

PARACHEMY

Journal of Hermetic Arts and Sciences

Astrology

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Alchemy

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Qabalah



Hört was der Engel schallt, den Jesu aus-erkennen:
Wie Seiner Weisheit rieht, im lieben Demuths-Chron
Zum rechten Nochtzeits Kleid und Weisheit sieves & von
Aus mit der Ψ Φ Λ Σ Δ der Keuschheit sei geboren.

Summer 1975

Volume III, Number 3

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

Summer 1975

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OUR COVER:

We pay tribute to Jacob Boehme, who was born in the year of 1575. His exact birthdate is uncertain. What is certain is that he still is known to this day as the Teutonic Mystic—as a giant among those who have seen the heavens open and have spoken about what is seen and experienced personally.

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EDITOR: MARY JOYCE ADAMS

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Editorial . . .

*"To every thing there is a season,
and a time to every purpose under the heaven."*

"A time to keep silence . . ."

We have known a winter, and we will know still other winters. Winter is a dormant period, signifying inactivity, but an inactivity which in its very stillness is a time of absorption, expansion, and solidification. Winter is a time of restriction in that it is predominantly a period where there is a receiving of that which seeks to penetrate into that which is open to it. The winter, the time of silence, is found in all seasons, and such is necessary and good. There is in each season a time for all seasons. But now, a winter, clothed in the physical nature, is past—and past, too, is *A Long Winter of Silence*. A spring, revealing its colorful garments, came and, though now it is summer, there is still to be heard the sound of this season. For now is the time when we may hear throughout the seasons *The Sound of Spring*.

"A time to plant . . ."

In the springtime of any season we will sow . . . what will we sow and how, for what purpose? In the fall of any season, what do we do with the harvest reaped? What did we do with the harvests reaped in seasons past? Through *A Long Winter of Silence*, many past harvests were stored. But now, there is beginning to be heard *The Sound of Spring*. *The Sound of Spring* is not confined; it bursts forth in all possible splendor. And that which can now be, and is now sown, will take root and there will come forth, through the efforts of a summer labor, a bountiful harvest. Within such a harvest are the seeds of another, which can be and will be multiplied many times over again—if only that which is reaped is partaken with another.

"He hath made every thing beautiful in his time . . ."

We are the fruits of a seed planted in the season of a springtime—having within a seed which perpetuates the nature of The Sower. How blessed it is to be and to know, to taste of the fruits of consciousness. Simply to *feel* the beauty of being within and around us in a joyous moment of vivid consciousness is a gift that cannot be equalled. How wondrous and beautiful it is, this gift of consciousness which makes it possible for us to know—to know that we are and to know who we are. And there is such an infinite amount to be known about self, about all that is found in life that were all knowledge that is now known about this to be gathered together and revealed, it would be as nothing, could it be placed alongside all that which remains to be known.

“A time to speak . . .”

So vast, so infinite is that which is to be known and yet man confines, restricts that which has become known within a secretiveness; and, in so doing, he mis-uses the very gift which enables him to know. Too often and for selfish reasons, man appoints himself proprietor of the knowledge that is to be made known, and he declares himself the judge as to whom is to know it. He becomes secretive because by being so he thinks to exalt himself by with-holding, by knowing something another does not; or he thinks there is justification for his secretiveness, deeming himself to have earned the right to keep to himself that which he has received. There is a difference between secretiveness and silence. The one may be likened to a period of drought and the latter to a period of preservation. Both denote uncommunicativeness, but secretiveness is a negative demonstration, a hoarding of a fall's harvest. Whereas, silence is a positive demonstration, a safe keeping of a fall's harvest. When we know and understand that the fruits of consciousness are not ours to own, but rather are ours in trust and that only in the giving will we be found guardians worthy of being entrusted with more, then we will know what it is to rejoice in our work.

“A time to love . . .”

It is important that we know and understand the significance of the seasons and the many correspondences, tangible and intangible, that relate to them; and it is important that we know and understand the purpose of our time in life. For, it is the time of *The Sound of Spring*—so beautiful is this sound. It is a time to sow within The Earth those grains that will demonstrate brotherhood and the sacred unity of all life. May we know and understand *The Sound of Spring* for it is a time we may sing together—if we but will—a joyous song of life. —*Mary Adams, Editor* ♦

Report From The PRS Research Division



Frater Albertus and Senator Moss

On April 2, 1975 Frater Albertus met with United States Senator Frank Moss to talk about a new development originating with the PRS Research Division. This new development concerns the production of an oil from a mineral source which is found abundantly all over the globe. The yield from one ton of this mineral is approximately the same as that derived from shale oil deposits. This would be an additional source of energy in case of further restrictions or price increases on the inter-

national oil market. This product is an outcome of pharmaceutical research and will continue to be used as such. Due to the availability of it in large quantities, it can be produced commercially. In its refined state, it has some advantages, as it is like an ethereal oil derived from plants and is mixable with alcohol yet retains its oily character and does not mix with water.

Further tests by independent laboratories will be published in *Parachemy* as soon as they become available. The Senator's own words, "This is exciting!", should give an indication of the possibilities of further PRS research outcomes of other products presently under consideration.

Informative Interchange

PERSEVERENCE is failing nineteen times and succeeding the twentieth.

—J. ANDREWS

Ephemeris Of Adonis

The elements from which this ephemeris of Adonis were obtained came from the publication, "Moderne Astrologie" titled VULCAN, auf 3 Ebenen, published in 1958. Why they should call it Vulcan when it referred to a transplutonian planet is beyond me. Those of you who have attended classes at the Paracelsus Research Society know that Adonis is mentioned in the classes. We thought you might appreciate an ephemeris so you could place this planet in your charts, as we hope you have been doing with Vulcan, and learn more about its influence.

Adonis is the next to last outermost planet of this solar system. Only Chronos lies beyond it. It has an estimated orbit of 672 years and is in direct motion from April to September, and retrograde from October to February of every year. It has a mean yearly motion of approximately 32 minutes in the tropical zodiac and 31 minutes in the sidereal zodiac.

The positions given here are for January 1st of each year and we would judge them accurate to about one degree. We give the positions for both the tropical and sidereal zodiacs.

We make no claims as to their accuracy, or that such a planet even exists. We can only hope that you will do some work of your own with your charts and determine for yourself the truth of its existence. We must have a starting place on which to base our observations or we get nowhere. Try it. In this direction lies knowledge and from knowledge we go on to understanding and wisdom.

—Carl W. Stahl, U.S.A.

EPHEMERIS OF ADONIS

Year	Tropical Aquarius	Sidereal Capricorn	Year	Tropical Pisces	Sidereal Aquarius	Year	Tropical Aries	Sidereal Pisces
1700	10°26'	19°53'	1750	7°14'	15°59'	1800	4°02'	12°05'
1701	10 59	20 25	1751	7 46	16 30	1801	4 34	12 36
1702	11 31	20 56	1752	8 18	17 01	1802	5 06	13 07
1703	12 03	21 27	1753	8 50	17 33	1803	5 39	13 39
1704	12 35	21 59	1754	9 23	18 05	1804	6 11	14 11
1705	13 07	22 30	1755	9 56	18 37	1805	6 43	14 42
1706	13 39	23 01	1756	10 28	19 08	1806	7 15	15 13
1707	14 12	23 33	1757	11 00	19 39	1807	7 47	15 44
1708	14 44	24 04	1758	11 32	20 10	1808	8 19	16 15
1709	15 16	24 35	1759	12 04	20 42	1809	8 51	16 47
1710	15 48	25 07	1760	12 36	21 13	1810	9 24	17 19
1711	16 20	25 38	1761	13 09	21 45	1811	9 56	17 50
1712	16 52	26 09	1762	13 41	22 16	1812	10 28	18 21
1713	17 24	26 40	1763	14 13	22 47	1813	11 00	18 52
1714	17 57	27 12	1764	14 45	23 18	1814	11 32	19 23
1715	18 29	27 43	1765	15 17	23 49	1815	12 04	19 55
1716	19 01	28 15	1766	15 49	24 21	1816	12 36	20 26
1717	19 33	28 46	1767	16 21	24 52	1817	13 09	20 58
1718	20 05	29 17	1768	16 54	25 24	1818	13 41	21 29
1719	20 37	29 48	1769	17 26	25 55	1819	14 13	22 00
	Aquarius	Aquarius	1770	17 58	26 26	1820	14 45	22 31
1720	21 09	0 19	1771	18 30	26 57	1821	15 17	23 03
1721	21 42	0 51	1772	19 02	27 29	1822	15 49	23 34
1722	22 14	1 23	1773	19 34	28 00	1823	16 21	24 05
1723	22 46	1 54	1774	20 06	28 31	1824	16 54	24 37
1724	23 18	2 25	1775	20 39	29 03	1825	17 26	25 08
1725	23 50	2 56	1776	21 11	29 34	1826	17 58	25 39
1726	24 22	3 27		Pisces	Pisces	1827	18 30	26 10
1727	24 54	3 58	1777	21 43	0 05	1828	19 02	26 42
1728	25 27	4 30	1778	22 15	0 37	1829	19 34	27 13
1729	25 59	5 02	1779	22 47	1 08	1830	20 06	27 44
1730	26 31	5 33	1780	23 19	1 39	1831	20 39	28 16
1731	27 03	6 04	1781	23 51	2 10	1832	21 11	28 47
1732	27 35	6 35	1782	24 24	2 42	1833	21 43	29 18
1733	28 07	7 06	1783	24 56	3 13	1834	22 15	29 50
1734	28 40	7 38	1784	25 28	3 44		Aries	Aries
1735	29 12	8 10	1785	26 00	4 16	1835	22 47	0 21
1736	29 44	8 41	1786	26 32	4 47	1836	23 20	0 53
	Pisces	Aquarius	1787	27 04	5 18	1837	23 52	1 24
1737	0 16	9 12	1788	27 36	5 49	1838	24 25	1 56
1738	0 48	9 43	1789	28 09	6 21	1839	24 57	2 27
1739	1 20	10 14	1790	28 41	6 52	1840	25 29	2 59
1740	1 52	10 46	1791	29 13	7 24	1841	26 01	3 30
1741	2 25	11 18	1792	29 45	7 55	1842	26 33	4 01
1742	2 57	11 49		Aries	Pisces	1843	27 05	4 32
1743	3 29	12 20	1793	0 17	8 26	1844	27 37	5 03
1744	4 01	12 52	1794	0 49	8 57	1845	28 10	5 35
1745	4 33	13 23	1795	1 21	9 28	1846	28 42	6 07
1746	5 05	13 54	1796	1 54	10 00	1847	29 14	6 38
1747	5 37	14 25	1797	2 26	10 32	1848	29 46	7 09
1748	6 10	14 57	1798	2 58	11 03		Taurus	Aries
1749	6 42	15 28	1799	3 30	11 34	1849	0 18	7 40

EPHEMERIS OF ADONIS

Year	Tropical	Sidereal	Year	Tropical	Sidereal	Year	Tropical	Sidereal
	Taurus	Aries		Taurus	Taurus		Gemini	Gemini
1850	0°50'	8°11'	1900	27°37'	4°16'	1950	24°24'	0°22'
1851	1 22	8 42	1901	28 09	4 47	1951	24 56	0 53
1852	1 55	9 14	1902	28 41	5 18	1952	25 28	1 24
1853	2 27	9 46	1903	29 13	5 50	1953	26 00	1 55
1854	2 59	10 17	1904	29 45	6 21	1954	26 32	2 26
1855	3 31	10 48		Gemini	Taurus	1955	27 05	2 58
1856	4 03	11 19	1905	0 18	6 53	1956	27 37	3 29
1857	4 35	11 50	1906	0 50	7 25	1957	28 09	4 00
1858	5 07	12 22	1907	1 22	7 56	1958	28 41	4 32
1859	5 39	12 53	1908	1 54	8 27	1959	29 13	5 03
1860	6 12	13 25	1909	2 26	8 58	1960	29 46	5 35
1861	6 44	13 56	1910	2 58	9 29		Cancer	Gemini
1862	7 16	14 27	1911	3 30	10 00	1961	0 18	6 06
1863	7 48	14 58	1912	4 02	10 31	1962	0 50	6 38
1864	8 20	15 30	1913	4 35	11 03	1963	1 22	7 09
1865	8 52	16 01	1914	5 07	11 35	1964	1 54	7 40
1866	9 24	16 32	1915	5 39	12 06	1965	2 26	8 12
1867	9 57	17 04	1916	6 11	12 36	1966	2 59	8 44
1868	10 29	17 35	1917	6 43	13 08	1967	3 31	9 14
1869	11 01	18 06	1918	7 15	13 39	1968	4 03	9 46
1870	11 33	18 37	1919	7 48	14 11	1969	4 35	10 17
1871	12 05	19 09	1920	8 20	14 42	1970	5 07	10 48
1872	12 37	19 40	1921	8 52	15 14	1971	5 40	11 20
1873	13 09	20 11	1922	9 24	15 45	1972	6 12	11 51
1874	13 41	20 42	1923	9 56	16 16	1973	6 44	12 22
1875	14 13	21 13	1924	10 28	16 47	1974	7 16	12 53
1876	14 45	21 44	1925	11 00	17 19	1975	7 48	13 24
1877	15 17	22 16	1926	11 33	17 51	1976	8 21	13 56
1878	15 49	22 47	1927	12 05	18 22	1977	8 53	14 28
1879	16 22	23 19	1928	12 37	18 53	1978	9 25	14 59
1880	16 54	23 50	1929	13 09	19 24	1979	9 57	15 30
1881	17 27	24 21	1930	13 41	19 55	1980	10 29	16 01
1882	17 58	24 52	1931	14 13	20 26	1981	11 01	16 33
1883	18 30	25 23	1932	14 46	20 58	1982	11 33	17 04
1884	19 02	25 55	1933	15 18	21 30	1983	12 05	17 35
1885	19 35	26 27	1934	15 50	22 01	1984	12 38	18 07
1886	20 07	26 58	1935	16 22	22 32	1985	13 10	18 38
1887	20 39	27 29	1936	16 54	23 03	1986	13 42	19 09
1888	21 11	28 01	1937	17 26	23 34	1987	14 14	19 41
1889	21 43	28 32	1938	17 58	24 05	1988	14 46	20 12
1890	22 15	29 03	1939	18 30	24 36	1989	15 18	20 43
1891	22 47	29 34	1940	19 02	25 08	1990	15 50	21 14
	Taurus	Taurus	1941	19 35	25 40	1991	16 22	21 45
1892	23 20	0 06	1942	20 07	26 11	1992	16 55	22 17
1893	23 52	0 37	1943	20 39	26 42	1993	17 27	22 48
1894	24 24	1 08	1944	21 11	27 14	1994	17 59	23 19
1895	24 56	1 40	1945	21 43	27 45	1995	18 31	23 51
1896	25 28	2 11	1946	22 15	28 16	1996	19 03	24 22
1897	26 00	2 42	1947	22 47	28 47	1997	19 35	24 53
1898	26 32	3 13	1948	23 20	29 19	1998	20 07	25 24
1899	27 05	3 45	1949	23 52	29 50	1999	20 39	25 56
						2000	21 12	26 28

That's What It Is!

(What's Going On In The Minds Of People)

In the last issue of PARACHEMY there was disclosed the psychic condition of the average citizen of West Germany, according to reports from psychiatrists and psychologists. Dr. Gunter Ammon, head of the Psychoanalysis Academy (DAP), on opening the Dusseldorf Psychoanalysis Teaching and Research Institute stated that one West German in ten is already mentally "dead" and that approximately six million persons require psychiatric treatment, though there are only one thousand fully-trained therapists in the whole of the Federal Republic. At least sixty thousand psychotherapists are required to guarantee adequate psychiatric care throughout the Federal Republic. Central and Federal state governments were sharply criticized for not having recognized the seriousness of the situation. The Academy claims that one patient in two consulting a doctor at present is already suffering from psychosomatic complaints involving a physical reaction to mental processes. The aim is to remedy what is described as a disastrous state of affairs by encouraging further development of and full information about psychoanalytical research in both theory and practice.

This psychic condition is alarming when one considers the magnitude of the number of people involved. For, such a condition does not exist only in West Germany but is found nearly all over the world, with perhaps the exception of those fortunate countries where haste and pressure have not, as yet, made such inroads. And it is a terrifying condition when one considers that an increase is very likely because of the ever-increasing pressure brought upon individuals as a result of the accelerated tempo of life.

Within the announcement, a statement was made that people who take tranquilizers, drugs, go to church, practice yoga, join in metaphysical societies, or esoterical and philosophical groups, etc. are ending up in only too many cases as nervous wrecks, dissatisfied or disillusioned. Some, when reading such a statement as this, may have taken offense at the inclusion of the church, the practice of yoga, and the metaphysical societies, or esoterical and philosophical groups being in it. Yet, if the situation is considered without partiality, it is evident that many who do go to church, who do practice yoga, and who do join metaphysical societies, or esoterical and philosophical groups have not found peace of mind. Rather, a great number of these people find instead a disillusionment and do become nervous wrecks. There are some, perhaps, who would declare that, through one of such of these systems, peace of mind has been found, giving happiness. But there is a question that needs to be carefully considered by all: Why, if peace of mind is found, is there still a searching for it?

The answer that the PRS gives to the prevailing and alarming psychic condition and to all who are seeking peace of mind is that the majority

of the people are too much concerned with *external* conditions and not enough, by far, with their *own inner life*. This will, in many cases, be refuted immediately by such statements as the church does, the practice of yoga does, and the metaphysical societies, or esoterical and philosophical groups do stress this fact, through these systems people are taught to accomplish just such an inner awareness. Yes, such a teaching does take place through these systems, though rarely is accomplishment known and demonstrated. It is important that we direct our attention to the word "system." For, it is here where the trouble begins.

Many claim to have the sole and only answer and when such needs verification as to its merit, only too often a so-called proof is attempted by citing former authorities and emphasizing the transmission of such authority. Each has his or her own system and unfortunately these systems do not always coincide. When they do not, differences are aired and before long accusations are made. Instead of such systems easing the strain and calming the troubled waters, the opposite takes place and the mental strain increases. Whereas, a tranquility is needed to help soothe the rushing impulses of the every day strife for more and better material gains.

The basic answer to this would seem to be found in an unconventional approach—to use the best available information from any and all sources and to produce a universal outline (not system) that is applicable to all concerned, regardless of religion, creed, philosophy, etc., an outline that is universal in its application as is, by analogy, arithmetic, geography, and history.

What could such an outline contain? First of all, cyclic events that have occurred and can be verified will have to be tabulated and evaluated. Events that have occurred in the past can not be removed from history. For such are facts. When such global cyclic events have been established, a reduction to smaller cyclic events will have to be found and verified. Such verification is the heart of any and all further projection. Just as in mathematics a factor can be determined before it takes place so will future events be calculated, based upon prevailing evidence. To accomplish this, many systems within a valid outline may then be used. We know this can be accomplished with the help of many such systems, just as in arithmetic many systems are employed, ranging from the simple systems of addition and subtraction, multiplication and division to the more advanced systems of algebra, geometry, trigonometry, calculus, etc. To go about systematically means to follow according to chosen laws that which is to be employed. Each system serves a specific function and may, in accordance with need, serve as a means but is not in itself the one and only way by which a positive result may be obtained within a given outline. By use of such a valid outline, man may come to see life as it is—the false as false, the true as true—rather than, according to his conditioned thinking, merely accept what it is he but believes or even desires to be false and to be true. If an undivided attention were to be given to the understanding of life *as it is*,

then "to search" may not be necessary . . . To seek what is desired is an endless search for then man's mind is continuously projecting that which is to be sought and, in the conflict and struggle to reach it, he does not see that which is before him, around him, and with him.

According to the law of polarity, any system can be made to work, as has been demonstrated at the PRS curriculum. However, care should be taken that the difference between a supposition and a fact be realized. It should not be supposed that when the two become merged identical results will be produced. Nor should it be supposed that a system based on supposition will produce results identical to a system based on fact. It is here where the greatest danger is to be found, as is only too evident in religions which are exclusively based upon belief and not knowledge, as are most philosophical dissertations. It is extremely difficult to find even one religious creed that does not begin with I (or we) believe . . . To the best of the availing knowledge concerning religious or philosophic creeds, none is known that begins with I (or we) know . . . Many illusions are retained within such religious or other concepts that will not stand their ground when put to the test. As an example, one may have a belief and upon such a belief build a system which may be stretched to the ridiculous.

Systems have been built upon such simple assertions as "two can live as cheaply as one" or "four hands can accomplish more than two hands". Theoretically, the soundness of such postulations can not be proven. Neither can theoretical religious theorems be proven. As an example, let us take the following simple assertion of "figures don't lie". This is one of such an accepted and popular quoted saying, used only too often by insurance companies, statisticians, and others. Are figures always infallible? They are not. Usually, people do not care to investigate for themselves and come up with proof to satisfy themselves. They expect others to do it for them, because in most cases they are not even able to arrive at their own conclusion for lack of knowledge. On the other hand, there are others who have knowledge but do not act upon it. There is no virtue in knowledge without action. Such an assertion as "figures don't lie" can theoretically be proven to be unsound and it can be shown that the basis upon which its system rests does not always produce identical results. If one man were to build a boat in one year, twelve men could build it in one month. Up to here this seems to be quite acceptable. But . . . if we continue this system and find out if it is based upon fact, we will see that it is not workable, though one may believe it as far as one is willing to believe it. If twelve men could build this boat in one month, then 360 men could build it in one day and 8,640 men could accomplish the same in one hour. In one minute, 518,400 men would be able to build this boat and, lo and behold, 31,104,000 men could build this whole thing in one second! If one were to go further, the entire boat could be built by 1,866,240,000 men in the twinkling of an eye. And all of this is possible . . . because "figures don't lie!"

If man would only find contentment in the fact that he lives in a natural world and would content himself with natural things, he would not become so confused and mentally disturbed by stressing the supernatural as common occurrences. There are many things that man does not understand for the simple reason that he does not make sufficient efforts to stay with his feet on the ground no matter how high his head is dwelling in the clouds. Only after man has found himself as a dweller on this planet, as he makes an effort to know life as it is, will he find out more—but not before. Man's work is here on this earth and the most important of all known facts is to find out first of all why he is who he is. This is possible with presently known and available facts, which are based upon an outline which employs various systems whereby the end results are identical. This is important because the facts emerging coincide irregardless of the system or systems used. Therefore, many systems can be employed. It is not the system used that is of prime importance but the outline upon which a system is based. Such an outline is of a natural occurrence and can be substantiated by the available facts, and these we have to have first before any further assumptions, beliefs, or such have any sound basis to rest upon. Any belief is valid when projected from available laws at hand and the knowledge of how to use them.

As long as man prefers to speculate rather than use what is available to him at a given time and employ gainfully such, much time and effort is spent to hardly any avail, with resulting confusion, worry, and increased uncertainty producing mental illness because of the stress building up out of proportion to the capabilities of man to cope with it.

Without any claim to a special system, the PRS is in a position to assist those who ask to be assisted and can inform them as to the fundamental laws, which enable man to find himself and to prove the validity by practical demonstrative evidence. The PRS does not claim to be the only one who can present such an outline but certainly has established sufficient results with individuals who have put such an outline to the test and thereby enriched their lives both on the physical and mental planes of awareness. Such evidence is undisputably to be had by those who have attended PRS resident studies on subjective and demonstrable laboratory results.

*All men who are instructed in fundamental truths speak the same language,
for they are inhabitants of the same country.*

—SAINT GERMAIN

Back issues of PARACHEMY may be ordered at a cost of \$2.00 for each issue or \$7.75 for the quarterly publications of a specific year. Postage is included in the cost and the issue(s) will be mailed upon receipt of payment.

Colloidal Gold As An Alchemical Preparation

By S. Mahdihassan

In order to specify an alchemical preparation, it has to be distinguished from others which are not. This becomes easy enough when we go into the theories supporting each of the two categories of medicaments. Simples, or individual drugs, be it a herb, Soma, a mineral, like red-ochre, or a metal, like gold, were assumed to contain a quantum of soul as their active principle. When such a drug was taken, the strength of the medicine passed into the system of the consumer, much as vitamins do to enrich our body. Soma, really Ephedra, was assumed to be so rich in soul content that taking it regularly kept deferring death, making man practically immortal.

The idea of each and every substance being endowed with soul was initiated by Animism. When Dualism came later on, though the presence of soul in a herb and a metal was confirmed, everything now became dual-natured with soul as a whole—a mixture of a male-soul and a female-soul, their ratio differing from case to case. The male-soul was virtually growth-soul responsible for life-span. The female-soul was corporeal-soul which imparted form and specificity.

Ephedra was rich in male-soul, which made it a perennial plant; but its female-soul was poor, revealing it as a delicate herb. On the contrary, a metal, like copper, was solid and heavy, due to a powerful female-soul; but it was liable to rust and it was unable to repair itself, much less to grow at all, for its male-soul was weak. But if a metal and a herb be calcined together, at a critical temperature, differential heating would drive away their weaker souls, leaving only the stronger ones behind. The resistant souls would then be the male-soul of the herb and the female-soul of the metal.

At the same time, maintaining proper heat becomes a decisive factor. The powerful pair of souls would then fuse as equals into unity, to constitute a hermaphrodite soul. Thus, the male and female souls, being together, the system becomes self-productive.

When such a herbo-metallic complex, with a hermaphrodite soul, is taken as a drug, the accepting system never lacks the presence of soul and is therefore bound to become everlasting; thus, man can become immortal. When the same substance is seeded into mercury, the latter becomes everlasting as metal which is gold. But the resultant gold is also the carrier of an ever-growing soul so that the same transferred into a potful of mercury, in turn, changes the latter into gold.

Thus, alchemical gold, like the original herbo-mineral substance, is a hermaphrodite by constitution and a ferment by function. The alchemist

by word and by illustration never failed to convey such to be his belief. Thus, whereas ordinary gold used as a Simple, recommended by Animism, would prolong life in the long run, alchemical gold could do that all at once, as a single dose drug of immortality. The active principle in the former case was additive, in the latter multiplicative, where even a homeopathic dose should suffice once for all. Since alchemical gold was ferment-gold and, as such, live-gold, the alchemist was over-cautious in melting it before he parted with it definitely as dead-gold. This of course was good as bullion-gold but no longer an ideal drug or immortality.

We have learnt of the genesis of alchemical gold. Virtually it was the growth-soul of a plant that transplanted itself into a base metal, be it copper or mercury. In other words, it is a case of reincarnation, when the vehicle itself is changed say from copper into gold. Then it seems far easier to take dead-gold, as such, and revive it as live-gold, which alchemical gold really is. And the reviving agency would again be the growth-soul of some herb. This would be a case of resurrection, for the vehicle remains unchanged in form, only dead-gold is being enlivened to become live-gold. That the special technique of alchemy consisted in bringing about a herbo-metallic complex, with a herbal soul transferred to a metallic body, can be supported by documentary evidence. In this connection His Highness the MAHARADJA OF GONDAL¹ writes that the ancient Hindus "have described the method of transferring the properties of *vegetable* cures to certain *metals* which intensify their efficacy and retain it a long time." The Maharadja was the only Indian Prince who had been academically qualified as a graduate in medicine from a British University, and as such was self-conscious of his scientific training. He therefore tried to give his statement a rationalistic form. He has thereby attempted the impossible, for no one can conceive how vegetable cures can migrate into metals. On the contrary, in the light of Animism-cum-Dualism it is easy to see how the growth-soul of a plant can occupy a metallic body. Moreover, controlled heating means repeated heating to produce the best end product. In the case of Mica preparation, I know it has to be calcined sometimes as often as 1000 times. On account of it, the Burmese name for alchemy is Aggya, with the root Ag meaning Fire, while Aggya itself signifies "a pursuit implying work with fire." In confirmation we have enough pictures of medieval European alchemists each seated before a furnace and his laboratory full of crucibles and tongs. By now it must be clear that the first preparation the alchemist succeeded in making was a herbo-metallic complex and that every alchemical preparation must contain an ever-increasing soul as the active principle.

The next preparation was alchemical gold. Now this can be made by mixing a herbo-metallic complex with a metal or mercury, but it can also be made by taking ordinary gold and treating it with a plant juice so that the revived gold becomes ferment-gold. It is the latter preparation that is being discussed here. Its procedure can be further endorsed by mysticism.

PHILO maintains that impacts of a soul on matter makes it soul-like. Applying it to our case, the growth-soul of a plant incorporated in gold would make it grow as a ferment. Only in this light, can we appreciate how calcining a metal, or powdering it, to destroy its physical or material nature, and at the same time infusing growth-soul coming from a herb, ultimately changes the inert material as bullion-gold into an active soul-like gold. We are now fully prepared to face alchemical preparations of gold coming out of copper. That alchemy consisted in imitating creation was clearly recognized by DANTE during whose times alchemy was a favorite hobby. Even his recognition seems to have been ignored by modern authorities on the history of alchemy. Now the reciprocal of creation is resurrection. Here the body fully exists as such, needing only soul to enliven it. In imitating creation, a base metal was first given the form of gold and this became live-gold or ferment-gold. But we can start with the fossil-gold already existing and see if it can be enlivened by a soul, which comes from a vegetable and transmigrates into the body of a "metal," to give rise to a vegetable-metal complex, or better spoken of as a herbo-metallic one. We have seen that heating, or calcining, is an important condition. Overheating would drive away the herbal soul far too soon and the metal would not be resuscitated. To revive dead-gold into live-gold would be imitating resurrection rather than creation. The final product would again be endowed with an ever-increasing soul, and thus identical with the herbo-metallic complex considered before. Dead-gold, however, can only be revived if a herb can donate its soul. For this we can take a powerful soul of special herb, or subject dead-gold to the integrated impacts of weaker souls coming from less powerful donors. This would be more practical though time-consuming. The above theory in essence is supported by mysticism when PHILO maintains that the impacts of soul on matter can make it soul-like. A herbal soul produces impacts on dead-gold and finally revives it. It is tested on fire where it dies. It is revived again with fresh juice rich in soul. This killing and reviving is repeated until the material vehicle becomes soul-like. We started with metallic gold and herbal extract, we ended by realizing that the metal became soul-like and a female-soul, which then accepted the growth-inducing soul, or the male-soul of the herb. The two become equal and fuse into unity. We are now fully informed to appreciate an important technique of practical alchemy.

For some years, I had the honor of being the Private Secretary of Maharaja SIR KISHEN PERSHAD, G.C.L.E., a former Prime Minister of Hyderabad State, India. Being an old gentleman at the time, he encouraged an expectation of making a gold preparation against general debility. For this purpose, one Tola (11.6 Grams) of gold leaves were taken and triturated with herbal extracts in a mortar and pestle of hard black granite. The yellow powder gradually became greyish and finally brick-red. When the color did not improve further, the preparation was declared as perfect. One can see that the reddish-gold powder was really colloidal gold. If I remember right, it took some three months to prepare, working about five hours a day.

That it is a time-consuming and labor-involving process is obvious but the technique is as simple as one can wish.

Another method is obviously the older—that of calcining gold with herbal juices. Here gold filings are preferred and placed as a core within a ball of *freshly* pounded herbs. The “vegetable ball” is wrapped up in a cloth and further covered with a thick layer of fine clay. This ball is allowed to dry and then calcined at a definite heat. Cow dung cakes are used as fuel, never charcoal, since the former gives relatively low heat. I had the temperature indirectly measured and estimated it as being about 400°C, although the external heat was much higher. Heating is continued for about four hours, adding fresh dung-cakes as required. Finally, it is left overnight. The next day the gold filings are roughly ground in a hard mortar and pestle and again placed in a fresh ball of pounded herbs, and then the calcining is repeated as before. This process is carried on some forty times. Here grinding is reduced to the minimum but firing is increased correspondingly.

Sir R. N. CHOPRA² mentions three synonyms for the gold preparation: Swarna Bhasma (a Sanskrit term), Gold Kushta (the latter being a Persian word), and Reduced Gold. He gives the chemical analysis of one such preparation with 96.7% gold. But as expected, there are other minerals coming from the ashes of plants used in calcining. I well remember reading that Prof. STOCKLASA, the famous Agricultural Chemist of Prague, found gold in the ash of some plants. He ultimately traced it to their habitat in Bohemia where the soil contained traces of gold. What is worthwhile knowing is the form in which gold was present. Any ionizable salt of gold would have killed the herb long before it could grow to have been collected. Presumably, it must have existed there as colloidal gold, resulting from Vitamin C of the plant acting on any absorbed gold salt. Likewise, any alchemical preparation of gold is valuable, not only on account of its gold content but also on account of its colloidal nature. I miss such emphasis in the literature on gold preparations sold even today in India and Pakistan. I have to report on three of them here.

The first preparation was sold by the SULAIMANI DAWAKHANA, Jhangia, Multan District, West Pakistan. It was a brick-red powder. Fig. 1 shows it magnified 7.500 times under an electron microscope. The second was made by Dr. PURSHOTHAN DEV MULTANI, Head of the Ayurvedic Section of the Unani Hospital, Hyderabad, India, and was kindly presented to me when I visited him. This again was identical in color with sample No. 1. Fig. 2 gives its picture as magnified also 7.500 times. The third preparation was undertaken by the late KAKIM NOOR MOHAMMAD KHAN at Karachi. He came from Ajmir and had almost ruined himself as an enthusiastic alchemist. He was therefore fully qualified to make such a preparation. He undertook this work at my request so that I could learn the method of its preparation. It looked brick-red as well but the particles were larger when magnified.

Knowing that the real quality of a gold preparation depends upon the fineness of its particles, I was on the lookout for a process which could atomize metallic gold by proper physical means. This happened to be mentioned by E. A. SMITH³ in his interesting article "Fine Grinding of Pharmaceuticals." He writes that it is generally believed that "some materials can change their properties as they become finer. Graphite, for example, which the text book describes as chemically inert, becomes reactive when reduced to very fine sizes; and I well remembered by unloading a mill, in which I was attempting to grind this mineral as fine as possible, to discover that when it was brought into air it tended to burn spontaneously at fineness beyond about 400 m²/g. One does not associate spontaneous activity of this kind with pure carbon in crystalline form." It may be added that there exists on the market an alchemical preparation of diamond, which is also carbon, reduced to a powder as smooth to the touch as though it was butter. It is, however, made to order, which is undertaken by an Ayurvedic drug house at Gondal, India, at a fabulously high price.

Of the Karachi gold preparation I had enough to send to Mr. SMITH for further atomization. This was kindly returned as a much finer powder, shown in Fig. 3B, to be compared with the original in Fig. 3A. I felt that the magnification of 7.500 times needed further enlargement. Some of the Karachi powder was sent to Prof. Dr. G. W. RATHENAU, Director of Philips Research Laboratories, Eindhoven, Holland, who kindly had it magnified 37.500 times. This is shown in Fig. 4. I take this opportunity of thanking him again. The pictures reproduced here as Figs. 1 to 3 were prepared by Dr. S. N. RUDHLESSEN, Principal Scientific Officer of the British Ceramic Research Association, Stoke-on-Trent, and to him, as to the Director, Dr. N. F. ASTBURY, my thanks are due. Last but not least, my thanks to Mr. E. A. SMITH in London.

Humble as the contents of this article are, it has taken me some years to collect representative samples and to contact foreign specialists since nowhere in Pakistan could I find an electron microscope, without which more of the pictures could have been offered. There is another method of measuring particle size, most recently described by Dr. PEARSON⁴. He uses a special electronic device, "Coulter Counter," of Coulter Electronics Ltd., Dunstable, England, which is worthwhile in trying to establish the particle size of such preparations as have been shown here by an electron microscope. †

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Fig. 4. Preparation 3B \times 37.500 magnified.



Fig. 1. Calcined gold preparation from Multan. $\times 7.500$ magnified.

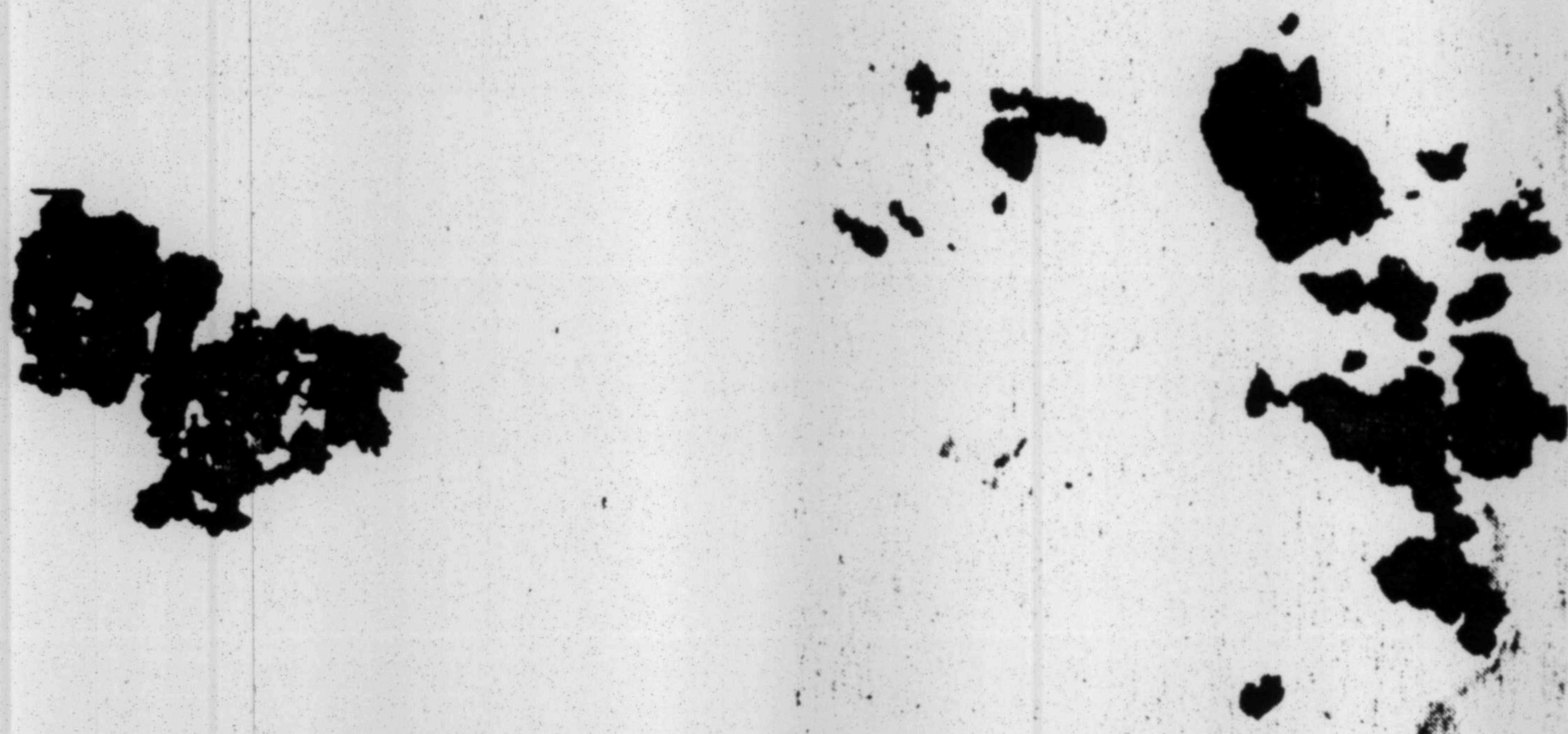
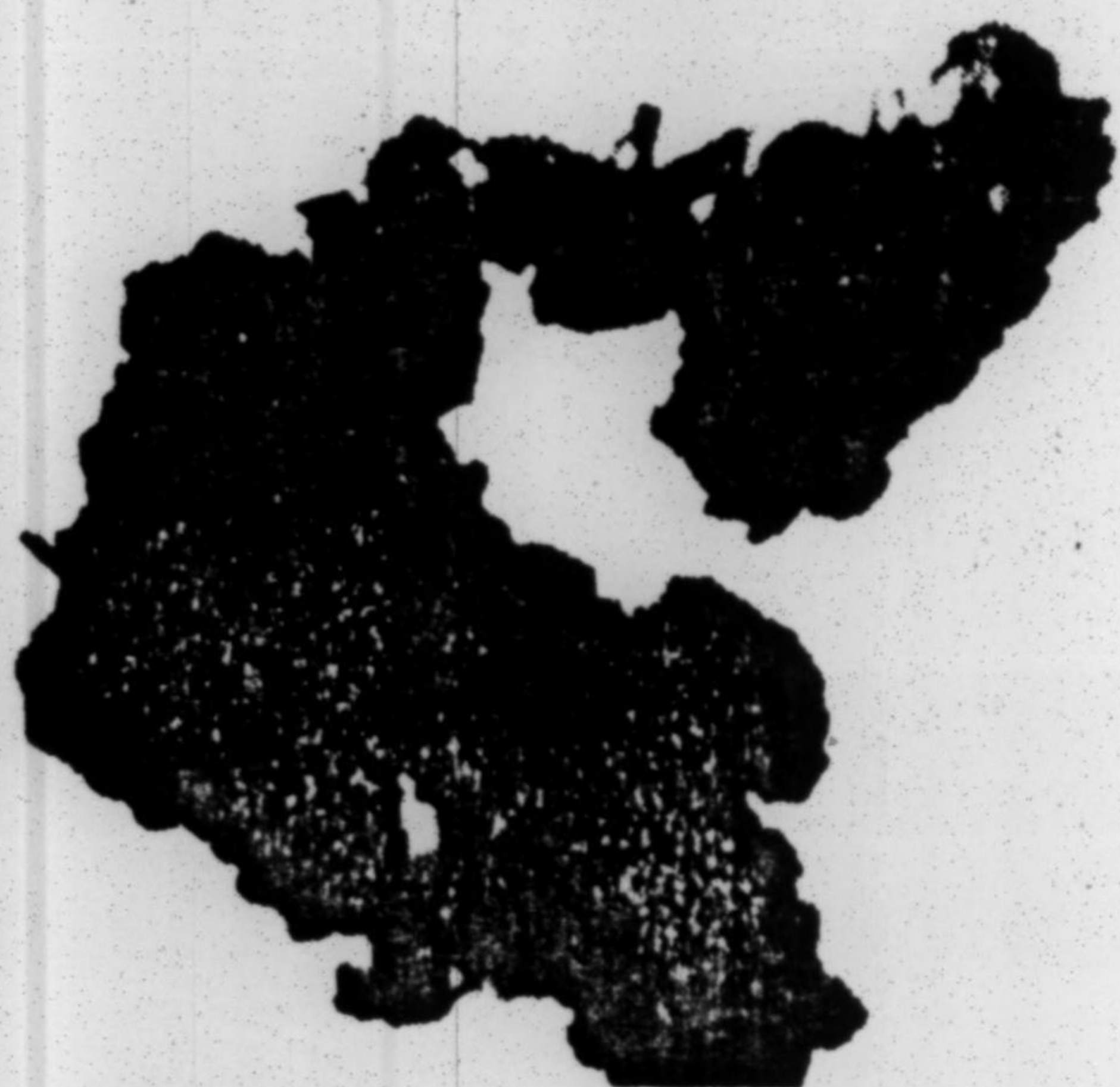


Fig. 2. Calcined gold preparation from Hyderabad, India $\times 7.500$ magnified.



A

Fig. 3A



B

Fig. 3B

Astrology For The Neophyte

By Carl W. Stahl

When beginning any undertaking, whether your role is that of teacher or student, it is proper procedure to pause for a time in the invocation of the God of your heart. So before beginning to study let us pause in the silence. You as a student, to become a properly attuned recipient, and we as your teacher being with you in spirit, praying that we are capable of performing this instruction in a positive manner.

In the final analysis we can only give off that which we have. What follows will be astrology as we see it. It cannot be otherwise. If it were, we would be denying our own individuality. We would be a hollow shell, a sham, and a delusion.

Following invocation comes contemplation which reveals to us how to separate the body of astrology into its various parts and, in the process of putting these parts back together again, we shall attain a transmutation of these essentials into a purified whole. Unless we thoroughly understand all the basic parts of the body of astrology, we will be incapable of putting together a coherent whole. The result of this contemplation is seen in the preparation which follows.

Through preparation we obtain knowledge which leads to understanding and eventually to wisdom. So come, let us first lay bare the essentials of that symbolic knowledge which is called astrology.

In the olden days no one would have been admitted to the study of alchemy who was not experienced in the knowledge and use of astrology. For how could he learn anything of alchemy, when alchemical books and papers are filled with astrological symbols, unless he knew something of astrology? Of alchemy it has been said, "Know the theory first." The same can be said of astrology, "Know the theory first." This we shall attempt to give you in the following lessons. By the grace of God there shall be a meeting of minds and an interchange of ideas.

First we must understand that in astrology, being a symbolical science, all its knowledge is revealed by the symbols that make up its whole. It matters not whether these be the symbols of the planets, the constellations, the aspects, the elements, or the essentials. All together constitute the body of knowledge known as astrology.

This being so, the ancients must have left some plans as to which sequence should be followed when using this symbolical knoweldge. They did, designating the planets as the basic symbols. From them could be deduced the basic meanings behind the science of the stars. Once the student has these basic meanings fixed in his mind, he is then ready to take another step forward.

In the beginning of these instructions we shall use only the Sun, the Moon, and the five planets of the ancients. We are doing this because it is vitally necessary that you understand the influences of these planets before attempting to understand the influences of the more recently discovered planets. This applies especially to their rulerships and exaltations. In the following pages we give the seven planets of the ancients along with some hints as to their influences. We must approach these influences in an objective manner. Unless we can use the knowledge we are about to gain in everyday life, we are wasting our time. Make no mistake, the mundane leads to the spiritual. Man crawls before he walks, and walks before he can run, and then he may run when he should have remained motionless.

The Sun

The Sun signifies our mental creative ability and the strength of our life force. When close to an angle it gives an irresistible urge to shine, to attain both fame and honor. Our vanity and ambition can often be determined from the Sun's place in our birth chart. The Sun indicates our pride in, as well as the results of, our creative thought and efforts. It shows our vital reserve and how our mind affects our health. Success and honor bring energy in abundance. Failure and dishonor often bring sickness and even death. The Sun signifies our search for fame, honor, sex, and conquest. Close to an angle it causes pride, egotism, vanity, and self-centered esteem. It is the Sun, not Mars, who is the true War Lord. The story of Hercules and his twelve labors represents the Sun's passage through the twelve divisions of the zodiac. The ancients worshipped the Sun as the physical representation, the body, of God. Both religion and sports come under the Sun. Both seek identification with the supreme; one spiritually, the other physically. Sportsmen and military commanders have the same goal. Both seek victory, honor, and decorations, along with the parades and the pomp of the triumphal occasions that follow.

The Sun is said to signify the heart as the seat of the soul. As such it signifies the Self, the positive half of the ego. It indicates what one is at heart, one's inner aims, desires, and vital interests. It is the positive and the Moon the negative significator of sex. Whichever of the luminaries is the most powerfully placed will indicate which characteristic predominates in the individual. There are very few pure types since most of us are mixture of both the positive and negative. We must not consider either the Solar or Lunar oriented person superior to the other. Just as both male and female have their function in life, so do Solar and Lunar type personalities. To summarize: The Sun is the significator of creative thought, ambition, success, honor, and fame. Pure thought is Solar.

Tiphereth, the sixth Sephirah and the thirtieth Path on the Tree of Life, is identified with the Sun. Its color is yellow, its metal gold, and its archangel is Raphael.

The Moon

The Moon signifies emotion. Man, proud of his reasoning ability, overlooks the fact that he and the majority of mankind still react to their emotions and not to their thoughts. Can you rightly claim, that even when you carefully reason something out, that you then follow reason in your decision and not emotion? Our reactions to our daily life are shown by the position of our natal Moon, the constellation it is in, and the aspects it makes to the planets and the Sun. It shows our moods, daily habits, manners, deportment, personal aversions, gestures, method of eating, way of talking, gestures, facial expression and those things we crave. The Moon indicates the pride we take in our personal appearance and what we do to enhance it. Ruling the emotions, it directly reacts on our health. Frustration and despair can bring on a bout with the flu or even the common cold. We must look to the Moon for answers to problems related to sex.

Basically the meaning of the Moon is sensation and response to it. Its position in the chart shows where the person is too close and too tied up with his feelings to have clear insight on things. This is where he reacts without forethought, on impulse. The Lunar position shows where the native is brought into intimate involvement with every detail of his daily life. The Moon, as the psychological center of desire, denotes the ego in its negative expression and as such is concerned with the personal and intimate affairs and actions of one's private life. It has to do with the erotic and family life of both sexes. The sexual urges, hidden in the subconscious, express themselves in personal mannerisms. Laughter, tears, humor, anger, tenderness, all are reactions of the Moon to inner or outer stimuli. The subconscious mind, the storehouse of memory, comes under the Moon.

Yesod, the ninth Sephirah and the thirteenth Path on the Tree of Life, is given to the Moon. Its color is purple, its metal is silver, and its Archangel is Gabriel.

Mercury

Mercury is the significator of acquisitiveness. It rules communication not thought. It concerns itself with words and language which are used in communication but has no creativity of its own. Writing, literature, and study come under Mercury. One form of communication is travel, whether it be physical or by means of thought forms, and both come under Mercury. It rules a person's mental attitude and the mechanics of thought. It has nothing to do with a person's brilliance or stupidity because it has nothing to do with intelligence which comes under the Sun. Mental activity comes under Mercury whether it is reading, learning, debating, writing, advertising, persuasion, business affairs, mathematics, or mechanical abilities. It also rules our ability to take in and give off knowledge. The Roman god, Mercury, was the patron of traders and thieves. The merchant operates within the law, while the thief operates outside the law, but they are both motivated by the desire for gain. From this we see that Mercury signifies the acquisitive faculty, which in affliction becomes greed and dishonesty.

We can usually determine the nature of our natural business, profession or trade from Mercury's position in the horoscope and from its aspects with the other planets. The desire to make money (Mercury) and to be loved (Venus) are cravings that are closest to the heart of most people just as these planets are closest to the Sun. Education, particularly that which seeks to train us to become efficient professional and business men, so we can earn a living, come under Mercury. It is the bridge between the ego and the objective world and without it we would be at a constant loss for words. Identification comes under Mercury and includes, among other things, your Social Security Number, Driver's license, telephone number, address, nickname, everything expressed in word and number as well as in documentary form. Mercury on an angle at birth brings monetary success and every transit to it brings you to the attention of someone for either good or bad.

Hod, the eighth Sephirah and the twelfth Path on the Tree of Life, is identified with Mercury. Its color is orange, its metal is quicksilver, and its archangel is Michael.

Venus

Venus is the planet of love and brotherhood. Those having Venus on an angle at birth are friendly, affectionate, soft-spoken, and mild. Venus recognizes no caste, color, creed, or race as being different from the other. Sympathy comes under Venus, whether it ranges from social compassion to feeling sorry for some one. It is our Venus which causes us to really care about social injustice and the underprivileged. Venus is the mirror of the soul. Venus signifies the love of a mother for her child, of one man for another in true buddy fashion, and of a father for his son. Venus stands for true love, harmony, peace, and tenderness. Venus is our love for flowers, natural beauty, scenes, artistic creations, children in general, pets, colors, or what have you. True love gives, it never takes, and Venus is true love. Venus seeks to unify and those strongly under Venus tend to herd together. Venus has to do with life and death, joy and sadness, pleasure and pain, as in crying for joy. Flowers decorate both weddings and funerals. Venus is prominent at the time of childbirth.

Netzach, the seventh Sephirah and the fourteenth Path, is identified with Venus. Its color is green, its metal is copper, and its archangel is Haniel.

Mars

Mars is energy and near an angle gives it to excess. It also shows the person's strength and skill in self defense as well as his mechanical ability. An angular Mars, especially if aspected by the Moon, makes the native loud, coarse, vulgar, aggressive, and impatient. A background Mars may be just as dangerous as it means a repressed personality which may compensate by violence. Mars is the planet of competition and uses any means available to eliminate that competition if necessary or possible. The

true Martian is noisy. He grunts heavily, speaks with a deep voice, and is a natural snorer. His best qualities are initiative, leadership, efficiency, and perseverance. Mars is brave and courageous. He knows no fear. His worst quality is that he refuses to be outdone. Mars feels that the only logical end of any contest is victory, hence they are bad losers. Mars signifies pain, and in our charts shows where we get hurt. Mars reacts to trouble with action. It strikes out, it slams doors, it breaks things, but it does something. Those responding to the physical aspect of Mars lack both a sense of humor and an understanding of spiritual things. Mars is passion.

Geburah, fifth Sephirah and twenty-fifth Path, is connected with Mars. Its color is red, its metal is iron, and its archangel is Khamael.

Jupiter

Jupiter signifies expansion. In its simplest form this is a direct result of eating and Jupiter is concerned with nutrition and growth. Jupiter's position and aspects indicate how we enjoy ourselves. If with the benefics we will enjoy life to the utmost, if with the malefics there will be no enjoyment. Religion, judgment, ritual, prayer, formal oaths, all divination come under Jupiter. Jupiter rules the display of wealth and its spending, not its getting. Jupiter is a copycat not a creator. It signifies esteem, the respect we receive from others. It is an aspect of keeping up with the Joneses and with waste. To be socially worthy means not having to earn a living. It means wearing a white collar, the creased trouser, and the latest style. For whatever is mod is Jupiterian. An angular Jupiter indicates that one is a conformist, doing what is expected of him in his station in life. Love to Jupiter is being loved, not loving. Being mothered and well fed is his idea of the peak of love. Jupiter is the nice guy, the all American boy. He knows it is more important whom you know than what you know. The planet of good fortune is the planetary example that wishful, constructive thinking has a way of coming true. Jupiter rules medicine. This probably goes back to when the only doctors were priests. If they were any good at all in healing, they became exempted from all work and thus became the second profession, the first being religion.

Chesed, the fourth Sephirah and the twenty-first Path, is associated with Jupiter. Its color is blue, its metal is tin, and its archangel is Tzadkiel.

Saturn

Saturn signifies that area where we have a lack. It is the planet of want, hunger, grasping, and greed. It slows down and hinders the normal functions of any planet that it aspects. Saturn restricts and hinders all growth. It corrupts every planet it aspects and the awareness of this causes the native anguish and sorrow. Saturn signifies fear, cowardice, and the hatred which fear brings. Fear and love cannot exist together. Fear brings resistance, dislike, and condemnation which bars all understanding. To understand we must learn to love that which we seek to understand. Saturn is the planet of self preservation, self denial, toil, worry, loneliness, and burdens. Saturn is the planet of Law, rules, regulations, boundaries, limita-

tion, inferiority, the status quo, and tradition. Saturn restricts in order to use. Saturn wishes to be self-sustaining and has to put emotional distance between itself and other people. Saturn demands privacy. Saturn refuses to go along blindly with the majority. To do so would involve him too closely with others. Saturn rules both filth and cleanliness and most victims of compulsive neuroses are constantly washing themselves. Saturn rules money and money is connected with filth. Since Saturn wants to hang onto everything, even its own waste (constipation), it is the planet of wealth. If you make every cent you can, and get rid of as little of it as possible, you will eventually become rich. To Saturn love is possession. If the loved one desires to break away, he is punished for his own good. A strong natal Saturn may mean fear of life, which results in the native building fences and safeguards around himself to keep others out.

Binah, the third Sephirah and the thirty-second Path is equated to Saturn. Its color is black, its metal is lead, and its archangel is Tzaphkiel.

Having given you some brief hints on the influences of the planets in the natal chart, we find that the next step is to ascertain what planets rule what constellations. We give a table below which list the ancient method. Meditate on it. In our next article we will show how to find out the influences of the constellations. Study the planetary influences and make them a part of yourselves.

Ancient Method of Planetary Rulership

+ Sun	Leo	+ Jupiter	Sagittarius	Taurus	Venus -
- Mercury	Virgo	- Saturn	Capricorn	Aries	Mars +
+ Venus	Libra	Cancer	Moon -	Pisces	Jupiter -
- Mars	Scorpio	Gemini	Mercury +	Aquarius	Saturn +

Announcements

P.R.S. Student Lab Fund

Fellow Students:

For the months of March, April and May we have received donations totaling \$362.13, and paid out \$600.00 rent for April, May and June. Our balance as of May 31 is \$468.13. We need \$731.25 to meet our rent obligation for the next six months.

You have all been so good this far. Please let's keep the ball rolling and show what we can do as a conscious group.

—*Frater Fred*

Correction

Due to a printer's error, there appeared in the new section headed Informative Interchange the words *Formerly Questions and Answers*. Questions and Answers and Informative Interchange are two special sections. In the one we have the privilege of asking and receiving the help we are in need of; in the latter we have the opportunity to give help by sharing with others information that has proven to be of use and of value in our own lives. —*Ed.*

Questions and Answers

ALCHEMY

Q. I understand that the PRS is engaged primarily in alchemical research. This I understand to be actual laboratory work. Is this the case or is there also spiritual alchemy involved in the PRS teachings? Is the PRS an official educational institution?

A. The PRS emphasizes demonstrable alchemical laboratory alchemy. The reason is that too much emphasis is placed by others over a too greater length of time on what some call spiritual alchemy, what we say is a misnomer and should be referred to as mental alchemy. Paracelsus Research Society is an educational institution legally chartered by the State of Utah at the eleventh day of March 1963 and is recognized by the Federal Government of the United States of America to conduct chemical, pharmaceutical, and medicinal research. The institution has worldwide affiliations with the medical profession, pharmacists, chemists, and researchers in the above named and related fields. Paracelsus Research Society has gained an excellent reputation for its unselfish efforts in the alleviation of human suffering through its research program. Officers of the institute serve without remuneration as all available funds are used exclusively for the furtherance of the research conducted by the Paracelsus Research Society, Incorporated of Salt Lake City, Utah, U.S.A.

Q. Was it by chance that each of us was drawn to the work at PRS or was there a definite, even karmic, reason in each case?

A. This question has been asked many times. Those involved are inclined towards the latter.

Q. Metals and minerals come dead or alive. A sure source of live minerals and metals is their ore. Last year we started with the ore of antimony. Yet when we calcined the black powder, to obtain the white powder, Sb_2O_3 , did not we kill it? 1) In other words, did not we drive off the mercury of antimony by excessive heat? If the answer is affirmative, then it seems that we might as well have started with Sb_2O_3 , obtained through any chemical supply house. 2) Can excessive heat also drive off the sulphur from Sb_2O_3 ? In that case, we must ask the factory under what heat the white powder has been produced. This, however, is mostly a question of theoretical interest, since we may assume that the factory, in order to save energy, produced the white powder at a reasonably low heat. 3) It appears, therefore, that when we come to the point where we desire to produce the fixed alkahest from the antimony, we had better use a white powder which has been produced under a sufficiently low heat, in order to still preserve some of the alkahest in the metal. In fact, it seems that we had better start directly with the ore in this case so that we, ourselves, can take the necessary precautions to prevent the alkahest from escaping. 4) Or perhaps, the above arguments are (relatively) invalid, due to the fact that the alkahest in antimony is (relatively) fixed in antimony and therefore will not be driven

tion, inferiority, the status quo, and tradition. Saturn restricts in order to use. Saturn wishes to be self-sustaining and has to put emotional distance between itself and other people. Saturn demands privacy. Saturn refuses to go along blindly with the majority. To do so would involve him too closely with others. Saturn rules both filth and cleanliness and most victims of compulsive neuroses are constantly washing themselves. Saturn rules money and money is connected with filth. Since Saturn wants to hang onto everything, even its own waste (constipation), it is the planet of wealth. If you make every cent you can, and get rid of as little of it as possible, you will eventually become rich. To Saturn love is possession. If the loved one desires to break away, he is punished for his own good. A strong natal Saturn may mean fear of life, which results in the native building fences and safeguards around himself to keep others out.

Binah, the third Sephirah and the thirty-second Path is equated to Saturn. Its color is black, its metal is lead, and its archangel is Tzaphkiel.

Having given you some brief hints on the influences of the planets in the natal chart, we find that the next step is to ascertain what planets rule what constellations. We give a table below which list the ancient method. Meditate on it. In our next article we will show how to find out the influences of the constellations. Study the planetary influences and make them a part of yourselves.

Ancient Method of Planetary Rulership

+ Sun	Leo	+ Jupiter	Sagittarius	Taurus	Venus -
-Mercury	Virgo	-Saturn	Capricorn	Aries	Mars +
+ Venus	Libra	Cancer	Moon -	Pisces	Jupiter -
-Mars	Scorpio	Gemini	Mercury +	Aquarius	Saturn +

Announcements

P.R.S. Student Lab Fund

Fellow Students:

For the months of March, April and May we have received donations totaling \$362.13, and paid out \$600.00 rent for April, May and June. Our balance as of May 31 is \$468.13. We need \$731.25 to meet our rent obligation for the next six months.

You have all been so good this far. Please let's keep the ball rolling and show what we can do as a conscious group.

—Frater Fred

Correction

Due to a printer's error, there appeared in the new section headed Informative Interchange the words *Formerly Questions and Answers*. Questions and Answers and Informative Interchange are two special sections. In the one we have the privilege of asking and receiving the help we are in need of; in the latter we have the opportunity to give help by sharing with others information that has proven to be of use and of value in our own lives.

—Ed.

Questions and Answers

ALCHEMY

Q. I understand that the PRS is engaged primarily in alchemical research. This I understand to be actual laboratory work. Is this the case or is there also spiritual alchemy involved in the PRS teachings? Is the PRS an official educational institution?

A. The PRS emphasizes demonstrable alchemical laboratory alchemy. The reason is that too much emphasis is placed by others over a too greater length of time on what some call spiritual alchemy, what we say is a misnomer and should be referred to as mental alchemy. Paracelsus Research Society is an educational institution legally chartered by the State of Utah at the eleventh day of March 1963 and is recognized by the Federal Government of the United States of America to conduct chemical, pharmaceutical, and medicinal research. The institution has worldwide affiliations with the medical profession, pharmacists, chemists, and researchers in the above named and related fields. Paracelsus Research Society has gained an excellent reputation for its unselfish efforts in the alleviation of human suffering through its research program. Officers of the institute serve without remuneration as all available funds are used exclusively for the furtherance of the research conducted by the Paracelsus Research Society, Incorporated of Salt Lake City, Utah, U.S.A.

Q. Was it by chance that each of us was drawn to the work at PRS or was there a definite, even karmic, reason in each case?

A. This question has been asked many times. Those involved are inclined towards the latter.

Q. Metals and minerals come dead or alive. A sure source of live minerals and metals is their ore. Last year we started with the ore of antimony. Yet when we calcined the black powder, to obtain the white powder, Sb_2O_3 , did not we kill it? 1) In other words, did not we drive off the mercury of antimony by excessive heat? If the answer is affirmative, then it seems that we might as well have started with Sb_2O_3 , obtained through any chemical supply house. 2) Can excessive heat also drive off the sulphur from Sb_2O_3 ? In that case, we must ask the factory under what heat the white powder has been produced. This, however, is mostly a question of theoretical interest, since we may assume that the factory, in order to save energy, produced the white powder at a reasonably low heat. 3) It appears, therefore, that when we come to the point where we desire to produce the fixed alkahest from the antimony, we had better use a white powder which has been produced under a sufficiently low heat, in order to still preserve some of the alkahest in the metal. In fact, it seems that we had better start directly with the ore in this case so that we, ourselves, can take the necessary precautions to prevent the alkahest from escaping. 4) Or perhaps, the above arguments are (relatively) invalid, due to the fact that the alkahest in antimony is (relatively) fixed in antimony and therefore will not be driven

off by any heat within reasonable limits. 5) Will any alkahest serve as a Universal Menstruum within the mineral kingdom?

A. 1) Antimony oxide can be derived by various ways and means. The alchemistical approach is slow and prolonged calcination. Chemical firms use different processes. The unusual thing about the mercury of antimony, alchemists tell us, is that it is fixed. That is what makes antimony so highly unusual to the alchemists. 2) Antimony trioxide does not contain any more sulphur. It has been driven off by calcination. Very little, if any, will be left if the process is carefully conducted. 3) When the source of your antimonial product is uncertain, starting with the ore is to be preferred. 4) You are on the right track to answer your own previous questions and then some. 5) No. There are many alkahests in the mineral kingdom but only one philosophical mercury.

Q. Into how many parts can water be separated or divided different one from the other?

A. We have presently been able to come up with twelve separate such parts.

Q. How would the four elements be separated in the antimony work? How would we identify the four elements?

A. Air in its spirit, earth in its mineral salt, fire in its sulphur, and water in its radical moisture which separates from the spirit or mercury by distillation.

Q. Could you elaborate on the uses of the tartaric alkahest?

A. It is very useful for the extraction of essential extracts from minerals. Gold will yield its essence to it.

Q. What are the V, P, and K factors in the herbal kingdom?

A. According to the Tridosha, the V—Vat is air, P—Pit is fire, and K—Kaph is water. These factors apply to all three kingdoms.

Q. Where vitriol is mentioned in alchemical operations, could ferrous sulphate crystals be used ($Fe SO_4 \cdot 7H_2O$)?

A. It usually refers to ferrous sulphate and not to ferric. When the turquoise-colored crystals change to brown, the ferrous state has changed to the ferric.

Q. Can sulphuric acid be removed from antimony vinegar? Following Basil's instructions in making antimony vinegar, I seem to get menstruums that are contaminated with sulphur. Can this be done without picking up the crude sulphur that creates sulphuric acid when coming in contact with water?

A. If the vinegar of antimony is made from crude ore, it is very difficult to remove the sulphuric acid thus formed. It is different when calcined ore is used, as the sulphur is driven off. This should be done under vacuum to exclude all additional entry of moisture. As long as there is

some sulphur left in the antimony, when water is added some sulphuric acid will form. A sulphurous acid can be had from antimony but this has to be accomplished without the addition of any water or moisture from the air. This would be a dry distillation.

Q. *Will there be a future class which will research gem stones or crystals? I feel sure there is special correspondence within them or qualities hidden in them of value to man—spiritually and materially. Will you comment?*

A. Yes. This subject is included in the PRS curriculum.

Q. *What three substances are joined; "Alchemy Rediscovered and Restored," besides the salt? Is it the philosophical mercury and the potable gold or the philosophic gold (page 126), or the red and white mercurys extracted from the golden water?*

A. The philosophical gold is used. In rare cases the oil of gold is used. Since the philosophical gold yields both mercury and sulphur, it is the natural thing to use in most cases. "Praxis Spagyrica Philosophica" shows how the entire process may be accomplished with the metal gold. Even then, the philosophical mercury is derived from another metal, as gold, as it is to be had, has no more mercury in it but has to be revived or quickened with the mercury to be transformed into a stone.

Q. *Does The Alkahest actually look like a clear and golden-colored water when it first comes over and, if so, does it have to be distilled after it comes over as per Cockren in "Alechmy Rediscovered and Restored," page 126?*

A. Yes. The first that comes over is the water or the flood, as the old ones called it. Then comes the golden water. This has to be distilled again, as our experiments have proven.

Q. *On page 196 of "The Triumphal Chariot of Antimony," there is a description of how to compose the fire stone. There is a part of this on which I have been working and find difficult to understand and work with. Namely, "Pour to it red oil of vitriol, made over iron, and highly rectified . . ." Please discuss.*

A. This refers to the oil derived from vitriol of iron. Common iron pyride or fools gold is an excellent source to obtain it from.

Q. *In making an herbal stone, can we talk of a completed stone that is unfixed and one that is fixed?*

A. Yes.

Q. *Can we talk of a tartaric acid salt extracted from other plants than just grape? As, for example, from apples. I would assume their vibrations would not be so high.*

A. Yes.

Jacob Boehme

The Cobbler of Goerlitz in Silesia, as he was referred to by those who scorned his simple ways because he was a shoemaker by trade, has become an honorary title by now, as it denotes the Teutonic Mystic or the Teutonic Giant. Jacob Boehme was a contemporary of Paracelsus. He accomplished in mental alchemy what Paracelsus proved in his laboratory and as a physician. Boehme was the physician of the soul while Paracelsus healed the bodies of men.

Seldom has one penetrated the depths of the soul of men as Boehme did with his simple and yet profound explanations of the mysteries that enshroud theosophical concepts. His books were sought after in all countries where people looked for enlightenment. When King Charles the First of England finished reading one of his works, it is said that he exclaimed, "God be praised that men still exist that can give testimony about God and his works from personal experience."

Theologians, politicians, even revolutionaries came under the influence of the profound thoughts of Boehme. Karl Marx and Engels wrote about him saying, "He is a dark (hard to fathom) soul but of an immense depth." In one of his works, Boehme said, "You will find no book that will reveal more to you of the Divine Wisdom than a green and blooming meadow. There you can see, smell, and taste of the Power of God." His work AURORA is truly a golden dawn of an upcoming expansion of consciousness, which became unmistakably evident by the upheaval it created among the clergy. He was maligned, even condemned, by the Pastor of Goerlitz as a heretic and forbidden not to write anymore. For six years, Boehme did not write, and he had to leave the city and do something else for a living. He traveled to Prague and Dresden where he found entry into circles of nobility. Medical doctors and alchemists eagerly listened to his teachings, which were so profound that his fame spread from country to country.

To this very day, Boehme's books are reprinted, and he is as well known today as he was four hundred years ago. As he entered into the great beyond on the fateful night of the 16th to the 17th of November 1624, his last words were "Now I shall enter into Paradise."
