

THE PRINCIPLES OF THE
YOGA-PHILOSOPHY OF THE
ROSIKRUCIANS AND
ALCHEMISTS



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This text was first published as an appendix to *In the Pronaos of the Temple of Wisdom* by Franz Hartmann (Boston, MA: Occult Publishing Company, and London: Theosophical Publishing Society, 1890).

This electronic edition prepared by Celephaïs Press, somewhere beyond the Tanarian Hills, and manifested in the waking world in Leeds, Yorkshire, England.

Last revised 22.02.2018 E.V.

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FOREWORD

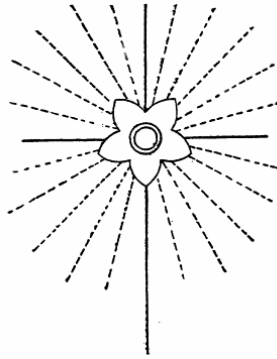
The following pages were originally intended to form the basis of a separate work, entitled "*A Key to the Secret Symbols of the Rosicrucians*."¹ As the idea of bringing out such a book has been abandoned for the present, they have been added as a suitable appendix to the foregoing historical notes.²

It will be found that the doctrines presented herein contain the most profound secrets, especially in regard to the "resurrection of the flesh." They go to show that the physical body is neither a useless nor a despicable thing, and that Matter is as necessary to Spirit, as Spirit to Matter. Without the presence of a living body no resurrection could take place; neither could the Spirit have any relative existence without the presence of a material form. The state of Nirvana is not to be attained by merely dreaming about it, and before Man can rise superior to anything he must have attained that to which he desires to become superior. Only from the soul resurrected within the body of flesh arises the glorified spirit.

¹ [In 1888 Hartmann published an incomplete and garbled English translation of the *Geheime Figuren der Rosenkreuzer* under the title *Cosmology or Universal Science &c. &c. &c.* (also available from Celephaïs Press). — T.S.]

² [*i.e.*, to the first six chapters of *In the Pronaos of the Temple of Wisdom*, (a diffuse, superficial and mystifying work purporting to be a historical account of the Rosicrucians), of which they formed the seventh and eighth chapters. I did not consider the bulk of *In the Pronaos* worth the trouble of keying in or scanning. In this work Hartmann uses the word "Rosicrucian" in an idiosyncratic sense which apparently has nothing to do with either membership in any society calling itself "Rosicrucian" or with the doctrines or practices taught by any such society (cf. the "Glossary" in *Cosmology*, s.v. "Rosicrucian"). — T.S.]

PRÆSENTIA MUNIAMUR EIUS IN OBITU NOSTRO.¹



Ex Deo nascimur. In Jesu morimur.
Reviviscimus per Spiritum Sanctum.²

IN THE PRONAOS OF THE TEMPLE OF THE TRUE ROSY CROSS

Our salvation is the life of Christ in us.

The place or *state* wherein the true Rosicrucian lives is far too exalted and glorious to be described in words. When we enter the vestibule of the temple of the true Rosy Cross, we enter into a region of unalloyed bliss and happiness. There is an effulgence of super-terrestrial light, where all laborious thinking and exercise of the imagination for the purposes of drawing logical inferences about the unknown, ceases, for in that light is the realm of pure knowledge; to live there is to perceive, and to perceive is to know. Into that paradise of celestial consciousness nothing impure can enter. No room is there for terrestrial

¹ [Lat. "May we be protected by his presence in our death."]

² [Lat. "Out of God we are born. In Jesus we die. Through the Holy Spirit we are reborn." In the *Fama Fraternitatis* this was said to be the inscription at the end of the Book T, found in the coffin of Christian Rosenkreutz. — T.S.]

flesh and blood; but the spiritual beings which inhabit that realm are made of the flesh and body of "Christ," in other words, of the substance of the spiritual soul.

H.P. Blavatsky, in her "Key to Theosophy," says that there are beings having attained a state of spiritual consciousness which would entitle them to the state of Nirvana; nevertheless, out of compassion for mankind, they will remain residents of this earth, inhabiting invisibly for mortal eyes the astral plane of our planet. In that, she describes the true order of the *Golden and Rosy Cross*¹ as a spiritual Brotherhood, and if one of these superior beings, for some purpose or other, reincarnates in a human body upon this planet, then will there be a real Rosicrucian in a visible form upon this earth.

The "history" of that "brotherhood" is the history of the evolution of the world, and that of the spiritual regeneration of the soul and the body of man; for although each of these individual beings had its own terrestrial history and experiences in passing through many incarnations upon this planets, nevertheless, in its essential points the history of all is alike, and consisted in the conquering of the low and the unfoldment of the high. They all had to be the *Cross* of suffering before they could be crowned with victory; they all had to crucify their selfish and personal will, and die in regard to all that attracts the soul to the sphere of earthly desires and illusion before they could have the spiritual faculties of their souls unfolded like the *Rose* whose leaves are unfolded by the rays of the rising sun.

¹ [Historically the *Golden and Rosy Cross* appears to have begun life as an informal "club" of alchemists in early 18th-century Germany; in 1777 or earlier either it mutated into a quasi-Masonic fraternity with a formal structure of nine degrees, or such a fraternity was founded under this name to capitalise on the reputation of the older association. See McIntosh, *The Rosicrucians*. — T.S.]

ROSICRUCIAN RULES.

1. *Love God above all.*

To "love God" means to love wisdom and truth. We can love God in no other way than in being obedient to Divine law; and to enable us to exercise that obedience conscientiously requires knowledge of the law, which can only be gained by practice.

2. *Devote your time to your spiritual advancement.*

As the sun without leaving his place in the sky sends his rays upon the earth to shine upon the pure and the impure, and to illuminate even the most minute material objects with his light; likewise the spirit of man may send his mental rays to obtain knowledge of all terrestrial things; but there is no need that the spirit should thereby lose its own divine self-consciousness, and be itself absorbed by the objects of its perception.

3. *Be entirely unselfish.*

Spiritual knowledge begins only where all sense of self ceases. Where the delusion which causes man to imagine himself to be a being separated and isolated from all others ends, there he begins to realize his true state as an all-embracing universal and divine self-conscious power.

4. *Be temperate, modest, energetic, and silent.*

The door to the inner temple is called "Contentment"; but no animal can enter therein, only he who walks uprightly, being conscious of his true dignity as a human being. Without energy, nothing can be accomplished; and only in the silence, when all thoughts and desires are at rest, can the Divine harmonies penetrate to the internal ear.

5. *Learn to know the origin of the METALS contained within thyself.*

Ignorance is the cause of suffering. That which is material must be crucified and die, so that that which is

spiritual may be resurrected and live.

6. *Beware of quacks and pretenders.*

He who claims to be in possession of knowledge knows nothing; only he through whom the Word of wisdom speaks is wise.

7. *Live in constant adoration of the highest good.*

The worm seeks for pleasure among abomination and filth; but the free eagle spreads his wings and rises up towards the sun.

8. *Learn the theory before you attempt the practice.*

He who travels with a trustworthy guide will be safer than he who refuses to profit by the experience of another.

9. *Exercise charity towards all beings.*

All beings are one in the spirit; divided from each other merely by the illusion of form. He who is charitable towards another form in which the universal One Life is manifest, saves suffering to his own self.

10. *Read the ancient books of wisdom.*

Books are to the unripe mind that which the mother's milk is to the nursling. We must receive drink from others until we have gained sufficient strength and experience to descend to the living fountain within ourselves, and to draw from there the water of truth.

11. *Try to understand their secret meaning.*

That which is external may be seen with the external eye; but that which is spiritual can only be seen with the eyes of the spirit.

These are the eleven rules which ought to be followed by those who desire to enter the temple of the Rosy Cross; but the Rosicrucians have a twelfth rule, an *Arcanum*, in which great powers reside, but of which it is not lawful to speak. This *Arcanum* will be given to those who deserve it, and by its aid they will find light in the darkness, and a guiding hand through the labyrinth. This *Arcanum* is

inexpressible in the language of mortals, and it can, therefore, only be communicated from *heart to heart*. There is no torture strong enough to extract it from the true Rosicrucian; for even if he were willing to reveal it, those who are unworthy of it are not capable of receiving it.

THE DUTIES OF A ROSICRUCIAN¹

Those who are dead in the flesh will read the following with the external understanding; those who live in the spirit will see its internal meaning, and act accordingly.

The duties of a true Rosicrucian are:—

1. *To alleviate suffering and to cure the sick without accepting any remuneration.*

The medicine which they give is more valuable than gold; it is of an invisible kind, and can be had for nothing everywhere.

2. *To adapt the style of their clothing to the costumes of the country wherein they reside for the time being.*

The clothing of the spirit is the form which he inhabits, and must be adapted to the conditions of the planet whereon he resides.

3. *To meet once a year in a certain place.*

Those who do not meet at that place, when their terrestrial career is over will have their names taken out of the book of life.

4. *Each member has to select a proper person to be his successor.*

Each man is himself the creator of that being whose personality he adopts on the next step on the ladder of evolution.

¹ [These—minus the tortured Theosophical glosses—were the six points of the agreement which, according to the *Fama Fraternitatis*, the founders of the R. C. brethren made among themselves. — T.S.]

5. *The letters R.C. are the emblem of the order.*

Those who have truly entered the order will bear the marks upon their body, which cannot be mistaken by him who is capable of recognising them.

6. *The existence of the Brotherhood is to be kept secret for one hundred years, beginning from the time when it was first established.*

Nor will the "hundred years" be over until man has awakened to the consciousness of his own divine nature.

THE SECRET SIGNS OF THE ROSICRUCIANS.

There are sixteen signs by which a member of the order of the Rosicrucians may be known. He who possesses only a few of those signs is not a member of a very high degree, for the true Rosicrucian possesses them all.

1. *The Rosicrucian is Patient.*

His first and most important victory is the conquest of his own self. It is the victory over the LION, who has bitterly injured some of the best followers of the Holy Cross. He is not to be vanquished by a fierce and inconsiderate attack made upon him; but he must be made to surrender to patience and fortitude. The true Rosicrucian tries to overcome his enemies by kindness, and those who hate him by gifts. He heaps not curses, but the burning fire of love upon their heads. He does not persecute his enemies with the sword, or with faggots, but he suffers the weeds to grow with the wheat until they are both matures, when they will be separated by Nature.

2. *The Rosicrucian is Kind.*

He never appears gloomy or melancholy, or with a scowl or sneer upon his face. He acts kindly and politely towards everybody, and is always ready to render

assistance to others. Although he is different from the majority of other people, still he tries to accommodate himself to their ways, habits and manners, as much as his dignity will permit. He is, therefore, an agreeable companion, and knows how to converse with the rich as well as with the poor, and to move among all classes of society so as to command their respect; for he has conquered the bear of vulgarity.

3. *The Rosicrucian knows no Envy.*

Before he is accepted into the order he must go through the terrible ordeal of cutting off the head of the snake of envy; which is a very difficult labour, because the snake is sly, and easily hides itself in some corner. The true Rosicrucian is always content with his lot, knowing that it is such as he deserves to be. He never worries about the advantages or riches which others possess, but wishes always the best to everybody. He knows that he will obtain all he deserves, and he cares not if any other person possesses more than he. He expects no favours, but he distributes his favours without partiality.

4. *The Rosicrucian does not Boast.*

He knows that man is nothing but an instrument in the hands of GOD, and that he can accomplish nothing useful by his own will; the latter being nothing but the will of GOD perverted in man. To GOD he gives all the praise, and to that which is mortal he gives all the blame. He is in no inordinate haste to accomplish a thing, but he waits until he receives his orders from the Master who resides above and within. He is careful what he speaks about, and uses no unhallowed language.

5. *The Rosicrucian is not Vain.*

He proves thereby that there is something real in him, and that he is not like a blown-up bag filled with air. Applause or blame leaves him unaffected, nor does he feel aggrieved if he is contradicted or encounters contempt.

He lives within himself, and enjoys the beauties of his own inner world, but he never desires to show off his possessions, nor to pride himself on any spiritual gifts which he may have attained. The greater his gifts, the greater will be his modesty, and the more will he be willing to be obedient to the law.

6. *The Rosicrucian is not Disorderly.*

He always strives to do his duty, and to act according to the order established by the law. He cares nothing for externalities, nor for ceremonies. The law is written within his heart, and therefore all his thoughts and acts are ruled by it. His respectability is not centred in his external appearance, but in his real being, which may be compared to a root from which all his actions spring. The interior beauty of his soul is reflected upon his exterior, and stamps all his acts with its seal; the light existing in his heart may be perceived in his eye by an expert; it is the mirror of the Divine image within.

7. *The Rosicrucian is not Ambitious.*

There is nothing more injurious to spiritual development and expansion of the soul than a narrow mind and a selfish character. The true Rosicrucian always cares much more for the welfare of others than for his own. He has no private or personal interest to defend or foster. He always seeks to do good, and he never avoids any opportunity which may present itself for that purpose.

8. *The Rosicrucian is not Irritable.*

It is evident that a person who works for the benefit of the whole will be hated by those whose personal advantages are not benefited thereby; because selfishness is opposed to magnanimity, and the claims of the few are not always compatible with the interests of the community. The Rosicrucian will therefore be often resisted by narrow-minded and short-sighted people; he will be slandered by calumniators, his motives will be

misrepresented, he will be misjudged by the ignorant, ridiculed by the would-be wise, and taunted by the fool. All such proceedings, however, cannot excite or irritate the mind of the true Rosicrucian, nor disturb the divine harmony of his soul; for his faith rests in the perception and knowledge of the truth within himself. The opposition of a thousand ignorant people will not induce him to desist from doing that which he knows to be noble and good, and he will do it even if it should involve the loss of his fortune or of his life. Being able and accustomed to direct his spiritual sight towards the divine, he cannot be deluded by the illusions of matter, but clings to the eternal reality. Being surrounded by angelic influences, and listening to their voice, he is not affected by the noise made by animals. He lives in the company of those noble beings, who were once men like others, but who have become transfigured, and who are now beyond the reach of the vulgar and low.

9. *The Rosicrucian does not think evil of others.*

Those who think evil of others see merely the evil which exists within themselves reflected and mirrored forth in others. The Rosicrucian is always willing to recognise in everything that which is good. Tolerance is a virtue by which the Rosicrucian is eminently distinguished from others; and by which he may be known. If a thing appears to be ambiguous, he suspends his judgement about it until he has investigated its nature; but as long as his judgement is not perfect, he is more inclined to form a good opinion than an evil one about everything.

10. *The Rosicrucian loves justice.*

He, however, never sets himself up as a judge over the faults of others, nor does he wish to appear to be wise by censuring the mistakes of others. He does not enjoy gossip, and cares no more about the foolishness committed by others, than he would about the buzzing of

a fly or the capers of a monkey. He finds no pleasure in listening to political or personal quarrels, disputations, or mutual recriminations. He cares nothing for the cunningness of a fox, the dissimulation of a crocodile, or the rapacity of a wolf, and is not amused by the stirring up of mud. His nobility of character lifts him up into a sphere far beyond all such trifles and absurdities, and being above the sensual plane, wherein ordinary mortals find their happiness and enjoyment, he lives with those who do not think evil of each other, who do not rejoice about an injustice done to their brother, or make merry about his ignorance, and enjoy his misfortunes. He enjoys the company of those who love the truth, and who are surrounded by the peace and harmony of the spirit.

11. *The Rosicrucian loves the truth.*

There is no devil worse than falsehood and calumny. Ignorance is a nonentity, but falsehood is the substance of evil. The calumniator rejoices whenever he has found something upon which to base his lies and to make them grow like mountains. Opposed to the truth, it being a ray of light from the eternal fountain of GOOD, which has the power to transform man into a divine being. The ROSICRUCIAN seeks, therefore, no other light but the light of truth, and this light he does not enjoy alone, but in company of all who are good and filled with its divine majesty, whether they live on this earth or in the spiritual state; and he enjoys it above all with those who are persecuted, oppressed, and innocent, but who will be saved by the truth.

12. *The Rosicrucian knows how to be silent.*

Those who are false do not love the truth. Those who are foolish do not love wisdom. The true Rosicrucian prefers to enjoy the company of those who can appreciate truth to those who would trample it with their feet. He will keep that which he knows locked up within his heart,

for in silence is power. As a minister of state does not go about telling to everybody the secrets of the king; so the Rosicrucian does not parade before the public the revelations made to him by the king within, who is nobler and wiser than all the earthly kings and princes; for they only rule by the authority and power derived from Him. His secrecy ceases only when the king commands him to speak, for it is then not he who speaks, but the truth that is speaking through him.

13. *The Rosicrucian believes that which he knows.*

He believes in the immutability of eternal law, and that every cause has a certain effect. He knows that the truth cannot lie, and that the promises made to him by the king will be fulfilled, if he does not himself hinder their fulfilment. He is, therefore, inaccessible to doubt or fear, and puts implicit confidence in the divine principle of truth, which has become alive and conscious within his heart.

14. *The Rosicrucian's hope is firm.*

Spiritual hope is the certain conviction resulting from a knowledge of the law, that the truths recognised by faith will grow and be fulfilled; it is the knowledge of the heart, and very different from the intellectual speculations of the reasoning brain. His faith rests upon the rock of direct perception and cannot be overthrown. He knows that in everything, however evil it may appear to be, there is a germ of good, and he hopes that in the course of evolution that germ will become developed, and thus evil be transformed into good.

15. *The Rosicrucian cannot be vanquished by suffering.*

He knows that there is no light without shadow, no evil without some good, and that strength only grows by resistance. Having once recognised the existence of the Divine principle within everything, external changes are to him of little importance, and do not deserve great attention. His main object is to hold onto his spiritual

possessions, and not to lose the crown which he has gained in the battle of life.

16. *The Rosicrucian will always remain a member of his society.*

Names are of little importance. The principle which presides over the Rosicrucian Society is the truth; and he who knows the truth, and follows it in practice, is a member of the society over which the truth practices. If all names were changes and all languages altered, the truth would remain the same; and he who lives in the truth will live even if all nations should pass away.

These are the sixteen signs of the true Rosicrucians, which have been revealed to a pilgrim by an angel who took away the heart of the pilgrim, leaving in its place a fiery coal, which is now incessantly burning and glowing with love of the universal brotherhood of humanity.

ROSICRUCIAN JEWELS

The most valuable jewel of the Rosicrucians is WISDOM, which is represented by a pure DIAMOND in the centre of the ROSE, but the CROSS is adorned with twelve jewels of priceless value, in all of which the power that resides in the truth is manifested. These jewels are:

1. *Jasper* (dark green). The power of active light, multiplying itself to a sevenfold degree, and evolving seven states of the one light, by which the seven states of darkness may be consumed.

2. *Hyacinth* (yellow). LOVE, born from the matrix of Light, manifesting itself as it grows, and emitting red rays. Its power overcomes the spirit of anger and violence.

3. *Chrysolite* (white). Princely wisdom. It confounds that which is foolish and vain, subdues it, and comes out of the battle victorious.

4. *Sapphire* (blue). Truth; originating and growing out of its own essence. It overcomes doubt and vacillation.

5. *Smaragd* (green). The blooming spring in its eternal justice, destroying the unjust attributes of a perverted and degenerated nature, and opening the fountain of infinite treasures.

6. *Topaz* (golden). The symbol of peace, mild and pleasant. It suffers no impurity or division to exist, neither does it admit that which causes separation and quarrels. It heals ruptures and cures wounds.

7. *Amethyst* (violet). Impartiality, equilibrium of justice and judgement. It cannot be falsified, bent, or counterfeited. It weighs all things in the scales of justice, and is opposed to fraud, cruelty, or tyranny.

8. *Beryl* (diverse colours). Meekness, humility; the equal temperature of the spirit, being kind and good, and overcoming wrath, stubbornness, and bitterness.

9. *Sardis* (light red). The high magical FAITH, growing into power, and destroying fear, scepticism, and superstition.

10. *Chrysoprase* (light green). Invisible power and strength, overcoming all opposition, allowing nothing to remain which could possibly resist the law.

11. *Sardonyx* (striped). Triumphant JOY and gladness, flowing from the eternal fountain of happiness, destroying all sorrow and sadness. (May it bless you!).

12. *Chalcedony* (striped). The crown of Victory, dominion, glory. The keystone and the greatest of all miracles, turning everything to the glorification of GOD.

ROSICRUCIAN SYMBOLS

SIGNS FROM THE HEART OF THE CELESTIAL MOTHER.

(From the work of Antonio Ginther. August
Vindellicorum. 1741.)

Parænesis. A ship in the open sea, with a floating anchor, and a star shining overhead, with the inscription: *Hac monstrante viam.*

Emblema 1. An open book with the name MARIA, and a heart tranfixed by a sword, with the inscription: *Omnibus in omnibus.*

2. A seven-headed monster threatened with a club. Inscription: *In virtute tua.*

3. A closed and sealed door with an angel attempting to open it. Inscription: *Signatur ne perdatur.*

4. A landscape representing an island. The sun rises and the stars shine. Inscription: *Aurora ab lacrymis.*

5. An orange tree bearing fruits, of which the inner part is sweet, while the rind is bitter. Inscription: *Dulce amarum.*

6. An altar with a fire upon it, in which a heart is burning, sending out a sweet odour. Inscription: *In odorem suavitatis.*

7. A pure white lily in a flower-pot, standing in a garden. Inscription: *Virginei laus prima pudoris.*

8. An angel separating wheat from chaff by means of a sieve. Inscription: *Dimittit inanes.*

9. A ring with a jewel exhibited upon a table. Inscription: *Honori invincem.*

10. A globe illuminated by the full moon. Inscription: *Plena sibi et aliis.*

11. Jacob's ladder with seven steps, reaching from the earth up to heaven. Inscription: *Descendendo ascendendo.*

12. A sun-dial attached to the wall of a tower. Inscription: *Altissimus obumbrat.*

13. The signs of the Zodiac, with the sun passing through the sign of the Virgin. Inscription: *Iam mitius ardet.*

14. A hen brooding in a stable, brooding over eggs. Inscription: *Parit in alieno.*

15. Two palm-trees, inclined towards each other. Inscription: *Blando se pace salutant.*

16. A grape-vine, cut from the trunk, is weeping. Inscription: *Ut gaudeas mero.*

17. A plant, representing a myrrh. Inscription: *Amara sed salubris.*

18. A heart transfixed by a sword. Inscription: *Usque ad divisionem animæ.*

19. A painter's easel, with a cloth ready for painting. Inscription: *Qua forma placebit.*

20. Two doves pecking at each other. Inscription: *Amat et castigat.*

21. A passion flower. Inscription: *Delectat et cruciat.*

22. Wolves and sheep, eagles and bats, basking together in the sunshine. Inscription: *Non possentibus offert.*

23. A bird, sitting between thorns and thistles. Inscription: *His ego sustentor.*

24. Ivy winding around a dead tree. Inscription: *Nec mors separavit.*

25. Two hearts in a winepress. Inscription: *Cogit in unum.*

26. A crocodile shedding tears while eating a man. Inscription: *Plorat et devorat.*

27. Wolf devouring a sheep. Inscription: *Non est qui redimat.*

28. Tulips inclining toward the rising sun. Inscription: *Languexit in umbra.*

29. Two stringed musical instruments; a hand plays upon one. Inscription: *Unam tetegis se sat est.*

30. A white lily growing between thorns. Inscription: *Transfixum suavius.*

31. The prophet Jonah thrown into the raging sea. Inscription: *Merger ne mergantur.*

32. The setting sun and the evening star. Inscription: *Sequitur deserta cadentem.*

33. A cross with a snake wound around it. Inscription: *Pharmacum non venenum.*

34. Eagle, rising towards the sun. Inscription: *Ad te levavi oculos.*

35. A squirrel standing upon a log, floating in the water and rowing. Inscription: *Ne merger.*

36. Light tower, illuminating the ocean. Inscription: *Erantibus una micat.*

37. Rock standing in a stormy sea. Inscription: *Non commovebitur.*

38. A diamond exposed upon a table. Inscription: *In puritate pretium.*

39. Grafting a tree. Inscription: *Accipit in sua.*

40. A man hanging upon a tree. Inscription: *Non est hac tutior umbra.*

41. A flock of sheep, each one bearing the letter T upon the forehead. Inscription: *Non habet redargutionem.*

42. Chandelier with seven lights. Inscription: *Non extingueter.*

43. A solar eclipse. Inscription: *Morientis sideris umbra.*

44. The setting sun and a rainbow shedding tears. Inscription: *Desinit in lacrymas.*

45. Cypress blown at by winds coming from the four quarters of the world. Inscription: *Concussio firmat.*

46. Two hearts surrounded by thorns, with nails and a dagger. Inscription: *Vulneratum vulnerat.*

47. A heart transfixed by a sword and instruments of torture. Inscription: *Superminet omnes.*

48. Beehive, and bees flying around flowers. Inscription: *Currit in odorem.*

49. A chemical furnace with retorts, from which drops are falling. Inscription: *Color elicit imbres.*

50. A man sowing grain into furrows. Inscription: *Ut surgat in ortum.*

51. A cloth spread upon a field and sprinkled with water. Inscription: *A lacrymis candor.*

52. Ocean waves and a bird flying through the furrows of water. Inscription: *Mersa non mergitur.*

53. Noah's dove with an olive branch. Inscription: *Emergere nuntiat orbem.*

54. Flying eagle carrying a lamb. Inscription: *Tulit prædeam tartari.*

55. Rain descending upon flowers. Inscription: *Dulce refrigerium.*

56. Plumb-line and level. Inscription: *Recta a recto.*

57. A hot iron upon an anvil. Inscription: *Dum calet.*

58. Solitary bird sitting in a cave. Inscription: *Gemit dilectum suum.*

59. Elephant drinking blood flowing from a grape. Inscription: *Acuitur in prælium.*

60. Bird escaping from a nest. Inscription: *Ad sidera sursum.*

61. Sunrise rays shining into a heart of adamant. Inscription: *Intima lustrat.*

62. A flying bird attached to a string. Inscription: *Cupio dissolvi.*

63. Two birds of Paradise flying upwards. Inscription: *Innixa ascendit.*

64. A triple crown made of silver, iron, and gold. Inscription: *Curso completo.*

65. The statue of Dagon thrown down and broken to pieces. A corpse. Inscription: *Cui honorem honorem.*

66. The Red Sea dividing for the passage of the Israelites. Inscription: *Illuc iter quo ostendum.*

67. Labyrinth with a human figure therein. A hand extended from heaven holds a thread reaching down to the figure. Inscription: *Hac duce tuta via est.*

68. A camp. Among the tents is a standard bearing the image of a man. Inscription: *Præsidium et decus.*

69. A clock, whose finger points to the second hour. Inscription: *Ultima secunda.*

70. Ship at sea carrying a light. Fishes and birds are attracted by the glow. Inscription: *Veniunt ad lucem.*

Epilogus.—Noah's ark in tranquil water. Inscription: *Non mergitur, sed extollitur.*

SIGNS REFERRING TO THE DIVINE CHILD.

(From the above-mentioned work.)

Parænsis.—A hen with chickens under her wings. A hawk preying in the air above. Inscription: *Sub umbra alarum tuarum.*

Emblema 1. A figure kneeling and holding a book wherein is represented a fiery heart. Inscription: *Tolle lege.*

2. Altar upon which a fire is lighted by a sunray. Inscription: *Extinctos suscitavit ignes.*

3. Sunray falling through a lens and setting a ship on fire. Inscription: *Ignis ab Primo.*

4. Sun shining upon a lambskin extended upon the earth. Inscription: *Descendit de cælis.*

5. A chrysalis upon a leaf. Inscription: *Ecce venio.*

7. The sea and the rising sun. Inscription: *Renovabit faciem terræ.*

8. A rising sun eclipsed by the moon. Inscription: *Condor ut exorior.*

9. A chicken and an eagle in the air. The former is protected against the latter by a shield. Inscription: *A facie persequentis.*

10. A rose in the midst of a garden. Inscription: *Hæc mihi sola placet.*

11. A lamb burning upon an altar. Inscription: *Deus non despicias.*

12. Dogs hunting. Inscription: *Fuga salutem.*

13. A lamb dying at the foot of a cross. Inscription: *Obediens usque ad mortem.*

14. The ark of the covenant. Rays of lightning. Inscription: *Procul este profani.*

15. Sun in the midst of clouds. Inscription: *Fulgura in pluvium fuit.*

16. Sun shining upon sheep and wolves. Inscription: *Super robos et malos.*

17. A well and a pitcher. Inscription: *Hauriar, non exhauriar.*

18. Animals entering the ark. Inscription: *Una salutem.*

19. Shepherd carrying a lamb. Inscription: *Onus meum leve.*

20. Sheeping drinking at a well. The water is stirred by a pole. Inscription: *Similem dant vulnea formam.*

21. A dove sitting upon a globe. Inscription: *Non sufficit una.*

22. Light penetrating the clouds. Inscription: *Umbram fugat veritas.*

23. A vineyard and the rising sun. Inscription: *Pertransiit beneficiendo.*

24. Three hearts with a sieve floating above them. Inscription: *Cælo contrito resurgent.*

25. Swan cleaning his feathers before proceeding to eat. Inscription: *Antequam comedum.*

26. A hungry dog howling at the moon. Inscription: *Inanis impetus.*

27. Ark of the covenant drawn by two oxen. Inscription: *Sancta sancte.*

28. A winepress. Inscription: *Premitur ut experimat.*

29. An opening bud. Inscription: *Vulneribus profundit opes.*

30. Amor shooting arrows at a heart. Inscription: *Donec attingam.*

31. Cross and paraphernalia for crucification. Inscription: *Præbet non prohibet.*

32. A sunflower looking towards the rising sun. Inscription: *Usque ad occasum.*

33. Drops of sweat falling down in a garden. Inscription: *Tandem resoluta venit.*

34. Sword protruding from the clouds. Inscription: *Cædo noncedo.*

35. Hammer and anvil, a forge and a fire. Inscription: *Ferendo, non feriendo.*

36. A ram crowned with thorns upon an altar. Inscription: *Victima coronata.*

37. A sheep carrying animals. Inscription: *Quam grave portat onus.*

38. A crucified person and a snake upon a tree. Inscription: *Unde mors unde vita.*

39. A tree shedding tears into three dishes. Inscription: *Et læsa medelam.*

40. A spring fountain. Inscription: *Rigat ut erigat.*

41. A heart offered to an eagle. Inscription: *Redibit ad Dominum.*

42. A heart upon a cross surrounded by thorns, crowned with a laurel. Inscription: *Pignus amabile pacis.*

43. Bird persecuted by a hawk seeks refuge in the cleft of a rock. Inscription: *Hoc tuta sub antro.*

44. Target with a burning heart in the centre; Amor shooting arrows at it. Inscription: *Trahe me post te.*

45. Pelican feeding her young one with her own blood. Inscription: *Ut vitam habeant.*

47. Phoenix sinking into the flames. Inscription: *Hic mihi dulce mori.*

48. Blood from a lamb flowing into a cup. Inscription: *Purgantes temperat ignis.*

49. Clouds from which proceed rays of lightning. Inscription: *Lux recto fatumque noscenti.*

50. Eagle flying towards the sun. Inscription: *Tunc facie ad faciem.*

Epilogus.—A hedgehog, having rolled in fruits, is covered with them. Inscription: *Venturi providus avi.*¹

He who can see the meaning of all these allegories has his eyes open.

¹ [The print edition of *In the Pronaos of the Temple of Wisdom* had no emblems for no. 6 or 46. See note at the end of this volume.]

TABULA SMARAGDINA HERMETIS



VERBA SECRETORUM HERMETIS¹

It is, beyond any doubt, most certain and true, that the Below is like the Above, and thereby can be accomplished the miracle of one only thing. As all things are derived from only one thing, by the will and the word of the One who created it in his mind; likewise all things result from this unity by the order of nature. Its father is the sun, its mother the moon; the air carries it in its womb; its nurse is the earth. This thing is the origin of all perfections that exist throughout the world. Its power is most perfect when it has again been reduced to earth.

Separate the earth from the fire, and the subtle from that which is gross; act with prudence, understanding, and modesty. It rises up from the earth to the heavens, and returns again to the earth, taking unto itself the powers of the Above and the Below. Thus you will obtain the glory of the whole world. Therefore discard all ignorance and impotency. This is the strongest of all powers, for it overcomes all subtle things, and can penetrate through all that is gross. Thus was the world created, and from this originate rare combinations, and are wrought miracles of various kinds. Therefore have I been called Hermes Trismegistus, having obtained three-parts of the wisdom of the whole world. This is what is to be said about the masterwork of the alchemical art.

¹ [This translation of the *Emerald Tablet* was probably made by Hartmann from the German version which appeared in part I of the *Geheime Figuren*, accompanied by a version of the figure which appears on the previous page. It was omitted by Hartmann in *Cosmology &c.* In the original printing of *In the Pronaos &c.* the figure was re-drawn, badly. — T.S.]

ALCHEMY

Quæ sunt in superia hac inferioribus insunt; Quod monstrat cœlum,
id terra frequenter habent. Ignis, Aqua et Fluitans, due sunt
contraria; Felix talia si iungis, sit tibi scire satis.

ALCHEMY is that science which results from a knowledge of God, Nature, and Man. A perfect knowledge of either of them cannot be obtained without the knowledge of the other two, for these three are one and inseperable. Alchemy is not merely an intellectual, but a spiritual science; because that which belongs to the spirit can only be spiritually known. Nevertheless, it is a science dealing with material things, for spirit and matter are only two opposite manifestations or "poles" of the eternal one. Alchemy is an art, and as every art requires an artist to exercise it, likewise this divine science and art can be practised only by those who are in possession of the divine power necessary for that purpose. It is true that the external manipulations required for the production of certain alchemical preparations may, like an ordinary chemical process, be taught to anybody capable of reasoning; but the results which he would accomplish would be without life, for only he in whom the true life has awakened can awaken it from its sleep in the *prima materia*, and cause visible forms to grow from the *Chaos* of nature.

Alchemy in its higher aspects deals with the spiritual regeneration of man, and teaches how a god may be made out of a human being or, to express it more correctly, how to establish the conditions necessary for the development of divine powers in man, so that a human being may become a god by the power of God, in the same sense as a seed becomes a plant by the aid of the four elements, and the action of the invisible fifth. Alchemy in its more

aspect teaches how minerals, metals, plants, and animals, and men, may be generated, or made to grow from their "seeds"; or, in other words, how that generation, which is accomplished during long periods of time in the due course of the action of natural laws, may be accomplished in a comparatively very short time, if these natural laws are guides and supplied with material, by the spiritual knowledge of man. There is no doubt in my mind that gold can be made to grow by alchemical means; but it requires an Alchemist to make the experiment succeed, and he who is attracted by the power of gold will not obtain possession of the spiritual power necessary to practice that art.

It is not the object of these pages to furnish proof to the sceptic that Alchemy is a truth, nor to furnish arguments on the strength of which the incredulous may become persuaded to believe in its possibility. To believe in a thing of which one has no knowledge would be of little benefit; but those who have some spiritual knowledge of Alchemy, perhaps having studied it in some former incarnation, may receive some benefit from a perusal of this chapter, as it may serve to bring that which they already spiritually know to the understanding of their mind.¹

It is a mistake to confound Alchemy with Chemistry. Modern Chemistry is a science which deals merely with the external forms in which the element of matter is manifesting itself. It never produces anything new. We may

¹ There are two kinds of knowledge in man, namely, that which belongs to his spirit (*Budhi*), and that which belongs to his mind (*Manas*). The former is, so to say, the quintessence of what man has learned in his previous incarnations; the latter is that which he has learned in his present life. If he were to succeed to rise up in his mind to the sphere of his spirit, to unite his *Budhi* with his *Manas*; then would the mind share the knowledge which the spirit possesses.

mix and compound and decompose two or more chemical bodies an unlimited number of times, and cause them to appear under various different forms, but at the end we will have no augmentation of substance, nor anything more than the combinations of the substances that have been employed at the beginning. Alchemy does not mix or compound anything, it causes that which already exists in a latent state to become active and grow. Alchemy is, therefore, more comparable to botany or agriculture than to Chemistry; and, in fact, the growth of a plant, a tree, or an animal is an alchemical process going on in the alchemical laboratory of nature, and performed by the great Alchemist, the power of God acting in nature.

The nature of Alchemy is clearly explained by Johannes Trithem, who says:—

“God is an essential and hidden fire in all things, and especially in man. That fire generates all things. It has generated them, and will generate them in the future, and that which is generated is the true divine light in all eternity. God is a fire; but no fire can burn, and no light appear within nature without the addition of air to cause the combustion, and likewise the Holy Spirit in you must act as a divine ‘air’ or breath, coming out of the divine fire and breathing upon the fire within the soul, so that the light will appear, for the light must be nourished by the fire, and the light is love and gladness and joy within the eternal deity. This light is *Jesus*, having emanated from eternity from *Jehovah*. He who has this light not within himself is in the fire without light; but if the light is in him, then is the *Christ* in him, and takes form in him, and such a person will know that light as it exists in nature.

“All things such as we see are in their interior fire and light, wherein is hidden the essence of the spirit. All things are a trinity of fire, light, and air. In other words, ‘*Spirit*,’ the ‘*father*,’ is a divine superessential light; the

'son,' the light having become manifest; the 'holy spirit' a divine superessential air and motion. The fire resides within the heart and sends its rays through the whole body of man, causing it to live; but no light is born from the fire without the presence of the spirit of holiness."

To express this in other words we may say — All things are made of *thought*, and exist in the universal mind (the *astral light*), and within each is latent the *will*, by whose action they may become developed and their powers unfolded. This takes place under favourable circumstances by the slow and unconscious action of the universal will acting in nature, and may be accomplished in a short time by the aid of the conscious will of the alchemist; but before the will of a person can accomplish such wonders in external substances, his will must first become self-conscious within itself; the light that shines from the centre of his own heart, must become living and bright before it can act upon those substances with which the Alchemist deals. He in whom this divine light of the Christ (the *Atma*) has not awakened to life, is virtually asleep in the spirit, and can act upon spiritual things no more than a man can deal with material substances while he sleeps; but this fact will hardly be acknowledged or comprehended by the superficial scientist and rationalist, who imagine themselves to be fully awake, and therefore the secrets of alchemy are an inexplicable mystery to them, which can be disposed of in no other way than by being denied or laughed away. Alchemy was known at the most ancient times. It was no secret to the initiates among the ancient Brahmins and the Egyptians; and the Bible, if read in the light of the *Cabala*, will be found to be the description of an alchemical process. The *Aleph* ☉ represents three fiery flames, nevertheless, it is only one letter. In Magic it means *AOH*, the Father, the one from which all the rest take their origin, the *Alpha* and likewise

the *Omega*, the beginning and also the end. As the air causes the fire to burn and to emit a light, likewise the Holy Spirit (without whose presence nothing can be accomplished) nourishing the divine fire with the soul, causes the living light of the Christ to become manifest. This is also indicated in the three first letters of the word **בראשית**,¹ for the **ב** means "Ben," the son; the **א** AOH, the father; and **ר** means "Ruach," or spirit. This, then, is a trinity of father, son, and spirit, and its quality is indicated by the following syllable **שית**, indicating the true generation, for the **ש** is the letter symbolizing the fire, and the **י** the light. The pronunciation of the former is like the hissing of the flame, but the latter issues mildly from the fire, as it is likewise born mildly and humbly within the human soul while the **ת** symbolizes the spirit and the power of the outspoken word.

The "*Song of Solomon*," in the *Old Testament*, is a description of the process of alchemy. In the *Song* the *Subjectum* is described in *Cant. i., 5*; the *Lilium artis* in *C. ii., 1*; the *Preparation and Purification* in *C. ii., 4*; the *Fire* in *C. ii., 7*, and *C. iv. 16*; the *Putrefaction* in *C. iii. 1*; *Sublimation and Distillation* in *C. iii. 7*; *Coagulation and Change of Colours*, *C. v., 9* to *14*; *Fixation*, *C. ii. 12*, and *C. viii. 4*; *Multiplication*, *C. vi., 7*; *Augmentation and Projection*, *C. viii. 8*, etc., etc.

With all this it must not be supposed that the practice of Alchemy consists merely in the exercise of the will and imagination, or that the products obtained are merely imaginary and intangible or invisible to mortal eyes. On the contrary, no alchemical process can be accomplished without the presence of visible and tangible matter, as it is so to say a spiritualizing of "matter." There is no trans-

¹ [I have corrected some apparent errors in the Hebrew; **פראשית** was originally printed rather than **בראשית**, although the analysis of the first three letters (a commonplace of Christian Cabala) suggests the latter was meant – T.S.]

formation of "matter" into "spirit," as some people believe, for each of the seven principles of eternal nature is unchangeable, and remains for ever in its own centre, in the same sense as darkness cannot be turned into light, although a light may be kindled within the darkness, in consequence of which the darkness will disappear. Likewise within each material form there sleeps the divine spirit, the light, which may become awakened to life and activity, and illuminate the body and cause it to live and grow. Of the qualities of the powers of that light, or even of its existence, modern chemistry has no knowledge and no names to describe it; but they are described under various names in the Bible, and in the still older religious books of the East.

There is a visible substance and an invisible one; a tangible water and one that is beyond the reach of perception by the physical senses; a visible fire and an invisible magic fire; neither can either of these accomplish anything without the other, for in the practice of Alchemy, as in the regeneration of man, that which is above must be made to penetrate that which is below, so that the lower may enter into a higher state of existence.

THE "PRIMA MATERIA."

If we wish to know nature we must learn to know God, and God cannot be known without a knowledge of one's own divine self. The spiritual substance of which external visible nature is an imperfect expression and manifestation, has been called "*Prima Materia*"; it is the material for the formation of a new heaven and a new earth. It is like "water," or a "crystalline ocean," if compared with our grossly material earth, it is at once fire, water, air, and earth, corporeal in its essence, and nevertheless, incorporeal relatively to our physical forms.

In it as the "*Chaos*," are contained all the germs, or seeds, or "potencies" of all things that ever existed, and of all that ever will exist in the future. It is the soul, or *corpus* of nature, and by means of the *magic fire*, it may be extricated from all substances, and rendered corporeal and visible. It is a unity, and nevertheless a trinity, according to its aspects as *Sulphur*, *Mercury*, and *Salt*. These three are distinct qualities characterising the spirit of light, and nevertheless they are nothing different from the essence of the light, and this light is eternal nature, or the soul of the world.

This *primordial matter* contains the powers that go to form minerals and metals, vegetables and animals, and everything that breathes; all forms are hidden within its depths, and it is, therefore, the true principium or beginning of all things. It is the play and battle ground for all the astral influences that come from the stars and the birthplace of the beings that inhabit the astral plane, not less than of those that are born into the (to us) visible world. It is the womb of eternal nature from which everything that exists is born by the power of the spirit acting within. From its fertile soil are produced good and evil fruits, wholesome and noxious plants, harmless and poisonous animals, for God is no distinguisher of persons, or favouring any particular individual; each receives its share of life, and will, according to its capacity to receive, and each becomes ultimately that which its character destines it to be.

THE "SPIRITUS UNIVERSALIS,"

Without which no alchemical experiment will succeed.

Johannes Trithem, an abbot and alchemist, whose writings are plainer and more comprehensible than any other alchemical book, says:—

"All things have been made by the power of the divine word, which is the divine spirit or beath that emanated from the divine fountain in the beginning. This breath is the spirit or soul of the world, and is called the "*spiritus mundi*." It was at first like air, and contracted into a fog or nebular substance, and afterwards became "water" (*Akasa*). This "water" was at first all spirit and life, because it was permeated by and made alive by the spirit. It was dark in the depths; but through the outspoken word the light became generated therein, and then the darkness was illumined by the light, and the "soul of the world" (the *astral light*) had its beginning. This spiritual light, which we call "Nature," or the soul of the world, is a spiritual body, which, by means of Alchemy, can be made tangible and visibe; but as it exists in an invisible state, therefore is it called "spirit."

"This is an universal and living fluid diffused throughout the All of Nature, and which pervades all things. It is the most subtle of substances, the most powerful on account of its inherent qualities, penetrating all bodies, and causing the forms in which it is active to live. By its action it frees the forms of all imperfections, and renders the impure pure, the imperfect perfect, and causes that which is mortal to become immortal by being fixed therein.

"This essence of spirit has emanated from the centre in the beginning, and is incorporated into the substance of which the world is formed. It is the *Salt of the Earth*, and

without its presence the grass would not grow, nor the fields be green; and the more this essence is condensed, concentrated, and coagulated in the forms, the more enduring will they become. This substance is the most subtle of all things, incorruptible, unchangeable in its essence, pervading the infinity of space. The sun and the planets are merely condensed states of this universal principle, and they distribute their abundance from their throbbing hearts, and send them into the forms of the lower worlds and into all beings, acting through their own centres, and leading the forms higher up on the road to perfection. The forms in which this living principle becomes fixed become perfect and permanent, so that they will neither rust nor decay, nor be changed on being exposed to the air; neither can such forms be dissolved by water, nor be destroyed by fire, nor eaten up by the elements of the earth.

“This spirit can be obtained in the same manner in which is it communicated to the earth by the stars; and this takes place by means of water, which serves as its vehicle. It is not the *Philosopher’s Stone*, but the latter may be prepared of it by causing that which is volatile to become fixed.

“I admonish you to pay strict attention to the boiling of the water, and not to allow your minds to be disturbed by things of minor importance. Boil it slowly, and let it putrefy until it attains the proper colour, for in the water of Life is contained the germ of wisdom. By the art of boiling the water will become transformed into earth. This earth is to be changed into a pure crystalline fluid, from which an excellent red fire is produced; but this water and fire, grown together into one essence, produces the great *Panacea*, composed of meekness and strength: the *lamb* and the *lion* in one.”

THE SECRET FIRE

In H. P. Blavatsky's book "*The Voice of the Silence*," the secret fire of the Alchemists is described as "*Kundalin*," the "serpentine," or annular working power in the body of the ascetic. "It is an electric fiery occult or *Fohatic* power, the great pristine force which underlies all organic and inorganic matter"; and in another place the author says: "It is an electro-spiritual force, a creative power which, when aroused into action, can as easily kill as it can create."

This point is the reason why the secrets of Alchemy are not divulged to the curious, and why only those who have gained the power to control their own self will be told how that power can be aroused in man.

In regard to this "secret fire" the Rosicrucians say:

The potentialities in nature are aroused by the action of the secret fire, assisted by the elementary fire. The secret fire is invisible, and is contained within all things. It is the most potential and powerful fire, with which the external visible fire cannot be compared. It is the fire with which Moses burned the golden calf, and that which Jeremiah hid away, and which seventy years after was found by the knowing ones, but which, by that time had become a thick water.¹ (*2 Maccab. I. and II.*)

Without the possession of this magic fire, no alchemical process can be accomplished, and therefore it is recommended in the "Secret Symbols of the Rosicrucians," that the student of Alchemy should above all seek for the fire.²

¹ [The reference appears in the anonymous treatise on the Philosopher's Stone which appears at the start of the first book of the *Geheime Figuren* (Hartmann omitted it in *Cosmology*). — T.S.]

² [In particular plate "ELOHIM JEHOVAH: God / Word" (fourth plate in the second series in Book I; second plate in Part I in *Cosmology*). — T.S.]

THE FOUR ALCHEMICAL RULES

1. *Follow Nature.*

It is useless to seek for the sun by the light of a candle.

2. *First know; then act.*

Real knowledge exists in the triangle composed of seeing, feeling, and understanding.

3. *Use no vulgar processes. Use only one vessel, one fire, one instrument.*

The door to success lies in the unity of will and purpose and the proper adaptation of the means to the end. There are many roads leading to the celestial centre. He who follows the chosen path may succeed, while he who attempts to walk on many paths will be delayed.

4. *Keep the fire constantly burning.*

If the molten metals are allowed to cool off before they are transformed into higher ones, they will become hard again, and the whole process will have to be recommenced from the beginning. Use the inextinguishable lamp. Its light will not go out unless it is driven away by force.

THE FIVE THINGS NECESSARY TO OBSERVE IN THE PRACTICE OF ALCHEMY

1. *To recognise the true PRIMA MATERIA.*

It is to be found everywhere; but if you do not find it in your own house, you will find it nowhere. It is a living substance that can be discovered only in places inhabited by man. It is the only substance from which the *Philosopher's Stone* can be prepared, and without that substance no genuine silver or gold can be made. In thirty pounds of ordinary mercury, there is usually not more than one pound of the true substance; and a hundred

pounds of ordinary sulphur usually contain not more than one pound of that which is useful. It can only be found above the earth, but not below it. It is before everybody's eyes; no one can live without it; everybody uses it; the poor usually possess more of it than the rich; the ignorant esteem it highly, but the learned ones often throw it away. The children play with it in the street, and yet it is invisible. It can be perceived by the sense of feeling, but it cannot be seen with the material eye.

2. *Use for the preparation of the PRIMA MATERIA only the rose-coloured blood of the Red Lion and the pure white gluten of the Eagle.*

Let your Will be strong, but without anger, and your Thoughts be pure from that which infects the lower strata of the earth's atmosphere. Let the fire of the divine Will penetrate deeply within your soul, and elevate your mind to the highest regions of thought.

3. *Obtain the sacred Fire.*

It is not of man's making; it cannot be bought, but it is given for nothing to those who deserve it.

4. *Then follow Multiplication and Increase, for which purpose weight and measure are necessary.*

Weigh all things in the scales of justice, and measure them by the rule of reason.

5. *The fifth is the Application, that is to say the Projection upon the metals.*

This will be accomplished by nature without artificial aid.

AXIOMATA HERMETICA

1. *Whatever may be accomplished by a simple method should not be attempted by a complicated one.*

There is only one Truth, whose existence requires no proof, because it is itself proof enough to those who are capable of perceiving it. Why should we enter into complexness to seek for that which is simple? The sages say: "Ignis et Azoth tibi sufficiunt." The body is already in your possession. All that you require is the fire and the air.

2. *No substance can be made perfect without long suffering.*

Great is the error of those who imagine that the *Philosopher's Stone* can be hardened without being first dissolved; their time and labour is wasted.

3. *Nature must be aided by art whenever she is deficient in power.*

Art may be the handmaid of nature, but cannot supplement her mistress. Art without nature is always unnatural. Nature without art is not always perfect.

4. *Nature cannot be amended except in her own self.*

The nature of a tree cannot be changed by trimming the branches or by the addition of ornaments; it can be improved only by improving the soil upon which it grows, or by grafting.

5. *Nature enjoys, comprehends, and overcomes nature.*

There is no other actual knowledge than the knowledge of self. Every being can only truly realize its own existence, but not that of any element entirely foreign to it.

6. *He who does not know motion does not know nature.*

Nature is the product of motion. At the moment in which eternal motion should cease, all nature would cease to exist. He who does not know the motions that are taking place in his body is a stranger in his own house.

7. *Whatever produces the same effect as is produced by a compound is similar to the latter.*

The One is greater than all the rest of the numbers, for from it an infinite variety of mathematical magnitudes may be evolved, but no change is possible without the all-pervading presence of the One, whose qualities are manifest in its manifestation.

8. *No one can pass from one extreme to another except through a medium.*

An animal cannot become divine before it becomes human. That which is unnatural must become natural before its nature can become spiritual.

9. *Metals cannot be changed into other metals without having been first reduced to prima materia.*

The self-will, opposed to the divine, must cease before the divine Will can enter into the heart. We must become unsophisticated, like children, before the word of wisdom can speak in our mind.

10. *The unripe must be assisted by the ripe.*

Thus fermentation will be induced. The law of Induction rules in all departments of nature.

11. *In the Calcination the Corpus is not reduced, but augmented, in quantity.*

True asceticism consists in giving up that which one does not want after having received something better.

12. *In Alchemy nothing can bear fruit without having first been mortified.*

The light cannot shine through matter unless the matter has become sufficiently refined to allow the passage of the rays.

13. *That which kills produces life; that which causes death causes resurrection; that which destroys creates.*

Nothing comes out of nothing. The creation of a new form is conditioned by the destruction (transformation) of the old one.

14. *Everything containing a seed may be augmented, but not without the assistance of nature.*

It is only through the seed that the fruit bearing more seeds comes into existence.

15. *Each things is multiplied and augmented by means of a male and female principle.*

Matter produces nothing unless penetrated by power. Nature creates nothing unless impregnated by Spirit. Thought remains unproductive unless rendered active by Will.

16. *The virtue of each seed it to unite itself with each thing belonging to its own kingdom.*

Each thing in nature is attracted by its own nature represented in other things. Colours and sounds of a similar nature form harmonious units, substances that are related with each other can be comined, animals of the same genus associate with each other, and spiritual powers unite with their own kindred germs.

17. *A pure womb gives birth to a pure fruit.*

Only in the innermost sanctuary of the soul will the mystery of the spirit be revealed.

18. *Fire and heat can only be produced by motion.*

Stagnation is death. The stone thrown into the ater forms progressively radiating circles, which are produced by motion. The soul that cannot be moved cannot be elevated, and becomes petrified.

19. *The whole method is begun and finiished by only ONE method: THE BOILING.*

The great *Arcanum* is a celestial spirit, descending from the sun, the moon, and the stars, and which is brought into perfection in the saturnine object by continuous boiling until it attains the state of sublimation and power necessary to transform the base metals into gold. This operation is performed by the *hermetic fire*. The separation of the subtle from the gross must be done carefully,

adding continually water; for the more earthly the materials are, the more must they be diluted and made to move. Continue this process until the separated soul is reunited with the body.

20. *The entire process is accomplished through nothing else but Water.*

It is the same *Water* over which the Spirit of God moved in the beginning, when darkness was upon the face of the deep.

21. *Each thing comes from and out of that into which it will be resolved again.*

That which is earthly comes from the earth; that which belongs to the stars is obtained from the stars; that which is spiritual comes from the Spirit, and returns to God.

22. *Where the true principles are absent, the results will be imperfect.*

Mere imitations cannot produce genuine results. Merely imaginary love, wisdom, and power can only be effective in the realm of illusions.

23. *Art begins where nature ceases to act.*

Art accomplishes by means of nature that which nature is unable to accomplish if unaided by art.

24. *The hermetic art is not attained by great variety of methods, the LAPIS is only one.*

There is only one eternal, unchangeable truth. It may appear under many different aspects; but in that case it is not the truth that changes: it is we who change our modes of conceiving of it.

25. *The substance of which the ARCANUM is prepared should be pure, indestructible, and incombustible.*

It should be pure of grossly material elements, indestructible by doubt, and incapable of being burned up in the fire of passion.

26. *Do not seek for the seed of the PHILOSOPHER'S STONE in the Elements.*

Only at the Centre of the fruit is that seed to be found.

27. *The substance of the Philosopher's Stone is mercurial.*

Those that are wise are seeking for it in the mercury; the fool seeks to create it out of his own empty brain.

28. *The seed of the metals is in the metals, and the metals are born of themselves.*

The growth of the metals is very slow; but it may be hastened by the addition of Patience.

29. *Use only perfect metals.*

Crude mercury, such as is usually found in European countries, is perfectly useless for this work. Worldly wisdom is foolishness in the eyes of the Lord.

30. *That which is hard and thick must be made subtle and thin by calcination.*

This is a very painful and tedious process, because it is necessary to remove even the root of evil, and this causes the heart to bleed, and tortured nature to cry out.

31. *The foundation of this art is to reduce the CORPORA into ARGENTUM VIVUM.*

This is the *Solutio Sulphuris Sapientium in Mercurio*. A science without life is a dead science; an intellect without spirituality is only a false and borrowed light.

32. *In the solution the solvent and the dissolved must remain together.*

Fire and water must be made to combine. Thought and love must remain for ever united.

33. *If the seed is not treated by warmth and moisture, it will be useless.*

Coldness contracts and dryness hardens the heart, but the fire of divine love expands it, and the water of thought dissolves the residua.

34. *The earth produces no fruit unless moistened repeatedly.*

No revelation takes place in the darkness except through the light.

35. *The moistening takes place by water, with which it has the closest affinity.*

The body itself is a product of thought, and has therefore the closest affinity with the mind.

36. *Everything dry naturally tends to attract the moisture which it requires to become complete in its constitution.*

The One, from which all things are produced, is perfect; and therefore all things contain within themselves the tendency and possibility for perfection.

37. *A seed is useless and impotent unless it is put in its appropriate matrix.*

A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development.

38. *Active heat produces in that which is moist blackness; in that which is dry, whiteness; and in that which is white, a yellow colour.*

First comes mortification, then calcination, and afterwards the golden glow produced by the light of the sacred fire illuminating the purified soul.

39. *The fire must be moderate, uninterrupted, slow, equal, moist, warm, white, light, all-embracing, enclosed, penetrating, living, inexhaustible, and the one used by nature.*

It is the fire that descends from heaven to bless all mankind.

40. *All operations must take place in only one vessel and without removing it from the fire.*

The substance used for the preparation of the *Philosopher's Stone* should be collected only in one place, and not be dispersed in many places. If the gold has once lost its brightness, it is difficult to restore it.

41. *The vessel should be well closed, so that the water may not run out of it, or the air escape; it ought to be hermetically seals, because if the spirit were to find a place to escape, the power would be lost; and furthermore it should be well closed, so*

that nothing foreign and impure can enter and become mixed with it.

There should always be at the door of the laboratory a sentinel with a flaming sword to examine all visitors, and to reject those that are not worth to be admitted.

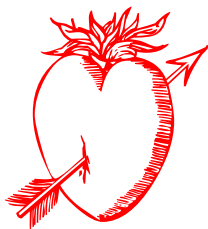
42. Do not open the vessel until the moistening is completed.

If the vessel is prematurely opened, most the of the labour is lost.

43. The more the Lapis is nursed and nourished, the more will it increase.

Divine Wisdom is inexhaustible; the limitation exists only in the capacity of the form to receive it.

THE END.



Remarks on the “Rosicrucian Symbols”

(This has been moved to the end to avoid making an unreadable mess of the main text by overwhelming it with footnotes and scholia).

The two sets of emblems that round off the “Rosicrucian” chapter are taken from the works of Anton Ginther (1655-1725), a German Catholic priest whose writings include two lengthy religious emblem-books.

The “Signs from the heart of the Celestial Mother” are from Ginther’s *Mater Amoris et Doloris*, first printed in 1711 at Augsburg (the 1741 edition being a posthumous reprint). The “Divine Child” emblems are not from the same work at all, but from the earlier *Speculum Amoris et Doloris &c. &c. &c.*, printed at Augsburg in 1706 (Hartmann probably used the 1743 fourth edition). It seems that Hartmann considered the “Sacred Heart” emblem which is the focus of the *Speculum* to be an equivalent symbol to the Rose+Cross.

Hartmann’s listing of the emblems from these works contains a number of errors. The absence of nos. 6 and 46 in the second list is not a simple case of omission. The description of the image for Emblem 5 is reasonable, but the motto is *Operior, et operor*. The motto *Ecce Venio!* appears on Emblem 7 which shows a small child with a glory behind its head laying on a basket, with a hand emerging from clouds holding a cross above it. Hartmann’s emblem 7 is no. 6 in every copy of the *Speculum* I have been able to check.

Similarly, the emblem Hartmann numbers 45 is actually no. 46. The motto *Trahe me post te* belongs on no. 45 (the actual motto for no. 44 is *Ad Centrum*). The image for no. 45 shows a burning winged heart, crucified and surrounded with a wreath of thorns; in front of it, another winged heart flies free.

