire Triangle. Swing the Censer thrice in the form of the Invoking Fire Triangle pattern.

Repeat in each Quarter saying:

“And when after all the phantoms are banished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire!”

This proclamation may be said in segments at each quarter or on returning to the East.

In the East raise Censer overhead and say:

“I Consecrate with Fire!”

Return Censer to the South.

Go West of Altar, face East.

Perform Adoration to the Lord of the Universe.

Then say:

“Unto Thee, Sole Wise, Sole Eternal, and Sole Merciful One,
Be the praise and glory forever.

Who hath permitted me, who now standeth humbly before Thee,
to enter thus far into the sanctuary of Thy mysteries.

Not unto me, Adonai, but unto Thy name be the Glory.

Let the influence of Thy Divine Ones descend upon my head,
and teach me the value of self-sacrifice

So that I shrink not in the hour of trial.

But that thus my name may be written on high,

And my Genius stand in the presence of the Holy One.

In that hour when the Son of Man is invoked before the Lord
of Spirits

And His Name before the Ancient of Days”

“I, (state motto), open this temple to perform the Charging of this Elixir of Saturn in the magick of the Light. Look with favor upon this ceremony **EHEIEH**. Grant me what I seek, so that through this rite I may obtain greater understanding and thereby advance in the Great Work.”

A substitution of the Ritual Intention can be made in the magician’s own words in place of the one above.

Perform the Middle Pillar with Circulation of the Body of Light.

Relax and begin the fourfold breathing exercise.

Give three knocks upon the Altar.

Light the Incense.

Draw a large Sign of the Cross and Circle with the incense while vibrating the name, “**YEHESHUAH**” over the Altar. On the last syllable, thrust through the center of the circled cross, charging it.

Light your candle, and then draw the Sign of the Cross and Circle with the incense vibrating the name, “**YEHOVASHAH**” over the Altar. On the last syllable, Thrust through the center of the circled cross.

Perform the Sign of the Enterer three times towards the Altar.

Perform the Sign of Silence.

Visualize and see clearly the energy that you are about to draw to your Elixir.

Perform LIRP.

Perform the Sign of the Enterer towards the Elixir on the Altar, and say:

"I (motto), in the Ineffable Name **YHVH**, and through the Divine **YHVH ELOHIM** and in the name of the Great Archangel **KASSIEL**, through the Intelligence of **AGIEL**, and by the Spirit **ZAZEL**, do invoke the powers and attributes of the planet Saturn into this Elixir, made in the image of Saturn that it may aid me in my quest of the Magnum Opus through the Philosophus Lapidem, the Stone of the Wise.

Stand in the form of the Tau Cross.

See the energy of Saturn being directed into the Elixir on the Altar.

Perform the Sign of Silence.

Let the Elixir sit on the Altar throughout the planetary hour to draw in the energy of the planet.

At the end of the planetary hour, knock three times on the Altar, and say:

“So Mote it Be!”

Purify and Consecrate the temple as in the opening of the ritual.

Perform Reverse Circumambulation, Saluting in the East.

Perform Adoration to the Lord of the Universe, then say:

“I now release any spirits that may have been imprisoned by this ceremony. Depart in peace to your abodes and habitations. Go with the blessings of **YEHESHUAH YEHOVASHAH**.”

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Perform the LBRP, then say:

“I now declare this temple duly closed. So Mote It Be!”

Extinguish Lights in the Sanctuary or Temple:

Begin at the East side of Altar, extinguish candles left to right; go directly to the North, extinguish candles left to right; reverse circumambulate to the West, extinguish candles left to right; reverse circumambulate to the South, extinguish candles left to right; reverse circumambulate to the East, extinguish candles left to right. Go to the West of Altar facing East.

Exit the temple with the Sign of the Enterer or in grade sign.

ⁱFor more information on The Sanctuary of Maat go to: <http://www.ritual-magic.com/welcome/index.html>

ⁱⁱStudents may want to refer to *Introduction to Hermeticism: Its Theory and Practice* – A Special Report from the Institute for Hermetic Studies for additional information on the origin and development of Hermeticism. This Special Report can be found at: www.hermeticinstitute.org in the Products Section.

ⁱⁱⁱThis information is taken from *Modern Ritual Magic – The Rise of Western Occultism* by Francis King. Prism Press. Garden City Park, New York. 1989. Chapter Twenty, An Alchemical Rebirth, p. 168-175. Much of the chapter is a summary of the Z.2 document.

^{iv}Hans wrote numerous articles for publication but never published a book, although copies of notes he was preparing for such a work are in the possession of *The Institute for Hermetic Studies*. Hans is was one of the critical forces behind the survival of alchemy in the late 20th Century and the founding of LPN-PON in the United States. Dr. Lisiewski has written several works, including *Ceremonial Magic & The Power of Evocation* (New Falcon Publications), and is planning on writing a three volume series on plant, mineral, and animal alchemy.

^vSept. 12-16, 1994, Wild Rose Program Center, Saint Charles, Illinois.

^{vi}In the rush to clarify as well as mainstream the writings of C.G. Jung much of the necessary Freudian psychoanalytic material has been ignored or removed. Discussions of generalities dominate, and meaningful depth suffers for it, particularly around these issues. *Psychic Energy: It's Source and It's Transformation* by M. Esther Harding, is a good antidote to this ailment, particularly her section “Transformation of the Libido”.

^{vii}Yetzirah is made up of three spheres that can act either as independent planes, or as aspects of the larger world they make up. Thus, in Yesod we ‘sense’ things, in Hod we ‘see’ things, and in Netzach we ‘emote’ things. However, in the larger picture, when all three are active simultaneously, we are said to have fully awakened our astral body. This is then further rectified through our progression through the next plane (sepheroth) and/or World. It is also possible then to sense and know fully on all of the planes of the World of Yetzirah.

^{viii} See: *Secret Fire: Kundalini in Qabalistic and Alchemical Practices* by Mark Stavish, at: www.hermeticinstitute.org, Articles Section.

^{ix} See: *Opening the Vault: Rosicrucianism for the 21st Century* by Mark Stavish, at: www.hermeticinstitute.org, Products Section.

^xSome authorities suggest ‘about 42 days, or a Philosophic Month’. Here, the operative word is ‘about’, leaving some margin for the alchemist to decide upon.

^{xi}*Fundamentals of Esoteric Knowledge*, Lesson 5. The Philosophers of Nature, Wheaton, Ill.

^{xii}The difference between the ‘personal’ and the ‘impersonal’ regarding a sepherah is that the ‘note’ remains the same, only the ‘octave’ changes.

^{xiii}The following information is also given in LPN/PON Lesson 31.

^{xiv}Students are encouraged to read the articles on Lucid Dreaming at: www.hermeticinstitute.org.

^{xv}“Day C” is variously interpreted to be Christmas Day (Paul Allen); Corpus Christi (Golden Dawn), and the 100th day of the year, as “C” is the Roman numeral for 100. While Christmas Day is an obvious choice given the Tomb/Womb symbolism as well as Christian overtones of the period, *Corpus Christi Day* has greater esoteric and astrological significance *from the viewpoint of personal initiation*. Held on the Thursday or Sunday after Trinity Sunday, the Fete of Corpus Christi falls in the Sign of Leo. While the womb symbolism of Cancer is clear, so is the idea of ‘Solar kingship’ with Leo. Thursday, ruled by Jupiter, is also said to be the traditional night of Rosicrucian conclaves (AMORC) as well as for Sufis (Idries Shah). For more information on the initiatic significance of the Summer Solstice, see: “The Portae Lucis Method of Jean Dubuis” by Mark Stavish, published by **The Philosophers of Nature** (PON), in *The Stone*, and available online at: www.hermeticinstitute.org. For more information on Corpus Christi Day, see: *The Catholic Encyclopedia*, online at: www.newadvent.org/cathen.

^{xvi}There seems to be considerable disagreement over this number, although clearly stated in the *Fama*. AMORC claims that the cycle of the Order is 108 years, a significant number in qabala as well as Buddhism. We have seen that CRC died at 106, and his tomb was left undisturbed for 120 years. There is also the suggestion that in old German, the phrase used, “Great Century” actually means 120 years, and not 100, as is translated.

^{xvii}This can also be read, “She” or “They”. We have kept the original form and do not imply gender exclusivity.