

Book of Alchemy

Chapter One - Introduction

Alchemy traditionally had as its purpose the transmutation of base metals into gold, and the discovery of the Great Magical Agent, whereby the alchemist might effect great cures, and achieve command over all forms and forces of the physical plane and spiritual plane. The Philosopher's Stone, which was and is much talked about, which they seek to make, could not be made until he had become that Stone.

The true import of alchemical literature is harder to discover, because there are three classes of alchemical books. The first class comprises the words of the genuine adepts, links in the chain of oral tradition which transmits Hermetic Science from one generation to another in person.

The second class consists of books written by persons who misunderstood the writings of true adepts, and supposed them to be no more than explanations of processes whereby physical metals might be transmuted by chemical means.

To the third class belong worthless productions of charlatans who had nothing to tell, but wrote their big wordy volumes in order to make gold by the process of extracting it from the purses of their ignorant readers.

The great number of alchemical books now extant were written after the twelfth century, but the beginnings of the Great Works on Art may be traced to a much earlier period. The fundamental doctrine of alchemy is as FOLLOWS....

“That which is above is as that which is below, and that which is below is as that which is above, for the performance of the One Thing.”

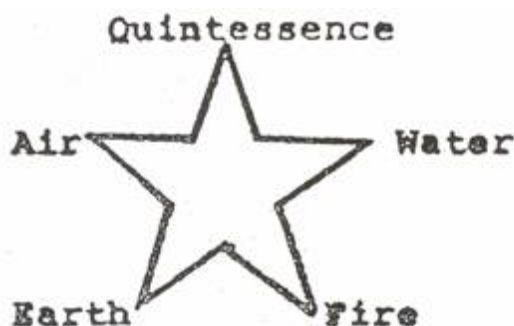
These words are from The Emerald Tablet of Hermes.

Tradition ascribes them to Hermes Trismetistus, and occult revery has run wild concerning the personality of that shadowy Egyptian adept. Authorities say that “The Emerald Tablet” is a more modern work, composed long after the beginning of the Christian Era.

It is not known just when the earlier Upanishads were first put into writing, but it is generally agreed that they antedate, by several centuries, the Buddhistic period which began in the sixth century BC. Furthermore, we know that Indian literature was transmitted orally for a long time before it was written. Out of the distant past, then, we hear the voice of a Hindu wise man saying: "As below, so above; as above, so below; he passes from death to death who finds here the least shadow of variety."

Some reference has been made to the importance of the pentagram; it is the sign of human intelligence. The five pointed star developed from the pentagon. A pentagon is the central figure in every pentagram. Its five equal sides symbolize the balance and equal proportion of five aspects of reality.

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These five aspects of reality are the five phases of manifestation known in alchemy as the quintessence and the four elements. The fifth essence, or quintessence, corresponds to the ether of space. The four elements are fire, water, air and earth.

The Great Work is precise as mathematics, complete as the Earth. The axiom of the basis for the Great Work is, "Nature is to man as man is to God."

It defines man as the greater part, and nature as the lesser part, because nature is subordinate to man. God is the ALL, or whole, superior to man as man is superior to nature.

It is true that the alchemist seeks to transmute the baser metals into gold. When he speaks of the seven metals, he does not mean the common products mined from the earth.

Other sages make use of the same distinction; the Masters speak always of *our* Mercury, *our* Sulphur, *our* Gold and Silver, to show they are alluding to the alchemical processes.

The alchemical metals bear the names of the sun, the moon, and the five planets known to the old astronomers; it is the same in older books.

This is one reason Paracelsus insists that one must be acquainted with the ideas of the old astronomers in order to succeed in the Great Work. Shown in the booklet, The Great Seal of the United States, the heraldic colors are often used by alchemists.

The correspondences are:

1) Lead	Saturn	Black	5) Copper	Venus	Green
2) Iron	Mars	Red	6) Silver	Moon	White
3) Tin	Jupiter	Blue	7) Quicksilver	Mercury	Orange
4) Gold	Sun	Yellow			

The colors are those which, in the “Queen Scale,” are attributed to the spheres of the planets on the Tree of Life. You have learned the correspondences of these to the seven interior stars, which are the same as the seven chakras.

You will remember that Saturn corresponds to a nerve-center at the base of the spine, the sacral plexus. Mars is represented in the physical body by the prostatic ganglion.

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The sun governs the cardiac plexus, Venus is attributed to the pharyngeal plexus, the Moon corresponds to the cavernous ganglion, which lies on either side of the sella turcica, the protective covering of the pituitary body. Mercury is represented by the pineal gland.

In that portion of the Great Work which has to do with the transformation of the alchemist himself, the making of the Philosopher’s Stone is a process whereby the vibratory activity of these interior stars is so modified that the lower rates of vibration are transmuted (literally, “changed across”) and sublimated, or lifted up.

This transmutation of the subtle force which works through the interior stars has a triple consequence.

- 1) It leads to spiritual illumination
- 2) It gives the perfected adept a new body which is absolutely healthy.

3) It enables him to exercise powers which remain latent in most human beings.

TEACHER

His health is the result of perfect combination and co-ordination of chemical and electrical energies which maintain the form and functions of his physical body. This condition of radiant vitality is communicable. When it is established an alchemist can project his own rate of vibration upon the bodies of other persons, including a vibration like that of his own organs. This is one method of Hermetic healing.

Fundamental in alchemy all things are manifestations of three principles: Sulphur , Mercury and Salt. They are not the common physical substances.

The names indicate three ways in which the One Thing manifests itself. One is identified by a quality like a quality possessed by Sulphur . Another has characteristics like those of Quicksilver. The third has properties resembling those of Salt.

Sulphur , or brimstone, burns easily and has choking fumes. For centuries it has been associated with the fires of hell or passions.

Mercury is liquid and flows, and the surface of each globule of this metal is a mirror reflecting its environment.

Its rapid movement, like that of a living creature, accounts for the name Quicksilver, in which “quick” means both living and rapid, as we may see from the French “argent vive,” (living silver.)

Salt crystallizes in perfect cubes, and since the days of Pythagoras, cubes have been types of earth and the physical plane. Salt has also the property of arresting dissolution or disintegrative chemical change. The quality of Sulphur , then, is fiery and passionate; that of Mercury is vital and reflective; that of Salt is arrestive and binding.

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The principle piece of alchemical apparatus is a furnace called an athanor. Eliphas Levi said, “We all possess the chemical instrument, the great sole athanor which answers for the separation of the subtle from the gross and the fixed from the volatile elements.

“This instrument, complete as the world and precise as mathematics, is represented by the sages under the emblem of the pentagram, or five-pointed star.”

It is the human organism. The Chaldean root of “athanor” means “Essence of Fire.” Our bodies constitute the Base of The Art in which the whole operation of alchemy is performed.

The pupil is the metal to be transmuted, and the metal must be cleansed, the mind and body must be purified before the higher secrets are communicated.

In its natural state, the body cannot receive and handle the high-tension currents of the essence of fire, which would destroy the physical organism of an average person.

Therefore, one must become the Philosopher’s Stone, before he can hope to make it externally, for unless he has it, no book of instructions can tell him how to transmit this mastery to someone else.

This “power of projection” which passes from master teacher to student is in fact a substance, through which projection he can communicate wisdom to the student; it is a force by means of which the student may be transmuted from the base metal, to the gold of the liberated personality.

When the alchemist, working in his secret laboratory, has dissolved the old creature and coagulated the new creature in its place, his physical organism enables him to effect, by mental means, transformations in the molecular and atomic structure of the physical substances constituting his environment.

Dissolution is accomplished not by means of the fire, but in a wholly abstruse manner, with the help of Mercury.

Mercury helps us to control those functions of our bodies which dissolve or break down into their constituent elements, the form of materials taken from our environment.

This action or Work is called Hermetic, with reference to Hermes, who also identifies as Thoth or Mercury.

The word abstruse means away or from the root – truders – to thrust, let or formulate.

ABSTRUSE – Away or From

TRUDERE – To Thrust = To Conceal = Hard to Understand – Hidden

In Hebrew, Thoth is the 11th month of the year (AB.)

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Mercury is the messenger of the Gods – which is to say – that it takes away from the substance the form of the substance being dissolved or the substance being taken to someone for their needs that you are healing.

It has also to do with the action of the Spiritual body keeping the physical body in the perfect form.

Then if you will look a little closer, it shows why when one receives the light of illumination, the tools of man begin to function.

The concealed light which we all have because there is life in our bodies, which is brought into our consciousness through an exercise or the teachers work, this too is the function of the elements of our minds, motivated by the aspects of Mercury on the elements.

The secret vessels of the alchemist are the organs of his own body, together with their etheric and astral counterparts.

The operation is really a chemical one, under the direction of man's self-conscious intelligence, which begins in man's-God's mind, but is realized by means of changes effected in his physical body. In consequence of these changes, he becomes a new creature, able to exercise powers which are unknown to the average being – He attains Self-Mastery.

The Arabic base root of the Word for alchemy and chemistry meant “pouring” or “infusion.” “Alchemy” has been termed by the dictionary as being a “medieval chemical science whose great object was the transmutation of the baser metals into gold, and the discovery of the universal cure for diseases and means of indefinitely prolonging life.”

The basis of alchemy, like the basis of yoga, is the idea that man is a direct consequence of the perfectly free, unmodified Spirit whence all things proceed.

This is the true essence of his being. The Great Work is the direction of energy derived from that essence according to the perceptions of an awakened intelligence – in God's Mind.

The preliminary in alchemy is the same as the preliminary step in yoga – that is, to eradicate from the heart all impurities and transmute the body into a holy temple of God, purged from all uncleanness. The objective is not wealth, but health. Health in the sense of wholeness or completeness. Shalom of Qabalism.

The initial step of this is a certainty: “heavenly intention,” that is a reaching inward to heaven.

The fire of alchemy is said to be a secret fire, often compared to a serpent or dragon – a fiery force which yogis say is coiled in the Saturn center at the base of the spine. It is named Kundalini.

Yoga practice raises this “serpent” power stage by stage, through the seven chakras which alchemy identifies with metals.

Paracelsus, like other sages, declares the Great Work to be performed by the aid of Mercury, and that the only other agencies of the art are the powers of the sun and moon.


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We recognize the importance of the power personified by Mercury; the object of yoga is something which is to be grasped by the mind alone. They also recognize the other two agencies, one hot and fiery called Prana or Surya (Surya meaning “sun”); the other agency cold and moist, named Rayi, the lunar current.

In comparing the two systems, Yoga and Alchemy:

1. Both agree that all things are expressions of one fundamental energy.
2. Both affirm that all combine 3 qualities: 1) Wisdom, “sattva” or Mercury; 2) Desire, “rajas” or Sulphur; and 3) Inertia, “tamas” or Salt.
3. Both recognize five modes of expression: Spirit, or Quintessence (Akasha); Fire (Tejas, or Agni); Water (Apas); Air (Vayu); Earth (Prithivi).

4. Both mention the seven spiritual vehicles of activity – the chakras of yoga, and the metals of alchemy.
5. Both say there is a secret force, fiery in quality, which is to be raised from one chakra, or metal, to another, until the power of all seven is sublimated in the highest.

 6. Yoga says Prana or Surya (Sun) and Rayi, (Moon) and Sattva

(wisdom), are the three main agencies in the work. Alchemy says the whole operation is a work of the sun and moon, aided by Mercury.

7. In both systems, preparation for the work is the establishment of the physical purity and ethical freedom from lust, avarice, and other negative tendencies.
8. In both systems, success enables adepts to exercise extraordinary powers, to heal diseases, to control forces of nature, and to exert a determining influence on circumstance.

The intelligence which aids this work is the self-consciousness of man, which though not the highest level of life-expression, has this power: it can perceive the true order of nature by discerning the principles behind the veil of surface appearances.

The mind of man, his Mercury, is able to discover principles, and to control by suggestion the forces of the subconscious life. It is able to invent and execute new application of methods not provided by nature, thus bringing about a finer adjustment and organization of both environment and organism.

The result is the new kind of being, able to receive the influx of energies which would harm an ordinary human body, fraught with impurities.

When he becomes illumined, he perceives directly the Truth that he is living the eternal life of the One Power which brings all things into manifestation, and sustains and governs everything in the universe.

At the completion of this Work, his transmuted personality expresses nothing but the inwardly perceived impulses of the One Power. He *knows*, not merely believes, that all his thoughts, acts, and words are direct expressions of God, the One Will.

He is discreet in this work, not often revealing his Adeptship. An Adept knows the true significance of even the tiniest details of his daily life, and in all things acts as administrator of the eternal laws of Being for the furtherance of the work of God, and the One Plan.

PHILOSOPHER'S STONE

This is the High Goal and the Aspiration of the ages. This is the "confection," (or the composing) of the Philosopher's Stone.

Jacob Boehme, one of the greats of both mysticism and alchemy, said in his

Threefold Life of Man:

"The old Adamical flesh of death cometh not to the heavenly flesh: No, it belongeth to the earth, to death; but the eternal flesh is *hidden* in the old earthly man, and it is in the old man, as the fire in iron, or as the gold in the dark stone.

"This is the noble stone (Lapis Philosophorum), the Philosopher's Stone, which the Magi find, which tinctureth nature, and generateth a new son in the old. He who findeth THAT esteemeth more highly of it than of this outward world.

"He who hath it, and knoweth it, if he seeketh, he may find all things whatsoever are in heaven and earth. It is the Stone which is rejected of the builders, and is the chief corner stone; upon whatsoever it falleth, it grindeth to powder, and kindleth a fire therein.

"All universities seek it, but find it not by their seeking; sometimes it is found by one that seeketh it rightly. But others (that seek it in self, and for their own gain), despise it and cast it away, and so it remaineth hidden still."

Jacob Boehme goes on to say:

"In this Stone there lieth hidden, whatsoever God and the eternity, also heaven, the stars, and elements contain, and are able to do: There never was from eternity anything better or more precious than this, and it is offered by God, and bestowed upon man; everyone may have it that doth desire it; it is in a simple form and hath the power of the whole Deity in it."

The Stone represents the union of the central Ego in man, Qabalistically termed Ben, the Son, with the cosmic-Life Power seated in Ab, the Father.

Boehme speaks of “finding” this Stone, but he also teaches the alchemical Truth that the finding is also *making* or confecting.

In one sense, the true Stone already exists within each of us, but only in its elements. These must be discovered, and then brought into the perfect union suggested by the presence of the two words, Ab and Ben, in the Hebrew, “*Ehben*,” meaning Stone.

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Chapter 2

Success in alchemy depends on the discovery of the First Matter. Yet, “discovery” does not mean to find, but to uncover, or reveal, as to open a book.

The High Priestess is herself a symbol of the First Matter, and refers not to the quest for something in the world around us, but rather the unveiling of the true nature of something within us.

This unveiling is an act of recollection. The secret of the First Matter is hidden deep in sub-consciousness, and the first step in the Great Work of alchemy, as in Yoga, is to bring it to the surface.

Without faith in its actual existence, we may never discover it, for it takes confidence to persist through the preliminary stage of the work, through day-to-day practice through the test periods of trial which show no outward proof of success.

Here again is the intimation that the discovery is made by the mind alone, (by our Mercury); for the beginning is a rational process, and the first glimpses are by the mind’s eye, in the light of reason.

One of the powers of human self-consciousness is this ability to direct the “unknown force” of gravitation. Mercury, (Hermes), was the “god” personifying the form-determining power of mind. Magic is the art of using this power to congeal invisible, formless substance into tangible, physical forms.

In most humans, this dwells merely in potentiality. Christian practice also begins with the acts of conscious attention, which enables one to direct and adapt modes of light vibration from the self-conscious level.

The object of alchemy is liberation *from* the bonds of delusion, not to abandon the world, but to know it for what it really is.

The First Matter “is that which is not known, because in this world (of sense), it is discerned by reason, without the uses thereof, which are sight, hearing, taste, smell, and touch....THE CREATURE WHICH IS COGNIZED IN NONE OF THESE FIVE WAYS, IS A SUBLIME CREATURE, is neither seen nor felt, but is perceived by reason alone...The sublime creature has no need of the light of the Sun, because the Sun is beneath that creature, which is more subtle and more lucid...Know also that the created world is composed of two dense and two rare things, but nothing of the dense is in the sublime creature.”

Here we understand that the First Matter is discerned by reason, in this world of senses; yet, the rational perception is but a prelude to the actual discovery, which is not made in the world of sense. --- Thus, there are other worlds to which man has access, through the unfoldment of higher perception, for which reasoning is but the making conscious, of its existence.

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This reasoned inference is not the discovery, any more than the label on a package is the discovery of the qualities and enjoyment of the contents. It infers, or draws a reasoned conclusion; but true discovery must go far beyond this reasoning.

Man’s conceptions of reality are largely derived from sensations of mass, weight, and solidity. Actually, a solid is frozen mind-stuff. Solidity is an ILLUSION. We think of gold as being solid because we are accustomed to seeing it at a temperature below that at which it crystallizes.

We think of mercury as a liquid, because our ordinary experiences of this metal are sensations of its appearance at a temperature above its point of crystallization. By thought-controlled use of energy within us, it is possible to congeal mind-stuff into physical forms, and the substance on which this operation is performed is the First Matter.

The object of your desire is the one thing out of which all things are made. It is one, and contains within itself all that is needed.

This one thing is transformed from invisibility into visibility by what we call weight, or gravitation. A yogi controls gravitation, and thus, he can levitate his own body. He knows gravitation as a mental power, working at the level of awareness of his conscious mind.

Some call the First Matter a “chaos,” intimating that the primary chaos of Genesis (the Hebrew word, “Bohu” translating as emptiness, chaos, or void) is the stuff thoughts are made of, and that it is, also, a mode of vibration closely related to sound.

Anastratus said, "It's birth is in the sand."

The reference to sand brings to mind the ancient observation of desert whirlwinds, tossing the sand into spiral shapes, seeming to be alive.

The origin of the First Matter is actually a spiral, twisting motion like that made visible by sand in a desert storm. It is also a motion directly connected with sound and with thought. Thought-force is a real force, and thought-substance is a real substance.

It is said to be "the distilled moisture of the Moon, joined to the light of the Sun," because it is identical with the lunar and solar currents of Prana, an actual substance which moves in spirals throughout bodies.

This union of solar light and lunar moisture is "congealed," or brought into a solid state by a process involving a gradual loss of heat.

Again, we quote from the Turba Philosophorum:

"Know, all present, that no true tincture is made except from our copper. Do not exhaust your brains and your money, lest ye fill your hearts with sorrow."

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"I will give you a fundamental axiom, that unless you turn the aforesaid copper into white and make visible coins, and then afterwards, turn it again to redness until a tincture results, verily, ye accomplish nothing."

"Burn, therefore, the copper, break it up, deprive it of its blackness, by cooking, imbuling, and washing until the same becomes white. Then rule it."

Note that not only is copper the metal of Venus, but in alchemy, it relates also to the Venus or throat center, which has to do with the desire nature.

To change the copper into white, is to raise the activity of the Venus center to the level of the Moon center behind the root of the nose.

To “make visible coins,” is to produce tangible physical result as a consequence of the operation. Coins refer to the plane of concrete, manifested results.

To make copper into white is to utilize the desire force of creative imagination, “feeling,” and raise it to the higher level of clear recollection.

Active desire is the raw material, but it has to be purged of the separateness which is mixed with it. We must rid our desire of the quality of personal attachment, then consider clearly how our personal wants may be put into right relation with other features of the cosmic pattern.

Our copper, or personal desire, has to be subjected to fire, or to the influx of spiritual energy. It has to be broken up, or analyzed into its component elements. It has to be deprived of the blackness of ignorance and attachment. Then it becomes clear white, because transformed into some aspect of the great pattern of universal law, or the recognition thereof. Thus, it becomes white, or “our copper becomes our silver.”

It must then be turned again into redness. Red is the color of Mars, and always refers to action. When the white of a clear perception of truth is permeated with the redness of action, then the Tincture is made, and the silver is transmuted into the gold of complete realization.

“Then rule it.” It is the purified desire nature which must be ruled, and to rule it, we must act, for the rulership is the control of activity.

One does not attempt to concentrate on the “centers,” for the wise realize that the quickest way to insure their desired function is to set up behavior patterns of thought and action, which are safe as well.

This means control of the power which produces mental images. Even the most abstract thinking requires imagery.

In abstract thinking, the images of physical objects are replaced by symbols, such as numbers or letters, or musical notes.

While a great many mental images must be used as patterns for muscular or mechanical action on the physical plane, before they can be made manifest as tangible realities.

Some materializations are evanescent, others are relatively permanent, like those of the miracle of the loaves and fishes.

The power to produce this kind of materialization is latent in every human being. It really is the power to control etheric vibration.

INITIATION

THESE ARE WORDS THAT CAN GIVE IDEAS OF THE NATURE OF JACOB'S LADDER:

Degree work: Crossing of Threshold

The 1st degree of the air, like looking in the front of a book before reading it.

2nd degree: Study of will and coming Soul. Mental development, memory.

3rd degree: Demonstration of alchemic principles; mental phenomena. Cause and Effects in God.

4th degree: We introduce member into next state, open that door and illustrate the mysteries of Life.

Origin and nature of Life Force; how to control and direct it. Mystery of body cells; development of Aura. Prepare mind for regeneration of vehicles by which man may serve the Great Host.

5th degree: Ritual. Understanding. Receiving ancient philosophy. Time for psychic development with less study. Open psychic door.

6th degree: Bestows honor on the individual. We prepare to be healers and doctors in healing, study charts, lessons, and exercises. Explain secret processes of human body.

7th degree: Beginning of psychic initiation, dispensing with reality of material life and earth matter. Projection of psychic body, development of aura and Lost Word. Prepare for complete psychic realization.

8th degree: Recapitulation and preparation for final study of higher principles. Projection through space.

9th degree: Is final hours of earth, the final physical initiation, using actual patterns and figures, as we go through this play, of this degree. Certain ritual, paraphernalia lights, and incenses, and certain time. Under soft lights.

All involve the 4 points of the compass. All involve the use of light, some of water, some of oil. And they all bring one to a state of consciousness of one degree or another of reality, and they leave a stamp which the individual may not remember, but will learn to use.

10th, 11th, and 12th degrees are given psychically, on other planes. The Illumination and Realization are now gifts on the earth level.

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Chapter 3

We must find the First Matter in ourselves, and not in the animal kingdom. Man's physical body is evolved from the animal kingdom, but is not itself part of that kingdom; and, even in the lowest human tribes, the consciousness of man transcends that of the highest animals. Therefore, we look for the First Matter of the Great Work not in the animal kingdom, but in man himself.

Yet, it may be described as mineral, because a mineral is any chemical element or compound occurring naturally as a product of inorganic processes.

The processes which bring the First Matter into manifestation are correctly described as being inorganic, because they are the work of a Power having no physical organs.

Only by the Grace of God is there success in the transmutation. When it operates, the Spirit is firmly fixed in the body, the spiritual Center is awakened, and from thence forward, remains in action.

Some have named it "white magnesia." One philosopher translates this as "magnet of Jah," or, the attractive principle of Divine Wisdom. This magnet is the power of attraction which establishes the orbits of the planets and the astronomical order of the heavens.

Strict continence aids the work in its early stages. This is called, “sealing the vessel,” and adds to energy built up; thus, intensifying the power.

However, after the Stone has been confectioned, and the work achieved, the abstinence is no longer needed, though moderation is always best. This practice has to do with the “secret fire” of alchemy.

The First Matter is sometimes called the subconscious, sometimes the Akasha; yet, neither is the whole of it. The Stone of the Eagle is one description, the malleable substance available to the regenerated.

Always, it is referred to as the element of water, yet not the water of earth. It is the Water “which will not wet the hand.”

Lamech said, “...Soul, Spirit, and Body, joined into one. The stone which contains all these things is called Zibeth (“handful” – relates to Yod.)

“It is a stone, and not a stone, vix., the eagle-stone. The substance has in its womb a stone, and when it is dissolved, the water that was coagulated in it, bursts forth.

“The stone is the extracted spirit of our indestructible body. It contains mercury, or liquid water, in its body, or fixed earth, which retains its nature. This explanation is sufficiently plain.

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“The chyle, called Virgin’s Milk, is in the intestinal area, an unctuous, oily substance, one of the means whereby the blood is supplied with energy derived from food.

“Our Mercury is a water which cannot be found upon earth, for it is not made or manifested in the ordinary course of Nature, but by the art and manual operation of man.”

These manual operations are not performed by man’s physical hands. They are carried on by the mind alone, or solely by the aid of Mercury, in the field designated by the Yod. (hand)

The fat of chyle from the lacteals is made up of a combination of three elements: fire (oxygen), water (hydrogen), and earth (carbon). These correspond also to the alchemical principles of Sulphur, Mercury, and Salt. This fire, water, and earth are not physical, but esoteric elements.

It is with these complex elements that alchemists work, and the First Matter of the Great Work (which should be distinguished from the macrocosmic, First Matter of the Universe, even though the latter is *essentially* the same as the former), is to be sought in the place where these compounds are taken into the lymphatic circulation – hence, as they say, “sought in the bowels of the earth.”

An alchemist recognizes what goes on in his body, and uses his knowledge of the control exerted over subconscious processes by self-consciousness to form a definite intention that this body-building function shall act with maximum efficiency, to the specific end that the blood shall be charged with a superabundance of energy.

This supercharge of energy wakens to full activity the organ of spiritual vision, the pineal gland. When this “single eye” is opened, the alchemist sees that his whole body is full of light.

The vision is the complete discovery of the First Matter. Progressing from this discovery to the final stage of full realization, the body-building power of subconsciousness changes the alchemist himself into a new creature.

He has entered the Fifth Kingdom, and members of this Fifth Kingdom know themselves to be true sons and daughters of God, though there are degrees of unfoldment leading ever higher. They have become actually gods with divine powers and the illimitable freedom of beings who know their essential divinity.

Accepting that the Virgin’s Milk is the form of the First Matter, we may understand some of the ancient references, as – “It is of Thee O King, and thou art its ore.” Or, Philalethes’ statement that it is a virgin who meets her wooers in foul garments. Paracelsus scandalized the faculty of a university on showing them what he called the Elixir of Life, and it proved to be a jar of excrement. However, the original meaning of Elixir was “ash,” or “dry powder,” and excrement is the ash of First Matter.

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The adept extracts from the upper part of the intestines (the black dragon,) certain essences of value, wasted by one who does not know, as nature unaided does not complete the work.

By gaining control of the process of intestinal digestion and assimilation, adepts in alchemy fill their veins with the “potable gold,” the priceless fluidic radiant energy which not only perfects their vital functions, but makes possible the preparation of the Stone of the Wise. Some say the Stone itself is made of gold, that is, of solar substance.

Correctly spoken were the words, “Know that our Stone is such that it cannot be adequately described in writing.” Words can only point out the intellectual explanation, to a certain extent, but the discovery is another thing.

The Emerald Tablet of Hermes states:

“All things are from one, by the mediation of one,....and all things have their birth from this one thing by adaptation.”

Again, it has been called Magnesia, Magnet of Jah. Condensed from the writings of Thomas Vaughan: Magnesia in its chemical sense, is distinct from the chemical. It is the matter of the Stone, sometimes called red, and sometimes, white magnesia.

“In the first preparation, the chaos is blood-red, because the central sulphur is stirred up and discovered by the philosophical fire. In the second, it is exceedingly white and transparent like the heavens.

“It is something like common quicksilver, but of such a celestial and transcendent brightness that nothing on earth can be compared to it. It is a child of the elements, a pure virgin, from whom nothing has been generated as yet. When she breeds, it is by the fire of Nature, which is her husband.

“She is neither animal, vegetable, nor mineral, nor an extract from these; she is pre-existent to them all, and is their mother. She is a pure, simple substance, yielding to nothing but love, because generation is her aim, and that is never accomplished by violence.

“She produces from her heart, a thick, heavy, snow-white water, which is the Virgin’s Milk, and afterwards, blood from her heart. Lastly, she presents a secret crystal. She is one and three, but at the same time, she is four and five. She is the Catholic Magnesia, the Sperm of the World out of which all natural things are generated. Her body is, in a sense, incorruptible; the common elements will not destroy it, nor does she mix with them essentially.

“Outwardly, she resembles a stone, and yet she is no stone.

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“The philosophers call her their white gum, water of their sea, water of life, most pure and blessed water; she is a thick, permanent, saltish water which does not wet the hand; a dry water, viscous and slimy, and generated from the saline fatness of the earth.

“Fire cannot destroy her, for she is herself fire, having within her a portion of the universal fire of Nature, and a secret, celestial spirit, -- animated and quickened by God. She is a middle nature, between thick and thin, not altogether earthly, not wholly igneous, but a mean aerial substance to be found everywhere, and at all seasons.”

Concerning the numbers, “3” refers to the homogenous unity of its three elements, sulphur, mercury and salt; “4” to fire, air, earth, and water (subtle, invisible entities, not limited to the physical plane) – their properties: FIRE: expansion. Hot, pungent; WATER: contraction. Cool, astringent, bitter; AIR: locomotion. Acid, sour, sharp; EARTH: cohesion. Sweet.

Four is for the forces which give us our consciousness of sight, taste, touch and smell. From these, and from the fifth principle (the Akasha) out of which all proceed, or are derived, we formulate our whole awareness of the world surrounding us.

The fifth essence is the Quintessence, extracted (it is said) from the four elements in the course of the Great Work, because we derive our knowledge of it from our experience of the other four. However, in fact, they are derived from it.

Quintessence, or Akasha, has neither touch, taste, color nor odor. Akasha is Absolute Space, not the relative of finite space we perceive.

Moreover, Akasha is the subtle principle of sound – not the ordinary sound, the atmospheric vibration which we hear, but the original Power of vibration. It is the undifferentiated Life Power, the source of all other manifestations. Unmanifest Reality, actually indefinable.

It is out of the Akasha that every form comes, and it is in Akasha that every form lives. The Akasha is full of forms in their potential state. It intervenes between every two of the five senses. Here it is equivalent to Zero, which precedes every number.

Another symbol of the 1, 3, 4, and 5 of the First Matter is the Great Pyramid. It has triangular faces, a square base, and apex, plus four corners equals 5.

Like the phoenix, the First Matter is incombustible, because its inner nature is the very essence of fire, and thus, cannot be injured by fire.

It is a whirling, circulating essence, which dances through our veins, moves more slowly through the lymphatic vessels, and gyrates rapidly through the nervous system. The main point to remember is that it is ready for our use in its mineral forms.

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Jacob Boehme writes,

“The dew of heaven, and the oiliness of the earth is our subject of art, or Matter. Neither mineral nor metal; the Pythagorean Y shows us that there are two mercurial substances in one root, Fire and Water, namely Sulphur, and Mercury, extracted from the substance in which lie all metals and minerals. It is a salt dew of heaven, but a mineral and metallic dew of heaven, in which are contained all the colors of the world.

Y “This dew may be coagulated by Art into a sweet salt called Manna, by means of Arsenic. Sol is its father, Luna its mother; from these two, it receives its light, life and brightness; from the Sun, its fiery, and from the Moon, its watery, radiance.

“We find it both coagulated and dissolved. This dew falls from above into the depths of the earth, and the subtlest portion of the earth is its body. From above come its soul and spirit, fire, and light, and enter into a body of Salt.

“Thus, it receives the strength or substantial virtue, of both the superior and inferior things.

“It has no other colors to the outer eyes than white, green, yellow, red, and black. This mineral Dew appears corporeal to our outer eyes, yet to the miners in the mountains, it is sometimes perceptible, subsequent to the outward appearance, as thick, watery and dripping. The best dew is coagulated like an electrum, or like transparent amber, of mixed color.”

Uninstructed man cannot know it. To continue with Jacob Boehme,

“It is present, with all its powers in all things. But, the world treats it with contempt, and casts it away. It divides itself into two branches, white and red; from the single root, Y – Ischschamaim, are fire and water, Sulphur and Mercury extracted.

“Solar and Lunar, red and white, positive and negative currents of Life Force in the body rising up the spine, they cross each other. As it grows, it rises from that one root like a white and red rose of Jericho, and blooms like a lily standing in the Valley of Joshaphat .

“It is often broken prematurely by the miner, and is tortured by ignorant workmen. The true Artist observes its influence, and plucks it in its ripeness, with its flowers, seeds, roots, stem and branches being enabled to take it when it is ripe, by means of the vision of his inwardly opened eyes. Ischachamaim means Fire of Heaven, or Lightning as PEH.

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“It is neither mineral nor metal, but the original Mother and First Matter of all minerals and metals. It is nothing else but the Lion, with his coagulated blood, and the gluten of the White Eagle.”

Genesis 27:28 – “Therefore, God gave thee the dew of heaven and the fatness of the earth, and plenty of corn and wine.”

The heavenly dew is light. It is the universally diffused radiance, which takes physical form as electro-magnetic energy. It is granular in structure, so that it actually falls upon the earth in drops, and the weight of its fall may be measured.

In truth, everything within the range of our senses is a condensed or solidified form of light. Too, there is implied in “oiliness of the earth,” fertility, the active power of reproduction, the driving force expressed in the evolution of forms from lower to higher levels of expression.

A salt, mineral and metallic Dew of Heaven. A slight current of electricity has a saltish, metallic taste, metallic because every metal is made from light. In it are all colors.

“This dew falls from above into the depths of the earth, and the subtlest portion of the earth is its body.” -- Cosmic rays have penetrating power so great that they will pass through anything but thick shields of lead. Certain kinds of light penetrate deep into the earth.

“Fire is the proof or trial of all the colors, in which none subsists but white, the same being a reflection of God’s majesty. The black color belongs not to the mystery of the wonders of creation, but is the veil or the darkness in which all things lie.”

“The best dew” refers to the highest manifestation of the “dew” or light. It refers to the coagulation of the Matter in the form of an amber prism in the pineal gland. This prism is made by the fusing of brain sand in that organ.

The fusion is effected by a current of vital electricity passing through the nervous system of a trained adept. When this prism is produced in the pineal gland, it is an actual physical stone. Thus, it may be ground to powder. This is the Transparent Jewel of the yogis – the physical instrument which interrupts the high-tension vibrations of the astral light, or universal agent.

Those who proceed to seek the First Matter by looking within, are called “miners,” who, if they proceed clumsily, may break the substance, thus causing short-circuits in the flow of the energy forms of the Prima Materia; or torture, by attempting to force its growth too rapidly.

The astral light is modified by Mercury in being introduced into the blood, at two points:

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1. At the point where the substances in the chyle are introduced into the blood stream by the action of the lacteals in the small intestine.
2. In the lungs, where blood is aerated, and where subtle forces in the atmosphere are combined with those taken from the Virgin’s Milk.

Unless the subtle elements derived from food are in the blood stream as it passes through the lungs, the other subtle elements taken from the atmosphere cannot be added. Otherwise, unless the blood be charged with substances taken from food, there is no base to hold, or fix, the volatile essence taken from air.

Digestion and assimilation volatilize the fixed, or earthy, substance of food. The aeration of the blood in the lungs, under the conditions described, fixes the volatile elements taken from the atmosphere.

The “coagulated blood of the Red Lion” is human cell tissue impregnated with these substances. Most of it is nerve tissue, but some of it is located in the endocrines, and some in the blood itself. As this tissue is built into the actual structure of the body, the alchemist becomes a new creature, this

physical instrument capable of utilizing and differentiating the astral light into forms of force outside the ken of ordinary humanity.

“Gluten of the eagle,” is a term applied to the Mercury after sublimation, because of its volatility, and because even as the eagle devours other birds, so does the Mercury of the sages destroy, consume, and reduce even gold itself to the first matter.

Knowledge has its price, and that price includes the personal effort of the seeker. Those who know, signal the knowledge from age to age, with enigmatic words and symbols, but it can never be told.

Cast not your pearls before swine, lest they turn and rend you.

Let each of us consider himself as a man who is ignorant of himself. He knows not how to estimate what his creation is, or how great it is, because he knows not how to value his creation.

If you consider your Maker as the composite of the things around you, if you will look at the structure of things, their order, function and dependency upon one another, the instrument of food, vessels of digestion, and several other transmuting functions of the human body, and how nourishment is carried and diffused throughout the whole body, this wonderful and intricate creation presents an impasse to the individual who is seeking to make an animal of himself.

It is the animal that we wish to train and to teach to become a Godlike man. I have often thought that if this rare fabric of the body alone were but considered by us, with all the rest of the many things that go to feed it out of nature's storehouse, man would have a more reverent sense of power, wisdom and the goodness of God, The Father in heaven.

If he would acquaint himself regarding his own Soul, and its union with the body, its purpose, and that which it provides, he would admire and adore his good, the great Creator, the Nameless One. He would at least admire the Lord and Master of this earth, our Lord Jesus Christ.

As we work and read and study through this fourth chapter, we will formulate the new ideas, new understanding, form for things which we will understand later on.

In this lesson, we are going to talk about a sort of panorama of life, as God permitted it to express itself through the laws laid down.

Many things are basic and around which the Soul is the center. For, the Soul is the discovery point of revelation.

It discloses revelation, not only of those things to come, or what man is going to do with his hands, but it also is a revelation of God's creation. Around this, there are many revelations telling not of fortunes, but of the understanding we seek in finding the answers which only our Creator knew when this development of body and form took place.

But let us warn you, do not look for an answer in a definition by words, for these will only delude you. There is such a thing as experience.

Remember, we are in a state of immortality of the Soul and of heaven, and the state of this is an ever-growing reality in the body, in the mind of the Father.

Questions now do not answer questions then, because then has changed from now. What I am saying is that we are here sensing a contemplation of the spectacle of life, and as we advance along, this contemplating and theorizing will, through our individual demonstrations and experiments, become Truth in us that we will experience.

We will experience the reality of man in the material and immaterial, spirit and Soul-SELF, and thus find the reality of Being in God.

We arrive at an understanding of the activities which might be called our lesser lives, so to speak, and an inanimate world. It might well reveal a simple picture of nature spanning the gulf between the two worlds.

Let us begin with a very valid statement that in simplicity there is a great evidence of strength and stability, for in God's world, all things are simple.

We should only recognize that in the animate world, or that matter endowed with the activity of greater life, is a much more complex condition than in the simple inanimate substance or inanimate world.

We can appreciate and understand that nature has changed many things and forms, so that life can be sustained, and the life-principles sustained.

Making this very simple, nature's accomplishment under the laws of the creation, to sustain life, make it clear that the self-sustaining of life involved, the evolution of matter to the proper forms, with the necessary durability for its use and purpose.

Thus, matter changed in many forms and evolved. Even now, we can witness some of these (half-and part-lives) not complete, which are sustained and therefore, transient, but which nonetheless seem to bridge the gulf between the animate and the inanimate worlds around us.

In the lower organisms of life, we can see how the life-forms were finally achieved. The organisms had a memory of the experience of its evolution, to the existent degree of its stability, which was imparted to the offspring.

We can observe the instinctive or involuntary act of these lower organisms and their adaptation to life and its environment. Conditions such as heat, cold, light, sound, vibration, have a definite effect on the lower organisms.

The adaptation in new conditions as man progresses and as the world changes, shows that they must learn a new adaptation from the memory of experience.

We, as human beings, have this same condition as we go into the new age, or the Aquarian Age.
Thus, man's body is changing now.

It is with the foregoing information that we see that instinct, or the involuntary actions, are older in spirit and time than objective consciousness.

When the consciousness appears in the life form, we find that such action is ready and at hand, and it avails itself of such action for the conscious purposes, thus, following the laws of creation.

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Pleasure and pain are the gifts of nature to consciousness for the developing of the voluntary action. For, whenever activity has an experience, it is coincident with either pleasure or pain.

Attention is drawn to this action, and thus, the two are assimilated and associated together. Thus, we have gradually inculcated into the present state by association into voluntary action.

Through previous action, we gradually move from the voluntary actions to memory and consciousness. They are constantly being reduced to involuntary actions, which are carried out without conscious attention as when these movements were new.

We live according to mental actions, whether there is physical action or not. While a person is sitting or standing, moving or remaining perfectly still, his brain is active and therefore, his mind is active. Even during sleep, when our brains are inactive, our minds continue activity, for the organism of the body continues to be active, and we often bring consciousness of some of these phases of activity in the form of dreams, back into the conscious state.

So, in a sense, we live mentally whether we are physically conscious or not.

If we study our lives, we find that life in this expression is divided into two phases – conscious existence and unconscious existence – just like the greater phase of life, the life in the seen and the life in the unseen. You know that you are alive at the present time because you are conscious of your existence, or are you? Fully?

When you are asleep, however, you are not conscious of your existence, unless you have advanced to a high state of spiritual reality.

You may be living normally during your waking hours, you may at times be perfectly unconscious, of your existence, for a few minutes, just as when you are asleep, you may not have mental appreciation of who you are and what you are.

Therefore, your mental life – or lives, shall we say – are divided in two phases, conscious and unconscious.

As you read this, or listen to its being read by yourself, or someone else, you are voluntarily and willfully doing certain things. All activities proceed from and through the will, without which there would be no action, either active or passive action.

It is only by your will that you remain seated, or that you stand, that you have a pencil moving across a sheet of paper taking notes, and it is by will that you command your body to move when the lessons or the sheet is finished. Certain muscles obey your command and cause your body to move.

While I dictate, I command by my will that certain sections of my throat and my tongue speak and cease speaking.

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While I am teaching you by this word, and this lesson, there are certain other actions going on inside our bodies that we do not control in the manner just described. These actions continue whether you think of them or not; these actions are involuntary, and therefore, we find many instances of these two kinds of activities, voluntary and involuntary.

The organism of man operates through voluntary actions and involuntary actions. This is a definite law.

Let us observe the human body and its function. Let us observe life as it moves, its voluntary and its involuntary actions in the human body. The most automatic of all, is the beat of the heart.

Whether we are awake or asleep, conscious or unconscious, and as long as life remains and continues, this pulsation keeps on. There are many other actions, such as those of the liver, kidneys, the stomach, the turning on and off of digestive juices, the contraction of muscles and the actions of other organs.

We are unaware of these, and certainly we do not direct them voluntarily. They are involuntary actions, such as when the food is digested and assimilated into the system.

Be sure that you stop and think of the wonders of the creation of God in your own body, which has evolved through the centuries, many hundreds of them, all in accordance with the laws of cause and effect – all carefully arranged so that the progression and involuntary action would develop.

We should also think now about other involuntary actions, such as those that carry vibration and impulses of vibrational impressions, from the eyes back to the brain, and from the ears, the nose and the mouth: these all travel to the brain centers where we have an association with names or symbols and the involuntary reflex action of certain muscles takes place, certain functions of the human body.

Let us remember one comparative law. The objective mind in man is his conscious mind, conscious actions. It controls the voluntary actions so that he may do what he wants to do when he wants to do it. **The subconscious mind in man is unconscious of our realization.** It controls involuntary actions, and most of the actions that man would not want to have to do because he would not be able to do them and gain his experience in this sort of vehicle.

We have just finished the preliminary approach to a further understanding of what we are seeking to know in the way of Karma, and why students conduct themselves and have the experiences they do.

We all know that light is the basic substance in the material world of the Father. It is the basic substance which, transformed into solid matter, becomes the physical world.

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Now, if we will remember that light moves in globular form, or what we call wave motion, and if we will associate this wave motion and the interpenetrating worlds around us, and through which we live, we will begin to understand the existence of Karma.

If one of your students has lived before and has committed an atrocity, the memory is in the Soul. The Soul is the core of all radiating waves in his consciousness and his universe. When he left behind the vehicle, he merely left the material or solid matter of the earth plane, for the Soul is the sheath of the SELF.

His consciousness immediately rose, and, as it did, so his vehicle was transported to the world to which it was related and to which his consciousness was related to.

Therefore, he is now living on a physical plane of the consciousness to which he had risen to understand and know.

After residing there for a certain length of time, he then found he was lacking in certain things. He had denser matter which clung to the Soul, the same as an ameba clings to the kitchen sink.

It was not dispersible there because it would be ejected. It had to be ejected because the vibration and the frequency of that world would not permit it staying in that world.

Therefore, it was necessary for him to reincarnate and disperse of this, the dregs, which are not dispersible in the upper heaven world, and he, therefore, finds his way back to the entrance of vibration in this world.

That threshold from that sphere of vibration into the physical world, is what is called the Threshold of Life and Death. It is merely the intervening level of vibration between the material world and that of the heaven world – the psychic world where emotional desire and those things he needs in the nature of a body are then taken into consideration. He reincarnates, coming through the womb of a woman which is ready to receive and produce a child, and he has come back into earth plane.

He develops through three stages or at least two. Anything which is an error related to desire or personal wants, or anything which is related to regular living, such as interrelations between man and woman, would come after the age of 21. Those things which are not related to the association or interaction with people occurs between 14 and 21.

When he has gained that age, his consciousness will rise to the level at which he will relive these errors, even though he knows it or not. They will come to the surface because as you teach him the reality of those things, you trigger them and cause them to rise.

He is back, he is living on two planes, one unconsciously and one consciously, because he is drawn toward the next level of vibration.

Therefore, we have the action of Karma on this dense plane, for he must clear away from him that which is negative to the plane to which he would have to go when he goes through transition.

This must be cleared. It is the law of attraction and it functions through the **Law of Karma**.

It is the way of releasing those inhibitions, the errors, the negation that he has carried with him in the Soul.

It has to be removed, and our work as teachers is to know that these acts, or these uprisings, are not things which are totally voluntary, but rather, are involuntary in the sense that they have become incorporated in the Soul, where the involuntary actions take place.

It is thus, through this that he who becomes a teacher will live where he attaches his consciousness, and where he has the ability to function as a teacher. If you reach a point where you can attune your consciousness to another plane in totality, your physical body will disappear from your existing material world.

We must remember one thing: we are building a new race of people and we must repeat and repeat all through our work, the basic fundamental laws of creation in various forms.

One of the things which is showing up in our work, is the lack of what we normally call, good horse sense. This is the faculty of association of known laws of creation, of understanding man and how the laws function with man, and of reapplying the laws in an unassociated way on the material level, or on the spiritual level either one.

It is essential that we develop this faculty in our people, so we have to start with minor judgment, if we have to teach them to use judgment on a lower level, because they have not been taught reasoning in school.

You can teach a person logic and pure logic, and this doesn't develop the faculty of reasoning. Reasoning is taking a law or a function and applying it to something that has nothing to do with it in the framework in which your logic would associate it and using it in a simple way.

The psychologist might say it was like action in a disassociated framework or pattern.

Now, in order for us to understand the basics, we have to go back to the understanding of form. If we understand form and symbolism, and we learn to have horse sense, then we can associate this

symbolism and this form with any problem and the laws that are related to it.

We have not only the law of Cause and Effect, and law of the Word, but we have the law of Assumption; and, when we are breaking up and allowing the student's past Karmic form and motivation to disintegrate, then we have to bring him to the point where he assumes a new life, a new form.

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If we can get him to assume this new form, the old forms – Karma, deeds, and so forth, will just dissolve because he is going out of one life, out of one level of vibration entirely, taking on another in which we have taught him to use the laws of Cause and Effect, the Word, and Prayer.

These things are basic. When he takes on the part of a Brother, and if he will but act on that part, then the basic internal functions will conform with the outer part of the function, and we will see him progress. Then he will start to work on a different level entirely. He will live in another world.

We know that when we come into the Light (what we call Illumination) things look different in the world around us.

That is nothing more than **dying in one world** and going to another, because the old level of vibration passes away.

The flesh is transmuted the same as the bread and wine are transmuted in the Communion. The old flesh is gone and the new flesh takes on a new form; therefore, you have a higher level of vibration.

You are more sensitive to color, you are conscious of more things because you have taken on the Illumination of Christ and you are leaving the old world behind.

This is where the old saying comes in about Krishna, that he had gone behind the veil – the blue veil of Krishna .

Now we keep hearing this, "blue veil," blue and whatnot. This is a reality.

There is another old saying taught by the mystics – "You are in this world, but not of it."

That means that your being, your Soul, is now functioning, and your vital body is functioning on another level. You are moving to another level of function; therefore, you have a new consciousness of things and your understanding more and more becomes a reality in your life.

It is not as difficult for you to have a complete comprehension of the lower order of things and realize that you have control of them. That is why it is easier for you to heal after you have gone through Illumination than it was before.

But, still, you have not reached the core, and this is why you seek Realization, because when you seek Realization, you are seeking the reality, God-Realization of the SELF.

When you seek God-Realization of the SELF, you seek the Reality of God-Realization. This is the last door to go through, the Realization of the SELF. This is because from there on up, it is not initiative – it is the evolving of the individual himself in his own particular world, or the world he chooses and the path he chooses.

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He has two branches that he may follow, and he has no choice over them consciously, at all. He may follow the path of Mastery or he may follow the path of sainthood.

Due to the fact that as the Light within the body exists and comes into the consciousness and we accept it, we then draw greater Light from the Sun, the Christos, and it becomes one with us.

As our consciousness moves up the line and the dross is burnt out, as we would say, the very fact that we understand and sense the new world around us gives us what the theologian has talked about as the unity with Christ.

In order to do this, to have this rising consciousness, it is necessary that we have gone through and been in accord with, or in tune with, or to use a technical phrase, been in a synchronous wave vibration with, the Lord and Master Jesus Christ. Thus, we have reached unity with Christ.

But, we have to understand that the consciousness of Christ is on another level, but acceptable by us. When we assume that, then we reach it. Our assumption is possible because the existence of the Light, the L-I-G-H-T, raised the vibration of the physical body, thus releasing the vibration from the SELF within us, raising our consciousness and letting us become conscious of a higher level of reality and living.

It lets us become conscious of another sphere, another world. That's why our senses develop without sitting in circles or going into trances or any of these other things.

Our senses develop because these senses are common material senses on that level. They are not supernatural – you couldn't function any other way.

So, Realization is becoming conscious of other worlds, while Revelation is the existence of life, living in other worlds around us, which are in another time and whose events and forces have not reflected yet into the dense form of this earth. And, thus, we have unity with God.

This is what the metaphysicians mean when they keep talking about this plane, that plane, the other plane. They are not planes, they are worlds, because they are globular. They have to be, because they are in the form of our Father.

The first chapter of Genesis says He made man in His own image, and thus He did. It is because of this that man can go into suspended animation; if he can lift his body-consciousness and self-consciousness into another plane, he can live there.

The body will function on a magnetic field level and the flow of the Life Force will be slow because the cellular structure of the physical body is at a point of static action.

Static action is living, but not functioning, functioning internally within the cell, the same that **you** are doing as a whole body; therefore, you are in suspended animation.

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The animate world that we just got through talking about, you have suspended on this level; so, you have suspended animation.

All light flows – the particles of it do – like the current of a river. The pulsations that are represented by cycles, and the difference between the length of the cycles which give the wave length are the globular actions out and then a recess, then out, the recess, then out.

The functions of wavelength are out, in, out....globes contracting and expanding. These are the cycles of energy.

But, the flow of this current, Light, is in light packages because it is moving through the basic energy of the body of the Father, through our Solar System.

Thus, there are particles which fly off because they have reached light meteors that fly off when they reach a self-sustaining potential within themselves and are not reactive to the body.

Thus, it is that when the individual Soul and SELF has reached a point of neutrality, that unity of which we spoke, he too may fly off.

But, you see, this is where the words, "Christian Mystery" come in, because while you study science and study the Testament, you see the functional relationships of the force of the Father and the Spirit – the use of the patterns in the alchemy of creation.

There is always that factor of the grace of Epigenesis, and this grace is the seed of the mystery. This is man's prerogative, to become one with God, but that doesn't tie him down to a definite pattern. He becomes free in what he does, and it is always the grace that produces the mystery, the unknown factor, the co-efficient of his expression, so to speak.

This is the thing which you feel, which you know is there, but you know not why. It is the gift of God which is spoken of by Moses. This is the great reality of the Love of God manifesting.

We know that as we raise man's consciousness, we are making life better for him. Because once he has gained his freedom, he can act without being bound to the wheel of Karma. He then has the greater freedom of using his grace.

Book of Alchemy

Chapter 5

Anael, archangel of the Sphere of Venus; Raphael, archangel of the Sphere of Mercury; and Gabriel, archangel of the Sphere of the Moon; these are the Lords of the planets. Remember hearing people say when Gabriel blows his horn calling us to judgment in the other world.

These separate beings, flying from place to place carry the aspects of the one great Life force. Their presence radiates everywhere in this solar system. Each is a manifestation of a particular phase of the single Divine life force, and this is to be seen in the fact that all their names end with the syllable El, "God."

The **One Power**, manifesting itself as the Divine Soul, seat in the divine Mother aspect of creation the "Contemplation of God", and this Divine vision of the logical consequences of what the Life Force knows itself to be, becomes ours when we attune ourselves to the Divine Soul. The over soul.

The **One Power**, manifests as the universal memory in Mercy – Sphere of Jupiter. On the life-power's perfect recollection of itself, and of all its manifestations, is founded its beneficent righteousness, its loving kindness, which is expressed by the "Righteousness of God."

Angel Kamael signifies "Severity of God", and is therefore attributed to the fifth sphere. It is the Life-power manifest as the force we feel within us as volition.

Michael is the archangel of the Sun. The name designates the Divine EGO. It's meaning is "Like unto God."

Anael, is the archangel of Venus, and means "Grace of God", and behind it is the thought, explained elsewhere, that the working of the desire nature is really the manifestation of the Divine Grace which has already prepared for us the good gifts we desire.

Raphael is the archangel of the Sphere of Mercury. It designates the Life force as the active principle of intellect, whereby things are brought to fulfillment and perfection. The name means "God the Healer".

Gabriel is the archangel of the Sphere of the Moon, and of the automatic consciousness. Thus Gabriel, in the New Testament, is the angel of the annunciation, for his name stands for the Life force manifestation in all the processes of reproduction.

To converse familiarly with these genii of the celestial army is to be able to attune oneself to their characteristic qualities. This is the power attributed to the higher path of wisdom, because the superconsciousness experienced by the “possessor” of this path has control of the energy which Hebrew Wisdom calls Ruach, and which is named Prana in Sanskrit.

“(The knowledge and control of this Prana) opens to us the door to almost unlimited power. Suppose, for instance, one understood the Prana perfectly and could control it, what power on earth could there be that would not be his? He would be able to move the suns and stars out of their places, to control everything in the universe, from the atoms to the biggest suns, because he did control the Prana.

By the measures given in our figure, every line of the Pentagram is twenty-one units long.

אני The number 21 is the value of the Divine Name **אני**. This is the special Divine Name

attributed to God. It is the word rendered “I AM”, in English translations of Exodus 3: 14.

יהוה 21 is the value of another Divine Name, Yehoh. This is the establishment of the six directions, constituting the Cube of Space.

יהוה It's first two letters, I and H, form the special name for Chokmah, **יהוה**, Yah. Its last letter, **ה**, is understood by Qabalists as being a symbol for the sixth Sephirah. Thus **יהוה** combines Qabalistic designations for Chokmah, the Father, and Tiphareth, the Son, as does the noun **יהוה**, ehben, in which the first two letters spell **אב**, Father, and the last two spell **בן**, Ben, the Son.

The point here is that the establishment of creation, symbolized by the formation of the six

יהוה directions of space by permutations of the letters of **יהוה**, Yehoh.

The ceremonial use of the Pentagram by a person who is not linked by actual initiation and obligation does expose the operator to risks, which are not the less real, because they have no immediate *sensory* effect.

This is a word to the wise. To the unwise it may seem to be fanatic; but it is precisely because we have no means of knowing, that these pages will not fall into the hands of the unwise; that we refrain from giving directions for the ceremonial use of the Pentagram.

“In dealing with elementals or non-human entities, the Pentagram, or Pentalpha, is the best weapon. This is a five-pointed star drawn in a particular way. Pointing the first and second fingers of the right hand, and folding the others into the palm and touching their tips with the thumb, proceed to draw the Pentagram in the air, keeping the elbows stiff and swinging the arm at full length.

Start with the right arm across the body, the hand about the level of the left hip, the extended fingers pointing downwards and outwards. Swing it upwards, as if drawing a straight line, in the air, until the fingers point straight upwards across the body, till the hand has come back to the point by the left hip whence it started.

The value of the Five-pointed star, the symbol of Humanity, in its potency depends upon the manner in which it is drawn. The manner which I have given is the correct one for banishing.

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This banishing Pentagram is of great efficacy in warding off psychic attacks, nor is its value limited to dealing with the elementals or non-human entities. Precisely because a Pentagram so traced in the air does symbolically affirm what has been stated in this lesson, it serves also as protection against psychic attacks from human beings.

When a Pentagram is traced in ceremonial magic, each of its five lines stands for Eheyeh, or for Yeho. The works of man (The Pentagram) are circumcised and conditioned by the being of the Lord, and are special manifestations of the power and Life-force of God.

These are not necessary to create, for the word still works, but this is the mathematics of creation. The gestures involved in tracing it impress the subconscious mentality with potent suggestions.

The figure below shows a Pentagram enclosed in a pentagon. Inside the pointed angles of the pentagram are the Hebrew letters employed in the Rosicrucian and Qabalistic spelling of

יְהֵשׁוּאָה

the bane Yeheshuah,
Letter,”

, which is formed by inserting the “Holy

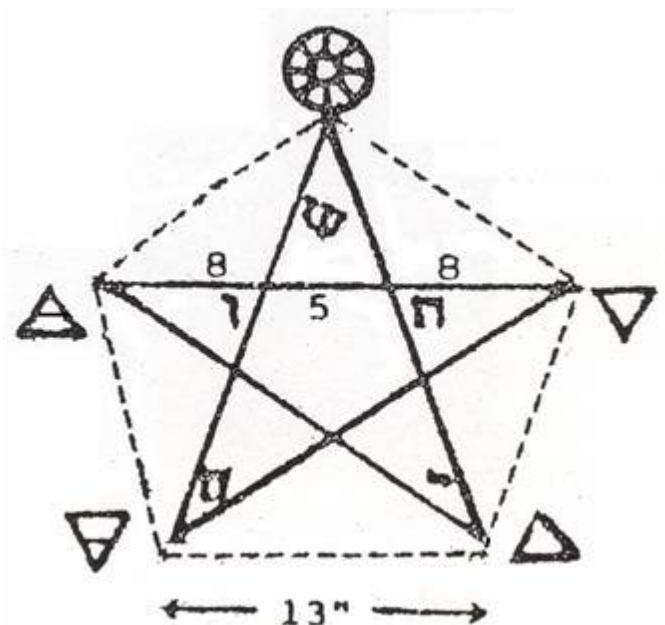
יְהוָה שׁ

Shin

, between the first and the last two letters

of

Outside the pentagon are the symbols of the Quintessence and the four elements as they are assigned by occult tradition to the points of the Pentagram.

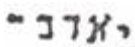





Page 31

On the upper horizontal line of the Pentagram are the figures 8, 5, and 8. These are the digits corresponding most nearly to the actual subdivision of the line into extreme and mean proportion.

That is to say, 5 (the length of the short segment) is approximately to 8 (the length of the long segment) as 8 is to 13 (the length of the sum of these two segments). Again, 8 is to 13 approximately as is 13 to 21 (the length of the whole line). Note that these numerical proportions are only approximate. The actual geometrical divisions of the line, however, are in exact extreme and mean proportion. Numbers cannot express the exact proportion, but geometry does provide us with the perfect Golden Section. Thus, a Pentagram is a perfect example of this proportion.

The numbers we have employed are, nevertheless, valuable Qabalistic clues, to the occult meaning of the Pentagram. By using them, we first of all define the length of the sides of the enclosing pentagon, as being each 13 units in length. The perimeter of this pentagon, therefore, will be the sum of its sides, or 65 units.

 65 is the number of the Divine Name , Adonai, "Lord". This is the name

 used by pious Jews as a substitute for the Tetragrammation, , whenever they come upon the latter in reading the Scriptures.

 65 is also the number of the noun, , Haikal, meaning "temple", or "palace".

All activities of man are carried on within the being of Adonai, the Lord; this Lord being the palace or temple, of the One Reality, designated by YHVH , and the living Presence of the One Identity.

CUBE OF SPACE

In formulating the Cube of Space as an exercise – think of yourself first as facing West, because this has to do with a creative sequence. You think of yourself as being a small point of living light, at the center of a limitless expanse of space.

The point of light extends itself from the center, projecting rays to form a series of squares of colored light, all equi-distant from the center.

A yellow square, two or three yards above the head.

A blue square, two or three yards below.

A green square, two or three yards behind, its edges joining the blue and the yellow.

A red square, two or three yards to the right.

An orange square, two or three yards to the left.

The yellow square you project overhead is Mercury, or the Mind.

The blue square you project beneath you is the Moon, or the subconsciousness.

The green square you project behind you is Venus, or creative imagination.

The red square you project to your right is Mars, or spiritual awakening.

The orange square you project to your left is the sun or regeneration.

You face outward from the Cube, toward the West, where lies the end of the day, the sunset, and the day's reward. It refers to Jupiter and rotation.

These keys cover the six faces of the Cube. Though a cube is always associated with the number four, due to its four-square nature, and four equal sides to every face, yet it has six sides, or faces, and this six relates it to the Star of David, or "as above, so below". Thus, the number four of material manifestation implies that there is first a heavenly manifestation, preceding that on earth; seven brings out the dimension.

They correspond to the six points of the Star of David, plus one more. The seventh is the point implied at the Center of the Star, as it is also the Holy of Holies, or innermost point of the Cube, from whence it is said to “support the six directions of space”, represented by the six faces.

This seventh point refers to Cosmic Consciousness.

THE CUBE OF SPACE

The cube is a symbol of earth, of the physical plane, and of salt – because salt crystallizes into cubes.

It stands for truth and Order, being equal of all sides.

The most realistic approach to the Cube of Space is through the exercise given on page 32.

1. The Yellow square you project overhead is Mercury, or Mind. Key 1.
2. The Blue square beneath you is subconsciousness. Key 2.
3. The green square behind you is Key 3, Venus, imagination, the East.
4. The red on the right hand, action. Mars, Key 16. North
5. Yellow on the left hand, Resh, the Sun. Key 19. South.

6. You face outward from the Cube, toward the West, where lies the end of the day, the sunset, and day's reward. This is Kaph, the Wheel of Fortune. "As ye sow, so shall ye reap."

These Keys cover the six faces of the Cube. Though a cube is always associated with the number four, due to its four-square nature, and four equal sides to every face, yet it has six sides, or faces, and this six relates it to the Star of David, or, "as above, so below." Thus, the number four of material manifestation implies that there is first a heavenly manifestation, preceding that on earth; seven bring out the dimension.

They correspond to the six points of the Star of David, plus one more. The seventh is Th, which is the point implied at the Center of the Star, as it is also the Holy of Holies, or innermost point of the Cube, from whence it is said to "support the six directions of space," represented by the six faces.

It has no line of extension, but rests therein, as though freely suspended in space like the Universal Dancer pictured in Key 21.

Sometimes the Rose Cross is shown with a flower of 22 petals. The second row of seven petals corresponds to these same seven letters.

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The Seven Double Letters:

The seven double letters, B, G, D, K, P, R and Th, are so designated because to each is assigned the Intelligence, or attribute of a pair of opposites. Each also rules one of the spiritual centers, or chakras.

B – Beth	....Key 1	.....Life & Death	.....Mercury
G – Gimel	... Key 2	..... Peace & Strife	....Moon
D – Daleth	....Key 3	.....Wisdom & Folly	....Venus
K – Kaph	....Key 10	.....Wealth & Poverty	....Jupiter
P – Peh	.....Key 16	.....Grace & Sin	...Mars
R – Resh	.....Key 19	.....Fertility & Sterility	...Sun
Th – Tav	.....Key 21	.....Dominion & Slavery	...Saturn

At the time of Judgment, depicted in Key 20, these seven pairs of opposites become balanced and blended, perfectly co-ordinated so that the flesh of the figures, risen to a higher fourth dimensional plane, are shown as gray. They have overcome these extremes.

Because Earth is the last element, not the first, the final or New Earth represented by Tav at the center of the cube had to come forth from something else. This was brought about by a fusion of three other elements: Fire, Air and Water; or Shin (Key 20), Aleph (Key 0), and Mem (Key 12).

These three so-called Mother Letters are the three petals shown at the center of the Rose Cross. But on the Cube of Space, they are lines drawn in three directions, crossing at the exact center.

The Three Mother Letters:

Air: From center top to center bottom is drawn the line of Aleph, Key 0, Pure Spirit, Life-Breath. This Key is associated with Life and spiritual consciousness, and descends as a link between the consciousness called Above, and that Below.

Water: Mem, Key 12, connects the eastern face to the western face of the cube, with a line drawn from the exact center of each crossing the line of Aleph at the middle. This “water” of Mem is the substance which flows from mental origins and enters into manifestation as the system of related events which make up the mechanics of the universe. Mem represents a state of samadhi, uniting with the sustaining principle of all mankind, and sharing the burden and the joy of cosmic administration. Superconscious awareness of substance.

Fire: Shin, Key 20, is the third co-ordinate or Mother Letter. It joins the north face of fiery Mars to the South face of fiery Sun. However, it moves out *from* the center, at the crossing point of the other

two.

This is because the Cube is brought into manifestation from the central point. Here is superconscious awareness of the true nature of activity.

We do not have to achieve union with the Divine, but to become aware of it. Then will we recognize the focusing of Cosmic Will, and the inner workings of the Life Power.

Will Power is both Light and Fire-Power. Shin, as “tooth” releases the fire of energy from food into our blood.

The Life Power is also sometimes shown as a devouring fire, which swallows up and assimilates form, along with any illusions regarding time and space limitations.

The movement of each of these three lines is double, away from the Center in both directions. It is not possible to follow any one of them from surface to center.

The Five Final Letters, or Diagonals:

How then does one reach the Center from without? By following any one of the four interior, and invisible, diagonals. These lines are not drawn on the diagram, but can be located by drawing a line from any corner to the corner directly opposite. These lines are assigned to the final letters of the Hebrew alphabet, or letters, which differ when they occur at the end of a word, from their usual form.

All these letters move upward from the subconscious level toward the center, showing that the life force moves along these paths as the result of responses which originated at the subconscious level.

Final K begins at the lower southeast, goes through center to upper northwest.

Final N begins at lower northeast and passes to upper southwest.

Final P begins at lower southwest and passes to upper northeast.

Final Tz begins at lower northwest and passes to upper southeast.

Final M is placed at the center of the Cube along with Tav. There they join in the Hebrew word “toom”, signifying perfection and completeness.

Because all these letters move upward toward the center from the subconscious, Key 2 representing the bottom face of the cube, it is evident the life-force moves along these paths as the result of responses originating at the subconscious level.

The upward movement along the diagonals is a consequence of and response to a prior downward movement, originating at the conscious level represented by the upper face of Key 1.

If you find the shortest way to the beginning of a diagonal line, this provides the clue to the mental activity which will arouse the inner, or underlying, impulses to move in ascent along that particular Path.

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The first of these final letters is that of final Kaph, K. Thus, one must have completed the line West below, Key 15, the Dweller on the Threshold, before he is permitted to traverse the upward Path.

Once arrived at the Center, by way of final Kaph, he may pass in any of 10 different ways to the exterior, both through the diagonals, and the six lines leading to the faces through the Paths of the three Mother Letters.

Thus, from the Center, one may follow any one of the lines: 0, 12, 20, 10, 13, 16, or 17.

The Twelve Simple Letters:

The Cube has 12 edges, or boundary lines, and to each of these is assigned one of the 12 “simple” letters with definite functions. Those representing the five senses and speech are mentioned first. Thus:

Key 4 – H – EmperorSight

Key 5 – W – HierophantHearing

Key 6 – Z – LoversSmell

Key 7 – Ch – ChariotSpeech

Key 8 – T – StrengthTaste (Digestion)

Key 9 – Y – HermitTouch

Key 11 – L – JusticeAction

Key 13 – N – DeathMotion

Key 14 – S – TemperanceWrath

Key 15 – O – Devil ...Mirth

Key 17 – Tz – StarMeditation

Key 18 – Q – MoonSleep

These form the outer circle of 12 petals on the Rose Cross.

There are many things to be drawn up from the Cosmic “waters” through meditation.

Suffice for now one example of how this can be done: the line of Key 17 (meditation) “fishhook,” joins the line of Nun, Key 13 (Fish) with that of Key 5, Vav (Hook). This tells us that meditation draws the fish to the hook.

We have given the outline of the Cube here with its spiritual significance. One with plenty of time could “live” in this cube long enough to gain a deep understanding of its workings by correlating the relationships and following correctly the various paths.

It is understood that a basic understanding of the Hebrew letters with their meanings, and the Keys of Tarot are essential before any approach to the Cube of Space can be made.

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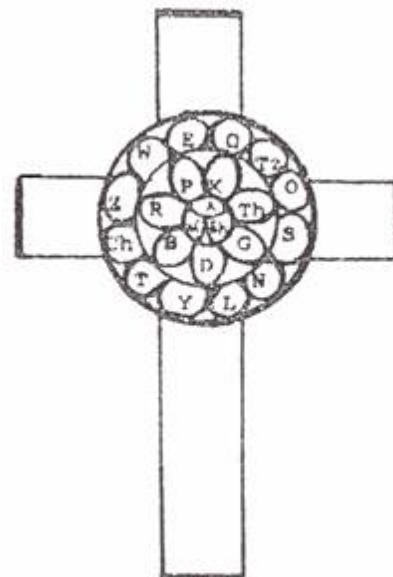
The petals of the large rose on the cross,
are 21 in number, and stand for the 22
letters of the Hebrew Cabalistic alphabet.

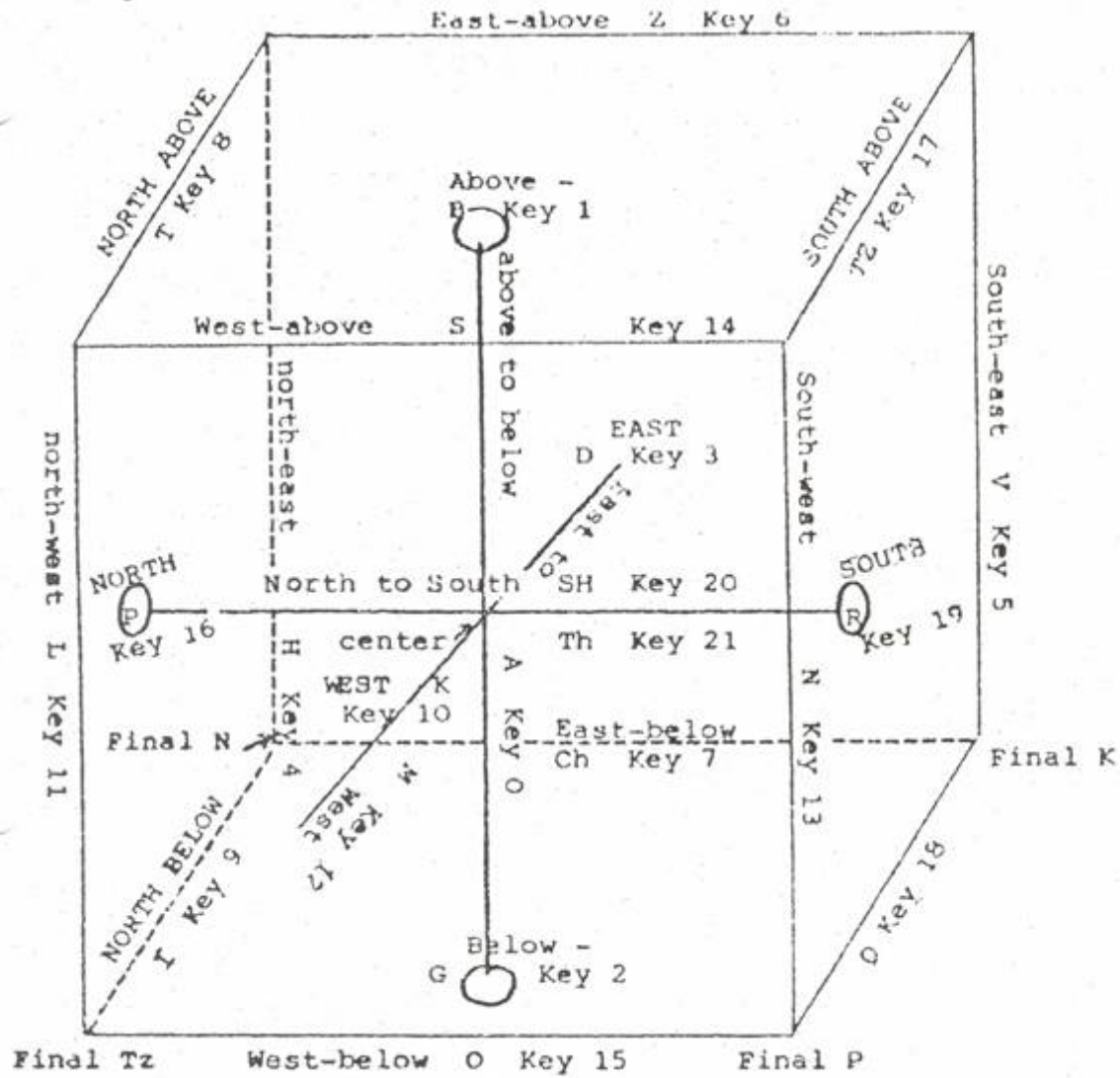
The outer circle of 12 petals represents

the 12 single letters of this alphabet,
and in particular, the 12 signs of the
Zodiac.

The next circle of 7 petals symbolizes
the 7 double letters – in particular, the
7 astrological planets.

The innermost circle of 3 petals
Represents the 3 Mother-Letters, - Air,
Fire and Water.





Cube of Space

The above view of the Cube of Space shows Top, Bottom, North and South, East and West faces, together with the boundary lines of Above and Below.

It pictures also the three coordinates by the center across lines from Above to Below, from East to West, and from North to South. To these lines are assigned three Hebrew letters, the Mothers; to the 12 edges, the 12 simple letters; and to the inner central point where the three coordinates cross, the seventh double letter, Tav.

One can reach Center from without only by going up a diagonal from a lower corner, of final letters.

Final M is at the Center with Th. K is the first Path up, 10 – and one has completed all that concerns K, before reaching Final K.

There, one has covered the face of K, bounded by 11, 13, 14 and 15, to reach Final K, the diagonal entering point, at the South East.

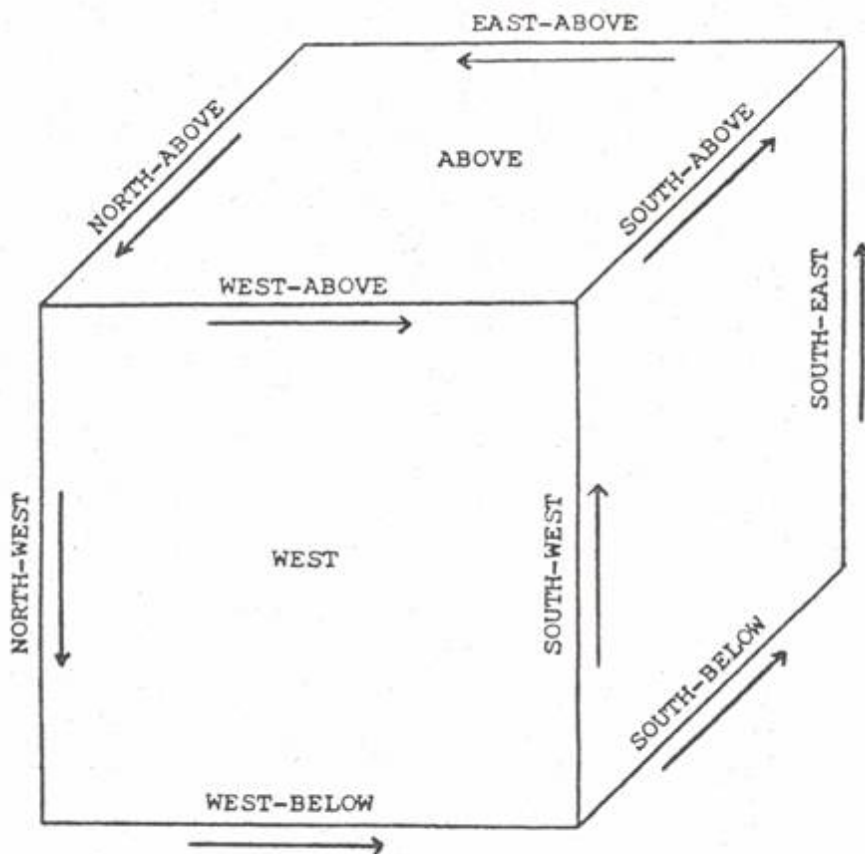


Fig. 1

Fig. 1 represents the Cube of Space viewed from the West, showing the top, west and south faces. The boundary lines are named and arrows show the direction of the current flowing in each line.



Fig. 2

Fig. 2 shows the top, bottom, north and east faces, together with the boundary lines North-Below, East-Below, and North-East, which are omitted from Fig. 1

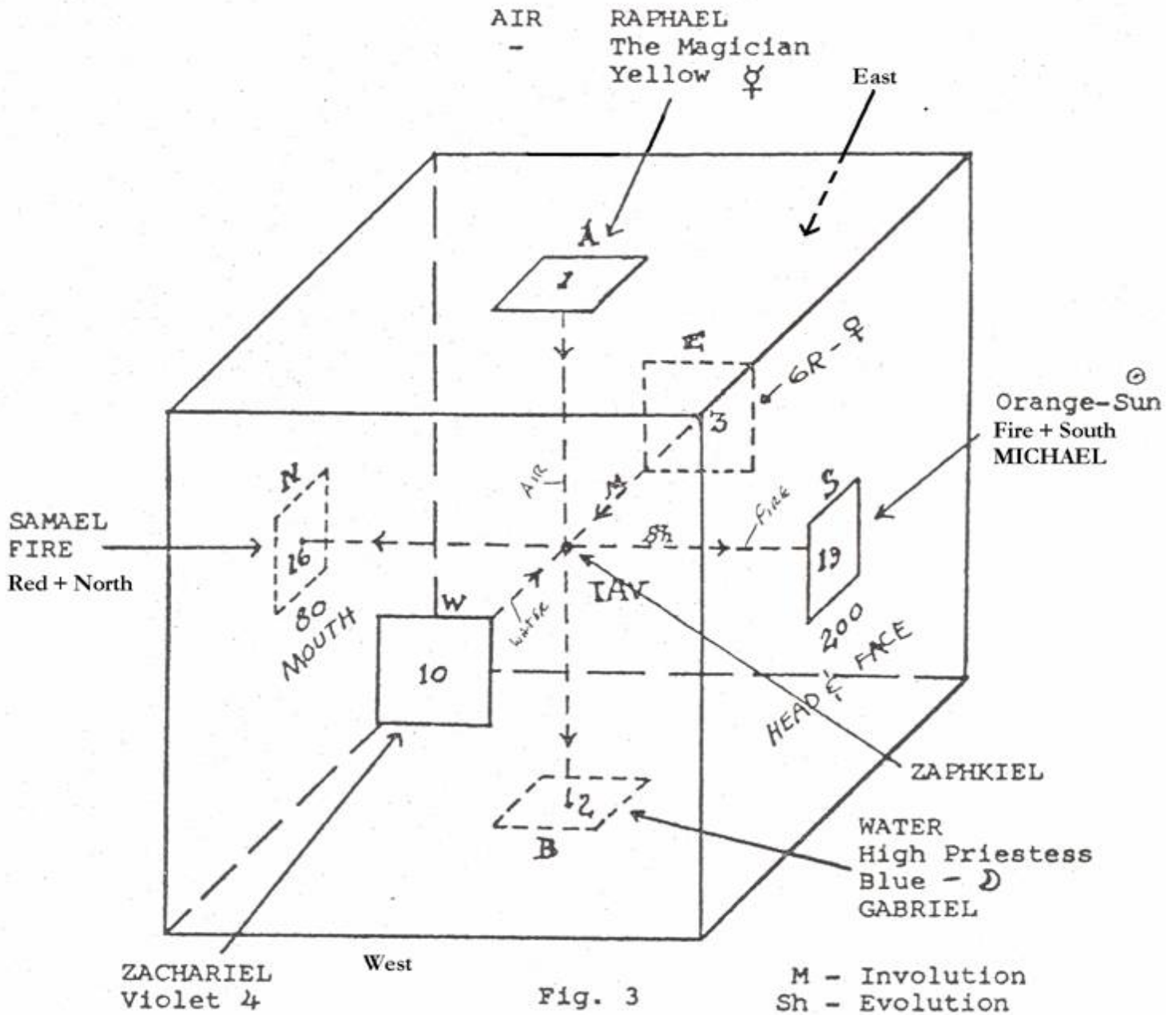


Fig.3 represents the three coordinates by dotted lines from A (Above) to B (Below), from East to West, and from North to South.

To these three lines are assigned three Hebrew letters, the Mothers; to the twelve edges the twelve simple letters; and to the inner central point, where the three coordinates cross, the seventh Double letter, Tav.

Book of Alchemy

Chapter 6

Matter varies in degree of vibration from gross earthly materiality to exceedingly rarefied essences found in the lower spheres of spirit. There are seven general planes of consciousness. They are: SPIRIT, Individual Spirit, Soul, Mental, Etheric, Astral (substance of spiritual body), and Physical. SPIRIT (the Father substance), is PURE, PERFECT and WHOLE.

Conditionality begins on the Soul plane (two levels removed from PURE SPIRIT), and increases in “materiality” until it becomes physical and gross in the planetary realm. As materiality increases, spirituality control decreases; as spirituality increases, consciousness increasingly clarifies, shedding the veils of illusion one by one until it returns to the Perfect Illumination with and in PURE SPIRIT. We use the terms, “realms,” “planes,” and “states,” interchangeably in this paper.

As the wanderer passes into, through, and out of these planes, he takes on a “body” appropriate to the plane with which he associates himself, and lastly followed by the physical or carnal body, if by free will he chooses to explore “existence” to that level.

Each “drop” away from PURE SPIRIT, we call a “fall.” Each fall accrues another form of body. At the material plane, therefore, he will have accumulated a body from each plane through which he had passed.

He begins his descending journey with a Spiritual body, or electrical structure, and as he descends, he activates his Soul-body, which is around the SELF, Mental Body or Mind of the Soul, Etheric Body – which is some of the elements that react in the Blood. The Astral body is the matter or stuff that fills the electrical structure.

Then, on the ascension, he drops them one at a time, and thus, discards the body unique to each plane from which he departs. The descent is in six “falls” – i.e., Spirit, Soul, Mental, Etheric, Astral, and Physical. On the other hand, the ascension is taken in seven steps, i.e., Physical, Astral, Etheric, Mental, Soul, Spirit, and SPIRIT.

Before the wanderer drops from Spirit to Soul, its only body is of Spirit, but when it has fallen all the way to the physical level, it then possesses an accretion of every one of intervening bodies.

The Spirit-body is the first one to be assumed and the last one to be eliminated. The physical body is the last one to be taken and the first one to be discarded.

The inherent Spirit-body pervades *all* accrued bodies. It is the carrier of the SPIRIT-LIFE-CONSCIOUSNESS, and provides the eternal link with the GREAT SPIRIT – the FATHER – the GREAT CONSCIOUSNESS.

This all-pervading Life Essence of Spirit is also called, LORD, KRISTOS, CHRIST, ATMAN, TEH, etc. When the wayfarer focuses his consciousness on this SPIRIT OF GOD, called Christ, he discovers “The Way, the Truth, and the Life.”

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When Jesus uttered these words, it was by the spirit and power of the Christ Spirit Within to which He had consciously attuned, and which is likewise possible to every man.

Referring to those who set themselves upon the Inner Path of Spirit, Isaiah said: “And an highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.” Isaiah 35: 8.

This is the “way” every individual must eventually take. It is the way of the “return” to True Consciousness in attunement with the ONE GREAT CONSCIOUSNESS, from the realms of Illusion.

The fall of Consciousness into the “other beingness” separated from the perfect at-one-ment with the ONE, is the natural consequence of the free will influencing its consciousness to curiously experiment and explore ideas not in perfect accord with the SPIRIT of the GREAT CONSCIOUSNESS which knows only PERFECT CONSCIOUSNESS.

Free Will permits departure from Perfection; but, in so doing, another realm must be provided within the Great Black Void for such ideas of the monad’s consciousness to “exist” in and have its being.

Within this realm, the “creation” of all the “outer” worlds are manifested. The Spirit of Self assertion created all that is in manifestation because the wayward expression of the free will of many of the monads chose it as a “place” and “condition” in which to operate, since no distortion or “condition” can find expression in the realm of REALITY and PURE CONSCIOUSNESS.

Any state apart from the Perfect is, by its nature, to be called a “fallen” state.

The Bible refers particularly to the fall of Adam and Eve; but it will be seen that the “self” that has reached the earth had to make six consecutive “falls,” not just one. That fall symbolized by Adam and Eve was but the last of the falls in the series of sex. It was the fateful fall into earthly matter.

Adam means, “red earth,” and the Smith Bible Dictionary states “the creation of Man (in the earth-carnal form) was the work of the sixth day.”

The clearer explanation is, however, that the fall was from the Astral plane to the Physical. And, it was not the “sixth day of creation,” but the Sixth Plane below the realm of SPIRIT, i.e. – gross physical matter in which the carnal form makes its appearance.

JESUS: signifies the initiate who strives for the attunement with the “Christ” and takes on the image of the Kristos of the Sun.

CHRIST: the name give to signify the Spirit of God, as described by the ancient Brahmins in Sanskrit, as it gives to the three aspects of Light, Life, Love, the reflection of the Father’s Will in these forces.

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JESUS CHRIST: A title given to the initiate with the REALITY and REALIZATION, in maximum rapport, with SPIRIT.

JESUS CHRIST achieved the perfect at-one-ment with the GREAT SPIRIT of the Father, alone can know and reveal the perfect teachings of liberation from the bondage of illusion. The carpenter of Nazareth , Jesus, was the last to perform this role for mankind, on Earth thus far that we know of.

One in SPIRIT RAPPORT has the authority to announce, as did Jesus:

“The Spirit of the Lord God is upon me, for the Lord has anointed me. He has sent me to bring good news to the meek, to bind up the brokenhearted, to proclaim liberty to the captives and to set the spiritual prisoners free.”
Isaiah

One should overcome the lusts of the flesh and the vanities of the carnal mind. This does not mean that you should not feel the movement of life, for if you do not, you have a block. Feeling is not evil, it is not lust, it is the desire of the soul to build another body for another soul. Things that make passion dirty, they are but things that are said alone or implied. Pure desire may be for Christ, Flowers, God, or Man, another person. It is not the passion that is impure, it is Man's thoughts, acts, and his way of approach.

Jesus was the first of all incarnated men of our time to have completed the re-atonement and re-attunement with the Indwelling CHRIST SPIRIT, and be thus, with the FATHER, for which reason He could and did say, "The Father and I are One."

Jesus was rightly called, "the Son of God" and "The Christ." What He did, eventually, every man must do.

Jesus was NOT GOD – He said not to worship Him. He spoke with the nature of the Spirit of God, the Father. It is most important to recognize and know that He, as we can and must, become "at-one" with God.

Thus, the attunement is so harmonious and so perfect that the selfish, personal will is retracted so that the will of God alone is expressed through the individual.

Jesus explicitly explained this attunement in John 14:10:

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth with me, he doeth the works."

Simple! but, we continue to understand the message in words only, but not in Spirit, which, if we do not understand in Spirit, we shall fail to perform in fact.

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Jesus had actually experienced all the states of "existence" and had mastered them by overcoming their hypnotic illusions. He had become, thereby, the "pathfinder," the supreme Exemplar, and the way-shower for all who were to follow, which is to say – all mankind. He had trod "the Way," and found the Truth, and become the clear channel for the Life Force.

Thus, He alone, then or now, can say, "I am the Way, the Truth and the Life. No man cometh unto the Father, but by me." (John 14: 6) The Truth teaching of Jesus, as Teacher, is the one and only "door" to the Christ within and to God, because those teachings are as perfect and comprehensive as we can grasp.

Other teachings may complement His, but none can fully equal or supercede them. No man is so high and mighty that he must not absolutely humble himself before those teachings when he becomes truly sincere and honest in his desire to reach his long awaited attunement with God the Father.

We humbly strive here, to reach men with the desire to serve mankind. Yet, this effort can no more than point the way. The individual must accept of the Fountain of Truth, and experience the Reality of it. No other person can assimilate the essence for him in any way.

Emphatically and unequivocally, we assert that the Four Gospels in their pristine form, the most exacting spiritual compass given to this Age, if read with a sincerely open mind, greater clarity and depth of understanding is reaching all who are increasingly receptive to the Truth.

The teaching of Jesus is the "door" to the awareness of Truth, Liberation, and REALITY. He had become the "Chief" to connote preeminence in the path or restoration and purification.

Contrary to many other claimants, there is only **one** way to re-enter the realm of REALITY, and Jesus unfolded, taught, and demonstrated it.

The essential value is to be recognized in the achievements rather than in the personal name. As a Master, Jesus brilliantly set down every vestige of egotism, selfishness, vanity, pride, and every form of sensuality.

He had mastery over the lower consciousness and was guided by God the Father to formulate the technique and methodology of individual mastery over the common errors, falsehoods, and illusions, which keeps planetary man trapped in the allusion of separateness, from REALITY.

The general formulary is to be found in the Sermon on the Mount. Evidently, that sermon is not reproduced accurately or faithfully, due to the many limitations of recording; but, it is the best that we have.

TRUTH is the key. There can be but ONE TRUTH – that is the Master Jesus. Christendom has made a mockery of the spirit and teachings of Jesus.

The Christian nations have certainly mastered the world industrially, commercially and scientifically, but it has long ago left the Spirit of Truth behind in the dust of its worldly powers and ambitions.

He gave over to the Father to do works through His person and body, by making His own lower self willingly passive, and thereby, lovingly permitting the Father's will be done "in earth as it is in heaven."

The Master Jesus appeared on the earth when the time was ripe for the "sowing of the seeds of truth and Light," that mankind might be awakened from the thralldom and stupor of entrancement in the dream of phenomena. Jesus lived the exemplary life pattern and inaugurated the most accurate and simplified plan directing man to the true path of Light, Life and Truth.

He showed that by the correct understanding and application of desire and free will, the rebestowal of the True Consciousness would be achieved. Being Himself in perfect rapport with the Indwelling Christ Spirit, Jesus was perfectly qualified to give the accurate directions to "the Way, the Truth and the Life."

There can be no purifications of the Self, if no appropriate measures are taken to eradicate the drossy veil of Allusion which gives, in effect, a lowly imitation of Reality. The lower consciousness, too, is a very poor and diffused shadow of Spirit Consciousness.

How does one proceed to awaken from the state of Maya and become extricated from the thralldom of the senses in matter? Desire for truth and honesty is the beginning. The Beatitudes of the Sermon on the Mount reveal that the simple, the humble, and sincere "attitude" must precede the work. Jesus said:

"Blessed are they that mourn...." (recognize their spiritual loss)

"Blessed are the poor in spirit...." (but they shall return to the kingdom of heaven)

"Blessed are the meek...." (they are meek because they are honest and by the Great Law, they shall be given their due)

"Blessed are they which do hunger and thirst....(their righteous desires and will, will be fulfilled)

“Blessed are the merciful.....the peace-makers....the pure in heart....the persecuted....”
(all these indicate a sincere, honest and humble attitude of right desire and will, which is the needed foundation for the greater spiritual fulfillment that follows, as night, the day.)

To be honest, is to be true, and to know the truth is the way to gain freedom from error, ignorance, and deception.

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This freedom is achieved through deep and genuine introspection, reaching far into the Soul and Spirit, to the very presence of the Self, and to the Indwelling Christ Spirit Who will talk to you with the “quiet voice” of God. Go directly to the Christ within, Who seeks always to be with you, if you will but open the door and let Him in.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.” Matthew 7: 7,8

Within the Living consciousness in every man is to be found the true “Word” of God written indelibly. The quickened intuition will give testimony to its presence. Unlike the interpolations of the Scriptures, the Truth written upon the “heart” of every Self cannot be touched by human hands to be adulterated, deleted, distorted, or changed in any way.

False teaches can delude others only so long as the would-be victims fail to seek at the true source of Truth within their own heart and Soul.

It was to be the false teachers that Jesus protested in no uncertain terms to wit:

“Woe unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.” (Matthew 23:13)

Of them later, when Jesus hung on the cross, to which they crucified Him, He cried out, “Father forgive them for they know not what they do.” (Luke 23:34)

These were men, sincere, but so stricken with religious fervor and anxiety that they became blind to their aborting of the Spirit of Truth. A separation is effected whereupon the Spirit of Truth is cut off, leaving nothing but a “dead” husk.

Our false and foolish emotional zeal, then, holds us in the bondage of its unbecoming limitations. The Spirit is still there, as it must always be, but locked up, as it were, behind the closed doors of the outer mind, succumbed to anxiety. The erroneous actions that follow, stem from this innocent mistake. In the Love of Spirit and Brotherhood, all must ultimately be forgiven. Therefore, we say, "Praise be to the Spirit of God within us, for it certainly is not the nature of the outer man to forgive."

Our "possession" is of two kinds, i.e., spiritual and material. Matter is the manifestation of Substance in the realm of phenomena, conditioned to ephemeral "time," and set within the structure of polarity and relativity.

We need only to climb up Jacob's ladder to return matter to its Source. We start by raising to the atomic, the atomic to the elements, the elements to electrical force fields, then energy is raised to Spirit Substance (Life-Essence), and that is raised to the PRIMAL SOURCE OF SPIRIT- CONSCIOUSNESS.

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Thus, it may be seen that what "seems" to "feel" and "appear" to be substantial and solid on the physical plane, is, in fact, nothing but ideational thought forms set to the tune and vibration-producing energy congealed into elements, then to atoms, to molecules, and, lastly, to "matter."

The Teacher can, through his consciousness, control the elements with the power to materialize or dematerialize "matter" at will. This power is never demonstrated for personal gratification or ostentation. The works of Spirit are performed for spiritual purposes exclusively. The motives of so-called miracle workers may easily be determined by the nature and purposes of their works.

Each plane below SPIRIT is structured by some vibrational degree (frequency) of Substance which is derived from the formulated energy waves of CONSCIOUSNESS.

This is to say, that all created manifestation of substance and matter has its Source of emergence from CREATIVE WISDOM CONSCIOUSNESS.

Some call this DIVINE MIND; hence, they say, "All is Mind."

We see, then, why it is vain for us to "lay up treasures on earth," since they are but thought-forms that must ultimately perish with the passing of those thoughts...but Jesus said, "lay up for yourselves

treasures in heaven, where neither moth or rust corrupt, and where thieves do not break through to steal..." (Matthew 6:20) Focus of consciousness is the key.

How we focus out attitudes, attention, desire, and will, determines our motives toward vanity or spiritual fulfillment.

Thus, while we are involved in the outer shell and movements of the "world" in which we presently dwell, how then shall we rise above and within the effect to the primal cause of it, of ALL?

It is the recognition of the Living Spirit in us that will quicken us back to REALITY CONSCIOUSNESS IN SPIRIT, at-one again with the FATHER.

Being the first begotten – the first reborn Son – of this dispensation, Jesus is thus our Elder Brother.

Who would not, then, with utter gratefulness, also accept Him as Chief High Priest and Master of this Order? Multitudes of beings still gestate in the womb of the outer worlds (the MOTHER) while a few are suffering the pangs of rebirth.

In that day, Jesus progressed to "the right hand of the Father," but since then, others have also succeeded.

The passage is from sleeping-death back to SPIRIT-LIFE-LIGHT, is steadily increasing with each passing day.

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Men of earth will have the way back to the Father become more likely. The more that path is trod, the smoother does it become; and the better are the communicated directions and guides understood.

Though we live at the very brink of annihilation, at the same time, the chances of great spiritual **rebirth** and **illumination** have never been so abundant.

We cannot hate or be deliberately harsh with a single one of our brothers, no matter what his color, what his nationality, what his culture, or what he has ever done of the things we call evil.

We are brothers, one and all, ONE in the Father, and our fullest happiness and joy can never be ours until every last one has joined us in our FATHER'S house in THE REALM OF PERFECT CONSCIOUSNESS.

Come, let us reason together, men of earth. Let us break forever the bands of discord, and join in the eternal joys of UNITY.

THE GREAT PLAN OF GOD will and must be fulfilled, for it is of the design and wisdom of the FATHER.

The preparation for this work is simply this: to learn to cast away from thee all vile affections – all levity and inconsistency of mind; let all thy dealings be free from deceit and hypocrisy; avoid the company of vain young men; hate all profligacy, and profane speaking.

Keep thy own, and thy neighbors' secrets; court not the favors of the rich; despise not the poor; for he who does will be poorer than the poorest.

Give to the needy and unfortunate what little thou canst spare; for, he that has but little, whatever he spares to the miserable, God shall amply reward him.

Be merciful to those who offend thee, or who have injured thee; for, what must that man's heart be, who would take heavy vengeance on a slight offence? Thou shalt forgive thy brother until seventy times seven.

Be not hasty to condemn the actions of others, lest thou shouldst, the next hour, fall into the very same error. Despise scandal and tattling; let thy words be few.

Study day and night, and supplicate thy Creator that He would be pleased to grant thee knowledge and understanding and that the pure spirits may have communication with, and influence in thee.

UNLESS ONE IS PURE IN HEART AND, FIRST OF ALL, CASTS OUT OF THE MIND ALL SELFISHNESS, all hatred, and all antagonism, he cannot hope to be so attuned with the Cosmic, that wonderful miracles, or even simple demonstrations of mysticism will become easily and efficiently possible.

Therefore, in approaching the work about to be outlined, please bear in mind that we must each, first of all, live a life that is befitting a disciple of such divine and glorious principles.

You have read, of course, that the ancients devoted a part of their lives to alchemy, and this is often referred to as the art of transmutation.

One would think, from the present-day references to such things, that mystics of old spent all their time trying to make gold out of silver, zinc, and other base metals, and from this impression, one would naturally conclude that the mystics were more concerned with making money or becoming wealthy than they were with the other things of life, or with the welfare of mankind generally.

Of course, such a conclusion makes one realize at once that something is wrong in the process of reasoning or in our understanding of what they were really trying to do.

Popular readers of present-day occult works, fail to appreciate the wonderful symbolism and allegory contained in the ancient writings, and they forget that when the alchemical mystics said they were trying to make pure gold out of base metals, by putting the gross matter through the crucible of fire, and eliminating the dross, and having only the refined elements left in the crucible, they were speaking allegorically of human nature, and not of real metals.

When the mystics did resort to laboratory experiments, using real metals, and actual fire, it was solely for the purpose of proving the higher laws on the lower plane, and showing their universal application.

The real purpose of the mystics and alchemists was to establish the existence of mental alchemy as well as physical alchemy, and they hoped that through the fire of test and trials, and through the great crucible of our experience on this earth plane, the baser elements of our natures would be eliminated, and only the pure gold of our souls and Beings would remain.

You are now going through that same alchemical process which is referred to by the ancient mystics, only now you will understand the allegory and symbolism.

One of the interesting processes of mental alchemy is about to be explained to you, whereby the creative power of mind is brought into play to create and bring about manifestations on the mental plane, just as the creative power of the physical forces brought about manifestations on the physical plane. Therefore, we shall begin this first interesting alchemical study with the following experimental work.

In giving treatments at distances, we touch upon a subject which is sometimes called, "absent treatment." Because the untrained workers occasionally, or too often secure unusual results or good results, others are apt to think that system and method are not necessary for such work.

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The work is so simply done, after the rules are known, it would seem as though the mystic simply raises his hand or closes his eyes, breathes a prayer of goodness, and the work is done.

We do not know, nor can anyone know, unless he has studied the methods, what thoughts were in the mind of the mystic; what real points of method and process he may have used; and it is these minutest details, touching upon the greatest fundamental laws of nature, that you must have in mind, and absorb so well that they become second nature to you.

Have you ever thought, in writing upon paper with pencil, that the act would seem to someone who did not know, as though it were easily done? The uneducated mind could not know that years of preparation, study, and practice were necessary before the hand could take the pencil and make these marks, which in themselves only reflected the thoughts in the mind.

So with the mystic's process. The things he does outwardly, which others can see, are but symbols and reflections of what is going on in his mind, and of what he knows, of what he has prepared himself for.

Book of Alchemy

Chapter 7

Relation of the Law to Light and Matter

The student recalls when, during his early school years, he studied the science of geometry, it was pointed out to him that most theorems or laws possess corollaries. He discovered that many laws of nature could be extended and expanded, thus giving rise to new formulas; but only combinations of the same basic laws.

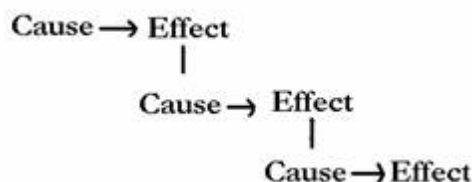
The student at this stage of development is still so greatly enmeshed in the struggle of comprehending a fundamental law itself that he is chained to its immediate structure and is therefore, neither capable of extending the law further nor deriving the consequences thereof.

When through additional instruction as to the effects or action of a law, such presentation will have two advantages: (1) It will open an extended field of vision. (2) It will enhance the clarity of perception of the fundamental law itself, of which the parallel is an effect.

As we review in this lecture, the law of the triangle, extend its significance and scope and apply it to a series of problems which are of significance to the student.

Multiple Causes – Chain of Events

The law of the triangle, as previously stated, has been applied only to the case of a single event. But in actual experimental practice this is seldom the case. The common experience is that many events occur in the form of chains. A cause may give rise to a certain effect. This effect, in turn, may serve as a cause, producing a new effect. A pictorial form is shown in Fig. No. 1:



Such a chain of events may readily be transformed into the triangular form, as follows:

We have noted that a positive, active cause when acting upon a negative recipient produces as a result a manifestation.

This manifestation in a chain of events now serves as a new cause. Usually it becomes an active cause, which when acting upon a new recipient (negative) will give rise to a manifestation. Under certain circumstances the manifestation may serve as a passive cause.

Thus, the chain of events moves on, the manifestation always serving as a renewed active cause.

As a specific example of a chain of events, we take the case of a man ringing an electric doorbell. The chain of events is as follows:

The man's finger pushes against the button and the button is depressed. The button, being depressed, pushes against a spring which closes an electric switch.

The switch is now closed and the voltage of a dry cell is applied to the resistance of the wires, causing a current to flow.

This current flows through a coil and produces therein a magnetic attraction.

The magnetic action attracts a plunger which, when in motion, causes a metallic hammer to strike the bell.

It would be well to study this sample with great care and note the various active and passive causes. Also note how the manifestation transforms into either an active or a passive cause.

In the form of a diagram this case is illustrated in Fig. No. 2

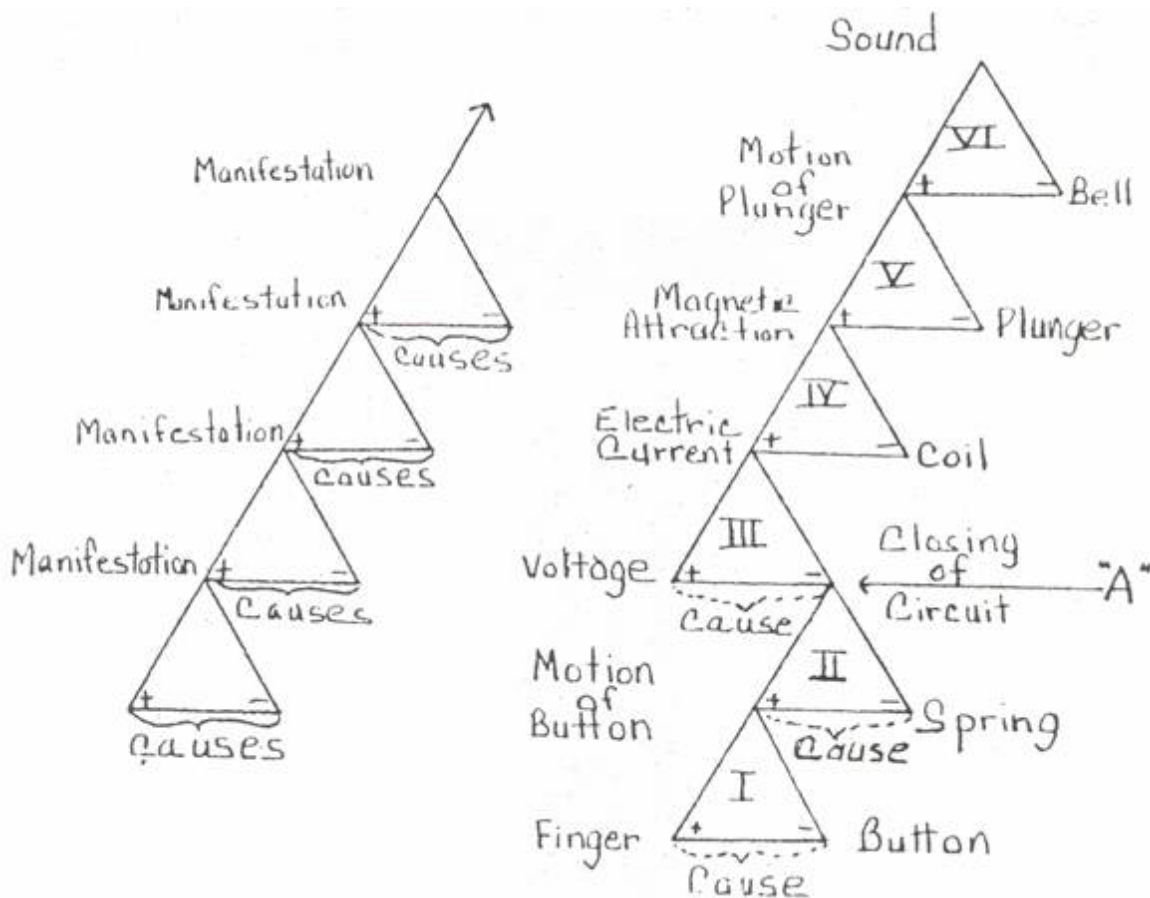


Fig. No. 2

We note that at the point "A", of the diagram No. 2 there occurs a break in the chain of triangles. The reason for this is that the action of triangle number II produces a manifestation which serves as a passive cause, or recipient for the voltage of triangle number III.

Breaks in sequence always occur during trigger or relay actions. Good examples of such cases are mousetraps, pistols, and relays.

The importance of such relay actions is that they show how the direction of a course of events may be changed or displaced by other external events. The illustrations shows why it is so difficult to predict the future from the present.

If a chain of events were restricted in such a manner that a manifestation could serve only as an active cause and never be a passive cause, then it would be relatively simple to predict the future from the present.

The possibility that a manifestation may serve as a passive cause and thereby change the direction of events and displace their lines of progression makes the prediction of the future from the present more difficult.

If the course of a human life is mapped out using this system, it will become a triangular network of an extremely complex pattern. As a good exercise for the student, it is suggested that he analyze and make a map of the causes and effects which activate his behavior during the relatively short time interval of five minutes. Such an exercise will reveal to him the immense complexity of the structure patterns of cause and effect. This is logic of the mind.

In closing this section, let me point out the fact that the operational form of the triangle is also used to denote the union of opposites. It asserts that every manifestation must be brought about by the union of two causes of opposite polarities. Their union produces the equilibration, the arch, the perfect manifestation.

BUT LET US REMEMBER THAT YOUR WORD SHALL BE MADE FLESH.

The Laws of Energy

The sun, the visible manifestation of an invisible center, is the source of all energy. From the sun there radiates into the surrounding space the primary energy of nature, Spirit. This energy is a dual polarity, positive and negative.

This energy has the nature of a wave and it produces a vibratory condition wherever it strikes and it has the Personality of the Father.

We use the word energy often. The student is tempted to use the words **Force**, **Energy**, and **Power** synonymously. If he will look up in a dictionary the precise meaning of these words he will discover that each word has a significance particularly its own – a different state.

For our purpose now, for the sake of simplicity, let us define the word energy as follows: “Energy is any positive, or active, cause which has the ability to produce a manifestation.”

Students are sometimes confused by the meaning of the word manifestation. By manifestation we denote any event which is able to make itself manifest to us. Thus by “manifestation” we mean a perceptible effect. Such effect may be perceptible on the material plane through our objective senses, or it may be perceptible on the immaterial plane through our spiritual senses.

The first impression is that of “sensing,” “feeling,” or “perceiving”. This is usually followed by a reinterpretation of these feelings in terms of objective sense perceptible.

The concept of energy is fundamental in the field of science. It is as fundamental as the concepts of space and time, which does not exist.

The science of energy is also called Thermodynamics. It has been so named because the first experiments concerning the nature of energy were conducted using heat as the form of energy under investigation. The science of “Thermodynamics” could much better be named Energetics.

There are two fundamental principles of thermodynamics. The first law is called the Principle of Conservation of Energy. This principle asserts that energy can neither be created nor destroyed, but may be transformed. It insures that the total amount of energy within the universe does neither diminish nor increase, but remains the same.

Science also asserts that energy may transform from one kind into a different kind. Mechanical energy may change into electrical; immaterial energy may transform into material.

The secondary law of thermodynamics is also called the Principle of Degradation of Energy. It asserts that although energy may transform from one kind to a different kind, it always changes from a higher form to a lower form. Energy always changes from a form where it is easily available, to perform a manifestation, to a form where it is less available.

An application of this law is the fact that heat must always flow from a higher temperature to a lower temperature.

The second law asserts that there exists a certain direction along which energy manifests, from higher forms to lower forms. From a more organized state to a less organized state.

The second law of thermodynamics may be regarded as a law of devolution of energy.

Energy, being an active, positive cause, must obey the law of the triangle. We shall now consider this law in greater detail.

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THE SYMBOL OF THE TRIANGLE

The earlier statement is the objective representation of a perfect creation. It is used either with its apex upward, to represent a material creation, or with its base upward, to symbolize an immaterial creation.

The symbol of the triangle is used in two distinctly different manners. These are called the **operational** form and the **hierarchical** form. Both applications of the symbol of the triangle apply equally well to a material creation as to an immaterial creation.

Before discussing the two uses of the law of the triangle in detail, let us briefly state the meaning of the uses.

The first way in which the triangle is used is to show the manner in which a manifestation is created. It is the law of dual causes and their effect. It shows how forces in nature operate in order to produce manifestations. This is the operational form of the triangle. Logically?

The second manner in which the law of the triangle is used is as a representation of levels of development. It postulates that all levels of development are in steps of three.

It shows that there are three distinct points required in a perfect manifestation. This we shall call the hierarchical form or use of the law of the triangle.

Thus there are these two forms or uses. The operational form, the law of cause and effect; and the hierarchical form, the law of degree of development. We shall now discuss each form in detail.

The operational form of the law of the triangle

In a previous section of this article, it was stated that the word energy denoted any agent or active, positive cause which has the ability to produce a manifestation. There is but one basic energy.

In order to produce such a manifestation, the active or positive cause must always act upon a suitable recipient, which we may call a passive, negative cause.

In our studies the active, positive cause is symbolized by the number one, the passive, negative cause is symbolized by the number two, while the manifestation is symbolized by the number three. Hence, the law of energy, recalling our studies is: $1 + 2 = 3$, which is the Law of the Triangle.

In pictorial form, the law of the triangle is illustrated in Fig. No. 3 on page 47.

This diagram represents the operational form of the triangle. It demonstrates how forces in nature must operate in order to produce a manifestation.

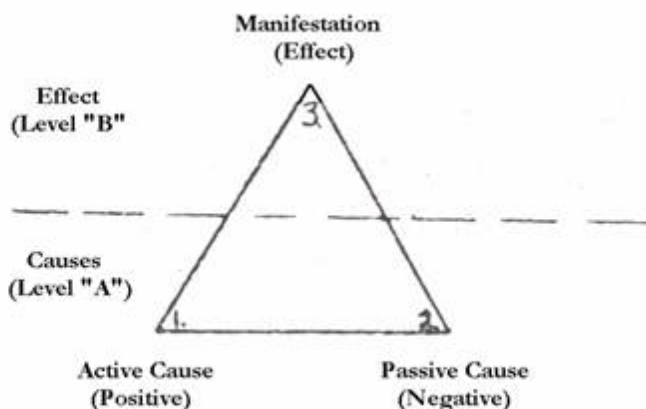


Fig. No. 3

Let us examine the operational law in greater detail. We note that all causes in nature are dual - positive and negative. Every cause, in order to produce a manifestation, must commence with two elements. These two elements must be of different polarity. One must be active; the other, passive. One must be strong and forward; the other must be a recipient.

However, the two causes must be related to one another. The recipient must bear a definite affinity or attunement to the cause. Let me illustrate: An electrical force will give rise to a manifestation only when it is permitted to act upon an electrified body. It will have no effect upon a magnetic object, or upon a non-electric (neutral) object.

On the other hand, a chemical force will produce an effect only if it is permitted to act upon a chemical substance.

A psychic force will produce a manifestation only if it permitted to act upon a recipient who is in a state of psychic attunement.

It is the violation of this principle of attunement between active and passive causes which gives rise to the failure of many experiments.

If a manifestation is desired, it is always imperative to ascertain whether or not the two causes are properly related to one another. **Except when God given.**

Another fact which the laws of the triangle illustrates is the fact that all manifestations occur on a level different from that of the causes.

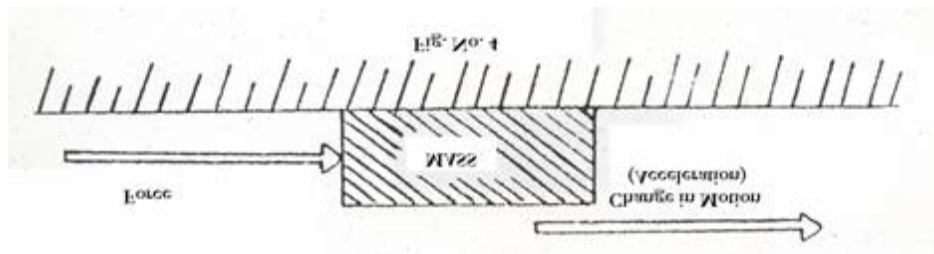
Causes operating in a state of rest will produce a manifestation in a higher level, a state of motion.

Causes acting in the immaterial plane will produce a manifestation upon the material plane. This is indicated in the diagram by the words Level "A" and Level "B".

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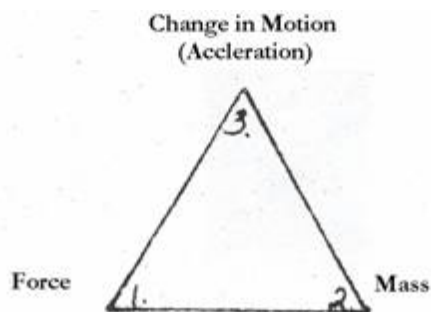
We thus see that the operational law of the triangle is the Law of Cause and Effect.

Our first illustration is taken from the science of mechanics. It is well known that when a mechanical force is permitted to act upon a mass, it then will produce a change of motion. If the mass is initially at rest, then upon application of the force, the mass will commence to move and accelerate. (See Fig. No. 4)



The “force” is, in this illustration, the active cause, and the “mass” is the recipient or passive, negative cause. The manifestation or effect is the “acceleration” or “change in motion.”

In the form of a diagram, this is illustrated in Figure No. 5:



A very common error, frequently made by beginners, is to interchange one of the causes, usually the active, with the manifestation.

In fact, it is this confusion between cause and effect which is the reason for the failure of many experiments.

Unless the three operational points of the triangle are clearly visualized in their proper positions, the law of the triangle cannot operate, the situation under consideration is not understood, and no manifestation can take place in the desired direction. **Unless you use Gods’ word.**

Reconsidering the example which has just been discussed, let it be desired to set an object, a mass, into motion. In considering this problem the beginner very often makes a false assumption by assuming that the motion is the active cause; actually, the motion is the effect or manifestation.

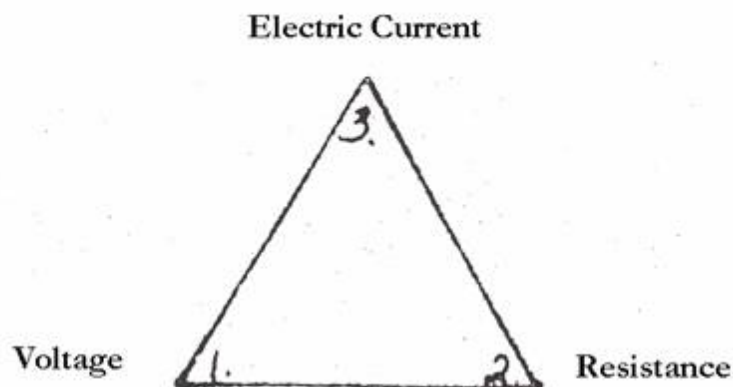
In this particular example, it is clear it is the force which must be the active cause. It is this force which, acting upon a mass, produces the change in motion (acceleration).

A second illustration of the operational form or use of the law of the triangle will be taken from the laws of electricity.

We know that if a difference in electrical pressure – also called by scientists “difference in electrical potential”, or “potential difference” – or voltage is allowed to act upon the ends of a conductor, then a flow of electric current will result.

The magnitude of this flow is dependent upon the resistance which the conductor offers to the passage of electrical current.

We may thus say that a voltage, acting upon a resistance produces, as manifestation, an electric current. Hence the triangle is as follows in Fig No. 6:



In this example the voltage is the positive cause, while the resistance is the negative cause, and the electric current produced is the manifestation or effect.

Again, a beginner is very often tempted to interchange active cause and manifestation. He will speak of “sending a current through a wire,” as if current were the active cause. However, the applied voltage is the cause; the current is the effect, or manifestation.

Although mistakes such as these are easily detected in experiments performed upon the material plane, great care must be exercised when the law is applied to experiments performed upon the immaterial plane.

From this discussion, we now understand the operational form or use of the law of the triangle, the law of cause and effect.

Before discussing the hierarchical form or use of the law, let us develop the operational form still further.

The Hierarchical Form of the Law of the Triangle

We next discuss the second manner in which the SYMBOL of the equilateral triangle is used.

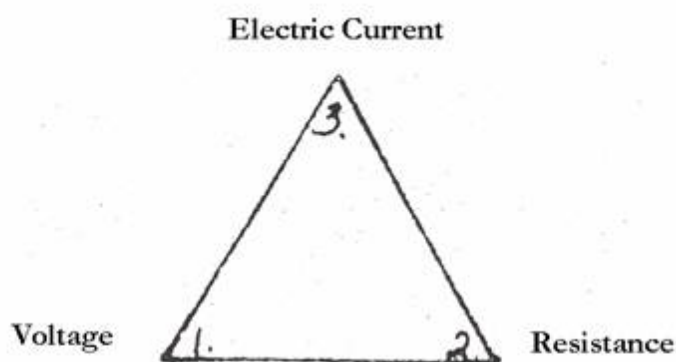
The second form or use of the law is based upon the fact that all perfect manifestations in the universe manifest in three levels of development. For any perfect condition to exist, there must exist three points, three levels.

There exist three fundamental units within matter: electrons, atoms, and molecules. Electrons of dual polarity combine to form atoms.

Atoms of dual polarity combine into a molecule.

Thus electrons, atoms, and molecules form three levels of development or evolution. The lowest level is the electron; the highest is the molecule.

Thus, these three elements form a hierarchical progression, a complete manifestation, symbolized by the triangle in Fig. No. 7.



When the triangle is used in this hierarchical form, it used with slightly different emphasis from that of its use in the operational form.

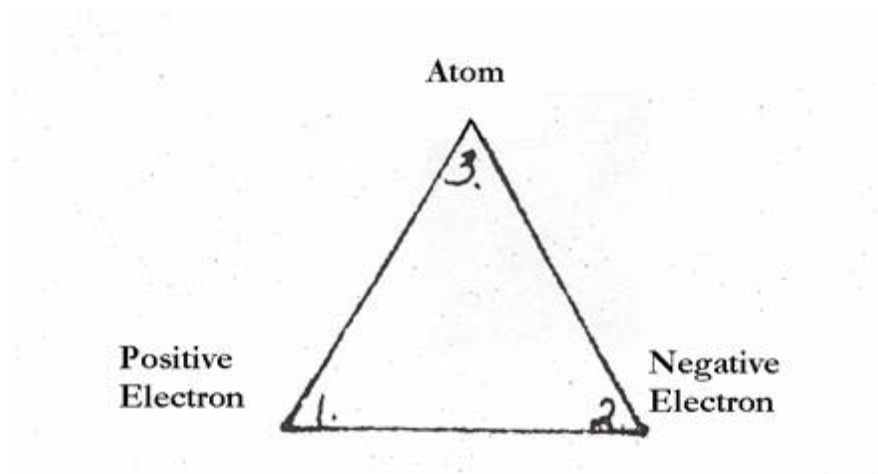
Both the operational and the hierarchical forms of use are related to one another.

From the many illustrations of this Trinity of Points, let us recall two additional groups: Life, Light, and Love; and also Man, the Universe, and God.

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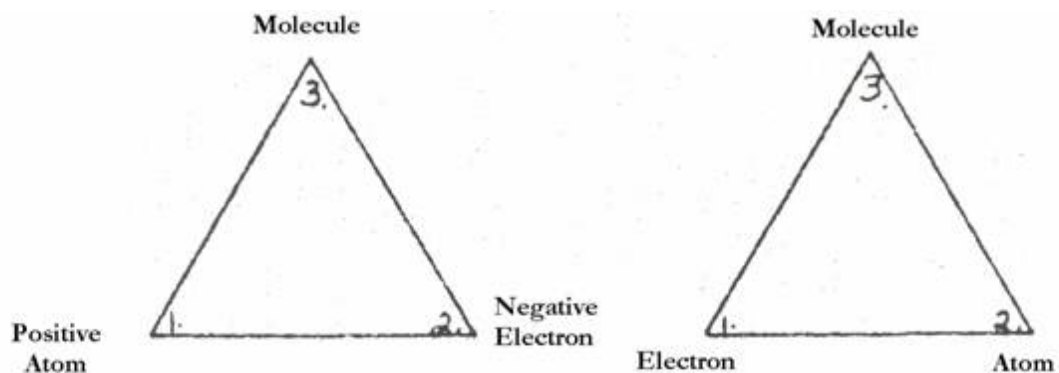
The Relation Between the Operational and Hierarchical Forms

Below, in Fig. No. 8, it is easily seen that the operational form is implicitly contained within the hierarchical form.



Using the previous illustration of electrons, atoms, and molecules, we note that electrons of opposite polarity combine to form atoms.

Fig. No. 8



Furthermore, positive and negative atoms or atomic groups combine to form molecules. Hence, as in Fig. No. 9.

Fig No. 9 Fig.

No. 10

These two triangles are the operational forms. When their result is combined, we obtain the hierarchical form as in Fig. No. 10.

We thus see that both forms of the triangle are manifestations of One Single Law.

APPLICATION OF THE TRIANGLE LAW TO WAVE PROPAGATION

Introduction

Having discussed the law of the triangle in detail, one of the most important applications of the law is to the problem of wave propagation.

All waves are started by vibrations. Every vibrating object pushes rhythmically against any substance which surrounds it. If the surrounding substance is elastic, such as air, a wave is started by the vibrating object.

A familiar example of this fact is the vibration of the string of a violin which pushes against the surrounding air and sets up a wave therein which reaches our ears.

Another example is a stone which, when dropped into a pool of water, causes water waves to spread out over its surface.

In our studies, we have learned that the nature of the entire universe is vibratory and that vibrations constitute the only Actuality, except the substance of God. Thus, waves are generated everywhere and their action manifest upon reaching us. The nature of wave pulse is an attribute of the personality of the Father.

In many instances, the waves of primary energy, Spirit, spirit of God, upon reaching us, are able to produce definite effects upon special human sense organs, especially equipped to respond to them.

These sense organs, in turn, activate certain centers within our brains and originate certain realizations or Realities of the vibratory Actualities.

Such is the case with the vibrations of light and sound.

The incoming waves are of such a nature that there exist no receptor or sense organ within the human organism to produce any direct Realities.

However, very frequently, such waves produce certain manifestations which may be transformed into realizations of light and sound by means of suitable instruments created by man's objective consciousness.

An example of this is provided by the phenomena of electrical or radio waves. The discovery of radio waves was delayed for such a long time because the human organism does not possess any special sense organ to perceive them, or neither was the spiritual hearing sensitive enough to receive thought waves.

For this reason, a radio receiving set is so constructed that it transforms the electric vibrations into vibrations of a different kind, which the human organism is capable of sensing, namely, sound (in the

ordinary receiving set) or light (in a television set).

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Fundamental properties of waves

As the primary energy – God force – has personality (wave properties), the study of the fundamental properties of waves is of importance to us in our studies.

Remember that the laws and principles of material science are only reflections of the more extended laws of arcane science.

The laws and principles here do apply to all types of waves: light, sound, electrical and waves of higher frequency.

We shall consider the familiar example of water waves. A stone is dropped into a quiet pool of water. Large circles of ever-widening radii spread from the place where the stone touches the water, out into the surrounding surface.

After the waves have reached the banks of the pool, they disappear, and the surface of the water becomes quiet again.

If, instead of dropping a stone, the surface of the water is touched with a finger and the finger is moved rhythmically up and down, the same phenomena will occur.

We will note, if we perform the experiment, that there exists a definite relationship between the rapidity with which the finger is moved up and down at the place where it touches the water, and the distance between the circles which spread out.

If the finger vibrates slowly, then the distance between the successive circles is large; whereas, when the finger vibrates rapidly then the circles follow one another closely together. This is frequency.

From these simple observations, we conclude that there are two fundamental requirements necessary to generate a wave: (1) a vibrating source; (2) an elastic substance which is in contact with

the vibrating source, and is able to transmit the wave.

Words commonly used by scientists in describing the behavior of a wave, and their meanings:

The “source” of a wave is the point where the wave originated.

The “rays” are the directions in which the wave travels.

The “wave fronts” are the traces formed by all particles of the vibrating substance which are identically disturbed at any instant. In the example under consideration, the wave fronts are circles.

The “velocity of propagation” of a wave is the speed with which the wave advances along any given direction. (See Fig. 11).

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We are now in a position to apply the operational law of the triangle to the generation of a wave.

We note that the vibrating source is the active, positive cause; the elastic substance is the passive, negative cause (recipient); while the wave is the resultant manifestation.

Hence, the triangle becomes as shown in Fig. No. 12.

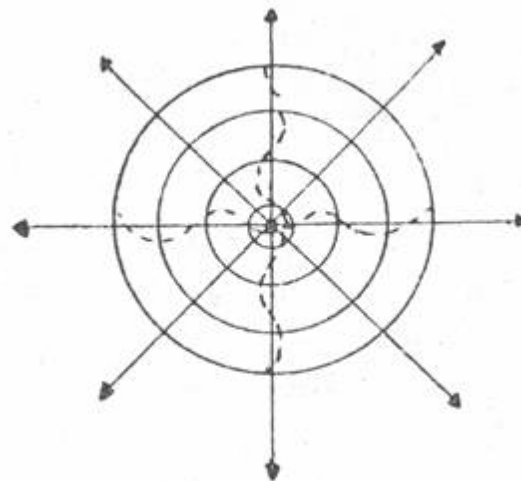
There is an additional fundamental fact concerning waves. We shall develop it by considering another simple experiment.

The dot represents the “vibrating source”

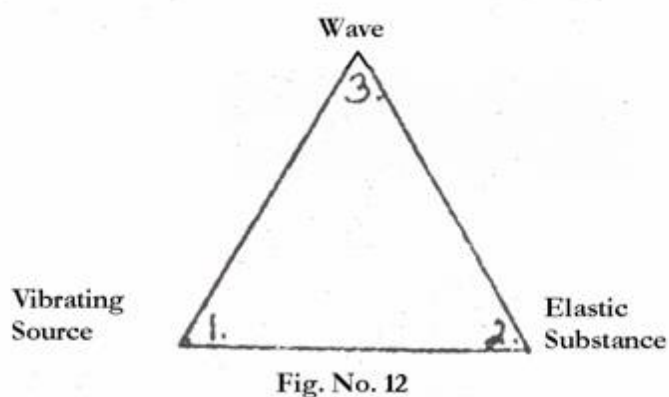
The arrows represent the “rays”

The circles represent the “wave fronts”

Fig. No. 11



Let us place small pieces of paper at various points upon the surface of the water. We next produce a wave once more by dipping a finger rhythmically into the water.



We observe the waves which are generated and how they spread out into the surrounding water surface.

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We now observe the pieces of paper and note how they are affected by the wave. The important thing to observe is that the pieces of paper are not pushed along by the advancing wave.

The pieces of paper will be forced to move rhythmically up and down as the wave passes by, but they remain at their location upon the surface.

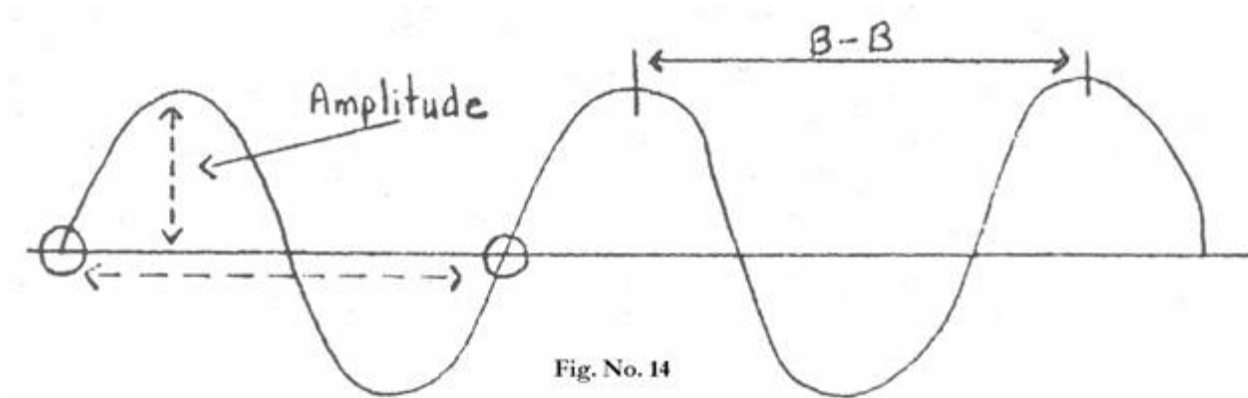
From this simple observation, we may derive one very fundamental fact: It is only the disturbance which is propagated out, away from the surface.

Definition: A wave is the propagation of a periodic disturbance through an elastic substance. The following conditions are necessary in order to produce such a wave:

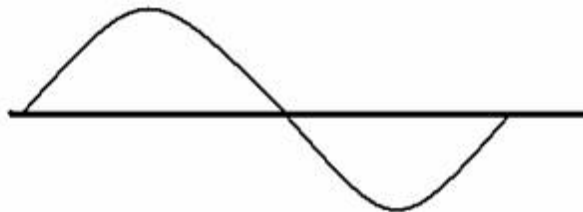
- (1) A vibrating surface
- (2) An elastic substance
- (3) A properly attuned recipient, which has the ability to vibrate.

Fundamental wave concepts

In describing the properties of waves, there are certain concepts used, with the meaning of which every student should be familiar. (See Fig. No. 14).



1. Wave length: The length of a wave, or – in short – the wave length, is the distance between two corresponding points of a wave. It is the length of one complete cycle, thus:



It can also be the distance between two wave crests, such as B-B Fig. 14, or between two starting points. (As shown in the diagram above.)

2. Amplitude: The amplitude, or half-swing, of any wave is the maximum displacement of any particle of the wave from its rest position. Thus it is, roughly speaking, equal to a "half-swing" of any vibrating particle. (See Fig. No. 14).

3. Frequency: The frequency of a wave is the rate of its vibration. A wave which vibrates very rapidly is said to be of "high" frequency.

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The frequency of a wave is thus an indication of how frequently a number of complete waves (wave lengths) pass by a given observer during a set time interval. The frequency equals, more precisely, the number of complete waves which pass an observer stationed at any specified point, during the time interval of one second.

Relation between frequency and wave length

It was stated that the more rapidly the finger touches the water with a vibratory motion, the more closely spaced were the distances between successive wave crests.

This experiment demonstrates that there exists a definite relationship between frequency and wave length. If the frequency (rate of vibration) increases, then the wave length decreases. If the frequency is small, then the wave length is large.

It can be shown that when the frequency of a wave is multiplied by its wave length, then the product equals the velocity of propagation of the wave.

Wave propagation

We shall now apply the operational law of the triangle to the case of the propagation of a wave through an elastic substance. Such a substance consists of molecules which possess forces of attraction between them, having constraining bonds. We might roughly picture such a substance objectively as consisting of metal spheres which are mutually connected by metallic springs, thus:



Fig. No. 16

If sphere number 1 is moved to the left, then its motion is transferred to sphere number 2 by means of the elastic bond a, and sphere number 2 is forced to move to the left also.

If sphere number 1 is given a vibratory motion back and forth, then this motion is transferred through the elastic bond a to sphere number 2. If sphere 1 is moved rhythmically up and down, then the bond a will force sphere 2 to do likewise.

There is, however, a time lag between the two motions due to the inertia of the spring. Sphere number 2 will move at a slightly later time than sphere number 1.

In a similar manner the vibrations of sphere number 2 are transferred to sphere number 3, etc. We note that it is the elasticity of the springs which determines the speed with which the disturbance advances.

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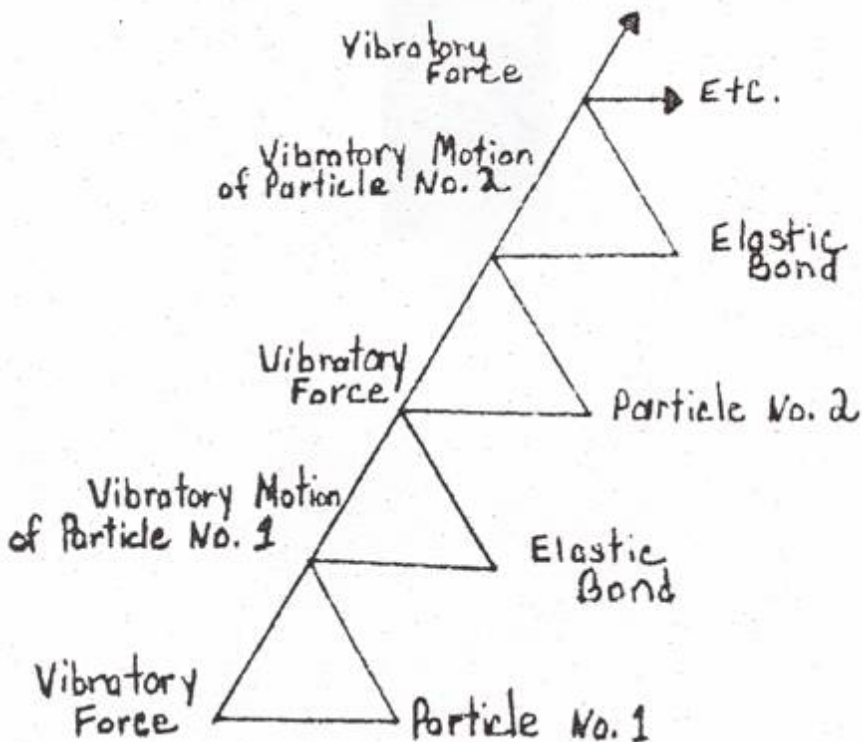
It is in a manner such as this that the elastic bonds within an elastic substance operate.

We are now in a position to apply the law of the triangle to the problem at hand.

A vibratory force applied at the source of the wave is applied to the first particle of the elastic substance and forces it to execute a vibratory motion. This vibratory motion is transferred by means of the elastic bond to the next particle, and applies to this particle a vibratory force.

Now the cycle of events repeats. This vibratory force sets the next particle into motion, which is, in turn, transferred further.

It is in this manner that a wave progresses in space according to the law of the triangle.



conclusion

It is impossible within the short space of this lecture to discuss the many additional applications of the law of the triangle to the domain of wave propagation. There exists a large number of additional wave laws.

In this lecture, the law of the triangle has been applied to the case of the propagation of a wave through a material substance. Examples of such waves are the waves produced by sound, by water, and the elastic waves which may flow through solids.

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The waves produced by light and electricity – in fact, the waves of the Cosmic Keyboard – differ from the types of waves mentioned above by the fact that they do not require a material substance for their propagation.

Light and electrical waves may flow through a vacuum, but there is no real vacuum. Psychic waves do not require any material medium for their propagation.

For a long time, science believed that there did exist a material substance, the ether, which served as the carrier of the waves of the Cosmic Keyboard. But when experiments were performed, designed to test the nature and properties of this “ether” it was discovered that if it did exist at all, then it would have to possess a series of mutually contradictory properties.

For example, it would have to be infinitely rigid and also infinitely elastic at the same time. For this reason, mundane science has abandoned the concept of the “ether.” Mundane science now postulates that empty “space” has the property of being able to sustain the propagation of the waves of the Cosmic Keyboard.

We must clearly keep in mind that this is simply an admission of the fact that the waves of the Cosmic Keyboard are **not** material.

At all times we must keep in view the Hermetic axiom “As above, so below.” The laws of material science, as manifesting “below” to our objective senses, are the reflections of the “above,” the laws of arcane science.

From what we perceive “below” we may arrive by logical induction at a dim perception of what is “above.” If we desire to master the laws of the universe, a mastery of the simple mundane laws of the material world is a prerequisite to the study of the laws of the immaterial universe. The laws of the material world will serve us as a guide in our technique, and as a guide to our imagination.

All wave laws, of which you will read in the various textbooks, are applicable to all types of waves – I repeat, **all** waves, material and immaterial. By mediation, you will gradually learn to perceive the higher laws of which the mundane laws are the reflections.

Remember that the spoken word surpasses all, - but that word god gave us still involves the technology of the known laws as we have been declaring in this lesson.

Book of Alchemy

Chapter 8

He who seeks among the Masters will find an abundance of exemplars. But of them all, the most conclusive, universal, profound, simple and succinct was Jesus, the lowly carpenter from Nazareth of Galilee.

It was He, Who in this dispensation, was the first to achieve complete mastery over the carnal body and the environment of earth. He was at the same time, the first to return to the perfect harmony and at-one-ment with the Indwelling Christ Spirit of the Father.

In the roll as Teacher and Way-shower, Jesus instructed after the Order of Melchizedec, who many centuries earlier had initiated the pattern for the teachings for spiritual restoration and regeneration through Spirit communication.

Jesus taught and demonstrated "the Way, the Truth, and the Life" leading to self-mastery and spiritual enlightenment. The "Way of the Spirit" in man far transcends such good or morality as can even at best be achieved by following the enactments of secular laws, however just and however moral they may be on any planetary level.

The spirit is "overcoming and fulfilling," but the statues and laws of man can only at best but stem the tide of evil. Man may seek to counter-balance evil, but this can in no wise eliminate it. The idea of "an eye for an eye" may repress or check evil, but the Love expressed through Spirit resolves the disorder through Absolute Forgiveness, which alone can break the perpetuation of sin, error and evil.

In the law of man, there can be no assurance or likelihood that the inclination for retaliation, vengeance or hate may be destroyed in consequence of its judgments.

On the other hand, true forgiveness is of the Love that can hold no grudge, hope for no retaliation, nor entertain any spiteful wishes toward those who commit acts of sin, evil, error or harm, -- regardless of the motives or of the sufferings inflicted. Love reacts to each entity with forgiveness, compassion, forbearance, and understanding, -- knowing that ignorance is the cause of error. Illumination dispels all shadows.

The SPIRIT OF GOD is the LIFE-ESSENCE sequestered within each human being, for the "duration of existence" in the realms of "time and phenomena." It is called the CHRIST SPIRIT which Jesus referred to as the "Father within." Despite the great significance of this simple fact, most people have become lost to it, because they are almost totally absorbed by the allurements of the curiosity-imaginings of the lower consciousness, and the thralldom of "flesh, sense, and materiality."

In very early times, it was still possible for beings to rather freely attune and communicate with the world of Spirit. As man engrossed himself into materiality, the veil between "heaven and earth" has considerably thickened, so that at best, he may see only as "through a glass darkly," as Paul put it.

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To restore the attunement to Spirit, the Christ Spirit (channeling through the Master Jesus) inaugurated the technique by which any person, willing to sufficiently desire it, might become awakened from the shadows and clouds of forgetfulness.

Through His teachings and demonstrations, Jesus became the symbol as the "door," the "way," the "truth," and the "light" to the people fallen in the bondage of that waywardness and distortion of consciousness that had lowered all men to their benighted state. The way was shown how all people might be regenerated through the will, desire, and attunement of rightness to the True Spirit Consciousness.

The unique technique for entering the path of restoration is revealed through the teachings, directions, instructions, laws and commandments expounded expressly in the Sermon on the Mount. It teaches the technique for implementing Spiritual Law through the mechanics of simple rules, which assure the transition from the benighted fallen state, to the Illumination of Spiritual Consciousness. This was indeed most marvelous and merciful for sadly sunken man, gone in the way of waywardness, distortion, illusion and the hypnotic dream-trance of unreality.

If followed truthfully, the Sermon teachings will lift the candidate from the enslavement of distortion-consciousness, to a harmonious relationship with Spirit by which the True Consciousness is restored.

We learn therefrom, that we, in fact, incur no actual incrimination, and no punishment from the past "ideas" and "deeds." They become "dead" and "buried", therefore, with the dead. As soon as the True Consciousness is attained, then it is realized that the everlasting Love of God is ever-present, -- and becoming aware of it immediately blots out all "past."

True Spirit Consciousness knows no past, no future, but only the ever-present NOW of complete "timelessness." Careful reflection will reveal that "time" is but sluggish outer consciousness-thought,

which insists on measuring all thought impressions and expressions, segmented in spans, considered as beginning, development and fulfillment.

The carnal-material state permits this most markedly, but it is decreasingly so in the higher realms. On the low level, we have most separated ourselves in consciousness from the all-pervading, all-encompassing Eternal Consciousness of the ever-present, never-changing "NOW." To escape from that "relativity" fixation, Jesus formulated a process and procedure which he actually lived out and demonstrated, so it became factual and scientific – not merely theoretical.

It is summed up in the seven-fold acts of Jesus' life, as follows:

The **Birth** into the physical body;

The **Awakening** to Spirit, while yet in the body;

The initiation or **Anointing** of the Spirit Consciousness;

The testing or **Temptations** of the awakened Higher Self, during its functioning in the sensual body, with its worldly intellectual mind;

The **Crucifixion**, or complete subjugation or sacrificing, or yielding to the lower self and its worldly body/mind;

The **Resurrection**, or restoration of the Higher Self, in complete attunement with its Spirit Consciousness;

And, lastly, the **Ascension**, or lifting up of the entire Being to the realm of Pure Spirit Consciousness.

No other Master before or after could have done more, albeit later ones should have aided in Jesus' program by being able to give more realizable teachings in keeping with advanced growth of consciousness developed in the world.

The Ten Commandments cannot, in any way, be compared to the above. Jesus said He came to "fulfill the old laws." The meaning was that because they were not complete in some spiritual details, they thus fell short in the possibility of effecting the necessary change.

So we see that the Spirit and the Laws, and the Principles must be based only on Spiritual TRUTH. It must be so, since God is ONE – the same for all people, all races and all nations, bar none; therefore, His Truth and His Perfection cannot be devious.

The process of restoration and regeneration actually begins when the individual cleanses his own heart and mind of all malice, of all unclean thought, of all evil desires, and of all physical and lower attachments. Then he finds that to give Love and Forgiveness becomes a real need to him.

It is learned that one must genuinely forgive himself before he can truly accept the forgive-ness of others. It follows, too, that when one has become able to sincerely forgive himself, he can then sincerely forgive others. Full and reciprocal forgiveness does, in fact, cancel out error. The effects of the error may still bear some repercussions, but they will have no power to cause further error in the individuals who repent and forgive.

The moment one takes the Spirit of Love and Forgiveness into his own heart and mind, broken is the circuit that otherwise perpetuates falsity, evil, and discord.

Individual initiative of right desire cuts off the power that wrong desire gives to evil. The process of drying up evil in the world depends on individual initiative and desire. It cannot be legislated, and it cannot be enforced, nor can it occur by fiat or miracle.

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In accepting and following the teachings of the Sermon on the Mount, one is transformed out of the nature of petty and greedy self-interest, conflicting with the True Spirit and Consciousness, to Spiritual wholesomeness. The veils of Maya, and the illusion-fixations in the hypnotic trance of the

wayward consciousness will melt away, and the True Reality-Consciousness will again appear in focus.

One is surprised with the awareness that one's true SELF had remained unaffected or unmoved from its True State . Only the "shadow" of SELF had been about its wayward play in the worlds of "outer creation" to experience the dramas of existence in numerous states of conditions of dreams within dreams, in complexity and confusion.

When the Self is drawn back into the SELF, the Consciousness withdraws from the state of "time, substance, and relativity;" and, then, the entire experience in existence will have the impression as a mere flash of thought in the Consciousness of Self....a sort of momentary musing in a twilight of Consciousness.

True Christianity should adhere strictly to the study and fulfilling of the Teachings; and, by no means should it be given to Jesus Idolatry. He had made it abundantly clear that all praise, all obeisance, and all worship belongs exclusively to the Father ("For THINE is the Kingdom, and the Power and the Glory FOREVER.")

ALL of the SPIRIT, the LIFE, and SUBSTANCE proceed from HIM....and Jesus is not that "HIM." One man, as Jesus or anyone else, may "represent" the total MAN, but of course, he cannot BE the TOTAL MAN, except that he attain to the "Consciousness of the Total MAN"....as each of us also can, and ultimately must, attain. Because Jesus achieved this Consciousness, He became the "Wayshower" for the rest of us. He showed us, therefore, how to dispel the elements of error, ignorance and darkness, - to escape from illusions and trammels of all that is transitory.

The Master had presented Himself only as the "messenger," the "instrument," "vehicle," or "channel" of the Christ Spirit being expressed through Him. He said, "I can of mine own self do nothing; as I hear, I judge, and my judgment is just; because I do not mine own will, but the will of the Father which hath sent me." (John 5:30)

We have said repeatedly, that Jesus presented Himself as a man – a human being. That He was, indeed, but He was by no means ordinary, for He had achieved such great spiritual awareness that He had been chosen and sent as a special emissary to perform his mission.

Because He was ready for that great work, it fell upon Him to do it. He was actually sent as a deliberate act and will of the Father. He became the first human being of this present civilization to be "reborn" into the fullness of SPIRIT; and, so, He had become the first man to be "glorified."

At that moment, He was the only man born of woman to become the "only (first) begotten Son of God." We must all be reborn; we must all be glorified and we must all be begotten of the Father

(perfect at-one-ment).

Jesus came on a voluntary mission to perform as a direct channel between the Perfect Seventh Plane and Mankind on earth, which has been caught in the fixations of ignorance, error, and the illusions of “creation.”

It was the unique spiritual genius of Jesus which assembled and organized the Wisdom Teachings of the Sermon on the Mount, that was to enlighten the world and to bring freedom to the victims of the prison-house of Maya.

There is no greater need than FREEDOM, -- freedom from all error, all distortion, all waywardness, and illusions of the life of empty, worthless shadow. To this end came Jesus. And, to this end, He serves His life demonstrations, His teachings, and the great Sermon on the Mount.

We must not be lured any longer by the glittering temptations of the lower mind and flesh. And, we must not be persuaded by the allurements and promises of ANY of the worldly institutions, organizations – the churches, the governments, the educational institutions, or any of the economic interests.

Freedom means escape from all of the deceits of these groups. “The Way, the Truth, and the Life” of Jesus is the key available to everyone who will but freely accept.

The God-like mercy, love and forgiveness of the Wisdom Teachings of the Christ, must, at long last, replace all and any human connivings, vain sophistries, and endless compromises that can give no relaxation, relief or liberation from our shadowy existence. “For the law was given by Moses, but grace and truth came by Jesus Christ.” (John 1:17)

The world is particularly in a dire state of crisis. We are only a trigger-point away from complete world destruction, should any one of the nations punch the panic button. Our civilization has never been so sick with confusion, tension, anxiety, distrust, hate, violence, hypocrisy, and relentless greed.

Yet, if the earth and its contents were destroyed, only the staging of the life of shadows would be disrupted until another be formed out of its ashes. Though a calamity, it would be of no real import, except that such a destruction in violence would terribly scar all souls with such traumatic shock as to enormously retard the awakening process of the shadowy self, unto its true being.

Thus, all who are “asleep” in the dream world of the shadows, would be stunted in that state for a longer period than need be. For this reason, then, the insane destruction, even of this world in “Outer Creation,” must be prevented.

Only the Spirit of Love, implemented into the daily life on every level, can best motivate the world and its people to true freedom.

Each individual must start in the regenerated process of his own wish, will and accord. As each individual seed sprouts into a blade of grass, soon the field is covered with the whole carpet of green. The seeds of Love must grow, encompass and transform the world.

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GENESIS

“Genesis,” a Greek word for “beginning,” is the first of five books, (that is what the Greek word, “Pentateuch” means), which tell of the beginning of the universe, of man, of the Jewish people and its choice by God as especially His own. The Pentateuch begins with the earth, formless and void, and ends with Moses dying.

The compilers had for their use, three main bodies of written material, called for convenience, **E, J,** and **P**, - the Elohists in which the word for God is Elohim; the Jahwists in which the word is Yahweh; the Priestly, which provides most of the liturgical and ritual and legislative sections of the Pentateuch.

In the study of the first three chapters, it is the P and J we meet. The first chapter is Priestly, with God as Elohim. Chapters 2 and 3 are (J) Jahwist, with God as Yahweh-Elohim (J sometimes uses Elohim, but only He uses Yahweh.) The Elohist comes in with Abraham.

The generally accepted view is that J came out of the Southern Kingdom, Judah, between 925 and 700; E out of the Northern, Israel, somewhat later. J and E, which cover roughly the same history, had already been brought together before P got to work on them – probably after the destruction of the Northern Kingdom in 722, possibly during the reign of Josias.

The high god of Canaan was El. And the word, Elohim, adopted by the Jews as their generic term for God, was Canaanite. So was El Elyon (“God most High”), used of God by Abraham. So was El Shaddai, “God Almighty,” or God of the mountain, the name by which we read that God called Himself, then making covenant with Abraham. In the Canaanite pantheon, El yielded supremacy to the dynamic younger god, Baal.

In the first chapter, God is Elohim. In the next two Yahweh-Elohim. Some think this Elohim was not in the original. For, in the next seven chapters, from Adam to Abram, God is Yahweh.

Elohim means simply, “god,” a kind of common noun. The root is “El,” used for “god” by Semitic peoples, generally. Elohim, the special word of the Hebrews, is peculiar in itself, since it is plural in

form (from Eloah), but when used for the One God, takes a verb in the singular. This usage had begun with the Canaanites. To give a word of exceptional richness, a plural form while keeping the meaning singular, was also done with “blood” and “life,” as well as “god.”

Yahweh is a proper noun, the personal name of the Elohim of the Jews. There is argument as to the meaning of the word. It is a form of the verb, “to be” – that is generally assumed, but nothing else is. The likeliest meaning seems to be “I AM.” It is the first word of the phrase “Yahweh ashur Yiweh,” God said to Moses, “Yahweh ashur Yihweh,” “say to the people of Israel, Yahweh has sent me to you.”

Primitively, the Jews may have seen Yahweh as essentially their god, - each people had its Elohim, theirs was more powerful than the others. They came to know that Yahweh is Elohim, but a genuine distinction remained in their minds, not unlike the distinction between the words, “Christ,” and “Jesus.”

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Christ, the Messiah, the Anointed, expresses the nature and function; when the Christ came into the world, his personal name was Jesus. Only slowly does the word, “Christ,” too, become a personal name.

Similarly, Elohim is God, transcendent, omnipotent – the Creation of the whole Universe is His Work – the first chapter of Genesis is all of Elohim. Yahweh is His personal name, to be used of God as personally experienced – as present to His chosen people, or to chosen individuals.

Yet, the distinction is not cast-iron. Eve says at Seth’s birth: “Elohim has appointed me for another child.” Enoch walked with the Elohim after the birth of Methuselah. Noah found favor with Yahweh. Jacob at Bethel, (the house of El), made his vow: “If Elohim will be with me....Yahweh shall be my Elohim.” Gen. 28:20

It is Elohim which survives in Christian usage. We pray to God and speak of God as “God,” only rarely and rhetorically as Jehovah, (an odd coined word), never as Yahweh – probably because it meets no present need.

A special function of a name is to distinguish one individual from another of the same nature or species. With monotheism so established, that polytheism does not exist even as a memory in us, the individual name lost its point. “God” was sufficient. There is only one.

“In the beginning:” the Hebrew word is “bereshith,” a strong word; not just any beginning, it goes to the root of something that matters. The writer might not have been thinking of origin in time, a first

moment before which there was time and no universe. The words need mean no more than that the world owes its origin to God, all that it has is by His gift. Dependence is the point, rather than origin.

The forming of man of dust from the ground – the verb used is “Yasar,” the potter’s verb. “Has the Potter no right over the clay....?” Rom. 9:20

Yet, it is not certain that the image of the potter is what the Genesis author had chiefly in mind. The word he used is not “clay”, but “earth” or “soil,” and this seems not to be a mere verbal chance.

He uses the word “adamah,” which means earth, and which gives a reason for calling the first man Adam. Adam was dust and was to return to the dust, was to till the earth of which he was made, was to multiply and fill the earth.

Clay would not have fitted any of these. Symbolism of earth and clay is different.

Clay suggests the potter and his wheel, and to that extent, ends in itself; it figures the mode of the making, but tells nothing of the being that is made.

Earth emphasizes man’s kinship with all that is. “All men are from the ground, and Adam was created of the dust.” (Sir. 33:10)

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Though made in God’s image and likeness, man is not a stranger imposed upon the universe from outside. It is very much as Christ, though the only-begotten Son of God, is not outside humanity, but belongs fully in it.

God is called Yahweh-Elohim in these chapters. Only once outside them, perhaps a copyist’s slip. Genesis I and Genesis II do not give different accounts of the Creation; they are talking of two different matters. Genesis I of the Creation of the Universe; and Genesis II of the making of Man.

The first said the “heavens and the earth;” the second reversed the order and said, “the earth and the heavens.” Genesis I told what man is like; Genesis II told what he is made of.

The word, “Elohim” already used for the gods of the pagans before the shattering discovery that Yahweh was Elohim and Elohim, Yahweh, continued to be applied to them. And, not only to them, but to beings less than the one God – to angels, judges, rulers, anyone whose functions were godlike.

The Spirit of God, Ruah Elohim, moving across the face of the waters: Ruah means both “wind” and “spirit.” But, grammatically, Elohim could be either the possessive of the noun “of God,” or an adjective “godlike.”

Animation by God’s breathing into man is only in Genesis; the myths know nothing of it. God took earth, shaped it, breathed upon it, and man was alive. “When Thou takest away Thy breath, they die and return to their dust.” (Psalm 104:20)

God breathed into his nostrils the breath of life, and man became a living soul. Later, the animals, too, were spoken of as living souls; the phrase simply meant “living beings.”

TREE OF LIFE

The Babylonians had at the eastern entry of heaven, two trees, of Truth and of Life. The Genesis changed the name of one, to the Tree of Knowledge of good and Evil; the other, the Tree of Life, was a standard item in the mythologies.

In all religions, the near East, Scandinavia, the Druids, and in Australia, trees signified Nature’s ceaseless power to renew herself. The idea of a tree as a channel or principle of life at the center of the universe – as this one “in the midst of the garden” – is found all over the world.

The Scandinavians had a tree known as Voluspa, “the tree set up in wisdom, which grows down to the bosom of the earth.” The Sumarian epic of Gilgamesh, (the name which means, “he who experienced all”), is concerned with the hero’s search for a tree or herb to make him immortal.

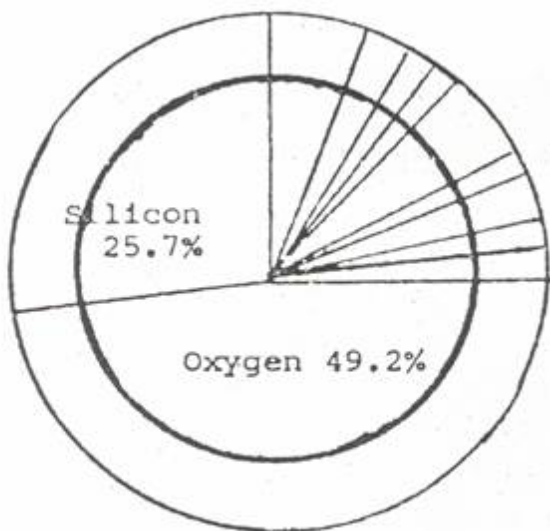
The sacred Tree of Life is mentioned only once in the Old Testament, to vanish from the story. Thus, it is met again only in the heavenly Jerusalem, in the last Book of the New Testament: “In the midst of the street of the City, and on either side of the river, was the Tree of Life, and the leaves of the tree were for the healing of the nations.”

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Does this mention of it in the Garden mean that the Yahwist saw man as meant by God, to escape death? The penalty God attaches to the eating of the other tree suggests it. If so, its vanishing is sufficiently accounted for – Adam did sin, and the Tree of Life was not for him. It must await the coming of One who conquers, where Adam failed – “to him I will grant to eat of the tree of life, which is in the Paradise of God.”

As for guessing the variety of fruit meant by the apple – Genesis does not speak of an apple. The word is fruit, - fruit of the tree of the Knowledge of Good and Evil. Why was the name of the Tree changed from the Babylonian Tree of Truth? What did the Knowledge of good and evil mean to him? It may have been one of those pairs of opposites, like heaven and earth – a way of saying, “everything.” As when Absalom speaking “neither good nor bad,” is not speaking at all. (II Sam. 13:33)

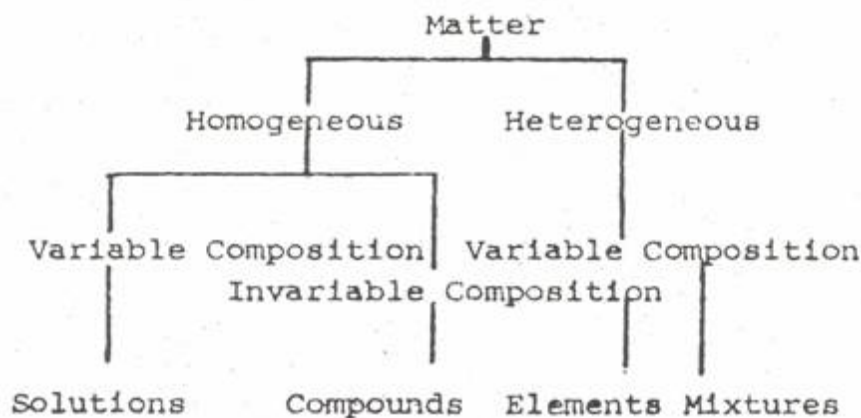
Again, the word for the Ark which Noah entered was the same word used for the basket in which the infant Moses was launched on the Nile.



Aluminum 7.4%
 Iron 4.7%
 Calcium 3.4%
 Sodium 2.6%
 Potassium 2.4%
 Magnesium 1.9%
 Hydrogen 0.9%
 Titanium 0.6%
 Other elements 1.2%

DISTRIBUTION OF ELEMENTS IN THE EARTH'S CRUST

The classification of matter



A homogeneous substance is one which is perfectly uniform in composition. These are sometimes called pure substances.

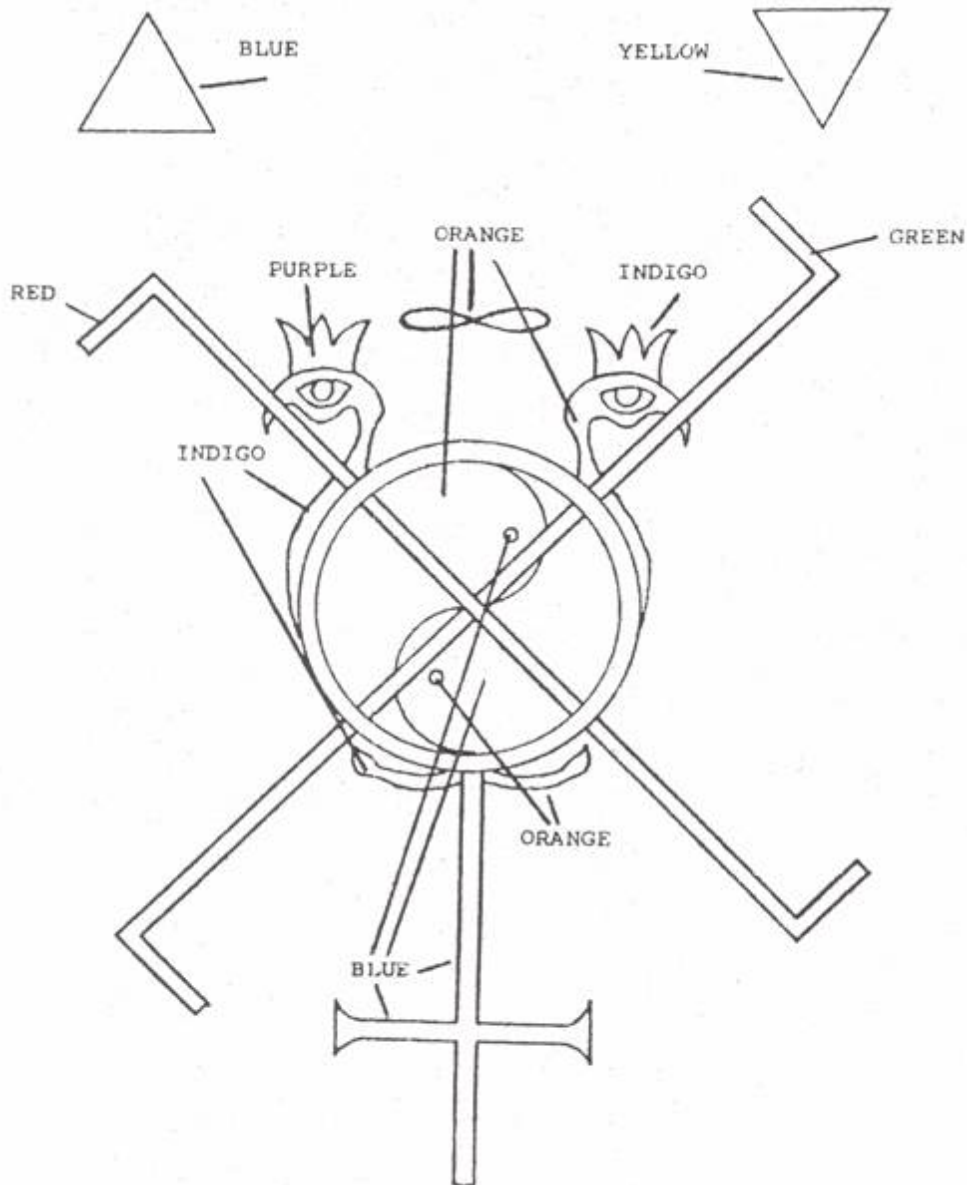
Most materials we encounter in everyday life are said to be "impure" or heterogeneous, or mixtures. These are mixtures of pure substances. For example, rocks, wood, cement, etc.

A compound is a pure substance which may be broken down or decomposed into two or more simpler substances. Water, for example; sugar and salt. (Sugar, by heat into carbon and water.)

Those things which have not been decomposed into simpler substances by ordinary chemical means, are called elements.

These include iron, copper, gold, sulphur, tin, oxygen and hydrogen – 98 in all, to date. Compounds are made up of a combination of these elements. Sugar, for example is a combination of carbon, hydrogen and oxygen. Water is composed of the elements hydrogen and oxygen. H₂O.

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Partial Interpretation of the Symbol:

The entire symbol described, seems to be of a “first-ray” nature, and is representative of the Destructive Agency, and is to be considered characteristically, Yin, in flavor.

In the Yin-Yang itself, here is seen the process of, or method of Integration of the two, apparently conflicting, elements. Broadly termed masculine (yang), and feminine (yin), these two are

automatically bound together by the seed of growth which is in the vertical direction upon the Cross, to become manifest in the silver Circle of Unity, bondage or affinity.

Orange is here, the color of positive Yang, while Purple is the color of negative Yin. The two serpents, Ida and Pingali, are shown here in apparent conflict as they race around the circle of bondage in opposite directions. With these two influences in life, the Traveler (aspirant) is thrown from one extreme to the other.

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On the one hand, he is attracted by the Yang-aspect of experience, and alternately repelled by the Yin-aspect on the other hand. Just as physically on the earth, a balance is maintained between the gravitational and the centrifugal forces, he is naturally impelled toward growth by these, Yin and Yang; for, neither of them is worthy without the other.

This seed-impulse for growth is within the base of the Cross, the area of materiality. As the lower self is crucified, the individual consciousness is raised into the realm of the Circle of Unity.

This is also synonymous with the application of the Lotus illustration and the Tree. One may be inclined to admire the beauty of the Lotus flower as it graces the stem and green pad, but he has ignored its vital roots, - mud and water – where the illusion of disorder seems.

Eventually, he must acknowledge the portion of the plant below the surface, for the Tree itself proclaims with rumbling force from the domain of roots, "I, too, Am The Tree." Then, Yin can no longer be ignored.

For the moment, the Traveler may become enmeshed in roots, overwhelmed by the seeming negative force which, in reality, gives the tree its very beauty, and hold the Lotus alive, above the water. This root-complex is also depicted below the water line, or bar of materiality, on the Cross; and, the latent form of the Venus Insignia is hidden therein.

The inverted yellow triangle represents light from the Intuition, which can be sensed by the Traveler as it shines downwards along the green leg of the Swastika, a pathway which pierces through the conflict of Yin and Yang to open the door of Intuition. This green axis will be considered symbolic of Service or Renunciation. Hence, it appears in the East corner and implies: "Lead me from darkness to Light."

With this dawning Light, the tides change, and it is seen clearly the roots of the Lotus, that they in the mud below the surface are unmanifest, incomplete and purposeless without the Flower above the water.

The negative energy is released along the spine of the Cross, so that it travels into the heart of the Circle of Unity, and the positive Yang element is apparent once again, in the South area. This stage of the journey is termed: “Lead me from the unreal to the Real.”

With greater Light, a second pathway is given to pierce through the chaos of Yin and Yang; the remaining leg of the Swastika is Red, the color of Courage. Courage culminates in the upper West, where an upright triangle can be found to represent selfless devotion or spiritual dedication. This image relates to the mantra: “Lead me from death to Immortality.”

Here, the two serpents can be seen to emerge from the Circle of Bondage to the circle of Unity. This combination of Intuition on the Right and Devotion on the Left, has transmuted the chaos of the North into beauty – individual Illumination – as shown in the Eyes and Crowns belonging to the Swans, hitherto serpents.

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The Golden Crown, or Infinity insignia, is symbolic of the growth, “from the personal to the Universal”; and the Dot above it (beyond it) represents “from the universal to the Cosmic.”

The goal is to transmute one habit into another, adequate, better habit. With the former pattern, its nature and basis shall be thoroughly understood and defined. Wherever energy supports its existence, that energy shall be applied by conscious transference to the more desirable image.

- I. A pattern of improvement is designed, selected, or understood intellectually to take the new place.
- II. The old habit or pattern is chosen and dissected; its energy is taken note of and transferred to support the new.

“Transmutation, not presumptuous denial, is the weapon of the Master.”

Beginning to work along these lines:

1. The Creative Orientation:

- a. Consciousness of the Inner Voice, the Master Soul, and the Group Soul. Telepathic instruction.
- b. Visualization Power is developed. Worthy objects or states, such as the Lotus, are held in the mind, and it becomes possible quickly to formulate new concepts with which to replace inferior ones.
- c. Charitable action is borne in mind continuously, and is capable of dissipating glamour. Service work during meditation provides the basis for understanding.

2. The Reconstruction:

- a. Energy is constantly being transferred with the given swords (transmuted), to the attitude described in number 1.
- b. Where emphasis was upon unkind thought-forms, and these may have been suppressed, hereby gathering greater energy; the emphasis will begin to shift to universal positive love and creative acceptance and kindness; forgetfulness.
- c. Where the focus was centered upon perceived images, personality influences and other limiting formations, the Ideal concepts will replace all limited thought-forms. Ego is to become identified with the Perfected Ideal, wholly, and universal reflections will supplant distortions or limitations.

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Miscellaneous notes:

The personal (the Personality), is to become the vehicle, (and is secondary), to the spiritual (for the Divine manifestation.)

Before tearing down an old vehicle, (pattern), provide the replacement – an adequate and better step or place – then will the old be relinquished.

Sending the Light to accomplish necessary offices:

Simply permit the conditions (desired or necessary) to exist; hold the positive mind outfacing.

PUT OUT the request. Allow things to TRANSPIRE; in routine activity, focus the attention elsewhere.

Effortlessness is the key, as always.

In apparent failure events: Ask not, "Why am I limited?", but, determine: "What limited me?"

The Sword of Cold Blue Steel

is wielded by the Ego on the mental plane to eliminate thought forms which bear no importance. It is a two-edged, sharp sword of discrimination; symbol of justice; fulcrum of balance (values) scales.

The Sword of Renunciation

is a double-bladed axe used (primarily in connection with the physical plane), on anything which holds Self from the goal. Symbol of detachment.

When there is anything less than that which you are seeking, sacrifice it; use it for fuel to attain higher goals.

Replace the old attributes with a new, positive attribute.

The Sword of Spirit

is used to cut away obstacles interfering with the group.

Mantra:

I am one with my group brothers, and all that I have is theirs. May the Love which is in my Soul pour forth to them. May the strength which is in me lift and aid them. May the

thoughts my Soul creates, reach and encourage them.

Mantra formulas relative to the Cube:

I. "Lead me from darkness to Light.

....toward group feeling

....of new, positive astral conditions

....effect is integration into the ashram

....formula of revelation

Secondary effect is the point within the circle.

Circle is the ashram; point is the master source.

With use of this, one learns to create in Light.

(I) is relative to the east; to the creative process,
to birth, to the building of patterns.

II. "Lead me from the unreal to the Real."

....to mind, the alignment with

the Soul and its direct contact.

....group alignment.

Method learned from it, is to create in time and space.

(II) is relative to the south, and corrective correlation
of the energies within the patterns of (I).

III. "Lead me from death to Immortality."

....mantra of the Eternal Now.

- a. Knowledge converts to Wisdom.
- b. Sensitiveness converts to Love.
- c. (Sacrifice is) a bliss transcending time and space resulting from the triangular combination of A and B.

(III) is relative to the west.

IV. "Lead me from chaos to Beauty."

....relates to the life aspect, the
jewel within the Egoic Lotus.

....birth of a spiritual body within, brings
change in all 7 centers of the body;
all focal points absorb lesser points
beginning to function as creative
focal points, rather than as receptive.

(IV) is relative to the north.

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V. "Lead me from the individual to the Universal."

....Integration, relative to the period where
mankind can go beyond the limits of form.


....Liberation, relative also, to being able to
work in two directions; i.e., to serve a
spiritual function and a material
function co-extent.


Ten Horns}


(A) A beast with two horns like a lamp called Pseudo-Seer or false Teacher.


Of the four, the Leopard is particularly referred to as The Beast.

cube

 21 – Last Letter – World – Tav – Center – Electro Magnetic – Holy of Holies –
Indigo – (point) – Earth – Heb.


 1 Earth =) Fool – “O” Aleph = Air; Life-breath

 40) Hanged Man “12” Mem = Water; Soul

PLFV.  300) Judgment “20” Shin = Fire; Holy Fire

 400) World “21” Tav = Earth – + –

741

  Numerical

341

Yod – Heh – Shin –Vav – Heh = JESUS

3

10

Empress



TAV



Wheel of Fortune

East –

West –

4 ♀

Back

Front

Creative emanation



-

↗ ↗ Right side (16) North from center to and 19 The South



North = Red = 4

Yellow = 8

Green = 11

Yellow-Green = 9

5

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The right thoughts, your sincerity, and your devotion will properly dedicate your environment and make it a powerful nucleus of Cosmic energy, because by the proper mood, you attract to it the right vibratory forces. If you are inwardly skeptical, dubious, or impatient in the performance of your studies or your rituals, the atmosphere of your environment takes on this condition.

It becomes filled with the distracting radiations of your own aura. Instead of spiritual sublimity and the sense of regeneration you should feel, you will be depressed and irritable. This is merely an example of creating your own environment.

Once you create your environment by your thinking and your doing, be that environment elevating or depressing, your outer self is greatly affected by it. The life you make, you live. The environment you mentally create, you must physically accept. This, we find, is the demonstration of the Law, "the body, a slave to the mind."

Book of Alchemy

Chapter 9

THE FOUR ELEMENTS

All through the myriads of writings of which are called metaphysics, or what is called the ancient mystery teachings, we have reference to the four elements of Creation, Fire, Air, Earth and Water.

The element of Air is the home, or the abiding place of the other three for the Fire, Water and the Earth are encased in Air, enclosed, as it were.

Every mortal thing is shut off from all the immortal things. In other words, the seen world is shut off from the unseen world. The same as though there was a wall between the two.

Just as there is nothing that appears within the egg from the outside, as to what there appears on the inside, so the shell of the earth, and the shell of the dense world, divides the heavens and the earth.

The Air, again, is like a skin into which has been stored up a body, the whole body of the earth, wherein all earthly things are contained, preserved, and nothing can burst through within.

The Air is breath with the Life Force in it, from which all draw their life and vitality. This is truly Air itself, and puts forth the Air that nourishes the four elements, and at the same time, sustains the pure life. Without this element, no other element could advance, no wind could blow, nor rain or snow could fall, no Sun would shine through, -- no Sun on earth to sustain the Life of Man. All this force motivates from the Air, and is attracted by the other three elements.

For, as the lungs inhale, so does the earth, while the water and the Fire each do the same thing. They are truly not a means of Life, but it is the first element, -- of the Fire, which makes the wind blow.

The correlation between the element of Fire and the Mind, brings us to the conclusion that the Mind is the highest force of the Universe.

This created the Heavens and the Earth. It has changed wildernesses into fruitfulness, and linked distant countries together into a beneficent ministry, one to another, or at least it should be that way.

For, brute force never won or accomplished anything. Art, skills, the intellectual and moral energies that man owes his mastery over earth to, it is Mind which has conquered matter.

To fear them is the calling forth of a people's mind in a negative way, which only brings starvation and poverty, and is but a frightening shadow of Reality, or Unreality.

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The electro-magnetic forces of the body or materials, may be measured, but not the forces of the Soul; nor can the results of increased mental activity be foretold, for man may do anything that man can conceive of, except break the basic laws of Nature.

Power of Man lies in the control of Mind, which, if fortified and enlarged, will bring external things into harmony with itself. **IT CAN CREATE A NEW WORLD AROUND ITSELF, CORRESPONDING TO ITSELF, IF IT SO DESIRES.**

IF, HOWEVER, MAN ERRS IN HIS BELIEF AND HE DOES NOT IMPROVE THE MINDS OF THE MULTITUDES, then industry becomes less productive; but, let us not sacrifice the Mind of the people for wealth in the material form.

Let us now speak briefly on the elements of Fire. It is a scientific fact, that without the existence of this element, there would be no material composition in this, our solar system.

First, let us understand and appreciate what we mean by the term "Fire," for we are not talking about a violent chemical action that is co-existent with combustion of the ingredients of fuel with the oxygen in the air. This is only a resultant after the primary state of heat exists.

For, heat is due to increased motion and agitation of molecules or atoms. In the beginning, the vibrations that emanated from the Divine Source, generated heat and motion before any manifestation of the physical world or material form was existent.

One of the best answers that science could afford was that it was a principle of Nature that is a form of energy manifesting itself to one's subjective senses, as a sensation of hot and cold.

We know the great distributing source of energy is the Sun, for there is the outpouring of the energy of the Father into our material world and its supply. Later on, in our work, we will go further on the origin of heat.

For, it is a known fact that you cannot PRODUCE Fire without the presence of combustible material, and even with these, we must increase the rate of vibration; then, we will have the manifestation of what our five objective senses qualify as fire or heat.

When we use the word, Fire, in relation to the four primal elements of nature, it means the conditions exist at the time that our senses register this manifestation through our objective faculties, but we must not forget that heat is a basic state which exists even though it is unperceivable to our senses.

A good example, if you hammer a piece of metal until it is hot, you may then Light a match or kindle a fire, for the iron atoms have been agitated by the pounding of the hammer and have increased the vibration of the metal; thus, we have heat.

Whatever superstitions may have gathered about it in the course of the ages, the custom of maintaining a perpetual fire probably sprang from a simple consideration of practical convenience. The primitive mode of making fire by the friction of wood is laborious at times,

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and it is especially so in wet weather. Hence, the savage finds it convenient to keep a fire constantly burning or smoldering in order to spare himself the trouble of kindling it. This convenience becomes a necessity with people who do not know how to make fire.

Alchemical EARTH

The Earth "without form and void" as referred to at the beginning of Creation, was undoubtedly the mere rudiment or principle of Earth, having no determined figure.

The alchemical Earth is not that which is regarded as earth by average humanity – not the rigid solidness of fixed forms. Rather, it is a synthesis of those things represented by his Fire, Air, and Water, and is declared as the Mystery of Union, or the fusion of Causes to present Effect in manifestation. It is the Primal Root of the elements.

Earth is the result of the condensing and finitizing properties symbolized by Saturn. It is the finished product, or goal of the Great Work of Alchemy. It represents the congealed result, of that which was adapted from the One Original Essence of All.

In the Christian Mystery of the Nativity, the birth of Christ, the Virgin is often depicted in the manger scene sitting between an ox and an ass. The ass is symbolic of the First Matter of alchemy, and the ox symbolized both creative powers and Life-Breath. The Virgin birth brought into earthly embodiment, the Divine Being, amid these homely earthly symbols of Primary Principles of Creation.

The element, Earth, refers to all that is tangible or corporeal. The Way of Attainment is not escape from the world, but gaining knowledge of its true nature, and the right uses thereof in obedience to Universal Law.

Only through total obedience to this law, do we come into harmony and unite with the directive Power of God. It is said that the subtle principle of sound is the mixing bowl of the elements, the Quintessence. We control this Fifth Essence through Initiation. This instruction from within leads us to correct work with outer embodiments of the Life Power's activity.

If, as science claims, mass and energy are equal, then the element Earth, by its weight should express a great deal of working power, in view of the underlying vibratory nature of the radiant light energy which permeates matter.




The invisible, "Magical," earth is said to be the same as the Quintessence, or Akasha. The Akasha is said to be made up of essences akin to the combined influences of Saturn, Mars, Mercury, Venus and the Moon.

Invisible Earth refers to the subconscious level of Divine activity, and it also is said to be made up of the subconscious aspect of the Cosmic Mind-Stuff. Too, it is attributed the colors black and indigo, because it refers to the original substance, without form and void, which becomes the substance of many forms in our environment.

The exaltation of Moon in Taurus indicates that the most powerful manifestation of this invisible earth is active in sound and hearing. “Through sound the world stands.” Physical Earth is a reflection of the invisible Earth – the Limitless Light. This “magical earth” is visible only to those whose purified Sight has resulted from spiritual evolution.

Alchemical WATER

Though God transcends all distinctions of gender, He is commonly thought of in terms of masculinity. But, the actual working power of the “Void,” the chaos, or dark abyss, which is also the essence of primordial humanity, is always represented in feminine terms.

▽ The symbol for this alchemical “Water” is a down-pointing triangle, , to represent
 △ its integrating or form-producing work; whereas that of the positive or “masculine” essence
 ☆ of Fire, is a triangle pointing upward, . Together, , they interlace to form
 the Star of David.

It is the consensus of alchemists that the element of Water contains the potencies of all manifested forms. They often call it “Mother,” or the First Matter of the world, and the Source of form.

The Hebrew Bible concealed within its scripture, the whole science of alchemy, from the very first chapter, where it said in essence, “The Life-Breath of the Creative Powers brooded upon the face of the waters.”

Since all things are part of One Reality, it would seem that the multiplication of form is really subdivision of the One, into many.

The number ascribed to the Hebrew letter-word for Water, **Mem**, is 40. The number 40 is much used in the Scriptures as a preliminary to manifestation – 40 years in the wilderness, 40 days for Jesus, etc.

Alchemical Water is the Life-Power in its aspect of substance, or the principle of embodiment – in contrast with the more masculine aspect of this same Life-Power in its aspect of energy or the principle of movement.

With this substance aspect of the First Matter, is also associated the idea of alchemical Salt, as one would think of the seas as being made up of salt water.

The Water is given permanence by the Fire, hidden within it. Substance without the inherent force of the Life-Power could not survive.

This is suggested by the dictum that the alchemists “burn with Water.”

Whereas Alchemical Fire is the Sulphur, or activity-aspect, of the One Reality, Water is the Salt, or substance-aspect, of the same One Thing.

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A common function of water is that of dissolving substances, as well as that of holding them in suspension.

The alchemical term, “dissolution” signifies the act or process whereby a solid substance is changed to liquid form, or homogeneously mixed with a liquid.

Alchemical Water is called the Seed of the Metals, seven in number. It is also that which stands behind all beginnings, the great Unknown.

It is the subtle fluid, whose currents flow through our veins and nerves, to be shaped and controlled by ourselves and is akin to electro-magnetic energies.

Paracelsus says: “The first principle with God was the ultimate matter which He Himself made to be the primal, just as a fruit which produces another fruit. It has seed; and, this seed ranks as Primal Matter.”

Likewise, out of the ultimate matter of minerals, the primal element was made, that is, it was made into seed, which seed is the element of Water....So, then, the element of water of the Mother, seed, and root of all minerals; and the Archeus therein, is he who disposes everything according to a definite order, so that each comes to its ultimate matter, which at length, man receives as a sort of artificial primal matter; that is, where Nature ends, there the Art of Man begins, for Nature’s ultimate matter is man’s Primal Matter.

Through such wonderful methods, has God created Water as the first matter of Nature, so soft and weak a substance, yet from it as a fruit, the most solid metal, stones, etc., -- the very hardest from the very softest, -- and, so that the Water, Fire should issue forth, beyond the grasp of Man's intelligence, but not beyond the power of Nature.

In the bosom of superior Nature, is found the sea of things invisible, wherein all "conceptions" wrap themselves before embarking in the shell.

In this sea is retained the species of all things, and it also is the receptacle of all things after dissolution. But, this sea is of the Nature of Water combined with Air.

For, "Air is a fleeting, indeterminate substance, but Water is his vessel; for Water being figured by means of Earth, the Air also is thickened and figured in the Water."

Alchemical AIR

"The element of the Air was appointed for no other purpose than to be the abode of the other three, each to be conserved, as it were, within its close in the following way:

"The air enclosed in itself, every mortal thing, and shuts it off from what is immortal, as a wall divides a city from the fields. It strengthens the world and keeps it together, as a dam does a marsh.

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"Just as there is nothing in an egg to one who looks at it from without, or outside the egg, which agrees with what is inside, so the sky is a shell dividing heaven and earth, just as the eggshell separates the egg from what is outside it.

"The Air, again, is like a skin in which is stored up a body, the whole world, to wit, and wherein the earth is contained and preserved. The Air, then, is this sky, a skin, or eggshell, or wall, or mound, beyond which nothing can burst through, and within which nothing can break in.

"Moreover, the Air is Breath, from which all draw their life. This is truly Air Itself, and puts forth the Air which nourishes the four elements, and at the same time, sustains the life of man. Without it, none could live.

“Without this, no element could advance, no wind could blow, no rain or snow could fall, no sun could shine, no summer could flourish, no water could flow, no earth could sustain. All this force proceeds from the Air, and is attracted by the four elements.

“For, as the lungs every moment inhale Air, so does the Earth, while the Water and Fire each do the very same thing. That is a palpable error which lays it down that winds are caused by the Air. They burst in upon us like poison, not as a means of life. The first element brings Air, but Fire gives the winds.

“Air is a fleeting, indeterminate substance, but Water is his vessel; for Water, being figured by means of earth, the Air also is thickened and figured in the Water.”

The Ancient Book of Formation mentions two words which may be translated as “Air” – one is **Ruach**, or Life-Breath, signifying the primitive or original Air, not the element.

The second word is **Eveer** (Aleph, Yod, Vav, Resh) which signifies Air, space, or vacuum – that is, atmospheric air. The above book said the wind, or atmospheric air, is from the Spirit or elementary Air.

As one’s personal atmosphere is formed by a projection of the Inner Light, so it is assumed by some that the Earth’s atmosphere comes about through a projection of the currents of “astral light” from within its own body.

To Air is attributed the property of locomotion, or moving from place to place. Air is called the “envelope of the life of our sensitive spirit.” It is also indisputably “the fuel of the vital, sensual fire, without which we cannot subsist a minute,” according to one alchemist.

It is called a medley of extremes. To the Ether of space, are ascribed such contradictory qualities as both the thinnest and most dense of all things, at the same time, most rigid and most elastic.

Fine workmanship requires dexterity, a quality related to the planet Mercury, who rules both hands, arms and the lungs with which we breathe.

Of the Creative Word, or Logos, John wrote that “through Him all things were made....”

Certain schools use sounds, through words or tonal incantations, to control atmospheric vibrations, and increase the feeling of inner harmony. It is said that the written mantra alone is valueless, for the words must be spoken or the sounds intoned, in order to set up the desired atmospheric conditions.

The element Air is called the “Magician’s back door”, which opens on the Inner Realm, known only to him and his trusted friends. Control of this element is necessary to his success, and this may be gained to some extent, through correct breathing. The results of the work performed here are later perceived through the front windows, referring to outer sensation.

Right meditation is of great assistance in helping us to reestablish proper breath control. Thus, meditation is said to “restore the Creator to His throne.” It is also associated with the idea of alchemical dissolution, in its function of dissolving false barriers and delusions, which keep us from union with our Creator.

Here is a clue to the Air-sign Aquarius, being known as the Water-bearer. For, in this function of dissolution, both water and air have a part, and the very symbol of Aquarius is the



same as that used to indicate the process of dissolution.

The Archangel of the element AIR is Raphael, whose name means, “God is the Healer.”

The Qabalists seemed to regard the element AIR in its highest aspect as the connecting link between the universal Self of All, and the Father or Divine Life-Force. And again, it was by the transmission of His own breath that God brought Life to original Man, Adam.

△ There is a correspondence between Fire and Air, in that the “Life Breath of the Creative Powers” is represented by the element Fire. The Fire Triangle is made a symbol for Air by adding a cross-bar thus:

Proper control of the element of Air, or Life Breath, is said to modify the vehicle and Consciousness, to produce the “copper coins of Venus,” which further equate with the element Earth.

Exercise

When it is difficult to break away from intellect, for a beginning student, or over-active mentality, have him go just one step above his head into a transparent dome lighted as though by the sun.


The light shining through turns the dome itself into the loveliest rainbow colors.

Straight ahead at the altar, burns one single, open flame, before which he kneels to pray.

Then, he may do another exercise while here, or just meditate.


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△ The  represents One God in three Persons.

○ The dark circle  represents the chaos, which in the beginning, God created.

+ The Cross, , within the Circle, the Light by means whereof He developed the chaos.

□ The Square, , the four elements into which it was resolved.


△ The Triangle, , again, the 3 principles (Salt, Sulphur, and Mercury), which the intermingling of the elements produced.

This clear perception of Truth makes “our copper” white, for copper refers to the desire nature. Thus, the first stage of success is called the White Work, or the work of Luna, and refers to purification of the automatic consciousness.

Next comes the Red Work, or work of Sol, where the purified physical vehicle is made instrumental for the various works of power. At this stage, we turn the “white” purified copper again to a state of redness, by channeling it into action, as symbolized by Mars, and this is the Alchemical Tincture. Then is the silver transmuted into the gold of Spiritual Realization.

Then, the alchemist says we must rule the desire nature in activity. Rightly understood and directed, this power becomes an instrument of our liberation.

SALT

⊖ The alchemical symbol for Salt is , showing a balance between that which is above, and that below. Alchemical salt is the finitizing principle which “breaks down” the homogenous quality of the Infinite to produce a complex web, which seems sometimes a tricky illusion. This is, again, related to the Maya of the Hindus, the comparative unreality of that which the ignorant accept as total reality. “Maya” is indeed similar to the word, **magic**. The Darkness obscuring Wisdom, encourages inactivity, sloth or delusion.

Some properties of alchemical Salt are inertia and darkness, as well as compaction, congealation, and unification. The union of the two other outstanding principles, called Sulphur and Mercury, is a process which aids in overcoming these static effects.

For, Salt is purified as Sulphur assimilates the Mercury of the Sages. Salt refers also to fixed conditions, particularly in the habitual impulses of the Subconscious. The influx of power through Mercury from above, plus mental control of thought and action, assists in purging and purifying the Subconscious by volatilizing, or causing to be dissolved, the complexes of these fixed conditions. The intervention from Superconscious levels results in an influx of new and beneficent fixations. The Salt must be purified.

There is no attempt to dissolve all “complexes,” or to keep them dissolved. We merely try to rid ourselves of the wrong kinds of complexes. (These complexes merely consist of groups of mental forces clustered around a nucleus.)

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Salt also refers to the Sphere called the Great Sea of Understanding. It is not the salt you purchase in a shop, or use to season food, but rather the sharp, magnetical “desire of Nature” which draws Life Force down into itself. It also refers to the principle of condensation. Here the stream of Cosmic Energy descends to involve itself in form and the four elements.

Table salt is used to retard decay. This is due to its quality of inertia. This preservative principle of referring to precedent and past conditions are what caused Lot’s wife to change to salt.

Salt crystallizes into cubes, as does galena, an ore of lead (the Saturn metal). Thus, the symbol of a Cube correctly represents salt and lead. The Cube symbolized the physical plane, or world of embodiment.

FIVE STAGES IN THE PREPARATORY WORK OF ALCHEMY ARE:

1. **Calcination** – which consists of the purgation of the Philosopher’s Stone by gentle heat, in order to expel the volatile matter.
2. **Dissolution** – This breaks up “complexes” of subconscious patterns through self-control, study, or devotion, and establishment of good habits.

3. **Separation** – observing the workings of the Mind, and the flow of ideas.
4. **Conjunction** – Extending the previous state to an actual uniting of opposites within oneself.
5. **Putrefaction** – Changing and controlling the nerve currents in the body to affect the subtle states of subconsciousness and promote life-expression through the dissolving of complexes which block that goal.

SULPHUR

Alchemical Sulphur is a fiery energy synthesized from the seven “metals.” Hermes said, “It receives the powers of the highest and lowest planets.”

The secret Fire is a spiritual force which permeates even the hardest minerals. Even the densest forms of matter are actually composed of particles of energy (made up of protons, neutrons, and electrons), which are separated by comparatively great distances. While non-physical, this secret fire is under the direction of Mind.

Force is the essence of desire, and Sulphur also identifies with the desire nature, and has association with the nerve force which energizes the reproductive organs. Alchemical processes are used to divert this nerve force to effect changes in the subject of the work.

Sulphur is called, “the womb into which all must enter, in order to become reborn.” One has said that “Gold is nothing, but Quicksilver congealed by its Sulphur.” The Sun Center is directly connected with the heart-action, and with the function of the spleen, as well as with the admission of radiant energy into the sphere of personality.

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Sulphur is the transforming power active in self-consciousness, desiring and increasing its growth. It either emphasizes man’s desire for sense-gratification, or works for his release from this. It is sometimes called “the sensible, desiring, and growing life.”

The “Secret Fire” burns in the athanor or furnace, which is itself termed, “Essence of Fire.” This philosophical fire is shared by all, as is the alchemical furnace, for everyone has both. Seek not outside yourself for the things of alchemy. The furnace indeed is three-fold: with the Body as Salt, the Soul as Sulphur, and the Spirit as Mercury.

“Sulphur is of three kinds: that which tinges or colors; that which congeals Mercury; and essential Sulphur, which matures it.” Whereas Salt, referred to Subconsciousness, is a less-evolved manifestation of Life Power, and Mercury, or superconsciousness is a higher phase of the activity of Life Power, neither is expressed so fully in life as the self-consciousness and feeling of Sulphur. Therefore, Sulphur is called, “more mature,” more developed, and requires more attention or conversation; for, it tinges all human experience.

Sulphur “congeals” Mercury by bringing down the volatile aspects of superconsciousness into the definite area of self-conscious awareness. The Magician depicts the power to perform this congealation of Mercury by Sulphur.

The essential Sulphur acts as the positive polarity toward the receptive or indeterminate aspects of superconsciousness, in the establishment of forms.

At the “white” or lunar stage of the Work, the Vital Soul is purified and perfected. While changing to “red”, or the solar stage completes the Great Work, and brings about personal Illumination through the contact with Christ Light.

ALCHEMICAL FIRE

The Alchemical Fire is the radiant energy of the Sun, which is also the substance of all earthly things. It behaves exactly like water, flowing in streams, with drops and currents, and waves.

Though invisible, the effects of its hidden energy are seen. The Secret Fire is akin to blood itself, and to Mercury and Sulphur and combined. “Dam” is the Hebrew name for blood, and “Damascus” is a place of mixed races or bloods. (also “activity”)

While the fire within is natural to everyone, the “excitation” of it is artificial. It must be called out from within to manifest its potential. This fire is derived from a non-material source.

Fire is sometimes called the Life Breath of the Creative Powers, which entering the abyss of manifestation must pass through many transformations until the circle of its activities is completed in resurrection, or “rising again.”

The Alchemical Fire must be known, in order to be controlled. The Great Work deals with the process of transmutation through the intelligent direction of this Fire.

There is a direct correlation between the chewing, breaking down of form, as food is digested, then assimilated into the body, and the alchemical process of "dissolution." And, the incorporation of this assimilated material into the blood and tissue of the physical body corresponds to the alchemical process of "fixation."

On the mental level, this process consists of analyzing experience with the help of Mercury, or mentality, in order to synthesize the newly-discovered laws and principles. Analysis and synthesis, aided by creative imagination, bend their efforts toward the introduction of new manifestations.

Forms are communications of the past being brought into the present.

Symbolism is only to show us the reality of creative form, and as we come closer and closer to the Mind of God, we can thus, better understand the Great Ones, and when we come to the Mind of God, we can throw away the books, -- we have the Truth.

* * * * *

The eye is the first circle. The horizon which it forms is the second. And, throughout Nature, this primary picture is repeated without end.

It is the highest emblem in the cipher of the world. Saint Augustine described the Nature of God as a circle, whose center was everywhere, and its circumference nowhere.

We are all our lifetime reading the copious sense of this first of forms; one moral we have already deduced in considering the circular or compensatory character of every human action.

Another analogy we shall now trace, that every action admits of being outdone. Our life is an apprenticeship to the Truth that around every circle, another can be drawn; that there is no end in nature, but every end is a beginning; that there is always another dawn risen on mid-noon, and under every deep, a lower door opens.

This fact, as far as it symbolizes the moral fact of the Unattainable, the flying Perfect, around which the hands of man can never meet, at once the inspirer and the condemner of every success, may conveniently serve us to connect many illustrations of human power in every department.

PRAYER OF BALANCE (When retiring)

Father, Thou makest me perfect.

Christ, Thou lightest my way and

my body with the light and life.

Thou preparest a table before me

in the presence of mine enemies,

So I accept _____,

I thank you.

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End that theme, and don't think more of it. Do not end the prayer. A completed prayer will not bring you what you have been looking for.

* * * * *

Ultra-violet, nitrogen, and chlorophyll, form tiny globules in the air, and the raw ultra-violet creates in the atmosphere cosmic rays. Cosmic rays aren't really Cosmic – they're our own.

Oil is an insulation to electrical energy that we generate, is a conductor to cosmic rays.

In the test tube, which is our atmosphere, the affinity of radiations come together and this makes this possible to generate. These things are becoming more evident.

Cosmic rays cause vortices, which travel across the face of the earth like tornadoes. This causes most plane crashes.

The test tube is the individual.

THE KEY TO THE SACRAMENTS – you must remember this one thing! and be able to sense and realize that the human body with which we are performing the sacraments is just the same as a test tube, putting

the elements in it. That's what we're doing. Putting something in – changing things. That is why we don't have emotions in performing the sacraments, but we do have feelings; that's the difference.

Most churches use the sacraments as something they have been instructed to do, and so they just go through the form.

* * * * *

Over the door to this chamber is written: "Ye who enter here, leave all evil thoughts behind."

You may not be perfect, but you'll follow the discipline, and administer it to yourself.

Can there be any dead matter in the universe? Is not a stone held together by the cohesion of its particles, and attracted to the earth by gravitation?

These, cohesion and gravity, are energy – and energy the Soul, an interior principle called force, which produces an outward manifestation called matter; but, which ultimately is identical with force and substance. Then, all things possess life, all things possess Soul, and there may be Soul-beings, whose outward forms are not so gross as ours, and who are therefore, invisible to our physical sense, but which may be perceived by our own soul.

What is a man without intelligence? Intelligence is an attribute of Spirit.

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The Will, as universal power, holds together the bodies in space. It manifests itself in you. You have no will of your own. Personal will is only a perversion of a bit of the universal, only in opposition to the greater.

Your will is strongest if you have no will of your own.

The adept guides existent power with his intelligence. Man's intelligence is the only thing we can properly call his own. We *guide* the laws of nature by our intelligence (not work against them), in

“miracles.”

Only he who has succeeded in fixing a certain amount of the Life-Principle with his permanent Inner Self may call that life his own, to retain it after the death of the form.

To know anything, we must feel, see, and understand it. Most so-called “knowledge” is merely memory, and not real knowledge.

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Book of Alchemy

Chapter 10

SUMMARY OF ALCHEMY

This is the essence of a very fine piece of writing which I have interpreted, and you will need to compile in your own mind, its evaluations by analysis.

An ancient alchemist writes "Water" and calls it a living water, which comes to moisten the Earth, that it may spring forth in its due season to bring forth much fruit. He compares it to rain and he says this one thing it permeates the body and makes one new body, of two bodies.

This Aqua Vitae water of life, brings rightly and proper order and disposed with the body, that it dissipated through the body, it whitens it and converts or changes it into a white color.

Just how precious, to beings in a physical body, how great is this water? Without it, the work could never be done or perfected, for we are referring to the great work. It is also called at times Vas Naturae, the belly, the womb, it's the receiver of the tincture, the earth, the nurse; it's the royal fountain, in which the king (Sol) and the queen (Luna) bathe themselves and the mother, which must be put into and sealed up within the belly of her infant, and then Sol himself who proceeds from her and whom she brought forth and gave birth, therefore they have loved one another as Mother and Son, and yet are conjoined together, because they came from the one root and are of the same substance and nature.

This water is the water of the vegetable life, which causes the dead body to vegetate, increasing and springing forth, to rise from death, to live by being dissolved first and then sublimely, risen.

In doing this the body is converted into spirit, the spirit then afterwards into a body, and thus the amity of peace, accord and union of contraries between the body and the spirit which reciprocally or naturally change their nature. They receive and communicate with one to another through their minute pairs.

In this operation in the body, is made a spirit of the most subtle nature, and again the spirit is corporified and changed, into the nature of the body, with the body, whereby our Stone consists of a body, a soul and a spirit.

When we look carefully at this, it then appears that the composition is not a work of the hands but a change of the nature, because nature dissolves and joins itself, sublimes itself or takes on the divinity and lifts itself up; and the body grows white being spirited from the faeces.

Our brass or latten then is made to ascend by the degree of fire, but of its own accord freely and without violence. Then it ascends on high.

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It is born in the air or the spirit, and is changed into the spirit and becomes life with life. By such an operation its dead body is made of a subtle nature and the spirit is incorporated with the body by sublimation. The conjunction with it raises up the whole body and spirit, which are made white.

This is really a summary of alchemy, so let us talk about water, for the water of which we speak is first of all the primary substance or the first matter. It is also the Mercury of the ancient sages and is depicted in the Magician of the Tarot.

The garden is Bina and represents the subconscious level of the Universal life. Yet Bina is said also to be the great sea of the Mother, the root of water. This is why she is called Vas Naturea, the belly, the womb, the reciprocal.

She is the Mother of Sol who proceeds from her, that is to say Bina is subconsciousness, the Cosmic Self, but she also is the Mother of the king. This royal man is the Stone, and Man is the Ego.

For in order to do this, we must use the Makenol water which penetrates the bodies and makes one new body of two bodies. This is the same thing that is mentioned by other alchemists when they say the subject of the alchemical operation is at the beginning of the work.

Regarding Quintessence

People ask about concentration – why is it so important that we make it the first exercise of the Order? Pure concentrated essence of a substance, is the most perfect embodiment of something.

If you have a conglomeration of things it is “nothing”, but out of the nameless nothings something can be born.

Man is the top stone or block of a pyramid, and everything else is below, is lower than man.

For the world functions in accordance with man’s consciousness, and it is that way today for this is his consciousness; it is what he made it.

At the basis of all science and scientific formula we find the law of the Trinity in matter, which is assumption, adhesion, cohesion, motivated by apparent Cause and Effect. To deny this man would be denying himself.

His own, but he can take the same basic law and make any science he wants to. Remember the four little words. Everything is so simple. Just as you can look at a man and have him healed or you just created him, or should I say recreated him; no, for the man you have just created was just made out of the substance which was imperfect, you made him perfect.

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A sponge has a terrific affinity of assumption. It has an affinity for water. The words just given us were put within our consciousness; they have taught us already and we have learned all there is to learn. Now you only have to bring it forth for this contains the master formula.

In the East was where the masters studied. This was where the Master stood when he was born, and the three wise men were from the East. They bowed before the great Master of the Age and laid the new Age at his feet, the three gifts and the Golden Cross.

A Great Law

A great law was quoted by a great man who recently passed into the great cosmic world beyond, Doctor Sam. He once said to me, "Father, if you are going to make a mistake at any time, make it a perfect mistake." For power becomes strong within ourselves if we continually spend it at the periphery. What will be the contact at the core? How will the soul of it which you create become?

One of the stories of the New Testament was of the pool where they went to be healed when the waters ruffled. This was because the angel of Bethesda was the pool's over-soul, or acting as such. So when he came forth from its depths whoever entered it first gained the perfect link with the consciousness of this angel and thus became healed.

A bad temper becomes an entity, a driving force in your life becomes an entity, selfishness becomes an entity. When we get rid of the carnal entities we begin to march towards the eternality of life, and it is for this reason that we must keep the Master Jesus ever in the Mind as the perspective of our entire action, so that we will not create a false Jesus which will not function through us. This is the meaning of selflessness.

Let us go back and gain some true perspective of the writings of which some writers have given of the Masters of the Far East, where a great deal of importance was placed on demonstrations that were supposed to have been made by these Masters, where bread was made out of nothing and used to feed the physical body.

The strange fact about these stories was that these Masters supposedly allowed themselves to get so hungry that they had to make some bread.

Let us compare the writers of history and look at the Master Jesus. We do not find that he stopped in his work to make bread to feed himself. He did manifest bread and fishes and other things for the starving multitudes because they were not able to supply their own needs, for they were at the time with him.

As we look back over the pages of antiquity and the many laws and principles of the Masters, of the Brotherhood demonstrated, there was one important law – that of materialization – the materializing of things that were needed in order to accomplish certain results.

Materialization is when actually created things become an object of the material nature and the creating of things of a material nature out of the electronic essence, so to speak, which is in all space.

This was a common thing of the Masters in the past and is a common thing, really, amongst them today. The art of mental alchemy and the art of materialization are extremely closely related.

In some of the ancient records it revealed that the Masters sometimes materialized gold, perhaps out of other metals, but in one or two instances from large pieces of lead or other base metals. Their structure was changed through alchemical processes and materialized as gold in order that they might have this gold for different uses, for making of instruments or delicate machinery or construction or other needed devices which would be, of course, rust proof and clean.

They were able to materialize rain in certain dry sections to aid in the work, or they would need this rain for something they were attempting to do.

In some cases they might materialize certain things for the beautification of ceremonies or other celebrations, but most of these certain demonstrations were done in the temple and amongst the elite, not before strangers, not even to benefit a student but to call something that was needed.

Another phase of materialization was the act of a person, or themselves appearing in the midst of a group of people, or the materialization of actual persons image of that group actually living in a physical body with a distant consciousness existing.

We might go back to the day when Jesus changed the water into the wine. What Jesus did and as many Masters did before him, was an actual materialization of wine so far as it appeared to those at the wedding.

It could also have been, and I'm not saying that it was not a transmutation of energy, that the water did not change at all, but the persons who drank it. Their minds' consciousness were attuned to the odor and taste of the wine.

They had a realization of the wine instead of the water. Take note that I say it could have been merely to show the two similar functions, but let me state here that Jesus actually transmuted the water into wine.

It was these manifestations of ancient Masters in the past and the great miracles that they performed that was what the philosophers called white magic. These things, of course, would be whispered about in the multitude and there were many superstitions grounded upon them amongst the unlearned, for they knew not of the mystical realities and principles, and would consider these Masters great magicians.

In fact, each Magus was supposed to be able to make magic; thus it was a group in Persia and other lands called them Magi. What is commonly called black magic or ordinary magic of today deals primarily with trickery, and the magician frankly tells his audiences that he is fooling them and thus he does so. While there does exist some called black magicians, on the other hand, it is only a term for a series of imaginary demonstrations of some kind which

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is usually done by mental projection and mostly by the projections of great fear, and 99 & $\frac{9}{10}$ ^{ths} % of the black magic tools are fear.

When you do not fear him you have taken away his tools and the power of them. White magic is never trickery but merely the demonstrations of those material and spiritual laws that each man can use, but only a few can be simple enough to use them and direct them properly.

Unto the God-man or an intellectual FOR THE SAKE OF UNDERSTANDING, let us say that man possesses an active intellect; he also possesses a passive intellect and a potential intellect. The active intellect is as described, ever in the act of ever doing something, be it in God or in a creature to the honor and glory of God.

Then the above is, that act is its precedence and hence its name active.

But when God undertakes the work, the Mind must preserve its passive state.

The potential intellect as it is called is in regard to both of these mind states – to the action of God and the passion of the soul to its acting potentiality.

In the case where Mind is active when it is functioning, against that of when it is receptive when God takes up the work (and then the Mind must remain still and allow God to act), but ere this began to happen through the Mind and Self of God, the spirit has PREVISION of it. Potential reception in other words, of its happening. This demonstrates the meaning of potential intellect, which is often neglected and thus does not bear fruit.

When the Mind is assimilating it is in a constant form in real earnest, god enters Himself in the Mind and its work and then the soul sees and experiences God.

Let us now go a little further in casual actions in planting a seed in the ground to bring forth a flower, we are using Mind to direct the coming together of two great forces of nature, so that one will act upon the other and start matter into a new essence of experience.

We do this planting with nature's approval and nature's cooperation and using nature's law, *not our own*. The essence of this is that the substance, the energy, the material used and the procedure by which it is performed are not man conceived, they are elements which flow from the necessity of the divine expression.

That is, they are of a divine nature, consequently they are a primary cause of alchemical results. It is accepted through these elements which exist in the divine Mind of the Father; but note the divine Mind, however, does not form these or bring them together.

It is our decision in planting the seed, then the rest is carried out through natural processes because we have exposed the seed to these elements and it was our mind's direction that told us where to plant it.

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This makes us mortal also, and provides that the many Minds required to cause the uniting with each other so that one acts upon the other. Every act of nature, even the crashing lightning, the falling of a star, the budding of a rose, the rise and fall of the tides depends on two causes. We are very wrong when we think that the results or effects are produced by a single cause, because the mind nor the physical force alone produces the effect. Active causes are so-called because of comparison to that which they act on. A rolling stone, for example, its description is because a relationship with its changing position rapidly to our senses, than other stones near to it.

If such a stone never came in contact with even the air, no matter how rapid its motion, no effect or result would be had; but when that stone strikes another stone or object it produces an effect that may be related, may be a loud sound or relation to the flame.

Regardless of whatever the result, it is because of the one cause, the passive cause in constant relation as opposed to one that is active. The active cause is the positive, the passive cause is the negative one.

Therefore, you may see that every effect or result is the coming together of two causes; one active and positive and one negative. One cause may be positive in relation to some, to others, it may be negative.

It is not that the cause necessarily changes its activity and since nothing is actually at rest and all things are active, the one which is more active by contrast is more positive.

Part 1 – Introduction to Outline of Reality

JEWISH GNOSTICISM and the QABALLAH

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“Knowledge” is derived from the Greek word **Gnosis**. One of the movements around the early Christian era was called Gnosticism. There were many sects, pagan, Christian and Jewish, which used this name, and they maintained a rich variety of doctrines, and adopted an amazing diversity of ideas associated with Zoroastrianism, Greek mysteries, Egyptians, and Babylonian beliefs.

All believed that salvation comes through special knowledge, rather than through faith, Law, or works – as the orthodox religious believed.

This was not ordinary knowledge, where one seeks to learn something, but is “the knowledge of the Ineffable Greatness”, given in instantaneous revelation.

Knowledge of God is not an intellectual acquisition; it is a union of the human, and the Divine. To know God is to become God. Thus knowledge is salvation.

“Gnosis is redemption of the inner, spiritual man.”

* * * * *

Reb, third-century Babylonian Jewish teacher, said:

“Ten are the qualities with which the world has been created:

wisdom; insight; knowledge; force; appeal;

power; justice; right; love; and compassion.”

There were two parallel studies, the one called Creation Mysticism, and the other Throne Mysticism.

The Book of Formation, (or Sefer Yetsirah) was of the period between 300 and 600 AD.

Ten is the number of the attributes of God listed as the basis and material of Creation. The idea of ten attributes is later used in the Qabalah as Ten Sephiroth, though they were termed Emanations, making them matters of Creation.

The ten numbers are called Sephiroth; they are primary, and elementary, suggesting that the decimal system is part of the constitution of the universe, yet at the same time presenting the ten “corresponding to the ten fingers,” as a simple way of counting.

The Creative Force was exerted by the words of God. And the Lord said, “Let there be light, and there was light.”

The elements out of which God formed the world were the numbers and letters which make up the speech of God – the 10 basic numbers, and 22 Hebrew letters – the total 32.

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“In 32 mysterious paths of Wisdom did God write. He created His Universe by the three forms of expression, Numbers, Letters and Words.”

The Universe was described as taking place by the issuance of pure spiritual substance from God. All the elements that were later to make up the universe were present potentially in the Godhead.

Creation involved the transformation of these potential elements into actual existence by successive emanations from the Supreme Being.

The imperfect and finite creations of the world of actuality could not be conceived as the results of the direct action of God the Infinite. (En Sof, Ain Suph, -- No Limit) for if imperfection proceeded directly from Him, it would imply His imperfection.

The ten Sephiroth, therefore, are described as intermediary steps in the process of Creation by emanation, the stages in the course of which pure spirit becomes matter.

One writer, Nahmenides, felt rather that “God first created a fine, light matter, without firmness, but with a potentiality for taking on form; this is prime matter.” The Greek word “hule” was used for prime matter.

He said God created a primordial Torch before ever creating the world. He revealed the meaning to Moses, and this is available today to those who know the technique or reaching the meaning behind the text. Thus the Bible addresses two groups – to the mass it speaks directly, while to the mystic it has a special message.

The first work on the Kabbala known is a 12th century Provençal work entitled “Brightness.”

The true unity of God Himself consists in His union with the Glory. The Glory of God – “Shekinah” as Brightness, was considered as the feminine counterpart of God.

The first three Sephiroth are Words, the other seven “Voices” of God. Primal man, the Universe, the Macrocosm, Adam Kadmon. Lower man, human life, the microcosm, Adam Tahton.

In the thirteenth century, Eleazor wrote the “Book of the Pious.” He considered the initiate who mastered the knowledge of the Divine Names as one whose magical powers were of guaranteed effectiveness.

They used gematria, notarikon, and temurah in prayer technique. They used a fixed form of prayer, with application of letter and number techniques, and the precise same repetition of prayer suggests prayers considered as magical formulas.

Notarikon is a method of acrostic, possibly each letter an initial, each word a phrase.

Temurah suggests letter transposition.

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The ten attributes (first named) are infinite –

“The infinity of the Beginning, and the infinity of the End.

The infinity of the Good, and the infinity of the Evil.

The infinity of the Height, and the infinity of the Depth.

The infinity of the East, and the infinity of the West.

The infinity of the North, and the infinity of the South.”

The last six Sephiroth remain the same, but the first four are changed to: One – the Spirit of the Living God; second – Air from Spirit; third – Water from Air; four – Fire from Water.

Of the Sephiroth: “His Word is in them when they emanate, and when they return. At His bidding do they haste like a whirlwind; and before His throne do they prostrate themselves.”

Of the Letters: “God drew them, hewed them, combined them, weighed them, interchanged them, and through them produced the whole Creation, and everything that is destined to be created.”

This suggests God first formed letter combinations (words), and objects came or will come into being because their names exist.

“How did He fuse them together?” (Stones as letters, houses as words.) “Two stones build two houses. Three stones build six houses. Four stones build twenty-four houses. Five stones build one-hundred and twenty houses. Six stones build seven-hundred and twenty houses. Seven stones build five-thousand and forty houses.

Make a beginning from this, and calculate further what the mouth cannot pronounce, and what the ear cannot hear.

KABBALA means tradition.

It is clear the Kabbalistic works were handed down from mystical tradition, yet also some by revelation. As one Kabbalist wrote, “But a few have received tradition from the ancients, or have been vouchsafed the grace of divine inspiration.”

Another early Kabbalist, Abulafia, searching for a suitable object for meditation, came upon the Hebrew alphabet, as the elements which make up the Name of God.

By meditation on the letters we reach the Name, which is the true object of contemplation.

The discipline preparatory to this is the science of letter-combination, concentrating on which is akin to music – in that one hears sounds from various combinations in accordance with the character of the melody and the instrument.

The secrets which express themselves in these combinations delight the heart which acknowledges its God, and is filled with every fresh joy.

As the Hindu uses the mystical syllable, OM, as the focusing point of his meditations, and is led thereby to a sense of unity of the self and the transcendent, so also is Abulafia's mystical logic, the combination of letters reveal the deepest secrets of the Universe.

As the initiate progresses, he moves from utterance, through writing, to thought. When he has become aware of these possibilities, he turns his awakened powers to the Name.

Gikatilia of the thirteenth century wrote, in "The Nut Garden" of the letter-and-number mysticism in another vein:

The word for Garden, "Ginnath", is represented by the three Hebrew letters GNT – which is an acrostic of the three words, **G**ematria, **N**otaridon, and **T**emurah.

Gikatilia wrote "Gates of Light", discussing the Ten Sephiroth, and the Divine Names associated with them.

The doctrine of the Sephiroth should be regarded as an answer to the philosophic question of how God can be both remote and transcendent, awe-inspiring King, and near-at-hand, ever-loving Father.

In this formulation, the Supreme God, Limitless, (En Sof), by a voluntary self-limitation, manifested Himself in the first and highest of the Sephiroth, Kether Elyon, the "Supreme Crown". The emanation is not God, yet God is to be known through Kether and the other Sephiroth, all "Crowns of the Divine King".

Further emanation from Kether produced the nine other spheres through which the manifestation of God proceeds:

1. Divine Wisdom. 2. God's Intelligence. 3. God's Love. 4. God's Power and Judgment. 5. Divine Compassion. 6. Beauty. 7. Eternity. 8. Majesty. 9. Foundation. 10. Kingdom.

These are all attributes of God, yet each is presented as a separate state in manifestation, a stage of God's emergence. Seen from the other standpoint, from man's, the "tree represents a series of stages of increasing abstractness."

Men can meditate on each of these, including in his meditations the Divine Name and symbols associated with each. With increasing power, the mystic can reach nearer and nearer the Source from which all flows.

Reflection may be upon the Sephiroth as a tree, with Malkuth as the roots imbedded in earth – Kether the highest leaves toward heaven; or the symbolic figure of Man, a crown on his head, feet planted in his earthly Kingdom – primordial Man, Adam Kadmon – the visible body reflects the spiritual reality.

Since this seemed to picture the Supreme Being too close to earth, Kabbalists used Isaiah to justify a process of 10 Sephiroth on 4 levels.

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First, the Realm of Emanation – (Atsiluth). Second, the Realm of Actual Creation – (Beriah). Third, the Realm of Formation (Yestirah) involving the introduction of number and form; and fourth, the Realm of Action (Assiyah) is the physical world where man and his creative activities play a significant role.

To the realm of Emanation belongs the Shekinah, the symbolic representation of God's Glory.

The realm of Creation contains the souls of the Righteous, and some of the heavenly beings associated with the Throne World.

In the realm of formation are other angelic beings, and in the realm of Action dwell those angels who attend the prayers of men, and the angelic troop, led by Sandalphon, which wages a perpetual war against the forces of evil.

In the same period, Moses de Leon, of Spain, composed the major classical work of Kabbalistic traditions, the Zohar, or Book of Splendor, being the only Kabbalistic book to rank with accepted classics of rabbinical literature.

It is a long-rambling, running account on the Bible, written in Aramaic, but not by one versed in Aramaic. The ideas are not stated directly, but must be discovered from reading them back from illustration and application.

The Book of Splendor is a gathering of virtually all the theosophic and occult doctrines that had occupied the attention of Jewish mystics. The title best describes the theme. Light streaming forth from a central point is the emblematic representation of emanation. The primal spark was infinite, spaceless; yet the rays streaming forth from it, "created" space and all that is in it.

The light by which we see is the light of the fourth day of Creation, derived from the primal light; darkness is a non-luminous light, produced out of the visible light, and is also the substance of material objects.

Light, and all that was created after light, was not directly created by God. The immediate creative agent was the Word of God, first introduced in Genesis in the verse telling of the creation of light. The God who lies behind it all, is beyond inquiry. Men can name Him only by, "Who is He?"

A different Name of God is associated with each of the Sephiroth. Each illuminates one place or aspect of the knowledge of all His Names, but the unmanifest God, none can know.

The tenth Sephirah, Malkuth, is regarded as the dwelling place of the Glory of God (the Shekinah, the manifestation of God on earth in His Glory). Since the Shekinah is considered as the feminine principle, or the Consort of God, we may say that earth and heaven are held together by the union of God and the Shekinah.

The sin of Adam broke this union, or separated Malkuth from the other Sephiroth. "Even as the Sun seeks for the Moon, so does the Holy One seek for the Shekinah."

Each sin, they say, brought a demon, and though God could destroy them, He will not violate man's free will. Man's freedom of will makes him a force in the Cosmic scheme, of

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such importance that God tolerates, rather than infringe upon it. So great a privilege carries with it special responsibility.

Man's body, at the original creation was made of light. This is the meaning of man created in the image of God. But after the first sin, man's body became darkened, so he was no longer in God's image, yet retains the external form on the universe. Man's body is the mirror of the divine realm.

The Soul springs from the Sephiroth, for it is a spark of the Divine. It has three aspects, or grades of relatedness. **Nefesh**, (life, the vital soul) is present in all living beings, and is the animating principle without which men and animals could not be alive.

Ruah, (air, spirit) is the human aspect of soul, the expression of man's inner life.

Neshamah, (breath) is the link between man and the spiritual realm. Neshamah is most closely related to God – a spark of the Divine from Binah. As man unfolds latent powers through study, and

insight, Ruah and Neshamah bring the Divine element in man, when he sins or dies, it is not punished. Nefesh bears the brunt of retribution.

“From the day God first thought of creating the world, all the souls of the righteous were concealed in the Divine Thought, each with its own individual form” – in the realm of Sephiroth.

Next they were stores “in a treasure house in the upper Eden.” From there each soul came to earth, and entered at conception the body it was to occupy – the embodied soul during life on earth weaving the raiment it is to wear after death.

Cordovero, in the sixteenth century, heard a heavenly Voice at the age of 20, instructing him to “heal the altar of the Lord which is broken down.” He took it to mean undertaking the study of Scriptural mysteries, and undertook the Kabbala, writing an encyclopedical work, “A Garden of Pomegranates”. He tried to find unity among the many themes formerly used, and taught the Ten Sephiroth, and the 32 Paths. He affirmed the necessity of the Atsiluth as a realm of emanation, and described the stages of emanation as an intellectual process – the Sephiroth as progressive materializations of ideas in the mind of God, or successive moments of Divine thought.

Each Sephirah was analyzed from within, becoming distinct from the one which preceded it, because of internal development. Yet the process moves it to each new stage, which in turn becomes differentiated from it.

He thought of the Sephiroth as “vessels,” rather than beings, or substances – as instruments by means of which the Infinite One acts.

These thoughts cover over a thousand years of Jewish philosophy, which was downgraded by Jewish rationalists and legalists of the nineteenth century, who thought them trivial and unworthy.

It is only now that once more it is arousing interest due to its mysticism.

Outline of Reality

Hermes Trismegistus, called the “scribe of the gods”, dwelt in old Egypt when the present race of man was in its infancy. He is said to have been contemporary with Abraham, and thought to have instructed that sage.

Hermes was the Great Central Sun of Occultism, whose rays have served to illumine the countless teachings which have been promulgated since his time. All the fundamental and basic teachings of every race may be traced back to Hermes. Even the most ancient of teachings of India are thought to have been rooted in the original Hermetic teachings.

Hermes placed in the hands of students from many lands the Master Key with which to open the many inner doors in the Temple of Mystery, for those who had already passed through the main outer portals.

He was known by the ancient Egyptians as the “Great Great”, and the “Master of Masters”. His lifework seems to have been in the direction of planting the great Seed-Truth which has grown and blossomed in so many strange forms, rather than to establish a school of philosophy which would dominate the world’s thought.

Nevertheless, the original truths taught by him have been kept more or less intact in their original purity by a few men of each age, who, refusing great numbers of half-developed students and followers, followed the Hermetic custom and reserved their truth for the few who are ready to comprehend and Master it.

From lip to ear the truth has been handed down among the few. There have always been a few Initiates in each generation who kept alive the sacred flame of the teachings, and such have always been willing to use their lamps to re-light the lesser lamps of the outside world, when the light of truth grew dim, and clouded by reason of neglect, the wicks clogged with foreign matter.

There were always a few to tend faithfully the altar of the Truth, upon which was kept alight the Perpetual Lamp of Wisdom.

As the poet says:

“O, let not the flame die out!

Cherished age after age in its dark cavern –

In its holy temples cherished.

Fed by pure ministers of love –

Let not the flame die out!"

These men have never sought popular approval, nor numbers of followers. Let others furnish the "milk for babes", while they reserve the "strong meat for man" for the few in each generation who are ready for the Truth.

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Their pearls of wisdom are for the few elect, who recognize their value and wear them in their crowns, instead of casting them before the materialistic swine, who would trample them in the mud, and mix them with the vulgar products of their own minds.

To quote some of the Hermetic teachings on this point:

"The lips of Wisdom are closed, except to the ears of Understanding."

"Where fall the footsteps of the Master, the ears of those ready for His Teaching open wide."

"When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom."

From old Egypt have come the fundamental teachings of esoteric and occult which have strongly influenced the philosophies of all races and nations, for several thousand years. Egypt was the birthplace of the Hidden Wisdom and Mystic teachings. There, in ancient times, dwelt great Adepts and Masters who have never been surpassed, and seldom equaled.

But he who was hailed as the master of them all was known as Hermes Trismegistus. He was the father of the Occult Wisdom; the founder of Astrology; the discoverer of Alchemy. The details of his life are lost in time, but it was long before Moses, and some Jewish traditions claim that he taught Abraham.

Tradition says he lived three hundred years in the flesh. Eventually after his passing, he was deified, and made one of the Egyptian gods, under the name of Thoth.

Still later, the Greeks also named him among their gods, calling him Hermes, the god of Wisdom. He was revered in Egypt for tens of centuries as the "Scribe of the gods", and the ancient title, Trismegistus means "the thrice-great", his whole name being synonymous with the "Fount of Wisdom".

The word **hermetic** is even now commonly used to denote secret, sealed, airtight, etc. The idea was to preserve the purity of the teachings, not to allow them to become crystallized in creed, nor mixed with theologies, as has been the case in some countries when the teachers became priests, and teachings became lost under the mass of superstition and cult.

The truth has not been much written down, except in veiled terms of alchemy and astrology, so that only those possessing the Key could read it aright – mainly to avoid the persecution of those who fought the secret doctrines with fire and sword, and cross, and stake. Mainly, the teachings were passed down from Master to Student, and from Initiate to Hierophant, from lip to ear.

In the early days, there was a compilation of certain basic Hermetic Doctrines known as THE KYBALION, the exact significance of the term itself having been lost. It is merely a collection of maxims, axioms, and precepts, not understandable to outsiders, but readily understood by students after they had been explained to them by their Initiate Teachers. They were never written down.

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These teachings really constituted the basic principles of “The Art of Hermetic Alchemy”, which, contrary to general belief, dealt in the mastery of Mental Forces, rather than Material elements, and the transmutation of one kind of Mental Vibrations into others, instead of the changing of one kind of metal into another.

The legends of the Philosopher’s Stone, which would turn base metal into Gold, was an allegory, readily understood by all students of true Hermeticism.

The Seven Hermetic Principles, which comprise the teachings are:

1. The Principle of Mentalism

“THE ALL IS MIND; THE UNIVERSE IS MENTAL.”

2. The Principle of Correspondence

“As above, so below; As below, so above.”

3. The Principle of Vibration

“Nothing rests; everything moves; everything vibrates.”

4. The Principle of Polarity

“Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled.”

5. The Principle of Rhythm

“Everything flows; out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything, the measure of the swing to the right is the measure of the swing to the left; rhythm compensates.”

6. The Principle of Cause and Effect

“Every cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law.”

7. The Principle of Gender

“Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes.”

To sum them up, we quote once again, the Hermetic Axiom:

“The Principles of Truth are Seven: he who knows these, Understandingly, possesses the Magic Key before whose touch all the Doors of the Temple fly open.”

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The First Principle: MENTALISM

To quote the Hermetic teaching – “Mind (as well as metals and elements) may be transmuted, from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration. True Hermetic Transmutation is a Mental Art.”

The Hermetists were the original alchemists, astrologers, and psychologists, Hermes having been the founder of these schools of thought. From them have grown modern astronomy, chemistry, and the psychology of the modern schools. In fact, the ancients had also a knowledge of these physical sciences greater than is usually accredited to them.

The truth is, that beneath the material sciences (or should we say “above”?), the ancients possessed a knowledge of TRANSCENDENTAL Astronomy, called astrology; of Transcendental Chemistry, called Alchemy, etc. They possessed the Inner Knowledge as well as the Outer Knowledge, the latter alone being possessed by modern scientists.

Among their secret branches of Knowledge was that known as Mental Transmutation.

Transmutation means “to change from one nature, form or substance, into another; to transform.” The term was applied alchemically to the changing of base metals into gold. Accordingly, Mental Transmutation means the art of changing and transforming mental states and conditions into others. Thus you might call it the Art of Mental Chemistry.

“The ALL is Mind; the Universe is Mental” – means that the underlying Reality of the Universe is Mind, and the Universe itself is mental. Therefore, Mental Transmutation becomes the art of Changing the Conditions of the Universe, along the lines of Matter, Force, and Mind.

Thus this Mental Transmutation is really the “Magic” of which so much was written in the mystical works. If ALL be mental, then the art which enables one to transmute mental conditions must render the Master – the controller of material conditions as well as those ordinarily called “Mental”.

Only the most advanced Mental Alchemists have attained the degree of Mastery necessary to control the elements of Nature as Jesus, in stilling the tempest, and the causation of other physical phenomena.

Ordinarily, Masters do not display their powers, but seek seclusion from crowds, in order to better work their way along the Path of Attainment.

Students also work along the Mental Plane, in Mental Transmutation, to change mental conditions, by “affirmations”, by treatments of mental science of various kinds. Most modern practitioners are comparatively ignorant of the fundamental knowledge upon which the work is based.

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THE ALL: “Under and back of, the Universe of Time, Space, and Change, is ever to be found the Substantial Reality – The Fundamental Truth.”

PERHAPS, WE COULD FIND CLARIFICATION OF THE BIBLICAL STATEMENT HERE, THAT FAITH IS THE SUBSTANCE OF THINGS HOPED FOR. THE SUPPORT UPON WHICH THEY STAND, AND THE FRAMEWORK UPON WHICH THEY ARE BUILT.

Under all outward appearances or manifestations, there must always be a Substantial Reality, though man sees nothing that really *is*, but only things becoming and changing – nothing standing still, but being born, growing, dying. He sees nothing enduring, but only things evolving from other things – a constant action and reaction, creation and destruction, as though nothing could endure but Change.

But a thinking man realizes that under all these outward appearances there must be some Underlying Power – some Substantial Reality. Some have called this Reality by the term of Deity, others have called it “The Infinite and Eternal Energy”; some have even tried to call it “matter” – but all acknowledged its existence. We call it by the Hermetic term of THE ALL, which seems more comprehensive than most, in that it transcends names and terms.

The nature of THE ALL is unknowable, for naught but THE ALL can comprehend its own nature and being. Hermetists teach that the All, “in itself” is, and must ever be Unknowable, and that guesses and speculations regarding its Inner Nature are but childish.

Still more presumptuous are the efforts to ascribe THE ALL the human personality, qualities, and characteristics of themselves, such as human emotions of jealousy, desire for flattery and appeasement, and other frailties ascribed to men.

To quote again, “That which is the Fundamental Truth – the Substantial Reality – is beyond true naming, but the Wise Men call it THE ALL.”

“In essence, the ALL is Unknowable.”

Human Reason informs us, that without attempting to remove the veil of the Unknowable:

1. The all must be All that is – there can be nothing else.
2. The All must be Infinite in Space – unbounded, unlimited; Infinite in Time, or Eternal, having always existed, continuously, not created, nor evolved from something else; without break, cessation, or separation. It must be indestructible, and can never “not-be”, even for a moment. It must be subject to no other power, not disturbed, not restrained.
3. The All must be Immutable, not subject to change in its real nature; not increased nor diminished; it must have always been, and must always remain just as it is not – the All.

Since the All is Infinite, Absolute, Eternal, and Unchangeable, nothing which is finite, fleeting, or conditioned could be the All. Therefore any such finite things must be as nothing, in reality.

Is the All merely matter, no, but on its own level, yes, it is matter. Matter has a locked-in pattern of life. Life and Mind are manifested in the Universe. The All cannot be matter, for nothing rises higher than its own source – nothing is manifested in effect that is not in the cause.

Then Modern Science informs us that there is really no such thing as matter, that it is merely “interrupted energy or force”, that is, energy or force at a low rate of vibration. Even material science has now abandoned the theory of Matter, and now rests on the basis of Energy.

As one writer says, “Matter has melted into a Mystery.”

Again, the All cannot be merely Energy or Force, for these are mechanical things, also devoid of Life or Mind. This too is questionable; remember the above statement. What then is there higher than matter or energy, that we know to be existent in the Universe?

See the Lessons on God.

LIFE and MIND! Are these the ALL?

Yes, and No. To life and mind as mortals know them, we say no. It is not *finite* Life or Mind. But the All is INFINITE LIVING MIND, which the Illumined call SPIRIT.

The ALL is Spirit, but what is Spirit? Spirit is simply a name men give to the Real Essence, the transcendent Living Mind. Spirit is the personality of the Father.

What is the Solar System? Since nothing is outside the All, the Universe must proceed from It, or be a creation of It. But as something can never come from nothing, the ALL must have created the Solar System from Itself.

Even this will not do, for The All cannot be divided or subtracted from, and again neither could it lose its knowledge of itself. For then a corpuscle might claim “I am man”, much as some men have proclaimed, “I am God.”

The Solar System is the All, nor yet created by the All having separated itself into fragments. Neither does it create as man does, by using materials outside itself, neither does it beget as man does his offspring, transferring a portion of his substance – for again, the All cannot transfer or subtract any portion of itself, neither multiply itself, since there can be neither addition nor subtraction to that which is all.

But there is a third way in which man creates, and that is MENTALLY! In so doing he uses no outside materials, neither does he reproduce, and yet his Spirit pervades the Mental Creation.

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Here the report of Reason tallies precisely with the report of the Illumined, for the Wise Men of the Ages, and Hermes as well, have taught this. The ALL can create in no other way except mentally, and just as you, a student, may create a Universe of your own in your mentality, so does the ALL create Universes in Its own Mentality.

There is a similarity in kind, but infinite difference in degree, for yours is a finite mind, and the All is Infinite. The Solar System, and all it contains, is a mental Creation of the All. Verily indeed, All is Mind!

“The All creates in its Infinite Mind countless Solar Systems, which exist for aeons of Time – and yet, to the All, the creation, development, decline and death of a million Universes is as the time of the twinkling of an eye.”

“THE INFINITE MIND OF ALL IS THE WOMB OF SOLAR SYSTEMS”

Strictly speaking, it cannot be said that the All has any reason to act, for a reason implies a cause, and the All is above Cause and Effect, except when it Wills to become a Cause, at which time the principle is set into motion.

Thus, just as we say the all merely IS, so we must say, “The All Acts because It Acts.” It IS Its own reason, its own Law, its own Act – or still further, all these are ONE, all being names for the same thing.

Following the First Principle of Mentalism, the Second Hermetic Principle is CORRESPONDENCE, “as above, so below; as below, so above”.

It embodies the truth that there is a harmony, agreement, and correspondence between the several planes of Manifestation, Life and Being. This is true because all that is included in the Universe emanates from the same source, and the same Laws, principles, and characteristics apply to each unit, as each manifests its own phenomena upon its own plane.

Hermetic philosophy considers that the Universe may be divided into three great classes of phenomena, known as the Three Great Planes,

1. The Great Physical Plane
2. The Great Mental Plane
3. The Great Spiritual Plane

These divisions cannot be definitely defined, for all three are but ascending degrees of the great scale of Life, the lowest point being solid matter, and the highest point that of Spirit. The different planes shade into each other, and are as three groups of degrees of Life Manifestation.

There are planes beyond our knowing, but when we apply the Principle of Correspondence to them, we are able to understand much that otherwise would be unknowable to us. Just as knowledge of geometry enables man to measure distant suns and their movements while seated in his observatory, so a knowledge of the Principle of Correspondence enables Man to reason intelligently from the Known to the Unknown. Studying the Monad, he understands the archangel.

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Each of the Three Great Planes is divided by the Hermetists into seven Minor Planes, and each of these latter are also subdivided into seven sub-planes, all shading into each other, so there is not a dividing line, or definite place of leaving one and beginning another.

To illustrate, the physical plane consists of the phenomena of the Universe, which includes all things that relate to physics, or material things, forces, or manifestations. It includes all forms of Matter, Energy, and Force.

The first plane of matter is solids, liquids, gases. The second is Radiant matter, with radium, etc. The third is subtle and tenuous Matter. Next is the Plane of Ethereal Substance which pervades all Universal Space, and acts as the medium for the transmission of waves of energy, such as light, heat, electricity, etc. This Ethereal Substance forms a connecting link between Matter and Energy, and partakes of the nature of each. This plane also is subdivided, so there are seven ethers, instead of one.

Next comes the Plane of Energy A, comprising the ordinary forms known to science, its seven sub-planes being Heat, Light, Magnetism, Electricity, Attraction, such as gravitation, Cohesion, Chemical

Affinity, etc., and other forms not yet named or classified.

The Plane of Energy B Comprises seven sub-planes of higher forms of energy not yet discovered by science, but called “Nature’s Finer Forces”, and which are called into operation in manifesting certain forms of mental phenomena, making it possible.

The Plane of Energy C comprises seven sub-planes of energy so highly organized that it bears many of the characteristics of Life, but available to beings on the Spiritual Plane alone.

The Seven Minor Mental Planes consist of the Plane of Mineral Mind – elemental Mind A;

The Plane of Plant Mind – Elemental Mind B; the Plane of Animal Mind – Elemental Mind C; and the Plane of Human Mind.

The Plane of Mineral Mind comprises the “states or conditions” of the units or entities, or groups and combinations of these, which animate the forms known as minerals, chemicals, etc. These entities could almost be called “souls”, being a low degree of development, life and mind.

The different Planes of Elemental Minds comprise the entities unknown to average man, invisible, but which play their part in the general work of the Universe.

The Elemental Planes bear the same relation to the Planes of Mineral, Plant, Animal, and Human Mentality and Life, that the black keys on the piano do to the white keys. The white keys are sufficient to produce music, but the black keys play their part in certain scales and harmonies, and are as connecting links of soul condition, between various planes.

So on, up the scales of the Mental Plane, to the Spiritual Plane, a state which so far transcends, that we cannot think of the details of these Beings who inhabit it. The matter of which their forms are composed is of the highest forms, so they may be said to be clothed in pure energy.

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Here dwell the Archangels, the Host, the Great Hierarchies. These Unseen Divinities and Angelic Helpers extend their influence freely and powerfully in the process of Evolution, and Cosmic Progress.

All the Seven Great Principles are in operation on all Planes.

VIBRATION is the Third Hermetic Principle

This embodies the Truth that motion is manifest in everything in the Universe, that nothing is at rest, that everything moves, vibrates, and circles. And not only this, but the differences between the various manifestations of universal power are due entirely to the varying rate and mode of vibrations, and even the ALL itself manifests a constant vibration of such infinite intensity and rapidity, that it may be practically considered as at rest. (you have seen rapidly moving objects, as a revolving wheel, which appeared to be at rest).

Spirit is at one end of the Pole of Vibration, with Matter at the other Pole. Between these two poles are millions of different rates and modes of vibration.

Modern Science states that all we call Matter and Energy are but “modes of vibratory motion”, and occultists hold that the phenomena of Mind are likewise modes of vibration or motion.

All matter manifests the vibrations arising from temperature or heat. (Hot and cold are but different degrees of the same things.

All particles of Matter are in circular movement, from corpuscle to suns.

Light, heat, magnetism, and electricity are but forms of vibratory motion connected in some way with, and probably emanating from the Ether. _

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Hermetists hold that the Universal Ether is but a higher manifestation of matter – that is, Matter at a higher degree of vibration, and is called by them, “The Ethereal Substance”. It pervades universal space, serving as a medium of transmission of waves of vibratory energy, as heat, light, electricity, magnetism, etc. It is a connecting link between matter on the one hand, and Energy or Force, on the other. And it manifests a degree of vibration of its own.

One may use the illustration of a rapidly revolving wheel to show the effects of increasing rates of vibration. While this object, (wheel or top), moves slowly, it makes no sound, but as the speed increased, it may emit a low note, or “growl”, then as the speed increases, the note rises higher in the musical scale. With each increase of speed, a higher note is achieved, until all the notes of the scale appear, rising higher and higher with the increasing speed of motion. There will be a point at which the pitch having become high and piercingly shrill, it will disappear and silence follows. No sound can be heard from the revolving object because the rate of motion has become too high for the human ear to perceive.

Then comes the perception of rising degrees of heat. Then after quite a time the eye catches a glimpse of the object becoming a dull, dark-reddish color. As the rate increases, the red becomes brighter. Then with increasing speed, the red melts into an orange, then into yellow, then green, blue, indigo, and finally violet, in gradating shades, then as the violet fades away, and all color disappears, the human eye cannot register more.

But there are invisible rays emanating from the revolving object, the rays used in photography, and other subtle rays of light. Then comes the X-ray; and eventually electricity and magnetism are emitted.

When the object reaches a certain rate of vibration, its molecules disintegrate, and resolve themselves into the original elements or atoms. Then the atoms are separated into countless corpuscles of which they are composed, until they also disappear, and the object may be said to be composed of The Ethereal Substance.

Science dare not follow the illustration further, but the Hermetists teach that if the vibrations be continually increased, the object would mount up the successive states of manifestation, and would in turn manifest the various mental stages, and then on Spiritward, until it finally would re-enter the ALL, which is Absolute Spirit.

They teach even further, that all manifestation of thought, emotion, reason, will, or desire, or any mental state has its corresponding rate and mode of vibration. By an effort of the will, these mental states may be reproduced, just as a musical tone may be reproduced by causing an instrument to vibrate at a certain rate, just as color may be reproduced in the same way.

By a knowledge of the principle of Vibration, as applied to mental phenomena, one may polarize his mind at any degree he wishes, thus gaining a perfect control over his mental states, moods, etc. HE MAY PRODUCE ON THE MENTAL PLANE THAT WHICH SCIENCE PRODUCES ON THE PHYSICAL PLANE. This is the science of Mental Transmutation.

One of the old Hermetic writers has truly said: "He who understands the Principle of Vibration, has grasped the sceptre of Power." The Masters and Adepts who are able to set aside the Laws of Nature are simply using the one law against, and may accomplish their results by changing the vibrations of material objects, or forms of energy, and thus perform what is called Miracles.

To quote the Hermetic Kybalion, "TO CHANGE YOUR MOOD OR MENTAL STATE, CHANGE YOUR VIBRATION."

The Fourth Principle is POLARITY

"To destroy an undesirable rate of mental vibration, put into operation the Principle of Polarity, and concentrate upon the opposite pole to that which you desire to suppress. Kill out the undesirable by changing its polarity." The Kybalion.

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To kill out a negative quality, concentrate upon the Positive Pole of that same quality, and the vibrations will become polarized from negative to positive, until finally you will become polarized on the positive pole instead of the negative. (The reverse is also true). To overcome Fear, do not try to kill it, but cultivate Courage instead, and fear will go.

By changing your polarity you may master your moods, change your mental states, remake your disposition, and build up character. This is one of the important aspects of Mental Transmutation, which is an aspect of Mastery.

The mastery of polarization is one of the fundamental principles, for unless one acquires the art of changing his own polarity, he will be unable to affect his environment.

The principle of Polarity embodies the Truth that all manifested things have two sides, or poles, with manifold degrees between the two extremes.

The difference between things seemingly opposed to each other is merely a matter of degree. Pairs of opposites may be reconciled, and the universal reconciliation of opposites is effected by a recognition of this Principle of Polarity.

Spirit and Matter are but the two poles of the same thing, the intermediate planes being merely degrees of vibration. The ALL and the Many are the same, being different only in the degree of Mental Manifestation. Thus, the LAW and "laws" are also two opposite poles of one thing, as are Infinite Mind, and finite minds.

Heat and Cold are identical in nature, again, the difference being only in degree. The thermometer shows many degrees of temperature, but there is no place on the thermometer where heat ceases and cold begins.

So with East and West. If you travel far enough eastward, you will arrive at a point called West, and so also with north and south. Light and Darkness are poles of the same thing, and the musical scale is the same; starting with C, you move upward and reach another C, and there are many degrees of sound between the two ends of the keyboard.

Good and Bad – Love and Hate – the Pairs of Opposites exist everywhere. Where you find one thing, you can find its opposite. It is this fact that makes it possible for the master to transmute one state into another. Things belonging to different classes cannot be transmuted, but things of the same class may be changed.

Thus Love never becomes East, or Red, but it could turn to hate. And likewise hate may be transformed, not to cold, or soft, but to Love. Fear into courage, hard into soft, hot into cold, etc.

The change is not in the nature of a transmutation of one thing into another entirely different, but is merely a change of degree in the same things, by sliding along the same scale from one end to the other, or from one degree to another.

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This is as true on the Mental Plane as it is on the Physical. Certain mental states may be communicated to another person, and mental scientists use this principle in giving treatments. By using his trained will, he may bring his own mind up to the desired vibration to obtain the desired polarization in his own case, then he produces a similar mental state in the other by induction, the result being that the vibrations are raised and the person polarized toward the positive end of the scale, and his negative emotions are transmuted to positive mental states.

By this Fourth Principle, man becomes master of his mental states, instead of being their servant and slave.

The Fifth Hermetic Principle is the Principle of RHYTHM

This Principle is closely connected with that of Polarity. Rhythm manifests between the two poles. It rarely swings to the extreme poles, but the swing is ever toward first one pole and then the other.

There is a pendulum-like movement in all things, a measured motion. A to-and-from movement, ebb and flow. Action and reaction, rising and sinking. Mind, matter, and even Spirit manifest this Principle.

The principle manifests in the creation and destruction of worlds; in the rise and fall of nations; in the life history of all things, and finally in the mental states of man.

Beginning with the ALL, there is the “Outbreathing and Inbreathing of Brahm”. All living things are born, grow, die, and are reborn.

There is no such thing as absolute rest, or cessation from movement, and all movement partakes of Rhythm. The universal pendulum is ever in motion, the Tides of Life flow in and out, according to LAW.

By studying the operations of this Principle, the Hermetists have learned to escape some of its activities by Transmutation. They accomplished this by taking into consideration that there were two planes of manifestation, where mental phenomena is concerned – the Lower and the Higher consciousness. Knowing this enabled them to rise to the higher plane, and thus escape the swing of the Rhythmic pendulum which manifested on the lower plane.

In other words, the swing of the pendulum occurred on the Unconscious Plane, and the Consciousness was not affected. This they call the Law of Neutralization. It consists in raising the Ego above the vibrations of the Unconscious Plane of mental activity, so the negative swing is not manifest in consciousness, and therefore they are not affected.

It is akin to rising above a thing and letting it pass beneath you. The Hermetic Master polarizes himself at the desired pole, and by refusing to participate in the backward swing, or by denying its influence over him, he stands firm in his selected position, and allows the mental pendulum to swing back along the unconscious plane.

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Many persons unknowingly apply this law of Neutralization by refusing to allow their moods and negative mental states to affect them. The Master, carrying this to a much higher degree, and by the use of his Will attains a degree of Poise and Mental Firmness almost unbelievable.

The majority of persons have been creatures of moods, feelings, and emotions, swinging back and forth, buffeted by the tide. Though the principle itself can never be destroyed, man's Will is superior to it, and when he understands these rhythmic swings of feeling, he will avoid being carried away by them, but step above them and let them pass.

The Law of Compensation is in operation along with Rhythm, in that the measure of the swing in one direction determines its measure in the opposite direction. The one balances or counter-balances the other. The seasons and the tides balance each other in the same way. Man's mental states are subject to the same law. The keener the enjoyment, for example, the deeper the suffering of which the person is capable.

The Hermetists say that before one is able to enjoy a certain degree of pleasure, he must have swung as far, proportionately, toward the other pole of feeling. However, the negative is precedent to the positive in this matter. In other words, the pleasure is the rhythmic swing for a degree of pain previously experienced, either in the present life or in a previous incarnation. This throws a new light on the problem of pain. Since the chain of lives is continuous, in forming one life of the individual, so this swing operates.

The great Sixth Hermetic Principle – that of CAUSE AND EFFECT – embodies the truth that Law pervades the Universe, that nothing happens by Chance, THAT CHANCE IS MERELY A TERM INDICATING CAUSE EXISTING, BUT NOT RECOGNIZED OR PERCEIVED, that phenomena is continuous, without break or exception.

“Nothing escapes the Principle of Cause and Effect, but there are many Planes of Causation, and one may use the laws of the higher to overcome the laws of the lower.” -- quoting the Kybalion.

The Hermetist accomplishes this by rising above the plane of ordinary causes, he becomes himself, in a degree, CAUSE, instead of being merely Caused. They use the principle, instead of being used by it. They obey the laws coming from above them, but on their own plane, and those below them, they rule and give orders. In so doing, they form a part of the Principle, instead of opposing it. He is the skilled swimmer, using the current, instead of the log being carried by it.

Chance, supposed to be something apart from the law, is actually an expression relating to obscure causes, causes unperceived, or not understood.

No event “creates” another event, but is merely a preceding link in the great orderly chain of events flowing from the creative energy of the ALL. What at first we call “chance”, has a long chain of other events preceding it, and there is a relation existing between everything that has gone before, and everything that follows.

Every thought we think, every act we perform, has its direct and indirect results which fit into the great chain of Cause and Effect. The average man is like the pawn on the checkerboard of life, moved about by environment, tradition, moods, desires, with very little resistance on his part, and he is laid aside after the game is over. But the Master, knowing the rules of the game, rises above the plane of material life, and places himself in touch with the higher powers of his own nature, dominating his own moods, qualities, polarity, and surrounding environment, and thus masters circumstances on the lower plane, by falling in with the higher laws, consciously a part of it.

They become movers in the game, instead of pawns, Causes instead of Effects.

In truth, the hairs on our head are numbered, not by chance. And not a sparrow falls unnoticed by the Mind of The all.

The Seventh Great Hermetic Principle is that of GENDER

The Principle of Gender embodies the truth that there is Gender manifested in everything – that the Masculine and Feminine principles are ever present and active in all phases of phenomena, on every plane of life.

Gender and Sex are not the same thing. On the Physical Plane, the Principle manifests as Sex, but on the higher planes, it takes higher forms, but the Principle is ever the same. No creation, physical, mental, or spiritual, is possible without this Principle.

The word Gender, is derived from the Latin root meaning “to beget, to procreate, to generate, create, or produce.” Thus you see the broader meaning than the term “sex”, applied to the physical distinctions between male and female living things.

The office of Gender is solely that of creating, producing, generating etc., and its manifestations are visible on every plane of phenomena.

Everything and every person contains the two Elements or principles within it, him or her. Every male thing has the female element also, and every female contains also the male principle.

If you would understand the philosophy of mental and spiritual creation, generation, and re-generation, you must understand this Hermetic Principle. It contains the solution of many mysteries of Life.

This has nothing to do with the infamous forms of Phallicism to which some of the ancient teachings degenerated. Originally pure in essence, certain cults degraded portions of the teachings into unacceptable practices. Many ancient peoples have left behind phallic symbols.

Science has not recognized its total application to universal principles, as yet, but it is well known in the activities of electrons, etc. For example, they have noted that the formation of an atom is really due to the clustering of negative corpuscles around a positive one – the positive corpuscles seeming to exert a certain influence upon the negative corpuscles, causing the latter to assume certain combinations, and thus “create” or “generate” an atom.

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Hermetic teachings have always identified the Masculine principle of Gender with the Positive, and the Feminine with the Negative Poles of Electricity.

However, the terms “positive” and “negative” are wrongly applied to this phenomenon by science. The word “positive” implies strength, and “negative” weakness, but this is not the case. The so-called “negative” is the pole in and by which the generation or production of new forms and energies is manifested. There is nothing “negative” about it. Some now use the term Cathode in place of “negative”, and this is more apt, coming from the Greek root meaning “descent, the path of generation, etc.”

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From the Cathode Pole emerge the swarm of electrons or corpuscles, as well as the wonderful “rays” which have revolutionized scientific conceptions during the past decade. The Cathode Pole is the Mother of all strange phenomena which have outmoded the old textbooks. The Cathode, or negative pole, is the Mother Principle of Electrical Phenomena, and of the finest forms of matter as yet known to science. Therefore, the term feminine used here is preferable to negative, in speaking of that pole of activity.

The detachment or separation of feminine electrons is called ionization. They then combine with positive or masculine particles of energy, they form together a separate thing, manifesting the varied phenomena of light, heat, and similar phenomena.

The part of the masculine principle seems to be that of directing a certain inherent energy toward the feminine principle, and thus starting into activity the creative processes.

But the feminine principle is the one always doing the active creative work, and this is so on all planes. And yet each principle is incapable of operative energy without the assistance of the other. In some of the forms of life, the two principles are combined in one organism; for that matter, everything in the organic world manifests both genders. There is always the masculine present in the feminine form, and the feminine in the masculine.

There is a doctrine called “The electrical theory of the Universe” which regards electricity as the “Something” into which all other forms of energy seem to melt or dissolve. This includes the findings concerning the strange attraction by reason of which all particles and bodies of matter in the universe tend toward each other.

Submit all physical phenomena to the test, and you will discern the Principle of Gender ever in evidence.

MENTAL GENDER

Psychologists have put forth a so-called “new” theory, concerning the duality of mind – that is, the voluntary and involuntary; the active and passive; the conscious and subconscious.

The Hermetists would smile at their assumption of a new discovery which was taught so far back in the dim beginnings of occult history. They would not agree, however, with many of the theories and claims of modern psychologists.

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The idea of Mental Gender may be explained in a few words to students by saying that the Masculine Principle of Mind corresponds to the so-called Objective Mind, Conscious Mind, Active Mind, etc.

Dr. Hudson in his “The Law of Psychic Phenomena” begins his second chapter with the statement that “The mystic jargon of the Hermetic Philosophers discloses the same general idea” – i.e., that of the duality of mind. He did not take the trouble to decipher this so-called “jargon”, but the remark in itself is noteworthy.

Hermetic Teachers impart their instruction regarding this subject by bidding students to first turn their attention inward upon the SELF indwelling in each. He is lead to see that his consciousness gives him a report of the existence of His Self, the report being I AM. This may at first seem the final word.

But further examination discloses the fact that this “I Am” may be split into two distinct aspects, which while working together, may yet be separated in consciousness.

These two aspects may be called “I” and “Me”. These mental twins differ in characteristic and nature. Beginning with the “Me”, which is usually mistaken for “I” – it is made up on feelings, tastes, habits, likes and dislikes, etc. which go to make up his apparent personality, or the person as known to others. It also included certain knowledge gathered together in his mind, and thus having become a part of himself. This is the ME of a man.

The ME of many men may be said to consist largely of their consciousness of the body and their physical appetites, etc. Their consciousness being largely bound up with their bodily nature, they practically live there. Some even go so far as to regard their personal apparel as part of their Me, and part of themselves. As one writer humorously said, “Men consist of three parts – soul, body, and clothes.”

These clothes-conscious people would lose their personality if divested of clothing by shipwreck on a distant isle.

Even those who are not so bound up with the idea of raiment tend toward body-consciousness, or the idea that their bodies are the Me. They cannot conceive of a Self independent of the body. Their mind seems to them as something belonging to the body.

But as man rises in the scale of consciousness, he is able to disentangle his Me from his idea of body, and is able to think of his body as “belonging to the mental part of him”. But even then, he is very apt to consider these internal states as identical with himself, instead of their being simply “things” produced by some part of his mentality, and existing within him, of him, and in him, but still not “himself”.

He sees that he may change these internal states of feelings by an effort of the will, and that he may produce a feeling or state of an exactly opposite nature – and yet the same Me exists.

So after awhile, he is able to set aside these various mental states, emotions, habits, characteristics, and other personal mental “belongings” in the not-me collections of

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curiosities and encumbrances. This requires much mental concentration and power of mental analysis on the part of the student.

After this has been done, the student will find himself in conscious possession of a Self which may be considered in its I and Me dual aspects.

This Me will be found to be as the Female Principle, the “mental womb”, capable of generating mental offspring. Its powers of Creative are great, yet it feels the necessity of receiving some form of energy from either its “I” companion, or else from some other “I”, ere it is able to bring into being its mental creations.

This mental Something which is able to Will that the Me act along certain lines, is also able to stand aside and witness the mental creation. This is the I, the Masculine Principle of Mental Gender. This is the aspect of Being, while the Me is the aspect of becoming.

The Feminine Aspect is always in the direction of receiving impressions, while the tendency of the masculine Principle is always in the direction of giving out, or expressing, contenting itself with the work of the Will.

The Feminine Principle has a more varied field of operation, conducting the work of generating new thoughts, concepts, ideas, imagination. Most people employ the Masculine Principle very little, being content to live according to the thoughts and ideas instilled into the Me from other I's, other minds – the Active Principle being too lazy to act – the display of Will Power too slight. He is polarized in the Feminine Principle, while the Masculine, where the Will is lodged, is allowed to remain inactive and not employed. These persons are ruled almost entirely by the minds and wills of others, whom they allow to do their thinking and willing for them.

The strong men and women dominate their own minds by their Will, not on impressions made by others upon their minds. Thus obtaining the kind of mental images desired.

It is strong people who implant their seed-thoughts in the minds of the masses. Those magnetic persons who are able to use the Masculine Principle in this way make the successful orators, statesmen, writers, preachers, and actors.

The peculiar influence exerted is due to the manifestation of Mental Gender along the Vibrational lines, wherein the person giving the suggestion directs a stream of Vibratory Energy, or Will-Power, toward the Feminine Principle of the other person, who then accepts it as his own, and acts and thinks accordingly, as the idea grows and develops.

The energizing of the Feminine Principle is in accordance to the universal laws of nature. The very creation of the Universe follows the same Law, and in all creative manifestations, upon the planes of the spiritual, the mental and the physical, there is always in operation this principle of Gender.

This principle works out in practice, because it is based upon the immutable universal laws of life. “As above so below; as below, so above.”

Book of Alchemy

Lesson 12

This Chapter 12 is the Key. The Key to the Ancient Arts. That illustrious and much sought for gem, the Priceless Pearl, hunted by rulers, kings and queens of nations and cults. That which is withheld from all men for only those who have gone beyond being adults and have become once more the children of Christ and the Creator may understand the Mother Goose rhymes of Alchemy.

Only the child who may encase himself into the rhymes and stories of fairyland may truly become the Alchemist. For within the walls of the thirteen rooms of the castle of the Alchemist abides the simple building blocks of Creation. For within that house, no time exists and for within those walls, no space is needed. For he knows no bounds or time or place for the only image he sees is the smile on his God's face for the Sun never sets and the stars always shine as he sets about to write his rhyme. It is the rhyme of time.

This Being again unfolding its power to the Sons of God bringing forth their imaginary wings of old, teaching man the way of the rose to unfold. Showing the way to the Cross on high, teaching him however nigh. The Host in White that work by day and night are ever present and at his side. That all nature and the elements are as real to him as an unfurled sail in a seaman's life. For the storm he creates is his to bid its presence or to go. His life he knows he uses to go to and fro. For he who reads these lines of mine shall think me silly or know the Divine.

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FOUR ELEMENTS – I

The four elements are said to be the Earth, Air, Fire, and Water of the Wise – that is to say, four types of activity. They are represented in the notation of esoteric science by four different types of triangle.

Fire is represented by a triangle point upwards; Air by a similar triangle with a bar across it, thus indicating that Air may be esteemed as akin in nature to Fire, but denser.

In fact, we might call Air – negative Fire; or Fire – positive Air.

Water is represented by a triangle point downwards, and Earth by the same triangle with a bar across it; and to these two symbols the same principles apply as to their predecessors.

Consider the Fire triangle as representing unconditioned force, and the Air triangle as representing conditioned force, the Earth triangle as representing totally inert form and the Water triangle as representing an active type of form; this is another mode of classification.

In ancient myths the air or space-god is parent of the sun, celestial fire, and water is the matrix of earth. This comes out clearly on the Central Pillar on the Tree of Life, where Kether, space, overshadows Tiphareth, the sun-center; and the watery Yesod the moon-center, overshadows the earthy Malkuth.

The First Matter is said to be four, because it is expressed as the four elements: Fire, Water, Air and Earth. These are really subtle, invisible entities, and should not be understood to signify anything limited to the physical plane.

The four “elements” are really not elements as science recognizes them. They are rather principles of nature or the fundamental manifestation of nature.

Matter manifests in four principle expressions, and these are called principles.

An element of matter is the smallest particle of the ultimate form of matter, and the four represent four phases of matter.

For example, the four elements enter into the fruit of an orange. Fire and air enter the top, and water and earth (diluted chemicals) enter the roots. Together they join to form the fruit which succeeds the bridal bloom. Also lemons.

Paracelsus believed that each of the four primary elements known to the ancients as Fire, Water, Air and Earth, consisted of a subtle, vaporous principle, and a gross corporeal substance.

The term elements has been applied to the lower, or physical, phases of these four primary principles, and the name elemental essences to their corresponding invisible, spiritual constitutions.

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Minerals, plants, animals, and men live in a world composed of the gross side of these four elements, and from various combinations of them construct their living organisms.

If we analyze this material point at which all life starts, we shall find it to consist of a clear structureless, jelly-like substance resembling albumen or white of egg. It is made of Carbon, Hydrogen, Oxygen, and Nitrogen. Its name is protoplasm. And it is not only the structural unit with which all living bodies start in life, but with which they are subsequently built up. Protoplasm, simple or nucleated, is the formal basis of all life. It is the clay of the Potter. (The foregoing is quoted from the opinions of three writers on the subject.)

Paracelsus spoke of flesh as two kinds. The first was that which we have all inherited from Adam, the visible and corporeal flesh. The second was that which had not descended from Adam, and being more attenuated, was not subject to the limitations of the former.

Storms: (Thumbnail science)

The heat of the sun warms the air at earth level.

As the warm air rises, it carries moisture with it.

The moisture-laden air expands and gets colder as it rises, and becomes visible as a cloud.

Drops of water form within the cloud.

As these drops are swept upward by the rising air, they become heavier and finally fall as the first large raindrops.

The cloud empties its moisture content as rain.

Positive and negative electrical charges accumulate in clouds to cause lightning.

The Four Elements in Man:

In common life, it is the animal spirits which give trouble in fire signs;

the habits and moods in water signs;

the lack of aspiration and breadth of interest in earth;

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and the lack of common sense and perspective in air.

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In Physics –

Fire: The fiery quality is the magnetic virtue of a substance. Fire particles are tetrahedral, the simplest, and hence the lightest solid.

Water: The water quality is its ductability. Its particles are ecosahedral (reverse reason from fire).

Air: The airy quality is conductivity; Air particles are octahedral (between fire and water.)

Earth: The earthy quality is weight and hardness. Earth particles being cubical; the solid of greatest stability.

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The first three are spiritual forms of pure energy. They crystallize out in a fourth element called earth. Tau.

The water element of the ancient philosophers has been metamorphosed into the hydrogen of modern science; the air has become oxygen; the fire, nitrogen; the earth, carbon.

The senses – From Yoga philosophy we learn that fire is the subtle principle of touch, and earth the subtle principle of smell.

As properties – Each principle has also a characteristic property. The property of fire is expansion; that of water is contraction; that of air is locomotion; and that of earth is cohesion. Every principle has also a characteristic taste quality. Fire is hot and pungent; water is cool, astringent, bitter; air is acid, sour and sharp; earth is sweet.

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In Cabala –

I	Fire	Light	Wands	Staff	TO WILL
H	Water		Cups		TO KNOW
V	Air		Swords		TO DARE
H	Earth	Food	Pentacles – talisman		TO BE SILENT

The Four Elements symbolizing forces that rule the earth:

Fire: Power of command. Government. UNITY

Water: Offering. The priesthood. BEAUTY OR MERCY

Air: Discernment. Meting out justice. Military. TRUTH

Earth: Material forces. Intellectual activity. GOODNESS

The four elements are of Light, Airiness, Fluidity, and Solidity.

Fire flowers in children and creations. Sunshine and affect. CHILD.

Water flowers in seed of Life (emotional, or sexual fulfillment) PURIFIED SOUL.

Air flowers in mental maturity, and Christ, and man. MAN.

Earth flowers in agricultural fruits, and all material things. TREE OF LIFE.

Quintessence

Man is a microcosm, or little world, because he is an extract from all the stars and planets, the earth and the elements -- so he is their quintessence.

The four elements are the universal world, and from these man is constituted – then is he the fifth, or quintessence, beyond the four elements out of which he has been extracted as a nucleus.

Quintessence is the pure, concentrated essence of a substance – the most perfect embodiment of something. (A conglomeration of “things” is nothing; but out of the nameless “nothings”, something can be made.)

The alchemical symbol for Quintessence is



“God took the body out of which He built up man from those things which He created from nothingness into something. That mass was the extract of all creatures in heaven and earth, just as if one should extract the Soul or spirit, and should take that spirit or that body.

“For example, man consists of flesh and blood, and besides that of a Soul, which is the man, much more subtle than the former.

“In this manner, from all creatures, all elements, all stars in heaven and earth, all properties, essences, and natures, that was extracted which was most subtle and most excellent in all, and this was united into one mass.

“From this mass, man was afterwards made. Hence man is now a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the elements; and so he is their quintessence.

“The four elements are the universal world, and from these man is constituted. In number, therefore, he is fifth, that is, fifth or quintessence, beyond the four elements out of which he has been extracted as a nucleus.

“But between the macrocosm and the microcosm this difference occurs, that the form, image, species, and substance of man are diverse therefrom. In man the earth is the flesh, the water is blood, fire is the heat thereof, and air is the balsam.

“These properties have not been changed, but only the substance of the body. So man is man, not a world, yet made from the world, made in the likeness, not of the world, but of God. Yet man

comprises in himself all the qualities of the world.

“Whence the Scripture rightly says we are dust and ashes, and into ashes we shall return; that is, although man, indeed is made in the image of God, and has flesh and blood, and is not

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like the world, but more than the world, still, nevertheless, he is earth and dust and ashes. And he should lay this well to heart lest from his figure he should suffer himself to be led astray; but he should think what he has been, what he is now, and what hereafter he shall be.”

AKASHA (Cabala)

This same Quintessence is sometimes called Akasha.

Only a small proportion of the existing mind-stuff of the universe is organized into the brains and nervous systems of sentient creatures. The vast mass of what we call mind-stuff is free-moving upon what occultists call the astral plane, organized into forms within itself, but not necessarily attached to matter.

Out of this mind-stuff are formed the moulds of all forms; and within these moulds are built up the framework of etheric stresses that function in the sphere of Yesod, and within which are held the molecules of matter which form the body of manifestation on the physical plane.

Normally these forms are built by the cosmic consciousness expressed as natural forces, functioning each according to its nature; but as consciousness began to develop in the creatures of the Creator, it exercised its function upon the astral mind-stuff, which was amenable to the influences of consciousness.

Yesod or “Foundation” is the sphere of that peculiar substance, partaking of the nature of both mind and matter, which is called the Ether of the Wise, the Akasha, or the Astral Light.

It is not the same as the ether of the physicists, which is the fire element of the Sphere of Malkuth, “the world” but is to that ether what that ether is to dense matter; it is the basis of the phenomena which the physicist attributes to his empirical ether. The Aether of the Wise might be called the root of the ether of physics.

The four elements of the ancients find their explanation in a fifth, the Aether, as initiates have always maintained. For any four visible states always have their root in a fifth, an invisible state. (As the four Worlds have their root behind the Veils of the Unmanifest.) Only by assigning certain attributes deduced from the manifest four as being essential to the prime cause, do we arrive at understanding of the nature of the four. So in Yesod we find the unmanifest fifth of the four elements of Malkuth, the fire of the ancients answering to the ether of the moderns, and earth to solid; water to liquid; and air to gaseous states of matter.

Yesod or Foundation too is the receptacle of all emanations from above, and the only transmitter of these emanations to the physical plane. Its function is to purify the emanation, to prove and correct them. Here too are carried out operations for correcting the sphere of dense matter. Aether is the framework of matter and the vehicle of the life-forces, and only through manipulation of it can matters or designs of earth be worked upon.

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THE FOUR ELEMENTS — III

Fire

Of the allegory of fire, let us say that the torment of your mind, the crying aloud of your conscience, the torture of your soul's conviction as related to your sinful acts, constitutes the fire of hell and purgatory.

The Voice of God, or the Cosmic Mind within you, decrying and chastising you when you have done wrong, is the fire of God or the fire of the heavens consuming your sin, purifying your Soul, purging your mind and refining your nature.

Such hell-fire and such flames of purgatory are experienced here and now.

Burn out the dross of selfishness, in order to become simple as children.

Adam quality or condition of the person, called "red dust", is just matter of God, as is food.

Fire on the altar is fire in one's own self burning flesh. Flesh is conscience. We judge ourselves. Every night at the altar of SELF, offer up sacrifice.

Magnesium, sulphur and phosphorous are a trinity.

Let us burn the chaff with a fire that never goes out in our own body temples. Let us put all our faults on the brazier and burn them away. Then let us turn our backs on that, and offer up the tenth now, the tithes – the best of our hopes. Then the other 9 parts are ours.

FIRE is the womb of manifestation from which all things are brought forth. The Tree of Life is a symbolic diagram representing the “Son of a Woman” who is also “Son of Fire”, the Archetypal Man, or Grand Man, Architect of the Universe. In Masonry, Hiram Abiff, Master Builder; in Christianity, Logos, or Word.

The secret powers connected with the Serpent and the Anointed are fire, and all practical occultism has to do with right use of these fiery powers.

“Salvation is of the Jews” – Judah, Leo, the serpent, fire, woman taming lion. The Tree is a diagram of the progressive stages in man’s mastery of fire. It shows the various relationships among the forms in which the One Fire manifests itself. To know the Tree thoroughly is to know secret of Cosmic Fire. To put knowledge into practice is true goal of all human endeavor.

The only true Light is of God, and can only survive through acknowledging the Sun as its Source. “Thou shalt have no other gods before Me”....not home, job, teacher, lover, child, goods, or social traditions, or family memories.

In one place is written a seeming inconsistency: “For the Lord thy God is a consuming Fire. And again, ye that cleave unto the Lord your God are alive every one of you this day.” (For He only consumes that which is of lower vibration.)

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It has been affirmed by the Companions that there exists a sort of fire which is stronger than other fire, and the one consumes and annihilates the other. To pierce into the mystery of the holy unity of

God, consider the flame, as it rises from a burning coal or candle.

There must be material substance from which the flame rises. In the flame itself may be seen two lights; the one white and glowing, the other black, or blue. Of the two, the white light is the higher and rises unwavering. Underneath is the blue or black light upon which the other rests as on a support. The two are conjoined, the white reposing upon the throne of the black.

The blue or black base is connected to something beneath which feeds and makes it cling to the white light above. The lower light, at times black or blue or red, serves to link the white light above it with the material substance below to which it is bound, and by which it is kindled. This lower light devours whatever comes near, but the white light above neither consumes nor demolishes, nor does it ever change.

Fire is an agent of purging, purification, and regeneration, and has the highest of all rates of vibration: being more mysterious in origin and nature, it was sometimes called the "eye of God". By the use of high rates of vibrations we can change many things. Fire is a great changer, solvent, or modifier of things in nature. In burning solids, it transforms their chemical elements into gas, which passes off in invisible fumes.

Fire is visible and invisible, discernible and indiscernible – a spiritual, ethereal flame manifesting through a material, substantial flame.

The Soul, or vital principle, is fire, and the finer spiritual principle is light. These are said to come from above to indicate the alchemical idea that physical forms are in truth condensations of superphysical forces.

Fire is the most tenuous aspect of matter. Material particles being resistant and unresponsive in nature, only by working with elemental Fire can a response be obtained, and other elements in their turn influenced.

This Fire is a kind of over-state of matter with which only the most advanced physics has any acquaintance. A state of relationships, it might be called, rather than a thing itself.

The Fire of Malkuth is that subtle electro-magnetic aspect of matter which is the link with the processes of consciousness and life. Electrical phenomena corresponds to the element of Fire.

Fire signs confer the type of consciousness which affects the will-to-be, and which makes the man say "I am that I am". Out of the fire signs come the dynamic, directing idea.

Fire signs bring a tendency to too much emotional development, at expense of the other side of the nature. These soar high, but often fall equally low, and strain too greatly upward. The element of the wild irresponsible prophet, interested in lucky hits.

Meditation on Fire:

“O Fire, thou art a great crucible in whose nature all things are purged of their impurities and returned again to their simple and pristine state. The dross of sham drops from all that thou embracest and there is revealed the essence of the thing.”

1. The mystical, symbolical significance of fire is its process of purging, purification, and regeneration, that through the flames or the heat may come a newer, better, and higher form of revealed existence.
2. The body cannot be raised to a higher spiritual standard, or your consciousness raised to a higher degree of mystical or spiritual attainment, unless the body is gradually improved in its physical condition and the mind is also slowly and gradually developed in certain other ways.
3. The soul, in its process of evolution, through our several incarnations, brings into each new incarnation the memory of past ones which, in other words, is simply a mark showing the stage of development the soul-personality has attained in its journey.
4. The red corpuscles are cells with a nucleus. They are dual, having two distinct polarities. The nucleus is positive and the cell other than the nucleus is negative.
5. There is a connecting link between spirit in matter and the mind of man. In the beginning everything was created as the result of intelligence, and as man was created in the image of God, his mind has this certain power.

Fire is one of the most mystifying principals of nature. By “Principal” of nature we mean one of nature’s fundamental manifestations. The four fundamental manifestations of nature are air, earth, fire and water.

It is perhaps by fire that man has advanced himself to his present state more than through any one of the other manifestations. It is perhaps due to the fact that he has found it more simple to control

and direct, and has been able to apply it to his own needs more easily than the other manifestations of nature.

How far back man discovered how to make fire is not definitely known. It is generally believed that fire making existed as early as the second interglacial epoch or approximately 400,000 years ago.

There are many theories advanced as to how man first discovered fire. Some believe it came from smoldering volcanic embers which ignited dry leaves or grass near his habitat. Others believe it due to an accidental rubbing together of dry sticks in the use of his early implements or weapons, the friction igniting dry grass or leaves.

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Regardless of how he first discovered fire, or how he learned to make it, it must have been a difficult process to continue it, because throughout our mythologies and as far back as we can trace the customs and rituals of primitive peoples, we find every care and concern being shown the central fire of their community or tribe to prevent it from being extinguished. To have it extinguished was a calamity.

This great importance attached to fire evolved it into a form of social symbolism. Totem poles were erected in commemoration of the fire-god. Fire was placed in the graves to warm the dead.

The Calabrians take an oath by pinching flame between the fingers and swearing "By the light of God." Many primitive peoples, before partaking of a feast, threw morsels of the food into the fire to symbolize its purification before it was taken into their bodies.

To further indicate their recognition of fire as a symbol of purification and of purging and of regeneration, many primitive peoples, and some of our highly advanced early civilizations, built large temples in which a fire was made and kept perpetually burning as a symbol of the purity of God. The fire itself was not worshipped, but it was "a sign from heaven" that as fire changed the form and substance of earthly things, so the gods or God can change man's nature and temperament.

And in constant attendance at this fire were a number of young girls selected because of their beauty, who were virgins, and who were known as the Vestal Virgins; they too were symbols of purity of thought and act. The place where these virgins were, and where the fire burned, was never defiled by any ungodly act or thought.

The source of fire the primitive people attributed to many things, and in fact even today there are Hindu sects that attribute the source of all fire on earth to the sun, and they declare that fire is the earthly form of heavenly light, the eternal and divine on earth. They believe that the life of all creatures is vital fire; so sacred is it to them that the breath of man's mortal body should not defile it by his breathing upon it.

THE FOUR ELEMENTS – IV

Water

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While the mystics worshipped water as a sacred Element, and always had a pool of water in each temple, and a large bowl of it on the altar, the uneducated called EA a god, and made him the god of the ocean, the deep, and ruler over all waters.

From this mystic interpretation came the use of water in christening and baptism, and of Holy Water in the churches.

The reason for this sound being used (EA, or “eh”), was because of its effect upon or power over the element of water in nature, and its power over the energy stored up in water.

The letter E was used as a symbol in the Avesta language to represent this power, or god. However, he was not intended to be worshipped as a deity, but a principle. Uneducated minds could not understand why mystics had alcoves in the Temples dedicated to certain principles, unless these were called gods. So they erected temples to them.

Water is a great solvent which consists of a dense fluid and a potential essence of fluidic nature. Elemental Water, or the Water of the Wise, is just plain protoplasm. Liquid is a state wherein particles move freely over each other.

The letter E (in the Avesta) took the sound and power of the combined letters of EA. This E sound as in “yet” was found to have power over, or effect upon, the water element in nature; because of its power over the energy stored up in water, the letter E was used in the Avesta to represent a god of water. This god was later called EA. The Babylonians built temples to the god EA, not understanding it as a principle, first intended.

Water signs tend toward realization of consciousness concerned with feelings and sensations, so imaginative force becomes perfected and made amenable to Spirit. They may be strangely attracted towards phenomenalism, seeking for signs and wonders and phenomena of the spiritist and self-styled magician, either pure deception or different from that which is being represented. They sometimes endeavor to investigate past lives, for water loves the past as fire loves the future.

Meditation on Water:

“O Water, thou art a flux in which the infinitesimal attributes of life are gathered and held in common bond. In the garment of thy nature the cells of all things which swim, crawl, creep, fly, or walk are clothed.”

Air

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“The element of the air was appointed for no other purpose than to be the abode of the other three, each to be conserved, as it were, within its close in the following way. The air encloses in itself every mortal thing, and shuts it off from what is immortal, as a wall divides a city from the fields. It strengthens the world and keeps it together, as a dam does a marsh. And just as there is nothing in an egg to one who looks at it from without, or outside the egg, which agrees with what is inside, so the sky is a shell dividing heaven and earth, just as the egg-shell separates the egg from what is outside it.

“The air, again, is like a skin in which is stored up a body, the whole world, to wit, and wherein the earth is contained and preserved. The air, then, is this sky, a skin, or eggshell, or wall, or mound, beyond which nothing can burst through, and within which nothing can break in. Moreover the air is breath, from which all draw their life. This is truly air itself, and puts forth the air which nourishes the four elements, and at the same time sustains the life of man. Without it none could live.

“Without this no element could advance, no wind could blow, no rain or snow could fall, no sun could shine, no summer could flourish, no water could flow, no earth could sustain. All this force proceeds from the air, and is attracted by the four elements.

“For as the lungs every moment inhale air, so does the earth, while the water and the fire each do the very same thing. That is a palpable error which lays it down that winds are caused by the air. They burst in upon us like poison, not as a means of life. The first element brings air, but fire gives the winds.”

By Theophrastus Paracelsus, 1493

Air is a gaseous state, in which the particles all try to get as far away from each other as possible, or to “diffuse”.

Elemental Air may be called the capacity to achieve the relationships described as Fire, and thus act as the vital principle of physical life; for only as matter has capacity for organization is organic substance possible

Air is twofold in nature – tangible atmosphere, and an intangible volatile substratum which may be termed spiritual air.

Scientifically speaking Air is really neither an element nor a compound, but a mixture.

Air is a substance and has weight. At ordinary temperatures and pressures it weighs about 1.2 ounces per cubic foot.

Air, piled up for many miles around the earth, exerts definite pressure upon the body.

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Air signs – establish expansion of consciousness through thought and mental forces, so the human being as a soul is seen apart and distinct from the animal or personal man. Consolidation of thinking, and through concentration as a thinker, flowering of wisdom which produces knowledge of God. The design of man's divinity is realized through the avenue of air signs.

They may express too great a devotion to intellectualism, resulting in a purely philosophical view of religion, and a tendency to regard all religiopsychological phenomena as subjects for rigid and abstract classification, whereas the soul is a living thing, which cannot be reduced to strict measurement or treated as purely static.

Meditation on Air:

“O air, thou art the positive effluence. On thy wings is borne Cosmic Consciousness. Within thy substance is the means by which matter becomes aware of itself and ultimately realizes Divine Unity. Thou art the eternal symbol of the invisible and all-pervading forces of the universe.”

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THE FOUR ELEMENTS – VI

Earth

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Earth is the end-result, or state of Earth, as coherence, with the completion of any given cycle. It is the state of a solid, wherein particles composing it adhere firmly to each other.

In earth a building of vehicle is completed, and the machinery of expression then becomes self-regulating. Here is achieved stability, and inertia.

Elemental Earth is inorganic matter.

The material plane is called the outward and visible sign of invisible etheric activity.

The forms of Yesod are no longer “dream-stuff”, for here they have picked up the material particles of Malkuth to embody their forms. The physical particles are built into the frame work of the systems of stresses through the form-giving faculty of Yesod.

Earth likewise has two essential parts – the lower being fixed, terreous, immobile; the higher, rarefied, mobile, and virtual.

Earth signs – call out a condition of consciousness connected with physical reality. Perfection of physical experience as the result of wise living is expressed in these signs.

They may exhibit too great a pragmatism, “good works” being regarded as the essential, while the inner life is neglected. The ideal of “common sense religion”, is allowed to expel the more delicate and profound aspect of the Ascent.

Meditation on Earth –

“O Earth, thou predominantly negative influence, all material form is thing offspring. No gem is so rare, no flower so exotic, no mountain peak so majestic that it can renounce thee as its mother, or fail to return again to thy bosom.”

THE FOUR ELEMENTS – VII

The Four Directions of Space

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In the Hebrew Old Testament, the right hand commonly denotes the south, as the left hand denotes the north. For they speak of the quarters of the world in respect of themselves, having their faces turned towards the East, their backs to the West, their right hands to the South, and their left to the North.

Thus Kedem, which signifies before, stands also for the East, and Achor, which signifies behind, marks out the West. Jamin, the right hand, is the south, and Shemot the left hand is the north.

Benjamin means, son of the right hand, or son of the south.

The Cube of Space give just the opposite directions, or north for the right, south for the left hand. This may be because of the inner nature of the spiritual exercise, or the opposite colors forming on the astral level.

Kedemah means “eastward” and Kedemoth: “beginnings”.

The four directions of Space or Creative powers of the Zodiac are: Aquarius, Matthew; Leo, Mark; Taurus, Luke; Scorpio, John.

The four directions of Space (Rosicrucian) –

EAST: is the first point on the horizon, and thus the most important point of direction. It was in the East that man first saw the Symbol of Life, and thus knew that God's Laws were mechanically and mathematically perfect.

The daily rising of the Sun with infinite exactness, after its period of transition from sunset to the dismal darkness of the North teaches man that life is continuous and immortal, rising again and again in the East.

Here is the new life begun. Hence comes forth the Glory of God, which is of God. Here one seeks that Dawn of Illumination and Divine Resurrection, from the dismal darkness of the North, that will make them free from the superstitions of dark, ignorance and the fears of night, (evil).

The East is always respected and saluted as the place of Divine Illumination and Resurrection, and must be so regarded at all times, never to be occupied in a lodge by the profane (that is, unilluminated or uninitiated, or the unworthy).

SOUTH: is that point where the Sun, source of illumination, shines in the greatest glory and strength, and finds the culmination of its ascendance in the realm of Heaven (spirituality). Here is where the Divine Mind finds fullest (spiritual) expression, and is occupied in all

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Lodges by the Chaplain, the spiritual representative of God in His Temple. From the South come works of prayer and holy blessings in all matters of work and service to God and man.

WEST: here the Sun of life slowly resigns itself to the close of its journey, and in radiant splendor, goes to rest in the "arms of the Mother" (peace and quiet). The West is that point where the aspirant seeks peace and rest, attunement with the Cosmic through silent prayer and meditation. Here the Mother awaits the coming of her children to welcome them ever to rest and tarry in communion with God.

NORTH: is the place where the Sun sheds not its glorious Light. It is the abyss of evil, the valley of death (stagnation), the realm of darkness (ignorance), the force of night (evil). It is the place from which one desires to come forth, and thus where the Seeker for Light (applicant) dwelleth, or entereth the Lodge to seek more.

THE FOUR ELEMENTS – VIII

Elementals or Nature Spirits

In ancient civilizations, Nature spirits were held in the highest esteem, and propitiatory offerings were made to them. Occasionally, as the result of atmospheric conditions, they became visible. Some believe the gods worshipped by the pagans were elementals, for some of these invisibles were believed to be of commanding stature and magnificent deportment.

According to Paracelsus, the invisible, spiritual counterpart of visible Nature (composed of the tenuous principles of the visible elements) is inhabited by a host of peculiar beings, to whom was given the name elementals, later termed Nature spirits. These inhabit worlds of their own, many resembling human beings in shape, but unknown to man, because his undeveloped senses were incapable of functioning beyond the limitations of the grosser elements.

They cannot be destroyed by the grosser elements, such as material fire, earth, air, or water, for they function in a rate of vibration higher than that of earthy substances. Being composed of only one element or principle (the ether in which they function), they have no immortal spirit and at death merely disintegrate back into the element from which they were originally individualized.

Each species moves only in the element to which it belongs, and neither of them can go out of its appropriate element, which is to them as the air is to us, or the water to fishes, and none of them can live in the element belonging to another class. To each his own element is transparent, invisible, and respirable, as the atmosphere is to us.

Gnomes or the pygmies belong to earth, the salamanders in fire, the nymphs in water, and the sylphs in air.

GNOMES evolve through the subjective ethereal body of Nature. These earth spirits work in an element so close in vibratory rate to the material earth, that they have immense power over its rocks and flora, and over the mineral elements in the human and animal kingdoms. Some, like the pygmies, work with the stones, gems, and metals, and are supposed to be the guardians of hidden treasures.

Besides the pygmies, there are other gnomes who are called tree and forest sprites.

When gnomes are laboring with animals their work is confined to the tissues corresponding with their own natures, and with the bones, which belong to the mineral kingdom.

Gnomes are of various sizes, most of them much smaller than human beings, though some of them have the power of changing their stature at will. This is because of the extreme mobility of the element in which they function. One must never betray them, but if their confidence is won, they are faithful friends.

Paracelsus said, "Man lives in the exterior elements, and the Elementals live in the interior elements."

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It is also said that gnomes and pygmies are usually ill-humored and cross; just as well to leave them alone, though sometimes they become very good friends of man, and may show him hidden treasures and mines.

UNDINES AND NYMPHS function in the invisible, spiritual essence called humid (or liquid) ether. In its vibratory rate this is close to the element water, so the undines are able to control to some degree the course and function of this fluid in Nature.

Beauty is their keynote, symmetry and grace, usually female in symbolism, as water. They are said to resemble the goddesses of Greek statuary; their work is with the vital essences and liquids in plants, animals, etc. They include water nymphs, mermaids, etc.

Are rather emotional, friendly to humans, and capable of assuming the appearance of normal humans and associating with men.

SALAMANDERS are the spirits of fire, who live in that attenuated, spiritual ether which is the invisible fire element of Nature. Without them material fire cannot exist, nor any spark given off to start a fire without the assistance of a salamander, who immediately appears evoked by friction.

Man is unable to communicate successfully with them owing to the fiery element in which they dwell, for all that comes into their presence is resolved to ashes. By special preparations of herbs and incense the vapors which arose were especially suited as a medium for their expression, who borrowing the ethereal effluvium from the incense smoke, were able to make their presence felt.

Salamanders are varied in size, appearance, and dignity. Some appeared visible as small balls of light, as fiery balls, or tongues of fire, running over the fields or peering into houses. It is sometimes said they are ugly, and it is best to have nothing to do with them.

They were strongest and most powerful of elementals, and could be dangerous. Sages were warned to keep away from them. They work through the emotional nature by means of body heat, liver and blood stream. They influence fiery or tempestuous temperament.

SYLPHS OR SYLVANS lived in the element of air, not the natural atmosphere, but the invisible, intangible, spiritual medium - an ethereal substance similar in composition to our atmosphere, but far more subtle. The air is used by them as the water or sea to us.

They modeled snowflakes and gathered clouds, with the help of undines. They live among the clouds and on the tops of mountains. They have all the senses in much greater perfection, as the air is purer. They are the highest of the elementals, their element being of the highest vibratory rate.

They are the fairies and elves, mirthful, changeable, and eccentric. They labor with the gases of the human body and indirectly with the nervous system, where their inconsistency

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appears. They are nomadic, invisible but ever-present powers in the intelligent activity of the universe, are said to be of an agreeable nature, but their friendship cannot be relied upon.

Their leader is named Paralda, who dwells on the highest mountain of the earth.

Leader of the salamanders is a flaming spirit called Djinn. (to be avoided)

Rules of the undines is Necksa, whom is loved and honored.

Gnomes have a revered king called Gob (hence goblins).

ELEMENTALS are subhuman in their rational intelligence, but from their functions – limited to one element – has resulted a specialized type of intelligence far ahead of man in those lines of research peculiar to the element in which they exist.

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Book of Alchemy
Chapter 13

Angels as seen from the theological point of view. Because angels are considered spirits we cannot see with the human eye as they really are, so to say, but they have at times assumed bodies and appeared to man, and at such times the beauty of their outward appearance and a seeming of the various colors as testified to indicate their innate glory, dignity, power and splendor.

For even though they are considered unseeable and also acknowledged seen, brings to mind all that is pure, bright and holy, for when we meditate on these heavenly spirits we are reminded of our Father's Love who sent His angels to guide and guard us, as it says in the Bible, in our battle with the enemies of salvation.

The name **angel** in its widest meaning is applied to all those spirits whom God has created without designating them to any particular path or physical world as our souls were, to the union with the body.

These, of course, are complete spiritual substances which had their virtue tried, and some of them revolted against their Creator and were cast down, for these were those designated as the demons or fallen angels and they still seem to have retained certain levels of rank with Lucifer or Beelzebub as their prince and seek to bring to their own level the beings from God. For the Testament reveals that even Jesus was not exempt from this.

Thus, it was we had the other angels which remained faithful to God, who blessed them and confirmed them in grace and bestowed upon them the glory and happiness of celestial realms (heaven). Those are the good angels, the bright and Holy Spirits that stand about the throne of the Father and they offer praise, honor and benediction to God and those whom serve him.

The name most frequently given to angels is **messenger**; in Hebrew, Mal-ak; in Greek, Angelos, and rendered in the Vulgate as angels. Like the word "apostle", the name denotes an office, not a nature. St. Augustine says "you ask the name of this nature, it is spirit, and you seek to know its office, it is an angel."

There are three angels that have proper names which are accepted in Catholic writings – Gabriel, Michael and Raphael. Other names were considered uncertain and were rejected by Pope Zachary in

the Roman Synod of 745 AD.

The belief in angels flourished among the Jews from the most ancient times and among Christians until certain reformed sects rejected the invocation of saints and gradually the angels became less remembered though not intentionally so, perhaps.

There are many references to angles in the Holy Scriptures and angels are represented as personal beings endowed with the understanding and will that is gifted with true personality, not a divine emanation or mere powers or ideas of deity.

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The belief in angels is common to almost all nations of the world and is a constant universal tradition of almost all people. St. Paul says “in God all things are created in heaven and on earth, visible and invisible, whether thrones, dominions or principalities or authorities.” The New English Bible quotes the same passage – Corinthians 1:16 also, “the invisible order of thrones.”

Theologians accept three hierarchies of angels, each of which is divided into three orders or groups or choirs. The first hierarchy consisting of the Seraphim, Cherubim and Thrones. The second of Dominions, Virtues and Powers. The third of Principalities, Archangels and Angels. Thus, a total of nine orders according to tradition.

Within the scope of these, some are called assisting angels at the Throne of God and other ministering angels unto other creatures. It is felt that an angel may perform services for Raphael in ministering to the son of Tabias who said he was one of the seven who stood before the Throne of God. The Scripture says “Thou hast made man a little less than the angels.” This, of course, is to explain that angels are pure spirit where man is composed of spirit and matter.

Angels are most generally accepted to be pure intelligence devoid of any kind of body, though some have disputed this they say they have bodies and others compromised, calling angels corporeal and composite *in comparison* with God who alone is absolutely Simple.

These angels are called incorruptible and immortal for death consists of the separation of soul and body. They could cease to be only by animation through the omnipotence of God, for the angels can pass or move with lightning speed from one spot or place to another.

The angels are described as being able to speak to one another and to man. They sing God's praise, the praises of joy and Thanksgiving, just as Paul says "are they all not ministering spirits sent to minister to those who shall receive inheritance of salvation?" The Christian churches accept that each man individually has a guardian angel, for our Lord says "their angels always see the face of my Father which is in Heaven." Some persons also feel that nations, kingdoms and provinces have special angels assigned to watch over them while others believe he divided the earth into nations corresponding to the number of his angels but since there are tens of thousands of angels this would require further definition.

St. Thomas said "all corporeal substances are ruled by angels." In Cardinal Neuman's poetic thoughts goes thus: "every breath of air and ray of light and heat, and every beautiful prospect, is as it were the skirts of their garments, the waving of the robes, of those whose faces see, those in the face of heaven."

The Catholic Church does not worship angels as God but assigns to them a reverence and honor that man may secure the help and intercession of these Holy Spirits.

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The ministry of angels according to the Catholic Scriptures is plainly to protect the just, to inspire holy thoughts, to defend from danger, to heal, to pray for and console mankind, and to escort him at last to heaven.

"He hath given his angels charge over thee, to guide thee, in all thy ways."

Let us now take a good look at the parallel teachings of the old mystics and the reality of these things as they really are.

The word "angel" means a messenger, a "bringer of tidings". Mention of the angels and of their office as "messengers and ministers from God" is so frequent in the Scriptures that belief in their existence is embedded in the Christian tradition.

In this tradition, the angelic host is divided into three tiers, or hierarchies, and each of these is in turn divided into three choirs. The most commonly accepted division and order of the angelic host is that established by Pseudo-Dionysius the Areopagite, as follows:

First Hierarchy: Seraphim, Cherubim, Thrones

Second Hierarchy: Dominations, Virtues, Power

Third Hierarchy: Princedoms, Archangels, Angels

In the First Hierarchy, the Seraphim are absorbed in perpetual love and adoration immediately around the throne of God. Seraphim, as representatives of Divine Love, are usually painted in red color and sometimes hold burning candles.

The Cherubim know God and worship Him. Cherubim, representing Divine Wisdom, are portrayed in golden yellow or in blue. They are sometimes shown holding books.

The Thrones sustain His Seat. Thrones represent Divine Justice. Frequently, they wear the robes of judges and carry the staff of authority in their hands. They are believed to receive their glory directly from God and to bestow it upon the Second Hierarchy.

The Second Hierarchy, composed of the Dominations, Virtues, and Powers, is made up of the regents and the governors of the stars and the elements. They, in turn, illuminate the Third Hierarchy with the glory which they have received.

Dominations are crowned, carry scepters, and sometimes orbs, as emblems of authority. They represent the Power of God.

Virtues carry white lilies, or sometimes red roses as symbols of Christ's Passion.

Powers are often dressed in full armor as victorious warriors against the hordes of evil devils.

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It is through the Third Hierarchy, the Princedoms, Archangels, and Angels, that the heavenly contact is maintained with the created universe and with man; for these are the executors of the Will of God. In relations to man, the Princedoms are the dispensers of the fate of nations; the Archangels are the warriors of heaven; the Angels are the guardians of the innocent and the just. Both Archangels and angels are the messengers of God to man.

In addition to the functions already listed, the angelic hosts act as the choristers of heaven.

ARCHANGELS

In spite of the fact that angels are almost universally represented in Renaissance art, only the archangels have assumed an individual form with definite character and attributes.

Revelation 8:2 mentions “the seven angels which stood before God”, but they are not acknowledged by name in the Church. Seven great angels are occasionally introduced as being in attendance at the Crucifixion, and in scenes of the Last Judgment. More often, they are used as decorative figures.

The four archangels mentioned in the Scriptures are Michael, Gabriel, Raphael, and Uriel. According to the Hebrew tradition, these four archangels sustain the throne of God. Of these four, only the first three are given distinct personalities and have been accorded the title of saint.

As heavenly messengers, guides, and protectors of the church militant on earth, their gracious beauty, divine powers, and lofty relations with mortal man have made them most prominent in Christian art.

ST. MICHAEL

The name of the Archangel Michael means “like unto God”. Christian tradition describes him as the Captain-General of the hosts of heaven, the Protector of the Jewish nation who became, after the Christian revelation, the Protector of the Church Militant in Christendom.

God has bestowed upon Michael many and great privileges. It is he who will sound the last trumpet at the general resurrection; “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.” (I Corinthians 15:52)

It is his office to receive the immortal spirits when they are released from death and to weigh them in a balance.

His office of Protector of the Hebrew nation led him to become the guardian of the redeemed in Christendom against his old adversary, the Prince of Hell.

The representations of St. Michael the Archangel in the Renaissance era were many. He is invariably depicted as young and beautiful, and most often clothed in a dazzling coat of mail with sword, spear, and shield. Resplendent wings rise from his shoulders. He sometimes wears a jeweled crown.

Most frequently, he is doing battle with Satan, who is represented as a serpent, dragon, or demon. This refers to the dramatic description in Revelation 12:7-9, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

When Michael is represented carrying scales, or balances, in his hand, he is acting in his office as the weigher of souls.

St. Michael frequently appears in Old Testament paintings, such as the Sacrifice of Isaac, Moses and the Burning Bush, with Joshua at Jericho, and at the Rebuking of David. He plays an important part in the legends of the Virgin, and it was Michael who was sent to announce to the Virgin her approaching death.

ST. GABRIEL

The Archangel Gabriel, together with Michael and Raphael, is given the title saint in the Christian Church. His name means "God is my strength". He is the guardian of the celestial treasury, the Angel of Redemption, and the Chief Messenger of God. It is in this latter office that he figures so prominently in the Christian tradition.

It is Gabriel who is sent to Daniel to announce the return of the Jews from their captivity. He foretells the birth of Samson in the likeness of a "man of God with the countenance of an angel" (Judges 13).

It is Gabriel who appears to Zacharias in the temple and tells him that his wife Elisabeth shall bear a son who shall be called John.

He is the Angel of the Annunciation: "And in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." (Luke 1:26-28)

As the Angel of the Annunciation, Gabriel usually bears in his hand a lily or a scepter; in the other he carries a scroll upon which is inscribed Ave Maria, Gratia Plena (Hail Mary, full of Grace).

In the earlier paintings of the Annunciation, Gabriel is usually shown as a majestic figure and richly robed. He wears a crown and bears a scepter to indicate sovereignty. His wings are large and many-colored. His right hand is extended in salutation and benediction. He is the principle figure, while the Virgin is represented as receiving the angel with the utmost submission and in deep humility.

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It is to be noted in representations of this scene after the fourteenth century that a change in the importance of the Virgin and Gabriel takes place. The Virgin becomes the more prominent person and the superior being. She is portrayed as the Queen of the Angels. Gabriel no longer carries the scepter, but he bears a lily as the symbol of the purity of the Virgin. He is usually shown kneeling with his hands folded on his breast.

ST. RAPHAEL

The Archangel Raphael, whose name means "the Medicine of God", is chief of the guardian angels and the guardian angel of all humanity. He is represented as the benign friend of those he serves. He is usually shown as the protector of Tobias on his journey to Gabael in Media; (See Tobias, the Old Testament in Section V). It is from this ancient Hebrew romance that the attributes of Raphael are gathered and portrayed. Raphael is the protector of the young and the innocent. Especially does he watch over and protect the pilgrim and the wayfarer.

He is usually pictured as a kind, mild, and loving person. His dress is that of a pilgrim or traveler: he wears sandals, and his hair is bound with a diadem. He carries a staff in his hand, and there is sometimes a gourd of water or a wallet slung to his belt.

When he is portrayed as a guardian spirit, however, he is richly dressed and a casket or wallet held by a golden belt is slung over his shoulder. He bears a sword in one hand, and the other is raised in the attitude of a warning gesture, as though to say, "Take heed."

Christian tradition relates that it was Raphael in his office of guardian angel, who appeared to the shepherds on Christmas night with the message: "Fear not: for behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10-11).

URIEL

Uriel is portrayed much less frequently than are Gabriel and Michael. The name Uriel signifies “the Light of God” and in Milton’s Paradise Lost, the archangel is represented as the regent of the Sun.

Early legend states that it was Uriel who, as ambassador of Christ, appeared to the disciples at Emmaus.

In art, Uriel is usually represented carrying a scroll and a book indicating his role as interpreter of judgments and prophecies.

* * * * *

The heart center of the man, the same 666 mentioned in the Testament, is taken as a number symbol for the radiant physical energy which is the outer vesture of the spiritual son. It loses its evil significance and the good is then represented by the son of Jehovah.

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Tipareth is the point symbolizing the ego center in the heart of man, for here we feel the influx of the Cosmic radiance. One thing that we must make sure of is we must not suppose it to be some power of our own.

“When we come to ourselves” we then come into direct communication with the Cosmic dynamo and recharge our batteries, so to speak, from the reservoir of the universal vital energy.

For as children of the spiritual son, which Tipareth represents, we began to live radiant, beautiful lives letting the universal Light manifest through us knowing we possess the sacred inheritance as sons of God, of ever increasing strength and knowledge which enables us to administer the perfect law at work in all things.

When we speak of the Son, we mean a central point. A Son is a condensation or vorticose center of universal electro-magnetic energy in the body. Even so is the heart a condensation of the power descending through the paths above it in the Tree of Life. So when you raise your hands and open yourselves up to the Father, with the force of the Father and the essence of his being coming through the crown chakra, while through the hands moves the electro-magnetic forces of the earth and this universe, thus centering and feeding our Son.

As a Son, as you radiate or diffuse its energy into the world system of which you at that time are to begin the gravitational center, so does the Ego Tiphareth fuse its power into the path below it. These paths correspond to the component elements of human personality and your students also become or fit into these paths.

As you become a primary being or synthesis of the world creation and the focal point in which you are concentrated, all Cosmic power is focused upon your centers. "Your World" exists being the True Self of yourself is its creating and sustaining center because that center is one with and inseparable from the originating principle of the whole, the Father on High and the seven lights before the Throne.

Thus you become the ageless wisdom, and its paraphrase is nothing the philosophical and scientific developments of these primary conceptions of man's true place in the Cosmic order. You are the Son.

The following might be called the ways of the mystic.

1. What man calls Self is but the body.
 2. The animal kingdom is more fully under the vital soul in that realm, yet in some highly evolved animals there is a degree of responsiveness to the higher, resulting in a personality variation.
 3. Thus, it is possible for the animal of man to develop into a higher state.
 4. The human personalities are as the upper surface of this same sea, a reflecting of the sky overhead and the glittering of the sky with the sun Light of the Christos.
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5. For all through many life waves of evolution, the guiding and directing impulse has been that of the higher soul. It is the continuous unbroken history of Adam.
 6. The son of my soul as a poet sang, the archetypal, creator Adam or the Christos is the son of the higher soul, present as a nucleus of every human soul, the very center of Self.
 7. The son inherits that which was gleaned and threshed out of the darkness for it is the combined efforts of wisdom and understanding of that which came before.

8. For when the child has grown and most of the hard work is done, then comes the marriage with the Father, for then has a person advanced in the life cycle or age, all sense of separateness is at an end.

At this time of life or state of development, no longer should the personality attribute itself to the ego powers which really have their origin in a higher level. For no longer is the son spending itself as a prodigal son of his substance in riotous living away from the Father. For that which was given him by the Father, no longer does the personality puff itself up with the pride of achievement which is not its own. For he is looking back and sees that that which he aspired to and considered not the source from which it came failed, but that which he sometimes was most bewildered in succeeded and was apparently a gift of God.

Then one day perhaps in his deepest depression and loneliness he catches a glimpse of the truth about the dweller in the heart and yearns to return despite his feelings of unworthiness and his failures in the light of his past and its wastefulness.

Yet even before we fully return to this presence, that central present son within, its power comes forth to meet us with its best gifts and instead of us losing our help, strength and power, instead of being treated as shameful runaways, we find our divine rights and all of our privileges fully restored, for it is the one reality that does it all.

Here we recognize the tie made by our Lord Jesus Christ and we learn that by turning to him and the true source of the son within, the true source of our powers, we are able to accomplish what we never can do so long as we suppose ourselves to be "on our own".

This is the secret "of the mighty work and miracles". Here in this state you have accepted man as the instrument – you, as the instrument of God.

In the Tarot, this is being the 6th Sephirah and it is reminiscent of the 666 in number of the beast of revelations, which is also the number of man, for 666 is a solar number representing man as a center of solar activity. The implication of evil comes when the solar power is materialized (as Rome was under Nero), through assumption of divinity and the use of the solar symbol to represent that false mockery of the true divinity usurping the divine powers for evil deeds.

For all of a sudden there comes a clearing, and we realize that from the first breath of individualization when it passed over the expanse of the true supreme center. Here before that, in it could be seen the ripple of a smile of the original nomads, those whom had not been

formed into groups of nations or they were just wandering children. They had no origin, no family, no ties but all those were moving toward the child born of woman.

But since Christ was born and created to grow and died, everything has continued in motion because he has not yet attained the fullness of his form.

He has not gathered about him the last folds of the garment of the flesh, the love woven for him by his faithful. The mystical Christ has not reached the peak of his growth, therefore the full becoming of the full Cosmic Christ, thus it is that we may say that the wandering ones, THEY ARE AND AT THE SAME TIME ARE BECOMING and it is in the continuation of this engendering lies the ultimate driving force behind all created activity.

For by the incarnation of the Christ which redeemed man, the very becoming of the universe too has been transformed. Christ is the tool of even the natural evolution of live beings evolving into the Holy.

Here we have the truth that makes free the divinely prepared cure for the faithful, but ardently moved minds that suffer because they cannot reconcile in themselves two almost equally imperative vital impulses – faith in the world and faith in God. One might say that they were wrestling with the angels, but we are not, however, simply being nursed and rocked and suckled by Mother Earth. Like children who have grown up we must learn to work by ourselves and give active help to the Mother who bore us. If we then make up our minds to accept whole-heartedly the manifestation of divine will registered in the laws of nature, our obedience must make us throw ourselves into a positive effort. Our cult of passivity must ultimately be transformed into a passion for work. What we now see we have to do is not simply to go forward in the human task but in some way to bring Christ to completion. We must therefore devote ourselves with still more ardor, even in the natural domain to the cultivation of the world.

For the revelation of the Cosmic Christ has made our hearts more vividly conscious of how much we are bound up with our contact with things.

Now it is with added urgency that there echoes in our ears the voice that calls us, that summons us to master the secrets and the energies of the universe and to dominate them.

IF THE KINGDOM OF GOD IS TO COME ABOUT, MAN MUST WIN THE SOVEREIGNTY OF EARTH.

To establish and to bring forth in simple manner the truth of this statement, it would not be essential to define an exactness of the worlds progress towards perfection whether it be natural or achieved through human skill or through alchemical processes regardless; but that which you contribute to the pulsation of Christ since the eminent progress has been made of the natural soul of the Cosmos. Since the Cosmos is centered in Christ, it must be accepted as proof that in one way or another collaboration with the development of the Cosmos holds a central and primary duty of the Christians

and it is in this movement that nature grows in beauty and the body of Christ reaches its full development.

It is the position, the duty of the teacher and master to raise his consciousness to a level above that of humanity and become aware of the great truths not perceived by ordinary people. The perception of these truths also arouses in one who recognizes them the desire to impart them to others.

Those who know these truths are conscious teachers of the higher Self transmitting to their contemporaries and to posterity what they have themselves experienced. These are the leaders of the new age. It is in this way that we correlate our work with the hosts and make ourselves more accessible to the divine hierarchy, for to become a full master and teacher of the realm means to be a Prime Cause of the actions of man and his relations AND THE NATURE AND PERSONALITY OF THE REBORN EARTH.

In the following or last section of this chapter I have placed material which you will find interesting that carries the Masonic connotations and relations and it is worthy of a place in the pages of these truths.

The Allusion of the Ritual is obviously to the four Worlds of the Kabbalah. The 10 Spheres of the Briah world proceed from Malkuth, the last of the 10 emanations. The 10 spheres of the world Yezirah from Malkuth of Briah; and the 10 of the world Assiah from Malkuth of Yezirah.

Of colors, **black** is Earth; **white** the Water; **blue** the Air and **red** the fire, wherein also are involved very great secrets and mysteries.

The apparatus employed in The Great Work consists of the Moist bath, the Dry bath, the Vases of Nature and Art, the bowl of oak, lutum sapientiae, the Seal of Hermes, the tube, the physical lamp, and the iron rod.

The work is perfected in 17 philosophical months, according to the mixture of the ingredients. The benefits reaped from it are of two kinds – one affecting the soul, and the other the body. The former consist in knowing God, Nature and ourself; and those to the body are wealth and health.

The Initiate traverses Heaven and Earth. Heaven is the World manifest to the Intelligence, subdivided into Paradise and Hell; Earth is the World manifest to the Senses, also subdivided into the Celestial and that of the Elements.

There are sciences connected with each of these. The one is ordinary and common; the other, mystic and secret. The World cognizable by the Intellect has the Hermetic Theology and the Kabbalah; the Celestial Astrology; and that of the Elements.

The Ritual of the Degree of Kabbalistic and Hermetic Rose has these passages:

“The Sun, on entering each of his houses, should be received there by the four elements, which you must be careful to invite to accompany you, that they may aid you in your undertaking, for without them the House would be melancholy: wherefore you will give him to feast upon the four elements.

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“When he shall have visited his 12 houses, and seen you attentive there to receive him, you will become one of his chiefest favorites, and he will allow you to share all his gifts. Matter will then no longer have power over you; you will be no longer a dweller on the earth; but after certain periods you will give back to it a body which is its own, to take in its stead one altogether Spiritual. Matter is then deemed to be dead to the world.

“Therefore, it must be revived and made to be born again from its ashes, which you will effect by virtue of the vegetation of the Tree of Life, represented to us by the branch of acacia. Whoever shall learn to comprehend and execute this great work will know great things, but depart not from the center of the square and the compass to do this.

“Another Jewel is necessary for you, termed the Kabbalistic pantacle, which carries with it the power of commanding the spirits of the elements. It is necessary for you to know how to use it, and that you will learn by perseverance if you are lover of the science of the Sages.

“A great Black Eagle, the King of Birds, he alone can fire the Sun, material in its nature, that has no form, yet by its form develops color. The black is a complete harbinger of the work, changing color and assuming a natural form, out of which will emerge a brilliant Sun.

“The birth of the Sun is always announced by its Star, represented by the Blazing Star, which you will know by its fiery color; and it is followed in its course by the silvery luster of the Moon.”

ALCHEMY – BOOK II

Chapter 1

The Alchemy of the Priesthood

In this second half of this volume of alchemy, let me approach our subject as if I were a neophyte and perhaps only understood the literal meaning given in the dictionary of a word. And as we go through this part of the volume, let us remember this is not written for the alchemist or his instructions or for the Master's handbook. It is more for the purpose that the Masters might use it to give a

prospective Priest of his Order, that he might understand through gaining a feeling regarding the underlying principles which are often spoken of in books of metaphysics and related to, by many philosophers.

In fact, many principles of this more preponderous work in its real form are related to by the great Master Jesus Christ.

The story is told that a scientist while at work discovered by accident one day, while watching some crystals take on various different combinations of forms, groups of triangles, that they formed a circle instead of an indefinite group, and he realized that he had been thinking about some of the philosophical principles and in his mind had visualized a circle and wondered if they could form into a circle or other forms.

He immediately in his mind visualized a bird, and thinking that this might be a test as to the purity of thought of his mind and if he could hold it, he would have an answer to a great principle. Finally the crystals in drying on the glass grouped themselves into a mass that looked like a bird in flight.

After seeing the results of this rather crude but immediately responsive change in the crystals' grouping, he then visualized many other objects such as flowers, trees, and faces. Then he thought to himself, "I wonder if the figure of a human being can be transferred in such a means?" And so it was that he visualized a woman dressed in an old-style costume, and last of all a cross.

The results which he attained through this simple experiment, discovered as he did, convinced him that all crystals and all of the chemicals were brought together by the effect on them of the Divine Mind or lords of form, and further experiments were conducted.

Now the latest discovery, if one could call it so, is that not only of crystals, but the electrons which composed the atoms of the crystals are formed through mind control.

Our scientist friend learned later that if you leave crystals and chemical elements alone and do not try to control them by your thought, they will follow a universal law, and form themselves into the forms in which the Creator, or Universal Consciousness, intended.

Unfortunately he did not attempt to carry this finding of Universal Mind or Consciousness and how it affected all crystals, all electrons of matter of the universe, out in this same means.

We know there are two minds, or two manifestations should we say, of Universal Mind controlling all the elements in the universe.

First there is a Universal Consciousness of mind that will manifest through certain laws which were established in the beginning of Creation. These are what we call the immutable laws of the universe; those laws that are fixed in the Universal Consciousness of Creation. And whenever there is no interference or no special application of our attention to the Universal Consciousness, these laws are fulfilled by every element of matter that exists in this solar system.

It is true that there is a creative power of the mind of man which is a part of the Universal Creative Intelligence and Power and this mind power can affect elements of the universe by applying to man's own wish the function of these universal laws and making these elements obey.

The Spirit of god, His Personality, that is the Spirit He Creates, is such that the essence throughout the universe will form electrons automatically by cohesion in accordance with this original law and way which He created.

But let us look into the crystal ball of man's imagination and remember that man can exert his mind in such a way that the laws of the Creative Consciousness of the Creator can cause more electrons to be formed or to form in the spirit which he exudes around or within him, and this way he may create a number of new electrons with a different characteristic to have them associate with other electrons and to form the beginning of an atom which he knows not the content and characteristics of.

If a manmade atom has started to form, made by the Power and the Spirit and the Word given by God to man, which gives him his choice, and it is to manifest some particular particle of matter, then we have a new creation which might in some ways oppose the basic forms of Creation.

As man proceeds to use his creative mind in bringing together new electrons in the Spirit Essence around or in him, he is creating in the Spirit Essence electrons that nature or Divine Consciousness did not form. And perhaps with God's Intelligence he would not have formed.

In these processes of man, man takes on the full responsibility unto himself and the power of creating something not independent of the Cosmic, but independent of the cosmic form and plan. As man uses the creative powers of the Cosmic Mind and consciousness to create these electrons and is making them at a time or under a condition or form, group, determined by his own mind, these elements, these electrons created by him through his thought power, will have the substance of his intelligence interfere that was in his mind, in the mind of man who created them. And they take on a certain style and nature and causal reaction in accordance with and to the degree of human intelligence, instead of having only the Cosmic Intelligence, and therefore affect other elements around them.

Let us sum up this totally: the electrons thus formed by man may act differently and form a different manifestation in nature than do the electrons of the original Creation. They also may form in accordance with what the person who creates them has in mind.

This principle is one which we know which supports how the healing of man's body takes place by use of these laws under the impact of our use of His Will, and if it is an unnatural pattern which we are creating, it might be the cause of disease. For we have said that many things might be created within man's own body as well as outside.

Man can create new tissues, new bone and new blood in his body through the use of his mind, just as he can create new forms outside of his body by the proper bringing together of the electrons from the Spirit Essence.

This is a most surprising and startling discovery to man. It explains many of the wonders of miracles that have been performed in the past and opens up to this homosapien principle, man, a new field of investigation and scientific study which we hope our Priests will cogitate on and think on in their spare time.

No one can tell you how to use your mind to create things, but we can say this, that it is necessary to have in your mind very accurately and keenly a picture of exactly what you want to do, what you want to create and why, so that its moving function, if it has one, will also be seen and visualized by yourself.

The next step of course would be that you must have developed your will power by sitting in concentration, knowing that you will think only what you want to think by motivating, through will, creative power in you to manifest itself as you have predetermined and visualized. Some of these things are just natural mental power which you have used in other ways, but you would have to work with them step by step until you would have learned to use them as you would a set of carpenter's tools, with the same deftness.

One of the things that would be necessary for you to learn to use control of your mind, you would have to force out of your mind and out of your consciousness all the things that you did not want to occur and you would have to force out of your consciousness a beam of power as if you were mentally pushing it out of yourself toward whatever you expected to react, be it matter or another human being.

This is part of the sum total of simplicity and the magnificence of man which God the Father has created.

I believe with the foregoing introduction a Priest may see and know how fundamentally important it is that he keep himself and his mind pure, and the mind especially of the Teacher, where he is instructing his student in the ways of God's Creation.

If we also look at the above statement and some of the adverse things which people do even though they be Priests, we can readily understand some of the confusion created within the mind of the student and thus reap chaos where joy and happiness should abide.

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ALCHEMY BOOK II

Chapter 2

The transmutation of man is one of the most outstanding of all of the alchemist's jobs. This is the principal art of the Teacher or Master of the Works. The old, familiar statement of the transmutation of gold out of base metal is really a description of one of the most insignificant parts of the arts, and yet it is truly the most important work we can do.

The transmutation of man from his animal being into man, and then men into gods, is truly a powerfully significant part of our duty and is one of the main functions of this Order.

Due to the imperfect material and sometimes partly destroyed, it is truly a rebuilding job for us to accomplish. We sell short the idea of the lack of the need of the alchemic principles in the act of transmuting these beings into men and women with godlike qualities.

One of the difficult jobs of the creating of the rosy cross is not getting the rod and the staff into the consciousness of the student, but is getting the rose to open so that the body of man functions in accordance with the staff, and man's arms and actions function in accordance with the rod.

But the changing from the world of emotions in action to the world of feeling is one of the difficult things for most people to acquire and to **really** truly function yet, especially with their youthful zeal, which usually effervesces and overflows into the emotional activity. For it is easy enough to explain the exoteric meaning and use these things to operate these symbols. Yet it is the getting of the vehicle to function on a truly exoteric principle, for here we must experience, and only through experience can this difficult reality be taught. It is a principle that requires you using both the labor, and the play and worship of the animal, in order to get him to be conscious of the true world of God in which he is living.

The attaining of the philosopher's stone, that precious jewel which is the real work that will make these transmutations become realistic, is an accomplishment in which all Masters of the work may take spiritual pride of the Father's perfect creation which he has accomplished.

There are many ways in which things seep into the mind from without. Yet we could say that they are not truly seeping into the mind when we're thinking, but the body does not think. It has no resistance, particularly to ideas. Therefore, it is receptive to all that is impinged upon it. The sounds, though we do not hear them, the atmospheric pressure, although we may not feel it, the change of light intensity, although we may not even really perceive it. For the change in radiation in the air causes a change in the density of the body, and therefore, builds up certain new sensitivity levels which cause us to be what is called super-sensitive in certain areas.

Races of men have certain music which they feel attracted to and to which their minds feel that it fills their needs. Such things as psychedelic music, a race may say, fills a need. It is constructive through its destructive action. Some races are attracted to a more finely attuned music, which is closer to what we might call the harmony of the spheres in vibration. I think a higher level of vibration cannot stand the psychedelic music or beat notes.

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The human animal, man, has a rhythm to its bulk which derives a pulse which moves from one side of the body to the other about 16 pulses a second. The movie film, or movie machine which uses the film, exposes frames of pictures. In other words, one picture is one frame on the movie film at the speed of 32 frames per second, double the number of that of the impulse of the body. Therefore, its perception is not physically and consciously noted, even though we are seeing each of those frames upon the screen. Due to the point that we have a male and female side to our body so to speak, the beat moving from one side of the body to the other is a flow of magnetism from one polarity to another. But this beat really comes from without and within simultaneously, raising the heartbeat, and one side feels the beat positively, and the other feels it negatively. When you change the beat of music you change the metabolism of the body and its electrical radiation. This flow, of course, in the body is electro-magnetism. The increase of beat of music generally increases the psychic reactions of the body, and some persons take advantage of that to increase the intensity of the pulse and thus are led to the use of psychedelic drugs to speed up their sensitivity because of the inner craving of a higher vibration.

I presume about now you are asking, what has this to do with alchemy. Well, my dear Masters of the Works, this is the vehicle. This is the automobile that you have got to retune and instruct this animal man how to run so that he may learn to travel out of his vehicle and also may carry a memory with him, which will be conveyed by the traces of the blood to his Soul, and he may then be able to fully function as a god man.

God created man in his perfect form. This form was the real form and the rightful term of God is real.

Remember this job you have to do is to remove the illusions of the outer form created by the internal activity of the real, and man's personal reaction to the real is the area where he makes his mistakes and sins.

Remember that no man can see his own face without the aid of his mirror. When the real steps out of its own center and looks at it, it is looking at real substance that has been formed by its own mind and memory into an unreal pattern.

For when man meets the dweller on the threshold, he is seeing what he has created which the vehicle did not accept because of its unreality, and this being he must get rid of.

Remember that every action is followed by a reaction, in making the transmutation of the animal into man. Remember that the in-going power, the soul energy is the medium between the center and the periphery, between the spirit and nature, between God and nature; and that as you are becoming both male and female, both within and without, the positive super being settles into a function of just being. For God did not want man to have preconceived ideas of what was good or not. Neither did He want him to try to determine what he would look like.

If we receive the true light and build up the spiritual body of man, we will take on a more godlike countenance, and therefore, the physical body will become closer to that of the vibration of heaven and the symbolic marriage of Christ. But it is not just an example. It can

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be truly realized, and this is what we are endeavoring to transmute the crudeness of the flesh into, and no longer follow the cycle of evolution, but to gain a greater realization of what you truly are in a universe unto yourself.

It is many times more difficult to remove an old error or what you have than to find a truth. For whenever there is a mold the supply will not fail if you, the alchemist, can help to create a better vacuum in the form to be filled through the natural substance.

You, as a Worker of the Works, must look about you and observe the natural phenomena of the cosmic world, such as the attributes of the moon, sun, the earth and its magnetism, the power of the Word, and the reality of Christ. Because you cannot produce pure and fine tissue and substance with impure thoughts, you must set the pattern. Therefore, you must have a purity of thought in your knowing of the substance which you are to build with.

In bringing about the transmutation of the crude unrefined flesh, we use many approaches, but basically we perform a sacrament of the cosmic confessional. We are truly performing a healing of a

body sick with illusions of our own creation, our students' creation. I would say the following are a set of rules which should be excellent to remember in pointing out the sins and transgressions, and these rules of thumb are a guidance for our action. We might call this the golden rules of health, spiritually and physically, because without a well body, we cannot have a spiritually well man.

1. Remember that 90% of man's body is mostly moisture or water of which it is composed.
2. Remember that the air you breathe is full of life force, and deep breathing, belly breathing, which removes many of the toxic poisons from the air on the lower chambers of the lungs is a necessity to make a life of good health and happiness.
3. The chemicals of man's body are known. The perfect physical body is where we have a perfect chemical uniting according to its perfect spiritual form.
4. Remember that it is things we like that cause our mouth to water, and we say we relish these foods. When we eat them they give us the most benefit as long as we do not take them in excess.
5. The body of man changes from hour to hour. Tissues are recharged. Cells are refilled or rebuilt, as we say. The cells of today are not the same as they were six months ago.
6. Remember that any 100% cure for a disease thus advertised is a fraud because nature and its proper functions and God are the only cures. Chemical medicine only helps nature to do its job.
7. To deny the body or condemn its normal functioning is spiritually wrong.
8. One may develop the taste for a good food, and thus supply the body with much needed elements. Yet eat for life's sake as well as your pleasure.
9. The more saliva of the mouth and chemicals that are mixed with the food in the mouth, the more easily will it be digested. Don't get in a hurry eating.
10. Reasonable quantities of food slowly chewed will give the same pleasure as hurriedly consumed larger quantities and will supply the body with all its needs.

11. Remember that the gastric juices of the stomach come in through the lining of the stomach, the same as perspiration through the pores of the skin. These functions are automatic functions and are of personal service to the body's perfect form. Don't eat when you are nervous or in a state of anticipation.

12. Three of the important elements of digestion in the stomach of the gastric juices is 2% hydrochloric acid, some pepsin and some retsin. You don't have to take these as a medicine, but you can meditate on the beauty of your stomach's work and be happy that you don't have to make the mixtures, and you'll have good digestion.

13. Remember that when the stomach is totally filled and distended to its limit, it will not receive food any longer. Your stomach will be forced to empty some of this in an undigested state into the upper intestine, and you will probably have some form of gas or indigestion as a result. In other words, you have eaten too much. This is as bad as not eating enough. Both are poor habits.

14. The periodicity of timing the rhythmic motion of man's organs in accordance with the rhythmic motion of the body hold sway in a harmonic motion with that of the universe. Digestion and eating should be a happy process, and then you will be taken with the joys and nature and LIVING. WE MIGHT SAY THESE ARE "DONT'S", BUT I SAY THEY ARE CONDITIONS.
 1. Don't eat foods which have an extreme chemical content such as vinegars and other elements with high differences, except in small quantities, to that of the natural body reactions.

 2. Don't go without sufficient water to drink between meals.

 3. Don't go without exercise of some kind. It's healthy. By this time I have a feeling that you are saying, "Well, I know this. What has this to do with alchemy?" And I am answering it by saying, you are mixing the potions in that man's universe.

Let us ramble a little bit about the things above we have said in a little more detail about the subject of health the renewal of man's physical body. Let us call it the philosophy of health.

Man's entire evolution as a race of beings is controlled by certain things. One of those we call environment. Another we call spiritual experience. Another is what he should experience in accordance with the age, the era in which he is living, and his deeds and debts, if he is to build a certain kind of body that is adapted to the age of his coming experience which will aid him in maintaining health, avoiding illusionary disease and the mental forgiveness and the spiritual forgiveness of his sins. As above, so below.

Remember that one may know the effect from the cause. You also may receive the idea of what the cause is from the effect. For this is the function of what you might call the feed back system in the human body. For the flaw in the human body demonstrates to the beings around him and to the alchemist in accordance with the consciousness, the nature of the flaw, or sin or error created in his functioning by his mind, and your mind may correct it.

It would be well for every alchemist in learning healing, it would be well for him to be well so that he could know that which is well, or that which was before being ill. In other words know a healthy body himself.

What then are the functions of the human body as healthy? For it is our desire that each being manifest physical health that the Divine SELF within our bodies may manifest to the highest degree so that we may truly see.

For this purpose it is absolutely necessary that the body must be healthy and free from disease. We may be reminded of that phrase, Physician heal thyself. For how if thine own body be ill can one set an example for others to follow? Nor can one expect to heal others when one is not in good health.

The subject of the greatest mystery is the source and nature of life itself. Life only manifests when there is action. The secondary mystery is that of disease and pain, which only manifests as a result of some violation of natural law. The first thing to do in bringing a man into Illumination is to discover what those violations of natural law he has and to correct the cause of his disease whatever their potency may be. Not as others would have it, not the treatment of the symptoms or the effect of such disease, but the answer that the Self will give you, and your alchemic understanding of life.

The causes may be easily perceived or may require deeper insight and study. This work on the cause is more to be conceived as fully non-physical, for certain physical applications can speed the manifestation of a healing and be appreciable in maintaining a physical healing, and will prepare him for a good illumination.

The work of the alchemist and the spiritual physician is a means of bringing about a permanent form of relief. The unconscious habits of thought and attitudes and actions are the causes which a spiritual physician may determine as a cause of each chronic physical condition, but some of these causes might be the effects of a karmic situation. A patient is often unsuspecting of the nature of the real cause of his suffering or sins. Therefore, one must sometimes be diplomatic and discreet, and well armed with understanding as well as a true love of people who do have imperfections.

A true worker of the Works is one who is a true physician and true priest, who is adequately equipped to give healing treatments and blessings, and this is why there is the existence of ill health because we lack the numbers in this world of true physicians and priests. Whereas remove the cause of the violations of natural law, then the true form of thought and action of life. Let us truly live as true Christians. The true medicine is the teaching of the true laws and their application, which will bring certain results, and this is called the treatment.

Let us not make a mistake as physicians and because a man has a complication of causes, try to remove all the causes at once or to give him the medicine, in other words the meditations, the ideas, that will remove these causes all at one time, because the mind of man then becomes confused, and his eye cannot be single. Therefore, his body cannot be full of light.

Think of yourself as a mental surgeon if necessary, if those things are too deep seated, and work on one thing at a time, and then you will find that slowly but surely your patient will lose his symptoms of his sins and one of these days that magic potion, the last one you apply, he will flower out in joy, happiness, and receive the illumination. But don't be fooled that it was that one potion that did the trick.

Be kind but firm as the Master said, but be kind by giving him a chance and his mind a chance to eliminate these things one at a time, so that he may feel his progress and not go into a state of confusion.

Remember you are the alchemist. You are building a new body with the full God force of the Word. If you perform your magic correctly without anxiety as to the results, you will have another worker for Christ.

God bless you.



Book of Alchemy