

*The Practice  
of the  
Ancient Turkish  
Freemasons*

*The Key to the  
Understanding  
of Alchemy*

A Presentation of the Ritual,  
Doctrine and Signs of Recognition  
Among the Oriental Freemasons

*Baron Rudolf von  
Sebottendorf*

# **BERSERKER**

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## **BOOKS**

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Dedicated to the Memory of the Former Secretary of the Turkish  
Embassy in Bern, Mr. P. Schwidtal

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## CHRONOLOGY OF THE LIFE OF RUDOLF VON SEBOTTENDORFF

- 1875 (November 9) born Adam Alfred Rudolf Glauer in Hoyerswerda in Saxony
- 1893 (June) his father dies
- 1897 (October 1) reports for obligatory military service, rejected for health reasons
- 1898 (March) private tutor in Hannover  
(April 2) begins work in merchant shipping as technician
- 1900 in Australia prospecting for gold  
(early July) meets Hussain Pasha in Alexandria  
(late July) travels from Alexandria to Constantinople (Istanbul)  
(October) begins a one-year contract to work for Hussain on an estate near Bursa, meets Termudi and is initiated into a mystical lodge
- 1901 returns to Germany
- 1902–03 resides in Munich
- 1905 (March 25) marries Karla Voss
- 1907 (May 5) divorces Karla
- 1908 returns to Constantinople (Istanbul)
- 1909 in Constantinople during counter-revolution of Sultan Hamid II; involved in German court case
- 1910 (December) founds a mystical lodge in Constantinople
- 1911 becomes a Turkish citizen, adopted by German expatriate Baron Heinrich von Sebottendorff
- 1912–13 active with the Red Crescent in the Balkan War, wounded, and briefly captured
- 1913 returns to Germany, resides in Berlin
- 1914 repeated adoption by Siegmund von Sebottendorff von der Rose, leaves Germany for Austria

- 1915 (July 15) marries Berta Anna Iffland in Vienna, later returns to Germany
- 1916 lives in Bad Aibling in Bavaria, joins the Germanen Order (September), visits with Hermann Pohl, head of the Germanen Order in Berlin
- 1917 recruited for the Bavarian branch of the GO  
(December) becomes publisher of GO publication  
selected master of GO Bavarian province
- 1918 (April 17) Thule Society ceremonially founded  
(July) meetings of the GO begin at Hotel Vierjahreszeiten in Munich; Thule Society used as a cover-name  
(July) buys the Franz Eher Verlag and the *Beobachter*, renamed *Münchner Beobachter*  
(October) Arbeiterverein formed within the Thule, later fashioned into a political party: Deutsche Arbeiter Partei  
(November 7) bloodless coup of Socialists in Bavaria  
(November 9) delivers political speech against the Socialists at the Thule meeting  
(November) stockpiles weapons for counter-revolution
- 1919 (January 5) German Workers' Party formally founded  
formation of Thule militia  
(April 6) anarchists proclaim the Bavarian Socialist Republic  
(April 13) Communists seize power in Bavaria  
(April 26) Communists take seven Thule members hostage  
(April 30) Thule members executed in basement of Liutpold School  
(June 22) attends his last Thule meeting  
(July) leaves Munich for Switzerland  
(May 1) white (anti-Communist) forces enter Munich, Thule militia already in action in the streets  
Communists ousted
- 1920 (October) succeeds Ernst Tiede as editor of *Astrologische Rundschau* (Astrological Review)
- 1920– continues editing *Astrologische Rundschau*, lives mainly in Germany  
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- 1923 (Spring) leaves Germany for Lugano, Switzerland, where he writes *The Secret Practices of Sufi Freemasons*
- 1924 *The Secret Practices of Sufi Freemasons* published as *Die Praxis der alten türkischen Freimauerei*  
returns to Turkey
- 1926–28 acts as honorary Mexican Consul in Turkey
- 1929–31 travels to United States and Mexico
- 1933 returns to Germany to revive the Thule Society  
(December) the book *Bevor Hitler kam* (Before Hitler Came) published
- 1934 second edition of *Bevor Hitler kam* issued  
(March 1) *Bevor Hitler kam* banned and confiscated by the Nazi Party  
(January and March) briefly jailed by Nazi authorities  
returns to Turkey employed by the German Intelligence Service under Herbert Rittlinge in Istanbul
- 1944 (September) German embassy closes in Istanbul, Sebottendorff given funds for one year
- 1945 (May 9) likely commits suicide by jumping off a bridge into the Bosphorus



# **The Practice of Ancient Turkish Freemasonry**

THE KEY TO THE UNDERSTANDING OF ALCHEMY

*A Presentation of the Ritual, Doctrine, and Signs of Recognition among the Oriental  
Freemasons*

Baron Rudolf von Sebottendorff

1924



## Introduction

*Libelli habeant sua fata*<sup>\*2</sup>—the manuscript belongs to the book. The manuscript of this book had already been completed in another version at the beginning of the war,<sup>†20</sup> but all sorts of opposing events prevented its appearance. Now a not completely voluntary stay in Switzerland is giving me the opportunity to revise the manuscript and prepare it for the press.

And it was good that the book did not appear earlier. Souls have become more receptive. There is one discovery after another now, and each is a deathblow to the materialistic philosophy and bogus monism. Just yesterday I read that they were successful in splitting the nitrogen atom, dividing it into hydrogen and helium.

Those who have been paying attention to events in the Orient over the last few years must continually wonder in amazement: “How is it possible that a people such as the Turks, who aren’t even a homogenous people, have been able to develop such perseverance, turn it against a world of enemies, and eventually carry it to victory? Anyone knowing how exhausted the people already were by the ongoing burdens of war, which only a Muslim can bear, when they entered the World War must also be amazed by their patience and endurance under the most difficult conditions. What is then the difference between Germany, which has almost had to succumb under the yoke of a horrendous peace, and Turkey, which rejected a similar peace and fought on to obtain different conditions?”<sup>\*3</sup>

The modern intellectual, schooled in materialism, will thanklessly strive to find the underlying reason for this because he is always focusing on externalities. He can in no way understand that it is the spiritual guidance and training alone, which every Muslim strives for from his youth forward,

that have borne him through these hard times. We are experiencing the shameful spectacle of a great part of the German people throwing themselves into the arms of the Bolsheviks expecting every sort of benefit from those who have declared materialism to be God, and we see that Turkey, this small, weakened land, certainly made use of the aid the Bolsheviks afforded them, but that they were far from throwing themselves into the arms of Bolshevism. On the contrary, it finds no place among them.

We see that one people, which had been counted as one of the most intellectually advanced, decided to take just such a step backward, while another people—previously scorned as being inferior—clearly recognized this step as ruinous and declined to participate, and not only rejected the step in its particulars, but in its entirety as well.

“Just tether your ass and commend it to God,” goes a Turkish proverb. The West has always been of the belief that Islam is stagnant as a religion. Nothing is further from the truth; Islam is more viable than the Christian religion. It has proven its viability. The following exploration clearly shows us the wellspring of the power of Islam; it is up to us to make the wellspring useful to the Christian religion as well. It was living water from this wellspring that brought everything to fruition in the early period of the Church, and which produced the most glorious flowering of the Middle Ages; only rationalism and materialism blocked this wellspring.

I will not be committing any sacrilege or profanation if I reveal this wellspring. Whoever reads through this book attentively, and resolves to do the exercises shown here, can in no way misuse the powers acquired, for only the one who is upstanding, courageous, and determined will be able to persevere to the end and profit from the exercises. By profit I do not mean, of course, external success; that only makes its entrance when a person has become good in his very core.

The exercises of the Oriental Freemasons are nothing other than work on oneself, for ennobling, and for the acquisition of higher knowledge. From the subsequent explanations it will become clear that they contain the secret of the Rosicrucians and alchemists, and demonstrate the preparation of the stone, which is what the seeker is longing for.

I said: *Nothing other*—but that is the highest, the most unique thing that the seeker for knowledge can strive after. I will not require faith in my

words from the reader, but rather I will prove my explanations. I will prove that Oriental Freemasonry authentically preserves to this day the ancient doctrines of wisdom, which modern Freemasonry has forgotten, for it must be said here at the beginning that the Freemasonic Constitution of 1717 was a detour from the right way.

Laws made from the outside cannot provide for the salvation of humanity. These laws are always being obliterated by other laws and are always having to be replaced by different laws—but rather it is the work from the inside out alone that can bring us salvation. Those who can consciously live according to the divine laws will perceive this as a duty, not as something coerced, and will act for the highest benefit of mankind, which will actually be the highest benefit to the individual as well. The divine laws are, however, absolutely unambiguous.

The only requirement I make of readers is that they be aware of their unity within God. Without this awareness the exercises are useless. Whoever still believes in the old monism, as propagated by Büchner and Haeckel, is just requested, if true knowledge is indeed being sought, to read without prejudice an opponent of this view, such as Surya: *Wahrer und Falscher Monismus*.<sup>\*4</sup>

And now go forth, you little book, the hour is auspicious. I began this introduction on the third of February 1924 at 12:30 midday at latitude 46° north and longitude 9° east. Righteously bring salvation to the multitude through true knowledge.



## Practice



Islam means submission; that is, submission to the will of God. The believer can just commend himself to the will of God simply because it is the will of God. He feels secure and does not ask why this is so or why that is different—he fulfills the divine law simply because it is the revealed law of God. He accepts his fate as being immutable and, at the most, attempts by means of prayer to implore for mercy from God when the burden becomes too great for him. But the sign of the true believer will consistently be that he does not ask for release from the burden, but rather for the strength to be able to bear it. “Lead us in the way of those who do not err,” the Prophet prescribes to those who pray.

This faithful condition is what is most worthy to strive after according to all religious systems. Actually the one who is faithful is also the most happy, is the one the Prophet values most highly, and represents this as the only goal—and therefore this religion is called *Islam*.

Now, besides belief there is something else that makes it equally possible for a person to yield to his fate; it is no longer faith but knowledge—knowledge of the divine laws. The one who knows no longer fulfills this law blindly, but rather knowingly. The truly wise one is very near to the believer, but is superior to the believer.

The Prophet created a very wise institution to open the way to knowledge for everyone who truly seeks it. According to this system in the Qur’an he provided explicit signs that point the way to knowledge and that have to

reveal the law of creation to one who gains knowledge from within one's own being. The highest form of knowledge will always lead the wise to yield to divine providence without complaint—that is, to Islam through knowledge.

In what follows we will concern ourselves with this path. How the Prophet himself came into possession of this knowledge is recounted in the form of the following legend.

Not far from Mecca there lived at the time of Muhammad an aged hermit, Ben Chasi, who was teaching the Prophet. When the lesson was over he gave him a metallic plate upon which were engraved formulas, the meaning of which the then thirty-year-old Prophet had just learned. Soon thereafter the hermit died, but Muhammad kept on teaching the secret of these formulas in the most intimate circles. Abu Bekr, the first caliph, inherited the plate and the knowledge, which only spread within a small circle after the death of the Prophet: this is the secret knowledge of the Oriental Freemasons.

In order to ensure against the loss of the formulas the Prophet distributed them throughout the Qur'an according to a precise key. The key is known, and the formulas are preserved in the Qur'an, such that the possibility remains for reconstructing the system at any time.

The formulas are preserved in the so-called abbreviated letters,<sup>\*5</sup> the meaning of which is debated among orientalists as well as different commentators. Some are of the opinion that these letters are signatures. Individual suras certainly originated under highly variable conditions: the Prophet dictated some, others he recited while friends wrote them down, still others were recorded later from memory. When the suras were collected the letters that indicated the originator of the sura would have remained, but now without their meaning.

Some European scholars are of the view that these letters represent notes by the scribe. Thus ALM is supposed to mean: *amara li muhamed*—"Muhammad commanded me to write."

Arabic commentators view these letters as holy abbreviations. Thus ALM mean: *allah latif madshid*—"God is good"—or as another thinks: *ana lahu alamu*—"I am the God who knows."

For others the letters are to be interpreted in a kabbalistic sense. Certainly all the suras in which these letters occur contain definite indications that they have something special to say.

The Arabic language, like all the Semitic languages, does not write the vowels. If one does not read these letters as such, but rather as words, they yield no meaning. For this reason people have been scratching their heads over the meaning of these letters. But in actuality these are the secret formulas concealed in the letters that someone who knows the truth can now easily read and pronounce. All of these formulas are compounds of the vowel *A* with one or several consonants.

Now the secret doctrine shows that the sura in which the formula occurs specifies the number of days in the system the given formula is to be practiced. The table of the Prophet appears on the next page.

The number of days results in twenty-five lunar months in which three days are missing. On these three days the one who was dedicated to these exercises was occupied doing something else, to which we will return later.

<b>Number of the sura</b>	<b>Name of the sura</b>	<b>Formula</b>
2	The Cow	<b>alam</b>
3	Amran's Family	<b>alam</b>
7	El Araf	<b>alamas</b>
10	Jonah	<b>alar</b>
11	Houd	<b>alar</b>
12	Joseph	<b>alar</b>
13	Thunder	<b>alamar</b>
14	Abraham	<b>alar</b>
15	A-hijr	<b>alar</b>
19	Mary	<b>kaha ya as</b>
20	Ta ha	<b>ta ha</b>
26	The Poet	<b>tasam</b>
27	The Ant	<b>tas</b>

28	The Narration	<b>tasam</b>
29	The Spider	<b>alam</b>
30	The Greeks	<b>alam</b>
31	The Wise	<b>alam</b>
32	Adoration	<b>alam</b>
36	ya sin	<b>yas</b>
38	Sad	<b>sa</b>
40	The Believer	<b>cham</b>
41	Revelations Well Expounded	<b>cham</b>
42	Consultation	<b>cham asak</b>
43	Gold Adornments	<b>cham</b>
44	Smoke	<b>cham</b>
45	Kneeling	<b>cham</b>
46	Al ahqaf	<b>cham</b>
50	Qaf	<b>ka</b>
68	The Feather	<b>na</b>

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822 days

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14 different formulas

The formulas are present in twenty-nine suras. For those who do not know anything about astrology it is noted that astrology knows of twenty-eight mansions of the moon, which amounts to the twenty-nine-day synodical rotation of the moon. The Persian mystic Mahmud Shebisteri, a Mel Mevlevi dervish, says in the *gulshen ras*:

*And because Cancer found itself related to the Moon  
It bound itself by head and tail to the Moon  
Through stations twenty-eight goes its course  
It positions itself in opposition to the Sun's light  
Then it shrivels up like a date-stalk  
As God ordained, who is alone the one who wisely  
Contemplates this correctly, as a perfect man*



*Understands it well, there is nothing vain about it  
Seek only in the Qur'an, there you will find the plan  
Whoever can't find it has weak insight.*

Astrologically the zodiacal sign Cancer is the house of the moon, which represents the soul. Here the house is used for the human body. The twenty-eight stations that run the soul through the secret table of the Prophet correspond to the path of the Moon—every station is equal to the time span in which a formula is exercised. Thus the first station is the two-day exercise of *alam*, the second station likewise the three-day exercise of *alam*, the third station the seven-day exercise of *alamas*, and so forth.\*6

This is the path the dervish order is accustomed to taking. This not only has to do with a general sort of knowledge, but they also attempt to acquire special powers by means of a special practice. However, for the most part the dervishes are people who strive after higher knowledge, and from whom the spiritual leaders of Islam will be drawn.

If they pass the time of testing, which usually lasts 825 days, then they will receive higher initiation, if they are capable and if they have the desire. Or, on the other hand, they receive more specialized instruction in order to attain certain magical characteristics. If they show no further capabilities they just remain in the lower grades of the order.

This higher initiation is the exercise of Freemasonry, and it is, as we will see later, the work of the alchemists and Rosicrucians.

These exercises are characterized by the use of the three signs of recognition employed by modern Freemasons: sign, grip, and word. However, they are not signs of recognition, not mere symbols in any case, but rather magical operations designed to induct the finer radiation of primordial power—to incorporate them into the body and thereby make the body more spiritual; to give the balance of power to the spirit over the body.

The signs are three different positions of the hand, known by the vowels that they depict.

### I. The *I* sign

The right hand is in a fist and from the fist the index finger is extended straight out; the hand is put in such a position that the finger is directed straight upward into the heights so that the letter *I* is represented.

## II. The *A* sign

The hand is held in such a way that all the fingers lay in a flat plane; the thumb is now extended so that it forms an angle of 90 degrees, a right angle with the line of the index finger.

## III. The *O* sign

One is to bend the fingers and thumb of the angled hand in such a way that the tip of the thumb just touches the tip of the index finger. The thumb, index finger and the part of the hand between these two digits form a circle, an *O*.

The grips are performed in proximity to different parts of the body.

### I. The Neck Grip

One places the angled hand on the neck in such a way that the thumb touches the right carotid artery, the index finger lies on the larynx, and the other fingers are in a flat plane with the index finger. The angled hand is withdrawn sharply with the index finger moving across the larynx until the hand is situated in a position equal in height to the right shoulder, then it is allowed to drop down.

### II. The Chest Grip

This grip is performed over the chest with the angled right hand. The correct height of the grip is obtained when one places the angled right hand in the neck grip and then positions the angled left hand in such a way that the thumb just touches the little finger of the right hand. That is just the right height. The grip is so positioned that the tips of the four fingers just touch the left arm, so that the palm is lying on the left

breast. The hand with the outstretched thumb is drawn over to the right until the finger tips are touching the right side of the body.

### III. The Middle Grip

Present-day Masonry no longer uses this grip, which is performed somewhat lower down than the chest grip. The right position is found when one places the angled right hand in the manner of the chest grip and then again places the angled left hand in such a way that the outspread thumb just touches the little finger of the right hand.

### IV. The Master, or Belly, Grip

This grip is positioned by the breadth of the angled hand lower than the middle grip. It is moved from below the navel up over the solar plexus, and thus performed in a manner similar to the previous grips.

The words have already been given in the Quranic table. Before these formulas can be used, however, one first uses three vowels:

*I      A      O*

and later the compounds:

*s      sa      so*

*I* and *si* are only used in connection with the *I* sign,

*A* and *sa* only in connection with the *A* sign, and

*O* and *so* only in connection with the *O* sign.

A question is posed to anyone taking on these exercises that must be answered within a time span of three days. Whether the student must undergo further instruction or may immediately enter into the exercises depends upon the answer to this question. These exercises can last for a period of time from three to twenty-five months: this depends entirely on the student. There are actually very precise signs by which one can tell whether one can proceed, or whether one must start over from the beginning. The first condition that must be met upon beginning the exercises is patience, the second perseverance, and the third courage.

The numbers I give here represent the shortest times, which should be compared to the numbers on the [table](#). Above all one should be on notice that the work should not be rushed. “The Devil is involved in a hurried shop,” says a Turkish proverb.

The indispensable condition upon entering the exercises is faith in God; the awareness that the individual is one with God. I repeat this reminder for those who wish to begin these exercises, which in no case can cause harm to anyone who has a selfless spirit. But they may be harmful to those who undertake them with the selfish intention to delve into secrets that they are not supposed to know. In that case such persons will perform the exercises without success and will become annoyed at having spent money on such a worthless book.

The work is divided into three parts:

- I. The Preliminary Work
- II. The Main Work
- III. The Pursuant Work

## THE PRELIMINARY WORK

One stands upright, forms the *I* sign and concentrates his whole attention on the uplifted finger while continuing to think of nothing other than, *I-I-I*. One will soon notice that the finger begins to become warm in a most peculiar fashion. When this warming becomes noticeable, one allows the hand to fall and after a while the *A* sign is formed. One should attempt to vivify the *A* in a similar way until one feels a dry warmth in the thumb.

Then one immediately forms the *O* and animates it in the same way. The Oriental, who sequesters himself in the solitude of his *târiqa* (i.e., of a dervish establishment), will feel definite signs of the kind indicated on the first day; the Occidental, who will do the exercise for no more than about ten minutes in the morning or evening, will need a few days longer.

As soon as the warming takes place the student must form the *I* and animate the finger with *si-si-si* until the warming sensation is felt. The student then lets the hand drop and immediately forms the *A*. The angled hand is then animated with *sa-sa-sa* and after a while the hand is guided to

the neck, the hand grip is made, and the inducted rarified forces of nature are thereby conducted to the neck. During this the student constantly thinks *sa-sa-sa*, then sharply removes the hand and forms the *O*, which, after being animated awhile with the syllable *so-so-so*, is moved to the solar plexus in the master grip.

This preliminary work encompasses a time span of ten days, consisting of three days of animation with the simple vowel sounds and seven days with the syllable made up of the vowel compounded with *S*.

### THE MAIN WORK

This work is performed daily for five to ten minutes. Repeat the indicated exercises of the preliminary work for seven days. After the sixth day move the index finger of your angled hand, after it has been animated by *sa*, to your nose. If you smell a slight sulfurous odor, you can proceed. If such is not the case, you must exercise for seven days longer.

This work is performed ten minutes daily for fourteen days. The *I* is formed and animated by *si-si-si*. When warmth is felt the hand is dropped and the *A* is formed, animated by the formula *alam*. The hand is moved into the neck grip at the neck, while constantly repeating the formula. After a while remove the hand sharply. Then the *O* is formed again as before. After fourteen days the bitter taste of mercuric chloride will be perceived if the index finger of the angled hand is placed on the tongue.

The following work is performed ten minutes daily for fourteen days. The student forms the *I* sign, which is animated with *si*, then the *A* sign, which is animated with:

two days *alam*  
two days *alamas*  
seven days *alar*  
three days *alamar*

After the first four days there will be a perceptible salty taste when one puts the index finger of the angled hand on the tongue. Then it is time to sharpen one's vision. If the student perceives a black shadow, this part of the work is finished.

Concerning the next phase of work, the table of the Prophet indicates a time span of 696 days. Depending on the individuals involved, it fluctuates between this maximum term and the minimum of three lunar months. See [table](#) I compare the data of the *Rosarius minor* table with that of the Prophet. No exact time span can be set, it all depends on obtaining certain results. When these are obtained, the student goes on; otherwise the exercise is repeated until the indicated color appears. Once the student has glimpsed the blackish shadow, this day is to be celebrated as the beginning of a new life—the student receives a lodge name.

In the next period of time the chest and middle grips come into use. The student animates the *I* sign for a short while and then immediately shifts into *A*, which is animated with the indicated formula. Once one has animated the *A* sign, it is then incorporated into the body by means of the chest grip. If the color being aimed for is attained early, the other formulas are just left out and the learner goes on to the next exercise. Since the student has to report to the teacher what is seen every day, verification is easy. The formulas to be practiced during this period of work are:

*alar, kaha-ya-as, taha, tasam, tas-tasam.*

The colors that the student slowly begins to see are as follows: out of the blackish shadow evolves a blue, then a light red that soon fades into a pale green that becomes fresher from day to day. Once the green appears very clearly, this work is finished.

The student changes to the middle grip, with which the formulas *alam, yas, sa, cham* come into use. The developing colors show an intricate interplay and finally fade into a yellowish white. By means of the master grip and the formulas *cham, cham-asak, ka* this yellowish white is transformed into a brilliant white, which the mystics of the Orient cannot praise enough.

## THE PURSUANT WORK . . .

shall turn the white of the main work into a magnificent red. The table of the Prophet indicates that the only formula for this is short *na*. This grip is called the closing grip by the masters because it is used at the end of the

whole working session. It is begun to the left of the navel and is then drawn back over the navel. The white fades into a dirty gray, then it becomes yellow for a short time before developing into a full red.

With this the work of the Oriental Mason is finished—the work upon oneself. A raw, uneven stone has become a cubical one.

This curriculum is not to be interrupted. The student may not leave out a single day. Most of the Oriental Masons have only progressed through the lesser work, at the conclusion of which the signs of recognition are communicated.

These consist of certain words and signs. Hand grips are not known to them because Orientals do not greet each other by offering their hands. If one suspects that another might be a brother Mason then one makes the *I* sign by extending one's index finger horizontally so that the other one sees it: the second one responds by spreading out the thumb of the right hand. It is demonstrated that both have proven themselves to each other when they both form the circle, the *O*.

If you find a candle, a round bowl, and an open compass on the table of an Oriental person you can be certain that you are in the presence of an initiate.

If an Oriental Mason wants the aid and counsel of a brother in a social situation where no one is known, the Mason will find a brother by placing the angled right hand nonchalantly over the left shoulder, approximately where the chest grip starts. If one is in great distress, the angled hand will be lifted over the head; often also lifting both arms up and holding out both hands. It is a duty to rush at once to the aid of a brother who gives this sign.

Another sign of recognition is the so-called fire sign, which is made when one wishes to greet a brother from a distance. One holds the left hand stretched out flat, lays the right hand on it, likewise flat, and now moves the right hand quickly and energetically along the back of the left hand.

The so-called star sign, which is made in the lodge, is formed with the right hand by holding the two middle fingers together, spreading apart the small and index fingers, and spreading the thumb out as well.

The words of recognition are: key, water, fire, level, black, white, red, rose, stone. As will be understood later, these words describe the entire

work. Among the Oriental Masons the work is called the science of the key, *Ilm el miftach*, and the Masons themselves often refer to themselves as sons of the key, *Beni el Mim*.

At meetings the oldest sheikh presides and a warden, a steward, and a runner are appointed. The warden has to ensure that the meeting is conducted undisturbed; the steward takes care of the guests, supervises the servants, and at the conclusion of the gathering collects an offering that is divided between the warden and the servants. The runner supports the warden and the steward.

The sheikh opens the session with the fire sign and the word *alam*, which the Beni el Mim actually use to indicate: "Let's begin." After the questions to the warden, the steward, and the runner as to whether everything is in order, the sheikh says: "My brothers, we are secure, we are provided for, and we are served. The sun is shining, let us open heaven. Brother runner, hast thou the key?"

"Worthy master, I am the *I*."

"Brother warden, hast thou the key?"

"Worthy master, I am the *A*."

"Brother steward, hast thou the key?"

"Worthy master, I am the *O*."

"My brothers, without the key there is no knowledge. I am water, fire, and level. What are you?"

The warden answers: "We are black, white, red, rose, and stone."

Then the master: "Holy is our science. Let us acknowledge: there is no God but God and Muhammad is the messenger of God." Now everyone present makes the star sign on their chests, whereupon the confession of faith is repeated simultaneously by all.

Then the presiding member goes on: "God bless him and give him salvation. Hear the words of the holy sura: In the name of God the most merciful, the gracious. *Cham osak*. Therefore God the powerful, the wise, gives his revelation to you and those who were before you."

The master recites the 42nd sura and concludes with the words: "True are the words of the Prophet, God bless him and give him salvation. Brother warden, what are the sun and moon?"



“*Allah wad din.*” That means: “God and soul or also religion and faith.” *Din* is ambiguous, and so the question is one of the main questions of the brotherhood.

All those present repeat the answer of the warden and thereby complete the star sign.

The master goes on: “To worship God and to make the faith great, is always our effort.”

All present answer with “*alam,*” and now the subject of the evening is entered upon. After the conclusion of the official segment, a convivial meal usually takes place.

The greatest discretion is required of the Beni el Mim. However, in order to forestall the idea that the present book is any sort of betrayal, it must be said that it has been written by command of the chiefs of the order. The reason is as follows: the so-called civilized world has been overcome by a great organization of infidels—monstrous in extent—and religious institutions have already been undermined by this to such a degree that they are not able to mount any unified resistance. In this emergency the Islamic brothers remembered that the tradition says that in earlier times the science was known in Europe. They sought and investigated—and found—in the writings of the Rosicrucians and the alchemists that these exemplified the science of the key perfectly. The assignment is to make people aware of this and to show seekers the way: the requirements of the times cause any consideration against publication to vanish. May the truth of the process of victory begin and the clouds of darkness slowly, but all the more surely, disperse.

“*Alam.*”

## SUMMARY OF THE WORK

### ***Preparation***

Animation of the signs *I, A, O* through the vowels *I, A, O*

Animation of the signs through *si, sa, so*

### ***Main work***

Neck grip using formulas: *alam, alamas, alar, alamar*

Chest grip using formulas: *alar, kaha-ya, taha, tasam, tas, tasam*

Middle grip using formulas: *alam, yas, sa, cham*

Stomach grip using formulas: *cham, cham, asak, ka*

***Pursuant Work***

Closing grip using formula: *na*



## Theory



So far we have been introduced to the practice of Islamic Freemasonry, now we must present evidence to show that the science of the key is actually the preparation of the philosopher's stone, the *magnum opus*, the mystery of the Rosicrucians and alchemists.

Anyone knowledgeable about these writings will recognize the connections with ease, if they are not so stupid as to think that such a recognition is detrimental—that is, the dogma or opinion that one already knows everything. I do not undertake to oppose such an opinion, for that would be a useless beginning. I console myself with a verse I once read somewhere:

*The philosopher Pythagoras conceived  
A new doctrine, and so he brought—  
Since he was, of course, still a heathen—  
A thousand sacrificial bulls to the Gods.  
Is it now no wonder, if the oxen tremble  
As soon as they get wind of a new truth?*

What I am revealing here is old, primeval knowledge. I cannot be credited with having discovered the secret; I am only the means to an end, the tool. And this tool has struggled long enough against revealing this secret. It was supposed to be revealed only to a small circle in my *Die Geschichte der Astrologie* (History of Astrology); I confess that was a conceit of mine.

For those who are not familiar with the mode of teaching and symbolism of the Rosicrucians, I will give the necessary explanations. Additionally, there are enough books in the Theosophical Publishing House where more detailed information can be found. It is likewise with the symbols and signs of recognition of the Freemasons. Modern Freemasonry has truly preserved one thing and that is that a great portion of the symbols are still used in the lodges, even though the meaning might have been lost or another external meaning might have been applied. I once presented this years ago in magical writings under the pseudonym Lessing the Younger (*Conversations Ernst and Falk*).

Modern Freemasonry, which since the Constitution of 1717 was developed into worldwide Freemasonry, both *is* and *is not* the continuation of the old Freemasonry of the Middle Ages. It is so far as outward appearances are concerned, but as concerns the nature and content of the teaching it has entirely abandoned the ways of ancient Masonry. It has placed itself on a purely humanistic basis and views salvation as a matter of external progress moving from the outside inward. Ancient Masonry views, or rather viewed, its assignment as the ennobling of the individual. It taught a system whereby the individual being had to begin to become better, and it hoped that this person would then function like leavening in the mass of the people. This hope was justified as long as there remained a religious unity in the Western world. As soon as this unity began to crumble, the powers of the shadow started to win the game and the emerging Enlightenment gradually overwhelmed the old sources completely such that the meanings of the symbols were forgotten.

Modern Masonry has no system of exercises such as ancient Masonry did. The word *Jachin*, which is imparted to the apprentice, signifies nothing to him other than it is a sign of recognition of the 1st-degree. However, that the two vowels *I* and *A* are contained in this word, and that these are the work of the 1st-degree, has been forgotten. The column Jachin is the upward pointing index finger, just as still today all minarets around the mosques are compared to index fingers.

The column Boas is the thumb. In the 2nd-degree the apprentice is to work on the *A* and the *O*. He is to go from the point to the line (*I*), from the

line through the compass (*A*) to a perfect circle (*O*). This is the meaning of the letter *G*, which means geometry, of the Masonic 2nd-degree.

And what does the 3rd-degree mean to the present-day Mason? This apprentice receives the master word and the master grip, but does not know that the word must be made true by means of the grip, so that out of the discolored ashes the full redness of the rose can be engendered. Only through the black shadow of death can the spirit attain its complete unfoldment.

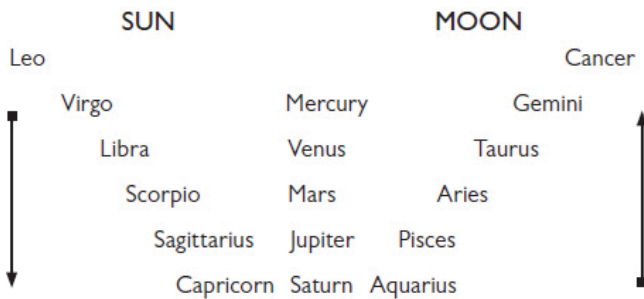
It is telling enough that most historians of Freemasonry reject Rosicrucianism and alchemy as aberrations; but no, it was precisely these that embodied ancient Freemasonry. If we trace our way back we will find significant connections. In my second volume of *Die Geschichte der Astrologie* I will pursue these connections. It is there that one also finds the basis of the teachings concerning letters and numbers, which I can only touch on here.

We will become familiar with numerous alchemical and Rosicrucian writers in the following presentation. I am concerned with demonstrating from these writings the proof that the exercises of the Beni el Mim embody the great work, which the Rosicrucians and alchemists have described as the highest of all. I want to open the way to the understanding of these things so that even the doubter can enter upon it. Without doubt, further investigations by those more suitable than I will increase the proofs, but I know that for many this will not be necessary.

It is ancient, secret knowledge that everything in the world—that the whole universe—consists of a primeval substance, and that matter as we know it is only an apparent form of this primeval matter. The ancients called this primeval matter *aether* (ether), and they taught that God, the ultimate, incomprehensible unity, is manifested as spirit and ether. Modern science expresses this by saying that every form of matter is determined by a different vibratory rate of the primeval substance. Even just twenty years ago it was taught that the atom was the smallest thing and was indivisible; today it is taught that in the atom a certain number of electrons circulate around a fixed nucleus. The direction of motion and number of these electrons determine the nature of the matter.<sup>[\\*7](#)</sup>

To know the nature of this primeval substance is conceptually impossible for us, but its first apparent forms are recognizable. These are cosmic forces designated by the ancients as elements: fire, water, air, and earth. By means of these the seven forces that play a role in astrology are fixed.

God (Sun) is manifest in the spirit (Moon) and matter/ ether (Saturn). Spirit and matter are manifest in the four cosmic forces: fire (Mars), earth (Venus), air (Mercury), and water (Jupiter). In astrology a zodiacal sign is ascribed to each of these forces as a diurnal and nocturnal house. The sequence of zodiacal signs as nocturnal houses represents the materialization of spirit, while the sequence of the diurnal houses represents the spiritualization of matter.



Here the goal of human development is presented in this ordering of the zodiacal signs in the simplest and most comprehensible form. Each person must undergo this development; however, the free will of the human being makes it possible to accelerate this development. One way to spiritualize matter is the science of the key.

*I* is the creative principle, the first unity. From the *I* arises the *A*, spirit, and the *O*, matter. By means of the three vowels, spiritual currents are stimulated. We very frequently find these two signs, and *A*, represented in images in ancient Freemasonic literature, and less frequently the *O*.

Two very good illustrations of the vowels are found in the 1619 Hannover edition of Heinrich Khunrath's *Amphitheatrum Sapientiae Aeternae*. Khunrath was a physician in Dresden. Although the work did not appear until three years after Khunrath's death, he had already secured imperial permission to publish the book from the then mint master of the elector by

the name of Sebottendorff in 1598. His lodge brother Erasmus Wolfart provided for the publication. The three vowels are found on the first table, which shows two crossed torches in the middle: the *A*. Over these is an owl, as a symbol of wisdom. The owl is wearing glasses: the *O*. To the right and left are two lights, which indicate the *I*. The inscription below reads:

*What's the use of torches, light, or glasses  
If the people don't want to see?*

Khunrath indicates the way in the following words: "Consider why you have come into the world: to learn to know God, yourself, and the spiritual world." You arrive at this:

- I. Through prayer in the oratory
- II. Through work in the laboratory

That is the highest philosophy.

An illustration that shows us how the vowels are represented by the hands is found on another page of the same work.

The fourth table illustrates two wise men in the foreground who are showing the crowd the entrances to art. The wise man to the left is clearly forming an *I*, the one to the right forms an *A* with his right hand and an *O* with his left. An epigram makes the symbols even more clear; it says: *Capiat et sapiat qui capere et sapere potest, qui non vel taceat vel discat aut abeat aut talis, qualis est, maneat*. "Grasp and use it, whosoever can grasp and use it, whosoever cannot do so, be silent and learn, or remove himself, or remain as he is."

In the holdings of the Munich Staatsbibliothek there is a prayer book of the French Freemason Jacques Coeur, which is especially instructive, that contains copious illustrations of the three vowels. Franz Boll presented a study of this prayer book in 1902.<sup>\*8</sup>

Jacques Coeur was a merchant from Bourges who was often in Damascus, and who perhaps learned the science of the key there. He supported the campaign of Joan of Arc, was the advisor of King Charles VII, and died in 1456 on the island of Chios. His two houses in Montpellier

and Bourges are famous in the context of cultural history as we find in both a number of Freemasonic emblems and epigrams. The house in Bourges is set off with two towers, one of which portrays an index finger, the other a thumb.

In the vestibule of the cathedral in Freiburg are figures whose hand positions are especially instructive. The series is derived from Albertus Magnus who makes us aware of the entire system of ancient Freemasonry by means of descriptions of the same things in his *Mineralium libri quinque*. For example, he describes the form of the *A* as follows: *Cassiope est Virgo sedens in Cathedra habens manus erectas et cancellatas*. “Cassiopeia is a Virgin, sitting in an armchair with her hands uplifted and crossed.”<sup>\*9</sup> From the sentences that follow, it then becomes clear that the *A* is only made with the right hand. Much information is made available in the books of Louis Herre concerning the vestibule cycle of sculptures and the Masonic interpretation of the Freiburg cathedral. This literature is easy to obtain.

From the plethora of material, I wish to present another two examples, which are especially instructive; they demonstrate the way in which the wise concealed their wisdom.

In the book *von dem großen Stein der uralten daran so viel tausend Meister anfangs der Welt hero gemacht haben*,<sup>\*10</sup> published for the benefit of the sons of philosophy by Johannes Thölden, Hessen, Zerbst 1602—the author gives us a clue by means of a riddle from the tractate of the Benedictine Basilius Valentinus (ca. 1550). It goes like this: for a final departure from here you should, of all things, understand that you should weigh on the heavenly scale—ram, bull, crab, scorpion, and mountain goat. On the other side of the scale, however, you should put the twin, archer, water bearer, fish, and maiden. Then make sure that the gold-rich lion enters the womb of the virgin, so that the balance will be tipped to that side of the scale. Then let the twelve signs of heaven come into opposition with the Pleiades, thus a final conjunction and connection of all the colors of the cosmos will occur so that the greatest will become the least and the least will become the greatest of all.




We write the Latin names of the zodiacal signs in the usual way one under the other and read the final letters:

Libra		Gemini	
Caper	<b>ars</b>	Arcitenens	<b>is</b>
Taurus		Amphora	
Cancer		Pisces	<b>as</b>
Scorpio	<b>ros</b>	Vir-Leo-go	
Aries		Pleiades	<b>os</b>

The solution results in *ars ros is as os*. Art is a *tau*<sup>\*11</sup> [= dew] from *is*, *as* or the art of the rose is *is*, *as*, *os*.

We find the second proof in the secret figures of the Rosicrucians, which were reprinted in German translation in Altona in 1785. I do not recall whether it is contained in the reprint issued by Barsdorf (Berlin, 1918), the first part of which is *Aureum seculum redivivum von Henricus Madathanus, theosophus, medicus et tandem dei gratia aureae crucis frater*.<sup>† 21</sup> Madathan says: “The number of my name is MDCXI, in which my whole name has been written secretly in the book of nature with 11 dead and 7 living things. Additionally, the fifth letter is the fifth part of the eighth and the fifth part of the twelfth. Let yourself be satisfied with this.”

The name HENRICVS MADATHANVS consists of eleven consonants and seven vowels. If the letters that can also stand for Roman numerals are read the date 1611 results.<sup>\*12</sup> The fifth letter is *I*, the eighth *S*, the twelfth *A*. If we write the *S* in an angular manner thus  then *I* is the fifth part of *S* and the fifth part of *A*, which with its crossbar actually consists of five parts. So Madathan also gives us the two vowels *I* and *A*, and the consonant *S*—*is* and *as*—as guideposts.

The Masonic neck grip is found very frequently in old sculptures; a reproduction is given by Guido von List in his *Bilderschrift der Ario-Germanen*. Besides this it is also addressed by Louis Herre in his books on the Freiburg cathedral.

In alchemistic literature this neck grip is referred to as the seal of Hermes, or merely as the seal, or the bath of Mary. The Venetian physician Laurentius Ventura writes: <sup>†</sup>22 *Stude ergo ad inveniendum hoc sigillum secretum: quia sine illo magisterium perfici non potest, et hoc est duplex modus: primus per torturam colli*, that is: “. . . therefore concern yourself with finding this secret seal, because without that mastery cannot be attained. And there is a doubled method of practice: the first is by means of encircling <sup>†</sup>23 the neck.”

On the seventh page of the previously mentioned work by Basilius Valentinus we find a man who is holding a scale in his left hand, and the right hand encompasses a bottle with the neck grip. The level of importance the translator Thölde places on this drawing can be seen in his polemic that he directed at a greedy reprinter of his book, who had incorrectly reproduced the drawings. The distorted drawings are also found in the Strassburg editions of 1645 and 1666. Concerning the seal, or the bath of Mary—the expression comes from the Alexandrian alchemist, Maria Phrophetissa—Arnold of Villanova writes: <sup>\*13</sup> *item nota, quod ignis primi gradus qui pertinet solum ad putrefactionem, solutionem, mortificationem corporis, dicitur per quandam similitudinem balneum, quia balneum est res temperata, non intensa in calore nec etiam rigida sed calore remisso* —“Likewise notice that the degree of the first fire, which only extends to the putrefaction, dissolution, and mortification of the body, is said to be the result of a certain bath of similarity, because the bath is a moderate thing, neither harsh in its warmth, nor cold, but rather relaxed in its warmth.”

Before I go on to a discussion of the work itself, I want to quote yet another passage, which I take from a book of a now unknown author. It is the *Liber de Magni Lapidis Compositione et Operatione*. The small work is made up of fifty-six short chapters and is found in the collection of Freemasonic writings that the Italian physician Guielmus Gratrolus of Bergamo compiled and published in Basel in 1561. The title of this collection is *Verae Alchemiae Metallicae Doctrina Certusque Modus*.

## Cap. XXXV

### *Primum opus :*

## ***Elixir ubique reperir i***

*Item de vera compositione Elixiris, quod est primus opus, dicitur a philosophis quod illa res quae est vera, ubique reperitur; quia in quodlibet homine est et apudquemlibet hominem reperitur: et Adam secum apportavit eam de Paradiso et cum mortuus fuit, ipsam secum reportavit et com ea sepultus fuit: Et pro tanto dicit sapientum Allegoria, quod ista res est sol subtiliatus is est aurum subtiliatum et conversum in virtute maxima minerali: unde dicitur in libro de hoc auro, ex gumma nostra et paucis auro multa emimus. Sed secundum Albertum in libro de Mineralibus dicitur et probatur, quod aurum ubique est et reperitur, quia non est aliqua res ex quatuor elementis elementata, in qua non inveniatur aurum in ultima affinatione naturaliter. Et quia idem Albertus dicit ibidem et probat, quod maxima virtus mineralis est in quodlibet homine et maxime in capite inter dentes ita quod in sepulchris antiquorum mortuorum inter dentes aurum in granis minutis et oblongis suerius inventum est in suo tempore, ut ipse dicit, quod esse non posset, nisi in homine esset ista virtus mineralis, quae virtus mineralis est in Elixiri nostro praedicto, vel composito. Et pro tanto dicitur quod hic lapis est in quodlibet homine et quod, Adam, etc. His visis et intellectis ad propositum redeamus.*

In the future I will not provide the Latin texts, but will limit myself to their translations.

## **Chapter 35**

### **First Work:**

### **The Elixir Is to Be Found Everywhere**

Likewise the philosophers tell of the composition of the elixir, which is the first work that is that thing, which is right and found everywhere, because it is in every person and is found with every person. Adam took it with him from paradise, he bore it back when he died, and he was buried with it. For this reason the allegory of the wise says that this thing is the rarified sun, that is rarified gold brought to the highest

power of the mineral. Therefore it is said in a book about this gold: we buy much from our gum and from little gold. According to Albertus in a book about minerals it is said and proven that gold is present, and can be found everywhere because there is nothing made of the four elements that does not quite naturally contain gold in the most extreme purity. Therefore he also says that it is found everywhere. The same Albertus says and proves right there that the greatest mineral power is in every person and mainly in the head between the teeth, so that in his time gold was found in the graves of long-dead persons between their teeth on the surface in fine elongated kernels, which, as he says, would not be possible if that mineral power were not in the person, a power that is also in the elixir or composition we mentioned. For this reason it is said that this stone is in every person, and that, Adam, etc. After we have seen and understand this, we go back to our subject.

We shouldn't think badly of a modern person if he shakes his head over such utterances and puts this book aside. It is meant even less for the curious—it will confuse him as well as the superficial individual. The old philosopher quotes an old book: the allegory of the wise, and wishes thereby to convey that the expression *gold* is to be understood according to the way the wise understood it. He quotes Albertus, but incorrectly in fact. Whoever does not take the trouble to read closely will go down the wrong path.

The gold between the teeth is the word out of which, according to the Gospel of John, everything was created. The kernels of gold (syllables) are *minutis* and *oblongis*—"pointed" and "broad lengthwise." *I* and *A*, which animate the body (gum), the little gold that is necessary is rarified solar power.

Artefius teaches us in his *Clavis Majoris Sapientiae* the art "*facere descendere spiritum*,"\*[14](#) and provides the following forms in which the spirit willingly overflows: *I V X O* and *L*. Here we have the *I* and the *O*; *V* and *X* are two forms of the *A*, the so-called point that comes about when the thumb is not spread in a right angle and the breadth that is the right angle. The *L* means a level and a square.

We find very significant pictures in the treatise of the Italian physician Ianus Lacinius from Calabria: *Metallorum in melius mutationem Typus Methodusque* (Venice, 1546). The first illustration shows a king, who draws attention to his extended index finger—it is the beginning of the royal art. Another work is appended to this tractate, which is also very instructive: *Pretiosa mararita novella* by Petrus Bonus Ferrariensis.

Even more important for us is the short work left behind by the unfortunate Seton, and which Sendivogius published. Orthelius annotated this piece of writing: *Novum Lumen Chemicum*. Here there are twelve figures that clearly show where the way leads.

Before I go on, it should be mentioned that Seton was an adept seduced by vanity who wanted to make use of his wisdom to manufacture gold from ignoble metals. He was arrested by the Saxon Elector, Christian II, and cruelly tortured without ever betraying his secret. Sendivog freed him from prison, but unfortunately too late, as he died three months later—after he had shared out the elixir to his wife and Sendivog. Sendivogius married his widow and so came into possession of the entirety of the elixir. Afterward he passed himself off as an adept without, however, being able to produce the elixir himself. Whoever has diligently followed my discussion will already have understood that the production of the stone is only possible for someone who has mastered the science of the key. This science is, however—at least according to the notions of the world—so childish that Seton would prefer to have himself tortured and killed rather than surrender it. He wouldn't have been believed. At the conclusion I will give an example where this is made clear. If you are interested in the special field of the alchemists of the art of making gold, I recommend to you the book by Schmieder, *Geschichte der Alchemie* [History of Alchemy] (Halle, 1832). You will derive much information from it.

We find Orthelius' commentary in volume VI of the *Theatrum Chemicum* (Strassburg, 1661). This edition corresponds completely to the book I am referring to: *Novum Lumen Chymicum Michaelis Sendivogii Polni XII Figuris in Germania repperitis illustratum*, 1624.

The first figure shows the following: from the upper left a well masked hand is extended toward the bottom right. The thumb is indicated by a small elongated cloud over the top of the third hill. Only the index finger is

clearly shown, the other fingers cannot be seen. There is an old saying of the Rosicrucians, which I will translate: “Whoever is not equipped with the golden rod for fishing has to take common quicksilver.” By *the golden rod* they mean the angled hand—the *A*. By the expression *has to take common quicksilver*, they mean to say that he should keep his hands off.

Another drawing shows us a chemical laboratory with a furnace. The drawing is surrounded by twenty circles; of these, seven are shown on the lengthwise sides, and three are shown above and below. On the furnace there is a large diagram that should be commented upon. In the middle of the diagram a flask is shown with a small vertical mark—an *I*. Next to the furnace at the bottom is a small grate, the cover of a vent for ashes or air. The grate work has twenty-four fields—the twenty-four letters. Concerning this, Orthelius provides the commentary that the *I* is to be connected to a finger.

I wish to explain a few more of the diagrams because the diagrams of Seton are important to me precisely because the art of this adept is doubtless solid and because a man who is irreproachable in all things, Surya, could not derive anything from the *Novum Lumen Chymicum*, otherwise he would have made some comment on Schmieder’s assertion.

Surya writes in volume XI of the collection *Okkulte Medizin*, “Setonius left behind only a single alchemical treatise in Latin under the title *Cosmopolitae Novum Lum chymicum*. It concerns the stone of the wise in twelve chapters, which the author may have associated in his mind with the twelve gates of Ripey.” That no disclosure concerning the secret is to be expected from this work is made absolutely clear by the previously quoted oral remarks of the author. One who betrays nothing in the heat of disputation or under torture will certainly be even more circumspect at his writing desk. This treatise was published after his death by Sendivogius and appeared in different editions.

Seton knew the time had not yet come, and he paid for this knowledge with his life. In his work he clearly set down the science for those who possess the key. But the cursed hunger for gold made them all go astray.

We know that the sun represents God and the moon represents the spirit, and the soul as well, since the soul and the spirit are the same thing; the soul is the immortal spirit that struggles back toward its primeval source. The

medieval Latin alphabet of twenty letters had four vowels: *A, E, I, O*. The *U* was expressed by *V*. In addition there were sixteen consonants. Based on this scholastic division, the vowel *A* was often expressed by the number seventeen. Now we see on the left side of the illustration a two-handed washtub with soil in it; on the right side the soil has disappeared and there appears something akin to the fingertips of a hand. In the sky above shine the moon and the sun. The moon is surrounded by seventeen stars, of which sixteen are quite clearly shown, while the seventeenth is indicated more faintly. Here the letters are ascribed to the first emanation of God. It should also be indicated that these letters are to be spoken aloud. The sun shows that the letters are to be fulfilled by means of divine spirit. As the accompanying text emphasizes, this only concerns the seventeenth letter, the *A*. The explanation is the following: the soil in the washtub on the left is the *Terra Adamica*, the human being. The left segment of the figure is meant to indicate that the human being is the object of alchemy. The right segment provides us with the actual means for the work—the letter *A*, the spirit, and the hand. The moon and the stars, illuminated by the sun in the sky in the upper part of the segment on the right, symbolize the spiritually animated letter *A*. The hand stretches itself down toward the *A*, ready to grasp it. The text belonging to this figure says, “The aforementioned spiritual water is taken up and both waters are blended in a single vessel and put outside under a clear, starry sky. Then the celestial rays are mixed with them. When, however, rain falls you can operate. The longer it is set out, the better it is.”

The two waters are the spoken and the spiritually animated *A*. They are connected to each other in a single vessel, which is the angled hand, and put outside—that is, the hand is stretched out so that it can draw spiritual water out of the ether. The expression *under a clear, starry sky* is supposed to indicate the ether. When the hand is extended in this way so as to animate the *A* in it, ethereal rays are mixed with the animated hand and they flow forth into it like rain. Once the hand is sufficiently saturated with this spiritual water, then one proceeds on to the operation—the neck grip.

The water is defined as “our heavenly water that does not wet our hands, not normal water, yet almost like rainwater.”

I wish to describe one last figure. On this one we see an alchemist who is holding the *tragula aurea*, “the golden javelin,” in his left hand with which he is pointing to a washtub. The tub is empty, whereby it is indicated that this has nothing to do with actual water. His right hand is making a grasping gesture. On a chair stands a smaller vessel with water, and if one carefully examines this vessel a small hand can be seen to have been drawn in.

With this I believe I have fulfilled my assignment of providing proof that the secret of the alchemists is hidden in the vowels connected to signs and grips. I will therefore conclude, as I will quote other masters later on, with the words that Leonhardt Thurneisser, the much misunderstood Freemason of Basel, directed toward his readers as a conclusion. In 1586, Thurneisser forged a union of Reformed and Lutheran lodges into one great league. The *Fama* of 1614 acknowledges him as the father of the Rosicrucians and also mentions his two dictionaries along with the writings of Paracelsus. These dictionaries were only known in lodge circles and probably only survive in a few copies. One bears the title: *Hermeneia, das ist ein Onomasticum Interpretatio oder erklerunge Leonhardt Thurneyssers zum Thurm über die frebden vnd vnbekanntten Wörter in den schriften Theophrasti Paracelsi.*<sup>\*15</sup> It is ninety-five pages long and was printed in Berlin in 1574. The last two pages contain a rhymed poem to the reader as a conclusion to the work. In this Thurneisser represents the viewpoint that Freemasonic practices will lead to better and higher knowledge than going to the greatest universities. Our hand grips, he says, reveal the truth to us much better and more clearly than any book. Also, all obscure writings will become clear by these means, and whatever we do not understand in Paracelsus will be easily understood when we connect the question to a hand grip. We inquire with the chest grip and God provides the answer in our hearts. The concluding words read:

*Much of Art is written 'bout, little is true,  
Hand-signs show the experiment, work makes it clear.  
Practice confirms the things that are written,  
Hand-signs are the Art thus worked through.  
The hand-sign is an instrument  
By which the mind concludes all its calculations.*



*Nature rewards the mind with its desire  
Once the hand-sign has done its work.  
But nothing at all happens without the hand-sign—  
The influence functions invisibly.  
So that which I cannot read  
I grasp with my hands,  
And deliver my praise to God,  
That which a hundred couldn't do by reading,  
Therefore prattling envy does not concern me.*



## Theory and Practice



In what has already been written I have provided proof that the system of the Rosicrucians and alchemists can only be understood when signs, grips, and words are used. We are now going to go through the whole system in light of the science of the key. Please allow me to give a few additional examples of proof from Rosicrucian writings here. The system according to which Westerners work is not completely perfect, since the middle grip, the closing grip, and a series of the formulas were not known to the West. All systems that were exercised, however, dovetail into the system of the Beni el Mim without contradiction.

The wish, and the hope, of those who assigned me the task of writing this book is that a great number of individuals will want to undertake these exercises, thus building an unbreakable chain, which is the best defense against all the powers of the shadow. To avoid any misunderstandings, I would like to stress that I reject the formation of any lodge, and I request also that I not be bothered by letters. I will not answer; as those who know me from my astrological writings can attest. What I have to say is so clear that a child can grasp it. Whoever can't understand it cannot be helped. It is written, "Seek and ye shall find"; but this does not mean that everything should be handed out on a silver platter.

The exercises can harm no one. But one condition must be met—they cannot be interrupted. Missing one day will cause a setback of weeks and call the whole endeavor into question. And the most important thing is the prayer—the prayer for admission.

The exercises, especially in the beginning, should not be overdone; otherwise a few complaints might arise. These would not be dangerous, but they would be uncomfortable. I will provide further explanations of these. You should practice when you are alone and undisturbed. Anyone can be sequestered ten minutes a day for this. You should keep quiet about your exercises and only speak about them once your goal is met—to someone you recognize as an equal brother—for then it is easy.

A question I hear asked is: what mode of life must I maintain? I would like to answer this as well. One who studies the lives of the alchemists and Rosicrucians will find that they were married and that they lived as every other person lived. True wisdom automatically avoids any excess. The Oriental generally lives modestly, consuming milk, cheese, bread, and fruit; a sheep is only slaughtered on festival days. This is perhaps not possible in the colder latitudes, but the consumption of meat should be limited in a reasonable way. Alcohol in every form is forbidden to the Muslim. Now a glass of wine or beer when you are in a happy mood won't hurt anything, but distilled liquors are strenuously warned against. Those who get to the end of the exercises will know precisely what is to be given up.

It is best to undertake the exercises early in the morning right after rising—they will not take any more than ten minutes a day. During the day, when you are alone, you can do a short repetition, and in the evening as well.

I will not give a prescription concerning said prayer. Each individual will have to settle that personally. Whosoever asks, to him shall be given according to the measure he possesses. Whoever understands this correctly knows what is meant.

We read that finer forces can be attracted by the index finger held vertically and by thinking of the letter *I*. The body of the ordinary human is an inert mass that, left to itself, will become increasingly more material. In order to be able to absorb spiritual water a breach must first be opened and matter has to be stimulated. This happens by means of the letter *I*, by which the element of fire is stimulated. As I discussed in *Geschichte der Astrologie* (vol. I), *I* is the *is* rune, which is associated with Mars (fire); the rune *ar* or *as* belongs to Jupiter (water) and the *othal* rune to Mercury (air).

In order to animate the *I* correctly one places oneself in an erect position so that the whole body is given the form of the *I*. One stretches one's arm

straight up to the sky and makes a fist. Then the index finger is extended upward. It should rise up next to the closed fist like a slender minaret beside the dome of a mosque, as sheikh Jachya remarks in his small book *Charam el din*. By thinking the vowel *I* the finger is animated. Some old instructions say: take the philosophical steel (*Chalyb's* index finger) and strike the *scintilla* (sparks). Then take the second steel (the thumb) and put the magnet (the *A* sign) into action, which attracts the elements and conducts to you the water for which you thirst.

It will soon be found that the finger will start to become warm and then by an act of will this current can be conducted throughout the whole body, as can the current stimulated by the *A*. This can be done without injury, but care should be taken not to influence the head—it must remain free. Otherwise a dangerous state of intoxication could ensue. During the gradual course of the work the current would automatically make its way into the head; we consciously block entrance to the head by means of the neck grip. If we form the *A* sign and animate it, we will first take in spiritual fire, but also some of the spiritual element of earth, which can be noticed by a certain dryness at the base of the thumb. If the angled hand has been sufficiently prepared it will begin to absorb the spiritual water.

We supply spiritual air to the solar plexus by means of the *O* sign. Here I would like to mention an experiment that my teacher conducted. He ordered a student to form the *A* and to think of the *O*. After a while he cried out: “O, sheikh, look, it’s impossible, they are warping automatically.” “My son,” Mehemed Rafi said, “you see that it is impossible to mix up the signs and the words. You can only think of the *A* in the *A* sign and not the *O*, if you think of *O*, your fingers will automatically try to close up. You see that the signs are not chosen arbitrarily, but rather are founded in nature. It is our assignment in life to seek the spirit, but we always work in harmony with nature. You also see, however, my son, that spirit acts acutely in our bodies as it forms the body according to its image. It is not only the *I*, the *A*, and the *O*, which animate the body, all vowels and consonants have this ability. The *I* spirit provides the breadth, dignity, and resilience, the *O* spirit imparts life and movement.”

It was at the beginning of my study when I heard these words that sheikh Mehemed Rafi spoke to the Bektashi dervish, whom he was introducing to

the *Ilm el miftach*. I was very impressed—no astrologer could have defined the effects of the planetary forces more simply.

Approximately ten days are necessary for the preparatory work. Nothing will be harmed if the simple vowels and syllables are exercised longer—development will take place faster that way. When the preparation is over, transition is made into the main work, which is the actual chemical process. In the preparatory work the spirit held in the fetters of matter is stimulated, or as the alchemists express it, the materials are made ready, the soil, the earth, is tilled in order to be able to receive the seed. By means of the limited spiritual animation of the finger, ether is absorbed and conducted to the body. The manifestations we observe are: the body breathes quite freely, and the body seems to become lighter.

As we go further in the work we will become aware that increasing warmth is developing in the index finger. Because of its form, this pointed member attracts more of the fire element—which should also be brought about by means of the vowel *I*. Finally the warmth becomes so strong that fire flames forth from the point of the finger and creates a sulfurous acidity with the air that we can clearly perceive when we hold our finger to our nose. Most old writings remark first of all on the preparation of the sulfur. Flamel writes about this: At last I found what I was looking for, which I recognized at once by its strong smell. When I had that, I easily perfected my mastery.<sup>[\\*16](#)</sup>

*This sulfurous smell is the first milestone on the path.* Only one who perceives it can go further. Then the experience will be that of a current flowing into the angled hand, a flow that the ancients very pointedly compared to water. This is the water of life our folktales are so enthusiastic about, the *aqua vitae* of the alchemists. With the sulfurous smell the dissolution has begun, the *putrefactio* of alchemy. The ancient writings, in agreement with Oriental texts, fix a minimal length of forty days in which a certain result must be obtained. A few other Freemasonic texts declare, however, that it would take seventy or even ninety days to complete the first degree.

The *putrefactio*, or decay, comes to an end when the disciple of the art glimpses a blackish shadow, the raven's head of the alchemists.

During this time we are conducting the water of life into the body by means of the neck grip. This water has the characteristic of dissolving and disintegrating anything coarse. Hand in hand with this disintegrating effect goes another one that builds things up. The finer forces in the person are conditioned in such a way that they can be awakened. Ancient Freemasons very often compared the birth of the spiritual man to physical birth. The blackish shadow the disciple sees with the spiritual eye is the evolving spiritual person. Now with the application of the neck grip, the one the ancients called the *Balneum Mariae*, care should be given to making this sign precisely. “Cut off the neck of the beast,” says an old text. The grip should not be overdone, however, so that a slow annealing is the result. It can happen, and the ancient Freemasons describe this process often, that the fire element breaks out and anneals the vertebra. If this occurs do not be afraid, just bow your head and wait for the affliction to be over—the terrible flame will go out after a few minutes. If you are prepared for the manifestation you have nothing to fear. As a rule, however, this annealing occurs slowly and gradually without being noticed. If the flame breaks out it is as if a terrible demon is grabbing the person by the scruff of the neck and taking him down to the ground.

After approximately two weeks of this exercise no one will be able to doubt any longer that the neck grip has caused chemical changes in the neck. Now the time has come when the poisonous taste of mercury is perceived on the tongue whenever the tongue is touched with the index finger of the angled hand. Then later the taste of salt is developed. About this Seton says: “Therefore the fire began to affect the air and generated sulfur. For its part the air began to affect the water and generated quicksilver. Also the water began to affect the earth and generated salt.” This process is described and concealed by alchemists in the most manifold ways. I do not wish to speak about the basis of the usage of the consonants, and why the vowels work in this way, that would lead us astray and make this book too bulky. If you want to be informed on this further, see my *Geschichte der Astrologie*. So, the formulas should be understood as they are intended: as means to develop the spiritual body.

When our spiritual eye glimpses the blackish shadow the purification is concluded, and now the main point becomes the unfolding of the evolving

spiritual body—a work that takes varying lengths of time. The neck grip, or the bath of Mary, only works from the lower stratum out of which the spiritual person, free of the fetters of the body, should rise. The earthly body must be mortified so that the spiritual body can rise up. Here a note needs to be added. This mortification has been much misunderstood. It was believed that the body had to be killed by means of asceticism and withdrawal from the world. This is naturally only one possible path if the pilgrim has also completed a whole change in consciousness. Without this, a false mortification ensues. Asceticism and withdrawal from the world lead in most cases to a dissolution in which the pilgrim becomes easy prey for every type of evil influence. More than a few black magicians have in this way become the victims of the Prince of the Shadow.

True mortification lies in sublimation, in unification, in the *unio mystica*, in becoming one with God. The unification begins with a change in consciousness wherein the mortification of the small ego is completed and the resurrection of the divine ego takes place. That is, moreover, the goal we wish to achieve—which we must and can achieve.

Once we have arrived at the end of our exercise we will feel that our earthly bodies are becoming more and more strange, we are growing beyond them, we clearly feel they have become dust and ashes. This is the deepest point, which is reached when we are surrounded by the terrors of darkness and death. For this reason the ancient Freemasons only took courageous candidates into their community, and the tests they had to undergo were very severe. Courage and perseverance were the most noble virtues required.

Our work is aimed at anticipating and overcoming death. Usually the human soul parts from its body only upon death. We do not want such a conclusion to our lives. We want to undergo a voluntary death in the middle of our lives. The weakling will be terrified by the boldness of our undertaking. We can only conquer nature by means of nature—the lower by means of the higher, spiritual nature. We remain strictly in conformity with the spiritual and natural universe.

A person of little faith could accuse me of tempting God, of lacking necessary humility, to which such a person voluntarily submits in the natural course of affairs, as we are used to it. I answer by saying that I am

pointing to a path of life that lies in the essence of every true religion and that this way is also clearly recognizable in the New Testament. Most modern people unfortunately have not read the holy scriptures of their religion. Those who have followed me to this point, but who now recoil, are advised to read no further—for what I bring is not milk for the weak, but food for the strong.

All religions teach the sevenfold constitution of the body. Precise knowledge can best be obtained on this by studying the Rosicrucian lessons of Heindel. I can only offer a brief sketch here. The designations are of archaic origin, the translations render the approximate meanings:

**The Immortal Part**

- |                                      |         |
|--------------------------------------|---------|
| 1. Atma, the self, God in us         | Sun     |
| 2. Buddhi, the heavenly soul         | Moon    |
| 3. Buddhi-Manas, reason, causal body | Mercury |

**The Mortal Part**

- |  |         |
|--|---------|
| 4. Kama-Manas, intellect                         | Venus   |
| 5. Kama-body (astral body), desire               | Mars    |
| 6. Prana (Linga-Bhuta, etheric body), life force | Jupiter |
| 7. Sthula-Bhuta, body                            | Saturn  |

Apparently this table of correspondences is at variance with the version generally used in Theosophy. However, those who have worked intensively with planetary forces will recognize that this difference is not an essential one. With the addition of Uranus and Neptune these two higher octaves of Mercury and Venus are assigned to a second principle—but here we are not looking at the more developed person, rather we are only concerned with one who is just beginning to evolve. There Saturn stands at the threshold, it is assigned to the Kama-Manas, for us it is the representative of the most dense form of matter.

The last quadrad is called “the animal in us” by Paracelsus. The science of the key gives us the way to conquer this animal in us and to ascend to the



causal plane. This is all the more necessary as the powers of darkness are already working to make a noose for the person who is making such progress. I can only allude to things here, but some will understand what I mean.

Many of our brothers have advanced so far that they have ascended from stage seven to the sixth stage and they are in a position to project the fluid body, whose vessel is the life force, thus splitting themselves in two. The phenomenon of the double (*Doppelgänger*) can be traced back to this ability—as can many other spiritualistic phenomena and occult experiences. Now during the projection of the fluid body, it remains connected to the earthly body by means of a cord. However, this connection is very loose. This is the point of attack where the powers of the shadow will strike; where they must strike.

For this reason it is most important that the possibility of leaving the plane of effects to gaze upon the causal plane is provided—this is what my teachers desire. Every danger loses its terror as soon as it is understood. But we will not cease our work. We press forward through death toward true life. The body will also appear to us as dust and ashes when we are finished with the work of the neck grip. Thus the writings of the ancient Freemasons warn us: *cinerem ne vilipendas*.<sup>\*17</sup> We regard the ashes, the body, with great care, for we need it for the construction of the new, spiritual body. It is not enough that we have developed the shadow of the spiritual body—we must give it color, form, and thus an independent life.

## AFTER DEATH—LIFE

For the development of the spiritual body we employ the other grips and, in addition, use the formulas of the Prophet. Before I go on I would like to quote a passage from the previously cited Flamel: “And truly, I say to you once more, even if you work with the correct materials, if, at the beginning, after you have put the mixtures into the philosophical egg—that is, a while after the fire has acted upon it—you do not see this raven’s head, this deep-black blackness, you must start all over again.” The philosophical egg is the body; the mixtures are the fine mixtures of the elements which we conducted to the body by means of the neck grip. Therefore it is of the

greatest importance that this shadow is seen. If it appears, you are on the right track. This raven's head is mentioned by all alchemists and writers, and the colors that start to appear are correspondingly described by all. The main colors are: black, white, red. Between white and red there are a number of other colors—especially a citrine color. The spiritual body is developed in these colors, the natural order of which can be disturbed by a fire that is too strong—or as we like to express it—by an excessive frequency of the use of the chest grip. This grip should not be made more than five times a day. Even if the old texts say “Boil, boil unceasingly,” they mean by this that one should not lose patience. Here I will collate the table of *Rosarius minor* and the table of the Prophet so that the apprentice will have reference points for the time periods for the exercises. But first is the translation of this old text that demonstrates the process of the work most clearly.

And this alone I reveal: Through such a regime you will have completed the purification in 124 days. Blackness is, however, the recognized sign of purification. Furthermore, you will, by means of the aforesaid regime, have a second sign—which will be a redness—that abides for thirty days and develops completely in these days. The third sign is, however, a green that is completed in seventy days by means of warmth. Between the third and fourth signs, all colors that can be conceived of will appear. Then the marriage will be consummated—the union and blending of spirit and soul, for then the two will rule together, while previously each ruled for itself under its own sign. Actually in the first sign the body ruled, in the second the spirit, and in the third the soul. The time of blending will be completed during a regularly increasing regime of seventy days. Now the fourth sign will appear, which is the profitable Azymation—140 days will go by and then the sign of whiteness will be seen.

<b>Work</b>	<b>Rosarius Minor</b>	<b>Table of the Prophet</b>
Preparation	14 days	46 days
Neck grip	124 days	58 days
Chest grip	100 days	149 days

Middle grip	70 days	236 days
Master grip	140 days	311 days
Closing grip	28 days	68 days
Total Days	476 days	868 days
Lunar months	17 months	31 months

It can be seen that the differences are considerable, and they are even greater in reality, because it depends entirely upon the talent of the individual—what one accomplishes in a week will take another a month, or several months. There are disciples graced by God who have completed the path in three months.

Ancient Freemasons called the chest grip the cooking. While the neck grip develops a gentle warmth, the chest grip causes the unfolding of a powerful fire. With this grip the following will be experienced: after the angled hand is animated by the formula, the spiritual water is absorbed, a fist is made and the thumb of the closed hand is placed upon the left side of the chest. Now the hand is angled and opened and the chest grip is performed and drawn off. The colors that show themselves during this operation develop from a light blue, through red to green. This red was called by the alchemists the false red, the false redness in contrast to the purple color during the closing work. If they saw the green they would cry: *“O benedicta viriditas.”*<sup>\*18</sup>

Since melted gold appears to have a green shimmer, the opinion of people who see the alchemical process as the art of making gold was once more led astray by this. The joyous cry had nothing to do with gold, but rather the Freemason was happy to have glimpsed the sign that proved to him that he was on the right-path.

The green color becomes fresher day by day, and when it has become like the green of a meadow in spring this part of the work can be broken off and the rest of the work continued with.

You are now to make the transition to the middle grip with its corresponding formulas. The procedure is the same as with the chest grip. The colors that develop present a true symphony of colors. Blue, yellow, red are represented in every shade. The ancients characterized this play of

color as a peacock's tail. By and by the colors fade and by the end of the work a yellowish white remains.

The grip should not be done more than five times a day. It is better to do it only three times, as too much can endanger the whole work. It should be repeated that it is impossible to speed things up with more intensive work.

*Patience is desirable at work  
A quiet spirit is busy for years ,  
Only time makes the fine bevel strong .*

At this point I would like to discuss the *chakras* briefly. The word comes from Sanskrit and means “wheel” (*chakram*, plural *chakrani*). Jung Stilling characterizes them as small flames because they are in constant flaming motion. The ancient Freemasons called them by the names of the seven planets. If they used this terminology for other things as well this only *seems* to be a contradiction. As I indicated for the constitution of mankind, so too can individual constitutions be accordingly designated by the planets. Their relationship to each other is described by Abbot Johannes Tritheim.<sup>\*19</sup> In the texts we usually find the following schema, which is inscribed in concentric circles. I am representing it in another form, because I wish to avoid symbols.

Saturn	Pineal gland
Jupiter	Forehead
Mars	Thyroid
Sun	Heart
Venus	Pit of the stomach
Mercury	Navel
Moon	Sexual parts

The Sun is in the middle of the concentric circles, Saturn above, the Moon below.

These *chakras*, or little flames, are nothing other than the organs of the spiritual body. The Benedictine Basilius Valentinus speaks of them in the

following words: “the king wandered through six cities in the heavenly firmament, but in the seventh he beheld his seat.” Here too the investigations of Staudenmayer should be mentioned. In his book, *Die Magie als experimentale Wissenschaft*, he proves that various nerve bundles can be specially stimulated and special effects produced. We conduct spiritual forces to these easily stimulated places and thus build the spiritual body.

Once the yellowish white is obtained, you transform this into a brilliant white by means of the master grip and the correct formulas.

I close with the words of Heinrich Khunrath: “With my own eyes I saw the gold—not the common kind but that of the philosophers—with my hands I touched it, with my tongue I tasted it, with my nose I smelled it. How wondrous is God in his works.”



## Conclusion



I have said everything that is to be said. We must only further discuss the pronunciation of the Arabic words. They are to be pronounced as they are written, the transcription is very precise. The *S* is pronounced like a *Z*, as is the *Z* also. So one does not say *natzim* but rather *nazim*. With words of more than one syllable the emphasis is on the second syllable, *alam*—*alám*. The *CH* is a guttural that may cause some difficulties. It is harder than the *ch* in German *ach*, and tends more toward the *K* sound.

In Arabic the science of the key is also called the science of the scale: *Ilm el Nazan*. One also finds *Ilm el Quimiya*, the science of chemistry. This is extremely ancient material. Around 900 AD we find it in Venice, where the cornerstone of Freemasonry was laid when the science assimilated the Syrian legend of Hiram Abif and linked the individual grades to the construction of the Temple of Solomon—and thus the science became a monopoly of the lodge.

The ancient Freemasons never thought of looking at it like that, as by that time the alchemistic books were too widely disseminated. They placed great weight on secrecy, however, because it was feared that by giving up the secret they would expose themselves to the mockery of the people. Now people can mock!

From an old treatise of the Austrian Freemason Lamp-spring, who lived around the middle of the fourteenth century, these words are given, which I had promised:

*If you understand me right and well  
Then you will be free of error,  
Nothing is more important than this one thing,  
In which everything else is concealed.  
Therefore do not turn your mind away.  
Cooking, time, and patience are necessary,  
If you wish to pick the most noble fruit.  
Time and work should not displease you  
For seed and metal may only be cooked constantly and moderately,  
From day to day, and perhaps all week long,  
Then you will, in this unpretentious thing,  
Find and perfect the whole work of philosophy,  
Which certainly appears impossible to most men,  
Because it concerns such a simple and easy work—  
If we showed and made it known to others  
Certainly we would be mocked by men, women, and children  
So be discreet and silent  
Then you will live in peace and be without trouble  
Not only with your neighbor, but also with God  
Who gives the art and wishes to know it secretly.*

Alchemy is traced back to Hermes Trismegistus—one of his sayings is given in conclusion, and with it the explanation that a modern researcher gives:

If you do not take the corporeal condition from bodies, and if you do not reformulate the non-corporeal substances into bodies, you will not obtain what you expect. If you have read this book to its conclusion you will know what is meant by this—and how Berthelot was mistaken when he explained: “If one does not remove the metallic condition from metals and if one does not extract metals from nonmetallic materials, the transmutation of metals will not succeed.”

## Footnotes

- \*1. The word *Thule* comes from the Greek explorer and geographer Pythias, who made a journey to the far northern regions of the world around 310 BCE. He gave the name *Thule* to the land in the northernmost region.
- \*2. [“Books are said to have their own destinies.” —*Trans.*]
- \*3. [The Turkish Empire collapsed in September 1918, but quickly and forcefully reorganized itself as the Turkish Republic under the dictator Mustafa Kemal. The Turks resisted efforts by the allies to carve up the heartland of Turkey, and were even able to hold on to Constantinople/Istanbul. —*Trans.*]
- \*4. [G. W. Surya is the pseudonym used by Demeter Georgievitz-Weitzer —*Trans.*]
- \*5. [Arabic *Al-Muqatta’at*. See Ali, trans. *The Holy Qur’an*, 2nd ed., 118–20. —*Trans.*]
- \*6. The twenty-ninth station is then the completion of the path, the return of the soul to a higher stage; the house, the body has become more spiritualized.
- \*7. [Theosophisches Verlagshaus, Leipzig (Refers to C. W. Leadbeater and A. Besant, *Okkulte Chemie* [Occult chemistry]. Leipzig: Theosophical Publishing House, 1924.) —*Trans.*]
- \*8. *Zeitschrift für Bücherfreunde* Vol. VI: 2 (1902)
- \*9. *Opera omnia Parisiis*, Vol V (1890), *Lib II Tract III*, Chap. V, page 54
- \*10. [Concerning the great stone of the ancients, which so many thousands of masters have heroically pursued from the beginning of the world — *Trans.*]
- \*11. [*Tau* means “dew” in German. Dew is a kind of alchemical distillation in nature. —*Trans.*]
- \*12. [These letters would be, when put in order: ICVMDV (1-100-5-1000500-5 added together equals 1611) —*Trans.*]



\*13. *De Decoctione Lapidis Philosophorum*

\*14. [This translates as: “of causing to descend into the spirit.” —*Trans.*]

\*15. [*Hermeneia* that is an Onomasticum Interpretation or explanations by Leonhardt Thurneisser zum Thurm concerning foreign and unknown words in the writings of Theophrastus Paracelsus. —*Trans.*]

\*16. Albert Poisson, *Nikolas Flamel: Sa vie, ses fondations, ses oeuvres, suivi de la réimpression du livre des figures*. Paris (1893), p. 173.

\*17. [“You are not to hold ash in slight regard.” —*Trans.*]

\*18. [“O blessed green color” (by association, “vigor”) —*Trans.*]

\*19. *Tractatus chemicus* in volume IV of the *Theatrum chemicum*

†20. [This refers to the First World War (1914–1918) —*Trans.*]

† 21. [The Golden Age renewed by Heinrich Madathan—theosopher, physician, and finally by the grace of God, a brother of the golden cross. —*Trans.*]

† 22. *De Lapide Philosophorum* ch. XVII printed in the *Theatrum Chemicum*, Strassburg.

‡23. [Sebottendorff translates as *durch Pressen*: “by means of pressing.” —*Trans.*]

# **BERSERKER**

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## **BOOKS**

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