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THE FIRST MATTER

A Series of three Articles

By C. F. Russell

ALCHEMY is an Arabic term comprising the article "al" and the adjective "khemi" which means "Egyptian." The chief pursuit of the Alchemist is the same as that of the mystic, the magician, and occultists in general, namely the accomplishment of the **GREAT WORK**. Practically all of the immense literature of Alchemy is wholly or partially unintelligible. Treatises like the "Asch Metzareph" of the Hebrews and "The Chariot of Antimony" are deliberately enigmatic. Today there is no ecclesiastical persecution hence no need to be obscure. The object, whether we call it the Philosopher's Stone or something else, is simply to perfect the nature of man in every respect. We begin with the substance which exists everywhere in nature, and subject it to a series of operations, obtaining a product which represents the **APOTHEOSIS** of the original "First Matter." The forces which made speaking in riddles a necessity in times past still exist, but I shall disregard them. The "first matter" is matter. Matter and mind are the same thing.

Those who have thought and taught upon the subject have all concluded that a fathomless abyss separates material or physical things from things mental or psychic. But these same people have been obliged to admit the intimate association, or inevitable companionship of the two. While we gaze at a rose certain physical movement excitation or irritation goes on in the optic plexus simultaneously with the visual sensation which is an affair of consciousness. The change in consciousness never occurs without the concomitant change in the nervous system, the change in the nervous system never occurs without a corresponding change in consciousness. But why the two occur together, or what the link is which connects them, has hitherto puzzled everyone who has tackled the problem. All scientists and psychologists agree in asserting that the physical movement is one thing and the sensation in the mind is another thing totally different. It does seem marvelously strange that such a striking coincidence, observed everywhere and admitted by all, should yet leave so many able and great thinkers in such a maze of bewilderment, such blind, staggering impotence of intelligence to account for it. It must be that some tremendous, dominating prejudice has imposed itself between their eyes and the truth, creating in that

particular field an everlasting blind spot. It is not difficult to guess the identity of this prejudice. It is one rooted deep in the most fundamental of animal instincts, the impulse of self-preservation. Whatever lives and feels desires to continue living and feeling, and so every idea or tendency threatening to thwart this ambition is attacked, strangled and smothered without rhyme or reason or any pretense of logical fair play. No one, so far as I know, in the whole history of philosophy, has ever deliberately proposed that the two events under consideration are not different, but are one and the same identical phenomenon. To utter such a proposition would be deemed the sheerest materialism consistent with the denial of the existence of the soul, and would involve its author in a war with all the ethical, philosophical and religious doctrine so well established. Yet I announce here openly for the first time that this proposition is true and that it does not lead to atheism but instead implies a conception of the creator of the universe the most sublime possible.

Mutual mystification and conspiracy have concealed the truth that mental phenomena are of the very same kind as physical phenomena. But truth cannot permanently harm anything fit to survive, so I can see no good reason for allowing to be fostered any longer this egregious delusion that mind is something quite different from matter. At the same time and place when and where sensations, thoughts, emotions, volitions, etc. appear in consciousness, movements occur in the nervous system and brain. There is overwhelming evidence to support this fact and nobody has ever successfully denied it. Now why should we not at once assert the truth that the sensations, thoughts, emotions, etc. which arise in consciousness are identical with the movements which take place in nervous substance? They are, indeed, one and the same activity. The sensation we refer to as red is nothing more or less than a specific excitement of the optic nerve. The feeling of pain occasioned by burning a finger is conceivable as motion and as nothing else. Nervous substance and cerebral matter are organized and specialized in many different ways. Do not try to imagine a sound in terms of visible movement, or try to picture a sight as something tangible or audible. When you think of a sound consider it as auditory motion, of a sight as optical motion. There is no common sense, that is, no sense to which all sensations appear alike. We cannot imagine a feeling of warmth as a taste. The impassable gulf does not lie between mind and matter, but between one sense and another sense. This is simply a result of the constitution of the sense organs and not a metaphysical mystery at all. The consciousness obtained through the functioning of the organ of sight is something quite different to that we have through the organ of hearing. Seeing can inform me of nothing but sights. Consciousness as a whole is like air, a mixture, not like water, a fusion or chemical compound. When realization of this truth is attained, all difference

between matter and mind will disappear like mist before the blazing rays of the sun.

Sensations take place in the sense organs, nowhere else. There is no human consciousness of any sort whatever apart from the human brain and nervous system. A sight is identical in time and place with the motion which occurs in the optic nerve. Movement in the nervous apparatus of the ear constitutes sound, which is both physical and psychic. Mechanical and chemical movement in the gustatory apparatus constitutes precisely the sensation of taste, and movements in the nervous mechanism of the nostril, and the peripheral nerves are respectively identical with the sensations of smell and touch. The operations of the faculties such as imagination, memory, judgment, emotion, etc., consist of various kinds of motion within the brain and nervous system. The motion of mind termed thought or consciousness is identical with the motion of the material which exhibits this awareness. This is the only rational hypothesis and yet it does not contradict the sublime facts of religion, nor need anyone fear that the immortality of the soul is endangered one bit by holding fast to the truth.

The true nature of religion, whose comprehension involves understanding of the universe as it is, leads to direct communication with the higher hierarchies and with God. Many great and able thinkers and leaders of humanity have stumbled upon it and have to the best of their ability expressed some part of the glory they have seen. In my next article I will show conclusively how the grossest materialism is both compatible with the wisdom of the sages and also a necessary adjunct of the purest spiritualism.

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THE CHYMICAL MARRIAGE

By C. F. Russell

LAST month I announced and showed for the first time since the origin of philosophy, that thoughts, feelings, volitions and all that we term consciousness and mental activity is not truly distinct from the physical, chemical and electrical motion which occurs simultaneously and concomitantly in the brain and nervous

system when and where it experiences sensations, emotions, ideas and impulses. Any phenomenon in consciousness, any event in the life of your ego, is movement and can be detected and demonstrated by the proper physical instruments just as surely as the expert can build a machine employing and combining the properties of capacity, inductance and resistance and tune it so as to reproduce the glorious aria of Wagner's "Evening Star" or Strauss' matchless "Blue Danube Waltz." This is the true doctrine of the connection between mind and matter; it is pure materialism; no one has ever ventured to create an hypothesis which goes deeper into matter to explain the existence of the soul and no one can; this is the only sound, logical basis from which to prove the soul's immortality and the existence of the wonders of the spiritual realm so well known to Initiates of all the schools.

The delusion which benumbs the faculties to prevent the perception of the true identity of things physical and psychic has its origin in the use of language of every day life to express spiritual conceptions. No one who has ever reached the Grade of Enlightenment with regard to spiritual truth, and who has also entered an Order as an Officer of Initiation, will ever try to describe the experiences of the soul on the path to the accomplishment of the GREAT WORK in words with which we are all familiar, which we hear and speak, read and write every day of our lives. Yet Initiates do speak. We have the works of such Illuminated men and women as Jacob Boehme, Madame Blavatsky, Swedenborg, Mabel Collins, William Blake, Mme. de Guyon, Goethe, St. Teresa, Nietzsche and Sir Richard Burton, to mention a very few. Reading any book which deals with spiritual experience or consciousness always bear in mind that no description whatever couched in any language extant can ever convey to the uninitiated the facts and events of the kingdom of spirit. Initiates can portray and indicate the exercises and conditions you must practice even to the letter, but neither they nor anyone else can tell you what goes on in the spheres which transcend the categories of the physical world. Only by decisively accepting and absorbing this truth can you ever equilibrate your vehicles sufficiently to get a clear glimpse of spiritual things.

Every word in every language comes from a root which refers to a sight, a feel, a sound, a taste, or a smell. Everything in all the physical or mental world can be discussed in these words, but when we come to discussion of the spiritual world in these words we are dealing with myths. But if we use the word "spirit" properly we shall not be reduced to the invention of falsehoods. The word, Spirit, comes from the Latin which means "to breathe." A spirit is really an ULTIMATE PARTICLE of MATTER. The word "Chemical" is connected with the Greek "chein," "to pour." The "Pouer" is Aquarius, the Holy Spirit, Zeus,

Helios, the Life-Giver, the "Breather of the Powers," Ruach Elohim, the Third Person of the Trinity. The word "God" comes from "Guthan," the Pourer, who confers the power of growth (becoming perfect) upon the ancient spirits. All matter is spiritual substance, but only the soul of a plant or animal has power to make a living body, it is a "Breather" and can become perfect. But this soul is not a hyper-physical substance. It is an ultimate particle of matter which has existed since creation and has come up from the lowest and simplest mode of being. Corporeal creatures are higher and more perfect in their rank than inanimate objects. A living being contains a force intrinsic to its substance and has developed by growth a visible body in which the external shape and internal structure are harmonious expressions of the internal force which operates in its purposive consciousness. In the body of an animal or plant one ULTIMATE PARTICLE of substance operates to produce the form of symmetry by which it expresses itself and multiplies its powers by employing for a time a countless multitude of similar ULTIMATE PARTICLES of matter upon which it impresses its will and purpose. In every living body the individual caprice of the units of structure are subordinated to the purpose which animates the body. If that were not the case the body would not be alive. Good, or "God" dwells in all things which approach perfection. All created spirits are destined to attain to a state of equality with the Infinite Supreme Being, which is not "God," which is simply the word which stands for the Third Person of the Trinity. All living organisms arise from protoplasm, a substance in which a tremendous series of chemical reactions is constantly occurring —a continuous, identical cycle of reactions. The Periodic Law and radio-activity prove that a chemical element maintains its identical complex and composite character by the power of one living ion, the spiritual substance which dominates, hypnotizes or rules over the group or family which composes the atom. So with protoplasm, the power to maintain a continuous series of chemical reactions, and so to manifest irritability and voluntary molar movement resides in the soul or forma, the spiritus, anima, psyche, pneuma, the "Breather" on whom the Holy Spirit bestowed the power to be exactly what it wishes to be. The dignity finally attained, whether that of man or grasshopper, is the conclusion of a process which is the consequence of its ionic life; this is the doctrine of Karma. This process will end with the Apotheosis of each and every Ultimate Particle. But there is a war going on all the time against Apotheosis. The Devil is the author of it and not until he is killed by Perseus, Orion, Horus, Dionysos, Herakles, the World-Hero about two hundred twenty years from now, will all things be brought to perfection.

Every unicellular organism of the blood is an independent animate being, with consciousness and choice. The human body is a hierarchy of conscious bodies of which the highest is the cortical body, the result of the universal process

which aims to give cosmic consciousness to all the Ultimate Particles. The only object for which man was created was that by the Incarnation of the Second Person of the Trinity, the feminine personality of God, in ADAM, the Earth being, the representative of Earth, the primary feminine creature, all the ancient spirits, the Ultimate Particles, might be released from the "vanity" of their corporeal forms, the transitory condition of the mode of existence resulting from the limitations of the respective species, and become equal to the Infinite. There are an infinite number of Ultimate Particles, each one in its essence is a god, individual, unique, a single point of starry brilliance, equal though diverse from every other, supreme and utterly indestructible, the bearer of a secret not shared by any other being, the focal point through which the future in space is continually becoming the past in time. In my next article I shall show how anyone should act, feel and think so as to discover exactly what all the Initiates and World-Leaders are really talking about.

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The *Mead* of ODHRAERIR

By C. F. Russell

THIS is the Wine of Dionysos, that intoxicates mankind; the Elixir which the Alchemists are brewing. We are not instinctively intelligent in our acts, but are creatures of habit. Our conscious personality dwells in the organ of memory, the cerebrum. In order to arrive at a consciousness which shall be that of the cerebellum, and perceive the true identities of things, we must free ourselves from habit. We must lift ourselves above the fixed necessity of laws external and guide ourselves by the light that we ourselves generate by our own inmost activity. The progress of the human race depends on the evolution of new faculties. The prophet knows where the race is going and is able to interpret the signs which reveal naissant faculties; then he sets himself to work to guide and direct their unfoldment. The group of psychic organs now in office are all limited by the categories of the external world; the sensibilities are restricted by time and space; the reason is bound by the laws of thought, such as the law of identity, of contradiction, of excluded middle; the conscience is restrained by the rules of the narrow personal sphere, albeit these rules are the fruit of ages of experience.

The function of the new faculty is most precisely stated at this point by saying that its business is to achieve transcendence; by its aid mankind shall surpass everything hitherto accomplished and reach the goal of all dreams. The condition which needs changing is that the faculties now in charge of man's career interfere with each other; so that each may work properly toward its own goal each must become independent of all the others. For example, as things are now the illative mood is corrupted by factors due to the necessity that the materials of thinking must be present under some shape and form in consciousness; i.e. reasoning must be conducted by the aid of symbols. In the future, symbols will be found not only unnecessary but a handicap to pure thought, a hindrance to the approach of brilliant intellectual illumination. Hitherto it has been possible to arrive at conclusions only by manipulation of apparent objective realities, such as words and signs. In the future these will be discarded and an engine constructed capable of penetrating to the heart and core of each idea in the mind, and the whole process of illation shall be carried on without the faintest semblance of word or other symbol making its appearance. Ideas will then be given an independence which hitherto would have been a dangerous procedure, owing to their confused and fettered connections with the feelings and impulses. The work to be accomplished is the development of the Will as a conscious faculty, its operation clearly, distinctly and adequately presented in human consciousness. The function of the Will is contra-categorical, it is itself the creator of categories, and transcends them; it denies extension in every category. Man has arrived at a grade where he is to be trusted with real power of Will, and thoughts will be given an independence which heretofore would have been dangerous. Every illation instead of being designed to serve the purpose of something already in the content of experience shall work with something in view which has never entered into experience.

Human faculties or powers are not all equally strong in an individual and at different eras of racial evolution one of the faculties is the strongest and dominates the others. Recognition of this domination is reflected by the nature of the religion which governs the education or initiation of man during any particular epoch. During one cycle the human race will be especially under the influence of that faculty which is being developed during that period; this faculty will be anthropomorphised and worshipped as "God" and its nature will govern conduct and serve as the supreme criterion and test for measuring the value of all thoughts, feelings, and acts. For example, during one period, the Grecian, the sensibilities, the feelings, the taste of man was being developed and the criterion of value was an aesthetic one. The supreme "god" was Beauty, dynamic. During another period the reason, the judgment, the logical powers of the intellect were especially favoured in their growth, the criterion was illative and the supreme

"god" Truth, dynamic. During another time the moral and ethical powers achieved expression and everything was made a matter of conscience and principle, the criterion was ethical, pragmatic, humanitarian; the supreme "god" was Goodness, personified.

During all these periods there have been philosophers and Initiates of varying ranks who saw clearly that the "god" of the Times was but one phase of the Supreme Being. During all times there have been schools who recognized all deific traits and attributes, and who taught that they should all be equilibrated, harmonized, co-ordinated. But each school had its doctrine and teachings tinged and more or less corrupted by the spirit of the times, so that instead of a perfect co-ordination and correlation it taught a subordination of the rest of the faculties to the one belonging to the "god" of the Time. So that even the adepts in their conception of the supreme God were influenced by their own predominant faculty and consequently could not discover and express a primary idea of sufficient scope to genuinely represent the idea of Mastery over the faculties. During the last epoch the Conscience of man has reached its maturity and if it be suffered to continue growing, the Will of which it is an off-shoot can no longer succeed in preserving and propagating the race. The result would be that mankind as a whole would degenerate into something resembling a brute rather than a human being. To prevent this, at the end of one cycle and the beginning of another a new word is given out by the Masters which is to govern the new aeon and develop the new faculty by the inherent force which it awakens, nourishes and stimulates.

During the latter part of the last period a preconception of this new word has been felt and shadowed forth in the confusion of Conscience with Will; philosophers have termed the will the moral faculty. So during this last period the moral faculty has directed the volitions but it is not their natural king or ruler. Also one school of initiation, perceiving the approach of the abnormal development of the Conscience has taught that the counterpoise faculty, the Taste, which it signified by the term Intuition, should be enthroned in the place of Conscience. The result of this teaching was beneficial due to the fact that its practice must be an effort in the line of greatest resistance. In fact the terms in which his law was expressed show that this Prophet has an extraordinary development of the aesthetic faculty and a weak Conscience. This is as it should be; others who follow him as his disciples, must be similarly constituted.

To understand the words of the Masters one must have a sincere longing for Freedom. One must escape the sway of habit by breaking up the connections between the senses, disassociating the feelings from thoughts and from volitions, so that the powers which reside in each one of the faculties shall operate

independently and each being shall come to full self-consciousness of its own. Mankind will then perceive that consciousness is an affair of the cosmos and will administer the Cosmic Sacrament as an enlightened High-priest of Reality.