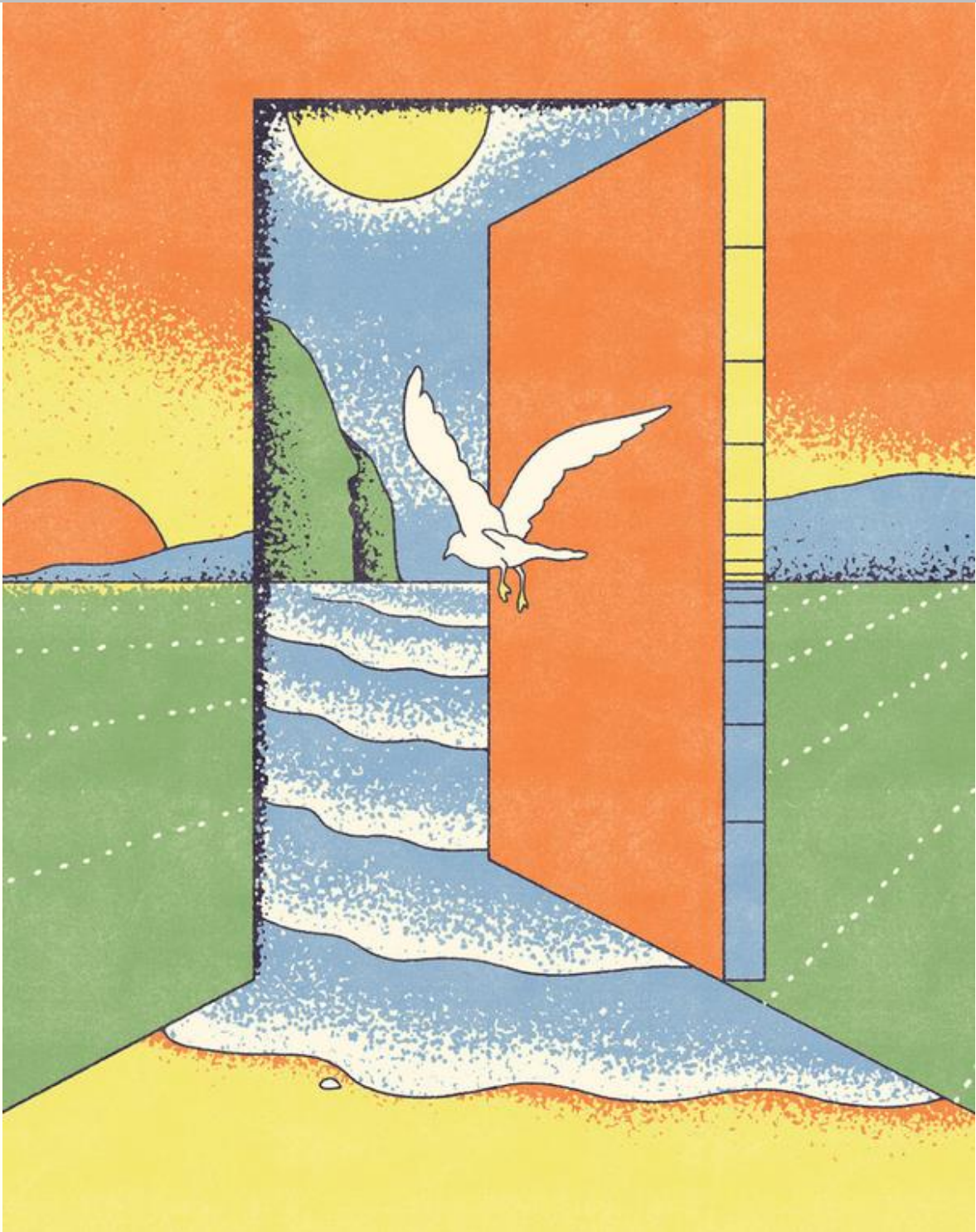


*Alchemy is the quintessence in  
Nature's highest correlations  
of powers and potencies*



## *Abstract and train of thoughts*

### **True alchemy is a noble philosophy, purely metaphysical.**

In the world of effects we live in, each entity is a triple synthesis of seven principles. 7  
Materialism is moral and spiritual blindness. Shall we let the blind lead the blind? 7  
Semi-exoteric Constitution of Man. 7

#### **Before Alchemy existed as a Science, its quintessence alone acted in Nature's correlations.**

The virtuous man can produce external, perceptible, phenomenal results by invoking Kriyashakti, his own inherent power of creative thought, and become a co-worker with Nature in her higher departments. 9

Like the lightning conductor that directs the electric fluid, the force of Kriyashakti conducts the quintessence of life and gives it direction; led haphazardly, it can kill; directed by the potency of human will and magnetic force, it can create according to a predetermined plan. 9

Thus the Sons of Light clothed themselves in the fabric of Darkness. 9

#### **Cosmogogenesis in a nutshell.**

The One of Plotinus is the Centre, which is everywhere; the Intellectual Principle is an unmoving Circle, its outward veil; when the hour strikes, the Circle becomes a Triangle, i.e., the potentiality of Spirit: the right line represents a metaphysical synthesis, the left a physical one. When the creative principle in Nature, issued from the rootless root of Absolute Existence, shall have made the horizontal line, that will be the moment of the awakening cosmic activity producing incessantly forms out of preexistent cosmic matter, and propelling the World Soul into circles of perpetual cosmic motion. Then the Sons of Light begin clothing themselves in the fabric of Darkness. 11

Poor alchemy! Star of the morning, daughter of the dawn, how fallen from thine high estate! That which once was, still is and forever shall be, even to the end of time. Words change and their meaning becomes quickly disfigured. But eternal ideas remain, and shall not pass away. 12

The ass' skin is congenial to the tastes of today's philosophicules and materialistic alchemists, who sacrifice the living soul for the dead form, than revering Princess-Nature in all her nakedness. 12

Modern chemistry has proved that there exists a relationship between metals, as to indicate not only a common source but an identical genesis. 13

**With so many would-be alchemists around, even Hermes himself would lose his way.**

Only High Initiates are able to unravel the jargon of Hermetic philosophers and divulge their secrets pertaining to all seven realms of nature. 14

To the practical alchemist, whose object is the production of wealth by the special rules of his art, studying their metaphysical basis was a secondary consideration; while the Sage, who had ascended to the plane of metaphysical contemplation, would reject the material objectives of these studies as unworthy of any further consideration. 15

The origin of alchemy is lost in the remotest antiquity of the Far East. The Chaldeans were only the heirs, first to antediluvian and later to the alchemy of the Egyptians. The Wisdom of the East no longer exists in the West; it died with the three Magi. 15

Hermes never was the name of a man, but a generic title, just as the term Neo-Platonist was used in former times, and Theosophist is being used in the present. Even in the time of Plato, Hermes was already identified with the Thoth of the Egyptians. Thoth-Hermes is simply the personification of the Voice of the sacerdotal caste of Egypt, the Voice of the Great Hierophants. 16

A pious missionary declared that alchemy was born in the garden planted in Eden on the side towards the East. 17

**Alchemy is as old as tradition itself.**

The Golden Fleece was a treatise written on animal skin, explaining how gold could be made by alchemical means. 17

There still remain underground a large number of such alchemical works, written on papyrus and buried with mummies, ten millennia old. The whole secret lies in the ability to recognise in such works what appears to be only a fairy tale, as in the golden fleece and the "romances" of the earlier Pharaohs. 18

Explicit instructions do not come from the sanctuaries of Egypt. Most are fractionally correct interpretations of the allegorical stories of the alchemical green, blue, and yellow dragons, and the rose tigers of the Chinese. 18

Alchemy was imported to Europe from China, transformed into Hermetic writings which were then fabricated by the old Greeks and the Arabs, and refabricated in the Middle Ages — now jumbled up and distorted beyond recognition. 19

**Let us now compare the Chinese alchemical system with the so-called Hermetic sciences and fragments thereof.**

The two objects of the Chinese system and the Hermetic sciences, in making gold and prolonging life, are identical. But the Eastern Adept-Initiates, despising gold and having a profound indifference for life, care very little about such selfish pursuits which, in most cases, are acts black art. 20

The third object of alchemy, i.e., transmutation, has been wholly neglected by Christian adepts who, being satisfied with their belief in the immortality of the soul, they never properly understood the meaning of this object. 20

The transmutation of the real alchemist is the occult process by which his debased nature and brute energy are conquered; and thus, ennobled by his highest intellectual faculties, his soul is infused into the spiritual dynamics of the Divine Will. 20

Esoterically speaking, when the human $\nabla$ , purified from all earthly pollutions, begins vibrating in unison with the Cosmic $\Delta$ , the Pythagorean Tetractys is formed in a living man.	20
The alchemy of the Middle Ages must not be confounded with that of antediluvian times.	23
Woe to those who seek to obtain magical powers for selfish ends and money-making under the cloak of alchemy.	23
Alchemy is a noble philosophy, purely metaphysical. The transmutation of base metals into gold was merely an allegory for freeing man of his ancestral evils and infirmities, by redeeming the flesh below and regenerating the soul above.	24
<b>The elixir of life is the ultimate essence of everything.</b>	
It is incorrect to think that there exists any special "powder of projection," or "philosopher's stone," or "elixir of life." The latter lurks in every flower, in every stone and mineral throughout the globe: it is the ultimate essence of everything on its way to higher and higher evolution. And as there is no good or evil, so there is neither "elixir of life" nor "elixir of death," nor poison as such, but all this is contained in one and the same Universal Essence, this or the other effect, or result, depending on the degree of its differentiations and various correlations. The light side of that Essence produces life, health, bliss, divine peace, and so forth; the dark side brings death, disease, sorrow, and strife. This is demonstrated by knowing the nature of the most deadly poisons; of some of them, even a large quantity will produce no ill effect, whereas a grain of the same poison will kill with the rapidity of lightning; yet, exactly the same grain, when altered by a certain combination, will heal.	24
<b>Seek not the secrets of nature in nature.</b>	
Know your self, first and foremost. The treasure of treasures lies in the innermost chamber of your heart, where the sunlight of truth shines with unfading glory.	25
In the dark age we live in, those daring to hold divergent opinions on religious, political, and social questions are treated as heretics, censored, proscribed, vilified, and ostracised.	26
As man (Microcosm) is a faithful reflection of the universe (Macrocosm), he is governed by the same laws which rule the greater. The occult forces of the universe can be known, in part, only by those who admit no invisible nature behind the model of the visible.	26
The sublime gift of God is concealed under a triple armour: body, soul, and spirit.	27
The Ineffable Name is a ray of Immaculate Light emerging from the fathomless Darkness by the power of Word or Logos, Divine Thought concealed. It is the Great Mystery of Creation and Salvation, ever Unknown and Unknowable.	27
The Name is Ineffable because non-existent. It permeates the Moon and Stars, yet It is different from the Moon and Stars. It is Deity Itself, but not "God."	27
How can those who are fools in nature, hope to profit from alchemical works — the timeless testimonies to creative powers of Nature?	28
Let the seeker of Truth be wary of things that are readily understood, especially mystical names and secret operations, for Truth lies hid in obscurity.	28
Pearls of Truth cannot be given to the profane; less so today than when the Apostles were advised not to cast pearls before swine.	28
Apart from the schools of the trans-Himalayan Adepts, there does not exist in the whole world one single work on alchemy written in clear and precise language that offers to the public at large a method which could be followed, as in the physical sciences.	28

When the enchanting books of Éliphas Lévi, the great French magus, have been read, re-read, and learnt by heart, how far are we advanced in practical occultism, or even in the understanding of the Kabbalist theories? 29

His style is poetical and quite charming. But what has he really taught us? Nothing, absolutely nothing — except, perhaps, his quaint wit and the exuberance of the French language. Not one single aspirant has become an Occultist by following the teaching of the French magus simply because, though Lévi evidently obtained his secrets from an Initiate, he never received the right to initiate others. 29

Neither the secrets of magic nor of occultism, nor of alchemy, can ever be revealed during the existence of the present race, which worships the golden calf with an ever increasing frenzy. 30

The stories about men, who allegedly produced gold from base metals for various kings in Europe, are way off the mark. 31

### **Roger Bacon defended his brother alchemists against the accusation of using a secret cryptography.**

Christianity owes no hatred to magic: human ignorance has ever stood in fear of the unknown. The Divine Science clothed herself with new hieroglyphics, dissimulated its labours, and created the jargon of alchemy — an enduring deception for the vulgar, yet a living language only for the true disciple of Hermes. 32

The cryptography of the Hebrew manuscripts of the Old Testament, and the books of Moses rendered them ten times more grotesque by the introduction of Masoretic points, and made them a sphinx-riddle for all. And as with the Bible, which has been made to say everything required of it except that which it really did say, thanks to the Masorah and the Fathers of the Church, so it is today with the Kabbalistic and alchemical texts. 33

## **Alchemy in a nutshell.**

### **Truth is mighty and will prevail.**

Like astrology, alchemy is no longer the pure and Divine Science of the schools of Thoth-Hermes of the first Egyptian Dynasties. 34

The real Zohar can be found in its entirety only in the Chaldean Book of Numbers, of which there exist today only two or three incomplete copies, which are in the possession of initiated rabbis. 34

The real mysteries, being too sacred to be profaned, were written down only for the use of a few adept-initiates. They were too dangerous to be trusted in the hands of those who were capable of misusing them. 35

The key to the jargon of the alchemists and to real meaning of the symbols and allegories of the Kabbalah is to be found in the Orient alone. 35

It is in the heart that God has placed the genius of women, because the works of this genius are all works of love. 36

## **Paracelsus on alchemy versus chemistry.**

### **The chemist imitates nature, the alchemist surpasses nature herself.**

Chemistry decomposes and recombines material substances, it purifies simple substances of foreign elements, but leaves the primitive elements unchanged. Alchemy changes the character of things, and raises them up into higher states of existence. 37

As all the powers of the universe are potentially contained in us, our body and its organs are the representatives of the powers of nature, and a constellation of the same powers that formed the stars in the sky. 37

The physician who knows nothing of alchemy can only be a servant of nature, but the alchemist is her lord. 38

**Woman's heavenly gifts.**

By Alphonse de Lamartine. 39

**Suggested reading for students.**

From our Secret Doctrine's First Proposition Series. 40

**Endnotes to the Semi-exoteric Constitution of Man.**



# True alchemy is a noble philosophy, purely metaphysical.

## In the world of effects we live in, each entity is a triple synthesis of seven principles.

First published in *La Revue Théosophique*, Paris, Vol. II, Nos. 8, 9, 10, October to December 1889, pp. 49-57, 97-103, 145-149, respectively. Translation of the foregoing original French text by Boris de Zirkoff, republished in his *H.P. Blavatsky Collected Writings*, (ALCHEMY IN THE NINETEENTH CENTURY) XI pp. 528-50.

The language of archaic Chemistry or Alchemy has always been, like that of ancient religions, symbolical.

We have shown in *The Secret Doctrine* that everything in this world of effects has three attributes or the triple synthesis of the seven principles. In order to state this more clearly, let us say that everything which exists in this, our world, is made up of three principles and four aspects, just as is the case with man himself. As man is a composite being, consisting of a body, a rational soul and an immortal spirit, so each object in nature has an objective exterior, a vital soul, and a divine spark which is purely spiritual and subjective. As the first of these propositions cannot be denied, the second can hardly be either, for if official Science admits that metals, woods, minerals, powders, and drugs can produce effects, then it tacitly recognises the latter. As for the third, the presence of an absolute quintessence in every atom, materialism, which has no use for the *anima mundi*, utterly denies it.

## Materialism is moral and spiritual blindness. Shall we let the blind lead the blind?

Much good may it derive from that. As materialism is but a proof of moral and spiritual blindness, we may well let the blind lead the blind, and leave it at that.



## Semi-exoteric Constitution of Man.

There now follows a quick overview of man's sevenfold constitution, from our Constitution of Man Series. — ED. PHIL.

**Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe<sup>1</sup> and Telesphoros.<sup>2</sup>**

**Immortal Higher Triad, the Divine Self**

- True individuality, the Sutratman of the Upanishads.<sup>3</sup>
- The Imperishable<sup>4</sup> Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.<sup>5</sup>
- Spiritual Self dying<sup>6</sup> (Death 4<sup>7</sup>), so that Its Ideation can live.

**Mortal Lower Tetrad, overshadowed by the Divine Self**

- False individuality of the common man, who identifies with the personal and the transient.<sup>8</sup>
- Other ephemeral aspects<sup>9</sup> of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	<b>ADI-BUDDHA</b> Atman <sup>12</sup>	<b>MAHA-BUDDHI</b> Buddhi	<b>MAHAT, COSMIC INTELLIGENCE</b> <sup>10</sup> Manas <sup>13</sup> or Dual Mind		<b>FOHAT</b> Kama (Manas)	<b>JIVA</b> (Kama) Prana	<b>ASTRAL</b> <sup>11</sup> Linga-Sharira	<b>PRAKRITI</b> Sthula-Sharira
Microcosmic planes	<b>Universal Self</b>	<b>Spiritual Ego</b>	<b>Higher Ego</b>	<b>Lower Ego</b>	<b>Animal Desires</b>	<b>Life Force</b>	<b>Astral Body</b>	<b>Visible Body</b>
Consciousness' virtual foci	<b>Principle ②: Auric Egg,<sup>14</sup> monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.</b>							
Auric Egg (Atmic Aura)	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahamkara (selfish Self) is strong, Antahkarana is said to be "drunk or insane." <sup>15</sup>		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Auric Egg dynamics	<b>Higher Principles</b>			<b>Middle Principle</b> <sup>17</sup>		<b>Lower Aspects</b> <sup>19</sup>		
Three? Five? Seven?	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, <sup>16</sup> the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit. <sup>18</sup>		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary	<b>Spirit</b> (Plato's λόγον, ideal life or ζωή)		<b>Soul</b> (Plato's ψυχή)		(Physical life or βίος)		<b>Body</b>	
Platonic terms	<b>Agathon</b>	<b>Nous</b>	<b>Phren</b>	<b>Thymos</b>		<b>Eidolon</b>	<b>Soma</b>	
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and "realistic" interests. <sup>23</sup>	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model <sup>25</sup> of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, <sup>26</sup> the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation <sup>21</sup> of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause. <sup>22</sup>	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both. <sup>24</sup>	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
<sup>20</sup> Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left "entranced." This double is termed Mayavi-Rupa.							
<sup>7</sup> Deaths and post-mortem states	<b>After Death 2</b> the purified mind enters Devachan, a long period of personal "bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured" and where unfulfilled aspirations are enacted subjectively. <sup>27</sup>			<b>Death 2.</b> Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in "desire world" (Kama-Loka) until its final dissipation. Attempts to delay death, e.g., by necromancy, is Black Magic. <sup>28</sup>		Eventually, Kama-Prana is released and re-becomes Jiva. <sup>29</sup>	<b>Death 3.</b> Clinging to the physical body, it dissipates only with the disappearance of its last atom. <sup>30</sup>	<b>Death 1.</b> Attempts to preserve death, e.g., by taxidermy, is Black Magic.



## Before Alchemy existed as a Science, its quintessence alone acted in Nature's correlations.

**The virtuous man can produce external, perceptible, phenomenal results by invoking Kriyashakti, his own inherent power of creative thought, and become a co-worker with Nature in her higher departments.**

**Like the lightning conductor that directs the electric fluid, the force of Kriyashakti conducts the quintessence of life and gives it direction; led haphazardly, it can kill; directed by the potency of human will and magnetic force, it can create according to a pre-determined plan.**

Thus, as with all else, every science has its three fundamental principles, and may be practically applied by the use of all three, or of only one of them. Before Alchemy existed as a science, its quintessence alone acted in nature's correlations (as indeed it still does) and on all its planes. When there appeared on earth men endowed with a superior intelligence, they allowed it to act, and from it they learned their first lessons. All they had to do was to imitate it. But in order to reproduce the same effects at will, they had to develop in their human constitution a power called, in occult phraseology, *Kriyāśakti*. This faculty, *creative* in its effects, is so, simply because it is the active agent of that attribute on the objective plane. Like the lightning conductor which leads the electric fluid, the faculty of *Kriyāśakti* conducts the creative Quintessence and gives it direction. Led haphazardly, it can kill; directed by the human intellect, it can create according to a predetermined plan.

Thus was born Alchemy, magnetic Magic, and many other branches of the tree of occult science.

When in the course of ages nations developed, which in their egotism and ferocious vanity were convinced of their complete superiority to all others, past or present, when the development of *Kriyāśakti* became more and more difficult and the divine faculty had almost disappeared from the earth, they forgot little by little the science of their earlier ancestors. They even went further and rejected altogether the tradition of their antediluvian parents, denying with contempt the presence of a spirit and a soul in this, the most ancient of all sciences. Of the three great attributes of nature, they only accepted the existence of matter or rather its illusory aspect, for of real matter or SUBSTANCE even the materialists themselves confess a complete ignorance; and truly they have never caught the slightest glimpse of it, not even from afar.

Thus came to birth modern Chemistry.



**Thus the Sons of Light clothed themselves in the fabric of Darkness.**

There now follows a diagram from our Secret Doctrine's First Proposition Series. —  
ED. PHIL.

# Thus the Sons of Light clothed themselves in the fabric of Darkness

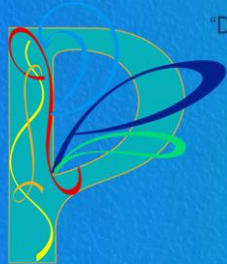
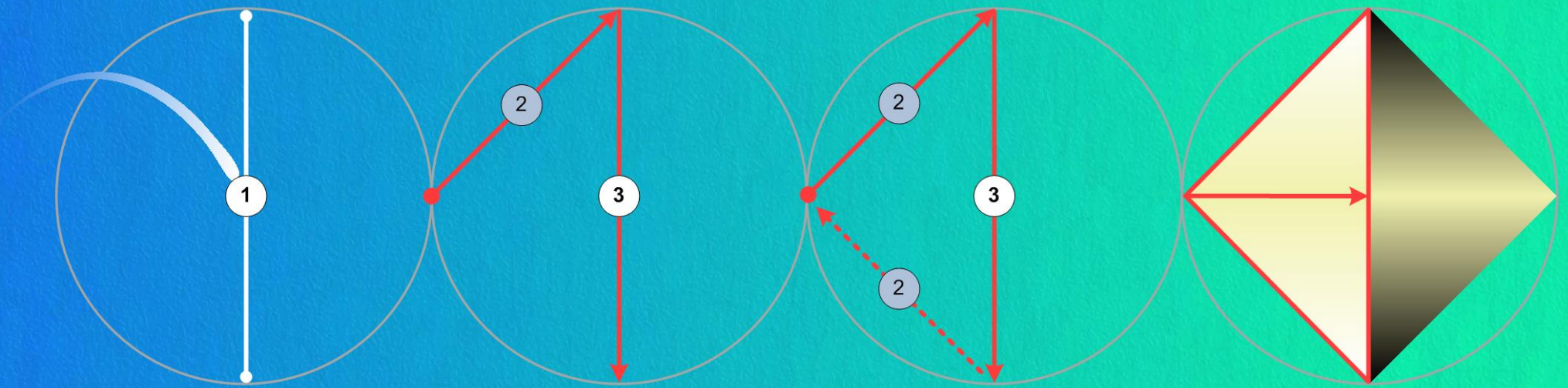
Alpha

Beta

Gamma

Delta

Epsilon



"DARKNESS" RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, INTO THE MOTHER DEEP. THE RAY SHOOTS THROUGH THE VIRGIN-EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL (periodical) GERM, WHICH CONDENSES INTO THE WORLD EGG.

[The Pythagorean Monas] descending from "no-place" (Aloka), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being as Pythagoras shows.

H.P. Blavatsky Collected Writings, (TRANSACTIONS OF THE BLAVATSKY LODGE – VII) X p. 68; Commentary on Stanza III, shloka 3

Integrative Theosophical Studies

## Light drops one Solitary Ray into the Mother Deep

Cf. "Proposition 1 - The Rope of the Angels," in the same series.

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## Cosmogenesis in a nutshell.<sup>1</sup>

**The One of Plotinus is the Centre,<sup>2</sup> which is everywhere; the Intellectual Principle is an unmoving Circle, its outward veil; when the hour strikes, the Circle becomes a Triangle, i.e., the potentiality of Spirit: the right line represents a metaphysical synthesis, the left a physical one. When the creative principle in Nature, issued from the rootless root of Absolute Existence, shall have made the horizontal line, that will be the moment of the awakening cosmic activity producing incessantly forms out of preexistent cosmic matter, and propelling the World Soul into circles of perpetual cosmic motion.<sup>3</sup> Then the Sons of Light begin clothing themselves in the fabric of Darkness.**

Everything changes as an effect of cyclic evolution. The perfect circle becomes One, a triangle, a quaternary and a quinary. The creative principle issued from the ROOTLESS ROOT of absolute Existence, which has neither beginning nor end, or *perpetuum mobile*<sup>4</sup> symbolized as swallowing its tail in order to reach its head, has become the *Azoth*<sup>5</sup> of the Alchemists of the Middle Ages. The circle becomes a triangle, emanating the one from the other as Minerva from the head of Jupiter. The circle hypothesizes the absolute; the right line represents a metaphysical synthesis and the left a physical one. When Mother Nature shall have made of her body the horizontal line joining these two, then will be the moment of the awakening of cosmic activity. Until then, *Purusha*, the Spirit, is separated from *Prakriti* — material nature still unevolved. Its legs exist only in a state of potentiality; it cannot move nor has it arms wherewith to work on the objective form of things sublunary. Lacking limbs, *Purusha*

<sup>1</sup> [Students may consult with profit the metaphysical concepts and study notes set out in our Secret Doctrine's First, Second, and Third Proposition Series, where an abundance of other nutshells can be found. — ED. PHIL.]

<sup>2</sup> [First or unmanifested Logos is Pythagoras' hidden monas, living "in solitude and darkness."]

<sup>3</sup> [Consult "Proposition 1 - Centre + Circle," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

<sup>4</sup> [perpetual motion]

<sup>5</sup> [Azot is the *Seventh* and highest state of matter, Life. Cf. *Blavatsky Collected Writings*, (FOOTNOTES TO "GLEANINGS FROM ÉLIPHAS LÉVI") IV p. 264. It is the Intelligent, Living yet invisible Power of the Divine Monad behind the veil of matter. In other words, Azot is the Pythagorean Tetractys. <Azot is> the creative principle in Nature, the grosser portion of which is stored in the Astral Light. It is symbolized by a figure which is a cross (See "Éliphas Lévi"), the four limbs of which bear each one letter of the word *Taro*, which can be read also *Rota*, *Ator*, and in many other combinations, each of which has an occult meaning. . . . <It is the> Alpha and Omega, the First and the Last, the beginning and ending of all active existence; the Logos, hence (with the Christians) Christ. See *Revelation* xxi, 6, where John adopts "Alpha and Omega" as the symbol of a Divine Comforter who "will give unto him that is athirst of the fountain of the water of life freely." The word *Azot* or *Azoth* is a mediæval glyph of this idea, for the word-consists of the first and last letters of the Greek alphabet, A and Ω, of the Latin alphabet, A and Z, and of the Hebrew alphabet, A and T, or *aleph* and *tau*. — *Theosophical Glossary*: Azoth, A and Ω.

This mysterious thing is the universal, magical agent, the astral light, which in the correlations of its forces furnishes the *alkahest*, the philosopher's stone, and the elixir of life. Hermetic philosophy names it *Azoth*, the soul of the world, the celestial virgin, the great Magnes, etc., etc. Physical science knows it as "heat, light, electricity, and magnetism"; but ignoring its spiritual properties and the occult potency contained in æther, rejects everything it ignores. It explains and depicts the crystalline forms of the snowflakes, their modifications of an hexagonal prism which shoot out an infinity of delicate needles. (*Isis Unveiled*, I pp. 507-8) If the uninspired reader may be pardoned for looking aghast at this abracadabra of chemical science, why should not its teachers restrain their mirth until they have learned the philosophical value of the symbolism of the ancients? At least they might spare themselves from being as ridiculous as Monsieur de Mirville, who, confounding the Azoth of the Hermetic philosophers with the azote of the chemists, asserted that the former worshipped nitrogen gas! (*ibid.*, I p. 462); see Éliphas Lévi, *La Science des Ésprits*, Preface.]

cannot begin to build until it has mounted onto the neck of Prakriti the blind,<sup>1</sup> when the triangle will become the pentagon, the microcosmic star. Before reaching this stage they must both pass through the quaternary state and that of the cross which conceives. This is the cross of earthly magi, who make a great display of their faded symbol, namely, the cross divided into four parts, which may read “Taro,” “Tora,” “Ator,” and “Rota.” The Virgin-Substance, or Adamic Earth, the Holy Spirit of the old Alchemists of the Rosy Cross, has now become with the Kabbalists, those flunkies of modern science, Na<sub>2</sub>CO<sub>3</sub>, *Soda*,<sup>2</sup> and C<sub>2</sub>H<sub>6</sub>O or *Alcohol*.<sup>3</sup>

**Poor alchemy! Star of the morning, daughter of the dawn, how fallen from thine high estate! That which once was, still is and forever shall be, even to the end of time. Words change and their meaning becomes quickly disfigured. But eternal ideas remain, and shall not pass away.**

**The ass' skin is congenial to the tastes of today's philosophicules and materialistic alchemists, who sacrifice the living soul for the dead form, than revering Princess-Nature in all her nakedness.**

Ah! Star of the morning, daughter of the dawn, how fallen from thine high estate — poor Alchemy! On this our ancient planet, thrice deceived, everything is doomed to tire and to pass away. And yet that which once was, still is and forever shall be, even to the end of time. Words change and their meaning becomes quickly disfigured. But eternal ideas remain and shall not pass away. Under the ass' skin<sup>4</sup> in which Princess-Nature wrapped herself to deceive fools, as in the fairy-tale of Perrault,<sup>5</sup> the disciple of the philosophers of old will always recognize the truth, and will adore it. This ass' skin, it would seem, is more congenial to the tastes of modern philosophism and materialistic alchemists, who sacrifice the living soul for the dead form, than Prin-

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<sup>1</sup> *Sāṅkhya* philosophy of Kapila.

<sup>2</sup> [sodium carbonate]

<sup>3</sup> [ethyl alcohol]

<sup>4</sup> [Donkey-skin (Peau d'Âne) is a French literary fairy-tale written in verse by Charles Perrault. It was first published in 1695 in a small volume and republished in 1697 in Perrault's *Histoires ou contes du temps passé*. *Synopsis*: A king had a beautiful wife and a rich castle, including a marvellous donkey whose droppings were gold. One day his wife died, after making him promise not to marry except to a woman whose beauty and attributes equalled hers. The king grieved, but was, in time, persuaded to seek another wife. It became clear that the only woman who would fit the promise was his daughter. She went to her fairy godmother who advised her to make impossible demands as a condition of her consent: a dress as bright as the sun, a dress the colours of the moon, a dress all the colours of the sky, and finally, the hide of his marvellous donkey (which produced gold, and thus was the source of his kingdom's wealth). Such was the king's desire to marry her that he granted all of them. The fairy godmother gave her a marvellous chest to contain all she owned and told her that the donkey-skin would make an excellent disguise. The princess fled and eventually found a royal farm where they let her work in the kitchen, despite her ugliness in the donkey-skin. On feast days, she would dress herself in the fine gowns her father had given her, and one such day, the prince came by her room and peeped through the keyhole. He fell in love at once, fell ill with his longing, and declared that nothing would cure him but a cake baked by Donkeyskin, and nothing they could say of what a dirty creature she was dissuaded him. When Donkeyskin baked the cake, her ring fell into it. The prince found it and declared that he would marry only the woman whose finger it fit. Every other woman having failed, he insisted that Donkeyskin try, and it fit her perfectly. When she had dressed herself in her fine gowns, his parents were reconciled with the match. Donkeyskin later found that her father had remarried to a beautiful widow and everyone lived happily ever after.]

Cf. *The Metamorphoses* of Apuleius, which Augustine of Hippo referred to as *The Golden Ass* (*Asinus aureus*), the only ancient Roman novel in Latin to survive in its entirety. — ED. PHIL.]

<sup>5</sup> [Charles Perrault, 1628–1703, iconic French author and member of the Académie Française. He laid the foundations for a new literary genre, the fairy tale, with his works derived from earlier folk tales, published in his 1697 book *Histoires ou contes du temps passé* (Stories or Tales from Past Times). The best known of his tales include *Le Petit Chaperon Rouge* (Little Red Riding Hood), *Cendrillon* (Cinderella), *Le Maître chat ou le Chat botté* (Puss in Boots), *La Belle au bois dormant* (Sleeping Beauty), and *Barbe Bleue* (Bluebeard).]

cess-Nature in all her nakedness. And thus it is that the skin only falls before Prince Charming, who recognises the marriage betrothal in the ring sent. To all those courtiers who hover round Dame Nature while dismembering her material covering, she has nothing to offer but her outer skin. It is for this reason that they console themselves by giving new names to things as old indeed as the world itself, declaring loudly the while that they have discovered something new. The necromancy of Moses has become modern Spiritualism; and the Science of the old Initiates of the Temple, the Magnetism of the Gymnosophists of India, the healing Mesmerism of Æsculapius, "the Saviour," are accepted now only when called *hypnotism*, in other words black magic under its proper title.

False noses everywhere! But let us rejoice; the more false and long they are, the sooner they are sure to become detached and fall on their own accord!

Modern materialists would have us believe that Alchemy, or the transmutation of base metals into gold and silver, has from the earliest ages been but *charlatanism* pure and simple. According to them, it is not a science but a superstition, and therefore all those who believe, or pretend to believe in it, are either dupes or impostors. Our encyclopædias are full of abusive epithets levelled at Alchemists and Occultists.

**Modern chemistry has proved that there exists a relationship between metals, as to indicate not only a common source but an identical genesis.**

Now, Gentlemen-Academicians, this may be all very well, but let us then have some proof of the *absolute* impossibility of transmutation. Tell us how it is that a metallic base is found even in alkalis. We know certain learned physicists, to be sure, who think the idea of reducing the elements to their first state, and even to their one and primordial essence<sup>1</sup> not as stupid as it appears at first sight. Gentlemen, these elements, when once you have allowed yourself the hypothesis that they all existed in the beginning in the igneous mass, from which you say the earth's crust has been formed, may be reduced again and brought through a series of transmutations to be once more that which they originally were. The question is to find a solvent sufficiently strong to effect in a few days or even years that which nature has taken ages to perform. Chemistry and, above all, Mr. Crookes has sufficiently proved that there exists so notably a relationship between metals, as to indicate not only a common source but an identical genesis.

Then, Gentlemen, you who laugh so loudly at alchemy and the alchemists and reject that Science, how is it that one of your first chemists, Monsieur Berthelot, author of *La synthèse chimique*,<sup>2</sup> deeply read in alchemical lore, is unable to deny to alchemists *a most profound knowledge of matter?*

And again, how is it that Monsieur M.-E. Chevreul,<sup>3</sup> that venerable *savant*, whose knowledge, no less than his advanced age, in the full possession of all his faculties,

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<sup>1</sup> See for instance Mr. Crookes and his *meta-elements*.

<sup>2</sup> [Marcellin Berthelot (1827–1907), *La synthèse chimique*. Paris: G. Baillière et Cie, 1876; 294pp]

<sup>3</sup> [Michel-Eugène Chevreul, famous French chemist, born at Angers, August 31<sup>st</sup>, 1786. He died at Paris, April 9<sup>th</sup>, 1889, being then 103 years old. See Bio-Bibliographical Index for more data. — *Boris de Zirkoff*.]

has moved to wonder our present generation, which, with its overweening self-sufficiency, is so difficult to penetrate or rouse; how is it, we say, that he who made so many useful discoveries for modern industry, should have possessed so many works on alchemy?

Is it not possible that the key to his longevity may be found in one of these very works, which, according to you, are but a heap of superstitions as foolish as they are ridiculous?

The fact that this great scholar, the dean of modern chemistry, took the trouble to bequeath after his death to the Library of the Museum, the numerous works he possessed on this "false science" is most revealing. Nor have we yet heard that the luminaries of Science attached to this sanctuary have thrown these books on alchemy into the wastepaper basket, as useless rubbish allegedly full of fantastic reveries engendered by diseased and unbalanced brains.

Besides, our scientific men forget two things:

In the first place, never having found the key to the *jargon* of these hermetic books, they have no right to decide whether this *jargon* preaches truth or falsehood;

And secondly, that Wisdom was certainly not born for the first time with them, nor must it necessarily *die out* with our modern sages.

## With so many would-be alchemists around, even Hermes himself would lose his way.

**Only High Initiates are able to unravel the jargon of Hermetic philosophers and divulge their secrets pertaining to all seven realms of nature.**

Each Science, we repeat, has its *three aspects*; everybody will grant that there must be two, the objective and the subjective. Under the first heading we may put the alchemical transmutations with or without the *powder of projection*; under the second, all intellectual speculations. Under the third is hidden a meaning of the highest spirituality. Now since the symbols of the first two are identical in design and possess, moreover, as I have tried to prove in *The Secret Doctrine*, seven interpretations varying in meaning with their application to one or another of the domains of nature, the physical, the psychic, or the purely spiritual, it will be easily understood that only high initiates are able to interpret the *jargon* of hermetic philosophers. And then again, since there exist more false than true alchemical writings in Europe, Hermes himself would lose his way. Who does not know, for instance, that a certain series of formulæ may find their concrete application of positive value in technical alchemy, while the same symbol, on being employed to render an idea belonging to the psychological domain, will possess an entirely different meaning? Our late brother Kenneth MacKenzie expresses this well when he says, speaking of Hermetic Sciences: →

**To the practical alchemist, whose object is the production of wealth by the special rules of his art, studying their metaphysical basis was a secondary consideration; while the Sage, who had ascended to the plane of metaphysical contemplation, would reject the material objectives of these studies as unworthy of any further consideration.**

To the practical Alchymist, whose object was the production of wealth by the special rules of his art, the evolution of a semi-mystical philosophy was a secondary consideration, and to be pursued without any reference to an ultimate system of theosophy; while the sage, who had ascended to the higher plane of metaphysical contemplation, would reject the mere material part of these studies as unworthy of his further consideration.<sup>1</sup>

Thus it becomes evident that symbols, taken as guides to the transmutation of metals, have very little to do with the methods which we now call *chemical*. Here is a question, by the way: Who of our great scientists would dare to treat as impostors such men as Paracelsus, Van Helmont, Roger Bacon, Boerhaave and many other illustrious Alchemists?

**The origin of alchemy is lost in the remotest antiquity of the Far East. The Chaldeans were only the heirs, first to antediluvian and later to the alchemy of the Egyptians. The Wisdom of the East no longer exists in the West; it died with the three Magi.**

While Gentlemen-Academicians mock at the Kabbalah as well as at Alchemy (though at the same time taking from this latter their inspirations and their best discoveries), the Kabbalists and occultists of Europe in general begin *sub rosa*<sup>2</sup> to persecute the secret sciences of the East. In fact, the Wisdom of the Orient does not exist for our sages of the West; it died with the three Magi. Nevertheless, alchemy, which if we search diligently, we shall find as the foundation of all occult sciences — comes to them from the Far East. Some assert that it is merely the posthumous evolution of the magic of the Chaldeans.<sup>3</sup> We shall try to prove that the latter is only the heir, first to antediluvian alchemy, and later to the alchemy of the Egyptians. Olaus Borrichius,<sup>4</sup> an authority on this question, tells us to search for its origin in the remotest antiquity.



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<sup>1</sup> *Royal Masonic Cyclopædia*, p. 310

<sup>2</sup> [Under the rose, phrase suggesting secrecy or confidentiality.]

<sup>3</sup> [Consult “Chaldeans, Hierophants of the Aryan Root-Race,” in our Atlantean Realities Series. — ED. PHIL.]

<sup>4</sup> [Ole Borch, 1626–1690, Latinized to Olaus Borrichius or Olaus Borrichus, Danish scientist, physician, grammarian, and poet. He was royal physician to both Kings Frederick III of Denmark and Christian V of Denmark. He was the founder of Borchs Kollegium and is noted for being the influential instructor of scientist Nicolas Steno. Borch is one of the fathers of experimental science in Denmark. He was the founder of Borchs Kollegium in central Copenhagen. It was he who first introduced Nicholas Steno to fossils such as glossopetræ which Borch used, as was common for the time, in medicines. He extracted oxygen out of saltpetre in 1678.]

**Hermes never was the name of a man, but a generic title, just as the term Neo-Platonist was used in former times, and Theosophist is being used in the present. Even in the time of Plato, Hermes was already identified with the Thoth of the Egyptians. Thoth-Hermes is simply the personification of the Voice of the sacerdotal caste of Egypt, the Voice of the Great Hierophants.**

To what epoch may we ascribe the origin of Alchemy? No modern writer is able to tell us exactly. Some give us Adam as its first adept; others attribute it to the indiscretion of “the sons of God, who seeing that the daughters of men were beautiful, took them for their wives.”<sup>1</sup> Moses and Solomon are later adepts in the science, for they were preceded by Abraham, who was in turn antedated in the *Science of Sciences* by Hermes. Does not Avicenna<sup>2</sup> tell us that the *Smaragdine Tablet* — the oldest existing treatise on Alchemy — was found on the body of Hermes,<sup>3</sup> buried centuries ago at Hebron, by Sarah, the wife of Abraham? But “Hermes” never was the name of a man, but a generic title, just as the term *Neo-Platonist* was used in former times, and “Theosophist” is being used in the present. What in fact is known about Hermes Trismegistos, “thrice-greatest”? Less than we know of Abraham, his wife Sarah and his concubine Agar, which St. Paul declares to be *an allegory*.<sup>4</sup> Even in the time of Plato, Hermes was already identified with the Thoth of the Egyptians. But this word *thoth* does not only mean “Intelligence”; it also means “assembly” or *school*. In reality Thoth-Hermes is simply the personification of the voice (or sacred teaching) of the sacerdotal caste of Egypt; the voice of the Great Hierophants. And if this is the case, can we tell at what prehistoric epoch this hierarchy of initiated priests began to flourish in the land of *Chemi*? Even if this question could be answered, we should still be far from a solution of our problems. For ancient China, no less than ancient Egypt, claims to be the fatherland of the *alkahest* and of physical and transcendental alchemy; and China may very possibly be right. A missionary, an old resident of Peking, William A.P. Martin,<sup>5</sup> calls it the “cradle of alchemy.” *Cradle* is hardly the right word perhaps, but it is certain that the Celestial Empire has the right to class herself amongst the very oldest schools of occult Sciences. In any case, it is from China that alchemy has penetrated into Europe, as we shall prove.



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<sup>1</sup> [Genesis vi, 2]

<sup>2</sup> [Ibn Sina, 980–1037, commonly known in the West as Avicenna, was a Persian polymath who is regarded as one of the most significant physicians, astronomers, philosophers, and writers of the Islamic Golden Age, and the father of early modern medicine. Sajjad H. Rizvi has called Avicenna “arguably the most influential philosopher of the pre-modern era.” He was a Muslim Peripatetic philosopher influenced by Greek Aristotelian philosophy. Of the 450 works he is believed to have written, around 240 have survived, including 150 on philosophy and 40 on medicine.]

<sup>3</sup> [Consult “Thoth is the equivalent of Hermes and Moses,” in our Blavatsky Speaks Series. — ED. PHIL.]

<sup>4</sup> St. Paul explains it quite clearly: according to him, Sarah represents “Jerusalem which is above” and Agar “a mountain in Arabia,” *Sinai*, which “answereth Jerusalem which now is.” (*Galatians* iv, 25-36)

<sup>5</sup> [William Alexander Parsons Martin, 1827–1916, also known as Dīng Wēiliáng, was an American Presbyterian missionary to Chinar, famous for having translated a number of important Western treatises into Chinese, such as Henry Wheaton’s *Elements of International Law*.]



**A pious missionary declared that alchemy was born in the garden planted in Eden on the side towards the East.**

In the meantime, our reader may choose; for another pious missionary, Hood, assures us solemnly that Alchemy was born in the garden “planted in Eden on the side towards the East.” If we may believe him, it is the offspring of Satan who tempted Eve in the shape of a Serpent; but he forgot to patent his discovery, as our brave writer shows us by the very name of that science. For the Hebrew word for Serpent is *Nahash*, plural *Nahashim*. As is obvious, it is from this last syllable *shim* that the words chemistry and alchemy are derived. Is this not clear as day and established in agreement with the severest rules of modern philology?

**Alchemy is as old as tradition itself.**

Let us now turn to our proofs.

The first authorities on archaic sciences, William Godwin<sup>1</sup> amongst others, have shown us on incontestable evidence that, though Alchemy was widely cultivated by nearly all the nations of antiquity long before our era, the Greeks began to study it only after the beginning of the Christian era and that it did not become popularised until very much later. Of course by this are meant only the lay Greeks, those not initiated. For the adepts of the Hellenic temples of *Magna Græcia*<sup>2</sup> knew it from the days of the Argonauts. The origin of Alchemy in Greece dates therefore from this time, as is well illustrated by the allegorical story of the “Golden Fleece.”

**The Golden Fleece was a treatise written on animal skin, explaining how gold could be made by alchemical means.**

Thus we need only to read what Suidas says in his *Lexicon* with reference to the expedition of Jason, too well known to require telling here:



Δέρμας, Deras, the Golden Fleece which Jason and the Argonauts, after a voyage on the Black Sea in Colchis, took with the aid of Medea, daughter of Aïetes, King of Aia. *Only instead of taking that which the poets pretended they took, it was a treatise written on a skin (δέρμασι) which explained how gold could be made by chemical means.* Contemporaries called this skin of a ram the Golden Fleece, most probably because of the great value attaching to the instructions on it.<sup>3</sup>

<sup>1</sup> [William Godwin, 1756–1836, English journalist, political philosopher and novelist. Cf. *Lives of the necromancers: or, an account of the most eminent persons in successive ages, who have claimed for themselves, or to whom has been imputed by others, the exercise of magical power.* London: F.J. Mason, 1834.]

<sup>2</sup> [Magna Græcia (Greater Greece) was the name given by the Romans to the coastal areas of Southern Italy in the present-day Italian regions of Campania, Apulia, Basilicata, Calabria and Sicily; these regions were extensively populated by Greek settlers.]

<sup>3</sup> [Illustration above: Golden Fleece, as part of the coat of arms of Poti city, Georgia.]

**There still remain underground a large number of such alchemical works, written on papyrus and buried with mummies, ten millennia old. The whole secret lies in the ability to recognise in such works what appears to be only a fairy tale, as in the golden fleece and the “romances” of the earlier Pharaohs.**

This explanation is a little clearer and much more probable than the erudite vagaries of our modern mythologists,<sup>1</sup> for we must remember that the Colchis of the Greeks is the modern Imeritia<sup>2</sup> on the Black Sea; that the *Rion*, the big river which crosses the country, is the Phasis of the ancients, which even to this day carries traces of gold; and that the traditions of the indigenous races that live on the shores of the Black Sea, such as the Mingrelians, the Abhazians and the Imeritians are all full of this old legend of the golden fleece. Their ancestors, they say, have all been “makers of gold,” that is to say they possessed the secret of transmutation which today is called Alchemy.

**Explicit instructions do not come from the sanctuaries of Egypt. Most are fractionally correct interpretations of the allegorical stories of the alchemical green, blue, and yellow dragons, and the rose tigers of the Chinese.**

In any case it is a fact that the Greeks, with the exception of the initiated, were ignorant of the hermetic sciences up to the time of the Neo-Platonists (towards the end of the fourth and fifth centuries), and knew nothing of the *real* alchemy of the ancient Egyptians, whose secrets were certainly not revealed to the public at large. In the third century of the Christian era we find the Emperor Diocletian publishing his famous edict, ordering a most careful search in Egypt for books treating of the fabrication of gold, which were to be burned at a public *auto-da-fé*. W. Godwin tells us that after this there did not remain one single work on Alchemy above ground, in the kingdom of the Pharaohs, and for the period of two centuries it was never spoken of.<sup>3</sup> He might have added that there still remained *underground* a large number of such works, written on papyrus and buried with the mummies ten millenniums old. The whole secret lies in the ability to recognise such a treatise on Alchemy in what appears to be only a fairy tale, such as we have in that of the *golden fleece* or in the “romances” of the earlier Pharaohs. But it was not the secret wisdom hidden in the allegories of the papyri which introduced Alchemy or the hermetic sciences to Europe. History tells us that Alchemy was cultivated in China more than sixteen centuries before our era, and that it had never been flourishing more than during the first centuries of Christianity. And it is towards the end of the fourth century, when the East opened its gates to the commerce of the Latin races that Alchemy once again penetrated into Europe. Byzantium and Alexandria, the two principal centres of this

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<sup>1</sup> A. de Gubernatis (*Zoological Mythology*, Vol. I, pp. 402-3, 428-32) who finds that because “in Sanskrit the ram is called *mesha* or *meha*, he who spills or who pours out,” the golden fleece of the Greeks should therefore be “the mist . . . raining down water”; and F.L.W. Schwartz, who compares the fleece of a ram to a stormy night, and tells us that “the speaking ram is the voice which seems to issue from an electric cloud” (*Ursprung der Mythologie*, p. 219, note 1), makes us laugh. These brave learned men are rather too full of clouds themselves ever to find their fantastic interpretation accepted by serious students. And yet, P. Decharme, the author of *Mythologie de la Grèce antique*, seems to share their opinions.

<sup>2</sup> [A region of Georgia situated in the western part of the republic along the middle and upper reaches of the Rion River.]

<sup>3</sup> [*Lives of the Necromancers*, London, 1834 & 1876. — Boris de Zirkoff.]

commerce, were suddenly inundated with works on transmutation, while it was known that Egypt no longer had any. Whence came then these treatises full of instructions on how to make gold and to prolong human life? It is certainly not from the sanctuaries of Egypt, as these Egyptian treatises did not exist any longer. We affirm that most of them were merely more or less correct interpretations of the allegorical stories of the green, blue and yellow Dragons,<sup>1</sup> and the rose tigers, alchemical symbols of the Chinese.

**Alchemy was imported to Europe from China, transformed into Hermetic writings which were then fabricated by the old Greeks and the Arabs, and refabricated in the Middle Ages — now jumbled up and distorted beyond recognition.**

All the treatises that are to be found now in the public libraries and the Museums of Europe are nothing but questionable hypotheses of certain mystics of various times, left halfway on the road of the great Initiation. All that is needed is to compare some of the so-called “hermetic” treatises with those which have been recently brought over from China, to recognise that Thoth-Hermes, or rather the science of that name, is quite innocent of all that. It follows from this that all that was known concerning Alchemy, from the Middle Ages to the nineteenth century, was imported into Europe from China and transformed later into Hermetic writings. Most of these writings have been fabricated by the Greeks and the Arabs, in the eighth and ninth centuries, refabricated in the Middle Ages, and remain incomprehensible in the nineteenth century. The Saracens, whose most famous school of Alchemy was at Bagdad, while bringing with them more ancient traditions, had lost their secret themselves. The great Geber<sup>2</sup> merits rather the title of Father of modern Chemistry than of Hermetic Alchemy, although it is to him that is attributed the importation of Alchemical Science into Europe.

Ever since the act of vandalism committed by Diocletian, the key to the secrets of Thoth-Hermes lies deeply buried but in the initiatory crypts of the ancient Orient.



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<sup>1</sup> [Look up illustration overleaf. — ED. PHIL.]

<sup>2</sup> [Cf. Pseudo-Geber refers to a *corpus* of Latin alchemical writings dating to the late 13<sup>th</sup> and early 14<sup>th</sup> centuries, attributed to Geber (Jābir ibn Ḥayyān, died c. 806–816), an early alchemist of the Islamic Golden Age. The most important work of the Latin pseudo-Geber *corpus* is *Summa perfectionis magisterii* (The Height of the Perfection of Mastery), likely written before 1310, whose actual author has been tentatively identified as Paul of Taranto. The work was influential in the domain of alchemy and metallurgy in late medieval Europe.

The historicity of Jābir ibn Ḥayyān itself is in question, and most of the numerous Arabic works attributed to him are, themselves, pseudepigrapha dating to c. 850–950. It is common practice of historians of alchemy to refer to the earlier body of Islamic alchemy texts as the *Corpus Jabirianum* or Jabirian Corpus, and to the later, 13<sup>th</sup> to 14<sup>th</sup> century Latin *corpus* as pseudo-Geber or Latin pseudo-Geber, a term introduced by Marcellin Berthelot. The “pseudo-Geber problem” is the question of a possible relation between the two *corpora*. This question has long been controversially discussed. It is now mostly thought that at least parts of Latin pseudo-Geber are based on earlier Islamic authors such as Abū Bakr al-Rāzī, c. 865–925.]

## Let us now compare the Chinese alchemical system with the so-called Hermetic sciences and fragments thereof.

The two objects of the Chinese system and the Hermetic sciences, in making gold and prolonging life, are identical. But the Eastern Adept-Initiates, despising gold and having a profound indifference for life, care very little about such selfish pursuits which, in most cases, are acts black art.

The third object of alchemy, i.e., transmutation, has been wholly neglected by Christian adepts who, being satisfied with their belief in the immortality of the soul, they never properly understood the meaning of this object.

The transmutation of the real alchemist is the occult process by which his debased nature and brute energy are conquered; and thus, ennobled by his highest intellectual faculties, his soul is infused into the spiritual dynamics of the Divine Will.

Esoterically speaking, when the human  $\nabla$ , purified from all earthly pollutions, begins vibrating in unison with the Cosmic  $\triangle$ , the Pythagorean Tetractys is formed in a living man.



There now follows a drawing entitled “How to paralyse the  $\square$  and discern superior and inferior vibrations with the spiritual senses seated in the upper  $\triangle$ ,” from Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022. Appendix C, p. 91. This is our fifth Major Work.

Septenary A. Macrocosmos  
Divine Principles in Man



Septenary B. Microcosmos  
Ascending Arc of the Soul



Phase 1

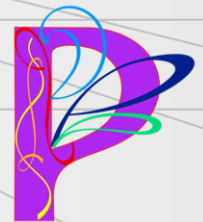
Phase 2

Phase 3

Phase 1. The Green (Lower Manas) of the  $\square$  withdraws into the  $\nabla$ . The old  $\square$  becomes a new  $\triangle$  (aligning itself with Cosmic  $\triangle$  above). And the old  $\nabla$ , a new  $\square$ . The aspirant has thus completed a 180-degree turn. He now faces inwardly, toward the centre of his being.

Phase 2. The new  $\triangle$  is reflected in the Green of the new  $\square$ . But the Indigo (Higher Manas) cannot reflect upon itself unaided, for "the highest sees through the eye of the lowest" in the manifested world. When freed from the clutches of the Red (Kama), the Green passes upwards, merges with, and is finally overcome by, the Indigo. Then, there is no more Green. The previous  $\square$  is transformed into a  $\nabla$ , which mirrors the higher  $\triangle$ . The human psyche is now divine.

Phase 3. When the human  $\nabla$  begins vibrating in unison with the Cosmic  $\triangle$ , the Pythagorean Tetraktys is formed in a living man. A pilgrim has returned back "from the other shore." A new Arhan, the full Adept, has arisen. This is the holy union of Wisdom-Sophia, the female principle, with Christos or Divine Consciousness, the male principle. Which path will He now choose?



**How to paralyse the  $\square$  and discern superior and inferior vibrations with the spiritual senses seated in the upper  $\triangle$ .**

Let us then compare the Chinese system with that which is called Hermetic Sciences.

**1** The twofold object which both schools aim at is identical; the making of gold and the rejuvenating and prolonging of human life by means of the *menstruum universale* or *lapis philosophorum*. The third object or true meaning of the “transmutation” has been completely neglected by *Christian* adepts; for being satisfied with *their belief in the immortality of the soul*, the adherents of the older alchemists have never properly understood this object. Nowadays, partly through negligence, partly through disuse, it has been completely struck from the *summum bonum* sought for by the alchemists of Christian countries. Nevertheless it is only this last of the three objects which interests the *real* Oriental alchemists. All the Adept-Initiates, despising gold and having a profound indifference for life, care very little about the first two objects of alchemy.

**2** Both these schools recognise the existence of *two elixirs*: the great and the small. The use of the second on the physical plane has to do with the transmutation of metals and the restoration of youth. The great “Elixir,” which was only symbolically an elixir, conferred the greatest boon of all: *conscious immortality in the Spirit*, the Nirvāna throughout all cycles, which precedes PARINIRVĀNA, or absolute union with the ONE Essence.

**3** The principles which form the basis of the two systems are also identical, namely: the compound nature of metals and their growth emanating from one common seminal germ. The letter *tsing* in the Chinese alphabet, which stands for “germ,” and *t'ai*, “matrix,” which are found so constantly in Chinese works on alchemy,<sup>1</sup> are the ancestors of the same words which we meet with so frequently in the alchemical treatises of the Hermetists.

**4** Mercury and lead, mercury and sulphur are equally in use in the East as in the West, and, adding to these many other ingredients in common, we find that both schools of alchemy accepted them under a triple meaning. It is the last or third of these meanings which European alchemists do not understand.

**5** The alchemists of both countries also accept the doctrine of a cycle of transmutations during which the precious metals return to their basic elements.

**6** Both Schools of alchemy are closely allied to astrology and magic.

**7** And finally they both make use of an *extravagant* phraseology, a fact noticed by the author of “Study of Alchemy in China” who finds that the language of European alchemists, while so entirely different from that of all other Western sciences, imitates perfectly the metaphorical jargon of the Eastern nations, being an excellent proof that alchemy in Europe had its origin in the Far East.

Nor should any objections be raised because we say that Alchemy is intimately allied with *magic* and *astrology*. The word magic is an old Persian term which means *knowledge*, and embraces all the sciences, both physical and metaphysical, studied in those days. The sacerdotal and learned classes of the Chaldeans taught *magic*, from which came *magism* and *gnosticism*. Was not Abraham called a “Chaldean”?

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<sup>1</sup> “The Study of Alchemy in China,” by the Rev. W.A.P. Martin, of Peking. [Paper read in October 1868, at the meeting of the Oriental Society, at New Haven, Conn., U.S.A. — *Boris de Zirkoff*.]

And it is Joseph, a pious Jew who, speaking of the patriarch, says that he taught *mathematics*, or the esoteric science, in Egypt, including *the science of the stars*, a professor of magism being of necessity an astrologer.

**The alchemy of the Middle Ages must not be confounded with that of antediluvian times.**

But it would be a great mistake to confuse the alchemy of the Middle Ages with that of antediluvian times. As it is understood in the present day, it has three principal agents: the *philosopher's stone* used in the transmutation of metals; the *Alkahest* or the universal solvent; and the *elixir vitæ*, possessing the property of indefinitely prolonging human life. But neither the real philosophers nor the Initiates occupied themselves with the last two. The three alchemical agents, like the Trinity, *one and indivisible*, have become three distinct agents solely through Science falling under the influence of human egotism. While the sacerdotal caste, grasping and ambitious, anthropomorphized the Spiritual and absolute Unity by dividing it into three *persons*, the class of false mystics separated the divine Force from the universal *Kriyāsakti* and turned it into *three agents*. In his *Magia naturalis*, Giambattista della Porta<sup>1</sup> tells this clearly:

. . . I promise you neither mountains of gold nor the philosopher's stone . . . nor even that golden liquor which renders immortal him who drinks it . . . All that is *merely dreams*; for the world being mutable and subject to change, all that it produces must be destroyed.

**Woe to those who seek to obtain magical powers for selfish ends and money-making under the cloak of alchemy.**

Geber, the great Arabian alchemist, is even more explicit. He appears to have written a prophetic forecast of the future, in the following words which we translate:

If we have concealed anything, ye sons of learning, wonder not; for we have not concealed it from you, but have delivered it in such language as that it may be hid from evil men, and that the unjust and vile might not know it.<sup>2</sup> But, ye sons of truth, search and you shall find this most excellent gift of God, which he has reserved for you. *Ye sons of folly, impiety and profanity, avoid you the seeking after this knowledge; it will be destructive to you, and precipitate you into contempt and misery.*<sup>3</sup>

<sup>1</sup> [Giambattista della Porta, 1535–1615, also known as Giovanni Battista Della Porta, was an Italian scholar, polymath and playwright who lived in Naples at the time of the Renaissance, Scientific Revolution and Reformation. He spent the majority of his life on scientific endeavours and benefited from an informal education of tutors and visits from renowned scholars. His most famous work, first published in 1558, is entitled *Magia Naturalis* (Natural Magic). In this book he covered a variety of the subjects he had investigated, including occult philosophy, astrology, alchemy, mathematics, meteorology, and natural philosophy.]

<sup>2</sup> [For their own protection. — ED. PHIL.]

<sup>3</sup> [Quoted by Dr. Alexander Wilder in his *New Platonism and Alchemy*, Albany, N.Y., 1869, p. 26. — Boris de Zirkoff. Full text in our Theosophy and Theosophists Series. — ED. PHIL.]

Let us see what other writers have had to say on the question.

**Alchemy is a noble philosophy, purely metaphysical. The transmutation of base metals into gold was merely an allegory for freeing man of his ancestral evils and infirmities, by redeeming the flesh below and regenerating the soul above.**

Having begun to think that alchemy was after all solely a philosophy entirely metaphysical, instead of a physical science (in which they erred), they declared that the extraordinary transmutation of base metals into gold was merely a figurative expression for the transformation of man, freeing him of his hereditary evils and of his infirmities, in order that he might attain to a degree of regeneration which would elevate him to a divine Being.

## The elixir of life is the ultimate essence of everything.

**It is incorrect to think that there exists any special “powder of projection,” or “philosopher’s stone,” or “elixir of life.” The latter lurks in every flower, in every stone and mineral throughout the globe: it is the ultimate essence of everything on its way to higher and higher evolution. And as there is no good or evil, so there is neither “elixir of life” nor “elixir of death,” nor poison as such, but all this is contained in one and the same Universal Essence, this or the other effect, or result, depending on the degree of its differentiations and various correlations. The light side of that Essence produces life, health, bliss, divine peace, and so forth; the dark side brings death, disease, sorrow, and strife. This is demonstrated by knowing the nature of the most deadly poisons; of some of them, even a large quantity will produce no ill effect, whereas a grain of the same poison will kill with the rapidity of lightning; yet, exactly the same grain, when altered by a certain combination, will heal.<sup>1</sup>**

This in fact is the synthesis of transcendental alchemy and its principal object; but for all that, it does not represent *every end* which this science has in view. Aristotle who told Alexander that

. . . the philosopher’s stone was not a stone at all, that it is in each man, everywhere, at all times, and is called the *final aim* of all philosophers,

was mistaken in his first proposition though right with regard to the second. In the physical sphere, the secret of the *Alkahest* produces an ingredient which is called the philosopher’s stone; but for those who care not for perishable gold, the *alkahest*, as Professor Wilder tells us,<sup>2</sup>

. . . is but the *algeist*, or divine spirit, which removes every grosser nature, that its unholy principles may be removed . . .

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<sup>1</sup> [Blavatsky *Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 603]

<sup>2</sup> Wilder, *op. cit.*



The *elixir vitæ* therefore is only the water of life which, as Godwin says,

. . . is a universal medicine possessing the power to rejuvenate man and to prolong life indefinitely.

Some forty years ago, Dr. Hermann Kopp, published in Germany a *Geschichte der Chemie*.<sup>1</sup> Speaking of alchemy, looked at in its special role of forerunner of modern chemistry, the German doctor makes use of a very significant expression which the Pythagorean and the Platonist will understand at once. He says:

If the term *world* stands for the *microcosm* represented by man, then it becomes easy to interpret the writings of the alchemists.

Irenæus Philalethes<sup>2</sup> declares that:

The philosopher's stone represents the great universe [or macrocosm] and possesses all the virtues of the great system, collected and included in the lesser system. The latter has a magnetic power which draws to it that which it has affinities with in the universe. It is the celestial virtue which spreads throughout creation, but which is epitomized in a miniature abridgment of itself [as man].

## Seek not the secrets of nature in nature.

**Know your self, first and foremost. The treasure of treasures lies in the innermost chamber of your heart, where the sunlight of truth shines with unfading glory.**

Listen to what Alipili<sup>3</sup> says in one of his translated works:

He that hath the knowledge of the Microcosm cannot long be ignorant of the knowledge of the Macrocosm. This is that which the Ægyptian industrious searchers of Nature so often said, and loudly proclaimed, that everyone should know himself. This speech their dull Disciples took in a moral sense, and out of ignorance affixt it in their Temples. But I admonish thee, whosoever thou art that desireth to dive into the inmost parts of Nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. If thou knowest not the excellency of thine own house, for what doest thou seek and search after the excellency of other things? The universal Orb of the Earth contains not so great mysteries and excellencies as a little Man, formed by God to his

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<sup>1</sup> [Hermann Kopp (1817–1892). *Geschichte der Chemie*; 4-vols. Braunschweig: F. Vieweg und sohn, 1843–1847]

<sup>2</sup> [George Starkey, 1628–1665, was a Colonial American alchemist, medical practitioner, and writer of numerous commentaries and chemical treatises that were widely circulated in Western Europe and influenced prominent men of science, including Robert Boyle and Isaac Newton. After relocating from New England to London, England, in 1650, Starkey began writing under the pseudonym Eirenæus Philalethes. He remained in England and continued his career in medicine and alchemy until his death in the Great Plague of London in 1665.]

<sup>3</sup> [Ali Puli, also known as Alipili, is the attributed author of a number of 17<sup>th</sup> century alchemical and hermetic texts. However, his historical existence is doubtful, and A.E. Waite went as far as to describe the work attributed to him as “forgery pure and simple in respect of age and authorship [which] may be left to stand at its value in the matter of content.” He is described as a Mauretanian Christian of Asiatic extraction, also variously as an Arab (because it was said to have written in Arabic), and a Moor. Most probably, Ali Puli is the pseudonym of Johann Otto von Helwig, 1654–1698, a German physician, alchemist, and author.]

image. And he that desires the primacy amongst the studiers of Nature, will nowhere find a greater and better reserve to obtain his desire, than in himself.

Therefore I will here follow the example of the *Ægyptians*, and from my whole heart and certain true experience proved by me, speak to my Neighbour in the *Ægyptians* words, and with a loud voice now proclaim:

O Man know thy self; in thee is hid the treasure of treasures . . . <sup>1</sup>

Irenæus Philaletha Cosmopolita, an English alchemist and Hermetic philosopher, alluding to the persecution to which philosophy was subjected, wrote in 1669:

. . . many do believe [that are strangers to the Art] that if they should enjoy it, they would do such and such things; so also even we did formerly believe, but being grown more wary, by the hazard we have run, we have chosen a more secret method . . . <sup>2</sup>

**In the dark age we live in, those daring to hold divergent opinions on religious, political, and social questions are treated as heretics, censored, proscribed, vilified, and ostracised.**

And the alchemists were wise to do so. For living in an age when for a slight difference of opinion on religious questions, men and women were treated as heretics, placed under a ban and proscribed, and when science was stigmatized as *sorcery*, it was quite natural, as Professor A. Wilder says:

. . . that men cultivating ideas out of the common order would invent a dialect of symbols and passwords by which to communicate with one another, and yet remain unknown by their bloodthirsty adversaries. <sup>3</sup>

**As man (Microcosm) is a faithful reflection of the universe (Macrocosm), he is governed by the same laws which rule the greater. The occult forces of the universe can be known, in part, only by those who admit no invisible nature behind the model of the visible.**

The author reminds us of the Hindu allegory of Krishna ordering his adopted mother to look into his mouth. She did and saw therein the entire universe. This agrees exactly with the Kabbalistic teaching which holds that the microcosm is but the faithful reflection of the macrocosm — a photographic copy to him who understands.

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<sup>1</sup> [*Centrum Naturæ Concentratum*: or the Salt of Nature Regenerated. For the most part improperly called The Philosopher's Stone. Written in Arabick by Alipili a Mauretian, born of Asiatick Parents; published in Low Dutch, 1694, and now done into English, 1696. By a Lover of the Hermetick Science. London, 1696. (British Museum, 1033.d.35.) The translator's name was E. Brice. The passage quoted above may be found on pages 78-80. — *Boris de Zirkoff*.]

<sup>2</sup> [This is from a small book of Eyræneus Philaletha Cosmopolita entitled *Secrets Revealed: or an open entrance to the Shut Palace of the King*. Containing the greatest treasure in Chymistry, never yet so plainly discovered. Published by William Cooper, Esq., London, 1669. 8vo. The passage may be found in Chapter 13, p. 33, and has been cross-checked with the copy now in the British Museum. — *Boris de Zirkoff*.]

<sup>3</sup> [*New Platonism and Alchemy*, p. 26. — *Boris de Zirkoff*.]

This is why Cornelius Agrippa,<sup>1</sup> perhaps the most generally known of all the alchemists, says:

There is one thing by God created, the subject of all wonderfulness in earth and in heaven; it is actually animal, vegetable and mineral; found everywhere, known by few, by none expressed by his proper name, but hid in numbers, figures and riddles, without which neither alchemy nor natural magic can attain their perfect end.<sup>2</sup>

**The sublime gift of God is concealed under a triple armour: body, soul, and spirit.**

The allusion becomes even clearer if we read a certain passage in the *Alchemist's Encheiridion* (1672):

Now, in this discourse will I manifest to thee the natural condition of the stone of the philosophers, apparelled with a *triple* garment, even this stone of riches and charity, the strong relief from languishment, in which is contained every secret; being a divine mystery and gift of God, than which there is nothing in this world more sublime. Therefore, diligently observe what I say, namely, that 'tis apparelled with a triple garment, that it to say, with a body, soul and spirit.<sup>3</sup>

In other words, this stone contains: the secret of the transmutation of metals, that of the elixir of long life and of *conscious immortality*.

**The Ineffable Name is a ray of Immaculate Light emerging from the fathomless Darkness by the power of Word or Logos, Divine Thought concealed. It is the Great Mystery of Creation and Salvation, ever Unknown and Unknowable.**

**The Name is Ineffable because non-existent. It permeates the Moon and Stars, yet It is different from the Moon and Stars. It is Deity Itself, but not "God."**

This last secret was the one which the old philosophers chose to unravel, leaving to the lesser lights with their modern false noses, the pleasure of wearing themselves out in the attempt to solve the first two. It is the *Word* or the "ineffable name," of which Moses said that there was no need to seek it in distant places, "but the word is very nigh unto thee, in thy mouth, and in thy heart."<sup>4, 5</sup>

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<sup>1</sup> [Heinrich Cornelius Agrippa von Nettesheim, 1486–1535, German polymath, physician, legal scholar, soldier, theologian, and occult writer. His *Three Books of Occult Philosophy*, published in 1533, drew heavily upon Kabbalah, Hermeticism, and neo-Platonism and was widely influential among occultists of the early modern period. Agrippa was condemned as heretical by the inquisitor of Cologne.

Consult "Blavatsky on Occult Alphabets and Numerals," in our Blavatsky Speaks Series — ED. PHIL.]

<sup>2</sup> [Quoted by Dr. A. Wilder, in *op. cit.*, p. 28. — *Boris de Zirkoff*.]

<sup>3</sup> [*ibid.* — *Boris de Zirkoff*.]

<sup>4</sup> [*Deuteronomy* xxx, 14]

<sup>5</sup> [See "Proposition 1 - The Ineffable Name" in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

**How can those who are fools in nature, hope to profit from alchemical works — the timeless testimonies to creative powers of Nature?**

Philaethes, the English alchemist, says the same thing but in other terms:

In the world our writings shall prove a curious-edged knife; to some they shall carve out dainties, and to others it shall serve only to cut their fingers; yet we are not to be blamed; for we do seriously profess to any that shall attempt this Work, that he attempts the highest piece of philosophy that is in nature; and though we write in English, yet our matter will be as hard as Greek to some, who will think they understand us well, when they misconstrue our meaning most perversely; for is it imaginable that they who are fools in Nature, should be wise in our books, which are testimonies unto Nature?<sup>1</sup>

**Let the seeker of Truth be wary of things that are readily understood, especially mystical names and secret operations, for Truth lies hid in obscurity.**

Espagnet<sup>2</sup> warns his readers in the same say:

Let a lover of truth make use of but a few authors, but of best note and experienced truth; let him suspect things that are quickly understood, especially in mystical names and secret operations; for truth lies hid in obscurity, nor do philosophers ever write more deceitfully than when plainly, nor ever more truly than when obscurely.<sup>3</sup>

**Pearls of Truth cannot be given to the profane; less so today than when the Apostles were advised not to cast pearls before swine.**

Truth cannot be given to the public; less so today than when the Apostles were advised not to cast pearls before swine.

**Apart from the schools of the trans-Himalayan Adepts, there does not exist in the whole world one single work on alchemy written in clear and precise language that offers to the public at large a method which could be followed, as in the physical sciences.**

All these fragments which we have just cited are, we hold, so many proofs of that which we have advanced. Apart from the schools of adepts, almost unapproachable for Western students, there does not exist in the whole world — and more especially in Europe — one single work on occult science, and above all on Alchemy, which is written in clear and precise language, or which offers to the public a system or a method which could be followed as in the physical sciences. Any treatise, which

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<sup>1</sup> [Irenæus Philaetha or Eirenæus Philaethes, *Ripley Revived*, etc., 1678, pp. 159-60. — Boris de Zirkoff.]

<sup>2</sup> [Jean d'Espagnet, 1564–1637, French Renaissance polymath. He was a lawyer and politician, a mathematician and alchemist, an antiquarian, poet and friend of French literati. D'Espagnet was a counsellor in the Parliament of Bordeaux and its president from the years 1600 to 1611. In this position he was involved, with Pierre de Lancre, in witch-hunting in Labourd. D'Espagnet co-chaired De Lancre's 1609 repression, also congratulating his colleague on his job in the introduction to *L'Incrédulité et mécréance du sortilège pleinement vaincues*, besides condemning the Basque people, "this perverse people." Jean D'Espagnet is known to have owned several books that had previously formed part of Montaigne's library, including his copy of *De rerum natura*, in which his signature overwrites that of Montaigne's on the title-page. In 1623 D'Espagnet wrote *Arcanum Hermeticæ philosophiæ and Enchiridion physicæ restitutæ*.]

<sup>3</sup> [Quoted by Dr. A. Wilder, in *op. cit.*, p. 29. — Boris de Zirkoff.]

comes from an initiate or an adept, ancient or modern, *unable to reveal all*, limits itself to throwing light on certain problems which are allowed to be disclosed, when needed, to those worthy of *knowing*, while remaining at the same time hidden from those who are unworthy of receiving the truth, for fear they should abuse it. Therefore, he, who complaining of the obscurity and confusion which seems to prevail in the writings of the disciples of the Oriental school, would compare them with those of either the Middle Ages or of modern times, which seem to be more clearly written, would prove only two things:

- Either he deceives the public in deceiving himself;
- Or he advertises modern charlatanism, *knowing all the time* that he is deceiving his readers.

It is easy to find semi-modern works which are written with precision and method, but giving only the *personal* ideas of the writer, that is to say, of value only to those *who know absolutely nothing* of the true occult science.

**When the enchanting books of Éliphas Lévi, the great French magus, have been read, re-read, and learnt by heart, how far are we advanced in practical occultism, or even in the understanding of the Kabbalist theories?**

**His style is poetical and quite charming. But what has he really taught us?<sup>1</sup> Nothing, absolutely nothing — except, perhaps, his quaint wit and the exuberance of the French language. Not one single aspirant has become an Occultist by following the teaching of the French magus simply because, though Lévi evidently obtained his secrets from an Initiate, he never received the right to initiate others.**

We are beginning to make much of Éliphas Lévi,<sup>2</sup> who alone knew, it is true, probably more than all our great European magi of 1889 put together. But, when once the half-dozen books of the Abbé Louis Constant<sup>3</sup> have been read, re-read and learnt by heart, how far are we advanced in practical occult science, or even in the understanding of the theories of the Kabbalists? His style is poetical and quite charming. His paradoxes, and nearly every phrase in his volumes is one, are thoroughly French in character. But even if we learn them so as to repeat them by heart from beginning to end, what, pray, has he really taught us? Nothing, absolutely nothing — except, perhaps, the French language. We know several of the pupils of the great magus of modern times, English, French, and German, all men of serious mind, of iron wills, many of whom have sacrificed whole years to these studies. One of his disciples made him a life annuity which he got for upwards of ten years, besides paying him 100 francs for every letter when he was obliged to be away. This person at the end of

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<sup>1</sup> [However, Éliphas Lévi once declared “We write not to instruct but to warn.” See *Dogme et rituel de la haute magie*, par Éliphas Lévi. Paris: G. Baillière, 1856; 2-vols, illus., translated by Arthur Edward Waite, under the title *Transcendental Magic; Its Doctrine and Ritual*. London, George Redway, 1896. Vol. I, *Doctrine*. Chapter XVIII, CHARMS AND PHILTRES, p. 144. Full text under the title “On malevolent bewitchments and venomous magic,” in the same Series. — ED. PHIL.]

<sup>2</sup> [For other works and analysis of Éliphas Lévi’s writings, consult the list of suggested reading at the end of this study.]

<sup>3</sup> [The proper name of the French Occultist, who wrote under *the nom de plume* of Éliphas Lévi.]

ten years knew less of magic and of the Kabbalah than a chela of ten years' standing of an Indian astrologer. We have in the library at Adyar his letters on magic in several volumes of manuscripts, written in French and translated into English, and we defy the admirers of Éliphas Lévi to show us one single individual who would have become an Occultist, even in theory, by following the teaching of the French magus. Why is this, since he evidently got his secrets from an Initiate? Simply because he *never received the right to initiate others*. Those who know something of occultism will understand what we mean by this; those who are only *pretenders* will contradict us, and probably hate us all the more for having told such hard truths.

The occult sciences, or rather the *key* which alone explains the jargon in which they are expressed, cannot be divulged. Like the Sphinx who dies the moment the enigma of its being is guessed by an Œdipus,<sup>1</sup> they remain occult only as long as they are unknown to the uninitiated. Then again they can neither be bought nor sold. A Rosicrucian "*becomes, he is not made,*" says an old adage of the Hermetic philosophers, to which the Occultists add,

The science of the gods is mastered by violence; it must be conquered, and does not give itself.<sup>2</sup>

This is exactly what the author of the *Acts of the Apostles* intended to convey when he gave the answer of Peter to Simon Magus:

Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.<sup>3</sup>

Occult knowledge should be used neither to make money, nor to attain any egotistical end, not even as a means to personal vanity.

**Neither the secrets of magic nor of occultism, nor of alchemy, can ever be revealed during the existence of the present race, which worships the golden calf with an ever increasing frenzy.**

Let us go further and say at once that — apart from an exceptional case where gold might be the means of saving a whole nation — even the act of transmutation itself,

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<sup>1</sup> [See "Œdipus and Sphinx unriddled," in our Constitution of Man Series. — ED. PHIL.]

<sup>2</sup> [Cf. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." *Matthew* xi, 12 KJV. In other words, divine knowledge must be conquered, it does not give herself. Hence the sacrifice of Prometheus who, by allowing man to tread on the path of spiritual evolution, transformed the most perfect of animals on earth into a potential god, making him free to "take the kingdom of heaven by violence." For in-depth analysis, consult "From the stronghold of your Soul, chase all your foes away," pp. 13-17, in our Constitution of Man Series.

Modern Greek has two words for rape: *αρπαγή* (*arpagē*) or ravishment, and *βιασμός* (*viasmōs*) or violation. Yet in Ancient Greece the semantics of rape were much different than today, complicated by the use of *ατιμία* (*atimīa*) or dishonour, and *ὕβρις* (*hubris*) in its meanings of lust, lewdness (opp. *σωφροσύνη*), and outrage against the person, especially violation and rape. In occult terms, however, "violence" is untainted by phallic connotations. Dr. Robert W. Baldwin, in his scholarly paper "Mythological and Historical Rapes in Early Modern Europe," narrows down rape to four major categories: Empire and Good Government, Genealogy and World History, Divine Love and Marriage, and Male Fantasy. It is an article worth reading.

The violence implied in the "Rape of Europa" and other European paintings is an affront to the Law of Compassion that underpins, sustains, and inspires True Love, *i.e.*, harmonization of the two Opposing Forces, in this case, Spirituality and Animalism. More! A "marriage made in heaven" is neither myth, nor sentimentality. The divine bridegroom is Christos-Consciousness, ever invisible; his bride-to-be are Many, veiled as Sophia-Nature, though visible and "knowable" by the profane. — ED. PHIL.]

<sup>3</sup> [Acts viii, 20. Consult "G.R.S. Mead's Essay on Simon Magus," in our Buddhas and Initiates Series. — ED. PHIL.]

when the only motive is the acquisition of riches, becomes black magic. So that neither the secrets of magic nor of occultism, nor of alchemy, can ever be revealed during the existence of our race, which worships the golden calf with an ever increasing frenzy.

**The stories about men, who allegedly produced gold from base metals for various kings in Europe, are way off the mark.**

*Student:* Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

*Sage:* The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.<sup>1</sup>

Therefore, of what value would those works be which promise to give us the *key* to initiation into either one or the other of these two sciences, which are in fact only one?



<sup>1</sup> [From *Blavatsky Collected Writings*, (CONVERSATIONS ON OCCULTISM – ELEMENTALS, KARMA) IX p. 117. Full text under the title “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

## Roger Bacon defended his brother alchemists against the accusation of using a secret cryptography.

**Christianity owes no hatred to magic: human ignorance has ever stood in fear of the unknown. The Divine Science clothed herself with new hieroglyphics, dissimulated its labours, and created the jargon of alchemy — an enduring deception for the vulgar, yet a living language only for the true disciple of Hermes.<sup>1</sup>**

We understand perfectly such Adept-Initiates as Paracelsus<sup>2</sup> and Roger Bacon.<sup>3</sup> The first was one of the great harbingers of modern chemistry; the second that of physics. Roger Bacon in his *Treatise on the Admirable Forces of Art and of Nature*<sup>4</sup> shows this clearly. We find in it a foreshadowing of all the sciences of our day. He speaks in it of cannon powder, and predicts the use of steam as a motive power. The hydraulic press, the diving bell, and the kaleidoscope, are all described therein; he prophesies the invention of flying *machines*, constructed in such a way that he who is seated in the middle of this *mechanical contrivance*, in which we easily recognize a type of the modern balloon, has only to turn a mechanism to set in motion artificial wings which immediately start beating the air in imitation to those of a bird. He then defends his brother alchemists against the accusation of using a secret cryptography.

The Reason then, why wise men have obscured their Mysteries from the multitude, was, because of their deriding and slighting wise men's Secrets of wisdom, being also ignorant to make a right use of such excellent matters. For if an accident help them to the knowledge of a worthy mystery, they wrest and abuse it to the manifold inconvenience of persons and communities. Hee's then not discreet, who writes any Secret, unlesse he conceal it from the vulgar, and make the more intelligent pay some labour and sweat before they understand it. In this stream the whole fleet of wise men have sailed from the beginning of all, obscuring many wayes the abstruser parts of wisdom from the capacity of the generality. Some by Characters and verses have delivered many Secrets. Others by ænigmatical and figurative words . . . Thirdly, they have obscured their Secrets by their manner of Writing, as by Consonants without Vowels,

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<sup>1</sup> [From *Dogme et rituel de la haute magie*, par Éliphas Lévi. Paris: G. Baillière, 1856; 2-vols, illus. Translation by Arthur Edward Waite, under the title *Transcendental Magic; Its Doctrine and Ritual*. London, George Redway, 1896. Vol. I, INTRODUCTION, p. 5. Look up "The power of the magician is inversely related to his worldly interests," in our Black versus White Magic Series. — ED. PHIL.]

<sup>2</sup> [Consult "Paracelsus on sympathetic remedies and cures" and "The noble genius of Paracelsus," in our Budhas and Initiates Series. — ED. PHIL.]

<sup>3</sup> [Roger Bacon (Latin: Rogerus or Rogerius Baconus, Baconis, also Frater Rogerus), c. 1219/20 – c. 1292, also known by the scholastic accolade Doctor Mirabilis, was a medieval English philosopher and Franciscan friar who placed considerable emphasis on the study of nature through empiricism. In the early modern era, he was regarded as a wizard and particularly famed for the story of his mechanical or necromantic brazen head. He is sometimes credited (mainly since the 19<sup>th</sup> century) as one of the earliest European advocates of the modern scientific method, along with his teacher Robert Grosseteste. Bacon applied the empirical method of Ibn al-Haytham (Alhazen) to observations in texts attributed to Aristotle. He also discovered the importance of empirical testing when the results he obtained were different from those that would have been predicted by Aristotle.]

<sup>4</sup> [The "Letter on the Secret Workings of Art and Nature and on the Vanity of Magic" (*Epistola de Secretis Operibus Artis et Naturæ et de Nullitate Magiæ*), also known as "On the Wonderful Powers of Art and Nature" (*De Mirabili Potestate Artis et Naturæ*), a likely-forged letter to an unknown "William of Paris," dismisses practices such as necromancy but contains most of the alchemical formulæ attributed to Bacon, including one for a philosopher's stone, and another possibly for gunpowder. It also includes several passages about hypothetical flying machines and submarines, attributing their first use to Alexander the Great.]



none knowing how to read them, unlesse he know the signification of those words [the hermetic *jargon*] . . .<sup>1</sup>

This kind of cryptography was in use amongst the Jews, the Chaldeans, the Syrians, the Arabs, and even the Greeks, and largely adopted in former times, especially by the Jews.

**The cryptography of the Hebrew manuscripts of the Old Testament, and the books of Moses rendered them ten times more grotesque by the introduction of Masoretic points, and made them a sphinx-riddle for all. And as with the Bible, which has been made to say everything required of it except that which it really did say, thanks to the Masorah and the Fathers of the Church, so it is today with the Kabbalistic and alchemical texts.**

This is proved by the Hebrew manuscripts of the Old Testament, the books of Moses or the *Pentateuch* rendered ten times more fantastic by the introduction of Masoretic points. But as with the Bible, which has been made to say everything required of it except that which it really did say, thanks to the Masorah and the Fathers of the Church, so it was also with Kabbalistic and alchemical books. The key to both having been lost centuries ago in Europe, the Kabbalah (the *good* Kabbalah of the Marquis de Mirville,<sup>2</sup> according to the ex-rabbi, the Chevalier Drach,<sup>3</sup> the pious and most Catholic Hebrew scholar) serves now as a witness confirmatory of both the New and the Old Testaments. According to modern Kabbalists, the *Zohar* is a book of modern prophecies, especially relating to the *Catholic dogmas of the Latin Church*, and is the fundamental stone of the Gospel; which indeed might be true if it were admitted that both in the Gospels and in the Bible, each name is symbolical and each story allegorical; just as was the case with all sacred writings preceding the Christian canon.



<sup>1</sup> [The Latin title of Roger Bacon's work is *De mirabili potestate artis et naturæ*, and the date of its original publication is approximately 1256-57. The translation of the passage quoted by H.P. Blavatsky has been cross-checked with the copy in the British Museum, which is stated to be a faithful translation "out of Dr. Dee's own copy, by I.N." and published in London in 1659. The passage occurs in Chapter VIII, p. 37. — *Boris de Zirkoff*.]

<sup>2</sup> [Charles, Jules Eudes de Catteville de Mirville, Marquis de Mirville, 1802-1873, French scholarly writer, illuminist, medium and the author of numerous works on spiritualism. Author of *Pneumatologie. Des Esprits et de leurs manifestations diverses*. Memoires adressés aux Academies, par J.E. de Mirville. This work contains three separate *Memoires*, which have been published in different editions: the first *Memoire* appearing in 1851. The most complete ed. is the one in six volumes: Vols. I-V, Paris: H. Vrayet de Surcy, 1863-64, 8vo.; Vol. VI publ. by F. Wattelier, 1868. Vols. II-V cover the *Manifestations Historiques* and comprise the 2<sup>nd</sup> Memoire; Vol. VI contains the *Manifestations Thaumaturgiques*, which are the 3<sup>rd</sup> Memoire. H.P. Blavatsky's mention of such titles as "De la Resurrection et du miracle" or "Resurrections animales," has reference to chapters in Vol. VI, and not to any specific work by de Mirville. De Mirville played a big role in spreading the story of Cideville's haunted house. He then had an important correspondence with Théodore Lacordaire, with the Catholic doctor of Bolbec Charles Hélot, who published in 1897 *Névroses et possessions diaboliques*, with numerologists such as the Count de la Villinouet, and many others.]

<sup>3</sup> [David Paul Drach (baptised Paul-Louis-Bernard Drach), also known as Le Chevalier Drach, 1791-1868, was a Catholic convert from Judaism, and librarian of the College of Propaganda in Rome.]

# Alchemy in a nutshell.<sup>1</sup>

## Truth is mighty and will prevail.

Before closing this article, which has already become too long, let us make a rapid *résumé* of what we have said.

I do not know if our argument and copious extracts will have any effect on our readers in general. But I am sure, at all events, that what we have said will have the same effect on Kabbalists and modern “Masters” as the waving of a red rag in front of a bull; but we have long ceased to fear the sharpest horn. These “Masters” owe all their science to the dead letter of the Kabbalah, and to the fantastic interpretation placed on it by some few mystics of the present and the last century, on which “Initiates” of libraries and museums have in their turn made variations; therefore, they are bound to defend such, tooth and nail. People will see but fire and smoke, and he who shouts the louder will remain the victor. Nevertheless — *Magna est veritas et prævalebit.*<sup>2</sup>

### Like astrology, alchemy is no longer the pure and Divine Science of the schools of Thoth-Hermes of the first Egyptian Dynasties.

① It has been asserted that alchemy penetrated into Europe from China, and that, falling into profane hands, alchemy (like astrology)<sup>3</sup> is no longer the pure and divine science of the schools of Thoth-Hermes of the first Egyptian Dynasties.

### The real Zohar can be found in its entirety only in the Chaldean Book of Numbers, of which there exist today only two or three incomplete copies, which are in the possession of initiated rabbis.

② It is also certain that the *Zohar*, of which both Europe and other Christian countries possess fragments, is not the same as the *Zohar* of Shimon ben-Yohai, but a compilation of old writings and traditions collected by Moses de Leon of Guadalajara in the thirteenth century who, according to Mosheim, has followed in many cases the interpretations which were given him by Christian Gnostics of Chaldea and Syria where he went to seek them. The real, old *Zohar* is found in its entirety only in the Chaldean *Book of Numbers*, of which there exist now only two or three incomplete copies, which are in the possession of initiated rabbis. One of these lived in Poland, in strict seclusion, and he de-

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<sup>1</sup> [Students may consult with profit the metaphysical concepts and study notes set out in our Secret Doctrine's First, Second, and Third Proposition Series, where an abundance of other nutshells can be found. — ED. PHIL.]

<sup>2</sup> [Truth is mighty and will prevail.]

<sup>3</sup> [Consult “Divine Heliolatriy is neither astrological Astrolatry, nor Idolatry,” “Occult Astrology predates modern Astronomy,” “Stars, Numbers, and True Astrology,” and “Worship of planetary Spirits is idolatrous Astrolatry,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

stroyed his copy before dying in 1817; as for the other, the wisest rabbi of Palestine, he emigrated from Jaffa some few years ago.

**The real mysteries, being too sacred to be profaned, were written down only for the use of a few adept-initiates. They were too dangerous to be trusted in the hands of those who were capable of misusing them.**

③ Of the real Hermetic books there only remains a fragment known as the *Smaragdine Tablet*, of which we shall presently speak. All the works compiled on the books of Thoth were destroyed and burnt in Egypt by order of Diocletian in the third century of our era. All the others, including *Poimandrēs*, are in their present form merely recollections, more or less vague and erroneous, of different Greek or even Latin authors, who often did not hesitate to palm off their own interpretations as genuine Hermetic fragments. And even if by chance these latter did exist, they would be as incomprehensible to the “Masters” of today as the books of the alchemists of the Middle Ages. In proof of this we have quoted their own personal and thoroughly sincere confessions. We have shown the reasons they give for this:

Their mysteries were too sacred to be profaned by the ignorant, being written down and explained only for the use of a few adept-initiates; and they were also too dangerous to be trusted in the hands of those who were capable of misusing them;

In the Middle Ages the precautions taken were ten times as great; for otherwise they stood a good chance of being roasted alive to the great glory of God and His Church.

**The key to the jargon of the alchemists and to real meaning of the symbols and allegories of the Kabbalah is to be found in the Orient alone.**

④ The key to the jargon of the alchemists and to the real meaning of the symbols and allegories of the Kabbalah is to be found in the Orient alone. Since it has never been rediscovered in Europe, what then can possibly serve as a guiding star to our modern Kabbalists, so that they may recognize the truth in the writings of the Alchemists and in the small number of treatises which, written by *real initiates*, are still to be found in our national libraries?

It follows, therefore, that in rejecting aid from the only quarter whence in this our century they may expect to get the key to the old esotericism and to the Wisdom-Religion, they, whether Kabbalists, “elects of God,” or modern “Prophets,” throw to the wind their only chance of studying primitive truths and profiting by them.

At all events we may be sure that it is not the Oriental School which loses by default.

**It is in the heart that God has placed the genius of women, because the works of this genius are all works of love.<sup>1</sup>**

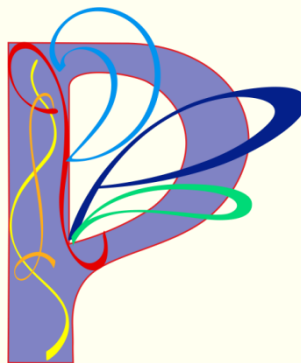
We have permitted ourselves to say that many French Kabbalists have often expressed the opinion that the Oriental School will never be worth much, no matter how it may pride itself on possessing secrets unknown to European occultists, *because it admits women into its ranks.*

To this we might answer by repeating the fable told by brother Joseph N. Nutt, “Grand Master” of the Masonic Lodge for Women in the United States,<sup>2</sup> to show what women can do if they are not shackled by males — whether as men or as God:

A lion passing a monument representing an athletic and powerful figure of a man tearing the jaws of a lion said:

If the scene which this represents had been executed by a lion the two figures would have changed places!

The same remark holds good for woman. If only she were allowed to represent the scenes of human life, she would distribute the parts in reverse order. She it was who first took man to the Tree of Knowledge, and made him know Good and Evil; and, if she had been let alone and allowed to do what she wished, she would have led him to the Tree of Life and *thus rendered him immortal.*<sup>3</sup>



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<sup>1</sup> [Alphonse de Lamartine. More insights on page 38. — ED. PHIL.]

<sup>2</sup> Grand Chapter, State of New York, Order of *The Eastern Star*. Lecture and Discourses in the Grand Chapter: *Woman and the Eastern Star*, April 4<sup>th</sup>, 1877.

<sup>3</sup> [Consult “Why women should avoid the Church like a plague” and “Christianity has retarded the Woman’s progress,” in our Black versus White Magic Series. — ED. PHIL.]

## Paracelsus on alchemy versus chemistry.

**The chemist imitates nature, the alchemist surpasses nature herself.**

**Chemistry decomposes and recombines material substances, it purifies simple substances of foreign elements, but leaves the primitive elements unchanged. Alchemy changes the character of things, and raises them up into higher states of existence.**

*From Dr. Franz Hartmann (Comp., tr. & Annot.). The Life of Philippus Theophrastus Bombast, of Hohenheim, Known by the Name of Paracelsus, and the Substance of His Teachings, concerning Cosmology, Anthropology, Pneumatology, Magic and Sorcery, Medicine, Alchemy and Astrology, Philosophy and Theosophy. Extracted and translated from his rare and extensive works, and from some unpublished manuscripts. London: Kegan Paul, Trench, Trübner & Co Ltd., Broadway House, 68-74 Carter Lane, E.C. (2<sup>nd</sup> ed., 1932) Ch. 8, "Alchemy and Astrology." Full text under the title "Paracelsus by Franz Hartmann," in our Buddhas and Initiates Series.*

The lowest aspect of alchemy is the preparation, purification, and combination of physical substances, and from this science has grown the science of modern chemistry, which in its present state is a great advancement over the lower aspect of old chemistry, but which has lost sight entirely of the higher aspects of Nature. A higher advancement of the science of chemistry will bring it again into contact with alchemy. Chemistry decomposes and recombines material substances in certain proportions; it purifies simple substances of all foreign elements, and leaves the primitive elements unchanged; but alchemy changes the character of things, and raises them up into higher states of existence. To exercise this power, not mere mechanical labour, but artistic skill is required.

A person who composes a chemical preparation by manual labour and according to certain rules is a chemist; the weaver who manufactures a cloth, and the tailor who makes a coat, may be called alchemists, because neither clothes nor coats are grown by Nature. The chemist imitates Nature, the artist surpasses her; the labourer lends his hands to Nature, so that she may accomplish something through him. The artist makes use of the material with which Nature provides him, and develops something that exists germinally in Nature. The painter who daubs a wall is a chemist; his work requires skill, but no genius. The artist who composes a picture is an alchemist, because he embodies an idea, and puts his own character into his work.

**As all the powers of the universe are potentially contained in us, our body and its organs are the representatives of the powers of nature, and a constellation of the same powers that formed the stars in the sky.**

To understand correctly the meaning of the words alchemy and astrology, it is necessary to understand the intimate relationship and the identity of the Microcosm and

Macrocosm, and their mutual interaction. All the powers of the universe are potentially contained in man, and man's physical body and all his organs are nothing else but products and representatives of the powers of Nature. The Microcosm and Macrocosm may not only "be compared together," but they are really and actually essentially one in their power, and one in the constitution of their elements.<sup>1</sup>

If I have "manna" in my constitution, I can attract "manna" from heaven. "Melissa" is not only in the garden, but also in the air and in heaven. "Saturn" is not only in the sky, but also deep in the earth and in the ocean.

- What is "Venus" but the "Artemisia" that grows in your garden?
- What is "iron" but "Mars"?

That is to say, Venus and Artemisia are both the products of the same essence, and Mars and iron are both the manifestations of the same cause.

- What is the human body but a constellation of the same powers that formed the stars in the sky?

He who knows what iron is, knows the attributes of Mars. He who knows Mars, knows the qualities of iron.

- What would become of your heart if there were no sun in the universe? What would be the use of your vasa spermatica<sup>2</sup> if there were no Venus?

To grasp the invisible elements; to attract them by their material correspondences; to control, purify, and transform them by the living power of the Spirit — this is true alchemy.

**The physician who knows nothing of alchemy can only be a servant of nature, but the alchemist is her lord.**

As the fowl produces a chicken with wings and legs out of the small microcosm contained in the shell of an egg, so the arcana of Nature are ripened by the processes of alchemy. Natural alchemy causes the pear to ripen, and produces grapes on a vine. Natural alchemy separates the useful elements from the food that is put into the stomach, transforms it into chyle and blood, into muscles and bones, and rejects that which is useless. A physician who knows nothing of alchemy can only be a servant of Nature, however well he may be versed in the science of external things; but the alchemist is her lord. If the physician cannot infuse vitality into decaying parts, he cannot effect a cure, but must wait until Nature accomplishes the task; but he who can guide the power of life can guide and command Nature.



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<sup>1</sup> "Man, being the son of the Microcosm, has in him also all the mineral elements." (*De Peste*)

<sup>2</sup> [spermatic vessels, *i.e.*, the instruments of generation]

# Woman's heavenly gifts.

By Alphonse de Lamartine.<sup>1</sup>

- There is a woman at the beginning of all great things.
- Nature has given women two painful but heavenly gifts, which distinguish them, and often raise them above human nature — compassion and enthusiasm. By compassion, they devote themselves; by enthusiasm they exalt themselves.
- Enthusiasm springs from the imagination, and self-sacrifice from the heart. Women are, therefore, more naturally heroic than men. All nations have in their annals some of these miracles of patriotism, of which woman is the instrument in the hands of God.
- It is in the heart that God has placed the genius of women, because the works of this genius are all works of love.
- To love for the sake of being loved is human, but to love for the sake of loving is angelic.
- Let us enjoy the fugitive hour. Man has no harbour, time has no shore; it rushes on, and carries us with it.
- Love alone was left, as a great image of a dream that was erased.



<sup>1</sup> Alphonse Marie Louis de Prat de Lamartine, Knight of Pratz, 1790–1869, was a French writer, poet and politician, instrumental in the foundation of the Second Republic and the continuation of the *Tricolore* as the flag of France. Raised by his mother to respect animal life, Lamartine considered the eating of meat repugnant, saying “One does not have one heart for man and one for animals. One has a heart or one does not.” He also said, “Brutality to an animal is cruelty to mankind — it is only the difference in the victim.” His writings in *La chute d’un Ange* (1838) and *Les confidences* (1849) would be taken up by supporters of vegetarianism in the twentieth century. During his term as a politician in the Second Republic, Lamartine led efforts that culminated in the abolition of slavery and the death penalty, as well as the enshrinement of the right to work and the short-lived national workshop programs. A political idealist who supported democracy and pacifism, Lamartine’s moderate stance on most issues caused many of his followers to desert him. He was an unsuccessful candidate in the presidential election of 10<sup>th</sup> December 1848. He subsequently retired from politics and dedicated himself to literature.

## Suggested reading for students.<sup>1</sup>



### From our Secret Doctrine's First Proposition Series.

- ALLEGORIES AND MYTHS UNDERLYING PURANIC COSMOLOGY
- BLAVATSKY AND MEAD ON THE GOSPEL ACCORDING TO JOHN
- CROSS IS THE SYMBOL OF PRE-COSMIC DIVINE MIND
- DIAGRAM 1 - HINDU COSMOGONY
- DIAGRAM 2 - CHALDEO-JEWISH COSMOGONY
- DIAGRAM 3 - THE IDEAL TRIAD AND ITS REFLECTION
- DIAGRAM 4 - THE WHEEL OF EZEKIEL
- DRAWING 0 - BESTRIDE THE BIRD OF LIFE
- DRAWING 1 - THE SEVENTEEN-RAYED SUN
- DRAWING 2 - THE WINGED SUN
- FOHAT IS THE LIFE OF THE UNIVERSE
- HERMES' DIVINE PYMANDER - TR. EVERARD
- HERMES' VIRGIN OF THE WORLD - TR. KINGSFORD & MAITLAND
- HINDU VS. CHALDEO-JEWISH COSMOGONY
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- INERTIA, THE GREAT OCCULT FORCE
- INFINITE IS THE CREATIVE POTENCY OF FEMININE LOGOS
- JUDGE ON THE GITA AND THE ZODIAC
- LUNAR MYTH AND WORSHIP THROUGH THE AGES
- MAHANARAYANA UPANISHAD - TR. VIMALANANDA
- PROPOSITION 1 - AKASHA VS. ASTRAL LIGHT
- PROPOSITION 1 - BESTRIDE THE BIRD OF LIFE
- PROPOSITION 1 - CENTRE + CIRCLE
- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON

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<sup>1</sup> Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 2 and 3. — ED. PHIL.



**ALCHEMY IS A PHILOSOPHY ENTIRELY METAPHYSICAL  
SUGGESTED READING FOR STUDENTS**

- PROPOSITION 1 - CHURNING THE OCEAN OF MILK
- PROPOSITION 1 - CROSS + FIRE
- PROPOSITION 1 - DAWN OF CHAOS-THEOS-KOSMOS
- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM NOTES<sup>1</sup>
- PROPOSITION 1 - ETYMOLOGY OF CONSCIOUSNESS
- PROPOSITION 1 - GOD DWELLS IN THE HEART
- PROPOSITION 1 - LIGHT DROPS ONE SOLITARY RAY (DRAWING)
- PROPOSITION 1 - NARAYANA FIRST OR THIRD LOGOS?
- PROPOSITION 1 - NOAH IS LOGOS
- PROPOSITION 1 - ONE LIGHT FOR ALL
- PROPOSITION 1 - SUN IS THE MIRROR OF FIRE
- PROPOSITION 1 - THE INEFFABLE NAME
- PROPOSITION 1 - THE MYSTERY OF BEING
- PROPOSITION 1 - THE ROPE OF THE ANGELS
- PROPOSITION 1 - THE SEVEN ETERNITIES
- PROPOSITION 1 - THE SEVEN FORCES OF NATURE
- PROPOSITION 1 - THE SEVEN RAYS OF THE SUN
- PROPOSITION 1 - TIME WAS NOT
- SONA, THE INDIAN RED RIVER, KEEPS WANDERING OFF ITS BED
- SQUARING THE CIRCLE IN HEAVEN
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
- THE COSMOGONY OF THE KALEVALA IS A FAITHFUL ECHO OF THE SECRET DOCTRINE
- THE HINDU PANTHEON DRESSED IN BIBLICAL GARB
- THE HOLY FOUR OF PYTHAGORAS
- THE MONADS OF LEIBNIZ ARE THE JIVAS OF OCCULTISM
- THE SIX-POINTED AND FIVE-POINTED STARS
- THE ZODIAC IS A VEIL THROWN OVER COSMOGENESIS
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR BABIES
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR GROWN-UPS

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<sup>1</sup> Published under the title “How the Heavenly Snails clothed themselves in the Fabric of Darkness.”

ALCHEMY IS A PHILOSOPHY ENTIRELY METAPHYSICAL  
SUGGESTED READING FOR STUDENTS

- VAST IS THE ANTIQUITY AND UNIVERSALITY OF THE ZODIAC
- WHAT IS MATTER AND WHAT IS FORCE?
- WORLDS OF BEING - EASTERN AND KABBALISTIC COSMOGONIES ARE IDENTICAL
- WORLDS OF BEING - THE ONE RAY STRIDES THROUGH 7 REGIONS IN 3 STEPS
- WORLDS OF BEING - THE PYTHAGOREAN WORLD, ROOT OF ILLUSION



- INSIGHTS TO THE HIGH IDEALISM AND QUAINWIT OF ÉLIPHAS LÉVI
- ON MALEVOLENT BEWITCHMENTS AND VENOMOUS MAGIC
- THE POWER OF THE MAGICIAN IS INVERSELY RELATED TO HIS WORLDLY INTERESTS

— *in our Black versus White Magic Series.*

- BLAVATSKY ON THE QUENCHLESS LAMPS OF ALCHEMY
- ROSICRUCIANS EMERGED AS AN ANTIDOTE TO THE MATERIAL SIDE OF ALCHEMY

— *in our Blavatsky Speaks Series.*

- AN ABYSS SEPARATES THE TEACHINGS OF ÉLIPHAS LÉVI WITH THOSE OF EASTERN OCCULTISM, under the title Blavatsky on Teachings of Éliphas Lévi
- BLAVATSKY PAYS TRIBUTE TO ÉLIPHAS LÉVI.

— *in our Buddhas and Initiates Series.*

- ÉLIPHAS LÉVI ON DEATH AND SATAN

— *in our Constitution of Man Series.*

- WILDER ON NEW PLATONISM AND ALCHEMY

— *in our Theosophy and Theosophists Series.*



## Endnotes to the Semi-exoteric Constitution of Man.

<sup>1</sup> Cf. “If these statements of the philosophers are true, that God and men are akin, there is but one course open to men, to do as Socrates did: never to reply to one who asks his country, ‘I am an Athenian,’ or, ‘I am a Corinthian,’ but ‘I am a citizen of the universe.’” | P.E. Matheson (*Tr.*), *Epictetus: Discourses Books 1 and 2*. (reprt. of 1<sup>st</sup> ed. of 1916 by Clarendon Press, Oxford); New York: Dover Publications, 2004; “How one may draw conclusions from the fact that we are god’s kinsmen.” I, 9, p. 20

<sup>2</sup> Number seven, or the *heptagon*, the Pythagoreans considered to be a *religious and perfect* number. It was called *Telesphoros*, because *by it all in the Universe and mankind is led to its end, i.e., its culmination.* | *Secret Doctrine*, II p. 602; [quoting Philo Judæus, *De opificio mundi*, xxxv]

<sup>3</sup> [Sūtrātman of the *Upanishads*, literally, “thread of the spirit” or “thread-soul.” Metaphorically, a luminous sūtra or string of universal consciousness (ātman), or true individuality, along which its endless modifications, *i.e.*, false individualities or “personalities” are strung one after another like beads.] “. . . the luminous thread of immortal *impersonal* monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads — according to the beautiful expression of Vedāntic philosophy.” | *Secret Doctrine*, II p. 513

<sup>4</sup> Pherecydes the Syrian is the first on record [in the West] who said that the [Spiritual] souls of men were immortal. | Cicero, *Tusculan Disputations* I xvi; *tr.* Yonge. [Cf. full text in our Down to Earth Series; also cf., “Pherecydes, an early Western Philosopher,” in our Buddhas and Initiates Series. — ED. PHIL.]

<sup>5</sup> [Synonyms: Agra of the Buddhists | Astroeides,\* one having the brilliancy of the stars, of Origen and the Neoplatonists | Ātman or luminous Self of the Hindus | Divine Spirit or Feroher of the Persians | Māyāvi-Rūpa | Nous Augoeides,\*\* radiant or shining like dawn, of the Neoplatonists | Spiritual envelope of Job]

\* Αστροειδής: Cf. Philo Mechanicus I.485 (*Supl.*), and Hierocles Platonicus Philosophus, *Carmen Aureum* 27, 483M | *Liddell & Scott*

\*\* Αυγοειδής: *Αυγή*’s primary meaning is “light of the sun”; *Αύγος*, dawn, is secondary. Hence, *Αυγοειδής* means “of the nature of light.” Cf. *αυγοειδές όχημα*, luminous vehicle (Proclus, in *Platonis Timæum Commentarii* 2.81D). See also, Iamblichus’ *de Mysteriis* 5.10, 3, for uses as *σώμα* and *πνεύμα*. | *Liddell & Scott*

[Etymology of Augoeides: from *Gr.* *αυγή*, auge, dawn, day-break, sun light, radiance, and *είδος*, eidos, form, shape. Hence, of the nature of light; spirit (pneuma) as the source of light, luminous]. Lord Bulwer-Lytton in *Zanoni* adopted the term from Marcus Aurelius (who says that the sphere of the soul is augoeides), using it to denote the radiant spiritual-divine human soul-ego. In

*Isis Unveiled* it denotes the spiritual monad, ātma-buddhi, and is also known as the Persian ferouer or feruer, the Platonic nous, etc. In a high degree of initiation the initiate comes face to face with this radiant presence, the luminous radiation streaming from the divine ego at the heart of the monad. When the Augoeides touches with its rays the inferior monads in the human constitution and awakens them to activity, these then become the various lower egos or manifested children of the divine ego. | *Encyclopedic Theosophical Glossary* [For an in-depth analysis of the term, see “Augoeides of the Neoplatonists,” in the same series; a special edition of *Zanoni* can be found in our Buddhas and Initiates Series. — ED. PHIL.]

The two higher principles *can have no individuality on Earth*, cannot be *man*, unless there is:

- 1 The Mind, the *Manas-Ego*, to cognize itself, and
- 2 The terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man.

It is the *Fifth* and the *Fourth* principles\* — *Manas* and *Kāma Rūpa* — that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *māyāvi* or astral body, so-called, or the *animal-human* Soul — the two having to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth — in a physical body the most perfect you can think of — *i.e.*, in a two or even a three-principled body composed of its *sthūla-śarīra*, *prāna* (life principle), and *linga śarīra* — and, if it lacks its middle and fifth principles, you will have created *an idiot* — at best a beautiful, soulless, empty and unconscious appearance. “*Cogito — ergo sum*” can find no room in the brain of such a creature, not on this plane, at any rate. | Cf. *The Secret Doctrine*, II pp. 241-42.

\* The Fourth, and the Fifth from *below*, beginning by the physical body; the Third and the Fourth, if we reckon from *Ātman*.

<sup>6</sup> The higher triad, Ātman-Buddhi-Manas, may be recognized from the first lines of the quotation from the Egyptian papyrus. In the *Ritual* (now the *Book of the Dead*), the purified Soul (the dual Manas) appears as “the victim of the dark influence of the Dragon Apophis” (the physical personality of Kāma-Rūpic man, with his passions). If it has attained the final knowledge of the heavenly and the infernal mysteries, the Gnōsis — the divine and terrestrial mysteries of White and Black Magic — then the defunct personality “will triumph over its enemy” — death. This alludes to the case of a complete reunion, at the end of earth life, of the Ego with its lower Manas, full of “the *harvest* of life.” But if “Apophis” conquers the “Soul,” then it “cannot escape its second death.” *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 626. [Cf. “Woe for the living dead,” in the same series. — ED. PHIL.]

<sup>7</sup> [When Consciousness withdraws from her earthly prison, she undergoes three “deaths,” *i.e.*, transformations, before resting in Devachan, plus a fourth, when she resumes embodied existence:]

- 
- 1 The death of the body;
  - 2 The death of the Animal Soul in Kāma-Loka;
  - 3 The death of the Astral (Linga-Śarīra), following that of the body;
  - 4 The metaphysical death of the Higher Ego,

the *immortal*, every time it “falls into matter,” or incarnates in a new personality.

The Animal Soul, or Lower Manas, that shadow of the Divine Ego which separates from it to inform the personality (the details of which process will now be given), cannot by any possible means *escape death* at Kāma-Loka, at any rate that portion of this reflection which remains as a terrestrial residue and cannot be impressed on the Ego. Thus the chief and most important secret with regard to that “second death,” in the esoteric teaching, was and is to this day the terrible possibility of the *death* of the Soul, that is, its severance from the Ego on earth during a person’s lifetime. This is a *real* death (though with chances of resurrection), which shows no traces in a person and yet leaves him morally a living corpse. [Prior to 1890 the latter teaching has been kept secret.] *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 628. [For an in-depth analysis, see “Woe for the living dead,” in the same series. — ED. PHIL.]

<sup>8</sup> Physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former — the instrument — and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man’s subjective or inner nature. Physical man may — to follow our simile — be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him. | *Blavatsky Collected Writings*, (GENIUS) XII p. 15

<sup>9</sup> The permanent preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development. In his favourite symbolical way Éliphas Lévi indicates the people who contrive to do this as those who are immortal in good by identification with God, or immortal in evil by identification with Satan. That is to say, the preservation of personal identity beyond death (or rather, let us say, far beyond death, reserving for the moment an explanation of the distinction) is accomplished only by adepts and sorcerers — the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is ensured a perpetuation of life in new births, whether the person, whose earthly surroundings are its present habitat, becomes endued with the higher knowledge, or remains a plain ordinary man all his life. | *Blavatsky Collected Writings*, (DEATH AND IMMORTALITY) IV pp. 253-54

<sup>10</sup> Remember that our Egos, *the Principle which reincarnates*, are called in *The Secret Doctrine* the Mānasaputras, “Sons of Manas” (or Mahat), or Intelligence, Wisdom. *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 607 fn.

<sup>11</sup> [Cf. Astral Light is Ākāśa, the Æther of the Hindus, the register of our deeds and thoughts, the great picture gallery of the earth, where seers can always gaze upon any event that has ever happened, as well as those to come, the celestial “star-like” or soul-body of Porphyry, the “sidereal light” of Paracelsus, the same as the *anima mundi* or soul of the world, the “luminiferous ether” or “radiant matter” of the 19<sup>th</sup> century scientists:]

It is not the light as we know it, and neither is it darkness. Perhaps it was said to be a light because when clairvoyants saw by means of it, the distant objects seemed to be illuminated. But as equally well distant sounds can be heard in it, heavy bodies levitated by it, odours carried thousands of miles through it, thoughts read in it, and all the various phenomena by mediums brought about under its action, there has been a use of the term “light” which while unavoidable is none the less erroneous. | *Echoes of the Orient*, III (XXI) p. 46 in 2<sup>nd</sup> ed.

Éliphas Lévi ought to have added that the astral light, or primordial substance, if matter at all, is that which, called *Light*, LUX, esoterically explained, *is the body of those Spirits themselves, and their very essence. Our physical light is the manifestation on our plane* and the reflected radiance of the *Divine Light* emanating from the collective body of those who are called the “LIGHTS” and the “FLAMES.” | *Secret Doctrine*, I p. 259 fn. [Consult “Proposition 1 - Akasha vs. Astral Light,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

<sup>12</sup> Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the “world of forms” which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. | *Blavatsky Collected Writings*, (CAN THE MAHATMAS BE SELFISH?) VI p. 264

Cf. “Brave soldiers need neither orders nor constant encouragement. . . . As said by me in S.D., Ātman is Karma, so all results flowing from sincere work will be right, if you are detached.” *Echoes of the Orient*, I p. lvi in 2<sup>nd</sup> ed.; [quoting Master M. Look up “Higher Manas and Lower Manas,” and “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

<sup>13</sup> In its purely metaphysical aspect, Manas, being again one remove (on the downward plane) from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is Spiritual Self-Consciousness, in itself, and Divine Consciousness when united with Buddhi, which is the true “producer” or that “production” (vikāra), or Self-Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the

human mind or lower Manas. | *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 630.

The upper (indigo blue) Manas is connected with the lower (green) Manas by a thin line which binds the two together. This is the Antahkarana, the path or bridge of communication which serves as a link between the personal being whose physical brain is under the sway of the lower (animal) mind, and the reincarnating Individuality, the spiritual Ego, Manas-Manu, the “Divine Man.” This thinking Manu, therefore, is that which alone reincarnates. In truth and in nature, the two Minds (the spiritual and the physical or animal) are one, but separate at reincarnation. For, while that portion of the divine which goes to animate consciously the personality, separating itself, like a dense but pure shadow, from the divine Ego,\* wedges itself into the brain and senses\*\* of the uterine babe (at the completion of its seventh month), the Higher Manas does not unite itself with the child before the completion of the first seven years of life. This detached essence, or rather the reflection or shadow of the Higher Manas, becomes, as the child grows, a distinct thinking principle in man, its chief agent being the physical brain. | *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 623-24 & *fn.*

\* The essence of the divine Ego is “pure flame,” an entity to which nothing can be added and from which nothing can be taken, it cannot, therefore be diminished even by countless numbers of lower minds, detached from it like flames from a Flame. This is in answer to an objection by an Esotericist who asked whence was that inexhaustible essence of one and the same Individuality which was called upon to furnish a human intellect for every new personality in which it incarnated.

\*\* The brain, or thinking machinery, is not only in the head and skull, but, as every physiologist who is not quite a materialist, will tell you, every organ in man, heart, liver, lungs, etc., down to every nerve and muscle, has, so to speak, its own distinct brain, or thinking apparatus. As our brain has naught to do in the guidance of the collective and individual work of every organ in us, what is that which guides each so unerringly in its incessant functions; that makes these struggle and that too with disease, throw it off and act, each of them even to the smallest, not in a clock-work manner, as alleged by some materialists (for, at the slightest disturbance or breakage the clock stops), but as an entity endowed with instinct? To say that it is Nature is to say nothing, if not a fallacy; for Nature, after all, is but a name for these very same functions, the sum of the qualities and attributes, physical, mental, etc., in the universe and man, the total of agencies and forces guided by intelligent laws.

“The higher manas” or Ego (Kshetrajaña) is the “Silent Spectator,” and the voluntary “sacrificial victim”: the lower manas, its representative — a tyrannical despot, truly. *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII p. 358 *fn.*

Two birds (the individual soul and the Supreme Self), united always (inseparable companions, like an object and its reflection) and known by the same name (Ātman), closely cling to the same tree (body). One of them eats the sweet fruit; the other looks on without eating. Seated on the same tree, the Jīva moans (as the result of his iden-

tification with the body) bewildered by his impotence. But when he beholds the other, the Lord worshipped by all, and His glory, he then becomes free from grief. | *Mundaka Upanishad* III, i, 1-2; (tr. Nikhilananda). Cf. *Svetasvatara Upanishad* IV, 6-7

'Tis mind that all things sees and hears; What else exists is deaf and blind. | Thomas Taylor (Tr. & Annot.), *Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians and Life of Pythagoras*. (Vol. XVII of The Thomas Taylor Series) Sturminster Newton: The Prometheus Trust, 2004; [Life of Pythagoras XXII, p. 280]

<sup>14</sup> As Hiranyagarbha, the Golden Womb or Egg, contains Brahmā, the collective symbol of the Seven Universal Forces, so the Auric Egg contains, and it directly related to, both the divine and the physical man. In its essence, as said, it is eternal; in its constant correlations, it is a kind of perpetual motion machine during the reincarnating progress of the Ego on this earth.

Thus the Auric Egg, reflecting all the thoughts, words and deeds of man, is:

1 The preserver of every Karmic record.

2 The storehouse of all the good and bad powers of man, receiving and giving out at his will — nay, at his very thought — every potentiality, which becomes, then and there, an acting potency: this aura is the mirror in which sensitive's and clairvoyants sense and perceive the real man, and see him *as he is*, not as he appears.

3 As it furnishes man with his Astral Form, around which the physical entity models itself, first as a foetus, then as a child and man, the astral growing apace with the human being, so it furnishes him during his life, if an Adept, with his Māyāvi-Rūpa, *Illusion Body* (which is not his *Vital Astral Body*); and after death, with his Devachanic Entity and Kāma-Rūpa, or Body of Desire (the Spook).

*Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 608. [For the nature, states, and functions of the Auric Egg, see "Constitution of Man – Esoteric," in the same series. — ED. PHIL.]

<sup>15</sup> From where does the mind operate? From the mental centre (*mano bindu*) which is really the common centre of all the vehicles, physical and superphysical and is the real antahkarana or interior instrument. | I.K. Taimni, *Gayatri*. Adyar: Theosophical Publishing House, 1978; p. 181

I am the Voice of Wisdom (cf. 19) crying in the wilderness of Matter: Purify the Antahkarana ("Internal Organ" or Astral Man), the Path that leads from the Lower to the Higher Man. | *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI p. 493; [note 23 on Esaias' "voice of one crying in the wilderness," taken by G.R.S. Mead.]

The two minds are linked by an imaginary bridge or path (Antahkarana). When I-ness (Ahankāra) is strong, the bridge is said to be "drunk or insane"; when the lower aspires towards its higher half, communication between the two becomes possible. [For an in-depth analysis of Antahkarana see "Woe for the living dead," in the same



series — ED. PHIL.]

*Ahamkāra*, as universal Self-Consciousness, has a triple aspect, as also *Manas*. For this conception of “I,” or one’s *Ego*, is either *sattva*, “pure quietude,” or appears as *rajas*, “active,” or remains *tamas*, “stagnant,” in darkness. It belongs to Heaven and Earth, and assumes the properties of either. | *Secret Doctrine*, I p. 335 *fn*.

A Hatha-Yogi will never pass beyond the Maharloka [“The space between the earth and the uttermost limit of the solar system”] psychically, and the Talātala (double or dual plane) psycho-mentally. To become a Rāja-Yogi, a Chela has to ascend to the seventh portal, the Satyaloka [“The abode of the Nirvānīs”]. For such, the Master Yogis tell us, is the fruition of Ijya or “sacrifice.” When the Bhūr, Bhuvar and Swarga (States) are once passed, and the consciousness of the Yogi is in Maharloka, it is the last plane and state between entire identification of the Personal and the Higher *Manas*. | *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII pp. 668-69. [Also consult “Higher *Manas* and Lower *Manas*,” and “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

<sup>16</sup> [On *Nous* being the first emanation of Mahat, macrocosmically, or Second Logos:] Noetic intelligence is the Light of the Logos, the luminosity of universal ideation, which has the potentiality of becoming the light of active intelligence. The light is potentially present in the unmanifested Logos. Applying this to the human principles, noetic intelligence is the light of *Buddhi*, which is capable of being actively focussed by *Manas*, and which potentially exists in the *Ātman*. This follows as soon as one grasps the meaning of the word “noetic,” derived from the term *Nous*, which is the universal mind — the field which *Fohat* plants the elementary germs, the monads and atoms, that consciously ensoul all forms in the manifested cosmos. In the cosmos as in Man, the Perceiver, the Witness and Spectator, governs and guides intelligent and sentient life through the *Fohatic* power of *Buddhic-noetic* ideation. Like *Krishna-Shiva* seated immobile in the hearts of all being, the mysterious power of the Perceiver causes all beings to revolve. They are all contained in him but he is not contained in them. Such is the sublime mystery of the Three-in-One. | *Hermes Brahma Vāch* 12 (4) 1986

If the mediæval Theosophists and the modern Occultists, call the Spiritual Soul — the *vahan* [vehicle] of the seventh, the pure, immaterial spark — “a fire taken from the eternal ocean of light,” they also call it in the esoteric language “a pulsation of the Eternal Motion”; and the latter cannot certainly exist *outside* of matter. | *Blavatsky Collected Writings*, (WHAT IS MATTER AND WHAT IS FORCE?) IV p. 220. [Consult “Adventures and Peregrinations of the Metaphysical Atom,” in our *Secret Doctrine’s* Third Proposition Series. — ED. PHIL.]

<sup>17</sup> *This is the root of illusion in the world: Ahamkāra and I-am-ness, Character and Charisma, Ego and Egoism, Individualism and Capitalism, I-ness and Me-ness, Mind and Mentality, Persona and Personality, Self and Self-interest, they are all one and the same: utter Selfishness, the chief cause of sin and suffering in our world.* | C.A. Bartzokas (*Comp. & Ed.*), *Compassion: The Spirit of Truth* (2009), p. 288. [Cf. “Cause of sin and suffering,” in our Black versus White Magic Series. — ED. PHIL.]

<sup>18</sup> The Saxon Spiritualists are rather confused between the spirit and the p erisprit. Perhaps they do not distinguish the one from the other, describing the first by the word soul, the second by spirit. Theosophists do the opposite; for them the spirit proper is *Nous*, the spirit. The p erisprit or *Psych e*, is the soul. | *Blavatsky Collected Writings*, (FRAGMENTS FROM MADAME BLAVATSKY) I p. 365

<sup>19</sup> The Consciousness which is merely the animal Consciousness is made up of the Consciousness of all the cells in the Body, except those of the Heart. For the Heart is the organ of the Spiritual Consciousness; it corresponds indeed to Pr ana, but only because Pr ana and the Auric Envelope are essentially the same, and because again as J iva it is the same as the Universal Deity. The Heart represents the Higher Triad, while the Liver and Spleen represent the Quaternary, taken as a whole. The heart is the abode of the Spiritual Man, whereas the Psycho-Intellectual Man dwells in the Head with its seven gateways. It has its seven brains, the up adh is and symbols of the seven Hierarchies, and this is the exoterically four, but esoterically seven-leaved Lotus, the “Saptaparna,” the “Cave of Buddha” with its seven compartments. | *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII p. 694

[Y ajnavalkya instructing Janaka on where will he go when he is released from his body:] The person who is in the left eye\* is his wife, Vir aj (matter). The  ak a sa that lies within the heart is their place of union. Their food is the lump (pinda) of blood in the heart. Their wrap is the net-like structure in the heart. The path on which they move [from sleep to waking] is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In the body there are nerves called hit a, which are placed in the heart. Through these the essence of our food passes as it moves on. Therefore the subtle body (Tajjasa) receives finer food than the gross body (Vai sv anara). | *Brihad aranyaka Upanishad* IV, ii, 3; (tr. Nikhilananda)

\* It is Vai sv anara that becomes Tajjasa in the dream state, and Praj n a in the dreamless sleep. The couple, Vir aj (matter) and Indra (Vai sv anara), become united in dreams. Unlike the experiencer and the object of experience in the waking state, the experiencer and the object of experience in a dream are made of the same mind-stuff; they cannot be separated. For the purpose of meditation, Vai sv anara itself is now described as Tajjasa.

<sup>20</sup> See *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XIII pp. 164-65

<sup>21</sup> See “Emanation and Radiation,” in our Confusing Words Series. — ED. PHIL.

<sup>22</sup> *i.e.*, chaos, that which contains potentially all gunas or attributes. See “Proposition 1 - Chaos to sense, latent deity to reason,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.

<sup>23</sup> Genius is the greatest responsiveness of the brain and brain-memory to the Higher Manas. | *Inner Group Teachings*, p. 200

<sup>24</sup> Only reason can make of man an intelligent and moral being, distinguishing him from the mere animal.

<sup>25</sup> From *linga*, a characteristic map, model or pattern, and * ar ira*, that which easily moulders or is dissolved.

<sup>26</sup> Mask of the soul and instrument of action on the objective plane, of the unspoken Divine Thought in the very depths of man’s subjective or inner nature.

<sup>27</sup> [On whether a mind “ascends” to Devachan to enjoy “the presence of all those it loves” or vice-versa:] *Manas* in its higher aspect is *dravya* — an eternal “substance” as well as the *Buddhi*, the spiritual soul — when this aspect is developed; and united with the Soul *Manas* becomes spiritual *self*-consciousness, which is a *Vikāra* (a production) of its original “producer” *Buddhi*.\* . . . Thus the higher human triad, drawn by its affinity to those triads it loved most, with *Manas* in its highest aspect of self-consciousness — (which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called *antah-karana* \*\*) — helping, it is ever associated with, and enjoys the presence of all those it loves — in death, as much as it did in life. The intercourse is *real and genuine*. . . . | *Blavatsky Collected Writings*, (DEVACHAN) V pp. 79-80 & fn.; also quoted *ibid.*, XII p. 631

\* It is only when *Ego* becomes *Ego-ism* deluded into a notion of independent existence as the producer in its turn of the five *Tanmātras*, that *Manas* is considered *Mahā-bhūtic* and finite in the sense of being connected with *Ahamkāra*, the personal “I-creating” faculty. Hence *Manas* is both eternal and non-eternal: eternal in its atomic nature (*paramānu rūpa*); finite (or *kārya-rūpa*) when linked as a duad — with *kāma* (volition), a lower production. — *H.P. Blavatsky*.

\*\* *Antah-karana* is the path of communication between soul and body, entirely disconnected with the former: existing with, belonging to, and dying with the body. — *H.P. Blavatsky*.

Cf. “Time hath no power against Identity, though sleep the merciful hath blotted out the tablets of our mind, and with oblivion sealed the sorrows that else would hound us from life to life, stuffing the brain with gathered griefs till it burst in the madness of uttermost despair.” | H. Rider Haggard, *She* (1<sup>st</sup> ed. 1887); ch. 21, p. 271

<sup>28</sup> [The term “second-death” has been attributed to Proclus. For in-depth analysis by H.P. Blavatsky, consult “Woe for the Living Dead,” in the same series. — ED. PHIL.]

It is this *Kāma-Rūpa*, which legend and story in the various ancient world-religions or philosophies speak of as the “shade,” and which it has been customary in the Occident to [be called] the “spook,” or “ghost.” It is, in short, all the mortal elements of the human soul that was. The *Kāma-Rūpa* is an exact astral duplicate, in appearance and mannerism, of the man who died; it is his *eidolon* or “image.” | *Occult Glossary*, pp. 76-77

Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But, if forcibly drawn back into the terrestrial sphere whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices — one of the most pernicious of which is mediumship — the “spook” may prevail for a period greatly exceeding the span of the natural life of its body. Once the *Kāmarūpa* has learnt the way back to living human bodies, it becomes a vampire, feeding on the vitality of those who are so anxious for its company. In India these *eidolons* are called *Pisāchas*, and are much dreaded. | *Theosophical Glossary: Kāmarūpa*

[In a paper read by A.P. Sinnett before the London Lodge of The Theosophical Society, occurs the following sentence:

“A struggle . . . takes place in the sphere or state of existence immediately adjacent to our physical state — in Kāmaloka . . . ending in the rupture of the fifth principle or human Ego . . .”

To this Madame Blavatsky appends the following note:]

The word “rupture” seems an unhappy expression, as it suggests the idea of a separate entity, whereas only a principle is under discussion. The “higher attributes” of the 5<sup>th</sup> principle are evolved in it, during the life time of the Personality, by its more or less close assimilation with the *sixth*, by the development, or rather the spiritualization by the *Buddhi* of the intellectual capacities which have their seat in the *Manas* (the fifth). During the struggle spoken of, and when the spiritual monad striving to enter the Devachanic state is being subjected to the process of purification, what happens is this: personal consciousness, which alone constitutes the personal Ego, has to rid itself of every earthly speck of grossly material taint before it becomes capable of living “in spirit” and as a spirit. Therefore, while the upper consciousness with all its noblest higher feelings — such as undying love, goodness, and all the attributes of divinity in man, even in their latent state are drawn by affinity towards, follow and merge into the monad, thus endowing it (which is part and parcel of universal consciousness and has therefore no consciousness of its own) with a personal self-consciousness, the dross of our earthly thoughts and cares, “the material tastes, emotions and proclivities” are left to lurk behind in the shell. It is, so to say, the pure incense, the spirit of the flame, disengaging itself from the ashes and cinders of the burnt-up fire. The word “rupture,” therefore, is a misleading one.

The “Soul when laden with unsatisfied desires” will remain “earth-bound” and suffer. If the desire is on a purely earthly plane, the separation may take place notwithstanding, and the shell alone be left wandering; if it were some act of justice and beneficence, such as the redress of a wrong, it can be accomplished only through visions and dreams, the spirit of the impressed person being drawn within the spirit of the Devachanī, and by assimilation with it, first instructed and then led by Karma to redress the wrong. But in *no* case is it a good or meritorious action for “living friends” to encourage the simulacra, whether shells or entities, to communicate. For, instead of “smoothing the path of its spiritual progress,” they impede it. In days of old, it was the *initiated* hierophant under whose guidance the mediums of the *adyta*, the sibyls, the oracles and the seers acted. In our days there are no initiated priests or adepts at hand to guide the blind instincts of the mediums, themselves the slaves of yet blinder influences. The ancients knew more about those matters than we do. There must be some good reason why every old religion prohibits intercourse with the dead as a crime. Let the Hindus always bear in mind what the *Atharva Veda* says to that effect, and the Christians the prohibition of Moses. Subjective, purely spiritual “Mediumship” is the only harmless kind, and is often an elevating gift that might be cultivated by everyone. | *Blavatsky Collected Writings*, (EDITOR’S NOTE TO “KĀMA-LOKA AND THE BEARINGS OF THE ESOTERIC DOCTRINE ON SPIRITUALISM”) VI pp. 328-29.

<sup>29</sup> Prāna, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or Jīva, the synonym of the Absolute and Unknowable Deity. Prāna is not abstract life, or Jīva, but its aspect in a world of delusion. In *The Theosophist*, May 1988, p. 478, Prāna is said to be “one stage finer than the gross matter of the earth.” *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 607 fn.

<sup>30</sup> The skeleton excepted. | *ibid.*, p. 607

