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## Editorial

Esotericism might seem a very narrow and select domain, but anyone who has any knowledge of these traditions and the personalities involved in the esoteric, recognises that many different shades of opinion and view can be found working there. In particular, we can note two opposing approaches to the world at work in the esoteric traditions. These reflect (though in general they bear no direct link with outer political movements) what we can label as 'right-wing' and 'left-wing' currents within the esoteric tradition. They can perhaps be best characterised by the different ways in which they seek to relate the esoteric to the outer world.

The 'right-wing' occultists wish to keep the esoteric ideas as the special province of their select group. Now, of course, initially esotericism selects its students, since it necessitates a certain degree of inner development among those people in order that they can understand and interest themselves in its domain, but when there is added to this an extra element of exclusiveness, the hiding of esoteric knowledge within select groups with an hierarchical structure designed to keep novices on the periphery of a core of 'inner secrets', then we recognise some qualities of a 'right-wing' occult group.

A 'left-wing' group, on the contrary tries to work outwardly in the world, to make available to everyone, regardless of their state of inner development, the esoteric knowledge that such 'left-

wingers' feel is the birthright of all and not the exclusive and privileged domain of a special class or secret order.

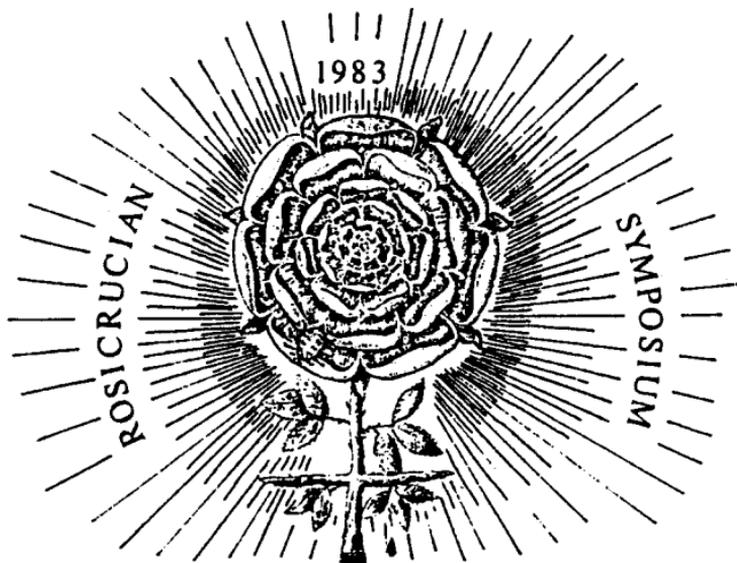
We can see reflections in history of these two counter streams. For example, during the 12th and 13th centuries we see the emergence of Operative Masons, groups composed of working people, the artisans, masons, stone-carvers, stained-glass craftsmen, possessing practical experience of an esotericism so profound that it was able to create the magnificence of the Gothic Cathedrals. At the same time the Christian Chivalric Orders perpetuated an essentially 'upper class' esoteric tradition for the Knighthood, landowners and high Churchmen which worked in secret. The later witchcraft tradition can be seen as a 'peoples religion'. Its need for secrecy was not an inner one but rather a response to persecution. At about the same time in the 15th and 16th centuries a number of High Magical Orders arose, which exclusively drew from the upper classes. During the early 17th century the Rosicrucian Movement attempted to unite 'right' and 'left-wing' tendencies in esotericism by publicly announcing the goals of the Rosicrucian Order and trying to put their high ideals into outer practice through the establishment of a political state founded upon esoteric principles, initially in the Palatinate and later in Bohemia. The Freemasonic movement, which can be seen in part as arising out of the way of working set in motion by the Rosicrucians, created in its lodges a meeting place for lords, landowners, tradesmen, craftsmen and common people, and there arose out of the Freemasonic impulse attempts to change the social order into a more egalitarian one (as is witnessed by Freemasonic involvement in the French and the American revolutions).

Another polarity working in these 'right' and 'left-wing' esoteric schools is that of nationalism - universalism. Right-wing esoteric schools often work through nationalist archetypes, group souls of the race, or national folk

spirits. They work to create an exclusive movement in a racial or national sense. In this way they are often chauvanistic. Now, some millenia ago such nationalism was a necessary and important facet of humanities struggle to survive in the world, however, we often see that the problems of humanity seem only to be exacerbated by further descent into a nationalism that has outworn its life. It seems that only a more universalist view can heal the divisions between peoples, nations and races that has woven so much negative energies for the individual soul into the political climate of our age. Left-wing esotericism aims itself towards a more universalist view and in general does not work through divisive nationalist archetypes. Thus the eco-pagan movement of today can be seen as a 'left-wing' esotericism while many of the older pagan groups still work through nationalist archetypes and are decidedly 'right-wing' in approach.

The Hermetic current seems perhaps more than any other branch of esotericism to be universalist in outlook, certainly it stands above any racial or nationalist archetypes. There is, however, often found in the hermetic current an excessive obscurantism, with a need for secrecy and working within closed occult orders. That 'right-wing' aspect of the hermetic tradition does not, I believe, meet the challenge of our times, and the current to which I and the Hermetic Journal belong, works through (as many of the subscribers will doubtless already have recognised) a 'left-wing' approach, that tries to make the important esoteric ideas of the hermetic stream available to all who seek them and not indulge in any unnecessary obscurantism or obfuscation.

Adam McLean



**1983 SYMPOSIUM ON HISTORICAL ROSIKRUCIANISM**

Organised by the Centre for Rosikrucian Studies  
In conjunction with The HERMETIC JOURNAL

This Symposium is not connected with any particular Rosikrucian Society or occult Order but seeks to provide an open forum for the discussion of the historical facts underlying the Rosikrucian Movement and hopes to unite a scholarly approach with a sensitivity to the esoteric philosophy underlying Rosikrucianism

The speakers will include :-

Christopher McIntosh  
(author of 'The Rosy Cross Unveiled')

The Rosikrucian Dream - the historical impact of the Rosikrucian ideal of a Universal Reformation and its application to the present day

Peter Dawkins  
(writer and lecturer  
Francis Bacon Research Trust)

The role of Francis Bacon in the Rosikrucian work and history

Joscelyn Godwin  
(author of the 'Robert Fludd' and  
'Athanasius Kircher' T&H volumes)

The broader historical currents around the Rosikrucian "event" of the early 17th Century

Adam McLean  
(the Hermetic Journal)

Scottish connections with Rosikrucianism -  
A Rosikrucian Mystery Temple -  
illustrated with slides

Deirdre Green  
(scholar of Western mysticism)

Jacob Boehme and Rosikrucianism

Gareth Knight  
(writer on occultism and the  
British Mystery Tradition)

Some symbolic aspects of the  
Chymical Wedding of Christian Rosenkreutz

Bob Stewart  
(writer and musician)

Hermetic Music - a talk with musical examples

THIS ONE DAY SYMPOSIUM WILL BE HELD IN LONDON ON SUNDAY THE 26TH JUNE 1983  
11.00 - 5.00

AT THE RUDOLF STEINER HALL, 35 PARK ROAD, LONDON NW1  
(The Hermetic Journal would like to thank the Anthroposophical Association for allowing the use of their facilities at short notice)

Conference fee £6.00 including refreshments  
Please book in advance with :-

ADAM MCLEAN  
THE HERMETIC JOURNAL

# NEWS AND INFORMATION

I have been asked by a colleague living in a country where foreign currency is difficult to come by, to help sell on his behalf a copy (at present in my hands) of a rare grimoire. This is a facsimile reprint made in 1979 by Zentralantiquariat der DDR at Leipsig in East Germany, of an early 16th century Faustian Grimoire (reproduced from a copy in the British Library) under the title FAUSTS HOLLENZWANG. It is in German, with Latin and Hebrew, and has a number of curious magical diagrams with a short section on the Spirits of the Elements. This is a rare and valuable volume bound in simulated parchment, so collectors of Grimoires and early magical and occult material should be especially interested in purchasing this book. My colleague is anxious to obtain a fair price for it, and the Hermetic Journal will be acting as agent for him, so any offers or requests for further information should be directed to Adam McLean.

## ASSISTANCE WITH THE ROSICRUCIAN SYMPOSIUM

I wonder if there are any subscribers to the Hermetic Journal, living in London, sympathetic to the aims of the Rosicrucian Symposium project who might be willing to help with small matters of organisation for this event. For example, I will need someone to sell tickets at the venue on the day, help in putting up advance publicity posters, and will need some others to help with catering arrangements.

## HERMETIC JOURNAL SEMINAR 1983

The 1983 Seminar was held in London on the 9th of April. About 30 subscribers attended mainly living in the London area, though I was pleased to see a subscriber from France and another from the USA, both of whom happened to be in London on business at that time. The seminar was quite informal as I did not wish to structure it as a formal lecture event. I introduced some seed ideas, (the theme for this first year being the relationship between the ancient Hermetic sciences and the present day Quantum Physical view of matter with its underlying implicitly metaphysical structure), through short talks and then we were able to enter into discussion of some of these points and topics. From my point of view the event was very successful as there was a relaxed atmosphere and I was able to meet with some of my subscribers and get to know them. Also I hope also that this event enabled my subscribers to get to know me a little better, and dispelled a few myths and preconceptions. The venue, however, left much to be desired and I consequently have decided to find alternative venues for future events.

## GARETH KNIGHT TAPES ON PRACTICAL MAGIC

On the beginning was the WORD. Practical occult teaching, by tradition, is given orally - "from mouth to ear". There is a directness in living speech that is lost on the printed page. This is particularly so in evoking inner realities. The description of key images for the imagination to dwell on is best done by the direct voice. In this series of cassettes, Gareth Knight opens up realms of experience hitherto available only to the few who could be personally trained in an occult lodge. Each tape is a demonstration, as well as an elucidation, of western occultism in practice.

THE CALLING OF KING ARTHUR  
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# FREHER'S MYSTICAL EMBLEMS

ADAM MCLEAN

Dionysius Andreas Freher, born in Nuremberg in 1649, was one of the most important of those who worked and followed in the stream of mystical occultism initiated by Jacob Boehme (1575-1624). Regrettably, Freher's contribution is now almost completely unknown and unrecognised.

Freher came to London shortly before 1699 from his native Germany, probably drawn by the currents of esoteric Christianity centred around Jane Leade and the Philadelphian Society, which had been extensively publicised on the continent particularly in Holland.

At the end of the 17th century there developed in England a stream of esoteric Christianity, ultimately deriving from the mystical insight and direct experience of the spiritual, living in such people as Dr John Pordage, Jane Leade, Francis Lee, Henry More, and the circle of esotericists around Lady Conway. During this period following the Restoration, a new climate of intellectual and spiritual freedom flourished in England, which allowed the full experience of the impulse of the Reformation to work in the human soul. The inner significance of the Reformation lay in the freeing of humankind's inner quest of the spiritual from the the restraint of working within the tightly organised and repressive structure of the Church. The human soul freed at that time from an inner need for the mediation of a priesthood, could soar into the heights of individual spirituality. Particularly in England, there arose in the closing decades of the 17th century (perhaps also as an antithesis to the additional repression of Puritanism), a sense of spiritual freedom for the human soul, and this new respect for individual spiritual experience and insight expressed itself in the various cults and spiritual groups that then came into being independent of the Church, and sought new ways of relating to the spiritual.

Some of these groups drew upon earlier spiritual movements from the first decades of the 17th century that had not been able to fully unfold their potentialities at that time due to outer repression. In a sense we can picture these later groups as recapitulating the earlier esoteric ideas and movements just as the seeds of the 18th century "Enlightenment" were being sown. Although the 18th century Enlightenment was characterised by a rationalistic as opposed to an esoteric or spiritual view of the world, nevertheless, inwardly it arose out of this period in which the human soul in Northern Europe was freed from the dictates of spiritual authority, and individuals had the confidence and inner courage to create new ideas and philosophies on the nature of the world and man from within themselves, not needing the sanction of the outer spiritual authority of the Church.

We can see that these late 17th century esoteric groups in England worked out of two broad impulses - the occult and the mystical. The occult group centred around Lady Anne Conway, brought together people like Franciscus "Mercurius" Van Helmont, Knorr Von Rosenroth (compiler of the 'Cabala Denudata', Henry More and Ezechiel Foxcroft (translator of 'The Chymical Wedding of Christian Rosenkreutz' into English). We can perhaps see this group as working with the esoteric implications of a Rosicrucian Kabbalism.

At the same time another group arose around Dr John Pordage and Jane Leade working with the implications of Jacob Boehme's mystical Christianity. It was this flowering of interest in a mystical insight deriving from Jacob Boehme that drew Dionysius Andreas Freher to England. He lived a quiet, unobtrusive life, making no ripples on outer history, but worked through his deep respect for and study of Boehme's writings to elucidate, explain and illustrate the ideas and mystical insights of the Teutonic Philosopher. Freher had a gift for illustrating mystical ideas in pictorial form, and he applied this to Boehme's work particularly in a series of 'Paradoxical Emblems', consisting of 153 emblematic diagrams each bearing a short line of text. These are obviously intended to be used as the basis for a system of meditative exercises. Regrettably, though prepared for publication, they in fact never appeared in print, though several copies circulated in manuscript among those interested in Bohemist ideas. Magnum Opus has now for the first time published this important series of mystical emblems, and I hope that this might encourage people to work further with this important stream of esoteric mysticism.

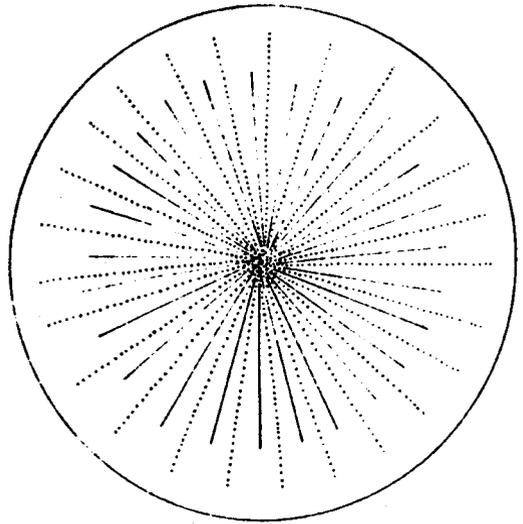
Freher's other writings also remain unpublished. In particular, his 'Serial Elucidations of the Principles of Philosophy and Theology of Bohemius', a vast collection of carefully crafted notes and explanations of Boehme's system of mystical ideas. It is hoped in time to be able to publish some of this material. The only material of Freher that was published were the beautiful engraved figures that appeared without credit in the 'William Law' (1764-81) edition of the Works of Jacob Boehme. The thirteen figures providing 'An Illustration of the Deep Principles of Jacob Behmen' was included in the Magnum Opus version of 'The Key of Jacob Boehme' (No. 9 published in 1981), are in fact more intricate versions of some of the emblems from the 'Paradoxical Emblems'.

Although it seems unlikely that historical research will throw much light upon this obscure though inwardly powerful personality, Freher's work remains somehow close to modern consciousness, and relatively easy to penetrate. It seems almost as if he had inwardly digested the mystical philosophy of a previous age and, at the beginning of the 18th century Enlightenment, allowed it to be reborn in his consciousness in a form which can still be appreciated today. I am sure, therefore, that people today will still be able to use his work as the basis for mystical meditative exercises.

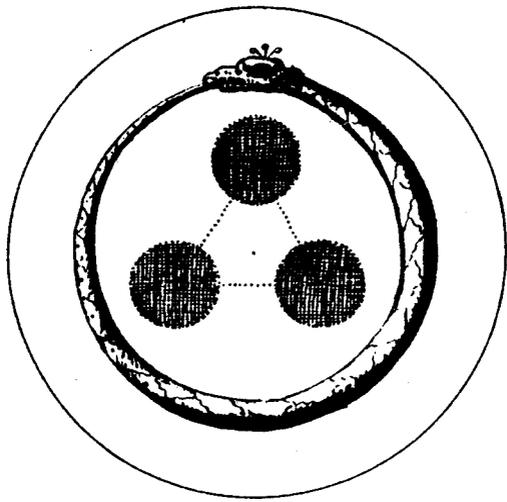
The Freher emblems are a coherent integrated system of interior exercises expressed in the form of pictures with a short text. Each of these focusses on a simple fundamental spiritual statement of which Freher gives us the essence in the picture for us to meditate upon. Each of these emblems could use a little commentary in itself, for when one contemplates the significance in a deeper way, then they will be found to open the soul up to all sorts of other facets. (In fact, Freher himself provided such commentary material in the long series of unpublished manuscripts, his 'Serial Elucidations of the Principles of Philosophy and Theology of Bohemius', of which, as I indicated above, I hope in time to be able to publish at least an outline.) The emblems will be found to form a graded series of soul exercises, a step by step climb through meditation of an inward ladder to spiritual insight and experience. They constitute one of the few systems of such mystical meditative exercises that have survived intact to this

The Center of Centers is every where,  
the Circumference no where.

This One is not One if it be not  
also all things.



One sends forth many out of itself,  
and yet remains but One.



*It had a Beginning, and hath  
no End.*



*It is finished when Seven  
are One.*

day.

The sequence of 153 emblems begins at emblem one with the point in empty space and the maxim of Hermes Trismegistus, "The Centre of Centres is everywhere, the Circumference is nowhere", and ends with emblem 152-3 "All things were, are and will Be, out of the One, through One and to One - The Kingdom, Worship, Glory to the One-Triune". Thus Freher begins from the point and its Unity and completeness, adding the Circumference and then the various relationships that arise from the interweaving and connection of the central point and the peripheral circumference, thereby developing a complex of symbols in the middle of his sequence of emblems, while towards the end we note a new synthesis and return to the simplicity of the One. The whole sequence should be seen as a meditative process leading those who work conscientiously with this cycle, from a sense of the simplest Unity, into diversity, and back to a renewed and strengthened inner unity.

As there are 153 such emblems, even if one were to meditate on one a day, such a meditative working would take half a year to unfold. Few people will have such dedication and discipline, so it might be better to work on each emblem for a week. Although at a first superficial glance, each emblem seems to set merely a simple enigmatic statement, or captures the essence of a single spiritual state of being, when one actually begins to use these in meditation, as opposed to merely intellectualising over them, one will find that it is difficult to exhaust the implications of each emblem. Working with them in this way, the meditator will find the sequence to slowly unfold its beauty of construction and see how each step builds upon the former. To have this experience and sense the inner architecture of the emblems, however, one must stick to the sequence as set out and resist the temptation to choose an emblem at random, or one which suits one's mood of the moment. Indeed, if one does this work properly one feels oneself being carefully led and guided through a process. The profound depths of Freher's mystical insight into the human soul, still lives on in his emblems, so I hope that some people might be encouraged through my publication of his Emblems to work with and inwardly meditate upon their rich substance. It will prove a useful and valuable tool for our individual spiritual quest.

# THE METAPHYSICAL IMPLICATIONS OF QUANTUM THEORY

ADAM MCLEAN ©

An article based on some of the material presented at the  
Hermetic Journal Seminar held in London on April 9th 1983

I feel that many students of the hermetic traditions have not yet recognised the parallels that the ancient alchemical philosophy has with the metaphysical ideas at the forefront of modern Physics. So often we criticise Science for being too rigidly materialistic or deterministic, but in so doing I believe we commit the error of seeing "Science" as that nineteenth century dogmatism so overbearingly deterministic and reductionist. This nineteenth century model of science has, certainly as far as modern physics is concerned, long been dismissed as unsatisfactory. Indeed, the ideas on the nature of matter now pursued in modern physics strangely bear an empathy with the ancient hermetic conception of the grounding of the material world in a metaphysical reality.

There are many parallels and points of contact between the fundamental physicists, the "Natural Philosophers" of the present day and the ancient alchemists, the "Philosophers of Nature", whose hermetic conceptions fired the human imagination long before the rise of the period of 'objective' scientific method with the 17th century.

If we look at this transition historically, there, at the beginning of the change from an hermetic conception of the Cosmos to a material 'objective' view of the Universe, we find two figures, Francis Bacon and Isaac Newton, whose personalities integrated these two pictures of matter and immanent spirit and yet whose work, seemingly ironically and paradoxically, contributed to the separation of these two viewpoints.

Francis Bacon, writing in the early 17th century, laid the foundation for the Scientific Method, stressing the need for the separation of 'subjective' from 'objective' knowledge. However, Bacon was not seeking to exalt the 'objective' methodology of an outer physical scientific understanding of matter, above a 'subjective' or inner mystical conception of reality. Bacon, rather wished us to recognise the different parameters of these viewpoints and the way in which they structure our picture of the world. Both were equally valued, but he recognised that in a sense they had to become separated from each other in order to find their own inner solidity. Bacon himself embraced these two facets in his own personality and saw no contradiction between these. However, philosophers and historians of Science have concentrated on his 'Advancement of Learning' and pictured him as an advocate for a materialistic objective

science founded on exact experiment, neglecting his awareness of the mystical and the hermetic conception of the Cosmos.

Later in the 17th century, Isaac Newton laid the foundations of the 19th deterministic Science by his discovery of the 'Laws of Physics', mathematical descriptions that seemed to perfectly describe material processes and predict the ways in which such systems behave. Newton's great achievement was his Theory of Gravitation which particularly led to a mathematical description of the Solar System exactly describing the motion of the planets. During the 19th century "Newtonian" physics was thought of as the absolute and perfect natural philosophy, completely objective (the observer standing outside all the processes he was measuring and investigating), deterministic in the sense that, given enough information, the outcome of any state of affairs in the material universe could be entirely and accurately predicted, and reductionist in that the interactions and forces in the material world could be entirely explained within material terms. Newton himself, however, only saw this approach as one way of looking at reality, for he was simultaneously an alchemist and explorer of hermetic conceptions of the cosmos. It remains a great embarrassment to orthodox philosophers and historians of Science that Newton left behind him a large volume of alchemical notebooks. Indeed, his alchemical output far exceeds in volume all his other writings put together. It remains to the discredit of scholars that his alchemical papers, most of which are in the collection of King's College Library in Cambridge, have never been adequately researched. (One notable exception is the scholar B.J.T. Dobbs who has done much to bring to light the alchemical interests of Newton).

So the two key figures in the founding of modern science both had hermetic backgrounds to their personalities. Both puzzled long over trying to unite a spiritual view of the Cosmos, seemingly 'subjective', with a material 'objective' description of the world. History has regrettably only recorded their work on behalf of an objective science, while their concern with the foundation of a spiritual science still (three centuries later) remains neglected.

With the vision of hindsight it is obvious that it was necessary for these two polarities of an 'objective science' and a 'spiritual metaphysical world view', to separate and go their own ways.

The ancient alchemists of the 15th and 16th centuries, of course, pursued these two simultaneously, linking the objective and subjective, interpenetrating their experiments with their consciousness. For the alchemists the outer experiment in their retorts was inextricably bound up with the inner content of their souls. So attuned did they become to their experiments that a change in the outer matter, the emergence of a new colour, a crystallisation or a separation of the substances into layers, reflected itself in their souls, and indeed there are many records of the opposite taking place, where an inner change preceded an outer manifestation in their retorts.

With the separation of these two polarities at the beginning of the 17th century, a speculative alchemy arose, that is, an alchemical philosophy pursued inwardly without experiments, through a mystical insight. We can see this in the hermetic mystical philosophy of Jacob Boehme and many of the Rosicrucian philosophers of that period. Simultaneously, the first steps were being taken towards an objective science, prefigured in William Gilbert's work on Magnetism in the late 16th century, and Robert Boyle's investigations into Chemistry. Thus, speculative metaphysical philosophy became more esoteric, withdrawn somewhat from the outer world and was pursued within the souls of individual occultists or within the closed realms of esoteric groups, while simultaneously the outer pursuit of objective science became the established domain of learning, and the Universities and other institutions were transformed to

propagate this world view.

All of this led in the 19th century to a polarised physical science which pictured the world as a vast machine in which there was no mystery, but merely the immutable unfolding in time of a process described by exact mathematical laws. The human soul, the indwelling spirit, even consciousness itself, was unnecessary in this picture and were discarded as outmoded concepts. Interestingly, at this extreme point of the polarisation of human knowledge during the closing decades of the 19th century, esoteric ideas began to stream back into our society, with the formation of the Theosophical Society, the work of Eliphas Levi and other French occultists, the Hermetic Order of the Golden Dawn, Rudolf Steiner's Anthroposophy, the teaching of Gurdjieff, among many other esoteric impulses being externalised at this time. This revival of interest in the metaphysical ground of reality, especially sought to confront the polarity of materialistic science and to incarnate a metaphysical spiritual science which took cognisance of the spiritual being of the Cosmos as well as its material embodiment. Esotericists at the beginning of this century sought to change the direction of Science, so broadening its perspective that it could take into account the metaphysical as well as the physical. Although all this intellectual, publishing and cultural activity produced large societies of converts to esoteric philosophies, occult schools never broke through and changed the inner solidity of the scientific establishment's hard line materialist view. That, remarkably, was to become changed from within through the development of Quantum Theory.

The full implication of Quantum Theory have not yet manifested in human consciousness, as the ideas and view of matter is there expressed in extremely obscure and difficult mathematics. (This also was the case with Newton's principles of Mechanics for he needed to invent a new branch of mathematics, differential calculus, in order to express his ideas.) However, as with Newtonian mechanics, in time the ideas of Quantum Theory will enter the collective soul of humankind and their metaphysical import be clearly recognised. The Quantum Theory of matter/energy is a radical new view of the material world, the implications of which are profoundly relevant to esotericists. Indeed, in a sense, we can find in this new perspective a metaphysics which touches upon hermetic conceptions of matter that were pursued by the alchemists of many centuries ago. So let us now look at some aspects of this new envisaging of matter and energy that now lies at the forefront and foundation of modern Physical Science, and yet reaches out to a metaphysical view of the world.

Quantum Theory arose at the beginning of this century when physicists attempted to account for certain phenomena, until this time never encountered in science, that revealed the inner structure of the atom. At the end of the 19th century, the solid "Newtonian" view of matter stumbled over the newly discovered phenomenon of natural radioactivity. Certain substances, Uranium, Thorium, etc, decayed and emitted radiation which could then be detected. At the same time, William Crookes, was investigating various radiations which were emitted from vacuum tubes as 'cathode rays', and were in fact electrons, one of the most important sub-atomic building blocks of matter. Significantly, although being a scientist he was also fascinated by the occult worlds and spent much of his time and energy investigating psychic phenomena. Crookes embodies a scientist trying to reunite the mystery of matter with the mystery of the spirit world.

This new realm of sub-atomic particles, composing the inner architecture of matter, did not seem to fit into the classical Newtonian picture of the way in which matter was expected to behave. This arose from the discovery of wave phenomena associated with sub-atomic particles. A strange duality arose in the

physical picture of matter, during the first two decades of this century. The ultimate constituents of matter, the sub-atomic particles, sometimes behaved as waves and other times as particles.

Now a wave is an energy pattern spread out in space like the ripples on a lake. The whole surface of the lake in vibration constitutes the wave phenomenon. A wave is a vibration in the whole of a domain, so an electron had to be seen as a vibrating field of force penetrating all of space. This contradicted other experiments in which the electron seemed to behave as a point of mass, a solid particle existing with definite dimensions in space. This phenomenon was not confined to electrons, for light itself, previously thought of as an electromagnetic wave in space, was discovered to take the form of a particle, as a "photon", under certain experimental conditions. These two views of light and electrons seemed incompatible. In one sense, they exhibited themselves as waves spread out in universal space, and in another way, they appeared as particles focussed at a point ; and we thus have a periphery - centum, wave - particle duality that was unresolvable in the framework of classical physics. The inherent polarity of classical Newtonian 19th century physics foundered upon this problem, for Newton had kept the two facets of his life's work (his theoretical physical science and his hermetic spiritual science) separate, and had not been able to unite them. Only with the discovery of the phenomena associated with radioactivity, did it become possible for a new synthesis to unfold.

This synthesis was achieved in Quantum Theory, which through the work of Schrodinger, Born, Bohr, Dirac and Heisenberg, in the 1920's and 30's, arrived at a new mathematical description of the world in which these dualities could be united. Thus in this new mathematical model of Quantum Theory, the electron could be seen as a wave or particle without any contradiction.

This new theory was not some "fudged" or compromise theory contrived to explain mutually incompatible events, but in fact went much deeper and revealed a whole new way of looking at the world, which, strange to say seemed to be open to a metaphysical interpretation paralleling the hermetic-alechemical view of matter.

The new Quantum Mechanics could only describe the sub-atomic world in terms of a mathematical system of probabilities. One could either see an electron as being spread out in space (wave nature) but possessing a definite energy value, and only be able to plot its position as a probability wave ; or it could be seen as occupying a fixed point (particle nature), in which case its energy could only be defined by a probability wave. This Uncertainty Principle of Heisenberg shows that one could never know the exact position and momentum of physical events simultaneously, a fact that seems to contradict our naive assumptions on the nature of our knowledge of the phenomena in the world. In fixing one parameter, you make the other uncertain. This is Neils Bohr's Principle of Complementarity, in which he drew parallels with the Yin-Yang picture of Taoism, even going so far as to incorporate the well known interlaced Yin-Yang diagram into his coat of arms.

In the hermetic tradition matter was seen as being concentrated hardened substance focussed to a point, and as being penetrated by a spiritual essence that permeated all of space. Thus a particular stone or part of a plant in the alchemists' experiments was seen as being composed of a hardened physical envelope of substance embedded in an all-pervading spiritual matrix. The alchemists saw both of these aspects, the material and the spiritual, as two facets of the one phenomenon. Thus to them the spiritual cosmos was mirrored in substance, that which 'stood below'.

We can see a parallel here with the quantum picture of reality, where a

phenomenon can be seen as having a particle nature focussed to a point (the substance aspect of the hermetic picture) and a wave nature extending infinitely in space (in the hermetic conception seen as the cosmic spiritual force radiating from the periphery to the centre).

A Quantum Physical model of reality arose in the 1920's when certain physicists were able to find new mathematical systems which could embody and integrate this wave-particle duality. What was lost to physics by this new direction was a deterministic Universe. On the quantum level, events can only be assigned probabilities, they cannot be absolutely determined. As physicists gazed down deep into the nature of substance, instead of finding an intricate clockwork mechanism, they met a sea of probability, a seething mass of possible states of being, like to the hyle of the ancient alchemists.

Indeed, further than that, the way in which an experimenter designs his apparatus determines whether the individual electron (or other quantum state) behaves as a particle or wave, and only upon taking such a measurement can one determine the state of this electron. So physicists have to consider that except when making such an experimental measurement, it is impossible to say whether the electron is behaving as a wave or particle, or know where it is or what its momentum is at any moment.

Our ordinary naive consciousness finds such a picture so contradictory, and inwardly needs a more definite picture of the foundations of the world. However, physicists know that such a simplistic view is no longer possible when we consider the inner architecture of matter. One cannot even confine such quantum uncertainties to the microworld of the sub-atomic, for quantum effects spill over into the macroworld. Many chemical reaction chains in the living substance of cells are catalysed by minute changes in the quantum state of electrons participating in chemical bonds. The slightest change in the probability of an electron within such a bond can alter the whole course of a reaction. Even the human brain itself must be seen as a quantum machine, for although its macroscopic anatomy, its webs of axons and dendrites are relatively fixed structures, the electrical activity that is the life in the brain, can only be understood in quantum terms, and that means that one cannot form a deterministic mechanical picture of activity in the brain. The movements of electrons from one quantum state to another, which constitutes at base level the source of brain activity, cannot be deterministically described, but only assigned waves of probability. What this means is that for all its complex structure, the human brain at its base level opens out to the sea of immanent quantum probability, rather than fixed programmed patterns. The fact that human consciousness and intellect is beautifully formed and structured cannot be accounted for within this new physics, and so makes the concept of the human soul and indwelling spirit again relevant, after it has been outlawed by the classical materialistic-determinist science of the past century. This inner sea of quantum possibilities that lies at the innermost core of our brain is the source of human creativity and eternal inspiration, which raises us far above being mere mechanical and predictable machines. To the alchemists this quantum level was perceived as the "Inner Mercury" of the Soul, the realm of transformation immanent with the possibility of transmutation.

Through contemplating the philosophical consequences of this new quantum picture of reality, physicists have had to expand their consciousness to incorporate these seeming contradictions. In a sense, physicists have had to recapitulate in our time and in their own way, the inner struggles of the ancient alchemists who had similarly to hold a seeming contradictory view of substance as material body and spiritual essence. The alchemists resolved this paradox by using a symbolic language which both referred to the spiritual and

material aspects of a process. Thus "Salt, Sulphur and Mercury" were both substances in the natural world and archetypal spiritual energies working from the Cosmos into each individual substance or process. The "Peacock's Tail" was both a sudden rush of colour changes in their experiments and a spiritual essence working through matter.

Inwardly handling such ideas that simultaneously incorporated and integrated dualities, lead to an expansion of the consciousness of the alchemists and hermetic researchers of previous centuries. Strangely, through modern physicists having to undertake the same inner struggle, seeking inner models that would unite the dualities revealed in the quantum level of reality, many physicists have found their consciousness being stretched, expanding and growing towards a wider view of the world. To such theoretical physicists a simplistic material cosmos is no longer possible, and they feel an inner impulse arising from this growth in consciousness towards a metaphysics. Among all the different scientific disciples it is theoretical physicists and their close colleagues the cosmologists, who are most ready and eager to expatiate upon philosophical matters. Indeed, many of them are fired in their work by what can only be described as a "spiritual quest". I believe that the very inner act of soul required in gazing down into the mystery of matter, and uniting in their thought a dualistic picture, has, as with the ancient alchemists of half a millenium ago, acted as a kind of initiation experience, opening their consciousness to other realms of reality than the purely material. We can see that a number of physicists have turned to eastern religious philosophies in an attempt to inwardly come to terms with the inner consequences of their new understanding of the cosmos - Frithjof Capra who wrote "the Tao of Physics" and Gary Zukhof "The Dancing Wu Li Masters", being perhaps the best known. However I trust I have shown here, at least in an outline sketch, that many of the ideas that challenge the mind of present day physicists were prefigured in the hermetic tradition of our western civilisation, and that much can still be learned by researching and contemplating the work of the ancient alchemists.

To conclude this short overview of the quantum theory and the hermetic ideas of the nature of matter implicitly embedded within it, I would like to describe a quantum mechanical picture of the layer of reality lying at an even more microscopic level below that of the sub-atomic particles. This realm lying at the same order of magnitude below sub-atomic matter as these particles lie below our human perception of the world, is the quantum realm of gravitation which interacts directly with the fabric of space. We will find in this conception a picture of a layer of reality not far removed from the idea of the "etheric plane" described in esotericism. In a remarkable way, the foundation idea of the modern quantum physical view of the world makes respectable again the idea of a 'universal ether'.

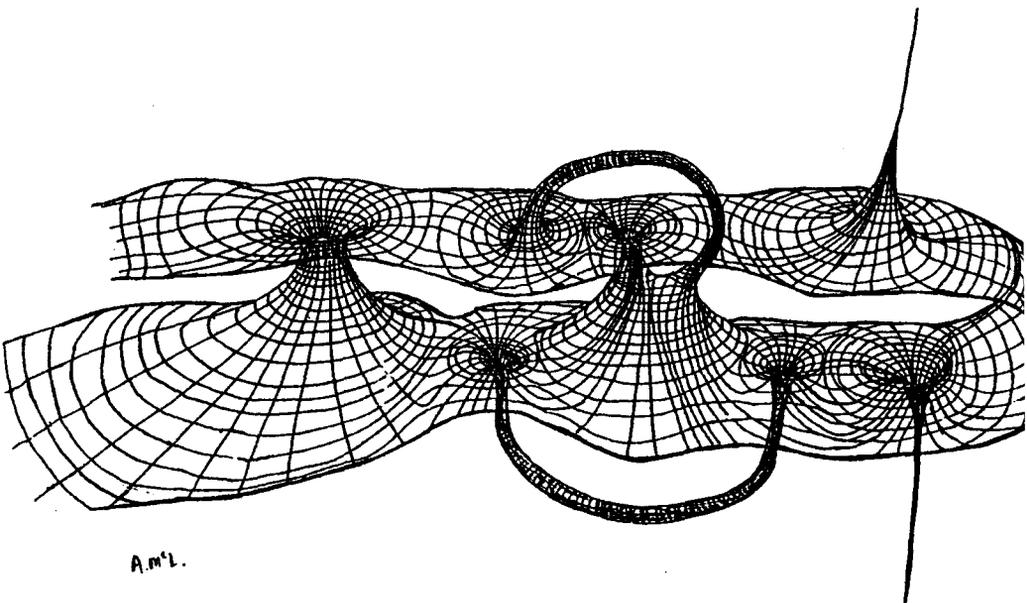
In order to introduce this picture we have to follow up the fundamental ideas of Quantum Physics, the Uncertainty Principle of Heisenberg. As we have seen, this relates position and momentum or alternatively, energy and time, by a mathematical probability formula. One of the important implications of this principle, which although recognised as a consequence not long after Heisenberg formulated it mathematically, nevertheless more radically challenged physicists' assumptions on the nature of reality, than perhaps any other idea in science for hundreds of years. This was its prediction of "virtual" particles. Through Heisenberg's Principle, there was a finite possibility of any given quantum energy state existing in a certain time interval. If one reduced this time interval, the probability of a given quantum state existing would increase. So for very short time intervals, the probability of there coming into existence in seemingly empty space of a quantum energy state, corresponding to, say, an

electron or proton was very high. This means that empty space, a 'perfect vacuum', is filled with 'virtual' particles that come into existence for an extremely short time period  $10^{-21}$  of a second, that is 0.00000000000000000001 second or less, or to put it in other terms, in a thousand million million millionth of a second. This is not just a theoretical quirk of the mathematics but experiments have been carried out which show the effects of such virtual particles upon the movement of real electrons.

Seemingly empty space, in the Quantum mechanical view, has to be seen as being filled with virtual particles (pairs of particles and antiparticles must come into being simultaneously, in order that conservation laws are not broken). As a particle is in a sense merely a quantum energy state that has a degree of stability within it, this sea of virtual particles is filled with particles of many different energies and masses, from the lowliest electron to massive 'quarks'. All of these can be said to continually come fleetingly into existence within seemingly empty space in less time than light takes to cross the nucleus of an atom (a distance of  $10^{-13}$  of a centimeter, that is a ten million millionth of a centimeter).

The virtual particles making up this sea, are the bearers of the fundamental forces that work in the universe - the Electromagnetic Field, the Weak Interaction, and the Strong or Nuclear Force. Each particle is a quantum state of one of these fundamental fields of force. If we go a step further and apply quantum theory to the remaining fundamental physical force, the Gravitational Field, following the work of physicists John Wheeler, Roger Penrose and others, the implications are very profound. The Gravitational Field is much weaker than the other fields though its influence extend over large distances. If we look at Gravitation as a quantum phenomenon, then there will exist 'gravitons' as the quanta or particles carrying the gravitational force, and if we look again at Heisenberg's Principle we find that gravitons (which must have an extremely large energy) must exist as virtual particles in extremely short instants of time. This works out at about  $10^{-43}$  of a second, or a ten million million million million millionth of a second, or in another way  $10^{-20}$  (a hundred million million million) times less than the time it takes light to cross the nucleus of an atom ( $10^{-13}$  of a centimetre in  $10^{-23}$  of a second). These short intervals of time might seem mind boggling, but the implications of this sea of virtual 'gravitons' deeply underlying all other phenomena of the universe is even more so. For these 'gravitons', having such high energy and small size, radically distort the structure of space time, as we can see implied in the picture of Gravitation in Einstein's General Theory of relativity. The virtual gravitons distort the space-time continuum around them, creating vortices and tunnels in the fabric of space, as their relatively high energy concentrated into a small volume with consequent strong gravitational field, makes them active in space like microscopic 'black holes' and 'white holes'.

At this level of quantum reality both time and space become discontinuous. Distances shorter than the diameter of these virtual gravitons have no meaning and time itself seems unable to further subdivided. Space-time appears at this level as a quantum foam riddled with ever changing quantum wormholes and tunnels intertwining and interconnecting each point of space with another. This ever mobile and changing sea, rippling as virtual gravitons come into being and almost instantaneously disappear again, is a potent image in modern physical terms of the etheric plane. Here matter, energy and time dissolve into geometry, and the inner topology or the fundamental ground of space is the sole reality. How close this is to the hermetic conception of the container and the substance contained, being one and the same in essence. Space and matter can ultimately be seen as the same reality.



A.M.L.

This level of quantum gravitational fluctuations is so far below in scale the size of 'fundamental' sub-atomic particles as they are below us in scale, that these sub-atomic events appear as great waves or large scale (in a relative sense) structures in the quantum foam. For an individual electron, proton or photon, is a large scale pattern moving through this interlaced, ever changing lattice of wormholes, tunnels and bridges in microspace, like a wave upon a sea of foam.

The implications of such ideas as these, lying at the very heart of the modern physical picture of matter, should be most exciting to hermeticists and esotericists, as I believe here we can find some parallels and the beginnings of a unification of physical science with esoteric science. The inner quantum picture of interwoven space lies at the interface of these two disciplines, the hard materialistic/scientific picture of reality and the view of the esotericists. The next decades hold out great hopes of a reconciliation and inner meeting in human consciousness of the the material and spiritual envisaging of the Cosmos.

# AN EARLY ROSICRUCIAN TEXT CABALA : MIRROR OF ART AND NATURE

TRANSLATED BY GISELA KIRBERG

[This important early Rosicrucian work by the doubtless pseudonymous, Steffan Michelspacher, first appeared in 1615 in the wake of the Rosicrucian manifestos, under the title 'Sendtschreiben mit Kurzen...' (An Open Letter with a Short Philosophical Discourse to the Godwise and Praiseworthy Order of the Rose Cross'). Although there were a number of such works published under similar titles in response to the publication of the Fama and Confessio of the Rosicrucians in 1614 and 1615, this particular work is especially distinguished by its four fine engravings which rival many of the period both in quality of execution and depth of symbolic material. This work was consequently republished under the title 'Cabala, Spiegel der Kunst und Natur' in 1654 (in Latin) and again in 1690 (in German).

The symbolic material on the plates has already been commented on in the Alchemical Mandala feature in issue 6 of the Hermetic Journal. Gisela Kirberg has been kind enough to translate the short text that is included with these plates as this adds both to our understanding of the background to the writing of this work and its symbolic content - The Editor.]

## CABALA MIRROR OF ART AND NATURE: IN ALCHEMY

What kind of a thing the Ancient Stone of the Philosophers is,  
which, though threefold, is but a Stone.  
This is shown here, with God's help and as clearly as a mirror,  
to all the arduous and toiling lovers of the Art,  
for much has hitherto been written about it but only few know it.  
The whole truth explained and revealed quite openly and briefly  
by means of the accompanying plates.  
By someone who is unknown but named,  
as the signet in the first plate testifies.

## INTRODUCTION

To the reader of this Art

He who reads without understanding  
Is like a shadow on the wall.  
He who sees a lot with his eyes,  
Yet understands none of it,  
Is poorer than the blind man  
Who does not see yet understands.  
Thus: turn round the mirror,  
And you shall see the whole  
Of what there is to be seen in it.  
This path will not lead you astray,  
For it is as straight as a ruler  
And runs through the whole circle.  
So you will find the Three standing in the Four  
And through the One going into the centre.  
And out of the centre will emerge the Three  
By virtue of the Four in the circle.  
Now you have got a complete mirror,  
Through which even a blind, entrenched man  
Can see black, white and also red -  
All that lies hidden in the muck,  
From which it must be brought to daylight  
And have its coarseness taken away,  
And must be again sublimated,  
So that it yields one hundred thousand times as much.  
There is then no end to this.  
Blessed is he who completes it thus.  
This is my New Year's wish,  
Surely and truly,  
That this may be the final goal of the Art

## PREFACE

Beloved and good-hearted reader, as all things - skills and talents - are in the hands of God the Almighty, to be given by His grace to whomsoever He chooses, He has looked upon me, His humble creature, with mercy and has bestowed on me a splendid gift in that He has selected me, an unworthy man, to reveal His great secrets, although He, the Almighty God, could have given it to many another who is of greater rank, learning and worldly dignity.

And because through God the light has been revealed to me, to His praise and to man's benefit, it seems fitting that I should not hide it under a bench or a bushel but put it openly onto the table so that anyone who comes may see and understand what he is to do or to leave alone.

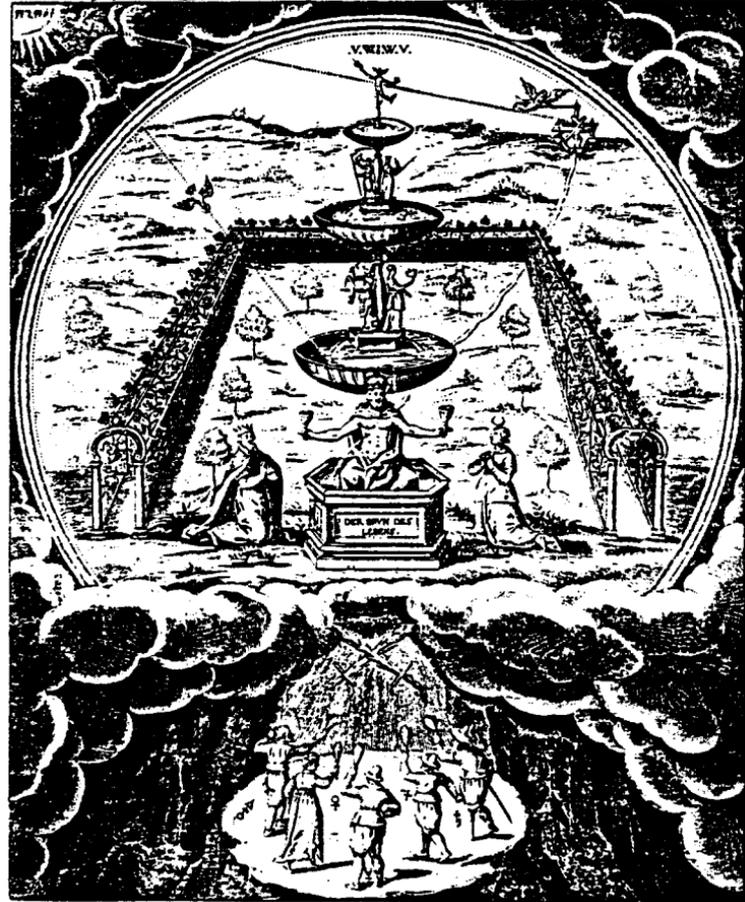
I have thus taken it upon myself, in a humble spirit, to show this same light to all men, as my equals and as lovers of the Art and Nature who are experienced in spagyric skills, through a mirror, in images, through the Cabala and the Art Alchymia. From these images, so I hope, they will gain perfect understanding of this mirror, which they can put to much fruitful and beneficial effect, firstly for the health of their earthly bodies and secondly for the sustenance of their souls, so that they may enter the eternal life.



### 3. MITTEL: CONVINCTION.



### 4. ENDT: MVLTIPLICATION



and alacrity and by means of the pure spagyric art, and in it I can see God and everything perfectly - also the wretchedness of the poor - as often as I want. It can be called a treasure above all other treasures. Such a one I am keeping with me safely, so that it cannot be stolen or used to harm others.

I hope that my simple explanation has given sufficient indication to those who understand these matters, as to the beneficial effect these plates can be used to by the lovers of the spagyric art. If they are in union with God and Nature, they will find in this mirror more than I or anyone else can describe: the ability to see everything that has ever been written and shown through these images.

However, this only comes to those who are well experienced with all the skills of the just and true Alchymia, the spagyric art. To them nothing in Nature is so small as to remain hidden. The degrees or stages must be carried out in their correct order in the work. Firstly, as plate 1 shows, comes the stage of Calcination, by which is understood the Reverberation and the Cementation. The next stage expresses the stage of Exaltation, by which is understood Sublimation and Elevation, together with Distillation. The third plate concerns the stage of Conjunction, which also covers the stages of Putrefaction, Solution, Desolution and Resolution, also Digestion and Circulation. The fourth plate contains the concept of Multiplication, which includes the Ascension, the Washing, Imbibition, Cohobition, also Coagulation, Fixation, Augmentation and Tincturation.

These stages must be worked through by him who desires to walk this path of bringing the three mirrors into one, by means of his reason and the instruction of the four main pillars: Philosophy, Astronomy, Alchemy and the Virtues. In plate 2, opposite the alphabet around the circle, the true Materia is spelled out letter by letter as it is to be used in our Art, explained clearly and explicitly. If you understand the alphabet correctly and all the letters beside it, then you will see what there is to be seen in it for you. The same applies to the four properties in plate 1 and plate 3, namely the qualities of the elements: hot, dry, cold and moist. These make you understand the right primam & ultimam Materiam by which everything can be achieved, as I have already explained briefly. For the sake of brevity I have refrained from going into greater detail, as highly enlightened and learned and noble men of God's German nation have written at length about these matters long before me, and brought them to daylight for you students, and have said as much as is possible. From these you may get further elucidation to serve you in your task.

For I can see very well that writing a lot about these things does not bear much fruit, whereas everything has been brought to the light of day clearly in these plates, or so I hope.

However, if I were to learn that the lovers of this Art are not satisfied and desire more instruction, my pen will not be unwilling to reveal all that I have learned through my own experience. In brief shall then follow a booklet, God and time permitting, which will give in four parts, point by point, the contents of the two main pillars as are seen in the first plate: Nature and the Art.

Meanwhile may you be satisfied with this simple exposition of my mirror - to begin with. He who is humble can see more elevated things than he who is elevated, for elevated eyes do not need humility. Thus this has been written only for those who are experienced in the Art of spagyric skills.

## CONCLUSION: AN EXPLANATION OF THE ANCIENT STONE

With this I conclude freely:

That is the basis of the highest medicine  
In Alchemy, in Art, it is the composed flower  
Highly honoured and treated with decorum,  
Created and composed by God

Aqua viscosa being the first substance  
As the wise men have said.

Through Art from Nature  
Is born the highest Tincture.

Three principles reside therein  
Therefore our stone is threefold:  
mineral, animal  
and also vegetable

That is truly body, soul and spirit  
As Nature offers it to us  
Honeysweet and a soft salt,  
Lunar, liquid, fatty like lard  
Solar Leo viridis green

Occultum sulphur is the gain of the wise men.

Anima of the body, exalted and precious,  
Quinta Essentia our fire

The flower effects Regeneration  
No other fire can achieve this.

The fire of the wise men is the Art,  
Without it all work is in vain.

Truly, I tell you: if you worked  
for a hundred or a thousand years  
It would all be in vain

You would achieve no perfection  
But instead waste your time and money.

Therefore you must study hard  
And mark well these words:

A fire without light and without coal  
Needs Spiritus vivificans with a clap  
That enlivens all dead metals.

This fire is supernatural

And can be found in live compost and horsedung,  
It is called the Fire of the Wise.

Now mark this well

For it can help you in times of need:  
But don't start looking for it in horsedung  
It would be a great pity

If you occupied yourself with such nonsense

You would make a laughing-stock of yourself in the whole land.  
Strive to achieve knowledge and understanding of the ancient stone  
And you will have your heart's desire  
Blessed is he to whom God grants it.



Faith

Grace

Heaven



GOD

Sacrament

Onely Son of God Jesus Christ

Together All is one

MAN

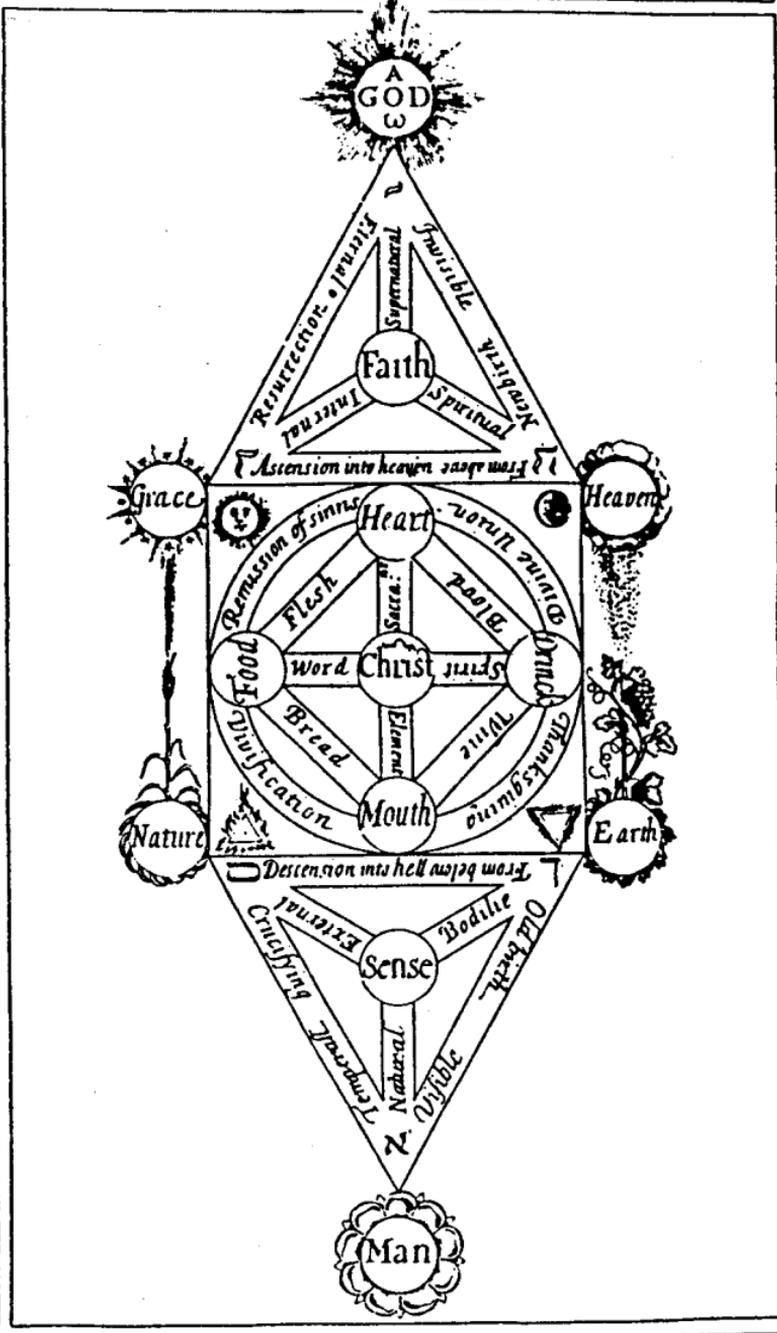
Element



Sense

NATUR

Earth



This plate from Jacob Boehme's *Mysterium Magnum* seems at first to be a conventional 'Kabbalistic Tree of Life' diagram. As this can be explored quite easily by the reader, I instead will choose here to look at the internal symmetries and correspondences worked out in the geometry of the mandala.

We will note immediately that it is centred upon the Christ and ties together the world of God (above in the radiating Sun) and humanity (set below in the ninefold rose). This central space of the mandala has a foursquare form, to the top of which an upward pointing triangle leads to God, while from its base projects a downward pointing triangle.

This mandala integrates ideas connected with the sacraments and the central space ties together, unites in the central Christ, various aspects of the sacraments. There are two polarities working - that of the Upwards and Downwards (spirit and matter) - and the right-left (masculine-feminine, active-passive). Around the central Christ we have on a material level Bread and Wine, which has its spiritual correlation in the Flesh and Blood. The circle around this square also adds the correspondences of Bread - Vivification, Wine - Thanksgiving, Flesh - Remission of Sins, and Blood - Divine Union, these being four most important facets of the Sacraments). To the left we have the wheat plant (growing upon the realm of Nature) and the Vine (set upon the realm of Earth). Both are receiving an impulse from above. With the grain it is the heating rays of the sun, while the vine receives a shower of rain. Grain can here be seen as the embodiment of the Fire element and the Grape as the embodying of the Water, and indeed we see these symbols set beside them. In the realm above, i.e. the spheres of Grace and Heaven, these are embodied in the Sun and Moon respectively.

Thus this illustrator of Boehme (and I am not sure whether this can be ascribed to Gichtel or Freher), wishes us to picture the christian sacraments as arising out of a meeting of two currents, one descending from above (the Grace and the Heavenly) and from below in that which comes from the Earth and Nature, through the two archetypal plants, the Grain and the Grape. On Earth these are the basis of Food and Drink but can become charged as sacraments with a spiritual power, nourishing the heart and soul.

The upward pointing triangle mirrors itself in the downward one. Thus on the upward triangle we have '𐌹𐌸' (mirror of '𐌹𐌸' Jehovah), while below we have '𐌹𐌸' Adam.

The upper triangle is centred on Faith in the three dimensions as Spiritual Faith, Internal Faith and Supernatural Faith, linking with the three letters. The three arms of the Triangle bear two sets of terms

Ascension into Heaven	Resurrection	Newbirth
From below	Eternal	Invisible

Below in the downward pointing triangle centred on Sense we have Bodily Sense, Natural Sense and External Sense, as the three facets connecting with the letters of the name ADM. The three arms of the triangle bear

Descension into Hell	Crucifixion	Old birth
From above	Temporal	Visible

The whole diagram indicates that 'together all is one' is set in a rectangular border in the corners of which we see, the Cube of Earth, the Fivefold Rose of the Senses, the Cross of Faith, and the compass of directions symbolising Heaven, tying together the polarities of the realm of Grace and the realm of Nature. Boehme sees these realms uniting in the Sacraments which come from the elements of Nature and the Earth and yet become the vehicles for Grace and the Heavenly impress.

THE STRUCTURE OF THE ZOHAR

YOD

ATZILUTH  
(Emanation)

KETHER	(Crown)
CHOKMAH	(Wisdom)
BINAH	(Understanding)
CHESED	(Mercy)
GEBURAH	(Justice)
TIPHERETH	(Beauty, Harmony)
NETZACH	(Victory, Achievement)
HOD	(Splendour)
YESOD	(Foundation)
MALKUTH	(Kingdom)

THE SEPHIROTH

HE

BERIAH  
(Creation)

7th UPPER HEAVEN
6th UPPER HEAVEN
5th UPPER HEAVEN
4th UPPER HEAVEN
3rd UPPER HEAVEN
2nd UPPER HEAVEN
1st UPPER HEAVEN

THE THRONE OF GOD

VAU

YETZIRAH  
(Formation)

ARABOTH	(Plains)
MAKHON	(Place, or Base)
MA'ON	(Dwelling, or Abode)
ZEBUL	(Habitation)
SHEHAKIM	(Clouds, or Skies)
RAKIA	(Expanse)
VILON	(Veil)

LOWER HEAVENS

HE

ASSIAH  
(Action, or Making)

TEBEL	(World, or Wet Earth)
ARKA	(Low Earth)
TZIAH	(Desert)
NESHIAH	(Forgetfulness)
GIA	(Low Plain, or Valley)
ADAMAH	(Red Earth)
ERETZ	(Earth, or Land)

SEVEN EARTHS

GEHINNOM	(Valley of Hinnom)
SHAARIMOTH	(The Gates of Death)
TZELMOTH	(The Shadow of Death)
TITHION	(Filth of Mire)
BAR SHACHETH	(Well, or Pit of Destruction)
ABADON	(Place of Perdition)
SHEOL	(The Grave)

SEVEN HELLS

# THE COSMOLOGICAL STRUCTURE OF THE ZOHAR

PAUL KRZOK ©

## INTRODUCTION

The Zohar is probably the most famous of all kabbalistic books, with perhaps the Sefher Yetzirah a very close second. Therefore, it does seem strange that most books published by kabbalistic writers do not give much information concerning the cosmological structure of the Zohar. The only writer who has come near to this objective is Leo Schaya, although much of his writing does not seem to be aimed at shedding light purely on the Zohar, but on his own ideas. Warren Kenton has helped a little with the problem, but again, most of his writing appears to be expressions of his own interpretations. Most modern kabbalistic writers seem to have avoided this problem altogether.

So this is a brief attempt by a non-expert to state some of the basic facts from the Zohar, which other writers seem to have thought not worthy of mention. The main intention will be to try and show interesting and possibly vital aspects of the Zohar, whilst keeping my own ideas and opinions to a minimum. The quotations are taken from the Simon and Sperling edition of the Zohar (S.S.) and the Nurho de Manhar edition (N.M.).

## THE FOUR WORLDS

I think that most kabbalists base their idea of the Tree of Life on the four worlds, whether it is the ten Sephiroth divided into four worlds or whether it is the extended tree consisting of up to forty units. Most also agree that each letter of Yod He Vau He stands for each world. "Thus with the grade Reshith emerged the letter Yod; with the next grade, Elohim Hayyim (Living God), the upper He; with the heavens, the letter Vau; with the earth, the second or lower He." (Vol.I, p.383, S.S.). "Notwithstanding this, the throne was not completed till the sixth day, when the form of man was created and all the worlds throughout the realms of space were fixed in their relative orders and position and classed under the four letters of the divine name, viz., the Azilatic, Briatic, Ietziratic, and Asiatic worlds." (N.M. p.106).

In the Zohar very little is said about the four worlds as a whole in any detail, but needs to be pieced together from individual sections which unfortunately may lead to opinions and not facts. In the following two quotes it appears that the first three worlds are mentioned in the first one, and the last three in the second quote. "The Holy One, blessed be He, has three words in which He is enshrouded. The first is a supernal recondite one which is known

only to Him who is concealed therein. The second one is linked with the first and is the one from which the Holy One is known. The third is a lower one in which is found separation, and in this abide the celestial angels, and the Holy One, blessed be He, is both in it and not in it". (S.S. Vol. 5, p.226).

"Everyone that is called by my name : for I have created (beratiw) him for my glory, I have formed (yezartiw) him, yea, I have made (asitiw) him." (Isa. XLIII, 7). (S.S. Vol.4, p.43)

The next passage appears to mention in successive order the earths (Assiah ?), the lower or celestial heavens (Yetzirah ?), and the higher heavens (Beriah ?). "All these seven spheres are inhabited and filled with beings like in their form to man, who cease not to worship and give thanks to the Holy One. None of them, however, are so conversant with the glory of the Holy One as the inhabitants of the sphere of Thebel, who are perfectly pure in body, mind and soul. In the seventh celestial sphere there are those who have attained to the highest degree of holiness as in the seventh sphere belonging to the earth below, are found the just with purified bodies. Moreover, above and beyond all these spheres there are seven others, the existence of which is a subject of faith and not of experience, and in each of them are spiritual beings of the highest order." (N.M. p. 183).

This next quote appears to be the soul, after bodily death, rising through the four worlds. "It enters the cave of Machpelah, where it is allowed in up to a certain point according to its deserts. It then reaches the place of the Garden of Eden and meets the Cherubim and the flashing sword which is the lower Garden of Eden (Yetzirah ?), and if it is worthy to enter, it enters."

"Then a herald makes a proclamation and a pillar of three colours is brought forward, which is called "the habitation of Mount Zion". By means of this pillar it ascends to the gate of righteousness, in which are Zion and Jerusalem" (Beriah ?). If it is worthy to ascend further, then happy is its portion and lot that it becomes attached to the Body of the King" (Atziluth ?) (S.S. Vol. 2, p.310).

A further example of the four worlds is the following. (After creating the ten Sephiroth Atziluth which are all mentioned by name). "Then He created ministering beings to those vessels : one throne supported on four columns and six steps to the throne. Then He prepared for the throne angelic hierarchies to serve Him : malachim, erelim, seraphim, hayoth, ophanim, hamshalim, elim, elohim, bene elohim, ishim. To these He appointed as ministers Samael and all his groups" (S.S. Vol. 3, p 132). Here it seems possible that the ten Sephiroth are Atziluth, the throne is Beriah, the angelic hierarchies are of Yetzirah (although the Zohar usually places the hayoth in Beriah), and Samael and his groups are of Assiah. These problems may become clearer as the worlds are considered individually.

## ATZILUTH

It seems in the Zohar that Atziluth is composed of ten Sephiroth, and this is agreed upon by many kabbalists.

"The source of the sea is one. A current issues from it with a revolution which is Yod. The source is one and the current makes two. Next it makes a great basin, like a channel dug in the earth, which is filled by the waters which emanate from the source. It is this basin which we know of as "Sea" ; this is the third factor involved. This large basin is split up into seven channels, which are like so many long tubes. Thus the waters are conveyed from the sea, into these seven channels. The source, the current, the sea, and the seven channels

form together the number ten." (S.S. Vol.3, p.131) This quotation gives the basic pattern of Atziluth and is self-explanatory.

"Eden itself is called Father (Hokmah). The 'river' he said, is the issue of the fountain which flows perennially and from whence the whole Garden of Eden is watered." (S.S. Vol.3, p.276)

" 'A river went forth from Eden.' It has been laid down that the name of that river is Jubilee (Binah). We have learnt that the river sends forth deep streams with the oil of plenitude to water the Garden and feed the trees and the shoots." (S.S. Vol.5, p.38)

" 'And a river went forth from Eden to water the Garden etc.', and from there it flows forth and waters the Garden and all the streams issue from it and meet again in two sources called Nezah and Hod, and these pour forth water into that grade of Zaddik which goes forth from thence and waters the Garden." (S.S. Vol.5, p.62)

"Observe that Thought is the beginning of all. This Thought is recondite and inscrutable, but when it expands it reaches the place where spirit abides and is then called Understanding, which is not so recondite as the preceding. This spirit expands and produces a Voice composed of fire, water, and air, which corresponds to north, south, and east." (S.S. Vol.2, p.382)

"The upper world is called 'seven years' because all the 'seven years' (trans. note, i.e., the seven Sephiroth) are in it. The mnemonic for this is 'and he built it seven years' (Kings VI:38). By means of this the lower world was built, which also is alluded to as 'seven years'. The mnemonic for this is 'seven days and seven days, fourteen days' (I Kings VIII:66), the first seven being male and the second female." (S.S. Vol.2, p.382)

These last five quotations add to the previous one, giving more details of Atziluth. They seem to place Eden in Hokmah and the Garden in Malkuth. The last quotation in particular mentions the lower seven Sephiroth of Atziluth separately and explains that the next (lower) world is of septenary form.

"But of Moses it is written, 'He called unto Moses', with the voice of the King and not through a messenger, 'from the tent of meeting', from the holy palace which higher and lower angels desire to approach but are not allowed." (S.S. Vol.5, p.291)

"Observe further, that the virtuous who are thought worthy to be 'bound up in the bundle of the living' are privileged to see the glory of the supernal holy King, and their abode is higher than that of all the holy angels, while those who have not merited to ascend so high are assigned a lower place according to their deserts. They are stationed in the lower Eden, which is called 'lower wisdom', and between which and the higher Eden there is a difference as between darkness and light." (S.S. Vol.5, p.246)

"But there is also a firmament above the heavens. This is the first He beyond which it is impossible for the human mind to penetrate." (S.S. Vol.1, p.88)

" 'The little city', he said, 'has here its well-known esoteric meaning (Malkuth); it is so called because it is the last and the lowest of all (the grades). There are "few men within it", for few are those who succeed in ascending to it and abiding in it. "A great king comes to it": this is the Holy One, blessed be He, who comes to unite with it.' " (S.S. Vol.5, p.63)

In the last four quotations the supernal holy King is said to be in a place where neither the higher nor the lower angels can approach, therefore it could be Atziluth. It is interesting that although the Zohar says that the human mind cannot penetrate beyond the firmament in He (Beriah), it does in the last quotation seem that a few special human beings of merit can venture into the lowest part of Atziluth and experience the King.

## BERIAH

"God we have learnt, has made seven firmaments on high. Now there is above these seven a hidden firmament which guides and illumines them. Of this one we cannot discover the true nature, however much we inquire, and therefore it is designated by the interrogative particle Mi (Who? - extremity of heaven)." (S.S. Vol.1, p.286)

"According to tradition, the Holy One created seven heavens, and in each heaven stars and planets are fixed. Arabot is above them all. All the heavens are lighted from the radiance of Arabot. Above Arabot is the heaven of the Hayoth, and above this latter sphere another heaven, brighter than all." (S.S. Vol.4, p.175)

"Opposite to these lower heavens are the supernal heavens, heavens within heavens, called the 'heavens of the Holy Beasts'. They contain the mystery of the Torah, and on the highest heaven of all, namely the eighth (Atziluth? P.K.), there are engraved the twenty two letters of the alphabet." (S.S. Vol.4, p.224)

"But there is also a firmament above the heavens. This is the first He beyond which it is impossible for the human mind to penetrate." (S.S. Vol.1, p.88)

"When the Holy One was about to make the firmament, He took fire and water out of His Throne of Glory, fused them into one, and out of them made the lower firmament, which expanded until it reached the area of the Lower Paradise." (S.S. Vol.4, p.212)

From the foregoing it would seem that the world of Beriah consists of seven heavens or firmaments which are above the traditional seven heavens of Araboth to Vilon. These higher heavens also seem to be the place of the Throne and the Hayoth.

## YETZIRAH

"There are seven firmaments above, and corresponding to them another seven below. There are seven firmaments in which the stars and planets have been placed to direct the world in its path. And in both, those above and those below, the seventh is the most exalted, with the exception of the eighth which stands above and directs them all." (S.S. Vol.4, p.69) The "eighth" would appear to be the world above these two sevenfold firmaments, Atziluth.

"King Solomon, in this book, treated of seven 'vanities' (habalim, lit. breaths) upon which the world stands, namely the seven pillars which sustain the world in correspondence with the seven firmaments, which are respectively, Vilon, Rakia, Shehakim, Zebul, Ma'on, Machon, Araboth." (S.S. Vol.3, p.31)

"The 'heavens' mentioned here are the lower heavens, which were made by the word of the upper heavens, through the spirit which sent forth a voice." (S.S. Vol.1, p.126) Here the lower heavens are made by the upper heavens which in turn were made through the agency of the voice which appears to be the seven lower Sephiroth of Atziluth (see earlier quotations) which themselves emanated from the spirit or Binah (see earlier quotations).

"That extremity of heaven is called Mi, but there is another lower extremity which is called Mah (What?)" (S.S. Vol.1, p.5) If this last statement, together with the earlier quotation (S.S. Vol.1, p.286) is put into context with the rest of the article, it does seem that Mah is a lower heaven consisting of seven firmaments, which is probably the world of Yetzirah. Indeed, S.L. MacGregor Mathers agrees that Mah is the world of Yetzirah in his book 'The Kabbalah Unveiled'.

## ASSIAH

"Observe that whatever is engendered on earth grows through the stimulus of a celestial Chieftain who has charge over it, and that all on earth is shaped after a celestial pattern. There are on high seven firmaments, and seven zones of earth. These are arranged like the rungs on a ladder, rising one above the other after a celestial pattern. There are on high seven firmaments, and seven zones of earth. These are arranged like the rungs on a ladder, rising one above the other, and each zone has ten divisions, so that there are seventy in all." (S.S. Vol.3, p.99)

"Arka, however, is one of the seven nether earths, the place inhabited by the descendants of Cain. When Cain was banished from the face of the earth, he descended into that land and there propagated his kind." (S.S. Vol.1, p.39)

"'I belong to the denizens of Arqa', he answered. 'Are there human beings there?' they (Rabbi Jose etc. - P.K.) asked. 'Yes', he answered, 'and they sow and reap ... Some of them are of a strange appearance, different from my own; and the reason I ascend to you is to learn from you the name of the earth wherein ye dwell.' " (S.S. Vol.2, p.104)

"The truth is, however, that man is found only in this highest earth which is called Tebel, which is under the aegis of Judgement." (S.S. Vol.3, p.153)

"'When God created the world', he said, 'He created seven firmaments above ... Similarly there are seven earths below, one higher than the other ... Between each earth and the next is a firmament which divides them from one another. Hence they all have separate names, among them being the Garden of Eden and Gehinnom.'" (S.S. Vol.4, p.345)

I think these quotations show that in the Zohar there are seven earths, with Tebel the uppermost, being the earth of human beings (a physical universe). They also show that there are other beings in the lower earths. Although all the earths are not included in the above, they are: Tebel, Arka, Tsiah, Neshiah, Guee, Adamah, and Eretz.

## THE HELLS

"The angel presiding over Gehinnom is called Duma, and there are tens of thousands of angels of destruction under him." (S.S. Vol.1, p.34)

"As soon as the Sabbath ends, there ascends from the Gehinnom, from the grade called Sheol, a party of evil spirits who strive to mingle among the seed of Israel and to obtain power over them." (S.S. Vol.1, p.74)

"There are in Gehinnom seven circuits and seven gates, each with several gate-keepers under their own chief. The souls of sinners are delivered by Duma to those gate-keepers, who then close the gates of flaming fire." (S.S. Vol.2, p.357)

"Gehenna has seven doors which open into seven habitations; and there are also seven types of sinners; evildoers, worthless ones, sinners, the wicked, corrupters, mockers, and arrogant ones."

"In Gehenna there are certain places and grades called 'Boiling filth', where the filth of the souls that have been polluted by the filth of this world accumulates. There these souls are purified by fire and made white, and they then ascend towards the heavenly regions." (S.S. Vol.4, p.27)

"At first the soul is taken to a spot called Ben-hinnom, so called because it is in the interior of Gehinnom, where souls are cleansed and purified before they enter the Lower Paradise." (S.S. Vol.4, p.219)

"For all men go down to Sheol, but they come up again at once, save those sinners who never harboured thoughts of repentance, and who go down and do

not come up." (S.S. Vol.5, p.328)

"There are storeys in Gehinnom, one above another; there is Sheol and below it Abadon. From Sheol it is possible to come up again, but not from Abadon." (S.S. Vol.5, p.241)

"We have learnt that he who descends to Abadon, which is called 'nether', never ascends again, and he is called 'a man who has been wiped out from all worlds'. (S.S. Vol.5, p.375)

So in the hells it appears that the souls of sinners are there not only to be punished, but also to be purified, before ascending out of hell. The only exception to this is the hell of Abadon which no soul can ascend from, but instead is apparently destroyed.

## CONCLUSION

In the Nurho de Manhar edition of the Zohar four accounts of the heavenly spheres are given which are omitted from the Simon and Sperling edition. The first three accounts are of similar character, mainly describing spheres where angels, and human souls of various spiritual grades, exist in the afterlife. The fourth account does not appear to describe a place where human souls dwell, but the place of the 'Holy Beasts' or the higher ranking angels. Therefore, I would make a reasonable guess that the first three accounts refer to the lower heavens, and the fourth to the higher heavens. As this only parallels accounts already quoted it was not necessary to repeat it in such a short article.

Certainly the arrangement of the 'Tree' that I have proposed, is only as it appears to be to me, after some study of the Zohar. If anyone strongly disagrees, it would be interesting to see their version with complete quotations rather than the usual destructive criticism. I do accept the criticism that I have used my own opinion in arranging the material in the order I have given, but unfortunately I can think of no other way.

The sevenfold pattern corresponding to the lower Sephiroth of Atziluth appears to be repeated in the seven heavens to Beriah and Yetzirah, and in the seven earths of Assiah. It also seems to correspond with the seven hells, although these are usually considered not to be part of the 'Tree'. One very interesting point is that the ten Sephiroth, the seven higher heavens, the seven lower heavens, and the seven earths, together make thirty-one, which is the number of Al (El) or Gcd. If Daath is included this makes thirty-two, which equals the thirty-two 'Paths of Wisdom'. "Now the length (of the curtains) was formed into four sections of seven cubits each, the number seven expressing here the central mystical idea; similarly the thirty-two Paths are embraced within the seven, in their mystical symbolism of the Divine Name." (S.S. Vol.4, p.296)

One major problem in such a short article is that much important material has to be left out, such as the 'King' and the 'Shekinah', 'Eden' or 'Edens', the 'Chariot' and the 'Throne', the 'Three Pillars', and also the various angelic hierarchies. Each one of these could make an article by itself and therefore could not be included in any detail.

# MESSENGER OF THE ROSE CROSS

A Novel by Adam McLean set against the background of the emergence of the Rosicrucian esotericism during the early decades of the 17th century.  
The opening chapters here serialised for the Hermetic Journal ©

## CHAPTER ONE

Although I had visited Seton's chamber a number of times I still had not fully taken in all its details. The door closed behind me as his servant departed and left me to absorb, breath in, the mysterious atmosphere of this room. As my eyes grew accustomed to the gloom, a dull reddish light seemingly coming from the furnace, at the far end of the chamber I could see Seton's extensive library of some hundreds of volumes, which was familiar to me, as, he had let me examine some of these on a previous visit. On the walls of his chamber were strange diagrams executed in heavy black outline and richly coloured. Various flasks, retorts and glass tubes scattered in a seemingly haphazard way, cluttered his workbench, beside which built into the end wall were his two furnaces. He had allowed me on one occasion some months previously to tend these furnaces while he was engaged in a tricky operation, and had been well pleased with my diligence.

Alexander Seton emerged out of his little oratory or meditation chamber and greeted me warmly.

"My dear young friend, it is good to see you again. Tonight there are some strange matters to see to, which I trust may benefit you greatly."

He was a short, heavy-built man, affable and gregarious, but very sharp, alert and clever and always seemed to inject a hint of mystery into his sentences.

He lit a candle and guided me to a seat.

The candlelight did little to reveal the mysteries of his chamber but only brought clearly into focus further curious objects. Out of the gloom there now could be seen a collection of animal skulls, a strange apparatus made of stacks of copper and glass rods, a bench piled high with translucent multi-coloured cubes, and an entire wall of his chamber was shelved with large glass bottles containing his stock of alchemical substances. Despite previous visits, I still inwardly gasped as I surveyed the room. It seemed to have subtly changed each time I visited, as if some major items had been moved or altered in some way.

Once we were seated, Seton eyed me with a sharp penetrating gaze. I suddenly knew there was something important he wished to have me do for him, and this was to be no ordinary visit. His face, tight and serious, now broke into a reassuring smile.

"John Napier has given me a good report on your abilities, and for myself I

have seen your willingness to learn the secrets of Our Art."

He paused stroking his short clipped beard.

"Do you have the wish, and do you have the courage, to grasp and pursue our secret Arts to wherever they may lead you, without question?"

Something in the atmosphere of the room shifted, or perhaps it was within me, but I now suddenly felt myself poised at a decisive moment of my life. There was no doubt in my mind that I was in the presence of an adept in the Hermetic Arts, and he had put to me a question, the answer to which would shape my life profoundly. I felt giddy, my eyes searched round me for a still point to focus upon. Seton met my eyes with his sharp gaze.

"Though I am but young, Sir, I feel the importance of your question for me. I fear it somewhat, it makes me dizzy when I think where it could lead me. However, I know that whatever happens to me over the years I will always be a seeker."

"Yes a good answer. But you will follow without question?"

This was a moment for honesty, and even though I might displease him, I knew I could not deceive the gaze of his intellect.

"With apologies, Sir, I cannot follow anything without question. I must be able to see clearly where my studies lead me. I must know the consequences before I take action, I cannot operate by a blind faith."

"Yes, my friend, there is more to you than we have suspected. An honest answer and a brave one, I think. I will lead you nowhere that you cannot question, but I can place you on the path. When you are older you may see that sometimes destiny will lead you into realms you cannot chart in advance, and that often you must let yourself flow with the stream."

He closed his eyes and let this thought sink into himself as much as into me. A silence fell upon the chamber, in which only the soft fall of ashes in the furnace could be heard.

"Now I have a little task for you!" he exclaimed, now much animated, and rummaging among the manuscripts on his desk, he returned with a large folio volume. He opened this and glanced through the leaves.

"Yes! This one will do," he said, "I think you are ready for this."

He handed me the open volume.

"Let me know what you experience through this diagram. Remember the exercise I taught you before - the Three Levels. Take your time and let me know all that you see."

I looked down at the diagram in the manuscript. It was an elaborate jumble of symbols drawn in pen against a background of shifting layers of colours. One circle of blue faded gradually into a red sea, which in turn was bordered in a triangle of green. A rainbow of colours emerged from a whirlpool like form, clustered around a group of symbolic figures. This struck me as being very beautifully structured and shaped. For some moments I lost myself in contemplation of its mysteries, my eyes running over the many facets of this enigmatic figure.

But I suddenly came awake! Beads of sweat were forming on my brow, and I became aware that my hands were clammy. This was a test! If I failed to give Seton what answers he wished, then he would politely say 'good night', wish me well and I would not be welcome again. He had mentioned the 'three levels'. Yes - the exercise of the three levels interpreting alchemical diagrams. I forced myself to concentrate upon this. Some months before, he had given me a small loose-leaf volume of diagrams which I had to contemplate in a special manner. I applied the technique I had learned to this larger complex diagram.

I began with the outer analytical exercise of the intellect, and once I had clearly perceived the various elements of the diagram, I related these to Seton,

one by one. He nodded occasionally as I went through these various symbols, identifying the Three Principles, Salt, Sulphur and Mercury, the metal archetypes, the colour coding of various operations.

I moved on to the second level, allowing the feelings evoked within me by the diagram to be expressed. I felt the whirlpool-like form as an outflowing source of energies, entered into the cool dark blue circle amid a flaming sea of red. The third level began to shape itself within me, and at once the diagram seemed to unite, the various strands of its symbols tying themselves together into a whole. Seton was most pleased as I told him what I perceived of this level. He shifted about in his seat and seemed inwardly excited.

"Enough! Enough! Yes, you have learned your lessons. Napier was right to trust in you. You will have far to travel". He laughed to himself mysteriously.

"Now my young friend, you should know this. If I was able, you would be welcome as my apprentice, and I would initiate you into the Hermetic Science, but regrettably I am unable to do this."

My face betrayed my dismay.

"It is not that you are unsuitable, but that I shall have to leave here soon for the Continent. Destiny calls me to another task. But I will ensure that you can make progress in the Art."

"But more of that later. Come now and look into this vessel in which is the culmination of the work of my life."

He led me over to his smaller furnace, and removing a brick from its upper part had me gaze down into its interior. There emanated from within a red glow rich as carmine. At its centre stood a thick glass pelican vessel, its spout bent round again into its belly, so eternally circulating the liquid within. This vessel contained a deep ruby liquid, beads of which I could see slowly descending its inner walls, returning, recycling into the pool of liquid at the bottom of the vessel. Something seemed to move upon the surface of this rich ruby liquid. I moved sideways to get a better angle of view. I gasped audibly as there swam into my view, a crystal ruby rose, floating on the surface of the ruby sea. I looked again and it had vanished, but then reappeared again as solid as before. As I gazed into this vessel, this crystal rose seemed to shift, like in some dream, at once tangible, then to evaporate and disappear.

"The tincture is not yet fixed", Seton said softly, as if not to disturb the process. He carefully placed the brick back upon the furnace.

"A few more weeks, possibly, then it will fully incarnate". He paused as if weighing the time for the work to be completed.

"You saw the Rose".

"It is very beautiful, like the sunrise between night and day", I found myself saying.

"Yes - a good image of the Tincture, and one used by Trismosin in his book of the Splendor Solis," he teased me with a private joke. I did not at that time know of this famous alchemical work, but Seton must have had a copy in his library.

"I met with the publisher of that volume during my previous visit to the Great Continent, in St Gall at the Mariaberg Convent, and perhaps one day you yourself will meet with these great people."

"I doubt whether I shall journey far in my life. I have soon to run my father's business."

"Ah Yes! The Apothecary. Well things may change. There are big changes coming that will effect us all." He put on his most enigmatic look and tailed off his sentence into silence.

"But you saw the Rose. That I had to show to you. There are more things to be done under that symbol than I could tell you in a month, even if I were

able. That rose is the crystal form of the Red Tincture, that I am multiplying in the pelican".

He moved over the other furnace, stocked up the ashes and worked a pair of bellows till the fire glowed bright red. He placed an iron plate onto the coals.

"I shall give you a gift that will open many doors, and tell you a strange story that may lead you far."

He fished in a pouch and drew forth a large silver crown. He handed the coin to me. My face must have betrayed me again, for he burst into laughter.

"My gift is not good enough for you? Yet we will see in just a few minutes."

By now the iron plate glowed dull red. He took the coin from my hand and placed it upon the plate. From his pocket he took out a small glass phial containing some red grains, like small seeds. He manoeuvred one onto the point of a knife blade and held it out for me to see. The small grain was ruby red and seemed almost crystalline, glassy in appearance. He did not allow me to ponder it long, but dropped it in the centre of the silver crown. We watched the single grain quickly melt and seemingly penetrate the metal, soaking into the substance of the coin. A red haze momentarily shimmered on the surface, which at that point seemed to turn molten. The red colour softened changing through a bright orange to dull straw yellow. Now Seton removed the coin from the heat, holding it high in a pair of tongs so I could see.

The centre portion of the coin for about half an inch all round had been changed into gold! Seton showed me the other side. The gold went right through the body of the coin!

"Now here is a fitting present for an initiate", he smiled. "This you must guard carefully. It is a pass token. It will open many doors. Only those who are worthy can bear such a token. Never show it to the common folk for it will bring you much trouble".

He laughed again, then grew deadly serious in a moment.

"My dear friend. What you have seen here is the product of my life's energy, many disappointments, many failures, many wrong turnings, pointless explorations, hopeless meltings and fruitless distillations, but finally in the last months, success. To achieve the Tincture is a great honour, a great responsibility, and a great danger for the soul. It has fallen to me to make it" - his voice rose - "No! It is my achievement, I have made it myself". Seton seemed surprised to find himself shouting.

"There is danger in it. I know that only too well. It tempts the soul. Such a power for a man to possess - God's own power in my reach. It intoxicates. It puffs up the soul. It leads one into egoism and pride, and yet it makes the soul sing. One has to use it. It cannot be kept to oneself. I know what I have to do with it. I have to show it to the world - my achievement, my success - to the world!"

He gathered himself again and became grave and precise. "I have to show it to the world. The time has come, these are significant times we live in. The pelican contains the second multiplication of the tincture. This I must show to the world, to the wise men of the Continent. It is my destiny to make the great secret public. To transmute before Emperors, Kings and Princes. To show the spiritual potential of matter. I have to show the way. Others will come to build upon this foundation."

He drew silent now, and seemed to muse inwardly. I could not say a word, feeling myself intruding upon a secret realm of the adept's own soul. I waited, certain now that there was something he wished me to do for him.

"In a few weeks I shall be gone to the Continent. Haussen, the sea Captain

whom I think you have met, will take me to Holland, and thence I hope to travel to Prague and the Emperor Rudolf. He will know what I am to do further. It concerns the Rose, which you have seen in my flask. This is the sign of a secret Brotherhood, who will soon be known over all the world, a Brotherhood of Adepts pledged to change the world, to spiritualise this earthly fallen realm."

Seton fixed me with a hard stare. I felt then his gaze looking deep into my soul. I blushed, and averted my eyes, feeling out of my depth, strangely caught up in something too big for me to grasp. A web of intrigue or a possibility of revolution. I felt giddy again.

"I want you to seek the Brotherhood. You will be of use to them. You are honest and straightforward, and full of youthful energy. You can - you must contribute."

I had to tell my feeling were uncomfortable. "Sir, you are leading me into realms beyond me. I am out of my depth in these matters."

"That will not always be. Through your work for the Brotherhood you will become an Adept. They will ask nothing of you that is outside your capacities."

Seton fingered the silver crown bearing the head of King James the Sixth upon it, now with its centre turned to gold. He held it aloft like a communion wafer.

"At least, my young friend, take the first step. I do not ask you to take the whole journey at once. Just one step at a time. Take this coin to John Dee, and tell him I have left for the Continent to fulfil my part of the task. He will know what I mean. I will give you a letter of introduction and ask him to make you a pupil. You will learn much from him. He is the wisest man I know in the world."

Seton looked at me, a hint of anxiety crossed his face. He had reached out to me and revealed something of his soul's struggle, and had confided in me. I knew I had to act as a messenger for him. The chance of meeting with the great John Dee stirred my young spirits into enthusiasm, and I pledged myself to the mission.

"Good. Then take this token."

And for the first time I held the unique coin in my hand. It weighed strangely heavy. Little then did I know how it would lead me into such troubles and adventures, that not even my young imagination could, at that time, have pictured.

Gold and Silver exhibit certain special and important properties when they exist in a colloid state, that is, as microscopically small particles of metal suspended in a liquid medium. These colloids show all sorts of colour phenomena that remind us of the colour changes known to the alchemists. Indeed, the iridescent colour transformations of the Peacock's Tail could probably be reproduced by manipulating the environment of such a colloidal suspension of Gold or Silver. These colloids are particularly sensitive to the presence of organic materials. It would have been very easy for alchemists to prepare a colloidal suspension of Gold merely by treating a solution of Gold in Aqua Regia with ether or ethereal oils. This could be one explanation for the often mentioned 'potable Gold' of the alchemists - potable in the sense of 'dissolved in water' and therefore 'drinkable'. (It is obvious that soluble salts of Gold are not candidates for the title of the 'potable gold of the Alchemists' for they remain poisonous and dangerous when ingested). The particles of Gold or Silver in such colloids are extremely small, so finely divided as to be but one step above the atomic level, and we should picture colloid particles as arising from the clumping together or aggregation of small constellations of atoms. No method of grinding down from solid lumps could produce as finely divided a state of matter as is found in a colloid. This should remind us of the Homoeopathic process of 'trituration' the grinding and regular rhythmic dilution of substance to make etherically charged remedies. If one prepares a colloid of a noble metal, and then precipitates the metal from the solution, the water that is left behind should retain a certain etheric 'charge' from being the bearer of this finely divided substance. Working with colloids must be a useful avenue for research by those interested in the application of alchemical methods to healing. Especially fruitful would be the possibility of obtaining colloids suspended in some oily substance, an 'oil of Gold'.

The initial experiment I would like to outline here is very simple but nevertheless a classic of alchemy - producing the 'Purple of Cassius'. (This is named after Andreas Cassius who first described it in 1684, however, it is obvious that it was known of earlier in the alchemical tradition, and was particularly prepared in a special form by stained glass makers from the 12th century onwards to make their beautiful 'ruby glass'). This is easily prepared by mixing a very dilute solution of Gold Chloride with a stronger solution of Stannous Chloride (even one part in a million will give a noticeable effect and this reaction is used by analytical chemists as an extremely sensitive test for the presence of Gold). Heating the mixture accelerates the formation of the precipitate, as does the presence of a small quantity of hydrochloric acid. (The reaction to some extent depends on the presence of a small quantity of stannic chloride which often is there as an impurity of the Tin Salt). The Purple of Cassius may take some time to form depending on the strengths of the reacting Gold and Tin salts.

Dilute solutions of Gold Chloride are extremely easy to reduce to colloidal Gold, through the action of reducing agents such as Rochelle Salt (Salt of Tartar) or Formaldehyde (formalin). This Colloidal Gold can be made to appear in a variety of colours - red, through blue, violet and even black - by the addition of acids, or neutral ionising salts, or alkalis. Experimenting with Gold Salts is, of course, out of the reach of the pockets of most people nowadays (although these particular experiments require very dilute solutions and

therefore small quantities of Gold), but Silver also exhibits similar colloid properties.

For our experiments with Silver colloids we must use very pure substances and distilled water will be found essential (doubly distilled would be best), otherwise the colloids will not be stable but quickly 'clump' and precipitate out of solution.

Experiment 1 : Mix:-

- 20mls of a 10% solution of Silver Nitrate
- 20mls of a 20% solution of Iron (ferrous) Sulphate
- 20mls of a 40% solution of Sodium Citrate
- 5 mls of a 10% solution of Sodium Hydroxide

The precipitate should first appear as a fine lilac colour, which when filtered will have a distinct tinge of blue. If washed with a dilute solution of Ammonium Nitrate, it immediately forms a blood red solution.

Experiment 2 : Dissolve in 500mls of distilled water :-

- 10grms Sodium Hydroxide
- 10grms Dextrine (a vegetable gum)

Slowly add to this first solution, a second solution of 5grms Silver Nitrate made up in say 50mls water. The resulting liquid is black, but on dilution with distilled water, the solution become red, and on yet further dilution, yellow.

Experiment 3 : Add :- Solution A

- 10mls of a 30% solution of Iron (ferrous) sulphate
- 20mls of a 20% solution of Rochelle Salt
- 80mls of distilled water

with constant stirring to Solution B which is a mixture of

- 20mls of a 20% solution of Silver Nitrate
- 20mls of a 20% solution of Rochelle Salt
- 80mls of distilled water

The glittering red precipitate soon becomes black, but on filtering looks like bronze on the filter paper. If some of this colloidal silver is allowed to dry in a vessel, a watch glass say, it has the colour and appearance of Gold, even though it is actually almost pure Silver! Some Alchemical Transmutations may be accounted for by reactions such as these. If it is allowed to dry out of solution then it forms a beautiful gold mirror on glass.

Experiment 4 :- Even Copper can be made to form colloids. Take 20grms of powdered egg albumin and 20 mls of a 15% solution of Sodium Hydroxide. Once this is dissolved dilute it to one litre (1000mls) with distilled water. Heat to boiling and filter. Boil again and add slowly a 1% solution of Copper Sulphate. The precipitate is initially red, then violet and finally red brown. This will also work with Gold Chloride instead of the Copper Sulphate.

**KUNDALINI IN THE PHYSICAL WORLD** by Mary Scott  
Routledge & Kegan Paul 1983, PB 275pp, £5.95.

This book will appeal especially to all those who, like the author herself, are seeking a philosophy which makes sense of mysticism and parapsychology as well as science and technology. It presents the concept of kundalini and the Tantric theories in which it is embedded in a way which shows that kundalini is fundamentally a force in nature, and not just a particular phenomenon of yoga. Mary Scott has drawn upon many sources, covering not only translations of the Tantras and the modern Tantric system of Sri Aurobindo, but also a wide range of scientific material. The varied nature of her professional qualifications have enabled her to synthesize ideas across many disciplines. She includes research on the borderline between physics and mysticism and data from biology, geology and astronomy. She argues that ancient writers on kundalini have anticipated much modern thinking and demonstrates this in an easy and straightforward style. - from advance publicity notes

**LEY LINES : Their Nature and Properties** by J. Havelock  
Fidler Turnstone Press, 1983, PB 144pp illustrations  
£3.95.

Basing his pioneering experiments on the insights of the late T. C. Lethbridge, Dr. J. H. Fidler shows in this remarkable and important new study how dowsing techniques he has developed in his home area on the west coast of Scotland have opened up new and significant perspective on the nature and possible functions of the megalithic ley line system.

Through an extensive and rigorous experimental programme, Dr. Fidler has established ways in which a standing stone can be 'charged' with energy and how this charge can then be permanently 'fixed'.

His conclusions, which have considerable implications for dowsers, ley hunters and prehistorians alike, suggest that the energy harnessed by the ley line system is human in origin and that such things as motorway construction and urban development may well be altering some important biological aspects of this energy system. - from advance publicity notes.

**THE QABALAH** by Papus Aquarian Press 1983 (Studies  
in Hermetic Tradition Series) PB 384pp many tables and  
Illustrations £6.95.

How good it is to see Papus' Qabalah in print in a cheap paperback edition. Reading through this book again after some years, one realises that it has not aged at all, even although it was first published nearly 90 years ago (first French edition in 1892). One can clearly see how indebted our modern Qabalistic tradition is to Papus (whose true name was, of course, Gerard Encausse) and to the French Occult schools of the late 19th century. Much of our Qabalistic lore and indeed the whole style of the modern Qabalah is founded upon Levi, Papus, de Guaita and others of that period. Papus' Qabalah surveys the tradition and documents he had access to and provides the familiar lists of sephirotic correspondences, a translation of the Sepher Yetzirah, some extracts from the Zohar, and a summarised Bibliography of Qabalistic publications. In short, it provides the foundation material for any understanding of the Qabalah.

**PSYCHONAUT : A MANUAL OF THE THEORY AND PRACTICE OF MAGIC** by Pete Carroll The Sorcerer's Apprentice (6 Burley Lodge Road, Leeds 6) 1983, large format PB 61pp many illustrations (by Brian Ward) 6.97 (inc. post)

An interesting and original collection of forty short related essays on various aspects of magic by Pete Carroll. This work is written within the current of New-Aeon Magic initiated by Aleister Crowley, though Pete Carroll presents some new perspectives on this current. In particular, he is concerned with the manifestation in the psyche of magical energies. Thus the title suggests that the author's view of Magic is as a system for voyaging through the psyche. He touches upon subjects like Shamanism, the Psychic Censor, Magical Time, Levels of Consciousness, and especially interesting and original is a section looking at Magical phenomena through Catastrophe Theory. Catastrophe Theory is an abstract mathematical system that is used to describe different sorts of changes that occur in a particular domain. To apply these abstract techniques to the transformative experiences in the initiation of an individual is most original and it provides us with a very exciting model of the relationships and differences between Magical Initiation, Mystical Initiation and the experience of Illumination. I feel sure there are many more aspects of this picture that could be followed up to give us a further insight into Transformative processes. The drawings by Brian Ward are very powerful in black and white and seem to have a brooding energy and presence about them.

**A GUIDEBOOK TO ARTHURIAN BRITAIN** by Geoffrey Ashe. Aquarian Press 1983, PB 234pp many illustrations and photographs 4.95.

This is a fully illustrated guide to Arthurian sites in the British Isles. The main part of this book is an alphabetic index to places with Arthurian Associations - from Aberffraw in Anglesey, through Arthur's Seat in Edinburgh, Avalon, Cadbury Castle, Caerleon and Dinas Emrys in Wales, Glastonbury, Lyonesse, Merlin's Grave, various Round Tables, Stonehenge, Tintagel, Winchester, to Zennor! Each site is described with full details of how to get there including Map references, together with information on its historical associations with the Arthurian cycle. In the introduction the author, Geoffrey Ashe, now recognised internationally as an authority on the legend of Arthur, investigates the historical basis of the Arthurian legend as well as its growth and geographical extent. Following the gazetteer is a key section which enables the reader to locate sites connected with a specific character, event or theme, or find a site in a particular area. An essential guidebook for anyone wishing to investigate Arthurian sites, solidly researched and trustworthy.