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The emerald tablets of thoth pdf

You're creeping through a hidden cave beneath a statue in ancient Tyana, in modern day Turkey, and at the end of a dark narrow passage you find the entrance to a secret chamber. You crawl in and find an old corpse slumped on a magnificent golden throne clasping something in his arms, and getting up close you blow away the dust and reveal a glistening green-glass tablet etched with mysterious symbols sparkling in the dim light, the source of which evades your understanding. You have just relived the story of the 7th century discovery of the legendary "Emerald Tablet of Thoth" or "Smaragdine Tablet," authored by Hermes Trismegistus ("Hermes the Thrice-Greatest"), a legendary Hellenistic manifestation of the ancient Egyptian god Thoth and the Greek's god of Hermes. [1] Figure 1. A 17th century interpretation of the Emerald Tablet from the works of Heinrich Khunrath, 1606. CC by 2.0. Said to be imbued with deeply transmutational and transformative esoteric powers the Emerald tablet is associated with the creation of the Philosopher's Stone, and this glassy green tablet is said to have featured highly detailed bas-relief lettering similar in structure to ancient Phoenician languages. The cultural and historical importance of this iconic mystical artifact cannot be over stated as it is the bedrock upon which almost all initiatory systems of ceremonial magic, esoterica, mysticism, gnosticism, hermeticism, alchemy, astrology were built. Although the original author of the Emerald Tablet is debated, almost every scholar agrees that alchemy originated in pre-pharaonic Egypt during the First-Time or Zep Tepi and according to scholar Dennis William Hauck, legends say, the god Thoth gave to the people an advanced technology which let them transform matter at will - alchemy - "inscribed on two pillars, containing a succinct summary of hermetic philosophy and alchemical principals." [2]Many modern authors claim the Emerald Tablet was created by the god Thoth, a Priest-King who manifested as the god Hermes Trismegistus around 36,000 BC, but more in line with reality, however, the tablet is first mentioned in the 7th century "Smaragdine Tablet" which in its content claimed its author was Hermes Trismegistus or "Hermes the Thrice-Greatest", father of hermeticism, occult wisdom, the founder of Astrology and the discoverer of alchemy. The title of one particular volume of the "Smaragdine Tablet" translates to "The Book of the Secret of Creation and the Art of Nature" which is attributed to Balaam who lived around the eighth century and first claimed the Tablet contained ancient Hermetic wisdom. It is also he who allegedly discovered the chamber below a statue of Hermes in Tyana in which a corpse was slumped on a golden throne clutching the Emerald Tablet. [3] Figure 2. "Titeikupfer". AD 1657 copper engraving on paper. Original image description from the Deutsche Fotothek "Theosophie & Alchemie" by Hermes & Kriegsmann. Wilhelm Christoph & Arnoldus. CC by 3.0. Another story is told in Flavius Josephus' 'Antiquities of the Jews (1.2.3)'; translated by William Whiston, which says: "the Children of Seth were the inventors of 'that peculiar sort of wisdom' which is concerned with the heavenly bodies, and their order" and it continues to inform that in order to protect their "peculiar knowledge" from the deluge predicted by Adam, "they made two pillars, the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siniad [i.e. Egypt] to this day." In this story the hidden knowledge was allegedly discovered by Alexander the Great in a cave near Hebron. [4]The Emerald Tablet influenced the minds of histories greatest philosophers, esotericists and mystical thinkers and the principals underly much of medieval and later renaissance systems of hermeticism and alchemy. According to Dr. Florian Ebeling's 2007 book, "The Secret History of Hermes Trismegistus: Hermeticism from Ancient to Modern Times," the early fourteenth century alchemist, Orotolanus, (Hortulanus) wrote 'The Secret of Hermes' in which he presented the Emerald Tablet as cryptic puzzle using "deck-words" (coded terms) describing ancient laboratory processes. It was not until the sixteenth century that Johannes Trithemius equated Hermes' "one thing" with the monad of pythagorean philosophy and this new method of interpretation opened up an untapped universe of magical potential. This particular alchemical work can be regarded as a catalyst in the rise of the esoteric age of the Tablet, but it was Hortulanus has been traditionally credited for having unlocked the innermost levels of esoterica contained within the Tablet. [5]In the mediaeval period the Emerald Tablet transmuted from being a mystical corpus with encoded laboratory experimentation into a Hermetic text, which was later adopted and developed by members of the alchemical hall of fame such as John Dee, Heinrich Cornelius Agrippa and Gerhard Dorn. Building on the works of these famous alchemists endless commentaries and translations were later made by Roger Bacon, Trithemius, Michael Maier, Aleister Crowley, Albertus Magnus and perhaps most famously, Sir Isaac Newton. Figure 4. Portrait of Isaac Newton (1642-1727). This a copy of a painting by Sir Godfrey Kneller (1689). CC by 3.0 The Emerald Tablet was believed to hold the secret of the philosophers stone, a secret chemical composition, or catalyst, with which transmutation could be successfully instigated, turning base metals, like lead, into gold. But on the flip side of alchemy transmutation also occurred within the alchemists and after decades of mind expanding esoteric thinking processes they claimed to undergo significant psychological changes, most often manifesting in positive spiritual growth and a deeper understanding of the nature of the universe and the process of searching for the philosophers' stone, a quest known as the "Magnum Opus" or "Great Work". [6]In the middle ages alchemy evolved from chemistry into a greatly esoteric quest involving the search for the internal philosophers stone and the ability to transmute base consciousness into spiritual gold. In one aspect, the hundreds of mystical alchemical symbols represent the practical skills and trade knowledge required to extract metal oars from different types of stones, mixing amalgams and distilling spirits, and alchemy can called the mystification of metallurgy, similarly to the way Freemasonry, and its rituals and symbols, are the mystification of ancient stonemasons craft the secrets and building. [7] Figure 5. Depiction of Ouroboros in alchemists lab flask from the 15th century alchemical treatise 'Aurora consurgens.' Zentralbibliothek Zürich, Switzerland. CC by 2.0 Sir Isaac Newton's, arguably one of the most intelligent minds ever to have emerged from a brain, found the Emerald Tablet extraordinarily stimulating as it offered him an infinite mind-scape of potential discoveries both in this world and in the other dimensions which he frequented. This is said after one of Isaac Newton's 17th-century alchemy manuscripts, buried for decades in a private collection, turned up at an auction at Bonhams in Pasadena, California, on Feb. 16 2016, where the Chemical Heritage Foundation (CHF) in Philadelphia bought it. According to a 2016 report on 'Live Science' the manuscript revealed Newton's "recipe for the magical philosopher's stone." [8]The handwritten document contains instructions for making "philosophic mercury" that Newton copied from a text by a chemist called George Starkey who had studied at Harvard University and moved to England in 1650 and worked with Robert Boyle, one of Newton's contemporaries. To control other chemists' access to his experiments Starkey published under the pseudonym Eirenaeus Philaethes, and written in Latin, its title translates to "Preparation of the [Sophick] Mercury for the [Philosophers] Stone by the Antimonial Stellite Regulus of Mars and Luna from the Manuscripts of the American Philosopher." The Tablet was associated with laboratory experimentation, phase transition, the alchemical Magnum Opus, the classical element system and the correspondence between macro and microcosm. Newton experimented with all of these concepts in both his university mathematics, physics and optics experiments, and during his extra curricular alchemical pursuits, which can be read about on "The Chymistry of Isaac Newton" project website. Figure 6. Isaac Newton alchemical manuscript, page 1, from the library of the Science History Institute. This page shows two steps ("periods") in the manufacture of the philosophers' stone that were drawn from a work by the obscure German alchemist Erasmus Rothmaler ("Roth Mallor" in Newton's manuscript). CC by 3.0 Newton wrote about his quest for the Philosopher's Stone as "hunting the Green Lion." When symbolically depicted consuming Suns, lions were a common alchemical image metaphorical for vitriol (the green lion) purifying matter (the sun), leaving behind gold, according to the "Rosarium philosophorum," published in AD 1550 as part II of "De Alchimia Opuscula voluma veterum philosophorum." The green lion, therefore, represents the transmutation of matter: salt, sulphur, and mercury in their crude states and interpreted spiritually it represents the natural, or crude human, in their wild wholeness and it is green in color because it's hidden esoteric powers are yet undeveloped. According to Evelyn Underhill's book, "Mysticism: A Study in the Nature and Development of Spiritual Consciousness," the green lion indicated strength, fierceness and virility and alchemists believed enlightenment would be achieved "not by educating the lamb, but by hunting and taming the wild lion within, full of ardour and courage, exhibiting heroic qualities on the sensual plane, that the Great Work is achieved." [9] Figure 7: Green lions consuming Suns was a common alchemical image included in "Rosarium philosophorum," metaphorical for vitriol (the green lion) purifying matter (the sun), leaving behind gold. As Newton matured he turned his back on the Catholic Church for their "blatant corruption of the Trinity" and the Emerald Tablet served his theological thirst becoming an esoteric fulcrum for his cosmological outlook and developing universal models. The Tablet was a perfect platform upon which Newton could develop both his laboratory experimentation and his personal alchemical transmutation towards enlightenment and in Michael White's excellent 1997 book "Isaac Newton: The Last Sorcerer" the author summarizes Newton's alchemical beliefs: "Newton was motivated by a deep-rooted commitment to the notion that alchemical wisdom extended back to ancient times. The Hermetic tradition -- the body of alchemical knowledge -- was believed to have originated in the mists of time and to have been given to humanity through supernatural agents." [10]A key question that arises from Newton's work on the Emerald Tablet is; to what extent did the Emerald Tablet inspire his Three Laws of Motion and Gravity? To answer this question sufficiently the research first has to read, digest and understand Newton's translation of the Emerald Tablet which was discovered among his alchemical papers that are currently housed in King's College Library, Cambridge University: 1. Tis true without error, certain & most true. 2. That which is below is like that which is above & that which is above is like that which is below to do the miracles of one only thing. 3. And as all things have been & arose from one by the mediation of one: so all things have their birth from this one thing by adaptation. 4. The Sun is its father, the moon its mother, the wind hath carried it in its belly, the earth is its nurse. 5. The father of all perfection in the whole world is here. 6. Its force or power is entire if it be converted into earth. 7. Separate thou the earth from the fire, the subtle from the gross sweetly with great industry. 8. It ascends from the earth to the heaven & again it descends to the earth & receives the force of things superior & inferior. 9. By this means you shall have the glory of the whole world 10. & thereby all obscurity shall fly from you. 11. Its force is above all force. For it vanquishes every subtle thing & penetrates every solid thing. 12. So was the world created. 13. From this are & do come admirable adaptations whereof the means (or process) is here in this. Hence I am called Hermes Trismegist, having the three parts of the philosophy of the whole world. 14. That which I have said of the operation of the Sun is accomplished & ended.Firstly, looking at Line 10; "Its force is above all force. For it vanquishes every subtle thing and penetrates every solid thing." Pop culture tells us that Newton conceived the concept of gravity after an apple fell on his head, but read this 10th line again and you will see how succinctly and clearly the sentence describes "gravity" which is defined by modern science as, "the force that attracts a body towards the centre of the earth, or towards any other physical body having mass." Secondly, Newton's translation of the 12th Line is no less revealing: "Hence I am called Hermes Trismegist, having the three parts of the philosophy of the whole world." Thinking about this line in scientific terms it resonates with Newton's "three part" or "three physical laws" that, together, form classical mechanics describing the relationship between a body and the forces acting upon it, and its motion in response to those forces. Based upon this subjective evidence it can be speculated that Newton's solution to the grand universal mechanical puzzle might indeed have been in part inspired by the Emerald Tablet and this line of thinking finds support in a singular letter which in his later years Isaac Newton wrote to fellow alchemist Robert Boyle urging him to keep "high silence" when publicly discussing the principles of alchemy: "There are other things besides the transmutation of metals which none but they understand." Newton answered most of the big outstanding questions in science after translating the Emerald Tablet and it would seem that he transmuted his alchemical concepts into physical Laws by which we now navigate time and space. Further supporting these assertions, that Newton drew inspiration for his scientific laws from the Emerald Tablets, author B.J.T. Dobbs said in his best selling 1984 book, "The Foundations of Newton's Alchemy.,""The fact that Newton never published a work on alchemy cannot be taken to mean that he knew he had failed [at the Great Work]. On the contrary, it probably means that he had enough success to think that he might be on the track of something of fundamental importance and so had good reason for keeping his "high silence." [11]Moreover, in his famous work "Opticks" Newton made another blatantly esoteric statement relating to alchemical transmutations processes: "The gross bodies and light are they not mutually convertible, and the bodies they may not receive much of their activity particles of light which enter into their composition? The changing of bodies into light, and light into bodies, is very conformable to the course of nature, which seems delighted with transmutations."It is highly probable that Sir Isaac Newton personally underwent the legendary transformative process the Emerald Tablet is said to instigate and after translating it, his mind, which must have previously been full of chaotic, shapelytan tablet.These ideas are currently being written in a new book and if you would like to know when it is published please fill in this form:Ref 1: Dr. E. A. Wallis Budge. (June 1, 1969). The Gods of the Egyptians Vol. 1 p. 415. Dover Publications.Ref 2. Dennis William Hauck. (1 April 2008) The Complete Idiot's Guide to Alchemy: The Magic and Mystery of the Ancient Craft Revealed for Today. Penguin Books.Ref 3. Hart, G., (2005). The Routledge Dictionary of Egyptian Gods and Goddesses. Routledge, second edition, Oxon, p 158.Ref 4. Flavius Josephus, trans. William Whiston. (2012). Antiquities of the Jews. 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