

PSYCHOSPIRITUAL ALCHEMY

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In this article, we will look at the role of consciousness in alchemical transformations. I'm not talking about the kind of mental alchemy that focuses on integrating the ego, but rather on the vertical axis of transformation of essence and soul. This was the alchemy developed by John Dee, Paracelsus, and Gerhard Dorn and other Renaissance philosophers who believed consciousness was a force in nature. In this article, we will develop a model of alchemical consciousness based on their teachings, but updated with modern findings from the emerging field of consciousness studies.

This model could prove useful in understanding or connecting with the source, our source in the *unus mundus*, the primal one world or One Mind that existed before physical existence.

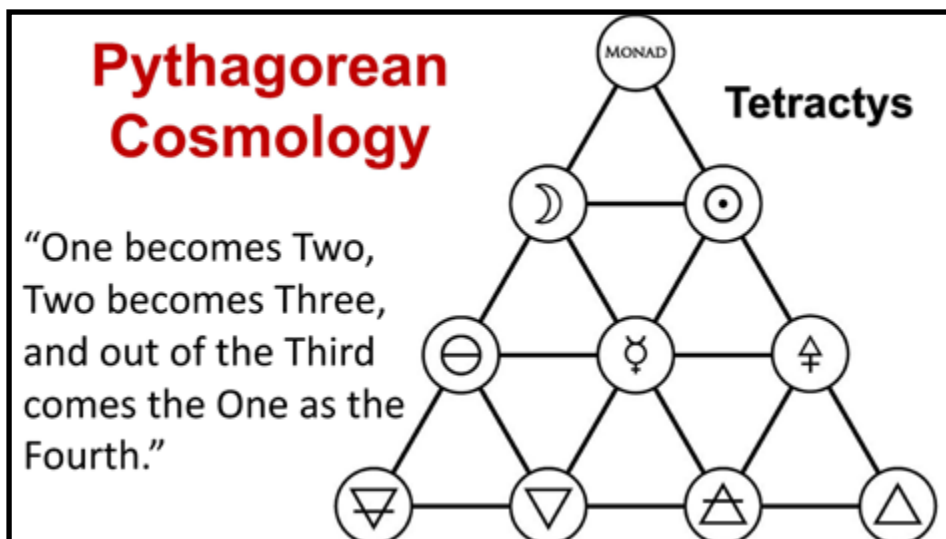
The oldest form or format for existence in an alchemical sense really can be found in the Pythagorean teachers with Pythagoras. He developed a tetractys, which is a scheme of ten numbers. In his scheme, the Monad was at the top, number one; the moon or the lunar forces was number two; and the Sun or solar forces was number three. On this level of the sun

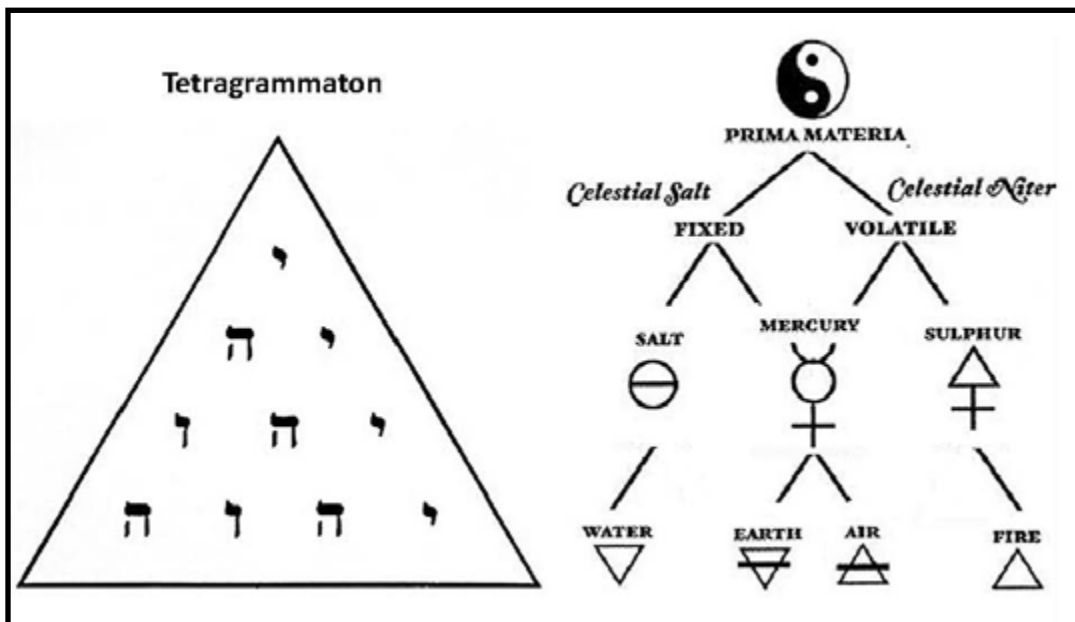
and moon, the king and queen in alchemy is the level of duality, the duality of our existence where the opposites compliment and also produce each other in a way that everything adds up to zero.

It's a way of existing or coming into existence in the universe and not being there. It's a way of being and existing that originated in oneness, originated in wholeness. At the next level in the Pythagorean scheme, the level of the triad, we see the alchemical symbols for salt, mercury, and sulfur. So that's a level of the triad, which is the triadic forces of creation. We see this same thing in modern physics: matter, energy, and light, which are related in the Einsteinian equation of $e=mc^2$.

But in the alchemical teachings, light was the source of both energy and matter. Light was projected from the Monad, from the One Mind into reality, called the logos or the word. And, that function is part of the Pythagorean teachings too.

The fourth level of the Pythagorean scheme is the element of creation or manifestation. The symbols for earth, water, fire, and air represent the quaternity





of the existence of physical manifestation of cubic space. This whole scheme was summarized perfectly by a female alchemist known as Maria Prophetissa. Her cry, Maria's cry, became a famous dictum in alchemy. You'll see it in many of the treatises of alchemists who recognized its importance. What it's referring to is this: "One becomes Two, Two becomes Three, and out of the Third comes the One as the Fourth." It's the Pythagorean cosmology of the Monad creating the world, the One Mind creating the world.

Sometimes in alchemical drawings, you'll see a figure pointing at something with their mouth open. And the alchemists knew what that meant; it meant that one becomes two, two becomes three, and out of the third comes the one as the fourth, the scheme of creation. We see this same idea in many different cultures. In the *Tao Te Ching* by Laozi, we see the exact same sentence, pretty much written in beautiful detail about the unfolding of the Tao into creation.

We see it expressed in the Tetragrammaton of the word of the Divine and the Hebrew teachings, where Hebrew letters spell Yahweh or the Jewish Deity. Their teachings present them in a triadic

form of three forces acting in reality and in the scheme of the Pythagorean tetractys. There are also alchemical creation schemes based on the same Pythagorean scheme of something coming from one. This is a physical description of reality based on Pythagorean teachings. In the alchemical scheme, we have the *prima materia* at the top where the Monad would be.

The symbol of the yin yang with the seed of each in the other, is also a symbol of the Monad in many Eastern religions. And we have that divided into the duality of the fixed and the volatile that make up physical reality. This is then divided into the essential substances in alchemy of salt, mercury, and sulfur. And then finally, there are the four elements: water, earth, air, and fire.

The next scheme that was developed to understand reality was Hermetic cosmology, which really dominated alchemy for almost a thousand years. It affected the thinking of many people, about where they stood in the universe. Consciousness is part of this model. It was developed in Egypt and based on the Ptolemaic system, where they thought that Earth was at the center of the universe. So in most Hermetic schemes we can see



Earth there in the very center. And one thing to note is any scheme that is circular with a point in the center is a representation of the Monad. The symbol for the Monad is the symbol of a circle with a dot at its center. That's also the symbol for the sun, also the symbol for gold. So it's a very important symbol in alchemy, and we'll get more into that later.

The Hermetic idea is that there's a sphere of reality around Earth, and that it begins outside our universe in the Empireum where the One Mind Monad exists outside the universe.

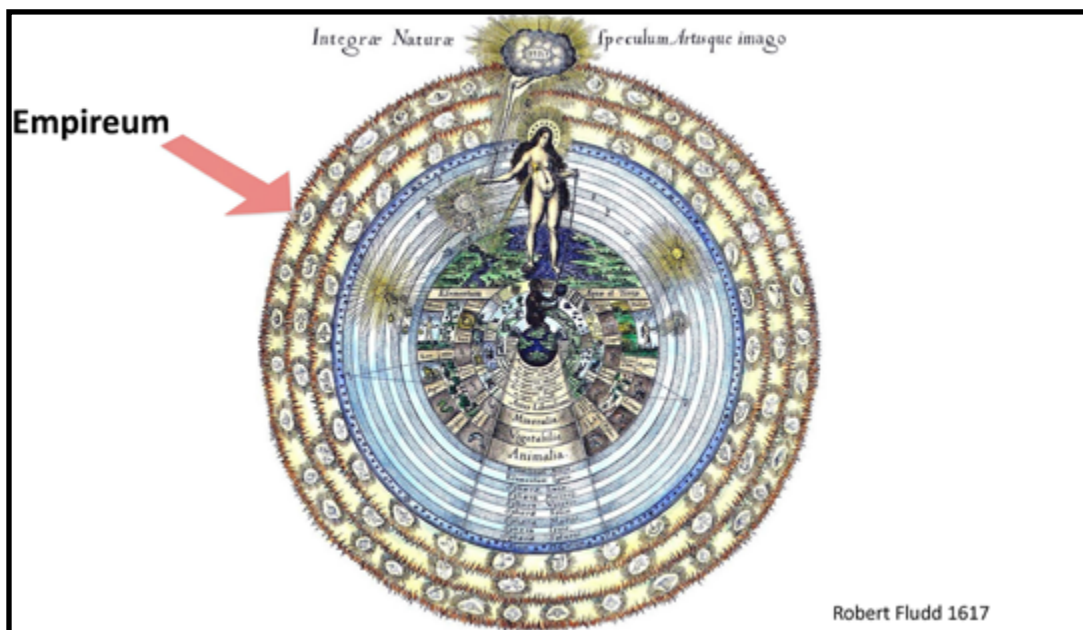
One of the better drawings of the Hermetic scheme is by Robert Fludd from 1617. In it, there are fiery realms that are part of the heavenly or spiritual forces that surround Earth, which is done in some detail by Fludd. The Monad still projects down into reality, but there're the names of deities on it. It's connected by a chain to the human figure, meaning that we share that consciousness of the Monad or One Mind, and then it further follows down into the animal kingdom through the life force that's coming down from above.

Fludd's got a lot of elements and details in this drawing. But we're interested right now in the Empireum, the realm

where the Monad filters down into our reality. These are all fiery realms, meaning the existence of spirit. Next to them are all the archetypes, or the low part of the logos, part of the Word of the Divine that is determining our reality.

And the next development is we go down into the tenth heaven, which is the first cause. And that's that second ring down into reality. But that's not outside reality. That's becoming part of reality. That's a projection from the One Mind or the Monad, into the maker or the mind of nature. And that filters down into the ninth heaven and their philosophy is called the "Prime Mover," or the "First Mover." And that ring is next to the Ring of Stars, that is called the Prime Mover, because it sets everything in motion here. It sets the whole created universe in motion. So that's the first source of motion.

If we look at these a little closer, the tenth heaven, or the first cause issues directly from the Monad, and creates this mind, the maker, which is the ultimate cause of all events. It's a cause that does not have a cause of its own. It's projected from the unity of the One Mind and the ninth heaven, the first mover. It's a spiraling



emanation of solidified light, which is very similar to the idea of the Big Bang.

The Monad coming into reality, and the Big Bang, the singularity of existence, and the solidification of light at the very beginning. The first few hundred thousand years of the Big Bang, light could be described as having been solidified, a solid, the substance. And that projected into our real reality as a source of rotation and action in the universe, which brought matter and energy together.

The eighth heaven is the firmament of the stars. That's the influences of the houses, the constellations and it's against the background of the fixed stars with the wandering, planetary spirits also manifest. And each of these planets regulates a specific archetype of consciousness. In alchemy, there are probably millions of archetypes in the mind of the universe.

The alchemist focused on seven archetypes, which contained, they believed, the closest manifestation of our reality. There are other archetypes, other realities, and that's true all the way down to the personal level. But in alchemy, seven planets stand for the basic archetypes that come from the mind of the Divine, and they take place on a planetary ladder of transformation. And that's shown in the seven levels surrounding Earth that filter down their energies. These are expressed through the planetary ladder, which is such a fundamental part of alchemy. If you studied it, these archetypes come up time and time again.

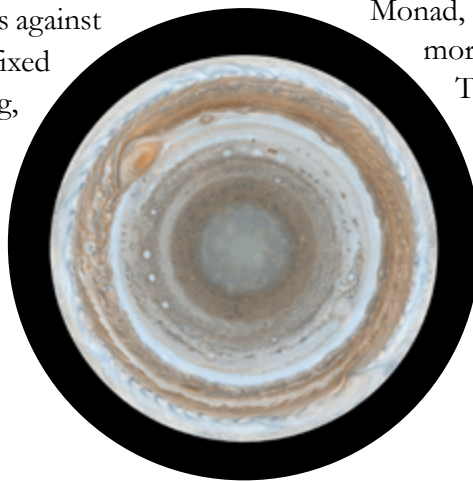
The seventh heaven of Saturn is an archetype of contraction. It's a dualism. We're tied to time and space. It's condensation of soul at the beginning creation, low awareness and, yet it is in the planetary ladder, the return gateway to the stars, to the eighth heaven of the firmament. The planetary ladder is a journey from the contraction to initial contraction of birth of soul in our galaxy, in our existence, and the journey back from the sun and Earth to return to the stars, which is our rightful home.

Beyond the stars is where this is headed, into the unitary consciousness of the Monad, which we'll talk about in more detail a little later here.

The next planet and the sixth heaven is Jupiter. The heaven of Jupiter is just the opposite from a contraction, it's expansion. So it's a principle of spirit and energy. It forces the standard archetype to transform and grow. Exaltation of life force, the Jupiter personality, or where the archetype is really

expressed, tends to be in the courtly type of person who's very sociable but not a person of substance. There's some superiority in the personality as it tries to hold that it is of a transcendental origin while existing in a body. That's an example of how these archetypes express in different ways.

In psychology, these archetypes are described in pretty much the same way that the alchemist described them. The fifth heaven of Mars, of course, is aggression, aggressive ego, discipline, laws, and rigor. But it also has a very important alchemical attribute of purification. It contains the vulcanizing idea of forging changes. So it checks the expansive signatures of Jupiter



Jupiter, as seen from its southern pole.





The Akhnaton Shrine at Rosicrucian Park, San Jose, California.

and tends to make them more focused or more real in the world.

The fourth heaven of the sun represents stability and growth, the nurturing stable environment for growth. But it also has within it the idea of the Monad, the idea of non-duality. Just being in the sun sometimes gives us that feeling of comfort, like we're home.

No place is this better described than in Akhnaton's *Hymn to the Aton*, where the pharaoh described the Monad as an abstract form of the sun, the Aton, the solar disc. Not only was it the monotheistic idea that there's only one Divinity, but it was the monistic idea that It was the source of everything, and that It existed outside our universe and the source of non-duality. But we get that same feeling from the sun we see every day that shines its light and brings light into our world. The sun at this position, just like all the archetypes that relate to each other, is a balancing force between the masculine spheres above it and the feminine spheres below it. So the sun here in this Ptolemaic format is at the center of things. It's the turning point in the transformations.

That Ptolemaic system is used in many initiatic orders and fraternal organizations. It's the ancient way of initiation that focuses more on the personality and the

individual things that have to be overcome in the ego.

The third heaven is Venus, of course representing beauty and love, emotions, sensation, and sexual desire. It tempers Mercury's discipline with a desire to just relax and let go. It grounds Mercury's intellectual pursuits. The second heaven of Mercury, which is the mind of imagination, is this next sphere or rung on the ladder of the planets. Mercury is thought, intellect, clarity, inspiration, imagination, all these mental forces that, in the new thinking in quantum mechanics and consciousness studies, is the reality, the background reality of the whole universe. Consciousness is beginning to be seen as a force of nature in modern science, too.

Mercury presents a constraint to emotional decision-making and balances the things and structures that are manifested. But the key thing about mercury in alchemy, and in the personal work on the ladder of the planets, is that it offers an escape through imagination and a return to the Monad in many ways. Mercury is extremely important not only in physical alchemy and laboratory alchemy, but in personal alchemy, too.

This is where the change, the seed of change is placed. Imagining an outcome, imagining what we want, connecting with the true imagination of the Monad

above us, this is a very important part of alchemy. It balances the feminine aspects of the moon with the romantic impulses of Venus. But, again, that's a function of all these planetary archetypes that relate to the planets closest to them in important ways. And that applies also in psychological work on the ladder of transformation and alchemical transformation too.

So the first heaven of the moon is the closest to the planet Earth. It's subconscious mind, a feminine archetype, but it causes reflection and balance and focuses attention on physical forms, and cycles of growth and decay. It filters the reflected light from a higher celestial sphere. The light of the moon does not originate within itself, but it reflects it and changes it, and purifies it in some ways so that it becomes physical.

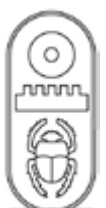
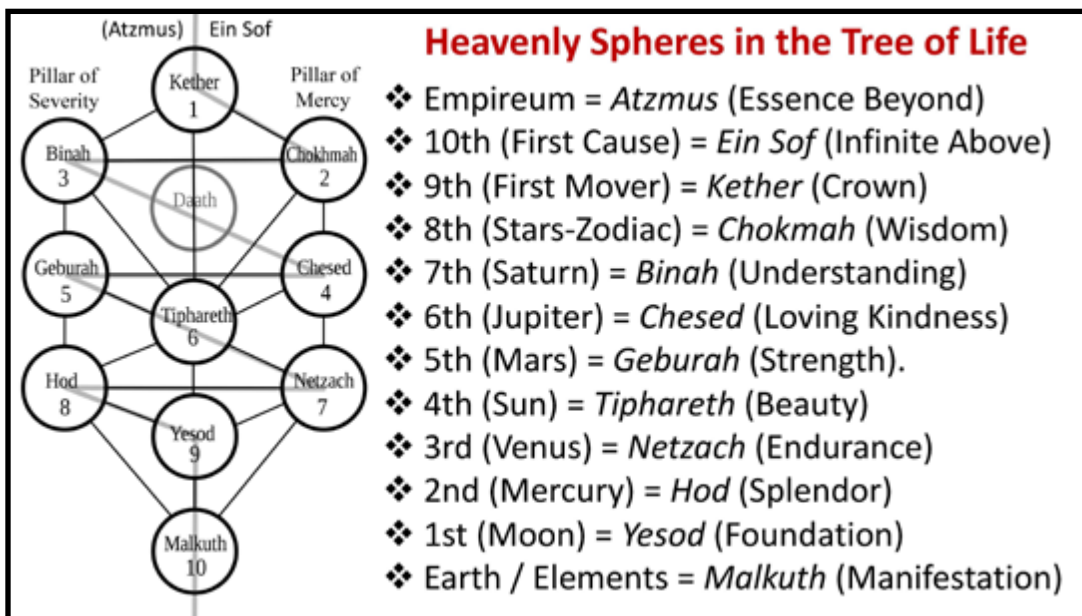
It's the balancing force between the powers above and below, and unites the subconscious with the conscious minds. We see this tradition of the Hermetic cosmology in the heavenly spheres and in depictions of the Tree of Life. I'm not going to go into too much detail here; I just want you to be aware that the Tree of Life is a direct copy of the Hermetic cosmology that's part of Rosicrucian

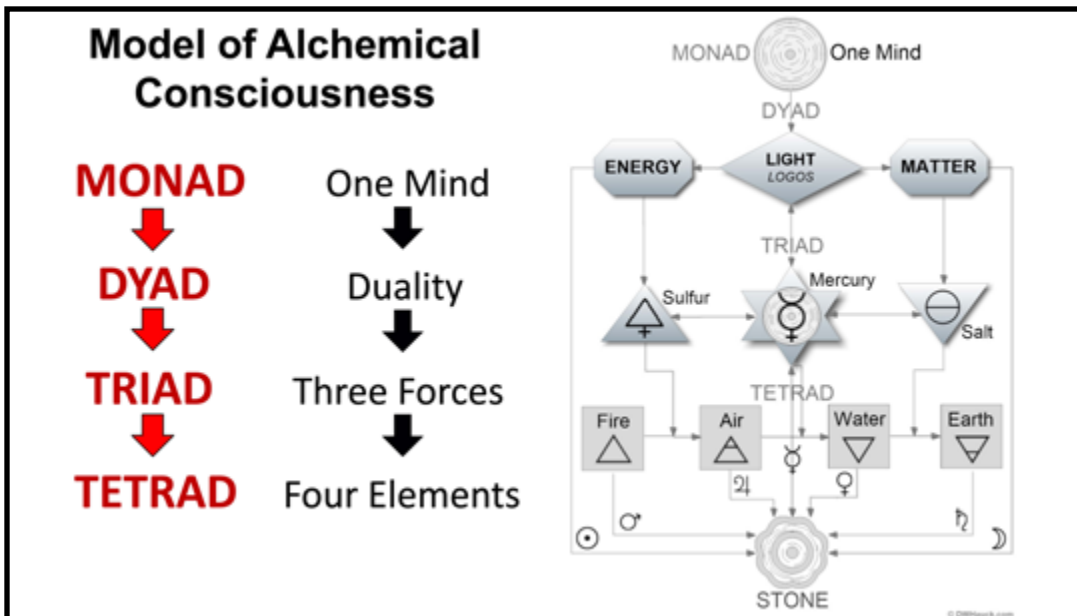
culture and other traditions like that. These traditions are very much related on a deeper level.

In the Tree of Life, the Empireum is the *Atzmus*, which is outside of the universe, just like the Monad. The word of the Divine or the logos comes down through the *Ein Sof* in a lightning bolt that zigzags between the pillars of the Tree of Life. It touches each of the spheres.

The model of alchemical consciousness that we're working on basically follows the Pythagorean scheme of the Monad, the Dyad, the Triad, and the Tetrad—1, 2, 3, 4, and the power of the sum of the Tetractys, which is 10.

The Monad is the One Mind. In alchemy, the Dyad is the duality of existence, the necessary balancing out of opposites so that everything adds up to zero. The Triad is the three forces of creation, which are present in any living thing, anything with spirit. The Big Bang is the goal of personal alchemy for these forces; they are what is going to fuel the transformation if it's going to be a lasting transformation. Finally, the Tetrad is the four elements of manifestation and physical existence.





I have created a cosmology chart, which is developed from the Pythagorean teachings, Hermetic teachings, and Kabbalah, with the addition of some quantum ideas and also consciousness studies that developed in the last century.

The One Mind is the Monad. The symbol for the Monad is the circle with a dot at the center. This dot is a massless, pointless entity. It has no dimensions, and, in that sense, it's outside our universe. This is true in mathematics, geometry, and spiritual work with the Monad. The circle around the dot is the limits, or the boundaries, or the sacred space created in the Monad or One Mind. The Monad produces or splits from itself or reflects on itself in such a way that it creates the Dyad of existence, which is the rise of the opposites.

It does that through the projection of light. Through the singularity of the universe or the singularity of our own personalities, we produce changes. We recognize opposites through the light of consciousness. This is the logos, and it splits into opposites of energy and matter of the Big Bang of existence. And though they're opposite, they unite and cancel each other out.

They return to the Monad. The Monad, you may remember, is a wholeness beyond duality. There's no possibility of opposites there, but it projects that light into the Dyad of duality, which is the mind of the maker or the mind of nature. It's the embedded mathematics that we're discovering in nature, which is, we're finding now, not outside us in matter, but it's inside us, in our minds and our consciousness.

There are archetypes of our own consciousness of reality that we project into the world. Science is turning more and more to the idea that consciousness is all there is, and that matter is an interpretation of consciousness. We see this throughout science and the negation of opposites, or the effect wherein the observer interacting with physical existence, changes it by observing it. And sometimes, for instance, recently, they've discovered in the entanglement of particles after two subatomic particles are created at the same time.

The particles maintained sometimes a connection after separation, so that when one particle does one thing or changes its momentum or inertia in certain ways, speed of velocity, the other particle reacts in exactly the same way, even though

they're separated by vast distances. That connection can be altered, strangely, by observation: if we try to observe one of those particles the whole thing can disappear, the whole entanglement can disappear, and reality would reset itself to just two separate particles behaving differently.

It's another confirmation of the idea that consciousness affects reality in strange ways. We don't understand it yet, of course, but it's something that is being recognized more and more, and it was recognized early on by alchemists and filtered into their medicinal teachings and their organizations. It's part of a realization that many of their organizations have had about consciousness: the mental realm is superior to physical existence.

At the level of the Triad, Mercury appears as a reflection of the Monad. In other words, Mercury is unique in that it is part of mind. And it has its own monad. The idea here was really perfectly described by Gottfried Leibniz in *Monadology*. He wrote a whole science about monads and how they react in the world. The idea here is that there is a lesser monad,

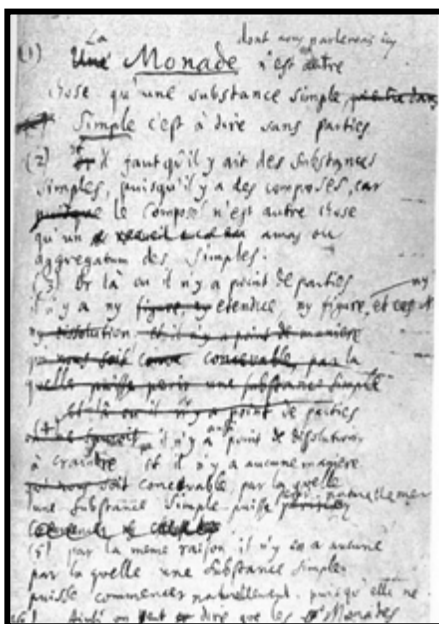
a personal monad, that we are all atoms of consciousness in the world. The way he developed it is that everything is atoms of consciousness. What varies is the level of consciousness, from dead matter all the way up to the Monad.

Mercury, again, is the key, because it's a reflection or it's a hologram, or, in the Hindu teachings, it's the net of Indra. This is the idea that all these gemstones that make up the net of the universe are reflecting each other. That is the atom of consciousness, or the personal monad, if you will. It's our own personal world, and that's a fact we really can't deny that we each live in our own personal world, in our own personal monad, where we create a reality. The possibility of relating between monads was a big discussion in philosophy for many years.

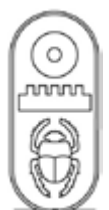
Leibniz said that monads don't have windows, that we can't really relate to each other, There have been more theories that monads do have windows, but that's all philosophizing. What we really feel in our lives is what we should be focused on.

Science and philosophy are going to go on forever arguing about these academic points, but the reality is that we can experience it, that we can feel it. How you feel about your personal monad is important. Just look at yourself in terms of being a reflection of the Monad, the one world within yourself, and how you react to outside influences, and how the pure awareness that you are born with into this world, that pure monad that you carry with you is disrupted and corrupted by outside influences and outside energies.

Imagine how pure that monad is, how pure your awareness is, that is, how pure your being will be, your very existence in the world. That is what survives the world. That point at the center of the Monad is eternal, and it's eternal in us in this philosophy. It's eternal in the Monad, the



The first manuscript page of Gottfried Leibniz's *Monadology*.





ultimate Monad, the creator Monad. So we exist as monads, atoms of consciousness, and from Mercury, from light, we can recognize the opposites in matter.

Next to Mercury in the cosmology is Sulfur and Salt, Sulfur being energy and Salt being matter. It also stands for all the other opposites that we can sense in the world.

The Tetrad through the Pythagorean tetractys gives us the four elements of creation: fire, air, water, and earth. These elements are also metaphysical elements, and they're part of the creation that makes the cubic space, makes mechanical existence possible. We're even discovering now on the atomic level that there seemed to be four basic forces that bring together atoms and molecules to make matter. The alchemical idea here is four elements, and it stands for creation and the different aspects of creation.

At the bottom of the cosmology is the result of this projection of consciousness into the universe—the stone. This could be the philosopher's stone, which becomes a permanent state of wisdom and purified awareness. In most of us, it's just a stone that stumbles along in the world, but that's where we create our transformations. We do this by purifying the stone, or by making the stone, which is us in physical reality, a reflection of the Monad, both the personal monad and the greater Monad. The perfection of that, by uniting

opposites within us, that is how we achieve monadic consciousness or pure awareness, an eternal state that does not become corrupted.

The idea here is that these archetypes come together in the stone and through alchemy. If we're wise at this stage, if we're even aware that transformation is possible, that's where the work is at. That's where the Great Work occurs, on this level.

In the cosmology, the chemical ciphers represent the planetary archetypes and the archetypes of basic existence. The sun represents energy coming down into the stone, filtering down into our reality. The aggressive archetype of Mars is a part of it, as well as the expansive archetype of Jupiter filtering down, the feminine archetype of Venus, the contractive orderly archetype of Saturn, and the lunar archetype of the moon.

In these opposites, we have interesting things, the solar consciousness versus the lunar consciousness, subconscious versus enlightenment and bright consciousness. It's the king and queen in alchemy coming together in union. And this is where the union takes place. This is where the union of opposites take place, which in all of alchemy is the goal. Once we bring these planetary forces together into fruition within us, into reality within us, they give birth to a return to unity within a personal moment of consciousness too.

So the natural state of the universe is the Monad, the natural state of reality is the Monad, which is one world, one idea, no conflicts. And let's go a little bit deeper into that idea.

The basic symbol of the Monad, as mentioned earlier, is a circle with a dot at the center. It's been the symbol of the Monad since before alchemy. Before we considered it to be a symbol of gold, it was a symbol of the One Mind of the universe and Pythagorean teachings. And there's something just perfect about that symbol, about trying to grasp what the Monad would be like, what a world beyond duality is like.

We see the same pattern throughout alchemy. Whenever you see it, it means that it's referencing the Monad or the unified state of consciousness. We see that in Dante's Divine Comedy, when he reaches beyond the Empyreum, a symbol of the Monad is what he and Beatrice, his spirit guide, see. Their vision is basically a depiction of the Monad or the unifying light of consciousness.

We see it in alchemical drawings all the time. In the famous alchemical drawing from the book *Azoth of the Philosophers*, we can see the Monad, again, with the

Alchemist at the center with the Monad circle around it. That is the goal of the Great Work. That is the goal of this diagram; this practical meditation is to achieve a unified mind, to get beyond the constant onslaught of thoughts and opposing thoughts while trapped in this binary prison of existence, which is also in our minds. To achieve that unitary state is not only the release, but it's a building of an eternal presence within us. So there's freedom there in our lives from the torture of our thoughts. There's freedom to become something different, to participate differently.

There are many ways of achieving this, and that was the goal of the Great Work, to find them and to work with them in many different religions. That is the goal, to achieve the unity of mind and get beyond the duality of existence.

Another Monad reference drawing would be the drawing of the alchemical laboratory from Heinrich Khunrath's *Amphitheatrum sapientiae aeternae*. It's the Monad represented in the doorway to the external reality, or the achievement of the great work is at the center. Any drawing like this that we see is an expression of monadic energies, or the principle of the Monad at work.

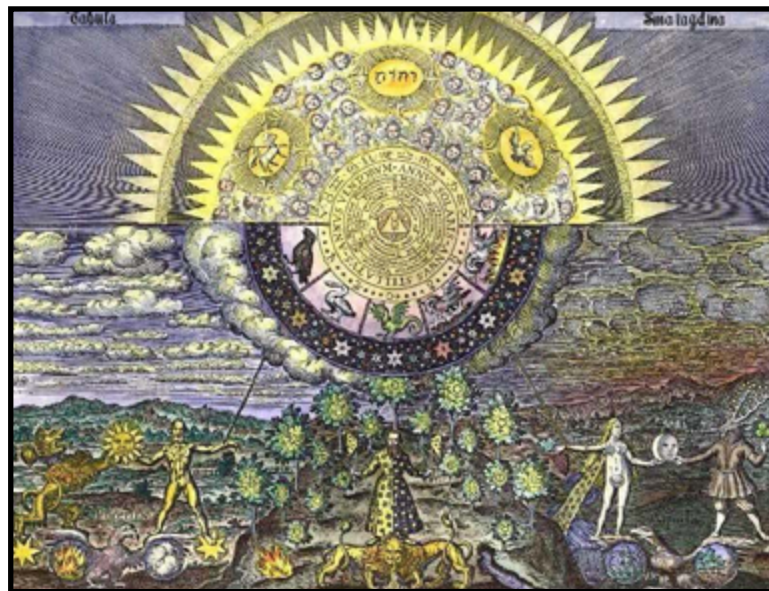


Drawing from *Azoth of the Philosophers*, 1659.



Illustration From *Heinrich Khunrath's Amphitheatrum sapientiae aeternae* (1595).





The Tabula Smaragdina drawing (1618).

In another drawing, this one from Johann Daniel Mylius's *Opus Medico-Chymicum* (which is sometimes called the Tabula Smaragdina drawing, or the Emerald Tablet drawing), we see the *unus mundus* above, the one world above, and down below is a world of duality. We're split into opposing modes of existence; we're still caught in that binary doubt.

The key thing in this drawing, I think, is that there are two suns. The sun in the background is the Monad. It would be formed by the dot which is Mercury at the center, and this is sometimes called the dark sun, the black sun, the hidden sun. It's a depiction of the Monad. What it projects through a beam of light, or lightning bolt, or logos, or however you want to picture that projection of information into reality, that creates a second sun. This second sun is the logos or the first cause in Hermetic teachings or the Dyad in Pythagorean teachings, the source of duality.

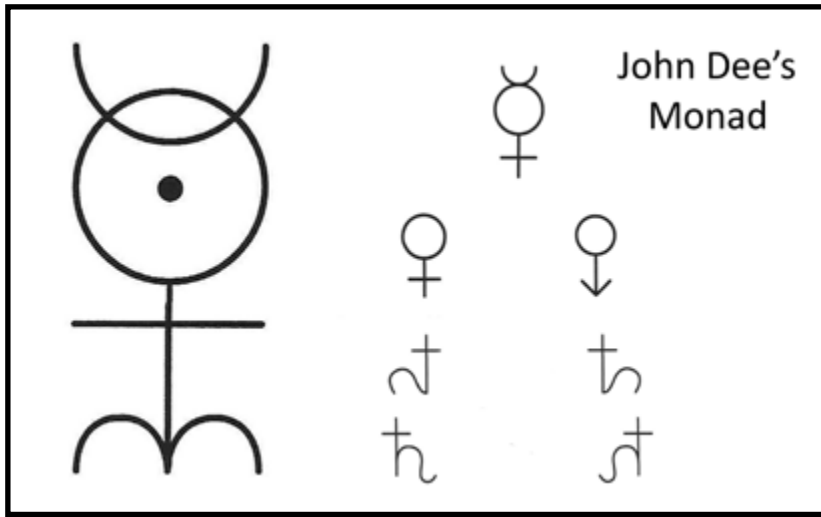
Another example is John Dee's Monad, a hieroglyphic symbol he created. It's made up of the seven planetary signatures.

Mercury makes up the main body of the hieroglyphic Monad of Dee, and the symbol for Venus or the feminine

force part is just below it. The masculine force of Mars is also just below Mercury. Dee thought that by combining all these symbols, we'd achieve one symbolic magical symbol that would transform us. The symbol for Jupiter is reflected in a horizontal reality lying on its side. The reflection for this is the symbol for Saturn, reflected in a left and right duality.

John Dee's Monad is a powerful symbol, and a way of working with the Monad that gives us a system that we can see all at once without having the planets being separate forces. It's a great meditation symbol. It's a great symbol to construct in a geometric meditation, to go through John Dee's treatise and actually work through the geometry of it, which begins with the point and the Monad.

Again, we're talking about the Monad showing up in alchemical drawings as an archetypal symbol, such as in the *Azoth* drawing we examined, with a dot at the center of a circle. In the Khunrath drawing, it shows the Monad as the sun behind the sun, the black sun, or the hidden sun with mind the maker projecting into our physical reality and duality below. The key here is that the center of the projection into reality, the logos, is the idea of mind



or consciousness. In the middle of the center is a symbol for Mercury, which is intellect, imagination, and mind. In John Dee's Monad, he tried to expand on the Monad with the ladder of the planets and make a magical, powerful symbol that would incorporate all these powers into one symbol.

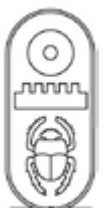
Rembrandt's painting *Philosopher in Meditation* also has a monadic symbol in the hanging basket at the center of a circle. This achieves a monadic state of mind. The main subject is bathed in the light of consciousness. So consciousness is part of this process. The physical work is shown by his Soror Mystica, his feminine part doing the laboratory work, while he creates the conscious connection; so it's mind and matter working together within an individual. This is a perfect integration and also an awareness of the monadic powers. In the area where the basket is hanging, if this was a distillation process, this is where the condensate would collect in a sublimation. The darker powers are accessible here in the subconscious darkness of the alchemist. So everything's here, and there's really a powerful understanding of the alchemical process, as well as the alchemical cosmology of the whole universe.

Right now, among the many people who watched this presentation and are

now reading this article, there is a sea of consciousness that we're not aware of. It's always there, but it's not part of our culture to acknowledge it or even talk about it. That's the background of our reality, our consciousness.

We're like a bunch of fish swimming in the ocean who do not know what water is. We're just beginning to study this phenomenon of consciousness, but that really doesn't matter because it's always been there. We've always, on a personal level, been able to feel this field of consciousness or this field of awareness that is the basic ground of our being. This idea of pure awareness is something we can search for and try to achieve. It's a state that is really beyond thoughts, and that's hard to imagine because we're constantly thinking; our heads are full of thoughts.

But when you get beyond thoughts and whatever causes that, whether it be a coma, a deep meditation, a Buddhist meditation, whatever ceases thoughts produces this monadic state. When thoughts stop, you simply realize there's something else there. You're free and clear to see that there is a ground of being there, a field of awareness beyond what you thought. And it's a very exhilarating feeling for people in near-death experiences, people who take drugs, or people who meditate. It's a very difficult state to achieve. But there's even



been more and more research into the monadic state.

I actually experienced a monadic state for the first time by accident. I'm diabetic, and I accidentally took a hundred units of short-acting insulin instead of the long acting. And, it was a dire situation. I called the emergency department and they told me to eat as much sugar as I could, and it was Halloween. That wasn't hard. We had like four or five bags of Tootsie rolls. So I laid in my bed, no one was home, and I started unwrapping Tootsie Rolls and shoving them in my mouth. Before long I felt the weakness of full blood sugar, if you know what that's like. There comes a point when it continues and it goes down where you lose the ability to think. The brain needs a lot of sugar to process thoughts, and there are no more thoughts in that state of a diabetic coma.

So I passed out for a little less than two hours. And I had this feeling of not knowing, the inability to have thoughts, to generate a single thought. There was no fear because there were no thoughts. It was a focused awareness. There was a light. There was a warm light. There was a feeling of security, the security of being home. The feeling that this is what's

right, or this is what's true, or this is the normal state of pure awareness. It's hard to describe.

Eventually the Tootsie Rolls started working, and I got dragged back into reality, and it was an unpleasant experience, because I got pulled back into this cold, gray world, where I wasn't bathed in this warm light. Then I started having thoughts. The first thought I had was, what can I call this? Because I knew it was a numinous experience and I wanted to remember it.

The first thing that came to my mind was, I am that I am. It wasn't in the religious sense. It was more in just the fact of me having an eternally normal existence. I am that I am; there's nothing more to say about it. Being and awareness is all there is. When we fall into that duality like I was doing when I was recuperating with the ability to have thoughts right away, their opposites started showing up, along with aches and pains and confusion and everything else that goes with reality.

This state is not only one that I have felt from this blood sugar incident. I've also felt it in meditations that require the loss of thought. The quieting meditations in the Middle Ages were used by alchemists a lot to achieve this state.



Rembrandt's Philosopher in Meditation (1632).



This is a real state of consciousness, and we can't deny it saying that we don't feel it all the time. It's a return to the normal state, I believe. And the Monad has shown up in all our philosophies, and we've called it by different names, different religions call it by different names, but it is the existence of something greater than us that's always there, that's outside our universe. We can't describe it. In fact, people who have had this experience—deliberately or through accidents or disease or near-death experiences or deliberate meditations—they usually can't describe it either.

I was recently at a conference in France and they were talking about this monadic experience, and they related it to *la petite mort* of sexual orgasm. That moment of orgasm, when you can't have any more thoughts, it's just a taste of the death that releases this consciousness in us or returns it to us. You don't have to die to be there, but it's real information for us.

The kinds of things that people experience when they have this kind of experience, there's definitely a state of new non-duality and oneness, wholeness, and it takes place in a boundless space. There are no dimensions. There's always a pure, warm light, or some type of golden light. It is always beyond thoughts or people exhibit the inability to have thoughts. There's a sense of whole original self, soul, or a primal state of being beyond time.

The basic dichotomy of “I” versus “other” is transcended. We're one. There's nothing outside of us. The pure centeredness and awareness or this default presence that we are, that we were meant to be, is consciousness of the universe. At this point, there's no more ego striving or natural attachments. There's a sense of eternity with no experience of time. Having no experience of time, contributes to the idea that there's no fear. There are no thoughts. There's no ability to feel threatened. We feel at home in a state of total relaxation.

There's a diagnosis of reality that this is the knowledge. The knowledge seems complete, although there are no particulars of knowledge. There's no data, but for some reason, the knowledge feels complete, and it's infinite satisfaction, bliss, perfect serenity. You really don't want to leave that experience because it's an unexpected feeling that there's something more there, that there is a reality beyond us that is waiting. The mercury within us reflects that, so we are part of that and the personal monad.

Note: Most of the subjects in this article are discussed at length in the author's book *Alchemy, Energize Your Life by Freeing Your Mind*.

Video

<https://youtu.be/I8SFjFH0I6Y>

