

THE BROTHERHOOD OF LIGHT



## PREFATORY NOTE

This lesson in manuscript form was issued to members of The Brotherhood of Light in April, 1919, and since that date has been in constant use in the various chapters.

The twelve years that have intervened, during which I have taught this lesson in classes, have suggested certain improvements both in the material and in the method of presentation. I have, therefore, entirely rewritten it in the hope of making it more attractive and more easily assimilated and remembered.

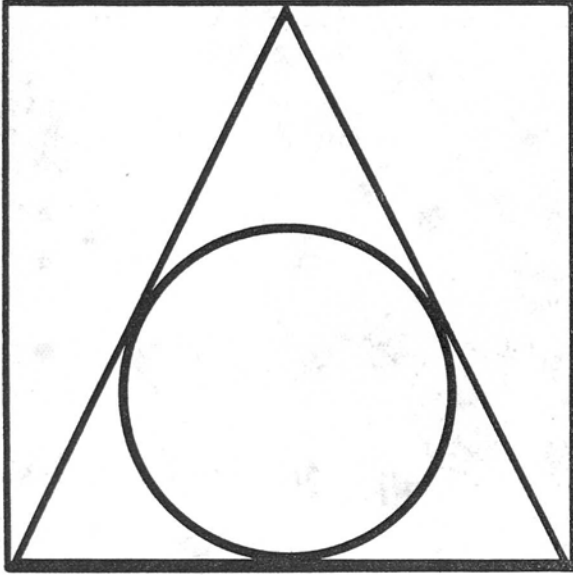
*C.C.Zain*

Los Angeles, Calif., April, 1931.

**NOTICE:** The book Brotherhood of Light was restored, scanned, and edited by Roy Taylor. We wish to acknowledge his tireless devotion to restoring original Hermetic and alchemical texts and making them available once more.

The **Alchemy Books Restoration Project** is funded by the Emerald Tablet Exchange (ETX) under the auspices of the International Alchemy Guild (IAG). We thank everyone who has lent us books for scanning, as well as Flamel College ([www.FlamelCollege.org](http://www.FlamelCollege.org)) for the use of their library materials. For more information, please visit [www.AlchemyLab.com](http://www.AlchemyLab.com) or [www.AlchemyGuild.org](http://www.AlchemyGuild.org).

© 2005 IAG



**THE DOCTRINE OF  
SPIRITUAL ALCHEMY**

Copyright, 1931 by  
ELBERT BENJAMINE

THE BROTHERHOOD OF LIGHT Box  
1525. Los Angeles, Calif.

## THE DOCTRINE OF SPIRITUAL ALCHEMY



FROM antiquity we have inherited definite traditions concerning magic, astrology and alchemy. The magic of the ancients, now termed variously Mental Science, Christian Science, Metaphysical Science and New Thought, is today being used with satisfactory results by many esteemed people. Astrology is the foundation upon which has been erected in the course of time the modern science of astronomy. As astrology, furthermore, it is helping an ever-widening circle of humanity to overcome the difficulties offered by life. Like magic and astrology, alchemy was laughed at by the schoolman until the twentieth century gave indisputable proof of transmutation in his own laboratory. Transmutation and the flying machine, as the older generation well remembers, were the two standing jokes. Anyone interested in either was supposed to be ridiculously credulous. But transmutation can now be produced at will by our chemists, magic under another name is gaining in popularity, and astrology is being verified by thousands every day. It is time, therefore, that someone should seriously set forth a clear exposition of what the ancient alchemists really thought and taught.

The learning of the ancients, in so far as it existed outside secret occult orders, was collected in the Alexandrian Library. This library was begun by Ptolemy I in the third century B.C., and was added to in great measure by Ptolemy II. With the ascendancy of Christianity no pains were spared to destroy every record, monument, or scroll of more ancient times, either in the fear that it would contradict the Bible, or in the belief that it was pagan. The second library in the Serapeum was completely destroyed when the Christians sacked that temple in 390 A. D. The main library also disappeared under persistent hostile influences, the Mohammedans, when they gained the power, finishing the work of destruction commenced earlier by the Christians.

Libraries elsewhere met a similar fate at the hands of Christian bigots and Mohammedan fanatics. But though the libraries were destroyed, the statuary wrecked, and the evidence of ancient culture largely erased, not all of the scrolls were consigned to the flames. Some found their way to secret safe sanctuaries in the heart of the Arabian Desert.

From thence, at a later date, mathematics, magic, astrology, and alchemy found their way to Europe. The word Alchemy, therefore, is Arabic, being derived from "al," the, and "kimia," hidden, or occult. To the Arabians alchemy was the science of hidden properties and essences. It dealt with the occult attributes of things.

It is nevertheless linked up through association with the art of transmutation; for a long line of

alchemical experimenters sought to change base metals into gold. In addition they sought the philosopher's stone, the elixir of life, and the accomplishment of the great work.

The sciences, brought to Europe by Arabian scholars, were not universally welcomed. Certain monks, like Placidus de Titus, expounder of the semi-arc system of directing, were fortunate enough to be allowed to delve deeply into astrology. Magic, of course, was widely frowned upon. Friar Roger Bacon and certain others made notable discoveries while conducting alchemical experiments. But all such delving into nature's mysteries was commonly considered to be a matter that depended upon trafficking with the devil. Inside the sacred precincts of the Church it was occasionally permitted, but any delving by outsiders met quick disapproval of the ecclesiastics.

It was not an age of free speech. It was an age of terrorism to anyone guilty of discovering some fact at variance with the teachings of established religion. Spiritual truths could not openly be proclaimed. If they were to be conveyed to another, a secret code must be used to escape the accusation of heresy. Otherwise the torture chamber awaited.

**The Language of Symbolism.**-Not all alchemists, however, were interested in searching out the origin, destiny and history of the human soul. Some there were who sought to make gold that might be exchanged for coin of the realm. Those that found this secret "felt an obligation to society. They

- knew that should the process be learned by unscrupu



lous persons it might well upset the economic relations of the world and enable knaves and criminals, through vast wealth easily acquired, to rule and oppress more honest men. Against this they must guard by keeping the method a secret.

Because they were secretive about a matter of such tremendous importance to the selfish ambitions of others they often were sadly persecuted. Some were murdered by villains in the expectation that the recipe for making gold would be found about their persons or concealed in their lodgings. Others were haled before feudal lords and potentates with the demand that they make gold. Refusing this, they were imprisoned and promised freedom only at the price of the secret process. Not a few were tortured, and some were killed, in the effort to compel them to perform transmutations or to reveal how it was done. Take it all in all, whatever they may have gained through the possession of alchemical knowledge they well paid for in lack of peace and comfort. For they have been hounded from place to place no less than the traditional Wandering Jew.

They lived in an age antedating science. No terminology as yet existed for expressing many of their ideas in ordinary language. Words were coined, therefore, to meet the demands of the occasion. Thus it came about, as a little reading of the alchemical works left by them makes obvious, that the same thing was called by a different name by different alchemists. This at first sight is very confusing. But it need not remain so, for in common language we

have different words, called synonyms, to express the same idea. What we must do to understand their writings is to determine the basic idea that may be expressed by a variety of these synonyms.

They wished to conceal their knowledge from the vulgar and to reveal it to the worthy. It often served to protect them from the designing to talk, write and act as if mentally unsound. They needed a code to convey information, and such a code came to them ready at hand from the same source as came the science of alchemy. Astrology and alchemy arrived in Europe together. A language that was applicable to one was likewise applicable to the other. Astrology teaches that everything on earth has its correspondence in the sky, and everything in the sky has its correspondence on the earth. This is the key to alchemical synonyms.

A thing on earth is ruled by a planet or sign in the sky. This planet or sign rules other things on the earth having the same vibratory quality. The principle or quality or spiritual bias designated by an alchemist may be called by the name of anyone of the various familiar objects ruled by the same astrological influence. Thus did the alchemists write and talk and think in the language of celestial correspondences.

**Different Kinds of Alchemy.**-There is a great similarity to be found in the language used and in the methods of procedure advocated by alchemists living in different centuries and in different lands. One who delves into the rare and musty tomes still extant concerning the Hermetic Art, as it was called by these

sages, can not fail to be struck by the parallel methods of those who obviously sought different ends.

A sifting of their writings reveals that some wanted mineral gold with which to buy leisure, comfort, and luxury, and with which, perhaps, to help the poor. Some, however, had no thought of this', but labored to transmute bodily fluids and forces into magnetic power with which to perform wonders. Knowing nothing of the Yogis, they yet desired to do the things the Yogis are reputed to do. Some worked solely with the vegetable kingdom, some with animals, and still others sought to establish an ecstatic rapport with the source of all life, light and love to the end of transmuting the gross trials of life into golden spiritual treasures.

**Process Always the Same.**-In spite of the wide variety of ends sought, the principles followed and the succession of steps must be the same in all transmutation. A process carried out on one plane gives the same result as when carried out on another plane, except that the result as well as the process is on a different level. The tones C, G, and E sounded in combination on one instrument, and in one octave, give a resultant chord that is similar to C, G and E sounded in combination in another octave on the same instrument, in the same octave on a different kind of instrument, or in another octave on another instrument. The same combination of tone vibrations produces a similar result whatever the instrument or whatever the octave, but it may be on a different vibratory plane. Likewise, the combination

of alchemical elements by means of similar processes gives the same result if carried out in the mineral kingdom, in the world of vegetation, in the mental economy of man, or in the realm of spiritual potencies. The only real difference is that the result as well as the operation is on a different plane.

To state the matter mathematically, let us call certain definite things on one plane, A, B, C, and X. Then the things on any other plane having the same astrological (astral) vibration, or rulership, let us call A', B', C', and X'. A' has the same astrological vibration as A, B' the same as B, C' the same as C, and X' the same as X. Then if A plus B plus C equal X, it follows that A' plus B' plus C' must equal X'.

What the things are on one plane that correspond to definite things on another plane may be determined through their astrological rulership. Everything in existence on any plane vibrates in its inner (alchemical) nature to some astrological tone.

**Spiritual Transmutation.**-In Course IX I have considered the mental plane, and show how to bring about those mental transmutations that conduce to material happiness and success. But now it is the spiritual plane that interests us. The word spirit comes to us from the Latin, "spirare," meaning, to breathe. It connotes the breath of life. As used here it signifies the inmost principle. Spiritual Alchemy, therefore, is concerned with the most interior plane. It works to transmute that which is commonly gross into spiritual gold.

Now what can spiritual gold be? This we must find out by applying the law of correspondences.

It is said that gold is the most perfect of all metals. Therefore, spiritual gold, as applied to man, must be the most perfect part of his constitution. Gold is extremely malleable and ductile. Consequently we must seek a human principle that adapts itself to numerous states and conditions. Gold is practicably indestructible, so that which we seek in man must be eternal. Gold is not tarnished, nor is it readily attacked by other chemical elements. Let us then explore human existence for an unchangeable element that remains pure and resists the acids of criticism and the fires of affliction. Gold is a precious metal that is used as a standard of value. What is the standard of value in man?

This auriferous principle can not be the body; for the body is neither changeless nor durable, but easily corroded by external influences. It can not be the soul; for the soul is affected by all that man contacts. The most characteristic thing about the soul (the sum total of experiences that persist as mind) is its ceaseless change and movement.

The Ego, however, answers all requirements. What the Sun is to astrology, and gold to economics and industry, the ego is to individual man.

It is an imperishable spark of Deity. It is male and female; for it adapts itself to the requirements of every form of life through which the soul in its journey passes. It is ductile; for its vital rays reach out to energize the soul wherever the soul may sojourn. It

is not tarnished by contact with external life, nor does it deteriorate when exposed to the acids of criticism or the fires of affliction. It is man's most precious possession. It is the standard, likewise, of the value of human life; for in so much as the ego expresses itself through the character the noble qualities are made manifest and the man attains true greatness.

The ego, undoubtedly, then, is spiritual gold. Yet as the ego already exists, a spiritual potency supplying energy to the soul as the Sun supplies light to the Moon, what need is there for transmutation?

Reading the works of the alchemists we find that there are two kinds of gold. There is natural gold, and there is transmuted gold. And these alchemists assert that the transmuted gold is far finer than that found in a natural state. Furthermore, they maintain that it takes gold to make gold, and that some natural gold must be supplied before transmutation is possible.

The ego, according to Hermetic tradition, is unable to contact the physical plane directly. During its involution it descends only as far as the boundary of the sixth and seventh state of the spiritual world. From thence it sends the dual souls on the further journey to contact external conditions, and adapts itself to the astral and physical planes by the rays of vitality that it sends to the souls.

These souls experiencing life on the external plane may raise the vibrations of their mental states to a point where energy is communicated not only to the astral plane, but also to the spiritual level. Such

vibratory rates, experienced by an individual, affect spiritual substance, and may build up a spiritual body. This spiritual body is composed of the substance of the plane occupied by the ego. Like the ego it is relatively imperishable, and it partakes in great measure of the other qualities of the ego. It is not natural gold, but transmuted gold.

This imperishable spiritual body persists after the second death, which takes place in the astral realm. In this transmuted gold of the spiritual alchemist the soul must finally function if it is to survive. It is finer and more valuable than the ego because, while the ego is imperishable, such a golden form provides for the persistence of self-consciousness. Immortality of a kind is already assured to the ego, but by the addition of this transmuted gold it acquires a value it did not have before. It has acquired the priceless treasure of Self-Conscious-Immortality.

**The Metals of Spiritual Alchemy.**- The material alchemist works with the common minerals, such as copper, lead, tin, and iron, in the endeavor to change them into a metal more valuable. The mental alchemist follows similar principles; but the elements with which he works are his thoughts. He seeks to flux them, one against the other, reduce them in the astral light, and recombine them in a mental gold that will attract to him ability, wealth, power and success. The spiritual alchemist goes a step still further. In fact, he takes the highest step possible to embodied man. He uses as his metals the various experiences of life. If some- are not at hand that are

necessary for this transmutation he seeks them out. He purifies them, fluxes them in proper proportion, dissolves them in the spiritual light by the aid of a reverberatory furnace, and if the resultant transmutation is successful comes into possession of a golden chariot in which his soul may wing its heavenly flight through boundless time and eternity.

**The Reverberatory Furnace.**-One of the most essential features of the laboratory of any chemist or alchemist is some means of increasing the vibratory rate of the materials upon which he works. On the material plane when the vibratory rate of the molecules of matter is increased the object is said to be gaining in temperature. That is, heat is an increase in the vibratory rate of matter. If the heat be increased still further until the object glows, and thus emits light, the molecules have reached an intensity of vibration that enables them to affect a substance interior to matter; for light is not a vibration of matter, but a movement in the ether.

If a vibratory rate existing in the ether is greatly increased, in a like manner energy is imparted to the substance next interior to it. Astral substance is thus set in motion and effects are produced on the astral plane. This is the plane of substance in which memory resides. It is the plane occupied by the unconscious mind while embodied, and by the soul immediately after death. By our thoughts we build on the astral plane.

If the vibratory rate of our thoughts is still further increased, these motions in astral substance, follow



ing the same general process, reach an intensity in which they impart their motion to the plane next interior to them. As a bar of iron when it reaches a certain temperature emits light, which is an effect in a substance interior to matter, so a man's thoughts when sufficiently raised in their vibratory rate, impart motion to the substance next interior to the astral. By these thoughts, or mental attitudes that have their vibration intensified in a marked manner, man can build upon the spiritual plane.

By them he can construct a spiritual body in which to function after death without a preparatory sojourn on the astral plane. Commonly after death man continues his progress on the astral plane for a long time' while he gradually acquires the ability to raise his consciousness to an intensity that enables it to build up a spiritual body. But the spiritual alchemist expects to skip this extensive astral sojourn. While yet on earth he does the work that most accomplish only long after death. He builds his spiritual body while yet occupying the physical form.

The mere raising of the vibratory rates does not result in transmutation. It does enable the substance of an interior plane to be affected. Thoughts sufficiently intensified do affect spiritual substance, but they may not build an immortal spiritual body. A form to be immortal must have a high degree of perfection. All its parts must be there. They must be there in proper proportions. But transmutation is not possible without, in addition to the proper ingredients that have been fully purified and present

in the right amounts, there being a marked increase in vibration. Proper fluxing the materials assists in making it possible to raise their vibrations. But in addition to this, heat must be applied to the substances.

Some kind of furnace is essential to both the chemist and the alchemist. A reverberatory furnace enables the metallurgist to obtain the heat necessary to melt his ores. Such a furnace is equally valuable to the alchemist. By its means very high temperatures are produced. On the mental plane, of course, it is a mental reverberatory furnace. The necessary vibration, or heat, is produced by controlling the feelings that accompany the thoughts. As molecular motion is the vibratory agent of the furnace on the physical plane, so the feeling of pleasure or pain is the vibratory agent used by the mental alchemist to control the conditions of the astral plane.

The spiritual alchemist, who operates on the experiences of life, follows a similar plan. He uses, to control and determine effects on the spiritual plane, not merely pleasure and pain, but still higher and more interior vibratory rates known as aspiration and inspiration.

This reverberatory furnace of the spiritual alchemist has a heat, or energy, or vibration, of a very definite kind. To be sure, it is feeling, but a feeling that arises from unusual spiritual perception. This spiritual perception embraces the all of life. It recognizes the universe as an organic whole, moving toward intelligible ends. It views itself as one unit of the cosmos.

mic plan. And the desire arises to assist in the great universal work of progress. As insatiable longing is present to use every faculty and power to advance the welfare of all. A relation is established between the soul and the universe. It is felt that nothing, not even life itself, is quite so important as contributing something to the general good.

It is a feeling, but it derives from the spiritual plane. It enters into rapport with the divine in nature. There is a higher state of consciousness. The heart overflows with a zealous religious devotion to cosmic prosperity.

This reverberatory furnace of the spiritual alchemist is fed by an outpouring of love. Nothing raises the vibrations as quickly as love. It is the love of the oxygen of the air for the carbon in the fuel that gives the material furnace its intensity. Love operates on various planes. But only unselfish love affects spiritual substance.

Any exalted and unselfish love has this power. The love of a mother for her babe, of a man for his mate, or a welfare worker for her charges may have this exalted and unselfish quality. More often, however, these are too mixed with the coarser rates derived from ambition, possession, or passion to affect spiritual substance. But the love of God and His works when devoutly felt lifts the soul above all that is sordid. A higher state of consciousness is experienced. The adoration of Deity, and the thirsting to be of utmost service in his scheme of things, provides the

spiritual alchemist with a furnace that may ever be relied upon.

**The Laboratory.**-In the writings of nearly all alchemists there appears a reference to the place of gold in nature. It is one of their cardinal doctrines. Eireanaeus Philalethes states it more clearly and concisely than most. He says:

"All metallic seed is the seed of gold; for gold is the intention of nature in regard to all metals. If the base metals are not gold, it is only through some accidental hindrance; they are all potentially gold."

The alchemists thus consider gold the climax of metallic evolution. Souls undergoing their journey through the Cycle of Necessity when they first incarnate in the metallic realm enter the lowest and basest form. By means of their experiences in this lower metal they acquire the ability, when this metal runs its life course, of attracting to themselves and incarnating in, the form of a more complex, or higher, metal.

When a metal decomposes and releases its astral counterpart, this counterpart undergoes a period of assimilation of its experiences. In due time it is carried along by the life-wave to a new metallic incarnation, this time entering a metal a step higher in the scale of evolution. Its experiences in lower, or less complex, forms give it the ability to function in a form of higher construction. This process continues, according to the alchemists, until at last it reaches the highest and most perfect metal. It becomes incarnated in gold.

Gold is the highest form or principle possible to any particular realm. And because all souls are evolving, on the plane they occupy, toward its highest state, it is, as Philalethes says, "the intention of nature in regard to all metals." If they have not yet reached this highest state, or condition, it is because they have not yet had sufficient experience to mold about themselves a golden form. This is an "accidental hindrance, they are all potentially gold."

The same thought, encompassing a vastly wider scope was stated by a Hermetic Master: "Every immortal soul is the seed of a universe."

In this he has gone even above the plane of spiritual alchemy; for he is dealing with the alchemy of the angelic state. Having accomplished the Great Work, he was looking to the plane next above his own level, and imparting his conception of what he there saw to one still below who was struggling yet with the problems of spiritual transmutation.

All souls are the seed of spiritual gold. They are undergoing those experiences, slowly or rapidly, by which ultimately they will be able to build about themselves a perfect spiritual form. It is the intention of nature that they become immortal, and unless some untoward circumstance arises, ultimately they will arrive at that exalted state. Their experiences with life may as yet all be base metal, and mostly dross at that. Nevertheless there is a grain of pure gold within. It is the eternal ego. In due time, under the slow processes of nature, all will be changed into gold.

But the spiritual alchemist does not wish to await the slow and ponderous workings of unaided nature. The fact that in centuries to come she will ultimately convert all his metals into gold is interesting philosophically and scientifically, but it does not satisfy his present ambition. He has no desire to await a long process by which additional experiences may be had on the astral plane, and through which these and earthly experiences may be more fully assimilated. If he is to have an immortal spiritual body, why wait perhaps countless eons? Instead of permitting nature to do it all in her deliberate way, why not help her? Why not accelerate the process and by intelligently directed effort build up this immortal form so that he may have it now? This is what the spiritual alchemist determines to do.

He, like other alchemists, must have a laboratory in which to labor. The laboratory of any alchemist is determined largely by the kind of work at hand. The material alchemist must have a place where he may keep his furnace, cupels, chemical reagents, retorts, crucibles, test tubes, fluxes and the metals upon which he experiments. But the spiritual alchemist needs a more comprehensive laboratory. The metals with which he works are the experiences of life. His materials he collects from the whole domain of nature. These he converts to his uses in the laboratory of his own soul.

**Salt, Mercury and Sulphur.**-Not because I shall refer to them thus in these lessons, but because they appear in the writings of nearly all alchemists,

some explanation should be made of salt, mercury and sulfur.

It is a cardinal principle laid down by all that these three are the elementary constituents of everything.

The most familiar example of crystallization is that of salt. When Lot's wife, as related in the Bible, looked back, she crystallized. So does anyone who becomes so attached to present objects and conditions that he does not look ahead in the direction of progress. Salt is extensively used. Because of its recognized state of crystallization it becomes a universal symbol of the physical. The physical body is the salt of the alchemist.

Of things that burn with great heat, sulphur is widely recognized. Lakes of fire and brimstone are alluded to from the pulpit. Sulphur, because of its association with intense heat, becomes the symbol of fire. Within all life there is a spark of the divine fire. This eternal spark of Deity that furnishes the energy to impell the soul ever onward in its toilsome journey through the vastness of life is well represented by a more than common fire. The indwelling spirit is the sulphur of the alchemist.

No wonder the alchemists must conceal under universal symbols their ideas from the church; for they believed and taught that not only man but everything possessed of life has not merely a body but a spirit and a soul. The function of this evolving soul is to penetrate the realm of form and gather those experiences that ultimately becomes love and wisdom. Quicksilver penetrates quickly where water will not

go. It may be strained through a chamois-skin bag. Of amazing activity, its globules run hither and thither, and actually gather up, or amalgamate with, precious metals. It is like the intellect in its activity and power of acquisition. Mercury is a universal symbol. To the alchemist, when mentioned in relation to salt and sulphur, it signifies the soul.

**The First Matter.**-Schoolmen well could laugh at the alchemical doctrine of the first matter so long as the various elements of chemistry remained indivisible. Now, however, they know that the ancient alchemists were right; for all the so-called elements are composed of electrons and protons in various combinations, and these latter seem to be negative and positive charges of electricity. So far as physical substance is concerned the ether, of which both electrons and protons are composed, is the first matter, or universal solvent.

The difference between one chemical element and another is the number and arrangement of the electrons and protons composing their atoms. Our heaviest metal is uranium. That is, it has the greatest number of electrons and protons. It is a rather unstable element, and in nature breaks down to become radium. Radium, in turns, breaks down to produce lead. Our chemists now tell us as the atomic weight of uranium is 238 and its atomic number is 92 that its nucleus contains 238 protons. Its nucleus also carries 146 electrons. The other 92 electrons, to make up the 238 necessary to balance the 238 pro



tons, are free electrons revolving about the nucleus as planets revolve about the sun.

From an atom of uranium remove ten free protons and the result is an atom of lead. Remove thirteen of the free protons from uranium and the result is gold. From uranium take ninety-one free protons and the result is the simplest of all atoms. It is hydrogen, consisting of one electron revolving around one proton.

The usual approach of the alchemist to the problem of transmutation, however, was not the attempt to knock free protons from an atom having more than the desired metal. Instead, the attempt was made to build up the precious metal by bringing together, under proper circumstances, other metals that would furnish electrons and protons in proper number and under such conditions that these protons and electrons would enter into combination in the numerical proportions of the desired metal. If gold was desired it was necessary to furnish 197 protons and 197 electrons. Although not all the electrons and protons of metals thus brought to the combination might enter into the final product, enough must be available that would enter into the process to build up the necessary 197 pairs.

But merely bringing together silver and lead and tin and other ingredients does not produce gold. The proper ingredients must be present in certain proportions, it is true. But before being transformed into gold they must be reduced to a state which makes recombination of the protons and electrons possible.

This is called reducing them to the first matter. The energy used in the process is variously called the universal solvent, the alcahest, the sophie fire, the supreme secret of alchemy, azoth, and the Water of Pythia.

In metallic alchemy the first matter is, of course, the ether. And the force applied must be of an etheric nature. It must be an energy which is capable of temporarily overcoming the affinity of the protons and electrons for each other. These building blocks of the atom must be freed from their present attractions so that they may recombine in a different arrangement.

In spiritual alchemy we are dealing with something still more recondite. We are dealing with spiritual elements. They therefore must be reduced to their spiritual components. That is, a force must be applied that so overcomes their previous internal attachments that they are free to recombine in a different arrangement. This energy, for want of a better name, we term the spiritual light.

To better illustrate what I mean, let us have recourse to simple mathematics. Let us suppose, for example, that the transcendent gold for which we seek is represented by the number 1. The alchemist, then, let us say, has at hand only fractions, representing the other elements from which synthetically he hopes to produce gold. After much research and study he may decide that there are three fractions in his possession that if properly combined will give him the desired gold.

Let us assume these three fractions, representing metals, are  $1/2$ ,  $1/3$ , and  $1/6$ . Each of these fractions is a distinct numerical element, differing from the other two. Try as we may we find it impossible to combine them, while they still express their individuality, into one element. Merely to add them as they stand is to produce only a mechanical mixture. Thus do metals, if added together without being first reduced to the first matter, unite, not in transmutation, but in an alloy.

But if we reduce these three fractions to their first matter, to a common denominator, they may be added together to give a new and distinct individuality. That is, they may be transmuted. Thus reduced  $1/2$  becomes  $6/12$ ,  $1/3$  becomes  $4/12$ , and  $1/6$  becomes  $2/12$ . Now added together their sum is  $12/12$ . This is no longer spoken of as a fraction, but is the integer, number 1. Here the number 12 is the universal solvent. The alcahest on the mental plane is the astral light. On the spiritual plane it is the spiritual light. As in this instance we reduced to twelfths, so in like manner the alchemist operating on any plane seeks to reduce his metals by using the common denominator, or Water of Pythia, of that plane.

**The Philosopher's Stone.-** The chief ends sought by alchemists in various ages and climes were four in number: 1. To perform transmutation. 2. To obtain the philosopher's stone. 3. To find the elixir of life. 4. To accomplish the great work.

The philosopher's stone, according to repute, is

a stone that has the power of transforming all it touches into gold.

As the gold we seek is spiritual permanence, and the base metals upon which we operate are the experiences of life as they are gathered day after day, our philosopher's stone, as spiritual alchemists, must be something that touching any experience of life can transform it into a permanent spiritual treasure. It must be capable of giving it the quality that is necessary for it to persist as a component of the immortal spiritual body on the plane yet above the astral.

One thing there is that is changeless. That is gold. One thing there is also that touching other things makes them partake of its all-enduring quality. 'When truth is pressed against them, the eternal principles expressed by things are revealed, and thus are objects and forces transformed through the process of spiritual understanding, from base objects or experiences into the gold of their underlying spiritual nature.

"The Truth That Sets You Free" is the touchstone of alchemy. But as an intellectual process it has no freeing power. The truth of any object, experience or force embraces a full comprehension of its various relations. Truth is correct knowledge. This correct knowledge embraces a comprehension of the relation of the thing to all other entities and forces. It embraces a correct knowledge of the relation of the thing to God, to man, and to the universe. It reveals its true spiritual significance in the life of man.

Such truth is a freeing and transmuting power, for when the spiritual relations are completely realized there is more than an intellectual perception. There is also present an emotion, a feeling of the stupendous privilege of life, and deep gratitude for its glorious opportunities. When correct knowledge is fully realized within there springs into existence as a component part of it, as the things inevitably conditioned by its presence, a deep aspiration, and an unutterable longing and determination, for a higher and better method of living. This Truth is the Philosopher's Stone.

**The Elixir Vitae.**- The fountain of eternal youth has been sought in many lands. The alchemists, instead of exploring the earth in the hope of finding it ready prepared by nature, undertook its manufacture. They diligently worked to prepare a fluid which they styled the elixir of life, in which to bathe and indefinitely prolong both youth and existence. With the philosopher's stone they would change

other metals into gold. But to be able to enjoy this gold they must have life. To reap its advantages in fullness, old age must be defeated and death defied. Therefore, to perpetually rejuvenate themselves, they must prepare this most precious elixir.

It was the policy of these alchemists, whatever they sought, to follow closely, though striving to accelerate, the processes of nature. Watching her, they could only decide that life wherever found springs into existence through the interaction of positive and

negative potencies. Where sex is not there is no life.

The atom of matter, which we discussed in relation to its protons and electrons, depends for its life and continued existence upon love. Protons are positive charges of electricity, and electrons are negative charges of electricity. They attract each other strongly. So powerful is this love between them that if the energy thus stored in a little water or a little earth could be utilized it would turn the wheels of industry. Only by overcoming the love between protons and electrons is the atom of matter destroyed.

Mineral crystals are sensitive to poison, grow, and reproduce themselves. They are made up of atoms. These crystals continue their lives until, through age or other polarizing forces, the love of the atoms for one another is overcome. When such attractions cease the crystal disintegrates.

In the vegetable kingdom, also, the power of growth and duration depends upon the strength of the attraction between the cells, and their love for the nutritive materials carried to them by circulating fluids.

. All life, thought, and activity are the result of sex. Sex expresses itself as movement, as fire, as passion, as enthusiasm, and as exalted unselfish love. It is convertible. It may be base and ignoble, or it may ascend to the very throne of Divinity. But wherever there is life there is some form of love.

The alchemist, then, perceiving that life is dependent on love concludes that spiritual life must depend

on a spiritual love, and that immortal life must depend on an immortal love. And what so quickly can restore youth as love? Even the surgeons endeavoring to restore youth and prolong physical existence by transplanting tissues, utilize in a material way this principle; for they use the glands associated with love. The problem of the spiritual alchemist who seeks the coveted elixir thus becomes clear cut and definite. Life depends on love, and immortal life in a spiritual realm depends on an enduring spiritual love. It is this love that he seeks to find.

**The Great Work.**-Many think that the possession of the fruit of the great work comes by chance, that it comes without much effort, or that it is given by nature to the unworthy.

My own observation of life convinces me that this is a pernicious fallacy. The very few whom I have known who came into its possession certainly well merited any blessing that life could offer. Invariably they had accomplished some important task for the welfare of society. Through their interest in, and concern for, the advancement of others they had blended the finer emotional elements within themselves into the precious elixir of life. They already had quaffed the immortal fluid.

The alchemists, also, must have been convinced that it comes only as a result of some special effort. Otherwise they would not have called it a work, but a recreation.

This great work, about which so much has been

written, is the reunion of twin souls in the spiritual realm. As such it is the highest result of spiritual alchemy, because after thus united their potencies expand and they move from the highest level of the spiritual plane to angelic vistas that are beyond the imagination of embodied man. The union that results from the accomplishment of the great work is more than a fusion of the spiritual bodies that already have been constructed by each. It is a permanent union of souls.

No such fusion, even of spiritual bodies, can take place until there are spiritual bodies to fuse. How can there be any recognition of a spiritual union by those who as yet have not expanded their consciousness sufficiently to contact the spiritual plane? The greatest truth may, by its very greatness, be the most potent snare when misunderstood. Feeling an intense attraction for another, it is easy to imagine the soulmate has been found. Most such affinities are merely the result of magnetic attractions.

The great work can only take place when an active soul is capable of functioning in a well-constructed spiritual body. Few people have as yet such active souls, or such fully formed spiritual bodies. When such a spiritual body has been constructed by an active soul, there is no need to wander about looking for the soul-mate; for by virtue of this spiritual activity alone they are bound to be attracted one to the other. Therefore, let those who long for the soulmate learn that mere wishing and seeking will never



suffice, for it is an accomplishment requiring the utmost spiritual effort. Let them remember that alchemists call this reunion of twin souls the Great Work. The first step in its accomplishment is to build up the spirituality. This is the task of spiritual alchemy.

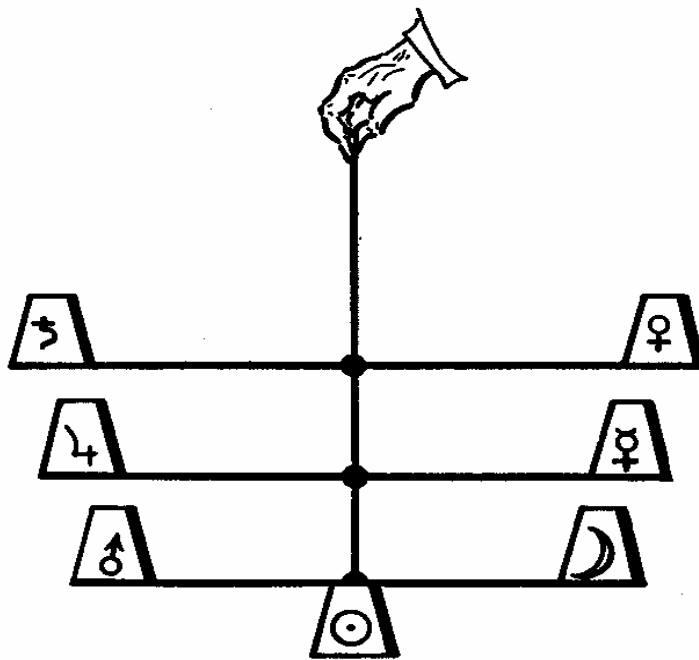
## **PREFATORY NOTE**

This lesson in manuscript form was issued to members of The Brotherhood of Light in April, 1919, and since that date has been in constant use in the various chapters.

After having taught this lesson in class for a matter of some twelve years, I feel that certain improvements are now in order. I have, therefore, entirely rewritten it that such changes might be made as, I feel sure, will make the subject matter clearer and more easily read.

*C.C.Zain*

Los Angeles, Calif., May, 1931.



## **THE SEVEN SPIRITUAL METALS**

Copyright, 1931 by  
ELBERT BENJAMINE

THE BROTHERHOOD OF LIGHT Box  
1525. Los Angeles, Calif.

## THE SEVEN SPIRITUAL METALS



HE conception of life held by the spiritual alchemist is quite different from that ordinarily held by the man of affairs. The events that spring into existence as the result of his contact with external environment are viewed from an entirely different angle. Instead of being considered in reference to their value as factors contributing to physical survival and physical gratification, they are scanned from the height of their cosmic relations. Their worth is estimated by the measure in which they further the development of the soul and are of assistance in cosmic welfare.

Through illustration let us draw this line of demarcation clearly: From the material point of view, for instance, a man is considered to be unusually lucky when he inherits a fortune. It is common to speak of a man as highly successful when he has obtained eminence in the political field. And a man who builds up a large and prosperous business is deemed one to be envied.

**View of the Spiritual Alchemist.**—But the spiritual alchemist jumps to no such hasty conclusions. He realizes that if we are ever to appraise anything justly we must delve deep beneath the surface of appearances. Things are often not what they seem

at first glance. After all, environment and circumstances are effective only as the individual responds to them. The good and the evil reside not in events and external conditions, but in the effect they have upon the individual. The development of character is more important than physical gratification. Therefore, before saying of any event that it is fortunate or unfortunate the spiritual alchemist first looks to the more important factor, which is its effect upon the character, its contribution to the growth of the soul.

A material fortune may be used as an aid to soul progress, but observation inclines to the belief that more often than not it is a spiritual hindrance, therefore, alchemically a misfortune. A high political station sometimes engenders bigotry, pride and arrogance; and is then alchemically a failure. And so prosperous a business as to keep the attention absorbed by worldly affairs to the exclusion of intellectual and spiritual interests, reveals to the alchemist a condition that excites pity rather than envy.

Not, it should be clearly understood, that the spiritual alchemist believes wealth, business, political station, or other worldly affairs evil. To him events, worldly affairs, or other interests are neither good nor evil, fortunate nor unfortunate, in themselves.

They become good or evil only through their influence on soul culture. But quite often the things mentioned become unfortunate in individual cases because they are permitted to impair the development of the soul and hamper its progress.

**The Cosmic Man.**- The spiritual alchemist con

ceives the universe to be an immense organic structure, or cosmic man. He perceives that individual souls are evolving from lower to higher states, and entering into rapport with the whole cosmic scheme he apprehends that a like process is going on in it, and that the universe also is evolving and eternally unfolding its infinite possibilities of expression.

In tune with the pulsating heart of nature an inner conviction floods his consciousness that every immortal soul plays a part and has its function in this glorious scheme of creation. It is a living conscious cell within the body of Infinite Man. Expanding its conscious, as for the moment he has done, it may even partake of the greater consciousness of the all. Thus the ineffable plan unfolds before him. Each immortal soul perpetually expands the domain of its consciousness and continually increases the power of its control over environment. These separate evolving units thread together to give more complex expression to universal consciousness and power. As a man becomes stronger when the separate cells of his body gain in vigor, so the expansion in power and more complete cooperation of souls, lend increase of consciousness and power to the Cosmic Man.

Man on earth needs the separate cells of his body and the separate thoughts of his mind. Each has a real and important function to play in his economy. If any are missing, or if they are present but attempt to do the work of others, or fail to do the work assigned to them, the man, as well as the cells, suffers. Grasping, by his peculiar rapport with the inner planes of life, the relation of parts to the whole in



the universal scheme, the spiritual alchemist perceives that likewise every immortal soul has its place and somewhat important function. Universal intelligence depends for expression on the sum of separate intelligences, even as man depends for mental expression on his separate thoughts. Not only does man need God, but stupendous thought though it be, there is need of God for man.

Now within the physical body of man, due to his life processes, there are secretions that to avoid disease must be eliminated. Within the domain of his mentality are thoughts that must be expunged to a void intellectual decay and moral dissolution. We may be sure, therefore, that like conditions exist in the cosmic man.

But most of the physical subjects and physical entities embraced within man's empire work for the welfare of their liege and lord and obey his commands. These harmonious, constructive atoms of physical and psychical life within man's constitution are the bulwark of his strength; and realizing this he cherishes, supports and encourages them, happy to have them make their homes permanently with him. Thus also, the spiritual alchemist believes, the Universal Creator cherishes, supports and encourages those who assist His work, and takes pains that they shall not perish and that no real harm shall come to them.

Other entities within the scope of man's dominion there are that on almost every occasion stir up dissention and strife. These disobedient, disloyal and disintegrative subjects he finds it necessary to disci

pline; or if they become too arrogant, and thus threaten the whole estate, they must be deported or completely destroyed. The surgeon's knife may be the only recourse to save the life. And in the wider realm of cosmic affairs, the spiritual alchemist perceives rebellious souls, which like Lucifer would usurp the supreme authority to themselves and make selfish gratification the highest law. These, he feels sure, are not permitted to endure in their wayward course. Their continued existence depends upon a change of attitude. Only those persist that have some value as constructive workers in carrying out the Divine Plan.

This peculiar, pervading, insistent consciousness attained through spiritual alchemy reveals, in a manner not to be denied by anyone having the experience, that the Universal Mind has formulated a plan for, and commenced the erection of, the Universal Structure. It informs him in terms of deep conviction that to oppose the advancement of this cosmic plan is to throw himself athwart the tides of universal life with the surety that if the course is not altered they will carry the soul into the realms of extinction. Yet it assures him also of a tremendous immortal career if he becomes a constructive part of the eternal plan. Uniting with Deity, he partakes through association with the deific work, of the perpetually expanding life and consciousness of the infinite.

Thus it is that the spiritual alchemist painstakingly scans the universe in the effort to discern the ineffable plan. He carefully studies himself, and assays all his

qualities and opportunities, to the end that he may find just where in the cosmic work he can be of greatest service. To be of the greatest possible service in furthering God's Evolutionary Plan becomes the absorbing aim of his life.

- Thus it is that he walks among men, seeming not different greatly from others, yet taking in regard to most things a diametrically opposite view. For while ordinary men reflect upon every act, motive and event in terms of their being advantageous or inimical to material success, he regards all these things from a cosmic standpoint, as constructive or destructive factors in universal life.

Instead of seeking life eternal from the desire merely to persist in consciousness, he aspires to immortality because he realizes that he may become a valuable workman in the manifestation of the infinite plan. He is a willing laborer under the direction of the Universal Mind and his loss would be keenly felt by the progressive legions. He struggles to spiritually endure, not for himself alone, but to add his energy and strength to those cohorts that favor immortality for mankind and that strive to uphold law and order throughout the universe.

Believing that the progress of Deity depends upon the progress of the various souls and entities embraced in the structure of the Universal Man, he considers his own intellectual and spiritual development the training to become a workman of greater skill and value. It is his duty to advance toward perfection, his duty to God above, to innumerable degrees of life below, and to mankind as a whole.

Every act of his life is examined, not for its material effect, but for its influence as furthering his soul development and the cause of human progress. Every spiritual victory redounds not merely to his own credit, but places in his hands new powers that he may use to benefit his fellowman. Thus life itself is reduced to the spiritual first matter and its component parts evaluated by their fitness or unfitness to enter into the composition of transmuted spiritual gold.

**The Components of Gold.**- To make gold not only must all the materials of which it is composed be present, but before the transmutation is perfected all must be there in proper proportions. If we apply the law of correspondences it brings the conclusion that there are seven of these necessary factors. Seven colors of the solar spectrum combine to produce white light. Seven tones of the scale combine in the production of music. Seven planets constitute the septenary scale of astrological influences. And thus, as seven is present in those things expressing perfection of form, even in the septenary constitution of man, we may safely conclude it enters into the composition of gold.

Man, the climax and point of departure of animate forms on earth, contains within himself the attributes of all life lower in the scale of being. Gold, the climax of the mineral kingdom, and its point of departure to a higher kingdom, likewise, contains within itself the qualities and attributes of all the other metals. These qualities, even as all shades of color are contained in the seven prismatic rays, are

grouped in the seven typical metals that most strongly vibrate in unison each with one of the seven planets of our solar system.

To enumerate: Gold itself vibrates to the Sun. Silver vibrates to the Moon. Mercury, as made reference to in alchemical works is of two kinds, the metallic Mercury and philosophical Mercury. The philosophical Mercury symbolizes the soul within, but the Mercury with which we are here concerned is somewhat more external. It vibrates to the planet Mercury. Copper vibrates to Venus. Iron vibrates to Mars. Tin vibrates to Jupiter. And Lead vibrates to Saturn. Within these seven are the qualities developed by all metals, the qualities that enter into the composition of gold. Therefore, if they are combined in proper proportion, and properly acted upon alchemically, the product is transmuted gold.

Following the same steps, but using the metals of spiritual alchemy, we are sure to get the same results on the spiritual plane. These metals of spiritual alchemy are the various experiences of life. All, according to type, fall into one of several natural divisions. That is, the white light of life's combined experiences may readily be separated by the prism of astrological correspondences into seven distinct groups, or colors. But before there can be the real white light we are considering there must be present the rays of all seven colors. Before there can be transmuted gold there first must be brought together all seven of the essential metals. Likewise, we may be sure, before there can be spiritual gold, there must be the seven types of experiences with life.

I  
",

~

.

These seven metals, or groups of experiences, must be collected. They can not properly be used in just any quantity, but only in certain proportions. They must be purified and separated from their dross. To lower their fusing point they must be properly combined, or fluxed, one against another. Then, to reduce to the first matter, or spiritual substance, the heat of the reverberatory furnace of their cosmic usefulness should be applied. If these steps are all followed the experiences flow together to form an organized spiritual form, complete in all its functions, an immortal body, which is the sought for spiritual gold.

Therefore, as all seven spiritual metals are necessary in the exalted process, and as all must be raised in vibratory rate by the action of the reverberatory furnace, let us consider separately the nature and relation to cosmic welfare of each:

**Lead.**- The first metal to be studied, because the most base of all, and therefore the most difficult to reduce to spiritual first matter and transmute, is lead. It is under the dominion of the planet Saturn. We deal, consequently, with all those motives, thoughts, feelings and experiences that are brought into the life and prompted by this malefic among the planets.

As a mineral lead is heavy, dull and morose; and the planet Saturn brings to the life heavy responsibilities, dull plodding labor and a melancholy disposition. It is a metal of extreme malleability, and in life is noted for diplomacy. It quickly tarnishes; incites, that is, to petty and ignoble actions; and

stands as a synonym for great specific gravity, or selfishness.

A major portion of the diseases, sorrows, losses, obstacles, restrictions, poverty and disappointments in the world are due to its influence. Under the most favorable conditions it brings gain; gain as the result of painful planning and plodding perseverance; intellectual supremacy through ample reflection and careful thought; and worldly station through subtlety, craftiness, cunning and unusual foresight.

Without this lead in his constitution man would be destitute of caution; would act without considering the result, would buy without thought of the cost, and would make no provision for the future. He would be headstrong and rash, governed entirely by momentary impulses, and incapable of forming logical conclusions. In spiritual alchemy also it is most important; for the sorrows it brings tend to chasten the soul and may effectively be used to eliminate the dross of sensuality.

Before being reduced to its first matter or purified the typical leaden viewpoint of life is made lucid in the much repeated formula that self-preservation is nature's first law. It is the idea of self-interest; and to be sure, self-interest on any plane is essential to survival; for without desire for life and progress the soul soon succumbs to disintegrative forces. But this is only a partial statement of the more complete law of life. That is, it is only mental lead, still dominated by the thought that all may sink if I may swim.

The more complete law takes recognition of the interdependence of all life and the effect of mental

attitudes on character. When life is viewed from the standpoint of spiritual lead the formula is that my only excuse for existence, and my only hope of survival in spiritual realms, is my value to cosmic society and the service I render to others.

This means that from the alchemical standpoint selfishness always defeats its own ends; for as we strive to aggrandize self at the expense of society the power of the soul dwindles and we attain less in spirituality. But when we labor for the welfare of the whole cosmic structure with no thought of our individual interests except in so far as they are essential qualifications for efficiency in unselfish work, we really gain; for we are adding values to the only real and permanent part of ourselves; to our characters.

Lead will be lead, and selfishness will be selfishness, and the only way to convince Saturn that he is wrong is to convince him that selfishness does not pay. Let him think as is commonly taught, that if he is uncharitable here he will be dealt with harshly in the after life and he will loosen the strings of his purse. Give him to understand that if he does good here on earth he will be rewarded by a soft berth in heaven, or that whatever acts he performs for or against others will be performed for or against him in a future incarnation, and he is shrewd enough to perceive the selfish advantage of doing good upon the earth. Such appeals are made directly to the lead in man.

The spiritual alchemist also operates upon this mental lead, but in a different fashion. Man is selfish only through ignorance; for in his narrow mind per



sists the idea that it is possible for one to gain some real advantage at the expense of another. Nothing is farther from the truth; and the attempt to do so invariably results in loss greater than the apparent gain.

To deprive another unjustly of money does not necessarily weaken him; for if he takes the correct mental attitude toward this loss, what he gains in fortitude may more than recompense him for his material inconvenience. This depends upon the person. But one thing is as certain as the rising and the setting of the sun. It is that such an unjust act reacts upon the character of the doer and impairs the vitality of his soul. Just as Saturn in a birth-chart afflicting the luminaries impairs the physical vitality, repetition of such acts will cause chronic diseases that waste the spiritual tissues as certainly as tuberculosis destroys the body. Every selfish act of life means bartering immortal gold for sodden material lead; for material riches and advantages dishonestly gained weigh down the soul and impair its progress, even as lead carried about the person hampers physical action.

To act selfishly, when viewed by the torch of knowledge, is really to act directly contrary to self-interest; for the real self-interest can not but place a greater value upon character, which may become an immortal asset, than upon the ephemeral gain of material things that last but a matter of days. To act unselfishly, when internal relations are considered, is to act in the direction of greatest self-interest; for it builds up the eternal qualities that persist when all

earthly wealth has decomposed into the star-dust from which it came.

Thus selfishness and unselfishness to the spiritual alchemist become synonyms for ignorance and wisdom; for each really defeats its own purpose. We cannot act selfishly without injuring self, nor can we act truly in an unselfish manner without benefiting self. Lead is lead, and to dissolve lead in the spiritual light we must place it in the reverberatory furnace of its cosmic relations. By appealing to selfishness it then becomes convinced of its folly and perceives that golden unselfishness far outweighs in value the leaden advantages of physical life.

**Tin.**- Tin is a metal of silvery-white color, malleable, ductile, and offering considerable resistance to the corrosive action of acids. It is under the dominion of the planet Jupiter, and has a low melting point. It corresponds in human life to such pure and noble moral sentiments as are of snow-white lustre. True nobility of impulse itself is incorruptible, but quickly bends in malleable charity to assist a fallen brother. Its sympathies are drawn in filaments of mercy to the downtrodden and oppressed; and its

dignity and reserve are melted at the sight of suffering.

Tin, or Jupiter, is the major benefic, bringing to man health, wealth and affluence. This gain comes without effort, or as the result of favor inspired by good deeds. It is far removed from all that is sordid and harsh, indicating instead good cheer, genial warmth and generosity.

Without tin, or Jupiter, the life of man would be

stern and severe. There would be little inclination to assist others, little thought for anything save self. There would be no religion, and no charitable institutions, no paternal kindness, and no mercy. Lead demands payments with usury. Iron demands "an eye for an eye and a tooth for a tooth". But tin rises to a higher law that permits it to return good for evil. Its thought in life is to live and let live. It aspires to extend the helping hand to all mankind and lift them up through sheer nobility of purpose.

We might be lead to think that tin, being such a magnanimous metal, is already in a state bordering on spiritual gold, but as a matter of fact it is somewhat destructive, and also contains much dross that must be purged away in the fires of affliction. Those who pass through life without enduring the sorrows of lead, never knowing poverty and illness, every being cared and provided for, have not the plodding steadfastness necessary for real spiritual attainment. Those who are guarded from all dangers, hedged in by protecting influences, never knowing the strife that comes from iron, have not the aggressiveness, initiative and daring courage to wrestle with the dweller on the threshold and wage a war of conquest against the angel of eternal death.

Tin is proof against the acids of envy and the inroads of remorse; but can not withstand the heat of dissipation. It is a wondrous and virtuous metal; but virtue being misapplied becomes a vice. It is a less difficult thing to give, than to know how to give wisely. To assist others to persist in idleness by unwise giving is as great an error as to selfishly with

hold help from the deserving. When a hard struggle to secure bare necessities is a requisite to enable a man to find his own powers, it is a misdemeanor to furnish those necessities gratis. To encourage dissolute habits by furnishing the wherewithal to gratify them is to become a party to the fault. To give and give well requires as great sagacity as to acquire the wealth to give.

To act with true generosity is a far more complex matter than is commonly recognized. To be really merciful is not merely to gratify the physical needs of others for food and shelter. It includes more than caring for the sick and providing material education. It necessitates a comprehension of the soul needs of the individual and the satisfying of those needs. It embraces the spiritual meaning of not to spare the rod and spoil the child. Tin must abundantly be present in the storehouse of the spiritual alchemist; but after he combines it with the other metals, before it enters into the composition of transmuted gold it must be resolved in the spiritual light to its first matter.

To apply properly the heat of the reverberatory furnace he must have the spiritual discernment to foresee the result of his action upon the character of the individual before he extends his hand in help. He must know what assistance the soul needs, and render first aid to the immortal part of man, using material means to accomplish a spiritual purpose.

When tin is too largely present it brings an attitude of "I am better than thou"; a feeling of righteous pride and a belief that good befalls

through some inherent superiority. The evils it encourages are luxurious living, love of display, and an excess of generosity.

**Iron.**-Both lead and tin are soft metals, yielding readily to pressure from the outside. Mercury ordinarily is a fluid; and copper, silver and gold, while having a hardness greater than tin and lead, are not unyielding. Iron, however, is a hard, severe metal, capable of great resistance.

It is harsh and gray, with a forceful character; but turns to an angry red when exposed to the attacking influence of the elements. Under the heat of affliction it gives way slowly; having a high melting point; and when so heated and suddenly cooled is distinguished for developing a temper. With the temper so aroused it is decidedly self-willed, and can not be forced to deviate permanently from the course or form it has chosen to assume. So great is this aggressive determination that it may be brought to a state of temper where if bent from its original shape it instantly returns to it, as observed in springs, the instant the compelling pressure is removed.

Iron, or Mars, is the minor malefic, furnishing man with energy, courage, resistance, aggressiveness and forcefulness. Other metals are good electric conductors; though, of course, lead is too miserly to permit an electric current to flow through its domain without niggardly opposition. But iron has the distinction of itself, either permanently or temporarily, becoming magnetic. It thus exhibits an independence and force not possessed by other metals.

Its great resistance and headlong impetuosity fit

it preeminently to become both a tool in the hands of a worker and a weapon in the hands of a warrior. In fact, it may safely be said that all work and all conquest depend upon the amount of iron present; for if iron is lacking there will be insufficient energy for any worth while accomplishment. Without it any combination of other metals is weak and vacillating and altogether too pliable to serve purposes other than to be molded by such objects as they contact. Consequently, it is very important in spiritual alchemy that there be plenty of iron in the metallic fusion. Yet we can not use iron in its common corrupted state. First the rust must be removed and cast aside.

Iron in character represents the selfish and animal propensities and the destructive and constructive faculties. Without iron man would be a constant slave to fear and anxiety; he would lack the ability to struggle to attain his purpose, and be in a state of perpetual dread. It commonly manifests in life as intense desires. But as action is ever in the direction of the strongest desire, the effort should never be made to kill desires, but to divert them into channels that are individually constructive and that work for the welfare of all.

No great thing was ever accomplished without enthusiasm, and where iron is not, neither is there enthusiasm. Survival depends not merely upon lead, or caution, but also upon iron; upon the ability to dare and fight and struggle and resist outside influences. Even temper is a most valuable asset when well controlled; for it permits of an elastic rebound. A man with this kind of temper can never be kept

down; for he rises as soon as he falls. He no more accepts defeat as final than does the steel spring when it is flexed.

Iron is valuable alike for destruction and construction. But to be useful in spiritual alchemy it must be reduced to its first matter in spiritual substance. It must be used not merely as a weapon of physical defense, but to destroy the pernicious and licentious thoughts that menace the soul. It must be used to tear down and destroy such forms of belief and such social conditions as threaten the spiritual life of society; and tempered to a sword of finest steel it must be turned against the legions of darkness that infest the lower astral realms. Placed in the reverberatory furnace, from time to time, it must then be forged into an implement of construction. Positive, aggressive spiritual thoughts must dominate the soul, must labor to spread the light of truth, must incite to persistent effort in behalf of society, and must become true constructive instruments in the erection of the edifice of the cosmos.

**Copper.**-Copper is a metal of reddish color; soft, pliable, yielding, and a good conductor of heat and electricity. It is even a better conductor of electric force than iron, but is incapable of retaining that force and itself becoming energetic. Iron is a harsh, forceful metal, but copper is mild and gentle. It presents a pleasing comparison to lead, being bright, cheerful and happy; while lead is sombre, gray, sullen, reserved and frowning. Like tin, copper exhibits its most pronounced virtues when associated with other metals. It is truly the metal of union, for it is

always more contented when alloyed with another. It thus entirely lacks that independence of character that distinguishes iron, and must ever have a stronger companion upon which to lean. As a component of bronze it is of great value in the arts.

Copper, or Venus, is the minor benefic, furnishing man with compassion, affection, refinement, and a love of the artistic and beautiful. It lends a pleasing aspect to every metal with which it associates; in human life bringing friendship, mirthfulness, amiability and conjugality. It is especially useful in brazing, that is, strengthening the union between other metals or between their parts. Similarly it exerts itself in society to draw people into harmonious companionship. It is the metal of love, presenting, when uncorrupted, the bright and cheery aspect of good will; very unlike the hard gray tone of iron which normally is cold and cruel and when exposed to the elements becomes a dull passionate red. Copper, however, while less easily tarnished and sullied than iron, is readily affected by acids of various sorts. When so attacked it degenerates into the vile verdigris of jealousy a slimy green corruption that soils wherever it touches.

In this impure state it is a rank poison which may be used as a paint on boats to destroy barnacles, as the diseases it engenders spread in the dissolution of the barnacles of society. Or, as paris green, it is sprinkled on growing vines to kill the insects that infest them. The parasites among the human race also fall victims to its virulence. It was this noisome poison, the product of corrupted copper, that resulted



in the downfall of Rome. The Paris green of luxury and licentiousness ate into her vitals and poisoned her soul, and she fell through weakness, her vitality so sapped by this noxious impure copper that she was left an easy prey to outside foes.

Copper, in spiritual alchemy, represents experiences with love, sympathy and affection. The world would be a harsh, bleak land without the refining influence of copper. There would be no appreciation of beauty, no knowledge of harmony; none of the softer shadings of life that soothe the sting of adversity. There might be the joviality characteristic of tin, but ties of love and affection would be lacking. There might be strenuous action and fiery passion springing from iron, but no grace in those movements, and only selfishness at the base of desire. Without copper the world would be the scene of perpetual conflict, of strife without surcease; for it is the metal of peace. It is the only direct antidote for a surplus of lead; for in so far as love is present selfishness departs. Its peculiar property is that of giving strength and endurance and life to other metals, such as bronze, which is an alloy with tin, and to brass, which is an alloy with zinc.

In alchemical combinations also it lends itself to permanence, and a magical ring or an amulet of metal to retain its potencies must not only contain gold and silver, but a small portion of copper. It is the love element which retains the magical force and binds the gold and silver in permanent union, permitting the interaction of magnetic forces between them. The organs of the body retain their life and

perform their functions only so long as organic copper unites the separate cells that compose them and binds new cells to the old to replace those decomposed by iron; disintegrated by rust. There can be no complete and permanent union on any plane unless copper is present as the binding material. Transmuted gold is produced from a union of other metals.

The importance of copper can not be overestimated in spiritual alchemy. While impure it can not be reduced to the first matter; for the spiritual light finds no point of contact with copper that is corrupted. But when pure it resolves, with almost no heat from the reverberatory furnace, into the spiritual state. In this condition it readily enters into union with other spiritualized metals, and never fails to add to their utility. It is very easy to mistake other elements for pure copper, and the spiritual alchemist must take unusual pains to secure it undefiled and in ample volume to thoroughly bind together the other metals. But when once obtained, many of his difficulties are over, for it is not difficult to transmute.

**Mercury.**-Mercury is notable among the metals in that at ordinary temperatures it is a fluid the particles of which are set in rapid movement by the least outside influence. The fleetness of its drops, as well as the swiftness of the planet, is well symbolized by the wings on the feet of this ancient messenger of the gods. A little quicksilver spilled in the laboratory and its drops are everywhere, elusive, quickmoving, and of brilliant silver-white lustre.

Mercury is the planet of the mind, and mercury is a metal of wonderful penetration. Its particles

readily find egress through substances that are impervious to other metals. It may be strained through buckskin, or even through a chamois-skin bag, and the minutely divided particles will again immediately unite; even as man's thoughts penetrate the inmost recesses of nature and after their separate work of exploration collect again to become a conviction. The perceptions of man are many diverse beads of quicksilver which when brought together unite in a single shining concept. It is the most unstable of our metals, and volatilizes at a very low heat into white vapourous fumes. Similarly are man's thoughts quickly accelerated by the fires of enthusiasm, to soar aloft into more tenuous realms, leaving the dull cares of earth behind. Thus also, under the heat of impassioned idealism, do they rise to the altitude of eloquence.

Mercury is a volatile, changeable, fickle, persuasive metal. Being liquid, it conforms to every surface upon which it rests, and readily adapts itself to every circumstance of life. Nor does it stop with mere conformity to contour, but has the peculiar property of forming amalgams with other metals. So blended it takes upon itself the properties and qualities of whatsoever metal with which united. So also is the mind of man colored and influenced by its contact with the external world. Its trend at any given moment is governed by its transitional contacts, which operate upon it through the well known laws of association.

Mercury has a wonderful power to reflect light; and for this reason is used as a coating for mirrors. The mind, likewise, has the power of reflecting, mir

roring on its surface the image of all it perceives in its contact with the world.

When heated, our metal is converted into a white gas which has a number of uses in common chemistry; almost as many as have thoughts inspired by zealous enthusiasm in the chemistry of the cosmos. But these fumes when breathed produce in the human organism a peculiar blackening of the gums, called salivation; accompanied by the falling out of the teeth. The teeth and bony structure of the body come under the dominion of lead. They correspond to that which is practical. The mind, or mercury, dominated by religious enthusiasm, or by mystical zeal, sometimes becomes feverish and the thoughts volatilize into imaginative vaporings. These mental fumes attack the social structure and result in loss of practicality. Man should not forget that so long as there is a physical body to nourish he has need of teeth with which to masticate physical food. To inhale the fickle fumes of imagination in too great quantity is to get too far from earth; is to become an invalid and a burden to society through speculative salivation. That is, when he loses sight of the practical, he becomes a romantic visionary, lacking teeth with which to "attack the essential problems of everyday life.

The reflective powers of mercury are utilized in medicine to eliminate the impurities from the body, just as they are used mentally to purify the mind. I refer to the purgative, calomel, which is a compound of mercury and chlorin. Chlorin is an acid which readily attacks all metals. Mercury in combination

with chlorin partakes of its nature and attacks and eliminates from the system whatever it directly contacts.

Calomel is the purgative most prevalently used by physicians of the old allopathic school of medicine, and is the method almost exclusively employed by the old school scientists. On the mental plane it is the power of destructive criticism. More progressive investigators have arrived at the conclusion that in many cases it does more harm than good, injecting a deadlier poison than the one it removes. This is true in science as well as in medicine; for the criticisms often do not discriminate between the refuse that should be removed from the physical and mental constitution and those valuable tissues upon which life itself depends.

The spiritual alchemist utilizes both the penetrative, or perceptive, qualities of mercury, and the reflective attributes. He learns the nature, purity, and value of other metals by associating them with mercury. Amalgams with other metals are not impurities. But all perishable elements, those not grounded in the very truth of things, are impurities. Mercury may readily be dissolved into the first matter in the reverberatory furnace; but it first must be freed from impurities.

**Silver.**-Silver is a bright, white metal that, although readily attacked by certain acids, does not tarnish under ordinary conditions. It is one of the so-called precious metals, and as such is used for currency among civilized nations. In the human body it is represented by the nutritive functions. Both in

society and in the life of the individual gold supplies the vitality and silver furnishes the food for subsistence. Nations rely upon gold as the bulwark of their financial structure; but silver is the medium of exchange with which homes are supplied with food, and which keeps the wheels of industry turning.

This metal is ruled by the Moon. In spiritual alchemy it is the domestic impulses and the experiences with parenthood. These experiences when properly purified need but little heat from the reverberatory furnace to reduce them to the spiritual first matter. They then become, indeed, the nutrition of the soul. Children, to be sure, require watchful care j but responsibilities have a way of developing the ability to successfully bear them. But the chief value of alchemical silver is in the awakening of tender affections that are untinged with self-interest. Parental love is one of the most potent agencies known for displacing selfishness with devotion to the welfare of another. It thus gives a foretaste of the blessed after-life commonly spoken of as heaven.

As silver is very negative, that is, plastic and yielding, too much of it impairs initiative and hinders transmutation. Yet it is unusually durable, as witness its use in coinage; for it corresponds to imperishable factors that persist even into the life to come. Parenthood and the home are not merely institutions of earth, but correspond to spiritual verities. Domestic life is something more than just a social expedient. It is the material shadow of conditions on the spiritual plane that hold the most glorious possibilities.

In addition to being receptive and a good conductor of heat and electricity, silver has a markedly pleasing resonance. This resonance is exemplified in the lives of those who expand parental love to embrace some larger section of the human race. These beneficent individuals respond to and vibrate in unison with pulsations emanating from the spiritual plane. This kind of silver readily enters into the composition of transmuted gold.

**Gold.**-Gold is a bright, glittering metal of imperishable nature. It is unattacked by any single acid and is unaffected in its quantity by fire. These unusual qualities are its mark of distinction, and we search for them throughout the material realm and in the character of man to find that which is capable

of being converted into gold. We may be sure that whatever partakes of these qualities, and only such things, therefore, as are immortal and imperishable, may become a permanent part of the body of spiritual man, and thus be transmuted into gold.

Gold is ruled by the Sun, and thus represents also the vital principle of all life. It is the central, governing authority, the foundation of the financial structure of society, and the source of power both in physical and in spiritual man. The natural gold in the human constitution is the ego, imperishable and as pure as pristine sunlight.

But there is another gold that is not the ego, yet that partakes of its enduring nature. This is not the material gold that some strive to make in the chemical shops of the earth. It is a spiritual gold, that is, a gold like unto the ego in its

spirituality and continuance. It is even possible to convert, through proper purification, combination and heating, every event of life into this most precious metal. It is possible to use every experience as a spiritual metal that enters into the building up of a spiritual form. This immortal body is the transmuted spiritual gold.



## PREFATORY NOTE

This lesson in manuscript form was issued to members of The Brotherhood of Light in May, 1919, and since that date has been in constant use in the various chapters.

The intervening twelve years in which this lesson has been taught in class work have suggested some changes and some new material by which it may be improved, and these have now been included.

To assist in making it possible to issue the lesson in its present printed form, Mrs. Adeline Saraira, of Benecia, California, has contributed one unit of \$25.00. . Thanks are herewith expressed for this help.

*C.C. Zain*

Los Angeles, Calif., March', <sup>1</sup>1931.



## **PURIFYING THE METALS**

1.

Copyright, 1931  
by  
ELBERT BENJAMIN!!

THE BROTHERHOOD OF LIGHT Box  
1525, Los Angeles, Calif.

## PURIFYING THE METALS



o become a spiritual alchemist one must take a very different view of life from that held by the rest of the world. Life and all its experiences must be considered from the inner plane of realities; for realities alone can be raised in intensity of vibration to the plane of spiritual substance and there persist as portions of the immortal spiritual body.

The attachment to appearances must forever be severed. When seen from this higher plane the things upon which more worldly people dote, and for which they ceaselessly toil and struggle, are recognized to be but the dross of life that must be skimmed from the various molten metals of experience and cast into the waste of perishable debris. These very things that men set their hearts upon, when more closely scrutinized, are observed to be but the scum that rises to the surface of life's purer metals when they are melted by the fires of the reverberatory furnace of their cosmic relations. This refuse must be skimmed from the pure and tran-

scendent values that lie beneath it and-cast to one side; but the metals themselves, thus recognized and separated from the dross, should be preserved with the utmost care as priceless spiritual possessions.

Every experience of life from the cradle to the

grave; yea, and every experience of the life to come when the soul shall have passed through the river of physical dissolution, is composed of two parts, real metal and corruptible dross. And it is possible with each experience to separate the dross and the real metal and operate upon either and entirely neglect the other. The vast majority of mankind preserve only the dross and unwittingly discard the part of real value. Consequently, their possessions tarnish, or if placed in the fiery furnace of cosmic usefulness turn to ashes, perishing and leaving them poor, indeed. But the spiritual alchemist carefully and patiently searches each experience of life as it comes to him for the bead of real metal that is sure to be hidden amid the rubbish and debris of its external effects. .

Oft'times this rarer portion is but a glowing speck imbedded in a mass of confused impurities. Nevertheless, it is well worth the effort of its recovery. Each grain of unsullied metal added to the priceless collection of years, is so much that will never be lost and never be taken away; for it finally will be converted into an ineffable and glorious effulgence, called by the learned, spiritual gold.

**Real Metal Distinguished From Dross.**-As students of spiritual alchemy let us now learn to discriminate between real metal and dross. The real metal is the underlying reality of each experience, that is, its effect upon the soul; while the dross is the apparent condition., the material effect, which is the cloak of seeming with which every reality in existence is clothed.

## PURIFYING 71

All too often, for instance, we speak of a man as if he were merely an entity of flesh and blood, while in reality he is soul and spirit, and the physical body is but the garment of manifestation which covers the character. We commonly say that the man is sick when in reality it is only his body that is ill; and thus we confuse the dross with the real metal. It is true that a man may be sick; for his soul may be corroded with the rusty scales of lust, prostrated with the lead poison of greed, corrupted with the verdigris of sensuality, or tarnished with the impure tin of selfindulgence; but to these it is less common to refer. Men walk through life apparently the image of bodily health, yet with souls that truly fester. But so blinded to reality are most people that they can see only the perishable covering that hides such conditions as inwardly exist.

So long as we consider a man fortunate or unfortunate without appraising the effect of events and conditions upon his soul, we are mistaking dross for the pure metal; for the dross relates to external life, and the true metal only, concerns the soul.

When we accept it as possible for one man to be injured by another, we are accepting appearances for reality; for no one is injured in his real nature except by his own permission. But if I take the attitude of a spiritual alchemist I realize that another may torture my body, or place me in prison; yet he can not injure me thereby unless in my ignorance I mistake my body for my real self. I realize that the soul is the only true self, and that it is impossible for any

one to in any way affect my soul except through my own consent.

Thus it is that either in wisdom or in ignorance we give the unspoken nod of our approval to every event that constitutes a real metal of life; that has any influence upon the soul j for the event itself has no power to affect the soul except through the attitude of the soul toward it. The same event happening to two persons may readily be considered from diametrical standpoints, and thus, because viewed from different planes, have exactly the opposite effect on the inner self of one from that which it exerts on the other.

For instance, the inheritance of a fortune may lead one person to a life of ease, luxury and licentiousness j while leading another into a life devoted to welfare work, charity and philanthropic endeavor. The effect on the soul of one is exactly the opposite of the effect on the soul of the other. It is not the inheritance that causes these effects, it is the attitude toward the inheritance. And thus it is with all events j it is not the things which happen that affect us, but only our mental attitude toward those things.

The spiritual alchemist goes even a step further than this: He believes that it is only when we confuse our bodies and material possessions with our true selves that we become the slaves of circumstance. Freedom from the bondage of environment depends upon our recognition of the distinction between our real selves and real obligations and the external form and the responsibilities that some seek to assume, but which in truth belong to nature.



I do not mean that man can always control the events of the external world. He can do this to a limited degree, and he should strive to increase his ability to overcome such external restrictions as are imposed by environment. But there are many events far beyond the power of any individual to control. There are events that affect whole communities, whole nations, whole worlds, and even whole starry systems. These events, by compelling adaptation to altered environment, have an effect upon the physical bodies and the actions of the members of a group. No man can imitate Joshua of old, and command the Sun to stand still, with any reasonable hope of being obeyed.

In spite of any effort of our most ardent metaphysician the succession of the seasons will continue. And what wisdom providence displays in making it impossible for us to tamper with the movements of the planets in their orbits! What would happen to our solar system if it could easily be deranged by the monkey-like curiosity of certain prevalent individuals who just can't let the dial of a radio or the engine of an auto alone?

But man is not responsible for the movements of the stars. He is not even as yet responsible for the cyclones that at times sweep sections of the earth. Collectively, man is coming to be responsible for the effects of wind and flood and earthquake, because he is learning how to build to prevent their causing great havoc. Yet even here no one man has more than a limited control. Somewhat he may influence others toward proper building, and he may build

properly himself; but he can not compel the inhabitants of a region often devastated to take adequate care of themselves. Nor beyond the limit of his ability to alter their peril is he in any way responsible. Man is not responsible for anything beyond the power of his control.

**Spiritual Freedom.**-It is the recognition of the difference between real metal and the dross of life, and of the difference between his own responsibilities and the responsibilities that rightfully belong to nature, that permits, in the true sense, of the spiritual alchemist being the most free of all men.

Following his reasoning, let us recognize that I am responsible for only such conditions as lie within the range of my ability to alter. There are other intelligences in the universe than myself, and it is presumptuous for me to assume the obligation of their acts, other than in so far as I have an influence over them. If, for example, the nation of which I am a citizen conducts its affairs in a particular way, I am answerable for this only so far as I have a

national influence. Or if the guiding intelligence of the world, or the influence of energies reaching the earth from planets temporarily inharmonious to each other, brings drought, crop-shortage and pestilence, the responsibility rests with the intelligence or forces superior to man. Certain limitations are imposed upon my physical domain.

Beyond my power to overcome them, it is an impertinence for me to assume these duties of more advanced beings. Yet because I do have it within my power, and because this is a duty really belonging to me, through form

ing a proper attitude toward events I can completely be free from the bonds of environment; for it is only through my attitude toward it that any condition or event can in the slightest influence or affect me.

An unjust judge, it is true, can deprive me of all my property; but he has injured me only in as much as I have identified myself with my property. If, instead of discovering the real metal of the event, I mistake the dross, the material thing, the property, for the thing of value, and attach great importance to it, I am greatly injured; for I have striven to retain dross and it has been wrenched from me by violence. But this injury was perpetrated not by the unjust judge, but by myself. It resulted from my ignorance in supposing that I might be injured by another; and from mistaking dross for a thing of permanent value.

Instead of thus suffering injury, had I sought the real metal, I should have found that it can not be appropriated by another. My material possessions can be retained but a few years at best, and then are discarded; for they can not follow me beyond the tomb. But my most valuable possessions—the metal of each experience gained through my attitude toward it—are not so transitory. They persist as factors in the consciousness that determine character; and character, as well as the mental attitudes forming it, leaps the abyss of death to a land where blossom the fairer flowers of eternal spring.

Man all too commonly identifies himself with external things. He fails to perceive that these are the ores of life that yield only dross unless some

special effort be made to recover the true metal within. At times he attracts to himself honor among men, at other times he may have wealth, health, a wife, children, and pleasure. But such ores are of no greater real value than when he is despised among men, or when he loses money, is ill, is separated from his wife, estranged from children and is beset with pain.

Each of these experiences is an ore, or impure metal, composed of both dross and precious mineral. But appraising it from the standpoint of its external effect in each case he retains only the dross and permits the permanent wealth to pass from his possession. It is only when he perceives the effect upon character, and strives for an attitude that makes each event increase the power of the soul, that he discards the dross and recovers priceless metal.

He has not, it is true, the power to determine, beyond certain limits, the kind of ore brought to him. He can acquire, if he tries, ores that contain all of the seven essential metals. And he can get them in ample volume to furnish the metals in quantity enough to flux with each other and complete the transmutation. But whether these ores from which metals may be extracted are pleasing or severe, whether they are easily worked or are extremely refractory, is only to a measure within his power. Thus being beyond his power, they are likewise beyond the scope of his responsibility. The manner in which the raw materials are furnished is mostly the responsibility of nature. It is his responsibility

to work all the ores she provides, and not grumble at their quality.

When he assumes he knows more than nature, and remonstrates because he thinks she should have brought him ores of a different texture, he is playing a role for which he is fitted neither by experience nor by intelligence. Nature is the boss alchemist, and he may be sure she knows her business. But because he can not control the prerogatives of nature does not make him a slave. It is only when he tries to do the work that rightfully belongs to her that he is under compulsion. For the only thing that can possibly affect him, that is, affect his real self, is his attitude toward these ores of experience nature brings. And as it is within his power completely and at all times to control and direct this attitude, whenever he desires he can be completely free.

**Alchemical Tools.**-Nature not only furnishes him with the impure metals, or at least makes it possible for him to mine these ores, but it is her duty to furnish him the tools of work. These tools are named capacity and ability, and include the power to attract or repel opportunity.

Nature has plans of her own that are sensed only by the most advanced of men. She is building a cosmic edifice and in this tremendous enterprise of construction she must employ workmen of every variety of talent. Not having them ready made, like any good executive, she undertakes to develop them. But as each has a somewhat different duty to perform in the universal enterprise, the training to fill these positions correspondingly varies. The train

ing of one is not the training of another, because each must be skilled in a different function.

Thus it is when we arrive at this stage of our education known as the life of man, that there is a vast difference in the tools with which we are supplied. One man in his birth-chart has Mars as his dominant planet, receiving a good aspect from Mercury and Uranus. Not only has he a capacity for mathematics and engineering, but he has unusual mechanical skill, and makes a success of vast projects requiring the use of intricate machinery. His neighbor has Mars equally prominent, but severely afflicted by Uranus, Mercury and a number of other planets. He also has unusual mechanical skill; but whenever he is much about machinery he suffers physical accident, and whenever he attempts a large construction project, fire or flood or financial depression comes along just in time to wreck the venture. Still another man has Mars weak in his chart and making no aspects, and has neither the ability nor the inclination to build even a chicken crate. In nature's school these men are undergoing different training.

Opportunities for physical accomplishment are presented to some, and not to others. And thus we might take up all the various combinations of circumstances that are beyond man's control. We might even analyze the immediate source of ability, of fortune and misfortune, and of opportunity, as derived from the astral body of man. At birth man has already in his astral body centers of energy that manifest later as aptitudes along certain lines. These centers of energy, as shown by the astrological birth

chart, are linked to each other in harmonious or discordant combinations. Not only do they give natural adroitness in certain work, but they attract events of a character corresponding to them into the life, and they lead to opportunity or the lack of it.

For such detailed analysis you may turn to the lessons on astrology and mental alchemy. Here I desire only to point out that people at birth are not equal in ability, nor throughout life are opportunities equally distributed. No more so than that a musician should receive the same education as an accountant. For all individuals are undergoing training in nature's school. The lessons given at any time differ with the progress made in developing the talents necessary for the individual successfully to fill the job for which he is being fit. The makeup of our astral bodies at the time of birth is the result of the training we have undergone in impersonal lives before birth. We have developed to a point where we have certain capacities and abilities. These are tools we have earned. Furthermore, from time to time, as the result of the stimulation of centers of energy in our astral bodies, through the movements

of planets subsequent to birth, other tools are placed in our possession. They are those accentuated forces that attract or repel opportunities.

Now this outfit with which we are born, as indicated by the birth-chart, and the additions to it, as indicated by the progressed chart, are given to us by nature, because they are just what we need at this particular stage in our schooling.

Nature does not compel us to keep the various

implements in the imperfect condition with which they come to us. She is quite willing that we should remodel, sharpen, or otherwise perfect, these tools. If we can do so it indicates that we are ready for those of better design. But those she gives us, that is, the astral organization mapped by the birth-chart and progressed chart, are such as she deems we most need until we attain the skill to make them better. Thus the capacities, abilities and the tendency to attract opportunities with which we are born are not our responsibility, but that of nature. When we complain of them we merely air our ignorance ; for nature knows better than we what we need to fit us as competent specialists in her vast workshop. We are not under obligation for our birth-chart, or for the tools it lists, but we are most importantly responsible for perfecting these tools and for the use we make of them.

It is common, I know, for people to deplore both lack of material possessions and lack of opportunity. But when we do this we are vacating our seats, where we sit as pupils at the feet of nature, and attempting to become the instructors, and tell her how to run the universe. The ores of life, the experiences that have as yet not been separated into dross and pure metal, are only loaned to us by nature. Material possessions, fame, family, friends, and all that worldly men set their hearts upon, do not belong to us ; nor can we retain them more than a limited time. They belong to nature, and it is her privilege and her wisdom to give and to take away. So also with opportunities. They belong to her, and she



issues them to us temporarily only as we can use them in our schooling, and then they are withdrawn to the inscrutable storeroom of a vanished past.

Our tools, however, she permits us to keep. They are the reward of our progress. Some we have at birth. They are capacities, abilities, and the power to attract events and opportunities. If we have used these properly they assume a more perfect form and function, and are built into our finer bodies as implements of increasingly superior design. And as in this more splendid model the workmanship is largely our own, they do not belong to nature, but to us, and we are allowed to keep them; for nature, in her wisdom, takes from us only the things that belong to her.

We come into this life well equipped for the lessons we next must learn. We are given, or have acquired in impersonal lives, the necessary tools. Life, at the direction of nature, delivers to us certain impure metals in the form of experiences. Within limits, we have the power to acquire better tools, and to gain possession of ores more to our liking. We have the power, that is, to modify the makeup of the astral body as mapped by the birth-chart, and to annul influences shown in the progressed chart, or initiate other influences of importance not so shown, by which we change the type and quality of events.

Nature thus permits us, in addition to those otherwise furnished, through unusual industry and intelligence, to acquire other tools and other metals. These are the rewards of exceptional merit; the result of changes deliberately planned and persistently carried out in the development of character.

Other than these that are acquired as a reward for special effort and fine craftsmanship, nature is responsible for both ores and tools, that is, for both experiences and abilities. Yet exercising these abilities upon whatever experiences nature sees fit to deliver, using the tools we have upon the ores presented, we can extract from each a metal of purity and brilliant luster. When obtained, like our tools when well cared for, the pure metal is never taken away; it belongs to us as a priceless possession. This obligation is not that of nature; the responsibility of extracting pure metal from each event of life is solely our own.

Let us, therefore, that the metal may be retained, discuss how in each case it may be separated from the dross:

Purifying Lead.-As lead is the most difficult of all the metals to separate from the dross, let us consider it first. It is not an easy thing to endure poverty. Nor do I suggest that we should make no effort to overcome physical want. On the contrary, we should exercise our ingenuity and our initiative

to attain to comfortable circumstances, not merely for our own pleasure, but because normally we can render greater service to society when so situated.

Yet if the grinding heel of scarcity crowds us against the financial wall, let us not moan and wail. Dearth, however much it may inconvenience the physical body, is incapable of affecting the soul. It can injure us only when we take a wrong attitude toward it.

Furthermore, the very fact that we are beset by

this wolf of want indicates that nature in her wisdom has provided it for the lesson it carries. We need this particular schooling, or she would have given us some different problem to solve. To the spiritual alchemist poverty is not an affliction, it is the ore of lead, given him by nature to develop his character. If he shirks the lesson he is still in its presence. The more he dreads it the harder it is for him to bear. But if he learns the lesson here required he alleviates his condition on the physical plane, and gains a valuable spiritual possession. Physically this lesson is at all times, and without complaining, to do the very best he can with what he has. Spiritually, it is that both poverty and wealth are alike in offering opportunity to create values for the soul.

Another ore of lead takes the form of heavy responsibilities. More is required of him than he feels it is possible for him to do. The feeling persists that the weight of the world is resting on his shoulders. But does he become discouraged? Not if he is a spiritual alchemist. However heavy the burdens may be, if he bears them as resolutely as he can, and does not falter in the trying, he knows he has done his part. Maintaining such an attitude, and using his intelligence to discriminate between necessary and useless burdens, they commonly melt like thawing ice, and relieve him of their crushing weight. Should they really be too huge to carry, he realizes, however, that they do not all belong to him; for he is responsible only for what he can do. Even should they crush him they cannot affect his soul. If he has done his best, that is as much as nature requires.

These burdensome responsibilities, heavy work, drudgery and physical hardship are supplied to him by nature because they are his present need to continue his schooling. He is being fitted, you may be sure, for a task in cosmic affairs that requires such experiences to prepare him for it. They offer him exceptional opportunity to develop persistence, self-reliance and optimism.

Long, dreary, depressing spells of illness are also impure lead. They are not pleasant, and are not to be sought. A part of the lesson nature here seeks to teach, no doubt, is how to avoid them. No pains should be spared to shun them, and thus demonstrate that to us they are unnecessary subjects in the curriculum of life. But when they do come, in spite of all our efforts to skip them, we may as well recognize that our future universal fitness requires that we master these disagreeable lessons. There is a right way to act in sickness; quite as much so as in health, and it is our task to find this way and apply it. To become disheartened and blue affords no help, it merely assures that we shall be given more of the same leaden exercise. Not until we face such conditions with patience, hope and fortitude, have we gained the mastery. Realizing this, we discard the dross and retain the metal in its purer form.

Still another kind of lead is death. Every moment of life should contribute as a preparation for this event, but whether it comes early or late is only slightly our affair, being largely a responsibility of nature. To fear death is to become a slave to the desire for life. It is to be miserable, and make less

glorious the time allowed us here. Nature knows how long we should remain in this lower class of her instruction. In her wisdom she will see to it we are given opportunity to develop the talents we need for cosmic construction. If we are ready for a different classroom than that afforded by the physical world, why should we mourn at our promotion, or weep at our departure?

Death, it is true, is an ignoble defeat when met with fear and shrinking; but it is a grand victory when faced with the knowledge and courage that it is preferable to a life of slavery to error and fear. The lessons it affords are courage, faith and cheerfulness. Coupled with the conviction that even this grim reaper has no power to alter the soul, they separate the worthless, and retain for spiritual use, this otherwise distasteful metal in its finest form.

**Purifying Tin.**-It is quite as difficult to successfully withstand undue prosperity as it is to contend with adversity. To be sure, prosperity is more pleasing to the physical senses; but if wrongfully viewed it is equally distressing to the soul. All too easily does wealth engender arrogance and pride. All too often is it taken as the symbol of some inherent superiority. Far too frequently does it permit time and energy to be spent in ways that are spiritually unprofitable. The dross is taken for the metal, and proves as great a hindrance to transmutation as does either corrupted lead or rusty scales of iron.

Yet the spiritual alchemist takes a far different view of tin than those who quote from the Bible

that hardly shall a rich man enter into the kingdom of heaven. He looks upon wealth as merely another ore of life. It is neither good nor bad, but a responsibility to be as energetically shouldered as those of lead and iron. It becomes good or bad for the soul only through retaining the tin or the dross. If the pure metal be discarded, if the opportunity to use it for the good of all is permitted to pass, there is nothing to transmute. Material opulence can not be transported to the spiritual realm. But if wealth is used for the betterment of the race, instead of for reveling in luxury, the dross is discarded and the pure tin retained. Not only does this permanently affect the soul, but in such a manner that its substance is easily transmuted on the spiritual plane.

Nature has provided us with tools, such tools as we require. These are abilities, including those qualities mapped in the birth-chart that tend to attract or repel wealth; and those relations mapped by the progressed chart that at times bring opportunities to acquire riches, or that at other times

result in financial loss. It is nature's part to furnish us with tools, but it is our part to use the tools she places in our hands to the best possible advantage.

If among the tools thus inherited we have the power to gain treasure, we are quite as accountable for the use we make of it as we are of the use we make of poverty and loss. The Bible parable of the men given for use a different number of talents is not without alchemical significance. We are responsible in proportion to our endowments. Riches are not to be shunned. They are to be made use of for the

benefit of all. If a man is gifted as a writer, it is his privilege to use that tool for human uplift. If he is a structural engineer, civilization has need of bridges and tunnels. Likewise, if he has financial ability, he should use it to the utmost; but use it to advance the interests of mankind.

If losses come he should not wail and moan; for these also are ores for his furnace. He has not been injured by the departure of dollars and cents, except as he identifies himself with lucre. Neither is he really benefited by the possession of more than a competence. But he can be truly benefited by either loss or affluence if he but recognizes that their real value lies in his attitude toward them. If, like the holy beggars of the East, he shrinks from making money but permits others to support him, he becomes indigent also in his soul. If he gains money merely to feed his vanity and as an aid to riotous living, it is a detriment. But if he has money and uses it for truly philanthropic purposes, he has proved his skill in the use of one of nature's tools, and from this ore of tin, known by the name of material wealth, he has extracted a pure metal that helps to glorify his soul.

**Purifying Iron.** - Iron is brought to some people in much larger quantities than to others. Some people have a predilection to cuts, burns, accidents, losses by fire and robbery, and to arousing the ire of others. Iron also is attracted in its more constructive ores, such as following the mechanical, engineering or building trades, or in association, either as operator or patient, with surgery. But of this we may be sure, that whenever the ores of iron

are present in large lots, the cosmic fitness of the individual to whom the iron comes requires these experiences for its proper development.

Iron is one of the most necessary metals to complete the transmutation, for without it the other metals become dead and lifeless; but it is only valuable when pure and separated from dross. Lust and anger are both expressions of iron in a state of decay and corruption. Unrelenting effort in behalf of some high cause, and undeviating activity and determination in the face of great obstacles and unfair opposition, are forms of iron that have been well purified.

When others strive to injure us, it is only because of their ignorance. If they possessed understanding they would know that in treating us unjustly they were in reality not injuring us, but only injuring their own souls. Another can not truly injure us, except with our own permission. If, when another speaks harshly to us, or criticizes us, or becomes angry with us, we also become angry, or speak harshly, or become resentful, we are injured. But we have then injured ourselves. But if we cast aside anger and thoughts of vengeance, and think and act justly, though firmly, with a clear comprehension of the effect of our attitude and actions on the welfare of society as a whole, we have freed the metal from dross and come into possession of pure iron.

We should, of course, exercise caution to avoid accidents and to prevent becoming involved in acts of violence. Yet if in spite of due precaution we are in an automobile accident, are held up by a bandit, or a surgical operation becomes necessary, there is



a right way for us to conduct ourselves under these circumstances. We can make an effort to prevent undue agitation. Calmness and tranquility are lessons of great value that may be learned from experiences with iron. We do not need to quail; for courage in trying circumstances is a purer form of iron. The material loss, or the pain, has no effect upon the soul except as the soul accepts it. Therefore, each such violent condition may be viewed as a test of our fitness to handle this metal. Instead of spending either time or energy thinking about the pain or loss or injustice, we can immediately plan what constructive activity lies open to us. By diverting our energy to building, or overcoming, or remedying, to the fullest extent that the situation permits, we ignore the seeming, get rid of the dross, and supply ourselves with iron in an unadulterated state fit for final transmutation.

Tolerance is another lesson to be learned from iron. We think, without doubt, that we are right and others who differ in opinion are wrong. We perceive only our own viewpoint clearly, and because iron is abundantly present we become highly enthusiastic. Such enthusiasm is a very fine grade of iron ore, but it must be freed completely from dross before it acquires much value. We must recognize that the experiences of other people give them different viewpoints. Their conceptions are the natural outgrowth of the things that have come under their observation. And as they have not had the same opportunities that we have had, it is impossible for them to see things from the identical angle that we

do. We must not, therefore, blame them for their opposition to ideas that to us seem inevitable. They lean not help repeating those ideas. It may be possible, or it may not, to educate them to our point of view; but at least we always owe it to ourselves to avoid any feeling of irritation at their lack of comprehension. We owe it to our own souls not to interfere unduly with their opinions and actions. The exercise of such wide tolerance purifies the iron and prepares it for transmutation.

Should lightning strike, or a fire burn down our property, or money be taken from us at the point of a gun, we have an ore of iron from which may be extracted pure values. Being knocked down, financially, emotionally, or literally, calls for neither weeping nor complaint, but for as quickly as possible getting to our feet and doing the best thing we can think of about it. Lawsuits, the opposition of others, and persecution because of our stand in regard to the things we feel have spiritual value, all bring opportunity to gain iron and to purify it.

We can be just, even to enemies. We can strive valiantly to overcome opposition without desiring the injury of those pitted against us. If their injury becomes a necessity in order that a wider and more important section of society may survive, we may approach the task as a surgeon who sympathizes with a patient performs an operation. He feels no enmity toward the part removed. Instead, he is actuated by the desire to help the patient. Thus does

severity, as an ore of iron, when exercised without malice, but with a view to the improvement of con

ditions, become purified and suitable for spiritual construction.

**Purifying Copper.**-What are we to do when someone whom we love refuses to reciprocate? How are we to act when our husband or our wife grows cold and spurns our caresses? When another and newer face comes along and entices away the one, the tendrils of whose affections have wrapped themselves firmly about our heart, what course of conduct and thought lies open to us? How shall we purify such agonizing copper?

However much we may delude ourselves into that belief, the object of our affection nevertheless is not a spiritual possession. If he or she is the soul-mate, that spiritual relationship will take care of itself when we have built a sufficiently active and conscious spiritual body through complete transmutation of the metals of experience to the spiritual plane. But the physical body of the one loved, and the affectional interests of this one so far as the earthly plane is concerned, are but another form of copper dross.

Friend, lover, husband and wife, all have their own lives to lead. We may again be united in the beyond, who knows? But while on earth each has the working out of his own destiny, each has the ores of the various metals to collect for himself, each must lead the existence that seems to him most alluring. When we endeavor by force or subterfuge to bind others to us who wish to depart, we are through injustice to them really injuring ourselves. When we grieve and sorrow over their departure, we are retaining a cor

rosion that eats into the vitals of all that it contacts. This helps us neither here nor hereafter.

It is always permissible, if we can do so without injury to another, to endeavor to win the friendship or love of the one we hold dear. A husband or a wife is a weakling who permits another to steal the love of the mate without making an effort to retain that love. But love is never retained by force, nor by complaining, nor by finding fault, nor by any other disagreeable activity. It is either held through the exercise of lovable qualities, or it is lost. Anxiety, and fear of the loss, but makes loss more certain. And in spite of all effort the loss may come.

If this comes to pass, we may be sure that it is because we have not yet learned to handle copper adequately. Nature has provided us with this particular experience because from it we can learn a needed lesson. When love prospers and affection rejoices, we can permit them to inspire us to noble things. And when love is unrequited, or the affections of a dear one go astray, or the one closest to our heart is violently wrenched away by the angel of death, we still can gain and purify the ores of copper. We do not need to restrain the actions of the other, nor do we need to embrace and maintain sorrow. There are others worthy of love. The birds of the woodland, the pets of the household, the flowers that grow by the side of the path, all welcome and respond to love. What has been taken away was perishable, was dross, and could only at best have been retained a short time. But love itself, as an emotion of solicitude for the welfare of another, or

as engendering a tenderness toward all, may be retained permanently as a metal of great purity.

**Purifying Mercury.**-Our thought processes furnish us with the ores of mercury, and commonly they are in a state of considerable contamination. Few of us there are but at times make mistakes. We

forget some appointment and suffer embarrassment because of it. We perhaps, permit ourselves to be short-changed when making a purchase, and feel aggrieved when we discover it. In addressing a letter we may forget to write the city, or we may reverse the street number in such a way that the letter fails to reach its destination, much to our annoyance. A name with which we are perfectly familiar, at the moment we need it most, slips our memory. We fail to make a memorandum of something we are sure to want to refer to in the future. Carelessly we destroy the receipt of a purchase before examining it thoroughly, and when we find it is defective we can not exchange it because we have nothing with which to prove when and where bought. Thus, because of trains of thought in the subconscious mind that temporarily grasp the reins governing our actions, little errors, and sometimes more serious ones, that are not beyond the limit of our abilities to avoid, creep into our lives.

These errors, as well as more efficient mental activity, are ores of mercury. Usually they are very much defiled, not because essentially they are dross, but because we make them so. The impurity arises from the feeling of chagrin, annoyance, irritation, despondency or other disagreeable emotion that is

associated with them. All such emotions are proof that we have identified the material effect as the real; while in truth the real and valuable part of the experience is the attitude of the soul toward it. There is a right way to act when an error has been committed as well as when error has been a voided. This right way, which is also the right way under other circumstances, is to spend no time or energy feeling discomfited by the error, but to think only what is best to do under the circumstances. A man can think constructively under any circumstance, and error in particular calls for constructive activity. To realize that a mistake is not important, but that it is important to take a constructive attitude toward all events, is to free the metal from dross and provide mercury in a purity that insures spiritual transmutation.

**Purifying Silver.**-Because of their need of us, and our solicitude for their welfare, it is difficult for us to realize that our children are not our own personal property. In reality they belong to nature, and are being fitted, each in its own way, to become a workman with special abilities and duties, in the cosmic plan. It is our privilege to assist them in this development, and to do what we can to advance their welfare. But we should not assume to be so omniscient that we know what experiences they need, or how they should think at any given time. If their ideas differ from our own, no doubt that is part of their necessary schooling. And if they are taken away from us, it is because they are needed elsewhere, and we need the lesson of their loss.

Furthermore, while no effort should be spared to promote harmony in the home, yet if discord does come, it is but another form of silver. The soul need be disconcerted neither by external domestic turmoil nor by the loss nor actions of children. When it realizes that its responsibilities are no greater than its abilities, and looks upon the events of the home as opportunities to learn sympathy, understanding, and non-attachment to that which is transitory, it comes into possession of silver in its purest form.

**Purifying Gold.-** Wherever power and leadership are exercised there is opportunity to secure spiritual gold. If another, who appears to have no greater ability, is given a better position, there is no cause for pain. Appointment and preferment come to some, as does leadership and prominence. If it is denied to us we should feel no self-pity; for there is a right way to act when honors are denied, or when a position is lost, or leadership is denied, as well as when these things are granted. They also are ores of gold; and offer opportunity to build gold into the character. Let us, therefore, accept whatever position life compels us to take as our present need for experience. Let us not cease to strive for a higher post, yet feel grateful for such influence as lies within our power to use. Without complaint, let us utilize whatever power we have for human betterment, and thus purify our gold to a state that encourages transmutation.

## **PREFATORY NOTE**

This lesson in manuscript form was issued to members of The Brotherhood of Light in May, 1919, and since that date has been in constant use in the various chapters.

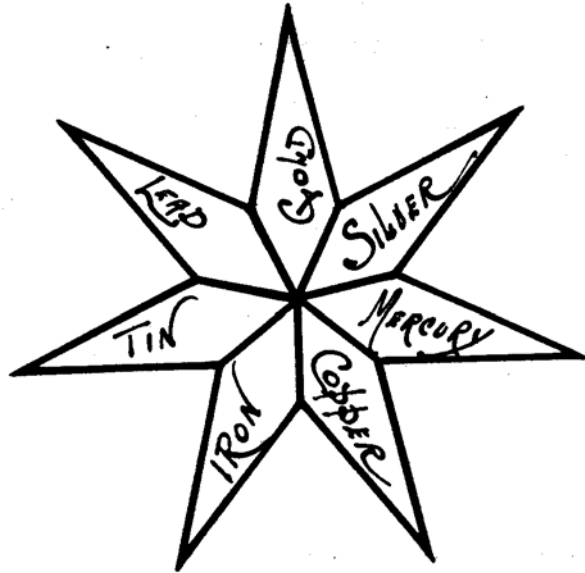
Teaching this lesson in class work throughout the past eleven years has suggested a number of changes by which it may be improved, and these changes have been included in the lesson as now issued.

To assist in making it possible to issue the lesson in its present printed form, a member who prefers to have his name withheld has contributed one unit of \$25.00. Thanks are herewith extended for this assistance.

*C.C.Zain*

Los Angeles, Calif., October, 1930.





## **TRANSMUTATION**

Copyright, 1930 by  
ELDIHIT BENJAMINB

THE BROTHERHOOD OF LIGHT B<>x  
1525, Los Angeles, Calif.

## TRANSMUTATION



TRANSMUTATION is always suggested by any mention of alchemy. The mind at once pictures thoughtful men with lettered parchment and quaint books at hand on which are to be seen strange symbols. They are surrounded by retorts of peculiar design, furnaces, cupels, test-tubes, filters, and outlandish chemical containers. Such is the setting once furnished by material alchemy. And material alchemy may still be practiced, although with better tools. But such alchemy is for gain of material possessions while the one with which we are here concerned is to change transient mental force into a permanent spiritual body capable of exercising true spiritual power.

To indicate how spiritual alchemy differs from other forms of this Hermetic Art, let us take as example some event of life. Success, for instance, when viewed from the material plane is something greatly to be prized. But to the mental alchemist it may be something- of immense value, or something that "had better be left alone, depending entirely upon how it affects the organization of the astral body.

If it is accompanied with violent feelings of discord that set up antagonisms between different centers of energy in the astral body, the mental alchemist considers it a misfortune for he knows that these mental

inharmonies will later attract into the life other physical events of greater disadvantage than such advantages as the success has now gained. If, however, the success is associated with harmonious mental states, the mental alchemist considers it beneficial; for he knows that the mental harmonies thus organized in the astral body will later attract still further gain. But as even a loss may be so viewed mentally as to engender harmonious mental states, and thus later attract gain through the drawing power of the centers of energy set in motion; he does not look upon the success itself as good, or the loss as evil. Either may be made a source of mental harmony or mental discord, a source of future physical and mental gain or loss. Therefore, to him, the important thing is not the event, but the attitude toward the event as affecting the mental organization of the individual.

To the spiritual alchemist, likewise, it is not the event that is good or evil, but the attitude toward it. Events are also the materials with which he works; they are his metals. But instead of considering their effect upon the mental organization in reference to its power to attract other events in the future, he considers their effect upon the soul. He views them not as affecting the material fortune, but as affecting those elements of character that not merely persist beyond the tomb, but that may be given a vibratory rate intense enough to affect spiritual substance and 'through union with other high-rate energies derived from experience, build up an immortal spiritual form.

**Mental Force.**-It is easy to perceive that each

experience has an effect upon our physical lives. It also has an effect upon our mental makeup. When we become aware of it, our consciousness receives additional energy. By its likeness to other mental factors, or entering the mind coincident with them, and by its association with the feeling of pleasure or pain, it is built into the mental organization as a definite energy persisting in the astral body. As such an energy it has a power of attraction toward external conditions and events that correspond in vibratory rate to it. That is, it exercises an attractive power toward events that have the same quality and the same harmony or discord.

Each such experience is also an additional factor of information which may be so organized into the mentality as to increase the ability to think. The ability to think depends upon the number of separate experiences, including those mental and emotional as well as the merely physical, that have entered the consciousness, and upon the way they are organized. Upon the ability to think depends the mental force.

A thought is a set of motions within the astral brain. If these motions, or vibratory frequencies, are transmitted through the ether to the substance of the physical brain, the thought rises from the unconscious into the region of objectivity. The individual is then objectively conscious of a thought that may have been present for either a long or a short time in his unconscious without his being aware of it. Or if there is a sensation coming from the physical world, the rates of the physical brain it sets in motion are transmitted through the ether to the astral brain

where they are registered and compared with other rates of motion set up by previous experiences. Such a comparison when it rises into objective consciousness through its motions being transmitted to the physical brain, is said to be a definite perception.

Every thought is thus composed of numerous factors, each factor being definite motions set up by previous experiences that persist in the astral form. These experiences may have been with the physical world, or may have been derived in great measure from mental processes; for thinking itself is an experience. But from whatever immediate source derived, a thought is a complex organization of modes of motion derived from experience that co-operate because of their association.

They are not isolated units, but complex organizations of motion. The wider the experiences, the more material for thought there is at hand; but to utilize this material requires practice in properly organizing the various motions in the astral body into systematic groups. It is not sufficient to have innumerable physical experiences if you would possess mental force; but you must also cultivate the ability to organize them by means of mental processes into clear cut ideas.

Yet as every experience of life adds new motions to the astral form, and these motions when definitely organized into thought become the source of mental force, it follows that every experience of whatever nature may be made a mental asset that adds the energy of its motions to the mentality. But whether an experience becomes a constructive factor in the

mentality, or a destructive factor, depends entirely upon the mental attitude toward it. If it is viewed only as a source of pain, or as something merely interfering with the desires, it sets up discordant and disintegrative vibrations in the astral body that tend to attract material misfortune. But if it is welcomed as a step in progress, and the pleasant features sought out, it sets up harmonious and integrative vibrations in the finer form that tend to attract material fortune. To transmute otherwise discordant mental elements into those that are harmonious and beneficial is the work of the mental alchemist; for every experience of life, by using the proper process may be made to add energy to the mental organization in a way that increases the mental force.

This force at any given time depends upon the vividness and intensity of the thought. The vividness depends upon the ability of the thinker to separate the factors of which the thought is composed from other mental elements not concerned in it. This is accomplished through concentration. The intensity, however, depends upon the number of separate mental factors utilized, the energy contained in each, and the completeness with which they are joined to act as a single organization of thought energy.

Thus it is that mental force results from utilizing the experiences of life as integrative factors in the process of building clear cut mental pictures. If such a force is to result in physical phenomena, or in any way to operate directly upon physical substance, it must be vitalized with etheric energy. Etheric energy also may impart motion to the substance of the as



tral form, and so strengthen the astral force; but etheric energy is not necessary for thought to act upon the entities of the astral plane, or to act upon the astral brains of those yet on the physical plane and influence them in their actions.

**Spiritual Power.**-It should now be clear that mental force has no more to do with motives than physical strength. Morals play only minor roles in either; and on the astral plane as well as on the physical plane an entity may exert great mental pressure, even though actuated by evil motives. Thought is a force that may be used either for good or evil, and is a potent weapon of black magic as well as a healing balm ministered by brethren of the light. It may be used to destroy the soul, or to build up and vitalize a crystal raiment in the region of eternal day.

As thought, however, its duration is limited, unless its vibrations are raised above the astral plane. The astral is more enduring than the physical, but it too must pass away. There comes a time when the planetary cycles dissolve the astral world, as well as the physical. And under the influx of planetary forces the form of man, as it persists on the astral plane after death, at its appointed time crumbles into dissolution. And when this second death shall come, thoughts and consciousness, objects and individuals, occupying the astral plane dissipate as vanish the mists of morning before the rising sun.

Is this then the end? Not so, unless the life has been sordid and the soul bound to lower realms by selfish aims. Normally, in the course of the life in the astral realm after physical death, there is a continu-

ation of varied experiences. Opportunity is afforded for the development of spiritual qualities that perhaps had only begun to germinate while on earth. And after a time, through the processes of growth, the attitude is developed that constitutes the aim of our spiritual alchemists. Thus there is no extinction of thought or of consciousness for these have raised their vibrations sufficiently to affect the more enduring spiritual substance. The thought organization, and therefore the consciousness, has been transferred to, and persists in, the substance of the spiritual world.

The spiritual alchemist, however, does not wait for a long schooling in the lands of the beyond. Through the processes of his art he builds up now, while still on this earth, a virile spiritual body organized by harmoniously associated spiritual thoughts. And because the more interior the plane from which an energy emanates, provided it can find a point of contact for communicating its motions, the more potent it becomes, the spiritual alchemist exerts a truly wonderful influence in the world. Saintry men have ever performed, and apparently without effort; things that to others seem miraculous. Their thoughts

are not merely the force of mental factors existing on the astral plane, but are finer and more potent enemies of a still interior plane. This is the difference between mental force and spiritual power.

**The Metals Must Be Pure.**- But before mental force can be transmuted into spiritual power, its metals must be carefully purified. The dross, which is the effect of an experience considered from the ex-

ternal plane, must be separated from the pure metal, which is its effect upon the soul. The first task then, in the practice of spiritual alchemy, is to carefully analyze every event and circumstance of life as it presents itself. This separates the dross from the metal. The metal is finally purified by taking a proper attitude toward the experience and acting resolutely upon it. However carefully metal and dross are separated by mental analysis, it takes action to get rid of the dross.

Success and failure, health and sickness, wealth and poverty, triumph and defeat, love and disappointment, life and death, friendship and enmity, all are conditions that may come into the life and have an effect upon the soul. This effect is the real metal. And under each of these circumstances there is a proper mental attitude and a proper course of actions that separate dross from real metal and discard every impurity.

To be egotistical in success or discouraged by failure, to use health for selfish aims or to bemoan illness, to live in undue luxury or to become embittered by poverty, to be tyrannical in victory or to cower in defeat, to be licentious in love or disheartened by its loss, to desire life above honor or to fear death, to value friends above integrity or to stoop to sordid acts to injure enemies: all these attitudes and acts keep the metals of which they are composed in a state of impurity that effectually prevents transmutation.

. But to be modest in success and undaunted by failure. to use health to work for all and to be patient in illness, to be charitable with wealth and kind in

## TRANSMUTATION

poverty, to be magnanimous in victory and unhum bled by defeat, to be pure in love and strong in its loss, to be useful in life and fearless in death, to be honorable with friends and just to enemies; all these mental attitudes and the acts springing from them, remove the dross and impurities and present the metals composing them in a state of purity that offers no resistance to transmutation. Each is potentially gold, and when thus purified is a pure mental force that readily may be converted into spiritual power.

**Seven Metals Must Be Present.**-Yet however pure the metals, no complete transmutation is possible unless all seven are at hand in ample quantity. Without a heart, representing the Sun and untransmuted gold, the physical body of man can not function. Without a skeletal structure, representing; Saturn and lead, a material organism suggests the resistance of a jelly-fish. Without a venous system, representing Venus and copper, higher forms of life can not function on the external plane. Nor do they function energetically without an arterial system, representing Jupiter and tin. A nervous system, represented by Mercury both as planet and metal, is essential to any worth while thinking on the material plane. A muscular system, representing Mars and iron, is essential for such physical movement as enables man to work. And all organisms on earth depend upon a fluidic system, represented by the Moon and silver, for growth and the replacement of worn out tissues. So likewise, if man is to have transmuted gold, the ingredients of which it is composed must all be there. A spiritual body is not a fit vehicle for the soul if

some of its essential organs are wanting. To provide these there must be adequate experiences of all seven types.

The wonderful results sometimes produced by holy men and regarded as miracles by the multitude are not the workings of the tremendous will and mental intensity so pleasing to writers of occult fiction. While true that yogis, fakirs and magicians produce startling phenomena by concentration, and by utilizing astral energies through frenzied intensity; the more worth-while results spring from a still interior plane. Real adepts and truly saintly men produce even more remarkable and useful conditions with very little exertion upon their part. Their spiritual bodies are so thoroughly organized and built up that the slightest desire fully realized within imparts motions to the astral form from the spiritual body. These energies, because inaugurated from a higher plane, impart a tremendous force to astral substance, which acts through the ether upon physical substance to immediately bring about the desired result.

But to exert such spiritual power upon the physical and astral planes is not the chief aim of the spiritual alchemist. He works also to transmute all the experiences of life into a glorious and immortal spiritual form. And to build up such a form, all the elements must be present in proper proportion.

Even as a sound and vigorous physical body requires that all the organs and parts be present, so, also a sound and vigorous spiritual body may not be constructed with certain types of experience missing. It is a common thing to hear people express pity for

a person deprived of arms or a leg, nor do we expect much efficiency from such a cripple. Let us also feel pity in at least equal measure for the man or woman in whose life those experiences are lacking that develop courage and executive ability.

Or suppose an individual has had experiences that develop parental affections and domestic fidelity, but has missed those that develop combativeness. Nature may have neglected to furnish him with iron at this particular point in his cyclic journey; but he should realize that without it complete transmutation is impossible. Therefore, with this knowledge, he should determine to possess iron, to develop courage and initiative, and thus to gain the metal which as yet he lacks.

If there has been a shortage of copper in the life, there will have been few experiences to call out the affections and the love of the beautiful. Realizing this, an effort should be made to supply the deficiency. The attention should systematically be directed to the artistic. If it seems unwise to permit the affections to be drawn out by any particular individual, then some work may be selected in which affection may be amply expressed toward mankind as a whole. No environment is so destitute but that it offers opportunity for expressing affection and beauty. Thus in any situation the spiritual alchemist can gain the copper so necessary for the completion of his work.

For that matter, the ores of all the metals are ready at hand and we have but to reach out and take them. But we all too often become contented with some ores to the neglect of others. Thus do our

lives become lop-sided. There may be plenty of experiences with tin, with the acquisition of wealth and its distribution, but almost none with silver, or family life. There may be plenty with iron, or strife, and almost none at all with the responsibilities that constitute the ores of lead. We may even become elevated to power, and thus acquire untransmuted gold, without gaining any adequate amount of those intellectual processes from which is derived mercury. But we need not remain devoid of any essential ingredient; for there is always opportunity to acquire them. They are the seven types of experiences that enter into any well-rounded life; all of which are essential to build up a perfect spiritual body, which is the ultimate object of transmutation.

**Fluxing the Metals.**-Not only should the metals be acquired and purified in ample quantity, but the best results are obtained when there is a definite relation between the volumes placed in life's crucible. Silver should equal iron, copper should equal lead, and tin should equal mercury. In these proportions they constitute the natural fluxes of each other, and the more readily raise their vibrations to an intensity affecting the spiritual plane.

The examples we have of the power of two minerals to heighten their vibrations when together, or to lower their melting point when thus fluxed, are multitudinous. All, I am sure, have witnessed the effect of pouring water on quicklime. The temperature is raised until much of the water passes off as steam. Or if baking soda is added to sour milk in the making of biscuits, minerals that were liquid in

crease their vibratory rates until they become gaseous, giving a lightness to the bread. But if there is too much sour milk in proportion to the soda, or too much soda in proportion to the sour milk, then it is not a satisfactory flux, and the resulting bread is unpalatable.

The aim in the use of such combinations is to have just enough of the acid to balance the alkali, just enough of the positive to balance the negative. And this principle is constantly applied in the smelting of ores.'

Many ores that come to a smelting plant are so refractory that they defy the heat of the hottest furnace. But these same ores, mixed with a proper flux, that is, with an equal weight of an ore of opposite polarity, are easily melted. Quartz, for instance, is unusually resistant to heat: Dolomite, also, is very refractory. But pulverize them both and mix together so that the amount of acid in the quartz has the same weight as the amount of alkali in the dolomite, and the ores melt at a low temperature, and permit the metals they may contain to flow into a molten mass at the bottom, from whence to be drawn off into molds.

Utilizing this principle of polarity, adding positive ores to those negative, until they just balance, is the chief secret in smelting. It is likewise an important factor in spiritual alchemy. In smelting, if either positive or negative element greatly predominates,

the ore refuses to melt, even though great heat is applied. And in spiritual alchemy, if one metal is greatly in excess of its polar opposite, there is diffi



culty in raising the vibratory rates properly, and even so, some essential part of the sought for product will be missing.

Therefore, in the processes of spiritual alchemy, it is well to give due regard to this principle of flux and care should be taken when it is apparent that there is beginning to be an excess of some particular metal, even though thoroughly purified, that a similar amount of the metal of opposite polarity be sought out, purified, and added to the transmuting composition.

To recognize the proper flux for each alchemical metal, although there are other methods of determination, the one most convenient is to use the test of astrological correspondences. Take the solar system as our model. The Sun is the center, about which revolve three minor planets and three major planets. The Sun, representing gold, needs no flux. Its vibrations can be raised to those of transmuted gold merely through the use of power for spiritual purposes. On one side of gold we find lead, tin and iron; Saturn, Jupiter and Mars. On the other side we find copper, mercury and silver; Venus, Mercury and the Moon. Saturn is a masculine planet and must be balanced by the feminine Venus, that is, copper and lead should be present in equal volume. Jupiter is a masculine planet and must be balanced by Mercury, which essentially is neither male nor female, but convertible. Thus tin should equal in volume the amount of mercury. Mars is a masculine planet and must be balanced by the feminine Moon. Iron and silver should be acquired in like amounts. Any excess of

positive metal over negative metal, or any predominance of negative over positive, offers resistance to raising the vibratory rate, and consequently hinders transmutation.

**Transmuting Lead.**-Heavy responsibilities, drudgery, monotonous labor, financial loss, financial gain through careful planning, system applied to effort, disappointments, prolonged sickness, delays, obstacles, persistence, patience, sorrows, restrictions and death are some of the more common forms of lead.

Because of their dull and heavy nature the ores of lead are not hard to classify. But because selfishness is so strongly entrenched in human nature they one and all are difficult to purify. Yet they may be purified by careful reflection upon their uses in the building of character, and regarding them in such a way, that each will be seen as an opportunity to build something specific and valuable into the soul.

But even when so purified, and the dross of appearances completely removed, they have a low vibratory rate. Furthermore, in some lives there tends to be an excess of lead. As a consequence, in order to melt it, or dissolve in the spiritual light, an adequate flux becomes necessary. This flux is furnished by an equivalent amount of copper.

Heavy work and responsibility should be balanced by amusements and relaxation. Sickness and sorrows should find solace in love and affection. Obstacles and restrictions should be displaced from the mind by periods given over to social intercourse. Loss and death should find compensation in friendship. These

provide the opposite polarity which overcomes the resistance of lead to transmutation. Therefore, whenever the alchemist has on hand a superabundance of lead, let him energetically cultivate the affections, compassion, refinement and sympathy.

When lead is pure, material motives give place to those more spiritual. Yet even so, the thought of spiritual gain to the self is apt to linger. So long as lead is unfluxed with copper its vibratory rates are difficult to raise. They are sufficiently intense to impart motion to the substance of the astral plane, and thus add energy to thought force, but they are not fine enough to affect spiritual substance. Yet by mixing lead with an equivalent amount of copper the vibratory rates of both are heightened, and when the heat of the reverberatory furnace is applied transmutation readily takes place. Only when the rate is raised sufficiently to affect spiritual substance can lead become a component of the spiritual body. Only then does it become an ingredient of the imperishable spiritual gold.

Now if asked why spiritual lead and spiritual copper when combined in equal quantities have an intensity or vibration that imparts organized modes of motion from astral substance to spiritual substance and thus builds up certain necessary structures in the spiritual body, it must be answered that it is through the same principle that enables a metallurgist to reduce an acid mineral when united to an alkaline mineral to a molten state from the solid form with a temperature that would not perceptibly affect either alone. In the molten state both minerals have

attained to a markedly different molecular vibration, and their glow indicates there has been set up in the ether, a finer than material substance, intense vibratory rates that previously had no existence.

But to insure the transmutation of lead it should be treated with the heat of the reverberatory furnace. That is, in addition to purifying each leaden experience by considering it as an opportunity for the soul to develop its latent powers, each should be considered in reference to its value in universal progression. Each weight and each responsibility has an effect upon the soul, and it has an effect upon the progress of the race. Enthusiasm for universal welfare, and the use of each leaden experience as a factor that in some manner benefits the whole, adds the necessary element of feeling. The emotions that arise from such devotion to carrying out the divine plan add the heat that completes the transmutation.

**Transmuting Tin.**-Genial warmth, financial gain, religion, philosophy, patronage, full feeding, joviality, favors received and granted, conceit, impure blood, sports, wealth, optimism, and a hearty constitution are common forms, or ores, of tin.

Tin, because it normally has a rather high vibratory rate, is not difficult to transmute. It must be purified, of course, by a discernment of the effect of each circumstance on the soul, and by taking advantage of each to accomplish something for the advancement of the inward character. Religious aspirations, actions of good will, devotion to charity, the reverence of the mighty works of Deity, all have a vibratory

rate sufficiently intense to require very little acceleration to complete their transmutation.

Yet at times there is an excess of tin that should be fluxed with an adequate amount of mercury. Good fortune and opulence should never be divorced from the exercise of intelligence. Religious aspirations fail to attain their objective unless guided' by reason. Unless there is plenty of mercury also, devotion readily becomes fanaticism. The good that one might do, for want of efficient direction, may flow into channels of destruction. Wealth gives opportunity for dissipation, but mercury reveals its folly.

Whether rich or poor, a city dweller or a rural resident, or in any other circumstance of life, there is always opportunity to gather and purify mercury. Every condition that confronts you is a problem to be solved. There is a right way to meet each event of life, and the effort to adequately solve these problems is a fruitful source of alchemical mercury.

Therefore, if nature has brought you tin in abundance, see to it that you gain an equal amount of mercury. Analyze closely your own actions, learn to discriminate between the true and the false, exercise resolutely your intelligence in all matters that you do, or that comes to your hand. Thus do you acquire the proper flux for an excess of tin.

But even in the exercise of beneficence, the effect upon the soul alone should not limit the viewpoint. There is a wider vision that perceives the effect, even of acts of charity and of endowments to so-called worthy causes, upon the progress and development of a larger society.

The effect upon the soul when separated from the external effect of appearances purifies the tin j but when it is used also as a means to further universal construction, to aid society in its advancement, the reverberatory heat is applied that completes its transmutation.

**Transmuting Iron** .-Accidents, fires, antagonisms, initiative, constructive effort, fighting for the right, courage, energy, activity, mechanical trends. strong desires and passions, acute illnesses and operations, lavish expenditures, law suits and enmities are some of the common kinds of iron.

Iron, while one of the most useful metals, unless fluxed with an equal amount of silver, determinedly resists being dissolved in the spiritual light. It has a coarse, though violent, vibration, that communicates strong energies to astral substance, but fails to make an impression on the finer substance of the spiritual world. It is one of the most potent sources of mental force, but unless properly fluxed affords almost' no spiritual power.

Should there, therefore, be something of an excess of the events furnishing iron, there should be a resolute attempt to acquire an equivalent amount of silver. Effort should be made to establish and enjoy a home. Interest should be taken in providing food, not merely for yourself, but for others. Shelter and raiment should acquire a larger importance. And if there are no children. dependents should be acquired, cherished and painstakingly cared for.

No matter how impoverished the circumstances, no matter how restricted the circle of acquaintance

ship, there is always opportunity to acquire adequate silver. The parental instinct can find expression in the solicitude of a child for its dog. A hermit in his mountain cabin can look to the welfare of the squirrels and birds. Deer will come, in time, to eat from his hand. Even the flowers in our cultivated gardens are responsive to the tender thoughts and ministrations of those who lovingly supply their wants. Everywhere can be found dependents, not forgetting the needy poor and the otherwise helpless among humanity.

The housewife who prepares and serves to her family two or three meals a day, is collecting silver. So is the man of the house who toils at office, factory or farm with the thought in mind of being a good provider. If his thoughts are on what money will, buy for himself, or on the attainment of honor, he is not acquiring silver. But if his attention is much engrossed by supplying the needs of his family, if on his return from work he brings food or clothing, or suggests that they be ordered by others, he is adding silver to his alchemical supply.

In addition to being purified, by separation from the dross of the external effect of violent, aggressive and constructive activities, and fluxing with an equivalent amount of silver, iron, like lead, needs considerable heat from the reverberatory furnace. Its vibrations, as they are acquired on the physical plane, are little adapted to imparting; motions to anything finer than astral substance. Therefore, not only the effect on the soul, but the effect on society at large of all such activities should be kept in mind. Not merely

## TRANSMUTATION

the attitude, what does war do to my soul? but also the attitude, what does war do to mankind? should be a foremost consideration.

Machinery, industrial development, the erection of huge manufacturing plants, because they lighten or increase my physical burdens, and because they restrict or expand my periods of leisure from irksome employment and thus influence the time I can devote to other things, have an influence upon the development of my soul. What that influence is depends, of course, entirely upon my attitude toward these situations. I can gain in soul advancement or retrogress under any of the conditions met in modern industrial life. Recognizing this, and making gain from each experience, is to purify the metal and get rid of the dross. But if I am to complete the transmutation, in addition to purifying and fluxing with silver, I must also try to perceive the effect of each event on the progress of universal society. And I must fervently bend my energies to directing all such activities into channels of universal good. Such zeal to assist constructively in universal progression furnishes the heat with which to finish the transmutation of iron.

**Transmuting Copper.**- The gain or loss of husband or wife, the relation with friends, love affairs and scandal, social advancement or disgrace, jealousy. beauty, artistic appreciation, amiability, conjugality, mirthfulness and the expression of the affections are some of the more common kinds of copper. ,

Copper, like tin, when once purified is one of the



easiest of metals to transmute. It has about it an inherent warmth that raises its vibrations to a point where with very little additional heat they communicate their motions to spiritual substance. Love is convertible. It is desire, passion, attraction, affection, fire, enthusiasm, God. It ever exerts a molding influence upon the form, whether that form is physical, astral, or spiritual. It is the attractive force that manifests throughout nature, and that holds the form together. To live there must be a desire for life, although this desire may reside almost exclusively in the unconscious mind. People sometimes say they no longer desire to live, but unless the desire to live were stronger than the desire not to live they would die. Either an individual or a race that fails to love life strongly soon perishes. Likewise, the love for a spiritual life and the things of the spiritual plane are requisite for continued spiritual existence. But aside from this, the vibrations of love, when unselfish, tend to affect spiritual substance and build up the spiritual body.

Nevertheless, as with other good things, there can easily be an excess of copper. It manifests chiefly as a tendency to seek the line of least resistance. Disagreeable duties are shirked. Problems are avoided rather than faced. Hard work of all kinds is avoided, and there is a tendency to spend too much of the life pleasure seeking rather than in the accomplishment of worthy enterprise. Joy and amusement have their place, but such excess of copper, before there can be constructed a complete spiritual body on the

inner plane, must be balanced and fluxed with an adequate amount of lead.

Lead is not hard to find. It may be had in quantity anywhere. There is always work to be done by those with the will to do it, especially hard, disagreeable, and monotonous work. Yet it is a great affliction to the soul to be born and raised with a silver spoon in its mouth, waited on hand and foot, always with some one else to face the difficulties and shoulder the burdens. It is a great affliction -unless it comes to realize the necessity of acquiring a suitable flux of lead, and refuses to be thus weakened through over sheltering. Even a plant, if it is to grow hardy and strong, must learn to endure the hardships of rugged existence. So also, if it is to have a powerful spiritual body, the soul with an unusual amount of copper must be fortified with a flux of lead.

Wherever men live, there await responsibilities and burdens. Anyone can see them, although not all are eager to shoulder them. Hardship, privation and unremitting toil for the sake of others is an ample flux for excessive copper. And the copper itself is quickly converted into spiritual values and thoroughly transmuted when its effect, in each instance, as affecting the progress of the cosmic whole, is realized and considerately planned.

**Transmuting Mercury.**-Intellectual activities, educational advantages, teaching, writing, travel, contacts with literature, clerical mistakes, errors in contracts, mathematical work, accountancy, stenography, and acting as agent of another are the more common ores of mercury.

It is a metal of unusual variability and restlessness, and a most essential factor in the handling of other metals. Unless it is present, even lead is frustrated for plotting and scheming, either constructive or destructive, comes to naught unless carried out intelligently. Iron needs it also for combat and building alike depend for effectiveness upon intelligence. Nor can we live in a truly religious manner, or otherwise cultivate tin properly, without the exercise of reason. The gold of power, the silver of domestic responsibility, and the copper of worthwhile friendships, alike are made more valuable by the presence of the mental keenness of mercury.

An over supply of this most adaptable of the metals is possible only through lack of an equal amount of its natural flux. We can not have too much intelligence, nor can we overdo the exercise of reason, except when we allow them to monopolize the life to the exclusion of other metals, and especially tin. Unless adequate tin is present, intellect readily assumes to itself a surety and infallibility that is not borne out by a record of its past performance. It becomes arrogant in the belief that it alone is capable of rightly directing the conduct of men, and of solving the problems of the universe.

This attitude, which material science has often held, unduly narrows the vision to the scope of the physical world alone, and denies that which can not directly be apprehended by the five senses. But because of this narrow vision, science is compelled every decade or so to shift its platform to embrace conditions that previously had been ignored or de-

nied. When intellect presumes too much, or whenever there is excessive mental activity, before the mercury will transmute it becomes necessary to supply an equivalent flux of tin.

This tin may be had anywhere, and opportunities for its gathering are presented to each individual every day. A smile of kindness is not beyond the accomplishment of the most erudite man of science. A story that will evoke a laugh can readily be picked up and passed on, although remembering and telling it is an art to be cultivated. Prayer, now and then, even though silently uttered, costs little in the way of effort; and to pass the time of day with either a street sweeper or a banker is not a great price for tin. And as the financial means permit there should be gestures of more concrete munificence.

Finally, when properly fluxed with tin, the metal should be treated in the reverberatory furnace. To provide this heat, each gain in knowledge, and each mental advancement should be felt to be additional equipment which there is strong desire to use in the interests of universal progression.

**Transmuting Silver.**-Domestic relations, the home, children and other members of the family, dependents in general, food, shelter and the various commodities that make life endurable furnish those experiences that are the commonest forms of silver.

Where such contacts evoke tender emotions and the desire to nourish and protect weaker individuals, they are transmuted with little further effort. But such as come grudginly, or that engender resentment, need careful purifying and treatment: In any

event, the addition of an equivalent amount of iron hastens the process and gives the product a well balanced composition.

Not only is iron everywhere present, but more often than not it is forced upon us by others. It should never be obtained with a sense of enmity or hatred, but with the sense of firmly standing for that which is most beneficial to all. To permit others to impose upon us unduly not merely weakens our power of resistance, but through building up the habit of taking advantage of people, actually injures the character of the person doing the imposing. Yet in energetically struggling to advance those causes that are for universal welfare, in protecting the weak, and in repelling invasion, neither anger nor the desire for destruction should actuate the person, but instead there should be present an energetic determination merely to establish conditions that are for the betterment of society. This furnishes an ample flux for silver.

In the reverberatory furnace, the home life and the domestic relations throughout, should be recognized as steps in the plan of universal construction. Parenthood here should be perceived as the shadow of a still wider and more potent influence having for object the care and development of others.

**Transmuting Gold.**-Honor, position, station, employment, authority or lack of it, leadership, power, egotism, credit, the relation to boss or employer, and political efforts are the more common contacts of life that furnish those experiences that may be classified as untransmuted gold.

These do not require to be fluxed with other metals, but they do need to be purified with unusual care. Furthermore, whatever station of power and authority is attained in life, whether humble or exalted, carries with it some opportunity of influence for cosmic advancement. Even loss of employment or discredit injures the soul only when there is an error in viewpoint. Yet because of such experiences a better understanding may be had of the needs of others in similar circumstances. Some opportunity to exercise an influence for the betterment of human life is ever present, and when grasped and such power as at hand is exercised, gold is quickly transmuted, and together with the other six transmuted metals completes the building of an imperishable and perfect spiritual form.

## **PREFATORY NOTE**

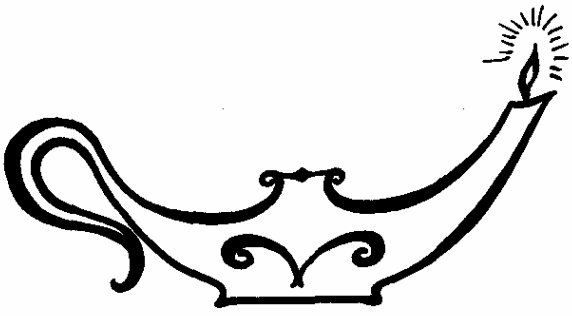
This lesson in manuscript form was issued to members of The Brotherhood of Light in May, 1919, and since that date has been in constant use in the various chapters.

Something over eleven years of teaching this lesson to classes of students has suggested an arrangement of the subject matter that I feel sure will make it easier to grasp and easier to remember. I have, therefore, entirely rewritten it with this object in view.

To assist in making it possible to issue this lesson in its present printed form, three members each contributed one unit. Mr. N. A. Rudy, of Broderick, Saskatchewan, Canada, contributed \$25.00. Mr. Carl R. Berg, of Seattle, Washington, contributed \$25.00. Mr. W. A. Clemmons, of New Orleans, Louisiana, contributed \$25.00. This assistance is highly appreciated.

*C.C. Zain*

Los Angeles, Calif., January, 1931.





**HIGHER CONSCIOUSNESS**

Copyright, 1931  
by  
ELBERT BENJ AMINE

)

THE BROTHERHOOD OF LIGHT Box  
1525, Los Angeles, Calif.

## HIGHER CONSCIOUSNESS



HE transmuted gold of the spiritual alchemist is nothing less than a complete spiritual body, built by proper states of consciousness toward the various experiences of life. These experiences are the ores, or unpurified metals. To build a

perfect spiritual body, in which the soul can function immortally, all seven types of metals, or experiences, must be collected. They must be thoroughly purified by discarding the dross of appearances and retaining for use only the effect upon the character. Then they are properly fluxed, one against another, and each treated with an adequate heat from the reverberatory furnace of their relation to cosmic welfare. In all these processes the mental attitude toward the things which happen is the important factor, and if at each stage it is properly maintained, there results a body imperishable, a form of spiritual gold.

Because, therefore, this factor of consciousness is so all-essential in the work of the spiritual alchemist, it warrants a discussion of its various details.

**Intelligence, Substance, Motion.**-At start we must get rid of the notion that inanimate objects are wholly devoid of consciousness. Consciousness is everywhere present in degree, as are also motion and

substance. The universe consists of this trinity, and where all three are not present there is no existence.

Wherever there is substance there is also motion, in fact, a last analysis shows that a given substance is a particular kind of motion. A solid has one kind of molecular motion, a liquid has another molecular motion, and a gas has still a third molecular motion. Also the atoms within the molecules of one type of matter have motions that differ from those of atoms of a different type of matter; and the electrons and protons of one kind of atom move relative to each other in different combinations than do the electrons and protons in another kind of atom. Going still further, astral substance in one kind of motion is a particular kind of thought; in another kind of motion it gives the appearance of an object. Spiritual substance, also, has motion, and may through its motion express either thought, or such conditions as are more related to form.

Yet form itself, whether expressed in spiritual substance, in astral substance, or in dense matter, also has some intelligence. That is, unless intelligence is inherent in substance it springs from nothing. But as we have had no experience of anything springing into existence from nothing we can not accept this. The other alternative is that intelligence inheres in substance and expresses itself only when substance moves in a particular way, just as form is such a particular movement of substance. But after all, while one particular form or one particular type of intelligence expresses substance moving in some particular way; we have had no experience of sub

stance without some kind of form, and experiments carried out by scientific men warrant us in inferring that there is intelligence in some degree present also.

Bearing this out, the experiments of Professor Bose prove that minerals are alive and may be poisoned, or put to sleep, or even killed. A degree of intelligence below the mineral may be too faint for us to discern at present. But just as finer instruments have detected substances smaller than the atom, so finer instruments have detected intelligence in some degree in substances long considered nonintelligent. At present the instruments of material science are not delicate enough to detect substances finer than the ether or intelligences simpler than those of the mineral. Yet this does not indicate that the limit of refinement of substance or simplification of intelligence has been reached. It merely indicates the present boundary of man's skill in making instruments of great delicacy.

We are unable to say of something that this is motion and not substance; or of something else that this is substance and not motion; for we have no experience of the two apart. Likewise, while the intelligence of a thing may be more difficult to discover, such investigations as have been made show that as more delicate apparatus is devised the frontier of intelligence recedes. That which was once considered dead matter now is shown to exhibit all the responses of life. Where does intelligence start, and where does it leave off? The line of demarcation can not be pointed out. However obscure it may appear, our experience indicates that some de

gree of intelligence is present in all substance; for given the right conditions and it expresses itself.

If we observe nature closely we are soon convinced of an orderly procession of changes that lead by gradual steps to more complex expressions of life and mentality. Such a system could not result by chance. And we can trace intelligence from such cosmic expression down to a feather-edge, even as we can trace the substance of the universe to atoms, and these to electrons sheared out of the ether. Here we lose sight of matter, nor do we perceive it again until its electrical components join out in abysmal space and give rise to the Millikan Ray. Yet before so joining to produce the star-dust of which the material universe is composed, our logic 'convince us there was form and motion of some kind. Thus also, experiments with psychical phenomena must soon convince any open-minded investigator that there is some degree of intelligence always ready to express itself whenever there is an organism capable of permitting such expression.

**Chemical Consciousness.**-This intelligence displays itself through the activities of the minerals of which the earth is composed. They possess a discernable discrimination. Their chemical changes are not fortuitous, but governed by the same broad law that determines the alliances between members of the human race. Man is drawn to certain companions, and repelled from others. The atoms of matter exhibit similar preferences. And as a man, when he meets someone toward whom there is an unusually vigorous attraction, forsakes previous companions to

join forces with the new ardor, so also does an atom forsake the group to which it has been attached and form a more durable partnership with another atom that especially entices it.

Invariably, man's actions are in the direction of his strongest desires. These desires in man are more complex than those of an atom; but an atom also moves in response to the same general law, and its actions are always in the direction of the strongest attraction. Man has had wide experience with different forms and conditions of life through which he has developed an extensive range of consciousness; and he has a brain, or specialized instrument, through which he can express his consciousness, utilizing mental pictures and symbols as thought. The atom has had very limited experience, and it possesses no specialized instrument of consciousness. Such consciousness as it has is retained as modes of motion, resulting from its experiences, in the astral substance associated with it. Nevertheless, its movements, such as they are, result from the feeling, which in higher life we call pleasure and pain, that is experienced when in proximity to various other atoms.

This consciousness of attraction and repulsion felt by atoms induces them to join in the formation of molecules. Then a colony of molecules may combine in a particular way to form the body through which an impersonal soul that has graduated from the stages of atomic consciousness can express itself. Such a colony dominated by a sovereign intelligence is called a crystal.

Crystals that are composed of a given kind of molecules tend always to assume the same shape. Just as some men are small and some are large, yet retain the human outline, so also crystals of a certain mineral may be small or large, but tend ever to the same form. Each is occupied by an impersonal soul with a consciousness far more extensive than that of an atom. Such a soul, if enough evolved through the mineral kingdom to do so, may attract about itself a body of singular brilliancy. This we call a gem.

The subjective intelligence of a gem has considerable scope; and is sensitive enough to be keenly alive to the personal magnetism of a person wearing it, to astral currents from the planets, and to approaching conditions that it senses from the astral plane before they manifest externally. Gems are not the only talismans, and the influence of some talismans is due rather to strong vibratory rates that they emanate, rather than to sensitive intelligence. Yet such a gem, when worn by a person whose most harmonious vibratory rates are of the same frequency as the vibratory rates of the gem, not only strengthens the power of the person to attract good fortune, but perceiving by its interior sensitiveness the approach of conditions beneficial or the reverse, it is able to impress the wearer to take actions that are of utmost benefit. It thus exercises a power as a talismanic gem.

The possibilities of mineral life are restricted, but we find very definite things that there must be learned. Assimilation and secretion as found in or



ganic life depend upon the power of discrimination as exercised by atoms. This selective action, which is commonly recognized in chemical changes and in the formative processes of crystallization, is the 'Chief manifestation of life and intelligence in the mineral realm. And because of its importance to higher life, we are safe in saying the primary function of life in the mineral kingdom is to confer that form of intelligence known as SELECTIVITY.

Now the astral brain of man has a scope of consciousness of great breadth, and it is possible to raise or lower its frequencies so that it enters into rapport with the astral consciousness of other entities. When a point of contact is established between the entity and man's astral brain, the rates of motion in the consciousness of the entity communicate themselves to man and he becomes aware of such consciousness as is possessed by the entity. This awareness will commonly be entirely subjective, but through practice it can be brought up into the region of full objective consciousness. The proper rapport, or contact, is formed by steadily focussing the attention upon the object, and through the imagination entering into its life and form. By the exercise of keen sensitiveness one can then become objectively aware of the feelings and experiences of the entity then contacted.

In this manner it is possible to select a gem or mineral and by focussing the attention on it to establish a point of 'contact. Of course it is necessary to shut out all thoughts and impressions except those that are received from the mineral. But when suc

## SPIRITUAL ALCHEMY

ful there will be an awareness of the full consciousness of the mineral, its attractions and repulsions will be felt, and it is possible to trace its history back through eons of time. This is called experiencing mineral consciousness.

Next above the mineral realm we have the vegetable kingdom. When the experiences in the mineral kingdom have been sufficiently extensive to organize an astral body of ample complexity the impersonal soul builds about itself a simple cell. Then, as the result of experiences in single cell life, astral organization becomes still better organized, each experience adding its energy to the astral form, until it is capable of dominating a whole my of cells. Thus to its own consciousness, in a measure it adds the consciousness of every atom,

molecule, and cell of what is now a multi-celled plant. By virtue of the more highly organized activity of astral form it exercises a controlling power over n, and has a distinct kind of consciousness not possessed by minerals.

This consciousness does not confine itself to feelings of attraction and repulsion, pleasure and pain, but extends itself to a type of perception which expresses itself as intelligent ability to adapt itself to changing environment. Thus a growing plant often deviates markedly from its common form and shape to be able to get the proper amount of sunlight. Nor do the tendrils of a vine reach out blindly in all directions, but possess a consciousness of the direction in which there is a crevice in which they can secure a firm hold; and they reach to the crevice

## SPIRITUAL ALCHEMY

cessful there will be an awareness of the full consciousness of the mineral, its attractions and repulsions will be felt, and it is possible to trace its history back through eons of time. This is called experiencing mineral consciousness.

Next above the mineral realm we have the vegetable kingdom. When the experiences in the mineral kingdom have been sufficiently extensive to organize an astral body of ample complexity the impersonal soul builds about itself a simple cell. Then, as the result of experiences in single cell life, its astral organization becomes still better organized, each experience adding its energy to the astral form, until it is capable of dominating a whole colony of cells. Thus to its own consciousness, in a measure it adds the consciousness of every atom, molecule, and cell of what is now a multi-celled plant. By virtue of the more highly organized activity of its astral form it exercises a controlling power over them, and has a distinct kind of consciousness not possessed by minerals.

This consciousness does not confine itself to feelings of attraction and repulsion, pleasure and pain, but extends itself to a type of perception which expresses itself as intelligent ability to adapt itself to changing environment. Thus a growing plant often deviates markedly from its common form and shape to be able to get the proper amount of sunlight. Nor do the tendrils of a vine reach out blindly in all directions, but possess a consciousness of the direction in which there is a crevice in which they can secure a firm hold and they reach to the crevice

instead of in the opposite direction. Some insectivorous varieties such as the sundew, butterwort and pitcher-plant even devise means to ensnare insects and prey upon them, displaying an acute degree of sensitiveness and a certain subjective cunning to accomplish their ends. This quality of sensing the 'Conditions present in the environment is the chief manifestation of intelligence in the vegetable world. Because of its importance in still higher forms of life we are warranted in the belief that the primary function of life in the vegetable kingdom is to develop that form of intelligence known as SENSITIVENESS.

As with a mineral, also with a plant, it is possible to direct the attention fixedly upon it and through pantomime, or imagining to be in its place, to enter into full possession of its subjective life and consciousness. All the various moods felt by the plant may be felt, and these moods may become so impressive that as they rise from the astral brain into objective consciousness they translate themselves by means of definite words and sentences as if the vegetable actually talked in the accustomed language of the human race. Of course, the speech really arises from the habit of the person's unconscious mind to express its feeling in thoughts. This is called experiencing organic consciousness.

Such ability to enter into rapport with cell-life has a still more practical application in diagnosing the conditions that exist within the human body. Through the same method it is possible to form a point of contact with the consciousness of certain cells, or

enter into the consciousness of a particular organ of the human form. Such experiments are more easily performed upon oneself, although the same method may be employed to learn the conditions affecting another. Through the powers of the imagination, visualizing identity with the part, the vibratory rates are raised or lowered until there is felt that particular sympathetic relation that permits the feelings of the organ or part to be received by the astral brain and raised into objective cognition.

By entering into the consciousness of the various organs, the seats of physical inharmony quickly become painfully apparent. Often this inharmony is really the call of the cell-life in some particular region for some requisite element, or for the elimination of superfluous material. The desires of the cell-life, in such instances, indicate what is required to establish normal condition. The consciousness not only feels what is wrong, but prescribes the proper remedy. This is called **CHEMICAL CONSCIOUSNESS**.

Such a state of higher consciousness is not difficult to cultivate to a stage of great utility. Only the trained occultist, to be sure, is able to analyze conditions in detail; but almost anyone with a little practice can learn just what kind of food the system requires at a given time. But to do this the habit of eating only certain foods at certain times must be discontinued. Hunger should actually be felt before eating. Then, for a few minutes, the body should be relaxed and the mind centered inwardly with the expectation that the astral brain will find

out just what elements the system requires and what foods will supply them. Then the mind should be permitted to meander dreamily over various articles of diet; and those may confidently be selected to\* ward which there is a strong spontaneous attraction arising from the inner consciousness.

In this manner it is not difficult to learn to select such foods as will supply the very elements the system requires for perfect health. If the system requires acids, the desire for certain fruits will arise from the astral brain into the consciousness, and if the system requires alkali or protein there will be an inclination, or hunger for such articles of diet as contain it.

The consciousness of the cell-life or the needs of a given organ is perceived by the astral brain in proportion as its attention is centered on it; but the astral brain may not be able to impart more of this consciousness to the physical brain than merely impress it with the desire for the particular food. More detailed perceptions require greater training. . But when the food enters the thoughts there is felt an assurance that it is the correct one.

If the astral brain is thus relied upon to furnish information, it soon develops the ability to direct the attention to the proper things. Even animals, as is well known, in the natural state, obeying their inner impressions, have the ability to search out remedies for many of their ailments. But if, instead of following such impressions, people yield to artificial desires for food and drink these artificial desires gain dominion over those arising from the more

interior consciousness and there is a conflict of impressions. Then, as ever, action follows the strongest desires. Yet it is not difficult for most people to acquire chemical consciousness to a very useful degree if they will but follow their inner impressions rather than the demands of habit, artificial pleasures, and convention.

**Vegetative Consciousness.**-As is well known, cut flowers when worn by some persons keep their vitality for a long time, but when worn by others they fade and almost immediately die. Such sensitiveness is also shown by pearls, which lose their lustre when worn by people whose magnetism is unsympathetic to them. Because of this, those who possess valuable pearls often make it a practice periodically to turn them over to be worn by another whose temperament is especially harmonious to them. This keeps them alive, and restores their original brilliance.

Growing plants and flowers also thrive under the care of persons of certain temperaments. The aura of such persons imparts life-giving strength to them, while the same treatment given by a person of the opposite magnetic temperament causes them to wither and die. Thus it is that some people can transplant vegetables with very little care as to weather conditions; and if the plant shows signs of pining they talk to it kindly, telling it to brace up, and it responds and immediately begins to thrive. Yet others, taking every precaution and care, find it difficult to get plants to grow.

Vegetation is not only sympathetic to auric ema

nations, but readily responds to the suggestions of those in vibratory sympathy with it. A plant does not reason about the matter, but through the rapport established with it, feels the urge, and grows as this internal feeling prompts. Luther Burbank made constant application of this method in the improvement of plants; and such suggestions systematically applied by other gardeners who have the sympathy of their plants, are able to bring about pronounced changes in the nature and form of growing vegetation.

People also thrive more when in association with those of harmonious magnetic temperament. Some are more sensitive than others to such influences, and detect the quality and many salient facts about both people and objects merely through being brought within the sphere of their auras. This sensitiveness may be cultivated to a point of high accuracy and real utility by making it a practice to analyze the first impressions felt when for the first time in the presence of objects or persons, and later 'checking the accuracy of these impressions. Because sensitiveness to environmental conditions is first highly developed in the vegetable kingdom, the exercise of this ability to sense facts about things from their auras is called VEGETATIVE CONSCIOUSNESS.

**Psychic Consciousness.**-In this vegetative consciousness the medium that carries the vibrations is the ether, and as a rule such impressions are obtained only when within close physical proximity to the object. That is, the impressions are received



chiefly from its etheric body. But by carrying the experiments to a finer degree of sensitiveness the impressions perceived are those from the astral form of the person or thing. In this case distance plays no considerable part; for if the conditions of rapport are present between the astral bodies, or if the senses of the astral form are properly focused, accurate impressions may be received from a thousand miles as easily as from a few feet. Furthermore, the impressions are not confined to beings of the physical plane, but extend to entities that have no material form, but exist solely on the astral plane of life. In all such cases the awareness is first present in the astral brain, from whence, through the medium of etheric motions, it is raised into the region of objective consciousness. The exercise of this ability to sense the quality and presence of astral beings is called **PSYCHIC CONSCIOUSNESS**.

**Simple Consciousness.**-The range of consciousness common to plants is greatly extended in animals. Animals are more conscious of their bodies, and in more or less degree have the ability to adapt means to an end. The higher forms of animals are just as aware of their bodies and the objects of their environment as is man. They see, hear, feel, taste and smell much as man does. They also possibly reason to a limited extent. A dog or a horse seems to learn some things through observation. But the most pronounced characteristic of animal life is **INSTINCT**.

A carrier pigeon will wing its way home straightway from an immense distance with no perceptible guides as to the direction in which it should fly. A horse will find its way in a storm under conditions that render the five senses valueless, or on a desert will find water that baffles the efforts of man to locate. The oriole builds a hanging nest of woven fabric. The bee builds a cell so economically perfect that an error in higher mathematical tables was discovered through calculating the angle of a cell that would theoretically require the least material and finding that this theoretical angle was not exactly that used by the bee. The great German mathematician, Koenig, found the bee slightly wrong. But an eminent Scotch mathematician, MacLauren, working with different tables at a later date found the bee exactly right. Carrying his investigations further, he found that the work of Koenig was correct, but that the tables available to Koenig, which were commonly used in higher mathematical work, were imperfect. Thus did the bee correct the table of logarithms.

Bears and badgers fatten in the autumn and then self-hypnotize themselves and spend the long winter months, while food is scarce, in trance-like sleep. Waterfowl seek the reaches of the Arctic seas to rear their broods in summer, then wing their way unerringly to warmer climes at the approach of winter. Trackless uncharted regions are crossed, they fly much at night, and young birds often precede their parents, yet they do not lose their way.

The exercise of such instinct is made possible

through the raising into objective consciousness of information perceived by the astral brain. The perceptive powers of the astral form have a much vaster range than those of the physical, and thus become a more competent guide to action. In the case of animals, because reason has not been developed, the exercise of instinct is largely confined to such conditions as have habitually confronted the race. Thus, because of its wider perceptive powers, under usual conditions instinct is more efficient than the reason of man. But, because the astral brain has had little experience meeting other than 'certain kinds of problems, when unusual problems are presented the instinct of the animal often leads it astray. In spite of the range of its perceptions, the habitual method of meeting conditions is too strong to be radically changed.

Men also receive the promptings of their astral brains. But their instincts need not be so restricted by habit as those of the animals, because man has become accustomed to using reason to adapt himself to new and strange conditions. The more vast scope of information afforded by the perceptions of the astral brain gives this astral brain superior material for a process analagous to reasoning. Usually man's instincts are atrophied, but they may be cultivated to a high degree of usefulness and accuracy by listening to their promptings. Properly cultivated they are a better guide to action than reason. Because they are frequently accompanied by thought processes which may intrude into the objective mind in the form of words and sentences, in man instinct

is often called THE VOICE OF THE SILENCE. It is the most obvious factor associated with SIMPLE CONSCIOUSNESS.

It is also possible for man to place himself in rapport with some animal. In this state there is a temporary blending of the identities, and the astral form of the animal imparts its rates of motion to the astral form of the man in such a way that he experiences all its feelings, desires and instincts. He is conscious of its limbs and organs just as if, for the time being, they were his own.

When such a rapport is established with either a plant or an animal it is also possible, through the power of the imagination, to organize lines of etheric

communication through which the vital strength may be drawn. In this manner the physical vitality, called vegetable magnetism or animal magnetism, may be obtained from other forms of life. Hermits and recluses unconsciously often draw thus upon the life forms by which they are surrounded so that they require almost no food to live. People of abnormal temperaments also sometimes thus drain the vitality from other people, usually being unconscious of the process, except that they feel so much better after being in the society of others. The yogis understand this process and make use of it to draw etheric energy from plants and trees, to be converted into higher modes of motion, which enable them to do the most amazing things.

Animals have a certain capacity for devising the means to attain an end, but in general seem incapable of considering themselves as distinct creatures

unique from the rest of the universe. It would seem that they are unable to consider their own mental states as objects to be thought about; nor do they commonly make use of conceptions. Conceptions imply the use of symbols as counters of thought. The impressions animals receive no doubt are superimposed, and there is little doubt but that they recognize similar attributes in all trees, in all stones, and in all other animals. But they do not give this quality an abstract name and mentally refer to it by this collective symbol. The ability to do this, to analyze one's own mental processes, and to communicate the results of such introspection by means of language, indicate the presence of self-consciousness. Because all normal men possess this ability, we are safe in assuming that the chief function of life in the human form is to confer SELF-CONSCIOUSNESS.

**Rational Consciousness.**-Because they have self-consciousness, and thus the power to reason, most persons permit the other forms of consciousness to atrophy. They so thoroughly rely upon the reports of the five physical senses, that they neither heed nor recognize the reports of the various psychic senses. They so completely rely upon the bringing together in objective consciousness of the reports of the physical senses that they take no cognizance of the bringing together of these reports in a more perfect mental process by the astral brain. Already this process has been mentioned in relation to instinct and the voice of the silence. It is the instinct of animals reinforced by the reason of man; but this

reasoning draws its information from both planes of life, and because it takes place in the astral brain its processes are almost instantaneous. Such reasoning carried out by the astral brain and then brought up into the region of objective consciousness is a surer guide to action than the limited perceptions and ponderous process of the physical brain. It is called INTUITION.

Carrying intuition into the realms of the soul and ego, those religiously inclined often become enthused with the idea that they are saved. This inward conviction is so strongly realized that henceforth they can not doubt for a single instant that they are immortal. The experience usually follows deep meditation upon such matters accompanied by a state of mind that permits the astral brain to impart its convictions to the physical consciousness.

More often than not this deep unalterable conviction of immortality is covered by a cloak of sacerdotal rubbish. Whatever the religion of the individual, it has usually been so thoroughly impressed upon his astral brain by suggestions during childhood that all information coming from the inner plane is colored and warped by it. The ideas impressed upon the astral brain by early religious training stand as censors at the gate of his objective consciousness, and will only permit such perceptions and knowledge to pass as clothe themselves in the garments of these earlier convictions.

But underneath all this there is a very sound reality. By turning the attention resolutely to the soul and ego, shutting out the sensations and thoughts

of the external world, it is possible to train the intuition upon these things and gain knowledge of the preceding, and the after, life. The intuition, reasoning from an infinitely broader field of perceptions of both external and internal conditions, and being more efficient in its processes than conscious reasoning, is able, unless too greatly hampered by the power of images received in early religious training, to report accurately upon the truth of things.

The truth is realized within that the spirit is eternal and that the soul is a real and immortal entity. The conviction is so certain that not a grain of external evidence is required. In fact, the trained intuition can be relied upon in this as in other things; for if always whenever the intuition is active its reports and conclusions have proved on investigation to be true, we have every inducement to trust it also in this most important thing. This is not a very difficult state of consciousness to attain, and when once felt, and the assurance of the reality comes flooding in upon the soul, there is never afterwards any doubt concerning life after death or of the soul's perpetual progression. Because this state of consciousness comes only to rational beings, the inward realization and overwhelming conviction of the eternal nature of the spirit and the reality and immortality of the soul are called **RATIONAL CONSCIOUSNESS**.

**Cosmic Consciousness.**-Even as man is a conscious being, so also is the universe. It is not an automaton, but an organization guided by intelligence.

It is true that each cell in man's body has a consciousness all its own. So also the various entities comprising the cells, as it were, of the cosmos have an individual consciousness. But man's consciousness is not merely the collective consciousness of the cells comprising his body. On the other hand, these cells have been collected into a complex organism so that man can express the consciousness which is his soul. And we may be sure, likewise, that the soul of the universe is not merely a collection of all the separate individual souls of its parts, but that all these separate souls are organized into the vast and complex organism, a corner only of which we can see, to permit the expression of that deific consciousness which we call God.

There is, however, a relation between the consciousness of a cell in his body and the consciousness of a man, through which he influences the conduct of the cell. This interrelation by which man's astral intelligence guides the cell-life in the various processes and functions of the body is usually below the threshold of objective consciousness. Nevertheless, as is demonstrated by the effect of suggestion and emotion on these functions, the activities of assimilation, circulation, nutrition and secretion are thus directed by the unconscious mind.

Furthermore, there is also an interchange of consciousness between certain cells and organs and other cells and organs, as may be inferred from sympathetic symptoms. Through this interchange of consciousness a pressure or inflammation in one part of the body may set up a disturbance or inflammation



in another and distant part of the body to which sympathetically related. Or, under more severe conditions, the whole body may respond adversely to a discord arising from the discomfort of a single organ.

Now let us consider man in relation to the cosmic whole. He is one particular kind of cell-life in the body of Deity. Other entities are cells of a different kind, or if still more complex in function, like our solar system, they may be deemed organs in the anatomy of the Cosmic Man.

Each cell, however, in the body of man has its own particular work to perform. No other cell can perform its function quite as well as it can. So, likewise, each person has some particular work in the cosmic scheme of things to do, and he can carry out this activity to better advantage than can any other soul. To be sure he is being educated for the performance of this special function, and every experience he has ever had has been attracted to him as an essential and needed part of this education.

Now no single step in this process of education advances the soul more than that in which it becomes aware of its proper relation to other entities, and aware of its real work in cosmic construction. This step may be taken by establishing a rapport with universal life and consciousness.

It has already been explained how, by raising or lowering the vibratory rates through using the imagination to identify oneself with another entity, it is possible to enter into the consciousness of a mineral, a plant, or an animal. One may also, by a similar

process, enter into the collective consciousness of an audience. This is what the inspirational speaker does. He stands before an audience, places himself in sympathetic vibration with it, and then gives back to the people not merely the thoughts of their conscious minds, but also the ideas held by their astral brains. Because he collects, in one consciousness, facts and conclusions drawn from many minds, he is sometimes able to give them facts and ideas not one of them had been aware of before. So too, in times of national stress, people in general, as well as those

psychic, unwittingly enter somewhat into the wider consciousness of the nation, and feel the same things and think the same thoughts, as others from whom distantly separated. And this same principle of entering into the collective consciousness of a group, extended to the whole group of intelligences embraced in the universe, enables one to enter into the consciousness of the entities comprising the separate parts of the cosmos.

Such a rapport is usually attained through holding the thought, "My Soul is One with the Universe." This thought, if held persistently under deep concentration, and with the imagination used to "feel" the universal consciousness, leads the soul to the realization of its oneness with all other atoms of life, enables it to discern its work in the universal plan, and reveals to it many fundamental truths

regarding the operation of nature's laws. These experiences are usually of very short duration and accompanied by an ecstatic state in which there is a feeling of great joy, happiness, peace and content

ment, for which reason it is often spoken of as the peace that passeth understanding.

Plotinus, speaking of this higher consciousness said: "Knowledge has three degrees; opinion, science, illumination. The means or instrument of the first is sense; of the second dialectic; of the third intuition. To the last I subordinate reason. It is absolute knowledge founded on the identity of the mind knowing with the object known."

Such consciousness is formed through the astral brain of man entering into a sympathetic relation with the collective astral consciousness of all other entities. This state which brings to man the realization of the soul's oneness with the universe, and also the realization of the divine origin of the ego, is called COSMIC CONSCIOUSNESS.

**Divine Consciousness.**-Consciousness, however, is not limited in its extent to physical and astral planes. Thought organizations of the astral plane may be raised in vibratory rate sufficiently to transmit their energy to, and persist in, spiritual substance. The circumstances under which they do this have been thoroughly discussed in the preceding lessons of this course. Furthermore, if these thought organizations are to form the mentality of a soul functioning on the spiritual plane, they must attract about themselves a suitable body of spiritual substance. To gain the experiences of life in proper quantity and proportion, to purify, flux and transmute them, and thus build up an immortal spiritual body in which the consciousness can dwell and function, is the object of spiritual alchemy.

When thus the 'consciousness has been extended in range to embrace entities and thoughts existing on the spiritual plane there is a still more vast field of information and source of energy available to the soul. Such a spiritual source of information and such spiritual energy is only accessible to those of the highest true spirituality; for others have not yet advanced far enough in spiritual alchemy to have spiritual forms from which to draw. They as yet have only astral bodies, or only fragments of spiritual bodies built up; and will complete the building during their residence on the astral plane after physical death. But the most advanced of the race, although they may never have heard of spiritual alchemy, have nevertheless practiced" it, and have well organized spiritual bodies. And to a certain extent they are able to bring the perceptions, energies, and consciousness of the spiritual plane of life, through the medium of astral vibrations, into the region of objective consciousness. This results in ILLUMINATION. It is sometimes called CHRIST CONSCIOUSNESS, but a more precise term is DIVINE CONSCIOUSNESS.

History records many instances of those who have attained this highest of all states of consciousness attainable by embodied man. Among them may be mentioned: Apollonius Tyanaeus, Guatama Buddha, Dante, Walt Whitman, Mohammed, Francis Bacon, Jacob Boehme, Las Casas, Jesus the Nazarine, Paul, Balzac, Wm. Blake, Edward Carpenter, John Yepes, Socrates, Swedenborg, Thoreau, Emerson, and Plotinus.

Plotinus, who lived in the third century A.D. says of it:

"You ask how we can know the infinite? I answer, not by reason. It is the office of reason to distinguish and define. The infinite, therefore, can not be ranked among its objects. You can only apprehend the infinite by a faculty superior to reason, by entering into a state in which the divine essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite consciousness. Like only can apprehend like ; when you thus cease to be finite, you become one with the infinite. In the reduction of your soul to its simplest self, its divine essence, you realize this union, this identity.

"But this sublime condition is not of permanent duration. It is only now and then we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world. I myself have but realized it three times as yet, and Porphyry hitherto not once. All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and recurrence of these happy intervals. "

A certain degree of illumination also may accompany cosmic consciousness, and commonly does so, but it is an illumination springing from the astral rather than from the spiritual plane. But in the illumination of Divine Consciousness, the ego, occupying as it does the spiritual plane of life, is able to communicate the perceptions and conceptions of the spiritual brain to the brain of the physical body.

Only one who has, through the processes of

spiritual alchemy, built up a sound and vigorous spiritual body can experience Divine Consciousness. This imperishable form functions on the same plane, and is occupied by, the ego; and because the ego is at all times connected, by the rays of vitality it sends them, with both its soul-monads, when either of them has evolved far enough to experience Divine Consciousness, it can become aware of the existence and whereabouts of the soul-mate.

And because the substance of the spiritual and astral bodies contain, as modes of motion, a complete record of the experiences of the soul, in this state of consciousness it is possible to trace backwards and remember any and all of the experiences of the soul since its first differentiation.

Because the spiritual body is occupied by the ego, when the perceptions and conceptions of the spiritual brain are raised into the region of objective consciousness it is common to say that the ego is incarnated in the physical brain. Not that the consciousness is at all times flooded by the spiritual light in the ecstasy of intense illumination; but sufficient communication is maintained between the spiritual brain and the physical brain so that the activities of life are directed from the spiritual plane. This perfect and continuous rapport between the soul and the ego is the object the adept strives to attain.

Because his information is derived from the spiritual plane, where the range of his perceptions is immensely extended, and where he contacts exalted intelligences of vast wisdom, he becomes conscious

of Divine Intention, and clearly perceives his own function in the Divine Plan, and just what he can do at any given time to further cosmic construction.

The spiritual alchemist, therefore, who is able to attain a somewhat continuous Divine Consciousness, not only has built for himself on the inner plane of life an immortal spiritual body in which he will consciously function after the passing of both the physical and the astral body, but he also is so thoroughly in contact with the spiritual plane of life that his actions are at all times directed by Divine Guidance, and his efforts at all times are in the direction that provide the greatest benefit for all.