



# AMRITA



# Dewdrops

Verily, love is death, and death is life to come.

Man returneth not again; the stream floweth not uphill; the old life is no more; there is a new life that is not his.

Yet that life is of his very essence; it is more He than all that he calls He.

In the silence of a dewdrop is every tendency of his soul, and of his mind, and of his body; it is the Quintessence and the Elixir of his being. Therein are the forces that made him and his father and his father's father before him.

This is the Dew of Immortality.

Let this go free, even as It will; thou art not its master, but the vehicle of It.

Crowley, *The Book of Lies*





# AMRITA

*Essays in Magical Rejuvenation*

Aleister Crowley

*Edited with an introduction by*

Martin P. Starr

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## Foreword

*Amrita* is a collection of many “starts” by Aleister Crowley to present a method of restoring youth and energy—the central secret of life. Crowley was aware that ill-informed, ignorant abuse might discredit this High Art of Magick, which requires proper preparation and concentration, and so his words were guarded. Yet as one who proclaimed that “Mystery is the Enemy of Truth,” he also knew that “the secret knowledge has quite adequate warders.”

Crowley was a perfectionist, striving ever for the ultimate Truth. He made many attempts to explain the Unexplainable, to make the path clear to all. As he wrote in *Konx Om Pax*, “Dear children of earth, long have you wandered in darkness; quit the night, and seek the day! Seek not to imitate the language of the wise; ’tis easy. There is no royal road to illumination: that which I say in Light is truth to the Children of the Light; to them of darkness is a confusion and a snare.”

With veneration for the Magus of the Aquarian Age, we offer this book for your scrutiny, to aid your advancement in the Light.

SOROR GRIMAUD



## Introduction

This volume is a collection of Aleister Crowley's writings on occult medicine, particularly the Amrita, the Central Secret of the Ordo Templi Orientis (O.T.O.), a masonic-type Order, purportedly derived from the eighteenth century Rosicrucians, which openly claimed to possess "the secret of the Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine."<sup>1</sup> The Sanskrit word *amrita* means "immortality" or "immortal nectar"; from it is derived the Greek *ambrosia*, the nectar of the gods. What was the basis for such an extraordinary claim? Crowley, ever eager to lift the veil and yet constrained by an oath of secrecy, coupled with his own sense of magical propriety, reveals much here of the theoretical basis for the type of magical rejuvenation—often expressed under the symbolism of Alchemy—which he practiced and taught from 1912 until his death in 1947. To understand the importance in Crowley's life of his quest for the Elixir, some background follows.

Crowley's first interest in Occultism was the study of the vast literature of Alchemy. By his own account, he read much and understood little. His attempt to show off his new-found knowledge in a Swiss beer hall led to his initiation in November 1898 into the Hermetic Order of the Golden Dawn, an occult sodality which had a "Rosicrucian" Second Order whose ritual was based on the legend of Christian Rosencreutz in the *Fama Fraternitatis* (1614). The first rule of the Rosicrucians mentioned

1 [Aleister Crowley, hereafter cited as Crowley], "Liber LII: Manifesto of the O.T.O." in *The Equinox* 3 (1): 200 (1919).

in the *Fama* was that the members of the Order should profess nothing but to heal the sick, and that gratis. Although the Golden Dawn's Second Order offered a smattering of Alchemy, interpreted along the lines of Ceremonial Magic, medicine, occult or otherwise, was not part of the program. Crowley was admitted to the Second Order in 1900, in the midst of a battle for hegemony between its creator, S. L. Mathers, and his rebellious London adepts. Crowley had access to the Order's secret "Z.2" document prior to his admission, but he thought little of the section on Alchemy, which he dismissed as "the most grotesque rubbish."<sup>2</sup> There is no evidence, however, that he made any attempt to employ the Z.2 alchemical instructions.

The collapse of the Golden Dawn at the turn of the century was followed by Crowley losing faith in Mathers, and ultimately claiming, as a result of the "Cairo Working" and the reception of *The Book of the Law* in 1904, to have supplanted him as the Chief Adept. Acting on the commands given him in this work, Crowley published in his journal, *The Equinox*, the secret teachings of the Golden Dawn, including the Second Order ritual, which appeared in the March, 1910 issue. Mathers sued to restrain publication, claiming to be the chief of the Rosicrucian Order; his defeat by Crowley and the attendant publicity resulted in the latter being deluged by innumerable "sole authentic Chiefs" of the Order. One of the more persistent of these was Theodor Reuss,<sup>3</sup> Frater Superior and Outer Head *in mundo* of the Ancient Order of Oriental Templars.

2 Crowley, *Magick in Theory and Practice* (1930), 40n.

3 Theodor Reuss, (1855–1923). There is evidence of contact between Reuss and Crowley prior to 1910. The *Constitution of the Ancient Order of Oriental Templars O.T.O.* (dated January 1906), has on its cover a simplified version of the lamens designed by Crowley c. March 1907 and used on the case of J. F. C. Fuller's book on "Crowleyanity," *The Star in West* (1907).

## *Introduction*

The O.T.O. was formed on the basis of a charter granted in 1902 by John Yarker, an English Masonic enthusiast and antiquarian, to Reuss and two colleagues, who worked it as a college of rites, combining all the various Masonic degrees into one system. To this purely exoteric structure was added a highly unconventional interpretation of the symbolism of Freemasonry and Hermeticism: the key to understanding was sexual magic. But to the outer world the O.T.O. was indistinguishable from other “fringe” or pseudo-Masonic bodies which originated in the nineteenth century, save for the fact that it was co-masonic, meaning that it admitted men and women on an equal basis, a fact which automatically put it outside the accepted landmarks of regular Masonry.

By the time of his meeting with Reuss, Crowley had already pursued an unorthodox Masonic career. Although he must have been aware that the founders of the Golden Dawn were all regular Freemasons and that their rituals—including his initiation to the Order—took place in hired Masonic halls, Crowley was first initiated into Masonry in Mexico in 1900, where he was pushed through to the 33° on the request of one Don Jesus de Medina-Sidonia. Eventually finding to his dismay that his Mexican initiation gave him no standing in England, Crowley in June 1904 applied for membership in the Parisian “Anglo-Saxon Lodge No. 343,” working under a charter from the Grande Loge de France; he was raised to Master Mason on December 17, 1904. Crowley’s liberal interpretation of Masonic brotherhood was not met by an equal forbearance on the part of the official bodies, as the United Grand Lodge of England, the ruling English authority, considered the Grande Loge de France to be irregular. Despite an appeal in 1913 to the Grand Secretary, Sir Edward Letchworth, Crowley never obtained recognition in England as a regular member of the Craft.



When Reuss came to call on Crowley in 1910, he at once offered Crowley the VII° of the O.T.O., which was considered to be the equivalent of the 33° of the Ancient and Accepted Rite. By this time Crowley's interest in Freemasonry had cooled considerably, as he thought it "either vain pretence, tomfoolery, an excuse for drunken rowdiness, or a sinister association for political intrigues and commercial pirates."<sup>4</sup> Reuss attempted to convince Crowley that there were a few men who took Freemasonry seriously, and, more importantly, that the rites concealed profound magical secrets. Crowley was bored by Reuss and found him overbearing, so he was quickly sent packing.

Reuss again visited Crowley in the spring of 1912, claiming that Crowley had clearly published the secret of the IX° of the O.T.O. in one of his books; he denied doing so and Reuss straightaway pointed out the passage in question, thereby astonishing its author, who had attributed no significance to it. Reuss insisted on admitting Crowley to the IX°, and binding him to an oath of secrecy. Reminiscing about Reuss' explanation of the IX° formula, Crowley noted that "the secret as at that time possessed by the Order was in a very crude and unscientific form and there was no explanation of the conditions which had to be brought about to get it to work, and I spent many years of experiment finding out what those conditions were."<sup>5</sup> At first Crowley made only sporadic experiments with this formula. After he noticed how successful these casual workings had been, Crowley began in September 1914 to keep a diary of his *opera*. For the rest of his life Crowley practised the O.T.O. techniques in preference to the elaborate ceremonial methods he had learned

4 *The Confessions of Aleister Crowley*, ed. John Symonds & Kenneth Grant (1969), 628 (hereafter cited as *Confessions*).

5 Crowley to David Curwen, October 9, 1945, G. J. Yorke Collection.

in the Golden Dawn; he frankly considered the IX<sup>o</sup> secret a labor-saving device.

Reuss had chartered Crowley in 1912 to head the O.T.O. in England and English-speaking countries and asked him to revise the rituals and instructions. Crowley worked closely with Reuss in London, where a lodge had been established, and he completed the revision of the rituals—several of which were but slight variations upon the “Emulation” Workings—up to the VI<sup>o</sup>, substantially rewrote the instruction paper for the IX<sup>o</sup>, *Agape (Liber C): The Book of the Unveiling of the Sangraal wherein it is spoken of the Wine of the Sabbath of the Adepts* and composed his personal comment thereon, *De Arte Magica secundum Ritum Gradus Nonae O.T.O.*,<sup>6</sup> as well as other degree documents. Their collaboration was ended by the outbreak of the War and the departure of Crowley for America.

During his American period (1914–1919) Crowley made repeated attempts to nurture the establishment of the O.T.O. in the New World, but here he met with little success. Other than his dedicated student Charles Stansfeld Jones in British Columbia and his associates, Crowley had no organized following in North America. Crowley’s power for what he termed “magnetic repulsion” seemed to gain him adherents about as fast as he lost them and scandal soon followed his name. Owing to objections by American Masons, Crowley again rewrote the O.T.O. “Blue Lodge” (Minerval to III<sup>o</sup>) rituals to remove all references to the Hiram legend of Craft Masonry, but that was not enough to make the movement popular. His attempts to put himself forward as an occult teacher largely fell on deaf ears.

For the most part Crowley’s occult work in America was carried on privately as he attempted to refine his un-

6 *Agape* is published in *The Secret Rituals of the O.T.O.*, ed. Francis King (1973); *De Arte Magica* is published in *Crowley on Christ*, ed. Francis King (1974).

derstanding and application of the IX°, of which his diaries for the period give ample proof of his efforts. An early account of his work is contained here in the essay “The Elixir of Life (I)”; the “accompanying photographs” mentioned in the article have not survived. One high point in his personal development was his undertaking a “great magical retirement” near Bristol, New Hampshire in the summer of 1916. Here he experimented with magical rejuvenation and obtained striking results, detailed in the section of *Amrita* entitled “Remarkable Experiment with the Elixir of Life.”<sup>7</sup>

Crowley returned to England December 1919, and immediately took up plans to establish a community based on the principles he had gleaned from *The Book of the Law*. On April 1st 1920 Crowley founded his Abbey of Thelema near the Sicilian village of Cefalú; following the Rosicrucian tradition, he called his small settlement the “Collegium ad Spiritum Sanctum.” Here he once again took up his research on magical rejuvenation, the results of which are represented here by the essay “The Elixir of Life (II).” To draw new members to the Abbey he devised a plan to promote it as a health resort, where patients could be treated according to O.T.O. methods. He had stationery printed up, listing his various imaginary medical degrees,<sup>8</sup> including “M.D. Damc.”—Damcar being the mythical home of the Arab wise men mentioned in the *Fama Fraternitatis*. In reality, the closest Crowley had come to conventional medical training was listening to the conversations of his Cambridge friend Ivor Back, a noted surgeon. Closer to home, the most pressing health problem facing

7 See *Confessions*, 807–808 of which this is an adaptation.

8 It in part reads “Director-Chief: Sir Aleister Crowley A.: A.:, R. R. et A. C.; M.D. Damc.; Trinity College Cambridge; King’s College Hospital London, Ph.D. Al. K.” An example of the letterhead (with a prescription written on it in Crowley’s hand) survives in the Yorke Collection.



Crowley at the Abbey was his dependence on heroin and other drugs, which habit he was trying unsuccessfully to break. His theories on treatment were developed in his roman à clef *The Diary of a Drug Fiend* (1922); Crowley's character is called "Basil King Lamus," who "was a very skilled physician, though he never studied medicine officially."<sup>9</sup> Alas, he had not much time to put his theories into practice. Crowley was expelled from Italy by orders of Mussolini in 1923; by his own admission, the Abbey failed just as all his other ventures had failed.

Crowley next took up advertising for his Amrita—often written with full stops between the letters, implying that it is a magical formula—in 1932. By this time he had wandered back to England, where he remained for the rest of his life. He lectured for a fee of ten guineas on October 5, 1932 at the National Laboratory of Psychical Research, at the invitation of the famous ghost-hunter Harry Price.<sup>10</sup> His speech, "The Elixir of Life: Our Magical Medicine," was originally entitled "Psychic Rejuvenation," as Crowley wrote, "I had to drag in the loathsome word 'psychic' to please Harry Price." Press coverage brought a number of inquiries regarding his treatment, though the stiff price made some wonder what they were to receive for the money beyond massage and diets.

Was it effective? The most detailed record of treatment is Crowley's own case; his "Interim Report" of 1933 is rather sketchy at best. Some of the results he claimed, such as total cure of his asthma, were not permanent; his explanation was that "El[ixir]. only works for a short spasm on bodies not properly purified."<sup>11</sup> He remarked to his colleague Gerald Yorke that "the IX degree doesn't replace

9 Crowley, *The Diary of a Drug Fiend* (1922), 35.

10 My thanks to the Hon. Alan Wesenraft, Curator of the Harry Price Library, University of London, for copies of the Price-Crowley correspondence.

11 Crowley, diary, November 14, 1933, Yorke Collection.

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regular treatment, indeed ought not to be used when one is full of poison."<sup>12</sup> Crowley further admitted three snags in his programme: "(1) People find old illnesses recurring. This is therefore the poisons left by them working out (also sometimes when the treatment is a strain). (2) People revolt at the discipline as such. (3) People suddenly get a glimpse of the eternal-life-struggle-burden. The Will to die. This too is a sign of confidence in success."<sup>13</sup> Clearly Crowley did not think of his treatment as a panacea; the aim was more in line with the Hindu notion of repeated rejuvenation than with the Semitic idea of eternal life.

Despite the disastrous outcome of his libel action in 1934, leading to his bankruptcy in 1935, Crowley never stopped trying to make a commercial enterprise out of his Amrita therapy. In September 1935, he proposed to establish a clinic in London's West End to handle patients during the first part of the treatment, lasting from three to six months. The last month of the treatment, when the Amrita was administered to patients in pill form, demanded a dry climate for optimal results. Crowley sought, but did not find, £2,000 in capital, to be used in purchasing various types of lamps and "electric baths" he found beneficial. He made a final attempt in 1938 to establish a clinic at 6 Hasker Street, s.w.3, where he was known to tradesmen as "Dr. Crowley"; his partner in the venture quickly lost interest and so brought the matter to a close.

For the last decade of his life, Crowley largely busied himself with writing and publishing, and took in few patients, being in failing health himself; he also tried to run, at a considerable distance, the American branch of the O.T.O., Agape Lodge in Hollywood and later Pasadena, California, which was under the leadership of Wilfred T.

12 Crowley to Yorke, May 10, 1938, Yorke Collection.

13 Crowley, undated note, Yorke Collection.

Smith.<sup>14</sup> As could be expected from past efforts and the inevitable clash of personalities, Crowley found little satisfaction with Agape Lodge, the sole lodge of the O.T.O. under his jurisdiction. Although Smith did not think any of the lodge brethren worthy of the IX°, Crowley bestowed the secrets on a few of them he deemed prepared; he even took the trouble to summarize the teachings in an unpublished document entitled "IX° Emblems and Modes of Use." Crowley was concerned that the O.T.O. should have body of leaders trained in its secrets and so he rather swiftly conferred the secret on anyone of promise. The situation was the same in England, where the exiguity of members led Crowley to initiate hastily his friend Louis Wilkinson just to have a witness for the swearing in of another IX° candidate.

Toward the end of his life Crowley grew doubtful of the utility of the rituals he had structured to lead by steps to the disclosure of the IX°; the pace of the world had changed so much since 1912 that he questioned whether there would ever be sufficient leisure again to work the rituals as he originally intended. Crowley asked his stalwart follower Karl Germer to devise a new method for the progressive transmission of the secret. The task was beyond Germer's ability and Crowley had not the energy left to do it himself, so he relied on a simple method of testing candidates: "find out from the ample hints and indications what the Amrita consists of and then you can tell me and I am compelled to swear you in."<sup>15</sup> Not all were impressed with the secret thus revealed, however.

Crowley stressed time and again that he kept the central

14 Wilfred Talbot Smith (1885–1957); he is the subject of my forthcoming study, *The Unknown God*, which covers in detail the Thelemic movement in the United States and its interactions with Crowley.

15 Crowley to David Curwen, October 9, 1945, Yorke Collection.



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secret reserved due to its danger in the hands of the inexperienced. He noted in his diary that "I think knowledge of the IX<sup>o</sup> has upset Frater E.N.L.<sup>16</sup> It is too much like a short cut, & is a very dangerous practice indeed for one untrained by long years of ceremonial. My success, & immunity, may well be due to the fact that I did not know it till after 14 years' hard work."<sup>17</sup> As an Agape Lodge initiate phrased it, the knowledge of the Amrita is a crown of thorns to the unwary and the unprepared. Such admonitions are likely to be ignored by those seeking power without responsibility. Even so, Crowley believed that the secret had automatic safeguards against abuse.

The texts here published were edited from a number of manuscripts and typescripts, the differences between them being largely confined to small changes in wording and punctuation; in particular I wish to thank the Harry Ransom Humanities Research Center at the University of Texas at Austin for their assistance. As interesting parallels I have added a draft advertisement for "IT," Crowley's perfume of attraction, and an essay I have entitled "On Food," written in 1943 at the request of Regina Kahl, an Agape Lodge member and Priestess in the Gnostic Mass, which suggests the importance of nutrition in the magical regimen and the occult doctrines implicit in it.

The frontispiece, "De Alchymistis," by J. Daniel Gunther is after a painting by Crowley in a MS of *Agape*. R. Williams generously lent his technical expertise to the design and production. Helen Parsons Smith, also an Agape Lodge member and Priestess in the Gnostic Mass, had the vision and the determination to see this book published.

The brevity of *Amrita* belies its importance.

MARTIN P. STARR

16 AHIH NChSh LOMI, *Eheieh Nechesh Le-A'ami* (Heb.) was the Probationer motto of Israel Regardie (1907–1985).

17 Crowley, diary, July 9, 1930, Yorke Collection.

## A . M . R . I . T . A .

This method of restoring youth and energy has been the principal secret of the O.T.O. (Order of Oriental Temp-lars) for many years.

It has been brought into line with modern scientific thought and practice by the researches of the present Grand Master of the Order [Aleister Crowley].

It does not depend upon drugs, injections, operations, or other violent interference with the Order of Nature, but renews the tissues by the administration of the Amrita, or Elixir of Immortality itself.

But before this can be done, the body must be thoroughly cleansed of its accumulated poisons and the elasticity of its mechanical structure restored, a process which requires from three to seven months, according to the original condition of the patient, and his assiduity in following out the prescribed course.

The treatment can be carried out without interference with the patient's mode of life, occupying as a rule only one to two hours daily.

The result is a real, not merely an apparent, reduction of the patient's age from five to fifteen years. The benefit is a definite gain; and as years pass, and the natural processes of ageing continue, the final treatment can be applied without the long preliminary purifications; that is, within a single month. It may be advisable, as a general rule, to take this every five years.

The O.T.O. has decided to accept a few selected persons from without its own membership; applications should be addressed to BM/JPKH, London, w.c.1. The fees amount to One Hundred Guineas monthly, inclusive.



# The Elixir of Life: Our Magical Medicine

*A Lecture delivered before the National Laboratory  
of Psychical Research*

The title of my address tonight may well have caused surprise in some quarters. Magick seems to interest a great many people, and rejuvenation a great many others; but the two classes rarely overlap. It is part of my purpose this evening, however, to show that this is founded upon a misconception of the nature of both subjects. In reality, they almost coincide. Is it not written "They that sow to the spirit shall of the spirit reap life everlasting?"

I think I had better begin by giving you a glimpse of the secret initiated tradition of magick with regard to the doctrine of rejuvenation. The essential point to grasp is that, while we do not by any means regard the universe as an illusion in a sense which that word is understood by certain schools of Hindus, we hold that there exists a certain hierarchy of reality, the most spiritual rank in which is the truest perfection and reality. That form of matter which is directly perceptible by the senses, while not wholly unreal, is regarded, if I may use the expression, as the excrement of the living truth of a thing. It may be regarded in another light as circumstantial evidence of reality.

Perhaps I may make myself clearer by quoting the very practical case of a murder trial. The prisoner is charged with taking away the life of a fellow-creature, feloniously, wilfully, and of his malice aforethought. It is his spiritual condition, his motive, which constitutes the crime of murder, and the actual facts of the case are only important so far as they go to create an irrefragable presumption of his state of mind.

Now the essence of magick is the working upon phenomena by spiritual forms of energy. We use the laws of

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nature, and the materials at our disposal, in much the same way as a painter uses the laws of light and his colors and canvases to convey his idea of ultimate truth to others, and by enlightening them in this way to obtain the desired impression. It is merely a question of practice and technique to overcome the inertia of our materials to bring order from chaos, and we have to work within the natural limits of things if we are to obtain what we want. The magician does not try to eat tinctures. His art in this matter consists in taking substances naturally nutritious; and preparing them in such a way as will best satisfy his palate and his digestion.

It should therefore not occasion any surprise, least of all to the distinguished audience which I have the honor of addressing this evening, if I insist that the problem of rejuvenation can only be profitably attacked from the magical salient. It is, of course, perfectly true that we can bring about desired changes by manipulation of matter on its own plane, but from the point of view of the magician this is a clumsy and empirical method, and furthermore is liable to prove dangerous; because such operations are, in the nature of things, little better than blind guesses. To be really successful, we must study the essential qualities both of our means and of our object. We must stand outside and above them if we are to deal with them effectively, and this means the use of magical methods. After all, one of the factors in our problem is physical life itself, which can hardly be confused with the combinations of matter which give rise to it, or (at least) are commonly associated with its manifestations.

Such, briefly, are the outlines of the theory on which magicians have worked since the beginning of history.

We may now take a very cursory glance at the magical tradition itself insofar as it bears upon this problem of rejuvenation. One need not refer seriously to people like King Brahmadatta, who reigned an hundred and twenty



thousand years in Benares. The enormous bulk of Oriental figures can be dismissed as symbolic, and everyone who has travelled in the East and enquired how far it is to the nearest village, will be very painfully reminded of the local lack of precision. But in the Book of Genesis we get (in the pre-diluvian genealogy) very precise figures, and, whatever the explanation may be, the ordinary one which applies to so many Biblical statements, the moral interpretation of a number according to the words which it represents, does not apply. I see no particular reason to disbelieve wholesale the general tradition of great longevity. It seems to be quite reasonable to admit that in primitive times the dangers of life were very much less than they are now. The world was emptier, life was simpler, the number of diseases was very much less. There were no regular doctors.

I cannot say that I attach any very great importance to any argument drawn from this source. The utmost that one can say is that life need not necessarily be anything like as short as the average today. Within our own generation the statistics of insurance companies show that quite slight modifications in the circumstances of a people can make very noticeable differences in the average duration of life.

To continue this historical animadversion, there is really, as far as I know, nothing in the Bible which indicates clearly the existence of any secret traditional method of prolonging life. Long life is always regarded as a blessing, but the only method of obtaining it seems to have been piety, and it is perhaps fortunate that we are not confined to this somewhat vague method, as piety is dead today.

Nor have my researches carried me far enough to enable me to tell you, with any authority, of what folk lore to search for the first indication of that quest of the Elixir of Life which appears so spontaneously with the alchemists; but I feel inclined to surmise that it must have existed in

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secret for a long period, since it comes into notice contemporaneously with the general Renaissance. There may perhaps have been some mystery concealed beneath the fables of the Greek mythology, where immortality, usually under restricted conditions, is attained by mortals; generally as a result of pleasing the gods, or of driving a hard bargain with them. In any case, the Elixir of Life became known as one of the three principal pre-occupations of alchemy, and here we come at once upon a very interesting and suggestive fact. Even today, in spite of research, it is not openly known what was the real theory of the alchemist. It seems to us absurd that a man who was trying to make gold from baser metals should have abused all his colleagues on the grounds that they were heretics or of bad moral character. But that is no longer so curious if one assumes (with one school) that the alchemists were really mystics in many cases, and were not dealing with ordinary chemistry at all, which is absurd, because their works do follow them; or with the school to which I myself adhere, the school which holds and works with the theory which I outlined in the beginning of these remarks, that matter is nothing but a sensible symbol of spiritual causes of phenomena. In other words, the alchemist dealt magically with Matter.

At this point we may reach out a hand to the East and dwell for a moment upon the general theory of Prana. Prana is usually translated "force." Perhaps energy would be a better term. We cannot say exactly what it is, but it is that which distinguishes live protoplasm from dead protoplasm. It is that by virtue of which things live and move and have their being. It is a form of energy by whose adroit manipulation one can affect the outward appearances, that is to say the physical phenomena which are its reflection in the grossest world of illusion, that is to say, the world we know.



To give a practical example. If a man is ill, they diagnose that the prana in his body is in some way out of order, and they attempt to cure him by teaching him to control his prana by means of various exercises, principally of breathing, for they claim that the principal vehicle of prana is the breath.

In the light of modern physiology, these theories do not sound as absurd as they would have done to our grandfathers. The whole tendency of physics and its soul, mathematics, in the last thirty years or more, has been to move away from the hard-headed and heavy-footed materialism of the Victorian age. The grossest qualities of any substance, not less than the most subtle, are nowadays conceived as being various modes of its motion. All the ultimate terms employed by modern thinkers to attempt to define the real nature of a thing have become infinitely subtle in conception, appreciable only by the noblest intelligences; and (even so) they are found to be definable, so much so that certain modern writers have been able to form a daisy-chain in which no link exists except in relation to the others. This fundamental revolution in our whole habit of thought has become familiar to all of us: even the merest readers of newspapers in little paragraphs know that an element is not, as was supposed fifty years ago, an ultimate substance *sui generis*. Perhaps the best way to picture an element is as an especial kind of dance rhythm. If then this be so in so gross a matter as chemistry, why should it not be even easier to apply these principles to physiology? The life of the body is in the individual cell, and it is on the harmony and interplay and on the well-being of these cells, that health depends and life itself. We come, therefore, quite quickly and quietly to the heart of the problem. We grow old because our cells fail to keep up with the rhythm of the dance of life. But there is nothing the matter with the cells themselves. During the first years of life they dance so well that their administrator

increases constantly in mental and bodily stature. It is known also that the principal cause of cellular degeneration is failure to get rid of waste tissue. The cells are clogged; they are no longer as elastic as they were. A great many modern methods of rejuvenation lay special stress upon attempts to cleanse the body. You may be interested especially in one which has always been held very secret. Tonight is probably the first time that it has ever been mentioned at all except under vows of the greatest secrecy. I refer to the method of cleansing by the four elements. The waste products of the body are attacked one by one in a carefully graduated series of treatments; and, without any other assistance, a body which is not too hopelessly down the hill, is able to pick up the rhythm of youth and activity. As a matter of fact, this is merely a scientific development of what is done by all of us in empirical ways with our holidays by the sea, and our sunbathing, our cures in various Spas, our mud baths, our radio treatments, and the like. The difference is that the cleansing by the four elements does not leave any corner unvisited.

I am inclined to think that were it practically possible to live from the beginning in perfectly hygienic conditions, that there would be no need for any Elixir of Life, but unfortunately we are all so situated that circumstances are constantly forcing us into the most scandalous neglect of every precaution about health. To renew our strength as the eagle's, we are therefore compelled to go back to the Elixir of Life, and I should like to mention to you one or two cases where this subject has been dealt with in fiction.

You all remember that in Lytton's *Zanoni*, the adept Mejnour had gone on cheerfully living and being rude to people for many centuries; but the author is deplorably vague about what Mejnour did to produce this effect, and no one need wonder that his creator became a strikingly successful politician.

Then we have the very famous case of Althotas in Dumas' *Memoirs of a Physician*; and there again the only ingredient which is specified with any precision is that at the last moment the Elixir is to be completed with the three last drops of blood drawn from the body of a virgin. This, of course, links up with the tradition of ritual murder and the like, and I have no intention of going further into that widely talked of and little known subject tonight. In any case there is no attempt at a scientific explanation of the theory.

Far otherwise is the case of Claude Farrère in *La Maison des Hommes Vivants*. Claude Farrère is a very good friend of mine with whom I have spent many very pleasant evenings, though not entirely I am glad to say, upon pure research. But he told me much of his life in the East, of the wisdom he learned from Chinese philosophers. As I am personally convinced that no one can know anything at all until he has harmonized, I may even say identified, all existing theories of the Universe, I believe that what he puts forward in this book is worthy of the most serious attention. In case anyone here has not read it, I will just outline the essential part of the story.

A French officer, lost in a fog, encounters a very vigorous man, white-bearded, who proves to be some eighty years of age. He gives the officer shelter and introduces him to his father and grandfather, all equally alert and vigorous. The grandfather explains that he learned the secret of rejuvenation from the famous Comte de St. Germain, who was himself reputed to have lived for a number of centuries. The one important factor in his account of St. Germain is that the cause of death was really that he had been too ambitious, that he had tried to "fix" himself at the age of forty, or thereabouts, instead of later years. The idea being that at forty one lives a life which is liable to serious shocks so grave that physiology cannot be relied upon always to repair the damage. The old gentleman



took warning by this disaster, made his experiment and decided to stay in the neighborhood of eighty, retaining the very fullest use of his faculties in every manner.

Now, what was the method employed by these worthy persons? They had a curious piece of apparatus, something in the nature of an enormous lens, which they put up in the middle of a large room with an armchair on each side of it. They applied some unspecified source of energy which transferred, through the lens, the living cells of the person in one chair to the person in the other, with the evident result that the giver is completely exhausted, and requires some period of recuperation before he (or she) is again fit to communicate more life. We are reminded at once, of course, not only of the old stories of vampirism, but of modern methods of transfusion of blood, and also of the methods of Dr. Voronoff. Now in this story it is not expressed in so many words, but it is subtly implied throughout, that although the actual method of rejuvenation is, *prima facie*, material, a great deal of psychic energy is required to make it effective.

In the three methods which I have mentioned the same thing is curiously true. Vampirism is a definitely magical art. In the transfusion of blood there must be a peculiar sympathy between the giver and the receiver. And, the operations of Dr. Voronoff might, I think, be very much more effective if he had studied what Paracelsus and Baptista Porta called Sympathy, as well as the general theory of prana.

These examples I have produced really more as "horrible examples," than as monuments of human wisdom. To the initiate such things only indicate how useless is all human wisdom unenlightened by the Spirit of Truth. The initiate constantly reads of the latest great discovery in science, and is reminded of what they taught him in the secret conclaves of the Adepts at the very outset of his studies. This is no less true of methods of rejuvenation

than it is of the theory of relativity. You will find space described as "finite yet boundless" in the poem of a boy of twenty-five, published in the year 1901. All Einstein in one phrase!

The Adepts have always known how to prolong life and, what is infinitely more important, the activity and enjoyment of life. As they happen to be men of sense they have refrained from publishing such dangerous information to the world. They have refrained from applying it even to themselves unless some serious cosmic purpose is to be served by doing so in any set case. In the ordinary way we are liable to say, "Let us not interfere with natural processes, let us die when the time comes and start afresh!"

In fact I think I should not have chosen this subject at all for discussion tonight but for the fact that it is very much in the minds of the peoples of the world at the present moment. It is particularly stupid that it should be so because what the world wants is a really selective disease which would wipe out one-third of the population of the earth, sparing only those who were either strong enough to resist or intelligent enough to evade it. For it would certainly be most deplorable if we should reach, in reality, a state like to that described by Jonathan Swift in his account of the *Struldbruggs*.

We really cannot do with any more "statesmen" than we have at present. There are no doubt cases where the prolongation of active life might enable the completion of an important research. No doubt any of you will be able to think of other cases suitable for the process; especially your own.

I am compelled by the terms of my oath to refrain from any public exposition of the theory and practice of rejuvenation. I may even get a rap or two over the knuckles for the hints I have already given, but I can at least give my personal testimony to the fact that this process is not chimerical, but a living reality of science.

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I will tell you of one or two cases that I have seen. The first is that of a man of forty years of age. He was resident in New York, and prepared—very hastily and ignorantly—the Elixir from the doubtless imperfect data at his disposal. He took a dose. Nothing came of it, as in the case of the boy who prayed for a bicycle. So, he took another dose, with no result. He took a third dose, and it merely made him angry. He began to want to prove that it was useless, and he took four more doses. Then, at this moment he went up to live in a cottage which borders a lake in New Hampshire. He purchased a sailing canoe and a little axe with which to chop wood so that he could cook his suppers, and to remind him of George Washington. Then, the “stuff” began to work in the most violent manner.

He lost the whole of his intellectual interest, he became like a rather stupid boy of his teens, and began to cut down trees like a madman; he put in fifteen hours a day at this. On one occasion he wanted to make a wharf for his canoe, so he cut down an appropriate tree and prepared a section twenty-two feet long, the trunk being so big that he could not put his arms nearly round it even at the smaller end. He had no tools, and yet worked that log down through the other trees to the water's edge. The feat became locally notorious. People came from all sides to witness this fantastic burst of energy which lasted a couple of months or so. It then became spiritualized, and he accomplished within six weeks more work than would be expected of anyone in as many months. Then a violent reaction set in, and he was more or less afflicted with lassitude for nearly half a year. Such annoyance may be caused to those who follow ignorance and indiscretion. But this man learned through his mistakes. When he came to try the experiment again, some six years later, he took the proper precautions and prepared the Elixir intelligently and with great care. He took measured doses, with the proper precautions, and



in good conditions. This experiment was a complete success. Instead of forty-seven, one would have taken him to be at the most a man of thirty-five years, and he retained all his intellectual interests and abilities. In fact they were very greatly enhanced, as well as his essential physical well-being. This state was persisting indefinitely when it was cut short by a series of tragic occurrences of a purely external character. Even so the result of his operation is still, in spite of very adverse circumstances, noticeable today.

The other case with which I propose to detain your attention for a moment is that of a woman just under forty years, if I remember correctly. She was constitutionally sound, but suffering from complete nervous exhaustion and debility. In this case two doses of the Elixir not only restored her to more than her normal health and strength, but took a good ten years off her apparent age.

These are no doubt spectacular results, and perhaps one may admit that the circumstances were about as favorable for success as they could have been. On the other hand the preparer and administrator of the medicine, in both cases, had not anything like the experience that he should have had—before attempting the project. I have no doubt myself that this practice and further experiment would enable us to perfect this method of magical rejuvenation within a very short time. In particular I am convinced that the key to progress depends upon emphasizing this word “magical.” I am sure that the spiritual conditions of our existence must be made perfect before life itself will be really worth living.

As I said at the beginning this evening, “They that sow to the flesh shall of the flesh reap corruption, but they that sow to the spirit shall of the spirit reap life everlasting.”

## The Elixir of Life (I)

Although I was admitted to the thirty-third and last degree of Freemasonry so long ago as 1900, it was not until the Summer of 1912 that my suspicion was confirmed. I speak of my belief that behind the frivolity and convivialities of our greatest institution lay in truth a secret ineffable and miraculous, potent to control the forces of Nature, and not only to make men brethren, but to make them divine. But at the time I speak of a man came to me, a man of those mysterious masters of Esoteric Freemasonry who are alike its Eyes and its brains, and who exist in its midst—unknown, often, even to its acknowledged chiefs. This man had been watching my occult career for some years, and deemed me now worthy to partake in the Greater Mysteries.

With these he proceeded to acquaint me, and my life has since then been devoted principally to their study and practice.

I say practice, as no mere intellectual attainment is at issue. On the contrary, it would be simple for me to communicate the knowledge of the principal secret in three words, if I were not bound alike by my oath and my natural good sense. It is the practical application of the secret that demands labor, intelligence, and—something more!

In my own case, two and a half years of research along these lines have not sufficed to make me perfect, only to make me ready to bet about three to one that in any given operation I shall succeed.

In the Manifesto of the most secret Order of which my master is the head, is written:

“In its (the Order’s) bosom repose the Great Mysteries; its brain has resolved all the problems of philosophy and of life.

“It possesses the secret of the Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.

“Moreover, it possesses a secret capable of realizing the world-old dream of the Brotherhood of Man.”

Just at this juncture its adepts are busy on the last work above mentioned. They mean to take a hand in the reconstruction of the Old World, and make another such catastrophe such as the present war impossible. At the same time, they welcome the war as having given them their opportunity.

But just now it is my purpose to speak rather of the Elixir of Life.

In Nature there is nothing *a priori* impossible, unless it be a contradiction in terms. There is nothing impossible, then, in the idea of prolonging life, and youth. Already mere hygiene has done a very great deal in the course of a generation, and the insurance companies have made fortunes in consequence. Let us therefore examine closely the nature of the problem. Consider the human body, why it decays. Each cell in that body is theoretically immortal in the biological sense. It can reproduce itself without loss. The very Laws of the Conservation of Matter and of Energy show that this must be so. All change in the Universe is compensated by other change.

Huxley showed that the simpler organisms are in fact immortal. They grow, reproduce themselves by division, grow again, divide again, and so on through the ages, unless some accident interferes.

Now the much more complex organism, man, may, for all we know be similarly immune to time. At least we know this, that man’s career is marked by unfortunate mischances, and that the sum of these is the common cause of death. Very few die of old age, pure and simple. Titian



was painting vigorously at the age of ninety-nine, and it took an epidemic of cholera to kill him.

It might easily be that a man sheltered from all accident might live to an age now supposed beyond attainment. But even as things are, we have several cases of people who have reached one hundred and fifty years.

However, let us ask what it is that produces senility. No major accidents, such as typhus fever, are required. It is the slow degeneration by poisoning, minute unperceived poisoning, that works the mischief. It is excesses long prepared in the system such as Bright's, diabetes, gout, rheumatism, arteriosclerosis that count. Therefore I shall ask the reader to regard every deposit of poison in the system as an accident, one of those minor accidents whose sum is death.

This is not new; indeed, Metchnikoff and others have proposed to obtain immortality by perfecting the excretory system. They believe—and I partly without contradiction—that if only pure nourishment entered the body, it would renew itself daily in perfection, instead of in that slight imperfection which makes its story a slow but certain tragedy.

There are thus two problems to be solved; (1) to remove from the body every substance that tends to injure it; and (2) to nourish the body with a substance so pure, so quintessentially vital, that it can flood the man with life itself, at the same time placing no strain upon the organs.

This substance is known. Of it the wise men of old have written in many symbols. Hermes Trismegistus on his Emerald Tablet engraved of it, "The Sun is its Father; the Moon its Mother; it is born of the wind and the earth is its nurse." Everybody has part of it; nobody has all of it. It dies at its birth and it lives at its death. Eliphaz Levi called it "Magnetized Electricity." In the Bible it is asked concerning it, "What is sweeter than honey, and what is stronger than a lion?" It is made by dissolving sulphur in

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salt. It is made of the dew upon a rose, or of the pearl in an oyster.

All these riddles have only one answer, and he is the wisest man on earth who can best solve them.

For this substance is not only the strongest thing on earth, but the most sensitive; it is master of humanity, and yet perfectly obedient to the will of man. Say to it, "Bring money," and it obeys; bid it cure the sick, and straightaway they are cured. I believe there is no event within the fence of possibility that cannot be brought about by its use.

So great are the potentialities of this substance that the knowledge of it is only entrusted to high initiates, and then after years of service to the Order. For one thing, so rare and precious is this substance that if its value were known this race of lunatics of which we are ornaments would instantly set to work killing each other in order to obtain it. It is not only the Elixir of Life but of Death!

The particular work of rejuvenation is a long and difficult process, and I have never had leisure to undertake it. Yet as a mere side issue of other experiments I have found my vitality increased, my health improved, and my appearance altogether changed as the accompanying photographs will show. I am proposing shortly to undertake a retirement in company with another initiate, to carry out the full process, and ascertain the limits of its power. I do not imagine that the clock can be put back beyond the critical point of equilibrium with advantage, that adolescence can replace maturity. I am sure that so far as the body is uninjured, it can be made a perfect medium for the full current of life and vigor, and that not only can decay be arrested, but the very seeds thereof sterilized.

It is forbidden now as it has always been to disclose the operations or even to call public attention to its results. Only to interest and encourage those who may be worthy of a full measure of knowledge is it permitted to exhibit a

*The Elixir of Life (I)*

lesser matter. We possess a certain substance which has the property of raising a man, however exhausted, to his highest activity for a whole night. In the morning he is as fresh as if he had a full sleep. Only on the succeeding evening he should retire early, and sleep long, as the action of the substance is only temporary, and it is unwise to renew its application unless in case of urgency.

This I am prepared to demonstrate. I do not guarantee instant success in all cases, for this substance is subtle by its action, and the dose suited to any man must be determined by experiment. In my experience I have known it vary from 50 to 450 drops, and I am quite unable to judge what any given person needs. The greatest tolerance in its action I ever saw was in the case of a girl of twenty.

However, two or three experiments are usually enough, and from that time one has the best "emergency ration" ever discovered.



## The Elixir of Life (II)

The conditions of life are that the organism should be able to adjust itself continually to its environment. Any individual, to do this for long, needs either very great intelligence or very great luck. His chief physical asset is elasticity, the powers of compensation and recuperation. Our bodies are some 75% pure water; we are a mere sponge; our strength arises from the great mechanical "ingenuity" of our structure. We are not "solid bodies" like the most inanimate things. This water, by kidneys, lungs, and skin, constantly cleanses us, and carries off most of our waste and noxious matter. Block one of these conduits, death follows very rapidly. However, this drainage systems is not quite perfect; our pipes "fur" like a kettle. Disease and accident apart, we die of arteriosclerosis caused by the gradual deposit of insoluble salts which harden the arteries, and destroy the elasticity which enables them to adjust themselves to new conditions. In fact, we "perish" like india rubber. Old age is simply a solidification of the tissues, all of which become hard, dry and brittle.

As in philosophy, change is life, stagnation death; we should not fear a brisk metabolism. Why should the process which we called growth only a few years ago become degeneration? For the same reason that a well-kept, well-oiled engine works more easily with age, while a rusty one wrecks itself. Exercise helps us to sluice our sewers, but we must flush them well with water to dissolve mineral waste. We must avoid the ingestion of food likely to leave insoluble deposits.

But there is another cause of decay, cause also in part of this poisoning. Our organs would repair themselves per-

fectly, if they were given sufficient rest. In their haste, they absorb the first material to hand, be it good or bad. Also, we call on them to work before they are fully rested, and so we wear them gradually out. Exercise is necessary to keep us clean; but our rest must be perfect restoration also. We can give the muscles this benefit by Asana, and also thereby reduce to a minimum the work of the heart and the lungs. We can give our digestion rest by eating only at noon and sunset, thus allowing them a clear twelve hours of the twenty-four. Pranayama is the ideal exercise, as it promotes metabolism to the utmost with a minimum of fatigue, and can be combined with Asana.

The Hindus, to whom we owe these practices, realize also that the solidity of food is an objection. They try to live on the prana (subtle energy) contained in it. For instance, they teach people to reject their food before it has passed out of the stomach. In the West we have sought rather to discover concentration of food, and pre-digested preparations of it, with the minimum of substance liable to form waste, insoluble or poisonous products. We thus endeavor to diminish the work necessary to assimilation as well as to avoid dirt and disorder in our Temple. We even eliminate on occasion the whole alimentary canal, and feed our patients by direct injection into the blood, or by absorption of nutriment in some convenient mucous membrane.

But mankind, in temperate climes, does not ask merely to exist; it demands joy, and joy, physiologically speaking, consists in the expenditure of surplus energy. Men living in the Tropics need very little food, since all we require beyond the repair of tissue and the supply of mechanical force, is the heat required to keep our bodies at 37° C as above the temperature of the air. If that already be 27° or so, we need but half of that necessary if it be 17° , or one-third if it be 7°. Yet men in the Tropics are not more energetic than our Norsemen and Scots. Those like "dolce

far niente" repose as these take pleasure in activity. Even their phantasies attest this, the one inventing Nirvana as the other Valhalla.

We admire the frolics of a young horse turned out to grass; we cultivate rough games, wild sports, and athletics. The Struldbrugg of Swift is, perhaps, to us, of all his creations the most horrible. The immortality we ask is neither idleness nor stagnation; we want infinite youth to squander, just as we ask a bottomless purse, not to hoard, but to spend. We cannot rest, as the tropical people cannot work properly and efficiently. By our theory, they should live longer than we do; but the same high temperatures that favors them befriends their enemies, bacteria; and they lack our science of health.

Now, all the means that we take to prolong life, such as I have outlined above, have so far failed to supply this superfluity of energy which we really desire. People with diets and breathing exercises and the like are usually walking sepulchres, some of them whited! The animal who thinks about his health is already sick. Absence of noise and friction is the witness of free mechanical function. Fear naturally creates disease, for the mind begins to explore, and so to interfere with, the unconscious rhythm of the body, as the *Edinburgh Review* killed John Keats.

The man with the best chance of prolonged youth is he who eats and drinks heartily, not caring what, who does things vigorously in the open air, with the minimum of common-sense precautions, and who keeps his mind at the same time thoroughly active, free from worry, and his heart high. He has come, with William Blake, to the Palace of Wisdom by the road of Excess. He is on friendly terms with Nature, and though he does not fear her, he heeds her, and does not provoke her. "It is better," says he, "to wear out than to rust out." True, but is there need to wear out? He tires himself improperly, and he digs his own grave with his own teeth.



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It is this surplus of good food, this codicil to our Will to Life, that makes us, like the Englishman on the fine day, want to go out and kill something. And so Death pays us in so much Uric Acid at his Human Savings-Bank.

There are only two solutions possible, the invention of either a solvent more perfect than water, or a superfood. The first alternative is theoretically none too probable. As to the second, if food were merely a chemical and mechanical agent in us, the problem would be one of diet. But there is some reason to believe that food contains a substance yet unanalyzed and unweighed which is of the nature of pure Energy. Live foods, like oysters, stimulate inexplicably; foods long stored lose their nutritive value, though the chemist and the physicist can detect no change. We need no psychical research, but only common sense and common experience, to tell us that there is a difference between a live thing and a dead one beyond the detective powers of the laboratories of Mid-Victorian arrogance and dogmatism.

A copper wire changes not in color, weight, or chemical composition when a current of electricity passes through it; must we deny the existence of that force whose nature is still perfectly mysterious despite our knowledge of its properties, our measurements, and our control of it? Why then deny a Life-bearing force? Ostensibly because "there is no evidence of it"; but mainly because the hypothesis happened to be packed with the theological parcel of rubbish. But we have this indirect evidence of it, that, unless we assume something of the sort, we have nothing to span the gap between two well-ascertained groups of facts, familiar to all, namely, the facts of "matter" and the facts of "mind."

To our copper wire, again! Electricity is matter of a subtle and tenuous sort, in a peculiar state of motion; so is my hypothetical Life-bearing force. The charged copper wire does not weary or wear out; why should the human

*The Elixir of Life (II)*

body do so, if only we could feed it with pure Life? Nature everywhere is prolific of live things, animal and vegetable. (Pray note that these things, and only these things, avail to feed us.) What a wealth of "spiritual" force is in an acorn! What history, its beginning veiled beyond all search! What potentiality of future life of growth, of multiplication beyond all conjecture! Like us, it has the power of Life; it can take live things and dead things into its own substance, bidding them, for its own purposes, to live again, transfigured! There's far more energy in the acorn than in radium—at which fools gaped so wide in wonder. Far more, and far higher; radium only degenerates and dissipates; the acorn lives!

But all that energy is latent and potential; the acorn must be fed, like the fire that it is. (For every growth is a chemical change, a kind of combustion, element married to element with violence, with change of state, with heat, light, pleasure, pain, and its by-products. Growth crowns itself with bloom or scent, with flame or color, with wisdom, conscious or unconscious. The acorn cannot hoard its wealth of experience, use its credit of possibility, except by taking earth, air, and water into partnership, and invoking on the venture the benediction of the Sun. If we destroy the fragile walls of its huge Library of Wisdom, we do not otherwise than did the Saracen at Alexandria. The ages draw black hoods over their mighty foreheads; they cover their inscrutable eyes; they breathe no more upon us; their voice is Silence, Mystery, Oblivion, and we are left orphans, exposed like Oedipus, the toys of unintelligible oracles, the children of a chance whose wheel the cheating croupier, Malice, has loaded with a curse. Where is the treasured wisdom of that dead world? Where is the Sphinx that hid in our crushed acorn? It was; it is not, Love itself, no more intangible, more fugitive, more tragic or more heedless. Its Fate? The oracles sneer; the hieroglyphs are indecipherable, the black lamb is found without

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a heart, and we must make our pilgrimage perforce to the altar of the Unknown God. All we can say is: It is not. Nay, but it was; and so, in some strange form, must be, else were all science and all mathematics falsehood and mockery.

But, as long since we learned, first to distinguish rubbed from unrubbed amber, next to measure, last to control, though never yet to understand the nature of the force that made that distinction; so we can tell the living from the dead, can even measure life roughly, by taking heed of the external shews and proofs; so we shall come to control it, perhaps—nay, surely—to create it.

We cannot yet direct the forces of the acorn, save within the narrowest limits; we can stop, thwart, or foster, even distort its growth; but we cannot lure it so far from its path as to grow elms from it. But that is due to the definite bent and scope of the peculiar structure of the physical basis of that Life force which must be one, even as electricity is one.

We shall be able to gather, if not to create, this Life; to transmute it into other forms of force, as now we transmute heat to light. We shall be able to store it, to harness it, to guide it to absorb its energy in ourselves directly, without resorting to our present gross, inefficient, cumbrous, and dangerous means of abstracting it from its ores (if one may say so) mechanically, blindly, empirically, and with such toil and strife. Our journey—by such means of transit—is necessary and hateful; our traveling companions our diseases, and the host to ease us at the end of the short, the weary way, is Death.

As yet, we cannot drink at the source of Life, keep youth perpetual as we can now keep light—strange realization of the Rosicrucian's death, or, maybe, discovery of his secret!

But we have found the superfood. We know a vehicle of which a few grains can house enough pure Life to fill a



*The Elixir of Life (II)*

man not only with nourishment, but with Energy almost superhuman, and parallel, intelligence incredibly sun-bright for four-and-twenty hours. That substance is theoretically easy, but practically hard, to obtain. In England and America it would be impossible to procure any quantity, even of the raw material, at least in strength and purity, much less to prepare it.

We know how to charge this substance with the Life-force. The process is at present laborious and expensive; great skill is required, and much precaution, for errors in its preparation are hard to detect, and may result in hideous mischief.

It is now six years since we gained our knowledge; they have been crowded with experiment; we are arrived at the practical stage. We cannot understand the true Nature of this force; we cannot measure it; we cannot create it, or obtain it synthetically.

But we can purify it and intensify it, we can, within wide limits, determine at will the quantity and scope of its action; we can postpone death, increase energy or prolong youth; and we are justified in saying that we possess the Elixir of Life.

II

In the first part of this paper we have compared the Elixir to a body highly charged with spiritual and vital force. We are now to consider the technique of its administration. It is obvious that precautions are necessary. We must be on our guard lest, in the scriptural phrase, the new wine burst the bottles. A month in the Alps, which would invigorate a healthy youth, would simply kill a person with a weak heart. The more powerful the reagent, the greater the danger of making a mistake in prescribing it. This Elixir is the most powerful of all known substances.

Be it first said, that we, who have been entrusted with the use of this tremendous power, feel responsible to hu-

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manity, firstly to keep silence as to its true nature, lest fools abuse it to their own destruction, or knaves, to work mischief among their fellows; we shall not reveal the secret of its composition or entrust its preparation to unskilled ignorant people.

Moreover, we shall not extend its benefits to any person no matter what advantage to ourselves might seem to induce us; nor bestow it from any sentiment of affection or pity. Before we endow any one with life, youth, or energy, beyond his constitutional rights, we must be well assured that the forces gained from us will be used, not only for harmless purpose, but for one tending to the welfare of mankind in general, one way or another.

Even we, ourselves, refuse to employ it to renew our own forces unless convinced by vigorous and impartial examination that the Universal Good is to be served thereby; or to prolong our own lives unless some circumstance extraordinary assures our conscience of due justification; for we who know best the Secret Ways of Nature acquiesce the most unquestioningly in Her mysterious course.

Assuming, however, that we have accepted a patient, there arises the important question as to whether his state warrants the application of the medicine. There is danger of crushing a weak frame or of exciting to action the dormant germs of disease. So long as such germs are in the system, they are as hungry for the life and energy of our Elixir as the rest of the body.

In order to avoid any risks of this sort, we therefore prepare the patient for the Elixir by a long course of Purification.

As we explained to some extent in the first part of this paper, the apparently healthy individual is not so in any absolute sense. Health is a relative term. A healthy man is one in whom the forces which tend to permit the free exercise of those functions which assist him to execute his Will have for the time being practically complete domina-

tion of those forces which would tend to hinder him. At the best of times, he is limited by the general capacity of those functions and there is always a certain waste of energy involved in the fight with the noxious, inert, or excremental substances which are in him. For example, much of the energy developed by food is expended in getting rid of the useless or poisonous elements with which the impurities of that food have burdened his system—even the air that he breathes is not wholly vital, and his lungs excrete poisonous products just as much as his skin, his kidneys, or his colon. Moreover, as previously stated, the work of elimination is never perfect. Little by little, insoluble salts of lime harden the arteries, while such poisons as Uric Acid threaten the digestive functions, so that when the accumulation is sufficient to interfere with the normal course of metabolism, the man ceases to be healthy and becomes diseased. But such a view is childishly crude. The symptom of disease is not the disease itself. If you fill a bath with water, it is absurd to cry out when the first drop overflows—it is not that drop, but the millions of previous drops that have caused the symptom of overflow. A man, therefore, is diseased from the beginning, from the first useless particle of matter which has defied his system to dislodge it. With regard to germs again, a scraping from the throat of a healthy man in a big city will show a dozen different bacilli of fatal maladies. He does not exhibit symptoms of these maladies because the government of his body, so to speak, is strong enough to suppress any revolt before it becomes strong enough to menace him.

But if we are going to flood the whole system of a human being with energy, we must see to it that this vitality is not absorbed by lurking enemies—we must not let hostile cavalry capture our baggage trains. There is already one disease only too well known, which, with malignant cunning seizes on all the nourishment of the body and feeds itself at its expense. The so-called “New-



growths" have this power of playing ivy to the body's oak. They take its food, devour the tissues, raid its remotest parts, poison its wells. It is therefore a dangerous thing to stimulate indiscriminately; massage, which intensifies the life of the part treated, may create fatal disease if rashly employed.

Before charging our wire with these fierce currents of life, we must look closely to the integrity and the insulation of the wire, and we must see that it is capable of carrying the current. We cannot have it fuse.

The preparation of the patient for the acceptance of the Elixir is therefore a task requiring the utmost intelligence and assiduity. It is impossible to devise a course of treatment to cover every case. The individual must be watched and method varied as his state seems to indicate. But a general idea of the character of the treatment may be given in outline, and fundamental principles on which it is based do not sensibly vary.

From the most remote times of antiquity, there have been, as there still are, advocates of fasting as a means of restoring health. Various schools have given almost equally various explanations of the mechanism by which the observed benefits are obtained, but the truth behind all such theories is that the body, deprived of food from without, is forced to supply its losses by using whatever is within itself, taking first what it can best spare; accumulations are thus got rid of and subsequently even less natural sources of supply, such as its poisonous by-products. The destruction of these is the real object of the treatment. But try how it may, the body can only use organic compounds, it cannot make haemoglobin out of calcium.

The method, then, is not without its dangers and defects. Too great strain is often thrown on too many organs at the same time. The body is purified, indeed, but in many cases so enfeebled that in order to recuperate, it either repeats the excesses which originally tainted it, or it

is altogether unable to recover tone. It may adjust itself to very easy running at low pressure, but it rarely regains its capacity for producing the surplus energy that it needs if it is to show robustness and activity.

The ancient methods of fasting were empirical. Modern science has indicated a true reasoned course. In order to meet the objections pointed out in the above paragraph, we have taken advantage of the results of recent physiological research. We know that there are three general types of food: proteins, fats, and carbohydrates. All three, in proportions varying with the individual and his environment, are necessary to his proper nourishment. Suppress any of these elements, and he starves as surely as if he were deprived of all at once.

Our new manner of fasting depends on these facts. We begin by suppressing one of the three elements; and the body, determined to procure it, devours any waste products in itself which are of that nature. The strain of fasting is divided by three. As soon as the body has had time to make use of the last particle of that particular accumulation of waste, the diet is changed, and one of the other elements is chosen instead for temporary suppression.

After the third period then, the body has destroyed each of the three armies attacking it, one after the other. It is just as if a wise general, finding himself with two armies against three, divided his opponents, and used his numerical superiority of two to one to crush each of them in turn.

This method of purification, by consuming the poison and the rubbish which years of careless living have made flesh heir to, might be called, to adopt the jargon of the ancients, the purification by fire. But there are two other active elements in their scheme of representing the universe: water and air, and the operation of these plays a great part in our preparation. Food is the fuel of the fire of the body; water is the solvent which preserves the elasticity of the tissues; air is the draught of the furnace on

whose purity and sufficiency depends the perfection of the combustion which supplies energy to the engine.

It is the general case that the great bulk of the waste product of the body is readily soluble. There is therefore no need to begin purification by applying the drastic regimen of fire. It is easier and better in every way to wash away that part of the dirt which can in so mild a manner be disposed of.

We begin the preparation, therefore, of our patient by the use of water in various forms. Generally it is best to begin by a saline purge and diuretics; but in all cases there is a course of Turkish and Russian baths, and sea baths, followed by massage, with alternative applications of hot water, ice, and alcohol. We thus removed from the system the impure watery elements that it contains, and we replace them by repeated draughts of pure spring water. During this period, we diminish the quantity of food as much as possible without causing discomfort; and we give only those foods which are most easily and completely assimilable. We wish to diminish the violence of the body to the utmost possible extent; to this end even such gentle exercises as walking is discouraged. The body is urged to allow itself to dissolve in the pure water. The brain is similarly asked to avoid developing energy. Reposeful conversation, soothing music, or the reading of such books as go with laziness should occupy the mind to the exclusion of all excitement or anxiety.

This regimen is followed until it becomes wearisome, when it is replaced by its opposite, the purification by fire. In this course, fasting is commenced on the principles advocated above; and, in order to insure the activity of the liver, a cholagogue is (if necessary) administered at the outset. Every effort is made to increase metabolism. Sunbaths and electric baths are followed by massage with oil. In the intervals, with short periods only of rest, exercise of a character as vigorous as the patient can take is encour-



aged. Mental stimulus of every kind is added to the physical. The patient is enkindled to ambition and constructive thought. His diet consists of exciting foods, as plentiful as appetite demands; but always of a concentrated character so as not to overtask the digestion, and of such a kind as to be assimilated without either straining the excretory system or leaving an intractable residue. When symptoms of fatigue occur, this regimen is suspended at once.

The third branch of the treatment is purification by air. The patient is treated by jets of air at high pressure playing upon his body; and from time to time, he enters a chamber where the atmosphere, carefully freed from the presence of carbonic acid gas and of moisture, contains a greatly increased percentage of oxygen; some of this gas being converted by an electrical machine into ozone. During this period, the mind of the patient is left to itself, but the general character of his remarks is recorded and studied by the physician in charge, as it affords a valuable indication of his state.

There is yet a fourth course of treatment: a negative to oppose these three positives; the fourth element which receives the influence of the other three is earth. The patient is then buried to the neck, of course in a recumbent position, either in sand or in fresh soil. He is kept in complete darkness, and the atmosphere of the room is supercharged with carbonic acid gas. By this means he is made to enjoy a rest and a sleep which shall give him as nearly as possible that which men desire when in their utter weariness they long for death or aspire to Nirvana.

It goes without saying that skill and experience are required in the physician. He must know with exactly what degree of rigidity he should administer these treatments, and be wise to divine the moment when one should be substituted for another. His aim should be in no way to inconvenience or to weary the patient, but patient and well calculated alternations, to fortify him to endure constantly

increasing periods of a single type of treatment, especially that which we have, perhaps somewhat fancifully, referred to as fire.

He will of course remember that the effect of any hygienic regimen is often to externalize internal conditions, to reopen the wounds which previous illnesses, long since thought cured, have made in the patient. He will treat such recrudescences as the case may require, and may even deem it judicious to suspend temporarily the special course of preparation. The observation of these symptoms will moreover assist him in diagnosis.

Sooner or later, unless some essential organic weakness be discovered, the patient will be found entirely free from any of the impurities with which he began. Probably in the course of the treatment he will have developed and manifested a violent antipathy to one or more of the four courses. This will have disappeared. He will be, not only indifferent to, but happy in, any one of them.

His body will be found to exercise all its functions with the greatest freedom and delectation. This state of things will find its parallel in his mind, which will accept all possible ideas without anxiety, craving, or bewilderment, and with a simplicity of enjoyment somewhat like that of a happy child whose confidence in the universe has not been shaken by untoward experience. But this condition will not be thus born of ignorance, but he shall have extended the sceptre of his authority over the warring factions that people his consciousness, and brought them into subjection both by perceiving their triviality and by understanding his own superior rank and race.

With this serene philosophy, this penetration beneath the mask of objective nature, this identification of himself with a supreme reality, untroubled by illusions, set as a spiritual wreath upon the brows of his victorious body, he may now be considered as having reached the limits of his natural possibilities, his body and mind are as healthy as

his constitution, his disposition, his inherited faculties, his stored experience, and his age allow. He has rid his garden and made a bonfire of the weeds grown in it from the seeds of death and madness, but he has not destroyed those seeds (perhaps he never can), and his garden, for all his labor, is but his garden. The flowers that grow there are of his own planting or his father's; but that well tended garden is now prepared as it was not when weeds choked it, to receive the heavenly influence of sun and rain, or it may be, to nurture alien seeds of rarer and more glorious flowers.

This period of preparation being completed, we can administer the Elixir without risk of mischief. In this second period is the positive as in the former was the negative portion of the treatment. After the Purification, the Consecration. After the subtraction of Death, the addition of Life!

It is no part of our plan to unfit a person for normal life. Were it in the power of this Elixir to prolong life indefinitely, it may be doubted whether such an effect would be desirable, from the point of view either of other people or of the man himself. A complete understanding and mastery of environment should prove in the long run a limitation. Death is the fitting end of Life, and the wise would neither hasten nor postpone it. The criticisms of Nature, which spring so readily in the minds of the young and the ignorant, are seen for the shallow partialities they are by ancient Wisdom.

We do not, therefore, propose to continue the Elixir indefinitely or even to defeat decay by extending throughout life the periods of purification which were only justified by emergency. While the Elixir is being given, the patient returns little by little to his regular diet and familiar habits of life. The only exception is that in order to allow the Elixir full freedom to act upon him, he eats only at noon and sunset; so that the Elixir itself, taken at sunrise,



may both find the body reposed and hungry for it, and also ready to attend to the business of absorbing it without interference.

It is given at first in extremely small doses; and these may be increased as the physician in charge of the case thinks proper. The treatment will vary considerably according to the special purpose for which the course is being taken.

In the average case, the first effects noticeable are mental and moral. There is a sort of restlessness, sometimes even a little unpleasant; it is as if one had obtained something which one was very anxious to use, and did not quite know how to use it. With repeated doses, this condition disappears. In most cases the mind finds itself capable of formulating a clear image of the object which the Will dumbly yearned to create. In such a case, the patient probably devotes himself with tireless enthusiasm to the realization of that image.

Almost invariably, however, apart from any moral phenomena of this sort, the spiritual vitality of the Elixir acts directly upon the body and begins to recreate the tissues. They have been freed from the alien substances whose inertia would have opposed a physical obstacle to any action upon them; and the Elixir lends them its creative energy, awakes their own creative and re-creative powers. The bones are no longer brittle; the muscles become tense and elastic. Every tissue, even to the skin, recovers its character, not so much of youth but of that period of life in which the bodily forces, while still capable of growth, have the wisdom of experience and the confidence of virility behind them.

But beyond this, there is an influx of the spiritual joys of action for its own sake. As the poet may please himself to write what none but he may read, or as the wild horse gallops without knowing or caring where he is going or why, so the patient cured, not only of physical infirmity

*The Elixir of Life (II)*

and weariness, but of the mental inhibition to actions which comes from what experience has taught him of the hopelessness of trying to do anything, and the worthlessness of success, becomes the physically competent and mentally enthusiastic being, who is the vehicle of restless energy, his doubts and weaknesses forgotten in the intoxication of life.

It is as a reflection on our universe that so admirable a result should not suffice our conscience. Possessing the Elixir of Life, strength, beauty, happiness, ours, for the asking, we still question ourselves whether these things be worth acceptance, and whether any circumstances, however cogent, justifies us in exercising our powers for ourselves or bestowing their benefits upon another.

ALASTOR DE KERVAL  
Knight Bearer of the SACRED LANCE.

The treatments are carried out solely at the two principal Profess-Houses of the Order, whose location is a strict secret. The Order is wealthy, and no remuneration of any sort is accepted; the patients are its guests from the beginning to the end. The object of these present announcements is solely to extend the benefits of the Order beyond the limits deemed hitherto sufficient, recent developments having made it possible to attend to a larger number of cases than has till now been found convenient.

ALOSTRAEL  
Virgin Guardian of the SANGRAAL.

## The Order of the Purifications on Waking

1. ☼ Akasha, Light.  
Bathe eyes: ultra-violet. ○
2. △ Vayu, Air.  
Breathing exercises: inhalations. ○
3. ▽ Apas, Water.  
Baths, purges ("chair") ☾
4. ▽ Prithivi, Earth.  
Massage. Food. □
5. △ Agni (Tejas), Fire.  
Sun-ray, infra-red, electric treatments, high  
frequency. [U. & F.] △



## Remarkable Experiment with the Elixir of Life

I now began seriously to devote myself to research. "In the bosom of the gnosis of the O.T.O." is cherished a magical formula, extremely simple and practical, for attaining any desired object. It is however peculiarly appropriate to the principal operations of alchemy, most of all the preparation of the Elixir of Life and the Universal Medicine.

At first I used this method casually. It was only when various unexpected and even astoundingly successful operations compelled my attention, that I devoted myself systematically and scientifically to the serious study and practice of it. For some two and a half years I had conducted a careful and strenuous research into the conditions of success. Experience had shown me that sometimes this was complete, but at others partial or even negligible, while not infrequently the work would result in failure, perhaps almost amounting to disaster.

Before leaving for my hermitage, I had prepared by this method an elixir whose virtue should be to restore youth, and of this I had taken seven doses. Nothing particular happened at first; and it never occurred to me that it might be imprudent to continue.

I was mistaken. Hardly had I reached the hermitage before I was suddenly seized with an attack of youth in its acutest form. All mental activity became distasteful; I turned into a mere vehicle of physical energy. I could not satisfy my instincts by paddling the canoe which I had imported. I spent about an hour every day in housework and cooking; the remaining fifteen hours of waking life were filled by passionately swinging an axe without interruption. I could hardly stop to smoke a pipe.

## AMRITA

There was no self-delusion about this, as I might have persuaded myself to believe in the absence of external evidence. But this was furnished by an irrefutable monument. I wanted to build a wharf for my canoe. With this object I cut down a tree and trimmed a twenty-two foot log. Its circumference at the smaller end was too great for my arms to meet round it. My only instrument for moving this was a wooden pole. The tree had fallen about a hundred yards from the bank; and though it was downhill all the way to the lake, the ground was very uneven and the path so narrow that it was impossible to roll the log at all. Nevertheless, I moved it single-handed into the lake, where I fixed it by driving piles. Passers-by spread the story of the Hermit-with-superhuman-strength, and people came from all parts to gaze upon the miracle. I should mention that in the ordinary way it is quite an effort for me to shift a sixty pound load for even a few feet.

So much for the sufficiently remarkable truth. Of course imagination improved on the story. I received an indignant letter from New York from the lady who had lent me the cottage, reproaching me for having built a dam right across the lake to the detriment of navigation!

This spasm of energy continued without abatement for about three weeks, after which I gradually recovered the balance of my normal faculties. The effect of my operation was now to increase the energy of each of them, but in reasonable proportion. I was now able to begin my proposed magical research.

*Strictly Private and Confidential*

AMRITA

*Experiment on A. C. begun January 23rd, 1933 e.v.  
Interim Report at end of Week VI of the  
Purifications.*

*Preliminary Notes.*

(1) The conditions of the Experiment are very unfavorable indeed, for the following reasons:—

(a) A. C. has neglected his health altogether for some years past. There are several serious troubles of long standing, in particular:—

I Asthma.

V Stricture.

II Bronchitis.

VI Some Cardiac distress.

III Neurasthenia.

VII Graying Hair.

IV Obesity.

VIII Loss of Interest in Sex.

(b) This neglect has been due to extreme distress and anxiety, which still persist.

(c) The actual physical conditions suitable for the Experiment are not available; there is also uncertainty as to whether it will be possible to carry out the Experiment at all, even in the restricted manner devised to meet the situation.

(d) It is altogether impossible to prepare the Elixir properly until the above obstacles (a), (b) and (c) have been entirely removed. The attempts made to prepare it in the course of this six weeks have been only partially satisfactory.

The Substitute-Purifications were carried out principally by Mr. Archibald Cockren, at 142, Great Portland Street. They consisted, for the most part, of:—

(a) Colon Massage.

(b) Loosening of the Vertebrae.



AMRITA

- (c) Loosening of certain other bones, especially in the region of the neck.
- (d) Exposure of the head, arms and trunk to Ultra-Violet and Sunlight Rays.
- (e) Special treatment of the Scalp.

These methods were supplanted by A. C. in the following ways:—

- (a) A course of treatment by Uricedin.
- (b) Certain secret methods of "Magick."

He has not yet ventured to begin serious dieting.

*Condition of the Patient at the end of the First Week:*

<i>Asthma.</i>	A little but not much better. Sleep constantly broken up by fits of coughing up phlegm-tough and yellow. These fits often proceeded to vomiting.
<i>Nerves.</i>	Very much better, but still far from good.
<i>Stricture.</i>	Quite remarkably improved. Only reappeared for one short period (of hours only) a week or two later.
<i>Obesity.</i>	Abdomen still distended despite massage and Uricedin.
<i>Weight.</i>	13 stone 6 lbs. = 188 lbs.
<i>Age.</i>	57 $\frac{1}{4}$ .

The Second and Third Weeks show slight but regular improvement. The main symptom of improvement is that in the middle of the Third Week the patient was taking enough interest in life to begin sexual relations. These were difficult to perform and quite unsatisfactory in result.

On Thursday, February 9th, however, he prepared (in a crude form) and absorbed a minute dose of the Elixir, of that kind which vitalizes the reproductive powers.

## AMRITA

On Friday, February 10th, he collapsed, chiefly owing to an electric storm, to which he has always been over-sensitive.

On Saturday, February 11th, after a second small dose, he reports his sexual power almost fully restored.

After rest in bed during the whole of Sunday, February 12th—this is part of the regimen—he spent three nights of the Fourth Week with his mistress. Week V, five nights; Week VI, four nights—two days of this week were again disturbed by depressing conditions.

### *Report at end of Fifth Week.*

*Sex Life* very actively restored—on the day after the second dose of the Elixir.

*Stricture* wholly gone.

*Asthma* somewhat changed in character but still persists.

*Nerves*: after the second dose of the Elixir his thoughts became robust and juvenile. For instance, if snow were threatened, he began at once to think of *ski*, and to wish that he could go at once to snow countries. On waking early he would not bewail his sleeplessness, but only that in London there is no convenient means of going out and taking exercise at the hour.

The pulse is now that of a man of 36, the spine is that of a man of 40. The hair is now growing out quite black, and new hair is invading the bald patch.

On Sunday, February 26th, he took a dose of the Elixir especially prepared as against asthma and bronchitis. On Monday morning he had the sudden feeling that he was definitely cured—not merely that the condition was improved—and when he arrived at Great Portland Street this was found to be a manifest fact. (The only obstruction left was to be discovered only on very deep expiration: this, however, may make it necessary to administer at least one more dose of the Elixir at a later stage).

## AMRITA

At the end of the Sixth Week, the patient simply refused to continue the routine of a day in bed on Sunday. He went into the country and walked some seven or eight miles, the last of these very fast, against time. This somewhat overtaxed his strength, and induced a long sleep in the afternoon, followed by a rather disturbed night with vivid dreams and a certain recurrence of the asthmatic condition.

It is now quite proper for him to supplement the regimen hitherto followed out by the special diets appropriate to the Treatment. As, moreover, it has been found satisfactory to administer the Elixir for special purposes during the course of the Purifications, instead of only at the end of the Six Months period, it is desirable to establish a small laboratory at once, where the preparations can be properly carried out.



## Additional Cases

CASE 41-52 *Anglo-Indian woman, wife of a merchant in the Bombay Presidency.* Heir badly wanted for reasons of family, property and succession. Catamenia had ceased for over three years. Husband proposed friendly divorce.

The woman was in fine athletic condition, and was able to receive the Amrita after only nine weeks' purifications. The following day she was seized with violent abdominal pains, which subsided after two hours.

The treatment was continued in a modified form, and a second dose administered two weeks later. The former pains returned at once, and ended in a sanguinolent discharge of very foul matter.

After another week a third dose was given. No pains followed, but just six days later normal healthy menstruation began. In two years and six months she gave birth to two male children, and expected a third pregnancy.

CASE 73 *Army officer, 54, long service mostly in India.* Had been impotent for over 15 years. Sports: polo and stalking in Kashmir. Old malarial subject: liver affected.

I insisted on change of climate before taking the case. His health improved greatly. He proved to be a difficult patient, and needed the full six months' course. Four doses were administered in the 7th month. Potency was returned after the first dose, but not satisfactorily. After the 4th he was like an exceptionally strong man of 40. Unfortunately he abused his powers, got into the clutches of a loose woman, and took to drinking heavily.

## AMRITA

CASE 33-16 *Widow, 40, had been great athlete—golf, tennis, hunting, winter sports.* Her husband's death five years earlier had completely demoralized her. She weighed 15 stone 2 pounds, and cared for nothing but drink and low companions. She was haunted by the fear of cancer, which she had not got. Her physician sent her to Dr. Alfred Adler, who tried to rescue her morally; when she moved from Vienna to Berlin in 1931, he asked me to continue the treatment.

I found her already so much improved by him that I easily brought her to the point of intense will to regain the integrity of her life. She was an excellent patient, and lost 4 stone in 6-7 weeks. I was then able to begin the purifications, and after two months to administer the Amrita. She reacted splendidly; went back to sport with enthusiasm and success, married within the year, and is still happy with her young husband.

I saw her on a visit to England in 1937; she looks no more than 35, though actually 46, and lives the athletic life of a woman of 30. She has asked me to repeat the treatment in three years' time.

CASE 20-42 *Actress, 45, obliged to lead a too strenuous life, involving irregular hours, and much drinking in polluted atmosphere.* Completely exhausted; nerves seriously damaged; had finally been compelled to go to a "rest-cure."

She began to slip back almost at once, was sent to me by her protector, a Wall Street broker, in 1918. She was so bad a patient that it was impossible to continue in New York; three months on a farm in Georgia pulled her together. I was then able to apply intensive treatment, and administer the Amrita two months later. She recovered her youth at once; her menstruation, which had become irregular and painful, was completely restored.

In 1928 she was reported to me as very active and

*Additional Cases*

bright both mentally and physically; "a well-preserved woman of 40," though actually 55. She was killed in a wreck.

CASE 23-42 *Ship-broker and Insurance Company Vice-President, 65.* A clean living, sound, healthy, open air man. Came to me in 1919. The strain of the War had aged him; his nerves were playing him false, he was losing sleep, and his sexual powers were failing.

After six weeks I was able to give the Amrita; he recovered his fullest energy, and successfully tackled the business situation which had helped to age him. He told me that he was now sexually a man of 40.

Ten years later he reported that he was still in full possessions of all his faculties; but he had retired to a hermit's life on a ranch. He said that he wished to fade out quietly rather than renew the treatment, as he had no further worldly ambition, and was devoting himself to the religious life.

CASE 29-18 *Civil servant, 60.* Long sedentary and very worrying work had destroyed his health. His retirement at 55 left him in a backwater. In 1935 he was a complete wreck.

He was a very good and conscientious patient, especially when, after the first fortnight, he regained hope. But degeneration and atrophy were far advanced. The full six months were required to prepare him and even then the Amrita had to be administered with great caution.

However, he recovered his interest in life, and his physical faculties. He married an old friend, and went off to live quietly and pleasantly in a Villa-farm in the Alpes Maritimes. He expects to renew the treatment in 1940.

CASE 25-17 *Married woman, 30, tired of life.* Good physical condition, required only two months' purifications. The first dose of Amrita restored her to the full enjoy-



## AMRITA

ment of her first youth. She is now tireless, and a fountain of happiness.

CASE 28-17 *Married woman, 42, obese and idle.* Bitterly aware of failure to attract. Came to me in 1932. A good patient, despite some lapses. Gave Amrita after 4½ months. She responded admirably. She is still, six years later, sprightly, energetic and devastating. Would not look more than 35, but makes up badly.

CASE 33-27 *Artist, 60, worn-out.* Came to me in 1933. A bad patient; required the full six months—which took eight because of his lapses. I should have given up the case had it not been for personal friendship.

He recovered his sexual powers, and the desire to work. But years of excessive drinking had injured his accomplishment. He is now a “bad 55” instead of a “bad 65.”

CASE 33-8 *Chess player, 40, completely wrecked by drink.* Impossible to treat properly, as his moral character was gone. Used emergency measures, more as an experiment than a serious treatment. He won a very important championship two years running.

Has since come into money, and cancelled his intervals of sobriety.

CASE 38-1 *Philosopher, 62, sedentary habits.* Had previous treatment, very successfully, so attuned to the method. One month's purifications were ample, gave several small doses of the Amrita. He now appears in the early fifties, but leads the life of a man 35-40, and talks of going back to athletic sports, abandoned twenty years ago.

Case in progress.

## IT

The following is a rough description of the product, its use, and the way in which it works.

It needs to be supplemented by some account of the inventor, his reputation as a Magician, etc., etc.

No, you are not old—not ugly—not ill-tempered!

How often you must wonder how it is that women who possess all these disadvantages not only get, but keep, the finest hold on the affections of those whom they wish to attract and dominate, when youth and amiability and beauty miss the mark.

Yet the answer to the puzzle is a simple one. It is Charm, it is Fascination, it is that indefinable Appeal which is crudely called IT that rings the bell.

Some people are born with it—the Gift of Pleasing. Others lack it; and they, lacking it, lack all!

But cannot this missing Master-Key to Success in Life be supplied? Has it no basis in the real material world? We are not of that school of thought which holds that caprice has any say in the counsels of Nature.

IT is not a vague phantasmal word, IT is not a mystical way of pretending to explain ignorance: no, indeed, IT is a definite substance which confers Charm, Fascination, and Personality exactly as good food, fresh air, and wholesome exercise bring health.

There is a physical basis of these qualities exactly in the same way as Phosphorus is an essential ingredient of the chemico-physiological compounds whose flower is Thought.

## AMRITA

This substance occurs in Nature in every human body, but it varies very widely as to quality and quantity. But where the quality is poor, or the quantity deficient, the lack may be supplied artificially by the skilled chemist through the preparation, compounded of analogous and sympathetic substances, to which we have given the title of "IT."

All things powerful, from electricity to eloquence, work in a subtle and often partly inexplicable manner, and must be used with skill and caution to obtain the best effects.

The method by which IT works is peculiar. IT does not produce the desired effect if its use is suspected. For its method of action is to arouse the Unconscious nature of others, the hidden instincts which many so-called civilized races train children as children to distrust. If, then, IT is recognized for what it is, there may be set up a reaction against, and a resistance to, its appeal.

It must therefore be rubbed into the body—particularly at the roots of the hair where the skin is not too tightly stretched—so thoroughly that the subtle perfume of the preparation is not detected, or even suspected, by others. The user is thus armed with a most powerful weapon, the more potent for being secret, against the deepest elements in the nature of those whom it is wished to attract. They obey, and they are all the more certainly compelled to obey because they do not know that they are being commanded.



## On Food

The question of preserving food has been recently put to me from several quarters, and there should be no doubt something like an official instruction in the matter; but the general principles are clearly discernable from the doctrine of the Sanctuary of the Gnosis.

This is a matter which has occupied me for very many years, ever since I started exploration.

It should be evident to all Members of the Sanctuary that the essence of thaumaturgy resides in the idea that nourishment must be in some sense or other alive, sentient, and capable of assuming its own character and personality. There are numerous hints on this subject in chapter 12 of *Magick*.

With regard, however, to nourishment in the most ordinary sense, without any consideration of thaumaturgy at all except that to which reference is made in the Creed of the Gnostic Mass, a few strictly personal and entirely unofficial remarks may be of use.

It is hardly a digression if I recount some of the observations which led me to an understanding of the traditional doctrine of the O.T.O. First of all, Mexico 1900. We were camping out on Iztaccihuatl at a height of 14,000 feet and more, a day and a half out from the village of Amecameca. We were therefore compelled to rely entirely on canned provisions. These had been bought in Mexico D.F. which was in those days far less contaminated by civilization than since exploitation has become paramount. The cans which we were able to purchase were some years old. We had, of course, been accustomed to use a certain amount of tinned stuff on small expeditions like that of

1898 on the Schoenbühl glacier but those provisions were first-class and quite fresh.

In Mexico we noticed almost at once an immense difference between the old and the new.

The next observation is dated the summer of 1902, the journey to Camp 11 at Chogo Ri from Srinagar. This time our provisions were all first-class but we noticed an immense difference between the foods which approximated to their original condition and what I may describe as made-up foods. There was a thing called Bovril Bacon Ration which we found simply uneatable. From my notes on this journey I was able to provision the 1905 expedition to Kanchenjunga in a perfectly satisfactory way although at a cost of additional difficulties of transport. For instance, we found that canned peaches and pears from California were excellent. I did not take with me any dried vegetables chemicalized out of all semblance to a natural food which we had with us in 1902. For instance, the Erbsuppe which was said to form the basis of the ration of the German soldier (who had the reputation of being the best man on the march in European Armies) proved not only uneatable but unsatisfying. I came to the conclusion that the *form* of food was an important matter. For instance, there was a French product of vegetables called Chollet of which we were able to make an excellent stew. It was a kind of macedoine but no monkey tricks had been played with the vegetables themselves beyond cutting them up and allowing them to dry.

Now with regard to meat: there is a sun-dried beef prepared (at least in North America) by strips of it being placed between the horse and the saddle after having been dried in the sun. On this meat we found we were able to subsist in great comfort. The German name for it is Bockfleisch; Biltong is a similar product, so is pemmican. In every case it is the minimum of preparation which yields the most satisfactory results.

Now to come to the other side of the problem: the best meat I have ever tasted in my life consisted of half-formed, half-cooked, tough Himalayan mutton! The practice is to buy your sheep—sometimes we had to pay as much as  $\frac{1}{4}$  d. for an animal not more than medium size—kill it on the spot, cut it up and roast it on skewers over the camp fire or on the ashes without a moment's delay. We found this not only much more tender but immensely more nourishing than any meat otherwise cooked. Most people by the way know of Steak Tartare, raw beef pounded and served with the yolk of an egg, anchovies and other condiments. This also is a first-class food.

About this time I had become interested, although not very seriously, in Hatha-Yoga and I made one or two small experiments with their special methods of eating. I must here digress for a moment to describe one of the practices. The pupil swallows his nine yards of turban, inch by inch, and pulls it out again until the oesophagus has acquired the peristaltic action of the alimentary canal. Having got fixed in this practice he takes a bowl of rice and (twenty minutes or so later) quietly rejects it without spasmodic vomiting. It is said that an animal fed on this, although it is in appearance no different from its condition when swallowed, will starve. I did not care to undertake the patient practice of this method of obtaining relief from the troubles of digestion but I did put in a certain amount of time conscientiously enough in absorbing my food, not by swallowing but by deglutition. It took me three quarters of an hour to eat an apple in this way but there is no doubt about it, the apple was quite the equivalent of a very hearty lunch.

I had put two and two together during this time and presently it occurred to me to try the effect of eating living food in this manner. So I sat down to a half a dozen oysters and put in about an hour eating them. What was my surprise to find myself on the verge of intoxication! The vari-



ous experiments seemed to me conclusive as they were repeated in various forms and the results always pointed to the same conclusion—that there is some difference between live protoplasm and dead which is not to be detected by any chemical or physical means at present at our disposal.

My experience with the mutton indicated that the onset of rigor mortis was, so to speak, the moment of death for the spiritual substance of the meat. Suppose we call 100 units the full nourishment value of a piece of lamb. If that lamb is cooked and eaten before rigor mortis sets in not more than 10% (shall we say?) of that absurdly so-called spiritual element disappears. For rigor mortis causes a sudden drop, one might estimate that anything from 40% to 70% of the full value vanishes suddenly. After that there is still further loss, but it is slower and more gradual until one gets to estimating in terms of years and fractional percentages.

Let us now turn to the question of the different kinds and degrees of nourishment in any given food. Much as I dislike borrowing words from other sciences it is convenient to speak of "voltage." Birds have a much higher blood temperature than mammals and assuming for a moment that there is more in all these remarks than romantic guessing, one would expect more energy to be supplied by birds than by mammals. There is a good deal of difference moreover in the quality of the energy; and here I think that one may be guided not unreasonably by one's sense of taste. There is something in a woodcock which is not to be found in a chicken from this aspect. The dull, pedestrian birds do not appeal to the sense of taste as do game birds. The whole atmosphere and ritual of eating is somehow subtly different.

We may now turn our attention for a moment to cold-blooded animals, fish and shell-fish in particular. It is certainly no fancy that made classical authors attribute im-

mensely stimulating powers to oysters, lobsters, crabs, prawns, shrimps, lampreys, clams and the like. In the Hebrew system of magic this class of animal is attributed to the Qliphoth and their use as food is strictly forbidden. It is evidently for the same reason as the flesh of a pig is prohibited. They say that one is liable to acquire the grossness of the pig if one eats him. There is little doubt that the Hebrew Lawgiver was acquainted with trichinosis and to eat pork in the tropics or even in hot weather in temperate climates is actually dangerous, and to many people, including myself, somewhat repulsive. But I think that the magical theory weighed with him too.

I want to insist that one's personal predilection in the matter of flavor should be taken seriously. Nothing to me is more certain than it "does no good" to eat unpalatable food. I find this to be the case even when medical opinion is strongly opposed. For instance, milk is supposed to be very bad for asthma but my personal experience is that I *want* milk and that it doesn't make things worse but better.

All cold-blooded animals are attributed to Mercury and are sacred to him. The same is true of white wine; and cultivated people have known for a very long time that white wine, and no other beverage, is agreeable with fish.

Between the birds and the fish is a rather indeterminate class which includes those excellent dishes, frogs and snails. Here, perhaps because of our national unfamiliarity with them in the days of youthful savagery, we are immediately struck at the first sight with the magical qualities.

At a lower voltage still, to continue to use this absurd terminology, are found vegetables and here again it is of primary importance to eat them fresh and in their natural condition as nearly as may be. The English method of cooking vegetables is notoriously a crime. With regard to the suitability of any particular vegetable, taste is once more the only reasonable guide. Truffles and mushrooms

in particular may be classed with shell-fish and when one is confronted by some vegetable hitherto unfamiliar one can make a very good estimate of its effects by comparison of its taste with that of things known. When you have chewed ginseng for a little you will know what I mean. But even more with vegetables than with animals it is important to observe the form, the shape in which Nature has offered them to us. As you are no doubt all of you aware, Trithemius and Baptista Porta as well as Paracelsus produced a whole body of doctrine from what they called "signatures." Similar doctrines obtain in the Far East. It is well to study these matters; but the results of such study should be no more than the basis of one's own experiments. It is quite probable that many of you will be eager to disagree with me on many points. A large number of people like things mashed and mingled; and some are so lost to all good sense that they really imagine the products of Nature can be improved by chemical manipulations.

Pulping of vegetable matter is generally speaking to be deprecated. Consider only the question of papers; the wholesale mechanical pulping of wood is destructive to the intimate substance, and paper prepared in this way is quickly perishable.

In my view what has been said about rigor mortis can be said ten times over with regard to modern commercial bedevilment, and the pernicious nonsense about calories and vitamins. An enormous amount of latitude must, however, be allowed for personal predilection. It is entirely wrong to try to govern other people's tastes—a complete violation of the Law of Thelema. I make a point of saying this because it might be supposed, from what I have written about, that I like eating vegetables raw. This I do not except in special cases such as onions, celery, fennel and that group in general. There is something repulsive in eating raw carrots and turnips and the like; but



there is no reason to suppose that for those who like them they may not be the best form of nourishment.

Taking the whole of the above together and throwing it into the witch's cauldron, we come at last to the main subject of this rather random dissertation—preservation. One should aim, first of all, at preserving the food as nearly as possible in its natural state. To take one example, the best meat food I had on my second Himalayan expedition was the Poulet de Bresse cooked whole in its own jelly. Of course, this preservation makes all the difference to the question of weight and where transport is important, an essential matter in times of emergency like the present. But personally I would rather go without food at all than eat food which has been, from the point of view of the doctrine of the Gnosis, completely destroyed. Where meat and vegetables have to be dried, they should be dried in the sun. It is not at all the same thing as drying them over sulfuric acid, and destroying the essential fibrous substance. When this has been subsequently bloated with water—at that, water from a tap—it is by no means the original substance.

There are a number of fish moreover which lend themselves to preservation. Eels, for example, and white fish. Also herrings and sardines suggest themselves immediately to all of us. Above all, turtle and beche-de-mer lend themselves to the process of drying. Some again, such as salmon, may be cured and smoked. Here again, there is something in the flavor and the structure which speak in their favor. Cod is preserved in immense quantities but to be palatable as far as I am concerned at least, its flavor, or lack of it, has to be disguised by highly-seasoned Spanish cooking. Gross, heavy, amorphous flesh is a bad sign; and so is flesh which is flaky and watery. This is why tunny, of which one can make excellent grilled steaks, is very tedious when tinned.

## AMRITA

Another point to be considered is that of air. Librarians know that books need light and air as much as animals. They soon become withered if they are kept without them.

This naturally would depend upon the length of time, as in the case of the prehistoric tins which we took from Mexico City; but even where tins are necessary there is a great difference between products whose natural form has been preserved, and those from whom the protection of their natural state has been withdrawn. Thus, peaches are much more satisfying than pears; for their substance is more resistant. A comparatively little shaking breaks up the form of a pear, whereas peaches will stand almost anything. But even so, the question of light and air comes once more to the front and I have found that as a general rule bottled fruit is better than canned. Neither, however, is so satisfactory as the simple preparation by drying in the sun.

To these general observations there are obviously many exceptions; but the general tendency of these remarks will, I hope, prove helpful to Members of the Order in selecting food for themselves or for those whom they wish to nourish with practical kindness.

To conclude, these points become of quite serious importance when operations are actually contemplated. Those of you who have read *Moonchild* will have noticed with what exclusive care Iliel's diet was arranged, and how Brother Onofrio dealt with the Vongole.

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