

4 Aspects of Alchemy

Whether Alchemy is your initiatory path or not, if we take an interest in esotericism it is helpful to know alchemy's various aspects.

In ancient books of alchemy, there is often mention of "medicine." In fact, there are four kinds of alchemical medicine:

- The spagyric or body medicine
- The alchemical initiation, or medicine of the soul
- Alchemical knowledge, or knowledge medicine
- The operative alchemy, or medicine of Nature.

1. Spagyric or body medicine

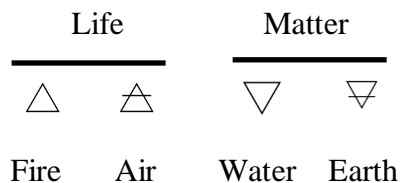
Life on earth cannot sustain a perfectly healthy body. All foods, whether from natural or manufactured products, without exception, contain a negative principle, a principle of death. This death principle was gradually introduced into matter during its involution, its densification. It is, symbolically, a consequence of the "fall" in Nature. In fact, there is no mistake in nature but there is the inevitability of involution which is a mandatory and preparatory phase of evolution.

The purpose of Spagyric is to purify a product from its death principle. All bodies have three principles: Sulfur $\hat{\Delta}$ Mercury ☿ and Salt \ominus (these terms are only distantly related to the common sulfur, mercury and salt).

The spagirist will separate these three principles, purify each of them, and then bring them back together. The product obtained this way no longer contains the principle of death and can thus participate in the regeneration of the body. This regeneration is a necessary phase before the second medicine, because initiation can only be supported by the physical body of man if he acquires such a state that energies of initiation can freely flow in him. A visible example of the elimination of this principle of death is the result obtained by repeated distillation of the "spirit of wine". In the 7th or 8th distillation, the principle of death is separated as a yellow-green oil.

Spagirists and alchemists say that all products (a "mixt" in ancient language), contain the four elements: Fire, Air, Water, and Earth. We are talking about energies that have nothing - or little - to do with the meaning of the words that represent them.

Two elements are active: Fire and Water. Two elements are passive: Air and Earth. Two elements belong to the domain of Life: Fire and Air, two relate to matter: Water and Earth. We therefore have:



The active elements have the power to heal. Fire will be the healer of the soul, of the spirit. Water will be the healer of the body. In reality, we cannot completely separate the four elements. Spagiric only reinforces one aspect relative to another. If the disease is psychosomatic, the healing elixir will be enhanced with Fire. If the physical body is damaged, the elixir will be rich in Water-Earth. One must be careful in the use of elixirs rich in Fire because the healing of the soul can lead to initiation, which might not be supported by some. This is the subject of the second medicine:

2. Alchemical initiation or medicine for the soul and spirit

Real initiation is the restoration of a conscious connection between the physical brain consciousness of Earth and the higher levels of consciousness.

In ancient symbolism, it is said that the messenger of the gods, Thoth-Hermes is also named Mercury. In our work of alchemical initiation, the Mercury principle is the most important. Indeed, it is composed of two elements: Air, domain of Life, and Water, domain of matter. So it is he that will restore in its proper state the connection between Fire, the higher consciousness and Water, support for consciousness of matter.

If in the plant realm Mercury is contained in alcohol, in humans and in animals, Mercury's support is blood. Do not forget that in alchemical texts, Spirit and Mercury are identical.

For alchemy to allow initiation, it is necessary to make elixirs rich in Sulfur, but also containing a Mercury in which both Air and Water elements, perfectly melded, constitute a conscious bridge between the visible and the invisible.

The alchemical initiation will inevitably be accompanied by the modification of the blood of the adept. It will lead to inner revelation which is medicine of knowledge.

3. Alchemical knowledge or knowledge medicine

For different reasons, religion and science do not care about the metaphysical aspect of man. If science is only beginning to lightly take into consideration the consciousness in matter, religions make no effort to shift their dogmas towards a consistent and acceptable becoming for humans. The answer to this question is important. "The Becoming of Man" is not an intellectual but an

initiatory subject. The dogmas of the so-called revealed religions have value only for those who had the revelation. Initiatory knowledge, or inner revelation remain mainly private. This knowledge gained by initiatory work, through symbolism, Qabala and Alchemy, or other means, leads to a deep understanding of the design of Nature and the Becoming of man.

This initiation gives a much broader philosophical knowledge than information resulting from modern science, but it unfortunately has a major drawback in that it is personal, and virtually not transferable to other through current language. But this knowledge of nature provides the necessary elements for operative alchemy.

4. Operative alchemy or medicine of Nature

Nature has been created for the involution and evolution of Man and in this work energies (the mixt) have lost their original perfection.

If Nature helps man in his evolution, man also has an obligation to help Nature in its evolution and regeneration. For this work, the alchemist has several ways:

- Realign the mixt by removing inharmonious energies or feces,
- Accelerate the evolution process of Nature, for example by transferring the life of a kingdom to another,
- Accelerate the mineral kingdom through the transfer of plant life (acetates path)
- Transfer of animal life in the mineral kingdom through chlorine of antimony butter
- Recreate the missing link in the evolutionary chain by the use of Gur and Archeus, universal seed of the three realms (mineral, vegetable, and animal).

Thus, gradually, Man returns the qualities that Nature originally had and ensures the achievement of his Becoming.

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