

PARACHEMY

Journal of Hermetic Arts and Sciences

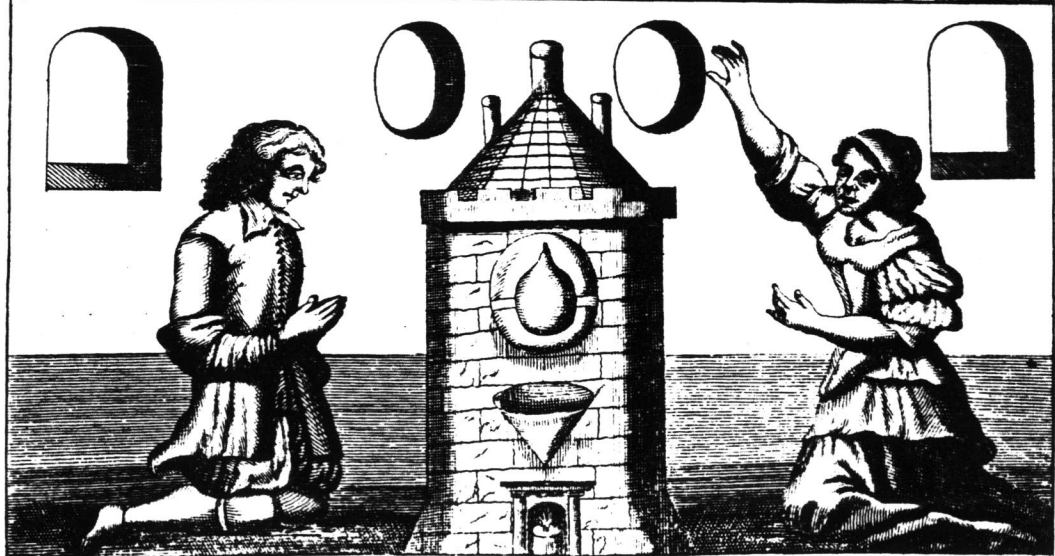
Astrology

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Alchemy

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Qabalah



Spring 1973

Volume 1, Number 2

Parachemy

Journal of Hermetic Arts and Sciences

"The most beautiful thing we can experience is the mysterious. It is the source of all true art and science."

ALBERT EINSTEIN

Spring 1973

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PARACHEMY is a quarterly publication of Paracelsus Research Society.

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Manuscripts, comments, and questions are invited to be submitted for consideration for publication. These should be sent, typewritten, double-spaced, in triplicate to: Paracelsus Research Society, P. O. Box 6006, Salt Lake City, Utah 84106.

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Iron In The Blood

By

Frater Albertus

When children refuse to eat spinach, it is because of a peculiar taste sensation in their mouth, especially on their teeth, where an abrasive feeling is noticed. Parents, telling the child that spinach is good for them, usually cannot answer the question: "What is good about it?"

The reason for this taste sensation is iron. Spinach absorbs not only inorganic iron but other minerals as well. Some plants seem to have a special need or storage facility for certain minerals, not quite known and understood by man. The fact remains that some plants are a depository of mineral contents out of proportion to their own needs. Whether Nature has intended this for its next higher species, the animal, is not known but may be assumed to be the case.

Other plants besides spinach show a similar tendency towards iron absorption. Inorganic minerals lack carbon and it is the *plant* which, with the help of carbon, brings about a metamorphosis of the inorganic substance into an organic. When converted into organic iron it still is iron except that carbon has formed a bond with the mineral. This makes assimilation in the animal body much easier since carbon is the body fuel. Without heat no digestion is possible. The plant relies on solar or artificial warmth for its sustenance. In itself it does not generate enough heat to keep it alive. The body of man creates by constant putrefaction (fermentation) his own heat and in this manner extracts in his own laboratory, the essentials from the food to nourish his blood. A plant produces also heat by putrefaction, but when doing so, dies. Not so with man. He may continue for a long period of time with this inner fermentation process and survive.

The blood needs iron. It cannot function properly in the body if there is an iron deficiency. The best and simplest way is to take what nature provides with an iron abundance so that the body may supplement its needs. Among other plants besides spinach, the red beet is known to contain a considerable amount of iron.

A recent special report on the concentrated beet in powdered form, says:

"There are many valuable elements in the beet. When people can take enough concentrated beet either in the form of juice or better yet, a juice which has been carefully dehydrated by a spray-dry process, they obtain all of the valuable elements in the beet. When the beets are grown

in rich organic soil that contains all of the necessary humus and minerals including the valuable trace minerals, one taking the powdered beet will obtain many of the vitamins, minerals and trace minerals known—because the beet has a quality of picking up something of everything available.

“It is well known, of course, that the beet is a wonderful food which contains a high iron content. The beet contains also much potassium, magnesium, phosphorous, calcium, sulphur and iodine. The beet also contains many trace minerals which seem to be very valuable for the human body. We suspect that cobalt, gold, silver, vanadium, all have some function. Many other foods contain iron and yet it is well known that the human body assimilates iron from the beetroot more easily than from almost any other known food. Researchers suspect that there is some catalyst in the beetroot which helps utilize the iron available. This is not true of many other rich sources of iron.

“In the concentrated beet are nucleic acids which nourish the cell so that when the cell divides, healthy cells are born. These nutrients offered in the beet have the special ferments that are needed for cell respiration.

“In addition to the minerals and trace minerals mentioned above, research has shown that because the beet contains ample amounts of silicon the mesenchyme cell is activated.

“The big factor in the beet is the Anthocyan which influences the metabolism of the cell. The Anthocyanins seem to have another function and that is to have a favorable influence on the intestinal milieu. This means that it will be easier for the individual to re-establish his friendly bacteria through the use of the acidophilus milk and acidophilus concentrations plus the use of lactobacillus bifidus in viable form.

“The beet in concentration also tends to help the proper pH factor of the intestinal tract which means the proper acid-alkaline balance. The red beets have a pH factor of from 5 to 6.”

From an alchemical point of view this is important. When the dried beet is used as an iron supplement, only one of the three essentials is available. Two other essentials, sulphur and mercury are not separated, purified, and added to the purified mineral. Suppose, then, one were to undergo the process known as spagyric. The end product would be a beet concentrate with its three separated and purified essentials, enabling the blood to absorb these blood builders much easier and faster, because the digestion process is not required anymore to separate the essentials.

This in itself would indicate an emergency measure, because of lack of iron in the daily food intake. In severe cases of pernicious anemia a more rigorous treatment would be required, not to mention leukemia where the red blood cells (the iron carriers) are subdued by the white blood cells.

Paracelsus was already aware of this half a thousand years ago, when he advocated a source much more potent that would help in the restoration of iron deficiency in the body. He was referring to native iron. In the process he recommended the separation of the three essentials similar to the vegetable process. Today, science says this cannot be done, so it administers sulphates, phosphates, or chlorides of iron. It should be remembered that such are again only the mineral contents of inorganic iron. The other two spagyric essentials of its spirit and essential oil, or alchemical sulphur, are missing in the preparation of these salts. Such a salt—let us take an example the well known Ferrum Phosphate (phosphate of iron) as found in Dr. Schuessler's cell salts or other remedies—is prepared by using pure iron wire over which phosphoric acid is poured. When the iron wire is dissolved, the phosphoric acid is washed out and the remaining iron wire, now iron salt, is taken medicinally. This is not only a procedure used centuries ago, but presently employed as well in our modern pharmaceuticals. When blood donors are about to leave the place where blood was given they receive a tiny capsule. This, they are told, will help to replenish their blood. Its contents are iron sulphate, made by pouring sulphuric acid over iron wire and then treated, as described, with phosphoric acid.

In the method of Paracelsus, the father of our present chemotherapy, we find that not only the salt but its other two essentials have to be freed. This, science is presently not able to accomplish. In the spagyric way, it is possible to derive a tincture of mineral iron, which is not a solution of the iron salts, but an extraction therefrom. It is in such extracts that the potency of iron as a blood builder can be found. It will be assimilated much more easily in the blood stream, than by the digestive process in the stomach.

Why do people drink fruit or vegetable juices and discard the pulp when in need of the food supplements? Because the vital (vitamins) substances are found in its tincture (juices). Strangely enough, when one looks at a bottle of vitamins, it usually reads “Supplemented with the following *minerals* for daily requirement, etc.” A clear indication that deficiencies within the body are not properly supplied by vitamins only. The reason is: vitamins have to be taken continuously, instead of starting the metabolism to extract its own vital essences from the food intake, so that from then on the body can recharge and regenerate the system by itself. It does not matter so much what man eats or drinks, but when he insists that he has to have it, he is addicted to it, whether alcohol, tobacco, coffee, coke, vitamin tablets, or what have you.

Only when man is able to take or leave what he wants (or better, has need for), is he free. This means freedom of body, soul, and spirit.

Alchemists, since time immemorial, have advocated the spagyric way, as the sensible and truly natural way to perfect health.

Spagyrically prepared supplements contain all three essentials. These are the main building blocks and preservatives for our existence.

In the Paracelsus Research Society curriculum, these important factors are taught, their achievement demonstrated, and thereby proven to exist for personal use, to all who wish to investigate the validity of spagyrically produced supplements.

The end of evolution of the human body is perfection, and that is what man is aiming for. †

THE GREATER LIFE

As soon as man begins to be dissatisfied with his old life and his old habits and learns to appreciate the grave beauties of the higher life, the process of transmutation is stated within his constitution. He may not yet actually have done anything to begin the new life, but the mere resolution to do so plants his feet upon the path. Even to see only the futility of the vain, sinful and empty life, means half the battle won. When a definite step is taken and the desires truly renounced, the Karmic effects are mighty and far-reaching. If the aspirant is strong enough to persist in spite of the trials springing up on every side, as he advances on the Path, then the work of transmutation enters the second state, which is the stage of unification. Before this is reached, all passion, whether physical or mental, must be rooted out of his nature. Unification is the crown of the great work; it is the reward of ages of effort and aeons of hard labor. Truly blessed is the man in whom the Divine Self has been united permanently to the astro-mental part which is all we see of one another while on earth. When this conjunction has taken place, man has ceased to be subject to the laws of man; for him, we have been told, "no law can be framed"; he has ceased to be a child of earth, for he has become in the truest and deepest sense, a child of God.

Now there is one thought I would like to impress strongly upon our minds at this point. It is this: while this higher and nobler life is eminently desirable and all of us would fain attain unto it, we must not forget the grim reality of this every day existence of ours and, while reaching out for the higher life, let us not by some careless act or acts wreck this prosaic foundation upon which the poetical structure of the life beautiful is to be raised.

Many have made this mistake and destroyed themselves body, mind, and estate, in order to develop spiritually. What they really did achieve was entire ruin both physical and spiritual. Let us in our endeavor to live the higher life be as practical as we are in the management of our mundane affairs. Above all, let us be guided by reason and let us discard everything that is cloudy and vague, and after having done all we possibly can do to guard against the blind forces of the lower nature and to master all that is beneath us, let us remember that we are infinitesimal expressions of the one great law, and we can do nothing better than command ourselves to its Supreme Author, the great Law-giver. He knows us better than we know ourselves and He loves us better too.

And therefore we say unto this last, "In to Thy hands do we commit our Spirit and our souls into Thy keeping."

ELIAS GEWURZ

Alchemistical Compositum

By

Saint Dunstan

The following treatise attributed to St. Dunstan, of whom very little is known, is of interest to alchemical students because of its references to mixtures of various substances with which he worked. The brevity of the sections may not be sufficient to enlighten the reader who gives them only a cursory examination, but P.R.S. students should find in them some important additional clues. We refer especially to Section IV, which brings to mind the work of the contemporary French alchemist, Armand Barbault, who extracts a valuable essence from the virgin earth with dew.

A careful perusal should give alert students many valuable hints.

Frater Albertus

I

Take of the best red transparent ore of gold as much as you can have, and drive its spirit from it through a retort: this is the Azoth and the Acetum of the Philosophers, from its proper minera, which openeth radically Sol that is prepared.

II

Take the minera of Venus or Saturn, and drive their spirits in a retort; each of these dissolveth gold radically, after its purification.

III

Take pulverized ore of Saturn, or vulgar Saturn calcined; extract its salt with Acetum or its antinae (? anima); purify it in the best manner, that it may be transparent as crystal, and sweet as honey, and be fluid in heat like wax, and brittle when cold. This is the tree which is cut off, of unwholesome fruits, on which must be inoculated the twigs of Sol.

IV

Take of that earth which lieth waste in the field, found everywhere in moorish grounds, into which the astrals ejaculate their operations, being adorned with all manner of colors, appearing like a rainbow; extract from

it its purest and subtilest. This is the universal menstruum for all; and is all in all.

V

Take of the ore of Sol and Mercury a like quantity; grind each very well; pour on it the spirit of Mercury, that it stand over three fingers deep. Dissolve and digest it in a gentle warmth.

VI

Take of the best vitriol, or of the vitriol of Venus; drive their spirits in a retort, white and red. With this red spirit, being rectified and sweetened, you may ferment and imbibe the subtle gold calx, and with the white spirit you may dissolve it after it hath been purified.

VII

Take quick Mercury; purify and dissolve it so long in alcolisated spirit of wine, till its impurity be separated from it, and become into its extreme, transparent, easy, fluid essence, like unto the white gluten of the eagle, and capable to receive the blood of the Red Lion.

VIII

Extract the salt of the crude and white calcined tartar; purify and clarify it often, till it be as bright as the tear of the eye, and can be brought no higher; therewith you may sharpen its own spirit of wine, which dissolveth Sol and Lune.

IX

Take of the rank poisonous matter or stone, called kerg swaden, exuvia, or husk of the metals; drive its spirit very circumspectly; receive it so that it may turn unto water; it reduceth all metals to a potableness.

X

Take of the air or heavenly dew, being well purified, ten parts, and of subtle gold calx one part; set it in digestion, dissolve, and coagulate it.

XI

Take the urine of a wholesome man, that drank merely wine; make of it, according to art, the salt of microcosm; purify it very well, which doth so much acuate the spirit of wine that it dissolveth Sol in a moment.

XII

Take of the best ore of gold; pulverize it very well; seal it with Hermes his seal; set it so long into the vaporous fire till you see it spring up into a white and red rose.

XIII

This last experiment he calleth the Light. Take, in the name of the Lord, of Hungarish gold, which hath been cast thrice through antimony and hath been laminated most thinly, as much of it as you will, and make with quick Mercury an amalgam; then calcine it most subtly, with flowers of sulphur and spirit of wine burnt, so often till there remaineth a subtle gold calx of a purple color. Take one part of it, and two parts of the above mentioned red matter; grind it very well together for an hour on a warmed marble; then cement and calcine well by degrees for three hours in a circle fire. This work must be iterated three times; then pour on it of the best rectified spirit, that it sand over it three fingers deep; set it in a gentle and warm digestion, for six days to be extracted; then the spirit of wine will be tinged as deep as blood; cant off that tincture, and pour on another as long as it will tinge it; put all these tinged spirits of wine into a vial so that the fourth part only be filled, and seal it hermetically; set it on the vaporous fire of the first degree; let it be of that heat as hot as the sun shineth in July; let it stand thus for forty days—then you shall obtain your wish.

The author recommendeth this last experiment very highly, affirming upon his experimental practice that this Aurum Potabile is the highest medicine next unto the universal, and, being taken in appropriated vehicles, cureth all diseases without causing any pains at all.

Item.—With this Aurum Potabile is Antimony prepared, so that it purgeth only downward, and carrieth forth all ill humours without molestation, and is called the purging gold.

It is prepared also by the aid of antimony into a diaphoretic gold, to expel by sweating all malignant humours; and Mercurius Vitae is made also with this Potable Gold (if it be kept in a long digestion); their dose is according to the quality of the person. †

All the ancient philosophers and sages have held two things necessary safely and pleasantly to arrive at the knowledge of God and true wisdom; first, God's gracious guidance, then man's assistance.

—RABELAIS



Have you shown a copy of Parachemy to your friends? Share it with them.

Horus, Isis And Osiris In The Q.B.L.

By

Frater Achad

Let us examine the Tree of Life again in order that we may further grasp its mystery, and how it comes about that the New Aeon is possible in Human Consciousness. We must use the language of time and space, but we shall be informed of the Spirit if our minds are open to the Truth.

Horus, the Ever-Coming Son, is said to have appeared under many forms, as the Great Cycle of the Precession of the Equinoxes progressed. The Complete Cycle is said to be 25,868* years; though in more ancient reckoning it was 26,000 years, when the year was taken to represent 360 days. 2,155** Years represents one Sign of the Grand Zodiac, and every 2,155 years Horus appears in a new guise. About 11,030 B.C. he would have appeared in the Sign of Leo, as the Lion God. If we examine the position of this Path on the Tree, we find it unites Tiphereth and Netzach. It is my opinion that the consciousness of Humanity during that period would be particularly influenced by that Path, and that the flower of the race could not have held conceptions above Tiphereth. They may have obtained a glimpse of the Sun as Ruler of the Elements. About 8,875 B.C., Horus would manifest through Cancer, as the Beetle, and the summit of Human consciousness would be lowered. Thus the ago would seem one of retrogression, until Horus, dipping down to Yesod, re-ascended under the Moon's Influence thus entering Gemini. This seems indicated in the Tarot Trump "The Moon" where we notice the Beetle coming up from the Pool beneath the Moon. About 6,720 B.C. he entered Gemini and appeared as one of the Twins. Consciousness would balance that of the Leo period, and tend to ascend to Tiphereth.

In 4,565 B.C. Horus entered Taurus, appearing as a Calf. Moses seemed to consider the worship of the Calf a retrogression, and we see that the Path of Taurus is again below Tiphereth. In 2,410 B.C. we find Him appearing in Aries, as the Lamb. This represented a distinct rise in the Race Consciousness, which however took on the Strong but Severe aspect of Geburah. This period was a Natural One, for the Constellation Aries, would coincide with the Sign of Aries in the Earth's Aura or Elliptic. The conflicting Time Cycles would be reconciled. Then in 255 B.C. we find him as the Fish, the Path

*The time is 25,920 years according to the cycles used by the P.R.S. Frater Achad gives enough leeway from 25,869 to 26,000.

**2,160 years represent one sign of the Grand Zodiac. Simple arithmetic will give 2,160 years when the year is taken at 360° or 360 days as he suggests. See for more detailed information on these cycles, "The Seven Rays of the Q.B.L." by Frater Albertus.

balancing that of Aries, and having the Influence of Mercy predominating. Thus it was till 1900 A.D. when He appeared to enter Aquarius. But what a startling change. Suddenly we find Him on a Path uniting the Supernals of Wisdom and Understanding, and Their direct Influence made possible in the Minds of the Race. Not since the previous Golden Age 25,000 years ago had the Influence of this Path been felt. No wonder men looked to the Sun as the Father, and even in the Pisces period only understood the lower Aspect of Jupiter. Once again in this Aeon we are able to recognize the Great Mother of the Stars, and to discover the Secret of the Lost Father.

There is also a Trinitarian Cycle of Father, Mother, Child, running parallel, so to speak, with this Tradition of the Evercoming Horus. It is the Natural Formula of Isis, Osiris, Horus, and is of Solar Origin. From 2,419 B.C. to 255 B.C. Isis the Mother was said to be the Predominant Aspect of the Trinity. Hers was the Office of Nature. She presided over the Natural opening of the Great and Little Years which both coincided. Then Osiris, Dead and Re-arisen, was the predominant object of Worship till 1900 A.D., and self-sacrifice and Renunciation were the principal esoteric formulae. In this present Cycle Horus is doubly predominant, so we see Him in his Dual Nature as Horus-Harpocrates.

It is also interesting to note the character of Horus as Apophis the Avenger. The Isis, Osiris, Horus arrangement is quite the natural one for the course of events. Isis (The Moon) having taken the place of the Great Mother Nuit. But what of the Formula Iao, as Isis, Apophis, Osiris?

If we make a list of several repetitions of the series thus:

Isis
Osiris
Horus
Isis
Osiris
Horus
Isis, etc.

and trace them back, we find the order Isis, Horus, Osiris, etc.; or Isis, Apophis, Osiris. Horus appears as the avenger Apophis to those who try to Go Back, or retrogress. He has to destroy them in order that they may be renewed. But as long as we go forward, we travel with the Ever Coming Son, who is after all our Destiny, since He is within each of us as the True Urge of our Being. This, then, is the secret of the Way of the Tao; step boldly out on the Path of Destiny, having aligned the personal with the Divine Will, and thus prepared oneself for the acceptance of that Destiny. Keep ahead of the urge from behind, and it will not fret us.

Then we become Free, Goers, Doing the Will of God upon Earth, Ever-Coming Sons of God.

But if we attempt to lag behind to carry out some personal whims and wishes, Destiny catches up with us and forces us on. To those who willfully turn back and seek to avoid cooperating with the Divine Plan, Horus is the Great Avenger. Has he not said "I am a God of War and of Vengeance. I will deal hardly with them." Thus at his Coming in 1904* he found the Race in a state of definite retrogression. "Civilization" met him as he advanced in triumph, and millions fell, without understanding what was happening. He still drives ahead in His Chariot, and millions more will feel his Force and Fire, until the Race recognizes that it must right about face, and cheer the Conquering Hero on. Then we shall have Peace and Rejoicing, and the Stern Warrior will seem as the Gentlest Child.♦

*According to P.R.S. cyclic charts, the Aquarian Age began in 1883.

"Inferior man, in whom the consciousness of his higher spiritual self has not awakened, cannot think without the aid of the physical brain; he cannot experience a consciousness which he does not yet possess; he cannot exercise a faculty which is merely latent within his organization. But the man who has awakened to the consciousness of his higher self, whose life has been concentrated into his higher principles, which exist independently of the physical form, constitutes a spiritual centre of consciousness, which does not require the physical brain to think, any more than you require the use of your hands and feet for the purpose of thinking. If a person in a somnambulist condition travels in spirit to a distant place and reports what he has seen there, and his observations are afterwards verified, must we not conclude that he has been at that place, and would it be reasonable to suppose that he has taken his physical brain with him and left the empty skull behind? How absurd is such an idea; but verily its absurdity does not surpass that of [the] suggestion, that the universal mind is without an organization."

Franz Hartmann: AMONG THE ROSICRUCIANS



"Not I, the I that am, know these things; but God knows them in me."

(Apology, Tilken, ii. 72.)



"The One has nothing within itself which it could possibly desire, neither can such a unity feel its own self. This is possible only in a state of duality."

Jacob Boehme (THEOSOPHICAL QUESTIONS III 3.)

Yeast

A Natural Opponent of the Cancer Cell

By

H. Metz, Ph.D.

Translated from German

Probably no other human disease has known as many lost hopes as cancer. Every fifth person in Europe dies of cancer these days, and in the world there are approximately 3 million people dying from cancer per year. When one compares the healing result statistics of 1932 and 1960, one finds out that the real cancer healings have hardly increased (H. Funders; Brum's Beitr. klin. Chir. 167, 1938. R. Geissendoerfer; Langenbecks Arch. klin. Chir. 294, 1960).

Operations, irradiation treatment and drug therapy are being used to remove the manifestation (symptoms) of cancer or to hinder its spreading. While a well-timed operation can be decisive for the further treatment and it very often is, a too intensive irradiation treatment can do damage, the cytostatics (chemical drugs to wipe out cancer) are, according to Professor Werner Zabel, of such dubious value that he does not administer them in his cancer clinic. (Cf Zabel: "THE INTERNAL CANCER THERAPY AND THE NUTRITION OF THE CANCER PATIENT.")

It is, however, extremely difficult to find a way to kill the cancer cell with some substance which does not at the same time kill the healthy cells and tissues of the body. During the last 70 years, thousands of substances have been tested to find a suitable drug therapy for tumours. Some of these compounds caused tumours in animals to disappear; however, in human tumours these so-called carcinostatics are unfortunately ineffective in most cases, or else they are unsuitable because of their very damaging side effects.

Things being what they are with cancer research and cancer therapy, one wonders why so little attention has been given to the specific opposition (antagonism) between the yeast cell and the cancer cell. The explanation of this phenomenon might be grounded simply in the fact that the specific healing powers of the yeast are only known to a relatively small circle of biologists and doctors. But the above mentioned frequency of the disease "cancer" and the limited treatment methods of today present the need that the results of research with yeast and cancer be known to the larger public. The following will only discuss the most important factual material. The answering of the question as to the reasons for the effectiveness of the yeast is discussed in another report.

Early in this century beer brewers had recognized antagonistic relations between cancer cell and yeast cell. Among others, Mrs. Leicht-Hallier from Bad Godesberg reports as follows: "My uncle, engineer in the brewing organization, discovered in the years 1908/10 that brewer's yeast glows very lightly in the dark. He inferred that this had some connection with ray (radium). He experimented, 'exposed' photographic plates in the darkness with brewer's yeast, and proved his ray-theory. Then he discovered, purely by chance, the striking healing action of yeast on a little wound on his hand. When his wife contracted cancer of the breast and the doctors had given her up, my uncle administered on his own a yeast treatment to her (including poultices). She became well and only after she was over 70 years of age did she die."

The Italian cancer specialist, Professor Dr. Giocondo Protti, director of the center for the study and treatment of tumors in Busto Arsizio, was the first one to work exactly and scientifically at fighting various forms of cancer with yeasts. The special significance of Professor Protti's research lies in the discovery that the yeast will attack growing cancer tissues and sometimes totally destroy them, but will not impair healthy tissues at all.

Professor Protti talked extensively about the results of his research at the occasion of the 75th anniversary of the Scientific Station for Brewery (Wissenschaftliche Station fuer Brauerei) in Munich. The theme of his speech was: "Antagonistic Effects of Yeasts on the Neoplastic Cell." The following passages were the most important ones:

"In 1930 I pointed out that yeast has a lytic (disintegrating) action on the neoplastic cells (cancer cells), which have been brought into suspension. This lytic action only takes place in neoplastic cells, normal cells are not affected by the disintegrating action of the yeast. . . . Not all yeasts are capable of destroying the neoplastic cell. The mentioned action seems to be specific for certain kinds of yeast. . . .

"During my first experiments, I had observed that suspensions of malignant tumour cells had undergone tremendous alterations (cell damages) when mixed with suspensions from yeast cells. I used mainly the *saccharomyces cerevisiae*. . . .

"The results led us to suppose a presence of a characteristic destructive action of the yeast in opposition to the neoplastic cells. This action awakened at once great biological interest, since it manifests itself only in neoplastic cells, never in healthy normal ones. This observation seems to be an evident proof that there are substantial differences between the biochemistry of the cancer cell and the normal cell.

"The cell damage of the cancer tissue done by yeast is only shown when yeast itself is present. The cell fluid of the yeast is inactive. . . .

"The effectiveness of the yeast could be proven in human tumours as well. Especially in thyroid carcinoma, a total disappearance has been obtained. . . ."

The German collaborator of Prof. Protti, Dr. Gottschalk, Munich, also came to the conclusion that antagonistic actions are present between tumour cell and yeast cell.

In lab experiments that lasted for years and that were backed up by clinical checkups, Dr. Gottschalk has been able to prove that such a well known but underestimated substance as yeast, has the ability to intervene directly in the human metabolism. Prof. Gottschalk reports on this subject: "Yeast cells are able to transform the metabolism from the fermenting type back to a respiratory type and therefore remove the base of the cancerous occurrence.

"First of all, the yeast contains the entire B-complex, furthermore it apparently has a lively relation or affinity to the cancer tissue which is either dissolved or at least disturbed in its growth by the action of the yeast. The great vitamin content of the yeast has also a detoxicating effect, and it ameliorates the respiration of the cell and interrupts in this way the circle of cause and disease at a decisive spot. The prerequisite to such a therapy is, however, that out of the great number of different yeasts the right one is chosen.

"Even though the huge field of yeast research is still in part new scientific ground, there have been remarkable healing results. The tremendous abundance of ferments counterbalances the deficit of the diseased body cells and stimulates them to attempt their own ferment production. Other than that the yeast cells have another blessed action: they stimulate the connective tissue which surrounds a tumour into enormous growth with the result that this newly built connective tissue grows like a wedge into the cancerous tissue in process of disintegration."

Incited by Prof. Protti's and Prof. Gottschalk's experiences, according to which yeast cells have oncolytical (cancerous tumour dissolving) action, W. Joechle from the Main Laboratory of the Schering AG in Berlin was able to observe a cancer-checking action of live yeast cells in rats and mice. When tumour cells of a certain type (Ehrlich-Ascites) had been incubated for 6 hours with yeast cells, the infectability of the cancer cells was greatly diminished. Even in incurable adenocarcinoma in mice, their life could be prolonged by 30% when treated intratumourously with yeast. In accordance with Protti and Gottschalk there was in these experiments evidence of effectiveness of yeast against cancer occurrence. The tumour check seems to be partly based on the active substance contents of the yeast, partly on an oncolytical direct effect. (W. Joechle; *Die Naturwissenschaften* 48, 1961).

Interesting and meaningful for the praxis are the research and results of Dr. Triebel (Clinic for Tumourous Diseases at the Municipal Hospital in Braunschweig), who gave orally a liquid brewer's yeast in form of a preparation of whole yeast cells which is on the market. In an interim report he writes:

"The liquid brewer's yeast preparation had at first only been used in experiments with animals, where very quickly an amazing amelioration of the general health in rats with tumours was noticed. The Ca-rats, who got brewer's yeast regularly in their drinking water, survived the untreated controls by 2 to 3 months, and these rats had Ca-tumours that weighed more than the actual animal itself. As a side observation I would like to state that 3 over aged male rats underwent such a 'rejuvenation' with the yeast treatment, that they became capable of procreation again.

"At the sickbed we have given 3 x 50 grams liquid brewer's yeast. In every case where the liquid brewer's yeast preparation has been given to cancer patients as a food supplement, it can already be said that a quick improvement in the general health can be observed and that the toxic symptoms (irradiation hangover) during the Roentgen treatment are hardly noticeable. The possibilities offered to the modern metabolism-medicine by the whole brewer's yeast cell are clearly to be seen."

Gynecologists used to always use yeast for the cleansing of certain carcinomous craters and surgeons as well used it in ulcers and especially in carcinomous ulcers. Probably only the fact that today research is carried on by the drug industry and therefore drug therapy has become pre-eminent, can explain that old medicinal knowledge about yeast has been lost or is now unknown.

Similar to how a helper of unthought-of effectiveness has come to us in the form of mold fungi (penicillin), we can hope that the budding fungi also will bring crucial help to the most horrible threat to mankind.

It is self-evident that good nutrition, as according to Dr. Bircher-Benner, Prof. Kollath and others, strengthens the resistance towards the disturbance of the cell metabolism. In this kind of nutrition, the brewer's yeast has its place; because what helps healing, certainly helps preventing. †

OF PROJECTION

Take four parts of your perfect Stone, either red or white (or both, for the Medicine); melt them in a clean crucible. Take one part of this pulverisable mixture to ten parts of purified Mercury; heat the Mercury till it begins to crackle, then throw in your mixture, which will pierce it in the twinkling of an eye; increase your fire till it be melted, and you will have a Medicine of an inferior order. Take one part of this, and add it to a large quantity of well purged and melted metal, which will thereby be transmuted into the purest silver or gold (according as you have taken white or red Sulphur). Note that it is better to use a gradual projection, for otherwise there may be a notable loss of the Medicine. The better the metals are purged and refined, the quicker and more complete will the transmutation be.

(From "An open Entrance to the Closed Palace of the King, by an Anonymous Sage and lover of Truth"; Museum Hermeticum, Frankfort 1678; Latin version.)

The Alchemical Transmutation of Humanity

By

Arthur E. Waite

We may search the literature of alchemy, and we may search the world itself, for the supposed First Matter of the physical *Magnum Opus*, and, as we have seen, our trouble will be in vain. Modern chemistry continues to elaborate after its own fashion the innate potentialities of metals without having recourse to the alchemists. The books of those old workers might still teach us something, even in chemistry, could we find scientists to read them. But they will not teach us the grand metallic secret; and if Seton and Lascaris, or any other initiated Celt, or any other Greek Archimandrite, have their veritable descendants today, there are apparently no Helvetius, no Delisle, and no goldsmiths' apprentices, to whom they will impart their arcanum. But the processes psycho-alchemical, and the processes organo-alchemical whereby the interior possibilities which abide in the souls and bodies of men may be developed into active operation are not impracticable for want of a material to work upon. In metallic alchemy we know that it was not mercury and it was not sulphur of which the *Turba Philosophorum* availed themselves as the foundation of their procedures in esoteric decoction. In this other alchemy, we know that the subject is man, that the end is his transmutation, that his body is the vase, and that his inner latencies are the energies to be educed. There is no foreign substance to apply. The work is exclusively one of purgation, education, and exaltation. We have to purge the impurities, to unfold the virtues, and to raise the elements. Thus, the work, in the main, that is to say, after the preliminary cleansings, is wholly one of unfoldment from within. Even in its grand finale, the union of the individual with the Universal Spirit, the powerful magnet; it is the spark divine, the "vital spark of heavenly flame," which must return into the ocean of light. Grand is the destiny, and the way after all is facile, for it is not the maceration of flesh; it is not eternal war with environment; it is not renunciation—at least, in its hard and common significance—by which we shall gain our end, becoming "a star amid the stars of mortal night." It is by the perfectionizing and beautifying of the flesh; it is by adjustment with higher environment, and by civilizing what is savage in our surroundings; it is, in a word, by acquisition that our "cycle" will "move ascending"; and doubtless these things are easier than the old way of asceticism. They are the way of poesy and pleasantness, of joy and gladness, of divine delight in Nature and all her beauty, of felicity and humanity, leading up to communion with the Divine, and to permanent immersion in beatitude. And how therefore, not easy, when it is possible to ascend into Heaven on the wings of a woman's voice, singing in the spring of the year, and in the spring of being? And how there-

fore not possible when it is easy to enter Paradise through the open gladness and light of loving eyes?

Now, before proceeding to a work of concoction either in chemistry or cooking, it is necessary to cleanse the vessels, and in a work of approximation towards the perfect life we have to deal first with the vase, which is the body of humanity. Let us take a suggestive lesson thereon from the devotion of the Church Catholic. Let us regard the jewelled chalice of silver and gold into which the symbolic God of the Christians is invited to descend. We also have to offer a habitation in our human tabernacle to Eternal Deity, and we must prepare our shrine—bright as the altar lights, precious as chalice and monstrance, sweet-scented with spiritual incense and flowers from the garden of the soul as was ever an Altar of Repose during the solemn hush of a Maundy Thursday night. It is no little thing to which we devote ourselves in the pages of this division—the adornment and illustration of the body of man. There is no part of it that should be called trivial; it should be approached in earnestness and reverence. A great and sacred thing is the beauty of humanity, which abides in the body of humanity; great also and very noble is the intention to adorn that beauty, and under the perfect adjustment of an enlightened law to take all joyfully, freely, without stint, and above all common measure, in all its felicities and delights.

It remains for us now that we should state in a few words the outcome of the prolonged consideration which we have given to the Hermetic philosophy, and it is also the highest point and keynote of our informed enquiry into the operation of the Hermetic Azoth in the Outward Man. Seeing then that all esoteric procedure is regulated in accordance with one fundamental working principle, that all esoteric aspiration is parallel within the lines of that principle; seeing also that alchemy claims to be derived from the fountain of supreme initiation, and does according to our interpretation include the manifestation of the perfect man as well as of the perfect metal, we affirm that there is a Glory to Come, that the Supernatural Generation of the Human Son of the Central Philosophical Sun is a Generation unto Divine Light; that even as alchemy conceals a pneumatic and a material meaning, and is concerned with the elaboration of a potency in both orders, so the mystical elaboration of the interior man is also dual, is concerned with an illumination within and a radiation from the centre to the circumference which is the outward man; in other words, we affirm that the transfiguration by light of the Body of Humanity will accompany his interior evolution, and that the unmanifest perfection in the withdrawn order of his spiritual loveliness will, when evolution has carried its point and has achieved its end, show forth visibly in the order of physical beauty. †

Questions and Answers

ALCHEMY

Q. Since we talk of the four elements being within all things, what are these in relation to plants, animals, etc.? What parts of? There is a fifth element, Akashic. Is this the Quintessence?

A. The four elements are always the same in essence: Heat, air, liquid, solids or fire, air, water and earth. These are found, no matter in what proportions, in all substances. The fifth element is found within the four but it is not one of the four, but one of the three essentials. This is explained in the P.R.S. curriculum. Akasha is what is found as part of Super-Consciousness.

Q. Is coal similar to tartar since it is formed by organic material? Could it be used as this bridge between the vegetable and mineral world?

A. Coal is primarily carbon. Tartar may contain carbon as in potassium carbonate. Carbon as such is the bridge between inorganic and organic substance. Carbon contents in the plant world distinguish it from the inorganic mineral which contains no carbon.

Q. Is anything lost by allowing Sb_2O_3 to boil before pouring?

A. Only its sulphurous and arsenic fumes.

Q. Do we have no use for the commercially prepared potassium carbonate in the making of the tartar menstruums?

A. Yes, you may use it.

Q. Would an extract made by using acetone as the menstruum give a fixed extract, seeing that acetone gives an acid reaction to litmus?

A. Not necessarily. We know of two types of acetone, one is the commercial, the other prepared alchemically over antimony.

Q. Would taking the tincture of juniper berries be more beneficial than taking 7 berries a day? If so, about how many drops should be taken?

A. We would say the tincture is more beneficial because some of the essentials within the juniper berry have been separated and are easier to assimilate. As to the dose, that is for your doctor to decide.

Q. Can the alkahest be used medicinally?

Yes.

ASTROLOGY

Q. Do the planets absorb all the rays except the special ray by which they are known? Or do they absorb the one ray by which they are known and reflect all others?

A. They absorb what they need for their sustenance and give off any excess of their needs.

MISCELLANEOUS

Q. *Many occult traditions have given various interpretations as to who and what the Christ is. On the one hand, there is the conception given forth by the Theosophical Society via Leadbeater and later Alice Bailey that the Christ is not a being but an office in the Spiritual Hierarchy of this planet—this office being held successively for long periods by greatly exalted souls (the present One sometimes called the Lord Maitreya), and that the One holding this office is always known as the World Teacher. According to this tradition, it is the World Teacher who overshadows or inspires the various Avatars (descending ones) which incarnate at critical times for the welfare of mankind, i.e., Jesus, Krishna, Zoroaster, Hermes, and others.*

On the other hand, there is the Esoteric Christian tradition emanating from Rudolph Steiner and also Max Heindel which teaches that the Christ is a great Sun Being who ages ago, of His own free will, made the great sacrifice of descending step by step into physical incarnation for three years through the vehicle of Jesus of Nazareth. This was the one and only time this Being had descended so far into dense matter and this incarnation occurred at a turning point when the earth needed a special impetus for an upturn in its spiritual evolution. For it was not so much what the Christ taught, this tradition says, but what He gave. This was His Body and Blood by which the whole earth was regenerated. The Gnostics, again, in the early centuries of this era taught that the entire Biblical Christ story—the birth, baptism, transfiguration, crucifixion, and ascension—was only an allegory depicting the various stages of man's spiritual progress. Christhood or being Christed was the enlightenment or illumination attained upon the fulfillment of one's spiritual evolution or unfoldment.

None of these views seems complete in itself. Is it presumptuous to ask if there is a Christ Being? Who and what is He?

There is a beautiful invocation which says the Lord of Life is approached through the Christ. Why must the approach to the Lord be made in this way?

A. According to the law of polarity any mental concept can be conceived only within the three essentials. No matter how subtle a substance may be it will have to have the spirit (life) within it. These two, body and spirit, are imbued with consciousness (soul). Therefore, a Christ has a being as a Being.

Q.B.I.

Q. *Should Daath be used in the Tree of Life pattern? Some do, others don't.*

A. It is said that Daath refers to a fallen angel. All angels on the Tree of Life end their names with "El" meaning God. Thus Ra-fa-el

pertains to the sun (Ra). In the case of Daath (death) its former name was said to be Te-uf-el (German Teufel means devil) where our English devil—de-vi-el—comes from. This son of the heavens (planet) fell from Grace. It is supposed to be now the asteroids between Mars and Jupiter, the remnants of this destroyed planet. That is why the Devil is called a destroyer, having destroyed his physical being and is now eager to have its intelligence incarnate or substantiate itself in matter of any form in order to be active. Only when embodied can the devilish life (spirit) by way of its great degree of intelligence (consciousness) be felt. When entry in matter (body) is denied that, which is formerly of Te-uf-el, or devilish, cannot operate. It is then bound within its own domain (doomed).

Q. *How do the writers of the Bible account for the life span of individuals to be 500 years or better?*

A. Their calendars and ours differ. Also, a conscious reincarnation was considered a prolongation of the same life span here on earth.

Q. *In the beginning all was void. Darkness was upon the face of the deep. The light was divided from the darkness. Therefore the light must have been a part of the darkness. If this is true, then there is no darkness—if this light was divided from the darkness then there must be darkness left. Does this darkness contain light? The Rosicrucians say light came not from darkness because darkness is the absence of light. Please explain.*

A. Absence of light does not necessarily refer to that conceived by optics. We also speak of an inner light. This light within is found in the outer darkness. At night one can see "in his mind's eye." Darkness, absence of optical light, does not conceive of light, but has within it darkness, to conceal temporarily the inner light. This is necessary to distinguish between inner and outer light, just as day and night are in essence found within "one" day.

Correction

Through a printer's error, the article *A Brief History of Alchemy*, was attributed to the editor, Robert Bremer. The authorship of the piece is unknown to us, having been received by mail from a member of P.R.S. without providing that information. Since some persons prefer to make their contributions anonymously, it was our intention to present the article that way. Mister Bremer's only claim is to its editing and organizing. With apologies to the real author, we wish to clarify this unintentional misrepresentation.

Announcements

Important

Watch for an announcement of great importance in the next issue of *Parachemy*.

No Foreign Checks

Please *DO NOT* send us any foreign checks or currency. The exchange rate is too high to convert into U.S.A. currency.

From now on payments will be accepted only when made out in U.S.A. currency, otherwise all payments will be returned to sender.

Class Applications

Due to the limitations in classes and number of students, please make your applications early enough for screening. We are restricted to classes and students here and overseas in 1974. Mail your application now for processing.

The Following Classes Are Tentatively Available For 1974

NEW ZEALAND

PRIMA—January 7 - 19

SECUNDA—January 21 - February 2

TERTIA—February 4 - 16

AUSTRALIA

PRIMA—February 25 - March 9

QUARTA—March 11 - 23

U.S.A.

PRIMA—April 22 - May 4

SECUNDA—May 6 - 18

TERTIA—May 20 - June 1

QUARTA—September 2 - 14

QUINTA—September 16 - 28

SEXTA—September 30 - October 12

SEPTA—October 14 - 26

India, Europe, etc. we have to leave open until further notice, due to other commitments at present.

Symposium Lectures 1973

Complete lectures given at the 1973 2nd International Alchemical Congress in Stuttgart, Germany, (see next page) will be made available in either English or German translations to those who wish to obtain copies.

For further information write direct to Dr. Siegfried Karsten in Europe until August 4, 1973, c/o Hotel Zeppelin, Stuttgart, Germany.

II. International Alchemical Convention

CONVENTION PROGRAM*

Thursday, August 9, 1973

- 9:30 a.m. Registration
LIESELOTTE SCHUMANN
ERNA GLASNICK, Germany
- 1:30 p.m. Welcome DR. SIEGFRIED G. KARSTEN, USA
- 2:00 pm. From the Alchemical Practice:
The Influence of the "Green Star"
COLLEEN M. LARSEN, New Zealand
Are Alchemical Writings to be Considered Literally?
SIEGFRIED SEIFERT, Germany
Reflections About Alchemy and Laboratory Work
AUGUSTO PANCALDI, Switzerland
The Sting-Nettle within the Micro- and Macrocosm, Considered Alchemistically
ASTRID BERCHTENBREITER, Germany
The Sulphur of Antimony, the Art of Preparation
ING. JOSEF WEBER, Germany
- 7:30 p.m. Round Table Discussion

Friday, August 10, 1973

- 8:30 a.m. Your Ascendent from the Mother's Horoscope
AFRA A. WAESCH, USA
- 10:00 a.m. Esoteric Astrology FRATER ALBERTUS, USA
- 2:00 p.m. Mysticism in Poetry and Literature
PROFESSOR HANS STERNEDER, Austria
- 3:30 p.m. Positive Manifestations of Mental Alchemie
ALEX L. GATHERCOLE, Australia
- 4:15 p.m. Spiritualism and Psychic Phenomena
LESLEY G. TUCKETT, New Zealand
- 7:30 p.m. Visit to the Astronomical Observatory

Saturday, August 11, 1973

- 8:30 a.m. The Application of the Qabalah in Daily Life
DR. HEINZ CONRAD, Germany
- 10:00 a.m. Alchemical Aspects of the Deck of Cards
DR. ARTHUR G. FEHRES, Australia
- 2:00 p.m. The Herbal Stone JOSEPH LÜTHI, Switzerland
- 15:30 Uhr Reflections About the Philosopher's Stone—A Contemplation About the Transmutation of Matter
HEINZ FISCHER—LICHTENTAL, Germany
- 7:00 p.m. Banquet
Body, Soul, and Spirit FRATER ALBERTUS, USA

August 12-24, 1973

Study Tour: "An Alchemical Adventure"

Program subject to change