

PARACHEMY

Journal of Hermetic Arts and Sciences

Astrology

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Alchemy

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Qabalah



*Aureolus Philippus Theophrastus
Paracelsus,
Bombast ab Hohenheim
Trismegistus Germanicus.*

Autumn 1975

Volume III, Number 4

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

Autumn 1975

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OUR COVER:

One of the most famous of the alchemical and Hermetic philosophers was Paracelsus, who was born on the 14th of November 482 years ago. Paracelsus, who was also a physician, dedicated his life to relieving the sufferings of a sick humanity. The advanced knowledge and understanding of this great man is not as yet recognized by the world but continues to be an inspirational landmark for aspiring students of alchemy even today.

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Editorial . . .

If the words freedom and love are to be of real value in our lives then we must live them. Are they *living* words for us? Or is there instead in our activity, in our life, but the word, the *body* of these two words? The body without soul, quality, and spirit, activity, is meaningless. The body serves, the soul is, the spirit expresses. If there is in our life but the body of these two words devoid of soul and spirit, we are not living in freedom, we are not living in love. Freedom and love then are empty words for us. We may want to be free, we may want to love but there is an immense difference between wanting and actually living in freedom and love.

Just as there is an immense difference between wanting to live in freedom and love and the actual living in freedom and love so is there an immense difference between that which we conceive to be freedom and love and that which we perceive to be freedom and love. A conceiving, a concept, a conception of freedom and love occurs with thought. A concept of freedom and love and its expression is limited, partial, and shallow. A perceiving, a percept, a perception of freedom and love occurs with the negation of thought. A percept of freedom and love and its expression is unlimited, whole, and profound.

We cannot live in love until we live in freedom. Freedom and love are found together. Until we know what it is to be free, to be free from all that which causes fear, conflict, pain, and suffering in our life, we cannot truly live in love—in a reality which brings into our life the infinite good of being.

What then is the cause of that which prevents us from being free inwardly and expressing this freedom outwardly? What is the cause of our dependence upon others, our anxieties, our problems? We have but to look at ourselves to see that we live a life that is bounded by our thoughts. Our thoughts dictate the kind of life we live and it is not an exaggeration to say that we are in bondage to them, enslaved by them.

Thought is necessary but what place should thought have in our life? All our past thoughts up to now have made us what we are. With the exception of a very rare few, what we are, whether we admit it or not, are slaves; our life is ordered according to the dictates of our thoughts.

Thought is not fulfilling its purpose—which is serving. Thought is ruling. When there is an end to the rulership, the dictatorship of thought, when the mind is completely awake to the disorder that prevails, there will be a stillness, a negation of thought. In this stillness we will begin to see what is, the truth of what is, and the words freedom and love will be for us *living* words.

—Mary Adams, Editor ✦

The Alchemist of Nature

The word Alchemist when seen or heard effects the minds of men in various ways. For some it means nothing, having the same affect as a foreign word which is outside the realm of what is known. With others it activates pictures and thoughts of fires and flasks, of foolish men who long ago thought gold was to be found in the transmutation of metals rather than at the end of the rainbow. In the thoughts of these men, both are deemed equally ridiculous. Still others see dimly the Alchemist as a person who worked in a crude science of the past, now long out-dated by our modern and more civilized sciences, though a few of these may credit it as being the mother of all sciences. A very few see the Alchemist as a man of the present and Alchemy as a working science in our present time and know that it is of great merit, proven to be of value and worth, and that there originates with it and is proceeding from it that which is highly beneficial to the lives of all men.

If such is the general reaction to the word Alchemist, what then must take place in the minds of most men when they see or hear the words "The Alchemist of Nature"? (What?! I've more important things to do than waste time with such as this!) Only too often and for the simple reason that man can not be bothered to look and to try to understand, he instead quickly judges and discards as nonsense that which holds for him considerable import.

The process of this science called Alchemy can simply be described as being the operations of separation, purification, and unification. That is, the substance that is to be worked on, be it of the vegetable kingdom, the mineral kingdom, the animal kingdom, or man himself, is first practically separated into its three essentials, salt, sulphur, and mercury (body, soul, and spirit). This separation is accomplished by diverse means and according to the substance that is being worked with. Separation is an essential step in the preparation of any substance which is to be *artfully* transmuted or changed alchemistically because before the various purification processes can be undertaken, which rid a substance of that which is detrimental or adverse to the release of its virtue or quality, that which impairs the virtue or quality of a substance must be isolated or set apart in a manner that enables all of its impurities to be driven off, leaving behind only that which is of good or of value. All that which is of value and necessary to a substance's re-composition, which is complete only when the three essentials are together, is then, by various methods which apply, re-united. A substance that undergoes an alchemistical transmutation such as this is noticeably changed, superior to what it was previously because it has been transformed into that which is of more service, of more benefit and the value or good of it can now more readily be seen and used.

One who *artfully* works in this science of Alchemy is known as an Alchemist. One is not an Alchemist simply because one is studying and

learning to practice the science of Alchemy—no more than is one who is studying and learning practically the field of medicine a Doctor, or is one who is studying and learning to paint an Artist. One may consciously be striving to become an Alchemist, be aware of what he is practicing, while another is unconsciously practicing it, not aware that what he is doing is of an alchemistical nature. For Alchemy, simply defined, is a change within any substance which enables it to give forth better that which is of value, of virtue, of worth within it. Some operations of Alchemy are undertaken everyday in the kitchen when we are preparing our food and other operations of it take place when detrimental habits are discarded and jealousies and hatreds are laid aside.

It is time to see our earth and the world we live in as it is. For, it is still not too late to see within it the beauty of its alchemistical nature, even though we have, through ignorance and even in some cases knowingly, interfered with its natural alchemistical processes. However slowly, in some cases, these natural alchemistical processes operate, there is gradually performed the wondrous work of art known as Alchemy. The alchemistical process can be seen to be working naturally in the change of decaying plants and animals into coal, which takes place over a period of thousands of years; in the change of the apple seed into the tree which yields abundantly of its nourishing fruits, which takes place over a period of several years, in the change of the caterpillar to the moth and butterfly, which takes place in many instances over a period of weeks. And within the body of man, the alchemistical process takes place naturally as food is broken down for use, the value in it utilized while what is not useful to the function of the body is cast off. Such a digestion of food takes place within hours.

Who would declare that a work of art could be without the artist. We know that there must be one who creates this work of art. This one we call an artist. It is time we *see* our earth—for it is truly a beautiful work of art, despite what we have done to mar its beauty. It is time we *see* ourselves for the function of the body and all that is of it is artfully and skillfully created and withstands the abuse of much of man's interference with it. And neither the earth nor the man is without its artist. The artist of the earth and of the man continues in his work despite the interference in it by man himself but eventually it is the created work, the earth and all upon it, that is seen to suffer.

Before it is too late, time should be taken to see this artist which is at work in the earth and in self—this Alchemist of Nature who so artfully and skillfully employs the science of Alchemy. For seeing and studying the ways of this artist and learning to apply them in our life, we can then begin to consciously assist in this work, perhaps even restore much of what we have defiled. May the following excerpts, which were written by one truly deserving to be known as an Alchemist, enable a greater awareness of the Alchemist at work within self at this very moment; and may there be known the significant effect a conscious assistance will have upon self, upon the earth, and upon all that is found on it. —Editor †

CHAPTER VII—In order that you may have a fundamental knowledge of the Alchemist, know now that God has dispensed to each creature His own substance and all things which are necessary for this, not for His own regulation, but for the use of those who need those things which are conjoined with poison. That creature has within him, in his own body, one who separates the poison from whatever is applied to the body. This is in very truth an Alchemist, because in his mode of action he makes use of chemical art. He separates the evil from the good. He transmutes the good into tincture. He tinges the body for the sake of its life. He arranges and disposes all that is subject to Nature in it, and tinges it so that it turns into blood and flesh. This Alchemist dwells in the bowel, as in his instrument, with which he decocts and where he operates. Understand the matter thus. Whatever flesh man eats has in it both poison and good. In the act of eating, all things are regarded as healthful and good. Under the good, indeed, poison is latent; but under the bad there is nothing good. As soon as ever food, that is to say, flesh, is taken into the stomach, the Alchemist, immediately fastening upon it, effects a separation. Whatever does not tend to the health of the body he puts aside in its special places; whatever he finds good he also sequesters into its proper abodes. This is the Divine ordinance. In this way the body is preserved so that it shall not be killed by the poison of what it eats. Now, this separation is made by means of the Alchemist without anything being done on the part of man. And thus, it is with the virtue and power of the Alchemist in man.

CHAPTER VIII—Understand, moreover, after the following manner, how, in every single thing which man takes for his use there is a poison hidden under what is good. The essence is that which sustains the man. The poison, on the other hand, is that which destroys him and brings diseases upon him. And this is true of every alimentary substance, without exception, in respect of that animal which uses it. Now, physicians, attend to this! If it be thus with the ailment of the body and the body cannot do without it, but is altogether dependent upon it, then the body simply takes the ailment, such as it is, under the twofold species of good and ill, and delegates to the Alchemist the duty of separation. Now, if the Alchemist be weak, so that with all his care he avail not to separate the poison from that part which is evil, then, from the poison and the good there arises a combined putrefaction and, eventually, a kind of digestion, and this it is which inflicts diseases of humanity upon us. For every disease in man begotten of the Entity of Poison emanates from a putrefied digestion, which ought to take place so gently that the Alchemist should perceive in it no measure of excess. But when digestion is interrupted, then the Alchemist cannot remain perfect in his instrument. So, then, corruption necessarily ensues, and this, in its turn, is the mother of all diseases. This is what physicians ought most carefully to watch, and it should not be involved in any of your intricacies. Corruption defiles the body, and it is produced in this way. Water which is clear and limpid can at pleasure be tinged with any colour. The body is like such water: corruption is the colouring matter;

and there is no such colour which does not derive its origin from decay. It is at once the signal and proof of poison.

CHAPTER IX—Learn this with the view of more fully following up the subject, that corruption is produced in two ways, locally and emunctorially, according to the following method: If, as we have said, there be an Alchemist present in digestion, and if in the process of separation, he succumbs to the fault of defective digestion, then in place of him there is generated putridity, which is poison. Everything putrid is poisonous for that place where it is detained, and so becomes the mother of certain and deadly poison. For putridity corrupts that which is good, and if the good be stripped of its virtue, then the evil triumphs over the good, and this good no longer appears otherwise than under the false appearance of that good which is really subject to putridity. And so this becomes the source of diseases which, in their turn, are subject to it. But know that which is produced emunctorially occurs through the failure of the expulsive nature, in the following manner: If the Alchemist expels the poison, he does so in every case by the proper emunctories; the white sulphur by the nostrils, arsenic by the ears, dung through the anus, and so other poisons according as each has its own special emunctory. Now, if one of these poisons be hindered by the weakness of Nature, or by itself and in other ways, it then becomes the mother of the diseases which are subject to it. So, universally in all diseases two sources are patent. We will not say more on this subject.—*The Hermetic and Alchemical Writings of Paracelsus, Vol. II, Pages 241-242, Edited by Arthur Edward Waite, Pub. by University Books Inc., New Hyde Park, New York.*

Without your willingness to give, to share, PARACHEMY would not be. During this past year, it has been good to know that there is this very willingness to give, to share. Seeing that it gives in itself a joy. May the work we have shared together serve to reveal more clearly the truth of what is.

May all who receive PARACHEMY have benefited in some measure from that which it strives to impart. We welcome your comments, your suggestions, whatever it is that you will share with us.

During this year, may we have at least glimpsed the beauty of truth that is before us and may our lives have become more meaningful because of it. In the coming year, may we see this beauty more clearly and together joy in the peace that it bestows.

MARY ADAMS, EDITOR ✦

Astrology for the Neophyte

Influence of the Constellations

By Carl W. Stahl

In the first part of this series we gave you a somewhat condensed version of the planetary influences. If it has been some time since you read it, we suggest that you reread it before continuing to read the instructions which follow. At any rate it would be a good idea to have it handy so you can refer to it as we go along. It is important that you understand the method we are using; for it is only through understanding that we can attain wisdom.

The Table of Planetary Rulerships, with which we ended the previous lesson, gives us our first hints as to how to determine the influence of the constellations. The ancients held that the astrological influences of the constellations were the same as, or at least similar to, one or others of the planets in diurnal (day) and nocturnal (night) houses. The table we have given lists the day houses as positive and the night houses as negative.

Since the planetary rulers are merely similar to the constellations in influence and not exactly the same, the ancients gave us another Table to help us determine the influence of the constellations. They called it, TABLE OF EXALTATIONS. Below we give a version of it.

EXALTATION DEGREES OF THE CONSTELLATIONS

Planet	Constellation	Degree
Sun	Aries	19
Moon	Taurus	3
Mercury	Virgo	15
Venus	Pisces	27
Mars	Capricorn	28
Jupiter	Cancer	15
Saturn	Libra	21

When a planet is in the opposite house to that of its exaltation, it is said to be in its fall, a position of great weakness. A planet in the house opposite to its rulership is said to be in its detriment, also a position of weakness.

Besides the preceding we have two more tables to consider if we are to give an accurate reading of the influences of the constellations. These are the Elements and the Quadruplicities. The elements are Air, Fire, Water, and Earth, three of each as shown in the following table.

THE ELEMENTS

AIR	Libra, Aquarius, Gemini
FIRE	Sagittarius, Aries, Leo
WATER	Scorpio, Pisces, Cancer
EARTH	Capricorn, Taurus, Virgo

AIR. Spiritual, abstract thought and ideas, artistic.

FIRE. Idealistic, energizing and mentally creative.

WATER. Emotional and receptive, and imaginative.

EARTH. Practical and material, commercial and physical.

Then we have the quadruplicities. Here the zodiac is divided into three groups of four constellations.

THE QUADRUPPLICITIES

CARDINAL	Libra, Capricorn, Aries, Cancer
FIXED	Scorpio, Aquarius, Taurus, Leo
MUTABLE	Sagittarius, Pisces, Gemini, Virgo

The Cardinal constellations are the busy bees of the zodiac. Always busy, seldom thinking, they accept society as it is and work hard to succeed in the framework that society demands of them. They are expeditors who drive the remainder of society before them in a desire for wealth and power.

The Mutable constellations are those who are caught between the drive of the Cardinal and the inertia of the Fixed. They are in a constant state of indecision not knowing which way to turn. They are quite intellectual but thought, in and of itself, is actionless. Thought only leads to action when activated by desire.

The Fixed constellations are seldom influenced by tradition, the opinions of others, conventions, nor the status quo. Only the truth influences them and they are the ones who influence the world's thoughts and ideas toward change.

Now let us use this information in determining how we should find out what the influences of the constellations are. The ancients held that the influence of the Sun was similar to the constellation Leo so they called the Sun its ruler. If you recall what we have been saying, you understand that this was not to be taken literally but as an indication of how to determine Leo's influence. No planet is exalted here. Saturn, as ruler of Aquarius, is in its detriment (Uranus if you use the modern rulerships). It is Fire and Fixed.

LEO. Natives of Leo have strong mental creative abilities along with a strong life force and an irresistible urge to shine. Being Fire they have much energy, are idealistic and creative. Being Fixed they have the ability

to think for themselves and are not swayed by the opinions of others. As natural born leaders they have superb confidence in themselves, believing that they are infallible in whatever task they set for themselves. They are ambitious, egotistical, filled with self-love, and seek identification with the supreme. Religious leaders and military commanders have the same goal. Both seek victory, honor, decorations and the pageants that follow. The man of God spiritually, the other physically. Leo is the 19th Path on the Tree of Life.

The influence of the Moon was held to be similar to that of the constellation Cancer so it was said to be its ruler. Jupiter is exalted in Cancer and Saturn, as ruler of the opposite constellation Capricorn, is in it detriment here. It is Cardinal and Water.

CANCER. Natives of Cancer are extremely emotional, sensitive, and highly imaginative. So imaginative, in fact, that they have great difficulty at times in distinguishing the real from the unreal. They are constantly in a state of craving and their greatest craving is the approval of others. Because of Jupiter's exaltation here and because Cancer is a Cardinal constellation, they tend to success in trade, business, and the professions. They are moody, extremely sensitive to their environment and to their personal appearance. They are concerned with the intimate, personal and private affairs being extremely egocentric and have a tendency to take everything in a personal way. The sexual urges are strong. They easily reach into the subconscious, coming up with answers to solve their problems from this storehouse of the memory. Cancer is the 18th Path on the Tree of Life.

The constellations Gemini and Virgo were considered to have an influence similar to that of Mercury. Gemini being its positive, or day house, and Virgo its negative, or night house. None of the original seven planets has its exaltation in either of these constellations while Jupiter is in its fall in Virgo, and its detriment in Gemini. Gemini is Air and Mutable. Virgo is Earth and Mutable.

GEMINI. They are talkative, dexterous, high-strung, easily startled, restless, and intellectual. They are given to writing, literature and study. Being Air they are not inclined to dig into the practical aspects requiring too deep or prolonged thought, but like their symbol (two boys of school age) they are apt to jump to conclusions without real thought. They are interested in business, mathematics, and mechanical things. Being prone to abstract thought they are not too good in daily affairs. If afflicted they could as easily become thieves as legitimate business men or women. Being Mutable they are not overly ambitious and can be quite easily manipulated. Gemini is the 17th Path on the Tree of Life.

VIRGO. Since Virgo is of the element of Earth, they are more practical and less given to flights of fancy as are those under Gemini. They are great planners and can go into such detail that they split the proverbial hair. They

are good speakers and teachers, and because of their ability to go into great detail are able to impart to others the truth behind the outward appearance. Being Mutable they are not inclined to be overly ambitious and usually are more successful in working for others than in being their own boss. They are inclined to be shy and retiring but in spite of this quite brave and courageous. Virgo is the 20th Path on the Tree of Life.

Venus, the significator of love, was thought to have the same influence as the constellations of Taurus and Libra. Through observation the ancients found that those of these constellations were amorous, sociable, meek, gentle, and peace loving. They were courteous and disinclined to hard work but quite skilled in the arts. Taurus is Fixed and Earthy. The Moon is exalted here. Libra is Cardinal and Airy. Saturn is exalted here.

TAURUS. They have a warm, affectionate nature and an intense interest in philosophy and psychology. They are patient and understanding. They have great endurance and a love for the truth. They are preoccupied with sex which is the one thing that can really goad them to action. They are mild and inoffensive otherwise, being the meekest children of the zodiac. They love large families and have love to spare for all mankind. Being Fixed their ideas are original and they change their mind for no one. Only the truth can move them. Being Earth they are quite practical and material. Taurus is the 16th Path on the Tree of Life.

LIBRA. Saturn being exalted here they are not as outgoing nor as apparently loving as their Taurus counterparts. They do, however, have a love for all mankind. Saturn makes them forgetful, apt to appear sullen and taciturn with a desire for secrecy. They excel in the arts having great joy in painting, drawing, sculpture, and decorating. They love the social life and take a great delight in the theater, ballrooms, music halls, and the social world in general. Being Cardinal they are great expeditors of the rules of the establishment. They lead by example. Being Air they incline to abstract thought and have great difficulty in being practical. Libra is the 22nd Path on the Tree of Life.

The ancients considered Mars as the ruler of Aries and Scorpio because the natives of these constellations were aggressive, having a great desire to lead and to conquer. The Sun is exalted in Aries. The Moon falls in Scorpio. Aries is Fire and Cardinal. Scorpio is Water and Fixed.

ARIES. Because the Sun is exalted here Aries has an urge to lead. They are mentally aggressive, imperious and positive. They like to induce others to do the actual physical leading, especially in battle, remaining in the background directing and controlling others. They love to compete, in fact life is a contest to them which they must win. The competition must be eliminated at all costs. In spite of his penchant for the rear in combat Aries is very courageous. He prefers the rear because it enables him to better direct the course of events. Aries is the 15th Path on the Tree of Life.

SCORPIO. They express more closely the negative expression of Mars. They fight for the sheer love of combat. If they cannot fight physically they will attack verbally, through writing, or any other way they can, because fight they must. Life would be boredom indeed if there were nothing to fight about. Being Fixed they are slow to change their attitude about anything and, although quite physical in approach, they make up their own minds and stick to it. Both Aries and Scorpio are quite accident prone and are quick to anger. Scorpio is the 24th Path on the Tree of Life.

Jupiter was considered as the ruler of Sagittarius and Pisces because it was found that they, like Jupiter, aspired to the best of all things. Sagittarius is Fire and Mutable. Mercury is in its detriment here. Pisces is Water and Mutable. Venus is exalted and Mercury is in its fall here.

SAGITTARIUS. They are idealists, upholders of law and order, and aspire to the best in all fields of human endeavor. They have great reverence for that which is dignified, noble, respectable, honorable, distinguished, and academic. Hence they are often found in the professions, churches, and diplomatic fields. Being Fiery they prefer to work in mental fields rather than in those requiring physical effort. Being Mutable they lack ambition and if they cannot succeed themselves like to be seen in the company of those who do. Sagittarius is the 25th Path on the Tree of Life.

PISCES. They express the more negative side of Jupiter and the best that they aspire to is more sensual and artistic. They aspire to luxury, food, wines, and soft easy living. They are inclined to gamble, hate work, and are experts in the art of make believe and flattery. Venus being exalted here gives them a social bent and a desire to be with others at social events and large gatherings. Since Mercury is in its fall they abhor mathematics, business, and feel that if they can only find the right ritual or contact the right people they will have it made. Being Water they are quite emotional and receptive. Being Mutable they lack ambition and are easily led. Pisces is the 29th Path on the Tree of Life.

Saturn, the planet of restriction, was given as the ruler of Capricorn and Aquarius because they were known to be solitary, frugal with money and food, and kept themselves aloof from others. They had an interest in studying the unusual and occult. Mars is exalted in Capricorn and the Moon is in its detriment there. It is Earth and Cardinal. Under some methods Mercury is exalted in Aquarius but in most it is Virgo. The Sun has its detriment here. It is Air and Fixed.

CAPRICORN. They are frugal with their money, their food, and their choice of words as well as all things in general. Being Earth they are highly practical and are attracted by science, astrology, the occult, and magic and may be prominent in masonic and other secret societies. Most have some musical ability. Since Mars is exalted here, they are quite forceful and energetic and being Cardinal have leadership ability, in fact Saturn is usually

(Continued on page 275)

The Complete Awakening

By Mary Adams

There is in a sheet of white paper with no mark upon it beauty. There is silence, a quietness, a stillness. In this there is an innocent freshness. Where there is an innocent freshness truth may be seen. Where truth is freedom is. A mind that is still is innocent. Only an innocent mind can see truth and this truth makes the mind free. Upon the white paper a mark is made. Where now is this stillness, this freshness, this beauty? A thought is like a mark. What is for us is not this state of freedom because "the mark" has made all the difference.

When there is thought, there is "this mark" and the mind is not still, it is not innocent, it is not open to truth and therefore it cannot be free. It is not a question of should we think but rather what place should thought have in our life. Thought must operate when we are doing that which necessitates it, the carrying out of work which is essential to our life and the sharing of essential and factual information which is beneficial to our welfare. In this thought is necessary in order for us to act clearly but it is also thought itself which creates fear and prevents us from acting efficiently. It is thought which prevents us from seeing what is as it is. Thought keeps us ever busy with its own creations, both pleasurable and unpleasurable. Thought is energy, is light and with it we move back and forth between "what was" and "what might be"—between a remembered pleasure of the past and the hope of future pleasure. Between pleasures we suffer the sorrow, the pain of the unpleasurable. Thought gives no freedom to see what is now for its energies are expended on what should be.

We are not awake to what is for we move as a "sleep walker" through past memories, thoughts of the past, toward future fantasies, which are based on past thoughts. It is said that a "sleep walker" should not be disturbed for there is danger in doing this. Where is the danger in seeing where one really is? The danger lies in not knowing where one is and what is happening. When one is awake then one sees what is before him, sees it as is. One can then see the real danger and seeing it no longer move along its course. Seeing it, one stands still and in this stillness, in this complete wakefulness, it is possible to see what is as it actually is. It is not a matter of accepting or rejecting what is. What is important is being able to see what is. In complete awakefulness there is a realization of "not knowing", of all the things that one does not know. In this state the mind is innocent, the mind is still. In this state it is possible for the mind to see something new, to understand something new. This seeing brings about a doing, an action of something new.

All thoughts are old. They may be clothed in different forms and may seem to have different meaning but there is the familiar recognition of

what they are. One thought is pain. One thought seeks to escape from pain, one thought is pleasure, one thought is sorrow of pleasure ending, one thought is again pain at the ending of pleasure, and one thought again seeks pleasure. Thought creates conflict. In this there is suffering. In this freedom and love are not possible. In this there is only the artifice of beauty and truth. Thoughts keep us in bondage to suffering. Our thoughts are what we are. They are not separate from what we are. We are pain, we are sorrow, we are fear, we are hate, we are anger. And what is for us is ever the old clothed in new forms of suffering.

It is not possible for us to be free by thinking freedom, by willing freedom, by making an effort to be free. The thought of this, the effort of trying to do this only brings about further conflicts, further suffering. To be free we must give up the old. There must be an end, a death, to the old. Otherwise, that freedom which is cannot have a beginning for us. Why is it that we are fearful of giving up the old thoughts, the old ways? Why is it that we fear a death that will end suffering? Is it not possible that such a death will give birth to joy?

Communion

Words like thoughts are marks but when they are fulfilling their purpose, which is that of service, of serving, they are of great beauty. Thoughts, too, serve a purpose but they are not fulfilling their purpose when they function in an internal darkness and prevent new light, a greater light, a greater energy, from illuminating this darkness.

Too often thoughts bar the way to real communication which can occur, a deeper communication which can take place in the stillness, in the quiet aloneness of one's self or in the stillness, in the quiet sharing with others. Alone it is possible for one to look and see, to observe and listen without thought, without forming words. There is a special kind of communication that occurs in aloneness. There is a communion wherein realization occurs instantaneously. It is unbounded by thought or word. There is a beauty in such a communion. When we are together, it is possible for there to be, without thought or word, a sharing in such a communion.

When we are not together, the word serves to bring us together so that through it there may be a coming together, a communion with one another. The communication, what is, permeates the word. The spirit of the word expresses to another the heart of the communication. To see it one must see that the word is the servant and look at that which the word brings. To share communion there must be a mutual deep concern and a caring and underlying this a passionate urge to understand.

When at least two persons, with intense eagerness and complete attentiveness, look at what is before them—be this a sunset, a work of art, or man himself, a real sharing in what is to be actually seen is possible. When one points to a problem or to a solution to a problem, to that which can only

be looked at by way of description, by a formation of words, and says "look . . . awake . . . see" and another looks attentively at it with an intense eagerness to learn what there is actually to be seen in it, then it is possible for there to be a real sharing in it.

The words of Jiddu Krishnamurti are many and the spirit of them is a direct pointing and showing. That which is very complex is presented in a simple way. This in itself is rare but the depth of quality that is expressed through this way is even more rare. Krishnamurti points . . . he simply says "look". It is a beautiful action of sharing, which asks for nothing in return, expects nothing in return but has within it that sweet virtue which is expressed in any spontaneous action where the word "look" is alive with the beauty of "let's share in this".

If we are to share in this, then we must be as little children, our hearts filled with an eager and intense passion to learn, our minds clear and innocent, open to what is to be seen, and our attention on what we are looking at. In complete awakefulness there is freedom and great energy, great light, to look, to observe, to see what is.

There are but few who point and show and leave us free to look and see for ourselves. The PRS is one of these few and there is a simple but profound sameness in that which but points and shows and leaves us free to look and see what actually is. The more that we are caused to look in this way the more we will see the truth of that which really is. Because the words of Krishnamurti are readily available to all and because they so clearly describe what is to be looked at, this whole body of words serves to focuss attention on them.

A Radical Inner Revolution

That which Krishnamurti is pointing to is an education that frees man now, in the present, not tomorrow or in some future tomorrows. It is not an education that will make freedom possible only after days, weeks, months, years of practice according to a system, a method, or by way of ritual, analysis, or evaluation. Freedom is to be had in the beginning of this education not at the end. Freedom positively expresses itself in the beginning. It is not a "dead" meaningless word but a "living" word, which is non-confining, non-restricting. And when freedom as a "living" word begins, it is without end; it is at its beginning eternal. Freedom manifests, reveals itself, is born without our hearts, becomes a living quality expressed by us when we begin to undergo a radical revolution within ourselves. In this beginning the mind must be completely awake, very much aware that it does not know and admitting it does not know. There must be a passionate urge to learn, to see, to understand what is now, the actuality of what is, the fact as it is. There emerges from this radical inner revolution an integration of man himself which by its very wholeness, completeness, oneness brings about as well the integration of all mankind and ends the

conflicts, the divisions which now separate mankind, causing endless barriers, frictions, hatreds, wars, and resistance to peace and a united joyful way of living.

We are the past. All our thoughts are based on the past. The problem is: Is it possible for us to die, psychologically, to all the old thoughts which comprise our past—to that which we attach ourselves to, that which we fear, that which causes feelings of vanity and pride, to that which brings about anxiety, brings about pleasure, brings about feelings of power. Is it possible to die, psychologically, to all past traditions and beliefs? If we can see that the mind cannot be fresh, new, vital, and innocent unless there is an ending, psychologically, to everything of the past, if we can see that freedom is not possible unless there is an ending to this past, if we can see that the immeasurable, the truth of what is, cannot be sought by thought for thought always measures, *if we can see this*, then there is no longer any problem. The problem may be very complex but when we look at this problem we see that the answer is not apart from it but is in it.

The Greater and Lesser Light

During our life we look at many things and that which enables us to see is light. Light is most wondrous. Without some kind of light we could see nothing—not even our own hand placed in front of our eyes. There are many lights. There is the sun's light which is a natural external light. There is the artificial lighting, which we use in the external darkness. Just as there is external light so is there internal light. There is the light of thought, of reasoning, which we use to move about with in an internal darkness. And there is a pure, white, radiant light, the rays of which dispell all internal darkness and enable us to see what is as it is. Thus, there are two natural lights—the external light of the sun and the internal light of the son. If we but looked, we would see the untold beauty that is before us and which is because of the natural external light of the sun and we would see the joyous beauty of being which is possible for us because of the internal light of the son.

The Bondage of the Lesser Light

Man is blessed in that he, being created in the image of his Creator, His Father, is himself a son of light. He has within the natural pure, white, radiant light and he has within the lesser light of thought, of reason with power of awareness and creativity. This lesser light may be likened to the natural external light only when it is expressing and fulfilling its purpose, which is that of service, of serving rather than functioning as a dictator, dictating. Light is power, is energy and with it man creates the world he lives in. Man tasting the power of the lesser light and using it solely in his life cannot see the greater light within him for he is blinded by the energies of his lesser light, his particular thought patterns. Man creates images, pictures, that move him between pain and pleasure and he suffers as he moves through his own creation.

Countless times and in numerous ways, we have been told what we must be aware of but we do not heed it. Very simply it is said in I John: "Little children, keep yourselves from idols." An idol is a false idea or concept. It is an image, a picture in the mind, which is formed by imagining, by that power which can create different pictures and ideas by putting together old pictures and ideas in a different form, thereby giving a seemingly different meaning to things known before. Or this power can be used to create unreal things in such a way that they seem, or appear, to be real.

Man is what he creates. And man is very adept at creating hate, jealousy, fear, and all things which bring suffering upon himself and others. Man has become very skillful at taking things apart, reducing things to fragments (himself included) and re-arranging these fragments to please himself, usually at the expense of another's suffering. But no matter how hard he tries, man, using only his lesser light, this lesser energy, lives most of his life in gloom, in the suffering conditions he himself creates. Such a man lives as a son of darkness and is a son of darkness. A human lives as a son of light and is a son of light illuminated by the pure, white light within. He is filled with great energy, great light, and he creates no false images for he sees that which is as it is. When the son of darkness no longer thinks he is so right, it is possible for him to live as a son of light and to learn something that is really new rather than to live only that which has been created by his own imaging, which is still the old, of the past and only appears to be new in the present because he has given it a different form.

The Freedom of the Greater Light

When man is sincerely eager to learn something new, eager to place aside all that which he thinks is so right but which results nearly always in suffering for himself and all mankind, then it is possible for him to see something new, then it is possible for the greater light within man to illuminate the lesser light and for there to be expressed through such an enlightened man a humaneness, for freedom and love become living words for him. It is possible then for there to be a kingdom of humans, for there to be a kingdom of humanity living in joy and peace.

It is only the thought that bars the way to being free; it is only the lesser light, the lesser energies, that prevents the greater light, the greater energy, from revealing to us what is as it is. If it is possible for us to say honestly, sincerely "I do not know", then thought has no place and we are free of it. Thought is possible, can only take place, in the field of the known. When we say "I really don't know" and expect nothing, then the mind becomes humble. "Now in that state of 'not knowing' is intelligence. Then it (the mind) can operate in the field of the known and be free to work somewhere else if it wants to."¹

In such a state there is great energy for it is not blocked nor is it dissipated by thought of what should be, should not be, what might have been, what might be, on analyzing, on judging, on condemning; the energy is not used up in any form of escape. It is possible then to see the fact, be this the division man has created by religion and nationalism, be it hate, anger, fear, or violence. Instead of escaping from the fact of violence by forming ideals of nonviolence or attempting to suppress it, control it, there is attentiveness and an eagerness to look at what is without distorting it in any way, without prejudice, without opinion, to observe it, to find out, to inquire, to explore what is. To observe very clearly there must be this freedom in the beginning. Only then is it possible to understand what is and why it is, why the mind is so conditioned by all that is known, by the past, and why in this state it is not free. A mind that is unconditioned is free. Only by observing the actual fact of what is can we be free from it. And only in a state of "not knowing" which has within it the passion to learn something new is there energy to put an end to the fact of what is. This very observation is action and it is this very observation which brings about a radical revolution.

The Art of Looking

"One cannot learn about oneself unless one is free, free so that one can observe, not according to any pattern, formula or concept, but actually observing oneself as one is. That observation, that perception, that seeing, brings about its own discipline and learning; in that there is no conformity, imitation, suppression or control whatsoever—and in that there is great beauty."² We may do this without fear, without danger by not condemning, justifying, interpreting, judging, or evaluating. We simply look, we are attentive, we are awake and observing our life as it is. As we observe the psychological dangers and see them, completely understand them, which can only occur when we are completely awake and greatly concerned about learning what they are, we will react accordingly and in much the same way as we react to a physical danger. Seeing a fire, we do not walk into it. When we are not awake to the psychological dangers, we do walk into "fires", get "burned", and suffer the consequences of inattentiveness. "There is a great beauty in observation, in seeing things as they are, psychologically, inwardly; which does not mean that one accepts things as they are; which does not mean that one rejects or wants to do something about 'what is'; the very perception of 'what is' brings about its own mutation. But one must know the art of 'looking' and the art of 'looking' is never the introspective art, or the analytical art, but just observing without any choice."³

The Observer and the Observed

During the day as we look, simply watch what occurs in our life, see what takes place as we proceed through the day's activities, as we watch our reactions to things, our conscious mind becomes very active listening and

seeing. Then that which we have separated from the conscious mind, the unconscious mind with all its contents, will be exposed and the division between the two will end. "To understand all this—that the 'observer' is not different from the thing observed—is meditation; it requires a great deal of penetration into oneself, nonanalytically; by observing in relationship with things, with property, with people, with ideas, with nature, one comes upon this sense of complete freedom inwardly."⁴

When we are aware that we are not being attentive in our observation, there comes out of this very awareness attention. It is not something we control. It is because of a sincere, intense passion to learn. There is in this no resistance to attention that need be overcome. As we look, we do not try to control or resist anything. Realization occurs instantaneously when we see. If we see a reaction of hatred, a reaction to flattery, a reaction to fear, we look at it as a fact, it is. We don't try to justify it, we don't feel guilty about it, we don't try to separate it from what we are. We continue to observe it, to see it for what it is and as it is. If an unkind thing is said to us which is intended to hurt us, we look at our reaction. If a kind thing is said to us which is intended to flatter us, we look at our reaction. When we can look at this without either liking or disliking but just seeing it for what it is, the nature of it, no images will form. There comes from this no mark, there results no suffering. And in this freedom there is a great beauty. Matthew: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."

The Conflict of Duality

Conflict comes about because of the contradiction in ourselves, in the activity of the "me" and the "not me", in the opposing desires with all its fears. The "me" is the ambitions, pursuits, anxieties, hate, anger, competition, pleasure, and fear and the "not me" is the idea, the concept, the formula of "what should be". Here is the "what is" and the "what should be" and much energy is spent in the struggle, the effort, the conflict to "bridge" this division. We are always creating division for ourselves and then waste our energy trying to "bridge" these divisions.

There is the one who fears and that which is feared—that is the "watcher" and the "watched". We create division between the two when essentially they are the same. There is conflict between the fear and the one who wants to rid himself of this fear, thinking this fear is something separate from himself. When it is seen that the two are essentially the same, which means that the "watcher" is fear, which does not mean you accept it or identify with it, then there is no conflict, no effort, no wasted energy expended to rid oneself of it. Instead there will be great energy to look at what is, to see it for what it is and to see that it is brought about because of thinking (thoughts) of what happened yesterday, in the past, and thinking (thoughts) of what will happen tomorrow. When we look at this, we can see that thought and time bring about fear. "When thought realizes that it

cannot possibly do anything about fear because it creates fear, then there is silence; then there is a complete negation of any movement which breeds fear. Therefore the mind, including the brain, observes this whole phenomenon of habit and the contradiction and struggle between the "me" and the "not me". It realizes that the watcher is the watched."⁶

Seeing this without choice, objectively, there is stillness, the uselessness of struggle, of effort to suppress or control this is seen. Understanding this in oneself is self-knowing and it is possible then for there to be an ending of fear, an ending of sorrow, for the mind is emptied of the division between the "me" and the "not me" and therefore there is no longer the need to struggle, to engage in an effort to bridge it. "Then you can live from moment to moment, endlessly, without struggle, without conflict. But that is real meditation, real action, not conflict, brutality and violence."⁷

Fragmentation

We are in bondage, we suffer, and we know pain so long as we desire more experience that will bring to us that which we think should be. When we desire more experience, we are escaping from the fact, what is. It is all the knowledge that we have acquired up to this point in our lives that determines our pain and pleasure, our fears and wishes. Where there is pleasure and the remembrance of it, there also pain exists. Pleasure and pain are inseparable in that they are as two poles in the whole of the finite life. When one is the other is not. When one is not experiencing pleasure then one suffers until one again is able to experience it. Between these poles our lives swing and back and forth. Between these two poles the struggle is an endless one when one attempts to achieve the permanency of the one pole—pleasure. The finite life is temporary; it is not permanent. All that is found within it is as well but temporary and limited.

Why then do we center our attention and our efforts on that which can never bring fulfillment? Why do we struggle? The struggle is, the suffering is because we ourselves create, according to our way of thinking, an image, a picture, of what life should be and what it should not be. We are so caught up in our own "image making" that we do not see what life is—nor what we are making life to be.

We have taken our life and we have divided it into parts—good and bad, you and me. We have erected a multitude of divisions. We have chopped our earth to pieces, ourselves to pieces, and our world is a world made up of fragments that have been scattered all different ways in order to bring about a selfish pleasure, a satisfaction of power. And so we have separated ourselves one from another. We are divided against one another and so we know hatred and jealousies, fears and wars.

Who creates all this? We have created all of this because we possess the power of creating. We have in our minds created a division between

that awareness which observes and that which is observed and we think we have nothing to do, are apart from that which we observe. The hatreds, the fears, the wars are very much a part of us. We ourselves create this very activity, are the very activity of this. And why do we create this? It is because we have been conditioned to think of self apart and selfish pursuits and it has become a habit to form concepts of good and bad. In this very division, we ourselves have brought about the actuality of bad into our lives.

“What we are concerned about is a radical revolution, psychologically; not in some distant future, but actually today, now. We are concerned to find out whether the human mind, which has been so conditioned, can change immediately, so that its actions are a continuous whole, not broken up, and therefore pitted with its regrets, despairs, pains, fears anxieties, its guilt and so on. How can the mind throw it all off and be completely fresh, young and innocent? That is really the issue. I do not think this is possible—such a radical revolution—so long as there is a division between the “observer” and the observed, between the “experience” and the experienced. It is this division that brings about conflict. All division must bring about conflict, and through conflict, through struggle, through battle, obviously there can be no change, in the deep psychological sense—though there may be superficial changes.”⁸ There is not enough energy to change so long as there is a duality between what is and what should be, so long as man is struggling and making an effort to achieve what should be there is conflict and this conflict is a waste of energy.

When this lesser light with all its energies are still, then it is possible for the greater light with all its energy to be focused on what is and for us to see what is as it is. When we are able to clearly see the hatreds, the separateness, the suffering, and the pain which we have created through wrong use of our lesser light, our energies, we will create it no more. We will then see ourselves and our world exactly as it is—the jealousies, the hatreds, the fears, the beliefs which have no foundation, the separateness and the division. As our attention is focused on each thing which causes us suffering and we perceive it for what it is, our own creation, it will no longer have existence in our lives. Our creation is not separate from us. There is not a division between what we create and what we are. Integration comes about when we perceive objectively, without choice, the fact, what actually is. The immediate action of seeing that thought itself creates a division between the “me” and the “not me”, between you and me, being instantaneous, gives freedom.

Meditation

“The meditative mind is seeing—watching, listening, without the word, without comment, without opinion—attentive to the movement of life in all its relationships throughout the day. And at night, when the whole organism is at rest, the meditative mind has no dreams for it has been awake all day.

It is only the indolent who have dreams; only the half-asleep who need the intimation of their own states. But as the mind watches, listens to the movement of life, the outer and the inner, to such a mind comes a silence that is not put together by thought."⁹ Quietness comes only through a seeing of what is. Meditation is a movement in stillness. Silence of the mind is the way of action. To understand what meditation is, one must lay the foundation of righteous behavior. Systems, methods, and all else which entail conformity, which give ways of conforming the mind, or force it to be quiet are worthless for in this very conformity, in the very effort of trying to control the mind there is conflict. When one is completely free from all methods and all systems, there is already the beginning of meditation.

One cannot cultivate a quiet mind no more than one can cultivate a virtue or a morality that is the foundation of meditation. The virtuous mind, righteous behavior is a living thing and it is constantly renewing itself. ". . . in the denial of that which is false, truth is."¹⁰ The virtue of humility is because one looks and sees very clearly the nature of vanity and pride. In the very seeing of what vanity and pride is there is freedom from it. In this seeing there is the virtue of humility. When the mind is still, in the state of "not knowing", completely awake, eager to learn, looking and listening attentively, then there is a true perception of what is.

"Meditation is hard work. It demands the highest form of discipline—not conformity, nor imitation, not obedience, but a discipline which comes through constant awareness, not only of the things about you outwardly, but also inwardly. So meditation is not an activity of isolation but action in everyday life which demands co-operation, sensitivity and intelligence. Without laying the foundation of a righteous life, meditation becomes an escape and therefore has no value whatsoever. A righteous life is not the following of social morality, but the freedom from envy, greed and the search for power—which all breed enmity. The freedom from these does not come through the activity of will but through being aware of them through self-knowing." "Meditation is not an end to be achieved. It is a movement. A meditative mind is rich in a quietness which never looks beyond what is nor begins with the structure of thought. It begins with the negation of thought and with the freedom to observe the present, what is.

Meditation, freedom, and love are found together. ". . . the flowering of love is meditation."¹² The negation of thought brings about the meditative life, freedom and love. Unless there is a dying to the past, a dying to all conflict, sorrow, the endless pursuit of pleasure and the escape of pain, we will not live in freedom, in love. We will not live the meditative life which sees great beauty and wherein depths of joyous being proceed, flow from the immeasurable. Only in complete wakefulness will freedom, love, and the meditative life come to us.

"Truth is not in some far distant place; it is in the looking at what is. To see oneself as one is—in that awareness into which choice does not enter—is the beginning and end of all search."¹³

How important is it to us that we be awake, completely awake? How deeply concerned are we about the facts, about what is? How sincere are we in wanting to learn? Do we passionately want to learn something new or are we content to go on thinking that we are so right? It is not a question of can we be completely awake but rather a question of whether we care deeply enough to completely awake and look.

REFERENCES:

- 1) J. Krishnamurti, *The Awakening of Intelligence*, Harper & Row, Publishers, 1973, p. 37-38.
- 2) J. Krishnamurti, *The Flight of the Eagle*, Harper & Row, Publishers, 1971, p. 2.
- 3) *Ibid.*, p. 11.
- 4) *Ibid.*, p. 28.
- 5) *Ibid.*, p. 35.
- 6) *Ibid.*, p. 64.
- 7) *Ibid.*, p. 66.
- 8) *Ibid.*, p. 19.
- 9) J. Krishnamurti, *The Only Revolution*, Harper & Row, Publishers, 1970, p. 19.
- 10) J. Krishnamurti, *The Flight of the Eagle*, Harper & Row, Publishers, 1971, p. 33.
- 11) J. Krishnamurti, *The Only Revolution*, Harper & Row, Publishers, 1970, p. 44.
- 12) *Ibid.*, p. 50.
- 13) *Ibid.*, p. 40.

J. Krishnamurti is one of the great teachers of our time. He addresses himself to people of all ages, but particularly to the young, and presents a practical philosophy of education that has little to do with the current offerings in most of our schools and colleges. He exposes the roots of fear and eradicates deeply entrenched habits of tradition, imitation and prejudice. The life he holds forth for the individual requires an about-turn, even a revolution, but not one of a political, social, or economic nature. The revolution he advocates begins "not with theory and ideation, which eventually proves worthless, but with a radical transformation in the mind itself", concentrating on the total development of the human being.

Born in south India and educated in England, J. Krishnamurti has devoted his life to speaking and counseling, traveling widely in India, Europe, and the United States, addressing thousands of people in all walks of life, always pointing the way for each person to find himself. He is the author of many books.

We wish to express our thanks to Byron Casselberry, Secretary of the K & R Foundation, Ojai, California, who kindly gave this information to us.

When I wrote on my door: "Leave your traditions outside before you come in," not a soul dared to visit me or open my door.—Kahlil Gibran

H e n E g g s

The Elements and Their Influence

By Siegfried O. Hansch

In further experimentation with hen eggs a second Easter Egg Experiment was conducted, similar to the one described in the original report of such an experiment and which appeared in the *ALCHEMISTICAL LABORATORY BULLETINS* Vol. II, No. 2, 1970 and Vol. II, No. 10, 1972 as well as my own report in *PARACHEMY* Vol. II, No. 3, 1974. The conditions were again minutely observed. Two fresh laid eggs from each day, before and after Easter 1974, were selected in that MARS year.

From April 9th, the Tuesday before Good Friday, through the Easter week and through April 20, 1974, two fresh laid eggs from each day were selected. On April 9, 1975, after 359 days of storage, the eggs were opened before two witnesses. The eggs during this period were again stored on top of a high cupboard in the basement laboratory. The temperature was 65° to 70° F. (18°-20° C.).

All eggs, with the exception of one, were in A1 condition. Some dehydration occurred in all eggs. The one egg from Wednesday before Easter, April 10th, was putrified.

Those eggs from April 16th, the Tuesday before Easter, through April 20th were absolutely dehydrated and hardened — no liquid! All other eggs had some liquid in them.

Another experiment involved a selection of fresh eggs laid during the influence of a water sign, Scorpio, from October 27, 1974 through November 11, 1974. After a period of 165 days of storage, under the same conditions as in the above experiment, these eggs were opened, April 9, 1975.

All eggs were in excellent condition. Very little dehydration occurred and all eggs had an ordinary, fresh smell. Here there is a good indication that the influence of the water element combined with the fire element in this Mars year produced this extraordinary pure state.

Conclusion:

Despite ideal putrefaction temperatures of 65°-70° F., all eggs used and stored for 359 days in the Easter Egg Experiment, with the one exception and the dehydration that occurred, and all eggs used and stored for

165 days in the other experiment, with no exceptions and only slight dehydration, were in excellent condition.

The influence of the FIRE element during the Cardinal sign of Aries and the WATER element during the fixed sign of Scorpio and the influence of MARS as ruler of this particular year, being the influences under which these eggs were selected, is noteworthy and merits our attention. Such is indicative of the importance of the influence of the elements and the signs of the Zodiac. Their influence should *at all times* be considered in our alchemical laboratory work.

In comparison, I should like to point out that the Canadian EGG Marketing Board in June 1974 had to destroy over 20 million eggs after 6 months of ideal storage in cool houses, which made life for the Minister of Agriculture most difficult.



Eggs laid and placed in storage (359 days) during influence of fire element.

Eggs laid and placed in storage (165 days) during influence of water element.

ASTROLOGY FOR THE NEOPHYTE (Continued from page 262)

identified with the establishment and things as they are, being reluctant to change. Moon in detriment here freezes the emotions and they are not very demonstrative. It is the 26th Path on the Tree.

AQUARIUS. The positive constellation of Saturn is noted for its inventive genius along with its astronomical and mathematical ability. They have unusual interests and a sympathetic understanding of human nature being always ready to lend a willing ear to the troubles of others. Since the Sun is in its detriment they have none of the false pride, ambition, and desire for prestige that goes with Leo. If we allow that Mercury is exalted here we see that, being Air, it obtains knowledge without effort. Being Mutable ties in with its lack of ambition and desire for fame and honor. It is the 28th Path on the Tree of Life.

We hope that the foregoing brief paragraphs will enable you to go on and write up quite sizeable explanations on the influence of the constellations.

Announcements

Subscriptions

Parachemy issues commence with the winter issue and end with the autumn issue. Payment for the 1976 quarterly issues may be sent in now. We do appreciate receiving payment for the quarterly publications *prior* to the publication of the winter issue, which is mailed in January; but we ask that you please designate on the renewal form that the payment is for the 1976 quarterly issues of *Parachemy*.

Subscribers, new and old, who begin their subscription some time after the first quarterly publication of a given year will receive all four issues published during the particular year the payment is sent in. Should a subscription payment be sent in during 1975, and not be designated as being for the 1976 *Parachemy* publications, then there would be received the 1975 winter, spring, summer, and fall issues.

Those who were subscribers to the *Alchemical Laboratory Bulletins* will recall that their subscription payment made it possible for educational institutions to receive a bulletin as well. One bulletin was mailed to the subscriber and one to an educational institution either designated by the subscriber or chosen by the publication.

Inquiries have come from some educational centers showing an interest in the subject matter found in *Parachemy*, which originated with the bulletins they at one time received but which with the first publication of *Parachemy* could no longer be given to them due to the expansion of the publication and the high cost of printing. A list of educational centers interested in receiving *Parachemy* is available. Those who wish to send an additional subscription payment so that such an educational institution may receive *Parachemy* may indicate on the renewal form that the additional subscription is to be sent to one of the educational centers presently listed or may specifically request that the subscription be sent to an educational center of the subscriber's choosing.

Future Articles

Casting out evil spirits will be the topic of an article by Frater Albertus in the winter issue of *Parachemy*. Also, beginning in the winter issue will be the first of four informative articles on the Qabalah by John F. Gay, III, D.M.A. The first article will be MALKUTH OF MALKUTH IN ASSIAH, An Introduction to the Qabalah for Everyman. The articles will present the PRACTICAL approach to the Qabalah, giving to us a "working" knowledge that we may begin to use and apply in our life as we receive it.

The forthcoming article in the Astrology Series by Carl W. Stahl will be THE MOON IN THE CONSTELLATIONS AND THE SUN IN THE CONSTELLATIONS. Future articles in the series will contain the planets in the constellations and information on houses and charts.

PRS Student Lab Fund

Fellow Students:

We have received a total of \$213.88 in donations for the months of June, July, and August. After rent deductions of \$600 for July, August, and September, we have a balance of \$82.01, which leaves us with a total of \$517.99 due for the remainder of the year.

We can only succeed with our fund as an active group of participants.

Frater Fred

1976 Class Applications

We have stated many times that class applications have to reach us in sufficient time to select the names. We regret that we had to return enclosed dormitory payments to applicants due to their failure to send in their applications early enough. Anyone considering to attend resident study at PRS will have to ask for an application form. The application form, after being filled out, should be returned for processing. When the application form is returned, then the dormitory fee should be sent in or other arrangements adhered to, which are stated on the form, in order to assure a place in class. This is important. We cannot guarantee a place otherwise. Please take note.

Class Schedule 1976

New Zealand:	January 4-24	
Australia:	January 25-February 7 February 8-February 21 February 22-March 6	
U.S.A.:	March 28-April 10—Prima April 11-April 24—Secunda April 25-May 8—Tertia May 9-May 22—Quarta	
Europe:	June 7-June 19 June 20-July 3 July 4-July 17 July 18-July 31	
U.S.A.:	September 6-18 September 19-October 2 October 3-October 16 October 17-October 30	} To be announced

WATCH FOR AN EXCITING ANNOUNCEMENT COMING FROM ATLANTA, GEORGIA, WHICH WILL APPEAR IN THE 1976 WINTER ISSUE OF PARACHEMY.

Informative Interchange

No Sulphuric Acid in Vinegar of Antimony

I would like to make a comment about the Vinegar of Sb_2S_3 . The experiment procedure that was chosen is found on page 171 of Waite's translation of *The Triumphal Chariot of Antimony*.

After the tincture was poured off and filtered several times, it was distilled to dryness, returned to the gummy residue, and again distilled. A clear vinegar of Ph 2.5 was obtained each time.

Both the tincture and the vinegar were subjected to the following tests to determine if any sulfuric acid (H_2SO_4) were present.

First, a quantitative test for H_2SO_4 is made by adding 1 ml. of tincture of Sb_2S_3 to 1 ml. of a saturated solution of Barium acetate. This is a positive test if the reaction takes place and Barium sulphate precipitates. No precipitate formed, and so the test was considered negative in both the tincture and the vinegar.

Secondly, it may be added that H_2SO_4 does not easily evaporate nor distill and, because the residue could be taken to dryness, no H_2SO_4 was formed in this experiment.

Thirdly, each were heated in the presence of mercury and did not dissolve the mercury. Vinegar of Antimony (flash evaporated) was heated (boiled) with a drop of mercury. It did not dissolve the mercury.

Fourthly*, an extract of vinegar (tincture) before distillation, when heated, did not dissolve mercury added to it to see if sulphuric acid is present—in this case the mercury would dissolve. The mercury had not dissolved so the tincture does not contain sulphuric acid.

These experimental tests show that the tincture and the vinegar of Antimony distilled out of the tincture do not contain any H_2SO_4 (sulphuric acid) and in this case the Ph 2.5 of the tincture and the vinegar of Antimony are NOT CORROSIVE.

An important fact has emerged in the above mentioned experiment. The test has shown no sulphuric acid to be present. In the last issue of *Parachemy* mention was made that sulphuric acid could form. This would apply when the container is left unstoppered and the water and air could act as oxidizing agents upon the antimony trisulphide in due time to form some sulphuric acid.

We are indeed very happy to bring this announcement as given above that tests have shown no sulphuric acid to be contained in the antimonial acid or vinegar of Antimony.

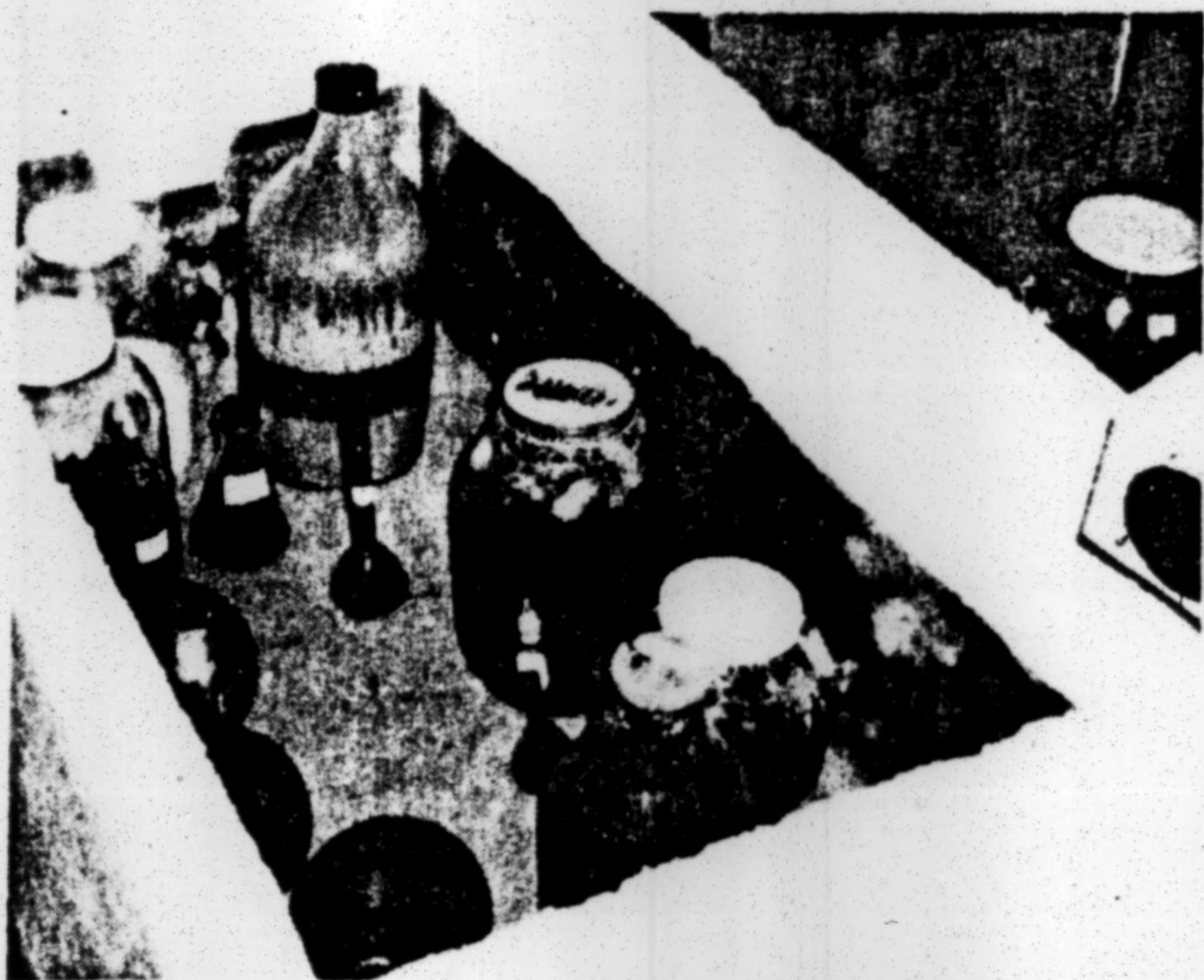
—Dale Halverstadt, U.S.A.

*These tests were made at the PRS Laboratories.

SANDBATH

Construction of an energy-saving, alchemistical-working sandbath

After completion of my first soxhlet extractions—circulations and macerations, I noticed, particularly with my seven basic tinctures, that the macerations seemed to be considerably more potent. From the ancient Arabs we learn where to find our missing link. They used almost exclusively the



heat of the sun, which matures the menstruum gradually. Our physicists and chemists also tell us that heat per se is an energy of motion, which moves the molecules and atoms. The higher the temperature the quicker and faster these molecules and atoms move and integrate. Pauling states:

“Each 10° Celsius raise in temperature brings about a DOPPELING of the chemical reaction.” (!) Consequently, a raise of temperature of 20° C.

(70° F.) brings a reaction which is $2^2 = 4$ times, at 100° C. (212° F.) a reaction of $2^{10} = 1024$ times.

Since in all alchemistical processes time is taken and the work proceeds gradually, this distinguishes the alchemistical approach and may explain some of the difference in results obtained by an alchemistical procedure as opposed to the procedure of the chemist of today.

When laboratory work is planned ahead of time, 80% to 85% of the work can be carried out with a slow, gentle heat, even in the metallic kingdom. Further, magnetization is, under such circumstances, much easier carried out, especially when we are still a little “green” on this subject.

After operating two Fast-fryers for two months, I was somewhat astonished to see my electric bill! For some time, I also observed that most of the heat escapes to the top and that the flasks are still cool on the upper part, even at a relatively high setting. Too, there was the problem of not having enough room for all the different flasks and bottles.

In consequence of all of this, I constructed a very simple and most efficient sandbath from aluminum tin and 2” Styrofoam. Styrofoam is used as an insulator on all sides including the bottom and top. An old icebox or refrigerator could also be used but it must have a metal interior. The overall

size of the sandbath is 40" long by 20" wide and 22" deep. First, it is filled with 2" of fine sand. Then, a heating cable as is used to protect water-pipes from freezing or that which is used on roofs to prevent ice from building up is placed on the 2" layer of fine sand. The new plastic shielded type of heating cable (\$8.50) is only $\frac{1}{4}$ the price of a lead shielded one. When the heating cable is placed on top of the 2" fine sand in neat rows, care needs to be taken to ensure that the cables do not touch, as this would increase the heat too much and it is possible that this would cause them to burn out. Another 2" of fine sand is used to cover the heating cables.

The 4" of sand maintain and retain the heat and there remains 16" of clearance inside the sandbath, which is sufficient room for most gallon and other bottles. The top piece of Styrofoam is loose and serves as a lid. This can be punctured to allow a bottle or flask neck to be outside the sandbath, giving better circulation. When these punctured areas are not in use, the areas need to be carefully sealed, otherwise a great loss of heat will occur.

The heating cable is plugged into a simple and inexpensive timer (\$7.95). The timer can be set for any time and cuts out after as many hours as it is set for, repeating the cycle on a 24 hour basis. The cable uses only 240 watts per hour, which works out in a seven hour period to 1680 watts at approximately 2.5 cents per kilowatt, not even 5 cents for the 24 hour period.

The old axiom is followed: "LET THE KING WORK IN THE DAY AND REST AT NIGHT. The cycle begins with sunrise and ends seven hours later. The temperature in the sandbath varies from a low of 32° C. (90° F.) to a high of 60°-65° C. (140°-150° F.). If the lid is left open for any length of time, the temperature naturally stays lower.

The advantage of this sandbath over most other inexpensive arrangements is that over 20 times as much can be placed into it and it is possible with such a sandbath as this to have a genuine rising and falling of the menstruum within a 24 hour period. The latter in itself is of great importance, being of special significance in work that proceeds alchemistically.

—*Siegfried O. Hansch, Canada*

"The word "discipline" means "to learn". A "disciple" is one who learns, not who conforms, not who obeys; he is one who is constantly learning. And when learning ceases and becomes merely accumulation of knowledge then disorder begins."

—*Krishnamurti*

Questions and Answers

Q. You mentioned to us that Sulphur was related to the planet Vulcan. Your first attribution was Platinum. Also, my notes show nothing for Pluto, Adonis, and Chronos. Would you comment on this please.

A. Planetary influences are attributed to all three kingdoms—vegetable, mineral, and metal. In the case of Vulcan, the mineral referred to is Sulphur and the metal is Platinum. Pluto is associated with Uranium, Adonis with Aluminum, and Chronos with Silicon.

Q. When two planets are in opposition to each other, what is the difference in the aspect's effect if one of the planets is the overtone of the other?

A. The different polarity.

Q. Is there a difference between Borate 99.5 and Borax 99.5?

A. Both refer to sodium Borate.

Q. How long should it take to extract vinegar from raw antimony ore with distilled rain water using a soxhlet extractor?

A. It varies. Some have extracted it within weeks. Others found it to take months.

Q. What is the difference between the alkahest, prima materia, and first matter?

A. The last two are the same and have been explained or interpreted in various ways, meaning the substance out of which originated sulphur, salt, and mercury. Again, the mercury is referred to by some as the prima materia without which nothing may be accomplished in the laboratory. The word alkahest is also used in different ways. There are many alkahests but only one Philosophical Mercury. An alkahest is a solvent and may be derived from vegetable, mineral, and metallic sources. The alkahest, the Philosophical Mercury, is derived from metals.

Q. Is the color of a flower any indication as to the ray it is influenced by? How would you determinè this. Also, some flowers change color.

A. Not necessarily. The ray absorbed by a flower is not one but many. Its excess is given up and may or may not be the opaqueness of the color we see in a flower.

Q. An acetate produces a fixed spirit but does it necessarily produce a fixed oil?

A. No.

Paracelsus

CONCERNING THE DEATH OF NATURAL THINGS

The death of all natural things is nothing else but an alteration and removal of their powers and virtues, an overthrow of their potencies for evil or for good, an overwhelming and blotting out of their former nature, and the generation of a new and different nature.* For it should be known that many things which in life were good, and had their own virtues, retain little or none of that virtue when they are dead, but appear altogether fatuous and powerless. So, on the other hand, many things in their life are evil, but in death, or after they have been mortified, they display a manifold power and efficacy, and do much good.

We could recount many examples of this, but that is altogether foreign to our purpose. Yet, in order that you may see that I do not write from my mere opinion, however plausible, but from my experience, it is well that I should adduce one example with which I will quiet and silence the sophists who say that nothing can be gained from dead things, nor anything ought to be sought or found in them. The cause of this assertion is that they value at nothing the preparations of the alchemists, by which many great secrets of this kind are discovered.

For look at Mercury, live and crude sulphur, and crude antimony; as they are brought from the mines, that is, while they are still living, how small is their virtue, how lightly and tardily do they exercise their influence. Indeed, they bring more evil than good, and are rather a poison than a medicine. But if, by the industry of a skilled alchemist, they are corrupted into their first substance and prudently prepared (that is, if the Mercury be coagulated, precipitated, sublimated, resolved, and turned into oil; the sulphur be sublimated, calcined, reverberated and turned into oil; and, in like manner, Venus be sublimated, calcined, reverberated, and turned into oil), you see what usefulness, what power and virtue, and what rapid efficiency they afford and display, so that none can fully speak or write of it. For their manifold virtues are not to be investigated, nor can any one search them out. Every alchemist, therefore, and every faithful physician, ought to seek into these three things during his whole life, and even up to his death should play with them and find his pastime in them. Most assuredly they will nobly compensate him for all his labour, study, and expense.

*Death is the mother of tinctures, for tinctures proceed from the mortification of the body, in which the colours are contained, even as in a seed there are green, yellow, black, blue, and purple colours, which are, nevertheless, invisible until the seed has perished in the earth, and till the sun has prepared and produced them, so that what was first hidden from the senses is now revealed to them.—*De Icteriis*.