

# ALCHEMY UNVEILED



A PRIMER ON DIVINE SCIENCE

*Aethyrius*

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AETHYRIUS

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"The Lunar Queen and the Solar King"  
From *Splendor Solis*, Plate 4

**To my Higher Genius,**  
to whom I owe everything.

**To Mac,**  
for being the most frustrating adept ever,  
and eternal gratitude for setting  
me on my quest.

**To SadaShiva,**  
for coming after me, again.

**To our Kermes,**  
for absolutely divine inspiration  
and a beautiful, generous soul.

**To my Phoenixes,**  
who have been with me for many years:  
Thank you for doing the Work!

**To my Family,**  
who unconditionally accept the  
importance of this Work  
with unwavering support,  
while I attempt to do what needs to be done,  
often to the sacrifice of our time together.

**You will always be the brightest stars in my sky.**

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# Introduction

At the time of this writing, it has now been over 35 years since I was first shown real spiritual phenomena. I was most fortunate that my first teacher in the Illuminatory Arts was a true adept capable of demonstrating the phenomenal power of theurgy.

**That first time seeing real phenomena was the singular defining moment of my spiritual journey, setting the trajectory for my entire life.**

As I have sought to pay that forward over the last 10 years of teaching aspirants on a relatively private basis, my positions on things have solidified as my overarching focus has become even more one-pointed.

*As this has happened, even though I was always referring to the same ideas, how I refer to them now has shifted because I have shifted.*

The underlying nature of my teaching has always related to theurgy as an effective alchemical method for accelerating spiritual evolution, whether using the label theurgy, 'deep magic', or divine science.

While the current of what I teach has always been more Merlinic than Hermetic, I have in the past used the term 'Hermetic Arts' to group alchemy and theurgy, as is generally accepted in Western esotericism.

*However, the approach within most modern Hermetist teaching and Hermeticism in general to methods of theurgy is based on the dualism of the underlying Judeo-Christian narrative that provides a framework for those systems.*

Because of this dualism, and because modern Hermeticism has allowed superstition (pseudosciences) to encroach upon the two very real divine sciences of alchemy and theurgy, I now refer to what I teach with the term 'Illuminatory Arts', which are exclusively alchemy and theurgy.

**Both are non-dual in their purest forms, which is verified by the Book of Nature itself, when the genuine basis of alchemy is unveiled.**

It is part of my purpose, as one now in the role of hierophant, to openly give more of what I understand to sincere aspirants to speed them on their journeys.

**To that end, I arrived at three key questions:**

- How can I do for aspirants what my teachers did for me?
- If I were in those aspirants' shoes now, what would be the most helpful things to know in order to make sure they start off on the right track?
- What book would save aspirants much time and unnecessary suffering, and significantly accelerate their potential progress to effectively move forward?

**I have written a book on alchemy because it is *the* illuminatory Mother Art.**

Though it is concise, it covers major key points of distinction most often unknown.

The distilled knowledge it contains flows through me now the same as my own blood, and hopefully in time it will for many others.

**Understanding it opens many doors, even if one is more theurgically inclined, while not understanding it ensures many doors remain closed and locked.**

*The aspirant's dilemma, as it has always been, is knowing how to separate the false from the true.*

**Though this book does not contain explicit 'how to' instructions, it covers important distinctions within basic to advanced concepts while focusing only on what is useful and productive to understand *before one sets out on the journey of learning practical application of divine science.***

*Alchemy Unveiled: A Primer of Divine Science* lays solid groundwork to reveal a deeper path of practical understanding in advanced alchemy, and directs aspirants toward deeper levels of knowledge in the realms of practical alchemy and theurgy.

*Though I teach with a glad heart because it is my purpose, I do not engage in debate, argument, or adversarial discussion: Those behaviors are engaged in when one feels the need to convince someone of something they believe.*

I am not out to convince anyone of anything.

**I do not 'believe' in alchemy and theurgy, I know they are real and understand their highest purposes; therefore, I present information from that place.**

Although I do hope for the sake of all sincere aspirants that they come to understand

the body of work I continue to present, and make an effort to apply the wisdom of practical understanding towards deeper spiritual evolution—I do not hold an attachment to anyone in particular agreeing with me.

Validation for me no longer comes from anything exterior, it comes from my Higher Genius alone.

Dare to Do and See It Through!

*Aethyrus*

# I

## Practical (Applied) Philosophy

**The information in this book is presented from the viewpoint of *practical (applied) philosophy*.**

Applied philosophy is evolutionary... not just ideas in boring dusty old books with antiquated ideas that only hold interest for geeky people.

**Amongst all the philosophical ranting, there is an underlying idea that can be traced through the lineage of certain philosophers that said much more than appears on the surface.**

*This is largely because the valuable things they did say were related to the Mysteries, which by nature of being mysteries remain hidden.*

**This was done through the use of allegory, which is a way of saying something that sounds like it means one thing, when in fact it means something else.**

*Allegory is always so cleverly worded that it escapes the notice of anyone who is not taught the difference by someone qualified to do so.*

**They did this because those encoded ideas safeguard the most precious knowledge that humanity possesses about its own evolutionary capabilities... capabilities that they labelled as 'spiritual' but that have much deeper meaning than is generally understood by that word in modern times.**

*Allegories were encoded into many kinds of ancient writings by the adepts of the age,*

*preserved by tradition, to be taught by future adepts who then lead aspirants through effective initiatory processes that result in becoming a genuine Initiate in the Mysteries.*

**Unveiling that initiatory understanding hidden in allegories of the Mysteries reveals a complete process to accelerate human evolution.**

Eastern Mysteries refer to this process as Enlightenment.

Western Mysteries refer to it as Illumination.

**Illumination itself comes in levels... levels that are attainable for everyone *capable and willing* to diligently apply themselves to practical work.**

The ability to do so is built into humans on an embryonic level.

*Someone capable of teaching just needs to say it in plain language so that those who are sincerely interested feel as though they can reasonably approach doing the work.*

**The underlying process for doing that work in genuine laboratory alchemy is the same mechanism that underlies living into levels of illumination on an evolutionary level.**

Thus, you are reading a book on practical alchemy and we are discussing evolution because alchemy is the mother science of the Illuminatory Arts, whether applied to the evolution of a person or raw materials in a flask.



# II

## Mother Science of the Illuminatory Arts

**The Illuminatory Arts are both art and science.**

*They are empirical, which means they can be tested and measured.*

**If one cannot measure and test, then one does not understand, yet.**

*Learning how to understand is the entire point of genuine initiatory training.*

**The science of illumination exists as a path for the same reasons that precise knowledge of it was kept hidden as an initiatory secret:**

*It is an applied science that gradually reveals the next level of existence for which every human being has an evolutionary capacity to attain as a spiritual birthright.*

**One significant step along the path of illumination is the ability to consciously connect directly to one's higher self—a function of the divine built into the deepest core of each person—a facet of higher consciousness referred to in the Divine Mysteries as the Higher Genius.**

*Attainment of the ability to have two-way communication with this evolutionary intelligence in illumination traditions of the West is called **Knowledge and Conversation of the Higher Genius**, and in enlightenment traditions of the East (in Sanskrit) the same state is referred to as **Knowing the Brahman Voice**. It is a pivotal point in the evolutionary illuminatory process because that is what is considered to be **genuine Initiation**.*

**All training prior to that point, is only *initiatory*... not yet Initiation itself.**

To understand how initiatory training is approached effectively as an applied science we need to explore the concealed methods themselves.

**All paths in genuine science have methods and processes used to achieve specific verifiable results.**

*The Illuminatory Arts are no exception.*

There should be a check and balance system in practical initiatory study and work, which is the purpose of a properly integrated approach to the Divine Mysteries.

**On the illuminatory path, the two methods used are alchemy and theurgy:**

***Alchemy is the mother science.***

*What that means is that before any specific methods or processes are used for practical purposes, it is **the underlying mechanism of alchemy itself** that is responsible for effective application of any other specific illuminatory methods.*

**Alchemy is a spiritual mechanism hidden within nature that can be applied to material substances and to the psycho-spiritual condition of the alchemist:**

- **Laboratory alchemy** is when processes are effectively applied to material substances.
- **Inner alchemy** is when processes are effectively applied to the psyche of the alchemist, *which is essentially what I refer to as initiatory theurgy.*

**Theurgy is a set of advanced methods used to expand and shift consciousness through direct interaction with spiritual forces:**

- **Initiatory theurgy** is a process of interacting with intelligences that exist primarily within our own psycho-spiritual nature (aspects of our personal psyche) to begin to activate dormant functions (embryonic capacities) in human consciousness.
- **Adept theurgy** is a process of interacting with external intelligences (divine beings) through activated functions (catalyzed capacities) for evolutionary purposes.

**Theurgy is a Greek philosophical term (*theos* 'god' + *ergos* 'working') which**

**directly translates to 'god-working', but it is essentially still a method of alchemy applied to the evolutionary nature of a human being or a vessel equally appropriate for containing a divine power.<sup>1</sup>**

*So, alchemy is a method, but it is also a pattern for an underlying mechanism in nature that is the basis for why all other methods work.*

The reason why understanding both alchemy and theurgy *within a practical working context of each other* is important is because **the power is in the overlap.**

*It is in the liminal (in-between) space where deeper illuminatory understanding is integrated, because they are both composites of each other.*

Unless aspirants begin to integrate both, the gap in understanding remains a barrier that is only widened by incongruent and erroneous ideas.

**How they fit together as seamless composites, each perfectly reflecting the other on a practical level, must be absolutely clear.**

*If it is not absolutely clear then the understanding isn't seamless, and any cracks in understanding allow for misguided attempts to add irrelevant things into the process.*

There are many high-level concepts in alchemy, and the word is used ubiquitously throughout all kinds of spiritual and metaphysical literature; however, the vast majority of the connotations are not alchemy proper.

**From the practical point of view, there is a specific definition of alchemy determined by nature itself and the actual doing of alchemy, not by the opinions of those who think they are doing alchemy when they aren't or those otherwise known as armchair alchemists.**

Most of what circulates that is supposed to pass for laboratory alchemy is either just a

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<sup>1</sup> There are many differing opinions on ideas around the general concepts of theurgy, but most of them are from tedious academic debates that have been ongoing for the last 1700 years. The only overarching matter of practical importance is that human beings cannot shift their own center of consciousness by themselves... they must come into direct contact with something far more powerful than they are... i.e. divine beings.

species of herbalism or total hypothesis, or both.

*There is a time and place for hypothesis in esoteric work, research, and teaching; however, failure to specify when speaking beyond one's actual direct experience as if it were not speculation (a highly prevalent practice in 'esoteric' publications) is both disingenuous and irresponsible.*

An illuminatory point of view of alchemy as the mother science of all divine wisdom is of utmost importance because it reveals the mechanics of what makes alchemy and theurgy function, regardless of one's tradition.

**The underlying mechanics of nature are defined by the aspects described in the *Emerald Tablet* (which we will explore in the next chapter).**

The mechanics it describes through encoded alchemical symbols are the same for everyone whether they choose to recognize it or not.

**The *Tablet* expounds the underlying mechanism of nature on all levels of existence... the physical and the divine.**

What one learns to do in the lab work is a physical mechanical process that has a lot more aspects to it than just physical manipulation of substances; but it teaches one the practical overarching mechanics.

*The entire purpose of that, aside from obtaining valuable essences on whatever level one is able to obtain them, is to **understand the underlying mechanism itself**, so that it can then begin to be effectively applied to the conscious mind.*

**The mind is not physical in the sense where one can manipulate it in a lab process, but the mechanism must be understood in order to fully enter that overlap space between alchemy and theurgy that I mentioned being so important.**

There are many important things one begins to be able to see when operating from a complete working template once an aspirant has all of the interconnected pieces, that makes the journey itself amazing.

*Alchemy becomes the secret key to unlock proper understanding of all aspects of spiritual traditions, if they were indeed based upon something real at some point before devolving*

*into lesser expressions while under stewardship of the unilluminated.*

**Many turn to alternative paths specifically because of established religious dogma that indoctrinates the theologically vulnerable, in a manner that reinforces keeping them vulnerable, by labeling that which could illuminate humanity's evolutionary spiritual birthright as 'bad' or 'forbidden'.**

*Of course, on my journey those were the first places I went looking. Not because I wanted to be rebellious, but because I wanted real answers.*

**Religion without illumination provides few useful answers of any kind.**

One can reach such an apex of divine discontent at certain points in spiritual evolution, that one is then willing to completely empty one's cup of what they think they know.

**Only a continuous spiritual surrender of everything keeps the door to the Divine open.**

*Surrender everything, always, as a continuous sacrifice on the altar of Truth because whatever is true will remain, and whatever is not will fall away.*

**That in turn makes room for the Higher Genius to begin to extend into our conscious perception, first as a glimmer, then as a ray, then as a radiant facet, then as more... until we can perceive its fully crystallized presence, literally.**

# III

## The Emerald Tablet of Hermes

The *Emerald Tablet of Hermes* is the single most famous artifact of the entire alchemical tradition, though only translations of it are available to us today.

**The *Emerald Tablet* is a cornerstone of practical (applied) philosophy, but none of that is obvious to the uninitiated, which is precisely how it was intended to be.**

It expounds the underlying mechanism in detail, which it refers to as the 'pattern'.

**We will be exploring this pattern in layers as we delve into deeper levels of unveiling alchemy as divine science.**

*While the lore and legends around the Tablet and its authenticity are great and longstanding due to the distilled information it contains, it is too much to cover adequately here. That is information covered by academics quite thoroughly.*

For our purposes we will get right into the heart of what the Sons of Art referred to as the Book of Nature.

**Nature is happening all around us, all the time, in micro- and macro- level processes, as an overarching mechanism fully explored by modern science.**

Nature is doing what it is supposed to do; but it is such an open system that the main material alchemists seek gets dissipated so quickly it cannot be easily captured.

*Therefore, practical laboratory alchemy happens in a closed system where it is possible to see and capture all of those subtle components and learn what is really happening.*

**This is how alchemists studied the Book of Nature.**

*When they said to study nature, they were not talking about the surface level that anyone can see, or even the deeper levels of the external world that we can access today that were not available earlier in our recorded history.*

**They sought to understand the underlying mechanism of all nature, the One Thing that was created by the One Mind.**

***That mechanism cannot be recognized without doing practical laboratory alchemy.***

*The idea of the One Thing is the most important principle needed to have a correct mindset.*

**That comes from the *Emerald Tablet of Hermes*:**

*In truth, without deceit, certain and most veritable,*

*That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the Miracles of the One Thing. Just as all things have come from this One Thing, through the meditation of One Mind, so do all created things originate from this One Thing through transformation.*

*Its Father is the Sun, its Mother the Moon. The Wind carries it in its belly. Its Nurse is the Earth. It is the origin of all, the consecration of the universe. Its inherent strength is perfected if it is turned into Earth.*

*Separate the Earth from Fire, the subtle from the gross, gently and with great ingenuity. It rises from Earth to Heaven and descends again to Earth, thereby combining within itself the powers of both the Above and the Below.*

*Thus will you obtain the Glory of the whole universe. All obscurity will be clear to you. This is the greatest force of all powers because it overcomes every subtle thing and penetrates every solid thing.*

*In this way was the universe created. From this comes many wondrous applications because this is the pattern. Therefore am I called Thrice Greatest Hermes, having all three parts of the Wisdom of the whole universe. Herein I have completely explained the operation of the Sun.*

The complete alchemical process was distilled by a brilliant mind and set down in encoded text for posterity.

**There is nothing superfluous in this text, and there is nothing left out.**

*However, it is written in allegory, so the work entails coming to understand it so that it can be applied.*

**Without true initiatory alchemical teaching (being taught by an adept or being taught by someone who was taught by an adept) what these things really mean are left to very subjective definitions, when there are actually very specific definitions.**

Most aspirants have heard the axiom from the first rubric, "As Above, So Below." The part that is left out is usually the, "to accomplish the Miracles of the One Thing," which is the rest of that concept. It all comes from the *Emerald Tablet*, but the way things are normally presented, that last part is selectively omitted.<sup>2</sup>

**In the next rubric, it is talking about the philosophical Elements, which are the building blocks of all alchemical work.**

We will cover the precise nature of philosophical Elements in greater detail later, but we can start to get familiar with how they were used as cyphers by alchemists.

*The most important thing to remember at the moment is that these philosophical 'Elements' are not anything with which you would normally be familiar.*

**That is why they were referred to as 'philosophical'.**

*There are two levels of encoded cyphers here; one set for alchemy and another set for theurgy, and some codes do double duty, which will get pointed out later.*

**For now, it is enough to note the following:**

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<sup>2</sup> The, "As Above, So Below," as a fragmented phrase was made very popular by *The Kybalion*, written by the Three Initiates, a pseudonym of William Walker Atkinson. It is known he used different pseudonyms to publish most of the Yogi Publication Society titles which he wrote himself. It was originally presented as deeply Hermetic in origin, but it is not. Aside from a few key ideas lifted from the Emerald Tablet, the rest was nothing more than lifted ideas from the New Thought movement and the mind of the author, who was not even one Initiate, much less three Initiates.

Father, Mother, Wind, and Nurse relate to:

Sun, Moon, Wind, and Earth (as the planet), which then correspond to:

Philosophical Fire, Water, Air, and Earth (as the Element).

*Again, the philosophical Elements as they are named are not substances that would seem on the surface level to be related to those encoded names.*

For now, it is only important to note that there are some statements in the *Tablet's* instructions that seem even more odd than the others.

In reference to the One Thing itself, it says "**its inherent strength is perfected if it is turned into Earth**", so that is an important thing to comprehend.

The very next thing it says is to "**Separate the Earth from Fire**". If one does not know *how to get the Earth out of Fire*, one cannot do what it is talking about.

*That is a really specific thing, and it is only possible if one understands very particular things about the philosophical Elements and knows how to obtain them.*

**Correct understanding of these lines becomes a key in identifying which processes truly align with adept teachings and which do not.**

*These precise details are what generally get glossed over by those who think they can just "do alchemy" as well as most of those who think they are teaching it.*

**Someone must explain what these key rubrics actually mean, and part of what I will unveil as we proceed is a gradually increasing level of illumination around that.**

I am going to get into the distinctions about all of those different aspects so that someone can really tell whether what somebody is saying is real, is actually real or not.

**What I am giving are toolsets and a functional framework to decide for oneself if what is being presented by anyone is real or not, based on rules given by alchemical adepts that are seldom properly explained.**

For those who may want more information on the *Emerald Tablet*, I have created a

post for it on the Aethyrworld website, which has a *little more* information and the Latin version from which this English version is derived.

### **The Emerald Tablet of Hermes**

# IV

## The One Path

**The point of practical alchemy is to confect alchemical substances—Elixirs & Stones—psycho-spiritual substances that do something on evolutionary levels.**

*When elixir is ingested as sacrament, personal consciousness is opened, elevated, and shifted to facilitate an integrated transcendental awareness that allows one to expand perception far beyond what is considered to be consensus reality.*

These shifts are also possible to experience without elixir through practices of initiatory theurgy, which can be approached as an interior application of alchemical process applied to the psyche of an aspirant, in a way that completely complements and mirrors effective practical laboratory alchemy processes.

**Some of what I disclose here is a radical departure from many long-held ideas about alchemy based upon my personal understanding and approach to practicing and teaching a system of theurgy that aligns completely with an alchemical paradigm that is as liberating as it is illuminating.**

*The underlying mechanics of theurgy and alchemy are the core of all genuine spiritual understanding, fragmented pieces of which are stored allegorically in many religious traditions.*

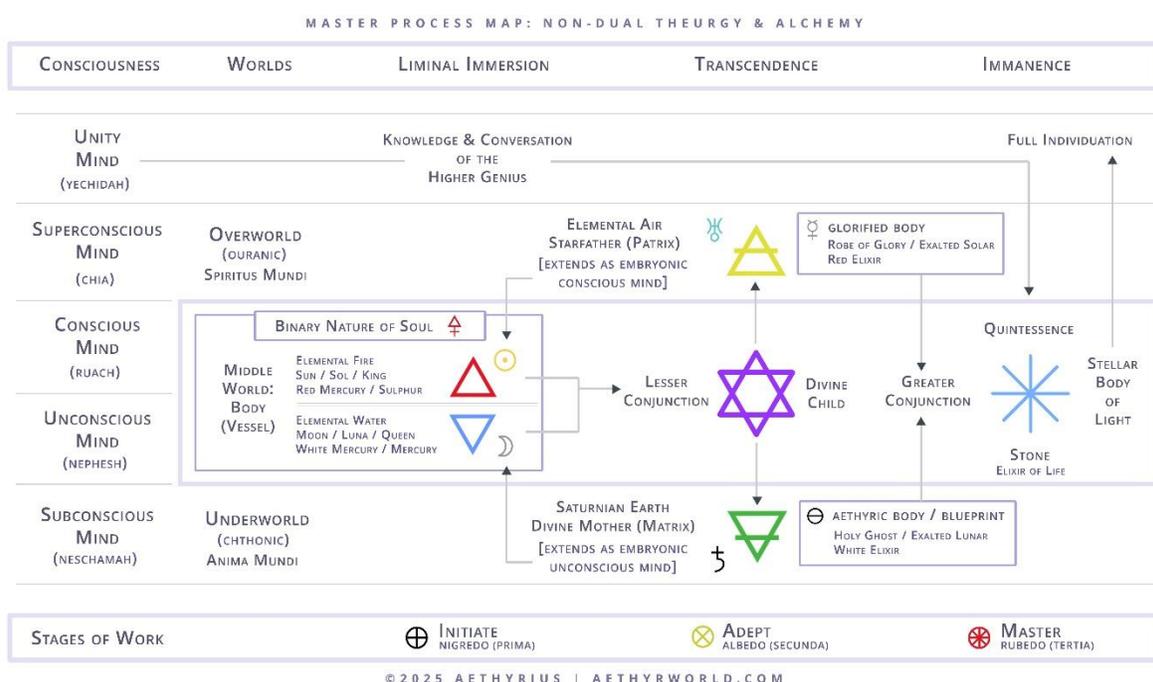
**This underlying truth is often referred to as the Perennial Tradition.**

As with the underlying perennial truth concealed as allegory within religions, there is also an underlying perennial truth concealed as allegory within adept alchemy traditions.

To facilitate the rest of what I am committing to print, I have created the diagram below as a process map to help aspirants to have a more thorough picture than is usually available.

**I have long stated that having a full working template for understanding the link between initiatory theurgy and alchemy, as a kind of spiritual double-entry accounting, is absolutely necessary.**

The diagram/process map that follows is my template, distilled from more than 35 years exploring the Illuminatory Arts, and it is the first time I have openly published it.



**It is the process that underlies the functional level of continuous creation as well as the mechanics of psycho-spiritual evolution within both the psyche and practical laboratory alchemy.**

With proper understanding of theurgy and alchemy, they mirror each other perfectly to reveal one underlying path.

**That underlying path, to me, is the One Path.**

*Anything else that is usually referred to as a "path" is simply a method.*

**This is true for theurgy and alchemy because it is determined by Nature—but understanding this position will require clarification.**

Before I frame out my positions on practical alchemy as a vital part of the Illuminatory Arts, there is one overarching thing to explain about substances and alchemical theory—it is the thing that gets said without really ever being said.

**Practical alchemy work has always acknowledged that the substances used were physical substances which also have a non-physical level—and it is this non-physical level that is often considered to be the philosophical Elements that are being manipulated in laboratory alchemy.**

*We are led to believe, whether disingenuous or not, that the philosophical Elements are derived from aspects of particular physical substances and we just need to know how to properly obtain them.*

**This is a blind, again whether intentional or just blindly repeated, that conceals the true *Prima Materia*.**

It is true that all base physical substances have a non-physical level that is considered to be the Mercury of the substance, the information level (called a data packet in quantum mechanics), that holds the blueprint (morphogenic pattern) for the configuration of the substance, whether a single atom or a complex structure.

*But, that non-physical level of the substance is not the one that alchemists work with...*

**There is an alchemy under the alchemy!**

For a substance to be useful in alchemy, there are two non-physical levels—the one we already discussed, and then another one that uses the base (the physical with its non-physical) unit as a vessel.

**Before we get to “What is it, exactly?” that this second non-physical thing is that is using a substance as a vessel in alchemy—we need to discuss quintessence and what it means.**

*Quint* in Latin means five, so a quintessence is the fifth essence. It is the sum of the four classical philosophical Elements (Earth, Air, Fire, Water) when combined into one complete thing—OR—it is the root source of the essence that evolves to generate each philosophical Element itself.

**In other words, there is a bottom-up alchemy and a top-down alchemy.**

*Understanding the alchemy under the alchemy allows one to work effectively from either direction, or a combination of both, as a consideration of practicality.*

From this vantage point, for me, the true One Path in alchemy is the top-down alchemy and all other purported “paths” simply become methods.

**Without the “alchemy under the alchemy”, the methods of purported paths as they are often approached do not always work, but top-down alchemy, generative alchemy, always works.**

*So, “What is it?”, this generative non-physical essence that can become the four philosophical Elements and which can be confected by Art into Quintessence as a higher octave of itself?*

**It is what I call Generative Starlight.**

I use the term *generative* because it is a kind of seed, not just light. It is a specific substance that comes through the stellar light that is an essence but has no detectable physical form of its own.

It is the non-physical particulate nature of the *Spiritus Mundi*, the Spirit of the World. That is the starting material of any truly alchemical substance.

**The *Prima Materia* is an isolated spark of quantum-level generative starlight from the *Spiritus Mundi*.**

This generative starlight, the *Prima Materia*, cannot yet be directly detected by any known scientific equipment.

***It is also not visible to most people, so it often goes unseen; though, I have seen it aethyrically since I was a small child.***

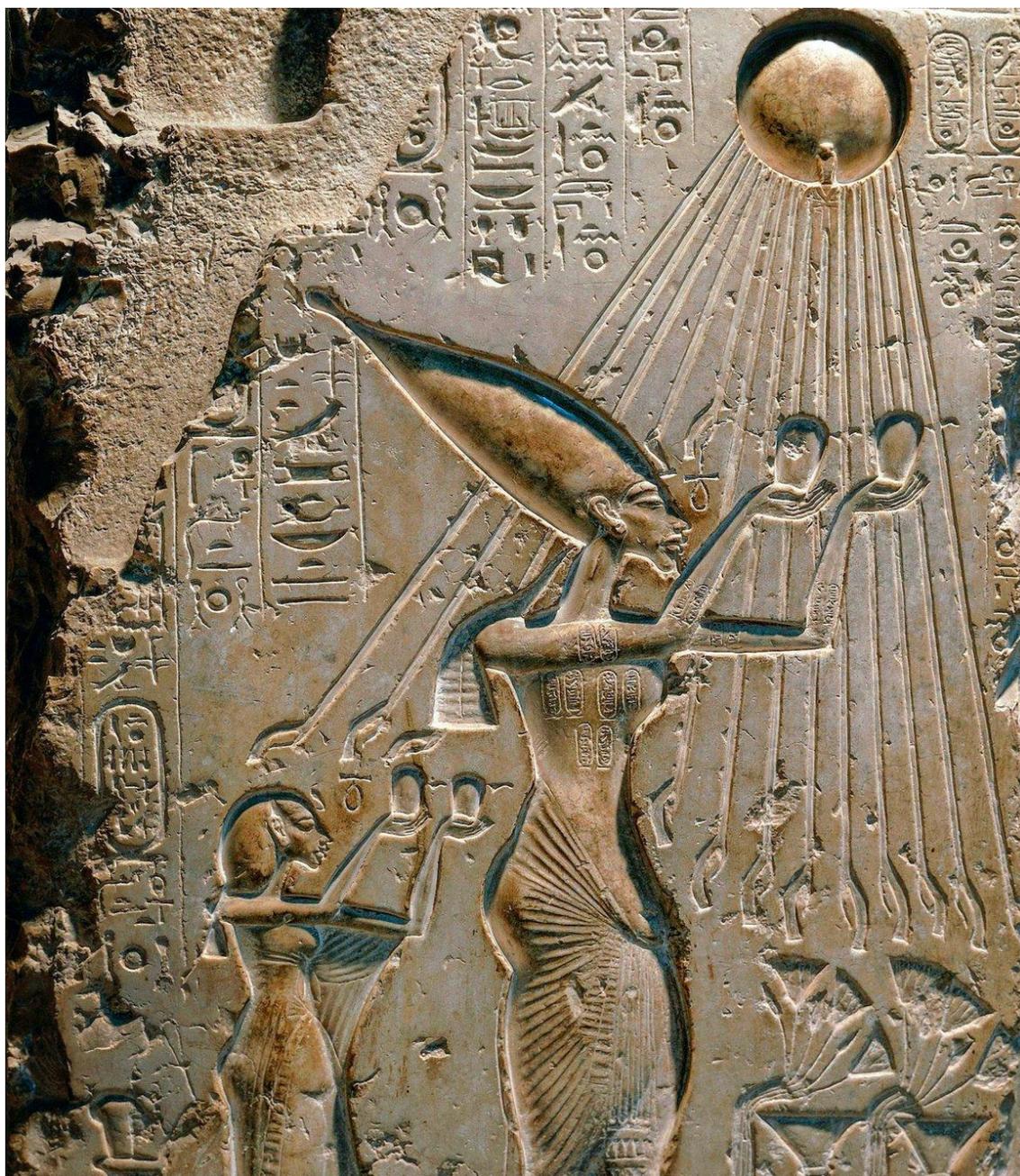
I see it in the air all the time, but it is most concentrated and highly noticeable to me in sunbeams or strong sunlight in general.

*As a child I stopped asking what it was because no one saw it and therefore had no idea what I was talking about, so eventually I just kept it to myself... until a somewhat embarrassing episode in 10<sup>th</sup> grade chemistry class where I floated that question again to the teacher as sunbeams were coming through the window, only to be met with the same looks of concern and otherwise unhelpful speculation.*

In intense sunlight they appear as tiny brilliant balls of golden white light that are very active and all squiggling about in the air, which makes them appear like little golden

tadpoles because they look like little sparks of light with tails because they don't stop squiggling, so they create a continuous comet-like trail of light.

They look just like little light tadpoles, or sperm cells, and the Hebrew letter Yod (י), and they have been depicted in that exact way in numerous Egyptian hieroglyphic instances, as you can see from the image below (*credit: Egyptian Center Collection Blog: Religion at Amarna*) where they are **depicted as hands passing ankhs**.



In Egyptian texts it seems to have been referred to as “What is it?”—transliterated essentially as ‘mfkzt’ which apparently defies modern understanding because its etymology is thought by some (Laurence Gardner, *Lost Secrets of the Sacred Ark*) to possibly relate to both gold and stone—which of course, outside the paradigm of alchemy makes no sense to most people.

It is curious to note that there may be an underlying connection between the Egyptian word ‘mfkzt’ and the Hebrew word ‘manna’ because the root of that word also means “What is it?”.<sup>3</sup>

**Since this generative starlight can only be collected within other physical substances, it makes sense that the ancients could have named it “What is it?” because they could only know it by its effects.**

*That pure divinity could not be directly known, but only known by its effects, was certainly an aphorism of ancient philosophy.*

**This may be a concretized example of a more profound understanding than modern academics had any reasonable way, without direct experience, to conclude.**

Furthermore, it seems to me, though I do not know if there is any documentation to verify my inkling, that the idea perpetuated by alchemical adepts that the *Prima Materia* had never been named, could very much have to do with having been called “What is it?” when referring directly to it.

**It feels like adept wordplay to me.**

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<sup>3</sup> Josephus, Flavius, “The Antiquities of the Jews” in *The Works of Flavius Josephus*, (trans. William Whiston), Milner & Sowerby, London, 1870, III, 1:6.

# V

## On Elemental Generation

As expressions of generative starlight, the philosophical Elements have embryonic capacities and energetic thresholds with levels of inherent functionality which are triggered into unfolding as increasing levels of power (Radical Fire) are contributed towards their evolutionary progression.

**This is as true for states of consciousness in the psyche as it is for the non-physical philosophical Elements in the lab.**

The reason many who have attempted to practice alchemy did not have as much success as they could have is because they mistook the physical substances they obtained through certain processes to be the philosophical Elements—instead of realizing that those substances were themselves only useful as appropriate physical substances that could support the energetic expressions of the particular non-physical philosophical Elements using them as vessels.

**Different physical substances (as vessels) can contain the Elements *but that does not then make any physical substance itself the Element.***

The Elements are never physical—they only use the physical as vessels—which is how alchemists are then able to obtain and work with them across many materials.

*How does one know whether or not a philosophical Element has been obtained within a physical substance?*

**Because it will change the known behavior of the physical substance:**

- Things that are known to be chemically soluble in water or ethanol can become insoluble, and materials known to be insoluble can become soluble.

- Salts that were known to resist volatilization become more easily volatilized.
- The known temperature at which particular substances distill over decreases with each successive distillation.
- The known level of heat that particular physical substances can withstand before they break down can be significantly increased.

**This is one level of insight into a practical level of understanding of what the ancient philosophers meant by *only being able to know pure divinity by its effects*.**

This generative starlight, as non-physical substance, descends from the *Spiritus Mundi* (Spirit of the World) as a weak form of what alchemists refer to as 'Radical Moisture'—as a counterpoint to 'Radical Fire'. This is readily available in rain water and morning dew—which is primarily how its generative nature is received into the Earth.

*As this substance receives heat and condenses in concentrated power within a physical substance capable of carrying it as a vessel to the limit of its embryonic alchemical capacity—it reaches the first Elemental threshold which we call the philosophical Element of Water—from which the rest of the philosophical Elements are generated as specific conditions are met.*

A practical understanding of the Elemental thresholds induced through degrees of fire and the conditions required to obtain them (including knowing what particular physical substances are most useful as vessels for each Element) is what facilitated alchemists to move philosophical Elements into different substances in order to facilitate the Elements' evolution.

This is what they referred to as the **Rotation of the Elements**.

**Now that we have gained a higher vantage point on a few aspects of practical alchemy, I do want to take a moment and expressly clarify—that by generative starlight—I do not mean any surface level ideas about capturing some nebulous life force in moonbeams, or imprints from the constellations, or anything remotely connected to new age astrological nonsense.**

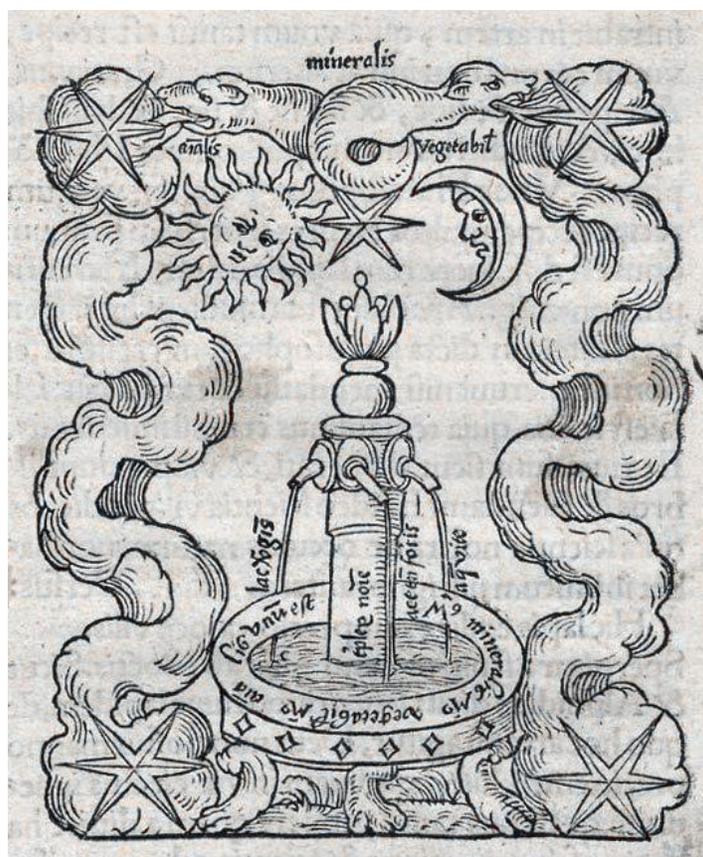
*One upside of unveiling aspects of genuine divine science will hopefully be to substantially reduce the amount of overall superstition that circulates at the popular level of what are purported to be genuine Mysteries.*

**The generative starlight we are discussing is not a light ray; it is a specific non-physical spiritual essence—a non-physical particle that is quantum, magnetic (self-attracting), and auto-evolving—that is the *Prima Materia*.**

Its magnetic nature, i.e. its ability to attract more of its own nature to itself, has been alluded to in various literature by referring to the Astral Light as a magnet of sorts—but without really ever explaining what they meant on any kind of practical level—in both alchemical and theurgical texts (*Transcendental Magic*, Eliphas Levi).

*What this means is, if one has any starting substance that has these generative non-physical particulates, and another physical material (that is capable of holding an increased level of it as a vessel) is circulated around it—the starting material will act as a magnet and draw more of itself to it—right through other substances (like lab glass) because it is **quantum and non-local**.*

**Some alchemists refer to this alchemical self-generating system as a fountain—**which casts an alternative light on many foundational texts in the alchemical canon, such as the emblem from the text *Rosarium Philosophorum*, as seen below.



To kick the fountain into gear, if one takes the Elemental Water (aka Moon, Luna, Queen, White Feminine Philosophical Mercury) and circulates it with appropriate heat

within a physical substance that can sustain holding a higher level of energy as a vessel in which to allow the Elemental progression to occur—some portion of the philosophical Water will invert to its binary form as philosophical Fire.

**And, when you have Water and Fire, you have the beginning of everything.**

# VI

## Philosophical Artifice: Core Processes

Before we get into some of the methods that are more widely known on the surface level in alchemical circles, we should direct some light at a few more important practical considerations.

**In addition to asserting there is only One Path with many methods, we have discussed Elemental generation through evolutionary thresholds, the quantum nature of the magnetic astral (stellar) light, and the Rotation of the Elements.**

Most of what we have discussed about operative alchemy thus far has been the top-down alchemy of generative starlight to obtain “pure” Elements and the ideas about how alchemists approached Elemental generation through their “fountains”.

**Most of what is in adept texts, however, is related to bottom-up alchemy with occasional expectations, based on their direct experience, that one thing would transform into another thing based upon a mechanical aspect of top-down alchemy—without clearly stating *exactly why* a thing was expected to happen.**

*From a certain adept point of view in alchemy, physical substances (with their non-physical blueprint level which holds the patterns to which substances form on an information level) are still just “dead” worldly substances.*

Regular substances were not considered to be alchemically alive unless enough generative starlight had been captured into the substances functioning as Elemental vessels to then be considered *philosophically enlivened*—because such substances then change how they behave from when they are otherwise still *philosophically dead*.

**Understanding this concept on a practical level is an initiatory key for deciphering adept texts.**

If this One Thing is omitted in the alchemical text, or referred to so enigmatically (as is usually the case) that unless one had already been taught that one idea, it would not really matter if the rest of what they said was very plainly stated (which it rarely was) because the philosophically dead substances that had not become vessels for the philosophical Elements **would not do** what the text said.

Just having a physical substance (which is being referred to in the text) that is capable of being an appropriate vessel for a particular philosophical Element *does not yet make it the Element itself*.

**It must be philosophically enlivened.**

*That, coupled with the fact that adepts rarely said anything important plainly, is enough to hide things in plain sight and yet remain almost completely impenetrable to anyone not given initiatory training.*

Those ideas are paramount to the overarching success of truly alchemical operations, but in addition there are always the practical considerations of *methods utilized based upon the purpose* of the work—i.e., medicine vs. transmutation.

**The focus (purpose) of my alchemical work, which centers completely around theurgy and inherent embryonic human evolutionary capacity, has always been on alchemical substances obtained as psycho-spiritual medicines (genuine spiritual sacraments) that facilitate the Great Work—full attainment of the Stellar Body of Light.**

*I do acknowledge transmutation—but I also hold the opinion that safely approaching the work of the medicine as my alchemical purpose—means working with a different group of physical base materials than what are often used in methods related to transmutation.*

**While I do have a personal fascination with alchemical particulars<sup>4</sup> (transmutative lesser stones), I am predominantly occupied with classes of rejuvenatives and the Elixir of Life.**

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<sup>4</sup> Fulcanelli. "Alchemy and Spagyrics." In *The Dwellings of the Philosophers*, (trans. Eugene Canseliet), 94-95. Boulder, CO: Archive Press, 1999.

*Compound interest earned over an extended lifespan has the same worldly function as making gold, and is far more suited to the nature of my particular pragmatism.*

So, regardless of purpose, there are principally only **two core processes** of obtaining the philosophical Elements:

- **Top-Down Generative Alchemy**—Capturing some level of *Prima Materia* in a starting substance and stewarding the fire to reach specific thresholds upon which the pure Elements are self-generated. (An alchemical fountain.)
- **Bottom-Up Process Alchemy**—Using a starting material and processing it with specific methods in order to obtain substances suitable (after they are purified) as vessels for particular philosophical Elements to be attracted and concentrated to their threshold levels—*which can then be applied to alchemical operations in the same manner as those obtained through generative alchemy.*

**Then, depending upon purpose, selection of starting materials that are utilized to obtain the Elements through a core process can be strategically determined.**

Finally, once the philosophical Elements are obtained from core processes, they are then used to create specific combinations for different reasons: Circulata, Magisteries, Elixirs, Quintessences, and Stones.

**It should always be remembered that regardless of specific combinations of Elements selected to confect a particular class of substance to use as medicine or whatever the purpose is for the specific work undertaken—all of the results are achieved through the use of the same four philosophical Elements—which can be rotated into and out of all other appropriate physical substances.**

# VII

## Radical Practicality: A New Teaching Paradigm

It has been generally accepted as longstanding tradition that effective initiatory instruction in alchemy has always been approached in three levels, referred to as *Prima*, *Secunda*, and *Tertia*—an idea that mirrors genuine initiatory levels of alchemical work referred to as *Nigredo* (Black), *Albedo* (White), and *Rubedo* (Red).

**Traditionally, as far as what we can call post-modern tradition, it is thought that each of the three levels were related to working in particular kingdoms—*Prima* (Plant), *Secunda* (Animal), and *Tertia* (Mineral/Metallic).**

In the modern age though, because there is not as much really known about reliably working in the animal kingdom beyond a certain point (or, it was considered possibly disconcerting to modern sensibilities), some alchemical teachers have approached *Secunda* as being more about certain aspects of mineral work (related to philosophical Sulphurs) leaving *Tertia* to be more specifically about more advanced work in general, but ideally covering metallic work.

While these ideas are at least quasi-traditional (at this point), I find this approach to be somewhat cumbersome because it seems to have a somewhat compartmentalizing effect in the way that work is “supposed” to be done, opening a door to misperceptions that it is somehow done differently in each kingdom—which then leads to weird workarounds that somehow become acceptable as *proper* alchemy before really understanding the **genuine rules**.

**The result is then people thinking they are doing something real when in fact they are not—and it is all because not enough emphasis has been placed upon verifiable attainment of the four philosophical Elements as the fundamental building blocks of practical alchemy.**

I am not keen to hold sacred any particular accepted idea of a “valid” teaching model just because it *may have been how adepts taught*—when they taught—because there is no actual proof of that idea.

**In that light, I propose a new process for teaching alchemy that is perhaps a radical paradigm shift from what has become accepted as *status quo*, but one I feel has the most likelihood of producing genuine alchemists (and by extension, genuine theurgists as well).**

1. ***Prius (Aspirant Level)***: Learning the *Primum Ens* process to obtain genuine quintessence from the plant kingdom. This is a simpler but genuine method which allows the aspirant to have a reliably replicable process for obtaining quintessence (with a verified morphogenic pattern) to be able to begin regular ingestion of genuine (non-toxic) sacramental spiritual substance while working into deeper levels of practical alchemy/theurgy training.
2. ***New Prima (Initiate Level)***: Learning to obtain the genuine philosophical Elements so real alchemy can actually happen, both through top-down (generative) alchemy and bottom-up (process) alchemy, and learning to verify results by testing the behavior of each Element against the known chemical behavior of the base physical material.
3. ***New Secunda (Adept Level)***: Practicing effective Rotation of the Elements and the creation of circulata, magisteries, and minor elixirs.
4. ***New Tertia (Master Level)***: Combining everything learned to create higher-level quintessence-class substances (Elixirs and Stones) across all three kingdoms (plant, animal, mineral) applied towards whatever purpose the alchemist is working to achieve on psycho-spiritual or material levels.

It is to be expected, however, that **this paradigm shift will not be eagerly embraced by anyone who has been teaching in the older post-modern but now “traditionally accepted” manner**, because as we will explore in a somewhat long winding chapter on plant alchemy and other things as normally taught, ***those systems are full of inherent contradictions which allow for a lack of accountability in what is being taught***, which should be starting to become self-evident.

# VIII

## True Initiatory Levels in Alchemy & Theurgy

**Adepts have said that either one must have a teacher or have the intercession of divine inspiration, which basically means instruction from a non-physical intelligence (a divine or ascended being).**

*Either way one still has to have a teacher, or be taught by someone who had a teacher that was an adept, to get to a certain point where one can then pick up one's own inner teacher.*

Much of it is not intuitive; in fact, it is actually counter-intuitive and making *any* real progress to understand it without instruction is very difficult.

**That is highly unlikely without some kind of proper instruction; however, incredibly intelligent people still set about attempting to force the lower mind into deciphering how the enigma of alchemy is solved, and fail continuously.**

*It is not necessarily about intellect, though that is useful, it is only a part of the issue.*

**Another part of it is, if this is not the particular lifetime where one is supposed to succeed in the Art, it is not going to happen:**

*It is up to one's Higher Genius.*

**The Higher Genius is the one that determines how many incarnations (iterations of existence) one has and whether enough has been learned for**

**what is needed to be able to complete that level—to fulfill one's capacity as a human being and evolve to the next level.**

*The Higher Genius is the one orchestrating that.*

If one is not ready to complete the work all the way through to the Philosopher's Stone, one can still complete portions of the work.

**If one has evolved into attaining Knowledge and Conversation of the Higher Genius, then ability to 'negotiate' with the Higher Genius becomes possible.**

*Basically, it is an alignment process.*

**There is an alignment and a surrendering of personal will, which is basically the only real use of personal will that is actually useful:**

*To surrender it to the Higher Genius of one's own free will.*

**Most everything else people run around thinking they are doing with their will is really just getting in their way.**

*Some people have figured that out, but they have not really figured out what to do about it.*

**It is because they have not been taught to communicate with the Higher Genius, in a way that is very certain that it is really the Higher Genius.**

People talk to a lot of things, though they are not necessarily the higher aspects of what they think they are.

*I am not saying they are not, I am just saying there is a protocol for how those things are dealt with in proper training to be certain, and many have not had access to that level of training.*

**So that process directs one's journey into true initiatory levels in alchemy and theurgy.**

It is the same core process in theurgy work as it is in laboratory alchemy work.

**They both require dedication, patience, and perseverance.**

If it were as 'intuitive' as all those who claim to have deep intuition would like to

believe, many more people would have a far more accurate understanding of real alchemy, and by extension, a more accurate understanding of theurgy.

*The outer work is sometimes more intuitive than inner work, from a certain point of view.*

### **Effectiveness in these things requires initiatory training on some level.**

In alchemy and theurgy, the way it was taught to me and the definitions that I have come to accept because they mirror natural process itself, are as follows:

#### **INITIATES**

The **initiate alchemist** has received instruction from an adept as a direct student, has been taught the correct overall process of the work, been given most of the keys (not all), has been brought through specific training that affects consciousness, and is working towards adepthood through confection of quintessences which bring about integrations of consciousness that open communication with the Higher Genius.

An **initiate theurgist** has received instruction from an adept as a direct student, has been taught the correct overall process of the work and been given most of the keys (not all), has been brought through specific training that affects consciousness, and is working towards adepthood through specific inner work processes which bring about integrations of consciousness that allow one to communicate with the Higher Genius.

### **There is no way to circumvent the necessity to learn to properly communicate with one's Higher Genius to evolve spiritually.**

*It is a barrier placed by Nature.*

This gives a framework for understanding, from this particular point of view, what the true initiatory stages and steps are.

#### **Studying under an adept is really more like:**

"This is the way it is, and this is what you need to know. Now go do it."

*There is enough explanation of the tasks assigned to do them adequately, but it is up to the pupil to go do the work after that.*

If one does not make any progress, the adept just does not pay attention anymore.

**Time spent on someone who is not really serious is just time spent away from everything else.**

*Adepts have to prioritize their time just like everyone else.*

The only return on their time that adepts want, is for aspirants to do the work.

## **ADEPTS**

An **adept alchemist** has been instructed by a master or within the master's lineage under another adept, possesses full keys to the work, is a true initiate, and is in the process of working towards completion of the Stone.

*Now, possesses 'full keys to the work' does not mean that every single thing has been spelled out in painful detail.*

**More like nothing has been left out of the explanation in mostly broad strokes, and then some finer strokes, but there are things one is going to have to figure out.**

*It is not just going to get handed over without real work.*

Same thing with the **adept theurgist** who has been instructed by a master or within the master's lineage under another adept, possesses full keys to the work, is a true initiate, and is in the process of working towards completion of union with the Higher Genius.

*Again possesses full keys to the work is broad strokes, not every little thing is spelled out.*

## **MASTERS**

A **master alchemist** is a person that has achieved production of the true Philosopher's Stone. He can perform all of the works with which the Stone can be made to do. He could not have achieved production of it unless he understood all of the aspects of the work that are required in order to be able to do that.

A **master theurgist** has achieved full union with his Higher Genius and can perform all the works that can be achieved from that state of consciousness. The master theurgist has learned the inner alchemical work; however, just because he has learned the inner work does not mean he just automatically knows how to do the outer laboratory work when he gets to a certain level.

*He might have a better idea, but unless he has been directly taught he does not really know the specifics.*

**The same thing happens to the master alchemist, the difference being that the alchemist has the Philosopher's Stone from which is made the Elixir of Life, which when ingested connects one to those powers (extensions of the Higher Genius).**

So he does not need to go learn all the inner mechanics that the theurgist had to learn in order to become a master.

**That is because those aspects come about as a by-product of ingesting the Elixir made from the Stone itself; that is what the Stone does, or rather, that is part of what it does.**

That is the only illuminatory way to be able to extend life and energetically support an evolved state of existence on all of the levels needed to do so.

**The Stone is basically pure God dwelling in a physical substance.**

Elixir of Life is a very dilute dosage-level solution of the Stone.

*Ingesting too much pure God at one time is bad for the nervous system.*

**So, that gives a framework for both theurgical and alchemical traditions, and the way that they parallel and complement each other.**

When using those terms, these are the definitions that I use.

# IX

## Higher Genii of Humans & Nature Intelligences

It is really important to understand what quintessences are and why they work. Part of that understanding is also understanding what humans are. This goes back to what used to be over the entrances of the ancient temples that held true, initiatory systems: ***Know Thyself***.

**'Know Thyself' does not mean knowing one's favorite color or other personal likes and dislikes. It means knowing what one is ontologically, i.e. in one's being:**

- What is one's being made of in its parts, like the parts that we have talked about in the components obtained in lab work?
- Where do they come from?
- How do they come into form when one is born?
- Where do they go when one dies?
- What do they do while one is using them and when one is not using them?
- Where do they fit systemically (within epistemology) in the greater whole of everything else?

*Those are really important concepts to understand about oneself in order to know one's place amongst all the other intelligences interacted with, consciously or unconsciously.*

**Where those intelligences come from, and what their purpose is in addition to our own, are important concepts to understand to make any real progress in**

### **either alchemy or theurgy.**

*Entia* means beings in Latin and in alchemy it is generally used in the term *Primum Ens*, meaning first being, or *Prima Entia*, first beings.

It is talked about in the beginning often in relation to the *Primum Ens Melissa* (the plant *Melissa officinalis*, which is Lemon Balm) because of what it does if it is a true quintessence.

If it is just a tincture or an extract it is not going to do what the *Ens* does.

### ***Prima Entia* are the mother spirits of each species that exists within the Spirit of the World.**

Where humans have Higher Genii, the mother spirits are like the Higher Genius of the plant species, but not just the specific melissa plant one is working on:

*All the melissa plants everywhere that exist, ever have existed, or ever will exist have one mother spirit.*

That mother spirit is the non-physical intelligence that rides in the physical vehicle that is created in the physical lab work.

### **Think of it as constructing a suitable chariot within which the mother spirit rides, much the same as how specific materials can be used as suitable physical vessels for the non-physical philosophical Elements.**

*Alchemists are creating a physical thing that has a non-physical component, and when that is ingested it creates a connection with the higher aspect of that unique intelligence that resides within the Spirit of the World.*

That opens the alchemist to whatever powers are conveyed by that particular essence universally because a human, as a simulacrum of everything that exists in the entirety of creation, can plug into other parts of creation in a certain way.

### **Being a simulacrum means that everything that exists archetypally in the universe exists within every human in an embryonic form.**

It is not that one just already has it and just needs to remember, *which is just one concept amongst a number of popular new age half-truths.*

**You do have them but *only in an embryonic state*, and by taking certain quintessences and doing some certain work you can cause them to catalyze.**

As they catalyze, your consciousness shifts.

*You then experiences reality in a different way.*

**There are all kinds of things that happen as a result of ingesting Higher Genii from different kingdoms.**

That is the way I explain it. It has never really been said exactly that way to me, though perhaps something close.

*Because my personal focus is heavily theurgical, in theory and in research, I have a certain way of looking at things.*

This is the way I present it because it is the way that makes sense to me.

# X

## Prima Entia vs. Other Plant Work

**In *prius* plant alchemy one works towards obtaining the *Primum Ens* of a plant, a quintessence, which is a particular class of alchemical substance.**

*A plant Stone if it is a Stone made truly and properly should be a quintessence, but this is another process for obtaining quintessence.*

There is a lot of work still required but it is not nearly as much work as making a Stone.

If one has to go through 18 hours of distillation to get little portions of philosophical Principals to get enough of the right materials to work towards a Stone, then just that part of the process is far more complex, though infinitely instructive.

**With the *Ens* process, which is what alchemists have come to call it, it is a *relatively* easy way to obtain plant quintessence.**

*The only obstacle there really is in that process is the use of alcohol, for people that have alcohol addiction issues.*

If someone is an alcoholic the more commonly used traditional *Ens* process is the last thing that one can safely handle.

**It is not just that one has to use something with alcohol, it must be absolutely dry (of water) which means 200 proof.**

That is a bit of an obstacle. There is a way to deal with it, but for some it is a real

obstacle.

In the *Ens* process use of alcohol is okay because one is not obtaining quintessence in the same way.

It is an entirely different process and basically, one is using the alcohol as a solvent medium to allow the *Ens* to transfer from a saturated solution of salts into an ingestible substance.

*The alcohol and salts are binaries of each other, which for our purposes means they repel each other in a certain way.*

**When one does that process one is obtaining the *Ens* within the alcohol portion, which is then siphoned off, and concentrated down to obtain pure *Ens*, or at least a saturated solution of *Ens* to make handling it more practical.**

The cool thing is, that in place of the alcohol which is usually used as the solvent material, this does not have to be an alcohol technically.

The philosophical White Mercury (the White Fume, the White Wine) from the Hollandus process (which we will discuss more thoroughly later), a potential basis of what can later become Philosophic Mercury, can be used in place of the ethanol portion in the traditional *Ens* process, because it too is a binary of the salts and when pure it is a functional replacement for the mechanical part of the process.

So for someone that wants to pursue this, and is dedicated enough to deal with all that is necessary in the Hollandus method to get that single material, one can still do a hybrid version of the *Ens* method in plant alchemy and participate.

In certain alchemical texts this liquid from the White Fume, 'the water that does not wet the hands,' is often called Acetone, but again that is a philosophical name.

It is not like the acetone in the hardware store, it is called philosophical Acetone.

Just like the spirit of wine is called Mercury and the other things called Sulphur, but contain no actual elemental mercury or sulphur.

**Philosophic Principals were named those things because of the qualities those things have:**

- Elemental mercury being liquid but being metal, which is unique and very symbolic.
- Elemental sulphur also has interesting properties and it was those behaviors that inspired alchemists to name their philosophical Sulphur after it.

**Ingestion of the *Ens* begins an integration of the alchemist's consciousness with the Higher Genius of the plant and affects consciousness.**

*The reason melissa is started with is because it is renowned in alchemy as a rejuvenative.*

One of the challenges that alchemists have always had in the Great Work is living long enough to complete the Great Work.

*Death is a threshold placed there on purpose for lots of reasons but it is something that has to be thought about.*

**If one is serious about alchemy, one should begin work to create a rejuvenative as soon as one is able to do it.**

It is simple, and not too hard to perform properly, but it is not easy.

**For the most part the mechanics of it, if one comes to understand how the philosophical Principals work, one can figure out alternate ways to get the *Ens*.**

For example, using the philosophical Acetone (White Fume) obtained in Hollandus work to replace the ethanol used in *Ens* work.

No one ever told me that, I just figured it out one day while studying various texts and deeply contemplating the *Ens* process.

**That is absolutely not the way it is normally taught, but of the handful of references to making *Ens*, none of them are the same.**

I am not convinced that all of them even lead to an *Ens*.

*Descriptions of processes are not overly explicit in their instructions, which is not to say they are incomplete. In comparing some of them though, they do not all line up.*

**Even in the writings of Paracelsus who wrote copiously (though most likely through dication to direct pupils), there is one single paragraph about the *Ens*:**

*"Take celandine or balm; beat them into a pulse, shut them up in a glass vessel Hermetically sealed, and place in horse dung to be digested a month. Afterwards separate the pure from the impure, pour the pure into a glass vessel with dissolved salt, and let this, when closed, be exposed to the sun for a month. When this period has elapsed, you will find in the bottom a thick liquid, and the salt floating on the surface. When this is separated you will have the virtues of the balm or of the celandine, as they are in their first entity, and these are called, and really are, the first entities of balm or of the celandine."<sup>5</sup>*

**That is it, so again, the information is conspicuous by its relative absence.**

Doing this work requires diligent trial and error, to a degree. It is not that one does not know what one is doing in theory, but getting the ratios right takes practice.

*The above method is not the method I personally use to obtain Ens because there are much more efficient methods to use, though the process above is a possible method that bypasses the use of alcohol as a menstruum.*

**The way it is normally taught is using pure alcohol and having deliquesced plant salts, a liquid solution of potash, which is mostly potassium carbonate.**

Potassium carbonate is hygroscopic, it just sucks up water.

**Traditionally deliquescing was done by putting out sheets of glass in a cellar because cellars were damp, and spreading out potash (potassium carbonate) on them, and then collecting liquid off of it.**

Some put it in containers outside at night to get moisture from the dew.

However, they did not have pollutants then like today.

*500 years ago, when the instructions were to put plant salts outside for them to deliquesce, they did not have to worry about acid rain and all kinds of other stuff in the environment that I do not need in my salts.*

**I create my saturated solution of potassium carbonate in the kitchen with**

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<sup>5</sup> The Great, Paracelsus. "The Book Concerning Renovation and Restoration, The First Entity of Herbs." In *The Hermetic and Alchemical Writings of Paracelsus*, edited by Arthur E. Waite, 135. Vol. II. Mansfield Centre, CT: Martino Publishing, 209.

**distilled water.**

*The other thing that led me to do this in the kitchen was that by the time I got around to trying to collect it in the traditional manner, even though I lived in a very humid environment, that was the one week there was no humidity.*

I woke up at 6:00 in the morning to go outside and collect casserole pans of deliquesced plant salts and there wasn't any. I am not a morning person so that was not going to work for me.

**After six days of that I was over that particular collection process.**

That was the beginning of the *Ens* paste method that I have taught ever since, after working my way through all of the bottlenecks in the traditional process.

Some will question the validity of our *Ens* method because of our manner of creating the saturated solution of pot carb; however, our method does produce **verifiable morphogenic patterns** in solution, as proof of quintessence which can often be seen visibly when the saturated solution is allowed to dry in a natural manner, as was done with the *Ens* of immortelle (*Helichrysum italicum*) as seen on the following page.

For anyone who knows how immortelle appears just before it begin to open its blossoms, the pattern generated is unmistakable, as shown by the image of the live plant at the same stage of development.



# XI

## Entheogens & Prima Entia

**Entheogens are plants or combinations of plants, such as *peyote* or *ayahuasca*, that often have long standing traditional use in shamanic practices.**

They can also be things like *Amanita* mushrooms or *Salvia divinorum*, which is said to have been Gandhi's favorite herb.

**According to the online Oxford English Dictionary, an entheogen is:** "A psychoactive substance which is used in a religious ritual or to bring about a spiritual experience, typically a plant or fungal extract; (more widely) any hallucinogenic drug."

**While the Oxford definition describes how they may be used to seek a 'spiritual experience' it does not elaborate further.**

Entheogen only made its appearance in the dictionary as a word in 1979.

**My general working definition of an entheogen is:** *A plant that has strong concentrations of alkaloids, which when ingested have receptors in the brain that allow people to open up to certain aspects of God, or alternative levels of reality.*

**To make full disclosure here, I have never actually taken these substances. I have never really taken drugs or anything to alter my consciousness through a chemical means in that way.**

*It is not because I have any moralistic objections, because I do not, but rather because weird enough things were already happening to me.*

**I wanted to make sure that my experiences were in no way drug induced, that they were happening on a more organic psycho-spiritual level.**

*I did take ecstasy one time, a long time ago and from a highly trusted source, because I wanted to see what all the fuss was about.*

And I get it, but I do not need to do it again. I see why people take it.

**My experience was not that it was that much different than really, really deep, intense meditation where one is open to everything; only, it takes all of ten minutes to get there and lasts for many hours.**

*Coming down off it is not fun because it burns out all of one's serotonin, and that is the part I am not interested in repeating.*

The reason I talk about entheogens is because it really ties into understanding the ideas of the Higher Genii of plants.

**With *Salvia divinorum*, for example, when people take it, it is very common that one of two reactions occur.**

*Statistically speaking, there are a lot of published accounts of what happens.*

Either, they have an experience where they can end up meeting the *Salvia* children in a pleasant way, which is the way the intelligence often presents itself to the people that have taken it.

Or, people have a horrible experience, and come away from it saying, "Oh, that was awful, I never want to do that again."

**My thoughts on that are that many of the people that are taking these substances and having bad experiences are simply trying to trip.**

*They are abusing them because they just want another way to take a drug to escape their lives and entheogens are something they can get a hold of and try.*

That approach to the plants is disrespectful.

**They may not be doing that on purpose, but the plant spirits do not really care.**

*Doing it for anything other than a pure reason, to have a spiritual experience, warrants*

*them giving one that ensures not wanting to come back.*

**All of the spirits are capable of doing that, but the ones that are from plants called entheogens are particularly noted for doing that, probably because they are the ones that have the alkaloids that allow people to access them simply through a chemical gateway.**

Humans have receptors for those alkaloids that open awareness up to certain levels that are normally blocked from the conscious mind: Then plant spirits have access to directly communicate.

**Proper approach to entheogens can have profound effects.**

*Ayahuasca is part of a longstanding spiritual tradition, and used properly, prepared properly, and ingested properly, has been well documented to lead people to profound spiritual depths and a better understanding of themselves, the world around them, and the interconnectedness of everything.*

**The main difference between using an entheogen versus ingesting *Ens* over a period of time is quite distinct.**

Ingesting the *Ens*, thereby integrating the mother spirit into consciousness, is more gradual but can also be more permanent, whereas the entheogens process out of the system pretty quickly, and then that connection is closed.

*There is no permanent connection forged, though if someone were actually theurgically trained in the proper technique to constructively negotiate with the mother spirit of the plants that are used as entheogens, then they could perhaps maintain a more permanent contact.*

**The difficulty with that kind of permanent integration is that many of the entheogens are also moderately to extremely hallucinogenic, so it may also be that maintaining a more permanent connection with them could be more disruptive to normal consciousness than beneficial.**

*It is very difficult to maintain a normal thinking consciousness, and grounded decision making, as those things are not really part of entheogen use due to their hallucinogenic nature.*

That is just not how that class of plants generally works.

**It is a limitation; possibly a limitation created on purpose because it does make one dependent upon the plant to access certain abilities.**

*Shamans that use the plant to be able to journey into other levels of reality and do their healing work, become fairly dependent upon the plant.*

Whereas, with the alchemists point of view, though in the specific case of entheogens it may not apply, ingesting the *Ens* until a more permanent connection is made where one is no longer dependent upon ingesting the *Ens* of that particular plant is a more permanent goal.

The *Ens* is not physical. The *Ens* itself, the mother spirit, is non-physical.

**When doing practical work alchemists create the physical structure for the quintessence, like a physical chariot for that non-physical intelligence, to ride in.**

*It gives it a vehicle within physical substance that when ingested lets go of the physical vehicle and then that intelligence integrates with consciousness.*

**It is not that the quintessences are not physical because they have a physical component, but the *Ens* itself is non-physical.**

That is a very important thing to remember in this whole process.

**That is why there are similar aspects between entheogens and the *Ens*, but real alchemists do not do these things to just trip.**

*There is enough trippy stuff in theurgy and alchemy on the real level, when one becomes ripe enough, one does not need to go looking for it. At a certain point things just happen.*

**A major point of alchemical distinction is that the powers of the *Ens* of a particular plant do not necessarily correlate with the known effects of the plant as it is used in herbalism or shamanism, because the quintessence itself is something that physically did not exist before its creation.**

Alchemists take separated substances and make One Thing out of those components; a new state of being that did not previously exist.

One of the challenges the alchemical community has as a group, and one of the reasons why I have put a private group together in the first place is that there is extremely limited information on *Prima Entia*.

**The more people are part of a working group the more individual research can be done across a wider range of species.**

One alchemist can only do so much research on so many plants.

Because it is not just making the *Ens*, it has to be ingested for a while to see what the effect of a particular *Ens* is to build a repertory.

*The rejuvenative effects of melissa and a couple of the other plants are known because they have been handed down.*

There are only five plants that are known as to what they do as *Entia* and they all basically are rejuvenatives. Those are the ones that were passed down.

**I am of the opinion that while most quintessences are probably rejuvenative to some extent, that plants store other aspects of the archetypal forces that can be integrated through plant work if more is learned about what specific plant species do at the *Ens* level.**

It may be a bit ambitious to set a crazy goal of thousands to figure out, but I think a group of a decent size can certainly come to terms with more than five.

I do not think that is a stretch.

**I may be wrong in my hypothesis though; it may be that other *Entia* of plants do not have as much effect as the traditional five that are classed as rejuvenatives, though I have had considerable experience now from my own work with the *Ens* of White Oak, Blue Spruce, and Immortelle.**

*Until more work is done across a wider spectrum it is impossible to say with certainty, but my own work thus far seems to be fleshing out my working hypothesis as being correct.*

Another issue with the traditional information is the length of time the *Ens* was taken. When people take the *Primum Ens Melissae*, with all the stories about it, people take it for a little while and then they stop, with no clear explanation.

*Some of them probably stop because of some of the stories that are renowned about it, which once they see happening for themselves, cause them to abandon their course.*

One of the things the *Primum Ens Melissae* does as a rejuvenative is push out all of the toxins that are not supposed to be in the body.

**It purifies. It does not heal disease or other conditions that are already fully manifested, but it will purify out toxins.**

*That means pushing out things that are taking up residence in the body like fungal infections and things like that.*

So most of the stories about these old guys that took the *Ens*, and then documented what happened, said their fingernails and toenails fell out.

In those cases there was likely not any actual toenail left, it was just probably fungus, which is why it fell out. It is not that perfectly good stuff is going to fall out.

*It is also known that dental fillings are renowned for coming out during this process. Some people have a real problem with that, which then sets up a fear that stops the work.*

**So this has been a thing where people say, "Yes, I want to do alchemy; yes, I want to take quintessences; yes, I want to be transformed; but no, I do not want anything to change."**

*That is not going to happen. Either alchemy is real or it is not.*

**That is another reason people have been content to play with advanced herbalism and call it alchemy, because *then they do not really have to change* but still get the emotional satisfaction of tinkering with glassware.**

*Personally I would rather just go hang out on the beach. I do not need to make a really elaborate diversion for myself if I am not actually going to get anything practical out of it.*

**There are things that happen as a result of ingesting true quintessence.**

If there are extreme dysfunctions in the mind they get purified too.

If one's life is structured around those dysfunctions and all the sudden things are being brought into alignment, and one no longer relates to those dysfunctions, things

in that person's life are likely to fall away.

That *may* be emotionally painful.

One may have a dysfunctional relationship: People become terrified that, "Oh, I might not have my relationship" or "I might not this, or I might not have that" and they stop.

**That is what fear does. It stops one from evolving.**

*It is not that some of these are not legitimate, rational concerns or feelings. It is just either someone really wants substantial spiritual growth and is going to buck up and take the medicine and deal with changes, whatever they look like, or one is not really, truly looking for that.*

Even if somebody is not, it is okay. This information gets planted as a seed in consciousness. Maybe this lifetime one is not going to do it, but maybe next time will. If the seed does not ever get planted nothing can grow.

I do not have an attachment to whether a specific person does it or not.

*In fact most of the time I try to discourage people who are not absolutely serious from doing it because I know how much work it is, which is a waste if one does not have the tenacity to consistently follow through with things.*

**I also know the work is worth it, to be able to learn real alchemy.**

Applying it to the plant kingdom to obtain quintessence that allows one to forge a connection with *Prima Entia* to expand one's spiritual consciousness is an amazing thing!

***Prima Entia* rule their species, but also hold powers related to specific aspects of natural laws. Every plant does something different on a spiritual level and has a reason for existing.**

*On every level everything that exists archetypally, also exists on every other level, which means all the universal powers that exist theoretically should exist in the plant kingdom somewhere, in the same way that they all exist within humans embryonically.*

**It seems to me that it is only finding them and identifying them, much like the specific quests shamans undertake to find and acquire plant spirits, though the**

**purpose and way in which they are used differ.**

There is a lot of research to be done on that front.

**The advantage is that it is a lot more accessible for most people to do *Ens* work than it is to do the more advanced processes.**

*Yet, this is still actually real alchemy, because real quintessences are obtained.*

As opposed to five years of screwing around with other *prima* work as it is often taught just to learn the mechanics of glassware and some philosophical concepts.

*Those are indeed important, but, one can learn those lessons by doing something real.*

**At least with *Ens* work one is making progress in the actual 'doing' of real alchemy.**

# XII

## Lore of Elixirs & Stones

**The lore around Elixirs and Stones is fascinating and one of the contributing factors for alchemical legends to have endured the test of time, but also to have become so inter-conflated as to specific aspects of that lore that disentangling them is a task.**

The lore of transmutation of base metals into precious metals often overshadows the lore of the Elixir of Life itself... and where ideally there should be two parallel stories, they have been allowed to merge, possibly through adept misdirection to safeguard some of the more particular secrets of the Art.

**The lore around transmutation is simple enough, but the lore around alchemical substances of Elixirs and Stones as powerful medicines is not.**

Some alchemists argue for there only being one Stone, while others posit that the Stone for transmutation and the Stone for medicine are not the same.

*I agree with the latter position, though I do think that warrants a reasonable explanation.*

**Considerations in the matrix to account for:**

1. **Method:** Top-Down (Pure Generative) vs. Bottom-Up (Processed)
2. **Purpose:** Medicine vs. Transmutation
3. **Material:** Non-Metallic vs. Metallic
4. **Ferment:** Possibly Highly Method-Dependent

## Method

We have already explored these ideas in the chapters *On Elemental Generation* and *Philosophical Artifice: Core Processes* where we explored the potential of obtaining the philosophical Elements from two general possible directions, or some combination of both.

**While these are simply choices, understanding the differences and *possible* tradeoffs in later stages of the work, may illuminate some of the long-standing debate over ferments, principally: what they are, and whether they are or are not necessary in the work of transmutation.**

That being said, the core of the work follows the same overarching processes of confecting quintessence... four philosophical Elements are combined in a way that confects One Thing as a new substance we call the fifth Element, Quintessence.

That does not change. Whether working towards some practical level of a Circulatum (liquid) or a Stone (solid), the same rules apply up until the aforementioned debate over ferments.

## Purpose & Material

It should be rather obvious that, from my previously disclosed point of view, these two things are interdependent.

Advanced alchemy is a unique puzzle. There are many possible stages and processes, but if one is operating a real method, the unique materials obtained are not only usually somehow prerequisites for getting to the next level, but sometimes are considered to have incredible benefits in and of themselves.

*However, depending upon the physical substances used as vessels into which the philosophical Elements have been generated, captured, or rotated, if those materials are not considered safe for ingestion then those substances, and the resulting Stone, are not ideal for safely approaching the medicinal use of ingested Elixirs from its production.*

**There is no good reason to risk one's health using alchemy as a justification to ingest toxic base substances when real alchemy should allow one to rotate the philosophical Elements into appropriate non-toxic base substances.**

*I have personally, in the past, done the work to obtain what are called philosophical Sulphurs, specifically of Saturn (Lead), Venus (Copper), and Mars (Iron); which are in the acetate method thought to be non-metallic in final form (if done properly) but which are derived from metallic acetates.*

**I can say that my personal direct experience of ingesting these 'philosophical Sulphurs' in dilution was rather like the way an adaptogenic herb behaves in the body.**

They seem to increase or decrease whatever is needed in the body and/or psyche that is under the domain of their particular archetype.

*I do consider that a valuable insight, because that also correlates with how the primary archetypes behave in theurgy work, for which I now have direct alchemical experience as well.*

**However, I do not encourage anyone else to use that particular method until we can afford to do adequate testing of those final substances to see if they are safe or not. (If they do indeed still have any metal, that is a serious safety issue.)**

In the meantime, I err on the side of caution regarding that issue since there are many other routes and safe materials and methods to legitimately explore.

## **Ferment**

**The base alchemical methods are philosophically the same, four philosophical Elements conected into One Thing as Quintessence, is always true.**

There are, however, still intense debates over some areas of alchemical lore of lesser Elixirs and whether a ferment (from some form of a precious metal) is or is not required to confect a Philosopher's Stone that will perform transmutation.

**Additionally, if a ferment is to be required, what exactly it is within different methods also varies... from these three general choices:**

1. White or Red Elixir obtained through an Elemental permutation
2. Philosophical Sulphur of Silver or Gold (aka Potables, as discussed below)
3. Physical Silver or Gold itself

**And, then, to compound matters further, whether a Stone failing to transmute as a test of being the Universal Medicine, is or is not then a safe substance from which to create an Elixir.**

*Because, adepts have said in some texts that if transmutation fails, then it is not the Universal Medicine, and will therefore likely be poison, and therefore likely fatal.*

**Now, to restate my indifference to actual transmutation, the reason these ideas matter is because, as I have said before, each level of the work tends to result in something useful towards the end goal, but is also of intermediate value.**

In the case of ferments, it brings up what we can refer to as the last fork in the road.

Theoretically, testing whether choice #3 above, physical silver (for the White Stone ferment) or gold (for the Red Stone ferment), is in general, a relatively straightforward concept.

**But, when entering the territory between the other two, we get more granular because it is an important consideration from more than one level because adepts refer to these ideas in a sometimes purposefully contradictory way in order to misdirect:**

1. *The idea of the Potables, as ingestible forms of substance said to be obtained directly from silver or gold, that have been renowned in adept literature to be almost as powerfully rejuvenative as the Elixir of Life itself, is one aspect of the discussion.*

This is often said to be obtainable by placing the metal itself into a version of what alchemists called Philosophical Mercury, which for the most part is a powerful circulatum that is essentially a liquid Philosopher's Stone which then causes the physical metal to separate into its philosophical Principals:

### **Mercury, Sulphur, and Salt.**

In this instance, the philosophical Sulphurs of Silver and Gold are what are referred to as the Potables.

2. *The idea of White Elixir and Red Elixir, obtained through other methods, most likely generative alchemy, referenced by some adepts to have strong similarities in their use and effectiveness on a potable level, yet not having precious metal as their source, are also legitimate alchemical substances.*

These two ways of getting to something that can be likened to be close to the same things in the ways in which they may be referenced as 'ferments' is essentially the heart of many ongoing debates around transmutation.

**If the ferment is not the elemental silver or gold itself, then is it:**

- The White Elixir or Red Elixir itself?
- Or, is it the Potable Silver or Potable Gold itself?
- Or, are the real Potable Silver and Potable Gold, regarding fermentation, actually the White Elixir and the Red Elixir themselves?
- Or, to really make your head hurt, vice versa?

**My intuition says the solution to some of these riddles regarding the ferment of the Stone isn't necessarily that some *must* be wrong and therefore some *must* be right... *it may be somewhere in the middle*, based upon obtaining philosophical Elements from top-down methods of Generative Starlight or bottom-up methods of processed materials capable of holding particular philosophical Elemental levels, but which may or may not have risen to full capacity at certain stages in the way certain adepts approached their work, which therefore may or may not have required the seed of the metal itself as ferment towards the means of transmutation.**

## **On Increasing Longevity**

**As alchemists work towards completing lesser Stones or the Philosopher's Stone, they have to create other things to be able to move forward in that work, but as they succeed in creating those things they get rewards.**

*Some of those rewards let them be healthier and live longer in order to have more time to complete the Great Work.*

So it is not that one makes a plant quintessence and gets to live a really long time.

One can maintain a certain biological age for a period of time, but is still going to have to work towards a higher level of artifice if one wants to really be able to cure disease out of the body.

**The *Primum Ens Melissae* will purify to a point, but it is not necessarily going to purge specific conditions that have already started to take form within the body.**

*The ultimate level is the actual Philosopher's Stone, from which one is able to make the Elixir of Life, which is basically just taking tiny portions of the Stone and putting it in something ingestible to drink.*

## **French Lore: The Flamel Legend**

**Nicholas Flamel is the most famous documented Western alchemist.**

He was a scrivener, notary, and bookseller in France in the 1300's.

**To shortcut the story, at some point he ended up funding hospitals and churches, renovating churches and building cemeteries, and doing all kinds of things a regular, a simple bookseller would never have had the money to do.**

He set up all kinds of charities. He is still renowned in France today as part of its national history. Even though the French cannot explain it, they acknowledge him.

*People come up with all kinds of theories about how he got all that gold and how he gave staggering amounts of money to charity. Some like to point out that his wife Perenelle had been twice widowed and had some wealth, but her modest wealth would have had to have been legendary prior to accomplishing all that they did together, and it was not.*

**Even today, the money they gave to charity would be staggering amounts.**

The explanations that he gives in his own writings, in his own hand, are that eventually he figured out an alchemical process based on a book called *The Book of Abraham* that he was able to buy for the token of 2 florins or something ridiculously inexpensive.

**It took him 30 years to understand the book.**

*Then he and his wife did the work together because she was just as involved in it as he was.*

We have legitimacy there, and the high likelihood that it is indeed a method to obtain the Philosopher's Stone. The problem though, with that particular lineage, is that

people get up to a certain point in it, and then they all stop because nobody knows what the step is after that.

The first stage of that work ends up with a material called the Star Regulus of Antimony. Alchemists have been fascinated with it for centuries.

**Achieving that stage of the work has become so prominent that there are pictures of it online.**

*Anyone can look it up on Google and see it, but that is where it stops.*

**The process after that point is a complete enigma. Instead of pursuing an alternative method, those dedicated to it just keep spinning their wheels.**

*It is possible there are adepts who know the rest of that method, but they are not talking.*

So, at the very least, the Flamel legends are happy endings... others, where they did not do the Work themselves often lead to foolish, or at most, underwhelming endings.

## **Foolishness Elaborated**

**It is the strength of the Stone and the relative dosage that becomes the issue at some point, particularly for those with improper understanding.**

*The lore around people having the Stone and dying is the direct result of what happens when people come upon things that they did not work to obtain, whether they died by foolishly ingesting things they did not understand, or through other means of foolishness.*

Edward Kelly is a perfect case in point. He was a bit of a rogue, but he was a talented seer in Elizabethan times. He worked as a seer for John Dee, with whom he had a longstanding working relationship.

**While Edward Kelly was a rogue with cropped ears, John Dee was considered a highly respectable man... often considered the most educated man in the whole world in his time.**

He is said to have had the largest personal library in the world, and worked as advisor

for Queen Elizabeth.

**He was, in fact, the original 007, which was his designation within the spy network he helped to create on behalf of the Crown.**

Dee's association with Edward Kelly caused him occasional trouble. Kelly was a bit of a scoundrel, but also a very talented seer, and since John Dee was not a very good seer, he had to rely on one.

At one point, Edward Kelly found a stash of transmutation powder, and of course in true roguery and ego, made transmutations for royal persons.

He and Dee traveled throughout the courts of Europe, and got lodging and favors, and Kelly performed transmutations.

In the beginning, they did not know the power of the Stone they had, which turned out to be quite powerful, because it had been multiplied many times. But they did not know that, so they wasted a whole bunch of it in transmutation without realizing they were using way too much of it.

*Again, due to their ignorance of not knowing to test it with a smaller portion first, they wasted a lot of it.*

By the time they got done figuring that out, they did not have as big a portion of it left yet they still paraded around and made demonstrations.

Instead of Edward Kelly saying:

*"I do not know how to make this but we found it and this proves that this is real."*

**His ego could not just let him do that. He had to tell people that he was a practicing alchemist (that part is true) and that he made it (that part is not).**

When he ran out of it, that got him locked in a tower.

What potentate would not want somebody that could just make gold for them?

John Dee eventually made his way back to England and was given a small pension. He lived out his life, in moderate circumstances, as reward for loyalty to the Crown.

Edward Kelly ended up falling out of a tower window on his second attempt to escape

from one or another of his little incarcerations, and broke his neck.

That was the end of a perfectly good seer.

**All of that could have been avoided, simply by telling the truth, like:**

*"Yeah, we found this powder. We found a stash of it and it really transmutes base metals. We'd like to do some research to figure it out."*

But, he always had the delusion that he could figure it out, even though he had been trying to figure it out for quite some time beforehand and not succeeded. I think he was truly delusional enough to believe that he was going to succeed.

**Of course, if one did not do all of the work to get there originally, it is not going to happen.**

*So, it is unfortunate, but these cases are documented. Those presentations in royal courts were recorded in front of people who had no reason to lie about it. Those courts had documenters that wrote down everything that happened and it is there in records.*

There is no reason to doubt that those episodes happened.

Historians with reasonably skeptical minds, *who have not seen certain kinds of phenomena for themselves*, naturally would reasonably conclude that there was no transmutation, and that these things were somehow slight of hand... in some manner undetected by those present... but that entirely discounts the intelligence of those people, *and that all European courts had assayers who knew perfectly well how to test gold for authenticity.*

**Either way, it is just dumb to think about someone losing their life for making grandiose claims of things that cannot be backed up because they are not being forthright, when simply being honest would have avoided the entire problem.**

*That is another reason why it is a pet peeve of mine not to overstate one's level of accomplishment.*

For example, certain alchemical groups have courses that when passed, send a paper certificate that says 'Master Alchemist' or something equally ridiculous. I just about want to come out of my skin because I would never allow anyone to call me that.

**Until one can make a Philosopher's Stone, and has demonstrated the proof of it, one does not have the right to be called by the title of those adepts who have!**

*That the 'alchemical' groups do not know any better is just as bad as the idea that somebody would parade around and think that they are a true Master Alchemist just because they got a certificate.*

At least one of the organizations does not even require any actual laboratory alchemy work if students are not comfortable with that process!

**If that were not bad enough, those who have “graduated” then go hold classes and teach inferior alchemy *regurgita*, and students think they are learning real alchemy.**

When I said something to an adept alchemist about that situation being annoying and doing something about it, he said:

*"Why? The people that do all that do not want to learn real alchemy anyway. They just want to play with glassware and pretend they are doing alchemy."*

**I was kind of irritated about that, but adepts have a certain viewpoint.**

*I understand what he was saying and at the same time it still weighs heavy because there are people who really do want to learn real alchemy that would appreciate the truth.*

**I know, I was one of them once upon a time.**

*But, the universe is sentient, and will bring sincere aspirants to the right place when they are ready, just as it always has for me.*

So, from one point of view, I agree. At the same time, not saying something when people are running around teaching non-productive *regurgita*, the longer that is going to continue.

**At least informing those who are seeking the truth that there is an alternative path opens a dialogue for those that are ready to see the difference, rather than just deciding for them that they do not really want it.**

*The truth is that some people are starving for the truth. They have such a thirst for the truth that they are willing to drink sand and hope it will become water.*

**Unfortunately for them, hoping does not make it so.**

I feel the same way about much of what is being taught currently that is supposed to pass for actual initiatory theurgy instruction, which requires moving on into navigating the treacherous territory of understanding and correctly deciphering allegorical information.

# XIII

## Understanding Allegory: Its Purpose & Misdirection

According to the online Oxford English Dictionary, 'allegory' is defined as:

**"A story, poem, or picture that can be interpreted to reveal a hidden meaning, typically a moral or political one."**

For spiritual aspirants I do not find this definition to be helpful *because if one could just easily and accurately interpret the allegory to reveal its hidden meaning, it would not really be hidden, nor would it be allegory.*

The conclusions most often arrived at from this sort of thinking are generally not accurate, thus the allegory has done its job.

My working definition of allegory is a bit more distilled, but rather cuts to the point of how it is used in alchemy, theurgy, and religion in general:

**"Truth wrapped in clever lies. It is never what it looks like."**

Alchemists use a lot of allegory, and there is a ton of allegory in religion. It is there for a reason.

**Passing along the understanding of something, is not as effective as passing along the allegory, because allegory is easier to pass.**

*If someone gains understanding then one can see the allegory for what it is, but if one does*

*not have the proper understanding, one is just going to believe the allegory in either a literal or a symbolic way, which is most of what religion is.*

**That does not invalidate religion itself; it is still talking about very real things:**

*They are just not what their adherents believe they are.*

**They have been lead to their conclusions on purpose, in a manner of misdirection.**

The thing is, if it is true on one level, it has to be true on all levels.

*However, the knowledge of how that truth is applied on each level is usually very different and definitely not obvious.*

So that is the challenge of decoding allegory.

An example is, the conjunction of the Sun and the Moon as principal alchemical allegory. This is advanced work, and it relates to both inner and physical work, but it is mostly talked about in inner work—which is odd because adepts do not talk about inner work very much. It is often only seen in depictions of processes.

**In this allegory the Sun and Moon are depicted as male and female, but really it relates to the conscious and unconscious mind.**

*So the enactment of allegory in ritual and ceremonial within religion was meant as a vehicle for preserving the allegory; however, the enactment of the allegory is not the process itself.*

**In theurgical practice, it may be used symbolically in ritual to affect the psyche, the entire complex:**

*Although that can work under proper instruction, that is the part most often missing.*

The most common application of this allegory is an attempt to use physical sex as a theurgical process, which does not really work very well.

**Polarity shift can happen somewhat spontaneously, though it is very rare.**

*One problem is, that it does not usually work when it is contrived on the physical level through the use of ritual... unless one is right on the edge of ripeness where the exterior act*

*can precipitate the interior shift.*

**Aleister Crowley is a case in point.**

He spent years bouncing back and forth between male and female companions, for the specific purpose of messing with his polarity—trying to make the conjunction of the Sun and the Moon happen.

*I am not convinced that it ever did. The only reason I have that opinion is because that happened to me a long time ago, in 1997, and I was not trying to do it on purpose.*

My only purpose was taking myself out of a certain box that I felt no longer served my highest good. Freeing myself from self-imposed limitation was my objective, but I did not even think about it in the context of anything else.

When that conjunction happened, I was absolutely astounded, because it was not, "Oh, I think I felt something."

**The left side of my body slammed into the right, and the right slammed into the left, and I knew exactly what happened.**

*It was the most peculiar thing. Having the experience was one thing, coming to understand it was a long and winding process.*

So, since the autumn of 1997, that is the way I have been inside.

I am in a male body, but I do not feel one way or the other because I am both.

**It is what is referred to in alchemy and theurgy as the Lesser Conjunction.**

*It is a state of spiritual androgyny. I am Saturn's child, which is why I understand and say things that others do not.*

That shift was brought about as a culmination between past theurgy work and consciousness development through theurgical practice of ascension and meditation, but the actual event itself had absolutely nothing to do with what I was doing during the moments that it occurred.

**It seemed more to do with willingness and surrender, which was definitely a factor, but in the end it was predominantly a ripeness issue.**

*When consciousness is ripe enough for certain things to happen, they happen.*

Just like when an apple is ripe enough to fall off a tree, it is going to happen. It does not matter how much one prays to keep an apple on a tree, it is going to fall.

**So, when I say that I do not think Crowley succeeded, it is because in the writings that he left, most of the time, he was really kind of ambiguous about that particular subject, mostly because he was trying to figure it out.**

*He believed in the process of the polarity changing, but his attempts were contrived, on the errant notion that his lower will could somehow be forced upon the higher.*

I have lots of thoughts on Crowley, though his Thelemites do not particularly like all of them.

I think he was cool in spite of having extreme egotism.

I think that he was, for his time, quite amazing. He survived the Victorian era, and being mentally oppressed as a child because his father was a strict, fundamentalist minister.

*I think for who he was and what he had to work with, and the fact that he did not actually have initiation from an adept, regardless of who gave him a ceremony, and whatever fancy title was held, he was in certain ways quite amazing.*

**He and his predecessors were revivalists trying to figure things out. They did make headway in some areas, but they were not real adepts.**

Not according to the definitions I use, which are the definitions of the adepts under which I studied. They just do not line up with those definitions.

*The well-documented history of infighting and backstabbing amongst themselves simply serves to further illustrate the point.*

**It does not diminish what Crowley accomplished as a person. It just means that he started off within a severe environment, and made it through a lot of interesting experiences.**

*As a result of that, though, in combination with the general mindset of the Victorian era, mixed with Freudian and Jungian thought, and all of the things that came about in that*

*time, it led to some of the bizarre notions that Crowley derived; particularly, really inaccurate notions about sex and magic, and teaching that those things are somehow alchemy when they are not.*

**They are not at all alchemy.**

I do not care how many symbols someone draws in the air, that is not alchemy.

Or, whether one calls sex on an altar the 'Great Rite' and says that is alchemy.

And, I do not care how many times someone sticks a blade into a chalice and stirs wine to call it consecrated, that is not alchemy.

**It is allegory, and there is a ton of it.**

And it is all useful, because, allegory is very easy to pass along through religion.

**The danger is that people believe it literally instead of trying to understand it even metaphorically.**

*Some people do take things metaphorically and that is at least a step up from literal, but then they too miss the allegorical meaning.*

Understanding it allegorically is when one understands that it really has absolutely nothing to do with what can be seen on the surface level itself.

**In the example of the blade and chalice, the allegory is about learning how to make the male and female aspects of the psyche permanently conjunct.**

That is the beauty of allegory as well as the danger of it.

*In order to preserve allegory, Mystery Traditions are created which later end up spawning religions that eventually devolve into crazy and hopelessly inaccurate understandings of complex esoteric ideas.*

# XIV

## Unveiling Alchemical Allegory in Religion

**The crux of allegory is to take something and spin it into something else, like the idea behind the Language of the Birds, also known as the Green Language, or *Lingua Verdi*, of the alchemists, which was a 'language' Saint Francis of Assisi was purported to understand.**

In the imagery of Saint Francis, he is usually surrounded by birds and animals, and the popular Catholic notion is that he could speak to them.

*He may have developed that ability, but that is not the meaning being concealed.*

**Case in point: *The Saint Francis story endures precisely because it is allegory, not because of what people thought the allegory meant.***

One level of the Language of the Birds was a clever way of using words in one language that sound like words in other languages, the one word concealing the nature of the meaning conveyed by the other.

*Just reading something written in Green Language would yield the reader little fruit if knowledge of this fact were unknown, since one of the main languages employed in this manner, particularly by French adepts, was archaic Greek.<sup>6</sup>*

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<sup>6</sup> Fulcanelli. "Hermetic Cabala." In *The Dwellings of the Philosophers*, (trans. Eugene Canseliet), 74-79.

**Another level of the Language of the Birds has to do with an adept's ability to find the true and deepest meanings inherent in symbols as living intelligences, by communicating with them directly as aspects of universal mind.**

To take the idea of unveiling allegory in religion into a deeper and more complex idea, one has only to turn to the core teaching allegory within Christianity.

**That allegory is:** "Except a man be born again, he cannot see the kingdom of God."<sup>7</sup>

*Alchemy bears this out completely to restore a complete working template.*

The problem is in understanding what 'born again' actually means in the origination of the religious expression, from an adept alchemical point of view.

***From that viewpoint, what is being referenced is an isolated aspect of becoming the Divine Child as the result of the Lesser Conjunction.***

Before we address the Lesser Conjunction and get to a complete explanation, there are two parts to address:

1. The scriptural Heaven is the highest level that one is able to access *as the Divine Child*, but the Divine Child is not the highest level of psycho-spiritual evolution, nor is Heaven the highest level in the kingdom.

"In my Father's house are many mansions."<sup>8</sup>

2. The usual misperceptions among those who have attempted to unravel some of these ideas are often the result of conflating the Solar body with the Stellar body... because, yes, the Sun is obviously a star—but within our psycho-spiritual nature as well as within practical alchemy, the Solar is only a lower octave of the Stellar.

**The Stellar body is not a part of the scriptural narrative because it has been isolated from the Christian Mysteries which have been positioned as exclusively Solar to frame their dogma of Heaven as the highest level in the kingdom.**

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Boulder, CO: Archive Press, 1999.

<sup>7</sup> John 3:3 King James Version

<sup>8</sup> John 14:2 King James Version

*What people do not realize (because it has remained hidden) is that the kingdom of Heaven is a level of existence as well as a state of consciousness—and neither are the endpoint of a completed evolutionary process.*

**Heaven is not just a level that exists, it is also one of two states of consciousness that unfold as a result of the Lesser Conjunction.**

Heaven is elemental Air, the Ouranic Overworld, as counterpoint to Saturnian or elemental Earth, the Chthonic Underworld.

**Neither of those Elements or their corresponding levels of existence are the Quintessence or the Stellar body.**

We have Earth, Lunar, and Solar bodies on an embryonic level within our nature, but the Stellar body must be conected by Art—it is embryonically the Star in the Stone.

Those bodies (Earth, Lunar, Solar) all exist in their own level that accords with the nature of those levels, but as one ripens toward the Lesser Conjunction, those bodies begin to be activated on an **exalted** level.

In order to attain the Greater Conjunction and be 'born' into the Stellar Body of Light, the **exalted Moon** and the **exalted Sun** have to completely conjoin with the **exalted Earth**; just the same as in the lab work where the alchemist must get the philosophical Mercury, Sulphur, and Salt to become One Thing.

**Before that Greater Conjunction, there is the Lesser Conjunction between the Moon and Sun, the result of which is access to exalted lunar and solar natures:**

- The **exalted Lunar** nature is referred to as the Aethyric Body (also called the **Holy Ghost**) which is the body used in the Underworld (Chthonic/Saturnian Earth).
- The **exalted Solar** nature is referred to as the Glorified Body (also called the **Robe of Glory**) which is the body used in the Overworld (Ouranic/Heaven/Air).

*The Lesser Conjunction must be attained before full access to use the bodies elevated to an **exalted** level can be available to embark upon the work of the Greater Conjunction.*

**The Lesser Conjunction opens more complete access, from the viewpoint of Kabbalah, to an expanded state of *Binah*, called Understanding, which is a**

## **conjunction in Hebrew of *Ben Yah*, which means 'Sons of God.'**

To summarize the exalted Solar nature of becoming scripturally 'Born Again':

One cannot consciously enter the kingdom of Heaven unless one becomes a Son of God first.

But, the Sons of God level is the Saturnian (Aethyric body/blueprint) level where one will remain unless one has shifted the seat of the personality's consciousness from that baseline Chthonic level (Saturnian Earth) to the Ouranic level (Heaven, elemental Air).

***That shift is being 'born again' because one cannot get to Heaven (in the afterlife) until achieving that change in baseline consciousness (while embodied), because one does not previously exist in the right configuration to access that level of existence.***

It is the shifting of the seat of consciousness that results in the scriptural version of being 'born again' because if one has indeed shifted that baseline consciousness, when one experiences physical death, the soul nature will transfer to the Ouranic Overworld level, whereas, if the seat of consciousness is not transferred, then at the point of physical death, the soul nature will go to the Chthonic Underworld level.

The exalted Solar state of Heaven is the state of eternity, no time, and no physical limitation because one has attained the exalted Solar nature (the Glorified Body), or in esoteric Christian terms attained the Robe of Glory, which is in perfect alignment with the *Emerald Tablet* where it says:

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

The last line in the *Emerald Tablet* says: *"Herein have I completely explained the Operation of the Sun."*

**However, the Stellar level is a whole other level than the exclusively soul-level binary options of Underworld vs. Overworld.**

*The entire conversation has been shifted down one octave to hide the full potential of the Stellar nature—the full birthright of what a human being has the capacity to become.*

What a complete Mystery Tradition should provide between the Lesser Mysteries, which are Lunar and Solar, and the Greater Mysteries, which are Stellar, are all of the key pieces that go together.

**Those keys expose one to forces that one has to evolve through in order to create that next state of consciousness:**

***To attain immanence and reach the illuminatory state of living into becoming a Son of God, who as a Holy Ghost eventually dons the Robe of Glory and has the opportunity to pass through the Greater Mysteries as the Star in the Stone, to possession of the full Stellar Body of Light.***

*As a side note: Prior to the Lesser Conjunction the Aethyric Body (Saturnian Earth/blueprint) can be experienced as an externalized crystallization if the spiritual vision is opened through Illuminatory Seership, but it does not become fully accessible as the Holy Ghost, the exalted Lunar nature, until after the Lesser Conjunction is attained.*

**Accurately revealing this whole allegory leads to understanding the alchemy behind the mechanics of things on a higher epistemological and ontological basis.**

"The kingdom is inside you and it is outside you."<sup>9</sup>

Some of the teachings overlap, because bits and pieces are left in the theurgical tradition, in the alchemical tradition, and pieces are in religious writings.

**Discovering how the pieces line up in a way that reveals *how things really work* unlocks those doors.**

*Here's the kicker, the bitter pill. This evolutionary work must be done while one is still incarnate in a body as the Vessel in which the work can be done.*

**It is absolutely necessary. The work cannot be done after death and somebody**

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<sup>9</sup> Meyer, Marvin, and Harold Bloom. "Saying 3." In *The Gospel of Thomas: The Hidden Sayings of Jesus*, 23. First ed. New York, NY: HarperCollins Publishers, 1992.

**cannot come along and do it for us vicariously.**

*Neither can happen.*

*Both are pernicious lies concealed by allegory to maintain power and influence.*

**So, the way Christianity is currently presented, it has effectively used allegorical misdirection through its Doctrine of Vicarious Atonement to build its following, while obfuscating the Stellar potential that is the illuminated evolutionary birthright of every human being.**

# XV

## Mainstream Teaching vs. Adept Training in Alchemy & Theurgy

**This is based on my experience, though I know it accords with the experience of many others who only continue their present courses because they have not yet been presented with viable alternatives.**

Mainstream teaching is a lot of busy work:

*One learns the Hebrew letters, or studies charts and tables of symbols that are eventually supposed to be meaningful.*

Even Aleister Crowley made a joke about his Golden Dawn initiation, where he said they bound him to secrecy with terrible oaths and then confided to his safe keeping the Hebrew alphabet.<sup>10</sup>

**With real adepts there is no busy work; there is just work.**

*Furthermore, it is mostly 'doing' work that leads to practical understanding.*

They do not usually spell it all out, and they do not often connect all the dots.

**They give the work and see how the pupil does with it.**

If pupils gain the understanding from the work they are supposed to get, then they

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<sup>10</sup> Fortune, Dion. "The Unwritten Qabalah." In *The Mystical Qabalah*, 27. London: E. Benn, 1957.

get to go on to the next part. And if they do not, they do not.

I do not know if they all do it that way, but that was my experience.

**The adept viewpoint is 'practical' is what works, because what 'works' is real.**

However, it is not the same as 'doing something' because one believes it 'works' without the slightest care or understanding as to 'why.'

I know many people who say, "I don't need to know why it works, as long as it works that is all I need to know."

*And, that is where they are stuck.*

There is no, "I think this is real because I choose to believe it."

**That is not an adept viewpoint.**

If a pupil believes something, the adept is open minded enough to ask, "Why?"

*One better have a good reason other than just believing it because it is something that was taught to one before, and just accepted.*

That is really what 'belief' is.

There is a huge difference between believing and knowing.

**If one knows, one does not need to believe.**

*One only believes when one does not know.*

**Just believing is dangerous, and that is why adepts are very big on not making assumptions. So, it is okay to declare what is not known, but do not make assumptions about things.**

*It is one of the hardest things for aspirants to learn, or rather, unlearn.*

That is where most modern 'esoteric' training goes off track.

It is kind of like the adolescent phase of growing up from a revivalist birth, which is still progress in evolution and growth, but currently more pomp than substance.

**There are a number of independent thinking modern authors that contribute**

**unique thought to the overall conversation, but there is still too much *regurgita* and not nearly enough actual thought about it, like planetary hours and a bunch of other stuff non-adepts made up and passed off as being of substance.**

*When one understands that the Sun and the Moon have nothing to do with where the physical luminaries are, one can do the inner theurgy work and it does not matter, because they are all inside on a microcosmic level.*

**If they are all inside, planetary hours are irrelevant.**

I am not saying that celestial bodies do not have influence, clearly, the moon does.

It has influence on us and living things and the earth itself. One would have to be an idiot to disagree with that.

*As to what influences other planets may or may not have, that is not really the point.*

**Again, the point is, that intelligences that may be correlated to those things, are non-physical.**

Those forces are everywhere, they permeate every stitch in the fabric of creation.

*Those non-physical intelligences exist in their own right, but they can also have physical anchors, and when the anchors move, the range of what they influence fluctuates. This applies equally to powerful archetypal forces captured into physical substances for theurgical purposes.*

**Psyches within their range of influence, that have not yet been liberated from the effects of those forces through the dissolution of the Soul Cage, an initiatory theurgy process, are influenced to whatever degree each of them still holds sway within each individual's psyche.**

While that is a theurgical point of view, on a practical level it is still often irrelevant.

**It is like saying a car moves because it has gears.**

*There is no need to focus on the gears to get in the car and drive it down the road.*

We have the vessel. We have all the parts. We do not need to focus on what the planets are doing.

**We need to focus on what our own parts are doing, and learn how to make them do what we need to learn how to make them do.**

*We do not have to worry about where Jupiter is.*

It is really a distraction.

Understanding 'why' is the key to spiritual evolution, not just acceptance.

**And the final word is, if one does not understand why, then one does not fully understand. And that is okay.**

*Being aware that one does not fully understand is then what drives one to go seeking until one does.*

In between all these things we are supposed to come to understand, there are also things we need to get done, so the Higher Genii throttle development to a degree, because we cannot get where we need to go before it is time to get there.

**We cannot ripen before we are ready to be ripe because we are not the only ones in the Garden, we are connected to everything else.**

Having a purpose also means one cannot be ahead of schedule, or risk screwing up everybody else's training schedule.

*Personally, I am just glad I do not have to be in charge of that.*

**All I have to do is put forth my best effort, keep doing it, and not stop, ever.**

That means every day it looks a little different. I have work to do, plus my own exercises and practices, writing, and teaching, in addition to the lab work.

The reason I teach on top of everything else is so that other aspirants do not have to stumble around in the dark.

**We all stand on the shoulders of the people that came before us, and it is proper to honor them because they, too, were doing the best they could.**

Their Higher Genii were in control and those pieces needed to be put into place.

**That is just how the game works.**

*So I am putting the pieces I have on the board.*

**That is why I love alchemy, because at least I know when playing the game that my pieces are validated because stuff works.**

It is not just belief.

*Even in theurgy where there are extreme experiences that are valid, if only because they are extreme experiences, there is not always the check and balance system to know whether those extreme experiences are what they are thought to be or not.*

**It takes a certain level of consciousness to be developed to discern the difference, because those intelligences whose job it is to keep everyone in the box until they are ready to get out of the box are the most clever intelligences that exist in the entire universe, aside from the Holy Living One, the One Mind.**

It is their job to keep the unevolved in that box. If they have to give delusions of grandeur to keep aspirants trapped, they will.

If one does not know that is what they are doing, or one is content to roll around in delusions, then there is no more evolution and they did their job.

*That is something that must be guarded against continually.*

**Just because one has an experience does not make one king of the world, it just means some progress was made on an evolutionary path.**

*Progress in alchemy and theurgy often comes in interesting and unexpected ways.*

It was not too long after I started doing artwork again, drawing archetypal imagery, I was connecting to certain forces.

*I always had some artistic ability, but for years I never really did anything with it because I was too busy dealing with business. I just repressed all that, and then it intensified to the point where I could not.*

**I had to draw these things, because the intelligences that were coming through wanted depiction.**

In the beginning I still resisted doing it, but it got to the point where they would not let

me sleep.

*Depicting them gives them an anchored form, which they were insistent upon having, and provides a conduit if one's consciousness is ready to maintain the connection.*

**When I started working on one that was an underworld Guardian over several days, I got taken out of my sleep in lucid state, pulled through a veil in my aethyric body, into a whole other level of reality in the Underworld itself.**

Transcending my body had never happened like that before.

**Standing in the Underworld in front of an androgynous Underworld Guardian is humbling to say the least.**

*One of the theurgical things I find interesting is that for all the talk of evocation in the community, one of the things most aspiring practitioners do not seem to realize is, if one has the power to evoke a powerful entity into this level and a connection is made with it, it has the power to pull one back into its level too.*

Nobody talks about that. Until it happens personally, one would not realize that it is actually true.

**Thinking that drawing a chalk circle on the floor, or drawing stars in the air, is going to stop that from happening is a sure sign that one does not understand how evocation of divine beings works in advanced theurgy practices.**

*There is much to cover on the theurgical side of things, but it is useful to get a strong foundation on the alchemical side, so that when discussing theurgy, references to basic or pivotal alchemical concepts have been explored enough to make sense in relation to radical evolution.*

Give the information in this primer serious thought and consideration. Studying, not just reading, this text regularly will be repaid with the organized flow of its information into the psyche.

**The haphazard planting of seeds does not do the illuminatory wisdom of the Divine Mysteries justice.**

*It is my sincere hope that the seeds planted herein will take root and grow within aspirants*

*to lay a path of truly productive spiritual work that accelerates personal evolution into an entirely new paradigm.*

Godspeed to the Sons and Daughters of Art!

*Aethyrus*

# ADDENDA

**The addenda chapters contain information that is important, but much of it is woven around the possibility of existing context that readers may have had prior to reading about those things here.**

If you have not had previous exposure to the topics discussed from this point forward, that is not something to be concerned about... they are only presented here to help those who have encountered them, to be able to consider them from an illuminatory viewpoint.

*I did not want to interrupt the flow of ideas within the core text, with somewhat extraneous supplemental information that may or may not have been previously encountered on the aspirant's journey.*

**While at some point it is important that aspirants have a reasonable familiarity with the things discussed in the addenda chapters, in the hierarchy of understanding they are secondary.**

*If the nuances in the information presented after this point are not completely understood, that is not going to impede illuminatory progress if the main part of the book has been read and some degree of affinity with what has been said begins to unfold into a beginning level of understanding.*

Or, at minimum, a sincere desire to understand... because that can be achieved through interaction and further discussion over time, as one is ready to do that.

**Understanding the Mysteries is a journey, not something to be understood all at one time:**

*They require patience while living into levels of genuine understanding. That means accepting that there are things you don't understand, and hopefully having someone patient enough around to adequately explain them as many ways as it takes until proper understanding takes root in your consciousness.*

# ADDENDUM

## A

### Schism Between Alchemy & Theurgy

Alchemy and theurgy are both considered complementary aspects of the same divine science.

**Alchemy has more often been used in reference to physical substances, and theurgy more the manipulation of mental forces for purposes of spiritual evolution, but both of them always within the context of Universal Mind.**

*Later though, there were many in the alchemical laboratory tradition that really did not get the deeper concept and who were just trying to manipulate physical substances.*

**Those of true alchemical laboratory tradition were always aware of the the *Spiritus Mundi* component: Both alchemy and theurgy were approached as being intimately connected on a holistic level from that overarching mindset.**

Over time, different ideas sprang up that pulled away from the integrated view and focused upon isolated aspects, much like the cubicle mindset that is prevalent today: *This person over here does this and that person over here does that. They all run a great big company, but none of the parts have any idea how each of the other parts works or fits into the whole.*

Without the integrated lock-and-key initiatory teachings, the ideas behind the fragmented pieces of the sacred sciences basically became less and less based on direct experience. This opens the door for allowing for what people believed, or what they decided to believe, to become part of what was then encoded into traditions as belief systems without the inherent balance that was part of the original system.

**That kind of balance really does exist in the Divine Mysteries if the pieces are in the hands of the truly initiated.**

True initiatory streams did exist, but they went into seclusion centuries before the fall of the Roman Empire, for many reasons.

**During the heyday of the Roman Empire, at least prior to about 330 CE, there was a lot of religious freedom; far more so than what we have today because there was no judgment of which deity to whom someone was devoted.**

*It was a melting pot of many cultural streams coming together in a somewhat harmonious existence.*

Towards the end of the Roman Empire, the Church of Rome had become the source of religious authority in that domain and had done its best to squelch its competition, at least in the West.

*The fact that it spent considerable time stamping out streams of competing Christianity (as heretics) rather than actually fighting pagans and Muslims is not really talked about much.*

**There were always wars with pagan factions for land and power, but the Church of Rome spent a good deal of effort, from a certain point of view, stamping out alternative streams of Christian belief:**

*Beliefs that competed with what today has come to be accepted as original Christianity without most of its modern adherents ever having been aware that it was **not always so**.*

**At the time Roman Christianity was grafted into the Empire as the official religion there were several other versions of Christianity that were just as valid in their own right.**

*Some perhaps more valid in lineage than the version prevalent today, if we are to accept ANY of what some consider to be quasi-historical alternative lineages of bloodline*

*succession within ancient theocracies that may have been succeeded by monarchies in existence before and after the full fall of the Roman Empire.<sup>11</sup>*

During the Inquisition, the initiatory streams went even further underground, and the main illuminatory disciplines of alchemy and theurgy were privately studied by aspirants but often separately, based more on personal interest and the texts available than having a cohesive, structured education in the subject.

**One of the things about Rome in its peak was that the Mysteries were more commonly accessible.**

*There were always people who just wanted to be devotional, just like today, but if a person truly wanted to enter into the Mysteries and really evolve and learn, there were more legitimate channels to do so then, than are available now.*

**We think we have evolved, and become so advanced, but really, in some ways we have taken some huge back steps.**

It is interesting to look at it and know that what most of the esoteric revivalist traditions have attempted to do is to go back and figure out how to recreate processes based on Egyptian writing and fragments from traditions that were fully established in Greece and Rome.

That is a lot of information to digest and revivalists all have very different ideas as a

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<sup>11</sup> The stewardship of the original initiatory, foundational teachings of the Christos that Jesus taught, prior to the Church of Rome, was overseen by members of his same bloodline, many of whom were also possibly bishops within the original Church. They were the authority in their bishoprics within that lineage because they were part of a bloodline that taught and preserved those teachings long before they had been presented to the masses, **albeit in allegory most of the time**. These things were something that the Flavian lineage of Roman emperors were cognizant of, and therefore wove them into the narratives of Roman Catholic symbology in a manner suited to usurp control. Prior to usurpation by the state, true authority over original Christianity was inherent in the bloodlines of Jesus' family, whose lineage may be far more ancient than academia has yet to acknowledge, which is how he was in possession of the Mysteries now solely credited to him. In its early formation as Rome's official religion, the usurpers could do little to seize full and immediate power, but over time they succeeded in removing those with true bloodline authority, the *Desposyni*, from the Church. In much the same way, they later contributed to the political overthrow of monarchs of royal hereditary bloodlines and eventually usurped the complete right to crown the monarchs of Europe, which prior to Charlemagne in 800 CE was a power that did not rest with the papacy. *(This is admittedly a complex and controversial subject which I believe will only become more illuminated as academia becomes more well-versed, at least theoretically, in accurate aspects of how initiatory science itself navigated its way through the ages.)*

result.

*But, the idea that we are now trying to go back and figure out what was actually far more clearly understood over 1,500 years ago is a little humbling when looked at from a certain point of view.*

**With all of our mastering the technology of seeing further into space and doing all kinds of amazing things, the one thing that we have neglected to do is understand ourselves.**

Modern physicists have it down to photons and quarks. By the time that level is reached they say physicality is 99.99% empty space.

**Within quantum mechanics they are coming around to looking at it in a slightly different way, but they are going to have some growing pains when they are forced to acknowledge the One Mind itself as the unified field.**

*Alchemists have always acknowledged the material and non-material aspects of the work, but they did not always have full theurgical understanding on a practical level.*

**Likewise, theurgical practitioners did not usually have proper classical alchemical training.**

*They were not able to understand or make progress in laboratory alchemy and thus, concocted elaborate schemes that were approached only as a psychological practice because they did not know how to do the laboratory work.*

**Many of them decided through human arrogance if they did not understand alchemy and could not do it, then it must not be real.**

*Some decided it must only be psychological because all they understood of the laboratory work was that others were just trying to turn lead into gold.*

For the last century many have believed that the only people who did laboratory work were those that did not understand that alchemy was really just psychological, that chemicals and ciphers were just an elaborate cover scheme.

**That is not true at all.**

There are, of course, internal components to all of these processes, but that

'psychological' notion within ideas about alchemy did not come into prevalence until about a hundred years ago.

*Up until then, alchemy was very laboratory-based.*

There were a few mystics like Jacob Boehme, people who really were opened up to mystical levels of experience. Most of them were Christian, which is very likely the only reason most of those writings and their authors survived the times in which they lived.

*They left records of their amazing, beautiful experiences, but they did not have practical laboratory training. They could not put their experiences into writing in proper context.*

Even people having these tremendous mystical experiences did not have the training in the Illuminatory Arts to be able to integrate them.

**The truth is in the middle, in the full and proper integrated understanding of both of those branches.**

*Alchemy has been overlooked in modern, fraternal esoteric teachings because it requires more effort than other practices, and because of a general lack of real understanding.*

Some fraternal groups are embracing the idea of alchemy and doing lab work, but their only guide in doing that on any practical level are the modern books published on 'alchemy', that are not really what they are thought to be, which is illuminating and frustrating at the same time.

**Even institutions that are dedicated to the recovery and integration of esoteric teachings and practices in theory, still sometimes have a conflicting agenda.**

The idea that alchemy was purely psychological became widespread.

*That viewpoint was largely adopted based on Carl Jung's influence because he did not actually know any practical laboratory alchemy.*

He was a psychotherapist, and he had alchemical experiences on a psychological level, but no initiatory alchemical training to put them into proper classical context.

*He came up with his own theories and wrote copiously to the point where his concepts have largely overridden truly initiatory ideas within the modern mindset.*

Jung's predominant alchemical opinions were held by revivalist fraternal theurgical practitioners up until the point of Israel Regardie, who was shown otherwise by Frater Albertus.

Israel Regardie was a huge player in the formative parts of the modern fraternal magical movement, having released the major teachings of the Order of the Golden Dawn into that community, which still heavily influences much of the thought prevalent in that mainstream current now. He was also a psychotherapist.

*For a long time, he held the same opinions as Jung. His writings held similar opinions.*

**Then Frater Albertus came along and knocked on his door. I am not sure exactly happened but by the time they were done, he had a very different opinion about laboratory alchemy.**

He had published a version of *The Philosopher's Stone* originally in 1938, but a second edition was published in 1970, with an introduction where he admits to enjoying being made "to eat crow" in reference to his prior opinion of alchemy being of psychological basis only.

**I have the third printing of that edition from 1978, which contains the following dedication to Frater Albertus:**

It gives me enormous satisfaction to dedicate this new edition to  
**Frater Albertus Spagyricus**  
 who, benevolently and sagaciously, has opened my eyes  
 to the further meanings of Alchemy.

I have not seen previous editions to make comparisons; however, the edition I have of *The Philosopher's Stone* has some really valuable insights. In the first sections of the book Israel Regardie discusses the true alchemical processes that are happening within a deeper theurgical context from a more accurate alchemical viewpoint.

Practitioners who study a lot of the Golden Dawn material or a lot of that modern Hermetic foundational curriculum, will talk about *The Tree of Life* and *A Garden of Pomegranates* and a lot his of other foundational works.

It is unfortunate that hardly any of them even know Regardie wrote *The Philosopher's*

*Stone.* Most of them do not know that it even exists.

I find it curious that they have not read it.

*They are in "traditions" that push alchemy around as a word, saying they are doing alchemy, and most are not doing alchemy.*

**They are just using alchemy words they do not understand.**

*That is one of the things that happens when prominent influencers hold certain positions.*

Towards the end of their life, something happens and they have a total shift about a particular thing, but because that was not prevalent from the beginning throughout the core of their work, most people do not know.

**Then it takes a while for perceptions to shift. It is many decades later, and now it is finally slowly coming more into the forefront of awareness.**

Regardie did spend the rest of his life in pursuit of laboratory alchemy and that is why he rewrote *The Philosopher's Stone*.

It is likely not as well known in fraternal theurgical circles because it had been out of print for a long time.

It is likely not well known in alchemical circles because it is a modern text outside the genre to which most of them pay any significant attention.

*There is still a huge rift to mend between these two predominant mindsets.*

# ADDENDUM

## B

### Barriers in Deciphering Adept Texts

**Once one accepts the premise that there is a real practical alchemy, there are barriers in approaching productive study and practice.**

*Mainly, aside from not having a specific teacher, it is access to authentic texts themselves that were written by real adepts, not fraudulent texts published just for money.*

**How does a person, in the beginning, discern one from the other?**

*Even if one has an authentic text written by an adept, those are the texts that are full of blinds put in to conceal and protect what they were saying.*

Why is that?

**Because adepts did not write for the masses.**

*They wrote for each other.*

When adepts reached a certain level of understanding, some would publish their work for a kind of peer review of the time.

Most communication at the time was in writing, which required coded systems in

order to keep their understanding private.

*Some of the written alchemical texts that are part of the literature, were only ever meant to be private. They were instructions written to ensure generational retainment of what was understood.*

**We are, in some ways, as far as alchemical lineages are concerned, beneficiaries of an open dispersion of private knowledge that the authors never intended to become public information.**

However, they were still clever in how they wrote as a precautionary measure.

*Just like Solomonic grimoires, there were always processes left out or included but published out of sequence.*

**If one does not know what comes first and second and third, one has no practical way to evaluate a text.**

*That is a challenge that requires more than speculative opinion.*

**Each text itself has to be studied and interpreted holistically.**

*Reaching outside of one adept's writing into another's and trying to understand what one is saying by blindly comparing the terms used by both, only leads to being finished before ever getting started, because adepts were writing from isolated positions.*

Adepts developed their own terminologies and the way that they described things.

**Over a span of 1,000 years, different concepts came into play that changed the way in which things were written.**

When looking at two different manuscripts, that has to be taken into account, and most people do not even know where to begin.

**One cannot look at something that was written 500 years before something else and then only compare the terms to attempt to decipher what exactly is being described prior to gaining practical, accurate experience.**

For instance, in what has been called the "acetate path" which I now refer to as the "acetate method", the few adepts that left writings about those operations nearly all

called their components something different in terms of the primary parts and processes:

- Some called them the White Fume and the Red Fume.
- Some called them White Mercury and Red Mercury.
- Some called them White Wine and Red Wine.
- Older versions often contained terms that do not have the White/Red naming conventions, but simply use Mercury and Sulphur (and not always with the same definitions).

Just reading their original writings without having been shown the process, it is unlikely one would accurately decipher the text.

*Seeing it though, allows one to recognize why adepts called them White Fume and Red Fume, even though the Red Fume really is kind of orange.*

Then when looking at it in the receiver, one can see why they called them White Wine and Red Wine, because that is exactly what they look like when condensed into liquid.

**Even in the same process, which they are describing accurately, they are renaming the same components from a particular point of view in the process when they appear differently.**

One needs a secret decoder ring (aka an adept) to make it through one of those texts in any sensible way.

*That contributes greatly to the list of problems in assessing texts because decoder rings don't exist in abundance, yet.*

**Then, being able to discern which method the text is about is of paramount importance because of the number of purported "methods" that exist.**

Then, parallel to Western alchemy, there are Chinese and Indian lines of alchemy that are just as legitimate in their traditional historical standing as anything Western.

*Eastern methods seem to be based on an entirely different kind of approach, which may be objectively valid, but my exposure to deeper levels of Eastern alchemy is limited because I focus on the Western Mysteries as an initiatory path.*

**With the Eastern traditions being so centered around chemical mercury,**

**attempting that work without the direct oversight of an accomplished adept from those traditions is quite foolish.**

If one is going to study and practice under someone that is truly an adept or master, one will learn what they are teaching.

*If they are teaching how to make an actual, real quintessence out of mercury, then so be it.*

That is very different from running around thinking it can just be figured out on one's own and dying of mercury vapor or heavy-metal poisoning, because it is very toxic.

**There are various other processes found in many texts.**

*One interesting example with traces of advanced adept understanding in the late third to early fourth centuries CE is referenced to being collected by Zosimus of Panopolis.*

**It relates to generative starlight within morning dew that is captured before sunrise, in some suitable physical vessel, which he calls 'moon-foam':**

"Receive the stone that is not a stone, that is without value and much-valued, multiformed and formless, unknown and known to all, many-named and nameless, which I call moon-foam [*aphroselenon*]."<sup>12</sup>

**Then there are rainwater methods and gur work, and urine methods, amongst all kinds of other processes that have been created because of certain texts, several having only pictures.**

*Some of the ideas are valid, but most often the way they are attempted from a fractured approach they are unlikely to lead to success.*

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<sup>12</sup> Edmonds, Radcliffe G, III. "Transmutations of Quality: Alchemy and Magic." In *Drawing Down the Moon*, 269. Princeton University Press, 2019.

# ADDENDUM

## C

### Understanding (Errors in) Post-Modern Methodologies

**Plant alchemy is traditionally called the *prima* work, the first work. It has been the first work in post-modern alchemy instruction for a number of reasons.**

It is far less dangerous than some mineral work, and it is where one should learn the overarching level of the processes, to be used later in the mineral and metallic work.

*The processes are the same in advanced levels of the work, but there are some things that must be overcome. In the plant work; however, there is a lot less to overcome because plant salts are far more agreeable for certain things than the salts of other kingdoms.*

**So, the *prima* work is where one starts, or at least it has been presumed to be.**

The funny thing is that there is very little actually published on the *prima* work over the last thousand years.

*Compared to texts on the work in other kingdoms, there are relatively few texts on the real work as it is done in the plant kingdom.*

**Until maybe 200 years ago one of the most published topics in the world was alchemy. It was a huge cottage industry.**

It created a huge influx of 'alchemical information' being pushed out into the European world, and a lot of it was written by charlatans who were really good at copying already plagiarized ideas, and crafting presentations, to make their books look more genuinely alchemical.

*Some of them were probably not trying to be disingenuous, but many of them were.*

It led to a whole era of discovery that we have inherited in the modern world, because **it led to a lot of physical manipulation without understanding the theory behind what real alchemists were looking for and why they were doing it**, thus leaving out a *specific component of reality and the nature of the genuine Prima Materia*, of which adept alchemists were fully aware.

**Further problems within alchemical pursuit arise because many of the older texts are nearly impenetrable.**

*If one does not have training and really know what is right and what is not, it is almost better to avoid them altogether until enough has been learned to make the distinction.*

**The problem with that is modern texts on the subject, with few exceptions, are pretty much just rehashed versions of what Frater Albertus taught.**

Frater Albertus (Albert Reidel) taught alchemy within AMORC, a 'Rosicrucian' order. He was the one responsible for most of the alchemical instruction, and the energy put into most of that training in the first place.

**At a certain juncture, the Imperator of the Rosicrucian order at that time, decided that they were no longer going to teach alchemy, which is bizarre because Rosicrucianism is supposed to be highly alchemically-based; but they decided they were not going to teach laboratory alchemy.**

So, Frater Albertus created Paracelsus College and began a seven-year curriculum for the teaching of alchemy along the lines of classical elemental theory.

*That created a whole set of interesting challenges for him. He understood a lot more about the mineral work because there was a lot more written about it. In the course of his studies*

*and research he had made a lot of progress in the mineral work.*

**Positioning *prima* work as plant work, what he attempted to do was take classical ideas from mineral work training and apply it to the plant work.**

In doing so, he created a process for what looked like classical Element theory and how they would be used in plant work.

**That was the early 1970's, so for about the last 55 years, that thought process has colored what pretty much everyone thinks is alchemy done with plants.**

*It has led to a whole string of cascading repercussions of opinions about what alchemy is and whether plant alchemy is actually real alchemy because of the results of what those products do or do not do, because they do not line up with classical results—for good reasons, which is one of the practical points of this addendum.*

**I have always said, and I will say it again here, this is not to diminish Frater Albertus in any way. Without him, most seekers would not be studying this concept openly.**

*Before he attempted to recreate alchemical teaching from a classical point of view of the four Elements, alchemy was really, truly, strictly the domain of adepts who kept it to themselves and only let in very few people who they felt were ready and appropriate, and worth their time.*

Adepts are a grumpy bunch, for the most part. They do not have to tolerate nonsense, and they don't. They tend to keep themselves fairly isolated, and isolation can tend to make people a little less sociable.

Adepts are no exception to that. They like each other's company, sometimes, and that is about it.

*Other people do not have anything to say that they feel is worth hearing most of the time, because they live in a paradigm the adept has moved beyond.*

**From a certain point of view, I completely understand that, but that does not help sincere aspirants who are still seeking.**

Furthermore, adept-pupil relationships had been, by necessity, traditionally one-on-

one relationships.

**Teaching the masses has never been an adept agenda**, nor even a concern.

*What Frater Albertus did, as I present certain parts of it, even broken as it is, was still an incredible launching point to help masses of aspirants move forward.*

**Sometimes you figure out what something is by first figuring out what it is not:**

*Part of what he did was contribute to the discussion of figuring that out, though decades later.*

He was a master, by the time he died. Most people are not aware of the fact that he actually created a Philosopher's Stone.<sup>13</sup>

**However, at the beginning of his alchemical trek he was not a master, and the *prima* curriculum that he created was his best attempt at recreating classical alchemy in that kingdom.**

*If he got to do it over again, I would like to think he would have done it differently.*

It is important to take all of this and place what is taught in Albertus plant work in juxtaposition to what is clearly stated in the *Emerald Tablet*.

*It does not line up with the Emerald Tablet as neatly as many seem to believe.*

**Understanding the distinctions is paramount to moving forward into a more accurate and useful (practical) understanding of alchemy and the Great Work.**

In order to do that, there is some more ground work to cover.

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<sup>13</sup> For a long time on my personal journey, I doubted this statement because of a few details that were part of the story I was told... but where I am now on my journey I do not doubt it in the slightest because I know those (purposefully omitted) details are very possible and therefore far more highly likely than I would have previously considered possible.

## Understanding Why It Matters

So, now we know what is most often taught as plant alchemy is really a modern revivalist effort, sort of a best stab at recreating a classical process, by Frater Albertus.

*It goes through the basic motions, and seems like in theory it could be correct, but it is not a deep level of alchemy.*

**It is only taught by modern 'adepts' to cover basic mechanics, or by instructors who don't really know the difference.**

*What is taught and published as modern plant alchemy is not what people think: It is really often a species of advanced herbalism.*

There is nothing wrong with advanced herbalism, but passing it off as alchemy is like calling a cat a dog. They are clearly not the same thing.

*The telltale sign is that a lot of people never really progress out of 'plant alchemy'; but, even if one doesn't there is still a whole world of real plant alchemy to explore.*

**A quintessence is a quintessence.**

*It can, should, and will do certain things, and if it doesn't then it is not really a quintessence.*

I have known countless practicing laboratory alchemists that have spent years tinkering away in their labs thinking that they are creating plant quintessences, and the products they make do not do anything.

**A lot of people seem to just accept that because they have not had a contrasting experience in their own paradigm that lets them know that there is something missing.**

*The only reason I had the tenacity to dig after deeper levels of knowledge was because prior to studying alchemy, I had actually seen true spiritual phenomena.*

**With my first teacher there were times I wondered if he was completely crazy or not, but he could demonstrate power:**

*Real stuff that most people would never believe could ever happen in the physical.*

**That is what gave me the conviction of knowing that theurgy was actually real.**

He passed when I was still young, but if it had not have been for him I may not have had the paradigm shift to separate the false from the true.

**After his demonstrations, I knew that there was real phenomena in theurgy, so there had to be real phenomena in alchemy.**

That was my line of thought and I have held to that ever since.

**In summary, non-phenomenal 'alchemy' is not real alchemy.**

## **Ideas Circulating About Plant Alchemy & Spagyrics**

**What modern plant alchemy follows is what Frater Albertus taught, which was a revivalist reconstruction in accordance with classical Elemental theory that looks correct and logical but is only a surface level of understanding.**

*I am not going to deeply itemize the processes of Albertus plant alchemy here—that has been done elsewhere. I will only outline a few key points of some issues so that anyone already familiar with those processes will perhaps glean some insight.*

***If you are not familiar with it, do not belabor attempting to understand the details...***

Traditional Albertus plant alchemy, basically, works off the idea of three philosophical Principals. The idea is something handed down by the alchemist Paracelsus, also known as the 'Father of Modern Medicine'.

*Before that, there were phases in alchemy where adepts talk about the four philosophical Elements, and before that there were phases of alchemy where they only talk about two Principals.*

**It depends on the viewpoint because they all have the same source, but classical Paracelsian alchemy often revolves around nomenclatures of philosophical Mercury, philosophical Sulphur, and philosophical Salt, ideas which Albertus tried to model.**

*While the nomenclature of the Principals is the same, it seems rather apparent that the nature of the materials that Paracelsus used in his work, and the nature of the materials used in Albertus work, **are not the same in nature.***

**Which really is pretty much where everything goes off track... but for the sake of explanation we will proceed with the Albertus method.**

*There are a number of different ways to do this work, but the idea is to get three philosophical Principals from whichever process is used.*

**What is obtained in this process in the plant work are:**

- Sulphurs, which are basically the fixed resins and volatile essential oils.
- Mercury is the *spiritus*, or ethanol alcohol obtained from fermentation of the plant.
- Salt is the plant salts, often called potash.

**Once obtained, each of these Principals has to be purified:**

- The alcohol has to be distilled at least seven times just to get it to a high enough proof to where it is pure enough to be rectified (made completely dry).
- The salts (from the fixed resins and the potash) have to be calcined down until they are at least white (and sometimes kept separately).

*Some people do not even calcine to whiteness, they calcine them down until they are gray because they say they do not want to destroy the "life force" in them, because they do not understand deeper alchemical processes.*

**There is an underlying alchemy, beneath the alchemy methods themselves, that does have a generative aspect to life that comes from the Spiritus Mundi, the Spirit of the World... but it is not destroyed by heat, only evolutionarily accelerated to its capacity depending upon the usefulness of the physical materials being used, so the above reasoning is false.**

Life is a result of the three philosophical Principals coming together: That conjoining is what life itself IS.

*Vitalism has been considered to be a force, but the vital power comes from a thing that happens to be non-physical. So, one can understand how easily conflated ideas around*

*that subject can get because generative starlight is where the underlying power comes from, but that is a quantum, non-local, non-physical substance that can be collected... not a beam of light or a force of some kind. **It is still a particle!***

**This misinterpretation really interrupts true alchemical work because not purifying the salts down to at least white means they are not pure, and if one has not purified each of the Principals one will never get them to fully conjoin when circulated in any kind of reasonable time frame.**

People are doing this and not purifying all the way, putting everything back in the bottle, shaking it up, thinking that they are going to create a spagyric (a Paracelsian word meaning to “separate and recombine”), and then trying to take it as a remedy.

*Really all they have is some volatile essential oil, some alcohol, and some unpurified plant salts, which in and of themselves are really not meant to be ingested.*

**Until these three things are made back into One Thing that did not previously exist, that is not a quintessence.**

Unless it has been made into a quintessence, it is still just a bunch of plant salts in a solution of alcohol and essential oil. So then people take that and say they feel something.

**And, they do. What they feel is the results of alcohol entering their system, the mental buzz from the plant salts which can be toxic if they are not dealt with properly, and essential oil depending on what plant was used.**

*That is what they are feeling. It is not because it is a quintessence, because nothing truly profound ever happens.*

**This has been going on for over 50 years and nobody is really saying much about it because it is considered impertinent for someone to contradict ‘tradition’.**

In theory though, what is supposed to happen is that everything is absolutely purified, put all back together again, and then circulated through gentle heat process that allows each of the three philosophical Principals to eventually wed each other and create a completely new homogeneous substance—One Thing.

**In alchemy, this type of preparation at least has a capacity to become a kind of**

**lesser circulatum—a type of liquid stone—more properly classed as a species of Magistry if conected properly.**

*That means when it is distilled over, there are not a bunch of salts left in the bottom; everything comes over. It is One Thing then.*

If one distills it over and it separates out, it is not one thing, and there is no way it is quintessence. The amount of work required to make that happen is substantial. Well worth it, but substantial.

**The reason I point this out is because there are companies out there run by practicing 'alchemists' who have bought into this whole Albertus plant alchemy theory and they sell 'pure' spagyric essences for relatively inexpensive prices.**

*When one starts to calculate the costs of materials, time, energy, electricity, oopses in the lab (broken glassware), etc., one can pretty much bank that what is being purchased inexpensively is not a quintessence.*

It is a really fancy herbal tincture. If it were being sold as a really fancy herbal tincture that would be okay.

*Some of them are even sold as 'full spectrum' extracts, indicating that the plant salts have just been added back into the tincture solution.*

**Ironically, that is just announcing that they are not actually spagyrics—they are not true quintessences.**

Pure quintessence in undiluted form is not something one should just let random unknown people order off the internet.

*If the 'spagyrics' being offered online were actually real it could be a major problem.*

**Currently, the only real problem is that what is being sold is not really what people (sellers and buyers alike) think.**

This is where one runs into a major theme in the alchemy community where plant alchemy is normally called spagyrics.

**Spagyrics is kind of looked at by people in the alchemy community who are really more partial to the ideas in the mineral work, as not being real alchemy.**

*On one hand, because of the way it is being taught, they are right.*

On the other hand they are saying spagyrics is only plant alchemy, not real alchemy, and that is not right because Paracelsus was very clear about it: *Spagyrium is alchemium.*

**They should be the same thing, it is the same mechanism.**

*The problem is not that spagyrics is not alchemy, nor is the problem that plant alchemy is not real alchemy.*

**The problem is those doing Albertus plant alchemy are seldom doing real alchemy period, but nobody ever questions that!**

There are 'adepts', of course, that know this.

**Some do teach the Albertus method of plant alchemy but they do not expect the student to obtain a quintessence from it *because they know that isn't likely.***

*They teach it more as a method to get used to the mechanics of the glassware and for learning some vital processes.*

**My argument with that is, why not teach the valid lab processes in real plant work that results in something of substance?**

Either approach gets students used to the glassware and such, except they could learn actual real alchemy at the same time.

*There are ways to do that, that at least move the needle in the direction of substances capable of holding philosophical Elements required for genuine alchemy.*

**One way of approaching that comes from the acetate method used in mineral work, but working with dried plant matter.**

*The advantages of this process is that no ethanol is required, the disadvantage is that it is much more complicated than other methods of plant work.*

Doing pyrolytic (dry destructive) distillation of the plant materials, (the same process used in the acetate method for distillation of the Green Lion in the metallic work) will yield an entirely different set of four raw materials; **as appropriate vessels** of the

philosophical Elements themselves.

**This contemporary focus on the acetate methods in mineral work and methods that mirror them in plant work, has been championed by the modern New Zealand alchemist Rubaphilos.**

He is dedicated to the acetate method as being a true alchemical path, and by all accounts, again on the surface it seems plausible because based on Elemental theory and not adding anything from the outside (which accords with the *Emerald Tablet*), four very distinct materials are obtained from pyrolytic distillation:

- A white wine/white fume that is a **pale yellowish acetone substance** which would also contain **water** if it had not already been previously distilled out at the beginning of that process.
- A red wine/red fume that is a **red oil**, a non-aqueous substance that also contains a **volatized salt** that must be separated out.

*For a while I was in agreement with the line of thought that these were indeed the genuine four philosophical Elements.*

**The argument is fairly convincing, on the surface, because if you take any natural substance and distill it via pyrolysis, you will get the same standard four materials (albeit in somewhat differing amounts) every time!**

*However, this is where I now differ in opinion.*

**I also accept that there is one true path, which I am referring to as “the alchemy under the alchemy”.**

*In my viewpoint, all other processes that particular groups of alchemists consider as paths, I now only consider to be methods.*

Regardless of which methods particular groups use, if they gain any progress with those methods, *it is only because of the level of alchemy that exists underneath the level of the method itself.*

**The path itself is universal. Methods are only a way of effectively applying something universal to something specific.**

To restate my position, the acetate method can be very useful for aspects of the work,

I just do not consider it as a “path”.

**Raymond Lully is considered to be the founding adept that wrote about this particular process within the tradition of Western alchemy, which some now call the Lullian Tradition that focuses on the acetate method because of how work is done on the advanced mineral level.**

Lully (ca. 1235-1315 CE) and Hollandus (ca. 1572-1610 CE) are clearly involved in the same tradition, but over time, each referred to the philosophical Elements in slightly different ways.

*It may have been done on purpose to a certain extent, because they were aware of the fact that over long spans of time, alchemists refer to the same thing by many different names.*

Isaac Hollandus was one of the adepts who wrote about the acetate method clearly.

**He basically said to take a substance and do a dry distillation and what one ends up getting are two primary things: A White Fume and a Red Fume.**

*While this is a nomenclature used by adepts who use methods in alchemy that use acetates (using acetic acid from concentrated vinegar) as a step in their process, it holds true for pyrolysis in plant work too because acetic acid is an organic substance just like plants. It is another way of saying one gets a Mercury and a Sulphur.*

**That way of presenting the philosophical Principals goes back to an older way of looking at alchemy where the initial binary [Water (Mercury) / Fire (Sulphur)] nature of the process was more understood.**

*However, before one can get either of those what one ends up getting is physical water, because even if the plant material is dry there is water in its structure. It takes a long time to drive out that water, close to ten hours because the heat cannot be cranked up or it gums up the condenser. It must be done slowly to drive out the moisture before increasing the temperature to get the other materials.*

**It was such a nuisance to the alchemists that some of them referred to it as the 'evil moisture'. They did not have electric hot plates.**

*I can understand how they felt to a degree, even in this age, because driving out that moisture requires patience.*

So one ends up with these three main liquids and the basis, which has to be purified out of the charred remains on the bottom of the flask.

**The volatile Salts which were mixed in with the fixed Salt in the Albertus method, are now in the liquid portion that Hollandus called the Red Fume.**

The volatile Salt in the Hollandus process then gets separated out from the condensed Red Fume.

*In this viewpoint sometimes Mercury is called Water, and Sulphur is called Fire.*

**When one understands that the Red Fume is also called Sulphur or Fire, and the volatile Salt that can be separated out of it can also be called an Earth, which is at that point still hidden in the Fire; when one reads 'Separate the Earth from Fire' in the *Emerald Tablet*, a level of the applied meaning of that becomes clear.**

There is however another level of meaning from generative alchemy that is also equally true and accurately presented by the *Tablet*, but it is generally not well understood.

*I know that there are those that know, but as usual they are not talking.*

**What is fascinating is how working between certain methods, like the acetate method, which is more of a bottom-up method, and comparing that to working more directly with the alchemy under the alchemy, which is more of a top-down method... separating the Earth from the Fire still needs to happen.**

But, even though *how it is done* is radically different, what the *Emerald Tablet* says is still correct!

**If the separation of Earth from Fire does not get directly pointed out, one may not ever come to this kind of understanding.**

*Granted, it is in Hollandus as well as other places, but it is very difficult to understand those texts unless someone has actually done, or at least seen, the process.*

Then one can read the text and see exactly what he means. Without the step of seeing, it would be a miracle to know that.

Hollandus is a little more clear about a lot of things than some of the other adepts,

even those who are writing about the same thing, ***but it is the underlying process that leads closer to the things that are written and renowned in alchemy.***

Of particular renown is the Air/Mercury principal that is a basis for what becomes Philosophic Mercury.

**When this material is distilled multiple times it behaves just like the legendary sources say of what the base of Philosophic Mercury is supposed to do.**

*Sometimes called philosophical Acetone, it is referred to as 'water that does not wet the hands.' It can be held in the palm of the hand, but in some forms it becomes volatile (evaporative) at really low temperatures, so one can hold it basically just long enough to watch it evaporate.*

These are found as alchemical references mentioned in texts about the Comte de Saint Germain, where he told Casanova that the liquid in the bottle he held was called *athoeter*, his name for some version of Philosophic Mercury, and that if the wax seal were penetrated the liquid would evaporate.<sup>14</sup>

**That is the universal plant Mercury, not ethanol or alcohol obtained from fermentation.**

*Ethanol can be a Mercury, to give it a label for discussion, because it does act as a solvent and it does do certain mercury-like things based on the philosophical Mercury idea; but that is not the real plant Mercury.*

**We have a video clip of doing the dry distillation process from a live class, but we did not film the whole thing because it took 18 hours, on that occasion.**

*I wanted those whom I taught about the pyrolytic method to be able to see the White Fume and the Red Fume for themselves—not just something I was talking about as an abstract, but literally see it.*

### **[Hollandus Method Plant Alchemy Video](#)**

**One of the hurdles of that method in some of the ways it is often approached, is that it must usually be done more than once, and unlike the other work done in**

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<sup>14</sup> Hall, Manly P. "Introduction." In *The Most Holy Trinosophia of the Comte De St.-Germain*, XXII. 6th ed. Los Angeles, CA: Philosophical Research Society, 1983.

**the beginning of the way I teach plant work where most of it can be done in the kitchen, that process should not be done inside.**

It should be done outside or in an environment built and designed to be able to do that, which is a more complex and expensive process one should work into after gaining some other experience.

*When I teach practical alchemy methods, I do not start off with that process but I want everybody to at least see some portion of it.*

**It casts some illuminatory light into the shadow areas present in modern plant alchemy.**

*Some will accept that light with a glad heart and move into a deeper level of understanding, while many will vehemently resist, especially those with vested financial interest in that game, because living into that knowledge with a pure heart will mean sacrificing what they have created upon the altar of Truth.*

**I take the issue seriously, though I do not judge others who don't see things the same way.**

*I have made my sacrifices with a glad heart because real alchemy is far more important to me than a bunch of stuff that is not.*

**So my viewpoint of the problems about spagyrics and real alchemy, and the problems inherent in the *status quo*, have now been laid out pretty clearly, particularly when advanced herbal preparations are being sold as quintessences.**

*Caveat emptor!* If it is cheap, it is definitely not real quintessence.

*The people that are doing that though, for the most part, are not being disingenuous.*

**They believe that what they have created is a true spagyric.**

Some of them have even attained some progress in stages of advanced processes in mineral work, and because they were successful in those processes they believe that what they have created in their plant work is actually real—that those substances are really quintessences.

**Somehow, it does not sink in that the experiences that they do have are not what they are supposed to be.**

*Without the experience of knowing that an actual full strength quintessence can produce shocking effects, they do not have any way of making a real comparison.*

There is no, "I think I might feel something, wait, oh, well it could be..."

**No, there is none of that. They are serious things.**

*They are serious, they are immediate, and they are profound; just like real theurgy.*

**The reason aspirants accept a mediocre substitute for alchemy is because they have accepted a mediocre substitute for theurgy as well.**

*They just do not know that is what they have accepted.*

Everybody has little experiences as they go along through their personal journey and those act as reinforcement, validating that they are on the right path.

**Those things are not accidents, those little things are often placed there:**

*They either tell us that we are on the right track or we are not, and they are not necessarily always created to be helpful.*

**There are intelligences whose job is to keep us separate until we have gained the right understanding to complete the rest of our journey.**

*Their job is to keep us in the box, basically, and when we get too close to the edges they find a way to close the box.*

**If that means giving us this really trippy experience that we have been talking about for 20 years because that was the main thing that ever happened to us, then so be it. There is a lot of that.**

One thing that I have learned from dealing with adepts is that they do not care about any of those stories. They will stop you half way through and say, "Blah, blah, blah, doesn't matter. Here's this work, do it. Tell me what happens."

**That is because they know the functions that are built in to keep aspirants on a loop, to keep them busy, or distracted.**

*That is not to invalidate the experiences themselves, because they are necessary, because without some of those experiences people would not continue on the journey.*

**They do serve a purpose, but it is not always as people think.**

## **Viewpoint of Downplaying Plant Alchemy as Real Alchemy**

**The majority of those practicing modern lab alchemy have long held the idea that the Philosopher's Stone can only be made from the metallic kingdom.**

*This is commonly accepted alchemical thought.*

**In saying that the Philosopher's Stone can only be made from the metallic kingdom, they also assert that the beginning *prima* work with plants is only done to understand the processes and confect lesser Stones.**

I do not know anyone that has actually made a plant Stone from the Albertus method that actually can say that they had a profound quintessence experience.

They will say, "Oh, it tastes like rosemary, it is really intense or... blah, blah, blah."

**That is not why we make quintessence.**

For a really intense rosemary taste I can go to the store and buy rosemary extract and take a big swig.

*That is not why we do alchemy.*

I do not think that the majority of the 'Stones' that people make in Albertus plant work are the slightest bit alchemical.

**If one is going to do it with circulated enlivened Elements from Hollandus work, rock on.**

*That has higher odds to become a real plant Stone.*

Of all the thousands of published manuscripts on alchemy there are only a handful that were explicit about plant work.

**The absence of plant work is conspicuous considering that it was the first work; it is the *prima* work, yet there is little written about it.**

*Many of the things that Paracelsus talked about that were plant-related spoke to their virtues, or healing powers, but not really much to specific process.*

**Why is there is so little said about plant work in adept texts?**

Adepts who knew generative alchemy understood full well that there are pathways to the Philosopher's Stone through the vegetable kingdom that do not require having to do any of the metallic work.

**Hollandus pretty much plainly stated that as fact.**

*When one thinks about how profound that is, it is tremendous, but it only makes sense if one has the enlivened base philosophical Elements from the Hollandus plant work.*

That is also why some of long-standing modern tradition does not jive with thinking plant alchemy is real alchemy; with these insights, their viewpoints are valid from a certain contextual angle.

**It seems to me that true adepts who knew powerful quintessences could be made from the plant kingdom maintained their silence about it.**

*There was no reason to fabricate fake texts for plant alchemy because of the commonly held idea that the real Stone was only metallic. There would not have been a market for plant texts, so there would not have been any reason for it on the side of either adepts or forgers.*

**Adepts really went out of their way to not talk about it, if we are to accept any part of the notion that they considered it was the *prima* work.**

*The few plant work texts available, some of which are not popularly known, offer tremendous insight into the hidden potentials for working in alchemy without ever stepping outside the plant kingdom.*

It allows one to focus productively without getting distracted into the realms that may not be fully productive to undertake without better understanding.

**Making genuine progress in the plant work allows for obtaining quintessences**

**that when ingested then trigger a catalyzing evolutionary function within one's entire being:**

*That means physically rejuvenative qualities depending on what is made, as well as rejuvenation of the mind.*

**Rejuvenation of the mind basically means correcting the dysfunctions that are in the lower mind.**

Quintessences allow access to higher states, to communicate more clearly with aspects of your Higher Genius until it is possible to communicate directly to receive guidance to know how to work in other kingdoms or through other methods.

**Deep progress in alchemy and theurgy really requires that divine connection.**

That is one of the things that quintessence will help do.

**By learning to make them with the simplest of methods first, you can then work into the more advanced methods to obtain more powerful substances as proper knowledge and understanding allow.**

*It gives time to get the body prepared to be able to deal with the higher levels of powerful psycho-spiritual medicines.*

It also facilitates understanding in a way that you could not likely do without them, unless one has a teacher giving theurgy exercises that then opens the door to understand certain otherwise unknown aspects of reality.

**From my viewpoint, real plant alchemy opens an entirely new and deeper level of "Green Theurgy" than many aspirants probably ever really thought possible.**

With the proper keys to this practical work there is so much that can be explored when combined with other kinds of understanding:

*Generally, more theurgically-focused work than anyone could probably ever really exhaust, but it is not just busy work.*

**It is actually evolutionary busy work, so if you are not comfortable to step outside the plant work, I do not think it absolutely necessary.**

You may have to do more or less of something, to balance out the difference and the levels between plant work vs. higher energies of work in the mineral/metallic realms... *but not necessarily.*

# ADDENDUM

## D

### Obstacles: Astrology & Elitism

*If you read through the entire book up to this addendum, you will now be able to more reasonably absorb what will be considered by many to be a radical statement:*

**The only real 'astrology' relates to the generation of the Stellar Body of Light.**

The Greek etymology of the word comes from *astron* "star" and *-ology* "study of" and must be understood in genuine initiatory context.

*In ancient times, the ideas of astronomy and astrology were very conflated, and while there were people who held ideas that predictive astrology was somehow considered a 'science' of the day, modern initiates should recognize that as untrue.*

**Astronomy was always considered important to ancient cultures, and thus the keeping of records to track the movement of celestial bodies in the heavens.**

That does not justify the ridiculous superstitions that still circulate in what are purported to be the 'genuine' Mysteries, as though modern astrology offers something of significance as anything actually genuine within the Illuminatory Arts.

**Modern astrology is nothing more than a coping mechanism.**

*It is used to accept whatever is happening, or to justify why things have happened, or may happen, as some kind of validation of esoteric practice that is supposed to pass for actual wisdom.*

**In the land of the blind, the one-eyed man might be king but that doesn't make him a sage.**

There are genuine divine sciences, and as we have explored, they are quite real, verifiable, and lead to catalyzed evolutionary capacities.

*Yet, instead of the supposed stewards of the Mysteries focusing on those genuine things, they allow the allegorical misinterpretation of astrology to infect the minds of aspirants who were seeking something genuine, only to receive the mind-slop of pseudoscience.*

**How has this been justified?**

In the closing rubric of the *Emerald Tablet*, it says:

*"Therefore am I called Thrice Greatest Hermes, having all three parts of the wisdom of the Whole Universe."*

**The *Tablet* is attributed to this Hermes, who is normally referred to as Hermes Trismegistus (meaning 'thrice greatest').**

So far that is the rather obvious part.

**In other writings that are referred to as Hermetic (named after the Hermes in the *Tablet*), it makes reference to the 'thrice-greatest' appellation being directly related to the three core sciences of preserved wisdom as: Alchemy, Magic, and Astrology.**

*These three things, as they are generally accepted in modern esoteric circles are referred to as the 'Hermetic Arts'—which is why I have shifted how I refer to what I teach as 'Illuminatory Arts' as a point of distinction—not because I have any issue with Hermes.*

I do have obviously strong differences of opinion about what is or is not divine science, and I do not personally feel the need to clean up what has been labeled as Hermetic as long as Hermeticism continues to include modern astrology.

*I will leave that sandbox for those who consider themselves Hermetists to clean up.*

Within the concealed illuminatory process of the generation of the Stellar Body of Light, it was known that the Stellar Body contained Interior Stars—core archetypal intelligences—that must be understood and integrated.

That is the study of the ‘stars’ that matters—the Interior Stars—not pointless astronomical math used as pseudoscience or pop psychology.

One more point to clarify before proceeding, is that in the three core sciences considered above, ‘magic’ was the second of them.

**It should be somewhat obvious by now, that is a reference to theurgy as an alchemical application of divine science—what I referred to for a long time as ‘deep magic’ in order to emphasize the evolutionary nature of that idea.**

So, the underlying emphasis of the first two core sciences of Hermes were clearly directly related to divine work that both lead to catalyzing radical evolution, **but somehow the third one didn’t?**

*Somehow supposedly initiated people in the Mysteries decided that third thing, astrology, was just the math part of astronomy used for nebulous spiritual pseudoscience, instead of being related to the full realization of where the other two sciences ultimately point:*

**The alchemical generation of the Stellar Body of Light.**

*When watered down useless allegorical misunderstandings are accepted as a stand-in for genuine Mysteries, it’s little wonder that ridiculous notions are somehow accepted as what passes for divine science.*

**Modern theories that do not actually have any ancient premise for genuine initiatory work, like astrology, make things unnecessarily complicated.**

Some post-modern teachers, unfortunately, required their students to learn how to do incredibly complicated astrological charts for timing alchemical processes.

Frater Albertus was very much oriented toward thinking astrological timing was somehow important, and he was not the only one.

Some of those who were his core students still seem to hold that line of thought, often teaching it as an aspect of practical necessity in the work.

**I have never given consideration to astrology as being useful in laboratory alchemy work because of adept training in theurgy having clearly demonstrated that astrology made no discernible difference.**

**It stood to reason in my mind, that if it made no difference to theurgy, it would make no difference in alchemy either.**

*However, since many others have adopted it, or have tried to integrate it into practical alchemical work, which causes nothing but hindrance, it is important to understand why it is a barrier to productive work.*

**Getting into the problems of basing any practical work on astrological calculation, it is fortunate that it can actually be circumvented because it opens an entire can of worms.**

*It is such a huge can of worms that I am often reticent to discuss it because people do not want to hear that what circulates as Western, tropical astrology is its own creation.*

**There is nothing alchemically useful in modern astrology other than the archetypes themselves and understanding their functions.**

*The symbols and archetypes may have occasionally been applied as ciphers within texts by authors who may have used that allegorical method of concealment, or at least wanted it to appear they were concealing something real.*

Basic understanding of archetypes is tremendously valuable, but the calculation of charts in order to determine a favorable time and place to create a quintessence or do particular lab work, or any esoteric work for that matter, is nothing but a big crapshoot because there are a whole bunch of assumptions that come into play.

*Most people do not realize they are assumptions, much less know where or how those 'rules' originated.*

**Basically, 1,700 years ago was the last time the tropical ephemeris really lined up with where the stars actually were because Ptolemy VI of Egypt, a Greek pharaoh, was the last one to do it before our post-modern era.**

*When he did it, even he said the calculations were too complicated. Part of the reason may have been because he was Greek and the Egyptians did not teach him everything because*

*they did not want him to know. They did not trust Greeks.*

**What we have handed down from Ptolemy VI as how things supposedly worked in the Egyptian system was a bit of a bastardization from the very beginning. Only nobody really knew that.**

*Who would have known that?*

That is one major problem.

**Then we have to contrast tropical astrology with sidereal astrology.**

Eastern astrology has always been sidereal (which is based upon where the celestial bodies actually are). Western astrology for a long time was based only upon the tropical ephemeris.

*There is now, over the last few decades, a movement in Western astrology toward its own sidereal system.*

In fact, it is mainly practitioners in fraternal-based traditions that are aware of the importance between the two types of ephemerides.

**Practitioners who strive towards celestial workings of many kinds all want their workings to be successful, and therefore have gone to lengths to make sure they know where the planets actually are when they do that work.**

*Serious aspirants working in those systems use the sidereal ephemeris because they know the difference; something many in the more mainstream metaphysical community have not wanted to acknowledge.*

The problem with the tropical ephemeris is it does not take into account the Precession of the Equinoxes, which the Eastern sidereal systems have always accounted for, as did the Egyptians.

**What that means is every 72 years, there is a 1-degree slip in the zodiac from where it would be calculated to be by simple math versus where it actually is.**

The problem is very similar to why we use a leap year in our modern calendar: A year is not 365 days, it is 365-1/4 days.

**When you extend that 1-degree slip every 72 years out over 1,700 years, it becomes a 24-degree slip.**

Tropically, my sun is in Gemini. Sidereally, my sun is in Taurus. It is a big difference.

Unless one's sun sign is all the way at the end of one zodiac sign in its last 6 degrees so that it will not slide over to the next sign, most sun signs are not really where they are thought to be, which is really kind of disconcerting.

How did this happen?

**It is the perfect example of ancient understanding being lost and the modern world taking a long time to catch up.**

The ancient astronomers knew about the Precession of the Equinoxes; however, that was not rediscovered in the modern Western world until the 1970's.

*In the interim the planetary placement was just calculated out mathematically as though there were no slip to account for, because no one knew any better.*

But, in that interim, what is called Western tropical astrology had already become institutionalized with its own set of processes, practices, and belief systems.

**Objectively looking, not at the sidereal interpretation of astrology, but just where the stars themselves are, they are where the sidereal ephemeris says, not the tropical ephemeris.**

*I have had this conversation with tropical astrologers and they utterly reject what their esoteric practitioner cousins could have told them decades ago.*

Aside from their emotional investment in what some believe is an unbroken chain of ancient wisdom, and because they found ways to interpret the signs and archetypes in ways that line up with what they feel they see on the outside as an accurate reflection of those attributes, they are anchored in tropical astrology.

**Despite how ancient most modern astrologers would like to believe their version of astrology is, wishing to graft that ancientness onto what they do and believe, tropical astrology itself is a fairly modern reinvention created by revivalists with good intentions who simply did not have all the facts.**

Now that being said, Western sidereal astrology has got similar problems.

It has a leg up on knowing where the planets actually are, but at the same time, all the rest of it is stuff that has been made up to try to make sense of all the rest of it.

**I do not want to belabor the subject of astrology in depth, only focus on it enough to shed some light on the problems with using it in conjunction with practical alchemy, and by extension, theurgy.**

Modern astrology, as a very distant cousin of certain ideas within the Hermetic corpus, is a revivalist tradition trying to find its way while not going anywhere.

**Revivalism is great, but rigidity in revivalism, where major issues are ignored for decades instead of embraced, pushing away what would strengthen knowledge instead of suppressing it, does not lead to illumination.**

*The complexity of the problem is not a secret.*

Anyone at any point in history that became an astrologer that learned how to do manual calculations themselves would eventually run into places where the system did not work, and then that would force them to come up with a sequence of fudge factors of how one might try to account for and deal with the issue.

**One of the ways theurgical practitioners attempted to deal with the problem was by coming up with shorthand systems, such as days of the week and 'magical' hours, etc.**

This leads to rulership charts where Sunday is ruled by the sun and the first hour after sunrise is the hour of the sun; then the next hour is ruled by the next planet in sequence, and so on.

**Those concepts were all made up, because:**

*"The math is too complicated. I do not want to do it, but I need to create a shorthand system that works, or that I feel works for me."*

Hundreds and hundreds of years later, people are just republishing these tables and books, telling people, "This is how it really is."

*Just because Agrippa wrote it down, and everyone plagiarized from him, does not make it*

*true.*

**It is shameful really, that those who are supposedly teaching 'real' things could just write and publish books as though they were grade-school book reports, without any obvious signs of actual self-possessed thinking.**

*Even if what Agrippa wrote were really true, how do we know that Tuesday is actually Tuesday?*

**If Tuesday really is ruled by Mars, prove to me that Tuesday is Tuesday.**

*I have only thought of one way in which at least one of the days of the week could be reasonably assured, and that is not how we run our calendar.*

The only day that could be 'proven' from simple observation is Monday, by starting on a full moon, and saying Monday is on a full moon and calculating everything out after that because every 28 days, there is an even 4-week cycle.

*Then at least true Monday, if indeed there is such a thing, could be identified.*

Even that though, only really pegs one out of seven days.

The days of the week as they are currently named do not follow the sequential order of the planets that are their Roman namesakes, so there is still no real solution.

**There is no way around this dilemma.**

*Fortunately, based on true alchemical teaching, it does not matter.*

**Many modern "alchemists" will probably reel in horror at that statement, but it is true because the *Emerald Tablet* teaches that alchemy is done with One Thing; not one thing plus astrological timing, or one thing plus our own personal juju pushed in there, or moonbeams, or anything else. One Thing!**

Real alchemists do not add stuff.

**They either facilitate the generation of the pure Elements or simply remove what is superfluous to the perfection of the One Thing. That is the process of alchemy, the Royal Art.**

Being able to bypass all the useless veneer that has been put on top of original

alchemy teaching really is very liberating.

**Being able to learn alchemy liberated from astrological calculation is something for which all aspiring alchemists should be quite grateful.**

In the past, many did believe in the necessity of celestial configurations to be able to do alchemy work, so some of them would wait months or years to be able to try a process because they believed that it would not work, and the materials were precious enough to come by that working "against the stars" seemed unwise.

**Adepts know that is not true, but they have allowed the modern, mainstream esoteric, alchemical community to continue thinking that it is, because basically, until somebody really gets that, they probably do not have enough Understanding to be able to do real alchemy anyway.**

In their mindset it really does not change the net effect.

**To a certain point I agree that is true, but how long will it take to shift mindsets if no one is willing (or capable) to teach more than surface level *regurgita*?**

I have a problem with the whole notion of participating in the disinformation that is being perpetuated.

*If I am not going to teach something, or I am going to put boundaries on what I am willing to teach and what I am not willing to teach, then I will state it: "Yes, I am going to teach that. No, I am not going to teach that."*

**What I will not do is participate in the perpetuation of disinformation to totally screw people up when sincerely seeking a deeper spiritual path, *by deciding for them that they are not ready* because they currently are not able to grok the deepest level of understanding.**

A graded approach to teaching should sort that out on its own.

*That is why the path of learning to create quintessences exists, to gradually prepare and expand consciousness that allows one to grasp understanding that was initially beyond one's reach.*

**We all have to pay our dues. We have all been hazed by the universe, but there**

**are some positions on the manner in which aspects of Mystery Traditions are currently taught that are either predatory or unnecessary.**

*Some of that comes from a longstanding tradition of extreme secrecy based on being in an age where that was required for survival.*

**But today, more often than not, it is simply a thinly veiled cover for substituting control mechanisms in place of actual dissemination of substantial teaching.**

At a certain point, it needs to be revisited:

*"Are we doing it because we are just dragging around some old notions that no longer serve the greater good?"*

*Or, "Are we doing this because we are elitists and we do not want people to know?"*

Some esotericists are elitists.

**Personally I err on the side of open but pragmatic caution, for the most part:**

I allow a fairly open entrance to aspirants to learn practical levels of effective approach to gain experience and some genuine spiritual ripening.

**It is that ripening that renders it unnecessary to withhold whatever an aspirant is ready to understand—which to me is a more balanced, prudent manner of logical approach to the issue.**

*That is also why I state my positions as clearly as possible on such matters.*

*Aethyring*