Alchemy and the serpentine elixir

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It must be understood that the serpent is at the very essence of alchemy, and the purpose of the alchemists was the elixir of the serpent.

This is the reason for so many alchemical texts and engravings, where the snake appears.

And from hyperborean wisdom this becomes more than relevant, since alchemy is just one of the 7 plus 1 routes of liberation.

Furthermore, it is notorious that the founder attributed to the hermetic knowledge of alchemy is precisely Hermes, who in Hyperborean Wisdom is mentioned as analogous to Wotan. And the point in this context to highlight is that Hermes is precisely the bearer of the expired serpentine!

Furthermore, alchemy has been highly manipulated and distorted in its hidden meanings over time, also contributing to the hermetic character that characterizes it to be known only by certain circles of initiates.

His anatemization on the part of the Church has gone hand in hand precisely with the ancient proscription of the serpent and its initiatory knowledge.

We have in alchemy an external praxis, focused on the chemical and magical manipulation of metals, tending to transformation and manipulation operations, and an internal alchemy, where metals are here referring symbols of the states of the psyche to sublimate and transform.

From this last perspective, the alchemist operates in his same psycho-physical structure as an alchemical atanor. And the ultimate achievement of the Magnum Opus or « philosopher's stone » is here the « Stone Man », or the Self isolated from the psycho-animous phenomenological context.

In this process of alchemical mutation, the initiate purifies his blood, mainly from the hominid matrix (Nigredo's stage), and his subtle attachments, now permeating its psycho-physical structure essentially the cold-blooded hyperborean reptile (Albedo stage).

It is worth mentioning that although the Swiss psychoanalyst Carl Jung is attributed a contribution regarding the elucidation of alchemy, it would be necessary to complement it with the contribution of Hyperborean Wisdom.

Since the Jungian approach focuses on the Self or the Self of the soul subject, as for the effective alchemical transmutation and liberation of the Self, it is necessary to arrive at the Selbst, or the Self of the infinite Self, nucleated in the sphere of egotic will or Ehre.

Concept the latter that Nimrod de Rosario develops in his work Foundations of Hyperborean Wisdom.

The ophidic symbolism in alchemy is highly varied, and one can refer to the preserved cryptic meanings of alchemical art, which have survived to this day, as well as ancient texts by alchemists, such as Ripley's Twelve Keys, Basil Valentinus' works, Musaeum Hermeticum, etc.

In this pictorial alchemical symbolism, for example, the caduceus, the uroboros, the winged, wingless, crucified serpent (the fixation of the volatile), coiled around an egg, etc. can be seen. And so also the emblematic colors, green, white, black and red, which both have an underlying alchemical meaning, as well as their representation in ophidians of the mentioned colors.

So too, the two-headed snake, representing the harmony or balance of sulfur and mercury. Or the three-headed snake, where again, salt, sulfur, and mercury are the essential alchemical elements.

The process in which the virya is placed in its cold blood, and enhances the reptilian side, is itself an alchemical mutation. Since the reptilian aspect now becomes predominant, above the hominid matrix, reversing the condition of the lost virya.

Vraja's body, incorruptible, is also an alchemical mutation, where it is like a skin mute (like the snake), acquiring the albea (albedo) and scaly condition of the reptile.

On the other hand, it should be noted that in India, alchemy was known as the Nagayuna (Naga / serpent) science, and there are even representations similar to the caduceus, called Nagahals.

In this ancient tradition the elixir was known as Amrita, or Rasa.

Under that same meaning the term Rasayana is used with respect to alchemy.

It is imperative to note that on the kaula path, alchemical transmutation was carried out by the maithuna wet path, and the suvasini red kalas.

On the Kaula path the presence of the Suvasini is of vital importance in the tantric path, just as in the so-called dry path of the Troubadours is the Lady Kalibur., And similarly in the western alchemical path of liberation there is the necessary participation of the so-called mystical Soror.

Continuing with alchemical representations, the winged serpent also stands out, which in alchemy represents the volatile, or Mercury. As long as the wingless snake, the fixed or the sulfur.

In the representation of the symbol Uroboros, the snake bites its tail, which means the sulfur that fertilizes mercury.

There is an ancient representation of the Uroboros of green and red color ( as the symbolism noted above ). Here green means the beginning of the Great Work, and red the achievement, or Rubedo.

This combination of sulfur and mercury, in successive increasingly refined stages, or chemical nuptials, is said to eventually become the philosopher's stone or alchemical elixir.

Those successive nuptials that are repeated successively form the Magnum circularis, or the circular work of the alchemists.

In China, close to India, the dragon is very prominent. And similarly there are representations of the Uroboros in the form of a dragon.

Or also the Uroboros with the colors black and white, alluding to yin and yang, which in the alchemical context mean again, mercury and sulfur.

Also in the symbolism of the caduceus, the two snakes coiled on the rod also represent sulfur and mercury, while the rod represents salt, or a conciliatory element of opposites.

The caduceus was known as abysmal water, chaotic abysmal water, and Basilisk or king of snakes.

Another alchemical symbol is the snake coiled around the egg. Which means the raw material (the egg) that receives the heat or serpentine energy, to unfold what it carries in germ. Here the egg represents the alchemical atanor, where the sulfur snake fixes the mercury, and the mercury snake volatilizes the sulfur. From the contention of both, the elixir arises, which comes from the venom of both snakes.