

Coelum Philosophorum
Commentary on the Pymander
The Book of the Revelations of Hermes Concerning the Supreme Secret of the World
Secret of the Emerald Tablet
The Book of Abraham the Jew
The Emerald Tablets of Thoth the Atlantean
The Divine Pymander

Coelum Philosophorum

OR BOOK OF VEXATIONS

By Phillipus Theophrastus Paracelsus

THE SCIENCE AND NATURE OF ALCHEMY, AND WHAT OPINION SHOULD BE FORMED THEREOF.

Regulated by the Seven Rules or Fundamental Canons according
to the seven commonly known Metals; and containing a
Preface with certain Treatises and Appendices.

PREFACE TO ALL ALCHEMISTS AND READERS OF THIS BOOK.

YOU who are skilled in Alchemy, and as many others as promise yourselves great riches or chiefly desire to make gold and silver, which Alchemy in different ways promises and teaches; equally, too, you who willingly undergo toil and vexations, and wish not to be freed from them, until you have attained your rewards, and the fulfillment of the promises made to you; experience teaches this every day, that out of thousands of you not even one accomplishes his desire. Is this a failure of Nature or of Art? I say, no; but it is rather the fault of fate, or of the unskilfulness of the operator.

Since, therefore, the characters of the sign of the stars and planets of heaven, together with the other names, inverted words, receipts, materials, and instruments are thoroughly well known to such as are acquainted with this art, it would be altogether superfluous to recur to these same subjects in the present book, although the use of such signs, names, and characters at the proper time is by no means without advantage.

But herein will be noticed another way of treating Alchemy different from the previous method, and deduced by Seven Canons from the sevenfold series of the metals. This, indeed, will not give scope for a pompous parade of words, but, nevertheless, in the consideration of those Canons everything which should be separated from Alchemy will be treated at sufficient length, and, moreover, many secrets of other things are herein contained. Hence, too, result certain marvelous speculations and new operations which frequently differ from the writings and opinions of ancient operators and natural philosophers, but have been discovered and confirmed by full proof and experimentation.

Moreover, in this Art nothing is more true than this, though it be little known and gains small confidence. All the fault and cause of difficulty in Alchemy, whereby very many persons are reduced to poverty, and others labor in vain, is wholly and solely lack of skill in the operator, and the defect or excess of materials, whether in quantity or quality, whence it ensues that, in the course of operation, things are wasted or reduced to nothing. If the true process shall have been found, the substance itself while transmuting approaches daily more and more towards perfection. The straight road is easy, but it is found by very few. Sometimes it may happen that a speculative artist may, by his own eccentricity, think out for himself some new method in Alchemy, be the consequence anything or nothing. He need do naught in order to reduce something into nothing, and again bring back something out of nothing. Yet this proverb of the incredulous is not wholly false. Destruction perfects that which is good; for the good cannot appear on account of that which conceals it. The good is least good whilst it is thus concealed. The concealment must be removed that so the good may be able freely to appear in its own brightness. For example, the mountain, the sand, the earth, or the stone in which a metal has grown is such a concealment. Each one of the visible metals is a concealment of the other six metals.

By the element of fire all that is imperfect is destroyed and taken away, as, for instance, the five metals, Mercury, Jupiter, Mars, Venus, and Saturn.¹ On the other hand, the perfect metals, Sol and Luna, are not

consumed in that same fire. They remain in the fire: and at the same time, out of the other imperfect ones which are destroyed, they assume their own body and become visible to the eyes. How, and by what method, this comes about can be gathered from the Seven Canons. Hence it may be learnt what are the nature and property of each metal, what it effects with the other metals, and what are its powers in commixture with them.

But this should be noted in the very first place: that these Seven Canons cannot be perfectly understood by every cursory reader at a first glance or a single reading. An inferior intelligence does not easily perceive occult and abstruse subjects. Each one of these Canons demands no slight discussion. Many persons, puffed up with pride, fancy they can easily comprehend all which this book comprises. Thus they set down its contents as useless and futile, thinking they have something far better of their own, and that therefore they can afford to despise what is here contained.

COELUM PHILOSOPHORUM: PART I. **THE SEVEN CANONS OF THE METALS.**

THE FIRST CANON: CONCERNING THE NATURE AND PROPERTIES OF MERCURY.²

All things are concealed in all. One of them all is the concealer of the rest – their corporeal vessel, external, visible, and movable. All liquefactions are manifested in that vessel. For the vessel is a living and corporeal spirit, and so all coagulations or congelations enclosed in it, when prevented from flowing and surrounded, are not therewith content. No name can be found for this liquefaction, by which it may be designated; still less can it be found for its origin. And since no heat is so strong as to be equalized therewith, it should be compared to the fire of Gehenna. A liquefaction of this kind has no sort of connection with others made by the heat of natural fire, or congelated or coagulated by natural cold. These congelations, through their weakness, are unable to obtain in Mercury, and therefore, on that account, he altogether contemns them. Hence one may gather that elementary powers, in their process of destruction, can add nothing to, nor take away anything from, celestial powers (which are called Quintessence or its elements), nor have they any capacity for operating. Celestial and infernal powers do not obey the four elements, whether they be dry, moist, hot, or cold. No one of them has the faculty of acting against a Quintessence; but each one contains within itself its own powers and means of action.³

THE SECOND CANON: CONCERNING THE NATURE AND PROPERTIES OF JUPITER.

In that which is manifest (that is to say, the body of Jupiter) the other six corporeal metals are spiritually concealed, but one more deeply and more tenaciously than another. Jupiter has nothing of a Quintessence in his composition, but is of the nature of the four elementaries. On this account this liquefaction is brought about by the application of a moderate fire, and, in like manner, he is coagulated by moderate cold. He has affinity with the liquefactions of all the other metals. For the more like he is to some other nature, the more easily he is united thereto by conjunction. For the operation of those nearly allied is easier and more natural than of those which are remote. The remote body does not press upon the other. At the same time, it is not feared, though it may be very powerful. Hence it happens that men do not aspire to the superior orders of creation, because they are far distant from them, and do not see their glory. In like manner, they do not much fear those of an inferior order, because they are remote, and none of the living knows their condition or has experienced the misery of their punishment. For this cause an infernal spirit is accounted as nothing. For more remote objects are on that account held more cheaply and occupy a lower place, since according to the propriety of its position each object turns out better, or is transmuted. This can be proved by various examples.

The more remote, therefore, Jupiter is found to be from Mars and Venus, and the nearer Sol and Luna, the more "goldness" or "silveriness", if I may so say, it contains in its body, and the greater, stronger, more visible, more tangible, more amiable, more acceptable, more distinguished, and more true it is found than in some remote body. Again, the more remote a thing is, of the less account is it esteemed in all the respects aforesaid, since what is present is always preferred before what is absent. In proportion as the nearer is clear the more remote is occult. This, therefore, is a point which you, as an Alchemist, must seriously debate with yourself, how you can relegate Jupiter to a remote and abstruse place, which Sol and Luna occupy, and how, in turn, you can summon Sol and Luna from remote positions to a near place, where Jupiter is corporeally posited; so that, in the same way, Sol and Luna also may really be present there corporeally before your eyes. For the transmutation of metals from imperfection to perfection there are several practical receipts. Mix the one with the other. Then again separate the one pure from the other. This is nothing else but the process of permutation, set in order by perfect alchemical

labor. Note that Jupiter has much gold and not a little silver. Let Saturn and Luna be imposed on him, and of the rest Luna will be augmented.⁴

THE THIRD CANON: CONCERNING MARS AND HIS PROPERTIES.

The six occult metals have expelled the seventh from them, and have made it corporeal, leaving it little efficacy, and imposing on it great hardness and weight. This being the case, they have shaken off all their own strength of coagulation and hardness, which they manifest in this other body. On the contrary, they have retained in themselves their color and liquefaction, together with their nobility. It is very difficult and laborious for a prince or a king to be produced out of an unfit and common man. But Mars acquires dominion. with strong and pugnacious hand, and seizes on the position of king. He should, however, be on his guard against snares; that he be not led captive suddenly and unexpectedly. It must also be considered by what method Mars may be able to take the place of king, and Sol and Luna, with Saturn, hold the place of Mars.⁵

THE FOURTH CANON: CONCERNING VENUS AND ITS PROPERTIES.

The other six metals have rendered Venus an extrinsical body by means of all their color and method of liquefaction. It may be necessary, in order to understand this, that we should show, by some examples, how a manifest thing may be rendered occult, and an occult thing rendered materially manifest by means of fire. Whatever is combustible can be naturally transmuted by fire from one form into another, namely, into lime, soot, ashes, glass, colors, stones, and earth. This last can again be reduced to many new metallic bodies. If a metal, too, be burnt, or rendered fragile by old rust, it can again acquire malleability by applications of fire.⁶

THE FIFTH CANON: CONCERNING THE NATURE AND PROPERTIES OF SATURN.

Of his own nature Saturn speaks thus: The other six have cast me out as their examiner. They have thrust me forth from them and from a spiritual place. They have also added a corruptible body as a place of abode, so that I may be what they neither are nor desire to become. My six brothers are spiritual, and thence it ensues that so often as I am put in the fire they penetrate my body and, together with me, perish in the fire, Sol and Luna excepted. These are purified and ennobled in my water. My spirit is a water softening the rigid and congelated bodies of my brothers. Yet my body is inclined to the earth. Whatever is received into me becomes conformed thereto, and by means of us is converted into one body. It would be of little use to the world if it should learn, or at least believe, what lies hid in me, and what I am able to effect. It would be more profitable it should ascertain what I am able to do with myself. Deserting all the methods of the Alchemists, it would then use only that which is in me and can be done by me. The stone of cold is in me. This is a water by means of which I make the spirits of the six metals congeal into the essence of the seventh, and this is to promote Sol with Luna.⁷

Two kinds of Antimony are found: one the common black by which Sol is purified when liquefied therein. This has the closest affinity with Saturn. The other kind is the white, which is also called Magnesia and Bismuth. It has great affinity with Jupiter, and when mixed with the other Antimony it augments Luna.

THE SIXTH CANON: CONCERNING LUNA AND THE PROPERTIES THEREOF.

The endeavor to make Saturn or Mars out of Luna involves no lighter or easier work than to make Luna, with great gain, out of Mercury, Jupiter, Mars, Venus, or Saturn. It is not useful to transmute what is perfect into what is imperfect, but the latter into the former. Nevertheless, it is well to know what is the material of Luna, or whence it proceeds. Whoever is not able to consider or find this out will neither be able to make Luna. It will be asked, What is Luna? It is among the seven metals which are spiritually concealed, itself the seventh, external, corporeal, and material. For this seventh always contains the six metals spiritually hidden in itself. And the six spiritual metals do not exist without one external and material metal. So also no corporeal metal can have place or essence without those six spiritual ones. The seven corporeal metals mix easily by means of liquefaction, but this mixture is not useful for making Sol or Luna. For in that mixture each metal remains in its own nature, or fixed in the fire, or flies from it. For example, mix, in any way you can, Mercury, Jupiter, Saturn, Mars, Venus, Sol, and Luna. It will not thence result that Sol and Luna will so change the other five that, by the agency of Sol and Luna, these will become Sol and Luna. For though all be liquefied into a single mass, nevertheless each remains in its nature whatever it is. This is the judgment which must be passed on corporeal mixture. But concerning spiritual mixture and communion of the metals, it should be known that no separation or mortification is spiritual, because such spirits can never exist without bodies. Though the body should be taken away from them and mortified a hundred times in one hour, nevertheless, they would always acquire another much more noble than the former. And this is the transposition of the metals from one death to another, that is to say, from a lesser degree into one greater and higher, namely, into Luna; and from a better into

the best and most perfect, that is, into Sol, the brilliant and altogether royal metal. It is most true, then, as frequently said above, that the six metals always generate a seventh, or produce it from themselves clear in its esse.

A question may arise: If it be true that Luna and every metal derives its origin and is generated from the other six, what is then its property and its nature? To this we reply: From Saturn, Mercury, Jupiter, Mars, Venus, and Sol, nothing and no other metal than Luna could be made. The cause is that each metal has two good virtues of the other six, of which altogether there are twelve. These are the spirit of Luna, which thus in a few words may be made known. Luna is composed of the six spiritual metals and their virtues, whereof each possesses two. Altogether, therefore, twelve are thus posited in one corporeal metal, which are compared to the seven planets and the twelve celestial signs. Luna has from the planet Mercury, and from Aquarius and Pisces, its liquidity and bright white color. So Luna has from Jupiter, with Sagittarius and Taurus, its white color and its great firmness in fire. Luna has from Mars, with Cancer and Aries, its hardness and its clear sound. Luna has from Venus, with Gemini and Libra, its measure of coagulation and its From Saturn, with Virgo and Scorpio, its homogeneous body, with gravity. From Sol, with Leo and Virgo, its spotless purity and great constancy against the power of fire. Such is the knowledge of the natural exaltation and of the course of the spirit and body of Luna, with its composite nature and wisdom briefly summarized.

Furthermore, it should be pointed out what kind of a body such metallic spirits acquire in their primitive generation by means of celestial influx. For the metal-digger, when he has crushed the stone, contemptible as it is in appearance, liquefies it, corrupts it, and altogether mortifies it with fire. Then this metallic spirit, in such a process of mortification, receives a better and more noble body, not friable but malleable. Then comes the Alchemist, who again corrupts, mortifies, and artificially prepares such a metallic body. Thus once more that spirit of the metal assumes a more noble and more perfect body, putting itself forward clearly into the light, except it be Sol or Luna. Then at last the metallic spirit and body are perfectly united, are safe from the corruption of elementary fire, and also incorruptible.⁸

THE SEVENTH CANON: CONCERNING THE NATURE OF SOL AND ITS PROPERTIES.

The seventh after the six spiritual metals is corporeally Sol, which in itself is nothing but pure fire. What in outward appearance is more beautiful, more brilliant, more clear and perceptible, a heavier, colder, or more homogeneous body to see? And it is easy to perceive the cause of this, namely, that it contains in itself the congelations of the other six metals, out of which it is made externally into one most compact body. Its liquefaction proceeds from elementary fire, or is caused by the liquations of Mercury, with Pisces and Aquarius, concealed spiritually within it. The most manifest proof of this is that Mercury is easily mingled corporeally with the Sun as in an embrace. But for Sol, when the heat is withdrawn and the cold supervenes after liquefaction, to coagulate and to become hard and solid, there is need of the other five metals, whose nature it embraces in itself – Jupiter, Saturn, Mars, Venus, Luna. In these five metals the cold abodes with their regimens are especially found. Hence it happens that Sol can with difficulty be liquefied without the heat of fire, on account of the cold whereof mention has been made. For Mercury cannot assist with his natural heat or liquefaction, or defend himself against the cold of the five metals, because the heat of Mercury is not sufficient to retain Sol in a state of liquefaction. Wherefore Sol has to obey the five metals rather than Mercury alone. Mercury itself has no office of itself save always to flow. Hence it happens that in coagulations of the other metals it can effect nothing, since its nature is not to make anything hard or solid, but liquid. To render fluid is the nature of heat and life, but cold has the nature of hardness, consolidation, and immobility, which is compared to death. For example, the six cold metals, Jupiter, Venus, Saturn, Mars, Venus, Luna, if they are to be liquefied must be brought to that condition by the heat of fire. Snow or ice, which are cold, will not produce this effect, but rather will harden. As soon as ever the metal liquefied by fire is removed therefrom, the cold, seizing upon it, renders it hard, congelated, and immovable of itself. But in order that Mercury may remain fluid and alive continually, say, I pray you, whether this will be affected with heat on cold? Whoever answers that this is brought about by a cold and damp nature, and that it has its life from cold – the promulgator of this opinion, having no knowledge of Nature, is led away by the vulgar. For the vulgar man judges only falsely, and always holds firmly on to his error. So then let him who loves truth withdraw therefrom. Mercury, in fact, lives not at all from cold but from a warm and fiery nature. Whatever lives is fire, because heat is life, but cold the occasion of death. The fire of Sol is of itself pure, not indeed alive, but hard, and so far shows the color of sulphur in that yellow and red are mixed therein in due proportion. The five cold metals are Jupiter, Mars, Saturn, Venus, and Luna, which assign to Sol their virtues; according to cold, the body itself; according to fire, color; according to dryness, solidity; according to humidity, weight; and out of

brightness, sound. But that gold is not burned in the element of terrestrial fire, nor is even corrupted, is effected by the firmness of Sol. For one fire cannot burn another, or even consume it; but rather if fire be added to fire it is increased, and becomes more powerful in its operations. The celestial fire which flows to us on the earth from the Sun is not such a fire as there is in heaven, neither is it like that which exists upon the earth, but that celestial fire with us is cold and congealed, and it is the body of the Sun. Wherefore the Sun can in no way be overcome by our fire. This only happens, that it is liquefied, like snow or ice, by that same celestial Sun. Fire, therefore, has not the power of burning fire, because the Sun is fire, which, dissolved in heaven, is coagulated with us. Gold is in its essence threefold: 1) Celestial and dissolved, 2) Elementary and fluid, 3) Metallic and corporeal.

THE END OF THE SEVEN CANONS.

COELUM PHILOSOPHORUM: PART II.

CERTAIN TREATISES AND APPENDICES ARISING OUT OF THE SEVEN CANONS.

GOD AND NATURE DO NOTHING IN VAIN.

THE eternal position of all things, independent of time, without beginning or end, operates everywhere. It works essentially where otherwise there is no hope. It accomplishes that which is deemed impossible. What appears beyond belief or hope emerges into truth after a wonderful fashion.

NOTE ON MERCURIUS VIVUS.

Whatever tinges with a white color has the nature of life, and the properties and power of light, which causally produces life. Whatever, on the other hand, tinges with blackness, or produces black, has a nature in common with death, the properties of darkness, and forces productive of death. The earth with its frigidity is a coagulation and fixation of this kind of hardness. For the house is always dead; but he who inhabits the house lives. If you can discover the force of this illustration you have conquered. Tested liquefactive powder. Burn fat verbena.⁹ Recipe: Salt nitre, four ounces; a moiety of sulphur; tartar, one ounce. Mix and liquefy.

WHAT IS TO BE THOUGHT CONCERNING THE CONGELATION OF MERCURY.

To mortify or congeal Mercury, and afterwards seek to turn it into Luna, and to sublimate it with great labor, is labor in vain, since it involves a dissipation of Sol and Luna existing therein. There is another method, far different and much more concise, whereby, with little waste of Mercury and less expenditure of toil, it is transmuted into Luna without congelation. Any one can at pleasure learn this Art in Alchemy, since it is so simple and easy; and by it, in a short time, he could make any quantity of silver and gold. It is tedious to read long descriptions, and everybody wishes to be advised in straightforward words. Do this, then; proceed as follows, and you will have Sol and Luna, by help whereof you will turn out a very rich man. Wait awhile, I beg, while this process is described to you in few words, and keep these words well digested, so that out of Saturn, Mercury, and Jupiter you may make Sol and Luna. There is not, nor ever will be, any art so easy to find out and practice, and so effective in itself. The method of making Sol and Luna by Alchemy is so prompt that there is no more need of books, or of elaborate instruction, than there would be if one wished to write about last year's snow.

CONCERNING THE RECEIPTS OF ALCHEMY.

What, then, shall we say about the receipts of Alchemy, and about the diversity of its vessels and instruments? These are furnaces, glasses, jars, waters, oils, limes, sulphur, salts, saltpetres, alums, vitriols, chrysocollae, copper-greens, atraments, auri-pigments, fel vitri, ceruse, red earth, thucia, wax, lutum sapientiae, pounded glass, verdigris, soot, testae ovorum, crocus of Mars, soap, crystal, chalk, arsenic, antimony, minium, elixir, lazurium, gold-leaf, salt-nitre, sal ammoniac, calamine stone, magnesia, bolus armenus, and many other things. Moreover, concerning preparations, putrefactions, digestions, probations, solutions, cementings, filtrations, reverberations, calcinations, graduations, rectifications, amalgamations, purgations, etc., with these alchemical books are crammed. Then, again, concerning herbs, roots, seeds, woods, stones, animals, worms, bone dust, snail shells, other shells, and pitch. These and the like, whereof there are some very far-fetched in Alchemy, are mere incumbrances of work; since even if Sol and Luna could be made by them they rather hinder and delay than further one's purpose. But it is not from these – to say the truth – that the Art of making Sol and Luna is to be learnt. So, then, all these things should be passed by, because they have no effect with the five metals, so far as Sol and Luna are concerned. Someone may ask, What, then, is this short and easy way, which involves no difficulty, and yet whereby Sol and Luna can be made? Our answer is, this has been fully and openly explained in the Seven Canons. It would be lost labor should one seek further to instruct one who does

not understand these. It would be impossible to convince such a person that these matters could be so easily understood, but in an occult rather than in an open sense.

THE ART IS THIS: After you have made heaven, or the sphere of Saturn, with its life to run over the earth, place on it all the planets, or such, one or more, as you wish, so that the portion of Luna may be the smallest. Let all run, until heaven, or Saturn, has entirely disappeared. Then all those planets will remain dead with their old corruptible bodies, having meanwhile obtained another new, perfect, and incorruptible body.

That body is the spirit of heaven. From it these planets again receive a body and life, and live as before. Take this body from the life and the earth. Keep it. It is Sol and Luna. Here you have the Art altogether, clear and entire. If you do not yet understand it, or are not practiced therein, it is well. It is better that it should be kept concealed, and not made public.

HOW TO CONJURE THE CRYSTAL SO THAT ALL THINGS MAY BE SEEN IN IT.

To conjure is nothing else than to observe anything rightly, to know and to understand what it is. The crystal is a figure of the air. Whatever appears in the air, movable or immovable, the same appears also in the speculum or crystal as a wave. For the air, the water, and the crystal, so far as vision is concerned, are one, like a mirror in which an inverted copy of an object is seen.

CONCERNING THE HEAT OF MERCURY.

Those who think that Mercury is of a moist and cold nature are plainly in error, because it is by its nature in the highest degree warm and moist, which is the cause of its being in a constant state of fluidity. If it were of a moist and cold nature it would have the appearance of frozen water, and be always hard and solid, so that it would be necessary to liquefy it by the heat of fire, as in the case of the other metals. But it does not require this, since it has liquidity and flux from its own heat naturally inborn in it, which keeps it in a state of perpetual fluidity and renders it "quick", so that it can neither die, nor be coagulated, nor congealed. And this is well worth noticing, that the spirits of the seven metals, or as many of them as have been commingled, as soon as they come into the fire, contend with one another, especially Mercury, so that each may put forth its powers and virtues in the endeavor to get the mastery in the way of liquefying and transmuting. One seizes on the virtue, life, and form of another, and assigns some other nature and form to this one. So then the spirits or vapors of the metals are stirred up by the heat to operate mutually one upon the other, and transmute from one virtue to another, until perfection and purity are attained.

But what must be done besides to Mercury in order that its moisture and heat may be taken away, and in their place such an extreme cold introduced as to congeal, consolidate, and altogether mortify the Mercury? Do what follows in the sentence subjoined: Take pure Mercury closely shut up in a silver pixis. Fill a jar with fragments of lead, in the midst of which place the pixis. Let it melt for twenty-four hours, that is, for a natural day. This takes away from Mercury his occult heat, adds an external heat, and contributes the internal coldness of Saturn and Luna (which are both planets of a cold nature), whence and whereby the Mercury is compelled to congeal, consolidate, and harden.

Note also that the coldness (which Mercury needs in its consolidation and mortification) is not perceptible by the external sense, as the cold of snow or of ice is, but rather, externally, there is a certain amount of apparent heat. Just in the same way is it with the heat of Mercury, which is the cause of its fluidity. It is not an external heat, perceptible in the same way as one of our qualities. Nay, externally a sort of coldness is perceptible. Whence the Sophists (a race which has more talk than true wisdom) falsely assert that Mercury is cold and of a moist nature, so that they go on and advise us to congeal it by means of heat; whereas heat only renders it more fluid, as they daily find out to their own loss rather than gain.

True Alchemy which alone, by its unique Art, teaches how to fabricate Sol and Luna from the five imperfect metals, allows no other receipt than this, which well and truly says: Only from metals, in metals, by metals, and with metals, are perfect metals made, for in some things is Luna and in other metals is Sol.

WHAT MATERIALS AND INSTRUMENTS ARE REQUIRED IN ALCHEMY.

There is need of nothing else but a foundry, bellows, tongs, hammers, cauldrons, jars, and cupels made from beechen ashes. Afterwards, lay on Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna. Let them operate finally up to Saturn.

THE METHOD OF SEEKING MINERALS.

The hope of finding these in the earth and in stones is most uncertain, and the labor very great. However, since this is the first mode of getting them, it is in no way to be despised, but greatly commended. Such a desire or appetite ought no more to be done away with than the lawful inclination of young people, and

those in the prime of life, to matrimony. As the bees long for roses and other flowers for the purpose of making honey and wax, so, too, men – apart from avarice or their own aggrandizement – should seek to extract metal from the earth. He who does not seek it is not likely to find it. God dowers men not only with gold or silver, but also with poverty, squalor, and misery. He has given to some a singular knowledge of metals and minerals, whereby they have obtained an easier and shorter method of fabricating gold and silver, without digging and smelting them, than they were commonly accustomed to, by extracting them from their primitive bodies. And this is the case not only with subterranean substances, but by certain arts and knowledge they have extracted them from the five metals generally (that is to say, from metals excocted from minerals which are imperfect and called metals), viz., from Mercury, Jupiter, Saturn, Mars and Venus, from all of which, and from each of them separately, Sol and Luna can be made, but from one more easily than from another. Note, that Sol and Luna can be made easily from Mercury, Saturn, and Jupiter, but from Mars and Venus with difficulty. It is possible to make them, however, but with the addition of Sol and Luna. Out of Magnesium and Saturn comes Luna, and out of Jupiter and Cinnabar pure Sol takes its rise. The skilful artist, however (how well I remember!), will be able by diligent consideration to prepare metals so that, led by a true method of reasoning, he can promote the perfection of metallic transformation more than do the courses of the twelve signs and the seven planets. In such matters it is quite superfluous to watch these courses, as also their aspects, good or bad days or hours, the prosperous or unlucky condition of this or that planet, for these matters can do no good, and much less can they do harm in the art of natural Alchemy. If otherwise, and you have a feasible process, operate when you please. If, however, there be anything wanting in you or your mode of working, or your understanding, the planets and the stars of heaven will fail you in your work. If metals remain buried long enough in the earth, not only are they consumed by rust, but by long continuance they are even transmuted into natural stones, and there are a great many of these; but this is known to few. For there is found in the earth old stone money of the heathens, printed with their different figures. These coins were originally metallic, but through the transmutation brought about by Nature, they were turned into stone.

WHAT ALCHEMY IS.

Alchemy is nothing else but the set purpose, intention, and subtle endeavor to transmute the kinds of the metals from one to another.¹⁰ According to this, each person, by his own mental grasp, can choose out for himself a better way and Art, and therein find truth, for the man who follows a thing up more intently does find the truth. It is highly necessary to have a correct estimation of stars and of stones, because the star is the informing spirit of all stones. For the Sol and Luna of all the celestial stars are nothing but one stone in itself; and the terrestrial stone has come forth from the celestial stone; through the same fire, coals, ashes, the same expulsions and repurgations as that celestial stone, it has been separated and brought, clear and pure in its brightness. The whole ball of the earth is only something thrown off, concrete, mixed, corrupted, ground, and again coagulated, and gradually liquefied into one mass, into a stony work, which has its seat and its rest in the midst of the firmamental sphere. Further it is to be remarked that those precious stones which shall forth-with be set down have the nearest place to the heavenly or sidereal ones in point of perfection, purity, beauty, brightness, virtue, power of withstanding fire, and incorruptibility, and they have been fixed with other stones in the earth.¹¹ They have, therefore, the greatest affinity with heavenly stones and with the stars, because their natures are derived from these. They are found by men in a rude environment, and the common herd (whose property it is to take false views of things) believe that they were produced in the same place where they are found, and that they were afterwards polished, carried around, and sold, and accounted to be great riches, on account of their colors, beauty, and other virtues. A brief description of them follows:

Emerald. This is a green transparent stone. It does good to the eyes and the memory. It defends chastity; and if this be violated by him who carries it, the stone itself does not remain perfect.¹²

Adamant. A black crystal called Adamant or else Evax, on account of the joy which it is effectual in impressing on those who carry it. It is of an obscure and transparent blackness, the color of iron. It is the hardest of all; but is dissolved in the blood of a goat. Its size at the largest does not exceed that of a hazel nut.¹³

Magnet Is an iron stone, and so attracts iron to itself.¹⁴

Pearl. The Pearl is not a stone, because it is produced in sea shells. It is of a white color. Seeing that it grows in animated beings, in men or in fishes, it is not properly of a stony nature, but properly a depraved (otherwise a transmuted) nature supervening upon a perfect work.¹⁵

Jacinth Is a yellow, transparent stone. There is a flower of the same name which, according to the fable of the poets, is said to have been a man.¹⁶

Sapphire Is a stone of a celestial color and a heavenly nature.¹⁷

Ruby Shines with an intensely red nature.¹⁸

Carbuncle. A solar stone, shining by its own nature like the sun.¹⁹

Coral Is a white or red stone, not transparent. It grows in the sea, out of the nature of the water and the air, into the form of wood or a shrub; it hardens in the air, and is not capable of being destroyed in fire.²⁰

Chalcedony Is a stone made up of different colors, occupying a middle place between obscurity and transparency, mixed also with cloudiness, and liver colored. It is the lowest of all the precious stones.²¹

Topaz Is a stone shining by night. It is found among rocks.²²

Amethyst Is a stone of a purple and blood colour.²³

Chrysoprasus Is a stone which appears like fire by night, and like gold by day.

Crystal Is a white stone, transparent, and very like ice. It is sublimated, extracted, and produced from other stones.²⁴

As a pledge and firm foundation of this matter, note the following conclusion. If anyone intelligently and reasonably takes care to exercise himself in learning about the metals, what they are, and whence they are produced: he may know that our metals are nothing else than the best part and the spirit of common stones, that is, pitch, grease, fat, oil, and stone. But this is least pure, uncontaminated, and perfect, so long as it remains hidden or mixed with the stones. It should therefore be sought and found in the stones, be recognized in them, and extracted from them, that is, forcibly drawn out and liquefied. For then it is no longer a stone, but an elaborate and perfect metal, comparable to the stars of heaven, which are themselves, as it were, stones separated from those of earth.

Whoever, therefore, studies minerals and metals must be furnished with such reason and intelligence that he shall not regard only those common and known metals which are found in the depth of the mountains alone. For there is often found at the very surface of the earth such a metal as is not met with at all, or not equally good, in the depths. And so every stone which comes to our view, be it great or small, flint or simple rock, should be carefully investigated and weighed with a true balance, according to its nature and properties. Very often a common stone, thrown away and despised, is worth more than a cow. Regard must not always be had to the place of digging from which this stone came forth; for here the influence of the sky prevails. Everywhere there is presented to us earth, or dust, or sand, which often contain much gold or silver, and this you will mark.

HERE ENDS THE COELUM PHILOSOPHORUM.

FOOTNOTES

1. The three prime substances are proved only by fire, which manifests them pure, naked, clean, and simple. In the absence of all ordeal by fire, there is no proving of a substance possible. For fire tests everything, and when the impure matter is separated the three pure substances are displayed. – *De Origine Morborum ex Tribus Primis Substantiis – Paramirum*, Lib. I., c. 1. Fire separates that which is constant or fixed from that which is fugitive or volatile. – *De Morbis Metallicis*, Lib. II., Tract I. Fire is the father or active principle of separation. – "Third Fragment on Tartar" from the *Fragmenta Medica*.

2. By the mediation of Vulcan, or fire, any metal can be generated from Mercury. At the same time, Mercury is imperfect as a metal; it is semi-generated and wanting in coagulation, which is the end of all

metals. Up to the half way point of their generation all metals are Mercury. Gold, for example, is Mercury; but it loses the Mercurial nature by coagulation, and although the properties of Mercury are present in it, they are dead, for their vitality is destroyed by coagulation. – *De Morbis Metallicis*, Lib. III., Tract II., c. 2. The essences and arcanas which are latent in all the six metals are to be found in the substance of Mercury. – *Ibid.*, c. 3. There are two genera of Mercury, the fixed Mercury of earth and another kind which descends from the daily constellation. – *Ibid.*, Lib. I., Tract II., c. 4. As there is a red and white Sulphur of Marcasites, a yellow, red, and black Sulphur of Talc, a purple and black Sulphur of the Cachimiae, a Sulphur of Cinnabar, and, in like manner, of marble, amethyst, etc., so is there a special Mercury of Copper, Plumbago, Zinc, Arsenic, etc. – *Ibid.* Mercury is not Quicksilver, for Mercury is dead, while Quicksilver is living. – *De Hydropisi*.

3. Nothing of true value is located in the body of a substance, but in the virtue. And this is the principle of the Quintessence, which reduces, say, 20lbs. into a single ounce, and that ounce far exceeds the entire 20lbs. in potency. Hence the less there is of body, the more in proportion is the virtue. – *De Origine Morborum Invisibilium*, Lib. IV.

4. Tin or Jupiter, is pure Mercury coagulated with a small quantity of Salt, but combined with a larger proportion of white Sulphur. It derives its colours, white, yellow, or red, from its Mercury. Its sublimation is also by Mercury, and its resolution by Salt, and it is sublimed and resolved by these. – *De Elemento Aquae*, Tract III., c. 6.

5. In the generation of Iron there is a larger proportion of Salt and Mercury, while the red Sulphur from which copper proceeds is present in a smaller quantity. It contains also a cuprine salt, but not in equal proportion with Mercury. Its constituents are its own body, which preponderates; then comes Salt, afterwards Mercury, and, lastly, Sulphur. When there is more Salt than the composition of Sulphur requires, the metal can in no wise be made, for it depends upon an equal weight of each. For fluxibility proceeds from Mercury and coagulation from Salt. Accordingly, if there be too much Salt it becomes too hard. – *De Elemento Aquae*, Lib. I V., Tract III., c. 4.

6. Venus is the first metal generated by the Archeus of Nature from the three prime principles after the marcasites and cachimiae have been separated from these. It is formed of the gross redness which is purged off from the primal Sulphur of the light red expelled in like manner from the Mercury, and of the deep yellow separated in the purification of the prime Salt by this same Archeus. – *Ibid.*, c. 3.

7. Lead is the blackness of the three first principles, which, however, is by no means a superfluity, but a peculiar metallic nature in them existing. For all metals are latent in Mercury, and they are all only Mercury. The same is to be concluded concerning Salt and Sulphur. Thus, as copper is the abundant redness of the three principles, so Lead is their blackness; but, at the same time, there are four colours concealed therein – the blackness, purged off from the three principles; redness, which contains a precipitate out of Mercury; whiteness, from the calcination of Mercury; and a certain yellowness derived from Mercury. Thus the grossness and the colours are alike due to Mercury, and Lead is, in fact, a black Mercury. – *Ibid.*, c. 5.

8. When the three prime principles have been purged of their superfluities, and from the said superfluities the imperfect metals have been generated, there remains nothing gross or crude, either in colour or substance, but only a very subtle nature of a white and purple hue. This is the most pure quality of Mercury, Salt, and Sulphur, most clear and excellent in form, substance, essence, and colour. These two essences, namely, the white and the purple, are separated by the Archeus, and out of the first fixed and coagulated, is formed silver, while from the purple there is generated gold, which is the most noble Sulphur, Salt, and Mercury, separated from all other colours, and consisting of purple alone. Its clayey or yellow appearance is accounted for by the subtlety and clearness of the metal, because all the dull colours are removed. In Silver the most prevalent colours are green and blue, which are respectively derived from the Mercury and the Salt, the Sulphur contributing nothing in the matter of colouring. On the other hand, in gold the purple colour is derived from Salt, the pellucid redness from Sulphur, and the yellow from Mercury. – *Ibid.*, c. 8.

9. Verbenas adole pingues, et mascula tura. – Virg., Ecl. viii. 65.

10. Alchemy is, so to speak, a kind of lower heaven, by which the sun is separated from the moon, day from night, medicine from poison, what is useful from what is refuse. – *De Colica*. Therefore learn Alchemy, which is otherwise called Spagyria. This teaches you to discern between the true and the false. Such a Light of Nature is it that it is a mode of proof in all things, and walks in light. From this light of Nature we ought to know and speak, not from mere phantasy, whence nothing is begotten save the four humours and their compounds, augmentation, stagnation, and decrease, with other trifles of this kind.

These proceed, not from the clear intellect, that full treasure-house of a good man, but rather are based on a fictitious and insecure foundation. – *Paramirum*, Lib. I., c. 3.

11. When the occult dispenser of Nature in the prime principles that is to say, the potency called Ares, has produced the gross and rough genera of stones, and no further grossness remains, a diaphanous and subtle substance remains, out of which the Archeus of Nature generates the precious stones or gems. – *De Elemento Aquae*, Lib. IV., Tract IV., c. 10.

12. The body of the Emerald is derived from a kind of petrine Mercury. It receives from the same its colour, coagulated with spirit of Salt. – *Ibid.*, c. 12.

13. The most concentrated hardness of all stones combines for the generation of the adamant. The white adamant has its body from Mercury, and its coagulation from the spirit of Salt. – *Ibid.*, c. 12.

14. Fortified by experience which is the mistress of all things, and by mature theory, based on experience, I affirm that the Magnet is a stone which not only undeniably attracts steel and iron, but has also the same power over the matter of all diseases in the whole body of man. – *De Corallis*. See *Herbarius Theophrasti*.

15. The Pearl is a seed of moisture. It generates milk abundantly in women if they are deficient therein. – *De Aridura*.

16. The Jacinth, or Hyacinth, is a gem of the same genus as the Carbuncle, but is inferior thereto in its nature. – *De Elemento Aquae*, Lib. IV., Tract IV., c. 11.

17. In the matter of body and colour the Sapphire is generated from Mercury (the prime principle). It is formed over white Sulphur and white Salt from a pallid petrine Mercury. Hence white Sapphires frequently occur because a white Mercury concurs in the formation. In like manner a lute-coloured Mercury sometimes produces a clay-like hue. – *Ibid.*, c. 15.

18. The Ruby and similar gems possessing a ruddy hue are generated from the red of Sulphur, and their body is of petrine Mercury. For Mercury is the body of every precious stone. – *Ibid.*, c. 13.

19. The Carbuncle is formed of the most transparent matter which is conserved in the three principles. Mercury is the body and Sulphur the colouring thereof, with a modicum of the spirit of Salt, on account of the coagulation. All light abounds therein, because Sulphur contains in itself a clear quality of light, as the art of its transmutation demonstrates. – *Ibid.*, c. 11.

20. There are two species of red Corals – one a dull red, which varies between sub-purple and semi-black; the other a resplendent and brilliant red. As the colours differ, so also do the virtues. There is also a whitish species which is almost destitute of efficacy. In a word, as the Coral diminishes in redness, so it weakens in its qualities. *Herbarius Theophrasti; De Corallis*.

21. The gem Chalcedony is extracted from Salt. – *Chirurgia Magna; De Tumoribus, etc., Morbi Gallici*, Lib. III., c. 6.

22. The Topaz is an extract from the minera of Mars, and is a transplanted Iron. – *Ibid.*

23. The Amethyst is an extract of Salt, while Marble and Chalcedony are extracted from the same principle through the Amethyst. – *Ibid.*

24. The origin of Crystals is to be referred to water. They contain within them a spirit of coagulation whereby they are coagulated, as water by the freezing and glacial stars. – *Lib. Meteorum*, c. 7.

Commentary on the Pymander

G.R.S. Mead

Of Vision and Apocalypse

The Pymander treatise not only belongs to the most important type of the literature attributed to Hermes Trismegistus but is also the most important document within that type. It constitutes, so to speak, the Ground Gospel of the Hermetic Communities, in the form of a revelation or apocalypse received by the founder of the tradition. That founder, however, is not so much a historical personage as the personification of a teaching-power or grade of spiritual illumination -- in other words, of one who had reached the Hermetic or rather "Thrice-greatest" state of consciousness or enlightenment.

This stage of enlightenment is characterized by a heightening of the spiritual intuition that made the mystic capable of receiving the first touch of cosmic consciousness, and of retaining it in his physical memory when he returned to the normal state. The setting forth of the divine teaching is thus naturally in the form of apocalyptic scenes but of an ordered and logical nature. The treatise purports to be a setting forth of the spiritual "Epopteia" ("seeing beyond") of the Inner Mysteries, the Vision revealed by the Great Initiator or Master Hierophant, the One Mind of all-masterhood.

This Vision, as we are told by many seers and prophets of the time, was incapable of being set forth by "tongue of flesh" in its own proper terms, since it transcended the consciousness of normal humanity. Being in itself a living potent, intelligible reality, apart from all forms either material or intellectual in any way known to man, it pervaded his very being and made his whole nature respond to a new key of truth, or rather, vibrate in a higher octave so to say, where all things while remaining the same, received a new interpretation and intensity.

The interpretation of this Vision, however, was conditioned by the "matter" of each seer; he it: was who had to clothe the naked beauty of the Truth -- as the Gnostic Marcus would have phrased it -- with the fairest: garment he himself possessed: the highest thoughts, the best science, the fairest traditions, the most grandiose imagination known to him. Thus it is that we have so many modes of expression among the mystics, so many varieties of spiritual experience -- not because the experience itself was "other;" the experience was the "same" for all -- but the describing of it was conditioned by the religious, philosophical, and scientific background of the seer.

This element, then, is the basic fact in all such apocalyptic vision. It is, however, seldom that we meet with a document that has come to us straight from the hand of a seer writing down his own immediate experience without admixture of the personal viewpoint. For the delight of this Vision is not that it gave new facts or ideas of the same nature as those already in circulation, but that it threw light on existing traditions, and showed them forth as being parts of a whole. Once a man had come into touch with the Great Synthesis, there rushed into his mind innumerable passages of scripture, scraps of myths, fragments of cosmogenesis, facts, and symbols of all kinds that fitted naturally. These were not any special writer's monopoly, there was no copyright in them, and they were all utterances of the same Logos, the Great Instructor of humanity.

The *Corpus Hermeticum*

Thus the literature that was produced in the *Corpus Hermeticum* was anonymous or pseudographic. There was first of all a nucleus of personal vision and direct illumination, then a grouping of similar matter from various sources into a whole for didactic purposes. Nor was there any idea among these mystics and scripture-writers that the form once issued should become forever stereotyped as infallible; there were many recensions and additions and interpolations. It was left to those without the sense of illumination to stereotype the forms and claim for them the infallacy of verbal dictation by the Deity. Those who wrote the apocalypses from personal knowledge of vision could not make such claim for their scriptures, for they *knew* how they were written and the nature of their hearing and sight at the time they were experienced.

Traditionally, we have to treat all such documents as natural human compositions, analyzing them with microscopic attention as literary compositions put together from other sources, overwritten, redacted, and interpolated. On the other hand, we have also to bear in mind that this was not done by clever manipulators and literary charlatans, but by men who regarded such work as a sacred and spiritual task, who endeavored to arrange all under the inspiration of a sweet influence for good, who believed themselves under guidance in their selection of matter, and in recombining the best in other scriptures into a new whole that might prove still better for the purpose of further enlightenment more suitable to their readers.

The Great and the Little Man

The treatise begins with a deep meditation. By opening himself, the disciple reaches the consummation of his efforts, and receives initiation from the Master of the masters, who is to confer upon him authority to teach, that is, to be a master or like Hermes. That this Grand Master of the Inner Mysteries was both Man and Shepherd of men, the true Self of men, has been amply shown in the Prolegomena to the *Corpus Hermeticum*, but the striking parallelism with the very wording of our text, the Great Man, the "Being more than vast", who tells the little man, that though for the first time he now knows his Greater Self, that Self has always been "everywhere with you." This idea is best shown by the beautiful logos from the *Gospel of Eve* (presumably an early Egyptian gospel):

"I stood on a lofty mountain and saw a gigantic Man and another, a dwarf; and I heard, as it were, a voice of thunder, and drew nigh for to hear; and He spake unto me and said: I am thou, and thou art I; and wheresoever thou mayest be, I am there. In all am I scattered, and whencesoever thou willest, thou gatherest Me; and gathering Me, thou gatherest Thyself."

The Presence

The conditions of seeing the Holy Sight have been fulfilled by the disciple; he has weaned himself from all lower desires. No longer, like the theurgist in the Hermes-invocations of the popular cult, does he pray for

wealth and fame and cheerful countenance, and the rest. His one desire, his only will, is now to "learn the things that are, and comprehend their nature and know God." He craves for Gnosis -- Gnosis of the Cosmos and its mysteries, Gnosis of Nature or the Great Mother, and, finally, Gnosis of God, the Father of the worlds. This is the one question he "holds in his mind." His whole being is concentrated into this question, this one point of interrogation.

It is to be noticed that we are not told, as in the *Gospel of Eve*, that the seer stood, as it were, apart from himself, and saw his little self and greater Self simultaneously. He is conscious of a Presence, of a persona in the highest theological meaning of the word, who is not seen so much as felt. He speaks to this Presence mind to Mind; he *hears* this Presence rather than sees it.

The Vision of Creation

The first part of the question he "holds" in his mind is: How came this cosmos into being? The answer is the changing of the Boundless Presence into "Light -- sweet joyous Light." He loses all sight of "all things" in his mind (the mental image he had formed of cosmos) and is plunged into the infinitude of Limitless Light and infinite joy, which transports him out of himself in highest ecstasy.

But he has craved for Gnosis, not joy and light, but Wisdom, the understanding and reconciliation of the great Opposites, the Cross of all Manifestation. Therefore must he know the Mystery of Ignorance as well as that of Knowledge. Within the infinitude of Light appears the Shadow of the Unknown, which translates itself to his consciousness as Darkness -- the Shadow of the Thrice-unknown Darkness -- which, as Damascius tells us, "was the First Principle of the Egyptians, the ineffable Mystery, of which they said nothing," and of which our author says nothing.

This Darkness comes forth from within outwards to the disciple's consciousness, and it spreads "downwards" in sinuous folds like a Great Snake, symbolizing, presumably, the unknown, and to him unknowable, mysteries of the differentiation of the root of matter of the cosmos that is to be. Its motion is spiral, sinuous, unending vibrations -- not yet confined into a sphere; not yet ordered -- but chaotic, in unceasing turmoil, a terrible contrast to the sweet peace of the Light. This primordial darkness gradually changes from Dark Space into a Fluid or Flowing Matter, or Watery Substance. That is, presumably, what the Greek mystics would have called Rhea, the Primal Mother or First Matter of the future universe before it has even been manifested.

It wails and groans -- that is to say, its motion is as yet unharmonized. In the terminology of the Sophia-mythus, it is the inchoate birth from the Sophia Above, in the Fullness, brought forth by herself alone without her syzygy (or consort). On account of its imperfection, she wails and groans to the Father of All and His Perfections, that her Perfection may be sent to fashion her child, who is herself in manifestation, into a world of order, and eventually into Perfection in its turn.

The Primal Undifferentiated or Chaotic Sound, from the Darkness of its first state, gradually manifests itself under the brooding power of the Boundless Light, into less confused thunderings and murmurings, and finally reaches a stage symbolized by the "Cry," which is a Voice of Fire. This is passionate Fire, not distilled Light, and it expresses a need and want, longing for union with the Articulate Power or Cosmic Word.

The three most primal stages thus seem to be symbolized by Fire, the Watery Substance, and Darkness. These were not our differentiated elements but the Primal Pre-cosmic Elements, what Christian theologians would call the Father, the Son, and the Holy Ghost. The same idea, though in different forms, is met with in a system of the Gnosis preserved for us by the Old Latin translator of Irenaeus and also by Theodoros who ascribes it to the Sithians, whom he says are also called Ophianae or Ophirae. Now, Seth was Typhon or Darkness, Dark Light, and this Seth may very well have been symbolized as the Great Serpent of Darkness, as it is in our text. Hence the name "Those of the Serpent," perhaps given them by their theological adversaries (orthodox Jews and Christians). In this system the Primal Elements are given as Water, Darkness, Abyss, and Chaos. The Light was the Child of the supreme Trinity -- the First Man, the Second Man, and the Holy Spirit or First Woman. This Light is what the Jewish and Christian overworking of the original tradition called the Cosmic Christ.

Thus the Fire of Desire, or the Cry in the Darkness, was to be satisfied or checked or quenched by the Light's fashioning its inchoate substance into the cosmos; and so in another Vision, preserved in another treatise in the *Corpus Hermeticum*, Hermes sees "through the gaze of the Master," the cosmos in its finished beauty, when all things in it are full of Light and nowhere is there Fire or Darkness.

First Emanation: The Descent of the Logos

Upon this Cry for Light, into the Heart of the Dark-Moist-Fiery nature is injected a Holy Word, the Seed of the future Cosmos. This Word is articulate, reasonable, and ordering. The Cosmic Animal Nature is

impregnated with the Light of the Supernal Reason, which pervades its whole being. This pervading immediately effects an ordering of the Chaotic Elements into Pure Fire, Pure Air, and Pure Water-Earth. Moreover, it is to be gathered from the sequel that Nature saw the Word and all his beauty in her Fire and Air, but as yet only *heard* him in her Water-Earth.

The Shepherd thus explains that Light is really Mind, and Mind is really God -- God prior to Nature but not prior to Darkness. The Unity of Light and Darkness is a still higher Mystery. Light and Mind is the highest concept the disciple can yet form of God. The Light-Word, or emanation of Supernal Reason, is Son of God, Son of Great Mind.

The Revelation of the Pleroma

At this point in the treatise, the sequence of the narrative is broken by a second vision and is only resumed later. The breaking of the main narrative may be regarded as a necessary digression rather than as an interpolation of foreign material. It is necessary in order to bring on to the scene the hitherto invisible Greatnesses, "within" the Veil of Light, which constitute the Economy of the Pleroma. More had to be seen by the disciple before he was in a position to understand what he had so far seen. He must now unite with the Light, his previous seeing being that of its reflection on his own mind. Not that this logos and Light (or Mind) are separate. They are in reality one, the Son is one with the Father in the state that transcends all opposites. The Logos apparently comes forth, yet it remains ever with the Father, and this coming-forth-and-yet-remaining constitutes its Life -- in other words, it is an emanation. Thus Hermes is bidden to understand the Light: as Life, and so make "friends" with it.

Hitherto the Light had been one for him a sameness that his highest vision could not pierce, the Veil of Light that shut the beauties, perfections and greatnesses of the Intelligible from the eyes of his mind. To pierce this veil, a still more expanded power of sight had to be given him by the Master. The little word or lightspark within him is intensified by the Great Word of the Master, this Word being an Intelligible Utterance of the One Mind, an intensification of being.

Hermes now sees and understands the countless Powers within the Light, which constitute the Intelligible Archetypal Forms or Divine Ideas of all worlds. Between the special sensible cosmos of his prior vision and this Immensity was a Mighty Power or Great Boundary (Horos) that encircled the elements of the sensible cosmos and held its Fire in check.

God Desiring Himself

In amazement, Hermes asks whence come these apparently disorderly and untamed elements of the new world that have to be subdued and separated from the concord of the perfection of the Powers? And the answer is that Chaos, too, has its being from God's Will. Discord and Concord, Chaos and Cosmos, are both of God. The Primal Elements are, as it were, the passions of God's Will desiring Himself. It is Himself as Mother or Spouse desiring Himself as Father. In other of the Trismegistic tractates this "Feminine Aspect" of Deity is called Wisdom, Nature, Generation, or Isis. He is Wisdom as desiring Himself -- that Desire being the Primal Cause as Mother of the whole world-process, which is consummated by His Fullness uniting with His Desire or Wisdom, and so perfecting it. This is the whole burden of the Gnostic Sophia-mythus, from which the main elements of the Pymander might be derived. The Mother, when thought of as without the Pleroma, is impregnated by the Word, which the Gnostic Basilides would have called the Allseed Potency of the Pleroma endowed with all Powers, and sent forth as the seed of the sensible cosmos that is to be. The Mother in her higher nature contemplates the Eternal Cosmos (or Order of the Pleroma) and in her lower nature copies its beauties by means of the permutations and combinations of her elements and the generations and transformations of her lives or souls.

What some authors have seen as the fundamental dualism of our text is, however, by no means so very marked, for it leaves it clearly to be inferred that the Darkness comes from the Light itself, for previously there was nothing but Light and all thing had become Light to the eye of the seer. It was, in my opinion, precisely for the sake of removing the thought of dualism that the seer is shown a still more intimate vision within the Light Veil, where all ideas of monotheism, dualism, tritheism, polytheism, and pantheism lose their formal distinctions in a Formless State, or, at any rate, in a state of being where all are interblended with all. In describing it, the "tongue of flesh" has to use the familiar language of form, but every word employed has a new significance; for even the "tongue of angels" cannot describe it, or any of the "tongues" of heaven; He alone who speaks forth the Words of the One Mind can express it.

Whence this sublime conception of the Pleroma came, I do not know. It seems to me impossible to find a geographical origin for such things, as, indeed, it seems vain to seek a geographical origin for the primordial dualism and the rest. For the writer of our tractate these ideas came from the nature of things,

from the immediate experience of sight. The form of expression, of course, may be susceptible of a geographical treatment, but as yet I am not satisfied that any clear background has been made out for this supposed interpolation. The Feminine Divinity, next the Highest God, is not set over against that God, but is His own Will. He is in the Pleroma Vision as much and as little male and female as in the general narrative. He transcends all opposites and contains all opposites in Himself.

What is clear, however, is that in the combination of both visions we have before us a simple and early form of the Gnosis which we meet with later in Christian overworkings, and especially in the very elaborate expositions of the Basilidian and Valentinian schools, the systems of which can, in their main elements, be paralleled and compared point by point with our treatise; but this would be too lengthy a proceeding in our present study.

Second Emanation: Mind the Maker

We now return to the main narrative. Within the World-Egg, which was encircled by the Mighty Power (the Gnostic Horos), there had already been developed the three Cosmic Elements of Fire, Air, and Water-Earth. This had been effected by the descent of the Cosmic Logos into the Primal Elements of Disorder. As the Logos descended, Fire and Air ascended, and the Logos remained in Water-Earth. This was the result of the First Outpouring from the potency of the Pleroma the First Word uttered by the One Mind. The Second Outpouring of Mind was of Mind no longer regarded as Light only, but as Light and Life, Male-Female. This emanation appeared as the enforming Mind -- that is, Mind the Maker, the Fashioner or Former, Artificer or Demiurge of lives or souls. It was the ensouling of the Ordered Elements of Nature with lives, whereby these Cosmic Elements were drawn together into forms.

The Great Mind, as Light and Life, reflected itself in the "pure formation" of Nature -- that is to say, in Fire and Spirit (Air), Fire for Light and Spirit for Life, to further enform, things. The Mighty Power or Self-limitation of Mind, the boundary that no mortal can pass, marks off the formative area of the whole cosmos. This area, however, was by no means only the mixed sensible world that we perceive with our present physical senses. On the contrary, there are within it various orders of the main cosmos. For the Ordering Mind, as the Enformer or Soul-fashioner, differentiates itself into seven Ruling Forms or Spheres that "enclose" the mixed sensible cosmos; these spheres, therefore, must be of a psychic nature -- that is to say, of a pure or subtle substance. They are forms of subtle matter endowed with reason. They constitute the cosmic engine of the fashioning of souls, or psychic natures, and of their perpetual transforming. Their energies and activities are those of Fate, or the ordered sequence of cause and effect, symbolized by spheres perpetually entering into themselves.

In all the main phases of this divine operation, there is to be observed the idea of a downward tendency followed by an upward. The Darkness descends; it then transmutes itself and aspires above in a Cry, or Vibration, or primordial yearning for Light. The Word descends, and immediately the Fire and Air ascend. Mind the Maker descends, and immediately the Word ascends from the mixed Water-Earth, which unites (at-ones) itself with its co-essential emanation from the Father. This creates a space about the Seven, and thus leaves the still down-tending elements in the Element Water-Earth deprived of its immediate presence, after giving physical matter the initial impulse to order. This physical matter our author calls "pure matter," meaning thereby matter deprived of the immediate presence of Reason. Hereupon from the impulse she has received, Nature begins her physical enformation, develops her physical elements and bodies of irrational lives. Water-Earth divides into water and earth, and also air, for this air is clearly something different from the Spirit-Air that ascended; the lower air is one of the downward elements.

Third Emanation: The Descent of Man

When this had been accomplished, there followed a Third Outpouring -- the descent of Man, the consummation of the whole enformation of things, a still more transcendent manifestation of Mind, the One Form that contains all forms, His Very Image coequal with Himself. God finally becomes Himself to consummate and save the cosmos in the form of Man -- that is, to gather it to Himself and take it back into the Pleroma.

Nevertheless, the Word and the Mind the Maker and Man are not three different persons; they are all co-essential with each other and one with the Father. For the Word is co-essential with the Demiurgic Mind, and the latter is Brother of Man, and thus Man is coequal with God. And so Man, as the Beloved, descends; and in his descent he is clothed with all the powers of his Brother's creative energy, the creative energy of Life conjoined with rational Light.

Having learned the lesson of the conformations and of the limitations of the Spheres, he desires to break right through the Great Boundary itself; but to do this, he must descend still further into matter. Before he

can burst through upwards, he must break through downwards. Accordingly he breaks through the Spheres downwards, seeking his consort Nature below, and shows her his Divine Form radiant with all the energies bestowed on him by all the Powers above.

And she in her great love, wound herself round the image of this Form mirrored upon her water, and the shadow of it thrown upon her earth. Just as the Darkness wound itself, like a Great Serpent, round the lower parts of the Light, so does Nature coil herself round the shadow and reflection of Man. Man is Above, yet he is Below; man is free, yet is he bound -- though bound willingly in love for her who is himself.

Some readers are greatly puzzled with all this. It must be noted, at this juncture, that the writer of our treatise did not discover new ideas or invent new terms; he used what was in his mind and the mind of his circle. It was, however, the weaving of it into a whole, not as a literary exercise, but as a setting forth in the most understandable terms with which they were acquainted of the "things seen," that was their main interest. Those who had the "second sight" would understand and appreciate their labors, those who had not would never understand, no matter what terms or what language was used.

In this section of the Pymander, our treatise is endeavoring precisely to give an insight into the state of things beyond Fate. The burden of its teaching is that all earthly duality and oppositions are really illusory; man can transcend these limitations and come into the freedom of the Sons of God. Even the most terrible and fundamental oppositions are not really so, but all are Self-limitations of God's Will. And man is Son of God coequal with Him.

The First Men

Our treatise goes on to describe the first appearance of man on earth, which it regards as a great mystery never before revealed ("the mystery kept hid until this day"). This I take to mean that it had hitherto never been written about but had been kept as a great secret. This secret was the doctrine that the first men, of which there were seven types, were hermaphrodites, and not only so, but lived in the air; their frames were of fire and spirit, and not of the earth-water elements. The Celestial Man, or type of humanity, was gradually differentiating himself from his proper nature of Light and Life, and taking on bodies of fire and air, was changing into mind (Lightfire) and soul (Life-spirit).

This presumably lasted for long periods of time, the lower animal forms gradually evolving to greater complexity as Nature strove to copy the "Form" of Man, and Man devolving gradually until there was a union of Mind and matter, and the human subtle form could find vehicles among the highest animal shapes. The first incarnate men appear to have been at first also hermaphrodite; and it must have been a time when everything was in a far greater state of flux than things are now.

To Increase and Multiply

This period of pre-sexual or bisexual development having come to an end, the separation of the sexes took place. The commandment is given by the Word: "Increase in increasing and multiply in multitude." It is true that this is reminiscent of the oft-repeated formula in Genesis, but it is only slightly reminiscent. The main injunction is similar, but the rest of the Logos being quite different from anything found in Genesis. As nothing else in the whole treatise can be referred to direct Hebrew influence, we must conclude that the formula was, so to speak, "*in the air*," and has so crept into our treatise.

This increasing and multiplying, the perpetual coupling of bodies and the birth of new ones, is effected by Fate, or the Harmony of the Formative Spheres, the Engine of Birth, set under Forethought or Providence. This Pronoia can be none else than Nature herself as the Wisdom or Knowledge of God -- in other words, His Will.

Love as the Will of God

The motive power of all this is Love. If this Love manifests itself as Desire for things of matter, the Lover stays in Darkness wandering; if it becomes the Will to know Light, the Lover becomes the Knower of himself, and so eventually at-one with Good. But why should love of body merit Death -- that is to say, make man mortal? The disciple attempts an explanation from what he has seen. Although his answer is approved, the meaning is by no means clear.

The physical body, or body in the sense-world, is composed of the Moist Nature, which in a subsequent phase remains as Water-Earth, and in a still subsequent phase divides itself into the elements of physical earth, water, and air. The dissolution of the previous combination of these elements is effected by Death -- that is, Darkness, the Drainer of the Water, the Typhonean Power. Water must thus here symbolize the Osirian Power of fructification and holding together. The Moist Nature seems to be differentiated from the Darkness by the energizing of Light in its most primitive brooding. But seeing that the Light is also Life, the Darkness, which is posited as the ultimate opposite, must be Death.

The Way of Deathlessness

The Way of Deathlessness is then considered. The disciple repeats his lesson, and the Master commends him; the Way Up is the path of self-knowledge. Still the disciple cannot believe that this is for him; he cannot understand that the One Mind is in him, or rather is himself, in so much as Mind as Teacher seems to be outside him. The semantic play is on Mind and mind; the one gives the certitude of Immortality, the other is still bound by the illusion of Death. The disciple has not this certitude; the One Mind, then, is not his.

The Master then further explains the mystery. Gnosis must be preceded by moral purification; there must be a turning-away before the re-turn can be accomplished. The whole nature must be changed. That is the alchemy of the cosmos. Every tortuous effort that the little man seems to make of his own striving is really the energizing of the Great Man.

Those, however, who yield themselves to lower desires, drive the One Mind away, find that their appetites are only the more strengthened by the mind in them. The original text of this paragraph is very corrupt, so that the exact sense of the original is not recoverable; and this makes it all the more difficult to understand what is meant by the Avenging Daimon, the Counterpart of the Mind.

The Ascent of the Soul

Before long, the subject of instruction becomes the Way Above, or ascent of the soul out of the body at death. The physical body is left to the work of change and dissolution. The life of integration and conservation ceases, and the life of disintegration begins. The form thus vanishes, apparently from the man's consciousness; that is to say, presumably, he is no longer clothed in the form of his physical body but is apparently in some other vehicle. The particular fixed form, or "way of life," or "habit," he wore on earth being handed over to the Daimon deprived of all its energy, so that apparently it becomes an empty shell.

The senses that had previously been united by the mind become separate. That is, instead of a whole they become parts; they return to the natural animal state of sensation, and the animal part of man, or his vehicle of sexual passion and desire, begins in its turn to disintegrate, the mind or reason (logos) being gradually separated from it. Or rather, its true nature begins showing forth in the man, as he gradually strips off the irrational tendencies of the energies. Those irrational tendencies have their sources in Fate (the Harmony of the Spheres) It is in these seven subordinate spheres or zones where he leaves his inharmonious propensities, deprived of their energy. For Fate (the Harmony of the Spheres machine) is only evil apparently; it is really the Engine of Justice and Necessity to readjust the foolish choices of the soul. That is, it exists to purify the soul's irrational desires, or those propensities in it that are not under the sway of the right reason of the One Mind.

The Eighth Sphere

The soul of the initiated strips itself naked of the "garment of shame," the selfish energizings, and stands "clothed in its own power." This refers probably to the stripping off of the dress of selfhood, the garments woven by its vices, and the putting on of the "wedding garment" of its virtues. This state of existence is called the Eighth, a state of comparative sameness that transcends the zones of "difference." It is the Ogdoad of the Gnostics, the City of Jerusalem Above, the plane of the Higher Ego in its own form, the natural state of "those-that-are."

In another sense, it may perhaps mean that man, after passing through the phases of the lower mind, now enters within into the region of the pure One Mind, the Higher Ego, and there is united (at-oned) with all the experiences of his past lives that are worthy of immortality, his virtuous energizings -- the "those-that-are" that perhaps constitute the "crown of mighty lives" sung of by the Pythian Oracle when celebrating the death of Plotinus.

In this state the man, who has freed himself from the necessity of reincarnation, hears the Song of the Powers above the Ogdoad -- that is to say, in Gnostic terms, the Hymn of the Eons of the Pleroma, the Music of the Spheres. Such a man would have reached the consummation of his earthly pilgrimage and be ready to pass on into the Christ-state, or, at any rate, the state of super-man. He would be the victor who had won the right of investiture with the Robe of Glory, and the dignity of the crowning with the Kingship of the Heavens. This final initiation is most beautifully set forth in the opening pages of the *Pistis Sophia*, and especially in the "Song of the Powers," beginning with the words: "Come unto us, for we are thy fellow-members. We are all one with thee."

The consummation of the mystery is that the alter-egos of the individual ego, or the sum total of purified personalities that in that state constitute its membership (or vehicles of their own selves) surrender themselves to a fullness of union or a transcendency of separation, in which they become the powers or

energies of a New Man, the true Son of Man. They pass into a state where they each blend with all, and yet lose nothing of themselves, but rather find in this new union the consummation of all their powers. In this state of Sonship of the Divine, they are no longer limited by bodies, nor even by partial souls or individual minds; but, becoming Powers, they are not only in God, but one with the Divine Will. In fact, in the final consummation, they are God Himself.

Of such a nature was the Shepherd Hermes; he, too, was the Christ of God, the Son of the Father, who could take all forms to carry out the Divine Will. When the form -- even though that form might for the disciple take on the appearance of the cosmos itself, as he conceived it -- had served its purpose, the Shepherd once more "mingled with the Powers."

Thrice-Greatest Hermes

The Shepherd Hermes was known as Thrice-Greatest, which described both his states of consciousness and the bodies in which he manifested. That trinity is carried forth in most modern religious and spiritual traditions. The Shepherd's name was Christ for those who prefer the name of the Christian tradition, or Buddha for those who are more familiar with Eastern terms. For instance, the so-called "three bodies" (*trikayam*) of the Buddha suggest he manifested on three levels not just earthly individuality.

Buddhahood, like Christhood and Hermes, is a state beyond individuality in the separated sense in which we understand the term. In all three cases, the first step to existing in higher states is getting beyond the confines of one's individuality. In the Chinese Version of Ashvaghosha's now lost Sanskrit treatise, *Mabajana-Shraddbotpada-Shastra* we read: "It is characteristic of all the Buddhas that they consider all sentient beings as their own self, and do not cling to their individual forms. How is this? Because they know truthfully that all sentient beings as well as their own self come from one and the same Suchness and no distinction can be established among them."

The sentient beings who do not obtain Buddhahood or Christhood do not know that their Body of Transformation is merely the shadow (or reflection) of their own evolving consciousness. They imagine it comes from some external sources, and so they give it a corporeal limitation. But the Body of Transformation really has nothing to do with limitation or measurement. That is to say, a Buddha can only communicate with such minds by means of a form, that form being really that of their own most highly evolved consciousness. There are, however, others who have the consciousness of the "formless" state, but have not yet reached the Nirvanic Consciousness. These in Buddhism are called Bodhisattvas.

We have used the term "formless state" to signify the states of consciousness in higher worlds but these are only "formless" for consciousness that has not reached the Bodhisattva level. For this Body of Transformation has infinite forms and each form has infinite attributes. Each attribute has infinite excellencies. And the accompanying reward of Bodhisattvas -- that is, the region where they are predestined to be born -- also has infinite merits and ornamentations. Manifesting itself everywhere, the Body of Bliss is infinite, boundless, limitless, unintermittent, directly coming forth from the One Mind. An older Chinese version of the Sanskrit treatise quoted above says of this Body: "It is boundless, cannot be exhausted, is free from the signs of limitation. Manifesting itself wherever it should manifest itself, it always exists by itself and is never destroyed."

In other words, one who has reached the Nirvanic Consciousness -- that is to say, the Master -- can teach or be active on "planes" that are as yet unmanifested to us ordinary folk; these "planes", however, even when the disciple is conscious of them, are conditioned by the self-limitation of his own imperfection. The vehicles of this activity are called by various names in different spiritual traditions (Dharmakaya, Astral Body, the Wedding Garment) and the limitation of their activity is determined on the side of the disciple by the degree of his ability to function consciously in those states that are known in theosophical nomenclature as those of Atman, Buddhi, and the Higher Manas, or, in more general terms, those of the divine, spiritual, and human aspects of the self.

In the first degree of conscious discipleship, then, the Master communicates with His disciples and teaches them by means of the human body. He quickens the highest form of consciousness or conception of masterhood they have so far attained to, taking the form of their greatest love, perhaps, as they have known Him in the flesh, or as He has been told of as existing in the flesh, but not His true form, which would transcend their consciousness. The next stage is when the disciple learns to transcend his own egoity in the ordinary sense of the word; this does not mean to say that his true individuality is destroyed, but instead of being tied down to one ego-vehicle he has gained the power of manifesting himself wherever and however he will, at any moment of time. In brief, he has attained the power of self-generation on the plane of egoity in that he has reached a higher state that is free from the limitations of a single line of egoity.

The disciple now begins to realize in the very nature of his being that the "Self is in all and all in the Self." Such a disciple (or Bodhisattva) is taught by the Master in this state of being, and the body that he supplies for the energizing of his beloved Father is perfectly unintelligible to us, and can only be described as an expanded consciousness of utmost sympathy and compassion, which not only strives to blend with the life of all beings but also with the One Being in the world for him, the "Beloved." Such a sensing of the Master's Presence is called the Body of Bliss.

There is a still higher Perfection, the Own Nature of Masterhood, the "I Am that I Am" state. But how should the dim mind of one who is outside imagine the condition of One who is not only Within, but who combines both the Outside and the Within in the Transcendent Unity of the Perfect Fullness?

The Spread of the Gnosis

With the consummation of the higher teaching and the return to earth of the consciousness of the Seer, our treatise breaks off into a graphic instruction of how the new Gnosis is to be utilized. The Wisdom is no man's property; he who receives it holds it in trust for the benefit of the world. Until this point, we have moved in the atmosphere of an inner intimate personal instruction, set forth in a form evidently intended only for the few. Indeed, as we find in other treatises emphatic injunctions to keep the teaching secret, we cannot but conclude that such a revered and authoritative document of the Hermetic school was at one time guarded with the same secrecy.

In any case, all things are new for our author; all things have new meanings. He has become a Son of God, instead of a procession of Fate; he has reached the "Plain of Truth." In Christian terms, the Christ has been born in *his* heart consciously. Henceforth his effort will be to become like unto the Father Himself, to pass from Sonship into the Perfection of perfection, Identity or At-one-ment with the Father.

The Meaning of "Pymander"

Many researchers have already remarked that the name "Pymander" is formed irregularly in Greek, and this has led to an interesting speculation by Frederick Granger in his commentary where he writes: "While, however, the name Pymander does not answer to any Greek original, it is a close transliteration of a Coptic phrase. In the dialect of Upper Egypt 'py-meretre' means 'the witness'. That the Coptic article (py) should be treated as part of the name itself is not unusual. Such a title corresponds very closely in style with the titles of other works of the *Corpus Hermeticum*, such as *The Perfect Word*, which is an alternative title of the "Asclepius." The term Pymander, therefore, on this supposition, contains an allusion to the widely spread legend of Hermes as the witness, a legend that is verified for us from many sources. Nonetheless, the meaning taken in most commentaries is that of "the Good Shepherd," in the sense of Hermes, the Shepherd of Man. This was certainly the idea conveyed to the non-Egyptians by the name, however philologically unsound its form may be.

It has been no part of our task to attempt to trace the Hermes idea, for this would have led us too far from our immediate subject. There is, however, one element of that tradition which is of great interest, and to which we may draw the attention of the reader in passing. The beautiful idea of the Christ as the "Good Shepherd" is familiar to every Christian child. *Why* the Christ is the Shepherd of all men is shown us by this first of the marvelous treatises of the *Corpus Hermeticum*. In it we have the universal doctrine apart from any historical dogma, the eternal truth of an ever-recurring fact, and not the exaggeration of one instance of it.

The representation of Christ as the Good Shepherd was one of the earliest efforts of Christianity, although the prototype was far earlier than Christianity. In fact, it was exceedingly archaic. Statues of Hermes as the Kriophoros, or Hermes with a ram or lamb standing beside him, or in his arms, or on his shoulder, were one of the most favorite subjects for the chisel in Greece. We have specimens dating to the most archaic period of Greek art. Hermes in these archaic statues has a pointed cap and not the winged headdress and sandals of later art. This type in all probability goes back to Chaldean symbolic art, to the bearers of the twelve "signs of the zodiac" and the "sacred animals" of the stars. These were, in one human correspondence, the twelve "septs" or classes of priests. Here we see that the Greek tradition itself was not pure Aryan even in its so-called archaic period. Chaldea had given her wisdom to post-diluvian Greece, even as she had perchance been in relation with Greece before the Great Flood.

Conclusion

Here, then, we have another element in the Hermes idea. In fact, nowhere do we find a pure line of tradition; in every religion there are blendings and have always been blendings. There was unconscious syncretism (and conscious also) long before the days of Alexandria, for unconscious syncretism is as old as our race-bindings. Even as all men are kin, so are popular cults related; and even as the religion of nobler souls is of one paternity, so are the theosophies of all religions from one source.

One of the greatest secrets of the innermost initiated circles was the grand fact that all the great religions had their roots in one mother soil. And it was the spreading of the consciousness of this stupendous truth that subsequently gave rise to the many conscious attempts to synthesize the various phases of religion, and make "symphonies" of apparently contradictory philosophical tenets. Modern research, which is essentially critical and analytical, and rarely synthetical, classifies all these attempts under the term "syncretism" -- a word that it invariably uses in a depreciatory sense, as characterizing the blending of absolutely incompatible elements in the most uncritical fashion. But when the pendulum swings once more towards the side of synthesis, as it must do in the coming epoch -- for we are but repeating today in greater derail what happened in the early centuries -- then scholarship will once more recognize the unity of religion under the diversity of creeds and return to the original doctrine of the Hermetic Mysteries.

The Book of the Revelations of Hermes Concerning the Supreme Secret of the World

Theophrastus Paracelsus

The One Thing

Hermes, Plato, Aristotle, and the other philosophers, flourishing at different times, who have introduced the Arts, and more especially have explored the secrets of inferior creation, all these have eagerly sought a means whereby the human body might be preserved from decay and become endued with immortality. To them it was answered that there is nothing that might deliver the mortal body from death, *but* there is One Thing that may postpone decay, renew youth, and prolong short human life (as with the Patriarchs of the Bible). For death was laid as a punishment upon our first parents, Adam and Eve, and will never depart from all their descendants. Therefore, the above philosophers and many others, have sought this One Thing with great labor and have found that which preserves the human body from Corruption, and prolongs life, conducts itself, with respect to other elements, as it were like from the Heavens (from which they understood that the Heavens are a substance above the Four Elements).

And just as the Heavens, with respect to the other elements are held to be the fifth substance (for they are indestructible, stable, and suffer no foreign admixture), so also this One Thing (compared to the forces of our body) is an indestructible essence, drying up all the superfluities of our bodies, and has been philosophically called by the name One Thing (or perfected, the Stone or Elixir). It is neither hot and dry like fire, nor cold and moist like water, nor warm and moist like air, nor dry and cold like earth. But it is a skilful, perfect equation of all the Elements, a right commingling of natural forces, a most particular union of spiritual virtues, an indissoluble uniting of body and soul. It is the purest and noblest substance of an indestructible body, which cannot be destroyed nor harmed by the Elements, and is produced by Art. With this, Aristotle prepared an apple prolonging life by its scent, when he, fifteen days before his death, could neither eat nor drink on account of old age. This spiritual essence, or One Thing, was revealed from Above to Adam, and was greatly desired by the Holy Fathers, this also Hermes and Aristotle call the Truth without Lies, the most sure of all things certain, the Secret of all Secrets. It is the Last and the Highest Thing (the alpha and omega) to be sought under the Heavens, a wondrous closing and finish of philosophical work, by which are discovered the dews of Heaven and the fastnesses of Earth. What the mouth of man cannot utter is all found in this Spirit. As Morienus says:

"He who has this has all things, and wants no other aid. For in it are all temporal happiness, bodily health, and earthly fortune. It is the spirit of the fifth substance, a Fount of all joys (beneath the days of the moon), the Supporter of Heaven and Earth, the Mover of Sea and Wind, the Outpourer of Rain, upholding the strength of all things, an excellent spirit above Heavenly and other spirits, giving Health, Joy, Peace, Love; driving away Hatred and Sorrow, bringing in Joy, expelling all Evil, quickly healing all Diseases, destroying Poverty and Misery, leading to all good things, preventing all evil words and thoughts, giving man his heart's desire, bringing to the pious earthly honor and long life but to the wicked who misuse it, Eternal Punishment.

The Soul of the World

This is the Spirit of Truth, which the world cannot comprehend without the interposition of the Holy Ghost, or without the instruction of those who know it. The same is of a mysterious nature, wondrous strength, boundless power. The Saints, from the beginning of the world, have desired to behold its face. By Avicenna this Spirit is named the "Soul of the World." For as the Soul moves all the limbs of the Body, so also does this Spirit move all bodies. And as the Soul is in all the limbs of the Body, so also is this Spirit in all elementary created things. It is sought by many and found by few. It is beheld from afar and found near; for it exists in every thing, in every place, and at all times. It has the powers of all creatures; its

action is found in all elements, and the qualities of all things are therein, even in the highest perfection. By virtue of this essence did Adam and the Patriarchs preserve their health and live to an extreme age, some of them also flourishing in great riches.

When the philosophers had discovered it, with great diligence and labor, they straightway concealed it under a strange tongue, and in parables, lest the same should become known to the unworthy, and the "pearls" be cast before swine. For if everyone knew it, all work and industry would cease. Man would desire nothing but this One Thing, people would live wickedly, and the world be ruined, seeing that they would provoke God by reason of their avarice and superfluity. For eye hath not seen, nor ear heard, nor has the heart of man understood what Heaven has naturally incorporated with this Spirit.

Its First State

Therefore have I briefly enumerated some of the qualities of this Spirit, to the Honor of God. that the pious may reverently praise Him in His gifts (which gift of God shall afterwards come to them), and I will herewith show what powers and virtues it possesses in each thing, also its outward appearance, that it may be more readily recognized. In its first state, it appears as an impure earthly body, full of imperfections. It then has an earthly nature, healing all sickness and wounds in the bowels of man, producing good and consuming proud flesh, expelling all stench, and healing generally, inwardly and outwardly.

Its Second State

In its second nature, it appears as a watery body, somewhat more beautiful than before, because (although still having its corruptions) its Virtue is greater. It is much nearer to the Truth and therefore more effective in works. In this form it cures cold and hot fevers and is a specific against poisons, which it drives from heart and lungs, healing the same when injured or wounded, purifying the blood, and, taken three times a day, is of great comfort in all diseases.

Its Third State

But in its third nature, it appears as an aerial body of an oily nature, almost freed from all imperfections, in which form it does many wondrous works, producing beauty and strength of body, and (a small quantity being taken in the food) preventing melancholy and heating of the gall, increasing the quantity of blood and seed. It expands the blood vessels, cures withered limbs, restores strength to the sight, and in growing persons removes what is superfluous and makes good defects in the limbs.

Its Fourth State

In its fourth nature, it appears in a fiery form (not quite freed from all imperfections; still somewhat watery and-not dried enough), wherein it has many virtues, making the old young and reviving those at the point of death. For if to such a person there be given, in wine, a barleycorn's weight of this fire, so that it reach the stomach, it goes to his heart, renewing him at once, driving away all previous moisture and poison, and restoring the natural heat of the liver. Given in small doses to old people, it removes the diseases of age, giving the old young hearts and bodies. Hence it is called the Elixir of Life.

Its Fifth State

In its fifth and last nature, it appears in a glorified and illuminated form, without defects, shining like gold and silver, wherein it possesses all previous powers and virtues in a higher and more wondrous degree. Here its natural works are taken for miracles. When applied to the roots of dead trees they revive, bringing forth leaves and fruit. A lamp, the oil of which is mingled with this spirit, continues to burn without diminution. It converts crystals into the most precious stones of all colors (equal in quality to those from the mines), and does many other incredible wonders that may not be revealed to the unworthy. For it heals all dead and living bodies without other medicine. Here Christ is my witness that I lie not, for all heavenly influences are united and combined therein. This essence also reveals all treasures in earth and sea, converts all metallic bodies into gold, and there is nothing like unto it under Heaven.

The Great Secret

This spirit is the secret, hidden from the beginning yet granted by God to a few holy men for the revealing of these riches to His Glory -- dwelling in fiery form in the air, and leading earth with itself to Heaven, while from its body there flow whole rivers of living water. This spirit flies through the midst of the Heavens like a morning mist, leads its burning fire into the water, and has its shining realm in the Heavens. And although these writings may be regarded as false by the reader, yet to the initiated they are true and possible, when the hidden sense is properly understood. For God is wonderful in His works, and His wisdom is without end.

Its Various Names

This spirit in its fiery form is called a Sandaraca, in the aerial a Kybrick, in the watery an Azoth, in the earthly Alcoholoph and Aliocosoph. Hence they are deceived by these names those who, seeking without instruction, think to find this Spirit of Life in things foreign to our Art. For although this Spirit that we seek, on amount of its qualities, is called by these names, yet the same is not in these bodies and cannot be in them. For a refined spirit cannot appear except in a body suitable to its nature. And, by however many names it be called, let no one imagine there be different spirits, for, say what one will, there is but one spirit working everywhere and in all things.

That is the spirit which, when rising, illumines the Heavens, when setting incorporates the purity of Earth, and when brooding, has embraced the Waters. This spirit is named Raphael, the Angel of God, the subtlest and purest, whom the others all obey as their King.

This spiritual substance is neither heavenly nor hellish, but an airy, pure, and hearty body, midway between the highest and the lowest, without reason, but fruitful in works, and the most select and beautiful of all other heavenly things.

This work of God is far too deep for understanding for it is the last, greatest, and highest secret of Nature. It is the Spirit of God, which in the Beginning filled the Earth and brooded over the waters, which the world cannot grasp without the gracious interposition of the Holy Spirit and instruction from those who know it, which also the whole world desires for its virtue, and which cannot be prized enough. For it reaches to the planets, raises the clouds, drives away mists, gives its light to all things, turns everything into Sun and Moon, bestows all health and abundance of treasure, cleanses the leper, brightens the eyes, banishes sorrow, heals the sick, reveals all hidden treasures and, generally, cures all diseases.

Through this spirit have the philosophers invented the Seven Liberal Arts, and thereby gained their riches. In the same way, Moses made the golden vessels in the Ark, and King Solomon did many beautiful works to the honor of God. Therewith Moses built the Tabernacle, Noah the Ark, Solomon the Temple. By this Ezra restored the Law, and Miriam, Moses' sister, was hospitable; Abraham, Isaac, and Jacob, and other righteous men, have had life-long abundance and riches; and all the saints possessing it have therewith praised God. Therefore is its acquisition very hard, more than that of gold and silver. For it is the best of all things, because of all things that man can desire in this world, nothing can compare with it, and in it alone is truth. Hence it is called the Stone and Spirit of Truth; in its works is no vanity; its praise cannot be sufficiently expressed. I am unable to speak enough of its virtues, because its good qualities and powers are beyond human thoughts, unutterable by the tongue of man, and in it are found the properties of all things. Yea, there is nothing deeper in all of Nature.

Benediction to the One Thing of God

Oh unfathomable abyss of God's Wisdom, which thus hath united and comprised in the virtue and power of this one Spirit the qualities of all existing bodies! Oh unspeakable honor and boundless joy granted to mortal man! For the destructible things of Nature are restored by virtue of the said Spirit! Oh mystery of mysteries, most secret of all secret things, and healing and medicine of all things! Thou last discovery in earthly natures, last best gift to Patriarchs and Sages, greatly desired by the whole world! Oh, what a wondrous and laudable spirit is purity, in which stand all joy, riches, fruitfulness of life, and art of all arts, a power which to its initiates grants all material joys! Oh desirable knowledge, lovely above all things beneath the circle of the Moon, by which Nature is strengthened, and heart and limbs are renewed, blooming youth is preserved, old age driven away, weakness destroyed, beauty in its perfection preserved and abundance ensured in all things pleasing to men! Oh thou spiritual substance, lovely above all things! Oh thou wondrous power, strengthening all the world! Oh thou invincible virtue, highest of all that is, although despised by the ignorant, yet held by the wise in great praise, honor, and glory, that proceeding from humors, wakest the dead, expellest diseases, restorest the voice of the dying! Oh thou treasure of treasures, mystery of mysteries, called by Avicenna 'an unspeakable substance,' the purest and most perfect soul of the world, than which there is nothing more costly under Heaven, unfathomable in nature and power, wonderful in virtue and works, having no equal among creatures, possessing the virtues of all bodies under Heaven! For from it flow the water of life, the oil and honey of eternal healing, and thus hath it nourished them with honey and water from the rock. Therefore, saith Morienus: "He who hath it, the same also hath all things." Blessed art Thou, Lord God of our Fathers, in that Thou has given the prophets this knowledge and understanding, that they have hidden these things (lest they should be discovered by the blind and those drowned in worldly godlessness) by which the wise and pious have praised Thee! For the discoverers of the mystery of this One Thing to the unworthy are breakers of the seal of Heavenly Revelation, thereby offending God's Majesty, and bringing upon themselves many misfortunes and the punishments of God.

Therefore, I beg all Christians, possessing this knowledge, to communicate the same to nobody, except it be to one living in Godliness, of well-proved virtue, and praising God, Who has given such a treasure to man. For many seek, but few find it. Hence the impure and those living in vice are unworthy of it. Therefore is this Art to be shown to all God-fearing persons, because it cannot be bought with a price. I testify before God that I lie not, although it appear impossible to fools, that no one has hitherto explored Nature so deeply.

The Almighty be praised for having created this Art and for revealing it to God-fearing men. Amen. And thus is fulfilled this precious and excellent work, called the revealing of the occult spirit, in which lie hidden the secrets and mysteries of the world.

But this spirit is one genius, and Divine, wonderful and lordly power. For it embraces the whole world, and overcomes the Elements and the fifth Substance. To our *Trismegistus Spagyryus*, Jesus Christ, Be praise and glory immortal. Amen.

Secret of the Emerald Tablet

Dr. Gottlieb Latz

Chapter 1: The Origin of the Emerald Tablet The Ancient Science of Alchemy

Alchemy is the study of the Arcanum and how one can obtain it. The Arcanum, also known as the Elixir, Powder, or Stone, is the fundamental secret of nature. It is said to have the ability to perfect anything, to change baser metals into gold, to cure disease, to make man whole. The search for the Arcanum began in the darkest reaches of antiquity. Early alchemists called it *Soma* (the Body) in ancient Vedic texts and concealed its properties in a colorful variety of archetypal Gods. The Chinese called sought for it in the form of a Pill of Immortality. Later Indian alchemists referred to it as *Rasayana*. It was traced back to the first day of creation by Jewish alchemists. Greek philosophers saw it everywhere in nature, hidden in the composition of all matter. But it was the Egyptians who made finding it a science.

The ideas of alchemy were incorporated into all levels of Egyptian culture. It was their practical science as well as their religion. An Egyptian sage known as Hermes Trismegistus is said to have written thousands of books on alchemy and other topics. Although some of his works were kept in secret by priests, many of his manuscripts were lost when the great world library at Alexandria was burned by Muslims and Christians. Only about forty of his alleged works have survived. Nevertheless, he is said to authored the most important and revered document of alchemy, the *Tabula Smaragdina* or Emerald Tablet.

The Emerald Tablet

The Emerald Tablet is such an important document that the entire history of alchemy can be divided into the period before the discovery of the tablet and the period after. Alchemical thought centered on the interpretation of the tablet for over 2,000 years. This mysterious communication speaks directly to our inner understanding, and the readers throughout the ages have felt compelled to search for the deeper meaning of its precepts. The alchemists believed that the secrets of their art were buried in its enigmatic lines.

The origin of the Emerald Tablet has been traced as far back as the biblical Genesis, but most scholars attribute it to Hermes Trismegistus, whose name means "Thrice Greatest Hermes" or "Ruler of the Three Worlds." In all probability, such a person really existed, but it is now impossible to separate the actual person from the legends that identify him with Thoth, the Egyptian god of learning and magic, the inventor of all numbers and science, and later the god of the Greeks, Hermes, who became the Roman god Mercury.

Albertus Magnus wrote that Alexander the Great discovered the tablet at the tomb of Hermes in Egypt. Wilhelm Kriegsmann has related a legend that Sarah, wife of Abraham, stumbled upon the tablet in a cave near Hebron and pried it loose from the stiff fingers of a mummified corpse. Other sources allege that Hermes was the son of Adam. He supposedly discovered the tablet in a cave while traveling in Ceylon. Some say it was discovered in an underground room of the pyramid of Cheops. Most stories describe the tablet as a green-colored stone with raised, bas-relief lettering in an alphabet that resembled Phoenician characters.

After extensive and painstaking research into the history of the Emerald Tablet, I discovered that a revised Greek translation of the original text was issued around 300 BC. This translation was performed by three groups of Alexandrian alchemists, who were attempting to use the mysterious tablet to unify conflicting Jewish, Greek, and Egyptian versions of alchemy. The mixing of cultures in Alexandria caused

a shattering clash of dogmas that shook alchemy to its roots. But because these ideas were treated with such secrecy among the ruling classes, the masses (and history) took little note of the potentially catastrophic nature of the conflict. Even today, it is hard for us to imagine the shattering impact this crisis of interpretation had on the world. Alchemy was considered a gift direct from God and was the hidden foundation upon which the world's religions and sciences were built. The truths of alchemy were a nation's highest secrets and were revealed only to a small group of worthy priests and philosophers. The enlightened tone of the Emerald Tablet so effectively defused this explosive situation, that it must have been divinely inspired. In fact, the translation of the tablet actually preserved the esoteric basis of Western Civilization. Although the rise of Christianity suppressed the Hermetic doctrines, they were passed on to later generations through a variety of occult groups and secret disciplines.

The Three Titles of the Emerald Tablet

The Emerald Tablet calls itself the "philosophy of the whole universe," and this is perhaps its most fitting title. However, it was never the nature of alchemists to freely divulge the importance of their work, nor to offer the uninitiated such an obvious and tantalizing prize. The original version was probably named *Tabula Smaragdina*, because it was precisely what the Latin implies: a green-colored stone tablet. The first Greek translation and first revision probably went by that same name.

The second revision has been called the *Tabula Hermetica*. More fitting perhaps would be *Tabula Aegyptia*, owing to its origins. Most appropriate would be *Tabula Khemica*, a term which reflects the ancient name of Egypt (*khome* = black soil of the Nile) and the roots of our own science of chemistry. The modern name of alchemy stems from the Arabic *Al-Khemi*, meaning "from Egypt" or "the Egyptian science."

The third revision came to be known as the *Tabula de Operatione Solis*. This was a metaphysical interpretation that received wide acceptance and became the driving force behind alchemy through the sixteenth century. In the present work, the author will refer to the Emerald Tablet generally as the *Tabula*.

The Age of the Emerald Tablet

Unfortunately, the original Emerald Tablet has not survived or has been hidden away for safekeeping. As I noted, a few legends trace it as far back as Genesis, while other evidence suggests that it was written about 3000 BC, when the Phoenicians settled on the Syrian coast. The only complete modern text is a very early Latin translation, which exists in three versions. These three Latin versions correspond to the three Greek language revisions of a still older translation of the original Emerald Tablet. All three revisions were written in Alexandria, where Greek was the common tongue. Since neither the original translation nor the original document has survived, we have only the three revisions with which to work.

The history of Alexandria is usually divided into two periods. The first, from 332 BC to 30 BC, is the time of the Ptolemies and the great library. The city was founded by Alexander the Great as a center of Greek culture in Egypt. The harbor town quickly inherited the trade of the ancient Phoenician city of Tyre and even passed Carthage in size. The second period runs from 30 BC to 638 AD. The city became a part of the Roman Empire during the early part of this period, and then after 300 AD, it became a center of Christian learning. It was finally conquered by the Arabs around 640 AD.

For our purposes, it is convenient to divide the two Alexandrian Periods into three subdivisions, which correspond to the three revisions of the Emerald Tablet. The First Revision was written sometime between 300 BC and 270 BC, because it is based on ideas of the First Alexandrian School, which flourished at that time. The Egyptian and Hellenic cultures were involved in a fruitful merging, and this version reflects their worldview. This first version is centered on the three states of matter of Liquid, Solid, and Air. Fire was considered the agent of change between those states.

The Second Revision was probably written around 270 BC, because the Alexandrian Empirical School came into power at that time. Among other things, the Empiricists accepted Fire as a fourth state matter. By this time the city had also become a center of Semitic scholarship and a Greek version of the Old Testament was being translated there. Specific changes were made in the Second Revision of the *Tabula* that reflected the empirical Greek and Jewish biblical interpretations.

The Third Revision was probably conceived sometime in the period from 50 BC to 1 AD. This metaphysical evaluation suggested that non-physical processes were involved in the transformation of the states of matter and of the base metals into gold. It was this interpretation that allowed the rise of swindlers, puffers, and fakes, who called themselves alchemists. But it was also with this third interpretation that the ideas of alchemy finally took a form that could be understood by all men, regardless of culture or religion.

It should be mentioned that a fourth interpretation originated in Alexandria around 300 AD. It stemmed from the Neoplatonic School, which attempted to combine Greek philosophy with Arab mysticism and combine them with the moral doctrines of Judaism and Christianity. This rendering did not require another revision of the *Tabula*, but it was the first of many dozens of personal, philosophical, and even prophetic interpretations of the original three revisions.

With the Arab conquest of Egypt in the seventh century, Alexandrian alchemy was passed through Arabian sources -- most notably the alchemist Geber (Jabir Hayyan). Eventually, knowledge of the art spread to Morocco, and by the eighth century alchemy had taken a strong hold in Spain. The three revisions of the Emerald Tablet found their way to Europe along this same path. For the next thousand years, alchemy was to flourish in the fertile soil of European thinkers.

Nicholas Flamel

The Book of Abraham the Jew

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

Thanks to the amazing book of Abraham the Jew all the Hermetists of the following centuries had the opportunity of admiring an example of a perfect life, that of Nicolas Flamel, the man who received the book. After his death or disappearance many students and alchemists who had devoted their lives to the search for the Philosopher's Stone despaired because they had not in their possession the wonderful book that contained the secret of gold and of eternal life. But their despair was unnecessary. The secret had become alive. The magic formula had become incarnate in the actions of a man. No ingot of virgin gold melted in the crucibles could, in color or purity, attain the beauty of the wise bookseller's pious life. There is nothing legendary about the life of Nicolas Flamel. The Bibliotheque Nationale in Paris contains works copied in his own hand and original works written by him. All the official documents relating to his life have been found: his marriage contract, his deeds of gift, his will. His history rests solidly on those substantial material proofs for which men clamor if they are to believe in obvious things. To this indisputably authentic history, legend has added a few flowers. But in every spot where the flowers of legend grow, underneath there is the solid earth of truth.

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

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

Nicolas Flamel had acquired some knowledge of the Hermetic art. The ancient alchemy of the Egyptians and the Greeks that flourished among the Arabs had, thanks to them, penetrated to Christian countries. Nicolas Flamel did not, of course, regard alchemy as a mere vulgar search for the means of making gold. For every exalted mind the finding of the Philosopher's Stone was the finding of the essential secret of Nature, the secret of her unity and her laws, the possession of perfect wisdom. Flamel dreamed of sharing in this wisdom. His ideal was the highest that man could attain. And he knew that it could be

realized through a book, for the secret of the Philosopher's Stone had already been found and transcribed in symbolic form. Somewhere it existed. It was in the hands of unknown sages who lived somewhere unknown. But how difficult it was for a small Paris bookseller to get into touch with those sages.

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

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

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

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

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

Nicolas Flamel had studied the art of transmutation. He was in touch with all the learned men of his day. Manuscripts dealing with alchemy have been found, notably that of Almasatus, which were part of his personal library. He had knowledge of the symbols of which the alchemists made habitual use. But those that he saw in the book of Abraham the Jew remained dumb for him. In vain, he copied some of the

mysterious pages and set them out in his shop, in the hope that some visitor conversant with the Cabala would help him to solve the problem. He met with nothing but the laughter of skeptics and the ignorance of pseudo-scholars $\frac{3}{4}$ just as he would today if he showed the book of Abraham the Jew either to pretentious occultists or to the scholars at the Academie des Inscriptions et Belles Lettres.

Nicholas Flamel's Journey

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

No one in Paris could help Nicolas Flamel understand the book. Now, this book had been written by a Jew, and part of its text was in ancient Hebrew. The Jews had recently been driven out of France by persecution. Nicolas Flamel knew that many of these Jews had migrated to Spain. In towns such as Malaga and Granada, which were still under the more enlightened dominion of the Arabs, there lived prosperous communities of Jews and flourishing synagogues, in which scholars and doctors were bred. Many Jews from the Christian towns of Spain took advantage of the tolerance extended by the Moorish kings and went to Granada to learn. There they copied Plato and Aristotle $\frac{3}{4}$ forbidden texts in the rest of Europe $\frac{3}{4}$ and returned home to spread abroad the knowledge of the ancients and of the Arab masters. Nicolas Flamel thought that in Spain he might meet some erudite Cabalist who would translate the book of Abraham for him. Travelling was difficult, and without a strong-armed escort, safe passage was nearly impossible for a solitary traveler. Flamel made therefore a vow to St James of Compostela, the patron saint of his parish, to make a pilgrimage. This was also a means of concealing from his neighbors and friends the real purpose of his journey. The wise and faithful Pernelle was the only person who was aware of his real plans. He put on the pilgrim's attire and shell-adorned hat, took the staff, which ensured a certain measure of safety to a traveler in Christian countries, and started off for Galicia. Since he was a prudent man and did not wish to expose the precious manuscript to the risks of travel, he contented himself with taking with him a few carefully copied pages, which he hid in his modest baggage.

Nicolas Flamel has not recounted the adventures that befell him on his journey. Possibly he had none. It may be that adventures happen only to those who want to have them. He has told us merely that he went first to fulfil his vow to St James. Then he wandered about Spain, trying to get into relations with learned Jews. But they were suspicious of Christians, particularly of the French, who had expelled them from their country. Besides, he had not much time. He had to remember Pernelle waiting for him, and his shop, which was being managed only by his servants. To a man of over fifty on his first distant journey, the silent voice of his home makes a powerful appeal every evening.

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

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

all his life of finding it. He is very old, close to death, and now the hope that he has almost given up is near realization. The night goes by, and there is a light over the two heads bent over their work. Maestro Canches is translating the Hebrew from the time of Moses. He is explaining symbols that originated in ancient Chaldea. How the years fall from these two men, inspired by their common belief in truth. But the few pages that Flamel had brought are not enough to allow the secret to be revealed. Maestro Canches made up his mind at once to accompany Flamel to Paris, but his extreme age was an obstacle. Furthermore, Jews were not allowed in France. He vowed to rise above his infirmity and convert his religion! For many years now, he had been above all religions. So the two men, united by their indissoluble bond, headed off along the Spanish roads north.

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

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

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

The Philosopher's Stone

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

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

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

This "touchstone" test can be used by everyone and at all times. To distinguish a man's superiority, there is but a single sign: a practical and not an alleged-contempt for riches. However great may be a man's active virtues or the radiant power of his intelligence, if they are accompanied by the love of money that most eminent men possess, it is certain that they are tainted with baseness. What they create under the hypocritical pretext of good will bear within it the seeds of decay. Unselfishness and innocence alone is creative, and it alone can help to raise man.

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

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

The "Death" of Flamel

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

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

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

According to author Albert Poisson, towards the middle of the sixteenth century a man who had a well-known name and good credentials, which were no doubt fictitious, presented himself before the parish board of Saint-Jacques la Boucherie. He said he wished to carry out the vow of a dead friend, a pious alchemist, who, on his deathbed, had given him a sum of money with which to repair Flamel's house. The board accepted the offer. The unknown man had the cellars ransacked under the pretext of strengthening the foundations; wherever he saw a hieroglyph he found some reason for knocking down the wall at that

point. Having found nothing, he disappeared, forgetting to pay the workmen. Not long afterwards, a Capuchin friar and a German baron are said to have discovered in the house some stone vials full of a reddish powder $\frac{3}{4}$ allegedly the projection powder. By the seventeenth century, the various houses which had belonged to Flamel were despoiled of their ornaments and decorations, and there was nothing of them left but the four bare walls.

History of the Book of Abraham the Jew

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

Through whatever means, it is believed Richelieu took possession of the book of Abraham the Jew. He built a laboratory at the Chateau of Rueil, which he often visited to read through the master's manuscripts and to try to interpret the sacred hieroglyphs. But that which a sage like Flamel had been able to understand only after twenty-one years of meditation was not likely to be at once accessible to a politician like Richelieu. Knowledge of the mutations of matter, of life and death, is more complex than the art of planning strategies or administering a kingdom. Richelieu's search gave no good results. On the death of the cardinal, all traces of the book were lost, or rather, all traces of the text, for the diagrams have often been reproduced. Indeed, the book must have been copied, for it is recorded in the seventeenth century that the author of the *Tresor des Recherches et Antiquites Gauloises* made a journey to Milan to see a copy which belonged to the Seigneur of Cabrieres. In any case, the mysterious book has now disappeared. Perhaps a copy or the original itself rests under the dust of some provincial library. And it may be that a wise fate will send it at the proper time to a man who has the patience to ponder it, the knowledge to interpret it, the wisdom not to divulge it too soon.

Is Nicholas Flamel Still Alive?

But the mystery of the story of Flamel, which seemed to have come to an end, was revived in the seventeenth century. Louis XIV sent an archeologist named Paul Lucas on a mission to the East. He was to study antiquities and bring back any inscriptions or documents that could help forward the modest scientific efforts then being made in France. A scholar had in those days to be both a soldier and an adventurer. Paul Lucas united in himself the qualities of a Salomon Reinach and a Casanova. He was captured by Barbary corsairs, who robbed him, according to his own story, of the treasures he had brought from Greece and Palestine. The most valuable contribution that this official emissary made to science is summarized in the story he tells in his *Voyage dans la Turquie*, which he published in 1719. His account enables men of faith to reconstitute part of the history of the book of Abraham the Jew. The story goes as follows: At Broussa Paul Lucas made the acquaintance of a kind of philosopher, who wore Turkish clothes, spoke almost every known language and, in outward appearance, belonged to the type of man of whom it is said that they " have no age." Thanks to his own cultured presence, Lucas came to know him fairly well, and this is what he learned. This philosopher was a member of a group of seven philosophers, who belonged to no particular country and traveled all over the world, having no other aim than the search for wisdom and their own development. Every twenty years they met at a pre-determined place, which happened that year to be Broussa. According to him, human life ought to have an infinitely longer duration than we admit; the average length should be a thousand years. A man could

live a thousand years if he had knowledge of the Philosopher's Stone, which, besides being knowledge of the transmutation of metals, was also knowledge of the Elixir of life. The sages possessed it and kept it for themselves. In the West, there were only a few such sages. Nicolas Flamel had been one of them. Paul Lucas was astonished that a Turk, whom he had met by chance at Broussa, should be familiar with the story of Flamel. He was still more astonished when the Turk told him how the book of Abraham the Jew had come into Flamel's possession, for hitherto no one had known this.

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

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

Was Nicolas Flamel one of these adepts? Even if he was, can it reasonably be presumed that he was alive three centuries after his supposed death, by virtue of a deeper study than had yet been made of the life force and the means of prolonging it? Is it relevant to compare with Paul Lucas' story another tradition reported by Abbe Vilain, who says that in the seventeenth century, Flamel visited Monsieur Desalleurs, the French ambassador to the Sublime Porte? Every man, according to his feeling for the miraculous, must come to his own conclusion. I think, myself, that in accordance with the wisdom which he had always shown, Nicolas Flamel, after his discovery of the Philosopher's Stone, would have had no temptation to evade death; for he regarded death merely as the transition to a better state. In obeying, without seeking escape, the ancient and simple law that reduces man to dust when the curve of his life is ended, he gave proof of a wisdom that is none the less beautiful for being widespread.

(Magicians, Seers, and Mystics by Reginald Merton)

The Emerald Tablets of Thoth the Atlantean

Translation & Interpretation by *Doreal*

(Originally published in mimeographed form in the 1930s by a mysterious "Dr. Doreal," these writings quickly became an underground sensation among esotericists of the time. Tablets 1-13 are part of the original work; tablets 14 and 15 are supplemental. No one has ever seen the original tablets mentioned here, and in all likelihood, these writings would be considered channeled material today. However, the

Emerald Tablets of Thoth the Atlantean are still part of the modern Corpus Hermeticum, for they elaborate and deepen the meaning of the historical Emerald Tablet and writings of Thoth/Hermes.)

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PREFACE to the *Emerald Tablets of Thoth the Atlantean*

The history of the tablets translated in the following pages is strange and beyond the belief of modern scientists. Their antiquity is stupendous, dating back some 36,000 years B.C. The writer is Thoth, an Atlantean Priest-King, who founded a colony in ancient Egypt after the sinking of the mother country. He was the builder of the Great Pyramid of Giza, erroneously attributed to Cheops. (See *The Great Pyramid* by Doreal.) In it he incorporated his knowledge of the ancient wisdom and also securely secreted records and instruments of ancient Atlantis.

For some 16,000 years, he ruled the ancient race of Egypt, from approximately 50,000 B.C. to 36,000 B.C. At that time, the ancient barbarous race among which he and his followers had settled had been raised to a high degree of civilization. Thoth was an immortal, that is, he had conquered death, passing only when he willed and even then not through death. His vast wisdom made him ruler over the various Atlantean colonies, including the ones in South and Central America.

When the time came for him to leave Egypt, he erected the Great Pyramid over the entrance to the Great Halls of Amenti, placed in it his records, and appointed guards for his secrets from among the highest of his people. In later times, the descendants of these guards became the pyramid priests, by which Thoth was deified as the God of Wisdom, The Recorder, by those in the age of darkness which followed his passing. In legend, the halls of Amenti became the underworld, the Halls of the Gods, where the soul passed after death for judgment.

During later ages, the ego of Thoth passed into the bodies of men in the manner described in the tablets. As such, he incarnated three times, in his last being known as Hermes, the thrice-born. In this incarnation, he left the writings known to modern occultists as the Emerald Tablets, a later and far lesser exposition of the ancient mysteries.

The tablets translated in this work are ten which were left in the Great Pyramid in the custody of the pyramid priests. The ten are divided into thirteen parts for the sake of convenience. The last two are so great and far-reaching in their import that at present it is forbidden to release them to the world at large. However, in those contained herein are secrets which will prove of inestimable value to the serious student. They should be read, not once, but a hundred times for only thus can the true meaning be revealed. A casual reading will give glimpses of beauty, but more intensive study will open avenues of wisdom to the seeker.

But now a word as to how these mighty secrets came to be revealed to modern man after being hidden so long.

Some thirteen hundred years B.C., Egypt, the ancient Khem, was in turmoil and many delegations of priests were sent to other parts of the world. Among these were some of the pyramid priests who carried with them the Emerald Tablets as a talisman by which they could exercise authority over the less advanced priest-craft of races descended from other Atlantean colonies. The tablets were understood from legend to give the bearer authority from Thoth.

The particular group of priests bearing the tablets emigrated to South America where they found a flourishing race, the Mayas who remembered much of the ancient wisdom. Among these, the priests settled and remained. In the tenth century, the Mayas had thoroughly settled the Yucatan, and the tablets were placed beneath the altar of one of the great temples of the Sun God. After the conquest of the Mayas by the Spaniards, the cities were abandoned and the treasures of the temples forgotten.

It should be understood that the Great Pyramid of Egypt has been and still is a temple of initiation into the mysteries. Jesus, Solomon, Apollonius and others were initiated there. The writer (who has a connection with the Great White Lodge which also works through the pyramid priesthood) was instructed to recover and return to the Great Pyramid the ancient tablets. This, after adventures which need not be detailed here, was accomplished. Before returning them, he was given permission to translate and retain a copy of the wisdom engraved on the tablets. This was done in 1925 and only now has permission been given for part to be published. It is expected that many will scoff. Yet the true student will read between the lines and gain wisdom. If the light is in you, the light which is engraved in these tablets will respond.

Now, a word as to the material aspect of the tablets. They consist of twelve tablets of emerald green, formed from a substance created through alchemical transmutation. They are imperishable, resistant to all elements and substances. In effect, the atomic and cellular structure is fixed, no change ever taking place. In this respect, they violate the material law of ionization. Upon them are engraved characters in the ancient Atlantean language: characters which respond to attuned thought waves, releasing the associated mental vibration in the mind of the reader. The tablets are fastened together with hoops of golden-colored alloy suspended from a rod of the same material. So much for the material appearance. The wisdom contained therein is the foundation of the ancient mysteries. And for the one who reads with open eyes and mind, his wisdom shall be increased a hundred-fold.

Read. Believe or not, but read. And the vibration found therein will awaken a response in your soul!

In Cosmic Harmony,

Doreal, Supreme Voice of the Brotherhood.

Emerald Tablet I: *The History of Thoth the Atlantean*

I, *Thoth, the Atlantean*, master of mysteries, keeper of records, mighty king, magician, living from generation to generation, being about to pass into the *Halls of Amenti*, set down for the guidance of those that are to come after, these records of the mighty wisdom of *Great Atlantis*.

In the great city of *Keor* on the island of *Undal* in a time far past, I began this incarnation. Not as the little men of the present age did the mighty ones of *Atlantis* live and die, but rather from aeon to aeon did they renew their life in the *Halls of Amenti* where the river of life flows eternally onward.

A hundred times ten have I descended the dark way that led into light, and as many times have I ascended from the darkness into the light, my strength and power renewed.

Now for a time I descend, and the men of *Khem* shall know me no more. But in a time yet unborn will I rise again, mighty and potent, requiring an accounting of those left behind me. Then beware, O men of

Khem, if ye have falsely betrayed my teaching, for I shall cast ye down from your high estate into the darkness of the caves from whence ye came. Betray not my secrets to the men of the *North* or the men of the *South* lest my curse fall upon ye. Remember and heed my words, for surely will I return again and require of thee that which ye guard. Aye, even from beyond time and from beyond death will I return, rewarding or punishing as ye have requited your trust. Great were my people in the ancient days, great beyond the conception of the little people now around me; knowing the wisdom of old, seeking far within the heart of infinity knowledge that belonged to *Earth's* youth. Wise were we with the wisdom of the *Children of Light* who dwelt among us. Strong were we with the power drawn from the eternal fire. And of all these, greatest among the children of men was my father, *Thotme*, keeper of the great temple, link between the *Children of Light* who dwelt within the temple and the races of men who inhabited the ten islands. Mouthpiece, after the three, of the *Dweller of Unal*, speaking to the Kings with the voice that must be obeyed.

Grew I there from a child into manhood, being taught by my father the elder mysteries, until in time there grew within the fire of wisdom, until it burst into a consuming flame. Naught desired I but the attainment of wisdom. Until on a great day the command came from the *Dweller of the Temple* that I be brought before him. Few there were among the children of men who had looked upon that mighty face and lived, for not as the sons of men are the *Children of Light* when they are not incarnate in a physical body.

Chosen was I from the sons of men, taught by the *Dweller* so that his purposes might be fulfilled, purposes yet unborn in the womb of time. Long ages I dwelt in the Temple, learning ever and yet ever more wisdom, until I, too, approached the light emitted from the great fire. Taught me he, the path to *Amenti*, the underworld where the great king sits upon his throne of might. Deep I bowed in homage before the *Lords of Life* and the *Lords of Death*, receiving as my gift the key of Life. Free was I of the Halls of *Amenti*, bound not by death to the circle of life. Far to the stars I journeyed until space and time became as naught. Then having drunk deep of the cup of wisdom, I looked into the hearts of men and there found I greater mysteries and was glad. For only in the *Search for Truth* could my *Soul* be stilled and the flame within be quenched.

Down through the ages I lived, seeing those around me taste of the cup of death and return again in the light of life. Gradually from the *Kingdoms of Atlantis* passed waves of consciousness that had been one with me, only to be replaced by spawn of a lower star.

In obedience to the law, the word of the Master grew into flower. Downward into darkness turned the thoughts of the *Atlanteans*, until at last in his wrath arose from his *Agwanti*, the *Dweller*, (this word has no English equivalent; it means a state of detachment) speaking *The Word*, calling the power. Deep in *Earth's* heart, the sons of *Amenti* heard, and hearing, directed the changing of the flower of fire that burns eternally, changing and shifting, using the *Logos*, until that great fire changed its direction.

Over the world then broke the great waters, drowning and sinking, changing *Earth's* balance until only the *Temple of Light* was left standing on the great mountain on *Undal* still rising out of the water; some there were who were living, saved from the rush of the fountains.

Called to me then the Master, saying: "*Gather ye together my people. Take them by the arts ye have learned of far across the waters, until ye reach the land of the hairy barbarians, dwelling in caves of the desert. Follow there the plan that ye know of.*"

Gathered I then my people and entered the great ship of the Master. Upward we rose into the morning. Dark beneath us lay the Temple. Suddenly over it rose the waters. Vanished from Earth, until the time appointed, was the great Temple.

Fast we fled toward the sun of the morning, until beneath us lay the land of the children of *Khem*. Raging, they came with cudgels and spears lifted in anger seeking to slay and utterly destroy the *Sons of Atlantis*. Then raised I my staff and directed a ray of vibration, striking them still in their tracks as fragments of stone of the mountain. Then spoke I to them in words calm and peaceful, telling them of the might of *Atlantis*, saying we were children of the *Sun* and its messengers. Cowed I them by my display of magic-science, until at my feet they groveled, when I released them.

Long dwelt we in the land of *Khem*, long and yet long again. Until obeying the commands of the *Master*, who while sleeping yet lives eternally, I sent from me the *Sons of Atlantis*, sent them in many directions, that from the womb of time wisdom might rise again in her children.

Long time dwelt I in the land of *Khem*, doing great works by the wisdom within me. Upward grew into the light of knowledge the children of *Khem*, watered by the rains of my wisdom. Blasted I then a path to *Amenti* so that I might retain my powers, living from age to age a *Sun of Atlantis*, keeping the wisdom, preserving the records.

Great grew the sons of *Khem*, conquering the people around them, growing slowly upwards in Soul force. Now for a time I go from among them into the dark halls of *Amenti*, deep in the halls of the *Earth*, before the *Lords of the Powers*, face to face once again with the *Dweller*.

Raised I high over the entrance, a doorway, a gateway leading down to *Amenti*. Few there would be with courage to dare it, few pass the portal to dark *Amenti*. Raised over the passage, I, a mighty pyramid, using the power that overcomes *Earth* force (gravity). Deep and yet deeper placed I a force-house or chamber; from it carved I a circular passage reaching almost to the great summit. There in the apex, set the crystal, sending the ray into the "Time-Space", drawing the force from out of the ether, concentrating upon the gateway to *Amenti*. (See The Great Pyramid by Doreal.)

Other chambers I built and left vacant to all seeming, yet hidden within them are the keys to *Amenti*. He who in courage would dare the dark realms, let him be purified first by long fasting. Lie in the sarcophagus of stone in my chamber. Then to reveal I to him the great mysteries. Soon shall he follow to where I shall meet him, even in the darkness of Earth shall I meet him, I, *Thoth, Lord of Wisdom*, meet him and hold him and dwell with him always.

Built I the *Great Pyramid*, patterned after the pyramid of earth force, burning eternally so that it, too, might remain through the ages. In it, I built my knowledge of "Magic-Science" so that it might be here when again I return from *Amenti*. Aye, while I sleep in the *Halls of Amenti*, my Soul roaming free will incarnate, dwell among men in this form or another. (*Hermes, thrice-born.*)

Emissary on Earth am I of the *Dweller*, fulfilling his commands so man might be lifted. Now return I to the *Halls of Amenti*, leaving behind me some of my wisdom. Preserve ye and keep ye the command of the *Dweller*: Lift ever upwards your eyes toward the light. Surely in time, ye are one with the *Master*, surely by right ye are one with the *Master*, surely by right ye are one with the *All*.

Now I depart from ye. Know my commandments, keep them and be them, and I will be with you, helping and guiding you into the Light.

Now before me opens the portal. Go I down into the darkness of night.

Emerald Tablet II: *The Halls of Amenti*

Deep in the *Earth's* heart lie the *Halls of Amenti*, far beneath the islands of sunken *Atlantis*, *Halls of the Dead* and halls of the living, bathed in the fire of the infinite *ALL*.

Far in a past time, lost in the space-time, the *Children of Light* looked down on the world. See the children of men in their bondage, bound by the force that came from beyond. Knew they that only by freedom from bondage could man ever rise from the Earth to the Sun. Down they descended and created bodies, taking the semblance of men as their own. The masters of everything said after their forming: "We are they who were formed from the space-dust, partaking of life from the infinite *ALL*; living in the world as children of men, like and yet unlike the children of men."

Then for a dwelling place, far beneath the earth crust, blasted great spaces they by their power, spaces apart from the children of men. Surrounded them by forces and power, shielded from harm they the *Halls of the Dead*.

Side by side then, placed they other spaces, filled them with *Life* and with *Light* from above. Builded they then the *Halls of Amenti*, that they might dwell eternally there living with life to eternity's end.

Thirty and two were there of the children, sons of *Light* who had come among men, seeking to free from the bondage of darkness those who were bound by the force from beyond.

Deep in the *Halls of Life* grew a flower, flaming, expanding, driving backward the night. Placed in the center, a ray of great potency, *Life* giving, *Light* giving, filling with power all who came near it. Placed they around it thrones, two and thirty, places for each of the *Children of Light*, placed so that they were bathed in the radiance, filled with the *Life* from the eternal *Light*. There time after time placed they their first created bodies so that they might be filled with the *Spirit of Life*. One hundred years out of each thousand must the *Life-giving Light* flame forth on their bodies. Quickening, awakening the *Spirit of Life*.

There in the circle from aeon to aeon, sit the *Great Masters*, living a life not known among men. There in the *Halls of Life* they lie sleeping; free flows their Soul through the bodies of men. Time after time, while their bodies lie sleeping, incarnate they in the bodies of men. Teaching and guiding onward and upward, out of the darkness into the *Light*. There in the *Hall of Life*, filled with their wisdom, known not to the races of man, living forever beneath the cold fire of life, sit the *Children of Light*. Times there are when they awaken, come from the depths to be lights among men, infinite they among finite.

He who by progress has grown from the darkness, lifted himself from the night into light, free is he made of the *Halls of Amenti*, free of the *Flower of Light and of Life*. Guided he then, by wisdom and knowledge,

passes from man, to the *Master of Life*. There he may dwell as one with the *Masters*, free from the bonds of the darkness of night.

Seated within the flower of radiance sit seven Lords from the *Space-Time* above us, helping and guiding through infinite Wisdom, the pathway through time of the children of men. Mighty and strange, they, veiled with their power, silent, all-knowing, drawing the *Life* force, different yet one with the children of men. Aye, different, and yet one with the *Children of Light*.

Custodians and watchers of the force of man's bondage, ready to loose when the light has been reached. First and most mighty, sits the *Veiled Presence, Lord of Lords*, the infinite *Nine*, over the others from each *Cosmic* cycle, weighing and watching the progress of men.

Under *HE*, sit the *Lords of the Cycles; Three, Four, Five, and Six, Seven, Eight*, each with his mission, each with his power, guiding, directing the destiny of man. There sit they, mighty and potent, free of all time and space. Not of this world they, yet akin to it, *Elder Brothers* they, of the children of men. Judging and weighing, they with their wisdom, watching the progress Light among men.

There before them was I led by the *Dweller*, watched him blend with *ONE* from above. Then from *HE* came forth a voice saying: "Great art thou, Thoth, among children of men. Free henceforth of the Halls of Amenti, Master of Life among children of men. Taste not of death except as thou will it, drink thou of Life to Eternity's end. Henceforth forever is Life, thine for the taking. Henceforth is Death at the call of thy hand. Dwell here or leave here when thou desireth, free is Amenti to the Sun of man. Take thou up Life in what form thou desireth, Child of the Light that has grown among men. Choose thou thy work, for all souls must labor, never be free from the pathway of Light. One step thou has gained on the long pathway upward, infinite now is the mountain of Light. Each step thou taketh but heightens the mountain; all of thy progress but lengthens the goal. Approach ye ever the infinite Wisdom, ever before thee recedes the goal. Free are ye made now of the Halls of Amenti to walk hand in hand with the Lords of the world, one in one purpose, working together, bringers of Light to the children of men."

Then from his throne came one of the *Masters*, taking my hand and leading me onward, through all the *Halls* of the deep hidden land. Led he me through the *Halls of Amenti*, showing the mysteries that are known not to man. Through the dark passage, downward he led me into the *Hall* where sits the dark *Death*. Vast as space lay the great *Hall* before me, walled by darkness but yet filled with *Light*.

Before me arose a great throne of darkness, veiled on it seated a figure of night. Darker than darkness sat the great figure, dark with a darkness not of the night. Before it then paused the *Master*, speaking *The Word* that brings about *Life*, saying: "Oh, master of darkness, guide of the way from Life unto Life, before thee I bring a Sun of the morning. Touch him not ever with the power of night. Call not his flame to the darkness of night. Know him, and see him, one of our brothers, lifted from darkness into the Light. Release thou his flame from its bondage, free let it flame through the darkness of night."

Raised then the hand of the figure, forth came a flame that grew clear and bright. Rolled back swiftly the curtain of darkness, unveiled the *Hall* from the darkness of night. Then grew in the great space before me, flame after flame, from the veil of the night. Uncounted millions leaped they before me, some flaming forth as flowers of fire. Others there were that shed a dim radiance, glowing but faintly from out of the night. Some there were that faded swiftly; others that grew from a small spark of light. Each surrounded by its dim veil of darkness, yet flaming with the light that could never be quenched. Coming and going like fireflies in springtime, filled they the space with Light and with Life.

Then spoke a voice, mighty and solemn, saying: "These are lights that are souls among men, growing and fading, existing forever, changing yet living, through death into life. When they have bloomed into flower, reached the zenith of growth in their life, swiftly then send I my veil of darkness, shrouding and changing to new forms of life. Steadily upward throughout the ages, growing, expanding into yet greater flame, lighting the darkness with yet greater power, quenched yet unquenched by the veil of the night. So grows the soul of man ever upward, quenched yet unquenched by the darkness of night.

I, Death, come, and yet I remain not, for life eternal exists in the All; only an obstacle, I in the pathway, quick to be conquered by the infinite light. Awaken, O flame that burns ever inward, flame forth and conquer the veil of the night."

Then in the midst of the flames in the darkness grew there one that drove forth the night, flaming, expanding, ever brighter, until at last was nothing but Light. Then spoke my guide, the voice of the master: "See your own soul as it grows in the light, free now forever from the Lord of the night."

Forward he led me through many great spaces filled with the mysteries of the *Children of Light*; mysteries that man may never yet know of until he, too, is a *Sun of the Light*. Backward then *HE* led me into the *Light* of the *Hall of the Light*. Knelt I then before the great *Masters, Lords of ALL* from the cycles above.

Spoke *HE* then with words of great power saying: "Thou has been made free of the Halls of Amenti. Choose thou thy work among the children of men."

Then spoke I: "O, great master, let me be a teacher of men, leading them onward and upward until they too, are lights among men; freed from the veil of the night that surrounds them, flaming with light that shall shine among men."

Spoke to me then the voice: "Go, as ye will. So be it decreed. Master are ye of your destiny, free to take or reject at will. Take ye the power, take ye the wisdom. Shine as a light among the children of men."

Upward then, led me the *Dweller*. Dwelt I again among children of men, teaching and showing some of my wisdom; Sun of the Light, a fire among men.

Now again I tread the path downward, seeking the light in the darkness of night. Hold ye and keep ye, preserve my record, guide shall it be to the children of men.

Emerald Tablet 3: *The Key of Wisdom*

I, Thoth, the Atlantean, give of my wisdom, give of my knowledge, give of my power. Freely I give to the children of men. Give that they, too, might have wisdom to shine through the world from the veil of the night. Wisdom is power and power is wisdom, one with each other, perfecting the whole. Be thou not proud, O man, in thy wisdom. Discourse with the ignorant as well as the wise. If one comes to thee full of knowledge, listen and heed, for wisdom is all. Keep thou not silent when evil is spoken for Truth like the sunlight shines above all. He who over-steppeth the Law shall be punished, for only through Law comes the freedom of men. Cause thou not fear for fear is a bondage, a fetter that binds the darkness to men. Follow thine heart during thy lifetime. Do thou more than is commanded of thee. When thou hast gained riches, follow thou thine heart, for all these are of no avail if thine heart be weary. Diminish thou not the time of following thine heart. It is abhorred of the soul. They that are guided go not astray, but they that are lost cannot find a straight path. If thou go among men, make for thyself, Love, the beginning and end of the heart. If one cometh unto thee for council, let him speak freely, that the thing for which he hath come to thee may be done. If he hesitates to open his heart to thee, it is because thou, the judge, doeth the wrong. Repeat thou not extravagant speech, neither listen thou to it, for it is the utterance of one not in equilibrium. Speak thou not of it, so that he before thee may know wisdom. Silence is of great profit. An abundance of speech profiteth nothing. Exalt not thine heart above the children of men, lest it be brought lower than the dust. If thou be great among men, be honored for knowledge and gentleness. If thou seeketh to know the nature of a friend, ask not his companion, but pass a time alone with him. Debate with him, testing his heart by his words and his bearing. That which goeth into the store-house must come forth, and the things that are thine must be shared with a friend.

Knowledge is regarded by the fool as ignorance, and the things that are profitable are to him hurtful. He liveth in death. It is therefore his food. The wise man lets his heart overflow but keeps silent his mouth. O man, list to the voice of wisdom; list to the voice of light. Mysteries there are in the Cosmos that unveiled fill the world with their light. Let he who would be free from the bonds of darkness first divine the material from the immaterial, the fire from the earth; for know ye that as earth descends to earth, so also fire ascends unto fire and becomes one with fire. He who knows the fire that is within himself shall ascend unto the eternal fire and dwell in it eternally. Fire, the inner fire, is the most potent of all force, for it overcometh all things and penetrates to all things of the Earth. Man supports himself only on that which resists. So Earth must resist man else he existeth not. All eyes do not see with the same vision, for to one an object appears of one form and color and to a different eye of another. So also the infinite fire, changing from color to color, is never the same from day to day.

Thus, speak I, THOTH, of my wisdom, for a man is a fire burning bright through the night; never is quenched in the veil of the darkness, never is quenched by the veil of the night. Into men's hearts, I looked by my wisdom, found them not free from the bondage of strife. Free from the toils, thy fire, O my brother, lest it be buried in the shadow of night! Hark ye, O man, and list to this wisdom: where do name and form cease? Only in consciousness, invisible, an infinite force of radiance bright. The forms that ye create by brightening they vision are truly effects that follow thy cause. Man is a star bound to a body, until in the end, he is freed through his strife. Only by struggle and toiling thy utmost shall the star within thee bloom out in new life. He who knows the commencement of all things, free is his star from the realm of night. Remember, O man, that all which exists is only another form of that which exists not. Everything that has being is passing into yet other being and thou thyself are not an exception. Consider the Law, for all is Law. Seek not that which is not of the Law, for such exists only in the illusions of the senses.

Wisdom cometh to all her children even as they cometh unto wisdom. All through the ages, the light has

been hidden. Awake, O man, and be wise. Deep in the mysteries of life have I traveled, seeking and searching for that which is hidden. List ye, O man, and be wise.

Far 'neath the earth crust, in the Halls of Amenti, mysteries I saw that are hidden from men. Oft have I journeyed the deep hidden passage, looked on the Light that is Life among men. There 'neath the flowers of Life ever living, searched I the hearts and the secrets of men. Found I that man is but living in darkness, light of the great fire is hidden within. Before the Lords of hidden Amenti learned I the wisdom I give unto men. Masters are they of the great Secret Wisdom, brought from the future of infinity's end. Seven are they, the Lords of Amenti, overlords they of the Children of Morning, Suns of the cycles, Masters of Wisdom. Formed are not they as the children of men? THREE, FOUR, FIVE AND SIX, SEVEN, EIGHT, NINE are the titles of the Masters of men. Far from the future, formless yet forming, came they as teachers for the children of men. Live they forever, yet not of the living, bound not to life and yet free from death. Rule they forever with infinite wisdom, bound yet not bound to the dark Halls of Death. Life they have in them, yet life that is not life, free from all are the Lords of the ALL. Forth from them came forth the Logos, instruments they of the power o'er all. Vast is their countenance, yet hidden in smallness, formed by a forming, known yet unknown. THREE holds the key of all hidden magic, creator he of the halls of the Dead; sending forth power, shrouding with darkness, binding the souls of the children of men; sending the darkness, binding the soul force; director of negative to the children of men. FOUR is he who looses the power. Lord, he, of Life to the children of men. Light is his body, flame is his countenance; freer of souls to the children of men. FIVE is the master, the Lord of all magic - Key to The Word that resounds among men. SIX is the Lord of Light, the hidden pathway, path of the souls of the children of men. SEVEN is he who is Lord of the vastness, master of Space and the key of the Times. EIGHT is he who orders the progress; weighs and balances the journey of men. NINE is the father, vast he of countenance, forming and changing from out of the formless. Meditate on the symbols I give thee. Keys are they, though hidden from men.

Reach ever upward, O Soul of the morning. Turn thy thoughts upward to Light and to Life. Find in the keys of the numbers I bring thee, light on the pathway from life unto life. Seek ye with wisdom. Turn thy thoughts inward. Close not thy mind to the flower of Light. Place in thy body a thought-formed picture. Think of the numbers that lead thee to Life. Clear is the pathway to he who has wisdom. Open the door to the Kingdom of Light. Pour forth thy flame as a Sun of the morning. Shut out the darkness and live in the day. Take thee, O man! As part of thy being, the Seven who are but are not as they seem. Opened, O man! Have I my wisdom. Follow the path in the way I have led. Masters of Wisdom, SUN of the MORNING LIGHT and LIFE to the children of men.

Emerald Tablet 4: *The Space Born*

List ye, O man, to the voice of wisdom, list to the voice of THOTH, the Atlantean. Freely I give to thee of my wisdom, gathered from the time and space of this cycle; master of mysteries, SUN of the morning, living forever, a child of the LIGHT, shining with brightness, star of the morning, THOTH the teacher of men, is of ALL. Long time ago, I in my childhood, lay 'neath the stars on long-buried ATLANTIS, dreaming of mysteries far above men. Then in my heart grew there a great longing to conquer the pathway that led to the stars. Year after year, I sought after wisdom, seeking new knowledge, following the way, until at last my SOUL, in great travail, broke from its bondage and bounded away. Free was I from the bondage of earth-men.

Free from the body, I flashed through the night. Unlocked at last for me was the star-space. Free was I from the bondage of night. Now to the end of space sought I wisdom, far beyond knowledge of finite man. Far into space, my SOUL traveled freely into infinity's circle of light. Strange, beyond knowledge, were some of the planets, great and gigantic, beyond dreams of men. Yet found I Law, in all of its beauty, working through and among them as here among men. Flashed forth my soul through infinity's beauty, far through space I flew with my thoughts. Rested I there on a planet of beauty. Strains of harmony filled all the air. Shapes there were, moving in Order, great and majestic as stars in the night; mounting in harmony, ordered equilibrium, symbols of the Cosmic, like unto Law.

Many the stars I passed in my journey, many the races of men on their worlds; some reaching high as stars of the morning, some falling low in the blackness of night. Each and all of them struggling upward, gaining the heights and plumbing the depths, moving at times in realms of brightness, living through darkness, gaining the Light. Know, O man, that Light is thine heritage. Know that darkness is only a veil. Sealed in thine heart is brightness eternal, waiting the moment of freedom to conquer, waiting to rend the veil of the night. Some I found who had conquered the ether. Free of space were they while yet they were

men. Using the force that is the foundation of ALL things, far in space constructed they a planet, drawn by the force that flows through the ALL; condensing, coalescing the ether into forms, that grew as they willed. Outstripping in science, they, all of the races, mighty in wisdom, sons of the stars. Long time I paused, watching their wisdom. Saw them create from out of the ether cities gigantic of rose and gold. Formed forth from the primal element, base of all matter, the ether far flung. Far in the past, they had conquered the ether, freed themselves from the bondage of toil; formed in heir mind only a picture and swiftly created, it grew. Forth then, my soul sped, throughout the Cosmos, seeing ever, new things and old; learning that man is truly space-born, a Sun of the Sun, a child of the stars. Know ye, O man, whatever from ye inhabit, surely it is one with the stars.

Thy bodies are nothing but planets revolving around their central suns. When ye have gained the light of all wisdom, free shall ye be to shine in the ether -- one of the Suns that light outer darkness -- one of the space-born grown into Light. Just as the stars in time lose their brilliance, light passing from them in to the great source, so, O man, the soul passes onward, leaving behind the darkness of night. Formed forth ye, from the primal ether, filled with the brilliance that flows from the source, bound by the ether coalesced around, yet ever it flames until at last it is free.

Lift up your flame from out of the darkness, fly from the night and ye shall be free. Traveled I through the space-time, knowing my soul at last was set free, knowing that now might I pursue wisdom. Until at last, I passed to a plane, hidden from knowledge, known not to wisdom, extension beyond all that we know. Now, O man, when I had this knowing, happy my soul grew, for now I was free. Listen, ye space-born, list to my wisdom: know ye not that ye, too, will be free. List ye again, O man, to my wisdom, that hearing, ye too, might live and be free. Not of the earth are ye -- earthy, but child of the Infinite Cosmic Light. Know ye not, O man, of your heritage? Know ye not ye are truly the Light? Sun of the Great Sun, when ye gain wisdom, truly aware of your kinship with Light. Now, to ye, I give knowledge, freedom to walk in the path I have trod, showing ye truly how by my striving, I trod the path that leads to the stars. Hark ye, O man, and know of thy bondage, know how to free thyself from the toils. Out of the darkness shall ye rise upward, one with the Light and one with the stars. Follow ye ever the path of wisdom. Only by this can ye rise from below. Ever man's destiny leads him onward into the Curves of Infinity's ALL. Know ye, O man, that all space is ordered. Only by Order are ye One with the ALL. Order and balance are the Law of the Cosmos. Follow and ye shall be One with the ALL. He who would follow the pathway of wisdom, open must be to the flower of life, extending his consciousness out of the darkness, flowing through time and space in the ALL.

Deep in the silence, first ye must linger until at last ye are free from desire, free from the longing to speak in the silence. Conquer by silence, the bondage of words. Abstaining from eating until we have conquered desire for food, that is bondage of soul. Then lie ye down in the darkness. Close ye your eyes from the rays of the Light. Centre thy soul-force in the place of thine consciousness, shaking it free from the bonds of the night. Place in thy mind-place the image thou desireth. Picture the place thou desireth to see. Vibrate back and forth with thy power. Loosen the soul from out of its night. Fiercely must thou shake with all of thy power until at last thy soul shall be free. Mighty beyond words is the flame of the Cosmic, hanging in planes, unknown to man; mighty and balanced, moving in Order, music of harmonies, far beyond man. Speaking with music, singing with color, flame from the beginning of Eternity's ALL. Spark of the flame art thou, O my children, burning with color and living with music. List to the voice and thou shalt be free. Consciousness free is fused with the Cosmic, One with the Order and Law of the ALL. Knew ye not man, that out of the darkness, Light shall flame forth, a symbol of ALL. Pray ye this prayer for attaining or wisdom. Pray for the coming of Light to the ALL:

Mighty SPIRIT of LIGHT that shines through the Cosmos, draw my flame closer in harmony to thee. Lift up my fire from out of the darkness, magnet of fire that is One with the ALL. Lift up my soul, thou might and potent. Child of the Light, turn not away. Draw me in power to melt in thy furnace; One with all things and all things in One, fire of the life-strain and One with the Brain.

When ye have freed thy soul from its bondage, know that for ye the darkness is gone. Ever through space ye may seek wisdom, bound not be fetters forged in the flesh. Onward and upward into the morning, free flash, O Soul, to the realms of Light. Move thou in Order, move thou in Harmony, freely shalt move with the Children of Light. Seek ye and know ye, my KEY of Wisdom. Thus, O man, ye shall surely be free.

Emerald Tablet 5: *The Dweller of Unal*

Oft dream I of buried Atlantis,
lost in the ages that have passed into night.
Aeon on aeon thou existed in beauty,
a light shining through the darkness of night.

Mighty in power, ruling the earth-born,
Lord of the Earth in Atlantis' day.

King of the nations, master of wisdom,
LIGHT through SUNTAL,
Keeper of the way,
dwelt in his TEMPLE,
the MASTER of UNAL,
LIGHT of the Earth in Atlantis' day.

Master, HE, from a cycle beyond us,
living in bodies as one among men.

Not as the earth-born,
HE from beyond us,
SUN of a cycle, advanced beyond men.

Know ye, O man, that HORLET the Master,
was never one with the children of men.

Far in the past time when Atlantis first grew as a power,
appeared there one with the KEY of WISDOM,
showing the way of LIGHT to all.

Showed he to all men the path of attainment,
way of the Light that flows among men.
Mastering darkness, leading the MAN-SOUL,
upward to heights that were One with the Light.

Divided the Kingdoms, HE into sections.

Ten were they, ruled by children of men.

Upon another, built HE a TEMPLE,
built but not by the children of men.

Out of the ETHER called HE its substance,
molded and formed by the power of YTOLAN
into the forms HE built with His mind.

Mile upon mile it covered the island,

space upon space it grew in its might.

Black, yet not black, but dark like the space-time,
deep in its heart the ESSENCE of LIGHT.

Swiftly the TEMPLE grew into being,
molded and shaped by the WORD of the DWELLER,
called from the formless into a form.

Built HE then, within it, great chambers,
filled them with forms called forth from the ETHER,
filled them with wisdom called forth by His mind.

Formless was HE within his TEMPLE,
yet was HE formed in the image of men.

Dwelling among them yet not of them,
strange and far different
was HE from the children of men.

Chose HE then from among the people,
THREE who became his gateway.

Choose HE the THREE from the Highest
to become his links with Atlantis.

Messengers they, who carried his council,
to the kings of the children of men.

Brought HE forth others and taught them wisdom;
teachers, they, to the children of men.
Placed HE them on the island of UNDAL to stand as
teachers of LIGHT to men.

Each of those who were thus chosen,
taught must he be for years five and ten.

Only thus could he have understanding to bring LIGHT to the children of men. Thus there came into being the Temple, a dwelling place for the Master of men. I, THOTH, have ever sought wisdom, searching in darkness and searching in Light. Long in my youth I traveled the pathway, seeking ever new knowledge to gain. Until after much striving, one of the THREE, to me brought the LIGHT. Brought HE to me the commands of the DWELLER, called me from the darkness into the LIGHT. Brought HE me, before the DWELLER, deep in the Temple before the great FIRE. There on the great throne, beheld I, the DWELLER, clothed with the LIGHT and flashing with fire. Down I knelt before that great wisdom, feeling the LIGHT flowing through me in waves. Heard I then the voice of the DWELLER: "O darkness, come into the Light. Long have ye sought the pathway to LIGHT. Each soul on earth that loosens its fetters, shall soon be made free from the bondage of night. Forth from the darkness have ye arisen, closer approached the Light of your goal. Here ye shall dwell as one of my children, keeper of records gathered by wisdom, instrument thou of the LIGHT from beyond. Ready by thou made to do what is needed, preserver of

wisdom through the ages of darkness, that shall come fast on the children of men. Live thee here and drink of all wisdom. Secrets and mysteries unto thee shall unveil."

Then answered I, the MASTER OF CYCLES, saying: "O Light, that descended to men, give thou to me of thy wisdom that I might be a teacher of men. Give thou of thy LIGHT that I may be free." Spoke then to me again, the MASTER: "Age after age shall ye live through your wisdom, Aye, when o'er Atlantis the ocean waves roll, holding the Light, though hidden in darkness, ready to come when e'er thou shalt call. Go thee now and learn greater wisdom. Grow thou through LIGHT to Infinity's ALL." Long then dwelt I in the Temple of the DWELLER until at last I was One with the LIGHT. Followed I then the path to the star planes, followed I then the pathway to LIGHT. Deep into Earth's heart I followed the pathway, learning the secrets, below as above; learning the pathway to the HALLS of AMENTI; learning the LAW that balances the world. To Earth's hidden chambers pierced I by my wisdom, deep through the Earth's crust, into the pathway, hidden for ages from the children of men. Unveiled before me, ever more wisdom until I reached a new knowledge: found that all is part of an ALL, great and yet greater than all that we know. Searched I Infinity's heart through all the ages. Deep and yet deeper, more mysteries I found. Now, as I look back through the ages, know I that wisdom is boundless, ever grown greater throughout the ages, One with Infinity's greater than all. Light there was in ancient ATLANTIS. Yet, darkness, too, was hidden in all. Fell from the Light into the darkness, some who had risen to heights among men. Proud they became because of their knowledge, proud were they of their place among men. Deep delved they into the forbidden, opened the gateway that led to below. Sought they to gain ever more knowledge but seeking to bring it up from below.

He who descends below must have balance, else he is bound by lack of our Light. Opened, they then, by their knowledge, pathways forbidden to man. But, in His Temple, all-seeing, the DWELLER, lay in his AGWANTI, while through Atlantis, His soul roamed free. Saw HE the Atlanteans, by their magic, opening the gateway that would bring to Earth a great woe. Fast fled His soul then, back to His body. Up HE arose from His AGWANTI. Called HE the Three mighty messengers. Gave the commands that shattered the world. Deep 'neath Earth's crust to the HALLS of AMENTI, swiftly descended the DWELLER. Called HE then on the powers the Seven Lords wielded; changed the Earth's balance. Down sank Atlantis beneath the dark waves. Shattered the gateway that had been opened; shattered the doorway that led down below. All of the islands were shattered except UNAL, and part of the island of the sons of the DWELLER. Preserved HE them to be the teachers, Lights on the path for those to come after, Lights for the lesser children of men. Called HE then, I THOTH, before him, gave me commands for all I should do, saying; *Take thou, O THOTH, all of your wisdom. Take all your records, Take all your magic. Go thou forth as a teacher of men. Go thou forth reserving the records until in time LIGHT grows among men. LIGHT shalt thou be all through the ages, hidden yet found by enlightened men. Over all Earth, give WE ye power, free thou to give or take it away. Gather thou now the sons of Atlantis. Take them and flee to the people of the rock caves. Fly to the land of the Children of KHEM.*

Then gathered I the sons of Atlantis. Into the spaceship I brought all my records, brought the records of sunken Atlantis. Gathered I all of my powers, instruments many of mighty magic. Up then we rose on wings of the morning. High we arose above the Temple, leaving behind the Three and DWELLER, deep in the HALLS 'neath the Temple, closing the pathway to the LORDS of the Cycles. Yet ever to him who has knowing, open shall be the path to AMENTI. Fast fled we then on the wings of the morning, fled to the land of the children of KHEM. There by my power, I conquered and ruled them. Raised I to LIGHT, the children of KHEM. Deep 'neath the rocks, I buried my spaceship, waiting the time when man might be free. Over the spaceship, erected a marker in the form of a lion yet like unto man. There 'neath the image rests yet my spaceship, forth to be brought when need shall arise. Know ye, O man, that far in the future, invaders shall come from out of the deep. Then awake, ye who have wisdom. Bring forth my ship and conquer with ease. Deep 'neath the image lies my secret. Search and find in the pyramid I built. Each to the other is the Keystone; each the gateway that leads into LIFE. Follow the KEY I leave behind me. Seek and the doorway to LIFE shall be thine. Seek thou in my pyramid, deep in the passage that ends in a wall. Use thou the KEY of the SEVEN, and open to thee the pathway will fall. Now unto thee I have given my wisdom. Now unto thee I have given my way. Follow the pathway. Solve thou my secrets. Unto thee I have shown the way.

Emerald Tablet 6: The Key of Magic

Hark ye, O man, to the wisdom of magic.
Hark the knowledge of powers forgotten.
Long, ago in the days of the first man,
warfare began between darkness and light.
Man, then as now,
were filled with both darkness and light;
and while in some darkness hell sway,
in other light filled the soul.

Aye, age old in this warfare,
the eternal struggle between darkness and light.
Fiercely is it fought all through the ages,
using strange powers hidden to man.

Adepts has there been filled with the blackness,
struggling always against the light;
but others there are who, filled with brightness,
have ever conquered the darkness of night.
Where e'er ye may be in all ages and plane,
surely, ye shall know of the battle with night.
Long ages ago,
The SUNS of the Morning
descending, found the world filled with night,
there in that past, begun the struggle,
the age old Battle Darkness & Light.

Many in the time were so filled with darkness
that only feebly flamed the light from the night.

Some they were, masters of darkness, who sought
to fill all with their darkness:
Sought to draw others into their night.
Fiercely withstood they, the masters of brightness:
fiercely fought they from the darkness of night
Sought ever to tighten the fetters,
the chains that bind men to the darkness of night.
Used they always the dark magic,
brought into men by the power of darkness.
magic that enshrouded man's soul with darkness.

Banded together as in order,
BROTHERS OF DARKNESS,
they through the ages,
antagonist they to the children of men.
Walked they always secret and hidden,
found, yet not found by the children of man.

Forever, they walked and worked in darkness,
hiding from the light in the darkness of night.
Silently, secretly use they their power,
enslaving and binding the soul of men.

Unseen they come, and unseen they go.
Man, in his ignorance calls THEM from below.

Dark is the way of the DARK BROTHERS travel,
dark of the darkness not of the night,
traveling o'er Earth
they walk through man's dreams.
Power they have gained
from the darkness around them
to call other dwellers from out of their plane,
in ways that are dark and unseen by man.
Into man's mind-space reach the DARK BROTHERS.

Around it, they close the veil of their night.
There through it's lifetime
that soul dwells in bondage,
bound by the fetters of the VEIL of the night.
Mighty are they in the forbidden knowledge
forbidden because it is one with the night.

Hark ye O old man and list to my warning:
be ye free from the bondage of night.
Surrender not your soul to the BROTHERS OF DARKNESS.
Keep thy face ever turned towards the Light.
Know ye not, O man, that your sorrow,
only has come through the Veil of the night.
Aye man, heed ye my warning:
strive ever upward,
turn your soul toward the LIGHT.
The BROTHERS OF DARKNESS seek for their brothers
those who traveled the pathway of LIGHT.
For well know they that those who have traveled
far towards the Sun in their pathway of LIGHT
have great and yet greater power
to bind with darkness the children of LIGHT.

List ye, O man, to he who comes to you.
But weigh in the balance if his words be of LIGHT.
For many there are who walk in DARK BRIGHTNESS
and yet are not the children of LIGHT.

Easy it is to follow their pathway,
easy to follow the path that they lead.
But yet O man, heed ye my warning:
Light comes only to him who strives.
Hard is the pathway that leads to the WISDOM,
hard is the pathway that leads to the LIGHT.
Many shall ye find, the stones in your pathway:
many the mountains to climb toward the LIGHT.

Yet know ye, O man, to him that o'ercometh,
free will he be of the pathway of Light.
For ye know, O man,
in the END light must conquer
and darkness and night be banished from Light.

Listen, O man, and heed ye this wisdom;
even as darkness, so is the LIGHT.

When darkness is banished and all Veils are rended,
out there shall flash from the darkness, the LIGHT.

Even as exist among men the DARK BROTHERS,
so there exists the BROTHERS OF LIGHT.
Antagonists they of the BROTHERS OF DARKNESS,
seeking to free men from the night.
Powers have they, mighty and potent.
Knowing the LAW, the planets obey.
Work they ever in harmony and order,
freeing the man-soul from its bondage of night.
Secret and hidden, walk they also.
Known not are they to the children of men.
Ever have THEY fought the DARK BROTHERS,
conquered and conquering time without end.
Yet always LIGHT shall in the end be master,
driving away the darkness of night.

Aye, man, know ye this knowing:
always beside thee walk the Children of Light.

Masters they of the SUN power,
ever unseen yet the guardians of men.
Open to all is their pathway,
open to he who will walk in the LIGHT.
Free are THEY of DARK AMENTI,
free of the HALLS, where LIFE reigns supreme.

SUNS are they and LORDS of the morning,
Children of Light to shine among men.
Like man are they and yet are unlike,
Never divided were they in the past.
ONE have they been in ONENESS eternal,
throughout all space since the beginning of time.
Up did they come in Oneness with the ALL ONE,
up from the first-space, formed and unformed.

Given to man have they secrets
that shall guard and protect him from all harm.
He who would travel the path of the master,
free must he be from the bondage of night.
Conquer must he the formless and shapeless,
conquer must he the phantom of fear.
Knowing, must he gain of all of the secrets,
travel the pathway that leads through the darkness,
yet ever before him keep the light of his goal.
Obstacles great shall he meet in the pathway,
yet press on to the LIGHT of the SUN.

Hear ye, O Man, the SUN is the symbol
of the LIGHT that shines at the end of thy road.
Now to thee give I the secrets:
now to meet the dark power,
meet and conquer the fear from the night.
Only by knowing can ye conquer,
Only by knowing can ye have LIGHT.

Now I give unto thee the knowledge,
known to the MASTERS,
the knowing that conquers all the dark fears.
Use this, the wisdom I give thee.
MASTER thou shalt be of THE BROTHERS OF NIGHT.

*When unto thee comes a feeling,
drawing thee nearer to the darker gate,
examine thine heart and find if the feeling
thou hast has come from within.
If thou shalt find the darkness thine own thoughts,
banish them forth from the place in thy mind.
Send through thy body a wave of vibration,
irregular first and regular second,
repeating time after time until free.
Start the WAVE FORCE in thy BRAIN CENTER.
Direct it in waves from thine head to thy foot.*

But if thou findest thine heart is not darkened,
be sure that a force is directed to thee.
Only by knowing can thou overcome it.
Only by wisdom can thou hope to be free.
Knowledge brings wisdom and wisdom is power.
Attain and ye shall have power o'er all.

*Seek ye first a place bound by darkness.
Place ye a circle around about thee.
Stand erect in the midst of the circle.
Use thou this formula, and you shalt be free.
Raise thou thine hands to the dark space above thee.
Close thou thine eyes and draw in the LIGHT.
Call to the SPIRIT OF LIGHT through the Space-Time,
using these words and thou shalt be free:
"Fill thou my body, O SPIRIT OF Life,
fill thou my body with SPIRIT OF LIGHT.
Come from the FLOWER
that shines through the darkness.
Come from the HALLS where the Seven Lords rule.
Name them by name, I, the Seven:
THREE, FOUR, FIVE,
and SIX, SEVEN, EIGHT--Nine.
By their names I call them to aid me,
free me and save me from the darkness of night:
UNTANAS, QUERTAS, CHIETAL,
and GOYANA, HUERTAL, SEMVETA--ARDAL.
By their names I implore thee,
free me from darkness
and fill me with LIGHT*

Know ye, O man, that when ye have done this,
ye shall be free from the fetters that bind ye,
cast off the bondage of the brothers of night.
See ye not that the names have the power
to free by vibration the fetters that bind?
Use them at need to free thou thine brother
so that he, too, may come forth from the night.

Thou, O man, art thy brother's helper.
Let him not lie in the bondage of night.

Now unto thee, give I my magic.
Take it and dwell on the pathway of LIGHT.

LIGHT unto thee, LIFE unto thee,
SUN may thou be on the cycle above.

Emerald Tablet 7: *The Seven Lords*

Hark ye O man, and list to my Voice.
Open thy mind-space and drink of my wisdom.
Dark is the pathway of LIFE that ye travel.
Many the pitfalls that lie in thy way.
Seek ye ever to gain greater wisdom.
Attain and it shall be light on thy way.

Open thy SOUL, O man, to the Cosmic
and let it flow in as one with thy SOUL.
LIGHT is eternal and darkness is fleeting.
Seek ye ever, O man, for the LIGHT.
Know ye that ever as Light fills thy being,
darkness for thee shall soon disappear.

Open thy souls to the BROTHERS OF BRIGHTNESS.
Let them enter and fill thee with LIGHT.
Lift up thine eyes to the LIGHT of the Cosmos.
Keep thou ever thy face to the goal.
Only by gaining the light of all wisdom,
art thou one with the Infinite goal.
Seek ye ever the Oness eternal.
Seek ever the Light into One.

Hear ye, O man, list to my Voice
singing the song of Light and of Life.
throughout all space, Light is prevalent,
encompassing ALL with its banners of flames.
Seek ye forever in the veil of the darkness,
somewhere ye shall surely find Light.
Hidden and buried, lost to man's knowledge,
deep in the finite the Infinite exists.
Lost, but existing,
flowing through all things,
living in ALL is the INFINITE BRAIN.

In all space, there is only ONE wisdom.
Through seeming decided, it is ONE in the ONE.
All that exists comes forth from the LIGHT,
and the LIGHT comes forth from the ALL.

Everything created is based upon ORDER:
LAW rules the space where the INFINITE dwells.
Forth from equilibrium came the great cycles,
moving in harmony toward Infinity's end.

Know ye, O man, that far in the space-time,
INFINITY itself shall pass into change.
Hear ye and list to the Voice of Wisdom:
Know that ALL is of ALL evermore.
Know that through time thou may pursue wisdom
and find ever more light on the way.
Know that through time thou may pursue wisdom
and find ever more light on the way.
Aye, thou shall find that ever receding,
thy goal shall elude thee from day unto day.

Long time ago, in the HALLS OF AMENTI,
I, Thoth, stood before the LORDS of the cycles.
Mighty, THEY in their aspects of power;
mighty, THEY in the wisdom unveiled.

Led by the Dweller, first did I see them.
But afterwards free was I of their presence,
free to enter their conclave at will.
Oft did I journey down the dark pathway
unto the HALL where the LIGHT ever glows.

Learned I of the Masters of cycles,
wisdom brought from the cycles above.
Manifest THEY in this cycle
as guides of man to the knowledge of ALL.
Seven are they, mighty in power,
speaking these words through me to men.
Time after time, stood I before them
listening to words that came not with sound.

Once said THEY unto me:
O man, wouldst thou gain wisdom?
Seek for it in the heart of the flame.
Wouldst thou gain knowledge of power?
Seek ye it in the heart of the flame.
Wouldst be one with the heart of the flame?
Seek then within thine own hidden flame.

Many the times spoke THEY to me,
teaching me wisdom not of the world;

showing me ever new paths to brightness;
teaching me wisdom brought from above.
Giving knowledge of operation,
learning of LAW, the order of ALL.

Spoke to me again, the Seven, saying:
>From far beyond time are WE, come, O man,
Traveled WE from beyond SPACE-TIME,
aye, from the place of Infinity's end.
When ye and all of thy brethren were formless,
formed forth were WE from the order of ALL.
Not as men are WE,
though once WE, too, were as men.
Out of the Great Void were WE formed forth
in order by LAW.
For know ye that which is formed
truly is formless, having form only to thine eyes.

And again, unto me spoke the Seven, saying:
Child of the LIGHT, O THOTH, art thou,
free to travel the bright path upward
until at last ALL ONES become ONE>

Forth were WE formed after our order:
THREE, FOUR, FIVE, SIX, SEVEN, EIGHT--NINE.
Know ye that these are the numbers of cycles
that WE descend from unto man.
Each having here a duty to fulfill;
each having here a force to control.

Yet are we ONE with the SOUL of our cycle.
Yet are WE, too, seeking a goal.
Far beyond man's conception,
Infinity extends into a greater than ALL.
There, in a time that is yet not a time,
we shall ALL become ONE
with a greater than ALL.
Time and space are moving in circles.
Know ye their law, and ye too, shall be free.
Aye, free shall ye be to move through the cycles--
pass the guardians that dwell at the door.

Then to me spoke HE of NINE saying:
Aeons and aeons have I existed,
knowing not LIFE and tasting not death.
For know ye. O man, that far in the future,

life and death shall be one with the ALL.

Each so perfected by balancing the other
that neither exists in the Oneness of ALL.
In men of this cycle, the life force is rampant,
but life in its growth becomes one with them ALL.

Here, I manifest in this your cycle,
but yet am I there in your future of time.
Yet to me, time exists not,
for in my world time exists not,
for formless are WE.
Life have WE not but yet have existence,
fuller and greater and freer than thee.

Man is a flame bound to a mountain,
but WE in our cycle shall ever be free.
Know ye, O man, that when ye have progressed
into the cycle that lengthen above,
life itself will pass to the darkness
and only the essence of Soul shall remain.

Then to me spoke the LORD of the EIGHT saying:
All that ye know is but part of little.
Not as yet have ye touched on the Great.
Far out in space where LIGHT beings supreme,
came I into the LIGHT.
Formed was I also but not as ye are.

Body of Light was my formless form formed.
Know I not LIFE and know I not DEATH,
yet master am I of all that exists.
Seek ye to find the path through the barriers.
Travel the road that leads to the LIGHT.

Spoke again to me the NINE saying:
Seek ye to find the path to beyond.
Not impossible is it to grow
to a consciousness above.
For when TWO have become ONE
and ONE has become the ALL,
know ye the barrier has lifted,
and ye are made free of the road.
Grow thou from form to the formless.
Free may thou be of the road.

Thus, through ages I listened,
learning the way to the ALL.
Now Lift I my thoughts to the ALL-THING.
List ye and hear when it calls.

O LIGHT, all pervading,
One with ALL and ALL with ONE,
flow thou to me through the channel.
Enter thou so that I may be free.
Make me One with the ALL-SOUL,
shining from the blackness of night.
Free let me be of all space-time,
free from the Veil of the night.
I, a child of LIGHT, command:
Free from the darkness to be.

Formless am I to the Light-Soul,
formless yet shining with light.
Know I the bonds of the darkness
must shatter and fall before light.

Now give I this wisdom.
Free may ye be, O man,
living in light and in brightness.
Turn not they face from the Light.
Thy soul dwells in realms of brightness.
Ye are a child of the Light.

Turn thy thoughts inward not outward.
Find thou the Light-Soul within.
Know that thou art the MASTER.
All else is brought from within.
Grow thou to realms of brightness.
Hold thou thy thought on the Light.
Know thou art one with the Cosmos,
a flame and a Child of the Light.

Now to thee gave I warning:
Let not the thought turn away.
Know that the brightness
flows through thy body for aye.
Turn not to the DARK-BROTHERS
that come from the BROTHERS OF BLACK.
But keep thine eyes ever lifted,
thy soul in tune with the Light.

Take ye this wisdom and heed it.
List to my Voice and obey.
Follow the pathway to brightness,
and thou shall be ONE with the way.

Emerald Tablet 8: *The Key of Mystery*

Unto thee, O man,
have I given my knowledge.
Unto thee have I given of Light.
Hear ye now and receive my wisdom
brought from space planes above and beyond.

Not as man am I
for free have I become of dimensions and planes.
In each, take I on a new body.
In each, I change in my form.
Know I now that the formless is all there is of form.

Great is the wisdom of the Seven.
Mighty are THEY from beyond.
Manifest THEY through their power,
filled by force from beyond.

Hear ye these words of wisdom.
Hear ye and make them thine own.
Find in them the formless.
Mystery is but hidden knowledge.
Know and ye shall unveil.
Find the deep buried wisdom
and be master of darkness and Light.

Deep are the mysteries around thee,
hidden the secrets of Old.
Search through the KEYS of my WISDOM.
Surely shall ye find the way.
The gateway to power is secret,
but he who attains shall receive.
Look to the LIGHT! O my brother.
Open and ye shall receive.
Press on through the valley of darkness.
Overcome the dweller of night.
Keep ever thine eyes of the LIGHT-PLANE,
and thou shalt be One with the LIGHT.

Man is in process of changing
to forms that are not of this world.

Grows he is time to the formless,
a plane on the cycle above.
Know ye, ye must become formless
before ye are with the LIGHT,

List ye, O man, to my voice,
telling of pathways to Light,
showing the way of attainment
when ye shall be One with the Light.

Search ye the mysteries of Earth's heart.
Learn of the LAW that exists,
holding the stars in their balance
by the force of the primordial mist.
Seek ye the flame of the EARTH'S LIFE.
Bathe in the glare of its flame.
Follow the three-cornered pathway
until thou, too, art a flame.

Speak thou in words without voice
to those who dwell down below.
Enter the blue-litten temple
and bathe in the fire of all life.

Know, O man, thou art complex,
a being of earth and of fire.
Let thy flame shine out brightly.
Be thou only the fire.

Wisdom is hidden in darkness.
When lit by the flame of the Soul,
find thou the wisdom and be LIGHT-BORN,
a Sun of the Light without form.
Seek thee ever more wisdom.
Find it in the heart of the flame.
Know that only by striving
and Light pour into thy brain.
Now have I spoken with wisdom.
List to my Voice and obey.
Tear open the Veils of the darkness.
Shine a LIGHT on the WAY.

Speak I of Ancient Atlantis,
speak of the days
of the Kingdom of Shadows,
speak of the coming

of the children of shadows.
Out of the great deep were they called
by the wisdom of earth-men,
called for the purpose of gaining great power.

Far in the past before Atlantis existed,
men there were who delved into darkness,
using dark magic, calling up beings
from the great deep below us.
Forth came they into this cycle.
Formless were they of another vibration,
existing unseen by the children of earth-men.
Only through blood could they have formed being.
Only through man could they live in the world.

In ages past were they conquered by Masters,
driven below to the place whence they came.
But some there were who remained,
hidden in spaces and planes unknown to man.
Lived they in Atlantis as shadows,
but at times they appeared among men.
Aye, when the blood was offered,
for they came they to dwell among men.

In the form of man they amongst us,
but only to sight were they as are men.
Serpent-headed when the glamour was lifted
but appearing to man as men among men.
Crept they into the Councils,
taking forms that were like unto men.
Slaying by their arts
the chiefs of the kingdoms,
taking their form and ruling o'er man.
Only by magic could they be discovered.
Only by sound could their faces be seen.
Sought they from the Kingdom of shadows
to destroy man and rule in his place.

But, know ye, the Masters were mighty in magic,
able to lift the Veil from the face of the serpent,
able to send him back to his place.
Came they to man and taught him the secret,
the WORD that only a man can pronounce.
Swift then they lifted the Veil from the serpent
and cast him forth from the place among men.

Yet, beware, the serpent still liveth
in a place that is open at times to the world.
Unseen they walk among thee
in places where the rites have been said.
Again as time passes onward
shall they take the semblance of men.

Called may they be by the master
who knows the white or the black,
but only the white master may control
and bind them while in the flesh.

Seek not the kingdom of shadows,
for evil will surely appear.
For only the master of brightness
shall conquer the shadow of fear.

Know ye, O my brother,
that fear is an obstacle great.
Be master of all in the brightness,
the shadow will soon disappear.
Hear ye and heed my wisdom,
the voice of LIGHT is clear.
Seek not the valley of shadow,
and LIGHT will only appear.

List ye, O man,
to the depth of my wisdom.
Speak I of knowledge hidden from man.
Far have I been
on my journey through SPACE-TIME,
even to the end of space of this cycle.
Aye, glimpsed the HOUNDS of the Barrier,
lying in wait for he who would pass them.
In that space where time exists not,
faintly I sensed the guardians of cycles.
Move they only through angles.
Free are they not of the curved dimensions.

Strange and terrible
are the HOUNDS of the Barrier.
Follow they consciousness to the limits of space.
Think not to escape by entering your body,
for follow they fast the Soul through angles.
Only the circle will give ye protection,
save from the claws

of the DWELLERS IN ANGLES.

Once, in a time past,
I approached the great Barrier,
and saw on the shores where time exists not,
the formless forms
of the HOUNDS of the barrier.
Aye, hiding in the midst beyond time I found them;
and THEY, scenting me afar off,
raised themselves and gave the great bell cry
that could be heard from cycle to cycle
and moved through space toward my soul.

Fled I then fast before them,
back from time's unthinkable end.
But ever after me pursued they,
moving in strange angles not known to man.
Aye, on the gray shores of TIME-SPACE'S end
found I the HOUNDS of the Barrier,
ravaging for the Soul
who attempts the beyond.

Fled I through circles back to my body.
Fled, and fast after me they followed.
Aye, after me the devourers followed,
seeking through angles to devour my Soul.

Aye, know ye man,
that the Soul who dares the Barrier
may be held in bondage
by the HOUNDS from beyond time,
held till this cycle is completed
and left behind
when the consciousness leaves.

Entered I my body.
Created the circles that know not angles,
created the form
that from my form was formed.
Made my body into a circle
and lost the pursuers in the circles of time.
But, even yet, when free from my body,
cautious ever must I be
not to move through angles,
else my soul may never be free.

Know ye, the HOUNDS of the Barrier
move only through angles
and never through curves of space.
Only by moving through curves
can ye escape them,
for in angles they will pursue thee.
O man, heed ye my warning;
Seek not to break open
the gate to beyond.
Few there are
who have succeeded in passing the Barrier
to the greater LIGHT that shines beyond.
For know ye, ever the dwellers,
seek such Souls to hold in their thrall.

Listen, O man, and heed ye my warning;
seek ye to move not in angles but curves,
And if while free from thy body,
though hearest the sound like the bay of a hound
ringing clear and bell-like through thy being,
flee back to thy body through circles,
penetrate not the midst mist before.

When thou hath entered the form thou hast dwelt in,
use thou the cross and the circle combined.
Open thy mouth and use thou thy Voice.
Utter the WORD and thou shalt be free.
Only the one who of LIGHT has the fullest
can hope to pass by the guards of the way.
And then must he move
through strange curves and angles
that are formed in direction not know to man.

List ye, O man, and heed ye my warning:
attempt not to pass the guards on the way.
Rather should ye seek to gain of thine own Light
and make thyself ready to pass on the way.

LIGHT is thine ultimate end, O my brother.
Seek and find ever the Light on the way.

Emerald Tablet 9: *The Key to Freedom of Space*

List ye, O man, hear ye my voice,
teaching of Wisdom and Light in this cycle;

teaching ye how to banish the darkness,
teaching ye how to bring Light in thy life.

Seek ye, O man, to find the great pathway
that leads to eternal LIFE as a SUN.
Draw ye away from the veil of the darkness.
Seek to become a Light in the world.
Make of thyself a vessel for Light,
a focus for the Sun of this space.

Lift thou thine eyes to the Cosmos.
Lift thou thine eyes to the Light.
Speak in the words of the Dweller,
the chant that calls down the Light.
Sing thou the song of freedom.
Sing thou the song of the Soul.
Create the high vibration
that will make thee One with the Whole.
Blend all thyself with the Cosmos.
Grow into ONE with the Light.
Be thou a channel of order,
a pathway of LAW to the world.

Thy LIGHT, O man, is the great LIGHT,
shining through the shadow of flesh.
Free must thou rise from the darkness
before thou art One with the LIGHT.

Shadows of darkness surround thee.
Life fills thee with its flow.
But know, O man, thou must arise
and forth thy body go
far to the planes that surround thee
and yet are One with thee, too.

Look all around thee, O man.
See thine own light reflected.
Aye, even in the darkness around thee,
thine own Light pours forth through the veil.

Seek thou for wisdom always.
Let not thine body betray.
Keep in the path of the Light wave.
Shun thou the darkened way.
Know thee that wisdom is lasting.

Existing since the ALL-SOUL began,
creating harmony from by the
Law that exists in the WAY.

List ye, o man, to the teachings of wisdom.
List to the voice that speaks of the past-time.
Aye, I shall tell thee knowledge forgotten,
tell ye of wisdom hidden in past-time,
lost in the midst of darkness around me.

Know ye, man,
ye are the ultimate of all things.
Only the knowledge of this is forgotten,
lost when man was cast into bondage,
bound and fettered
by the chains of the darkness.

Long, long ago, I cast off my body.
Wandered I free
through the vastness of ether,
circled the angles
that hold man in bondage.
Know ye, O man, ye are only a spirit.
The body is nothing.
The Soul is ALL.
Let not your body be a fetter.
Cast off the darkness and travel in Light.
Cast off your body, O man, and be free,
truly a Light that is ONE with the Light.

When ye are free from the fetters of darkness
and travel in space as the SUN of the LIGHT,
then ye shall know that space is not boundless
but truly bounded by angles and curves.
Know ye, O man, that all that exists
is only an aspect of greater things yet to come.
Matter is fluid and flows like a stream,
constantly changing from one thing to another.

When ye are free from the fetters of darkness
and travel in space as the SUN of the LIGHT,
then ye shall know that space is not boundless
but truly bounded by angles and curves.
Know ye, O man, that all that exists
is only an aspect of greater things yet to come.
Matter is fluid and flows like a stream,

constantly changing from one thing to another.

All through the ages has knowledge existed;
never been changed, though buried in darkness;
never been lost, though forgotten by man.

Know ye that throughout the space
that ye dwell in
are others as great as your own,
interlaced through the heart of your matter
yet separate in space of their own.

Once in a time long forgotten,
I THOTH, opened the doorway,
penetrated into other spaces
and learned of the secrets concealed.
Deep in the essence of matter
are many mysteries concealed.

Nine are the interlocked dimensions,
and Nine are the cycles of space.
Nine are the diffusions of consciousness,
and Nine are the worlds within worlds.
Aye, Nine are the Lords of the cycles
that come from above and below.

Space is filled with concealed ones,
for space is divided by time.
Seek ye the key to the time-space,
and ye shall unlock the gate.
Know ye that throughout the time-space
consciousness surely exist.
Though from our knowledge it is hidden,
yet still forever exists.

The key to worlds within thee
are found only within.
For man is the gateway of mystery
and the key that is One with the One.

Seek ye within the circle.
Use the WORD I shall give.
Open the gateway within thee,
and surely thou, too, shall live.
Man, ye think that ye liveth,
but know it is life within death.

For as sure as ye are bound to your body,
for you no life exists.
Only the Soul is space-free,
has life that is really a life.
All else is only a bondage,
a fetter from which to be free.

Think not that man is earth-born,
though come from the earth he may be.
Man is light-born spirit.
But, without knowing, he can never be free.
Darkness surrounds the light-born.
Darkness fetters the Soul.
Only the one who is seeking
may ever hope to be free.

Shadows around thee are falling
darkness fills all the space
Shine forth, O LIGHT of the man-soul.
Fill thou the darkness of space.

Ye are son of the GREAT LIGHT
Remember and ye shall be free.
Stay not thou in the shadows.
Spring forth from the darkness of night
Light, let thy Soul be, O SUN-BORN,
fill with glory of Light,
Freed from the bonds of the darkness,
a Soul that is One with the Light.

Thou art the key to all wisdom.
Within thee is all time and space.
Live not in bondage to darkness.
Free thou, thy Light-form from night.

*Great Light that fills all the Cosmos,
flow thou fully to man.
Make of his body a light-torch
that shall never be quenched among men.*

Long in the past, sought I wisdom,
knowledge not known to man.
Far to the past, I traveled
into the space where time began.
Sought I ever knew knowledge

to add to the wisdom I knew.
Yet only, I found, did the future
hold the key to the wisdom I thought.

Down, to the HOLES of AMENTI
I journeyed, the greater knowledge to seek.
Ask of thee, LORDS of the CYCLES,
they way to the wisdom I sought.
Asked the LORDS this question:
Where is the source of ALL?
Answered, in tones that were mighty,
the voice of the LORD of the NINE:
*Free thou thy soul from thy body
and come forth with me to the LIGHT.*

Forth I came from my body,
a glittering flame in the night.
Stood I before the LORD,
bathed in the fire of LIFE.
Seized was I then by a force,
great beyond knowledge of man.
Cast was I to thee Abyss
through spaces unknown to man.

Saw I the moldings of Order
from the chaos and angles of night.
Saw I the LIGHT, spring from Order
and heard the voice of the Light.
Saw I the flame of the Abyss,
casting forth Order and Light.
Saw Order spring out of chaos.
Saw Light giving forth Life.

Then heard I the voice.
*Hear thou and understand.
The flame is the source of all things,
containing all things in potentiality.
The Order that sent forth light
is the WORD and from the WORD,
COME LIFE and the existence of all.*

And again spoke the voice saying:
*THE LIFE in thee is the WORD.
Find thou the LIFE within thee
and have powers to use of the WORD.*

Long I watched the Light-flame,
pouring forth from the Essence of Fire,
realizing that LIFE but Order
and that man is one with the fire.

Back I came to my body
stood again with the Nine,
listened to the voice of the Cycles,
vibrate with powers they spoke:
*Know ye, O Thoth, that LIFE
is but thee WORD of the FIRE.
The LIFE forth ye seek before thee
is but the WORD in the World as a fire.
Seek ye the path to the WORD and Powers
shall surely be thine.*

Then asked I of the Nine:
*O Lord, show me the path.
Give the path to the wisdom.
Show me the way to the WORD.*
Answered, me then,
the LORD OF THE NINE:
*Through ORDER, ye shall find the way.
Saw ye that the WORD came from Chaos?
Saw ye not that LIGHT came from FIRE?*

*Look in thy life for this order.
Balance and order thy life.
Quell all the Chaos of the emotions
and thou shalt have order in LIFE.
ORDER brought forth from Chaos
will bring thee the WORD of the SOURCE,
will thee the power of CYCLES,
and make of thy Soul a force that
freewill extend through the ages,
a perfect SUN from the Source.*

Listened I to the voice
and deep thanked the words in my heart.
Forever have I sought for order
that I might draw on the WORD.
Know ye that he who attains it
must ever in ORDER be for use
of the WORD though this order
has never and can never be.

Take ye these words, O man.
As part of thy life, let them be.
Seek thee to conquer this order
and One with the WORD thou shalt be.

Put forth thy effort in gaining LIGHT
on the pathway of Life.
Seek to be One with the SUN/state.
Seek to be solely the LIGHT.
Hold thou thy thought on the Oneness
of Light with the body of man.
Know that all is Order from Chaos
born into light.

Emerald Tablet 10: *The Key of Time*

List ye, O Man. Take of my wisdom.
Learn of his deep hidden mysteries of space.
Learn of the THOUGHT that grew in the abyss,
bringing Order and Harmony in space.

Know ye, O man, that all exists
has being only because of the LAW.
Know ye the LAW and ye shall be free,
never be bound by the fetters of night.

Far, through strange spaces, have I journeyed
into the depth of the abyss of time,
until in the end all was revealed.
Know ye that mystery is only mystery
when it is knowledge unknown to man.
When ye have plumbed the heart of all mystery,
knowledge and wisdom will surely be thine.

Seek ye and learn that TIME is the secret
whereby ye may be free of this space.

Long have I, WISDOM, sought wisdom;
aye, and shall seek of eternity's end
for know that ever before me receding
shall move the goal I seek to attain.
Even the LORDS of the CYCLES
know that not yet have THEY reached the goal,
For with all of their wisdom,
they know that TRUTH ever grows.

Once, in a past time, I spoke to the Dweller.
Asked of the mystery of time and space.
Asked him the question that surged in my being,
saying: *O Master, what is time?*

Then to me spoke HE, the Master:
*Know ye, O Thoth, in the beginning
there and VOID and nothingness,
a timeless, spaceless, nothingness.
And into the nothingness came a thought,
purposeful, all-pervading,
and It filled the VOID.
There existed no matter, only force,
a movement, a vortex, or vibration
of the purposeful thought
that filled the VOID.*

And I questioned the Master, saying:
Was this thought eternal?
And answered me the DWELLER, Saying:
*In the beginning, there was eternal thought,
and for thought to be eternal, time must exist.
So into the all-pervading thought
grew the LAW of TIME.
Aye time which exists through all space,
floating in a smooth, rhythmic movement
that is eternally in a state of fixation.*

*Time changes not,
but all things change in time.
For time is the force
that holds events separate,
each in its own proper place.
Time is not in motion,
but ye move through time
as your consciousness
moves from one event to another.*

*Aye, by time yet exist, all in all,
an eternal ONE existence.
Know ye that even though in the time ye are separate,
yet still are ONE, in all times existent.*

Ceased then the voice of the DWELLER,

and departed I to ponder on time.
For knew I that in these words lay wisdom
and a way to explore the mysteries of time.

Oft did I ponder the words of the DWELLER.
Then sought I to solve the mystery of time.
Found I that time moves through strange angles.
Yet only by curves could I hope to attain the key
that would give me access to the time-space.
Found I that only by moving upward
and yet again by moving to right-ward
could I be free from the time of the movement.

Forth I came from out of my body,
moved in the movements that changed me in time.
Strange were the sights I saw in my journeys,
many the mysteries that opened to view.
Aye, saw I man's beginning,
learned from the past that nothing is new.

Seek ye, O man, to learn the pathway
that leads through the spaces
that are formed forth in time.

Forget not, O man, with all of thy seeking
that Light is the goal ye shall seek to attain.
Search ye for the Light on thy pathway
and ever for thee the goal shall endure.

Let not thine heart turn ever to darkness.
light let shine Soul be, a Sun on the way.
Know ye that eternal brightness,
ya shall ever find thy Soul hid in Light,
never fettered by bondage or darkness,
ever it shines forth a Sun of the Light.

Aye, know, though hidden in darkness,
your Soul, a spark of the true flame, exists.
Be ye One with the greatest of all Lights.
Find at the SOURCE, the END of thy goal.

Light is life, for without the great Light
nothing can ever exist.
Know ye, that in all formed matter,
the heart of Light always exists.
Aye, even though bound in the darkness,

inherent Light always exists.

Once I stood in the HALLS OF AMENTI
and heard the voice of the LORDS of AMENTI,
saying in tones that rang through the silence,
words of power, mighty and potent.
Chanted they the song of the cycles,
the words that open the path to beyond.
Aye, I saw the great path opened
and looked for the instant into the beyond.
Saw I the movements of the cycles,
vast as the thought of the SOURCE could convey.

Knew I then even Infinity
is moving on to some unthinkable end.
Saw I that the Cosmos is Order
and part of a movement that extends to all space,
a party of an Order of Orders,
constantly moving in a harmony of space.

Saw I the wheeling of cycles
like vast circles across the sky.
Knew I then that all that has being
is growing to meet yet another being
in a far-off grouping of space and of time.

Knew I then that in Words are power
to open the planes that are hidden from man.
Aye, that even in Words lies hidden the key
that will open above and below.

*Hark ye, now man, this word I leave with thee.
Use it and ye shall find power in its sound.
Say ye the word:
"ZIN-URU"
and power ye shall find.
Yet must ye understand that man is of Light
and Light is of man.*

List ye, O man, and hear a mystery
stranger than all that lies 'neath the Sun.
Know ye, O man, that all space
is filled by worlds within worlds;
aye, one within the other yet separate by Law.

Once in my search for deep buried wisdom,

I opened the door that bars THEM from man.
Called I from the other planes of being,
one who was fairer than the daughters of men.
Aye, I called her from out of the spaces,
to shine as a Light in the world of men.

Used I the drum of the Serpent.
Wore I the robe of the purple and gold.
Placed on my head, I, the crown of Silver.
Around me the circle of cinnabar shone.
Raised I my arms and cried the invocation
that opens the path to the planes beyond,
cried to the LORDS of the SIGNS in their houses:
*Lords of the two horizons,
watchers of the treble gates,
stand ye One at the right and One at the left
as the STAR rises to his throne
and rules over his sign.*
Aye, thou dark prince of ARULU,
open the gates of the dim, hidden land
and release her whom ye keep imprisoned.

*Hear ye, hear ye, hear ye,
dark Lords and Shining Ones,
and by their secret names,
names which I know and can pronounce,
year ye and obey my will.*

Lit I then with flame my circle
and called HER
in the space-planes beyond.
Draught of Light return from ARULU.

Seven times and seven times
have I passed through the fire.
Food have I not eaten.
Water have I not drunk.
I call thee from ARULU,
from the realms of EKERSHEGAL.
I summon thee, lady of Light.

Then before me rose the dark figures;
aye, the figures of the Lords of Arulu.
Parted they before me
and forth came the Lady of Light.

Free was she now from the LORDS of the night,
free to live in the Light of the earth Sun,
free to live as a child of the Light.

Hear ye and listen, O my children.
Magic is knowledge and only is Law.
Be not afraid of the power within thee
for it follows Law as the stars in the sky.

Know ye that to be without knowledge,
wisdom is magic and not of the Law.
But know ye that ever ye by your knowledge
can approach closer to a place in the Sun.

List ye, my children, follow my teaching.
Be ye ever seeker of Light.
Shine in the world of men all around thee,
a Light on the path that shall shine among men.

Follow ye and learn of my magic.
Know that all force is thine if thou wilt.
Fear not the path that leads thee to knowledge,
but rather shun ye the dark road.

Light is thine, O man, for the taking.
Cast off the fetters and thou shalt be free.
Know ye that they Soul is living in bondage
fettered by fears that hold ye in thrall.

Open thy eyes and see the great SUN-LIGHT.
Be not afraid for all is thine own.
Fear is the LORD of the dark ARULU
to he who never faced the dark fear.
Aye, know that fear has existence
created by those who are bound by their fears.

Shake off thy bondage, O children,
and walk in the Light of the glorious day.
Never turn they thoughts to the darkness
and surely ye shall be One with the Light.

Man is only what he believeth,
a brother of darkness or a child of the Light.
Come though into the Light my Children.
Walk in the pathway that lead to the Sun.

Hark ye now, and list to the wisdom.
Use thou the word I have given unto thee.
Use it and surely thou shalt find power and wisdom
and Light to walk in the way.
Seek thee and find the key I have given
and ever shalt thou be a Child of the Light.

Emerald Tablet 11: *The Key to Above and Below*

Hear ye and list ye, O children of *Khem*,
to the words that I give that shall bring ye to the *Light*.
Ye know, O men, that I knew your fathers,
aye, your fathers in a time long ago.
Deathless have I been through all the ages,
living among ye since your knowledge began.
Leading ye upward to the *Light* of the *Great Soul*
have I ever striven,
drawing ye from out of the darkness of night.

Know ye, O people amongst whom I walk, that I, *Thoth*, have all of the knowledge and all of the wisdom known, to man since the ancient days. Keeper have I been of the secrets of the great race, holder of the key that leads into life. Bringer up have I been to ye, O my children, even from the darkness of the *Ancient of Days*. List ye now to the words of my wisdom. List ye now to the message I bring. Hear ye now the words I give thee, and ye shall be raised from the darkness to *Light*.

Far in the past, when first I came to thee, found I thee in caves of rocks. Lifted I thee by my power and wisdom until thou didst shine as men among men. Aye, found I thee without any knowing. Only a little were ye raised beyond beasts. Fanned I ever the spark of thy consciousness until at last ye flamed as men.

Now shall I speak to thee knowledge ancient beyond the thought of thy race. Know ye that we of the *Great Race* had and have knowledge that is more than man's. Wisdom we gained from the star-born races, wisdom and knowledge far beyond man. Down to us had descended the masters of wisdom as far beyond us as I am from thee. List ye now while I give ye wisdom. Use it and free thou shalt be.

Know ye that in the pyramid I builded are the *Keys* that shall show ye the *Way* into life. Aye, draw ye a line from the great image I builded, to the apex of the pyramid, built as a gateway. Draw ye another opposite in the same angle and direction. Dig ye and find that which I have hidden. There shall ye find the underground entrance to the secrets hidden before ye were men.

Tell ye I now of the mystery of cycles that move in movements that are strange to the finite, for infinite are they beyond knowledge of man. Know ye that there are nine of the cycles; aye, nine above and fourteen below, moving in harmony to the place of joining that shall exist in the future of time. Know ye that the *Lords of the Cycles* are units of consciousness sent from the others to unify *This* with the *All*. Highest are *They* of the consciousness of all the *Cycles*, working in harmony with the *Law*. Know *They* that in time all will be perfected, having none above and none below, but all *One* in a perfected *Infinity*, a harmony of all in the *Oneness of All*.

Deep neath the Earth surface in the *Halls of Amenti* sit the *Seven*, the *Lords of the Cycles*, aye, and another, the *Lord* from below. Yet know thee that in *Infinity* there is neither above nor below. But ever there is and ever shall be *Oneness of All* when all is complete. Oft have I stood before the *Lords of the All*. Oft at the fount of their wisdom have drunken and filled both my body and *Soul* with their *Light*. Spake they to me and told me of cycles and the *Law* that gives them the means to exist. Aye, spake to me the *Lord of the Nine* saying: *O, Thoth, great are ye among Earth children, but mysteries exist of which ye know not. Ye know that ye came from a space-time below this and know ye shall travel to a space-time beyond. But little ye know of the mysteries within them, little ye know of the wisdom beyond. Know ye that ye as a whole in this consciousness are only a cell in the process of growth.* The consciousness below thee is ever-expanding in different ways from those known to thee. Aye, it, though in space-time below thee, is ever growing in ways that are different from those that were part of the ways of thine own. For

know that it grows as a result of thy growth but not in the same way that thou didst grow. The growth that thou had and have in the present have brought into being a cause and effect. No consciousness follows the path of those before it, else all would be repetition and vain. Each consciousness in the cycle it exists in follows its own path to the ultimate goal. Each plays its part in the Plan of the Cosmos. Each plays its part in the ultimate end. The farther the cycle, the greater its knowledge and ability to blend the Law of the whole.

Know ye, that ye in the cycles below us are working the minor parts of the Law, while we of the cycle that extends to Infinity take of the striving and build greater Law.

Each has his own part to play in the cycles. Each has his work to complete in his way. The cycle below thee is yet not below thee but only formed for a need that exists. For know ye that the fountain of wisdom that sends forth the cycles is eternally seeking new powers to gain. Ye know that knowledge is gained only by practice, and wisdom comes forth only from knowledge, and thus are the cycles created by Law. Means are they for the gaining of knowledge for the Plane of Law that is the Source of the All. The cycle below is not truly below but only different in space and in time. The consciousness there is working and testing lesser things than those ye are. And know, just as ye are working on greater, so above ye are those who are also working as ye are on yet other laws. The difference that exists between the cycles is only in ability to work with the Law. We, who have being in cycles beyond thee, are those who first came forth from the Source and have in the passage through time-space gained ability to use Laws of the Greater that are far beyond the conception of man. Nothing there is that is really below thee but only a different operation of Law.

Look thee above or look thee below, the same shall ye find. For all is but part of the Oneness that is at the Source of the Law. The consciousness below thee is part thine own as we are a part of thine. Ye, as a child had not the knowledge that came to ye when ye became a man. Compare ye the cycles to man in his journey from birth unto death, and see in the cycle below thee the child with the knowledge he has; and see ye yourself as the child grown older, advancing in knowledge as time passes on. See ye, We, also, the child grown to manhood with the knowledge and wisdom that came with the years. So also, O Thoth, are the cycles of consciousness, children in different stages of growth, yet all from the one Source, the Wisdom, and all to the Wisdom returning again. Ceased then *He* from speaking and sat in the silence that comes to the *Lords*. Then again spake *He* unto me, saying: "*O Thoth, long have We sat in Amenti, guarding the flame of life in the Halls. Yet know, we are still part of our Cycles with our Vision reaching unto them and beyond. Aye, know we that of all, nothing else matters excepting the growth we can gain with our Soul. Know we the flesh is fleeting. The things men count great are nothing to us. The things we seek are not of the body but are only the perfected state of the Soul. When ye as men can learn that nothing but progress of Soul can count in the end, then truly ye are free from all bondage, free to work in a harmony of Law. Know, O man, ye should aim at perfection, for only thus can ye attain to the goal. Though ye should know that nothing is perfect, yet it should be thy aim and thy goal.*" Ceased again the voice of the *Nine*, and into my consciousness the words had sunk. Now, seek I ever more wisdom that I may be perfect in *Law* with the *All*. Soon go I down to the *Halls of Amenti* to live beneath the cold flower of life. Ye whom I have taught shall nevermore see me. Yet live I forever in the wisdom I taught. All that man is because of his wisdom. All that he shall be is the result of his cause. List ye, now to my voice and become greater than common man. Lift thine eyes upward, let *Light* fill thy being, be thou ever *Children of Light*. Only by effort shall ye grow upward to the plane where *Light* is the *All* of the *All*. Be ye the master of all that surrounds thee. Never be mastered by the effects of thy life. Create then ever more perfect causes and in time shalt thou be a *Sun of the Light* Free, let thine soul soar ever upward, free from the bondage and fetters of night. Lift thine eyes to the *Sun* in the sky-space. For thee, let it be a symbol of life. Know that thou art the *Greater Light*, perfect in thine own sphere, when thou art free. Look not ever into the blackness. Lift up thine eyes to the space above. Free let thine *Light* flame upward and shalt thou be a *Child of the Light*.

Emerald Tablet 12: *The Law of Cause and Effect* and *The Key of Prophecy*

List ye, O man, to the words of my wisdom,
list to the voice of *Thoth, the Atlantean*.
Conquered have I the *Law* of time-space.
Knowledge have I gained of the future of time.
Know I that man in his movement through space-time shall ever be *One* with the *All*

Know ye, O man,
that all of the future is an open book
to him who can read.
All effect shall bring forth its causes
as all effects grew from the first cause.
Know ye the future is not fixed or
stable but varies as cause brings forth an effect.
Look in the cause thou shalt bring into being,
and surely thou shalt see that all is effect.

So, O man, be sure the effects that ye bring
forth are ever causes of more perfect effects.
Know ye the future is never in fixation but
follows man's free will as it moves through
the movements of time-space toward
the goal where a new time begins.
Man can only read the future through
the causes that bring the effects.
Seek ye within the causation and
surely ye shall find the effects.

List ye, O man, while I speak of the future,
speak of the effect that follows the cause.
Know ye that man in his journey light-ward
is ever seeking escape from the night that surrounds him,
like the shadows that surround the stars in the sky
and like the stars in the sky-space, he, too,
shall shine from the shadows of night.

Ever his destiny shall lead him onward
until he is *One* with the *Light*.
Aye, though his way lies midst the shadows,
ever before him glows the *Great Light*.
Dark though the way be yet shall he conquer
the shadows that flow around him like night.

Far in the future, I see man as *Light-born*,
free from the darkness that fetters the *Soul*,
living in Light without the bounds of the darkness
to cover the *Light* that is *Light of their Soul*.
Know ye, O man, before ye attain this that
many the dark shadows shall fall on your *Light*
striving to quench with the shadows of darkness
the *Light* of the *Soul* that strives to be free.

Great is the struggle between *Light* and darkness,
age old and yet ever new. Yet, know in a time, far in the future,
Light shall be All and darkness shall fall.

List ye, O man, to my words of wisdom.
Prepare and ye shall not bind your *Light*.
Man has risen and man has fallen as ever new
waves of consciousness flow from the great
abyss below us toward the *Sun* of their goal.

Ye, my children, have risen from a state
that was little above the beast,
until now of all men ye are greatest.
Yet before thee were others greater than thee.
Yet tell I thee as before thee others have fallen,
so also shall ye come to an end.
And upon the land where ye dwell now,
barbarians shall dwell and in turn rise to *Light*.
Forgotten shall be the ancient-wisdom,
yet ever shall live though hidden from men.

Aye, in the land thou callest Khem,
races shall rise and races shall fall.
Forgotten shalt thou be of the children of men.
Yet thou shalt have moved to a star-space
beyond this leaving behind this place where thou has dwelt.

The *Soul* of man moves ever onward,
bound not by any one star.
But ever moving to the great goal before him
where he is dissolved in the *Light of the All*.
Know ye that ye shall ever go onward,
moved by the *Law* of cause and effect
until in the end both become *One*

Aye, man, after ye have gone,
others shall move in the places ye lived.

Knowledge and wisdom shall all be forgotten,
and only a memory of Gods shall survive.
As I to thee am a God by my knowledge,
so ye, too shall be Gods of the future
because of your knowledge far above theirs.
Yet know ye that all through the ages,
man shall have access to *Law* when he will.

Ages to come shall see revival of wisdom
to those who shall inherit thy place on this star.
They shall, in turn, come into wisdom
and learn to banish the darkness by *Light*.
Yet greatly must they strive through the ages
to bring unto themselves the freedom of *Light*.
Then shall there come unto man the great warfare
that shall make the Earth tremble and shake in its course.
Aye, then shall the *Dark Brothers*
open the warfare between *Light* and the night.

When man again shall conquer the ocean and fly
in the air on wings like the birds;
when he has learned to harness the lightning,
then shall the time of warfare begin.
Great shall the battle be twixt the forces,
great the warfare of darkness and *Light*.

Nation shall rise against nation
using the dark forces to shatter the Earth.
Weapons of force shall wipe out the Earth-man
until half of the races of men shall be gone.
Then shall come forth the *Sons of the Morning*
and give their edict to the children of men, saying:
O men, cease from thy striving against thy brother.
Only thus can ye come to the Light.
Cease from thy unbelief, O my brother,
and follow the path and know ye are right.

Then shall men cease from their striving,
brother against brother and father against son.
Then shall the ancient home of my people rise
from its place beneath the dark ocean waves.
Then shall the *Age of Light* be unfolded
with all men seeking the *Light* of the goal.
Then shall the *Brothers of Light* rule the people.
Banished shall be the darkness of night.

Aye, the children of men shall progress
onward and upward to the great goal.
Children of Light shall they become.
Flame of the flame shall their *Souls* ever be.
Knowledge and wisdom shall be man's
in the great age for he shall approach the eternal flame,
the *Source* of all wisdom,
the place of beginning,
that is yet *One* with the end of all things.
Aye, in a time that is yet unborn,
all shall be *One* and *One* shall be *All*.
Man, a perfect flame of this *Cosmos*,
shall move forward to a place in the stars.
Aye, shall move even from out of this space-time
into another beyond the stars.

Long have ye listened to me,
O my children,
long have ye listened to the wisdom of Thoth.
Now I depart from ye into darkness.
Now go I to the *Halls of Amenti*,
there to dwell in the future when *Light*
shall come again to man.
Yet, know ye, my *Spirit* shall ever be with thee,
guiding thy feet in the pathway of *Light*.

Guard ye the secrets I leave with thee,
and surely my spirit will guard thee through life.
Keep thine eyes ever on the pathway to wisdom.
Keep the *Light* as thy goal evermore.
Fetter not thy *Soul* in bondage of darkness;
free let it wing in its flight to the stars.

Now I depart thee to dwell in *Amenti*.
Be thou my children in this life and the next.
The time will come when ye, too, shall be deathless,
living from age to age a *Light* among men.

Guard ye the entrance to the *Halls of Amenti*.
Guard ye the secrets I have hidden among ye.
Let not the wisdom be cast to barbarians.
Secret shall thou keep it for those who seek *Light*.
Now depart I.
Receive thou my blessing.
Take thou my way and follow the *Light*.

*Blend thou thy Soul in the Great Essence.
One, with the Great Light let thy consciousness be.
Call thou on me when thou dost need me.
Use my name three times in a row:
Chequetet, Arelich, Volmalites.*

Emerald Tablet 13: *The Keys of Life and Death*

List ye, O man, hear ye the wisdom.
Hear ye the *Word* that shall fill thee with *Life*.
Hear ye the *Word* that shall banish the darkness.
Hear ye the voice that shall banish the night.

Mystery and wisdom have I brought to my children;
knowledge and power descended from old.
Know ye not that all shall be opened
when ye shall find the oneness of all?

One shall ye be with the *Masters of Mystery,
Conquerors of Death and Masters of Life*.
Aye, ye shall learn of the flower of *Amenti*
the blossom of life that shines in the *Halls*.
In *Spirit* shall ye reach that *Halls of Amenti*
and bring back the wisdom that liveth in *Light*.
Know ye the gateway to power is secret.
Know ye the gateway to life is through death.
Aye, through death but not as ye know death,
but a death that is life and is fire and is *Light*.

Desireth thou to know the deep, hidden secret?
Look in thy *heart* where the knowledge is bound.
Know that in thee the secret is hidden,
the source of all life and the source of all death.

List ye, O man, while I tell the secret,
reveal unto thee the secret of old.

Deep in *Earth's* heart lies the flower,
the source of the *Spirit*
that binds all in its form.
or know ye that the *Earth* is living in body
as thou art alive in thine own formed form.
The *Flower of Life* is as thine own place of *Spirit*
and streams through the *Earth*
as thine flows through thy form;
giving of life to the *Earth* and its children,
renewing the *Spirit* from form unto form.

This is the *Spirit* that is form of thy body,
shaping and molding into its form.

Know ye, O man, that thy form is dual,
balanced in polarity while formed in its form.
Know that when fast on thee *Death* approaches,
it is only because thy balance is shaken.
It is only because one pole has been lost.

Know that the secret of life in *Amenti*
is the secret of restoring the balance of poles.
All that exists has form and is living
because of the *Spirit* of life in its poles.

See ye not that in *Earth's heart*
is the balance of all things that exist
and have being on its face?
The source of thy *Spirit* is drawn from *Earth's heart*,
for in thy form thou are one with the *Earth*

When thou hast learned to hold thine own balance,
then shalt thou draw on the balance of *Earth*.
Exist then shalt thou while *Earth* is existing,
changing in form, only when *Earth*, too, shalt change:
Tasting not of death, but one with this planet,
holding thy form till all pass away.

List ye, O man, whilst I give the secret so that
ye, too, shalt taste not of change.
One hour each day shalt thou lie
with thine head pointed to the
place of the positive pole (north).
One hour each day shalt thy head be
pointed to the place of the negative pole (south).
Whilst thy head is placed to the northward,
hold thou thy consciousness from the chest to the head.

And when thy head is placed southward,
hold thou thy thought from chest to the feet.
Hold thou in balance once in each seven,
and thy balance will retain the whole of its strength.
Aye, if thou be old, thy body will freshen
and thy strength will become as a youth's.
This is the secret known to the Masters
by which they hold off the fingers of Death.
Neglect not to follow the path I have shown,

for when thou hast passed beyond years
to a hundred to neglect
it will mean the coming of Death.

Hear ye, my words, and follow the pathway.
Keep thou thy balance and live on in life.

;Hear ye, O man, and list to my voice.
List to the wisdom that gives thee of *Death*.
When at the end of thy work appointed,
thou may desire to pass from this life,
pass to the plane where the *Suns of the Morning*
live and have being as *Children of Light*.
Pass without pain and pass without sorrow
into the plane where is eternal *Light*.

First lie at rest with thine head to the eastward.
Fold thou thy hands at the Source of thy life (solar plexus).

Place thou thy consciousness in the life seat.
Whirl it and divide to north and to south.

Send thou the one out toward the northward.
Send thou the other out to the south.
Relax thou thy hold upon thy being.
Forth from thy form will thy silver spark fly,
upward and onward to the Sun of the morning,
blending with Light, at one with its source.

There it shall flame till desire shall be created.
Then shall return to a place in a form.

Know ye, O men, that thus pass the great Souls,
changing at will from life unto life.
Thus ever passes the Avatar,
willing his Death as he wills his own life.

List ye, O man, drink of my wisdom.
Learn ye the secret that is Master of Time.
Learn ye how those ye call Masters are able to remember the lives of the past.

Great is the secret yet easy to master,
giving to thee the mastery of time.
When upon thee death fast approaches,
fear not but know ye are master of Death.

Relax thy body, resist not with tension.
Place in thy heart the flame of thy Soul.
Swiftly then sweep it to the seat of the triangle.

Hold for a moment, then move to the goal.
This, thy goal, is the place between thine eyebrows,
the place where the memory of life must hold sway.
Hold thou thy flame here in thy brain-seat
until the fingers of Death grasp thy Soul.
Then as thou pass through the state of transition,
surely the memories of life shall pass, too.

Then shalt the past be as one with the present.
Then shall the memory of all be retained.
Free shalt thou be from all retrogression.
The things of the past shall live in today.

Emerald Tablet 14: *Becoming Thrice Greatest*

List ye, O Man, to the deep hidden wisdom,
lost to the world since the time of the *Dwellers*,
lost and forgotten by men of this age.

Know ye this Earth is but a portal,
guarded by powers unknown to man.
Yet, the *Dark Lords* hide the entrance
that leads to the *Heaven-born* land.
Know ye, the way to the sphere of *Arulu*
is guarded by barriers opened only to *Light-born* man.

Upon Earth, I am the holder of the keys
to the gates of the *Sacred Land*.
Command I, by the powers beyond me,
to leave the keys to the world of man.
Before I depart, I give ye the Secrets of how
ye may rise from the bondage of darkness,
cast off the fetters of flesh that have bound ye,
rise from the darkness into the *Light*.

Know ye, the soul must be cleansed of its darkness,
ere ye may enter the portals of Light.
Thus, I established among ye the *Mysteries*
so that the *Secrets* may always be found.

Aye, though man may fall into darkness,
always the *Light* will shine as a guide.
Hidden in darkness, veiled in symbols,
always the way to the portal will be found.
Man in the future will deny the mysteries
but always the way the seeker will find.

Now I command ye to maintain my secrets,
giving only to those ye have tested,
so that the pure may not be corrupted,
so that the power of *Truth* may prevail.

*List ye now to the unveiling of Mystery.
List to the symbols of Mystery I give.
Make of it a religion for only thus will its essence remain.*

*Regions there are two between
this life and the Great One,
traveled by the Souls
who depart from this Earth;
Duat, the home of the powers of illusion;
Sekhet Hetspet, the House of the Gods.
Osiris, the symbol of the guard of the portal,
who turns back the souls of unworthy men.
Beyond lies the sphere of the heaven-born powers,
Arulu, the land where the Great Ones have passed.
There, when my work among men has been finished,
will I join the Great Ones of my Ancient home.*

Seven are the mansions of the house of the Mighty;

Three guards the portal of each house from the darkness;

*Fifteen the ways that lead to Duat.
Twelve are the houses of the Lords of Illusion,
facing four ways, each of them different.*

*Forty and Two are the great powers,
judging the Dead who seek for the portal.*

Four are the Sons of Horus,

*Two are the Guards of East and West of Isis,
the mother who pleads for her children, Queen of the moon,
reflecting the Sun.*

Ba is the essence, living forever.

Ka is the Shadow that man knows as life.

*Ba cometh not until Ka is incarnate.
These are mysteries to preserve through the ages.*

*Keys are they of life and of Death.
Hear ye now the mystery of mysteries:
learn of the circle beginningless and endless,
the form of He who is One and in all.
Listen and hear it, go forth and apply it,
thus will ye travel the way that I go.*

*Mystery in Mystery,
yet clear to the Light-born,
the Secret of all I now will reveal.
I will declare a secret to the initiated,
but let the door be wholly shut against the profane.*

*Three is the mystery, come from the great one.
Hear, and Light on thee will dawn.*

*In the primeval, dwell three unities.
Other than these, none can exist.
These are the equilibrium, source of creation:
one God, one Truth, one point of freedom.*

*Three come forth from the three of the balance:
all life, all good, all power.*

*Three are the qualities of God in his Light-home:
Infinite power, Infinite Wisdom, Infinite Love.*

*Three are the powers given to the Masters:
To transmute evil, assist good, use discrimination.*

*Three are the things inevitable for God to perform:
Manifest power, wisdom and love.*

*Three are the powers creating all things:
Divine Love possessed of perfect knowledge,
Divine Wisdom knowing all possible means,
Divine Power possessed by the joint will of*

Divine Love and Wisdom.

Three are the circles (states) of existence:
*The circle of Light where dwells nothing but God,
and only God can traverse it;
the circle of Chaos where all things
by nature arise from death;
the Circle of awareness where
all things spring from life.*

All things animate are of three states of existence:
chaos or death, liberty in humanity and felicity of Heaven.

Three necessities control all things:
beginning in the Great Deep, the circle of chaos, plenitude in Heaven.

Three are the paths of the *Soul*:
Man, Liberty, Light.

Three are the hindrances:
*lack of endeavor to obtain knowledge;
non-attachment to god; attachment to evil.*
In man, the three are manifest.
*Three are the Kings of power within.
Three are the chambers of the mysteries,
found yet not found in the body of man.*

Hear ye now of he who is liberated,
freed from the bondage of life into *Light*.
Knowing the source of all worlds shall be open.
Aye, even the *Gates of Arulu* shall not be barred. Ye
et heed, O man, who wouldst enter heaven.
If ye be not worthy,
better it be to fall into the fire.
Know ye the celestials pass through the pure flame.
At every revolution of the heavens,
they bathe in the fountains of *Light*.

List ye, O man, to this mystery:
Long in the past before ye were man-born,
I dwelled in Ancient *Atlantis*.
There in the *Temple*,
I drank of the *Wisdom*,
poured as a fountain of *Light*
from the *Dweller*.
Give the key to ascend to the

Presence of Light in the Great world.
Stood I before the *Holy One*
enthroned in the flower of fire.
Veiled was he by the lightnings of darkness,
else my *Soul* by the *Glory* have been shattered.

Forth from the feet of his *Throne* like the diamond,
rolled forth four rivers of flame from his footstool,
rolled through the channels of clouds to the Man-world.
Filled was the hall with *Spirits of Heaven*.
Wonder of wonders was the Starry palace.

Above the sky, like a rainbow of *Fire* and *Sunlight*,
were formed the spirits.
Sang they the glories of the *Holy One*.
Then from the midst of the *Fire* came a voice:
Behold the Glory of the first Cause.
I beheld that *Light*, high above all darkness,
reflected in my own being.
I attained, as it were, to the *God of all Gods*,
the Spirit-Sun, the Sovereign of the Sun spheres.

There is one, even the First,
who hath no beginning,
who hath no end;
who hath made all things,
who govern all,
who is good,
who is just,
who illumines,
who sustains.

Then from the throne, there poured a great radiance,
surrounding and lifting my soul by its power.
Swiftly I moved through the spaces of *Heaven*,
shown was I the mystery of mysteries,
shown the *Secret* heart of the cosmos.

Carried was I to the land of *Arulu*,
stood before the *Lords* in their *Houses*.

Opened they the *Doorway* so I might
glimpse the primeval chaos.
Shuddered my soul to the vision of horror,
shrank back my soul from the ocean of darkness.

Then saw I the need for the barriers,
saw the need for the *Lords of Arulu*.
Only they with their Infinite balance could
stand in the way of the inpouring chaos.
Only they could guard *God's* creation.

Then did I pass 'round the circle of eight.
Saw all the souls who had conquered the darkness.
Saw the splendor of *Light* where they dwelled.

Longed I to take my place in their circle,
but longed I also for the way I had chosen,
when I stood in the *Halls of Amenti*
and made my choice to the work I would do.

Passed I from the *Halls of Arulu*
down to the earth space where my body lay.
Arose I from the earth where I rested.
Stood I before the *Dweller*.
Have my pledge to renounce my Great
right until my work on *Earth* was completed,
until the *Age* of darkness be past.

List ye, O man, to the words I shall give ye. In them shall ye find the *Essence* of Life. Before I return to the *Halls of Amenti*, taught shall ye be the *Secrets of Secrets*, how ye, too, may arise to the *Light*. Preserve them and guard them, hide them in symbols, so the profane will laugh and renounce. In every land, form ye the mysteries. Make the way hard for the seeker to tread. Thus will the weak and the wavering be rejected. Thus will the secrets be hidden and guarded, held till the time when the wheel shall be turned. Through the dark ages, waiting and watching, my *Spirit* shall remain in the deep hidden land. When one has passed all the trials of the outer, summon ye me by the *Key* that ye hold. Then will I, the *Initiator*, answer, come from the *Halls of the Gods in Amenti*. Then will I receive the initiate, give him the words of power. Hark ye, remember, these words of warning: *bring not to me one lacking in wisdom, impure in heart or weak in his purpose. Else I will withdraw from ye your power to summon me from the place of my sleeping.* Hark ye, remember, these words of warning: *bring not to me one lacking in wisdom, impure in heart or weak in his purpose. Else I will withdraw from ye your power to summon me from the place of my sleeping.* Now go ye forth and summon thy brothers so that I may impart the wisdom to light thy path when my presence is gone. Come to the chamber beneath my temple. Eat not food until three days are past. There will I give thee the essence of wisdom so that with power ye may shine amongst men. There will I give unto thee the secrets so that ye, to, may rise to the *Heavens God-men in Truth* as in essence ye be. Depart now and leave me while I summon those ye know of but as yet know not.

Emerald Tablet 15: Secret of Secrets

Now ye assemble, my children,
waiting to hear the *Secret of Secrets*
which shall give ye power to unfold the God-man,
give ye the way to Eternal life.
Plainly shall I speak of the *Unveiled Mysteries*.
No dark sayings shall I give unto thee.
Open thine ears now, my children.
Hear and obey the words that I give.

First I shall speak of the fetters of darkness
which bind ye in chains to the sphere of the Earth.

Darkness and light are both of one nature,
different only in seeming,
for each arose from the source of all.

Darkness is disorder.

Light is Order.

Darkness transmuted is light of the Light.

This, my children, your purpose in being;

transmutation of darkness to light.

Hear ye now of the mystery of nature,
the relations of life to the Earth where it dwells.

Know ye, ye are threefold in nature,
physical, astral and mental in one.

Three are the qualities of each of the natures;
nine in all, as above, so below.

In the physical are these channels,
the blood which moves in vortical motion,
reacting on the heart to continue its beating.
Magnetism which moves through the nerve paths,
carrier of energies to all cells and tissues.

Akasa which flows through channels,
subtle yet physical, completing the channels.

Each of the three attuned with each other,
each affecting the life of the body.
From them the skeletal framework through
which the subtle ether flows.
In their mastery lies the *Secret of Life* in the body.
Relinquished only by will of the adept,
when his purpose in living is done.

Three are the natures of the *Astral*,
mediator is between above and below;
not of the physical, not of the Spiritual,
but able to move above and below.

Three are the natures of *Mind*,
carrier it of the *Will* of the *Great One*.
Arbitrator of Cause and Effect in thy life.
Thus is formed the threefold being,

directed from above by the power of four.

Above and beyond man's threefold nature I
reach the realm of the *Spiritual Self*.

Four is it in qualities,
shining in each of the planes of existence,
but thirteen in one,
the mystical number.

Based on the qualities of man are the *Brothers*:
each shall direct the unfoldment of being,
each shall channels be of the *Great One*.

On Earth, man is in bondage,
bound by space and time to the earth plane.
Encircling each planet, a wave of vibration,
binds him to his plane of unfoldment.
Yet within man is the *Key* to releasement,
within man may freedom be found.

When ye have released the self from the body, rise to the outermost bounds of your earth-plane. Speak ye the word Dor-E-Lil-La. Then for a time your Light will be lifted, free may ye pass the barriers of space. For a time of half of the sun (six hours), free may ye pass the barriers of earth-plane, see and know those who are beyond thee. Yea, to the highest worlds may ye pass. See your own possible heights of unfoldment, know all earthly futures of Soul.

Bound are ye in your body,
but by the power ye may be free.
This is the *Secret* whereby bondage
shall be replaced by freedom for thee.

Calm let thy mind be. At rest be thy body: Conscious only of freedom from flesh. Center thy being on the goal of thy longing. Think over and over that thou wouldst be free. Think of this word La-Um-I-L-Ganoover and over in thy mind let it sound. Drift with the sound to the place of thy longing. Free from the bondage of flesh by thy will.

Hear ye while I give the greatest of secrets: how ye may enter the *Halls of Amenti*, enter the place of the immortals as I did, stand before the *Lords* in their places.

Lie ye down in rest of thy body. Calm thy mind so no thought disturbs thee. Pure must ye be in mind and in purpose, else only failure will come unto thee. Vision Amenti as I have told in my Tablets. Long with fullness of heart to be there. Stand before the Lords in thy mind's eye. Pronounce the words of power I give (mentally); Mekut-El-Shab-El Hale-Sur-Ben-El-Zabrut Zin-Efrim-Quar-El. Relax thy mind and thy body. Then be sure your soul will be called.

Now give I the *Key to Shamballa*, the place where my *Brothers* live in the darkness: *Darkness* but filled with *Light of the Sun* *ODarkness of Earth*, but *Light of the Spirit*, guides for ye when my day is done. Leave thou thy body as I have taught thee. Pass to the barriers of the deep, hidden place. Stand before the gates and their guardians. Command thy entrance by these words: *I am the Light. In me is no darkness. Free am I of the bondage of night. Open thou the way of the Twelve and the One, so I may pass to the realm of wisdom. When they refuse thee, as surely they will, command them to open by these words of power: I am the Light. For me are no barriers. Open, I command, by the Secret of Secrets*

Edom-El-Ahim-Sabbert-Zur Adom. Then if thy words have been *Truth* of the highest, open for thee the barriers will fall.

Now, I leave thee, my children. Down, yet up, to the *Halls* shall I go. Win ye the way to me, my children. Truly my brothers shall ye become.

Thus finish I my writings. *Keys* let them be to those who come after. But only to those who seek my wisdom, for only for these am *I the Key and the Way*.

The Divine Pymander

Hermes Trismegistus

The Vision of Hermes

It chanced once on a time, while I was meditating on the things that are, my thought was raised to a great height, yet my bodily senses had been put under restraint as in sleep, though not such sleep as that of men weighed down by fullness of food or bodily weariness. Methought a Being more than vast, in size beyond all bounds, called out my name and said:

"What would you hear and see, and what have you in mind to learn and know?"

"Who are you?" said I.

"I am the Pymander, Divine Mind of the Sovereignty, the Shepherd of Men. I know what you desire, and I am with you everywhere."

"I long to learn the things that are," I replied, "and comprehend their nature, and know God. This is what I desire to hear."

"Hold in your mind all you would know," the Shepherd answered back to me, "and I will teach you."

The Above and the Below

Forthwith all things changed in aspect before me and were opened out in an instant. And I beheld a boundless view: all was changed into Light, a mild and joyous Light; and I marveled when I saw it. And in a little while, there came to be in one part a downward-tending darkness, terrible and grim, and methought it like unto a snake. And thereafter I saw the darkness changing into a Watery Substance, which was unspeakably tossed about. Coiling in sinuous folds, it gave forth smoke as from fire; and I heard it making an indescribable sound of lamentation, for there was sent forth from it an inarticulate Cry. But from the Light there came forth a holy Speech, which took its stand upon the Watery Substance, and methought this Word was the voice of the Light. And the Divine Mind spoke for me to hear:

"That Light is I, even the One Mind, the first God, who was before the Watery Substance that appeared out of Darkness, and the Word which came forth from the Light is son of God. Learn my meaning by looking at what you yourself have in you, for in you too, the Word is son, and Mind the father of the Word. They are not separate one from the other, for Life is the union of Word and Mind. Now fix your thought upon the Light and learn to know it."

I saw in my mind that the Light consisted of innumerable Powers and had come to be an ordered world, but a world without the bounds of material existence. This I perceived in thought, seeing it by reason of the words that the Divine Mind had spoken to me. And when I was amazed, he spoke again to me:

"You have seen in your mind the archetypal form, which is prior to the beginning of things and is limitless."

The First Emanation: Descent of the Logos

"But tell me," I asked. "Whence did the elements of nature come into being?"

"They issued from God's Purpose," came the answer, "which beheld that beauteous world and copied it. The Watery Substance, the One Thing, having received the Word, was fashioned into an ordered world, the elements being separated out from it. And from the elements came forth the brood of living creatures. And the One Mind, that Mind of Life and Light, being male and female both, gave birth to another Mind, which was a maker of things; and this made out of the elements Seven Planetary Administrators who encompass with their orbits the world perceived by sense; and their administration is called Fate.

The Second Emanation: Mind the Maker

"And forthwith, the Word of God leapt up from the downward-tending elements of Nature to the pure body of the highest Sphere that had already existed and united with Mind the Maker, for the Word was of one substance with that mind too. And the downward-tending elements of Nature were left devoid of reason, so as to be mere matter.

"Then Mind the Maker united with Reason, and He who surrounds the Spheres and spins them with His whirl, set turning His formations, and let them turn from a beginning boundless unto an endless end. For

the circulation of these Spheres begins where it does end in a circle, as Mind does will. And from the downward-tending elements Nature brought forth lives without reason; for He did not extend Reason (the Logos) to them. The Air brought forth things winged; the Water things that swim, and in the Watery Substance, Earth-and-Water one from another were separated, as Mind the Maker willed. And from her bosom, Nature produced living things, four-footed animals and reptiles, beasts wild and tame.

The Third Emanation: The Descent of Man

"But the One Mind, being both Life and Light, next brought forth Man, a Being like to Himself, with whom He fell in love, as being His own child; for it was beautiful beyond compare, the Image of its Sire. In very truth, God fell in love with His own Form; and on it did bestow all of His own creations. And when Man gazed upon what Mind the Maker had created in the region of Fire, he too wished to create and so assent was given him by the Father. Changing his state to the formative Sphere, where he was to have his whole authority, Man had in himself all the workings of the archetypal Administrators. Likewise, they fell in love with him, and each gave him a share of their own ordering. And after that, Man had well learned their essence and had become a sharer in their nature. Man then had a mind to break right through the boundary of their Spheres, and to subdue the might of that which pressed upon the Fire.

"So he who had the whole authority, having learned the being of the Administrators, willed to break through the Spheres and showed to downward-tending Nature God's fair Form. And when Nature saw that Form of beauty that can never satiate, and Man who now possessed within himself each single energy of all Seven Administrators as well as God's own Form, she smiled with love; for it was as though she had seen the image of God's fairest form upon her Water, His shadow on her Earth.

"He in His turn beholding the Form like to Himself, existing in her, in her Water, loved it and willed to live in it; and with the will came actuality, and so Man vivified the Form devoid of reason. And Nature took the object of her love and wound herself completely round him, and they were intermingled, for they were lovers. And this is why beyond all creatures on the earth, Man is twofold: mortal because of body, but because of his essential Eternal Substance, immortal. Though deathless and possessed of sway over all, yet does Man suffer as a mortal does, subject to Fate. Thus, though his true nature is above the Spheres, within the Spheres he has become a slave. Though male-female, he is from a male-female Mind; and though he is sleepless from a sleepless Sire, yet is he overcome by sleep.

The First Men

Thereon I say: "Teach on, Oh Divine Mind of me, for I myself as well am amorous of the Word."

And the Shepherd said: "This is the mystery kept hid until this day: Nature embraced by Man brought forth a wonder, oh so wonderful. For as he had the nature of the Concord of the Seven, who, as I said to you, were made of Fire and Spirit. Nature did not delay but immediately brought forth seven men, in correspondence with the natures of the Seven Administrators, male-female were they and moving in the air."

"Oh Shepherd, " I said, "for now I'm filled with great desire and long to hear; do not run off!"

"Keep silence," said the Shepherd, "for not as you have I unrolled for you the first discourse."

"Lo! I am still," said I.

To Increase and Multiply

"In such wise then," the Shepherd continued, "the generation of these Seven came to pass. Earth was as woman, her Water filled with longing; ripeness she took from Fire, spirit from Ether. Nature thus brought forth frames to suit the Form of Man. And Man from Life and Light changed into soul and mind -- from Life to soul, from Light to mind. And thus continued all the sense-world pairings until the period of their end and a new beginning arrived. Now listen to the rest of the discourse that you long to hear: The period being ended, the bond that bound them all was loosened by God's Will. For all the animals being male-female, at the same time with Man were loosed apart; some became male, some in like fashion female. And straightaway, God spoke by His Holy Word (the Logos): 'Increase you in increasing, and multiply in multitude, you creatures and creations all; and Man that had Mind in him, let him learn to know that he himself is deathless and the cause of death is love, though Love is All.' When He said this, His forethought did by means of Fate and the Spheres effect their couplings and their generations founded. And so all things were multiplied according to their kind. And he who thus had learned to know himself, had reached that Good that does transcend abundance; but he who through worldly love that same end leads astray, he expends his love upon his body -- he stays in Darkness -- and suffering through his senses the things of Death."

The Way of Deathlessness

"What is the fault so great the ignorant commit," I asked, "that they should be deprived of deathlessness?"

"You seem," the Shepherd cautioned, "not to have given heed to what you have heard. Did not I bid you *think?*"

"Yes, do I think, and I remember," I said, "and therefore give you thanks!"

"If you did truly think thereon," said the Shepherd, "tell me: Why do they merit death who are in ignorance?"

"It is because the gloomy Darkness is the root and base of the material frame; from it came the Watery Substance from which the body in the sense-world is composed; and from this body of Death and Darkness does the Water drain."

"Right is your thought," He said. "But how does 'he who knows himself, go unto Him,' as God's Word had declared?"

And I reply: "The Father of the universals consists of Light and Life, and from Him, Man was born."

"You are right! Light and Life is the Divine Mind, and from it Man was born. If then you know that you are yourself of Life and Light, and that you are made of them, you shall return to Life and Light." Thus did the Shepherd speak.

"But tell me further, Mind of me," I cried out, "How shall I come to Life again, for God does say 'the man who had Mind in him, let him learn to know that he himself is deathless.' Have not all men then Mind?"

"Again you speak well! I, Divine Mind, myself am present with holy men and good, the pure and merciful men who live piously. To such my presence becomes an aid, and straightway they gain Gnosis of all things, and win their Father's love by their pure lives, and give Him thanks, invoking on Him blessings and entering his Kingdom, intent on Him with ardent love. And before they give the body up unto its proper death, they turn from their bodies with disgust from its sensations, from knowledge of what things they operate. Nay, it is I, the Divine Mind, that will not let the operations that befall the body work to their natural end. For being the gatekeeper, I close up all the entrances, and bar the entrance of the base and evil workings of the senses, cutting off all thoughts of them. But to the Mindless ones, the wicked and depraved, the envious and covetous, and murderous and impious, I keep far aloof, yielding my place to the Avenging Daimon, who sharpening the fire, torments them and adds fire to fire upon them, and rushes on them through their senses, thus rendering them the readier for their transgressions of the law, so that they meet with greater torment. Nor do they ever cease to have desire for their appetites inordinate, insatiably striving in the Darkness."

The Ascent of the Soul to the Eighth Sphere

"Full well have you taught me all, as I desired, Oh Divine Mind. And now, " I beseeched Him, "pray tell me further of the nature of the way to the Life Above."

To this, the Shepherd replied: "When your material body is to be dissolved, first you surrender the body by itself unto the work of Transformation, and thus the form you had vanishes, and you surrender your way of life, void of its energy, back to its own nature. The body's senses next pass back into their sources, becoming separate, and resurrect as new energies; and passion and desire too withdraw unto that nature that is void of reason. And thus it is that man does speed his way thereafter upwards through the Spheres."

He continued: "To the first zone he gives the energy of growth and waning; unto the second zone, the devices of evil now de-energized; unto the third, the guile of the desires de-energized; unto the fourth, his domineering arrogance, also de-energized; unto the fifth, unholy daring and the rashness of audacity, de-energized; unto the sixth, striving for wealth by evil means, deprived of its aggrandizement; and to the seventh zone, ensnaring falsehood, de-energized. And then, with all the energizings of the Spheres stripped from him, clothed in his proper Power, he comes to that nature that belongs unto the Eighth, and there with Those-That-Are is the One Mind. They who are there welcome his coming with joy; and he, made like to them that sojourn there, does further hear the Powers who are above the substance of the Eighth Sphere, singing their praise to God in a language of their own. And then they, in a band, go to the Father's home; of their own selves they make surrender of themselves to the Powers, and thus becoming Powers themselves they are in God. This the good end for those who have gained Gnosis -- to be made one with God."

Thrice-Greatest Hermes

"Why should you then delay?" the Shepherd asked me. "Must it not be, since you have received all, that you should point the way to the world, that through you the race of mankind may by your God be saved?" And after he said this, the Shepherd of Men mingled again with the Powers.

But I, with thanks and blessings unto the Father of the universal Powers, was now freed, full of the power the Shepherd had poured into me, and full of what he had taught me about the nature of All and of the

loftiest Vision. And I inscribed in my memory the benefaction of the Divine Mind, and I was exceedingly glad, for I was full with that for which I craved. My bodily sleep had come to be my soul's wakefulness; and the closing of my eyes, true vision; and my silence, pregnant with good; and my barrenness of speech, a brood of holy thoughts. Becoming God-inspired, I attained the abode of Truth."

The Testament of Nicolas Flamel

Written in France in the late 1750s and published in London in 1806. The original document was written in the hand of Nicolas Flamel in a coded alphabet consisting of 96 letters. It was written in secrecy and intended only for his nephew. A Parisian scribe named Father Perneti and a Monsieur de Saint Marc were finally able to break the code in 1758.

See [Biography of Nicolas Flamel](#).

1. I Nicholas Flamel, a scrivener of Paris, in the year 1414, in the reign of our gracious Prince Charles VI, whom God preserve; and after the death of my faithful partner Perenelle, am seized with a desire and a delight, in remembrance of her, and in your behalf, dear nephew, to write out the whole magistry of the secret of the Powder of Projection, or the Philosophical Tincture, which God hath willed to impart to his very insignificant servant, and which I have found out, as thou also wilt find out in working as I shall declare unto you.
2. And for this cause do not forget to pray to God to bestow on thee the understanding of the reason of the truth of nature, which thou wilt see in this book, wherein I have written the secrets word for word, sheet by sheet, and also as I have done and wrought with thy dear aunt Perenelle, whom I very much regret.
3. Take heed before thou werkest, to seek the right way as a man of understanding. The reason of nature is Mercury, Sun and Moon, as I have said in my book, in which are those figures which thou seest under the arches of the Innocents at Paris. But I erred greatly upwards of 23 years and a half, in labouring without being able to marry the Moon, that is quicksilver, to the Sun, and to extract from them the seminal dung, which is a deadly poison; for I was then ignorant of the agent or medium, in order to fortify the Mercury: for without this agent, Mercury is as common water.
4. Know in what manner Mercury is to be fortified by a metallic agent, without which it never can penetrate into the belly of the Sun and of the Moon; afterward it must be hardened, which cannot be affected without the sulfurous spirit of gold or silver. You must therefore first open them with a metallic agent, that is to say with royal Saturnia, and afterward you must actuate the Mercury by a philosophic means, that you may afterward by this Mercury dissolve into a liquor gold and Luna, and draw from their putrefaction the generative dung.
5. And know thou, that there is no other way nor means to work in this art, than that which I give thee word for word; an operation, unless it be taught as I now do, not at all easy to perform, but which on the contrary is very difficult to find out.
6. Believe steadfastly, that the whole philosophic industry consists in the preparation of the Mercury of the wise, for in it is the whole of what we are seeking for, and which has always been sought for by all ancient wise men; and that we, no more than they, have done nothing without this Mercury, prepared with Sun or Moon: for without these three, there is nothing in the whole world capable of accomplishing the said philosophical and medicinal tincture. It is expedient then that we learn to extract from them the living and spiritual seed.
7. Aim therefore at nothing but Sun, Moon and Mercury prepared by a philosophical industry, which wets not the hands, but the metal, and which has in itself a metallic sulfurous soul, namely, the ignited light of sulfur. And in order that you may not stray from the right path, apply yourself to metals; for there the aforesaid sulfur is found in all; but thou wilt easily find it, even almost similar to gold, in the cavern and depths of Mars, which is iron, and of Venus, which is copper, nearly as much in the one as in the other; and even if you pay attention to it, this sulfur has the power of tingeing moist and cold Luna, which is fine silver, into pure yellow and good Sun; but this ought to be done by a spiritual medium, viz. the key which opens all metals, which I am going to make known to you. Learn therefore, that among the minerals there is one which is a thief, and eats up all except Sun and Moon, who render the thief very good; for when he has them in his belly, he is good to prepare the quicksilver, as I shall presently make known to you.
8. Therefore do not stray out of the right road, but trust to my words, and then give thyself up to the practice, which I am going to bestow on thee in the name of the Father, of Son, and Holy Ghost.
The Practice.
9. Take thou in the first place the eldest or first-born child of Saturn, not the vulgar, 9 parts; of the saber chalibs of the God of War, 4 parts. Put this latter into a crucible, and when it comes to a melting redness, cast therein the 9 parts of Saturn, and immediately this will redden the other. Cleanse thou carefully the filth that arises on the surface

of the saturnia, with saltpetre and tartar, four or five times. The operation will be rightly done when thou seest upon the matter an astral sign like a star.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE EMERALD TABLE

Truly, without deceit, certain, and most veritable.

**That which is Below corresponds to that which is Above,
and that which is Above corresponds to that which is Below
to accomplish the miracles of the One Thing.**

**And just as all things come from this One Thing
through the meditation of One Mind,
so do all created things originate from this One Thing
through Transformation.**

**Its father is the Sun;
its mother the Moon.
The Wind carries it in its belly.
its nurse is the Earth.
It is the origin of all,
the consecration of the Universe.
its inherent strength is perfected,
if it is turned into Earth.**

**Separate the Earth from Heaven,
the Subtle from the Gross,
gently and with great ingenuity.
It rises from Earth to Heaven
and descends again to Earth,
thereby combining within its
the powers of both the Above and the Below.**

**Thus will you obtain the Glory of the Whole Universe.
All Obscurity will be clear to you.
This is the greatest Force of all powers,
because it overcomes every Subtle thing
and penetrates every Solid thing.**

**In this way was the Universe created.
From this will come many wondrous Applications,
because this is the Pattern.**

**Therefore am I called Thrice Greatest Hermes,
having all three parts of the wisdom of the Whole Universe.
Herein have I completely explained the Operation of the Sun.**