

IOD k Original Page Smaragd's desections

In the following pages, I will reveal some of the mysteries that I, or other teachers and students of the truth, have so far only gently touched upon.

Man's quest to understand the laws that govern human life is endless, yet behind the veil that shields the higher plans from human sight, there has always been truth, ready to assimilate those who have magnified their vision in search of truth by turning inward in their search, not outward.

In the silencing of the material senses lies the key to the discovery of wisdom. He who speaks does not know; he who knows is silent. The highest knowledge is ineffable, for its existence is an entity in ways that transcend all material words or symbols.

All the symbols are just keys to the doors leading to the truths, and many times the doors are not open because the key looks so huge that things behind it are not obvious. If we can understand that all keys, all material symbols are manifestations but extensions of the great law and truth, we will begin to develop the vision that will enable us to penetrate beyond the veil.

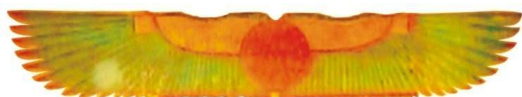
All things in all universes move according to law, and the law that governs the movement of the planets is no more immutable than the law that governs the material expression of man.

One of the greatest of all Universal Laws is that which is responsible for the origin of man as a material being. The grand aim of the mystery schools of all ages is to reveal the working of the Law which binds physical man to spiritual man. The link between physical and spiritual man is the educated man, for the mind has material and also immaterial qualities. The seeker after higher knowledge must develop the intellectual side of his nature and so strengthen the possibilities of concentrating all the forces of his being on and in the plane he desires.

The grand search for light, life and love in the material plane is just beginning. Its final realization, its ultimate goal, is complete unity with cosmic consciousness. The foundation in matter is the first step; then comes the higher goal of spiritual attainment.

In the following pages I will give an interpretation of *the Emerald Tablets* and their secret, hidden and esoteric meaning. There are many meanings hidden in the words of Thoth that do not appear on the surface. The Light of knowledge brought forth by the plates will open many new areas for reflection. "Read and be wise," but only when the light of your own consciousness awakens the deeply stored understanding that is the innate quality of the soul.

In Triple Light,



Doreal



SMARAGDOVA DESKA I:

History of Thoth, Atlanean



I, *Thoth, Atlantean*, master of the mysteries, keeper of the records, mighty king, magician, living from generation to generation, am about to place in the *Halls of Amenti*, ordained to aid those who come after, these records of the wisdom of the *Great Atlantis*.

In the magnificent city of *Keor* on the island of *Undal* in a time long past, I began this incarnation. Not like the little people of the present age, the mighty ones of *Atlantis* lived and died rather from aeon to aeon, renewing their lives in the *Halls of Amenti*, where the river of life flows ceaselessly onward.

Hundreds of times I have descended the dark path leading to the light, and just as many times I have ascended from darkness into light, ability and power restored.

Now I am descending for a time, and the man of Khem (Khem is ancient Egypt, note) knows me no more. But in a time yet unborn I shall rise again, mighty and influential, demanding a reckoning from my successors. Then beware, O man of *Khem*, if you have falsely betrayed my teachings, I will cast you down from your heights into the darkness of the caves from whence you came. Tell not my secrets to the man of *the North*, nor to the man of the *South*, for my curse shall overtake thee. Remember and heed my words that I will surely return one day and claim what you have guarded. Always, even from place after time and death, I will reward or punish thee according to merit. Great were my people in days gone by, great compared to the little people around me now; knowing the wisdom of the old, seeking deep in the heart of infinity the knowledge that belonged to the youth of *the earth*. We were wise because of the wisdom of the *Children of Light* who dwelt with us. Strong because of the power emanating from the eternal fire. And the greatest of all the children of man was my father, *Thotme*, the guardian of the great temple, the link between the *Children of Light* who dwelt within the temple and the races of man who inhabited the ten islands. The , after the three, the *Inhabitants of Undal*, speaking to the Kings with a voice that must be heard.

There I grew from a child to a man, initiated by my father into the old mysteries, until the inner fire of wisdom burned with a consuming flame. Until one day.

a great day came an order from the *Temple Dweller* that I would be brought before him. Only a few children of man have looked into that mighty face and have lived no longer as sons of man, but as *Children of the Light*, when they are not incarnated in a physical body.

I was chosen from among the sons of man, taught by *the Transcending One*, that his purposes might be fulfilled, purposes yet unborn in the womb of time. For long ages I dwelt in the Temple, learning more and more wisdom, until I too came to the light given forth by the great fire. He taught me the way to *Amenti*, the underworld where the mighty king sits on his throne of power. Before the *Lords of Life* and the *Lords of Death* I bowed deeply in reverence and received as a gift the Key of Life. I was freed from the *Halls of Amenti*, unbound by death, by the cycle of life. I have traveled far to the stars, for whom space and time have become nothingness. Then I drank deeply from the cup of wisdom, looked into the hearts of men, and discovered a greater mystery, and was delighted. For only in the *Search for Truth* could my *Soul* be still and the inner flame extinguished.

In the ages I have lived, watching others around me taste from the cup of death and come back again in the light of life. Gradually, waves of awareness have passed from the *Kingdom of Atlantis*, aligned with me only to be replaced by the birth of a lesser star.

According to the law, the word of the Lord grew into a flower. The thoughts of *the Atlanteans* began to fall into darkness, until at last the wrath arose from His *Agwanti*, *the Abiding* (this word has no English equivalent, it means a state of impartiality, note from source translation) speaks the *Word*, calls forth power. Deep in the heart of the *Earth*, the sons of *Amenti* hear and obey, directly changing the flower of the fire that burns eternally, changing and shifting, using *Logos* (Latin term for word or speech; Ed. note) until the tremendous fire changes its direction.

Then great waters swept over the world, drowning and flooding, changing the balance of *the Earth*, until only *the Temple of Light* was left standing on the great mountain of *Undal*, still towering above the waters, somewhere there were those who were alive, saved from the torrents.

And the Lord called me, saying, *Gather my people together. "gather my people, and gather them to you, and gather them to you, and gather them to me. "There, unfold the plan you already know."*

So I gathered my people and we boarded the giant ark of the Lord. We sailed up into the morning. Dark beneath us lies the Temple. Suddenly the waters rose above it. Established in time, it disappeared from the face of the earth, a vast Temple.

We flew quickly towards the morning sun until the ground of the children of *Khem* spread out beneath us. Raging, they came with clubs and spears raised in anger to kill and destroy *the Sons of Atlantis*. Then I raised my staff and aimed the vibrating beam, striking them on the spot like fragments of mountain stone. I then spoke to them calmly and peacefully of the power of *Atlantis*, speaking of our being the children of *the Sun* and his messengers. I intimidated them with a display of miraculous science and only released them when they were crawling at my feet.

We have lived in the land of *Khem* for a long time and even longer. When we obeyed the commands of *the Lord*, who, though asleep, lives forever, I sent *the Sons of Atlantis*, sending them in many directions so from the womb of time wisdom might rise again in their children.

Long have I lived in the land of *Khem*, doing great works from the wisdom within. The children of *Khem* grew in the light of knowledge. I then made my way to *Amenti* so that I could keep my power, living age after age of *the Sun of Atlantis*, keeping wisdom, keeping records.

Great grew the sons of *Khem*, conquering the surrounding people, growing slowly in the strength of the Soul. Now I go for a time from their midst to the dark halls of *Amenti*, deep into the halls of *Earth*, before the *Lords of Power*, once again face to face with the Transcending One.

I climbed high above the entrance, the gateway leading down to *Amenti*. Few would have ventured there with courage; few had passed through the portal into the dark *Amenti*. I ascended through the passage, I, the mighty pyramid, used a force that overcomes the force of *the Earth* (gravity, note from source translation). Deep and deeper still I placed the power house or chamber, from it I carved a circular passage extending almost to the great summit. There at the top I placed a crystal, sending a beam into "Spacetime", attracting the force beyond the ether, concentrating above the gate of *Amenti*.

I built more chambers, all seemingly empty and yet inside hidden keys to *Amenti*. Whoever dares to venture into the dark realms, let him first be purified by a long fast. He shall lie in a stone sarcophagus in my chamber. Then I will reveal to him the great mysteries. Soon he will be led to the place of meeting with me, I will meet him even in the darkness of the earth, I, *Thoth*, the *Lord of Wisdom*, will meet him, protect him and abide with him always.

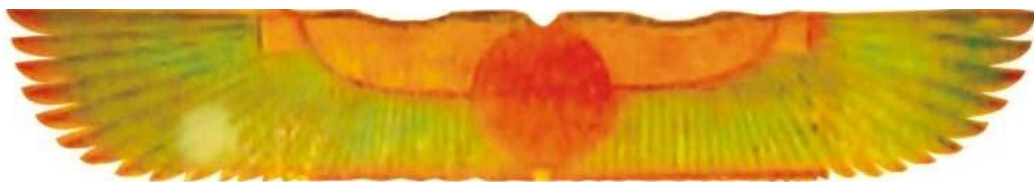
I have built the *Great Pyramid* after the model of the pyramid of the earth's power, burning eternally, so that it too may endure for ages. I have built into it my knowledge of Magical Science so I may be here when I return from *Amenti*. Always, while I sleep in the *Halls of Amenti*, my soul will incarnate, roaming freely, living among men in this or another form.

I am the *Ambassador of the Land* of the Transmigratory, fulfilling his decrees that man may be uplifted. Now I return to the *Halls of Amenti*, leaving behind some of my wisdom. Protect and preserve the decrees of the One who abides: Lift up your eyes only to the light. In time you will surely be in union with *the Lord*,

you will certainly be rightly in union with the *Lord*,
you will certainly be rightly in union with
All.

I'm leaving you now. Know my decrees, keep them and be them, and I will be with you, helping and accompanying you into the Light.

Now a portal is opening in front of me. I'm going down into the darkness of the darkness.



The Emerald Tablets of Thoth Atlanéan, translation and interpretation by Doreal, THE LAST TRANSLATION

AND INTERPRETATION OF ONE OF THE MOST DISTINGUISHING AND CONTEMPORARY WORKS OF THE ANCIENT WISDOM

Source: <http://www.chapeltibet.cnhost.com/ct/Tablets.html#Tablet%901> © 9008 www.cez-okno.eu Translation from Slovak: Ptah Proofreading: Izis

SMARAGDOVA DESKA II:

Halls Amenti



Deep in the heart of *the Earth* lie the *Halls of Amenti*, far beneath the islands of sunken *Atlantis*, *the Halls of the Dead* and the Halls of Life, bathed in the fire of infinite *BEING*.

In the deep past, lost in space-time, the *Children of Light* looked down on the world. They saw the children of man in their confinement, bound by a force from without. They knew that only by freeing themselves from bondage, would man be able to rise from the Earth to the Sun. They came down and created bodies, taking on human form. The masters of all being then declared, "We are those who are created from the cosmic dust, partaking of life from the infinite *BEING*; living in the world as children of man, equally and yet differently from their living."

Then for their living space, deep beneath the earth's crust, they blasted with their power vast spaces, out of reach of the children of man. They surrounded them with power and strength, protecting them from the reach of *the Halls of the Dead*.

One next to the other they created other spaces, filled them with *Life* and *Light* from above. Then they built the *Halls of Amenti* so that they could remain there forever, living life until the end of eternity.

There were two and thirty children, sons of Light, who came among the people, trying to free from bondage and darkness those who remained bound by external forces.

Deep in the *Halls of Life* a flower grew, glowing, expanding, turning back the darkness. Placed in the center, a torch of immense power, *Life-giving*, *Light-giving*, it filled with power all who came near. They placed thrones around it, two and thirty, places for each of the *Children of Light*, positioned so that they bathed in its glow, filled with Life from the eternal Light. From time to time they placed there the first created bodies that could be filled with the Spirit of Life. One hundred years out of every thousand, the Life-giving flame of Light must be sent upon their bodies. The quickening, awakening *Spirit of Life*.

There in the circle of aeons, sit *the Grandmasters* living a life unknown to mankind. There in the *Halls of Life* they sleep; their Soul flows freely through the bodies of men. From time to time, when their bodies rest in sleep, they incarnate into human bodies. They teach and lead onward and upward, out of the darkness and into the Light.

There in the *Hall of Life*, filled with their wisdom, unrecognized by the human race, living eternally under the cold fire of life, sit the *Children of Light*. From time to time they awaken, coming up from the depths of light among men, immortal among mortals.

He who by progress grows out of darkness, rises out of darkness into light, liberated by *the Amenti Sons*, liberated by *the Flower and Light of Life*. Then, accompanied by wisdom and knowledge, he passes from man to the *Master of Life*. There he is allowed to live as one with the *Masters*, freed from the bondage of the darkness of darkness.

Inside the glowing flower, the seven *Time-Space* Lords sit above us, helping and guiding the children of man through the infinite Wisdom Path through time. Mighty and strange, veiled in the veil of their power, silent, omniscient, drawing the *Life Force*, different and yet in unity with the children of man. Always different and yet in unity with the *Children of Light*.

Custodians and guardians of the power of human bondage, ready to let go when the light was reached. First and most powerful, sits the *Veiled Presence*, the *Lord of Lords*, the *Infinite Nine*, above the others of each *Cosmic Cycle*, weighing and watching the progress of men.

Beneath *HIM* sit the *Lords of the Cycles; the Three, the Four, the Five and the Six, the Seven, the Eight*, each with his mission, each with his power, accompanying and guiding the destiny of man. There they sit, powerful and influential, beyond all time and space. Not of this world and yet with it, *Elder Brothers* of the children of man. They judge and weigh with their wisdom, they observe the progress of Light among men.

There before them I was guided by *the Dweller*, watching Him merge with the *Oneness* from above. Then a voice came forth from *HIM*, saying, "Great is Thy art, O Thoth, among the children of men. Next thou shalt be free from the Halls of Amenti, Lord of Life among the children of men. Thou shalt not taste death unless thou wilt, drink of Life to the end of Eternity. Hereafter and forevermore is Life as you choose. Next time, Death is in your hands. Live here or leave here if you wish, free is Amenti to the Sun of Man. Take Life in the form you choose. A child of the Light that has grown up among men. Choose to work, for all souls you must work and never again leave the path of Light. You have taken a step on the long upward path, endless is the mountain of Light from now on. But every step you take increases that mountain; but all your progress delays the goal. Thou hast approached the infinite Wisdom; henceforth the goal recedes before thee. Free thou art now, created from the Halls of Amenti, walking hand in hand with the Lords of the world, one as the other in destination, cooperating, bearers of Light to the children of men."

Then one of the *Masters* descended from his throne, took my hand and led me forward, across all the *Halls* of the deep hidden land. He led me through *the Halls of Amenti*, showing me mysteries unknown to man. Through a dark corridor, descending, he led me to the *Hall* where dark *Death* sits. Vast as the universe, the vast *Hall* lay before me, walled in darkness, filled with *Light*.

A huge throne of darkness stood before me, a figure of darkness sat on it, shrouded in a veil. Darker than darkness sat a huge figure, dark from darkness, not of darkness. Before it then stood the *Master*, speaking *the Word* bringing *Life* near, saying, "Oh, lord of darkness, guide of the path of Life to Life, before thee I bring the Sun of the Morning. Touch it no more with the power of darkness. Call not its flame into the darkness of darkness. Know him and look him, one of our brothers, lifted from darkness into Light. Release his flame from bondage, let it burn freely through the darkness of darkness."

He lifted the figure's hand, further reaching the flame, which flared cleaner and brighter. The curtain of darkness quickly rolled up, revealing *the Hall* from the darkness of darkness. Then, in the endless space before me, flame after flame rose from the veil of darkness. Countless millions leaped before me, some fluttering forth like flowers of fire. And there were others with a dim glow, shining out of the darkness only dimly. Some of them faded quickly; others grew from little sparks of light. Each surrounded by its own dim veil of darkness, yet blazing with a light that can never be extinguished. They came and flew like fireflies in spring, filling the space with Light and Life.

Then a voice spoke, mighty and solemn, saying, "These lights are souls among men, growing and fading, being eternal, changing and yet living, through death into life. When they blossomed into flower, reaching the zenith of their life, I quickly sent forth my veil of darkness, enveloping and changing into new forms of life. Periodically they head upward across the ages, expanding into a greater flame, illuminating the darkness with even greater force, extinguished and yet unquenchable by the darkness of darkness.

I, Death, am coming, and though I do not stay, for in ALL there is life eternal, I am only an obstacle on the way, quickly subdued by the infinite light. Wake up. O flame that ever burns within, blaze forth and conquer the veil of darkness."

Then, amidst the flames of darkness, there grew one, which, driven forward by the darkness, blazing, growing, grew ever brighter, until there was nothing but Light. Then spoke my guide, the voice of the master, Watch your own soul grow in the light, now forever free from the Lord of Darkness."

He led me through many vast universes filled with the mysteries of *the Children of Light*; mysteries that one must never know until one also becomes *a Sun of Light*. Then He led me back to the *Light of the Halls of Light*. I knelt before the great *Masters*, the *Lords of ALL* from beyond the cycles.

Then *HE* spoke words of tremendous power, saying, "You are freed from the Halls of Amenti. "You are free from the Amenti Amenti."

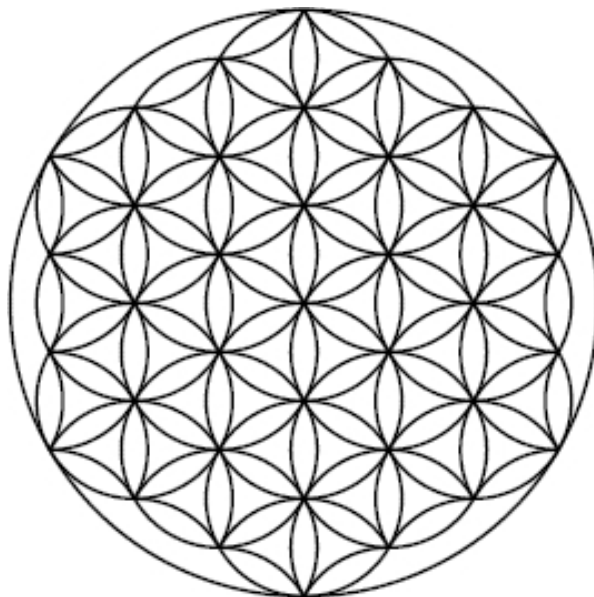
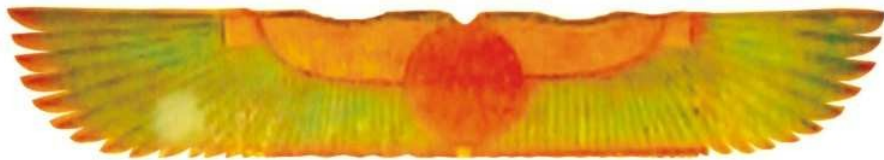
Then I spoke O great master, may I be the teacher of men, leading them onward and upward until they too are lights among men; released from the veil of darkness that surrounded them, blazing with the light that will shine among men."

Then a voice spoke to me, "Go and . So it is ordered. Thou art the Lord of thy

of destiny, free to take or return at . Take the strength, take the wisdom. Shine like a light among the children of men."

Up then, I was guided by *the Survivor*. And I lived again among the children of men, teaching and showing something of my wisdom; the Sun of Light, the fire among men.

Now again I walk the way of from above, looking for the light in the
darkness of darkness. Preserve and keep, protect my records, they will be the guides of the
children of man.



The Emerald Tablets of Thoth Atlanéan, yűekLod o i-teretocce: DoreoL, A COMPLETE TRANSLATION AND

INTERPRETATION OF ONE OF THE MOST DISTINGUISHING AND CONTEMPORARY GREAT WORKS OF ANCIENT WISDOM

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SMARAGDOVA DESKA III:

KLíi to Powers



I, Thoth, an Atlantean, surrender my wisdom, my knowledge, my power. I give it freely to the children of men. May they too continue to surrender in this way, so that the veil of the darkness of the world from one end to the other may be illuminated with wisdom. Wisdom is strength and strength is wisdom, one with the other, perfecting the whole.

Be not proud, O man, of thy wisdom. Speak to the ignorant as to the wise. If anyone comes to you full of knowledge, listen to him and heed him, for wisdom is everything.

Don't be silent when evil is spoken of as *True*, as sun shines on everything.

Whoever transgresses *the Law* will be punished, for it is only through the *Law* that people's freedom comes.

Follow your heart throughout your life. Do more than you're told.

Even if you gain wealth, follow your heart, for none of it will avail you if your heart is weary. Diminish yourself, but not the time when you follow your heart. That is to oppose the soul.

Those who are accompanied do not stray from the right path, but those who are led astray cannot find the straight path. If you go among men, create *Love*, the beginning and the end of the heart.

If anyone comes to You for advice, let him speak freely, that the thing for which he has come may come to pass. If he hesitates to open his heart to You, it is because You, the judge, are making a mistake.

Do not repeat the vain talk, nor listen to it, because it is the expression of one in imbalance. Speak no more of it, that he may know wisdom before thee.

Silence is a tremendous benefit. There is no profit in an abundance of talk.

Exalt not your heart above the children of men, lest it be cast into the dust. If

thou art great among men, be thou esteemed for knowledge and gentleness.

If you are going to probe the nature of a friend, don't ask his mate, but spend some time alone with him. Debate with him, test his heart through words and behaviour.

He who enters the well must again come out, and the things that are yours must be shared with a friend.

Knowledge is considered by the fool as ignorance, and things beneficial are harmful to him. He lives in death. Therefore it is his food.

The sage lets his heart overflow, but his mouth is silent.

O man, lean towards the voice of wisdom; lean towards the voice of light. There are Mysteries in the *Cosmos*, the revelation of which will fill the world with their light. Let him who has been delivered from the bonds of darkness first guess the material from the immaterial, the fire from the earth; for thou knowest that as the earth descends to the earth, so also the fire ascends to the fire and unites with the fire. He who knows the fire that is within himself will ascend to the eternal fire and live in it forever.

Fire, the inner fire, is the most powerful of all forces, and therefore it overcomes all things and penetrates all things of the earth.

Man supports himself only on what he resists. So the Earth must resist man, otherwise it would not exist.

All eyes do not see the same way; to one eye an object appears in one form and colour, to another eye in another. And likewise the eternal fire, changing colour from one to another, is never the same from day to day.

Thus speak I, Thoth, from my wisdom, for man's fire burns brightly through the darkness; it never goes out in the veil of darkness, never goes out in the veil of darkness.

Listen, O man, and bow to wisdom: where will name and form end? Only in consciousness, the invisible, in the infinite power of radiant brightness. The forms you create, brightening your vision, are the real effects that follow your cause.

Man is a star bound to the body, until finally, he is released through his strife. Only by struggling and toiling to the extreme, the star within you will blossom in new life. He who knows the beginning of all things, free is his star from the regions of darkness.

Remember, O man, that all that exists is but another form of that which is not. All that has being passes into another being, and you yourself are no .

Keep at in mind *The law*, For everything is Law. Don't look that which is not o *Law*, because it also exists only in the illusions of the senses.

Wisdom comes to all His children, just as they come to wisdom. Throughout the ages, the light has been hidden. Awake, O man, and be wise.

Deep in the mysteries of life I have travelled, searching and exploring what is hidden. Hear, O man, and be wise.

Deep beneath the earth's crust, in the *Halls of Amenti*, I have seen mysteries that are hidden to man.

Often I have walked through a deep hidden passage, seen the Light that is Life among men. Somewhere where the flowers of Life live forever, I have explored the heart and mystery of man. But I found that man lives in darkness, the light of the great fire hidden within.

Before *the Lords* of the hidden *Amenti* I have learned the wisdom that I give to man. *The Masters* are the great Secret Wisdom brought from the future of the end of infinity. There are *seven* of them, the *Lords of Amenti*, the supreme rulers of *the Children of the Morning*, the Sun of the Cycles, the Masters of Wisdom. Are they not formed as children of man? *Three, Four, Five* and *Six, Seven, Eight, Nine* are the titles of *the Masters* of Men.

From the far future, without form and yet creating, they came as teachers of the children of man. Forever they are alive, not yet in life, unbound by life and yet free from death. They rule forever with their infinite wisdom, bound and yet unbound by the dark *Halls of Death*. Life they have in themselves, which is not yet life, free from all, they are *Masters of ALL*.

From them came the *Logos*, the instrument of power over all things. Wide is their face, yet hidden in smallness, the formed forming, the known unknown.

The Three hold the key of hidden magic, the creator he is the *Hall of the Dead*; sending forth power, in the shroud of darkness, binding the souls of the children of men; sending darkness; binding the power of the soul; controlling the negatives of the children of men.

Four is the one that releases power. He is the *Lord of the Life* of the children of men. *The light* is his body, the flame his face; the deliverer of the souls of the children of men. *Five* is the Master, the *Lord* of all magic - the *Key to the Word* that resounds among men. *Six* is the *Lord of Light*, the hidden way, part of the souls of the children of men.

Seven is the one who is the *Lord of Immensity*, the Master of *the Universe* and the Key of *Times*. *The Eight* is he who commands progress; he weighs and weighs the path of men.

Nine is the father of the immense face, creating and changing out of the formless.

Meditate on the symbols I am giving you. These are the keys, even if hidden from people.

Aim always upward, O Soul of the Morning. Turn your thoughts upward to the *Light* and the *Life*. Find in the keys of the numbers I bring you light on the path from life to life.

Seek with wisdom. Turn your thoughts inward. Don't close your mind to *The Flower of Light*.

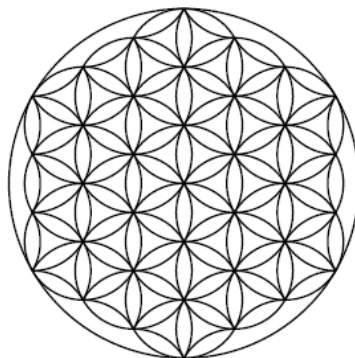
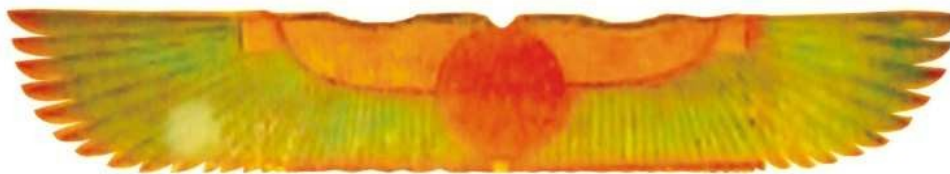
Place in your body an image created by thought. Think of the numbers that lead you to Life.

The way is clear to him who has wisdom. Open the gate to the *Kingdom of Light*.

Pour out your flame like the Sun of the morning. Cast out the darkness and live in the day.

Look at you, oh man! As part of your being, *Seven* who are, but not as they seem. I have opened, O man! I have my wisdom. Follow the path in the direction I have led.

*Masters of Wisdom, Sun
of the Wound
Light and Life to the children of men.*



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SMARAGDOVA DESKA IV:

The Birth of the Universe



Listen, O man, to the voice of wisdom, listen to the voice of *Thoth, the Atlantean*. Freely today I give thee my wisdom, from the time and space of this cycle; the master of the mysteries, the *Sun of the Morning, Thoth, the teacher of men*, is of ALL.

Once upon a time, in my childhood, I lay beneath the stars on a long-buried *Atlantis*, dreaming of mysteries far above men. Then grew in my heart a great desire to conquer the path that led to the stars. Year after year I sought wisdom, seeking new knowledge, following the path, until at last my *Soul*, in tremendous effort broke free from its bondage and bounced away. I was free from the bondage of the people of the earth. Free from the body, I flickered through the darkness. At last, starspace was unlocked for me. I was free from the bondage of darkness. Now at the end of the universe I sought wisdom, far beyond the knowledge of finite man.

Deep into space, my *Soul* traveled freely into the circle of light of infinity. Unknown, beyond knowledge, were some of the planets, vast and gigantic, beyond the dreams of men. After all, I found *the Law*, in all its beauty, working through them and among them, as well as here among men.

My soul flashed forward through the beauty of infinity, far across the universe, I flew with my thoughts.

I was resting there on the planet of beauty. Tones of harmony filled the air. There were forms moving according to Order, vast and sublime as the stars in the night; set in harmony, aligned in balance, symbols of *the Cosmos*, as according to Law.

Many stars have I met on my journey, many races of man on their worlds; some reaching high as the stars of the morning, some falling down into the blackness of night. Each

and all of them were working their way upward, reaching heights, exploring depths, moving through time, through realms of brightness, experiencing darkness, reaching Light.

Know, O man, that *Light* is your inheritance. Know that darkness is but a veil. Sealed in your heart is the eternal brightness, waiting for the moment of freedom, waiting to tear the veil of darkness.

I've found some who have earned *the airwaves*. Free of space, though were still human. Using the power that is the basis of *ALL* things, far out in space they created a planet, laying it out with the power that flows through *ALL things*; colliding and merging the ether into forms that grew as they willed. Exceeding science, they, of all races, mighty in wisdom, sons of the stars.

I for a long time, looking at their wisdom. I saw them form from the outer *ether* of the city gigantic, of rose and gold. They formed further from the primal element, the basis of all matter, the *ether* flying away into the distance.

Far in the past, they have subjugated the ether, freeing themselves from the bondage of the shovel; they only form an image in their minds, and with lightning speed it grows.

Then onward my soul raced through *the Cosmos*, always seeing, new things and old; learning that man is truly born in the universe, the *Sun of the Sun*, the child of the stars.

Know, O man, whatever form thou inhabitest, surely it is in unity with the stars. Your bodies are nothing but planets orbiting their central suns. When you receive the light of all wisdom, freely you will shine in the ether - one of the suns that illuminates the outer darkness - one of those born in the universe, grown into Light.

Just as the stars lose their radiance in time, the light from them passing into the great source, so, O man, your soul goes forward, leaving behind the darkness of the night.

Created further by the primordial ether, filled with the radiance that flows from the source, bounded by the ether fused around, yet always blazing until it is finally free. Lift thy flame from the darkness, fly away the night and thou shalt be free.

I traveled through space-time, knowing that my soul was finally liberated, knowing that now I could pursue wisdom. Until finally, I passed onto a plain hidden from knowledge, unknown to wisdom, expanded beyond anything we know. Now, O man, when I had this knowledge, happy grew my soul, for now I was free. Listen, thou born in the universe, listen to my wisdom: thou knowest not that thou also shalt be free.

Listen again, O man, to my wisdom, to that hearing, you too may live and be free. Thou art not of the earth, earthy one, but a child of the Infinite Cosmic Light.

Now, to you I give the knowledge, the freedom to enter the path I have walked, showing you

Truly, as by my efforts, I have walked the path that leads to the stars.

Listen, O man, and know the existence of your bondage, know how to free yourself from the snare. Outside the darkness you will rise up, in unity with *the Light* and in unity with the stars. Follow always the path of wisdom. Only in this way can you rise from below. Always man's destiny leads him forward into the *Winding Cranks of the Infinite Whole*.

Know, O man, that the whole universe is ordered. Only *by Order* thou art in Unity with *ALL*. Order and balance are the *Law of the Universe*. Follow it and you will be in Unity with *ALL*.

He who would follow the path of wisdom must be open to *the Flower of Life*, expanding his consciousness out of the darkness, flowing through time and space in the *WHOLE*.

Deep in silence, at first you must linger until you are free from lust, free from the eagerness to speak in silence. Overcome with silence the bondage of words. Abstain from food until victory over the lust for food, which is the bondage of the soul.

Then lie down in the dark. Close your eyes to the torches of Light.

Concentrate your soul power on the place of your consciousness, shake the bonds of darkness. Place in the place of your mind the image you desire, picture the place you long to see. Vibrate there and spin with your power. Release the soul from its darkness. Violently thou must shake with all thy strength until at last thy soul is free.

Mighty above words is the fire of *Cosmos*, hanging over the plains, unknown to men; powerful and balanced, moving according to Order, the music of harmony, far above man. Speaking with music, singing with colors, the fire of the beginning of the *Eternity of ALL*.

You are a spark of flame, O my children, you burn with colour and live with music. Listen to the voice and you will be free. Free consciousness is merged with the *Cosmos, in Unity with the Order and Law of ALL*.

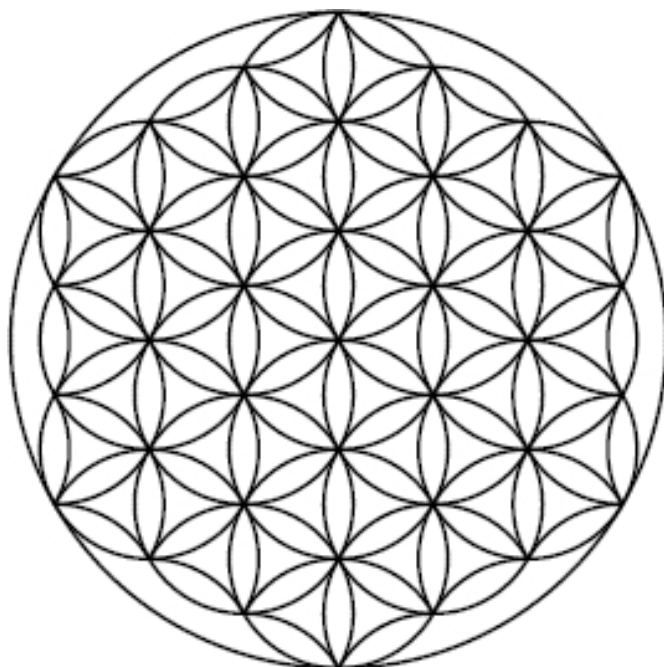
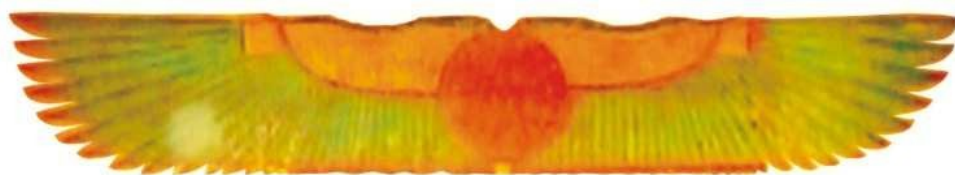
Have you not, man, that in spite of the darkness, *the Light* springs, the symbol *EVERYTHING*.

Pray this prayer for the growth of wisdom. "*Mighty Spirit of the Light that shines through the Cosmos, draw my flame closer to you in harmony. Lift my fire out of the darkness, the magnet of fire that is in Oneness with the ALL. Lift up my soul, thou mighty and strong. Child of Light, turn not away. Draw me with power to melt in thy fire; in Unity with all things and all things in One, in the fire of the toil of life and in Unity with Reason.*"

When you free your soul from bondage, know that darkness will be dead to you. Always through the universe you can seek wisdom, unfettered by the fetters forged in the flesh.

Onward and upward into the morning, shine freely, O Soul, into the realms of *Light*. in *Order*, move in *Harmony*, move freely with the *Children of Light*.

Seek and know my *Key of Wisdom*. Thus, O man, you will surely be free.



The Emerald Tablets of Thoth Atlanéan, yűekLod o i-terretoce: DoreoL, A COMPLETE TRANSLATION AND

INTERPRETATION OF ONE OF THE MOST DISTINGUISHING AND CONTEMPORARY GREAT WORKS OF ANCIENT WISDOM

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SMARAGDOVA DESKA V:

Resident of Undalu



He has shown all people the way of fulfilment, the way of the Light that flows among men. Triumphant over darkness, leading the Soul of Man upward to the heights that were in Oneness with the Light.

I have often dreamed of a buried Atlantis, lost in times swallowed up by darkness. From aeon to aeon you existed in beauty, brightness shining through the darkness of darkness.

A mighty ruler, ruling over all earthly things, Lord of the Earth in the day of Atlantis. King of nations, master of wisdom, Light through *Suntal*, Guardian of the Way, dwelt in his *Temple*, Lord of *Undal*, Light of the Earth in the Atlantean day.

The Master, *He*, from the cycle beyond us, living in bodies as one of men. Not as an earthling, *He* is of a different origin, the Sun of the cycle, advanced above men.

Know thou, O man, that Master *Horlet* was never one with the children of men. Far back in time past, when Atlantis first came into power, one appeared there with the *Key of Wisdom*, showing all the way of *Light*.

He divided the Kingdom into parts. There were ten parts, ruled by the children of men. Over another *He* built a *Temple*, but it was not built by the children of men.

Out of the *Ether* *He* called forth its substance, embodied and created by the power of *Ytolan* into the forms which *He* built in His mind. Mile after mile, everything covered the island, bit by bit it gathered strength. Black, and yet not black, but dark as space-time, deep in the heart of its *Essence of Light*. In an instant, *the Temple* grew into being, shaped and molded by the *Word of the Transcending One*, summoned from the immaterial into matter.

Exhibited by *He* then inside a huge chamber, filled

them with formations created b

from the *Ether*, He filled them with wisdom summoned from His mind.

He was immaterial inside His Temple, and yet *He* was created in the image of man. Dwelling among them and yet not of them, strange and so different was *He* from the children of men.

He then chose *three* from among the people *who* became His gate. He chose *the Trinity* of the Most High to become his link to *Atlantis*. The messengers who brought his counsel to the kings of the children of men.

He begot others and taught them wisdom; He made them teachers of the children of men. *He* placed them on the island of *Undal* to be teachers of the *Light* to men.

Each of those who were so elected had to study for five and ten years. Only in this way could they understand, and be a *Light* to the children of men. This is how the Temple, the dwelling place for the *Lord* of man, came into being.

I, *Thoth*, have always sought wisdom, searching in the darkness and seeking in the *Light*. Long in my youth have I walked that path, always seeking to gain new wisdom. Only after much striving, one of the *Three* brought me *the Light*. He brought me the commands of *the Indwelling One*, calling me out of darkness into the *Light*. He brought me before the *Indweller*, deep in the *Temple* before the great Fire.

There on the great throne, I saw the *Transfigured One*, clothed in *Light* and shining with fire. I knelt before that great wisdom, feeling the *Light* flowing through me in waves. Then I heard the voice of *the One who is the Overcomer*: "O darkness, come into the *Light*. You have long sought the way to the *Light*. Every soul on Earth who loosens his fetters will soon be freed from the bondage of darkness. Out of darkness thou hast risen forth, *the Light* of thy goal is at hand. Here thou shalt dwell, as one of my children, keeper of the records of the wisdom gathered, thou art an instrument of *the Light* from there. Be ready to do what is needed, guardian of wisdom, but for the ages of darkness that are to come upon the children of men. Live here and drink of all wisdom. Secrets and mysteries shall be revealed to thee."

Then I said to *the Lord of the Cycles*, "O *Light* that has descended to men, give me your wisdom that I may be a teacher of men. Give me of thy *Light* that I may be free."

Then *the Lord* spoke to me again, "Age after age you shall live by your wisdom. Yes, when the waves of the ocean roll over *Atlantis*, holding the *Light*, but hidden in the darkness, ready to come whenever you are called. Now go and learn greater wisdom. Grow through the *Light* into the WHOLE of Infinity."

I then dwelt in *the Temple of the Dweller* for a long time until I was finally *Unity* with the *Light*.

I then followed the path to the stars plains, followed I then followed the path

to the *Light*. Deep into the heart of the Earth I have followed the path, knowing the mystery, below as well as above; knowing the way to *the Halls of Amenti*; knowing the *Law that* keeps the world in balance. To the hidden chambers of the Earth I have penetrated with my wisdom, deep through the crust of the earth, into a path hidden for ages from the children of man. An even greater wisdom was revealed to me, until I attained a new knowledge: I discovered that everything is part of the *ALL*, greater and even greater than anything we know. I searched for ages for the heart of the *Infinite*. Deeper and deeper I found more mysteries.

Now that I look back on the ages, I know that wisdom is without limit, and the ages are ever increasing, One with the *Infinite* greater than all.

Light existed in ancient *Atlantis*. Yes, darkness was also hidden in everything. There were those who fell from the *Light* into the darkness, some who rose among men to the heights. They became proud of their knowledge, proud of their position among men. They plunged deep into the forbidden, opened the gate that led down. They tried to gain more and more knowledge, but they tried to bring it up from below.

He who descends must be in balance, otherwise he is bound by the lack of our *Light*. They have then opened with their knowledge paths forbidden to man.

However, in *His Temple*, He sees everything, the *Indwelling One*, lying in His *Agwanti*, while *through Atlantis* His soul wandered freely. He saw *the Atlanteans* opening by their magic a gate that would bring great destruction to the Earth. Quickly *His* soul then flew back into *His* body. *He* rose from His *Agwanti*. He summoned *three* mighty messengers. He gave them orders, and had the world destroyed.

Deep beneath the crust of the Earth, in the *Halls of Amenti*, *the Survivor* quickly descended. *He* then summoned the forces controlled by *the Seven Lords*; and they changed the balance of the Earth. *Atlantis* sank beneath the dark waves.

The gate that was open was destroyed; the entrance that led down was destroyed. All the islands were destroyed, except *Undal*, and part of the island of the *Sons of the Overcomer*. He saved them *to be teachers, lights* on the way for those who were to come after, *lights* for the lesser children of man.

Then He called me, Thoth, before Him, gave me orders for all that I should do, saying, "Take thou, O Thoth, all thy wisdom. Take all thy records. Take all thy magic. Go forth, keeping the records, until after a time the *Light* grows among men. *The Light* shall be thou for all time, hidden and yet found by enlightened men. Over all the Earth *WE* give thee power, thou art free to give it or take it away. Gather now the sons of *Atlantis*. Take them and flee to the people of the stone caves. Flee to the land of *the Children of Khem*."

Then I gathered the sons of *Atlantis*. I brought all my records of the sunken *Atlantis* to the spaceship. I gathered all my powers, many tools of powerful magic.

Then we rose on the wings of the blow. We rose high above the *Temple*, leaving the three of us and the *Dweller* behind, deep in the Halls below the Temple. Down below the waves sank the great *Temple*, closing the way to the *Lords of the Cycles*. Yet always to him who has knowledge the way to *Amenti* will be open.

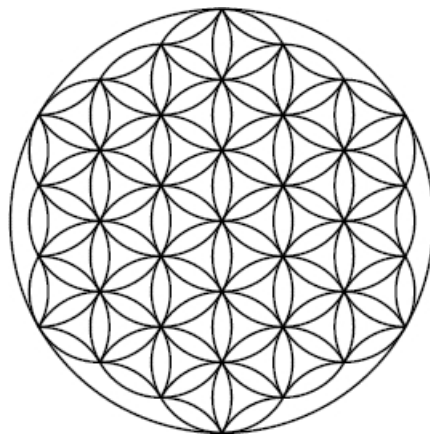
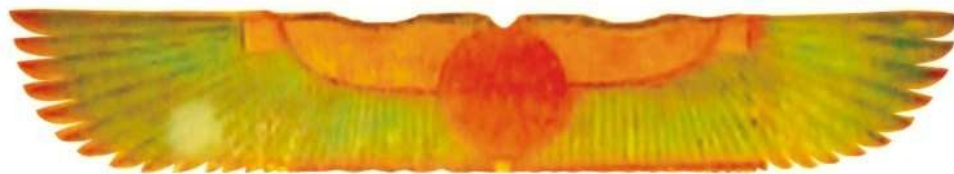
We then flew quickly on the wings of the morning, flying into the land of the children of *Khem*. There by my power, I overcame them and ruled them. I raised them to the *Light*, children of *Khem*.

Deep under the rocks, I buried my spaceship, waiting for the time when man could be free. Above the spaceship I raised a lion-shaped emblem, yet as a man. There, under the image, my rests, to be reborn when needed.

Know thou, O man, that in the distant future intruders will come from the deep. Then awake, thou that hast wisdom. Give birth to my ship and you will easily overcome them.

Deep beneath the painting lies my secret. Seek and find in the pyramid I built. Each to the other is the *Essence*; each is the gateway that leads to Life. Follow the Key I leave behind. Seek and the entrance to *Life* will be yours. Seek in my pyramid, deep in the corridor that ends in the wall. Use the Key of the Seven and the way will open for you.

Now I have you my wisdom. Now I have given you my way. Follow the path. Solve my mystery. I have shown you the way.



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Source : <http://www.chapeltibet.cnchost.com/ct/Tablet5.html>

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SMARAGDOVA DESCRIPTION VI:

Clei Magic



Listen, O man, to the wisdom of magic. Listen to the knowledge of the powers of the forgotten. Long ago, in the time of the first man, the war between darkness and light began. Men, then as now, were filled with both, darkness and light; while in some the darkness prevailed, in others the light filled the soul.

Yes, this war has been going on for ages, the eternal struggle between darkness and light. Fiercely fought throughout the ages, using strange forces hidden from man.

There have been adepts filled with blackness, always fighting against the light; but there are others who, filled with brightness, have always overcome the darkness of the night. Whenever you may be for all ages and plans, surely you are to know of the struggle with the night. The descending *Suns of the Morning*, have found the world filled with night. There, in that time past, the age-old struggle of darkness and *Light* began.

Many at that time were so filled through the darkness that only a faint light glowed from the darkness.

There were some, masters of darkness, who sought to fill everything with their darkness: they sought to draw others into their darkness. Fiercely they resisted, the masters of brightness; fiercely they fought with the darkness of darkness. They have striven ever and ever to fasten the fetters that bind man to the darkness of darkness. They have always used the black magic brought into men by the power of darkness; the magic that envelops the human soul in darkness.

United in , the *Brothers of Darkness*, throughout the ages, adversaries of the children of men. They have always walked in secret and concealment. Found, yet not found by the children of men. They have always walked and worked in darkness, hiding from the light in the darkness of darkness. Silently, silently using their power. Silently, secretly using their power, enslaving and binding the souls of men.

Unseen they come and unseen they go. Man, in his ignorance, cries out to *Jesus* from below.

Darkness is the *Dark Brothers'* way of traveling, the darkness of darkness, not night, they travel over the Earth, passing through the dreams of man. They have gained power from the darkness around them to call other inhabitants beyond their levels through paths that are dark and unseen by man. The Dark Brothers reach into the mindspace of man. They close the veil of their darkness around him. There, during life, that soul lives in bondage, bound by the chains of *the Veil* of Darkness. Powerful are they in forbidden knowledge, forbidden because it is in union with darkness.

Listen, O man, and hear my warning: be free from the bondage of darkness. Do not surrender your soul *to the Brothers of Darkness*. Keep your face always turned towards *the Light*. Knowest thou not, O man, that thy sorrow came only through the *Veil* of Darkness? Yes, man, heed my warnings: strive always to ascend, turn your soul to the Light. For well they know that those travel High to the *Sun* on their path of Light have great, even greater, power to bind the children of Light with darkness.

Listen, O man, to him who comes to you. But consider if his words be of the Light. For there are many who walk in the *Dark Light*, *and yet* are not children of the Light. It is easy to follow their path, easy to follow the way they lead. But even so, O man, heed my warnings: *the Light* will come only to him who strives. Hard is the path that leads to *Wisdom*, hard is the path that leads to *Light*. Many are the rocks you will find on your path; many are the hills to be climbed towards the *Light*. Yet know, O man, that he who has conquered shall be free on the path of Light. Never follow the *Dark Brothers*. Always be a child of the Light. For know, O man, that in the end *the Light* must prevail, and darkness and night shall be banished from the *Light*.

Listen, O man, and heed this wisdom; as is the darkness, so is the *Light*.

When the darkness is banished and all the *Veils* are torn, the *Light* will shine out of the darkness.

Just as there are *Dark Brothers* among men, so there are *Brothers of Light*. The opponents of *the Brothers of Darkness*, striving to free people from the darkness. Their forces are mighty and powerful. Knowledgeable of the Law the planets obey. They work always in harmony and order, freeing human souls from the bondage of darkness. Secret and hidden, they walk anyway. Unrecognized by the children of men. Know that they walk with you always, showing the *Way* to the children of men. *They* have always fought the *Dark Brothers*, conquering and conquering time without end. For always the Light will be master in the end, driving away the darkness of darkness.

Always, man, be aware of this: the *Children of Light* are always walking beside you.

Masters of the power of *the Sun*, never seen, yet protectors of men. Open to all is their path, open to those who will walk in the *Light*. *They* are free from the Dark Amenti, free from the *Halls* where *Life* reigns supreme. They are the *Suns* and the *Lords of the Morning*, the *Children of Light* to shine among men. They are like man and yet different. Never in the past have they been separate. *One* they have been in eternal *Oneness*, across all space since the beginning of time. They came in *Oneness* with the *Whole*, from prime space, formed and unformed.

They have given man secrets that will guard him and protect him from all harm. That one,

he who would travel the path of the master must be free from the bondage of darkness. He must overcome the formless and faceless; he must overcome the phantom of fear. He must acquire knowledge of all mysteries, travel the path that leads through darkness, yet still keep before him the light of his goal. Obstacles formidable meet him on the way, yet he has to proceed to the Light of the Sun.

Listen, O man, the *Sun* is the symbol of *the Light* that shines at the end of your path. Now I give you the secret: how to fight dark force, to fight and conquer the fear of darkness. Only with knowledge can you conquer, only with knowledge can you have *the Light*.

Now I give you the knowledge known to *the Masters*; knowledge that will conquer all dark fears. Use them, the wisdom I give you. Thou shalt be lord over *the Brothers of Darkness*.

When a feeling comes to you, drawing you closer to the dark gate, examine your heart and see if the feeling you have comes from within. When you find the darkness of your own thoughts, remove them away from the place in your mind. Send a wave of vibration through your body, an irregular first one and a regular second one, repeated over and over again until liberation. Start the *Wave Force* in the *Brain Center*. Direct it in waves from head to foot.

But if you find that your heart is not dark, be assured that there is a power directed to you. Only by being knowledgeable can you overcome it. Only with wisdom can you hope to be free. Knowledge brings wisdom and wisdom is strength. Achieve this and you will have power over everything.

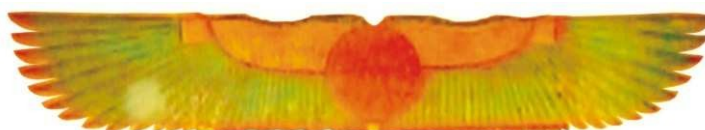
Look for a place associated with darkness first. Place a circle around you. Stand upright in the middle of the circle. Use this formulation, and you will be free. Raise your hands to the dark place above you. Close your eyes and draw in the Light. Call to the *Spirit of Light* through *Spacetime*, use these words, and you will be free: "Fill my body *with the Spirit of Light*. Come from the *Flower* that shines through the darkness. Come from the *Halls* where the *Seven Lords* rule. I call them by their names, I, the *Seven: Three, Four, Five, and Six, Seven, Eight-Nine*. Names I call them to help me, to free me and protect me from the darkness of darkness: Untanas, Quertas, Cheetal, and Goyana, Huertal, Semveta-Ardal. By their names I beseech thee, deliver me from darkness and fill me *with Light*."

Know, O man, that if you do this, you will free yourself from the chains that bind you, you will overthrow the bondage of *the Brothers of Darkness*. Do you not see that these names have the power to free the vibrations from the chains that bind you? Use them as needed to free your brother so that he, too, may come out of the darkness.

Thou, O man, art thy brother's helper. Do not let him lie in bondage to darkness. Now

I give you my magic. Take it and stay on the path of *light*.

Light to you, *Life* to you, *Sun* to you may you be on the cycle above.



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Source: <http://www.chapeltibet.cnhost.com/ct/Tablet6.html>

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SMARAGDOVA DESCRIPTION:

Seven Lords



The Light is infinite and the Light is finite, separated only by the darkness in man. Try to tear the Veil of Darkness. Bring the Light continually into Unity.

Listen, O man, listen to my *Voice* singing the song of *Light* and *Life*. In all universes, *Light* prevails, encompassing *ALL* with its banners of flame. Search endlessly long *in the Veil of Darkness*, somewhere surely you will find *Light*. Hidden and submerged, lost to human knowledge, deep in the bounded exists the Infinite. Lost but existing, overflowing all things, alive, in *ALL* is *Infinite Reason*. There is only *One* Wisdom in the entire universe. Though seemingly divided, it is *One* in the *One*. All that exists comes from the *Light*, and the *Light* comes from *ALL*.

Everything created is based on *Order*: *Law* rules the universes where *Infinity* dwells. Forward, out of balance, came the Tremendous Cycles, moving in harmony toward the end of *Infinity*.

Know, O man, that far away in space-time, *Infinity* itself becomes part of the change. Hear and listen to *the Voice of Wisdom*: know that *ALL* is *ALL* forever. Know that in time you can follow Wisdom and find even more light on the path. Yes, you will find that always receding, your goal will elude you day by day.

In a long, long ago, in *the Halls of Amenti*, I, *Thoth*, stood before the *Lords of the Cycles*. Mighty *They* in their aspect of strength; mighty, *They* in unveiled wisdom.

Guided by *the Dweller*, I saw them first. But then, freed from their presence, was free to attend their secret meeting at . Often have I traveled down the dark path to the *Hall* where *the Light* forever shines.

I learned from the *Masters of the Cycles*, brought wisdom from the cycles above us, brought knowledge from the *Infinity of All*. I have asked many questions of *the Masters of the cycles*. Great was the wisdom they gave me. Now to you I give wisdom drawn from the flame of *the Infinite Fire*.

Deep within the *Dark Halls* sit *the Seven*, the units of consciousness from the cycles above. *They* manifest in this cycle as the guides of men to the knowledge of the *All*. The Seven, mighty in power, speak these words through me to men. Again and again I stood before them, listening to the words that came without sound.

Once they spoke to me, "*O man, would you like to gain wisdom? Seek it in the heart of the flame. Wouldst thou gain knowledge of strength? Seek it in the heart of the flame. Would you like to be at one with the heart of the flame? Then look within for your own hidden flame.*"

Many times *they* spoke to me, they taught me wisdom, not from the world; they always showed me new paths to brightness, they taught me wisdom brought from above. Giving knowledge of the workings, they taught *the Law*, the order of *ALL*.

They spoke to me again, the *Seven*, saying, *From far beyond time We come, O man. We have travelled from beyond Spacetime, always, yes, from the place of the end of Infinity. When thou and all of thy brethren were without form, We were formed forth from the order of ALL. We are not as men, though once We also were as men. Out of the Vast Void We were formed in order and Law. Know that that which is formed is in reality without form, having form only to your eyes.*"

And again the *Seven* spoke to me, saying, "*Child of Light, O Thoth, thou art Thou, travel freely up the clear path until at last All become One.*"

Further, we were formed according to our order: Three, Four, Five and Six, Seven, Eight - Nine. Know that these are the numbers of the cycles by which we descended to men. Each has here a task to accomplish; each has here a power to wield. But still We are in Unity with the Soul of our cycle. We are now also seeking the goal. Far beyond human imagination, the Infinite is expanding into something more vast than the All. There, in time that is not yet time, we ALL become a Oneness more vast than ALL. Time and space move in circles. Know their law, and you, too, will be free. You will always be

to move freely through the cycles - you pass the guards who dwell at the door."

Then *HE* of the *Nine* spoke to me, "*Aeons and aeons, I have existed, have not known Life, and have not experienced death. For know, O man, that far in the future, Life and Death will be in unity with All. Each as perfectly balancing the other as possible, that none exists in the Unity of All. In the man of this cycle, the life force is untamed, but life in its evolution becomes one with All. Here I am manifesting in your cycle, yet now I am there in your future. But now time does not exist for me, because in my world time does not exist, because without form we are We. We do not have life, but in spite of this we have existence, fuller and greater and freer than you.*

Man is a flame chained to a mountain, but We, in our cycle, will always be free. Know, O man, that if you advance into the cycles that lengthen above, life itself will pass into darkness and only the essence of the Soul will remain."

Then the *Lord of the Eight* spoke to me, "*All that you know is only a part of a little. Until now you have not touched the Great. Far away in the space where the highest Light reigns, I have come to the Light. I was also formed, but not as you.*

The body from the Light was my formless moulded form. I do not know Life and I do not know Death, yet I am the master of all that exists. Try to find a way through the barriers. Travel the path that leads to the Light."

The Nine spoke to me again, "*Try to find the way to eternity. It is not impossible to grow to transcendence. For when the Two become One and the One becomes All, know that the barriers have lifted and you are free from the path. You are to grow from form to formlessness. You can be liberated from the path."*

In this way, for ages I have been listening, learning the way to *All*. Now I have raised my thoughts to *All Things*. Learn and listen when it calls.

"O *Light*, all-pervading, *One* with *All* and *All* with *One*, come through the channel to me. Enter so that I may be free. *Unite* me with *All Souls*, shining out of the darkness of night. Let me be free from all space-time, free from the *Veil of* darkness. I, child of *Light*, command: Be free from darkness."

Formless am I to the *Light of the Soul*, formless, yet shining *with Light*. I know the bonds of darkness must break and fall before the light.

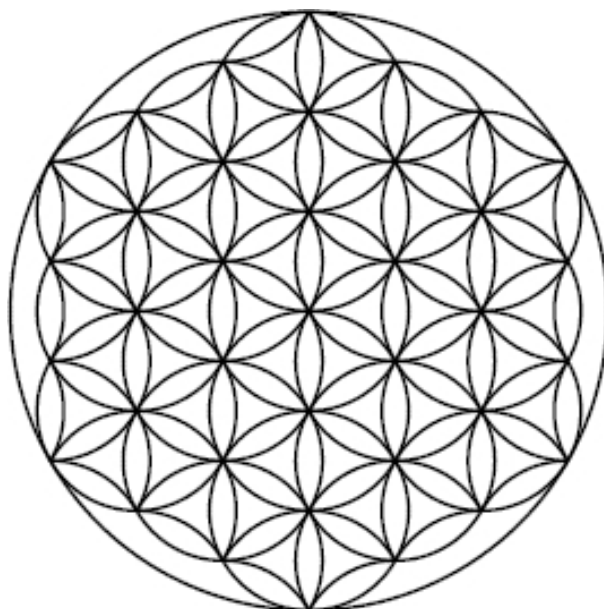
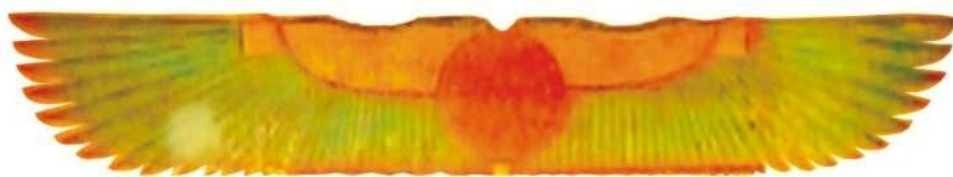
Now I give this wisdom. Free you may be, O man, to live in light and in brightness. Do not turn your face away from the *Light*. Your soul dwells in the realms of brightness. You are a child *the Light*.

Turn your thoughts inward, not outward. Find the *Light of the Soul* within. Know that you are the *Master*. Everything else is brought from within. Grow into the realms of brightness. Keep your thoughts on the Light. Know that thou art in unity with *the Universe*, a flame and a *Child of Light*.

Now I give you a warning: do not let your thought turn away. Know that the brightness overflows through your body indeed. Do not turn to *the Dark Light* that comes from *the Brothers of Darkness*.

But keep your eyes always uplifted, your soul aligned with *the Light*.

Take this wisdom and cherish it. Listen to my *Voice* and obey it. Follow the path to brightness, and you will be in *Oneness* with the path.



The Emerald Tablets of Thoth Atlanéan, yűekLod o i-teryretoce: DoreoL, A COMPLETE TRANSLATION AND

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Source : <http://www.chapeltibet.cnchost.com/ct/Tablet/.html>

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SMARAGDOVA DESCAVIII:

Keys Mysteries



To you, O man, I have given my trust. To you I have given the *Light*. Listen now and receive the wisdom brought from the cosmic planes above and beyond.

Not as a human being, I became liberated from dimensions and levels. Each time, I take on a new body. Each time, I change my form. Now I know that the immaterial is all that of matter.

Great is the wisdom of *the Seven*. The mighty are those above. They manifest through their power, filled with the power from above.

Listen to these words of wisdom. Listen and make them your own. Find the formlessness in them. Find the key to eternity. The mystery is only a hidden knowledge. Know it and you will discover it. Find the deeply hidden wisdom and be the master of darkness and light.

Deep are the mysteries around you, hidden are the *Old Secrets*. Search *with the Keys* of my *Wisdom*. Surely you will find the way. The gateway to power is secret, but he who reaches it will gain it. Look into the *Light*! O brother. Open and you shall receive. Continue through the valley of darkness. Overcome the denizens of darkness. Always lift your gaze to the *Level of Light*, and you will be in *Oeness* with *the Light*.

Humans are in the process of changing into a form that is not of this world. They will grow in time into immateriality, to the levels of the cycles above. Know, you must become immaterial before you unite with *the Light*.

Listen, O man, to my voice speaking of the ways to the *Light*, showing the way of attainment when you will be in *Oeness* with *the Light*. Seek the mysteries of the heart of *the Earth*. Learn *the Law* that exists that keeps the stars in balance with the power of the primordial mist. Seek the flame of the Life of *the Earth*. Bathe yourself in the glow of its flame. Follow the path with the three corners until you too become the flame.

Speak words without a voice to those who live below. Enter the blue-lit *Temple*

and bathe yourself in the fire of all life.

Know, O man, that thou art the sum total, the being of earth and fire. Let your flame shine bright. Be just fire.

Wisdom is hidden in darkness. Illuminated by the flame of *the Soul*, find wisdom and be the Light Born, the *Sun of Light* without form. Seek even more wisdom. Find it in the heart of the flame. Know that only by striving can *Light* pour into your mind. Now I have spoken with wisdom. Listen to my *Voice* and follow it. Throw off the *Veils* of Darkness. See the *Light* on the *Path*.

I speak of Ancient Atlantis, I speak of the days of the Shadow Kingdom, I speak of the coming of the children of the shadows. Out of the great deep, where they have been summoned by the wisdom of the people of the earth, in order to achieve great power.

Way back in the past, before *Atlantis* existed, there were people who searched the darkness, using black magic, summoning beings from far below. have moved further into this cycle. Intangible they were, from another vibration, they existed unseen by the children of the people of the earth. Only through blood could they form their being, only through humans could they live in the world.

In the time of the ancient ages they were subjugated by *the Masters*, driven down to the places from whence they came. But there were some who remained, hidden in spaces and levels unknown to men. They lived in Atlantis as shadows, but from time to time they appeared among men. Whenever blood was offered, they came to live among the humans.

In the form of men they moved among us, but only outwardly were they as men. With a false head, where the spell was lifted, but they seemed to humans as humans among humans. They crept into the Rad, taking on the appearance of humans. They murdered the leaders of the kingdoms with their art, taking on their form and judging the people. Only by magic could they be detected. Only by sound could their faces be seen. They sought from the kingdom of shadows to destroy man and rule in his place.

But know that *the Masters* were powerful in magic, they could lift the *Veil* from the face of falsehood. They were able to send them back to their place. They came to man and taught him the secret, the *Word* that only man can utter. Quickly then they lifted the Veil from the false one and drove him far away from the places among men.

But beware, the false ones still live in places that are open to the world from time to time. The unseen walk around in places where the rhythm has been spoken. Again, as time moves , they take on the form of humans.

The summoned may be masters who know white or black, but only the white master can control and bind them while they are in the body.

Do not seek the kingdom of shadows, for evil will surely show itself. Only a master of brightness can defeat the shadow of fear.

Know, O my brother, that fear is a great hindrance. Be master of all brightness, the shadows will soon vanish. Listen and heed my wisdom, the voice of the Light is clear. Seek not the valley of shadow, and only the Light will appear.

Listen, O man, to my wisdom in depth. I speak of knowledge hidden from man. Far have I been on my journey through *Space-Time*, to the end of the universe of this cycle. I found there a formidable barrier, keeping men from leaving this cycle. Yes, *the Guardians of the Barrier* saw me, lying in wait to see who would cross it.

In a universe where time doesn't exist, I dimly perceived the keeper of cycles. They move only through angles. They are not free from the curvature of dimensions.

Unknown and terrible are the *Guardians of the Barrier*. They follow consciousness to the borders of the universe. Do not think of escaping by entering your body, for they follow the *Soul* quickly through the angles. Only a circle will keep you safe from the clutches of *the Angle Dwellers*.

Once, in time past, I approached the great *Barrier*, and saw on the shores where time does not exist, the formless forms of *the Barrier Guardians*. Yes, hidden in the mist above Time, I found them; and They, smelling me afar off, rose and rang the great bell that can be heard from cycle to cycle, and moved through space against my *Soul*.

I ran quickly ahead of them, back from the unimaginable end of time. But they always chased me, moving at strange angles unknown to man. Yes, on the grey shore of the end of *Spacetime*, I found the *Barrier Guardian*, rampaging after *the Soul* that tempts the unknown.

I escaped through the rings back into my body. They were running fast after me, following . Yes, the devourers were after me, looking through the angles, trying to devour my *Soul*.

Truly, know, man, that *the Soul* that ventures to the *Barrier* may be held in bondage to *the Guardians* from beyond time, held until the cycle is complete and the Soul forgotten when it leaves consciousness.

I entered my body. I created circles that know no angles, created a form that was created from my form. I created my body in a circle and lost the pursuer in the circles of time. But even now, though I am freed from my body, I must always be careful not to move through angles, or my *Soul* will never be free.

Know that *the Guardians of the Barriers* move only through angles and never through the curves of space. Only by moving through curves can you escape them, in angles they will chase you. O man, heed my warning: do not try to break the gateway to eternity. Few there are who have succeeded in crossing *the Barrier* into the greater *Light* that shines from eternity. Be it known to you, the inhabitants have always sought to hold such *Souls* in their bondage.

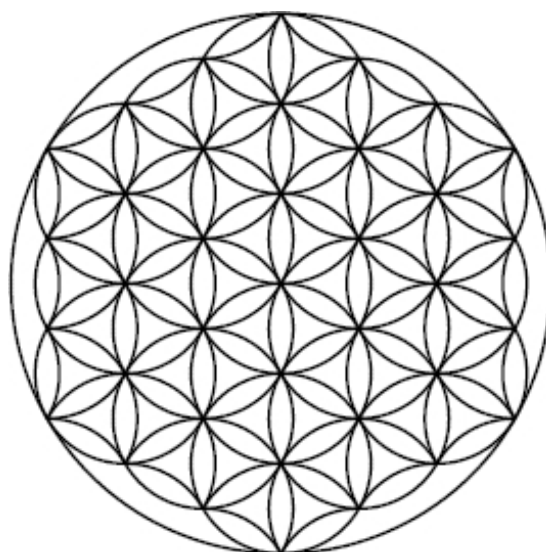
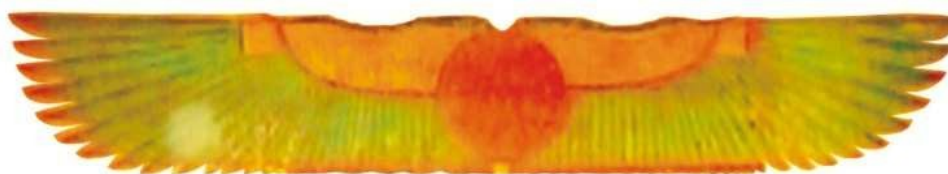
Listen, O man, and heed my warning: do not look for movement in angles, but in curves. And how at the time of deliverance from thy body shalt thou hear a sound like the barking of a dog.

Calling clear and ringing - like a bell through your being, run back into your body through the circles, do penetrate forward into the fog.

When you enter the form you were in, use the cross and circle combination. Open your mouth and use your *Voice*. Speak the *Word* and you will be free. Only he who has *Light* in abundance can hope to pass by the guardians of the path. And then he must move through unknown curves and angles that are created in a direction unknown to man.

Listen, O man, and heed my warning: do not attempt to pass by the guards on the road. Rather, seek your own Light and prepare to walk the path yourself.

Light is your ultimate goal, O my brother. Seek and you will always find *the Light* on the way.



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SMARAGDOVA DESKA IX:

Key to Freedom of the Universe



through the shadow of the body. Free thou must rise from the darkness before thou art in *Unity* with the *Light*.

Shadows of darkness surround you. *Life* fills you with its flow. But know, O man, you must arise and go out of your body far out to the planes that surround you and yet are also with you in *Oneness*.

Look around you, oh man. See your own reflected light. Yes, even in the darkness around you, your own *Light* flows through the veil.

Always seek wisdom. Don't let your body betray you. Stay on the path of the wave of *Light*. Avoid the dark path. Know that wisdom is permanent, existing from the beginning of the *Soul*, creating harmony out of chaos through the *Law* that exists on the *Path*.

Listen, O man, to the teaching of wisdom. Listen to the voice that speaks of the past tense. Yes, I will tell you of the forgotten knowledge, I will tell you of the wisdom hidden in the past tense, lost in the mist of darkness around me.

Know, man, you are the sum of all things. But the knowledge of this is forgotten, lost when man was cast into bondage, imprisoned and bound by the chains of darkness.

In ancient, ancient times, I laid down my body. I have traveled free through the vastness of the ether, bypassing the angles that hold man in bondage. Know, O man, you are but spirit. The body is nothing. *The soul* is All. Don't let your body be a bondage. Put away the darkness and travel in the *Light*. Lay down your body, O man, and be free, truly *the Light that is Oneness* with the *Light*.

When you are free from the shackles of darkness and travel through space as the *Sun of Light*, then you will learn that space is not unlimited, but is indeed bounded by angles and curves. Know, O man, that all that exists is but an aspect of greater things yet to come. Matter is fluid and flows like a stream, ever changing from one thing to another.

Throughout the ages, knowledge has existed; it has never , though buried in darkness; it has never been lost, though forgotten by man.

Know that in the space in which you dwell there are others that are as great as your own, entwined with the heart of your matter, and yet separate in their own space.

Once, in a time long forgotten, I, *Thoth*, opened the entrance, into other spaces, and learned of hidden secrets. Deep within the essence of matter are many mysteries.

Nine are the intertwined dimensions, and *Nine are* the cycles of space. *Nine* are the dispersions of consciousness, and *Nine* are the worlds within worlds. Yes, the *Nine* are the *Lords* and the cycles that come from above and below.

The space is filled by the hidden one, because the space is divided by time. Search for the key to space-time, and you will unlock the gate. Know that in all of space-time, consciousness definitely exists. Though it is hidden from our knowledge, yet it still exists.

The key to the worlds within you can only be found within. For man is the gate of the mystery and the key that is the *One within the One*.

Look inside the circle. Use the *Word I* give you. Open the gate within you, and you shall surely live. Man, you think you're living, but know it's life in death. For also, since you are bound to your body, there is no life for you. Only *the Soul* is free in space, it has life, which is truly life. All else is but a bondage, a bondage from which one must be freed.

Do not think that man is born on the earth, though he may come from the earth. Man is a spirit born of light. But without knowledge he can never be free. Darkness binds *the Soul*. Only the seeker can hope to ever be free.

The shadows are falling around you. Darkness fills all the spaces. Shine , O *Light*

of the human soul. Fill the darkness of space. You are the *Sun of the Great Light*. Remember that and you will be free. Don't stay in the shadows. Step out of the darkness of darkness. *Light*, let your *Soul* be, O *Soul born of the Sun*, filled with the glory of *the Light*, free from the shackles of darkness, the *Soul* that is *Oneness with the Light*.

You are the key to all wisdom. Within you is all time and space. Do not live in bondage to darkness. Free your *Light Form* from darkness.

"The Great Light, which fills the whole Universe, shines through in full measure to man. Make his body a torch of light that will never be extinguished among men."

Long ago in the past, I sought wisdom, knowledge unknown to man. Far into the past, I traveled to the space where time began. I was always seeking new knowledge to add to the wisdom I knew. After all, I found that the future held the key to the wisdom I sought.

I traveled down to the *Halls of Amenti* to seek greater knowledge. I asked *the Lords of the Cycles* for the path to the wisdom I sought. I asked *the Lords* this question: "Where is the source of *ALL* ?" The voice of *the Lord of Nine* answered in tones that were powerful, "*Deliver your Soul from your body and come with me further into the Light.*"

I stepped out of my body, a glowing flame in the dark. I stood before the *Lords*, bathed in the fire of *Life*. A power, great, beyond the knowledge of man, took hold of me. I was thrown into the *Deep* through spaces unknown to man.

I have seen the formation of *Order* out of chaos and out of the angles of darkness. I have seen the *Light* pouring out of *Order* and I have heard the voice of *the Light*. I have seen the flame of the *Deep* cast forth *Order and Light*. I saw *Order* gush forth from chaos. I saw the *Light* give forth *Life*.

Then I heard a voice say, "*Listen and understand. The flame is the source of all things, it contains all things in inner potential. The order that sent forth the light is the Word, and from the Word comes Life and the existence of all things.*" And again the voice spoke, saying, "*The Life within you is the Word. Find the Life within you, and your own power to use the Word.*"

For a long time I looked at the *Flame of Light* pouring out of the *Essence of Fire*, realizing that *Life* is *Order* and man is in unity with Fire.

I went back to my body. I stood again with the *Nine*, listening to the voice of *the Cycles*, vibrating with power, speaking, "*Know, O Thoth, that Life is but the Word of Fire. But the Power of Life which thou seekest before thee is a Word like Fire in the World. Seek the way to the Word, and the powers shall surely be thine.*"

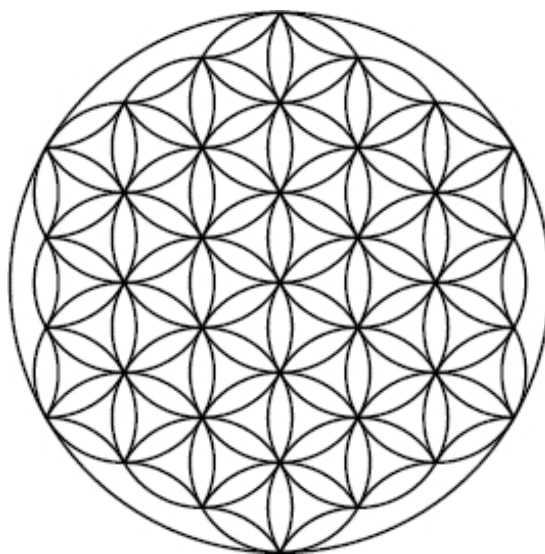
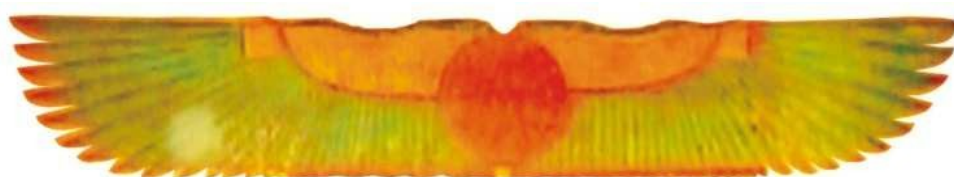
Then I asked *the Nine*, "O Lord, show me the way. Give me the way to wisdom. Show me the way to the *Word*." Then the *Lord of the Nine* replied, "*Through the Order, you will find the way. Have you not seen that the Word came from Chaos? Did you not see that the Light came from the Fire? Look for the disorder in your life. Balance and order your life. Overcome all the Chaos of emotions*

and you'll have order in Life. Order born of Chaos will bring you the Word of the Source, give you the power of the Cycles, and make your Soul a force that will expand freely throughout the ages, perfected by the Sun from the Source."

I listened to the voice and the words were stored deep in my heart. I have forever sought an order from which to draw the word. Know that he who attains it must be in the *Order*. For the use of *the Word* through disorder never has been and never can be.

Take these words, O man. Let them be part of your life. Try to overcome the disorder, and you will be in union *with the Word*.

Make your effort to gain the *Light* on the path of *Life*. Strive to be *One with the State of the Sun*. Strive to be only *Light*. Keep your thought on the *Oneness of Light* with the body of man. *Know that all is Order from Chaos born into Light*.



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SMARAGDOVA DESKA X:

KLÍ Time



which you can free yourself from this space.

Long have I, *Thoth*, sought wisdom; yes, and I shall seek it to the end of eternity, for I know that always before advancing the goal I seek to reach moves. Even the *Lords of the Cycles* know that *they* have not yet reached the goal, for with all their wisdom they know that *Truth* is always growing.

Once, in the past tense, I was talking to a *Dweller*. I asked him about the mystery of time and space. I asked him the question that arose in my being, saying, "O *Master*, what is time?"

Then *He, the Master*, spoke to me: '*Know, O Thoth, in the beginning was emptiness and nothingness: eternal, infinite nothingness. And into the nothingness came thought, meaningful, all-pervading, and filled the Void. There was no matter, only the force, the movement, the vibratory vortex of purposeful thought that filled the Void.*'"

Listen, oh man. Take of my wisdom. Learn of the deep hidden mysteries of the universe. Learn of *the Thought* that grew in the deep, bringing *Order and Harmony* to the universe.

Know, O man, that everything that exists has existence only because of *the Law*. Know the *Law* and you will be free, never bound by the chains of darkness.

Far away, through strange spaces, I travelled into the depths of the abyss of time, learning incomprehensible and even more incomprehensible mysteries, until in the end all was revealed. Know that a mystery is a mystery only when it is knowledge unknown to man. When you examine the heart of all mystery, knowledge and wisdom will surely be yours.

Seek and know that *Time* is the secret by

And I asked *the Master*, saying, "Was this thought eternal?" And the *Transcendent* answered me, saying, "*In the beginning was an eternal thought, and for a thought to be eternal there must be time. Thus the Law of Time grew into the all-pervading thought. Yes, Time, which exists through all space, flowing in a smooth, rhythmic motion, eternally in a state of immobility. Time does not change, but all things change in time. For time is the force that keeps events separate, each in its proper place. Time is not in motion, but you move through time as your consciousness moves from one event to the next. Yes, through time you exist, all in all, the eternal One Existence. Know that though you are separate in time, yet you are still One in all existing times.*" Then the voice of the *Transcending One* ceased, and I went away to contemplate time. For I knew that in these words lay wisdom and a way to explore the mysteries of time.

I have often pondered the words of *the Transfiguration*. Then I tried to solve the mystery of time. I discovered that time moves through strange angles. After all, it was only through warping that I could hope to reach the key that would give me access to space-time. I found that only by moving up and yet again moving to the right could I free myself from the time of this movement.

I stepped out of my body, moving with movements that changed me in time. Strange were the sights I saw in my travels, the many mysteries that opened to view. Yes, I saw the beginning of man, I learned from the past that nothing is new.

, O man, to know the path that leads through the spaces that are created further back in time.

Do not forget, O man, in all your search, that *the Light* is the goal to be sought. Always seek *the Light* on your path and always for you that goal will endure. Never allow your heart to turn to darkness. Let your *Soul* be *the Light*, the sun on the path. Know that in the eternal brightness, thou shalt always find thy *Soul* hidden in the Light, never chained by bondage to darkness, always shining forth *the Sun of Light*.

Yes, know, though hidden in darkness, your *Soul*, the spark of the true flame, exists. Be in *Oneness* with the greatest of all *Lights*. Find at the *Source* the *End* of your goal.

Light is life, because without the great *Light* nothing can ever exist. Know in all created matter, the heart of *Light* always exists. Yes, though bound in darkness, the inner *Light* still exists.

Once I stood in the *Halls of Amenti* and heard the voice of *the Lords of Amenti* speaking in tones that rang through the silence, words of power, powerful and mighty. They sang the song of cycles, words that opened the way up. Yes, I saw the great way open and looked up for a moment. I saw the movements of the cycles, vast as the thought of *Source* could convey.

Did he know I knew then, that even *Infinity* was moving on tow
some

to an unthinkable end. I saw that *the Universe* is an Order and part of a movement that into all space, part of the *Order of Orders*, constantly moving in the harmony of the Universe. I saw the cycles circling like vast rings across the heavens. I knew then that all that has being grows to meet yet another being in a distant grouping of space and time. I knew then that there is power in the *Words* to open levels that are hidden from man. Yes, that even in the *Words* lay a hidden key that would open up and down.

Listen now, man, to this word I leave you. Use it and you will find power in its sound. Say the word: "*Zin-Uru*" and you will find power. For you must understand that man is of the *Light* and the *Light* is of man.

Listen, O man, and hear of a mystery more unknown than all that lies under the sun. Know, O man, that all space is filled with worlds within worlds; yes, one within another, and yet separated by *the Law*.

Once in my search for deeply buried wisdom, I opened the door that closes *It* to man. I called from other planes of being, one that was brighter than the daughters of man. Yes, I called her from outer spaces to shine as *Light* in the world of men.

I used the *Snake* drum. I wore a robe of purple and gold. I placed a crown of silver on my head. Around me a circle of vermillion light. I raised my hands and shouted the invocation that opens the way to the levels below, I shouted to *the Lords of the Sign* in their houses, "*Lords of the two horizons, keepers of the triple gates, stand One on the right and One on the left as the Star rises on its throne and rules over its sign. Yes, thou dark prince of Arul, open the gate of the shadowed, hidden land and release the one you hold imprisoned.*"

Listen, listen, listen, dark Lords and Shining Ones, and through their secret names, names I know and can pronounce, listen and obey my will."

I then illuminated my circle with the flame and called to *Her* on the levels of space above, "*Daughter of Light, return from Arul. Seven and seven times I passed through the fire. I have not eaten food. I have not drunk water. From Arul, from the realm of Ekershegal, I summon you, Lady of Light.*"

Then dark figures rose before me; yes, figures of *the Lords of Arul*. They before me and the *Lady of Light* stepped forth. She was now free from the *Lords* of the Night, free to live in the *Lights* of the Earth *Sun*, free to live as a child of *the Light*.

Listen and obey, O my children. Magic is knowledge and is only the *Law*. Do not be afraid of the power within you, because it follows *the Law*, like the stars in the sky.

Know that to him who is without knowledge, wisdom is by magic and not of the *Law*. But know that always with your knowledge you can draw nearer to the place in the *sun*.

Listen, my children, follow my teaching. Always be seekers of *the Light*. Shine

in the world of people all around , a *light* on the path that shine among men.

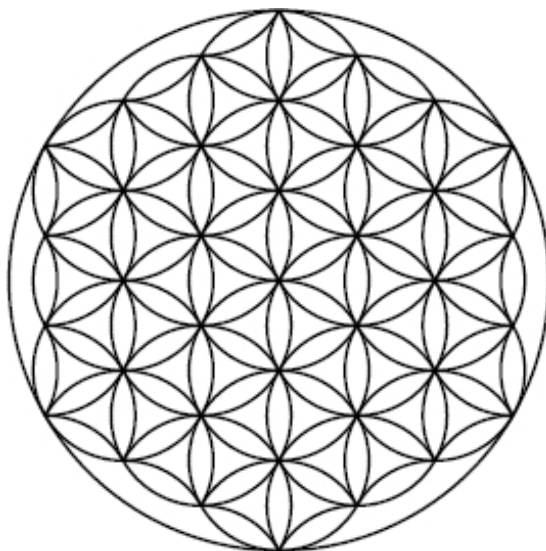
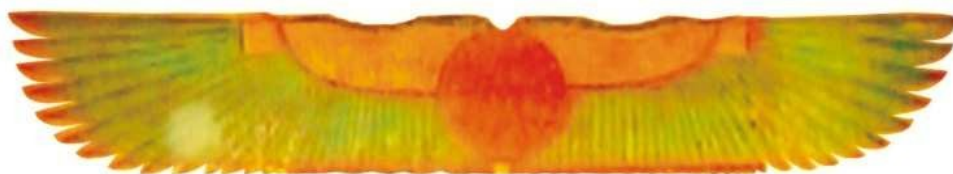
Follow and learn my magic. Know that all power is yours if you lose courage. Do not fear the path that will lead you to knowledge, but rather avoid the dark path.

The light is yours, O man, to take. Throw off your chains and you will be free. Know that your *Soul* lives in bondage bound by the fear that holds you captive. Open your eyes and see the great *Light of the Sun*. Fear not, for all is yours. Fear is the *Lord of the dark Arul* for one who has never faced dark fear. Yes, know that fear has an existence created by those who are bound by their fears.

Shake off your bondage, O children, and walk in the *Light of the Glorious Day*. Never turn your thoughts to darkness and you will surely be in *Unity with the Light*.

Man is only he believes, a brother of darkness or a child of *the Light*. Enter the *Light*, my children. Walk the path that leads to the *Sun*.

Listen now and listen to wisdom. Use the word I have given you. Use it and you will surely find the strength and the wisdom and the *Light* to walk the path. Seek and find the key I have given and you will always be a *Child of Light*.



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SMARAGDOVA DESKA XI:

KLíi to the Up and Down Path



Hear and listen, O children of *Khem*, to the words that I have left, which will lead you to the *Light*. Know, O people, that I have known your fathers, yes, your fathers in time long past. Immortal have I been through all ages, living among you since your wisdom began. To lead you upward to the *Light of the Great Soul*, I have ever striven, drawing you out of the darkness of night.

Know, O people among whom I walk, that I, *Thoth*, have received all the knowledge and all the wisdom known to the men of old. I have the keeper of the secrets of a great race, the possessor of the key to life. It was I who brought you up, O my children, even out of the darkness of *the Ancient Days*. Listen now to the words of my wisdom. Listen now to the message I bring. Listen now to the words that I give you and you will be lifted out of darkness into the *Light*.

In the distant past, when I first came to you, I found you in the caves of the rocks. I lifted you up with my strength and wisdom until you began to shine as men among men. Yes, I found you there, without any knowledge. Few of you were raised above the animals. Always I fanned the spark of your awareness until at last you blazed like men.

I will now speak to you with ancient knowledge over the thinking of your race. Know that we of the *Great Race* have had and have knowledge that is greater than that of man. We have received wisdom from the races born on the stars, wisdom and knowledge far beyond that of man. Down to us have come the masters of wisdom, from as far above us as I am from thee. Listen now while I give thee wisdom. Use it and you will be free.

Know that in the pyramid I have built are the *Keys* that will show you *the Way* to life. Yes, draw a line from the big picture I have built to the top of the pyramid built as a gateway. Draw another one across at the same angle and direction. Dig and find what I have hidden. There you will find an underground entrance to secrets hidden before you were human.

I will tell you now of the mysteries of the cycles that move in ways that are unknown to the finite because they are infinite beyond the knowledge of man. Know that there are nine cycles; yes nine above and fourteen below, moving in harmony to the place of union that will exist in the future of time. Know that *the Lords of the cycles* are in unity with the consciousness sent from the others to unite All into the whole. Supreme are *They* in consciousness of all the *Cycles*, working in harmony with *the Law*. They know that in time all will be perfected and nothing will be above and nothing below, but all *One* in the perfected *Infinite*, the harmony of the whole in the *Oneness of All*.

Deep beneath the earth's surface, in *the Halls of Amenti*, sit the *Seven, the Lords of the Cycles*, yes, and another, the *Lord* from below. For know that in the *Infinite* there is neither above nor below. But always there is and always will be the *Oneness of All* when all is completed. I have often stood before *the Lords of All*. Often from the fountain of their wisdom have I drunk and filled both my body and *Soul* with their *Light*.

They spoke to me and told me about the cycles and the *Law* that gives them the possibility to exist. Yes, *the Lord of the Nine* spoke to me, saying, "*O Thoth, great art thou among the children of the earth, but there are mysteries of which thou knowest not. You know that you came from the space-time below this one and you know that you will travel to the space-time above. But little knowest thou of the mysteries, little knowest thou of the wisdom above. Know that you as a whole in this consciousness are but a cell in the process of growth.*"

The consciousness within you is always expanding in different ways from those familiar to you. Yes, it, in the space-time below you, is always growing in ways that are different from those that were part of your own ways. For know that it is growing as a result of your evolution, but not in the same manner in which grew. The growth that you have had and are having in the present has given rise to the being of cause and effect. Consciousness does not follow the path of those before, otherwise all would be repetition and futility. Each consciousness in the cycle exists in following its own path to the ultimate goal. Each plays its own part in the Plan of the Universe. Each plays its own role until the final end. The more distant the cycle, the greater its consciousness and ability to merge with the Law of the Whole.

Know that you in the cycles below us are working on tiny parts of the Law, while we of the cycles reaching to Infinity are striving and building the greater Law.

Everyone has their own role that they play in cycles. Everyone has their own work to complete on their journey. The cycle below you is not yet below you, it is just forming for the need that exists. For know that the fount of wisdom that sends forth the cycles is forever striving to gain new strength. Know that knowledge is gained only by practice, and wisdom comes only from knowledge, and so the cycles are formed from the Law. They are the means of acquiring knowledge for the Plane of Law, which is the Source of All. The cycle below is not really below, but is different in space and time. Consciousness works there and tests more important things than yours. And know that there are those above you who also work as you do, yet on different laws. The difference that exists between the cycles is only in the ability to work with the law. We who have existence in cycles above you are those who first came from Source and in the passage through space-time have gained the ability to use the Laws of the Greater which are far beyond the comprehension of man. There is nothing that is truly below you, but only a different operation of the Law.

Look up, or look down, you'll find the same thing. Because everything is just a part of the Oneness that is in the Source of the Law. The consciousness below you is a part of your own, as we are a part of you.

You, as a child, do not have the knowledge that came to you when you became a human being. Compare the cycles with man on his journey from birth to death, and see in the cycles below you the child with the knowledge he has; and see yourself as a grown-up child, advancing in knowledge as time passes. See, We too, the child grow into maturity with the knowledge and wisdom that have come with the years. So, too, O Thoth, are cycles of consciousness, children in different stages of growth, yet all from one Source, Wisdom, and all to Wisdom shall return again."

Then He ceased speaking, and sat in silence, which came to the Lord. Then He spoke to me again, saying, "O Thoth, long have we sat in Amenti, guarding the flame of life in the Halls. For know that we are still part of our Cycles with our Vision reaching to them and beyond. Yes, we know that of all things, nothing else matters except the growth we can gain with our Soul. We know that the body is transient. The things that people think are tremendous are nothing to us. The things we seek are not of the body, but are only the perfected state of the Soul. If you as humans can learn that nothing but the progress of the Soul can be important in the end, then you will be truly free from bondage, free to work in harmony with the Law.

Know, O man, you should aim perfection, only thus can you reach the goal. Although, you should know that nothing is perfect, it should be your direction and your goal." Nine's voice stopped again and the words sank into my consciousness. Now, I seek even more wisdom in which I can be perfectly in Law with All.

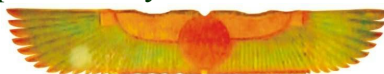
Early I went down to the *Halls of Amenti* to live under the cool flower of life. The one I taught will never see me again. Now I live forever in the wisdom I taught.

Everything that a man is is because of his wisdom. All that he will be is the result of his cause.

Listen to my voice now and become greater than the average man. Lift up your eyes, let *the Light* fill your being, be forever a *Child of the Light*. Only by effort will you grow upward to the plane where *Light* is *All of All*. Be the master of all that surrounds you. Never let the effects of your life dominate you. Create even more perfect causes and in time you will be the *Sun of Light*.

Free, let your soul soar ever upward, free from bondage and the chains of darkness. Lift up your eyes to the *sun* in the space of heaven. Allow it to be a symbol of life for you. Know that you are the *Greater Light*, perfect in your own sphere where you are free. Never look into the darkness. Lift your eyes to the space above. Let your *Light* be free

soar upward and you will be a *Child of Light*.



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SMARAGDOVA DESKA XII:

The law of cause and effect a Keys to Prophecy



Listen, O man, to the words of my wisdom, listen to the voice of *Thoth, the Atlantean*. I have triumphed over the Law of Space-Time. I have gained knowledge of the future of time. I know that man in his movement through space-time will always be in *Oneness* with *All*.

Know, O man, that everything from the future is an open book to him who can read. All effects will bring forth their causes, as all effects have grown out of the original cause. Know that the future is not fixed or stable, but changes as the cause brings forth the effect. Look at the cause you bring into being and you will surely see that everything is a consequence.

So, O man, be assured, the consequences you bring forth are always the causes of more perfect consequences. Know that the future is never fixed, but follows man's free will as its movements in space-time

towards the finish line, where a new time begins. One can read the future only through causes that bring about effects. Search within the cause and you will surely find the effect.

Listen, O man, while I speak of the future, I speak of the effect that follows the cause. Know that man, in his path as a trustee of light, is always seeking escape from the darkness that surrounds him, as the shadows that surround the stars in the sky, and as the stars in the heavens, he too, shall shine out of the shadows of darkness.

Always his destiny should lead him forward until he is *One* with the *Light*. Yes, though his path lies among the shadows, the Great Light always blazes before him. Though the path be dark, yet he will conquer the shadows that flow around him like darkness.

Far in the future, I see man as *born of Light*, free from the darkness that binds *the Soul*, living in the Light without the boundaries of darkness covering the *Light* that is *the Light of their Soul*. Know, O man, that before you achieve this, many dark shadows will fall upon your *Light* seeking to smother the shadows of darkness with *the Light of the Soul* that seeks to be free.

Great is the struggle between *Light* and darkness, ages old and yet always new. For know that in time, far in the future, *All will be Light* and darkness will fall.

Hear, O man, my words of wisdom. Prepare yourself and do not shackle your *Light*. Man rises and man falls, as ever new waves of consciousness flow from the great depths beneath us to the *Sun of* their goal.

You, my children, have grown from a state that was only a little above the beast, until now you are the greatest of all men. Before you, there were others greater than you. Now I speak to you, as others before you have fallen, so also you will come to the end. And over the land you now inhabit, the barbarians will dwell and turn to the *Light*. Forgotten will be the ancient wisdom, yet it will always live, though hidden from men.

Yes, in the land you call Khem, races will rise and races will fall. You of the children of men will be forgotten. Yet you will move, you will move to the starry space above, leaving behind the place where you dwelt.

The soul of man is always moving forward, bound by no star. But always moving towards the great goal before it, where it will dissolve in the *Light of All*. Know that you will always go on, moved by the Law of Cause and Effect, until both become *One*.

Yes, man, then when you leave, others will move on to the places where you lived. Knowledge and wisdom will all be forgotten, and only the memory of the Gods will survive. As I am a God to you by my knowledge, so you also will be Gods of the future, because of your knowledge, which will be far above theirs. Yet know that through all ages, man will have access to *the Law* if he wills.

The ages to come will see a renewal of wisdom for those who inherit your place on this star. They will, in turn, come to wisdom and learn to banish darkness *with Light*. For they must strive mightily throughout the ages to bring to themselves the freedom of the Light. Then the great war will come to men, which will shake the Earth and shake its course. Yes, then *the Dark Brothers* will start a war between the *Light* and the Dark.

When man conquers the ocean again and flies in the air on wings like birds; when he to use lightning, then the time of war will begin. Great will be the battle of the two armies, the great war of darkness and *light*. Nation will rise against nation, using the dark forces to shatter the earth. The weapons of the army will destroy the Earthman until half the races are gone. Then *the Sons of the Wound* will come forward and give their decree to the children of men, saying, "*O people, cease your brother against brother. Only thus will you come to the Light. Cease your distrust, O my brother, and follow the way, and know that you are right.*"

Then men will cease their efforts of brother against brother and father against son. Then the ancient dwelling place of my people will be lifted from its place beneath the waves of the dark ocean. Then the *Age of Light* will unfold with all people seeking the *Light of* the goal. Then the *Brothers of Light* will rule the people. The darkness of darkness will be banished.

Yes, the children of men will evolve further, and rise to a great goal. They will become the *Children*

Lights. Their *Souls* will always be a *Flame* from the Flame. Knowledge and wisdom will become inherent in mankind in the great age as they approach the eternal flame, the *Source of* all wisdom, the place of the beginning, which is already in *Unity* with the end of all things. Yes, in the time yet , all will be *Oneness* and *Oneness* will be *All*. Man, the perfect flame of this *Universe*, will progress to a place in the stars. Yes, he will even go away from this space-time to another beyond the stars.

Long have you listened to me, O my children, long have you listened to the wisdom of Thoth. Now I go from you into the darkness. Now I go to the Halls of Amenti, to dwell there in the future when the Light will come again to men. However, know that my *Spirit* will still be with you, guiding your steps on the path of *Light*.

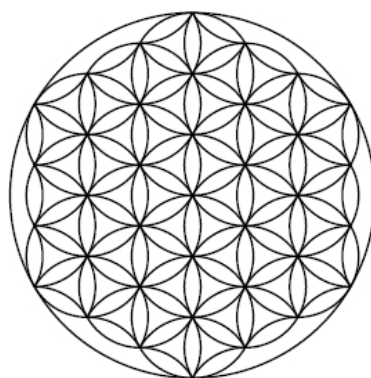
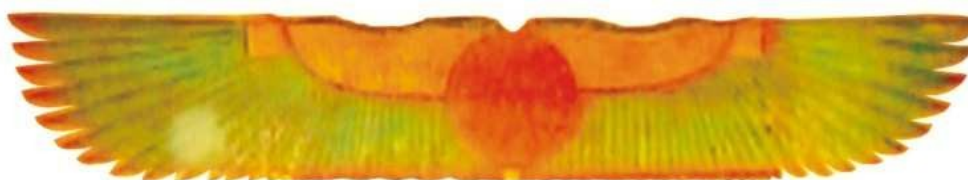
Keep the secret that I leave you, and surely my spirit will protect you for life. Do not take your eyes off the path of wisdom. Hold the Light as your goal forever. Do not bind your soul in bondage to darkness; let its wings fly freely to the stars.

I'm going to live in *Amenti* now. Be my children in this and in the next.
The will come when you too will be immortal, living age after age, Light among men.

Protect the entrance to *the Halls of Amenti*. Protect the secrets I have hidden there. Do not allow wisdom to be given to the barbarians. You will keep it secret from those who seek *the Light*. I leave now. Accept my grace. Choose my path and follow the Light.

May your Soul merge in the Magnificent Essence. By the Oneness, the Great Light, let consciousness be.

*Call me if you need me.
Use my name three times in : Chikitet, Arelic,
Vomalites.*



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SMARAGDOVA DESKA XIII:

Wedges of Life and of Death



the source of all life and the source of all death.

Listen, O man, listen to wisdom. Listen to *the Word* that will fill you *with Life*. Listen to the Word that binds the darkness. Listen to the voice that drives away the darkness.

Secrets and wisdom I have brought to my children; knowledge and strength inherited from the elders. Don't you know that everything opens up when you find the unity of everything? In unity you will be with the *Masters of Mystery, the Conqueror of Death and the Masters of Life*. Yes, you will learn of the flower of *Amenti, the bloom of life* that shines in the *Halls*. In *Spirit* you will reach the *Hall of Amenti* and bring back the wisdom that lives in the *Light*. Know that the gateway to power is hidden. Know that the gateway to life is through death. Yes, through death, but not the death you know, but the death that is life and fire and *Light*.

Do you long to know the depths, the hidden secrets? Look into your *heart*, where knowledge is bound. Know that within you the secret is hidden,

Listen, O man, while I speak secrets, I reveal to you the secrets of old.

Deep in the heart of the *Earth* lies the flower, the source of *the Spirit* that binds everything into its form. For know that *the Earth* is alive in the flesh as you are alive in the form of yourself. *The Flower of Life* is like your own place of *Spirit* and flows through *the Earth* as yours flows through your form; giving of life to *the Earth* and her children, renewing *Spirit* from form to form. This is the *Spirit* that is the form of your body, shaping and molding into its form.

Know, O man, that your form is dual, balanced in polarity, while it is created in its form. Know that if your *Death* is fast approaching, it is only because your balance is weakened. It is only because one pole has been lost.

Know that if your body is in perfect , it will never be touched by a finger *Death*. Yes, even an accident can approach when the balance is lost. If you're

in the balance of equilibrium, you will live on in time and will not experience Death. Know that you are a balanced whole, existing because of your pole balance. If one pole in you is pulled down, the balance of life is quickly leaving you. Then cold *Death* comes to thee, and change must come to thy unbalanced life.

Know that the secret of life in *Amenti* is the secret of restoring the balance of the poles. Everything that exists has form and lives because of the *Spirit of Life* in its poles.

Do you not see that in the *Heart of the Earth* is the balance of all things that exist and have being on its face? The source of your *Spirit* is drawn from the *Heart of the Earth*, for in your form you are in unity with the Earth.

When you learn to maintain your own balance, then you will approach the balance of the Earth. Then you will exist as long as *the Earth*, changing your form, if only the Earth changes: You will not taste death, but unity with this planet, maintaining your form until all passes away.

Listen, O man, when I give secrets so that you too may not taste the change. For one hour every day you will lie with your head pointing to the place of the positive pole (north). For one hour every day thy head shall be towards the place of the negative pole (south). As long as your head is facing north, hold your consciousness from your chest to your head. And when your head is facing south, hold your thoughts from your chest to your feet. Hold them in balance once in each seven, and your balance will retain all its strength. Yes, if you grow old, your body will be refreshed and your strength will become as if you were young. This is the secret known to the Masters from whom Death gave his hands away. Do not neglect to follow the path I have shown you, for when the years towards the hundred have passed, neglect will mean the coming of Death.

Listen to my words and follow the path. Keep your balance and live on.

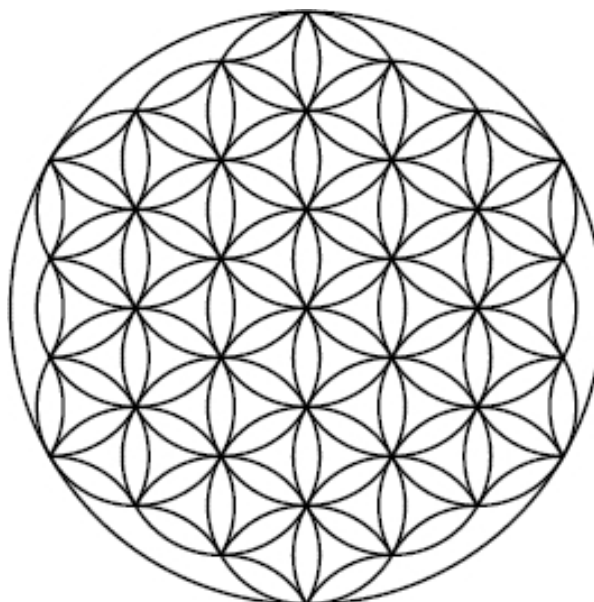
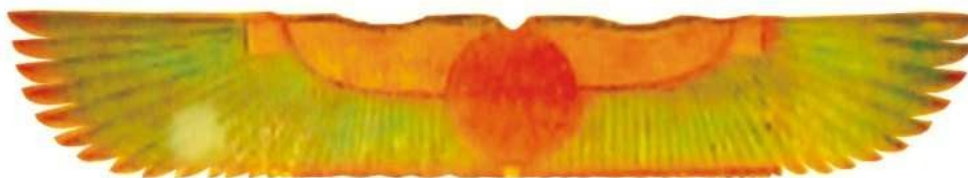
Hear, O man, and listen to my voice. Listen to the wisdom I give you about *Death*. When thou art at the end of thy ordained work, thou mayest desire to pass from this life, to pass to the plains where *the Suns of the Wound* live and exist as *Children of Light*. To pass without pain and to pass without suffering to the plains where the eternal *Light* is.

First, lie down and rest your head facing east. Place your hands on the Source of your life (solar plexus). Place your consciousness in the place of life. Spin it and divide it into north and south. Leave the part towards the north. Go the other out towards the south. Relax. Onward from this form your silver sparks will fly, rising and surging toward the Sun of Morning, merging with the Light, in unity with its source. There they will blaze until desire is created. Then they will return to their place in form. Know, O man, that this is how the great Souls pass, changing at their own will from life to life. This is how the Incarnation always passes over, his voluntary death, when he will possess his life.

Hear, O man, drink of my wisdom. Learn the secret that is the Master of Time. Learn, like those whom you call Masters, who are able to remember past lives. Magnificent is the secret, however easy now for the Master, granting you control of Time. When

Death is fast approaching you, do not fear, but know that you are the master of Death. Relax your body, don't resist the tension. Place the flame of the Soul in your heart. Then fly quickly to the seat of the triangle. Hold for a moment, then move towards the target. This goal is the place between your eyebrows, the place where the memory of life must have control. Hold your flame here in your brain seat until the fingers of death grasp your Soul. After thou passest through the stage of transfiguration, surely the memories of life will pass also. Then the past will be in unity with the present. Then the memory of everything will be preserved. You will be freed from all decay. The things of the past will live in the present.

Man, you have heard the voice of my wisdom. Follow me and you will live forever as I do.

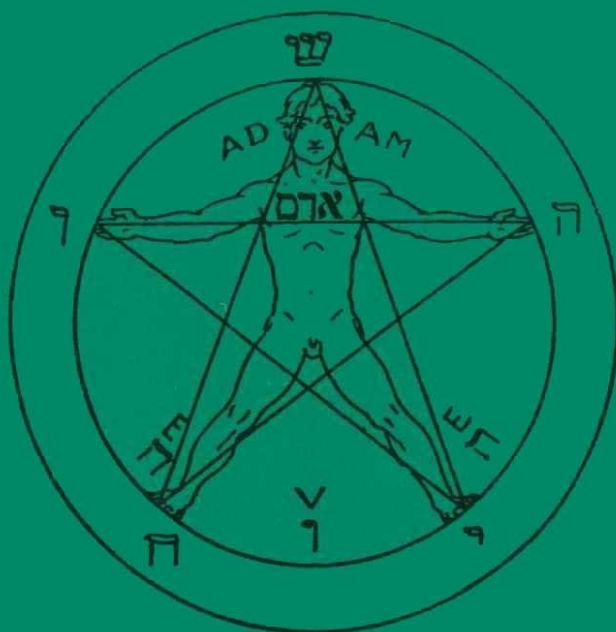


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Milan Nakonečný



SMARAGDOVÁ DESKA

HERMA TRISMEGISTA

ABOUT THE BOOK...

The content of the book is a comprehensive treatment of the legendary Emerald Tablet of Hermes Trismegistus, which is the synthesis of ancient Egyptian esotericism and the fundamental source of Hermeticism.

Hidden in the symbolism of its theses is the doctrine and practice of the three basic hermetic sciences: magic, alchemy and astrology. In this sense, the Emerald Tablet was intensively studied in the heyday of Hermeticism, during the Renaissance, and the most hidden secrets of nature and man were sought in it, especially the secret of the transmutation of metals into gold and of human life into "spiritual gold". Thus the Emerald Tablet became the most important source of physical and spiritual alchemy, and as such the subject of numerous treatises.

In this book, the author first discusses the historical origins of the Emerald Tablet and its author, its relationship to other writings attributed to Hermas, and the most important interpreters of its contents. He then examines the content itself of this complex of wondrous theses, in whose symbolism he finds a reference to the nature of the mysterious agent of physical and spiritual transmutation and the prime "magical agent" whom hermeticists call "astral light" and which appears in the texts of classical alchemy as the mysterious "Mercury". In the final passages of this book, unique in its conception in the world literature, he then outlines hypotheses about the possible relations of this "magical agent" to some modern scientific concepts.

Milan Nakonečný

EMERALD PLATE

HERMA TRISMEGISTA



VODNÁŘ PRAHA

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*To our dear friend
and precious person
JUDr. Mirek Hašek
with deep respect
and in the sign of firm friendship
I credit this book.*

Oh, Egypt! Only dark fables will
circulate about you in the future and remain
incomprehensible to the next generation.
Nothing of your spiritual wisdom will
remain, except words carved in
stone!

(Hermes to Asclepius)

INTRODUCTION

The dim light of ancient wisdom, hidden in temples and concealed in the symbols of myths and mysteries, flashes to us from the unfathomable past through the twilight of the ages. A wisdom almost forgotten, but magnificent in its simple idea of the analogy between man and the world, a wisdom which, like a fairy tale, tells of the path to the lost greatness of man, today so humiliated by the modern barbarism of a frenzied world. A man rushing from nowhere and nowhere.

Behind the still, sublime silence of ancient Egypt, however, something eternal lives, a mysterious message about the resurrection of the human spirit yearning for light but chasing the glitter of illusion. "The silence of Egypt is the silence of expectation. Oh, come, Lord! he whispers and becomes still, silent, petrified in expectation" (D. Merezhkovsky).⁽¹⁾ The esotericism of ancient Egypt is the message of a mysterious resurrection that man carries within himself as a hope somewhere in the archaic layers of his personality.

The only direct, though hidden in symbols, document of this message is the legendary Emerald Tablet of Hermes Trismegistus and to some extent, already marked by the Greek spirit, the collection of hermetic, i.e., writings attributed to Hermes. Hermetic literature was a powerful stimulus to the formation of Western esotericism, Hermeticism, from the time it was discovered by Europe; its metaphysics and metapsychology are contained especially in the theses of the Emerald Tablet.

When the European Middle Ages discovered the Greek hermetic writings, they were often considered the deepest source of wisdom. Marsiglio Ficino (c. 1460), a representative of Florentine Platonism and "mystical theology" (*theologia platonica*), declared the Hermetic writings to be the source of all philosophy and translated them into Latin in 1463. His no less great contemporary, Pico della Mirandola (1486), was stimulated by them to study magic, which to him, as "the science of divine wonders", is the metaphysics of nature; it shows the hidden wonders that God has placed in nature. As

¹ Merezhkovsky D. S.: *The Secret Wisdom of the East. Volume I: Egypt. Osiris*, Prague 1923, p. 133.

magic and theology are two paths from a single starting point and to a single goal. But this was already an elaboration of the basic ideas contained in the Corpus . Pico eventually turned to Kabbalah, the Hebrew variant of ancient Egyptian Hermeticism. Hermetic writings had a great influence on thought during the Renaissance. The whole of alchemy, which has been called "Hermetic philosophy", was based on their study. But then came the era of Rosicrucianism, the integration of Christianity and Hermeticism, and with it the decisive affirmation that Hermeticism was not primarily intended for the laboratory production of gold and the elixir of youth, but was above all an esoteric psychology or metapsychology of man and at the same time a practice of his spiritual transmutation. Hermes Trismegistos was then called the "father of philosophers" (pater philosophorum). If Paracelsus adopts above all the metaphysics of the Hermetic writings, Dorneus and the Rosicrucians adopt above all their metapsychology: the body must be elevated to the spirit of nature, and the spirit united with the body so that it can live in unity with it and

"good peace" (Dorneus). A spiritual alchemy is emerging, which is a search for the forces that enable the transmutation of man in the psycho-physical sense. And these forces are in man himself, in the depths of his unconscious, where the whole world is in a way - man is the world in a small way, and therefore he is also a source of knowledge of the world and of .

"Who is in Christ," says D. Colberg (here after W.-E. Peuckert 1936, p. 440), "he must say with Tate, the son of Mercury Trismegistus: video me in omnibus et omnia in me; ego sum in mari, et mare est in me; ego sum in arboribus, et arbores in me (see note at the end of the chapter); this is what happened to Tate when his father Hermes led him up the mountain, wishing to open the way for his rebirth."

The principle of analogy as the key to hermetic cognition was elaborated in the doctrine of signatures. Its greatest representative O. Crollius (Osvaldi Crolli tractatus de signaturis internis rerum 1608) states the following: "The doctrine of signatures is becoming a much more important science than it has hitherto been. It is no longer a matter of knowledge of medical and other powers in herbs, animals and minerals, but of the possibility of approaching the unknown. One cannot enter the heavens into the divine, but one can know what is above from what is below; one can understand the Creator from the created... the heavenly and the divine are revealed;

the inner is the vestigium or sign of the truth of the invisible God in his creatures... it is the image of the Creator." In this thesis is expressed the simple but exciting idea of Hermeticism: everything that exists bears the marks of hidden essences and mysterious connections. For everything is but the myriad forms of life-giving substance, the "soul of the world" (anima mundi), and everything, whether it is a thing, a being, a thought, or a flicker of emotion and desire, lives in its own peculiar rhythm and thus constitutes the world as a living being akin to man. The earthly world is an image of the world of eternal ideas, and their image in man is the world of archetypes stored in the depths of his mass unconscious. And so it is necessary to descend into the depths of the human psyche in order to find there that hidden Light which shows man the Way in the darkness of his earthly life. In this sense, Hermeticism, whose philosophical essence is contained in the Emerald Tablet, is a paraphrase of Christ's "I am Life." Whereas in Christ it is an ethical imperative or ethical voluntarism sanctioned by the promise of eternal life, in Hermeticism it is a procedure determined by psycho-physical "instruments", which is realized as a transmutation of the personality based on the results of the work on oneself, which is initiated by the activation of the "great magical agent", the astral light. Half of the theses of the Emerald Tablet characterize the dynamic being of this agent and its use as a means of transmutation.

With few exceptions, the Emerald Tablet is not included in the academically acquired collection of hermetic writings (the Hermetic "corpus"). Hermeticists, however, consider it to be the most important hermetic writing. They do not, however, neglect the other Hermetic writings, , as already mentioned, bear the marks of the "Hellenic spirit" because they are extensions of the ideas of the Emerald Tablet. In this sense the Hermetic writings in general, i.e. the academically compiled Corpus Hermeticum and the Emerald Tablet, as a medieval alchemist who understood the essence of Hermetic philosophy said, Hermeticism introduces man to his inner "divine world" in order to find in it that "light for the path" which will enable him to be spiritually reborn.

The Emerald Tablet can, as we shall see below, be interpreted on several levels, which is due to the principle of analogy between the macrocosm and the microcosm, the world and man. In this sense, the Emerald Tablet is a kind of esoteric ontology or metaphysics, presented in a very general way through dark symbols, but it is also a kind of esoteric psychology or metapsychology. However, it understands the human soul (psyche) in a very peculiar way, differently from academic psychology, as an entity immersed in the field of the "soul of the world", as a special life-giving but death-giving substance, since death is a condition of rebirth on the spiritual and physical plane, life and death are two streams of eternal existence.

In our essay we limit ourselves to an anthropocentric interpretation of the Emerald Plate. In doing so, we often touch on the topics of so-called spiritual alchemy without going into the practical aspects of it in detail. Our main concern is, so to speak, the first approach to the content of the Emerald Tablet, its introduction into the Czech hermetic literature after more than half a century of enforced silence. The Emerald Tablet is a pearl of hermetic literature and at the same time its fundamental work. Therefore, our attempt to thematise it is necessarily very imperfect and should be accepted only as an incentive for deeper self-study by those to whom it will appeal as it has appealed to many generations before us.

* * *

Remark:

The Latin part of the quotation from D. Colberg is translated as follows. Colberg: *Lehre des Hermes Trismegistos*, p. 90). The use of the term "sea" is probably not accidental, since the sea is a symbol of the unconscious in alchemy. Loosely expressed it means: The self is in my unconscious and my unconscious is in my self. This emphasizes the priority of the unconscious in the interaction of consciousness and unconscious.

CHAPTER ONE

EMERALD PLATE ORIGIN AND HERMETIC LITERATURE

There is no unanimous opinion among experts of the so-called hermetic literature, whose existence is usually associated with gnosis, as to its origin. The Emerald Tablet is not usually counted among them, although numerous affinities can be demonstrated between its text and the content of so-called hermetic literature. The common content, hermeticism, is also not uniformly defined. R. Reitzenstein (1904) first expressed the belief that the origin of the Hermetic doctrine is Egyptian. Later, in 1926, he expressed the opinion that Hermeticism is of more Iranian origin. In contrast, Th. Zielinski (1905) suggested that the content of Hermetic literature was of Greek origin. J. Kroll (1914) also tried to prove this, finding a substantial similarity between Hermeticism and Greek philosophy. The derivation of Hermeticism as preserved in the so-called Hermetic writings - usually summarized in the so-called Corpus Hermeticum, or its most substantial part, the Poimandres - is, however, questionable. The earliest Greek, i.e. Greek-written, texts (Zosimos and others) were written by Greeks settled in Egypt, who may simply have reproduced the ideas of ancient Egyptian esotericism.

The historian of alchemy K. Ch. Schmieder (1832) was of the opinion that the Emerald Tablet was translated from Greek because it contained three Greek words that were retained in the Latin translation of the Emerald Tablet (telesmos, Hermes and Trismegistos). Other historians of alchemy (H. Kopp 1869, M. Berthelot 1885 and others) have argued the same. However, the important observation is that the Greek original of the Emerald Tablet is not known and the whole of the Middle Ages relied essentially only on its Latin translation, without knowing from which original it was taken. Older historians of alchemy (E. O. von Lippmann 1919 and others) only knew that the Arabic texts on alchemy did not mention the text of the Emerald Tablet. Only later was the text of the Emerald Tablet found in the writings of Arab alchemists, even in one of the writings of the "father of Arab alchemy" Geber (E. J. Holmyard 1923) and in other writings of Arab origin (J. Ruska

1926). The Arabs became more deeply acquainted with ancient Egyptian sciences, philosophy and esotericism after the conquest of Egypt, around the 5th century AD, mainly through the Copts. Arabic alchemy developed in relation to ancient Egyptian alchemy, and so it is clear that although the earliest known text of the Emerald Tablet is Arabic, its ideological origin is ancient Egyptian. The Emerald Tablet, as already stated, contains the foundations of ancient Egyptian esotericism.

In Hermeticism, several legends have been spread about the origin of the Emerald Tablet. According to one of them, the Tablet was found by Abraham's wife Sarah in cave near Hebron in the hands of Hermes' corpse, several centuries after the Flood. According to Albertus Magnus - but this is unreliable - the Emerald Tablet was found by Alexander the Great in the tomb of Hermes, which he discovered during his campaigns. According to another legend, the Tablet was even found in the Pyramid of Cheops.

The Emerald Tablet appears in older Latin written Hermetic literature under various names: *Tabula Smaragdina* (sometimes with the addition *Philosophia totius mundi*, i.e. philosophy of the whole world), *Tabula Hermetica*, *Tabula Aegyptiaca*, *Tabula Smaragdina Hermetis*, etc.

The first Latin translation of the Emerald Tablet, accompanied by a Latin commentary (see Appendix), dates from about the 10th-11th century and is by an English monk called Hortulanus

(Latin for gardener) and who was also called Garlandus, Garlandius, Joannes de Garlandia.

The Arabic or Syrian origin of the Emerald Tablet, more precisely its text, was successfully proved by J. Ruska (1926). The original of the Emerald Tablet is found in an Arabic manuscript, in which the Syrian Christian Sagijus of Nablus refers to Hermas as "the head of the Greek sages" and refers to his book in the manuscript as a translation from Syriac. It is the Book of the Revelation of the Hidden Secrets of the Science of Kaf (Kaf is the letter K, which begins the word Kimiya, chemistry). The fourth section of this book contains the text of the Emerald Tablet. In the introduction to his translation, he states that he found the text of the file in a burial chamber in the hands of a dead

old man. The origin of the discovery is almost in all cases connected with this situation: the Emerald Tablet rests in the hands of a dead noble old man, who lies in a dark burial chamber; his royal appearance is sometimes stated, and that he sits on a golden throne. This is undoubtedly an element of legend, which may have its origin either in the uncovering of ancient Egyptian tombs and pyramids after the invasions of Egypt by the Arabs, or, more likely, it is an archetypically based symbolisation of a significant and cherished secret, which is at the same time in the nature of a kind of definitive legacy (the Tablet is always in the hands of a dead old man, who is usually its author, Hermes himself). It is Ruska who thinks that the legends of finding secret texts in tombs are probably related to the attempts of the Arabs to enter Egyptian tombs and to the rumours of extraordinary things there.

The English researcher E. J. Holmyard (1923) found an even older text of the Emerald Tablet than that of Russia in one of the writings of Geber (Gabir or Jabir ibn Hayyan, who lived in the 8th century). It is very close in content to the original Latin translation of the Tablet.

A third ancient version of the Emerald Tablet, as discovered by Ruska, is found in *On Causes*, attributed to Hermes. The Arabic text of this book is found in the manuscript collection of the princely library in the German city of Gotha. A variant of this manuscript is in the university library in Uppsala, Sweden, but the text of the Emerald Tablet is not in it.

In order to understand the prehistory of the Emerald Tablet, writes Ruska (op. cit., p. 164), we must first go to Egypt: 'From its dignified temples, from its royal treasuries, its dark tombs and hiding-places, come writings and books containing mysterious knowledge, which come from the gods, especially from Hermes.' Hermes Trismegistus is already known in the *Book of Crates* from the 6th century AD, which represents him as an old man sitting on a throne holding a tablet. This is the primeval image of the Emerald Tablet, judges Ruska. When Christianity was spreading in Syria and Egypt, the *Book of Hermes* (tablet) was stolen from the library of Serapeion and hidden. The earliest traces of the Emerald Tablet in European literature were demonstrated by H. Kopp (1873)

of Albert the Great, but it is, as we have already pointed out, doubtful. The earliest Latin text of the Tablet is probably on parchment, kept in the National Library at Paris, and is a copy of a 12th-century copy (*Liber de secretis naturae et occultis rerum causis quem transtulit Apollonius de libris Hermetis Trismegisti* - The Book of the Secrets of Nature and the Hidden Causes of Things, translated by Apollonius from the Book of Hermas Trismegistus). The first commentary on the Emerald Tablet by Hortulanus also dates from about the same time. The Arabic accounts of Hermes were already collected by the Russian scholar D. Chwolsohn (*Die Ssabier und der Ssabismus*, vols. I-II., St. Petersburg 1856). Latin quotations from Hermes can, however, already be found in the great expert on ancient Egyptian esotericism, the Jesuit A. Kircher (1653 - in his famous work, the first encyclopedia of Hermeticism, *Oedipus Aegyptiacus*). Even earlier references to Hermes are given by Clement of Alexandria

(Clemens Alexandrinus in *Stomateis* VI., 4, 55 n.) from the period around 200, the Greek alchemist Olympiodorus in his *Commentary on the Sacred Art* (par. 51 and 52), and especially Zosimos, a Greek alchemist living in Alexandria in the 4th century (*On Chemical Tools and Fireplaces*).

Zosimus' writings provide important evidence for understanding the nature of Hermeticism. Although it contains mainly treatises on the tools and equipment of the alchemical laboratory, on the dyeing of substances, etc., there is also a formula on the spiritual nature of alchemy, which Ruska (*op. cit.*, p. 22) formulates as follows: "The true and sacred art consists not in making gold, but in knowing God and one's own self." The following passage may then be regarded as key: "Above the heavenly, below the earthly; the work is completed through the masculine and the feminine" (in M. Berthelot,

C. E. Ruelle: *Collections des anciens alchimistes grecs*, Paris 1888, vol. I., p. 163). Olympiodorus' thesis is no less serious: "Hermes calls man a small world when he says that everything the great world has, man also has."

The critical Rusk, however, judges (*op. cit.*, p. 61) that "The earliest geographical, historical, and bibliographical works which speak of the pyramids and temples and of Hermes also belong to an age in which the old oral accounts and narratives of the settled Egyptians were mixed with

the news of the Arabs in fantastic stories." So what is extant about the origin of the Emerald Tablet and its author, Hermes, is a mixture of partial historical facts and legends. The so-called Book of Thoth, which, according to M. P. Hall (1975, p. 38), describes the stimulation of the mind leading to expanded consciousness, i.e., to the attainment of a psychic state by which "one comes into the presence of the gods," which has been called "the key to immortality," may be considered entirely legendary. The Tarot is considered by some hermeticists to be a remnant, or a kind of core, of this book of Thoth. The famous A. Crowley wrote the Book of Thoth, which is subtitled

"A Short Treatise on the Tarot of the Egyptians". However, attempts to prove the connection of the Tarot "Major Arcana" with certain images of Egyptian temples and papyri have not yielded convincing results. Every esoteric system has, among other legends, legends about the existence of mysterious books of equally mysterious origin: the Theosophists have their Book of Dzyan, the Hermeticists their Book of Thoth, etc.

In addition to the Emerald Tablet, which forms the basic work of Hermeticism, there are, as already mentioned, other Hermetic writings of various origins, which are collected in the so-called Corpus Hermeticum. A substantial part of this collection of writings was brought from Macedonia to Italy by the monk Leonardo da Pistoia in 1460 and presented to Cosmas de' Medici, who had them translated into Latin. Later they were supplemented by other fragments. Different organizers of the collection of these writings give different classifications of them. They also use different names for the individual writings. Usually, however, the Corpus is classified into fourteen parts, and its first part is Poimandres (Shepherd of Man). J. D. Chambers (1882, 1975) gives the following names for the various parts of the Hermetic Corpus:

- I. Poimandres.
- II. To Asclepius.
- III. Sacred debate.
- IV. To his own son, Dad. Debate: Crater or monad.
- V. To my own situation, Dad. The invisible God is the most manifest.
- VI. There is good in God alone and nothing else.

- VII. The greatest evil for man is ignorance of God.
- VIII. Nothing between entities passes away; but mistakenly the changes are called death and destruction.
- IX. Of understanding and meaning and that only God is Beauty and Good, otherwise they are not at all.
- X. The key. To my son Dad.
- XI. Ghost to Hermes.
- XII. About the general spirit.
- XIII. To my son Dad. On the mountain. The Secret Discourse of Regeneration and the Confession of Silence.
- XIV. To Asclepius. True wisdom.

Remark:

We translate Chambers's term "Mind" by "spirit" (L. Ménard uses the word "intelligence" in the same sense). We translate Chambers's term "profession" as "profession" (it also means, other things, "higher state"; Ménard uses the term "la règle" in this sense, which usually means "rule", "regulation", sometimes "order").

*

The basic part of the Hermetic Corpus is undoubtedly the first writing of this complex, called Poimandres or Poemandres, rarely also Pymander, i.e. Shepherd of Men. It was first translated from Greek into Latin in 1471 by Marsilius Ficinus of Treviso. It was later translated into French, German and English. Particularly successful are the translations and commentaries by L. Ménard (1866) in French and R. Reitzenstein (1904) in German. This work was translated into English by the above-mentioned J. D. Chambers (1882). Of the whole Hermetic Corpus, the 13th part, Hermes' discussion with his son Tate on the regeneration of man, is the most appreciated by connoisseurs of Hermeticism, besides Poimander, because it expresses the proper aim of Hermeticism, the instruction for the transmutation of man, for his spiritual transformation. From the Gnostic point of view, which has many elements in common with that of Hermeticism, he analyzed this 13th, crucial part of the Hermetic Corpus

K.-W. Tróger (1971). He characterized it as a "treatise on rebirth" and it is that of all the writings of the Hermetic Corp it is the closest to the Emerald Tablet. This section is also called

"The Mysterious Speech of Hermes Trismegistus to his son Papa on the mountain about rebirth and arcana". It gives instructions for "rebirth in God", i.e. for the attainment of a higher spiritual state, and thus also expresses the meaning of so-called spiritual alchemy, as well as the meaning of the ancient Egyptian and Greek mysteries. It points to the perceptible world as a kind of illusion and to the pitfalls that await those who choose to embark on the path of spiritual rebirth.

According to Ménard, hermetic books played a major role not only in philosophy and science during the Renaissance, as is generally stated, but also in the early centuries of Christianity. Lactantius regards them as a monumental monument of ancient Egyptian theology. This conception was then adopted by the greatest scholars of the Renaissance, who often devoted themselves to commenting on the Hermetic writings. They stressed that in them could be found the original source of the Orphic initiations, the philosophy of Pythagoras and Plato. The origin of these Hermetic writings, however, has been explained inconsistently, and is usually associated with the syncretism of the Alexandrian school and especially with Gnosis. Fragments of various other hermetic writings can be found in Stobe, Lactantius, and other ancient authors. Ménard points out the extreme difficulty of translating the "subtle thought" of the Hermeticists. The Hermetic books contain elements of Pythagorean, Platonic, and others. "But what was influenced by what?" Ménard asks. They are the only ones that preserve the philosophy, or perhaps better, the esotericism of ancient Egypt. Is Hermeticism Platonism or Pythagoreanism or vice versa? The content of the Hermetic writings is a strong spiritualism. "Before the conquest of Alexandria," says Ménard, "the analysis of the faculties of the soul, the search for sources of knowledge, moral laws and their application to the life of society are things absolutely unknown in the Orient."

"Initiated into the philosophy of the Greeks, the Orient can no longer give more than what it had, the exaltation of religious feeling" (Ménard). According to the quoted expert on Hermeticism, the books of Hermes Trismegistus reflect the last days of paganism, its wondrous metaphysics of nature, its thrilling mysteries, its mysterious pantheism. "However," continues Ménard,

"all the Greeks who spoke of the Egyptian religion gave it a Greek physiognomy that changed with the times." The most important document the Greeks left about Egypt is Plutarch's treatise on Isis and Osiris. Plutarch, who was a Platonist, no longer saw in the gods of Egypt divinized ancient kings, but demons.

"Egypt was always a closed book to the Greeks, and if they questioned the Sphinx externally, they received no other answer than a mystery or an echo of their own questions" (Ménard). The Greeks seem to have been too preoccupied with external forms, and already philosophers before Socrates were attacking

"the religion of the poets" because they did not penetrate its meaning and understood better the laws of nature and spirit in abstract than in poetic form, Ménard judges. The exception, of course, was the Orphic stream of Greek philosophy, which was followed by Pythagoras and Plato and the Greek mysteries. But it was the latter that was the source of the "religion of the poets" because it spoke to its participants in images and verbal symbols, not in concepts. Many interpreters of mythology, however, saw in it historical facts distorted by the imagination of the poets. The Platonists looked for mystical allegories in it. "When the Greeks began to study the Egyptian religion, the symbolism of that religion was already dead letter to their priests. Herodotus, who the first to inquire, was no longer able to get any explanation" (Ménard). The exceptions, perhaps, were Pythagoras and Plato, besides not a few others, who are said to have been initiated in Egypt.

Of Hermetic literature Ménard says: "These books are the only monuments of what may be called Egyptian philosophy. It is true that they have only been preserved to us in Greek, and it is not probable that they were never written in the Egyptian language. For Philo also wrote in Greek, and is not the less a true Jew... The Hermetic books may be said to belong to Egypt, but to an Egypt strongly Hellenized and before it became Christian" (Ménard, *op. cit.*, p. XXXIII n.). But at the time Ménard wrote his excellent book on Hermes Trismegistus, in which he also gave a translation of Poimander, he knew nothing of the Arabic originals of some of the Hermetic texts and of the Emerald Tablet itself. He connects the Hermetic literature with the Greek authors mainly because he wants to point out that it does not fully express the spirit of Egyptian esotericism. He complains, for example, that Jamblichos translates "hard Greek" Egyptian

the characteristic of God "na en na", "one of one". But he also complains about the inelegant translations of Greek terms into the living languages of the world (e.g., the Greek term "pneuma" always means the materially conceived soul, not just "soul"; "psyche" does not mean just soul, but life in general, etc.). How, for example, to translate accurately the term

"núš"? In some writings, Hermes also acts as a disciple and his initiate is this "núš". Ménard translates this by the word intelligence, understood as the sovereign reason (logos), which is the "shepherd of man", Poimandres, but which is also sometimes called God and Hermes. But "núš" is also the intelligence that created the cosmos according to the ideal model, which is "logos", the word.

As Ménard judges, it is likely that Poimandres and the Gospel of St. John were written at about the same time, when the same ideas were mingling in Jewish-Greek Alexandria and Ephesus. But there are differences. It seems almost certain that Poimandres was written in the school of

"thérapeutes" in Egypt, and these are mixed with the Essenes of Syria and Palestine. There are many passages in Poimander which are related in content to what Philo attributes to the "thérapeutes." He also points to the contemplative method of the "thérapeutes": "My closed eyes have seen the truth" (Poimandres). But also "gnosis is contemplation, it is silence and the food of all the senses; he who has attained it can no longer think of any other thing, nor see anything, nor move his body... the virtue of the soul is gnosis" (Corpus Herm. I., X.). The Dutch neo-sectarian J. van Rijckenborgh (1982) believes that the hermetic teaching contained especially in the Emerald Tablet and Poimander, is "Egyptian pragnosis", and that the Emerald board is a synthesis of

"wisdom." It seems, however, that only L. Ménard (1866, p. CX preface) best characterized the hermetic literature after all:

"The Hermetic books are the last relic of paganism. They belong in part to Greek philosophy and Egyptian religion, and already touch the Middle Ages with their mystical exaltation." They represent, in fact, the not entirely uniform opinion of the philosophers of the Alexandrian school-they came forth at a time when one world was ending and another beginning, they are a witness that passes from one world to another, they bear comparison neither with Greek religion nor with Christianity. The origin of this literature, quite unique in its kind, though not free from many ideological adjuncts, can probably no longer be

determine by scientific methods the comparative history of literature and philosophy, unless significant new discoveries are made. There can be no doubt, however, that by their very reference to the authorship of the Egyptian divinity, Thoth-Hermes, they exhibit the spirit of the unique and vanished culture of ancient Egypt. The latter has enriched other cultures, among others, with an anthropocentric esotericism whose core is transcendental consciousness and the need for transcendence. Perhaps the essence of Hermes' teachings, synthesized in the Emerald Tablet, is best captured by the depiction of Hermes as a baboon with the symbols of the Sun and Moon on its head, where he is called the "opener of the gate". The monkey is here the symbol of the earthly man lost in the illusory world of his "reality"; he is at the same time the symbol of the vital principle, while the Sun symbolizes the spiritual principle and the Luna the mental principle, both of which are archetypal in nature, that is, present in man as eternal and living tendencies to the path of Light and Order. The mystery of inner transmutation is expressed here, so close to Christianity and yet so different from it in its metaphysical depth, expressed in the Egyptian myths by the trinity of Osiris, Isis and Horus. In this sense, they express the philosophy of real Life, which, by its roots and its crown, transcends the "realities" of existent human existence as almost all of us live it.

According to Manethon, Thovt, the first Hermes, wrote on stelae or columns the principles of the sciences in the language of hieroglyphics. After the Flood, the second Hermes, the father of Thoth, translated these inscriptions into Greek, and the message of the first Hermes was destroyed. This is why he was also called "lord of the moon's eye", because he peered deep into the nocturnal, archetypal dimension of man to find in it the path to his "resurrection" and thus became the guide of souls through the landscape of death. "Man, who was formerly in a state of seeing and was of a spiritual nature, being united with the gods in the divine vision, later assumed another soul, namely, one that is bound up with human form and nature, and was therefore born subject to the bonds of Necessity and Fate" (Jamblichos, in *The Egyptian Mysteries* 1922, p. 159). The Hermetic writings and the Emerald Tablet in particular are a metaphysics of the transmutation of the human personality, its spiritual regeneration.

We stand in wonder and silence before the monuments of the culture of ancient Egypt, before the mysterious Sphinx, before the massiveness of Cheops

pyramids, before the magnificent beauty of the columned hall of the temple of Amun at Karnak, before the immense weight of the mass that is piled up there, which seems to be full of life. But not the one we are accustomed to live and which we capture in formulas of biological, ethical and other abstractions. The culture of ancient Egypt is a mystery of life that we only suspect. And this dark premonition seems to be glimpsed in Hermetic literature, which, when understood, eventually turns into Fire and Light.

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Notes:

Of the eminent scholars, J. Kroll (1914, pp. 382, 389) judges that the Hermetic writings have only the outward garb of Egyptian Hellenism:

"The Egyptian at Hermes is, apart from very few exceptions, only a light external fermage. It concerns mainly the character of HermThoth and what is connected with it. This is characteristic, for the influence of Egypt is also shown precisely in the adoption of its gods." In the Hermetic writings, Kroll further judges, no trace of the influence of Christianity can be found.

K. Rudolph (Die Gnosis, Leipzig. 3rd ed. 1977) states that the Corpus Hermeticum is probably a collection of Greek texts from the 2nd and 3rd centuries AD, which was probably rebuilt in Egypt. It is a product of the Greek-Oriental syncretism of the Roman Empire (op. cit., p. 30).

Zd. Kratochvíl (The Intermingling of Worlds. 64 n., in the chapter Greek Hermetic Writings) suggests that their content points to late Greek antiquity and states that the Hermetic File: "... belongs to the most enigmatic and, strangely enough, to the most influential monuments of Middle Platonic thought. Their origins remain mysterious, and the ways in which they influenced the development of European philosophy up to the Renaissance are unclear... The extant Greek Hermetic writings show typically Middle Platonic philosophical motifs and concepts. They thus represent a distinctive form of natural philosophy and religious thought, have numerous Gnostic contexts and a layer of apparent inspiration directly from Hellenistic Judaism, and the presence of the Christian concept of the Incarnation cannot be ruled out in some places."

Czech historian of alchemy V. K. Matula (*Searching for the Philosopher's Stone*, Prague 1948, p. 23) disputes the view that Hortulanus was identical to

J. Garland, but he does not make any specific objections; he only notes that Hortulanus, the first European commentator on the Emerald Tablet, was more likely the alchemist Ortholanus, author of *Practica alchemiae*, completed probably in 1358. However, he states that Hortulanus' Latin commentary was published in 1541, which is contradicted by other sources.

K. Ch. Schmieder (1927, p. 117 n.) judges that Hortulan's manuscripts *Compendium Alchemiae*, *Dictionarium Alchemiae* and two others were published much later in print, among others in Basel in 1560. He also believes that Hortulanus' *Commentarius in Hermetis Tabulam Smaragdinam* is the most important of his writings and that the author may have found the Greek original in the monastery library, from which he then made a Latin translation to which he added his commentary. From there the manuscript may have reached Nuremberg, where the commentary first appeared in print in 1541 in the *Volumen Tractatum scriptorum rario- rum de Alchemia*.

CHAPTER TWO

HERMES TRISMEGISTOS AND HIS WORK

The legendary figure of Hermes Trismegistus (Hermes Thrice Mighty) is undoubtedly one of the most prominent figures of Hermeticism, the esoteric doctrine of the West, whose name is derived from Hermes. Hermeticism is the doctrine of Hermes Trismegistus. It contains a trinity of sacred sciences: magic (or theurgy), alchemy, and astrology. Its Hebrew version is Kabbalah, its Christian version is Rosicrucianism (rhodostaurotism).

However, the person of Hermes Trismegistus is shrouded in mystery and many attempts have been made to identify her historical origins. Many scholars, very critical, consider her to be meaningless, historically non-existent, and some of them judge that Hermes is a kind of personification of a whole group of ancient hierophants or simply authors of esoteric texts. Less critical hermeticists, enamored of their legends, regard him as a divinely inspired man who proclaimed divine knowledge to the world. This is, after all, how Hermes appears in one of his, or rather the texts attributed to him (in the fragment entitled *The Vision of Hermes*, which forms part of the collection called *Poimandres*).

According to J. Bryant (*Ancient mythology*, London 1774), Hermes is the Egyptian Thoth, known to the Jews as Enoch ("the second messenger of God"), later adopted into Greek mythology, who eventually became the Roman Mercury (after the name of the planet closest to the Sun - Hermes was the closest of all beings to God and was therefore called "the messenger of the gods"). Among the ancient Egyptians he serves as a guide in weighing the dead souls in the court of Osiris, but he is also considered the inventor of writing, the god of knowledge, the author of many writings (Manetho, Jamblichos), and in a certain Upper Egyptian county he was worshipped as the god of the moon. He was depicted in the form of an ibis bird or a man with an ibis head. He was nicknamed the Thrice Mighty because he was the greatest of all philosophers, the highest of all priests, and the greatest of all

of kings. According to Clement of Alexandria (Stomatus), the books of Hermas contain the whole science of the ancient Egyptians, especially their philosophy, but also medical and other knowledge. His work is said to have contained forty-two books, and these books were lost in the fire of the Alexandrian library.

According to P. de Lasenic (1936), "The Egyptian Thovt was the inventor of calculus, holy writing, holy speech and all knowledge", and his figure in the Amenemopet sculpture in the Egyptian collection of the Berlin Museum bears an inscription in which Thovt (Thoth) is called "Lord of divine speech, Scribe of the nine gods and Prince of truth". The original name of this god was Aeshovteus, and the Phoenicians called him Tautus, and like Hermes he was the progenitor of the most ancient Greek tribe, the Pelasgians. P. de Lasenic gives other possible mythological and esoteric connections, but these are beyond the scope of this brief treatise.

The renowned historian of alchemy K. Ch. Schmieder (1832, 1927, p. 24) states that Theuth, the Greeks called Hermes and the Romans Mercurius, was celebrated as the "inventor of metal refinement". The former of these names appears twice in Plato, but not in connection with chemistry. In his writings Phaedrus speaks of Theuthus, an ancient god to whom was attributed the ibis bird, and lists the inventions attributed to him by the ancient Egyptians (especially number and calculus). In Philebus he says that he may have been a god or "divine man" who introduced the distinction of the sounds of spoken speech. Schmieder examines other historical references to Hermes and concludes that Hermes as a figure in Egyptian mythology was a "personified idea of spiritual power" rather than a historical person, and that, like Thoth, Thovt, Taut, or Taut among the Egyptians and Phoenicians, he portrayed wisdom as a creative being who was presented to the nation in the form of Anubis and celebrated as the counselor of Osiris and Isis. In his "serpent staff" (the staff of Mercury), the symbols of cleverness (the serpent) and rulership (the staff) were combined to signify "the power of wisdom". In reality, however, the staff of Mercury is encircled by two serpents, black and white, which symbolize the polarity of the astral world, a symbol of the two streams (aspects) of the astral.

The modern scholar H. Biedermann (1986, p. 202) believes that the name Hermes Trismegistus comes from the "syncretic spiritual world

Hellenistic Alexandria and refers to the Egyptian god of wisdom Thoth (Tehuti'ho), who was to leave numerous writings on the secret sciences, medicine, the art of metal deciphering and alchemy, etc., and on whose wisdom the Tabula Emeraldina also rests." It is mentioned that some writers have suggested that the "true Hermes" was a priest named Hermon, who lived about A.D. 100. in Alexandria, which is unprovable, and that in numerous legends the name of Hermes Trismegistus appears as the "spiritual father of alchemy", which is related to the fact that in the ancient Egyptian priestly schools the arts of healing and metallurgy were taught as "esoteric sciences" and converted to divine inspiration.

To Hermas, as already mentioned, is attributed a multitude of writings, fragments of which form the collection Corpus Hermeticum, or Poimandres (The Shepherd), first published in London in 1650 and later in a number of other critical editions (Hermetica, Oxford 1924, ed. W. Scott; G. R. S. Mead Thrice-Greatest Hermes, London 1906; Festugière A.-J., Nock A.-D.: Corpus Hermeticum, Paris 1945-1954 and others). A treatise called the Emerald Tablet, which is not usually included in the Hermetic Corpus, is also attributed to Hermes, since Hermes' authorship is considered questionable here.

However, there is a content affinity between the Hermetic Corpus and the Emerald Tablet. In particular, there is a substantive link in the part of Poimander called Hermes' Vision. The conversation that takes place here is a dialogue between Hermes and his own soul, and his vision is actually the "voice of the imprisoned light." Here Hermes is urged to seek to "understand with all his heart the inner light". The man, in love with his own shadow, descends to it and "gazes into the depths" to know himself. But by means of the "inner word" a "higher soul, which is life and light, man and woman" is born in him, and this enables the birth of an "active nature" rising above the fallen elements of nature. It leads him to immortality by controlling himself, for "love of the flesh is the cause of death". Hermes, in conversation with his own soul, learns to recognize the ways in which men might be saved from their fall, "He instills in them words of wisdom and waters them with the water of heaven." In this

Herm's vision is a kind of precursor to understanding the ideas of the Emerald Tablet.

According to P. de Lasenico (1936, p. 21), Thovt, Enoch and Hermes is "the secret of the three" hidden in the problem of the two Trignons, "which are the only key to the solution of all esoteric mysteries: the Trigon of Knowledge and the Trigon of Emotion. Both compose the sacred hexagram, the eternal symbol of balance, of life in death and death in life". The first trigon is formed by the three Thothes, Hermes Trismegistos, "the summit of knowing humanity, whose asset is life through knowledge; the second trigon realizes on earth life through love". The mystery of the Three is "the immutable absolute of Beauty, Knowledge and Power".

The Emerald Tablet contains the secret of transmutation - not only on the physical, metallurgical level, but also on the psychic, spiritual level - and thus expresses the essence of the legend of Hermes Trismegistus. In doing so, it also legitimizes itself as his most distinctive work and mission as a "guide to the soul".

"Though Hermes was only a man, he penetrated to the Truth," says Lactantius. It is immaterial whether he was a real human



Ideogram of the Emerald Plate

being or personified idea of a group of initiates of ancient Egyptian esotericism. What is significant is what was left in association with his name. And of this legacy, the most valuable work of the legendary Hermes Trismegistus is undoubtedly the treatise called the Emerald Tablet.

On the level of anthropocentric interpretation, as well as on the level of chemical (material) interpretation, it expresses what is the content of the Latin phrase: *Ars totum requirit hominem* (Art requires the whole man). Material alchemy requires the whole man; spiritual alchemy is aimed directly at the whole man. The psychic component of the personality is in the first case the means *sine qua non*, in the second case the ultimate goal of the alchemical Art, which is the creation of the Stone. And this Stone, the "rebis" (double thing), the mystical hermaphrodite, the *coniunctio oppositorum*, is in the highest possible degree the integrated Ego (self), the psycho-physically harmonious personality.

The essence of the Emerald Tablet is symbolized by the figure (*Quadratum alchymisticum* 1702) on the previous page.

Alongside the pictorial symbols - at the top are the symbols of the seven planets with Mercury highlighted, at the side are the blessing hands, in the middle is again the symbol of the Sun, this time connecting, below it the imperial apple, and , at the bottom of the picture, connected to each other and to the Sun by a chain, are the symbols of the principles of salt, sulphur and mercury, the interconnected images of heaven and earth - alongside these pictorial symbols is then a Latin sentence of seven words: *Visita Interiora Terrae Rectificando Invenies Occultum Lapidem*; the initial letters of their words give the word *VITRIOL*, which in alchemy means "fifth essence" (*quinta essentia*). The sentence translates as follows: "Visit the interior of the earth, by purification you will find the mysterious stone."

The above Latin phrase captures very well the anthropological aspect of the interpretation of the Emerald Tablet, for earth means the human body, and the meaning of this phrase can thus be deciphered as follows: deal with your body (in the elemental sense) and you will find your true Self (the perfectly unified and elevated mind).

Notes:

Essential qualities of Hermes-trismegistus (Mercury):

constructive	destructive
Lord of the roads and crossroads. "Psychopompos" - a guide for the soul in the process of individuation. Crossing the boundaries, crossing the boundaries between different states of consciousness and unconsciousness. Ability to mediate and communicate Easy flow of information. Hermeneutics: mediates meaning, significance. Paradox and ambiguity: creative fullness and tendency and wholeness. Agility: creative curiosity, ability to adapt. The "magic factor", the healing power of hope and faith. Openness and willingness to .	Introducing in the labyrinth, many paths and possibilities. Disorientation, confusion, loss of reality through confusion and mixing of different states of consciousness, psychosis. Vague, ambiguous terms. "Babylonian confusion of language". It also conveys non-sense and false meaning. A disorienting, "insanity-inducing" effect. Escape from reality and responsibility, non-commitment, superficiality; lack of grounding and realization; lying, deceiving, thievery. A tendency to prejudice, superstition. The loss of identity, the lack of one's own point of view.

(L. Müller 1989, p. 81)

CHAPTER THREE

EMERALD PLATE TEXT

"It is true, it is certain, it is real, that what is below is like what is above, and what is above is like what is below, that the wonders of the one thing may be accomplished.

And as all things were made from the one, by the mediation of the one, so all things were born from the one by adaptation.

The sun is his father, the moon is his mother, the wind carries him in its bosom, the earth is his nurse.

He is the father of the universal telepathy of the whole world. His power is whole when it has been transformed in the earth.

Thou shalt separate the earth from the fire, the tender from the coarse, carefully and most wisely.

He ascends from earth to heaven and descends again from heaven to earth, receiving the power of things above and things below.

Thus you will have the glory of the whole universe; all matter will flee from you.

Here dwells a power, the mightiest of all powers, which overcomes every soft thing and penetrates every solid thing.

This is how the universe was created.

From thence come marvellous adaptations, the manner of which is here.

That is why I was called Hermes Trismegistos, having the three parts of the philosophy of the whole universe.

What I have said about the magisterium of the sun is complete."

(translation by P. de Lasenica)

Notes:

There are, however, different versions of the translation of the Emerald Tablet, which was usually taken from Latin. The most peculiar variant is the alleged

translation from the Chaldee, which is contained in the eighteen-volume collection of alchemical manuscripts by Dr. S. Bacstrom, which, in addition to E.

A. Waite is also mentioned by P. M. Hall (1975, p. 157 n.). Bacstrom is said to have received Rosicrucian initiation from Count de Chazal on the island of Martinique. Bacstrom regarded the Emerald Tablet as the basic formula of the Philosopher's Stone.

According to J. Ruska (1926), as we already know, the original text of the Emerald Tablet is Arabic, and there are apparently several such texts which differ from each other. We have already pointed this out in the passage on the origin of the Emerald Tablet. One of the earliest Arabic texts of the Emerald Tablet was brought by Ruska (op. cit., p. 113 n.) and is given here in English translation.

Emerald plate

(original Arabic text)

1. Therein lies the true explanation, which cannot be doubted.
2. He says: The highest (comes) from the lowest and the lowest from the highest, a work of wonder from the one.
3. And things were formed from this basic substance by a single process. How wondrous is this work! It is the principle of the world and its sustainer.
4. His father is the sun, and his mother the moon; the wind carried him in his body, and the earth nourished him.
5. He is the father of talismans and the guardian of the miracle,
6. Whose powers are perfect, whose lights are confirmed (?).
7. Fire that becomes earth. Take away the earth from the fire, so that the subtle will be more restrained than the gross, with caution and wisdom.
8. He ascends from the earth to the sky to draw down upon himself the lights from above, and descends (again) to the earth as long as the power of the highest and the lowest is in it, for with him is the light of lights, so that the darkness flees from him.
9. It is the power of forces that overcomes every thing soft and penetrates every thing coarse.
10. Appropriate to the construction of the big world is the construction of the small world.

11. And the wise act accordingly.

12. And this is what Hermes, pardoned by the wisdom of the three.
13. And this is the last book he hid in his closet.

The above text of the Emerald Tablet is part of the Book of Hermes on the Causes of Things, otherwise known as the Book of the Causes of Things, attributed to Hermes or Apollonius of Tyana. There are several manuscripts of this book, one of which is also entitled The Construction of Creation and the Causes of Things (translated by Balinus). The contents of this book have been discussed in detail by J. Ruska (1926, p. 124 n.). S. de Sacy has identified Balinus as Apollonius of Tyana, but this view is disputed by other scholars. The Emerald Tablet, as we already know, forms the conclusion of this text, but it is missing in some versions of the text. Already in the introduction of the text, it speaks of the square of the natures of all things, i.e., of their elemental composition, and of the unity of nature, of which the author of the text further says: "Its highest is united with its lowest, its nearest is united with its farthest; it consists entirely of one single basic substance, united by a single character (character) in which no difference is present." This, of course, is also the basic thesis of the Emerald Tablet. The author of the text goes on to tell how, as a boy, he read on a golden pillar, "Behold, I am Hermes, triple in wisdom... Whoever wishes to learn the secrets of creation and the representation of nature, let him look under my foot." He dug under this pillar and came upon an underground dark chamber, and here, "... he found an old man sitting on a throne of gold, holding in his hand a tablet of green emerald, on which was written, 'This is the description of nature' (in another version, 'This is the secret of the world and the knowledge of the representation of nature'). And before him was a book on which was written, 'This is the secret of creation and the knowledge of the causes of things'. Here I calmly took the book and left the chamber." Thus, in the text of that book, the legend of the discovery of Hermes' book of books, the Emerald Tablet, is also given.

Memphis plate

The content of the first part of the Emerald Tablet is very similar to the content of the so-called Memphis Tablet, an inscription that was found carved in a rock near the Egyptian city of Memphis (Menofér). The inscription reads as follows:

"The sky above, the sky below, the stars above, the stars below
everything is both above and below understand this and you will be happy."

The text is written in Greek Coptic script and probably dates back to the Greek colonization of Egypt. The Latin name of the tablet is *Tabula Memphitica*. G. Latz (1869, new ed. 1990, p. 634) compared the text of the Emerald Tablet and the Memphidic Tablet in detail and found both similarities and differences. He considers the discovery of the Memphis Tablet a hoax and says:

"The *Tabula Memphitica* is no other than the *Tabula Aegyptica* or *Khemica*, as one of the titles of the *Tab. smar.* ever known." He sees in the Memphidic Tablet a text which "in external form adheres to the first edition of the *Tab. smar.*" But this seems to be rather an astrological interpretation of the basic thesis of the Emerald Tablet, or rather of this thesis of unity "upper" and "lower" derived basic astrological theorem.

CHAPTER FOUR

HISTORICAL OVERVIEW

INTERPRETATION OF THE EMERALD

TABLET

Since the Renaissance, interest in Hermetic literature has greatly expanded and its influence has deepened. In philosophy, in the sciences and in theology, the hermetic writings that make up the Corpus Hermeticum and, of course, the Emerald Tablet have been the subject of much commentary. It can be said that the text of the Emerald Tablet became a kind of canon of medieval and especially Renaissance alchemy, it was considered its foundation, and in its contents the arcana of the preparation of the Philosopher's Stone (Philosopher's Stone) was sought. The Emerald Tablet became the foundation and starting point of the Great Work of Alchemy. And as such it was interpreted on two levels: on the physical plane and on the spiritual plane. In the first case, it sought the secret formula for the transformation of ordinary metals into gold, or the Philosopher's Stone, which allowed not only the physical transmutation of metals, but also the fabrication of other alchemical arcana, of which perhaps the most attractive, besides the "production of gold", was the fabrication of a universal panacea, a panacea and elixir of eternal youth and life. The spiritual aspect of alchemy, as we already know, was already recognised by the Greek alchemist Zosimos and later, among others, was emphasised by Dorneus at the end of the 16th century.

One of the first interpreters of the Emerald Tablet was the English monk Hortulanus (also Garlandius), whose name means gardener in Latin, called "grammaticus et poeta", the alleged author of the *Compendium Alchimiae*, which was understood in England as a "lexicon of chemistry". The whole work was entitled *Compendium Alchimiae sive in tabulam Smaragdinam Hermetis Trismegisti "peri chimeias" comentarii*. He wrote his commentary on the Emerald Tablet - a translation of which forms an appendix to this book - around 1040, and traces of the spiritual aspects of the Great Work can already be found in it. Compared to the Arabic

alchemists, who usually remained in the plane of a purely chemical, material conception of alchemy, this was undoubtedly a great advance. The realization that alchemy can be cultivated on two planes has never been advanced by most alchemists devoted to chemical labours.

Also one of the greatest men of the Middle Ages, Albertus Magnus (1193-1280), is considered one of the first interpreters of the Emerald Tablet, especially in his five books on minerals (in A. Borgnet B. Alberti Magni opera omnia, vol. V., Paris 1890). He is not, however, the author of many of the writings attributed to him. Nevertheless, it was Albert the Great who declared that Hermes teaches the highest alchemical wisdom "in metaphorical words" and quotes the fundamental theses of the Emerald Tablet, the contents of which he probably knew from its Arabic original. His interpretation of the Tablet was, one might say, astrological: the celestial forces move certain forces of earthly matter; they are the operations of certain intelligences. Fire ascends to the heavens, matter descends from the heavens and gives the earth certain powers "per inhumationem" i.e. by mixing with it (burying itself in it). The powers of earthly things depend on the stellar constellations. The astrological aspects of earthly happenings are here apparently conceived in a twofold way: earthly happenings are influenced by a kind of irradiation from the matter of the stars; the image of earthly happenings is analogous to the image of the position of the stars. This second conception, which is based on the principle of analogy, which is one of the most important laws of the Emerald Tablet, is the real essence of esoteric astrology. Hermes was called "the father of alchemy" by Albert the Great. However, he apparently did not distinguish between hermetic and pseudo-hermetic literature, which was natural in his time, which depended mainly on Greek and Arabic renditions of Egyptian alchemy.

Among the first interpreters of the Emerald Tablet on the European continent - Greek interpretations were usually made by Greeks settled in Egypt - were Arnaldus Villanovanus (1235- 1311) in his work *Thesaurus Thesaurorum* (Treasure Trove) and especially his work *Thesaurus or Rosarium*, where he quotes the theses of the Emerald Tablet. Another was the legendary Raymundus Lullus (1235-1315), whose treatise *Testamentum Raymundi Lulli* contains a fragment of the Emerald Tablet. The most important interpreter is considered to be Count Bernhard

von Tarvis, called Trevisanus (1406-1490) with his work *Liber de secretissimo Philosophorum opere Chemico*. And of course the famous Theophrastus Paracelsus von Hohenheim (c. 1493-1541). In his collection of writings on magic and astrology (ed. Strassburg 1616), he often mentions the Emerald Tablet. In the year of his death, Hortulan's commentary on the Tablet was also published in print for the first time in Nuremberg.

For all the above mentioned interpreters of the Emerald Tablet - we have selected only the most important ones - it is true that they acknowledge the spiritual agent of the Great Work, but they understand this *Magnum opus alchimiae* primarily, or exclusively, as an operation on the physical plane.

The breakthrough in the spiritualist concept of alchemy was marked by the work of a German physician named Gerhard Dorn, called Dorneus (whose writings were published 1567 and 1583). The latter gave a systematic commentary on the Emerald Tablet, entitled *Expositiones* (in Manget: *Bibliotheca chemica curiosa*, Genf 1702, vol. I, p. 389 n.). He disputed Hortulan's interpretation of the Plate because it did not capture its essence. "Change from dead stones into living philosophical stones" is Dorne's alchemical imperative; the substance of this Stone is "the fiery and perfect Mercury," "the hermaphroditic Adam and microcosm," i.e., man.

This is also the CG's interpretation. Jung (1944, p. 434), analyzing this key thesis of Dorne. In alchemy, then, it is fundamentally about the spiritual transformation of man; the transformation of the earthly Adam into the Adam of heaven, of the man-animal into man as a spiritual being. The "soul" of man is thus at stake, but so is transmutation on the physical plane, where the "soul of metals" is invoked. Gold is to be sought in the soul.

Other historically important interpreters of the Plate were Jacques Nuisement, who in 1620 gave a new commentary on the Plate (*Du vrai Sel secret des Philosophes et de l'Esprit Universel du Monde*). Another was the learned Jesuit, Father Athanasius Kircher, who in his *Oedipus Aegyptiacus* (Rome 1652-1653) gave a sort of systematic lexicon of the Hermetic arts within the history, sciences and religion of ancient Egypt. He turns, however, against alchemy, which he understands only as chemistry and which he calls "*alchimia hieroglyphica*" or "*ars Aegyptiorum*". However very accurate, though just general,

Kircher identified the essence of the Emerald Tablet. This, according to him, describes an essence "endowed with wondrous powers", which is referred to as "quinta essentia" (fifth essence), "elixir vitae" (elixir of life), "thesaurus naturae" (treasure of nature), "aurum potabile" (liquid gold) and otherwise. There is a great power hidden in earthly things, the agent of perfection (telesma) of the whole world; it works through fire, if fire is separated from earth as the pure from the impure, with moderation and caution. It is the quintessence of all things that travels from earth to heaven and from heaven to earth. Hidden in the interior of all things is the emanation of the world-spirit, of which the sun and the moon are the instruments, and which is of the nature of "moist vapour" (this already approaches the conception of the astral body as both the object and the agent of spiritual transmutation).

A philological analysis of the Emerald Tablet was given in 1657 by W. Ch. Kriegsmann, who suggested that both the Plate and Hermes were of Phoenician origin.

At the turn of the 17th and 18th centuries, when Rosicrucianism and esoteric Freemasonry were strongly promoted, a further turn in the concept of the Emerald Tablet occurred. The "alchemy" of countless souffliers in of gold production culminates and the spiritual concept of alchemy deepens and expands. Among the important representatives of this trend, along with a number of others, are Pyrophilus (*Das Fundament der Lehre vom Stein der Weisen, oder der urältesten Philosophie Hermetis Trismegisti Tabula Smaragdina*, Hamburg 1736), Fictuld (*Turba Philosophorum*, Basel 1613) and others. This includes the *Annulus Platonis* or *Aurea Catena Homeri* (Berlin 1781, ed. A. J. Kirchweger). Thus the thesis of Morien, building on Arabic sources, is fulfilled: "Our Stone is equal to the creation of man", means the "true" man, the heavenly Adam.

The most comprehensive commentary on the Emerald Tablet in world literature to date was given by the great German private scholar Gottlieb Latz (*Alchemie*, Bonn 1869; reprinted Wiesbaden 1990). Alchemy, according to Latz, was adopted by the Egyptians from the Indians, and in the Egyptian and Greek interpretation alchemy is primarily a psychology. The Emerald Tablet, in his judgment, originated in Alexandria. At that time there were already voices that the Emerald Tablet was the work of gnosis or pseudognosy. "Alchemy is the doctrine of arcana and the speculations that are associated with them. These

speculation creates colorful diversities...", Latz writes, expressing the opinion that "alchemical pretenses" have no other purpose than to show the lay public things that would distract them from the path of figuring out the clues to alchemical secrets. Latz then attempted to identify these "arcana", by which he essentially understood alchemically or spagyrically made medicinal preparations, in the knowledge of chemistry or pharmacology of his time. However, he devoted about two-thirds of his voluminous work of more than a thousand pages to an analysis of the Emerald Tablet. He divides the whole of alchemy into two periods: the first, which is before the Emerald Tablet was created, and the second, which is after the Emerald Tablet was created.

In a sense, this second period of alchemy is the Emerald Tablet (Latz, op. cit., p. 352). Kriegsmann's view that the Tablet is of Phoenician origin and his efforts to prove it are called a fraud. The language, according to Latz, is of Greek origin and is the work of one or two or three authors. The Tablet is taken so mysteriously that "the uninitiated cannot understand it"; why this is so is a mystery. There are multiple, not uniform, versions of the Emerald Tablet and multiple, not entirely uniform, interpretations of its contents. Latz then attempted to give or reconstruct a number of possible interpretations of the Tablet, e.g. metaphysical, "poimandric", Christian, Pythagorean, magical, Platonic, an interpretation in the spirit of Apollonius of Tyana, an interpretation comparing the Tablet with the concept of the Philosophers' Stone, the oracles of Sybil, and Geber's doctrine of metals, with the Kabbalistic book *Sefer Yezirah*, and there are, among many others, astrological and "Suffragette" ("Schwindel- Goldmacherkunst") interpretations, interpretations relating to man, plants, fermentations, "dragons", etc. In the interpretations of the Emerald Tablet on the Western European continent, he distinguishes several periods. The first represents an interpretation along the lines of the preparation of the Philosophers' Stone, the concept of the elements, the transmutation of metals, etc. The second belongs to the conception of mercury as "ens universale", alchemical allegories, the number twelve and the three principles (salt, sulphur and Mercury of Mercury). Finally, the third period is an expansion and deepening of the interpretation along the lines of the concepts and principles mentioned so far (the preparation of the Stone, the arcana, the transformation of metals, the three principles and the spagyric processes). This climactic third period is particularly associated with the name of Basilio Valentinus and Paracelsus.

The fourth period is represented by Andreas Libavius (1576-1616) with his major work *Alchymia* (1595). Libavius, however, is the representative of chemical alchemy. Latz processed a vast amount of historical material, but remained amenable to certain prejudices and his approach, generally speaking, is pseudo-scientific and pseudo-critical (he often settled for arguments based on simple assertions). Nevertheless, his work is a valuable collection of historical material.

Since the end of the 19th century, however, the concept of alchemy and main work, the Emerald Tablet, has been dominated by the psychological concept, i.e. the Tablet deals with the method of psychological transformation of man. The existing authorities of alchemy, Paracelsus, Basilus Valentinus and others, recede into the background and its lights become Nicolas Flamel (ca. 1330-1418), who is known as one of few who in the actual transmutation of base metal into gold, Robert Fludd, called Robertus de Fluctibus (1574-1637), Thomas Vaughan, also called Eugenius Philalethes (1622-1665), Michael Maier (1568-1622), personal physician to Emperor Rudolf II, and John Dee (1527-1608), to name only the most prominent. The Emerald Tablet has been interpreted in the spirit of the spreading Rosicrucianism, as a mystical "chemical wedding", taking place as a union of opposites ("mystérium coniunctionis", "coniunctio oppositorum"), symbolized by the act of sexual union of the "King" and the "Queen", the Sun and the Moon, the conscious and the unconscious.

A completely modern psychological, virtually metapsychological concept of alchemy (Hermeticism is considered to be a synonym of this term) was first presented by the English researcher Mary Anne Atwood in her book *Suggestive inquiry into Hermetic mystery* (London 1850 - reprinted as *Hermetic philosophy and alchemy*, New York 1960). The essence of her conception is expressed in the following note from her diary: "Alchemy is a philosophy; it is the philosophy of the mind's search for Sophia" (the name Sophia is a symbol of wisdom, or more accurately, hidden wisdom in the sense of the Gnostic Pistis Sophia). Alchemy or Hermeticism is "the philosophy and exact science of the regeneration of the human soul from its present, sense-immersed state to the perfection and nobility of the divine condition in which it was originally created"

(W. L. Wilmshurst's formulation in the preface to the 1918 edition of Atwood's book). It is thus an operation with the metaphysical principle inherent in man as the potency of a higher development, which St. Thomas Aquinas calls "latens Deitas" and which the hermeticists called "hidden Mercury"; other names for this divine principle in man (Hindu "atman") were coined by mystics. In essence, then, it is the awakening of an inner power which, awakened and directed, is the agent of a higher spiritual development which is a unity of knowledge and character transformation. In this sense, Atwood has very accurately articulated the meaning of the message that the Emerald Tablet brings to man from immense antiquity and presumably from the womb of a vanished culture.

This concept was continued, though not in the same depth as Atwood's, by the American scholar Ethan Allen Hitchcock in *Remarks upon Alchemy and Alchemists* (Boston 1857), according to whom the subject of the alchemical Great Work was man and the work of the alchemists was not an activity of the hands but a contemplation. That mysterious Mercury within man, according to Hitchcock, is conscience, and the alchemical processes aim at its purification. The real "philosophical gold" is love. These views were followed up by the psychoanalyst H. Silberer (*Problème der Mystik und ihrer Symbolik*, Wien und Leipzig 1914), who attempted to identify the key symbols of alchemy in terms of psychoanalysis. The Hermetic philosophers did not cultivate a speculative theology but, as their writings show, sought to translate the content of religious doctrines into experience, and in this sense then alchemy is "the work of mysticism." The alchemists spoke of two "stones", a heavenly and an earthly one: the heavenly "stone" is "eternal bliss"; the earthly "stone" is the "mystical Christ", whom each individual can have crucified within himself and rise from the dead in order to attain the qualities allegorically attributed to the Philosopher's Stone. "The preparation of the earthly stone is, so to speak, the following of Christ" (Silberer, op. cit., p. 106). Silberer essentially adopts the ideas of Hitchcock and illustrates them with statements of the classics of alchemy.

A decisive step in the psychological conception of alchemy, however, is the systematic attempt by the Swiss psychiatrist and philosopher Carl Gustav Jung (*Psychologie und Alchymie*,

Zurich 1944). This is primarily an attempt to point out the parallels between deep psychological processes and the processes of alchemical transmutation: '... everything highest and deepest is in the (transcendental) subject' (Jung, op. cit., p. 21). This is indeed a key thesis, and not just academically psychological, but truly esoteric, affecting one of the most important aspects of the interpretation of the basic thesis of the Emerald Tablet on the unity of the upper and the lower. This highest and deepest in the human soul is in the hidden relation of the transcendental spheres of the human personality. Hidden in the depths of the human soul is the power to attain the highest state of evolution, which is usually, not exactly, identified with religious feeling or a high level of personal morality, and which is understood as man's inner relationship to God. C. G. Jung expresses this in terms of the "archetype of the image of God". As a mental agent it remains unconscious, but it acts as an image of Christ which remains "undeveloped in the soul." Thus, the human being who aspires to spiritual development is confronted with the possibility of arriving from the external image of Christ to its inner realization. And alchemy is one of the possible ways to achieve this goal. "Christian culture has proved itself to a frightening degree to be hollow: it is an external politura; but the inner man is untouched and therefore also unchanged. The state of the soul does not correspond externally to what is believed... externally everything stands in image and word, in the Church and in the Bible. But it does not stand internally. The archaic gods reign within..."(Jung, op. cit., p. 24). According to Jung, the soul has failed to be Christianized to the extent that the most elementary demands of Christian ethics are inherent and self-evident. Man is only an external Christian. "As long as religion is only a belief and an external form, and the religious function is not an experience of the soul itself, nothing essential has happened," Jung continues. According to him, then, the "mysterium magnum" is grounded in the human soul: the soul has a natural religious function. Here Jung quotes Tertullian: "Anima naturaliter Christiana" (the soul is Christian by nature). This psychic immanence of religion is a function of the so-called archetypes, which are a kind of analogy of instincts, but refer to generically preformed ways of perceiving and feeling reality in the form of certain images - symbols. According to Jung, the archetypes of the unconscious are empirically demonstrable parallels of religious dogmas, but their content is culturally

conditioned: in the West it is the image of Christ, in the East Atman, Buddha, etc. According to Jung, at the time of the mystic Jacob Bohm, i.e. at the turn of the 16th and

In the 17th century many alchemists abandoned their retorts and crucibles and began to indulge in hermetic philosophy. "Then the chemist was separated from the hermetician", chemistry became a natural science, and hermeticism, which had lost the ground of empiricism, fell into the realm of "contentless allegories and speculations", everything unknown and empty was filled with psychic projections, the separation of the physical and the mystical was realized.

"In the alchemical opus it is not only the chemical experiments themselves that are concerned, but also something like psychic processes, are expressed in pseudo-chemical language" (CG. Jung, op. cit., p. 333). This is a function of projection, which happens as it were automatically when one encounters the unknown: "In the darkness of the external I find, without recognizing it as such, my own interior or psyche" (Jung, op. cit, p. 336). Along with alchemy, astrology has such a projective nature:

"... astrology is as much of an experience as alchemy." And so, from the earliest times, alchemy stands out as a dual reality: a "practical chemical work in the laboratory" but also "a psychic process that was partly consciously psychic, partly unconscious" and which is a psychic projection into the processes of transformation of substances. Jung judges that deciphering these projections then makes it possible to understand alchemical symbolism as an expression of the unconscious dynamics of certain archetypes - analogous, perhaps, to the way some dreams express symbolically the dynamics of the personal and others the dynamics of the collective unconscious. But then, here Jung somewhat contradicts himself, alchemical allegories are not "contentless" but meaningful images.

CG. Jung undoubtedly pushed the academic conception of alchemy beyond the boundaries that had it, i.e., he tried to prove that it was not a matter of mere fantasy, but he did not, so to speak, take its psychological conception to its esoteric essence. Nevertheless, he proved that it was from the very beginning and primarily about the transformation of man, not of material elements.

The real esoteric interpretation of the Emerald Tablet - not of alchemy in general - which is one of the most profound in world literature, was given by a Czech hermeticist under the pseudonym Pierre de Lasenic (1936). He considers the answer to the question whether Hermes was a single person or several individuals living at different times to be a mere hypothesis,

However, "In any case, Hermetic philosophy as a whole must be considered the work of several sages of Egyptian culture, whose collective is referred to by the single name of Hermes Trismegistos" (Lasenic, op. cit., p. 44). This Hermes Trismegistos is the third Hermes: "It seems most probable to suppose that a third Hermes actually existed at the time of the captivity of the Jews in Egypt, that he collected all the works of his predecessor and the best fruits of Egyptian esotericism, and thus compiled a certain code which was the quintessence of all the secret teachings of that country" (Lasenic). This is proved by certain historical records, which, among others, were made by J. Flavius and other historians. According to Lasenic further: "In the reign of the Ptolemies, then, a new hermetic literature was produced, which was to be a sort of attempt to bring Egyptian philosophy and Greek philosophy together" (op. cit., p. 46 n.). However, the writings from this period, attributed to Hermas and collected in the Poimandres, have a content in which it is no longer "possible to satisfactorily separate the original core from later, original additions and supplements". Direct material on Hermeticism has not survived, but "the Emerald Tablet - which, though considered by many to be under-thrown, nevertheless points to the time of Thoth" (Lasenic, op. cit., p. 47). The Emerald Tablet thus becomes the only monument of ancient Egyptian esotericism. According to P. de Lasenic, the Tablet defines six "principal laws":

1. the law of analogies;
2. the law of universal equilibrium and its effect;
3. the law of induction;
4. the law of polarity (procreation);
5. the law of prajednoty and
6. the law of circulation.

The first two of these laws were already known to the Ionian philosophy in the earliest times of Egypt: 'Since the principles contained in the text of the Emerald Tablet are demonstrably found already in ancient Egyptian esotericism, the supposition of an apocryphal origin of this monument in the Alexandrian period must be considered absurd, unsubstantiated and ill-considered... The Emerald Tablet is perhaps the only text of the third Hermas which can be considered to some extent as

authentic" (op. cit., p. 50). A later adaptation of the Plate is also not very likely "in view of its laconic precision of expression", Lasenic judges. Then, in his monograph on Hermes Trismegistus, Lasenic (op. cit., p. 55 n.) gave a synthesis of the Hermetic laws, which he understands as the identification of ten causes and ten effects. We give it here in extenso (in full):

Ten Causes:

1. The beginning is in Prabytí.
2. Primordial Being is the immaterial, unimaginal, inconceivable and incalculable Oneness, standing outside space and time.
3. The cause arose from the appearance of Unity in the Prabhupada.
4. Being arose by the revelation of the positive and negative in the Cause.
5. Every being has its analogy.
6. The positive forms the negative and the negative the positive: one conditions the other.
7. Bipolarity is the condition and cause of time and life.
8. Each pole is secondarily doubled.
9. Duality aims through trinity to unity.
10. Squareness is an effect of balance.

Ten Consequences:

1. Nature is a direct product of the cosmos.
2. Death is the condition of life, non-being is the condition of being.
3. Death is not the limit of nature.
4. The Word is a living force that creates.
5. Love has a threefold mission: to procreate, to sustain and to baptize.
6. Destiny is the fruit of the transgression of being against the Law.
7. The extinction or transformation of fatefulness is directly dependent on the extinction or transformation of being.
8. Sacrifice is the evolutionary way of being.
9. The imaginable God is a being conditioned by human sacrifice.
10. The responsibility of each being is directly proportional to its knowledge.

It is clear from the above formulations that we are dealing here with laws that apply "both above and below", i.e. in the macrocosm and in the microcosm, for nature and for man. And further, that these laws express a kind of hidden dynamics of existence, which is a unity of opposites, usually expressed by the terms "male" and "female" and symbolically by the ideograms of the Sun and the Moon. To formulate the above laws, Lasenic undoubtedly used the knowledge he had gained from studying ancient Egyptian esotericism in general, especially the so-called Oonian Nine (a cosmogony created in the theological centre of the city of Ón), and probably other hermetic writings - in particular, the Kore kosmón (Minerva mundi, Owl of the World), a cosmogonic writing forming part of the Hermetic Corpus, which Eliphas Lévi considered the most valuable of this body of hermetic writings. The above ten are thus already a very abstract derivation of the Tablet.

A very specific interpreter of the Emerald Tablet was the French hermetic Marquis Stanislav de Guaita (*The Serpent of Genese*, vol. 2 of *The Key to Black Magic*; original 1897, Czech translation 1921). The work in question is an esoteric study of the astral, which - indebted to his romanticism - he devoted primarily to the relation of the astral to the phenomena of black magic. However, he analyzed this "magical agent" in terms of kabbalah, and therefore we cannot give here a broader outline of de Guaita's conception of this

the "serpent of paradise" ("nahash"), whose mysterious life is the fundamental agent of evolution. He put forward the remarkable idea that in the astral world there is

"inscribed dynamic genesis of shapes", which for more than half a century was repeated in terms of modern science by the English botanist R. Sheldrake (1970) in his theory of the "morphogenetic field", which - again in with the hermetic concept - he understood, among other things, as the universal memory of cosmic events ("akasha" of Indian esotericism). The life-giving and destroying astral light is a real endosmos (i.e. a kind of seepage) of astral substance into matter. The astral body of man (Heb.

"nefesh") belongs to the "hyperphysical world", but it permeates all the perceptible world, not only the material world, but also the world of human ideas. "The dragon of the astral is the absolute symbol of the astral light, contemplated in its twofold cosmic movement and in the totality of its effects" (de Guaita op. cit., p. 78); this "secret fire, living and philosophical" is characterized by a force that expands and constricts, begets and

absorbs, animates and destroys, but is indifferent to good and evil and "a firm will can subject him to one or the other". What is significant, however, is that de Guaita regards the Emerald Tablet as the source in which this astral light is "masterfully described": he then identifies the various theses of the Tablet as theses about the movement and effects of this astral light. The first words of the Tablet, "It is true," are interpreted by de Guaita as

"in principle"; "is certain" as "in theory"; and "is real" as factual or "in application". The second thesis about the relation of the upper and the lower expresses to him the "great law of analogy". And what follows afterwards is his description of the action of the astral as the "universal mediator" between the spiritual and physical worlds. The Emerald Tablet is then the starting point for his interpretation of the "wonders of the astral" (op. cit., p. 82). The Great Work can be thought of on various levels: the alchemist seeks earthly gold, the "adept of the mastery of life" seeks universal medicine or "physiological gold," the magician "thaumaturgical gold" or power, and the mystic "moral gold" or holiness, the theosophist "spiritual gold or the identification of human intelligence with the divine essence; in short, absolute Truth, Science," and "all want to obtain the light in its various aspects," want to

"to conquer the pure from the impure, the perfect from the imperfect" (op. cit., p. 82 n.). Astral light is the will-directed flow of astral substance, i.e. its objectification in the content of this will: it is "the expansive sperm of life and the magnetized reservoir of death" (op. cit., p. 84).

In the 1930s, after the overcoming of syncretistic tendencies, characterized in particular by the conflation of Hermeticism with Theosophy, which was especially characteristic of the influential Papus group of occultists and his Parisian school of esoteric teachings, there was a concentration of interest in classical Hermeticism. However, in addition to esotericists, psychologists have also been intensely interested in hermetic literature, especially under the influence of Jung's discoveries of the psychic nature of alchemy and Jung's mythological studies. Along with Jung, these studies were also pursued by the eminent Swiss mythologist of Hungarian origin, Karl Kerényi, who, among other things, published an important contribution on the subject of Hermes Trismegistus, "Hermes as the Leader (Guide) of the Soul" (*Hermes der Seelenführer* - 1943), in which he affirmed that Hermeticism is in essence a kind of very practical metapsychology. Kerényi started from the question of how Hermes appeared to the Greeks. The simplest answer

is that he appeared to them as a "god," but that's not saying much. He didn't just appear to them as some powerful personality, and if he was seen as a god, then the question of why and what is the content of this idea arises. Kerényi, in his reflections on this subject, quotes a work on the gods of Greece by W. F. Otto (1929), in which there is this remarkable passage: 'What may have been thought of Hermes in ancient times... this is the beginning of the form of Hermes which Homer knew and later times have sustained' (Kerényi, op. cit., p. 11). It is "the world of Hermes", whose last expressive and highest form is the Homeric epic; it is "the realm whose divine form is Hermes", a realm that is characterized by a special logic; it is the world that Hermes spiritualizes and controls. In this sense, Hermes is "the spirit of the formation of human existence, returns again and again under various conditions". Hermes is understood here as the embodiment of a certain anthropological constant, and Kerényi tries to identify the essence of this constant, which is not an easy task as it is shrouded in a multitude of contradictions and symbols. We cannot reproduce here the whole process of this identification, which proceeds through the world of Greek gods and myths. In the last canto of Homer's *Odyssey*, these verses are:²

"Hermes, the god of Kyllene, called from the palace the souls of the slain suitors, and held in his divine hand a beautiful golden rod, with which he puts to sleep the eyes of those who are awake and awakens others from sleep. ...and with this he scared them, and led them away. They followed him, rustling.

..... At their head was Hermes, the saving god, who led them in the ways of the soul.

Along the rock of Leucad and the streams of
 Oceanus, along the land of Dreams and along the
 sun gate they walked, and soon they came to the
 meadow of the asphodel,
 into the places where souls dwell, the faint images of departed men."

This chant features "Hermes the wizard, who brings the souls of the slain to Hades", called the "god of Kyllene" because, according to myth, he was born on Mount Kyllene in Arcadia. In his hand he holds a staff, which is a symbol of sleep and awakening. In this poetic image, Hermes thus acts as a guide to the soul - and this is now to be

² **Homer: *Odysseia*, Prague 1956, p. 410 (translation by O. Vaňorný)**

emphasis on the underworld. But this "underworld", the astral of the occultists, is not only the world of the dead, it is the realm of the transcendent. In this sense, then, Hermes is not only the guide of the souls of the dead, but the guide of souls in general, insofar as they are directed towards that transcendent. Kerényi's remark that the Greek word "hermaion" means "lucky find" suggests much of what will be said hereafter. That word was used to refer to an offering offered as a "lucky find for starving pilgrims"; Kerényi suggests that the word meant rather "common find and prey". However, in Greek myths, a number of other qualities were attributed to Hermes. W. F. Otto relates Hermes to the night, "the mother of all mysteries", inviting to rest and threatening, in which space loses its measure, in which everything is at once far and near: "But the darkness of the night, which so sweetly invites to sleep, also gives the spirit alertness and clarity. It makes it more cognizant, more daring, more courageous. Knowledge flashes or falls like a star, precious, valuable, yes, magical knowledge. So is the night that can and does lead the lonely dreamer, at the same time his friend, his helper, his counsellor." In the Hermetic sense, Kerényi remarks on this, it is the "night of the psychopompa," i.e., the night of the guide of the soul, the night of procreation and dying, which we carry within us, which is the sister phenomenon of the outer night. The question of what Hermes was to the Greeks can be answered by saying that to them he was "the supra-individual source of the special experience and formation of the world"; he expressed the experience of a kind of superconsciousness, he was a guide in the supersensible. "With Hermes as a guide in life - so the classical tradition teaches us - the world takes on a special aspect: that hermetic aspect... An aspect that is quite real and remains in the realm of the natural experience of the world. The universe as a space of hermetic play; the accidental as hermetic substance; its transformation through finding and prey - the hermetic march - to the work of hermetic art, which is always a kind of work of dazzle: in wealth, love, poetry, and all kinds of starting points from the constriction and limitation of laws, relationships, destinies - as if they were only mental realities? They are the world, and they are one world: the very one Hermes opened up for us. The reality of the world of Hermes proves at least the presence of a point by which it becomes manifest, yes, even more: it gives birth to something active, which is not merely a view from that point, but which is always suddenly there again, and a world that drives to realization

hermetic works of art and dazzle. The source of this experiencing and shaping of the world, which pours out clearly at the utterance of the name Hermes - and also without uttering it only slightly less clearly - is Hermes. He must have the full breadth of Hermetic tension: from the phallic to the... Here we stand still at one point where we cannot continue with insight. For on the basis of the classical message we would have to extend... to the haunting of souls, an action which also transcends life. At this point, Hermes remains completely mysterious to us" (Kerényi, op. cit., p. 65). Hermes is more than a mere idea of a certain world; he is also its origin, by which it has become intelligible.

Closely linked to the idea of Hermes is the mythological figure of Eros, Kerényi argues: in its essence, Eros encompasses the phallic, the mental and the spiritual and transcends the life of the individual. There are rumours according to which Eros was the son of Hermes, and these are secret rumours (Cicero *De natura deorum* III, 23, 60). In the cult of nymphs cultivated in the mountains and caves of Attica, Hermes was taken as their constant guide and emblem of mysterious fertility. Was this the "proto-mythological Hermes" is clearly male?, Kerényi asks. He goes on to say that Hermes was summoned into the world by the primordial goddess as the "pratypte of the mysterious lover". However, of this mythological eroticism, Hecate is the most hermetic phenomenon: she too, like Hermes, guides souls and stands at the crossroads. Like him, she protects the gates, but she is a symbol of crude and base eroticism and ghosts. There is, however, apparently a Greek and pre-Greek mythological conception of Hermes. Among the many depictions of Hermes and the mythical images associated with him, the depiction of Hermes with a ram is of particular significance, as it symbolically means "the new-born sun" (the sun god of the Egyptians, Ammon, was depicted with a ram's head). But Hermes as the bearer of the ram and its father does not imply identity with the sun; it does not imply the origin of light, the sun, but the origin of that origin. "His world begins before sunrise, and he, the origin of his world, can only be the one who lets the light source flow alone in the outpourings of the soul" (Kerényi, op. cit., p. 102). The solar aspect of Hermes points to the soul, and already the ancient Greek philosophers knew that the source of light and the soul is one.

"The Hermetic chant, it was the unforgettable melody of Greek mythology," writes Kerényi (op. cit., p. 106 n.), and ends his admirable study of Hermes, which confirms esoterically

the psychological essence of Hermeticism, in these words: "He who is prepared not to shun the dangers of the deepest depths and the newest paths which Hermes is always ready to open, follow him and grow as a researcher, an interpreter, a philosopher, to a greater discovery, to a surer possession. To all, for whom is Life adventure-whether an adventure of love or of the spirit - the common leader is Koinos Hermes!". Hermes, Hermeticism and Hermetica are three aspects of the same mystery stored in the depths of the world of archetypes as the secret of the mystical unity of the macrocosm and the microcosm. The hermetic law of analogy between the world of the "upper" and the "lower", pointing to the depths of the human psyche, seems to confirm one of the most profound philosophical theses of which Aristotle himself was the author: "The soul is in a way everything". One of the last attempts to interpret Hermeticism, of which The Emerald Tablet is the essence, within the framework of CG analytical psychology. Jung, was undertaken by L. Müller (1989). Also to him is Hermespsychopompos (guide of the soul) and in Greek mythology also, among other things, the lord of paths and crossroads, the guide from Olympus to Hades, from the heavens k the underworld a back, especially symbol of psychic transmutation. And in agreement with what Kerényi said, Hermes is the enemy of the fixed order, he emerges wherever transformation and "the darkness of the night is his life element". This is to be understood, of course, as meaning that Hermes is the enemy of that artificial "order" into which human culture has enchanted man with "magical" formulas of conventions and stereotypes of life in order to completely deprive him of his true essence. The aforementioned "darkness of the night" then signifies the deep unconscious, where man's liberation from the shackles of his inauthentic being is to be sought. Müller agrees with Jung's thesis that the allegories, symbols and procedures of the alchemists were the unconscious expression of the search for and finding of the self, projected into matter (op. cit., p. 74), and judges that "... at the centre of the alchemical treatises stands the figure of the incomprehensible Hermes-Mercury." This Hermes-Mercurius, full of paradoxes, is incomprehensible to our consciousness as the totality of the self, i.e. the unity of its light and dark side, its feminine and masculine components, its physicality and at the same time its spirituality, etc.

A different attempt was made by the Polish expert on Hermeticism Roman Bugaj (1991), who, however, in his extensive chapter on the Emerald Tablet, basically

limited only to an analysis and comparison of the different views of its origin. He accepted the thesis of J. Ruska (1925) and E. J. Holmyard (1923) that the Tablet is probably of Egyptian origin, but its oldest extant text is Arabic and in one extant version was created by translating the Syriac original. Bugai finds other historical content connections of the Tablet with various Arabic works, such as *Al Razisuv Kitab*, the writing called *Fihrist*, and others. According to Bugaj, Holmyard's discovery of the text of the Tablet in the work of the Arab alchemist Geber (Jabir), who lived between 720 and 813, pushed the dating of the historical origin of the Emerald Tablet back 400 years, from the 12th to the 8th century. This, however, says nothing about the actual origin of the Tablet, since its Arabic text, whether Geber's or otherwise, has already been taken over.

With this brief gloss we conclude our historical overview of the interpretations of the Emerald Tablet, which included the Tablet's references to the Hermetic Corp and to the personality of Hermes Trismegistus.

CHAPTER FIVE

CONTENTS OF THE EMERALD PLATE

If we are now to indicate what the Emerald Tablet contains, if we are to attempt to decipher its esoteric meaning, i.e. to translate its symbolism into the generally intelligible language of conventional concepts, we must stress that this is only partly possible. This is, among other things, mainly because the symbols, or hermetic ideography in general, are not communicable in the same depth and breadth in the words of the conventional language system of communication. The language of hermeticism is not primarily cryptographic because it deliberately conceals, although it has this aspect as well, but because what it communicates can only be expressed in the language of symbols, allegories, metaphors, etc. Something very special in man is being addressed, perhaps as through art, which is beyond his empirically conditioned communicative competence, but which is nevertheless his inner spiritual disposition. And this is the world of archetypes, the disposition to know the transcendent, which is given to him as a system of paths to the transcendental self-determination of his ego.

In the anthropocentric level of the interpretation of the Tablet, which we will now follow, it is the preparation of the "Heavenly Stone", i.e. the realization of the transcendental Self. Its precursor is the Christian "following of Christ" or the analytical-psychological process of individuation (CG. Jung). Generally speaking, it is the humanly highest possible level of what is called the mystery of coniunctionis oppositorum, expressed by the thesis

"one in all and all in one"; in the language of psychology, the attainment of the maximum level of inner and outer integration of the personality, the tendency of which is "unitas multiplex" (unity of diversities), or unity of opposites. This metapsychological prescription is set within the framework of an esoteric conception of world order and agency, an order that is analogous to the inner order of human existence. In the Plate, which is a kind of esoteric ontology, its essence, it is a prescription for helping the hidden forces in man to initiate and direct his evolution towards an inner perfection that is a prefigurement, not a reality, of his being. It is about

of the process which alchemy calls transmutation, i.e. the transformation of essences, and which Maria Prophetissa (also called Mary of Egypt, a disciple of Zosima of Panapolis, who lived in the 3rd-4th centuries) expresses in the following sentence: "One becomes two, two become three, and from the third comes one as the fourth; thus two become one." Classical alchemy expresses this with the thesis "Solve et coagula" (dissolve and condense, or divide and congeal). This is the magnum opus of spiritual alchemy, the making of the Philosophical or Heavenly Stone, the process of fermentation of the elemental forces begun by the application of the principles of salt, sulphur and mercury, by which the mysterious alchemical Mercury is created as the work of the seed of the Moon and the Sun.

"The work of the Stone is the play of a child and the work of a woman" (Dictionnaire hermetique, Paris 1695, p. 135). It is the work of the inner and outer union of the masculine and the feminine, referred to as the "mystical wedding" (hieros gamos of the Greek mysteries) and expressed by the mystery of Osiris and Isis. In the somewhat simplistic terms of Jung's analytical psychology, this work or process is referred to as "the division and integration of the soul's opposites," but the esoteric meaning of the word "soul" goes far beyond the meaning conventionally ascribed to it. However, as Jung (1955) correctly suggested, these opposites are personified by the Sun, the Moon, the elements of Fire and Water, as well as the principles of Salt and Sulphur. The opposites of physical and mental, vital and "moral" or "lower" and "higher", but also consciousness and unconsciousness, male and female ("day" and "night" or solar and lunar) are phenomenological facts, but reflect only the surface of the real order. Alchemical cryptography seeks to penetrate to the transcendent roots of this order and to the meaning of its dynamics, which, as the "dark philosopher" Heracleitos of Ephesus intuitively put it, already in the 5th-6th centuries. "... the world was not created by the gods, it is and will be an ever-living fire within itself, which is lit and extinguished in a constant rhythm... the most beautiful harmony arises from the different tones, and everything happens through strife... the limits of the soul cannot be found, so deep is its fundamental law." According to Heracleitus, "everything happens in opposites" and "man's nature is his destiny." According to various testimonies (Diogenes, Plutarchos and others), Heracleitos expressed his conception of the world in the following statements:³

³ By: Zlomky před Sokratovských myslitelů selected and translated by K. Svoboda),

Prague 1944, pp. 45, 46, 47.

- "This world, the same for all, was not made by any of the gods or of men, but has always been, is, and will always be a living fire, kindling according to measure and extinguishing according to measure."

- "Struggle is the father of all and the king of all, and makes some gods and others men, makes some slaves and others free."

- "Walking, you would not find the limits of the soul, even if you took every path; so deep is the meaning (logos)."

According to Heracleitus, the essence of the eternal and living primordial "logos" (the world intelligent spirit) and in this animating and destroying Fire things come into being and cease to be, and thus the one becomes all and all is one. The Logos is also embedded in the human soul. J. W. Goethe wrote in one of his aphorisms on natural science: "All that we find, and what we call revelation in a higher sense, is a significant exercise and participation of the feeling of truth, which, in silence, long formed, unnoticed, leads with lightning speed to fruitful knowledge. It is an outwardly evolving revelation from within, which leaves man sensible of his divine nearness. It is the synthesis of world and spirit which provides the blissful assurance of eternal harmony of being." But such knowledge would not be possible if the soul of man and the soul of the world were not one.

According to the sayings of Hermas, which were captured in fragments by Stobaeus (between the 5th and 6th centuries in his Anthologion, a collection of philosophical sayings - here after J. D. Chambers 1882, 1975, p. 100 n.), the soul of man is impelled towards truth, but some of its components pull it down to earth. Two parts of the soul are distinguished here, the "logikon" and the "allogon". The latter has two components, "thymos" and "epithymia" (the lower components of the soul bound to the mortal body, which are the source of bodily sensations); when these lower components of the soul are governed by reason, the soul is freed from the burden and enters a state called "sophrosine". The lower components of the soul come from the stars and are subject to a special fate ("heimarméne"). The lower bodily

The soul of man ("pneuma") is represented by blood (Stobaeus I., 391, 8). The duality of human mental life is nicely expressed by J. W. Goethe:⁴

"Two souls dwell in my bosom, oh, and
long to be torn away from me;
The one, greedy tentacle that has,
holds on, lustful with breath,
of the world; the other breaks from the bonds
of matter its wings and flies to the divine
fathers in space."

The higher component of the human soul (logos, nús), which is the component of the world logos, is immanent to the desire to attain inner harmony and longs to leave the body to pass through the realm of the Archons into the regions of eternal bliss. In Mithraism the soul ascends through the starry spheres, and its journey to heaven is mentioned in the Chaldean oracles (Oracula Chaldaica), in Gnosis and other spiritualistic systems. The soul is freed from everything corporeal after death, but also in some dreams and in ecstasy, which is why ecstasies were part of some mysteries and cults (especially e.g. the Dionysian cult). J. Kroll (1914, p. 344), analyzing the constant relations between Hermetic ideas and the various Greek philosophical schools - he finds affinities in the Orphics, Stoics, especially Posseidonius, and others - summarizes the theme of the soul in these systems in these words: "The body is guilty depriving us of the possibility of pure knowledge, of not being able to follow our own destination; it is a prison, a bondage for the soul, imposed by the ananke. Only in the invisible can it reach its natural state. The greatest possible departure from the physical is therefore the highest goal of man, which he desires with all his strength; liberation from the fetters of the body is the highest reward of the true philosophical life. Escape from this sensual world leads to the likeness to God, to homoiosis. Nús returns to the sun's home, and we know, freed from the follies of the flesh, all untainted, all true." These ideas, Kroll notes, were also expressed by Plato in his *Phaedo* and elsewhere. In the aforementioned writing, which takes the form of a dialogue, Plato has Socrates speak of a philosophical life "as far removed as possible from

⁴ Goethe J. W.: *Faust*, Prague 1957, p. 112 (translated by O. Fischer).

of the body and turned to the soul": 'Well, when does the soul attain the truth? For whenever it tries to investigate something together with the body, it is evident that it is then deceived by it," asks Socrates of his companion, and replies: "Reason, then, probably thinks best when it is not bothered by any of these things, neither by hearing, nor by sight, nor by any pain, nor by any pleasure, but when it is as much as possible with itself, leaving the body alone, and, as far as possible, without its participation and without contact with it, striving to attain to being."⁵ Socrates then repeats this thesis: "... the body disturbs and does not let the soul acquire truth and wisdom whenever the soul is in union with it. Therefore," Socrates continues, "if we ever wish to know anything purely, we must separate ourselves from it (meaning from the body, M. N.) and look with the soul at things themselves." What is the highest state of knowledge, when "the soul is," Neoplatonists (Plotinus and others) have made clear: it is ecstasy and its special ritual form, theurgy. Plotinus considers the essence of ecstasy to be "resting in God," i.e., in the transcendent essence of things, and takes perfect catharsis to be its prerequisite. Theurgy then, according to Porphyry, enables the human soul to communicate with angels and demons and to see the gods. Jamblichus writes of the double life of the soul in the *Mysteries of Egypt* (p. 82 n.):

"The sages teach that the soul leads a double life: one life is common with the body, but the other life of the soul is distinct and separate from the body. When we are awake in our normal life, we enjoy the life of the soul, which is common to the body, except when, by virtue of spiritual knowledge, we turn away from the body altogether by our purest spiritual powers. But when we are asleep, we are as it were completely freed from certain bonds that bind us and enjoy the life of the soul, which is beyond birth and death. Then the other life-form of the soul, which is spiritual and divine, suddenly awakens in us and begins to act according to its nature, let these two forms of the soul form a single being, or let each of them be for itself. Since the spirit directly perceives the true being, the soul contains the foundations of all that belongs to the world of origination and dissolution. It stands to reason that the soul knows in advance future things from a cause containing all future things, which, in its causes, is

⁵ **5Plato: *Phaedo*, Prague 1935, p. 12 n. (translated by F. Novotný).**

preceding, are already contained in a certain order." Jamblich here speaks of the oracular powers of the soul, which it attains by means of the spiritual energy generated by letting go of all fetters and saying further: "When she unites what is spiritual and divine in her with the higher beings, then all her visions will be purer, whether they relate to God or to beings disembodied of themselves, or, to put it briefly, to beings which in any way relate to the truth of the realm of the intelligible. If the soul raises the principles of things arising and passing away, which are contained in it, to the gods as their causes, it will receive the power and ability to know all that has been and all that will be. It will overlook all times, perceive all the events that are to take place in time, and it will have the destiny to order them, to have custody of them, and to improve them accordingly. If bodies are sick, she heals them; if men have committed mistakes and disorders, she puts everything in good order. She often finds art, distributes law and justice, and imposes lawful devices."

The human soul ascends to perfection in communication with the transcendent, or, in the key term of transpersonal psychology, by attaining expanded consciousness (superconsciousness). The Emerald Tablet reveals the veil of this transcendent and gives instructions for the attainment of expanded consciousness, for with it begins the process of personality transmutation. Related to this is the idea of "rebirth" (meaning spiritual rebirth), which features in all advanced cultures, in the cults and mysteries of Isis, Attis, Dionysus, as well as in Christianity and elsewhere. It is the idea of the eternal descent and ascent of the soul and the eternal strife of soul and body, its liberation and bondage, its immanence and transcendence, expressed in the myth of Prometheus and Epimetheus, combined with the idea of the earthly world as an image of the world of eternal ideas (Kosmos noetós). It is expressed in the simplest way in the ancient Egyptian myth of Osiris (Usirev) and Isis (Eseta). The Egyptians, already knowing the principle of analogy, also gave this mystery an exoteric meaning because they saw in it the principle of the eternal cycle of creation and dissolution in general.

In an Egyptian papyrus, preserved in the Louvre in Paris, one can read this remarkable passage: 'You eat bread with God on the great staircase of the lord of the nine. Walking there, you are united with the Servant-Horus. You go up and down, and no one stops you.' Peryt Shou (1922, p. 12 n.) interprets this passage as follows: the staircase (chout) is the astral place between Aquarius and Pisces, the place of the Moon in the sign of Taurus, which gives the soul the impetus to reach this transcendental place where "the innermost sphere of cosmic embryonic light"; the key to understanding this place where the "staircase" begins is the great Isis of the mysteries. To put it another way: that moment of liberation from the straits of everyday waking consciousness that binds the soul to body and matter is the ascent to the astral. In Chapter IX of the Egyptian Book of the Dead it says: "I enter through the gate of heaven to see and know you, you, my father Osiris, and to overcome the night of death." And therefore in chapter LXIV. of the same book it is said:

"I am the cause of all that I am." I carry within me the courage to journey towards the transcendent, towards the transcendental identity of my Self, choosing through my life to ascend spiritually or to be in bondage to delusion.

The Emerald Tablet contains the doctrine of personality transmutation and the esoterically conceived conditions for its realization. The axioms of this transmutation are as follows:

- "Ignis et Azoth tibi sufficiunt" (Fire and Azoth will suffice you).
- Everything perfects itself by the activation of inner means.
- The starting point is the attainment of the primordial state (prima materia) and the process of separation and integration (Solve et coagula!).
- The transformation takes place internally as a dynamic movement of the elements under the action of the three principles, and internally and externally as a "mystical wedding", i.e. as a union of opposites.
- All existing ones can be stimulated to more perfect development.
- You ascend the dark staircase to greater perfection, to descend as a more perfect one.
- The transformation is completed in the pair, in which the mystery of the union of opposites is concluded.

The whole process of spiritual transmutation, which is essentially a liberation from inauthentic being, is based on a return to the original authentic being and is in this sense a process of reintegration. But if you want to attain your transcendental essence, you must become a perfect fool for this world, for you must

To "die" in the world you are in in order to "live" in the world of a more perfect being. In this sense, transmutation is a symbolic death and a symbolic resurrection. For if you reject the values of this consumerist world and the crowd descending eagerly to the bottom of the abyss that civilization has dug, you will become a fool in the schizophrenic society of today. Remember the words of Erasmus of Rotterdam:⁶

"First of all, it is known that all things of this world have - like those Alcibiades Silenus - a double, mutually completely different appearance. Thus, for example, what at first sight is death is actually life on deeper inspection, and conversely, what is life is death; what is beauty is ugliness; what is wealth is poverty; what is shame is glory; what is learning is ignorance; what is strength is weakness; what nobility, what baseness; what joy, what sorrow; what happiness, what unhappiness; what friendship, what enmity; what usefulness, what ugliness - in short, everything gets the opposite face as soon as you open Silenus... After all, what else is all human life but a kind of theatrical play, in which everyone appears under a different mask and plays his part until the director calls him off the stage? This director often sends the same actor on stage in different disguises, so that he who used to play the king in purple robes is now playing a poor slave in rags. It's all a kind of shadow play, of course - but that's how our comedy plays out."

But let us also recall the words of the Bible about the wisdom of God being foolishness to men:

"The word of the cross is foolishness to those who are on the way to destruction; to us who are on the way to salvation it is the power of God. It is written: "I will destroy the wisdom of the wise and cast away the understanding of the prudent". Where are the scholars, where are the experts, where are the orators of this age? Has not God made the wisdom of the world foolishness? Because the world, by its wisdom, has not known God in his wise work, it has pleased God to save those who believe with foolishness... the foolishness of God is wiser than men, and the weakness of God is

⁶Erasmus of Rotterdam: *Praise of Folly*, Prague 1966, pp. 42, 43.

stronger than men... but what is foolishness to the world, God has chosen to shame the wise, and what is weak, God has chosen to shame the strong... Wisdom indeed we teach, but only to those who are mature in the faith - not, of course, the wisdom of this age, or of the rulers of this age, bent on destruction, but the wisdom of God, hidden in mystery, which God has ordained from all eternity for our glorification. This wisdom none of the rulers of this age have known; for if they had known it, they would not have crucified the Lord of glory."⁷

The framework of the doctrine given by the Emerald Tablet, as already stated, is the esoteric conception of man and the world as analogous entities. The analogy of the macro- and microcosm is a fundamental idea of Hermeticism, which we also find in the Orphics, Stoics, Gnostics, Plato, Plotinus, and others. Everything that exists in any way is shaped according to a certain *praideia* and happens in the form of a vibration of a world-pervading force or substance. Ideas as *praforms* and forces are eternal and unchanging. The world of ideas and matter is filled with the soul, which moves everything according to eternal laws. Matter exists from the first, but as a chaos of elements; it receives form and motion only by the divine act of genesis; it is there first as non-being, becoming being through the influence of the world-soul by the will of the divine, which expresses the highest intelligence,

"nús". Thus we get a triad of entities: *nús*, *psyche* and *physis*. "The soul is in the body, the *nús* is in the soul, the *logos* is in the *nús*, the *nús* is in God, God is the father of them all. The *logos* is the image of the *nús*, the *nús* of God, the body of the idea, the idea of the soul" (Kroll, op. cit., p. 284). *Nús* manifests itself in man as his human reason (*logos*), in animals as instinct, i.e. as a double kind of intelligence. Man, the small world (*microcosm*), is the image of God, which has incorporated itself, merged with matter (*Poimandres*) and is controlled by two forces called *éros* and *ananké* (the force of vital determination). The Hermetic literature and the Greek philosophy ideologically connected with it distinguish two determining forces, two kinds of fatefulness: *heimarmene* (writings of Asklepios 79,4) and *ananke* (writings of *Poimandres* I, 9): *heimarmene*, even called "the second god" (writings of Asklepios 79,4), acts as a biological determination to which "everything corporeal is subject" (Kroll) and which is primarily connected with the movements of the planets. In *Poimander* (I, 9), it is said that God, having created life and light, begat by word the creator (the second god, *demiurgos*), who in turn created the seven

⁷New Testament: I Corinthians, 1.

of the administrators surrounding the sense-world (the seven planetary spheres) in circles: "their administration is called destiny". Fate and necessity, as "God's *dynamis*" (power), are fully the subject of God's providence (Chambers, op. cit., p. 5, note). How is the human soul punished, Tat asks, and Hermes answers: "And what is a greater punishment for the human soul than wickedness" (Poimandros X., 20). The supreme principle of agency is divine providence ("*pronoia*"), and with it is connected the "*ananke*" as "the necessary consequence of divine providence" which governs even man (Kroll, op. cit., p. 213). "But since the soul of man comes from the celestial region above the planets, but only the body comes from the *physis*, man can, through his soul, free himself from the fate to which he is subject because of his body. It is expressly emphasized that the *heimarmene* has no power over the *asomatos ousia*" (Kroll, op. cit., p. 215), i.e., over the spirit freed from the bonds of carnality. *Heimarmene* has influence only on the earthly, sublunary world. The gods themselves are subject to a certain necessity (Stobaeus I., 62,15). Other statements imply that fate is connected with the choice of evil, essentially in the sense of the creation of karma as known in Indian esotericism.

Hermeticism, like all esoteric thought, is governed by the principle of the triad of worlds: spiritual, psychic and material. This is true of both the macrocosm and the microcosm. And each of these three worlds again has three aspects, one of which is, for example, the "material soul" (*pneuma*). "The whole created universe is an eternally existing, unified and living organism and as such is an image of transcendent reality" - this is Paracelsus' idea of the world hermetically conceived, as formulated by C. E. Prince zu Hohenlohe-Waldenburg (1959, p. 10), adds to this Paracelsian image of the world, in which Renaissance Hermeticism culminates: "The whole of creation constitutes one single living, intact organism evolving in the direction of spiritualization." For the development of man, then, the following is true: when *Nous* is drawn into the pious soul, it leads it to the light of knowledge and to perfection; *Nous* frees man from the *heimarmene*, and this the more, the more man frees himself from his carnality. A mutual dependence is established here: the *Nous* liberates and becomes more and more active in the liberating person. The Stoics proclaimed that the human soul is an offshoot of the world soul, which in turn is an offshoot of the divine essence. The soul descends from the seven planetary spheres, from where it receives good and

bad qualities (Kore kosmon); in the body the soul is shut up as in a prison (Stobaeus I., 321,29). Nús is present to the soul as the potency of its path to the light, and as a "light in the darkness," i.e., in the depths of the unconscious. Hence man finds the light (nús) at the bottom of his personality as a veiled source: it is that "midnight sun" of the Hermeticists which only faintly illuminates fantasies, dreams and visions unless it is lit to full radiance by the inner fire. Sometimes there is an identification of the terms "Nous" and

"pneuma" (according to the Stoics, the principle of life of all existence, connecting the individual human soul with the world, i.e., basically what is referred to as the astral). CG. Jung (1944, p. 410) points to the neo-Pythagorean ideas associated with the concept of "pneuma": the human soul is absorbed by matter, except for the "nús" which "is its demon" and functions as if autonomously (the terms "pneuma" and "nús" are here identified in meaning); the "pneuma" ("nús") "is the divine soul bound in the elements" which must be liberated (Jung 1944, p. 414, according to Berthelot, quoting an old alchemical treatise). Here the key thesis is stated, which is that man's spiritual liberation in the esoteric sense is based on working with the elements. However, while Jung develops this theme as a problem of interpreting "symptoms full of symbols" ("symbolhafte Symptome"), the hermeticists give concrete procedures for "working with the elements" in terms of their psychophysical control and purification in order to achieve their new synthesis (kabbalistic "rebuilding of the lights").

The purpose of our work, however, is not to describe in detail the above-mentioned relationships and processes, which are applied in the anthropological interpretation of the Emerald Plate. We only suggest here other possible directions in the interpretation of the theses contained in the Plate.

Very generally speaking, the Emerald Tablet contains the principles of the creative being of the astral light and their application to the reintegration of the human personality, as well as the basic relationships of this factor in the structure of the transcendent. In this sense, the foundations of a hermetically conceived metaphysics and metapsychology are laid in the Tablet. We shall now attempt to formulate a few general propositions expressing the essence of the doctrine which the Emerald Tablet presents.

The first thesis emphasizes the proven fact that there is an analogy between the higher and the lower world, i.e. between the developmentally original and the currently

existing, as well as between macrocosm and microcosm, between the world and man (astrological principle).

On the hermetic concept of analogy, CG. Jung (1944, p. 481) that for medieval man, analogy is a "secret identity" rather than a logical figure - but Jung, in the spirit of traditional academicism, considers this to be a remnant of primitive thinking, thus invalidating his precise formulation. Hidden in the relation between the macrocosm and the microcosm, between things "above" and "below", is the "the essence of the marvellous", i.e. the mysterious interactions between things and phenomena on which the "magia innaturalis" is based.

The second thesis of the Plate says that everything that is, i.e. everything that is in any way (thing, event, being, thought, feeling), is permeated by a special agent (pneuma, astral, "soul of the world") which, as a force-substance, fills the orthodoxy of everything that is ("all things are born from this one thing by adaptation", i.e. by influence into a priori forms of being, which are usually called ideas in the Platonic sense).

The third thesis identifies some essential aspects of this "soul of the world" (astral force - substance), especially its polarization into "male" and "feminine" component and emphasizes that she gets her strength from what happens on the earth, and figuratively from bodies (the earth as a symbol of the body).

The fourth thesis states succinctly that this agent (the astral) is the agent of all perfection.

The fifth thesis complements the third and fourth by identifying the conditions when the power of the astral is greatest, namely, when it has been materialized. In the hermetic conception, this is done by a combination of imagination and will (emotive volition).

The sixth thesis expresses symbolically the process by which the work with the astral is carried out in order to achieve - if we now mean the level of anthropological interpretation - reintegration, or transmutation towards reintegration. It is suggested here that this is primarily "elemental work".

The seventh thesis speaks of Mercury, which was the starting point and is, as the goal - it was not the creation of something, but the transformation of something already existing - the product of a process of transformation that took place as a physical and spiritual transformation.

This, then, is the brief content of the first seven key theses of the Emerald Tablet, which we have to formulate within the broader context outlined in the classical hermetic literature in general.

The eighth thesis expresses quite clearly the ultimate goal of the whole process, is analogous to the genesis of the universe and has the nature of the "magisterium of the sun", i.e. the eternal cycle in which "light" and "darkness", life and death alternate.

"All darkness shall flee from you," it says, meaning the attainment of the highest triad of values: truth, goodness and beauty, for all are different aspects of the Light from which lies, evil and ugliness flee.

Very important is another thesis which, among other things, expresses one of the greatest arcana of alchemy and esoteric systems in general, called

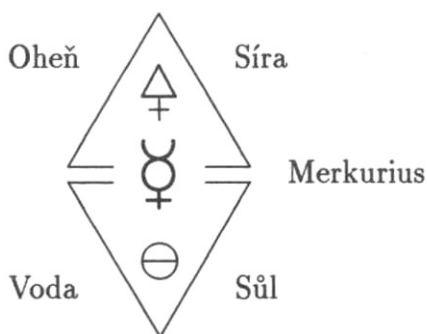
"mystérium coniunctionis" (the mystery of union, indicated here by the symbols of the Sun and Moon, fatherhood and motherhood). In esotericism, this mystery is expressed by the "chemical wedding" (Rosicrucians) or sacred wedding ("hieros gamos" of the Greek mysteries). It expresses the union of the polar opposites 6 9, the act of generating transformation, the spiritual ^ with the spiritual ^ (O + C): the union of Sophia (wisdom) and Dynamis (power) also expressed by the androgyne (symbol of spiritual origin).

This "mystical wedding" or "mysterious union" takes place on two levels: first of all as a union of inner opposites into a harmonious inner unity, and then as a real union of the King and Queen, i.e. as a sexual union of the internally liberated man and the internally liberated woman, i.e. as a psycho-physical relationship completing the process of reintegration. At this point, it is necessary to stress the often neglected or even concealed fact that reintegration is completed in the union of man and woman, that it is therefore not a matter of the solitary seeker. This is expressed by the symbol of the hermaphrodite, or androgyne; in terms of analytical psychology, the psychological integration of the man's unconscious femininity (anima) and of the woman's unconscious masculinity (animus) is emphasized as a condition for the successful course of the individuation process.

Berthelot, in the first volume of his celebrated collection of texts of the ancient Greek alchemists, quotes one of them, Commarius (op. cit, p. 294 n.),

who captures the essence of "mystical union" in this symbolic language: "Behold, in the midst of the mountains, beneath the man there lies his companion, with whom he unites and from whom he delights. And nature rejoices in nature, and does not unite with anything that is outside of it... Behold, O ye wise, and understand: behold the fulfillment of the Art, in which the bridegroom and the bride are united and become one... And when then the soul (psyche) and the spirit (pneuma) are united and become one... thou shalt have the gold which the treasures of kings do not contain. Behold, this is the mystery of the philosophers."

Symbolically, the following ideogram expresses this mystery of coniunctionis:



Its centre is the symbol of Mercury, the mysterious substance in which the transformation of personality takes place and in which it culminates as its goal, as the completed Magnum Opus of alchemy (the Great Work of Alchemy).

* * *

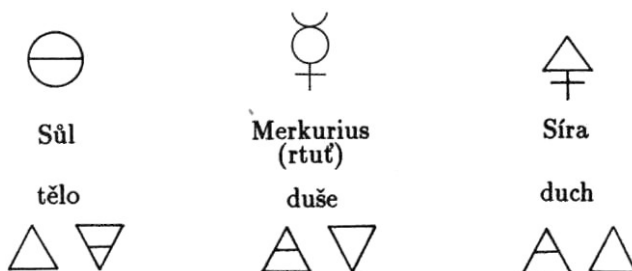
Notes:

The basic factors which enter into the process of transmutation and which are also mentioned by the Emerald Tablet, albeit mostly indirectly, are the elements as compositional elements (components) of the hermetically conceived personality and its, one could say, functional principles, expressed in terms of Salt, Mercury and Sulphur. We are not concerned here with their detailed characteristics. However, from the content of our interpretation it follows (pp. 70 ff.),

that transmutation also takes place as working with the elements, as their dissolution, purification and new synthesis ("solve et coagula" - dissolve and combine). Therefore, in the following we give the basic relations between the elements and their correspondences, without further commentary, leaving it to the reader supplement the symbols and ideographs with the relevant contents.

Basic symbols and relations of elements and principles

Symbolism and correspondence of principles:



Symbolism and correspondence of the elements:

Vzduch

 idea
 východ, jaro
 ráno

Voda

 cit
 západ, podzim
 večer

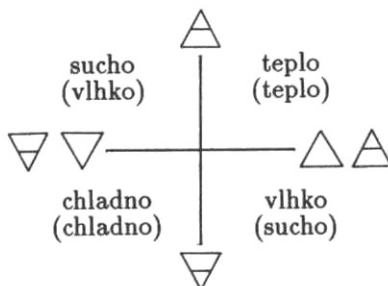
Země

 čin
 sever, zima
 půlnoc

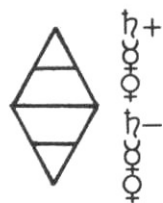
Oheň

 vůle
 jih, léto
 poledne

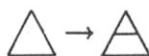
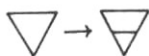
Solve!



Coagula!



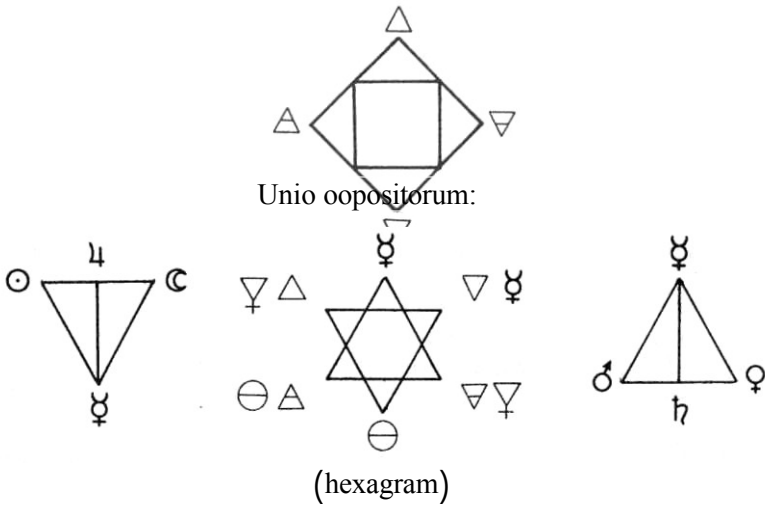
Derivation:



$$\odot = \triangle + \triangle$$

$$\ominus = \nabla + \nabla$$

The double readability of man:



The basic theme here is now the problem of the double quadrilateralism of man:



i.e. psycho-physical individual
the empirical sense)

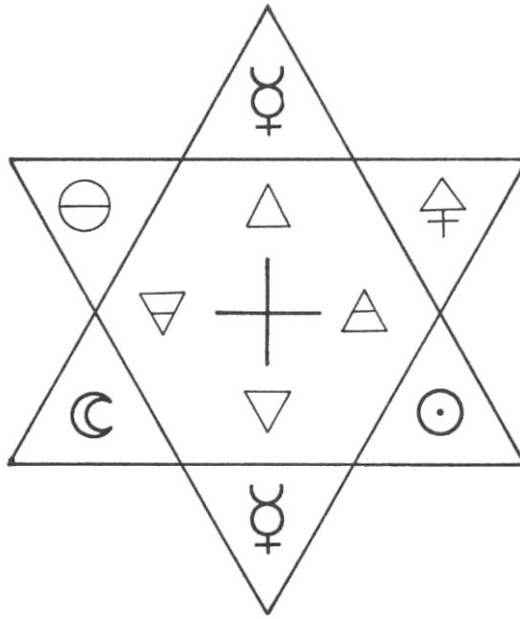


his inner essence (in

If we now inscribe the cross, the symbol of unity, in the upper ideogram, we now get four rhombi, symbolizing the partial unity of the four elements:



There are also four external trigons and four internal ones: this corresponds to the division into exterius and interius. The inner essence of an element is always its opposite (thus the inner essence of fire is water, etc.). The other division is into upper (superius) and lower (inferius). If we now combine these two divisions and add the principles and poles (masculine and feminine) to the elements, we get this overall picture:

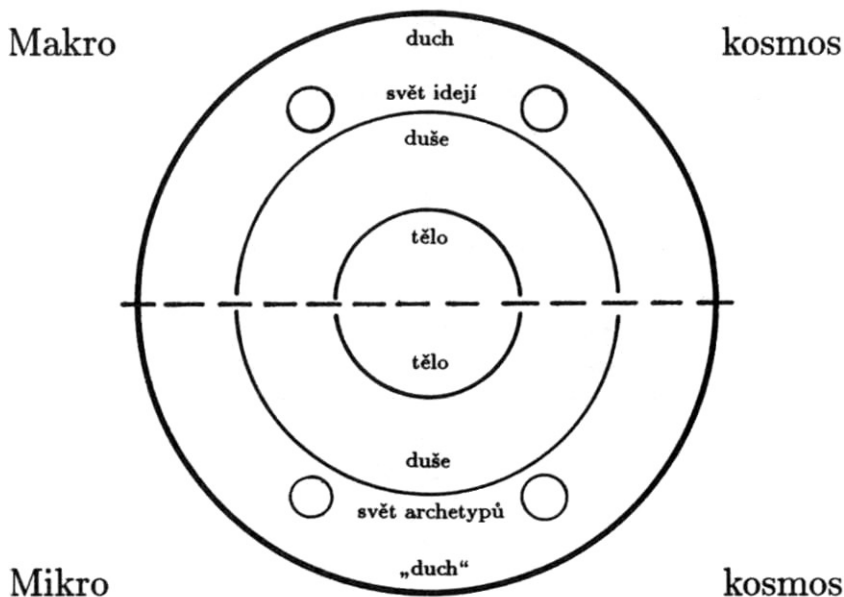


The four (quaternitas, ogdoas) form the whole of a being that is at once celestial and terrestrial, spiritual and physical, inner and outer, male and female (conscious and unconscious).

The double squareness of man (external and internal) is the lot of his "descent" (fall), but it is a quadraticity consisting of compatible triads. Also, the confrontation of consciousness with the unconscious leads first to "dissolution of the personality", but also at the same time, on its basis, the unification of opposites, the "overthrow of the whole" (CG. Jung 1955, p. 242).

Thus, there is a trinity and potentially also a unity in readability. Inner squareness represents the primordial matter that is the substance of the Great Work, it signifies the "encounter with the animal soul" (Jung) that is the object of transmutation.

Relationship between macrocosm and microcosm (world and man):



The figure schematizes the basic thesis of the Emerald Plate, or the basic hermetic principle of the analogy of "upper" and "lower". Again, we emphasize here that it is an analogy, not an identity of the two worlds, macrocosm and microcosm (man). The diagram shows that the analogy of both is based on a mirror image: the microcosm is the mirror image of the macrocosm. The most important aspect of the above diagram is the reflection of the world of ideas (spiritual creative principles, which essentially correspond to Platonic ideas and Kabbalistic sefirot) in the world of archetypes, which constitute the dynamic elements of the mass unconscious. The realm of this world of archetypes, or the human "spirit," is thus the realm of the deepest layers of the unconscious, which in Hermeticism are usually symbolized by the sea. Collectively, it constitutes what is also otherwise known as the transcendental subject. The notion of the human "spirit" here, then, has a different meaning than in the terminology of empirical psychology, which usually means developmentally higher psychic functions (abstract conceptual-logical thinking, ethical feelings, voluntary regulation of action, etc.). The human spirit is present in man as a potency that can be activated to become an agent of

transmutation. Let us also recall that in Hermeticism the concept of "soul" has its specific meaning, both individual and world (pneuma, astral). One of the most important steps for the adept of transmutation is the penetration of consciousness into the realm of the "archaic powers of the unconscious" (Jung), the "plunge into the dark depths of the waters" in which the prima materia of the Great Work is hidden.

CG. Jung (1944, p. 424 n.) made an important remark on the nature of this Great Work of Alchemy: "The alchemist is interested in destiny and in the apparent redemption of substance, for in substance lies the divine soul bound and awaiting liberation... It is not man who is in the first line in need of liberation, but in substance the lost and dormant divinity. Only in the second line does he announce his hope... His attention is thus directed not to his own liberation by the grace of God, but to the release of God from the darkness of matter. By performing this work of miracle, he is secondarily impressed with its healing effect... he knows that his deliverance depends on the result of the work, i.e., on the release of the divine soul. For this purpose he needs meditations, fasts and prayers... It is not the man who is to be liberated, but the substance. Hence also the spirit that manifests itself in the transfiguration is not 'son of man' but 'filius macrocosmi' (son of macrocosm)." Jung then continues (op. cit., p. 426), "The substance which contains the divine mystery is everywhere, also in the human body. It can be had cheaply and found everywhere..." This omnipresent substance is undoubtedly the astral. This remark emphasizes the often-overlooked fact that in earthly and especially in post-mortem transmutation it is not the "supramental state" of the individual that is in question, but the

"rebirth" or "resurrection in spirit", which means on the one hand a perfect merging with the divine "Nous" and on the other hand a perfect loss of individuality. The transformation of "substances" is the transformation of the psycho-physical individual into a spiritual substance.

To shed some light on the many dark places of Hermetic symbolism, it is important to study the ancient alchemical treatise *Aurora consurgens*, which is attributed to St. Thomas Aquinas, but which probably dates from the late 16th century. Its original Latin text, with a German translation and extensive commentary, was published by CG. Jung (1957 - as the 3rd volume of his work *Mysterium coniunctionis*). It is essentially a spiritual alchemical treatise, which as such provides the foundations of hermetic metapsychology. Particularly important is XII.

parabola (chapter) of this treatise entitled *The Conversation of the Lover with the Beloved*. It gives insight into the issue of the "sacred wedding", with which our chapter on the interpretation of the Emerald Tablet ends. In a number of passages one can find similarities with the esoteric, or rather kabbalistic, interpretation of certain passages of the biblical Song of Songs. The parabola begins with the speech of the bride, who presents herself as "black" and "crying from the depths" for help. According to Jung (1957, p. 360), she is the "*anima primae materiae*" (soul of primordial matter), identical with God; alchemically, the black woman embodies the "dark shadow of the sun" (*Umbra Solis*). Her male partner is, as Jung further notes, alchemically speaking, the "corpus," or also the spirit as corpus. In another passage, this dark spirit of the male unconscious says: "I am the flower of the field and the lily of the valley, I am the mother of beautiful love, knowledge, and holy hope... I am that land of divine promise through which milk and honey flow and which in its time bears the sweetest fruits." It speaks of a transmutation phase called "nigredo" (blackening). It is the colour of the initial phase of the Work, the dissolution of the old forms; the subsequent phases are white, yellow and then red.

It is about the encounter with the "dragon", which personifies the instinctive soul, and the process called "mortificatio" (mortification), by which the "*anima mundi*" is freed from its captivity in matter (E. F. Edinger 1990, p. 189). In the parabola in question, this is expressed in the language of the erotic, which is of course not without significance, as our passage on the 'sacred wedding' suggests.

Alchemical images of "sacred eroticism" were given special attention by É.-Ch. Flamand (*Érotique de l'alchimie*, Paris 1970), even speaks of "explicit alchemical pansexualism". Indeed, the erotic interactions of heterosexual subjects on both the physical and emotional planes are a unique analogy of the processes of transmutation towards the attainment of the Philosopher's Stone as the goal of the Great Work. Erotic symbols are also present in the ecstatic language of medieval mystics. Eroticism has its own unique metaphysics.

CHAPTER SIX

MERKURIUS

The content of the Emerald Tablet points to the emphasis on the existence of some agent and some resultant state achieved by the action of that agent. He is not directly named in the Tablet, but the first half of the Tablet refers to him and calls him the father of the perfection of the whole world, and says of him that he achieves the greatest effects when his power has been transformed into the earth, and calls him the most powerful force of all. This mysterious X of the Emerald Tablet, and thus of Hermeticism, understood essentially as alchemy, is called Mercury in this secret science of the secret. O. Wirth (1931), one of the greatest modern experts on Hermetic symbolism, says that no alchemical sign equals in importance the sign of Mercury: "The whole Hermetic science is as it were synthesized in it. We are, therefore, very near to discovering the secret of the Great Art, when we have come to decipher what the Philosophers have hidden under the symbol they most frequently use" (Wirth 1931, p. 27). The mystery of Mercury, or Mercury, Wirth goes on to say, becomes "extraordinarily clear" when we methodically dissect its ideogram, which is made up of the symbol of Venus 9 and Luna C. The symbol of Venus denotes "a substance containing, as it were, in embryo, the life energy destined to develop." The sign of Mercury, Wirth goes on to say, has often been confused with the word "Azoth" which, by containing the first and last letters of the Latin, Greek and Hebrew alphabets, suggests something all-encompassing. When the sign of Azoth, Mercury, is inverted it resembles, according to Wirth, the Tarot arcana of the Empress, or the Rock Salt crowned with the cross +, _ i.e., the spiritualized, sublimated body. Wirth continues, "It is, in short, no longer the Soul

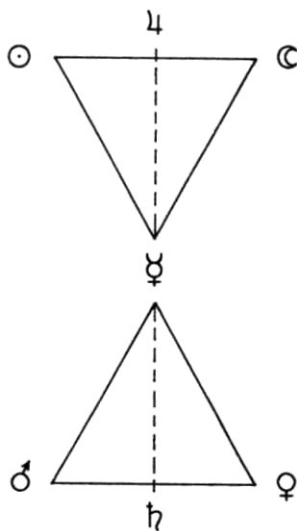


Ideogram of Mercury

of things or of a universally embodying life, but on the contrary of the heavenly Soul, which seeks to deliver us from matter by uplifting and spiritualizing us^." Mercury acts as a universal mediator who liberates himself.

But Mercury is not only the agent, it is also the final state of transmutation; it is the initial substance (*materia prima*), but also the final product of transmutation, the Philosopher's Stone. In metapsychic terms, Mercury is understood as "the autonomous spirit of the archetypal psyche", as "the paradoxical manifestation of the transpersonal self" (E. F. Edinger 1990, p. 112). Mercury is thus a symbol of primordial matter (substance), Edinger further states (*op. cit.*, p. 189), which in the metapsychic plane means instinct, the innate instinctual basis of the individual. According to CG. Jung (1955), then, that the "personification of the instinctive soul" is the dragon, a symbol which, as we shall see later on, is of crucial importance in spiritual alchemy. Mercury as mediator unites, according to Wirth (*op. cit.*, p. 29), several elements (see the figure on the next page).

This means, Wirth goes on to say, that Mercury, occupying a central position in the seven planetary principles, "shares in all the qualities" or that "it is the principle out of which the



Mercury as Mediator

in its diversity and in its contradictions." Therefore, according to Wirth, it was fitting for the Hermeticists to call their Azoth Mercury, or vice versa; its ideogram is formed by the sign of Venus ♀ (the looping cross of the Egyptians), above which is the ☾ (Isis' crescent). Wirth then concludes (op. cit., p. 30): 'Under these circumstances, the Mercury of the Magi represents above all the stimulant of all life, the universal fluid which permeates all things and binds all beings together by bonds of secret sympathy. By its agency magical operations are performed, and especially the miracles of occult medicine.'

From what has been said so far about Mercury, it is sufficiently clear that he is the symbol of the astral light.

The Hermeticists, however, distinguish four kinds of Mercury: the Mercury of bodies, the Mercury of nature, the Mercury of philosophers, and the universal Mercury (J. Helmond 1963, p. 27). The noblest of these is the Mercury of bodies (*Mercurius corporeus*), "the boiled, coagulated moisture of the roots, a certain fiery-sulfurous earth", it is the sought-after *Lapis Philosophorum* (Stone of the Philosophers or Sages) towards which all alchemy - physical and spiritual, we should add - is directed. The Mercury of nature is the "moisture of nature" in which the "fire of nature" resides: this moisture is extended throughout the whole body, permeating every particle of it, it is a "subtle etheric body" (Helmond) in which is enclosed the "fiery

anima"; if this "root juice" then becomes excessively moist, it is the seed or primordial matter of the body, and if it is then more strongly "boiled" it becomes Mercurius corporeus. The Mercury of the philosophers is the dissolved body and condensed spirit, and this is the mystery magnum of Hermeticism (Helmond). Finally, Mercurius universalis is the "fleeing dragon," the "lunar water."

"the spirit of the wine of the philosophers," an agent which is alchemically modified by distillation into "fiery mercurial water," the alkahest, which makes bodies red, i.e., excites the fire resting in them and spiritualizes them (Helmond).

What is actually this mysterious Mercury of the Hermeticists, endowed with so many paradoxes or contradictions, CG has tried to reveal somewhat. Jung (1955), analysing its characteristics in the representative alchemical literature, says: "According to this, Mercury only actually in its raw form as prima materia is the Primordial Man dissolved in the physical world, and in its sublimated form is its re-ordered completeness, wholeness" (op. cit., p. 15). Jung's psychologizing conception of Mercury elsewhere, in a volume of the yearbook *Eranos* (1942), which was devoted to the subject of the Hermetic Principle in mythology, gnosis and alchemy. According to this source, an interpretation of this problem will now be given here. Jung's own interpretation is based on two sources, broadly but methodologically very possibly. From the widespread conception of the spirit hidden in the roots of trees (we already know that Mercury, resp. One form of it also means "the dampness of the roots" as a special agent, which of course must be understood figuratively), - and from the Brothers Grimm's fairy tale in which a peasant releases a spirit enclosed in a bottle (in one alchemical treatise there is a remarkable passage in this relation: "I am the mighty Mercury, whoever releases me must have his neck broken"). Jung, in the source cited (1943, p. 179 n.), lists the alchemical characteristics of Mercury: spiritus vegetativus (life principle), spiritual quintessence also called "mercurial essence", etc. In fairy tales, evil spirits are bound, and the bottle as an artificial product therefore signifies a bond deployed by an intellectual agent: "... the evil spirit lies bound in the roots of the self as a hidden secret in the principle of individuation. It is not identical with the tree or its roots, is artificially injected there" (Jung, op. cit., p. 187). The theme of the tree is related to animism, where certain trees are of the nature of the spiritual-life,

the personal (e.g. talking to trees among a certain tribe in African Nigeria): the tree and the demon are originally one and the same and their separation is therefore a secondary phenomenon.

At our level of consciousness we cannot accept that there are tree demons - Jung goes on to write - and we assume that the primitive hears his unconscious hallucinating. At the second level, we distinguish between the indifferent object of the tree and the unconscious content projected into it. At the third level, the psychic content separate from the object, to which an attribute is attributed

"bad". The fourth stage of consciousness, our present one, goes even further in its explanation by denying the objective existence of the spirit and emphasizing that the primitive did not hear anything at all, but hallucinated. The fifth level of the development of consciousness, which is the quintessence, wonders at this cyclical progression from initial wonder to meaningless self-deception, but recognizes that something has happened here and that the psyche cannot be denied a certain reality. If, however, one accepts the special existence of the soul, or of the unconscious, the spirit also becomes a certain reality, and in addition

"evil spirit". Psychic reality does not have the attributes of the physical real, but it is no less real for that.

But let us return to the tale of the ghost in the bottle. The alchemist also seals and hermetically seals the retort, annealing it with fire to exclude something from its contents. But the alchemists were not in favor of expelling something from the glass vessel, which the demons felt was a prison; they were in favor of preserving this something inside for the inner transformation of Mercury (Jung, op. cit., p. 193). The alchemical retort (bottle) is the human individual as a psycho-physical whole.

According to CG. Jung (1943), Mercury is characterized in alchemical literature by several forms such as:

- mercury, respectively. water (argentum vivum, living silver; aqua vitae, water of life), as sevenfold distilled "dry water," "root moisture" (humidum radicale), Mercury rising from this moisture as vapour; Basilus Valentinus (1678), Philalethes (ibid. in his writings in the Museum Hermeticum 1678) also refer to Mercury as "the staff of Hermes" (Mercurii caduceus), a symbol of paramount importance, as we shall see;

- fire (*ignis elementaris, naturalis, invisibilis*, i.e., elemental, natural, invisible fire), or as "the universal and sparkling fire of natural light, which carries within it the heavenly spirit" (*Museum Hermeticum* 1678, p. 84), as "hell-fire," which is a composition of celestial forces, or of forces upper and lower, as "heavenly forces bound by the earth."

- spirit and soul: the "philosophical Mercury", the "fugitive slave" (*servus fugitivus*), etc.-according to Jung, this is the characteristic projection of the unconscious that emerges when "the investigating reason, in the absence of self-criticism, deals with an unknown quantity" (op. cit., p. 203); the alchemists did not miss the psychic nature of their arcane substance and referred to it as "spirit" and "soul", Jung writes;

- "air spirit", which is related to Thoth, the god who, among other things, makes "souls breathe"; as "pneuma" (the subtly material form of the soul); in the *Rosarium Philosophorum*

(1593) Mercury is described as *spiritus arens*, or *serenitas area* (air spirit, airy brightness); Paracelsus' pupil Penotus (*Theatrum Chemicum*, vol. 681) writes that "there is nothing but the spirit made flesh in the earth" ("*spiritus mundi corporeus in ventre terrae factus*"), i.e., the spirit pervading nature, mediating substance, *media substantia*; it is "the spirit and soul of bodies" ("*spiritus et anima corporum*")-written most eloquently of all by Mylius in the above work (p. 19);

- as the soul (*anima*), Mercury is also referred to by the word *virgo* (virgin): the soul is connected with the spirit, which in turn has the quality of the soul, and is therefore called *spiritus vegetativus* or *seminalis* (life spirit or seed spirit), or as *spiritus pythonis* (spirit of the Delphic serpent Python), the spirit of the macrocosmic and microcosmic world.

There are other characteristics of Mercury, but from what has been stated so far it can be generalized that Mercury is a metaphysical substance, which is the immanent spirit contained in all things as an etheric substance. Recall here Hermetic Hylozoism, the view that everything that exists is in some way alive, and that the characteristics mentioned correspond fully to what is called astral light. "The alchemists themselves experienced the substance of their arcana as what we now call a psychic phenomenon... they were tireless in pointing out that their Mercury was

psychic nature," writes Jung (1943, p. 210), but again it must be added that the hermetically conceived mental is closer in meaning to Aristotle's notion of entelechy than to the academic conception of the mental in contemporary psychology. According to Jung, Mercury as a psychologist is of a double nature; allegorically speaking: as a dragon it is flying and without wings, as the habitual and philosophical it consists of a dry earth element and a moist densely flowing one. "Two elements are active in it, namely, earth and water, and two passive, namely, air and fire" (*Rosarium Philosophorum*, vol. ii. p. 208 - Jung, op. cit., p. 211). Jung then quotes a striking characterization of Mercury given in *Aurealis occulta* (in *Theatrum Chemicum*, vol. IV. 1613, p. 569 - Jung 1943, p. 211 n.), which we reproduce here almost in full:

"I am a poison-soaked dragon that is everywhere... My water and fire destroy and unite, from my body you pull the green and red lion. But if you do not know me exactly, you will destroy your five senses with my fire. A growing poison comes from my nostrils that has brought death to many. Therefore thou shalt separate the gross from the subtle with art, if thou wilt not rejoice in the most abject misery. I bestow upon thee the powers of the male and the female, as well as the powers of heaven and earth. The mysteries of my art must be handled with courage and generosity if you wish to overcome me by the power of fire, while very many have already come to the detriment of property and labour. I am an egg of nature, known only to the wise, who, pious and modest, have made of me a microcosm, which is prepared for man by the supreme God, but is given to few, while most men desire it in vain... I am called Mercury by the philosophers; my husband is (philosophical) gold, I am an old dragon, present everywhere on earth, father and mother, youth and old man, very strong and weak, death and re-establishment, visible and invisible, hard and soft, I rise down to earth and ascend to heaven, I am the highest and the lowest, the lightest and the heaviest, the order of nature is often inverted in me as regards colour, number, weight and measure; I contain the light of nature; I am dark and light, I come from heaven and earth; I am known and yet I do not exist at all; all colours shine in me..."

The dual nature of Mercury is symbolized by the hermaphrodite. Dorneus in this sense characterizes him as "the true

Hermaphrodite Adam"; his dual nature is also expressed by the caduceus, the staff of Hermes, which is encircled by two serpents, symbolizing the two streams of astral light. The roots of the concept of Mercury lie in ancient astrology and the Gnostic doctrine of archons and aeons derived from it (Jung, op. cit., p. 218). Because of his semi-feminine nature, Mercury is also often identified with Luna and Venus, respectively the goddess of love as the counterpart of the ithyphallic Hermes. In the Book of Cratus there is an image of Aphrodite holding a vessel from which she pours out mercury (mercurial water), which recalls the XIVth and XVIIth arcana of the Tarot (i.e., Temperance and the Star of the Magi). Mercury as an old man is identical with Saturn: H. Khunrath (1591) refers to Mercury as "the salt of Saturn" and Saturn as "the lion green and red", symbols of the process of transmutation. However, Khunrath's statement that Mercury is both good and evil is particularly important: "beneficus cum bonis, maleficus cum malis" ("good with the good, evil with the evil"). This is again an essential characteristic of the astral light, which is indifferent from the moral point of view as a substance taking on existential forms, but can be shaped according to the intention of the operator into the forms of good and evil elementals.

In the concluding passages of his treatise on Mercury, from which we are mainly drawing here, Jung mentions directly the relation to the Emerald Plate, quoting Penot (*Theatrum Chemicum*, vol. 681), who comments on the thesis of the Plate: 'He ascends from earth to heaven and again descends from heaven to earth, receiving the power of things above and things below' - as a 'son of nature' he must be exalted from the earth and purified of all earthliness, then as a whole he ascends into the air and is transformed into spirit. Jung thinks (op. cit., p. 228) that Penotus here departs from the spirit of the Tablet: he depicts the ascent of Mercury, which corresponds entirely to the "Christian transformation of the hylic into the pneumatic man." It is not, therefore, a single ascent to heaven, but, in contrast to the path of the Christian Redeemer, who comes down from above and thence returns up again, the son (*filius macrocosmi*) begins his course below, ascends upwards, and turns again, united to the forces above and below, back to the earth; he thus makes an inverted movement, and manifests his antithetical nature in comparison with Christ (Jung 1943, p. Jung then devotes his final treatise on Mercury to an analysis of the fact that Mercury is *prima materia*, but

also ultima materia, that it is the starting point but also the goal of the process of transmutation. This ultimate goal of transmutation is expressed by such expressions as homo philosophicus, "second Adam," "analogy of Christ," deus terrestris (god of the earth), etc. (according to Jung). Mercury, however, is above all "salvator omnium corporum imperfectorum" (healer of all imperfect bodies). Mercury, however, as Jung points out, consists of all conceivable opposites, is a unity of duality and trinity, is both physical and spiritual, is "the process of transforming the lower, physical into the upper, spiritual, and vice versa"; but he is not only the agent of perfection, but also the devil, and has his dark side. It is, in Jung's psychologizing conception, "the experience of the unconscious" and is essentially founded as a system of psychic projections into the unknown, which by its very nature provokes these projections. In the light of dark alchemical allegories, 'the soul, this abstract without the substance of our rational intellect, or 'spirit,' this two-dimensional metaphor of our straw-dry dialectic, appears here in an almost material plasticity, like a nearly tangible breathing body, and resists functioning as interchangeable parts of our rational consciousness' (Jung 1943, p. 233). At the same time, however, it should be added that the soul appears in the light of alchemical allegories and iconographies not as an abstract but as a living entity receiving and emitting impressive ingredients that move it in the space of a kind of metaphysical field. "But since soul and body are united in the mystery of life despite the artificial division, the spiritus mercurialis, though confined in a bottle, is nevertheless found in the roots of the tree as its quintessence and living numen... Isolated in the bottle, it corresponds to the illusion of the self and the distressing principle of individuation. Liberated, however, is the spiritus vegetativus of all creation... the suprapersonal Self, which is represented as filius macrocosmi, as the Stone of the Sages (lapis est unus - i.e., the Stone is the only one⁴, M. N.'s note)" (Jung 1943, p. 235). For Jung, the phenomenon of Mercury appears as a process of seeking and achieving inner psychic integration by combining the contradictions in the human mind, especially those that emerge from the dynamic clash of the false self with the activation of the archetypes of the mass unconscious, as a process of so-called individuation. Jung pointed to the metapsychic nature of this whole process, but grounded his interpretation in a more or less academic metapsychology,

although the hermetic interpretation goes even further to a certain system of esoteric metapsychology in which the psychic is understood as astral light.

The great expert in Hermetic metapsychology, the Dutch researcher G. van Moorsel (1955, p. 25), thinks that self-knowledge plays an important role in Hermeticism, but disagrees with the French expert in Hermeticism, Pater A. J. Festugière (1944, 1954) that self-knowledge is an essential feature of hermetically conceived salvation. In deference to their culture of thought, i.e., their intellectualism, Western thinkers see the problem of salvation, i.e., the problem of the transmutation of the personality into the image of Jesus Christ, in intellectualistic terms. Others, according to van Moorsel, emphasize the visionary nature of Hermeticism (seeing God as the ultimate goal, the "total vision" tearing Isis' veil from the mysterious face of the world). But this "visual gnosis" is one of the paths, or stages, of a transmutation that is essentially psychophysical, since the forces work in it, symbolized by the four elements, are agents of a peculiarly material nature. The starting point here is, as we already know, the real *materia prima* and the goal the *materia ultima*; it is a transmutation of natural forces, often completely unknown to academic science. Alchemy, as T. Burckhardt (1981) aptly puts it, "treats the soul as a substance to be purified, dissolved and recrystallized into a new one" (Burckhardt, p. 27). The soul is, as Burckhardt notes, "the matter of spirit" in alchemy; the most basic substance of the soul is *materia prima*. Although the quoted author speaks of

"substance of the soul" rather figuratively, if he implies that it is a kind of "matter," this substance is really a kind of "matter," for it is the astral light which behaves as a kind of matter. It can, for example, be condensed, directed as a stream of particles, etc. The following words of Burckhardt again clearly indicate what is meant by this substance of the soul - it is undoubtedly astral light. "The *materia prima*, the most fundamental substance of the soul (psyche), is in the first place the substance not only of individual or ego-bound consciousness, but of all psychic forms without regard individual beings, and finally of the whole world... if the 'stuff of the world' were not fundamentally of the same essence as the soul, each individual would be the prisoner of his own dream... Even if in relation to the unchanging spirit the world is a 'dream,' yet this 'dream' is contained

in itself... The opposites of 'inside' and 'outside', both the physical world and the world of the soul, are woven into this dream" (T. Burckhardt, p. 98). Symbolically speaking, as Burckhardt argues, the *materia prima* is located

"down", because it is completely passive and appears "dark"; it is formless and therefore excludes the manifestation of intelligence. And here, according to Burckhardt, arises a misunderstanding - between the analytic psychological Jungian and the esoteric hermetic conception, let us add - based, according to the quoted author, on the confusion of the alchemical matter of the *prima* with the "mass unconscious" of modern psychology. Burckhardt's interpretation of these confusions, however, is psychological, but what is really at stake here is the confusion of two substances: the academically conceived psyche and the hermetic "soul of the world", i.e. the astral. Nevertheless, Burckhardt goes on to state (op. cit., p. 100): 'To demonstrate that *materia prima* has the capacity to take on all forms of consciousness and thus all forms of the ephemeral world, the ninth-century Arab alchemist wrote "The Astral World". Abu'l Quasim al-Iraqi:,... *materia prima* can be found in wild mountains containing a multitude of the uncreated. In these mountains can be found any kind of wisdom found in this world. For there is no more knowledge, understanding, dreaminess, mind, endowment, interpretation, reverence, reason, philosophy, geometry, statesmanship, strength, courage, distinction, satisfaction, patience, discipline, beauty, ingenuity, movement, rigor, leadership, precision, greatness, command, authority, wealth, respectability, counsel, and right on earth than that which is not also contained here. In the mountains, however, we find no malice, gloating, deceit, infidelity, illusion, tyranny, oppression, corruption, ignorance, stupidity, baseness, despotism, or excess, but also no singing, no flute or lyre playing, no weddings, no jokes, weapons, or war, no blood or desire to kill... The mountains in which the *materia prima* is found are the human body...' In the Emerald Tablet this is expressed by this thesis: "His power is whole when it has been transformed into the earth", i.e. into a body, but this body is again not the body known to anatomy and physiology, but the astral body.

What is *prima materia* in the esoteric conception was precisely formulated by F. Hartmann (1924, p. 160 n.). It is like "water," he writes, it is corporeal in its essence and at the same time it is incorporeal in to our physical body. It is therefore a special kind of substance of an ethereal nature, in which the

the "seeds" of all things and all potencies. It is the "soul of nature" and can be drawn out of all things and made visible through magical fire. She is the unity and at the same time the trinity of Sulphur, Mercury and Salt - these three alchemical symbols express her three aspects acting as three dynamic principles. "This palace contains the forces that create minerals and metals, plants and animals, and everything that lives. All beings are hidden in its depths and thus it is the true cause or origin of all things... It is the wedge of eternal nature from which all that exists was born by the power of the spirit working in it. From its fertile soil grow good and evil fruits, useful and harmful plants, innocent and poisonous animals." It is, as the renowned hermeticist, Abbot J. Trithemius, wrote, "... a universal and living fluid, spread throughout the universe and pervading all beings. It is the most subtle of all substances and the most powerful in consequence of the properties inherent in it, which pervade all bodies and bring to life all beings in which it acts. By its efficacy it purifies forms from all imperfections, and makes the impure pure, the imperfect perfect... This substance is the most subtle of all things, indestructible and unchangeable in its essence..."

Prima materia or Mercury in its essential form is therefore what is also called astral or astral light (astral already formed into a certain living form). It is therefore that force which is "the father of the universal telemath of the whole world", rising from below upwards and returning back from above downwards, "receiving the power of things above and below", "the most powerful force of all". The transmutation of substances, physical and psychic, is mediated by this power of all powers. Its symbol is the staff of Mercury, the caduceus (see picture on next page).

H. Masson (1970, p. 161) explains the symbolism of the caduceus, this attribute of Hermes Trismegistus and symbol of the astral light as follows: the two serpents winding perpendicularly around the staff represent the two streams of astral light, positive and negative, male and female. The staff symbolizes the agent separating the original chaos and at the same time unifying the opposites. One of the serpents also symbolizes the fall and the other the reintegration, the staff

then the "axis of the world". In general, the staff in Hermes' hand symbolizes his two functions: messenger of the gods and guide of the soul (psychopompos). Finally, Masson states, the caduceus symbolizes the primordial androgyne,

the "one thing" that unites heaven and earth, the sun and the moon. In Masonic symbolism, the two serpents of Hermes' staff correspond to the two pillars of Solomon's temple, Jakin and Boas; in Kabbalah, they correspond to the two streams of the astral, the yod and the yob, or "agent of procreation

and giver of life", the light of "ion" and "the grasping, shape-destroying force", the dark "hereb" (S. de Guaita 1921, p. 85).



Caduceus

the trilogy of the Serpent of Genesis, in the second volume of this magnificent work entitled *The Key to Black Magic*, a detailed analysis of the astral light, which has always been the most powerful magical agent. S. de Guaita (op. cit., p. 85) says here, among other things, "The astral light is, in short, an animated substance which moves in two opposite and complementary directions as a result of a double polarity, from the pole of

wholeness to the pole of decomposition and vice versa." For they are acted upon from one side by a force "stretching" and from the other side the force "gripping". Czech hermetic

publishing under the pseudonym Tabris (1910, p. 39), states that occultism emphasizes the existence of an "intermediary principle, doubly polarized"; in psychophysiology it is the astral body, in metaphysics it is the astral plane, which forms the link between transcendent being and real being. However, the classical conception of the astral was formulated by the famous Éliphas Lévi and after him by his spiritual disciple Papus (G. Encausse). É. Lévi (1937, p. 86) calls the astral a "mediating plastic agent" or "plastic mediator" which is constituted by "astral light" and writes: "If the soul acts with the will on this light, it can dissolve or condense it, radiate or attract it. It is a mirror of imagery and dreams. It responds to the nervous system and causes the body to move. This light can expand indefinitely and transmit its images to any distance, it magnetizes the bodies subject to the activity of man and can, if condensed, attract them to itself. It can assume all the forms called forth by thought, which can be made visible to the eye by the gaseous coagulation of its phosphorescent part, and can offer a certain resistance to touch" (Lévi, op. cit., p. 87). The quoted author, who was the great reviver of Hermeticism when he reconstructed its ideological foundations from forgotten sources, also calls the astral "the great magical agent", which is at once essence and motion, fluid and constant "trembling" (vibration), and which "constitutes the astral body in man" (Lévi, op. cit., p. 91). According to Lévi (op. cit., p. 174), the astral

"it absorbs relentlessly, because it is constantly creating, and if it is to create constantly, it must constantly absorb". From him come the human passions and he is personified by the angel and the devil. If the angel (theurgic genius) is the unity of intelligence and harmony of feeling, the devil is "the mad grin of intelligence, confused by the moods of the heart", he is "the idea of a lie" and "the cry of the abyss".

At the heart of the Emerald Tablet, then, is the hermetic dogma of the existence and action of the astral light, which is the agent of life, of all that in any way is from the mineral kingdom to the realm of ideas, and the agent of all transformations. The tablet then contains an identification of the fundamental principles by which the action of the astral light is influenced. When applied to the transmutation of metals, the ancient alchemists called them Azoth, but since metals also live and have a "soul" in the sense of hermetic hylozoism, there is an analogy of Azoth on the level of spiritual transmutation. Movement and action

of the astral light are caused by its condensation, i.e., by the vibrations which are aroused when it is "turned into earth," i.e., when it is coagulated by human volition, in which a combination of strong feelings and imaginings is exercised. In his *Dogma and Ritual of High Magic*, Lévi described the astral light as a magical agent, and in his *History of Magic* (1935, p. XXII) he gave the following essential characterization indicating the relation of this "universal agent" to the human psyche: "The astral light magnetizes, warms, illuminates, attracts, repels, animates, destroys, unites, separates, breaks, groups everything under the pressure of a strong will."⁸

The will, however, is always an intentional will, it is an intentional state of mind in which the unity of imagination and emotion is exercised in two basic directions: as love or hate, as desired good or evil. Human will (conscious willing), but also unconscious striving - the essential component of both are affects, thus creating a certain quality of the astral body and directing through it the quality of human existence. An essential condition of Jung's process of individuation is therefore, among other things, the confrontation of the individual with his Shadow, i.e. with the darker aspects of his personality (psyche); in spiritual alchemy this is

"descent into the depths" of the unconscious, which is symbolized by the sea. Uroboros, the snake biting its own tail, is not only a symbol of eternally repeating events and the continuity of life, it is also a symbol of the aggressive connection between the upper and the lower, the eternal aggression between the spirit and the body (instincts). And only when you "separate the subtle from the gross, carefully and most wisely" can you ascend from earth to heaven and descend again from heaven to earth as a transformed individual in whom the "power of things above and below" has been united. Spiritual alchemy, for whom the theses of the Emerald Tablet were not only hermetic metaphysics but also principles of action, then sought to concretize the procedures through which the quality of the astral body was transmuted. For in this body "resides a power, the mightiest of all powers, which overcomes every subtle thing and penetrates every solid thing".

⁸Lévi's translator J. Kefer translates the word "magnetize" as the original expression "aimante" (É. Lévi: *Histoire de la magie*, new ed. Paris 1914, p. 19), which is also translated "warms with love", indicating the positive influence of love on the movement of the astral light.

The basic operation of this astral force, which is permeated by two currents, symbolized by the two serpents of Hermes' staff, and which is referred to as the *mysterium coniunctionis*, has been referred to on the level of physical alchemy as the "chymic wedding," usually symbolized by the cohabitation of the King and Queen, and on the spiritual level by the Greek term "*hieros pamos*," the sacred wedding (in Sanskrit "*devachan*", i.e. the land of the gods, the land of peace and bliss).

* * *

Remark:

If in the first phase it is a matter of illuminating the "darkness of the soul" (*tenebras animae*) so that something can be found at the bottom, it is not just a psychic matter, as Jung thought, but a process of decomposition followed by the integration of the decomposed into a new quality. Mercury is the coagulating substance and it is, at this stage of the Work, "the autonomous spirit of the archetypal psyche" (Edinger 1990, p. 112). The influence of Saturn and Luna, i.e. the lunar feminine principle, is applied here. Luna is one of the greatest mysteries of Hermeticism and complements the quality of Mercury in its esoteric significance. Luna is the "mistress of the juices" (meaning especially the bodily juices): "Luna is the juice of life hidden in Mercury" (*Museum Hermeticum*, p. 809); from Luna comes the dew which draws souls out of bodies or gives them life and soul. "Together with Mercury, Luna infuses the dismembered (weakened) dragon with its moisture and revives it anew" (Jung 1955, p. 144). The quoted author, in the context of his analysis of the topic, has rightly pointed out that emotions also belong to the alchemical work, but he understands their influence again only in terms of the academically conceived psyche. In reality, however, emotions are the factor that directly affects the astral on the one hand and - as is known from stress research - the body on the other. This emotional-feminine principle is already contained in the ideogram of Mercury which has the following two elements: 9 a (L The solid is to be dissolved and the volatile fixed - this is the main principle of alchemy, whose Work culminates in the fixation of Mercury in the Philosophical Stone. At this point it is necessary to recall again that Mercury (Mercury) as the principle of the "soul" expresses the principle of the activity of the astral light, i.e., the astral already formed for a purpose.

Already from this reference it is evident that alchemy does not exhaust itself in its spiritual plane by psychic processes as academic psychology knows them, although they are included in the processes of alchemical transformations. The starting point is the "impure" astral body, the "soma psychikon" of the Apostle Paul, the "mummy" of Paracelsus, the kabbalistic "habal-garmin" (J. Helmond 1963, p. 160).

EPILOG

In the anthropologically accented interpretation of the Emerald Tablet, its esoteric significance was hinted at. The purpose of every esoteric system is the reintegration of man, i.e., to bring man to his original "divine state". In different systems, this is expressed in different terms and accomplished by different methods based on racial, cultural, or ecological particularities. Alchemy has expressed the goal of reintegration in terms of transmutation, or the acquisition of the Philosopher's Stone, etc. This is associated with the recognition of "other worlds" and for some adepts this can and has led to a departure from the original goal of self-transformation. Thus arises an anthropological distortion of esoteric knowledge in the direction of human egoism, e.g. in the cultivation of magic for personal material gain, etc. The danger of such a deviation is great, for, as we already know, the esoteric path is a journey into the depths of one's own personality, to the transcendental subject, or as some hermeticists aptly called it, into the realm of one's own demoniac, and there the seraphic meets the satanic. Man has already created too much evil not to be exposed to its attacks from the spheres in which he has created it. Pope Paul VI (1972) said these remarkable words: "Evil is no longer a deficiency (deficienza), but it is an acting power (efficienza), a living spiritual being, corrupt and corrupting, a terrible reality, mysterious and distressing." The danger of evil is the danger of the astral egregorns of evil that live by devouring. Hence "pure work" in and with the astral requires unconditionally virtue, which, along with magical means, is a natural protection. The remarkable "Poem of the Brothers Rose and Cross on the Philosopher's Stone" : "Where our chaos rests, only the strength and virtue that slumbers in the hylæ triumphs. In the right place, where it blossoms daily, is its black root. What we extract from it is green, grey, white, blood-red and sweet divine drink. This is the greatest treasure, called Solaris, Azoth, Adrop, Saturn, or the living silver of the sages. Saturn rules the earth, which is called Adam; it is a wondrous creature full of wonders. Here the forces of nature converge, from which all things of this world spring. Observe with true diligence the red line of Adam, from which alone is realized

the work of the sages. Kill this lion, take from him his thick red blood glitters like gold. Then, with understanding, separate the water from the earth and cleanse the land. In it lies hidden air and fire and quintessence. Then give the man his wife. They shall be passionately wed. Then close the door. The spirit will dissolve the body and the body will thicken the spirit until they themselves turn black, white and finally red. All this is caused by the spirit that provides so much good to your soul and body. Look into the darkness, how the simple elements fight with each other there on all sides, and how the water still covers the face of the earth. Then the bright silver light shines, the water closes, the earth becomes pleasantly green, and at the of the work the golden splendour of the sun shines. Thus the Philosopher's Stone grows in the fire of our fire. For this gift of grace, may the Most High be praised!"

It would not be serious to leave this passage without explanation, saying that it is a mystery, since we cannot translate the language of this poem into universally communicable terms, and perhaps it is not even possible. We know only that the Adam who appears here is an earthly man, and that the poem describes by figurative symbols his inner transformation. It speaks in symbols and images that are long dead to us, for we have become too far removed from the springs of life, but we suspect that they have been speaking to us for centuries, and that their speech is neither the speech of liars or madmen nor the speech of imagination provoked by inner insecurity. It is a speech already too subtle for our coarse senses, for our darkened imagination and for our schematized reason. For, as it is said in the "Hymn of Hermes" in Part IX of the Hermetic Corpus:

"The finest of matter is air, finer than air is the soul, finer than the soul is the spirit, finer than the spirit is God."

The esotericism of the Emerald Tablet thematizes the "divine in man," present in man, as the possibility of a transformation that few suspect and expresses in dark symbols the drama of this transformation and the forces that bind man to the earth and those that can lift him to the heavens, to the heights he has dreamed of since the time of his fall.

"Father, is the truth also in the earth?" asks the son of Hermas, and his father answers him: "Truth is not of the earth, for it can never be born. But it can be matured by a few beings to whom God has given the power to mature. Only they can see the truth with the eye of the heart." For the mind

of man, created by the earth as part of his body, there is nothing true, Hermes continues, and his son asks how he can understand those beings who see the truth with their hearts, and how truth can exist if there is nothing true on earth. And Hermes answers him:

"Truth is the most perfect virtue and the highest good, which is neither destroyed by matter nor limited by the body. Truth is naked, pure, unchangeable, a beautiful and unmistakable good. My son, the things found here and which we can see are incapable of this good because they are subject to corruption and passions. They are mutable, subject to decay, so that in time they will be changed again and born as other things... Everything that is subject to change is false, since it does not remain in what it actually presents to our sight. This outward changeable appears to us differently from what it really is... As a man it is not true, O son! That alone is true of man which is the origin of his composition, for it is in itself what it is... Man is only an illusion, and the image perceived by these our senses is at most false... Everything that takes its origin from the passing away is false and deceitful, because from it new and new things come forth, which would not be possible if one and the same thing gave rise to diversity. For this reason we call them fantasies..." And so, adds Hermes, man in our minds is not a man, but a fantasy (Corpus Herm. cn. XVII, Speech of Hermes Trismegistus on Truth - edited translation by P. A. Tushka).

In these passages Hermeticism points to the spiritual essence of its gnosis. Our practical "truths" of physical, chemical, psychological, sociological, and other precepts are not the Truth of Hermeticism, for these are laborious constructions that make life easier and often help sustain us. The Truth of Hermeticism is a transcendental experience, a feeling of the unity of truth, goodness, and beauty that cannot be put into words; it is knowledge that is at once good and beautiful. This, of course, sounds like a hollow phrase to the realist's ear, and immediately brings to mind the question of the evidentiality or objectivity of this truth, which, he will skeptically admit, can only be believed in. But even "thus was the universe created" to doubt the truths of the "heart" when we are comforted by "truths" laboriously thought out with respect to our devastated being. Nevertheless, from the hermetic truths, as the Emerald Tablet promises, "will come

marvellous adaptations, the manner of which is here," i.e. in us. There is nothing absurd, after sociobiology has seen through the various "contrivances of evolution," to believe that not only our physical life is directed by certain programs, that our life is not exhausted by them after all, and that it was not evolution, but a kind of transcendent spirit, which us

"programmed" also to self-improvement spiritual, which is not limited to technology. Nor is it absurd to believe that the ideas which control the course of the world as a gigantic organism and not as a dead mechanism also control the course of human life and are present in us as archetypal images, i.e. that what is "above" is like what is

"down". For the "fall", which we consider as development, was realized, according to Hermeticism, by gradual corporalization, i.e. materialization of spiritual forms, and on the contrary the "rise", which we consider as negation of our life stereotypes, is realized, again according to Hermeticism, by gradual refinement of life forms.

An essential part of the content of the Emerald Tablet is the discussion of a special metaphysical agent, which in Hermeticism and occultism is called the astral. This agent, whose properties are very close to Aristotle's concept of entelechy, has latent physical and psychic properties and is the agent of all forms of life which it emits from itself and which it also absorbs. It has the nature of a special psycho-physical field in which all entities of being exist, and in which, therefore, beings as well as ideas and material things live in remarkable hidden correspondences. By the operations of spiritual alchemy it is possible to activate the hidden faculties of the human transcendental subject and to enter into interactions on the astral plane with the beings who live in it, these beings again being all entities of being, i.e. everything that in any way exists and appears to the human subject as an object, both present and past and future. In this sense, the "work" with the astral is the basis of the activity of all "secret sciences".

The Emerald Tablet, however, provides primarily a guide to spiritual alchemy, the "royal art" that was the basis of the secret teachings of the ancient Egyptian initiation centers. At the same time, the punishment "hermetic philosophy", whose two pillars were ancient Egyptian anthroposophy, i.e. esoterism of man as a microcosm, and astrosophy,

i.e. the esotericism of man's relationship to the forces of the cosmos, which is represented by images of stellar constellations. In this sense, the triad of occult esotericism of the West - alchemy, astrology and magic - has its roots in the Emerald Tablet. The Emerald Tablet fully respects this principle of the hermetic triad by placing the "great hermetic agent" - the alchemical Azoth - between the astral plane and the astral body of man; its essence is found and developed into an effective agent by man in interaction with the astral. The Emerald Tablet then describes this interaction, immanent to the relationship of micro- and macrocosm, in a symbolic way and gives instructions on how to make it the content of expanded consciousness and the object of the will. In agreement with the above triad, the German alchemical expert M. Retschlag (1934) distinguishes three kinds of astral: the matter of the astral (the sideric man or astral body), the soul of the astral (i.e., the metapsychic receptacle of the transcendental subject), and the spirit of the astral (the animating and deadly metaphysical or transcendental principle or agent).

The question now arises whether this occult agent, which is the central theme of the Emerald Tablet, can also be identified in terms of empirical knowledge or even empirical sciences. We have already noted here that the concept of the so-called "morphogenic field" of the English biologist R. Sheldrake fully corresponds to the hermetic concept of the astral. Already before him, the proponents of biological and philosophical vitalism (H. Driesch, E. S. Russell, in our case F. Mareš) assumed that purposeful phenomena in nature cannot be understood mechanistically, and for their interpretation postulated metaphysical controlling or shaping "organic" or "vital agent" forces that cause this purposefulness. In this sense, then, the world is not a mechanism, but an organism programmed by higher forces to live a particular life. R. Sheldrake (1990, 1993) ⁹ stresses again that morphogenesis and regeneration, two of the most striking purposeful phenomena in nature, cannot be explained mechanistically, and the subtitle of the German translation of one of his last works reads very characteristically, "Scientific Foundations for a New Understanding of the Vitality and Sacredness of Nature." The spiritualist current in the ecological movement

⁹Sheldrake R.: *Die Wiedergeburt der Natur: Wissenschaftliche Grundlagen eines neues Verständnisses der Lebendigkeit und Heiligkeit der Natur*, 2nd ed., Bern-München-Wien 1992 (orig.: *The Rebirth of Nature*, 1990).

Gaie then highlights the key words of one of the greatest all-round scientists of our time, G. "There is a broader mind, and the individual mind is only a subsystem of it". This, then, is an affirmation of the notion of the "world soul" of the Renaissance Hermeticists, the soul of the world, of which the individual souls of all that is are a part, including the souls of men awaiting their awakening, i.e., the realization of this truly sacred connection of the micro- and macrocosm.

However, not enough, some very scientifically oriented advocates of parapsychology, such as H. J. Eysenck and C. Sargent (1993) ⁽¹⁰⁾, also come very close to the ancient concept of the astral with their conception of the complex, not yet sufficiently known to science, i.e. metapsychic abilities of human subjects, which they call briefly "psi" (after the Greek letter ψ (*psi*) **with** which the word psyche begins). Only the concept of "psi" can explain such phenomena, now quite evident, as precognition (anticipation of future events), psychokinesis (psychically induced movement of physical objects, but probably also "movement" in the psyche of other people), "poltergeist" phenomena ("rumbling ghosts") or so-called "ghostly phenomena", among others. The fantastic performances of the so-called precognitive dreams of some subjects, which have been subjected to strict scientific scrutiny, suggest that man may be in close connection with the transcendent world, that his personality has a transcendental dimension, and that in between, "what is below" and "what is above", strange things happen.

Both science and philosophy are coming to the realization that "all things were made from the one, by the agency of the one... born from the one by adaptation to the one" and that there is somewhere "a power most powerful of all that overcomes every subtle thing and penetrates every solid thing" and that in magical interaction with this mysterious force "wondrous adaptations will arise", for she "is the father of the transcendental telemath of the whole world". In this sense, then, the Emerald Tablet is a wondrous message, encoded in mysterious symbols, of an ancient knowledge that reached far beyond what we so proudly call empirical knowledge.

¹⁰Eysenck H.J., Sargent C: Explaining the unexplained: the mysteries of the paranormal, repr. London, 1993.

But the Emerald Tablet is not here to impose its doctrine upon us; it is here primarily as a monumental monument to the human spirit, which, against all the weight of earthly attraction, has always believed that the secret of heaven is hidden in the hidden relationships of the things of this earth, and that within itself is the key to their gate. It addresses the eternal human longing for transcendence.

APPENDIX

HORTULAN'S INTERPRETATION OF THE EMERALD PLATE

PREAMBLE

Praise, honor, and glory be given to you forever, O Lord, almighty God, and to your dear Son, our Savior Jesus-Christ, true God and the only perfect man, and to the Holy Spirit, the Comforter, the Holy Trinity, who is the only God, I give praise to you, who has knowledge of the things of this world passing away. By Your mercy You have delivered me from our enemy, that I may not be infected by his deceptive pleasures. And since I have seen several of them, those who indulge in this art, who do not follow the straight true path, I beseech You, O my Lord and my God! May it You that I may turn away from this delusion, by means of the Science which You have given me, my Dear and Beloved Ones, that, knowing the truth, they may praise Your Holy Name, which is hallowed for ever.

Thus I, Hortulanus, that is to say, the Gardener, so called because of the Sea Gardens, unworthy to be called a Disciple of Philosophy, moved by the friendship which I have for my dear ones, wanted to write a treatise and explanation of certain words of Hermes, the Father of Philosophers, in spite of their being mysterious, and to manifest the whole Practice of the true Work. And surely it is no canvas for the Philosophers to wish to conceal the Science in their writings, when the Teachings of the Holy Spirit are at work.

CHAPTER I.

The art of alchemy is true and certain. The philosopher says: it is true that the art of alchemy has been given to us. Without falsehood, he says, to convince those who say that Science is false, that is, false. Certain, that is, tried, for everything that is tried is very certain. And very true, for the Sun is created by Art.

He says very true in the superlative, because the Sun produced by this Art surpasses all the natural Sun in all its properties, both therapeutic and otherwise.

CHAPTER II.

The stone is to be divided into two parts. Then he touches the operation with the Stone, saying, "That which is below is like that which is above. He says this because the Stone is divided by the Magister into two main parts; namely, the upper part, which ascends upwards, and the lower part, which remains below, firm and clear. And nevertheless, by virtue of this, these two parts coincide. Therefore he says: And that which is above is like that which is below. This division is certainly necessary for the accomplishment of the Miracles of the Thing, namely, the Stone. For the lower part is the Earth, which is the Nourisher and leaven, and the upper part is the Soul, which animates the whole Stone and baptizes it. And therefore being made a Division and a Union, many Miracles have been wrought in the mysterious Work of Nature.

CHAPTER III.

Stone has four elements in it. And as all things were and came, one each from the decay of the one. He gives an example here, saying, As all things were and came out of one, and out of a confused globe or obscure matter by meditation, that is, by the thought and creation of one, that is, God Almighty. Thus are all things begotten. That is, they came out of this one thing, that is, out of the obscure Matter, by ,

that is the only commandment and miracle of God. Thus our Stone is born and came forth from obscure Matter, and contains all the Elements within itself. Matter was created by God and His miracle, our Stone came out of it and is born.

CHAPTER IV.

The stone has a Father and a Mother, who are the Sun and the Moon. As we see that the Animal naturally begets more other animals like it, so the Sun artificially begets the Sun by the power of the Stone's Multiplication. Hence it follows that the Sun is the Father, that is, the gold of the Philosophers. And therefore there is to be a proper place for all natural generation to receive Seeds with some identity of partial form. Thus it is necessary that in this artificial genesis of the Stone the Sun should have a Matter which, as a womb, should be in a condition to receive its Seed and its Colour. And this is the Silver of the Philosophers. it follows that the Moon is its mother.

CHAPTER V.

The union of the parts is the conception and the formation of the Stone. Even when the two take each other in union with the Stone, the Stone is conceived in the belly of the Wind, and this is what it then says: The Wind carried it in its belly. It is known that the Wind is the Air, and the Air is Life, and the Life is the Soul, which, as I said above, animates all Stone. Thus it is necessary that the Wind should carry the whole Stone and bring it forth to conceive the Magisterium. And it follows that it must then receive nourishment from its Nourisher, that is, from the Earth. The Philosopher also says: The Earth is his Nourisher. For as a child without the food which it receives from its Nourisher will never come of age, so our Stone will never truly come of age without the ferment of the Earth, and by ferment is food called. In this way the Father, in union with the Mother, begets a thing, that is, Children like the Father, who, if they have not a long decoction, will resemble the Mother and retain the weight of the Father.

CHAPTER VI.

The stone is perfect when the Soul is attached to the body. It follows, then, that the Father of the whole body of the World is here: that is, in the Work of the Stone the journey is complete. And note that the Philosopher calls the Work the Father of the whole body, that is, of the whole Mystery, or the Treasure of the whole World, that is, of the whole Stone; what could be found in this World is here. As if he had said here it is, I show it to you. Then the Philosopher says: Wouldst thou have me teach thee when the power of the Stone is final and perfect? That will happen when it is turned and transformed into its earth. And therefore he says that its strength and power is whole, that is, perfect and full, when it is turned and transformed into earth. That is to say, if the Soul of the Stone (of which mention was made above that the Soul is called Wind and Air, in which is all the life and power of the Stone) is turned into the earth, namely, into the Stone, and that it is fixed in such a way that the whole substance of the Stone is so well united to its Nourisher (which is the earth) that the whole Stone is turned and turned into leaven. And just as in the making of bread, a little yeast nourishes and leavens a large quantity of dough, and in this way the whole essence of the dough is turned into leaven, so the Philosopher wants our Stone to be so leavened that it will serve this leaven for its own propagation.

CHAPTER VII.

Purification of the Stone. Then it teaches how to reproduce the Stone. But above all he emphasizes the purification of it and the separation of the parts saying, Thou shalt separate the Earth from the Fire, the Solid from the Volatile, slowly with great skill. Slowly, that is, gradually, not by force, but with reason and sense, for this is impurity or philosophical dunghill. Thou shalt separate, that is, dissolve, for dissolution is the separation of the parts, the Earth from the Fire, the Fine from the Gross, that is, the disorder and impurity of Fire, Air, Water, and all the substance of the Stone, so that it remains entirely free from dirt.

CHAPTER VIII.

The unfixed part of the Stone is to separate the fixed part and lift it up. Thus prepared, the Stone can reproduce. Now, therefore, the Multiplication may proceed, and it is spoken of the easy dilution or fusion of this power, which is to be the entrance and penetration of the Bodies hard and soft, saying, It ascends from the Earth to Heaven and descends again to the Earth. Here it is to be observed that although our Stone, in its first operation, is divided into four Trees, which are the four Elements, yet (as was said above) there are two principal sides in it: one which ascends upwards, and is called impermanent, or fleeting; the other which remains below, permanent, which is called earth, or leaven, as was said. But it is necessary to have a large quantity of the Unstable Side, and to give it to the Stone when it is very clear and without impurity, and it is necessary to give it to it so many times, by the magisterium, until the whole Stone is carried up by the power of the Spirit, fine and sublime. And this is what the Philosopher calls: It ascends from Earth to Heaven.

CHAPTER IX.

The Volatile Stone must be reattached. After all this, the same Stone (thus raised and elevated, or softened) must be smeared with the oil which was drained from it in the first operation, and is called the Water of the Stone. And it is necessary to spin it so often, exalting it, until by the force of the fermentation of the Stone (with the Stone exalted or refined) the whole Stone descends again to the Earth, remaining solid and fluid. And this is what the Philosopher says: And it descends again to the Earth. And thus it receives the power of things higher, , and of things lower, descending; that is, what is corporeal will be made corporeal in the Descent, or when Matter descends.

CHAPTER X.

The usefulness of Art and the impressiveness of Stone. You will gain the fame of the whole world in this way. That is to say, with this Stone, thus composed, thou shalt

to have the glory of the whole world. And therefore all darkness shall depart from Thee; that is, all poverty and sickness. This is the strength of all powers. For no other power in this World can be compared to the power of this Stone. For it overpowers all things subtle and penetrates every thing solid. It overcomes, that is, conquering and exalting, it changes and reverses the living Mercury, freezing it, which is fine and soft, and penetrates into other metals, which are solid and firm bodies.

CHAPTER XI.

The Magisterium imitates the creation of the Universe. Further, the Philosopher gives an example of the composition of the Stone, saying, Thus was the World created, that is, our Stone is created in the same way as the World was created. For the first thing of all the World, and of all that was in the World, was in the first place obscure Matter and Chaos without beginning, as was said above. And afterwards, by the art of the sovereign Creator, this obscure Matter, being admirably separated and corrected, was divided into four elements, and by reason of this division various and mysterious things appear. So also different things may be made by the production and arrangement of our Work, by the division of the different Elements into different Bodies. From this will be and come forth admirable adaptations. That is to say, if you separate the Elements, wonderful compositions of their own will arise in our Work, consisting of our Stone by the union of the corrected Elements. Wonderful things are proper to this. Hence the means of execution is here.

CHAPTER XII.

Mysterious manifestations of the Matter of Stone. Therefore I have been called Hermes Trismegistos, that is, Mercury thrice very great. When the Philosopher has explained the composition of the Stone, he shows us here openly what our Stone is made of, naming himself. In the first place, so that his disciples who come to this Science may remember his name. But nevertheless he touches also on what the Stone is made of, saying afterwards: Having three

part of the Philosophy of the whole World, therefore everything that is in the World, having Matter and form, is composed of the four Elements. Thus, although there are infinitely many things in the World which compose it and which are its parts, the Philosopher divides and reduces them all to three parts: that is, the mineral, vegetable, and animal parts. Of all these then together or singly he had the True Science in the operation of the Sun or the composition of the Stone. And therefore he says: Having the three parts of the Philosophy of the whole World, three of which are contained in one Stone, namely, the Mercury of the Philosophers.

CHAPTER XIII.

Why is the Stone called perfect. This Stone is called perfect because it has in it the essence of things mineral, vegetable and animal. Therefore it is called threefold or triune, that is, threefold and single, having four natures, namely, four Elements and three Colours, black, white and red. He is also called the grain of wheat, which, if it does not die, remains alone, and if it dies (as was said above, when united, in union) it will bear much fruit, thus when the operations of which we have spoken are completed. O Friend Reader! If thou knowest the operation of the Stone, I have told thee the Truth, and if thou knowest it not, I have told thee nothing. What I have said about the operation of the Sun is fulfilled and completed. That is to say, what has been said about the operation of the Stone of the three colours and four natures, which are the one thing, hence the one philosophical Mercury is finished and completed.

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Remark:

The list does not include the special literature cited in the text, as well as the ancient collections of Greek, Latin and Arabic alchemical texts as well as the classical sources of medieval alchemy cited in the text.

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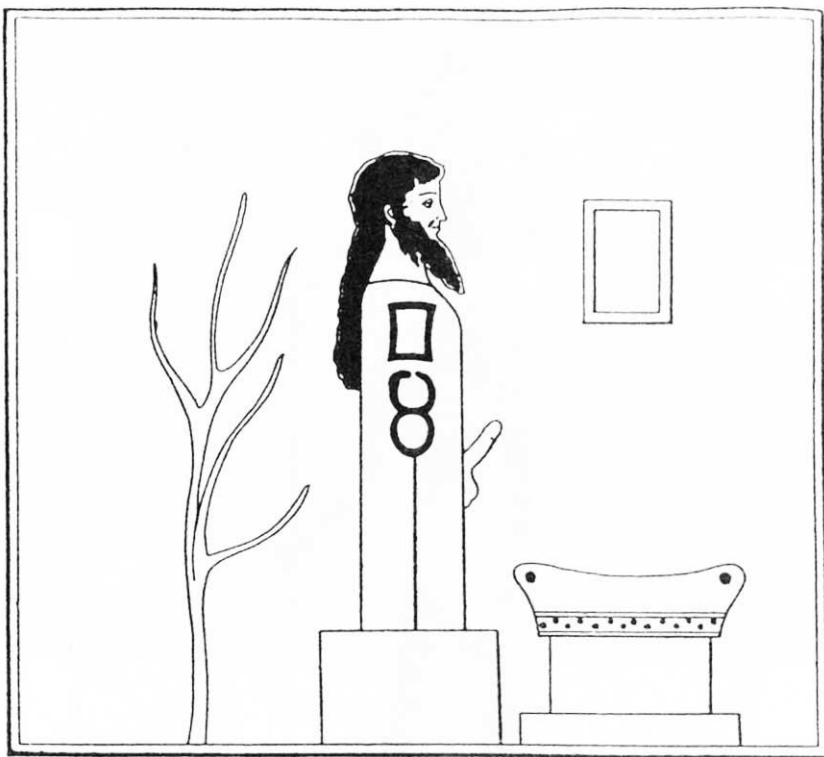
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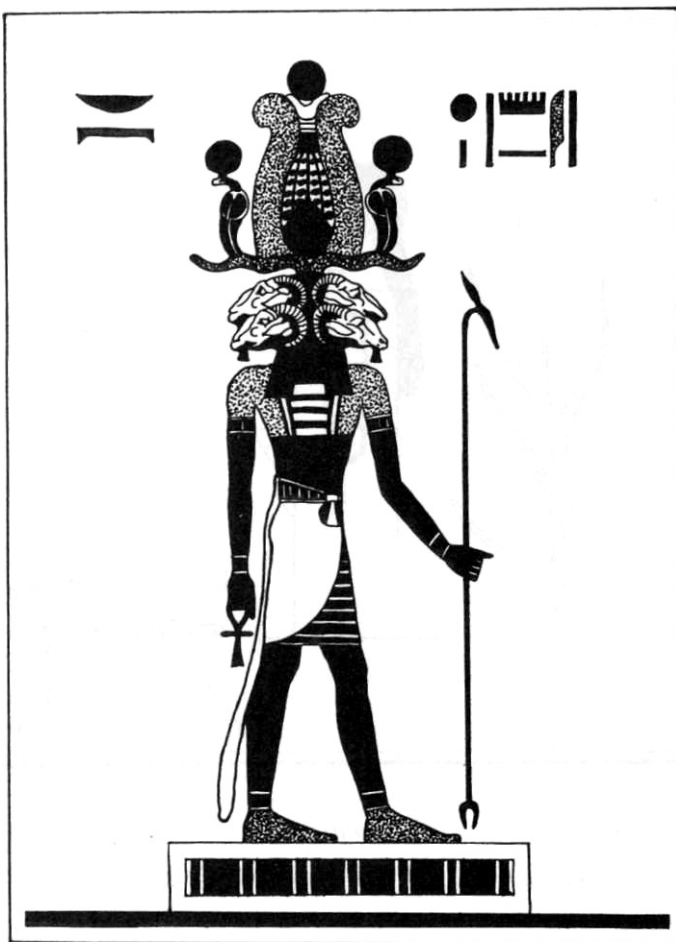
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IMAGE PART



Hermes

(Greek painting on glass. Hamilton Collection.)



*Amon-Ra, the spirit of the four elements of the Egyptians
(From the image archive "Ciba-Zeitschrift", Basel.)*

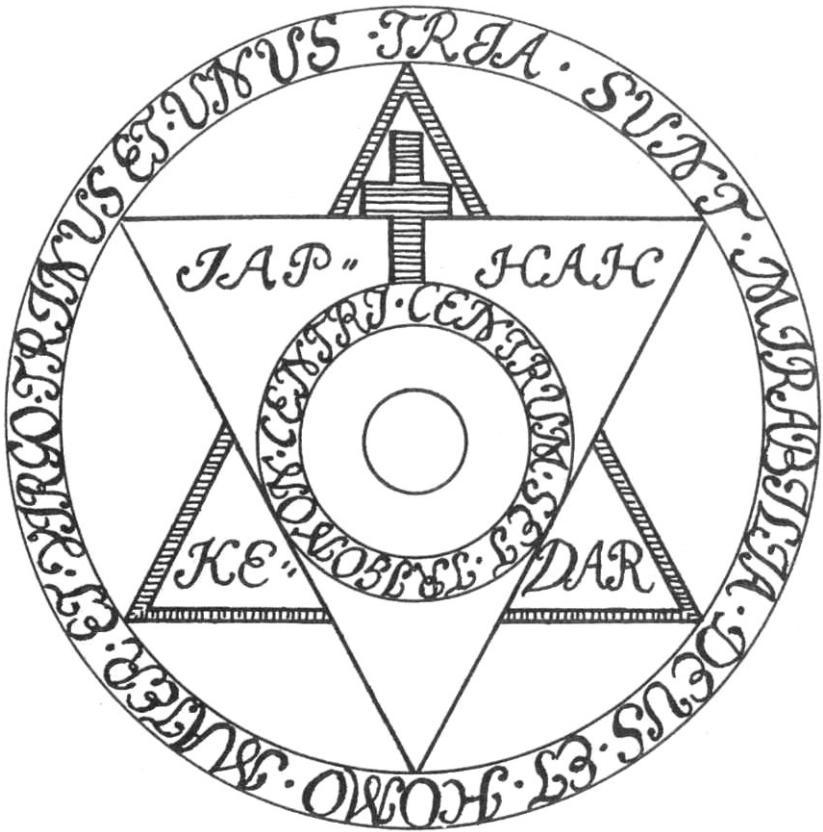


Maria Prophetissa.

*In the background: the union (coniunctio) of the upper and lower
(Title picture of Book II of M. Mayer's *Symbola Aureae Mensae*; Frankfurt 1617, p. 57.)*



Hermes Trismegistos (Zadiih ben Hamuel 1566.)

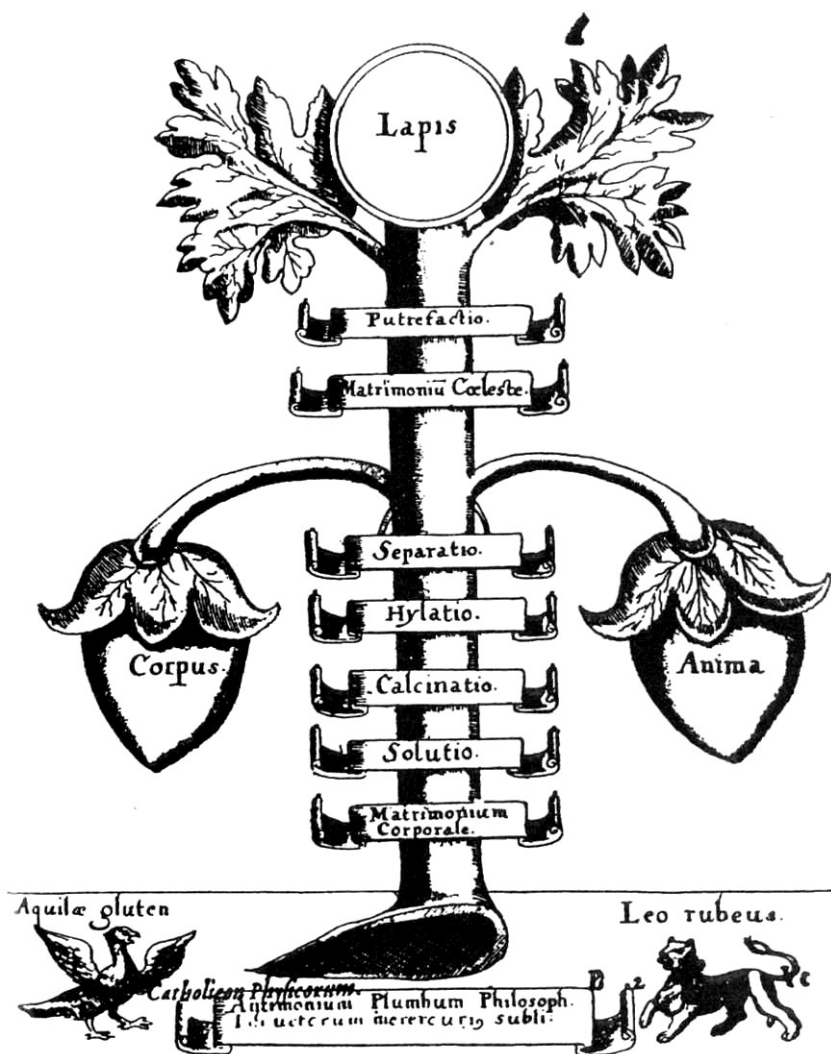


*The symbol of art as the unification of the opposites Water-Fire
(A. Eleazar 1760.)*



"The wind carried them in its belly"
(*"Tabula Smaragdina Hermetis Trismegisti"*)

(*Emblem from M. Majer's Scrutinium Chymicum"; Frankfurt 1687.*)



"Arbor philosophica"

The tree as a symbolic representation of the phases of alchemical transformation
(S. Norton 1630.)



Symbol of alchemy from the Notre-Dame Cathedral in Paris
(From Fulcanelli's *The Mystery of Cathedrals*.)

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