

grebes a comparer to secretively from earthly limitations so with a reversed order, whose centre is God, at our a the chairs of angels revolve, in ever widening circles. They probe fastest where they are nearest the Divine origin recoverage whose from the cosmic spheres, whose agrarent movement grows in proportion to their distance iron the earthly centre. - With this 'up-turning' of the

debine of the Heavenly Hierarchy; from above dosummards they er: 'Asgeli', 'Aschangeli', 'Troni', 'dominationes', 'pirtutes', 'principates', 'patentates', 'Cherubim', 'Seraphim' and 'ordo search (chair of elders). This reversal of order may be due to the error of a copyrist who had a theocentric scheme in mind.

Beauth these ten spheres of the supra-formal Spirit lie four spheres of the sent: 'Asima celestis', 'Anima rationabilis', 'Anima animalis' and 'Anima regetabilis'.

So for the concentric order of the spheres is intended purely symbelievely, whereas the succeeding (and ever smaller) spheres of the corporal world are to be understood both symbolically and spatis ally: the corporeal world is surrounded by its outermost circle 'Nature principlum corporis' (Nature as principle of bodies). untains the astronomic opheres, the outermost of which correspon to the daily revolution of the heavens: 'Spera decima - spe mprema qua fit motus de occidente ad orientem et est principi: metas' (texth sphere - highest sphere, in which takes place movement from West to East, and which is the principle of mitement). Inside this is the sphere which determines the mains of the equinoxes: 'Spera nona - spera motus octave spera: fit matus eiux de septentrione ad meridiem et e converso' (r sphere, which moves the eighth sphere and causes it to travel

Alchemy As A Science Of Soul Transmutation

Sebastian Brünink

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