

PARACHEMY

Journal of Hermetic Arts and Sciences

Astrology

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Alchemy

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Qabalah



Winter 1976

Volume IV, Number 1

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

Winter 1975

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OUR COVER:

A portrait of Frater Albertus, which has been painted by Rick Grimes and now hangs in the study room at PRS, has been reproduced for the cover of this issue especially for those of you who, because of the great distance, cannot see the original.

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EDITOR: MARY JOYCE ADAMS

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Editorial . . .

SPIRIT SEEKS ITS OWN . . .

THE SALT OF THE EARTH

"Ye are the salt of the earth" . . . pure, purposeful, and perfect.

In our work black and gray are not changed to white. Black and gray are cast off by fire. There is revealed to us and we see manifest the white—that which is pure.

Within us is the spirit of salt, the purest matter of the Son. By our desire to reveal and to manifest outwardly that which is pure, purposeful, and perfect within ourselves, we will cast off the unsavory salt which has formed around us, encumbering us, enveloping us, and preventing us from living the Divine Life, from manifesting outwardly that which is our own—the Divine Spirit.

The way we choose to go about this will make a difference—there is the way of the world and there is the way of the heart, the highest impulse within. Should we attempt to combine and follow both ways, there is disorder, confusion, and chaos, for it is impossible to follow at the same time two Masters going in different directions.

THE LIGHT OF THE WORLD IS . . .

WITHIN YOU

"Ye are the light of the world" . . . beautiful qualifying rays of energy.

Within, spirit seeks its own and the issue of this union is a RADIANT GOODNESS, a ray of God, which is not fully revealed or manifested outwardly because there is found in the water those dense particles and qualities which dull its true color, which enshroud and enfold it like a darkness covering the day's light.

In our work we see states wherein our tinctures are dull and cloudy and we know that some are extremely poisonous. In such waters only but a small degree of the Radiant Light, the Pure Essence, can manifest outwardly. We know that when these particles and qualities which are detrimental, which dull and cloud the waters, are removed, there is revealed an essence which clearly manifests its light and which has a specific radiating energy of value to us. What we do is to reveal that which already is—what is manifest within is now manifest without.

The Radiant Light is within us now. And there is other light, unqualified energy, which is ours to use each moment. How we use this light, how we qualify it, color it, will make all the difference, for so will the water, predominant in our body, be.

THE PHILOSOPHER'S STONE IS . . .

NOW

"Follow after charity" . . . it embraces all perfection.

The stone of the philosopher is everywhere to be found—it is within all kingdoms. And the most precious stone of the philosopher is within man himself.

Indestructible, enduring, eternally replenishing and perpetuating is the stone, for in the beginning Divine Love fused it. No greater power is there than this.

All work which has as its basis the Divine Principle of Love will manifest that which likewise is indestructible, enduring, replenishing, and perpetual. All work which has not this as its basis will not withstand the test but will crumble and have to be begun again. Without the Power of Love, there is nothing to hold it together. And when and where it is, no matter how much is given there is no decrease—only increase.

By way of experiment and observation which has as its field science, we may know. Understanding comes from realizations within, from realizing what is within ourselves, within all that we see, observe and know.

As we see The Stone in ourselves and begin to apply what we know with understanding and share this with others so, too, will we see the stone in all things and with understanding reveal it and partake of its manifest goodness. Thereby will we raise all kingdoms below and our kingdom to its destined estate.

THE FIRST STEP . . .

INVOCATION

"Ask and it shall be given to you" . . . listen, and it shall be received.

There is work to do and so much to enjoy in all that we do. A plan is important; but once it is, and if we are to joy in carrying it out, then we live each moment of its unfoldment to the fullest—neither looking back at the moment which preceded it nor ahead to the moment which is to come. The way is made light and there are no burdens if we *first* call, *then* listen, and *lastly* do.

When we call for help from that which, for each of us, is the Highest we know and realize to be, listen attentively for an answer, and then begin contemplation and then do the preparation, the way is smoother and brighter, there is joy and beauty in our work. Many are the ways of invocation and there is no limit to the number of times we may call. But it is important that we listen and that the sound of what we hear be applied to all we do. Together we may listen . . . together we may do . . .

Together we may share this call . . . *O Lord, grant us the realization of Your Love, that we may again joy in it, that we may with understanding apply it. Help us to manifest outwardly a Radiant Light to Your Glory and according to Your Will. May we serve You as You in Your Wisdom serve us.*

—Mary Adams, Editor



Announcements

Phameres Foundation

We send our good thoughts and wishes to the foundation born on September 15th, 1975, in S.L.C., formed and dedicated exclusively for the pursuit of scientific purposes and signed by Frater Albertus, Dr. Gerald Peterson, and Rene Goodale. With PRS and PARALAB it forms the third of three units, and thus a whole, and its express purpose is to engage in the medical and chemical evaluation of drugs aimed primarily at the treatment of cancer, arthritis, and heart disease.

Once granted exemption status from the IRS, which is forthcoming, the foundation will solicit funds from individuals and corporations and thus provide for employment of medical, pharmaceutical, and chemical expert personnel to test and evaluate medications prepared by PRS. Results of such research will be submitted to the FDA, and once approved, the findings will be available to any legally qualified agency for production.

Rene Goodale
Phameres Eastern States Office

A Portrait Of Soror Emmy

In the study room at PRS is a portrait of Frater Albertus, painted by Rick Grimes. Those who have had the opportunity to view it have enjoyed it and are happy that such now is.

Some students would now like to have Rick Grimes paint a portrait of Soror Emmy. Contributions are being given to have this done. The portrait will be presented to Soror Emmy as a gift in appreciation for all that she has done for the students throughout the past years.

The cost of the portrait is \$200, which is the same amount that was needed for the portrait of Frater Albertus. Rick Grimes will paint the portrait of Soror Emmy regardless of the amount of the donations given toward it. Donations exceeding the cost of the portrait will be given to Soror Emmy to use the way she sees is best.

All who would like to join with other students in sharing the cost of this gift may send their donation to Rick Grimes in care of Paracelsus Research Society, P.O. Box 6006, Salt Lake City, Utah 84106.

Correction

In the last issue of *Parachemy*, Vol. III, No. 4, page 275, AQUARIUS. "Being Mutable ties in with its lack of ambition and desire for fame and honor." Should read: "The Sun being in its detriment here ties in with its lack of ambition and desire for fame and honor."

Casting Out Evil Spirits

By Frater Albertus

There seems to be something mysterious about so-called evil spirits. First of all, one has to ascertain what evil means and what spirit indicates. The opposite of good is called evil. However, this really does not tell us anything. Good may be evil to some and visa versa. For our purpose let us call evil that which may or does cause harm. What about spirit? This becomes more difficult to explain since the word has many interpretations. For our purpose we shall stay with the ancient concept, namely life. Spirit refers to that which is alive.

Since every living cell of our body has a consciousness of its own, it acts accordingly. This means that when a cell is conscious of a certain desire it will make itself known in such direction until it has achieved its end.

Cell-consciousness should not be confused with the consciousness of the Persona, which is the governing self-consciousness that has or should have dominion over all cell-consciousness.

Should it ever come to a point where cell-consciousness dominates and begins to command or rule the body (flesh), then the spirit, that which enlivens all matter, in this case the cells in our body, wants to take over. This would be harmful to the body because cells can and do grow at random out of proportion contrary to predestined laws which govern the Persona or self-consciousness. What takes place then is that self-consciousness loses control or dominion over the body functions, which is extremely harmful or evil.

The more self-consciousness gives in, the more will cell life grow and become more demanding. Only when self-consciousness (Persona) stops this process will cell-consciousness have to yield. This is also known as the power of mind over matter. Self-consciousness can overcome promptings of the flesh.

An accumulation of harmful consciousness in the body will have to be driven out to regain equilibrium. The question is how such riddance can be accomplished. As far back as any records are available, it is shown that this is brought about by sound.

As soon as the activity of cell-consciousness is disturbed by Persona's willful harmonious determination, a feeling of discomfort will be noticed, which begins in the stomach and pushes upward trying to make adjustments in the brain to counteract commands of the mind which uses the brain to control bodily functions. A nauseating feeling becomes evident. Should intonations of sounds by words or instruments enhance such counteraction, a convulsion takes place.

An out-breathing of such bacteria, enlivened and super-saturated with evil or harmful cell-consciousness, may in extreme cases condense into a

froth in and outside the mouth, as it offers up resistance revealing an unwillingness to leave the vehicle wherein it formerly resided and dominated.

When the expelling force becomes dominant, the evil or harmful bacterial excretion will seek the nearest bodily enclosure into which it will try to enter, as it needs an animated housing to continue its activity. One such example is given in the Bible. Evil spirits were driven out by sound—the word—and tried to enter the next best available bodies, in this case some swine. The latter were not prepared for such a sudden overtaking and reacted in a berserk manner. Having lost control for the time being, the swine were possessed by such evil spirits (harmful conscious bacterial cell expulsions) and reacted in an irrational manner not normally associated with their routine of living.

Just recently I witnessed such casting out of evil spirits, as it is commonly known.

Within a group of about forty people, an individual that had delved over a lengthy period of time into various ceremonial magical rituals laid himself wide open to attract such inimical cell-consciousness expelled from bodies having undergone purification and regeneration. A gradual accumulation had made the mind somewhat subservient to such lower cell-consciousness behavior, in fact, had even stimulated it. During a mental afflatus of pure minds in action, when the music of Beethoven's ninth symphony, the final chorus of the "Ode to Joy," was played, this individual began to gasp for air as if choking and had to be taken out of the room assisted by two persons. Both told me that they felt very ill while assisting the individual so afflicted out of the room and almost began to revolt to the very music which they had formerly enjoyed. It took some time to shake off this feeling of intrusion and regain composure. Whereas, the one primarily involved remarked, "I can't stand this type of music. It always makes me feel sick and I quickly get away from it."

Harmonious sound, human or instrumental, is the power that drives out evil spirits, or all forms of harmful life, from the cell to conglomerate bodies in whatever form or composition. Such cannot withstand pure harmonious strains. All that which is evil is that which is disharmonious and therefore harmful to body, spirit, and mind and requires removal to regain equilibrium.

It is the power of harmonics that dispels disharmony, which is evil or harmful to all living forms. Such an action is rightfully called casting out evil spirits. And it is not a mysterious act nor a feat of black magic. It is a very rational action of mind over matter on an exalted level of awareness, of self-consciousness over cell-consciousness or, in plain words, over the flesh.

A clean and healthy body within and without does not need to fear evil spirits. Even segments of harmful bacterial origin are signs of a weak mind providing fertile ground to breed evil spirits that need to be driven out by a strong and pure mind using the power of sound in a harmonious, lawful manner.

Alchemy As Evolution And As Spiritual/Physical Transmutation

By Don Foster

As Evolution:

Alchemy is Evolution and EVOLUTION IS THE RAISING OF VIBRATIONS; the refining or transmutation of the gross to the subtle; the low to the higher frequencies; the physical to the ethereal. Alchemy asserts that this is the sole aim and purpose of all existence and further, indicates a path and techniques with which to assist Nature by acceleration of this evolutionary process, both within Man and in his environment. This process can also be described as the search for perfection: for a greater and better life.

As Spiritual/Physical Transmutation:

The commonly-held Alchemical dream has been longevity, perfect health, and the ability to transmute base metals into gold, all through the medium of The Philosopher's Stone. In reality these attributes, which would give satiety to every materialist, only came and do come as a by-product of the deeper search for union with the higher self. The Bible quote, "Seek ye first the kingdom of God and all else will be added unto thee", still applies.

However, the Great Art of Alchemy or Hermetic Wisdom, unlike some Eastern paths, does not deny the body or attempt to destroy the Ego or lower self. Alchemy does not attempt to lift the self into a higher reality by purely meditative practices involving the stilling of the thought processes. Instead, the Spiritual energies are concentrated, focused, and made manifest on the material/physical plane in a most practical way. The Body and Mind become the Inner Alchemical Laboratory wherein transmutation is carried on and Evolution is accelerated. The Body is gradually transmuted under the combined influence of purifying detoxifying and regenerative elixirs prepared in the Outer laboratory according to Alchemical principles, and under the influence of a Mind (Soul) developed through the love and Discipline of basic Universal Laws applied in daily living. These Universal Laws, which are inseparable from Alchemical principles, emerge from the study of Astrocylic Pulsations (Astrology) and the Qabalah. All this is not to say that meditative practices have no place in Alchemy. On the contrary, the first requirement for advancement on the Path is the invocation of God, followed by contemplation of Nature. To quote Israel Regardie in his forward to the current and unique masterpiece, "The Alchemist's Handbook" by Frater Albertus, "Not only was the Alchemist to be concerned with the purification of metals and the elimination of sickness and disease from the Human race, but he affirmed that Alchemy as Science and Art provided both a means to synthesize all the sciences and a training of the intellectual and spiritual faculties." Again, Alchemy differs from other esoteric studies in its very strong emphasis on practical laboratory work, work where esoteric theory can be proved and

is proved as practical fact. Also, work which, when developed, can revolutionize both orthodox medical and natural therapeutics together with agriculture and our use of energy. It will change our whole concept of Energy and Life. For Alchemy is about transmutation, revolution, rebirth, and evolution, both physical and spiritual. The only barrier is a lack of consciousness.

As stated before, the Alchemical process is a simultaneous inner/outer process. The physical purification of the body by Alchemical laboratory preparations serves to refine the body energies, making them more receptive to still finer cosmic vibrations. The mind (Soul) increases its awareness and consciousness (Soul) expands. This increased consciousness enables one to penetrate further into laboratory elixirs which are more advanced and on a higher vibration thereby lifting oneself still higher. And so the process continues and accelerates in an inner/outer spiral of evolving consciousness (Soul). However, this process is rarely as smooth as this, and many seeming "dead-ends", frustrations, time, money, broken glassware, etc. accrue until the inner consciousness illuminates the outer way and the spiral of advancement on the Path can continue unimpeded. This inner consciousness must also manifest in outer service, for the aim of all true Adepts is to help relieve a suffering mankind in its physical and spiritual misery. Acceptance of this aim is necessary for advancement on the Path.

The Qabalah and Astrocylic Pulsations need to be applied concurrently with practical Alchemy. The Qabalah (QBL) and its glyph of The Tree of Life serve as a tool for establishing relationships between all things and between Man as the Microcosm and the outer Macrocosm. This Cosmic blueprint however also serves a variety of other purposes. Astrocylic Pulsations (Astrology) when correctly understood and utilized in daily living, gives us control over celestial influences so that we no longer are subject purely to the whims of "luck" or fortune, but can take the best advantage of fortunate influences and avoid much of negative influences.

One who pursues the practical laboratory work in conjunction with the spiritual aspects of the path of Alchemy finds he or she must come in contact with a diverse range of subjects and techniques, both exoteric and esoteric, all centering and facilitating advancement on the path of Alchemy. Thus, as one gains knowledge and understanding of Alchemy, one also gains knowledge and understanding of all other things but in such a way that all knowledge is systematized and grounded via Alchemy unto Unity where art is science and science is art.

The consummated synthesis is greater than the sum of its parts. Such a synthesis of Art and Science echo and praise the Divine Law and Order. Art and Science unite to serve SPIRIT, which is but LIFE or LIFE-FORCE, and Alchemy is evolution of Life-Force.

"The things which we see are not the active principles, but merely the corpus containing them; the visible forms are merely external expressions of invisible principles. Forms are, so to say, the vehicles of powers, and they may be visible or invisible."

—From *THE LIFE AND THE DOCTRINES OF PARACELSUS* by Franz Hartman

Astrology For The Neophyte

By Carl W. Stahl

The Moon In The Constellations

Ancient astrology was a Moon based astrology. By this we mean that the Moon, in the affairs of man, held the dominant position of importance and was considered of more practical use in forecasting influences than the Sun. True, the Sun gave life and indicated the spiritual impulses of a man's soul but the Moon, the significator of the physical and emotional side of man's nature, was the most easily seen and its influence on the daily life was quite apparent. Hence they designated a person as being under Aries when the Moon was in Aries (not the Sun) since these people are given to outbursts of anger, irritation, and other violent emotional methods of expressing themselves, especially if the Moon is angular (i.e., close to the ascendant, midheaven, descendant, or anti-midheaven, the latter being also designated as the nadir).

Keeping in mind that the Moon, on the Tree of Life, is the ninth Sephira which has rule over the sex organs and is assigned the color purple and that it is also the 13th Path which signifies the subconscious mind and is assigned the color blue, we have a basis for determining the esoteric as well as the exoteric meaning of the Moon in the constellations. We must of course blend this with what we have so far learned about the Moon's influence.

Keywords are probably the easiest way for the beginner to blend the influence of the Moon, Sun, and planets in the constellations. Keep in mind here that it is the Moon that influences the constellation. Put another way, we might say that this is as well as the Moon can give off the influence of the constellation. The planets, and also humanity, can only give off, or reflect, what they have to the degree in which they have it. In other words, Moon in Aries, is interpreted as Moon conjunction Mars. The following keywords should help you in this: emotions, moods, feelings, disposition, sexual cravings, mind, subconscious mind, and imagination.

LIBRA. Here love is expressed through feeling and emotion. The normally aloof and somewhat standoffish native now enjoys physical contact and the physical expression of the love nature. They mix freely and indulge the physical expression of love as well as the more general love for all and the brotherhood of man. They have a love for stylish attire, somewhat garish but always in good taste. They move gracefully and have a charming manner which endears them to others. The Moon here does not give too much energy nor the urge to indulge in physical effort. Because Saturn is exalted here, these natives swing from exalted love to depression, despondency, and a feeling of loneliness. They make good diplomats but not being overly ambitious they may be taken advantage of by those more ruthless than themselves.

SCORPIO. Here the feelings, emotions, and actions take on the fiery qualities of Mars. The native is quick to anger, easily irritated, and his sexual instincts are easily aroused. Their sexual encounters are apt to be

turbulent, heated, and passionate. Because the Moon is in its fall here, the native may have a malicious and jealous streak, being envious and sarcastic. The imaginative Moon makes them wonderful story tellers, especially of adventure and mystery. Women with the Moon here are more daring than their sisters and, because of their freedom from taboos and generally loose morals, are very popular with men.

SAGITTARIUS. Here emotion and joy express themselves easily and the native expresses his joy of living by being popular and prosperous. They are addicted to religion, churchianity, and morality. They tend to live moral and respected lives. Sex has a spiritual connotation and they demand more than mere physical satisfaction. They have a tendency to preach their particular brand of morals and to insist that others conform to their way of thinking. Desiring the good things of life, they tend to become health faddists and may be non-smokers, non-drinkers, and may even become vegetarians.

CAPRICORN. The Moon, being debilitated here, is not able to inflict its fluctuating brand of emotionalism and moods on the native. It makes for a steady diet of depression, melancholy, and indolence. The feelings, being slowed down by the leaden Saturn, are depressed and the native hesitates to express his feelings or emotions, having a fear of rejection and embarrassment. Most of the restriction the native experiences is the result of his own failure or inability to express himself constructively. The native accepts life at face value believing that only toil and effort can bring him to the goal he is seeking. They are sexually active and quite sensual.

AQUARIUS. The Aquarian expresses the positive aspect of Saturn and the feeling and emotions, while restrained and somewhat cool, still never give way to the deep feelings of depression and melancholy that are exhibited by the Moon in Capricorn native. The Aquarian, along with its more modern ruler Uranus, is ever seeking freedom. The Moon here indicates the desire for freedom of sexual expression. Since the Aquarian has a unique ability for meditation, this position gives them a strongly developed intuition and the ability to plumb the depths of the subconscious mind and come up with the right answers.

PISCES. Remembering that the Moon signifies craving, we find that here, in the house of Jupiter's negative expression, the native craves the best but finds it hard to distinguish between the negative good and the positive good. They swing from spiritual ecstasy to degradation. They may make excellent healers and can use their hands to restore others to health. In sexual matters they demand a spiritual response from their mates that is hard to produce. Being capable of great spirituality, they are also capable of great self deception.

ARIES. As in Scorpio, the Moon in Aries, makes the native erotical easily and quickly aroused. Being cardinal, this is of short duration. They are quick to anger and, once they have acted on the cause of the irritation, as quick to forget. They are brusque, loud, and lack shyness. They are quick to act and find it difficult to sit still. They squirm, when restrained, and rebel against the slightest restriction. Imagination and worry go hand in

hand and they have a tendency to go off half-cocked, without thinking, to do something about their worries.

TAURUS. Natives of this constellation tend to lead quiet and simple lives. The Moon here increases their desire for sexual gratification and the domestic life. They are gentle, humorous, easy-going, with a tendency to be lazy, seeking comfort before all else. Love and companionship is ever uppermost in their minds and they have great sex appeal, making friends easily with the opposite sex. They seldom stray from the home fires and love large families. They have a craving for knowledge and study is their second great love.

GEMINI. These natives have a tendency to go overboard for the tall tale. Imagination loves to embellish what may be a simple fact. They may be writers of fiction where the truth is not an essential ingredient. Unless emotionally carried away, sex may be more a matter of words or thought rather than action. Emotion, as opposed to reason, makes facts a hinderance and an abomination. They make good orators, lawyers, story tellers, and actors and they like to speak from the lecture platform. They have no difficulty in making their feelings and emotions known.

CANCER. The native is soft, tender, sensitive, gentle, yielding, dependent, effeminate, and graceful. Every shade of emotion appears instantly on their faces. They are sympathetic and will patiently listen to any tale of woe. Women find the men of this constellation very attractive. They are extremely sex oriented. They are constantly on the move and tend to take many journeys and have many affairs. They are appearance oriented and quite clothes conscious. Jupiter, exalted on the 15th degree of Cancer, gives them emotions and feelings of a high moral character.

LEO. The Moon here has reached the home of the Sun. They are constantly demanding to be the center of attention and they become it. They speak with authority and others listen. Being impulsive, they tend to judge prematurely. They condemn, exaggerate, and are inclined to be prejudiced. They are ardent, forthright, impulsive, and passionate in the sex act. The creative thought is overcome by feelings and emotion. They are very conscious of their appearance. Women with the Moon here act and usually look like a queen. They are impetuous, hot tempered, but seldom violent. They love their children and will sacrifice everything for their material success.

VIRGO. Emotions and feeling interfere with the thought processes. The analytical Virgo swings from one extreme to another, never seeming to be able to decide which method to use. However, once the mind is quiet, they are capable of picking up extra sensory impressions. Being strongly imaginative, they live in inner worlds of their own. Being clairvoyant and clairaudient, they have a knowledge of what others are thinking about. They are gentle, patient, discerning, and intelligent. Their sex life may be more imaginary than real.

If you take the foregoing brief paragraphs as given and use them in chart interpretation, you will lose most of their value. The information given in this series of articles should be a start in learning the true astrology.

AN INTRODUCTION TO THE QABALAH FOR EVERYMAN

Part I

Malkuth Of Malkuth In Assiah

By John F. Gay, III, D.M.A.

"In the beginning . . ." is what no man knows and every religion purports to teach. Great systems of ethics have arisen based solely upon some myth, solar or otherwise. Science, though greatly encumbered and in some instances hampered by religion, has managed to either prove or disprove most of the claims of historical religion with the exception of the process of The Beginning. The main point in a religion is to show its followers how to achieve either the "good life" or how to achieve an honorable end with whatever concomitant rewards promised. Basely put, Mankind ever has some sort of carrot dangling just out of its reach towards which it is eternally grasping.

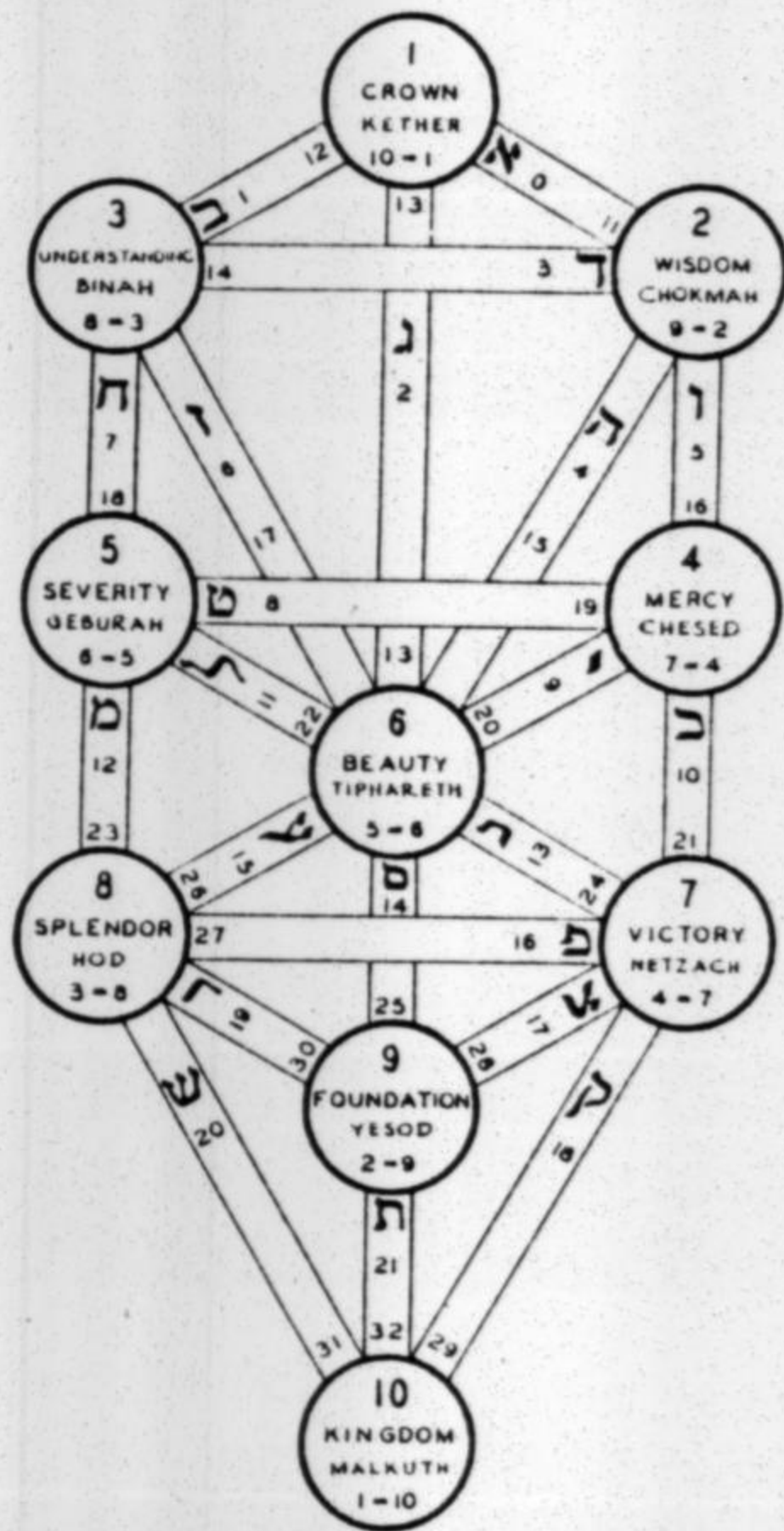
Many systems of attainment have come forward over the years offering their followers what religion has failed to give them. Some systems seem to work for a time, then are forgotten; others seem to have their foundations in Time itself. The key to any system's survival is *workability* just as many religions rely on *gullibility* for their continued existence. But whether religion or metaphysical course is selected, many people feel the need for some ordered plan of life and being.

Of the numerous metaphysical systems extant, one seems to continue to live and grow, absorbing, enhancing, and recreating its own vigor as well as that of its adherents. That system is the Qabalah. There are many approaches to the Qabalah—historical, dogmatic, literal, practical, etc. It is the practical approach the writer has chosen; this may be supplemented from the others as deemed necessary. Practically, the Qabalah is a system of attainment. What is attained is determined by the individual practitioner: anything from a more rewarding life to a realization and conscious knowledge of the Power that creates and sustains the universe is possible. Although one's ambition may be one thing at the outset, as one evolves, so will the ambition. It is hoped that the information given herein will lead the reader to do further research and experimentation on his own, thereby achieving a multi-level response, perception, and capacity for Life.

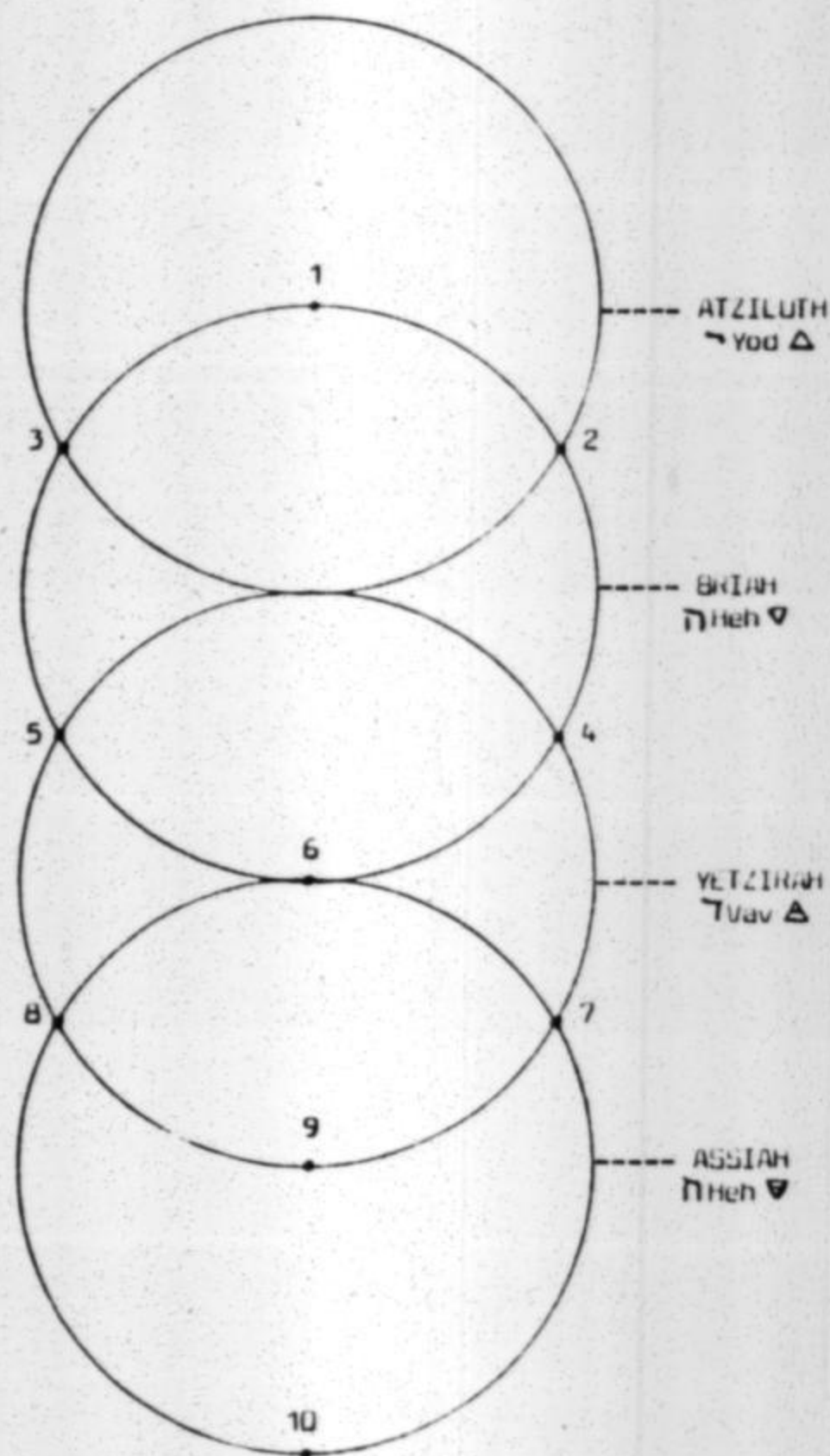
The Qabalah, originating with the early Hebrews it is supposed, is an emanationist philosophy. Stated briefly, the idea is that in the Beginning was Nothing, that God (The One Self, The Prime Mover, The Creative Essence) Himself was in a state of "negative existence". Then, as God began to manifest or create, the entire Universe flowed forth or emanated from this Total Being. Qabalistically this is pictured by the Tree of Life which consists of ten spheres called "Sephiroth" (numerations) and the Paths joining them. Just above and partially surrounding the topmost Sephira are the Three Veils of the Absolute: AIN, AIN SOPH, and AIN SOPH AUR (Nothing, Limitless or Boundless, and Limitless Light). This is mentioned merely for completeness; it is doubtful that they can be treated in much depth at this time.

Consequently, to the Qabalist, there is nothing in this Universe that is not a part of or composed of God. To the Qabalist, matter and Spirit are variations in degree of the same Thing. To the Qabalist, those things which appear evil are merely misinterpretations of the Life Experience. Hence, at one point he accepts or declares, "I will look upon everything that happens to me in my daily life as some particular dealing of God with my Soul". The beauty of the Qabalistic process, according to Dr. Israel Regardie, a modern Qabalist and writer of international renown, is that it works despite the faith or skepticism of the practitioner. In short, it is an EMPIRICAL SYSTEM.

The flowing forth of the ten Sephiroth, representing a "descent" from Divine to Material or gradual slowing down of vibratory energies, is termed "Involution". The "ascent", as man works his way up the Path of Return, is called "Evolution". From this one may begin to understand one of the old dicta of Ageless Wisdom, that as man moves toward God, so God moves toward man. Always bear in mind that creation is a continuing process, not a one-time event. In the flesh humankind is but half-realized; the Goal is for Man, the Microcosm, to be ultimately joined with God, the Macrocosm. This Truth, if meditated upon, should bring about a gradual knowledge of identity: We are ALL *sons* and *daughters* of God; it is our own short-sightedness and lack of perception that keeps us from being consciously aware of this fact. It is only when we begin to feel vague stirrings of unrest within that we begin to re-examine our old beliefs and approaches to life. The Divine inside each of us reaches a point which cries out for recognition; we are IMPELLED to begin our spiritual evolution. For that reason one adept defined God as "Pressure". The curious thing is that when one is just beginning on the Path, the Way seems difficult and even boring at times (read THE DARK NIGHT OF THE SOUL by St. John of the Cross). But as one proceeds, persists, he discovers that no longer is the effort his entirely, but that he is being "pulled" along the Path. The reader may infer from the foregoing that initiations occur in many ways, often without the conscious knowledge of the aspirant.



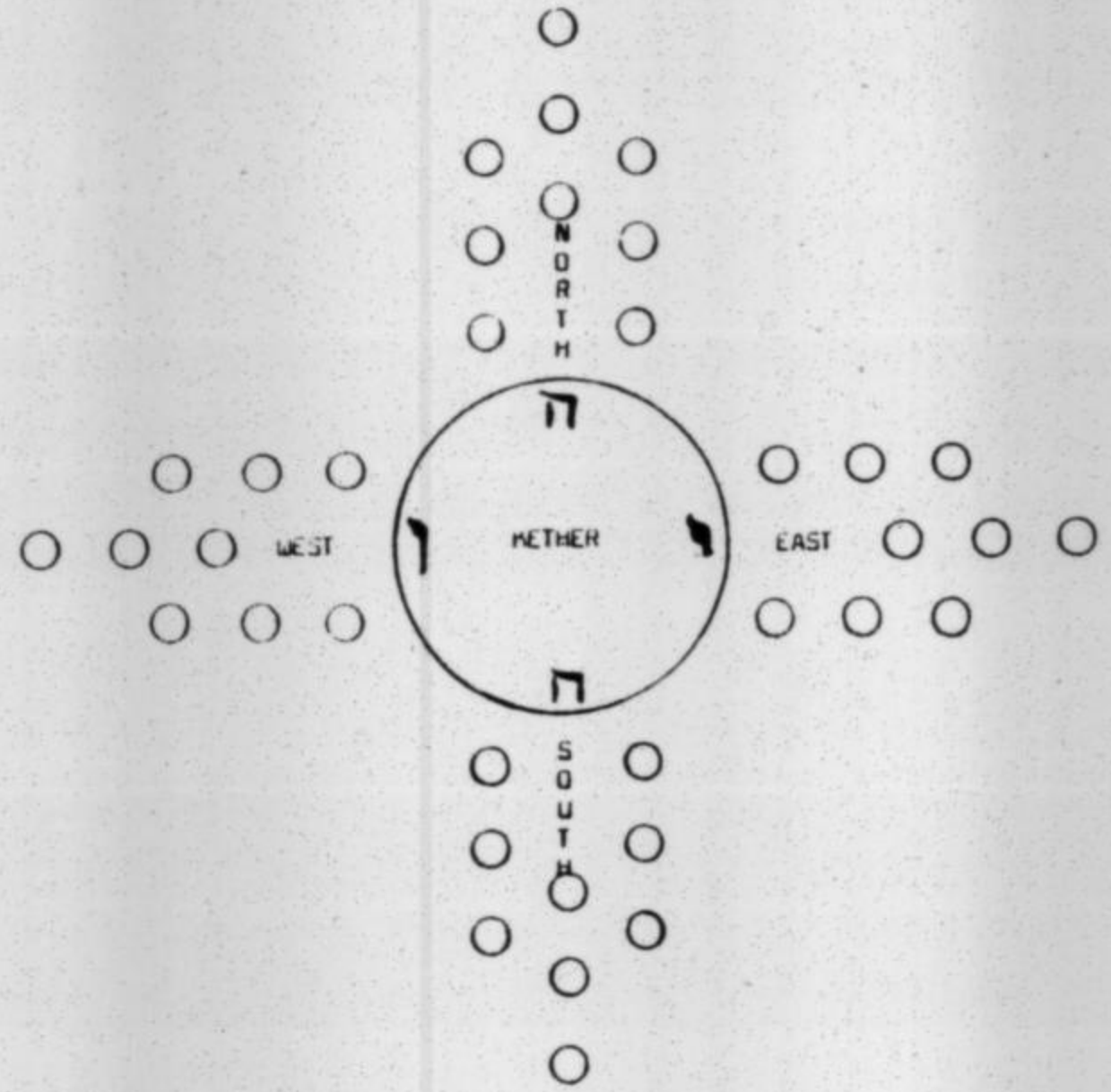
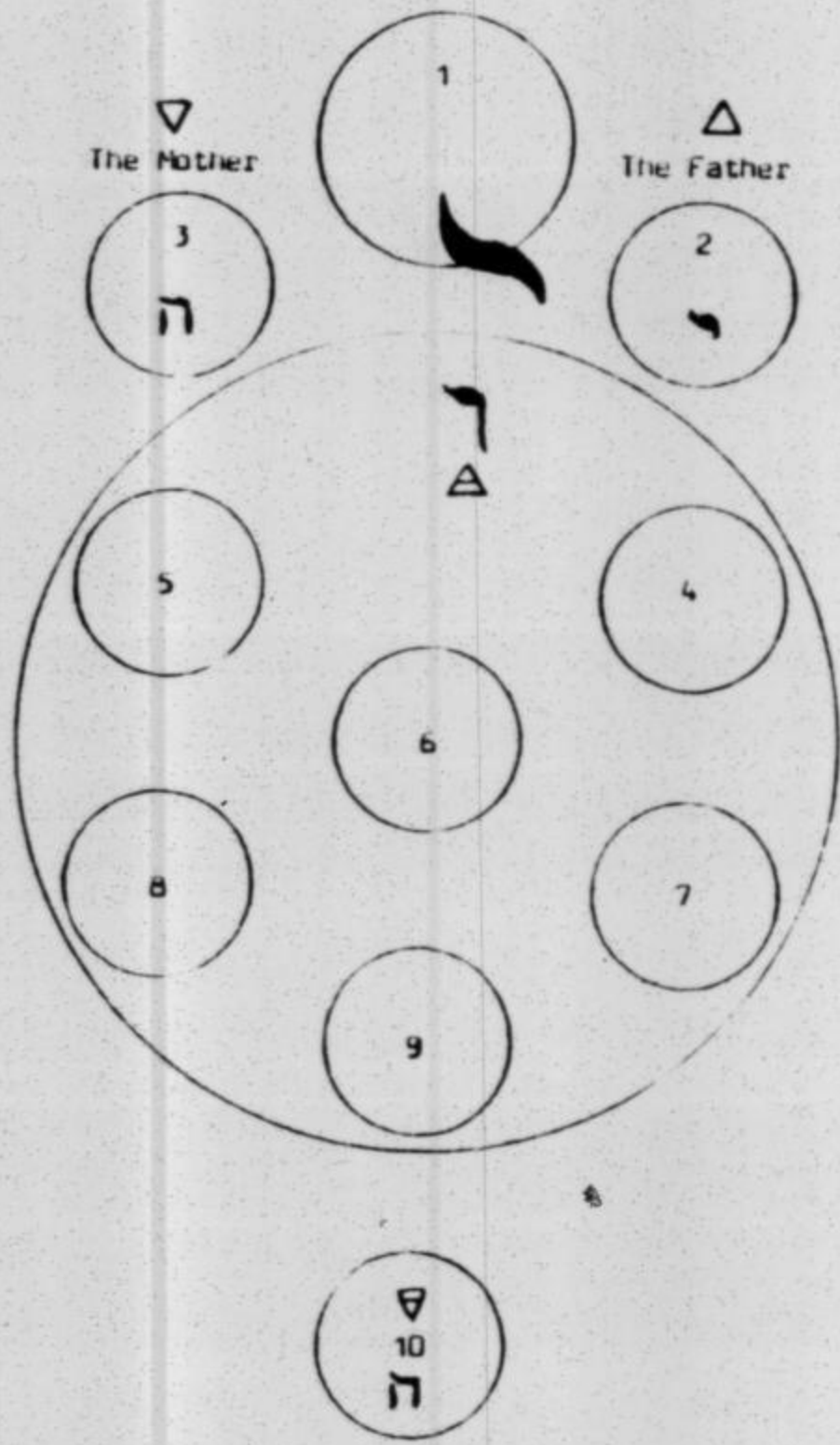
The Tree Of Life



The Generation of the Tree
And the Four Worlds

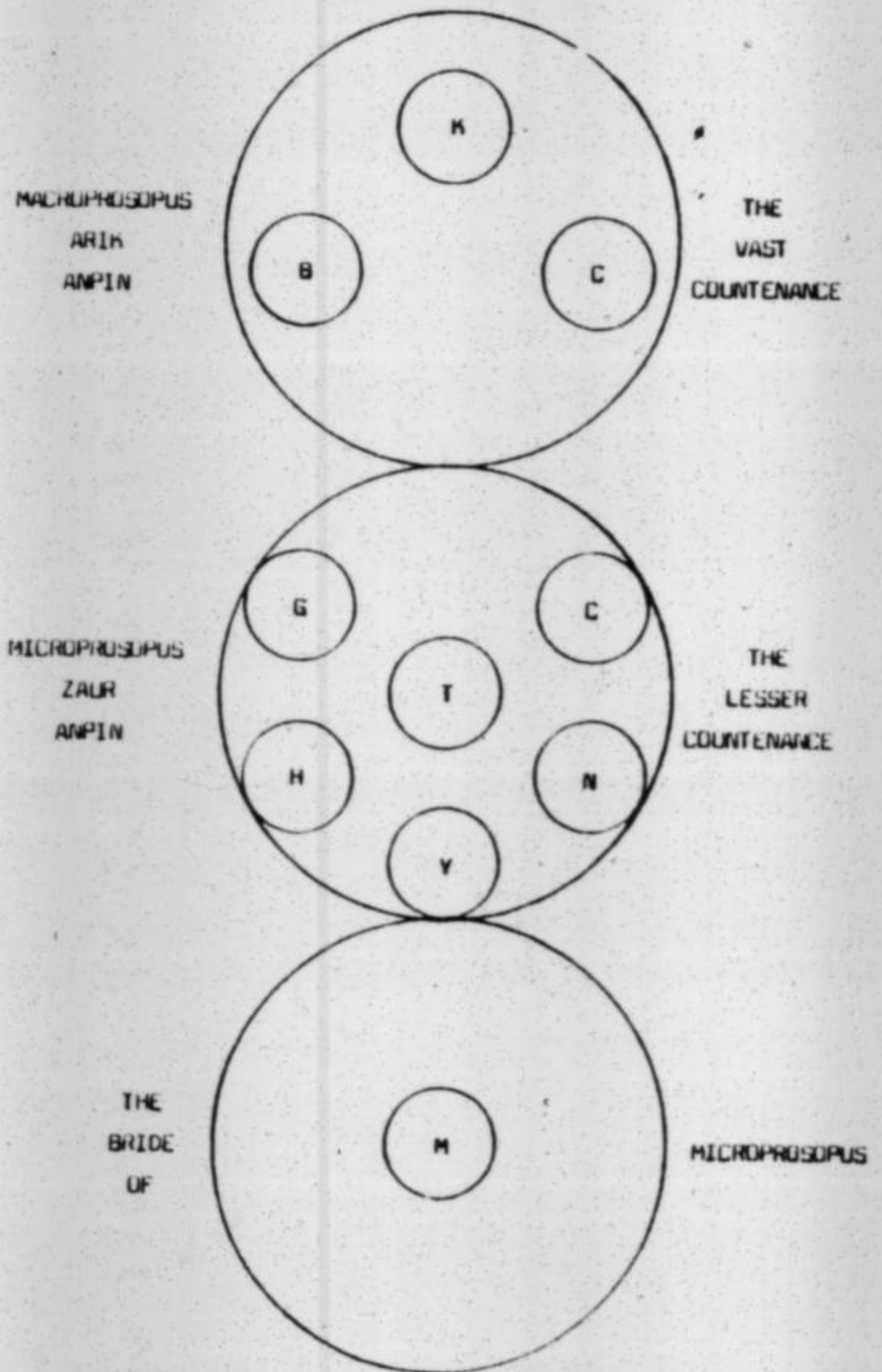
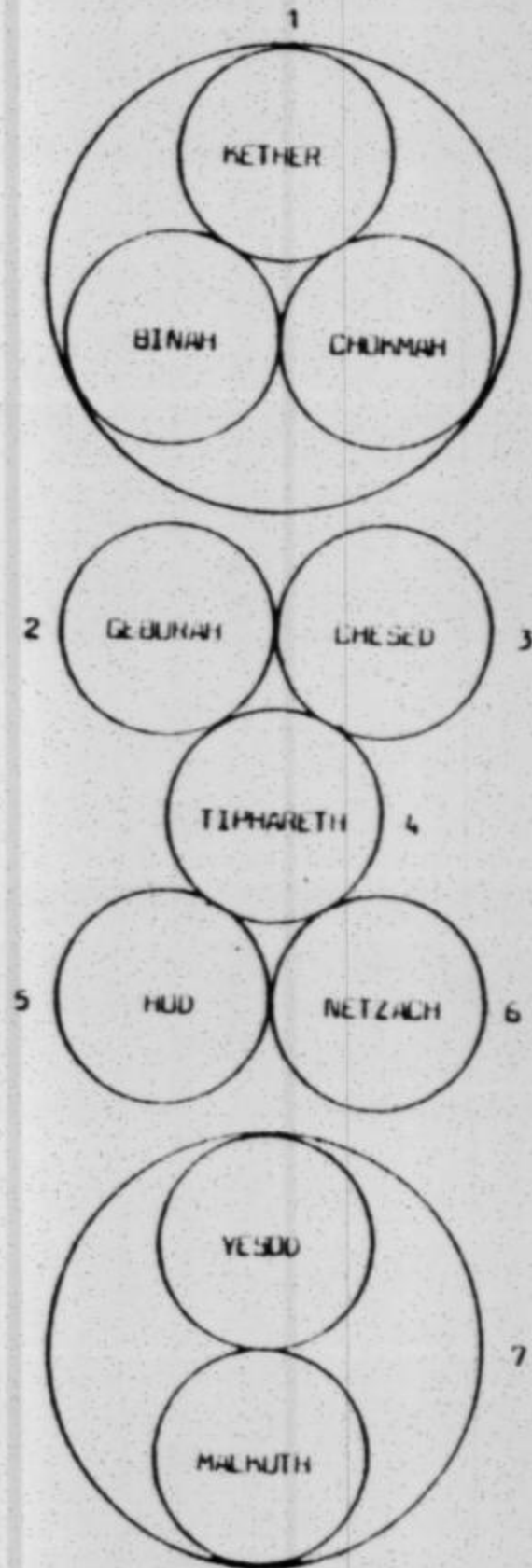
The Sephiroth are multi-dimensional creations. Looking at a picture of the Tree of Life it is easy to be misled by its two-dimensional character. The Tree is actually expressed through four separate activities or "Worlds". These are *Atziluth*, the Archetypal World; *Briah*, the World of Creation; *Yetzirah*, the World of Formation; and *Assiah*, the World of Substance or Material Creation. These are symbolized in part by the Tetragrammaton—YHVH, or, spelled in full, Yod-He-Vav-He. To Yod is assigned the Element of Fire and Atziluth; to the first He, the Element of Water and Briah; to Vav, the Element of Air and Yetzirah; and to He-final, the Element Earth and Assiah. The Tetragrammaton is shown as it relates specifically to certain Sephiroth on the Tree.

(The Upper Point of Yod is in Kether)



Compare Relationship With Division into Greater and Lesser Countenances

The Sephiroth in the Four Worlds Simultaneously



The Seven Palaces

The Division of the Greater And Lesser Countenances

The Sephiroth in the Four Worlds are as follows: In Atziluth they are represented by God names; in Briah, by Archangelic names; in Yetzirah, by Angelic names; and in Assiah, by planetary correspondences. Certain potencies are attributed to each, as well as a color. The colors in the Four Worlds are listed under the following scales: Atziluth, the King Scale; Briah, the Queen Scale; Yetzirah, the Emperor Scale; and Assiah, the Empress Scale. Before setting all this in chart form, it should be restated that the Sephiroth or spheres represent stages of Macrocosmic Involution and Microcosmic Evolution; they are also *objective states of consciousness*. The latter is emphasized so as to contrast them with the *subjective* states of consciousness symbolized by the connecting paths which will be taken under consideration in a later article. As a primary clue, when working the Sephiroth and the Paths, the first is used in the King Scale of Color, the second, in the Queen Scale. (See chart of correspondences.)

Some disagreement exists as to the Archangelic names of Tiphareth and Hod. One set of authorities favors RAPHAEL for Tiphareth and MICHAEL for Hod on the grounds that all Solar Gods are healing gods, and RAPHAEL translates into "God the Healer". Others reverse the order, claiming that MICHAEL, "He that is alike unto God", is the true Solar Archangel, the leader of the Heavenly Forces. The truth is that both are correct. One should not lose sight of the fact that despite the numerous correspondences of the Tree, there is but ONE GOD. Here the clue is manifestation. The object of one's working should determine the correspondences one uses—if Tiphareth is being used in connection with healing or a righting of things, then RAPHAEL would be a logical potency to use.

The astrological attributions will add considerably to one's knowledge of the Tree if one is at all familiar with planetary rulerships. For instance, knowing that Saturn has to do with limitation, restriction, and form immediately suggests something about Binah. A "finitizing" power is intimated. And through combining this with the meaning "understanding", a means of distinguishing truth from falsehood, a focussing of the powers of consciousness might be suggested. Likewise Binah may also be thought of as a loving but disciplining force. Relate this to Micro- and Macrocosmic parents and some idea may be had as to the putting together of ideas. Meditation yields much more.

The Paths joining the Sephiroth are sometimes referred to as "Mezlas" or "Influences." Twenty-two in number, each is assigned a Hebrew letter; the combination of the Ten Sephiroth and the Twenty-two Paths make up the Thirty-Two Paths of Wisdom, a study of which depicts total involution and total evolution. The Paths are given the names of "Intelligences", such as the First Path (Kether, the first Sephira) is called the "Admirable" or "Hidden Intelligence". The reason for this, according to the Yetziratic text, is because it is the "Primary Glory" to which no living thing may attain. It is suggested that the reader obtain for himself a copy of the SEPHER YETZIRAH (THE BOOK OF FORMATION) and THE THIRTY

SEPHIRA	MEANING	GOD NAME	ARCHANGEL	ORDER OF ANGELS
KETHER	Crown	Eheieh	Metatron	Chaioth ha-Qadesh Holy Living Creatures
CHOKMAH	Wisdom	Jehovah or Jah	Ratziel	Auphanim Wheels
BINAH	Understanding	Jehovah Elohim	Tzaphkiel	Aralim Thrones
CHESED	Mercy	El	Tzadkiel	Chasmalim Brilliant Ones
GEBURAH	Severity Strength	Elohim Gebor	Khamael	Seraphim Fiery Serpents
TIPHARETH	Beauty	Jehovah Eloah ve-Daath	Michael or Raphael	Malachim Kings
NETZACH	Victory	Jehovah Tzabaoth	Haniel	Elohim Gods
HOD	Glory	Elohim Tzabaoth	Raphael or Michael	Beni Elohim Sons of God
YESOD	The Foundation	Shaddai el Chai	Gabriel	Kerubim The Strong
MALKUTH	The Kingdom	Adonai Malekh or Adonai ha-Tretz	Sandalphon	Ashim Souls of Fire

Important note: It is suggested that the God-name of a Sephira not be employed without its corresponding Archangelic name following.

PLANETARY CORRESPONDENCE	COLOR IN ATZILUTH KING SCALE	COLOR IN BRIAH QUEEN SCALE	COLOR IN YETZIRAH EMPEROR SCALE	COLOR IN ASSIAH EMPRESS SCALE
Primum Mobile The Beginning of the Swirlings	Brilliance	Pure White Brilliance	Pure White Brilliance	White with Gold Flecks
Mazloth The Zodiac	Pure Soft Blue	Gray	Iridescent Pearl-Gray	White with Red, Blue and Yellow Flecks
Saturn	Crimson	Black	Dark Brown	Gray with Pink Flecks
Jupiter	Deep Violet	Blue	Deep Purple	Deep Azure with Yellow Flecks
Mars	Orange	Scarlet Red	Bright Scarlet	Red Flecked Black
Sun	Clear Rose-Pink	Yellow	Rich Salmon-Pink	Golden Amber
Venus	Amber	Emerald	Bright Yellow-Green	Olive Flecked Gold
Mercury	Violet-Purple	Orange	Russet Red	Yellowish- Black Flecked White
Moon	Indigo	Violet	Dark Purple	Citrine Flecked Azure
Sphere of the Elements	Yellow	Citrine, Olive, Russet, and Black	Citrine, Olive, Russet, Black Flecked Gold	Black Rayed with Yellow

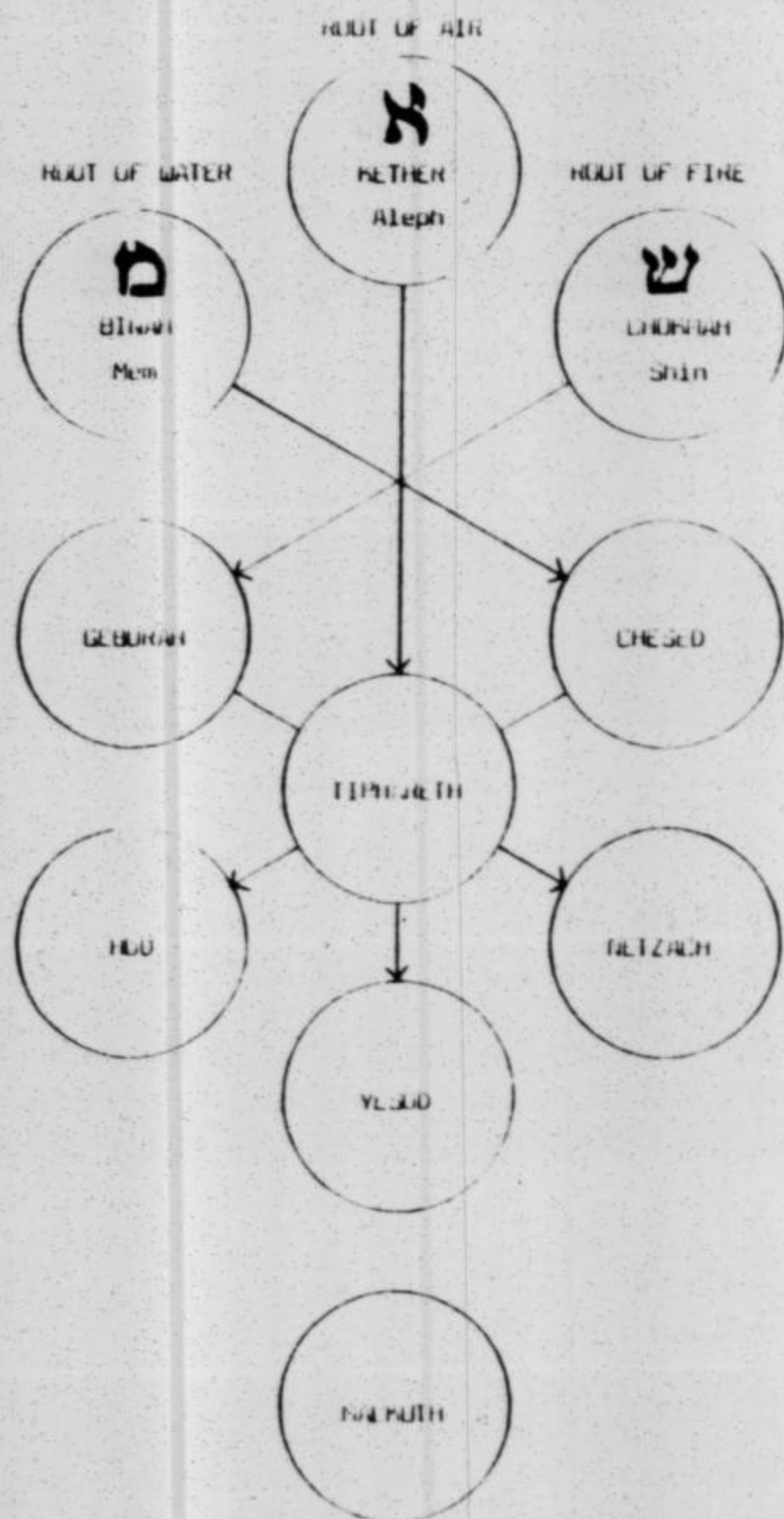
The information here linked with that in the text is sufficient for the reader to begin some of the suggested exercises as well as creative exploration on his own.

TWO PATHS OF WISDOM to peruse and study. The assimilation of the knowledge there will serve as yet another step on the road to self-discovery.

The Hebrew letters are divided into three categories:

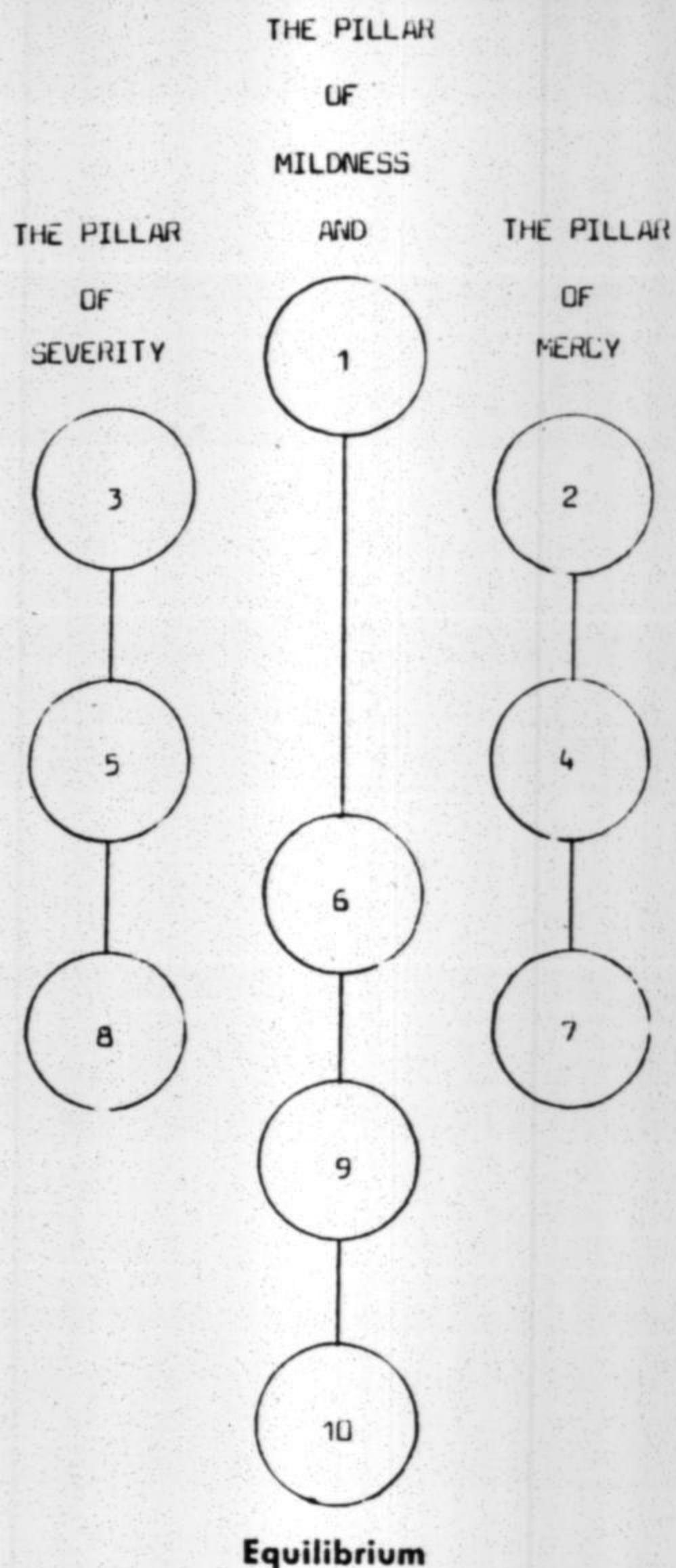
- 1) The three "mother" letters, *aleph*, *mem*, and *shin*. These are known respectively as the Root of Air, the Root of Water, and the Root of Fire. Note on the diagram the Sephiroth associated therewith.
- 2) Seven "double" letters, *beth*, *gimel*, *daleth*, *kaph*, *peh*, *resh*, and *tau*. These are letters which have two sounds associated with them (*beth*, for example, may have either a "b" or a "v" sound). In addition, they correspond to the seven planets known to the Ancients; respectively, Mercury, Moon, Venus, Jupiter, Mars, and the Sun.
- 3) Twelve simple letters (one sound each) correspond to the twelve constellations or signs of the Zodiac. From Aries to Pisces they are, *heh*, *vav*, *zain*, *cheth*, *theth*, *yod*, *lamed*, *nun*, *samech*, *ayin*, *tzaddi*, *qoph*. Astrological knowledge is again helpful here.

There are other attributes to the letters, but since the writer is industriously striving to keep an abstruse subject on an elementary level, he feels it best merely to note the fact that there are other possibilities and leave the able and ambitious student either to do further research or work them out for himself. Reference to the diagrams should help in sorting out names and places.



Root of Air, Fire, & Water

One final note concerning the Paths joining the Sephiroth is necessary. There are those who aver that Tarot attributions are connected with the Paths and Hebrew letters, specifically, the Major Arcana. The Minor Arcana have been said to correspond with the Sephiroth themselves. While the writer has explored those claims and found the symbolism quite valid as expounded by a number of Qabalistic Societies and authors both past and present, he feels it necessary to point out that no actual historical or factual evidence has been produced to substantiate the matter. One must, however, bear in mind that Qabalistic thought is not a static affair, but a body of knowledge and discoveries which is continuing to grow as more people enter its study. Although there is disagreement over some of the placement of the Major Arcana, the individual organizations have proven for themselves and their follow-



ers that such systems of symbolism do work when conscientiously applied. Because this presentation is of an introductory nature, it is felt that such areas would not benefit the beginner. At the end of this series of articles a reading list will be given which should assist those desirous of entering into a more profound study of the Qabalah.

Such then are the basic materials for study, contemplation, and meditation. The reader may find a valuable exercise in manipulating the Sephiroth mentally, engaging in some intellectual juggling: Having observed the various diagrams and the ways in which the spheres are related, proceed by attempting to find a logical correspondence between them. For instance, take the "Pillar of Mildness or Equilibrium." The mind may readily grasp the obvious placement of "mildness" between "severity" and "mercy," but can it so easily find a reconciliation of severity (*Geburah*) and mercy (*Chesed*) in Beauty (*Tiphareth*)? And though the placement of the Crown (*Kether*) is easily explained, what is the significance of Wisdom (*Chokmah*) and Understanding (*Binah*) in relation to it? Discuss within yourself the descent of the Powers of Water through *Binah*, *Chesed*, and

Hod. Many rewarding hours may be spent in the performance of such mental Gymnastics.

Obviously much has been omitted. Still, with the sparse material gathered here much may be achieved. As the materials are amplified in subsequent articles, the reader will more easily assimilate the expanded symbolism into his own consciousness. He should begin to relate his everyday experiences and associations to the Tree of Life. Should he encounter someone who seems extremely intellectual, he might reflect, "He exhibits a lot of *Hod* (*Mercury*). If misfortune strikes and the reader is given a traffic ticket, he might think, "What a manifestation of *Geburah* that was!" And from there move onto meditation on *Chesed* to forgive himself for the angry feelings aroused by the incident. Next, move to *Tiphareth* to rejoice in the beauty of the fact that something very dire might have occurred through your infraction, but through timely intervention you were spared and so, "Life can be beautiful". Equilibrium. "Equilibrium is the secret of the Great Work."

In the next article the Sephiroth will be taken up in some detail. The one following will contain material concerning the twenty-two influences, Mezlas, or Intelligences, and the concluding article will show or give examples as to how the Tree of Life may be "worked" on a practical level. A number of hints have been given in this introductory paper. It is suggested that during the winter months the interested student should spend some time each day familiarizing himself with the various diagrams of the Tree and their symbols. While it is not necessary at this point to learn the Hebrew alphabet, it would reap a number of benefits later if the student wished to continue along the Qabalistic Path of Return.

MAN IS MORE THAN A SYSTEM . . .

Those of us who are students of the PRS know that the PRS is not an advocator of one system more than any other. Nor does the PRS favor a design of one system more than any other. The PRS does provide knowledge as to the FUNDAMENTAL LAWS, which enable man to FIND HIMSELF and prove the validity by practical demonstrative evidence. For those readers who are not aware of this, it is important that this be known and understood.

A system is a SERVICABLE TOOL. A tool has a certain design, works in a particular way, and is used for a specific purpose. Man is more than a system. In all too many cases, man identifies himself with a system and becomes caught up in the mechanical workings of it. From such an identification there results dis-harmony, conflicts, mental instability and disturbance, emotional and physical stress. Whereas, rightfully man should be in control of the system and making use of its USABILITY to attain a meaningful and happy life. According to the law of polarity, any system can be made to work; but it should be realized that results will not be the same should one system be composed of supposition and one of fact.

Knowledge of the fundamental laws enables man to have a firm basis, a solid foundation, upon which he can continue to steadily build. Understanding of the fundamental laws, as it is applied to a chosen system, enables further construction which is stable. The system selected is but the tool one uses, chosen because of its appealing design, the manner in which it works, and the special way it can be used in the work.

The PRS welcomes those who will share of their knowledge and understanding as it pertains to a system and is grateful for that information which enables there to be seen the value in it. As we receive such information, and especially should we choose it because of its particular usefulness, let us be original and creative as we utilize it in our work.—Editor

Review Of A Biography Of McGregor Mathers

SWORD OF WISDOM, By Ithell Colquhoun. (London, Neville Spearman, 1975. 307 pp. \$4.95 net) American edition to be published by Putnam. Temporarily made available in the U.S.A. by Samuel Weiser.

McGregor Mathers was one of the prime movers of the celebrated Hermetic Order of the Golden Dawn. Though it had a brief stormy life, its effects on the world through its membership, which was never very large, have been extensive beyond belief.

For the first time ever, we are given insights into the history and character of McGregor Mathers. Miss Colquhoun, who was a cousin of the chief of a G.D. Temple long after Mathers died, has marshalled the basic elements of Mathers' biography. There is a great deal missing, though this is no reflection on Miss Colquhoun who has done a yeoman's job. One of the most commendable features that intrigued me is her profound dispassion and objectivity while expressing her empathy and even devotion to Mathers himself.

Mathers' marriage with Moina Bergson was childless and apparently sexless. But between them, they produced the extraordinary mass of esoteric material comprising the magical work of the R.R. et A.C., an Inner Order of which the G.D. was the outer garment.

Two things stand out clearly—that he was always flat broke, which was common knowledge, and that he was prone to celibacy, which I had never suspected previously. This is curious because his horoscope shows Scorpio rising; Mars, the ruler of the ascendant, is found in Virgo in the 10th House. Despite having a fine analytical mind, he must have been a bit prissy because of this. Since, however, Mars is the uppermost figure in his chart, the old rumors that he was a martinet, autocratic, and dictatorial may have had some validity. The author has reproduced Mathers' natal horoscope, which is most useful in helping to evaluate much of the biographical data.

There is a great amount of surprising material in the book altogether apart from the biography of Mathers. The author's comments about A. E. Waite and William B. Yeats, amongst others, are positively revealing. She is highly critical, rightly so, on the one hand, but on the other contributes some vital insights on the topics of magic, alchemy, Enochiana, and of all things Tantra. Her suggestions that there may have been an inner orally transmitted teaching concerning Tantra within the upper echelons of the G.D. came as a complete surprise. However, her ideas are not lightly to be put aside; they pack too much authority.

In a word, this is a book of the utmost significance to anyone interested in practical occultism or magic. I have been screaming, as it were, for years for a biography of Mathers. My wish has finally been granted, and I am grateful. Many other students will find much in here to be equally grateful to the author for what is manifestly her labor of love.

— Dr. Israel Regardie

Informative Interchange

The Mother's Birthday System Of Chart Erection

In the practice of astrology a fairly exact chart is a necessity. What is needed is a simple method that gives results. Paul G. Clancy, the originator of just such a method, called it the Mother's Birthday System. This method is accurate in about 70% of the births it is used on. However, if birth time is unknown, we have found that this method gives a chart that seems to work even though it may not be the exact time of birth. We give this method and in addition to it three basic rules, for if you would all use this method on your own charts, especially those of you who have accurate birth times, we might be able to work out a method that worked almost all the time. Only the mother's birthday is the date considered.

To the Moon's position at noon G.M.T., add 13 degrees of longitude for each year from the mother's birth date and the date of the child's birth using proportion to obtain the number of degrees for part of a year. Add the number of degrees so obtained to the mother's moon position after having first reduced the noon position into degrees of a circle starting with Aries zero degrees. If more than 360 degrees subtract 360 degrees before using the new Moon position as the midheaven in a man's chart and the Nadir in a women's chart. Look up Ascendant and other house cusps in a Tables of Houses for the Latitude of birth.

When checked with known birth times this usually gave a time within 30 minutes or less of the accepted birth time, but this did not always give the M.C. in a man's chart nor the Nadir in a woman's. When the person knows whether they were born from noon to midnight, or from midnight to noon, this posed no problem. For others we give the following three rules.

Rule 1. When a person folds his hands in his lap naturally, the thumb that will overlap in a birth from noon to midnight will be the right thumb. In a midnight to noon birth it will be the left thumb that overlaps.

Rule 2. When gripping a pestle and grinding something in a mortar, the one who naturally uses a counter-clockwise motion was born in the period from noon to midnight. The person who does this in a clockwise motion was born in the period from midnight to noon.

Rule 3. When folding the arms, it will be found that in those born from Noon to midnight the right hand rests outside and over the left beceps while the left hand is tucked under the right arm. In those born from midnight to noon the reverse is the case.

Problem: Given the mother's birthdate as June 14, 1888 and the child's as March 13, 1914 find the midheaven and ascendant of the child's chart for a Latitude of 43 degrees North Latitude. The Moon at G.M.T. Noon was $19^{\circ}12'$ Leo. Midheaven of birthchart, rectified by other methods, is 23.4 degrees Cancer, Ascendant $19^{\circ}33'$ Libra.

To change Leo $19^{\circ}12'$ degrees to part of circle we proceed as follows.

Child's birthdate 13 days 3 months 1914 year
 minus Mother 14 " 6 " 1888 "
 0 days 9 months 25 years

1	mon.	1.1°	25	years
2	"	2.2	×13°	
3	"	3.3	325.0	degrees
4	"	4.3	+ 9.8	degrees for 9 months
5	"	5.4	334.8	degrees Mean motion of Moon
6	"	6.5	+139.2	degrees Moon at noon Mother's Birthdate
7	"	7.6	474.0	
8	"	8.7	-360.0	one circle
9	"	9.8	114.0	degrees or 24 degrees sign Cancer. Midheaven
10	"	10.8		in a male birth.
11	"	11.9		

M.C. 24° Cancer

Asc. 20°03' Libra, for 43 degrees N. Lat.

Having proceeded this far the actual finding of the time of birth is a mere matter of adding and subtracting. A reversal of the figures usually used. Let us see how this works. Looking in a table of houses we find that an M.C. of 42° Cancer gives a local sidereal time of 7h43m33s.

(1) 7h43m33s L.S.T.	(2) 13h58m03s G.M.T. Birth
+ 5 35 36 Corr. to place	+23 21 06 S.T. 3-13-14
+13 19 09 RAMC Greenwich	37 19 09
+24 00 00	-24 00 00
37 19 09	13 19 09
-23 21 06 ST 3-13-14	- 5 35 36 Corr to place
13h58m03s Approx. GMT	7h43m33s L.S.T.

(3) 7h55m45s C.S.T. p.m.
+ 6 00 00 Cor to GMT
13 55 45 G.M.T. A.T.
+ 2 18 Acceleration
+23 21 06 S.T. 3-13-14
37 19 49
-24 00 00
13 19 09 RAMC Grn.
- 5 35 36 Corr to place
7h43m33s RAMC place

Longitude used was 83°54' West.

15)83(5h
75

8 × 4 equals 32 minutes

15)54(3 min.
45

9 × 4 equals 36 seconds

5h32m

+ 3m36s

5h35m36s Correction to place.

—Carl W. Stahl, U.S.A.

Questions and Answers

Q. Will you comment on Mary Baker Eddy's concept of healing through Mind. As I understand her doctrine, the Scientific Man, our higher self, is a perfect emanation of Divinity. Through a proper understanding of this fact and through exercise of will the body, a reflection of the Divine Ray of Divinity is brought to perfection.

Walter Russel makes a similar assertion in a more scientific way. I understand him to say that at the center of our physical being there is what he calls the zero point where matter meets anti-matter. It is at this point of absolute stillness that God's Will and man's will become as one. When the individual Realizes this and enters into the absolute stillness of anti-matter, he discovers who he is, that he is not his body. He discovers that his body is but a material reflection of his true self. When he discovers this, he has gained control of his body and can heal himself "mentally" and has access to all knowledge.

Will you comment on this in reference to our studies?

A. What needs healing? The physical being, the body. What brings about sickness? The absence of sufficient Spirit (Life) in the blood which is the carrier of the spirit of life, the same spirit that was breathed into the nostrils of man during his formation. When the soul (consciousness—mind) becomes aware of such a shortage it will set about replenishing and restoring the missing vitality of the blood. This can be done by the use of available spirit as found in food or medication or directly by appealing to the source of the Universal Spirit which permeates all substance. When the first attempts fail and man has tried all his available knowledge then and only then may he make a direct appeal to the Supreme Consciousness (God) for the blessing of the Spirit from on High wherein the fullness is to be found. This is the last highest recourse to which man should appeal, only after he himself has made all possible effort to live a life which will let him retain a healthy body.

Q. If soul evolves through the mineral and plant and animal world, and even though it is under a herd consciousness, when we kill a mouse or step on ants, etc., and if this is intentional, are we building negative karma?

A. There is a difference between killing for food to sustain life in us and wanton killing for sport (?). A vegetable destroyed before it can propagate its own species cannot fulfill its measure of creation and produces want of its kind. If consumed for food and sufficient seed is left to procreate, it is different. It is the mind of the operator that determines what the outcome (karma) will be as he shows his reverence for life in all things.

Q. *What would be the best furnace to purchase for home use for advanced Alchemy experiments?*

A. Pottery kilns have proven very effective and usually cost less than laboratory furnaces.

Q. *What is Menstruum Metallorum?*

A. The mercury of the metals.

Q. *At what point does the vinegar of antimony become the pure fixed spirit of antimony?*

A. After putrefaction and redistillation.

Q. *How do you make Aqua Fortis using 1/2 Nitre and 1/2 Vitriol? What is Vitriol in this sense—iron or copper sulphate?*

A. The old ones used native copper sulphate and distilled from that their "water". Nitre was potassium nitrate not sodium nitrate.

Q. *What is the best method to distill off the angel water from tartar or potassium carbonate without having the flask or retort break almost every time?*

A. A gentle distillation under vacuum in a water bath works very well.

Q. *Which method would be better to extract the white and red mercuries from PbS (Galena): 1) Dry Method, No Menstrum 2) Rain Water 3) Glacial Acetic Acid 4) Fixed Vinegar of Antimony?*

A. We found the dry method very successful.

Q. *On page 126 when the three principles were conjoined, did Cockren have his Mercury and Sulphur separate or were they together in the form of Philosophic Gold and then added to the salt of Galena?*

A. Separate.

Q. *How did you purify the salt of Galena to prepare it for the conjunction?*

A. By calcination.

Q. *If the salt remaining in an extraction of Antimony after precipitation is always poisonous and should be discarded, would this also apply when you attempt to make the stone with Galena—would the body, the salt also be poisonous?*

A. No. During the process of the making of a stone, the salt undergoes a change—or literally a transmutation.

PRS

Since its beginning in 1962, the Paracelsus Research Society has offered limited resident class instruction to persons interested in Hermetic arts and sciences, with special emphasis on theoretical and practical laboratory Alchemy. The Spring and Fall quarters usually have classes in the U.S.A. at the PRS Headquarters in Salt Lake City, Utah, while Summer classes are in Europe (Switzerland) and Winter classes below the Equator (Australia, New Zealand, and India). The Alchemy taught is not only theoretical but consists of practical laboratory Alchemy producing tangible results. The PRS is a State chartered non-profit educational institution and is recognized by the Federal Government. It is non-denominational and no membership is available, with no dues to be paid. It is privately endowed by those interested in its humanitarian efforts. The PRS is strictly a humanitarian institution which assists individuals in their quest for self-knowledge to enable them to be of service to their fellowman.

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In the Spring of 1974, PARALAB, the registered trademark of Paracelsus Laboratories, Inc., Salt Lake City, Utah, U.S.A., made available to the public genuine SPAGYRIC products prepared according to contemporary scientific investigations. The Spagyric basis of all PARALAB products are derivatives of natural botanical mineral and metallic essentials and are free from harmful ingredients. These essentials are obtained by way of manifold, slow processes such as calcination, fermentation, extraction, and distillation. In the SPAGYRIC way, potent distillates, including their essential ethereal oils and minerals, are available as compounded pharmaceuticals, containing ingredients as stated in conformity with existing laws. A noticeable factor in SPAGYRIC preparations is the absence of harmful non-essentials. SPAGYRIC products contain pure natural essentials when compared with those produced conventionally and synthetically. PARALAB pharmaceuticals are of the highest degree of purity. The Paracelsus Laboratories has only one primary objective—to serve suffering mankind with safe remedies.

Phameres

On September 15, 1975, the PHAMERES FOUNDATION was formed in Salt Lake City, Utah and dedicated exclusively for the pursuit of scientific purposes. Its express purpose is to engage in the medical and chemical evaluation of drugs aimed primarily at the treatment of cancer, arthritis, and heart disease. With PRS and PARALAB, PHAMERES forms the third of three units, and thus a whole.
