

COSMOLOGY,

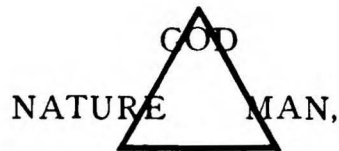
OR

Cabala. Universal Science. Alchemy.

CONTAINING

THE MYSTERIES OF THE UNIVERSE,

REGARDING



THE

Macrocosm and Microcosm,

*ETERNITY and TIME*

EXPLAINED ACCORDING TO

THE RELIGION OF CHRIST,

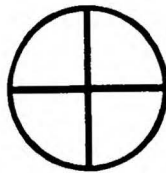
BY MEANS OF

THE SECRET SYMBOLS

OF THE

ROSICRUCIANS

OF THE SIXTEENTH AND SEVENTEENTH CENTURIES.



COPIED AND TRANSLATED FROM AN OLD GERMAN MANUSCRIPT, AND PROVIDED  
WITH A DICTIONARY OF OCCULT TERMS

BY

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# THE SECRET SYMBOLS OF THE ROSICRUCIANS.

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## INTRODUCTION

(BY THE TRANSLATOR).

A FEW centuries ago the name "Rosicrucian" produced a great stir in the world. It suddenly and mysteriously appeared on the mental horizon, and as mysteriously disappeared again. The Rosicrucians were said to be a secret society of men possessing superhuman—if not supernatural—powers; they were said to be able to prophesy future events, to penetrate into the deepest mysteries of nature, to transform Iron, Copper, Lead, or Mercury into Gold, to prepare an *Elixir of Life* or *Universal Panacea*, by the use of which they could preserve their youth and manhood; and moreover it was believed that they could command the *Elemental Spirits of Nature* and knew the secret of the *Philosopher's Stone*, a substance which rendered him who possessed it all-powerful, immortal, and supremely wise.

Many historical facts seem to confirm the truth of such statements, and certain still-existing legal documents go to prove that gold on certain occasions has been indeed produced by artificial means; but the Rosicrucians always insisted that this art was only one of the most insignificant parts of their divine science, and that they possessed far more important secrets. Some of those people believed to be Rosicrucians could heal the sick by the mere touch of their hands, or by means of some wonderful medicines, and they performed some extraordinary feats which equalled those recorded in the Christian Bible and in other sacred books and histories of ancient religions. Some were believed to have attained an age of several hundred years; some are believed to be still living upon this earth. The Rosicrucians themselves did not contradict such stories; on the contrary, they asserted that there were many occult laws and mysterious powers, of which mankind on the whole knew very little at those times, and which would for many centuries to come remain unknown to "science"; because all science is based upon the observation of facts, and facts must be perceived before they can be observed; but the spiritual powers of perception are not yet sufficiently among mankind as a whole to enable them to perceive spiritual things. They say that if our spiritual powers of perception were fully developed, we should see this universe peopled with other beings than ourselves, and of whose existence we know nothing at present. They say that we should then see this universe filled with things of life, whose beauty and sublimity surpass the most exalted imagination of man, and we should learn mysteries in comparison with which the art of making gold sinks into insignificance and becomes comparatively worthless. They speak of the inhabitants of the four kingdoms of nature,—of Nymphs, Undines, Gnomes, Sylphs, Salamanders, and Fairies,—as if they were people with whom they were most intimately acquainted, and as if they did not belong to the realm of the fable, but were living beings of an ethereal organization, too subtle to be perceived by our gross material senses; but living, conscious, and knowing, ready to serve and instruct man and to be instructed by him. They speak of *Planetary Spirits* who were formerly men, but who are now as far above human beings as the latter are above animals, and they seriously assert that if men knew the divine powers which are dormant in their constitution, and were to pay attention to their development, instead of wasting all their life and energies upon the comparatively insignificant and trifling affairs of their short and transient external existence upon this earth, they might in time become like those planetary spirits or gods.

We are not in a position to demonstrate to what extent such assertions made by ancient and modern Rosicrucians are true, or whether those accounts have been exaggerated or misunderstood, nor would we expect to be believed if we were to put forward our testimony to strengthen a doctrine rejected by modern scientific authorities who have never seen anything but what can be seen by means of the external senses. We do not desire to dispute with those who are incapable of seeing in man more than an intellectual animal,

What we know about eternal things is therefore merely the relation in which we stand to their external *appearance*, while of the invisible powers, which are the causes of such external appearances, we know absolutely nothing; because they produce no impressions upon our minds, and are therefore non-existent within our own selves. It is true that we may employ our fallible intellectual powers and draw logical deductions in regard to the unknown, by reasoning from the basis of that which *we imagine to know*: but this is not true knowledge; it is merely speculation, theory, and opinion. Such theories and opinions may be true or false; they may be good enough until new discoveries are made, which overthrow them, and upon which new theories are built up, to be overthrown in time again by others. This is not the kind of knowledge upon which spiritual science is based. Real knowledge is the result of a direct perception and understanding of the truth; only when the truth exists within ourselves can we know it; and we can know it only by the knowledge of self.

The only things which modern science actually knows is the external nature of things as they appear; but there are certain powers latent within the constitution of man, which, if they become developed, call a higher scale of internal senses into activity, which may enable him to receive spiritual impressions, and to hear, see, feel, taste, and smell things which far surpass the powers of perception of the external senses; and as the latter may be educated by use, likewise the former may be made more acute and receptive by practice.

All men possess this power of interior perception, to a certain extent; he who would deny this fact would deny his own reason; for "Reason" is the spiritual or intuitional perception of a truth; it is "*Common Sense*," whose decisions are frequently contradicting the logic of the calculating intellect. This power of *Intuition*, or, as we would define it, the *Feeling of a truth*, is, in the majority of men, merely in a rudimentary state,—an uncertain thing, a sensation easily overruled by the speculating intellect; but in him whose spirit has awakened to a consciousness of his divine existence, its light grows bright and its voice becomes strong, and it calls into life the inner senses by which man may see and perceive the beings and things existing in the realm of the Soul of the Universe and the inner causes of all external phenomena, and behold the beauties of a spiritual existence of which material science dares not even begin to dream.

Who can imagine or describe the glories and beauties of the Unseen? Living in a world of gross material forms, we know nothing about the ethereal forms of Life which inhabit the immensity of space; we are prone to imagine that we know all that exists, but our reflection tells us that the infinite realm of the Unknown is as much greater than the realm of that which is known as the ocean is greater than a pebble lying upon its shore. Nature is one great living whole, and the spiritual power acting within her is omnipotent and eternal. He who desires to know Universal Nature and the Eternal Spirit, must rise above personal and temporal considerations, and look upon nature from the standpoint of the Eternal and Infinite. He must, so to say, step out of the shell of his limited and circumscribed personal consciousness, and rise up to the top of the mountain, from which he may enjoy a view of the wide expanse of the All. He who lives at the periphery sees only a part of the All; only from the centre of the circle can we survey the actions of light in all its directions as the beams radiate from the centre. Therefore, the Rosicrucians say that he who knows the *One* knows All, while he who believes to know many things, knows only the illusions of the shadow produced by the light of the *One*.

The small cannot embrace the great, the finite cannot conceive of the infinite; if men desire to know that which is immensely superior to their personal selves, they must step out of those selves and by the power of Love embrace the infinite All.

How many who crave for occult knowledge are willing to renounce that personal self, which is so dear to them, and around whose existence are centred all their hopes, cares, and affections? How many of those who desire to be instructed in occult science are willing to accept and to realize practically the truth of the first doctrines of Occultism; namely, that the Universal Spirit is One, and that in him and by his power we live and have our being, and that we should love Wisdom above all, and all humanity,—yea, all living beings,—as if they were parts of ourselves? Are not such and similar truths proclaimed every day from all pulpits in Christian and heathen countries, and are they understood, realized, and practically followed out by the hearers or by the preachers themselves? Or are they mere words, impressed upon the memory, listened to by the ear, but neither coming from the heart nor penetrating to it? Verily, if those truths were realized and practised, the *Golden Age* would soon



again appear upon the earth, and we should meet angels and saints, Adepts and Rosicrucians, at every step.

This renunciation of one's own beloved personal self, with all its desires, theories, and intellectual speculations, is the great stumbling-block in the way of the searchers after the truth, barring the way to the entrance of the light at the threshold of the soul. It is "the stone which the builders rejected, and which has become the head of the corner. Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will crush him." It is the one unavoidable and necessary condition for those who desire to obtain eternal life; for how could they partake of the consciousness of the Universal Spirit so long as they cling to the consciousness of being merely a very limited personality?

Upon the recognition of this truth are based all the fundamental doctrines of the religions of the world; it is the rock (*Petra*) upon which the universal spiritual church of humanity is built; it is allegorically represented in the *Bhagavad-Gita* by the battle which *Arjuna* has to fight with his own personal *Egos*, to enable him to become united to *Krishna*; it is represented by the Christian *Cross* adorned with the figure of a dying man; for it is not the Christ-principle which dies upon a cross, but the semi-animal self which must suffer and die so that the real man may rise into a glorious resurrection, and become united with the light of the *Logos*,—the *Christ*. It is not physical death which is represented in this beautiful allegory, but the *mystic death*, the death of personal desires, personal claims, and personal considerations. Physical death is a matter of little importance, so far as the spirit of man is concerned: it is merely one of the many similar incidents which man has to experience during his eternal career; and physical man dies, is born, and dies again many times before he reaches that state in which he needs no more to be born and to die. The mystic death refers to the cessation of man's existence as a separate and isolated being and his elevation into a higher state, preparatory to his entering into *Nirvana*.

To grasp this sublime idea, it will, above all, be necessary to form a correct conception of the true nature of Man. It is acknowledged by all, except the most superficial observers, that the external form of man, whose anatomy we know, is not the real thinking and feeling inner man, but merely an external expression of the latter. What else can this inner man be but an invisible power, active within the physical form? This internal power, called the Spirit of Man, has established a centre of life in the heart and a centre of thought in the brain; it sends the blood from the heart to all parts of the physical organism, and the light emanating from the brain radiates along the nerves and communicates thoughts to the most distant organs of sense. Unconsciously, but nevertheless effectively, the soul acts in the workshop called a human being, guiding the processes of life and building up a form in which the character of the spirit becomes expressed in each part of the external shape.

Man leads three different kinds of existence. Two of these states are known to all; the third is known only to those who possess the power of spiritual perception, and for all others it is merely a matter of speculation. The first state in which man exists as a personal human being is as a child in the womb of its mother. There he leads an almost merely negative existence, knowing nothing at all about the existence of the outer world, with its inhabitants, its life, light, and sound. Entombed in the womb of his mother he has nothing else to do but to grow. Even if he were able to think and to reason, a state of existence outside of that womb would be incomprehensible to him, because it is beyond his experience; and we might easily imagine a body of scientists in the foetal state holding a meeting, and by drawing logical deductions from what they know, proving scientifically and satisfactorily to each other that any other existence but that within the womb is a scientific impossibility, and a belief in it a deplorable delusion. At last, however, the great moment arrives; in spite of all scientific reasoning the child is born, and enters into a new, and at first incomprehensible, existence. It is now surrounded by light and sound, which begin to attract its attention. Things which in its former state were of supreme importance for its welfare,—such as the *placenta*, the liquor *amni*, the *umbilical cord*, etc.,—are now of no importance whatever, and have become perfectly worthless. The new man begins to grow; he sees other beings beside his own self, which, like himself, seem to have a life of their own; he feels himself bodily separated from other forms; he feels bodily wants, pleasures, and pains, which are not shared by others; and thus the illusion of self is created, and that self appears to be of supreme importance to him. All of man's thoughts, desires, and aspirations are now centred around that personal self. He studies how he may increase its pleasures and comforts, how he may keep it from suffering and prolong its existence. That which concerns his own self appears to him to be the only thing



needful; that which concerns others, as a matter of secondary consideration, because he feels, knows, and enjoys only the existence of his own self.

Many human beings die before they have seen the light of the terrestrial world, or soon after they are born; many human beings die before they have gotten over the delusion of self, and awakened to a higher state of existence: comparatively few are born into the light of the eternal life in the spirit, by the process of *spiritual regeneration*. This spiritual state is as far superior to man's terrestrial existence as the latter is to his foetal state; and yet it is unknown to science and incomprehensible to the superficial reasoner. We cannot *know* what it is, so long as we have not experienced it; but we may, even by logical reasoning, convince ourselves that such a state exists.

If we study the processes by which the existence of external things is brought to our inner consciousness, we easily understand that the mind of man is not a thing enclosed within the narrow limits of the physical man; but that while the consciousness of man is centred within his organization, the substance of mind must necessarily reach as far as man's thoughts can reach. Occult science teaches that the spiritual power which constitutes the real man, and whose centre of activity is in the heart of man, whence it radiates to all parts of his organism, is a universal principle which fills, surrounds, and penetrates all things. Likewise the influence of the rays of the physical sun is manifest everywhere, penetrating into the seeds and germs of plants, and developing their forms according to their individual characters. The sun, without leaving his place in the sky, acts by the influence of his power within the forms of terrestrial things, causing a tree to grow out of a kernel in which no such tree could possibly have been contained. Likewise the universal eternal power of the spiritual Sun of the Universe enters the heart of man, and may develop an immortal being.

A ray of spiritual light enters the heart and stimulates the higher elements of the soul into activity and life. It establishes—so to say—a centre of polarity in the soul, causing the spiritual germ to expand and live a higher life than that of which the physical man is conscious; to breathe a spiritual ether, too subtle to support the life of the animal form, and to obtain a knowledge of spiritual truths, far surpassing the conception of mortals. The powers of the terrestrial sun enter the heart of a tree and cause the growth of branches and twigs, the development of flowers and fruits; they live even in the invisible odor which emanates from the trees, and which may perhaps be perceived even before we approach the latter. The powers of the celestial sun of grace enter the heart of man, and cause the development of a soul whose activity extends far beyond the limits of the physical body.

Life, being a function of the eternal Spirit, causes the development of body and soul. It enables the physical organism to assume a shape resembling that of its parents, and adapted to the conditions in which it is destined to live; but when the physical form has attained its full development, spiritual activity does not cease. The physical body of man may have attained its apex of growth, and its strength may begin to decline, and yet man may grow stronger in love and stronger in knowledge, and acquire more wisdom even during old age. It moreover seems that the development of the higher spiritual faculties is facilitated when the animal energies begin to decline; because the power which in a former state of growth was used to promote the development of the body can then be employed for the unfoldment of the soul. All this goes to prove that man's visible body is not the real man, but that the latter is an invisible power, which may grow even during terrestrial life into a being of great magnitude, while only the kernel—the physical body—is visible to the imperfect sensuous perceptions of mortals.

This Light, being the Life and the Truth shining into the hearts of men, is the *Christ*, or Redeemer of mankind. It is universal, and there is no other redeemer; it is known to the wise of all nations, although they do not all call it by the same name; it existed in the beginning of creation, and will exist at its end; it is the flesh and blood, the substance and power, of the inner spiritual man in his highest divine aspect.

For all we know, the inner man lives in his house—called the physical body—merely during the time when the latter is in a state of wakefulness and conscious of its external surroundings. When the external form is asleep, the inner man may be fully awake and live in a higher state, far more appropriate to his nature and dignity; but when the physical man awakens again, it may remember nothing about the experiences of the spiritual self, because the latter is far superior to the former, and has a memory of its own. These assertions are not a mere matter of speculation, but known to all who have investigated the dual nature of man; and, moreover, there are certain conditions under which the

# VOCABULARY OF OCCULT TERMS.

WRITTEN FOR THE PURPOSE OF MITIGATING THE CONFUSION CREATED BY THE BUILDING OF THE TOWER OF BABYLON.

"*Omnia ab Uno*" is one of the mottoes of the Rosicrucians. It expresses the idea that the All has been evolved from One; or, in other words, that God is one and indivisible, and that the multifarious activities of life which we see in the universe are merely various forms of manifestations of God; or, to express it more correctly, of the *creative Power*, the *Light* and *substance of Life*, which emanated from the eternal cause of all existence in the beginning of our day of creation, and which has been called the *Logos*, the *Verbum* or *Word*, the *Christ*.

As the Universal One manifested itself, it assumed various aspects, and it therefore appears as a great variety of powers and as innumerable forms of various substances, although all powers and substances are essentially and fundamentally one. The various terms used in occult science are consequently not intended to describe powers and principles radically different from each other, but merely the various aspects of the one universal principle; and as the aspect of things changes according to the point of view from which they are considered, consequently a name applied to a power, if considered from one point of view, may not be applicable if the same principle is considered from another point of view. Likewise, the four sides of a pyramid originate in one point and end in one, each side appearing to have a distinct individuality of its own. The higher we rise towards the summit, the more does this differentiation disappear, and the more does the Unity of all things and their identity with each other become apparent, until all difference is again absolved in the ultimate *One*. He who knows the *One* knows All; he who believes to know many things knows nothing. The One is the starting-point for all occult science.

**A & Ω (ALPHA AND OMEGA).**—The Beginning and End of all things; *i.e.* the beginning and end of all manifestation of activity and life in the Cosmos; the *Logos* or *Christ*. See *Logos*.

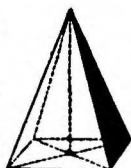
*Compare.* Rom. ix. 5.—1 Tim. iii. 16.—1 John v. 26.—John viii. 58.—John v. 26.—John xiv. 6.—John x. 9.—John xiv. 1.—John x. 30, 38.—John vi. 40, etc.

**A'DAM.**—Primal man in his aspect as a spiritual power, containing the male and female elements. The spiritual principle, constituting humanity, before it became differentiated in matter and assumed gross material forms.

1 Gen. i. 26.—Ephes. iv. 9.

**THE CELESTIAL ADAM.**—The divine man-forming power in its original state of purity as an image of the Creator.

1 Gen. i. 27.—Rom. v. 14.



**THE TERRESTRIAL ADAM.**—Adam after his "fall"; *i.e.* the original man having become the *distorted* image of God by having lost his original purity in consequence of disobedience to the law and desertion of the straight line of the universal divine will. This disobedience is illustrated by the allegory of the "eating of the apple in paradise"; the "snake" which tempted Adam and Eve is the illusion of self, causing man to imagine to be something different from the universal God, and thus creating within him personal desires.

1 Gen. ii. 17.—1 Gen. iii. 7.—1 Gen. iii. 10.—Rom. i. 27.—1 Gen. iii. 16-19.—Luke iv. 6.—John iv. 32.

**A'DONAI.**—God in his aspect as the *Summum Bonum* in nature; *i.e.* the Light of the Logos having become manifested in nature.

**AER.**—Air, *Pneuma*, Soul, a universal and invisible principle. See *Elements*.

**A'LCHEMY.**—The science of guiding the invisible processes of Life for the purpose of attaining certain results on the material, astral or spiritual plane. Alchemy is not only a science, but an *art*, for the power to exercise it must be acquired; a man must first come into possession of certain powers before he can be taught how to employ them; he must know what "Life" is, and learn to control the life-processes within his own organism before he can guide and control such processes in other organisms. *Chemistry* is not *Alchemy*. The former deals with so-called *dead* substances, the latter with the principle of life. The composition or decomposition of a chemical substance is a *chemical* process; the growth of a tree or an animal, an alchemical process. The highest *Alchemy* is the evolution of a divine and immortal being out of a mortal semi-animal man.

The Song of Solomon describes alchemical processes.

**A'NGELS.**—Conscious spiritual powers acting within the realm of the Soul, *i.e.* certain individualized spiritual states of the universal consciousness.

2 Sam. xiv., xvii., xx.—Ps. cxciii. 20.—Matt. xv. 31.—Luke xx. 36.—Ps. xxxiv. 7.

**A'NIMA.**—See *Soul*.

**ANIMATO.**—Animation. (Alch.) The act of infusing life into a thing or of causing its own latent life-principle to become active. See *Life*.

**ANTIMONY.**—(Alch.) A symbol representing the element of the *Earth* in its gross material aspect; primordial matter, also represented as the insatiable *Wulf*, the destroyer of forms.

**AQUA.**—(Alch.) *Water*. See *Elements*.



**AQUILA.**—(Alch.) *Eagle*, the emblem of *Jupiter*; the symbol of the Spiritual Soul.

**A'RCANUM.**—(Alch.) Secret. A mystery which is not within everybody's grasp; a certain knowledge which requires a certain amount of development to be comprehended. It also means certain secrets which are not to be divulged to the vulgar, who would be likely to misuse that knowledge.

Matt. vii. 6.

**ARCHÆUS.**—The great invisible storehouse of Nature, wherein the characters of all things are contained and preserved. To one aspect it represents the *Astral Light*; in another, *Primordial Matter*.

**ARGENTUM.**—(Alch.) Silver. Symbolized by the *Moon*.

**ASTRAL BODY.**—A semi-material substance, forming—so to say—the denser parts of the soul, which connect the latter with the physical body. Each thing in which the principle of life exists, from minerals up to man, has an astral body, being the ethereal counterpart of the external visible form.

**ASTRAL LIGHT.**—The *Light of Nature*. The *Memory*, or universal storehouse of nature, in which the characters of all things that ever existed are preserved. He who can see the images existing in the Astral Light can read the history of all past events, and prophesy the future.

**AZOTH.**—(Alch.) The universal creative principle of Life.

**BABYLON.**—Humanity in her unregenerated state, the world of fashion, superficiality, animality and intellectuality without spirituality. The world of superficial Knowledge, self-conceit, and ignorance, living in externals, and being attached to illusions.

Rev. xiv. 8. — Rev. xvi. 19. — Rev. xvii. — Rev. xviii.

**BEAST.**—(False prophet, Babylonian whore, etc.) Animality, sensuality, and selfishness; but especially *intellectuality without spirituality*, Knowledge without love, scientific ignorance, skepticism, arrogance, materialism, brutality. The *Antichrist*, i.e. false prophets, who are putting man's authority in the place of the universal truth, who degrade religion into sectarianism, and prostitute divine things for selfish purposes,—idolatry, bigotry, superstition, priestcraft, cunning, false logic, etc.

Rev. xvii. — Rev. xviii.

**BIBLE.**—The "sacred books" of the "Christians," containing a great deal of ancient wisdom clothed in fables and allegories, and describing many occult processes in the shape of personifications of powers and historical events believed to have taken place among the Jews. Some of the events described in those books seem to have actually taken place on the external plane, while others are merely figurative; and it appears to be at present impossible to determine in the Bible the exact line between fiction and history.

**BLOOD.**—(Alch.) The vehicle for the principle of Life; the seat of the Will.

**BODY.**—Matter in a certain state of density, exhibiting a form. A body may be visible or invisible, corporeal or ethereal.

Matt. xxii. 30. — 1 Cor. xv. 42, 51. — Phil. iii. 21.

**CABALA.**—The science which teaches the relations existing between the visible and invisible side of nature; i.e. the

character of things and their forms in regard to *weight*, *number*, and *measure*. It is the knowledge of the laws of harmony which exist in the universe.

**CAPUT MORTUUM.**—(Alch.) Refuse. Dead matter.

**CARITAS.**—Spiritual Love, benevolence, charity.

**CELESTIAL.**—A spiritual, divine state; a state of perfection.

**CHAOS.**—The universal *matrix* or storehouse of nature. — See *Archæus*.

1 Gen. i. 2.

**CHIMIA.**—Chemistry. Sometimes the term refers to the Chemistry of Life, Alchemy.

**CHRIST.**—Spiritual consciousness, Life and Light. The divine element in humanity, which if it manifests itself in man, becomes the personal Christ in individual man. "Christ" means therefore an internal spiritual living and conscious power or principle, identical in its nature with the *Logos*, with which the highest spiritual attributes of each human being will become ultimately united, if that human being has developed any such Christlike attributes. This principle is in itself of a threefold nature, but it appears to be useless to speculate about its attributes, as they will be comprehensible only to him who realizes its presence within himself. — See *Logos*.

**NOTE.**—The misconception of the original meaning of the term "*Christ*" (*Kristos*) has been the cause of many bloody wars and of the most cruel religious persecutions. Upon such a misconception are still based the claims of certain "Christian" sects. "Christ" originally signifies a universal spiritual principle, the "Crown of the Astral-Light," coexistent from all eternity with the "Father," i.e. the Divine source from which it emanated in the beginning. This principle is said to have on many occasions penetrated with its light certain human beings, incarnated itself in them, and thus produced great heroes, reformers, or *Avatars*. Those who cannot rise up to the sublimity of this conception look upon "Christ" as being merely a historical person, who in some incomprehensible manner took upon himself the sins of the world. There have been so many clerical dogmas and misconceptions heaped around this term, that it appears to be impossible to throw any light upon this matter, unless we call to our aid the sacred books of the Hindus and compare the doctrines of *Krishna* with those of Christ. 1 John v. 20. — 1 Tim. vi. 16. — Hos. xiii. 4. — Jer. xliii. — Luke xxiv. 19. — John xii. 44. — Mark ix. 37. — John xiv. 28. — John x. 29. — John xx. 17. — 1 Pet. i. 21. — John i. 4. — John v. 26. — John v. 30. — Matt. xvii. 2. — John xiv. 6, etc.

**COAGULATIO.**—(Alch.) Coagulation. The act of some fluid or ethereal substance assuming a state of corporeal density.

Canticl. v. 9-14.

**COMBINATIO.**—(Alch.) Combination. The act of combining certain visible or invisible things.

**CONJUNCTO.**—(Alch.) Conjunction. The act of two or more things joining together or coming into harmonious relationship with each other.

**CORPUS.**—(Alch.) Body. Matter is a state of corporeal density. The vehicle of a power.

**CREATION.**—The external, visible manifestation of an internal, invisible power. The production of a visible form out of invisible, formless substance. The calling into existence of a form.

**NOTE.**—The term "creation" has often been misrepresented as meaning a creation of something out of nothing; but we know of no passage in the Bible which might justify such an irrational definition. The only persons who believe that something can come from nothing are certain self-styled "scientists," who imagine that life and consciousness are products of the mechanical activity of the body; which is identical with saying that something superior can be produced by something inferior; in other words, by something which according to all known laws of nature is not able to produce it.



## PART II.

## A TREATISE

on the

## PHILOSOPHER'S STONE

By a still living Philosopher, but who does not desire to be known.

Written for the instructions of those who love the Secret Doctrine, and for  
the guidance of the Brothers of the Golden and Rose-Cross.

Copied and Translated from an old German  
Rosicrucian MS.

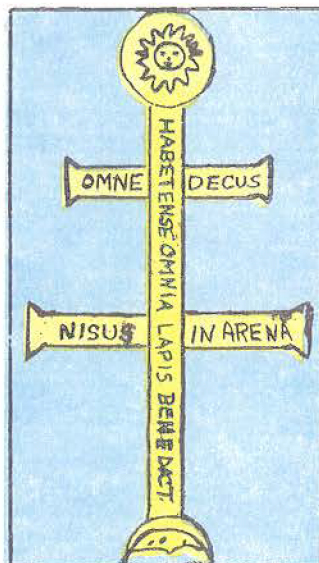




Fig. I.—THE PREPARATION OF THE PHILOSOPHER'S STONE ALLEGORICALLY REPRESENTED.

FIGURE I. represents *Nature*, a great female deity, symbolized as a water-nymph or queen (*Venus* rising from the ocean), out of which she is born. From her breasts are running two continuous streams of white milk and red blood. The two must be boiled together until they are transformed into silver and gold. Happy is he who surprises the incomparable queen in her secret retirement and obtains possession.

#### ADDRESSED TO THE DISCIPLE WHO DESIRES TO LEARN THE HERMETIC ART:—

THE reason why, in these last days of the world, I undertook to write this book, is because I wish to prevent you from falling into erroneous opinions. I do not write books for my own sake, for I do not need them. I have read enough books in writing as well as in print during the last twenty years; but I found the greatest part of them filled with phantasy and error. In this book I will describe to you the whole process in the form of a parable, and I will make my description as plain as possible.

As far as my name is concerned, I have determined, after due deliberation, not to reveal it. I do not desire to obtain fame or notoriety before the world; neither do I wish to expose my life to dangers which would unavoidably be connected with the publication of these mysteries, if my person were known. Already some of the Brothers of the Golden Cross have acted imprudently in this respect and were consequently waylaid by certain ambitious and vain fellows, and robbed of their *tincture*,—the highest treasure which a man can possess.

But let me ask those who are unable to understand this book, and who are nevertheless ready to criticise and condemn it: "*Have you seen the great Salt-sea? Tell me, dear, where do they make Sulphur, and where does Mercury come into existence? Have you seen the amorous couple, consisting of man and woman, embracing each other so that eternity cannot separate them, and that they become only one being?*" If you now understand what I mean, if you have seen it with your eyes and touched it with your hands, I will be your brother and ask to be admitted into your laboratory; but if you do not understand it, I advise you to keep your own counsel. Some people complain that this art is very difficult to learn, but let me tell them that those who love God, and are found worthy by him, will learn it very easily; while the godless will never be able to understand it, however much they may exert their own imagination.

If, however, some of you are inclined to accuse me of having described this art too plainly and revealed secrets which ought not to be published, let them know that those who are worthy to learn the art will easily understand what I say, and it will be very useful to them; but those who are not worthy will be sure to leave it alone. I have told the whole process to the would-be wise, and they have laughed at me in their hearts, and could not believe that there is a twofold resurrection of the dead in our work. Our art is a gift of God. He gives it to whomsoever he pleaseth, and takes it away when he chooses, and nobody's own personal will has any influence whatever in determining this matter. It is an art which has been known to me with all its manipulations for over seventeen years; nevertheless I had to wait until, by the grace of God, I could enter into its practice. It is an art which exists as truly as the sun shines during the day and the moon at night, but it exists only for those who are able to see it.

But you, my beloved *Brothers of the Golden and Rosy Cross*, who are keeping yourselves hidden away from the world, and are enjoying the fruits of your divine gifts in secrecy, do not avoid me; and if you do not know who I am, I will tell you that *the Cross is the touchstone of Faith*; it reveals its true value, but imaginary security and sensuality suffocate its germ. Peace be with you all. *Amen.*

## INTRODUCTION.

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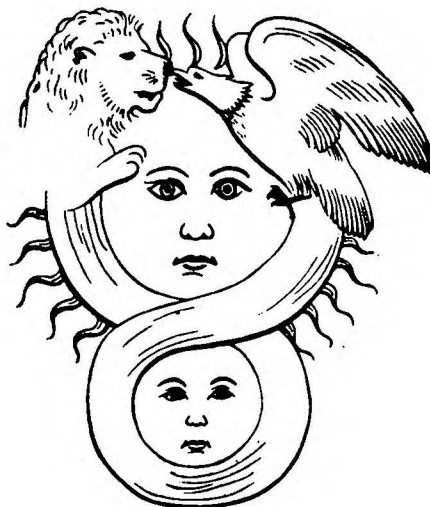


Fig. II.

FIGURE II. represents the *Prima Materia*, or primordial matter, the foundation of all things, and from which all things are born. It is the dual principle of nature, its parents are the *Sun* and the *Moon*; it produces water and wine, gold and silver, by the blessing of God. If you torture the *Eagle*, the *Lion* will become feeble. The "Eagle's tears" and the "red blood of the Lion" must meet and mingle. The *Eagle* and the *Lion* bathe, eat, and love each other. They will become like the *Salamander*, and become constant in the fire.

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THERE have been among many nations, and at various times, certain people who were illuminated by the Spirit of Wisdom, and who wrote books in which they described the result of their knowledge in such a manner that those who earnestly loved the truth for its own sake might be enabled to find it by following their directions. Some of these illuminated people were Egyptians or Chaldeans; others, Greeks, Arabs, Italians, Frenchmen, Englishmen, Hollanders, Spaniards, Germans, Hungarians, Jews, etc., living in widely separated places, and speaking different languages: but nevertheless their writings describe the same process with such a unanimous accord and harmony that the true philosopher may easily recognize the fact of its being the work of only one spirit, speaking through various instruments, with various tongues, and at various times. This harmony exists in all the writings of the sages; but in the books of the wordly-wise we find a great deal of disharmony; for the latter, instead of following the voice of universal truth, which is only one, follow the vagaries of their own brains, which are many, and therefore their opinions disagree and their writings are full of errors.

The writings of the sages differ only in regard to the form in which the truth is expressed, but they all agree in the essential points. They all say that there is only *one* substance, of which the *Philosopher's Stone* is made, and that in this substance is contained everything necessary for its production. This substance is a *spiritual* and *living* one, and all agree, that if you attempt to perform the work with any other substance containing no spirit or life, you will not succeed in your work. Renounce all complexity. Nature is satisfied with only one thing, and he who does not know that thing, cannot command the powers of Nature. This substance is universally distributed everywhere and may be obtained with little expense. It can be found everywhere; every one sees, feels, and loves it, and yet there are only few who know it. *Theophrastus Paracelsus* calls it the *Tinctura Physicorum* or the *Red Lion*; *Hermes Trismegistus* calls it *Mercury*, solidified in its interior; in the *Turba* it is called the *ore*; in the "*Rosarium Philosophum*" it is called *Salt*. It has as many names as there are objects in the world, and yet it is only known to few. Of this substance may be prepared a spirit as red as



*blood*, and another one *white as snow*, and in these two is hidden a third one, the mystery, which is to be revealed by the art. Those who do not know how to begin the alchemical work are yet far from having attained the true knowledge. Those who labor with dead materials will obtain nothing which lives.

Our substance, or *Rebis*, consists of two things, *Spirit* and *Matter*; but the two are only one, and they produce a third, which is the *Universal Panacea*, purifying all things, the *Tincture*, which transmutes base metals into gold. Our *Elixir* is therefore one thing, made of two; but the two are one. The *water* is added to the *body* and dissolves the latter into a *spirit*, and thus the water and body produce a solution. Some philosophers describe the *Philosopher's Stone* as being the true *Spiritus Mercurii* with the *Anima Sulphuris* and the *Spiritual Salt* made into one thing, prepared under one heaven, living in one body; the *Dragon* and the *Eagle*; others call it a preparation made of *spirit*, *body*, and *soul*, and they say that the spirit does not combine with the body except by means of the soul, which connects both together, and yet the three are essentially one.

The omnipotent Creator, whose wisdom extends as far as his (its) own substance, created in the beginning, when nothing but himself existed, two classes of things, the heavenly and the terrestrial. The heavenly things are the interior world, with all its inhabitants; the terrestrial things are the external ones, and have been formed of the four elements. The latter consist of three classes; namely, *Animalia*, *Vegetabilia*, and *Mineralia*, and they are distinct from each other; so that, for instance, the animal kingdom does not produce trees, nor the vegetable kingdom monkeys, etc. But each being has its own peculiar seed by which its own species may be propagated, but no other species is produced by them; the species, however, may be improved, purified, and ennobled to a certain extent, and by appropriate means, as every one knows.

Nature is a great alchemical laboratory in which a continual purification and sublimation to a higher standard takes place. The *primordial matter* from which all the various metals have grown, is originally only one, and contains within itself a *Sulphur*<sup>1</sup> which, acting under various conditions, produced in the course of ages a variety of forms, differing in their exterior qualities, but being essentially only one. Thus a portion of this matter, going through a certain process of evolution, assumed the attributes of iron, and is called Iron; another one became Lead, etc.

Our *philosophical stone* is of a mineral nature, and it is therefore useless to attempt to prepare it from animal or vegetable substances. Nothing can be extracted from a thing unless it is contained therein. Those, therefore, who pretend to be able to make it of such substances are impostors. Moreover, our stone is incombustible, and all animal and vegetable substances are combustible; they will be destroyed in the fire, and nothing remains but smoke and ashes, which are useless for our purpose. Neither can it be made of any imperfect metal or mineral, nor of ordinary Mercury, Sulphur, or Salt, for all these things are destructible in their form.

If you wish to see a thing grow, you must look for its *seed*. A horse is born from a mare, a plant grows by means of the root, and a fire grows out of a spark. If you desire to make gold or silver, you must be in possession of gold and silver; but it must be pure and natural, such as cannot be grasped with the hands. Take such pure *spiritual gold* and sow it into the *white, lamellated earth*, made by a fiery calcination. Cultivate it, and it will grow and bring fruit.

The *philosophical gold* used by the Alchemist is not the common gross material gold, although the latter may be extracted from the former. The gold which he uses is a white and red, true, fixed, and living *tincture*. He uses living gold and living silver; but the ordinary gold and silver are dead and remain dead, no matter to what chemical process they may be subjected. Therefore do not take the dead gold and silver, but take ours, which live.

The beginning of the great work is to dissolve the *Philosopher's Stone* in the water. It is the unification of spirit and body, by which a *mercurial water* is produced. It is a very difficult work, as will be testified to by all who have attempted to perform it; but to him who knows how to prepare this solution, the rest of the mystery will become plain. The solution requires a permanent association of the male and the female elements, from which union a new form may grow.

Let the disciple ponder about the attributes of this water; for the knowledge of the *menstruum* in which the stone is dissolved is the principal condition, without which nothing can be accomplished in this art. It is the great mystery which the sages will not reveal, and which no one is permitted to

<sup>1</sup> A power.