

PARACHEMY

Journal of Hermetic Arts and Sciences

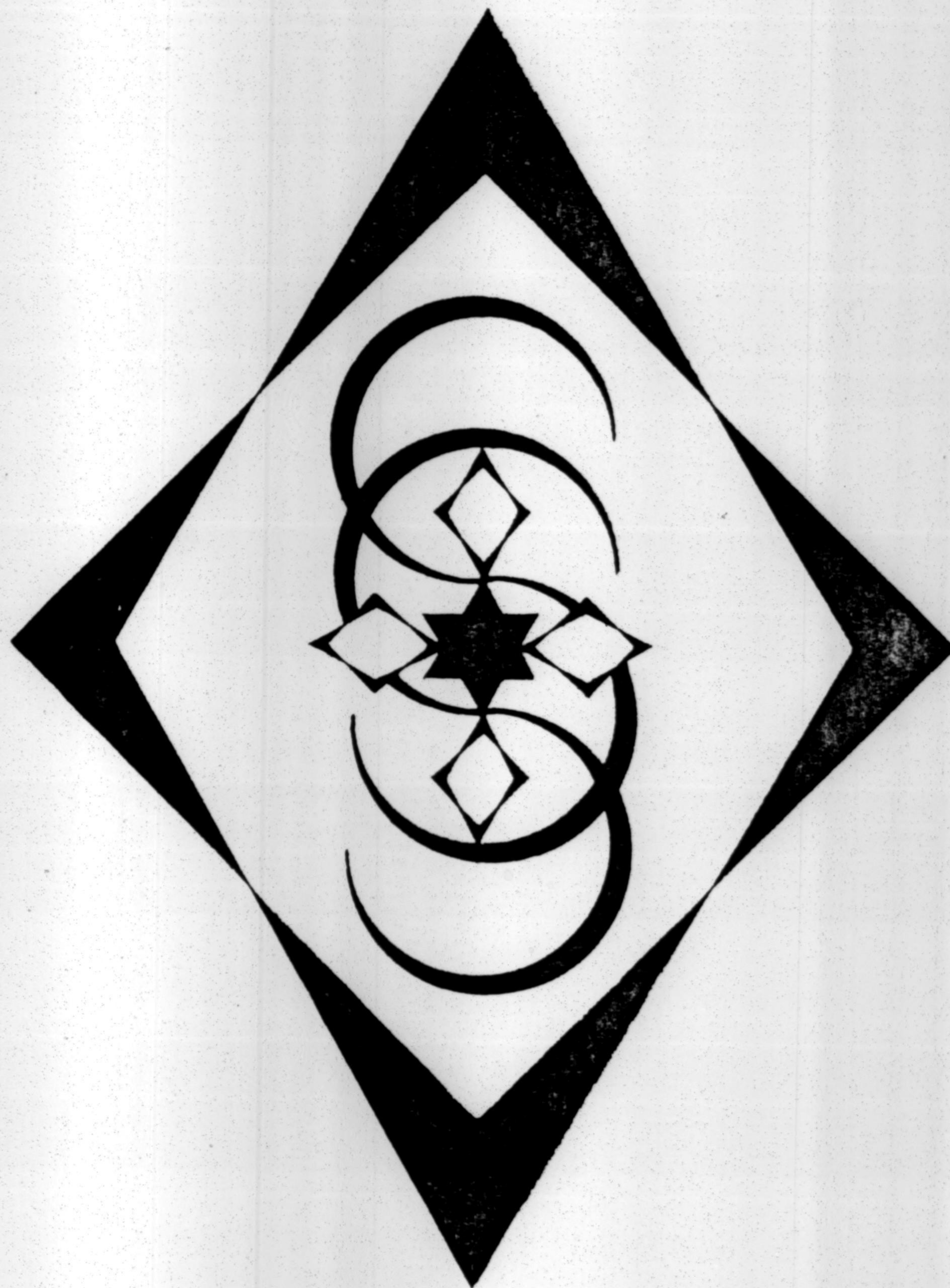
Astrology

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Alchemy

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Qabalah



Spring 1976

Volume IV, Number 2

Parachemy

Journal of Hermetic Arts and Sciences

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

ALBERT EINSTEIN

Spring 1976

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OUR COVER:

The Stone of Shalom

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EDITOR: MARY JOYCE ADAMS

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Editorial . . .

THE KING AND THE KINGDOM

The greatest ruler is the humblest servant of all. Such a ruler does not vaingloriously set himself apart from nor exalt himself above that which is in his domain. He does not flaunt his reign by wielding power to demonstrate superiority or forcefully hold reign by ordering a suppressed and subjected condition of control. Nor does he deem as expendable that which is inferior to him. Under a great ruler, order is instilled and brought about through a vital and powerful example, revealing the virtues which exist in the principles that form the enduring foundation of such a sovereignty. Such a sovereign is a true leader. He not only prepares the way by which all within his domain may be raised but goes before to show the possible attainment of it. The least is of consequence, for it is not apart from but very much a part of that which comprises the whole sovereignty. The whole is the king and the kingdom and it is the whole which is exalted. Herein is the beauty of a truly royal order of sovereignty. And here, within the kingdom of a Righteous King, Peace is.

THE SOVEREIGN SONS

The heirs of this royal order of sovereignty touch all that is found within their domain with mercy and compassionate understanding. All that is within it is hallowed. That which is done to another is as though it were done to self, for there is known that injustice to others is not without effect upon self as all are a part of oneself. That which is lower in intelligence is raised gently and received gratefully in service, for it is known that as one will do so will it be done unto the one as when any part is made to suffer so too does the whole. The act is not out of fear of the law but out of love for the Sovereign Order. In it the Son of Righteousness moves and has his being and in The Son the eternal Royal Sovereign moves and has his being.

THE ORDER OF RIGHTEOUSNESS

The life below reveals the presence of the life above and its kind. The spirit gives forth the nature of its seed and that which comes forth proclaims it. As the bud precedes the blossom, as knowledge precedes understanding, so a growing understanding precedes perfection. Should what is proclaimed be not perfect, nevertheless, that which is is moved by its predominant nature along the line of its inherent being and the life, the spirit, reveals it. The bloom of the rose overshadows the thorn but man far too often and for far too long has claimed the reverse. When we deny that which we are heir to then we truly are unworthy of our inheritance. We are The Sons of a Righteous Sovereign. May that which we do progressively proclaim the glory of this sovereignty. May all within our domain joy in the beauty which blossoms in a kingdom where peace is.

— *Mary Adams, Editor*

Essence of Copper

(The Alchemical Sulphur or Oil)

By Frater Albertus

There are two basic ways to extract the essence from copper. The first deals with the metal or its salts and the second with its natural state as an ore. The first is found to be more pure, since it has the other extraneous substances removed by way of smelting or otherwise. Reagents are the purest form of the substance in question, as the analysis on the labels will indicate. Salts of copper, such as nitrates, sulphates, chlorides, etc., need to be freed from it when an extraction of its essence is attempted. This can be done by calcination, repeated washings, and crystallization. Tests for acid contents should be made with litmus and must show neutral. The metal has to be as free as possible from all foreign substances to assure a true end product. When native metals (ores) are used, it should be remembered that they are not pure. Gang and other metals are usually combined with them. Azurite, malachite, etc., are copper ores but they show at least trace elements of other metals that need to be and should be removed before an extraction is made, as the now copper substances will likewise yield their essence when extracted.

When using native metals, calcination, to drive off their sulphurous and other volatile impurities, should precede any extraction. All ores should be ground as fine as possible by manual or mechanical means and then be subjected to repeated washings until the ore remains on the bottom of the container. When followed by the calcination as described above, the remaining impurities, such as arsenic volatile particles, will be removed.

After the ore becomes more subtle, it will then yield easier to extraction of its essence. However, depending on the condition of the ore, it will usually turn to a dark, blackish color during the state of oxidation. In the end, it will show a copper tint to the dark oxide, for this is what it will be. This native oxide differs from the cupric oxide in our work. The basic difference to be found is that one has gone to the metallic state by way of fusion while the other still retains its natural, not fused (smelted) character.

As far as the extract in form of its oil is concerned, it will not show too much difference in appearance, smell, or medicinal potency. There is with the latter this exception: a certain amount of the alchemical mercurial substance will be carried into it, when judiciously extracted. Since in the end several washings and evaporations are taking place, there is little likelihood that this mercurial substance will be retained. The reason for this is its high volatility. Those who are able to retain this mercury substance in a separate container will have a coveted vehicle for future extractions.

The essence of copper in form of an oil (alchemical sulphur) is the object of this treatise. Its quality is noticeably oily. So is its taste. At one time it will mix with ethyl and on another occasion it will separate and sink to the bottom. This is due to the medium used to extract the essence. When carefully extracted, it will form a homogeneous tincture with alcohol. It would have to be absolute or rectified anhydrous alcohol in order to bring the proper extraction about. When ethyl oxide (ether) is used, it will yield the oil when all the ether has been distilled out or evaporated. The residue is the oil of copper.

The remarkable fact is that the oil can be extracted even from the metallic copper. It should be remembered that the extreme heat during the smelting process would normally let any oily substance evaporate. In hermetic language it reads: "That which is essential cannot be destroyed by fire. It can only be purified." Indicating that an essential part of any substance goes through a process of purification and not destruction. What is being dissolved or evaporated is, in this case, only nonessential.

Various degrees of fire make possible various stages of manifestation. This all important fact cannot be overemphasized. Especially during the calcination is the regulation of heat of great concern. Some metals yield to a state of flux sooner than others. Various melting points give proof to this end. Some metallic ores flux easier than others. For this reason, great care should be used while calcining ores. However, if the objective is only the extraction of the essential oil then it is not of any importance. Still, it should be remembered that, at one time or another, the mercurial substance also needs to be extracted. This information is inserted here to show how important it will be at such a time. And certainly, he who goes through the time-consuming procedure to calcine an ore would not use all this time to get only an essential oil from it when a similar result can be gotten by using an already prepared Reagent or other commercially prepared oxide, from which can be extracted the alchemical sulphur only.

The oil of copper represents the essential quality of the metal. The body wherein it is contained — the salts — are not of any use for us presently. They represent still poisonous salts. The virtue of copper, and for that matter, any metal or mineral, is to be found in its essence and not in the body thereof. No matter how poisonous a substance may be, its inherent virtue, when properly extracted and purified, is nonpoisonous. Arsenic and antimony, for instance, certainly need to be listed as poisonous. Yet, they will yield an extract which does not show any venomous qualities, as has been proven by those who have been taking this very oil of antimony and have not experienced any ill effects. On the contrary, beneficial results became manifest. The essential oil of antimony, although taken from a very poisonous body (metal or ore), is proof of the results to be obtained. In like manner will other metals yield their essence. ♦

AN INTRODUCTION TO THE QABALAH FOR EVERYMAN

Part II The Great Four Hundred

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

In the first article the names of the ten Divine Emanations were given with a few of their attributes. Mention was also made of the Four Worlds: *Atziluth* (Archetypal World), the concept of pure Divine Abstraction without form, totally beyond finite comprehension although vaguely and dimly approachable by man in higher states of consciousness. It is there that the Sephiroth find their most perfect expression. *Briah* (World of Creation), wherein archetypal images may be found; here are the primal energies of manifestation. *Yetzirah* (World of Formation), where form exists without material expression, known also as the "Astral Plane" or "Astral Light." This World immediately precedes the physical plane. *Assiah* (Physical World), wherein lies the culmination of that which had its beginnings in *Atziluth*. As the Divine "involved" from *Atziluth* to *Assiah*, so does Man seek to evolve from Physical to Divine. In *Atziluth* the Creator is seen as the God-head and invoked through the various God-names of the Sephiroth; in *Briah* the Creator is termed an Archangel; in *Yetzirah* the Givers of Form are called Angels; and in *Assiah* the Planetary Powers are the workers (and the worked).

The difficult thing to remember is that all the above are still an expression of UNITY. To think of four different Trees of Life, one in each World, is erroneous. Just as the ten Sephiroth are the manifestation of a *single* Creative Force and must be considered as aspects of the Whole, so must the multi-dimensional Tree also be considered. Now the title of this article can be explained: In each Sephirah in each World there is a complete Tree of Life. Hence the title of the first article, *MALKUTH OF MALKUTH IN ASSIAH*, or the lowest expression of the lowest Sephirah on the lowest plane . . . the most suitable starting place for evolvment. If the mind is not immediately staggered by the prospect of 10^2 Sephiroth in each World, a myriad of syntheses should be most stimulating to contemplate and provide the reader with innumerable mental exercises/meditations for both leisure and serious work.

Synthesis is ever necessary if we are to understand the Sephiroth as spheres of potential intelligence in the life of the microcosm. As additional information and attributes are gathered, each Sephira should begin to "come to life" in the mind of the individual. As was suggested in the preceding article, the Sephiroth must be related to everything in the field of personality.

Then with growing realizations as to the nature of the Spheres, one's comprehension and conceptions should deepen more and more, thus providing the worker with a continuing series of "initiations." Now begins a closer look at each Sphere:

KETHER: In *Atziluth* it is simply Pure Being or "Beingness." It is the first emergence of the Divine Intelligence from a state of "negative existence" or nothingness. As the Beginner progresses in Qabalistic operations, investigation of the Three Veils of the Absolute (*Ain*, *Ain Soph*, and *Ain Soph Aur*) will become advisable. While Kether is the "Crown of Creation," it should be stressed that Malkuth, the tenth Sephira, is equally holy; the Unity of God is broken only in finite minds. In Kether duality has not yet come into being. Here is the first emergence from the unmanifest into the manifest. In *Briah* the Essence is approached through the mediation of the Archangel Metatron which in turn is acted upon or influenced by the Holy Living Creatures (cf. Ezekial's Vision of the Cherubim; Ez. I:4-14). In *Assiah* the "Beginning of the Swirlings" may be likened to a vote of confidence for science's theory of the nebular origin of the Universe.

CHOKMAH: Unity expands itself and the first seeming duality occurs. "Countenance beholds Countenance." The point becomes a line. And from Chokmah is Binah emanated, thus setting up the First Opposites (Positive-Negative, Father-Mother, Male-Female, Expansion-Constriction, etc.) with one Reconciler between them (Kether). Those who are acquainted with the "Law of the Triangle" will find much food for thought. The God-name (YHVH) represents the first act of positive creation; Light becomes Life. It is the Male Force initiating all action, the Divine Phallus. *Ratziel*, "the Messenger of God" is the Archangel who continually pronounces the act of Creation, signifying the emergence of a second principle from the First. The *Auphanim*, "Wheels," perhaps symbolize the formulation of the Zodiac, the Universe. This would follow science's concept of the "Big Bang" from a nebular mass which was the beginning of the current Universe: in *Assiah*, the Zodiac.

BINAH: The Supernal Mother manifesting in two aspects (*AMA*, the dark, sterile Mother, and *AIMA*, the bright, fertile Mother). Binah is the Sephirah of Form made up of the Force received from Chokmah. *Tzaphkiel*, "the Eye of God," or more properly, "the Watcher (spy?) of God" represents that force from which comes man's understanding and guidance. When man experiences this force, he is given a glimpse of himself as he truly stands to Total Reality, something not many are ready to see. The *Aralim*, Thrones, are passive recipients of the force and transmit them to the World of *Assiah* wherein the correspondence is Saturn, the Restrictor, the Giver of Form. Again, astrological knowledge would prove invaluable in drawing parallels.

CHESED: This Sephira has been called "the Cohesive or Receptive Intelligence because it contains all the Holy Powers . . ." All begin with Kether, the Divine Force which was activated through the masculinity of

Chokmah, given the potentiality of form through the female qualities of Binah, and now manifested in Chesed which in turn emanates "all the spiritual virtues of the most abstract essences." Here the image of all Father-Gods may be considered. *El*, meaning simply "God," holds for us the promise that we may yet become as gods. One operating within that sphere of consciousness (or, rather, approaching it from a lower level since it is still beyond human or finite realization) is dealing with mastery over the astral realms, working them surely and positively as a true Adept rather than being trapped or bewildered by the illusory nature of astral images and substances; Divine Beneficence is realized. *Tzadkiel*, "the Righteous God," works as a force through which all wrong may be set right and aids in helping mankind make the best out of bad circumstances. The *Chasmalim* aid in building for mankind and in producing humanistic influences within the sphere of personality; altruism. The planetary influences of Jupiter serve in transmitting all the above into the material world.

GEBURAH: (Strength) In its aspect as Justice it serves to balance the all-benevolent, all-merciful influences of Chesed. Likewise it serves as a stabilizer for all that has gone before, strengthening and solidifying the manifestations of the God-head in both constructive and destructive ways; it is not unlike the "solve et coagula" of the alchemists. *Elohim Gibor*, "Almighty God(s)," represents the Judgmental aspects of the Creator, the Atziluthic birth of the concept of Justice. *Khamael*, the Archangel, seeks to carry out the results of Judgment, the out-flow of Justice from Universal Law. In *Yetzirah* the concept of Law and Order becomes a system from whence it manifests in the physical world with all its good plus an overdose of human deviation.

TIPHARETH: The center of the Tree of Life, it imparts the influences of the higher Sephiroth to the lower. Representing all Solar Gods, Tiphareth "radiates" the dynamic energies under the God-name YHVH ALOAH ve-DAATH, "God the Universal Knowledge" or "Universal Mind" or "God the Omniscient." This Sephira is the highest man can attain while still a flesh and blood person. This is not to say that he cannot receive the influences of the Sephiroth above Tiphareth or even perceive something of their nature and working, but simply that once man has achieved the capacity for the greater revelations, he has transcended the necessity of physical life altogether . . . he has learned his lesson. A first grader is not taught to read using Plato and Quinas for texts. Hence natural man aspires to Tiphareth, lifting his heart and aspirations to the Solar Diety of his choice, finding Reason, Harmony, and Ethical Principles in so doing. It is through Tiphareth that we are endowed with the spiritual qualities of the higher Sephiroth.

NETZACH: Represents emotion as contrasted with *Hod*, Intellect. Netzach has to do with the energies manifested in Nature and Love. In *Atziluth*, YHVH Tzabaoth (God of Hosts) acts as the sustaining and life-giving powers of nature. The negative aspect of this is that while Venus or Aphrodite is also ascribed to this sphere — as well as others such as Bast,

Cybele, and Astarte — they act without human or moral inclination. Not “wicked” in any sense of connotation, the powers are simply non-human. This Sefhira is sometimes referred to as the lower mental plane of consciousness where the first “victory” is obtained over the emotional level of Yesod. Sexual love, a lower manifestation of Venusian potencies, is also manifest. In all it is still one of the illusory planes where the archetypal energies have as yet to be manifested as forms.

HOD: This Sefhira is well balanced by Netzach, for pure intellect untempered by the emotions soon leads to barren scepticism and consequently a shutting down of the vehicles of higher perceptions and realizations. The sphere of the Intellect is necessary to rule the next lower Sefhira, Yesod, sphere of Instinct; but intellect can only govern the instincts wisely if it is first leavened by Emotion. Elohim Tzabaoth, Lord of Hosts (Goddess of Hosts?), represents the feminine aspect of the Divine powers within us; likewise does it represent the numerous forms used to clothe the forces of Netzach. Hermes and Thoth are both associated with this sphere. Astrologically Mercury expresses the attributes of Hod; note that astronomically Mercury stands closest to the Sun and so receives the fullest impact of its rays and consider Hod and Tiphareth. After Mercury, Venus (Netzach) is next closest to the Sun.

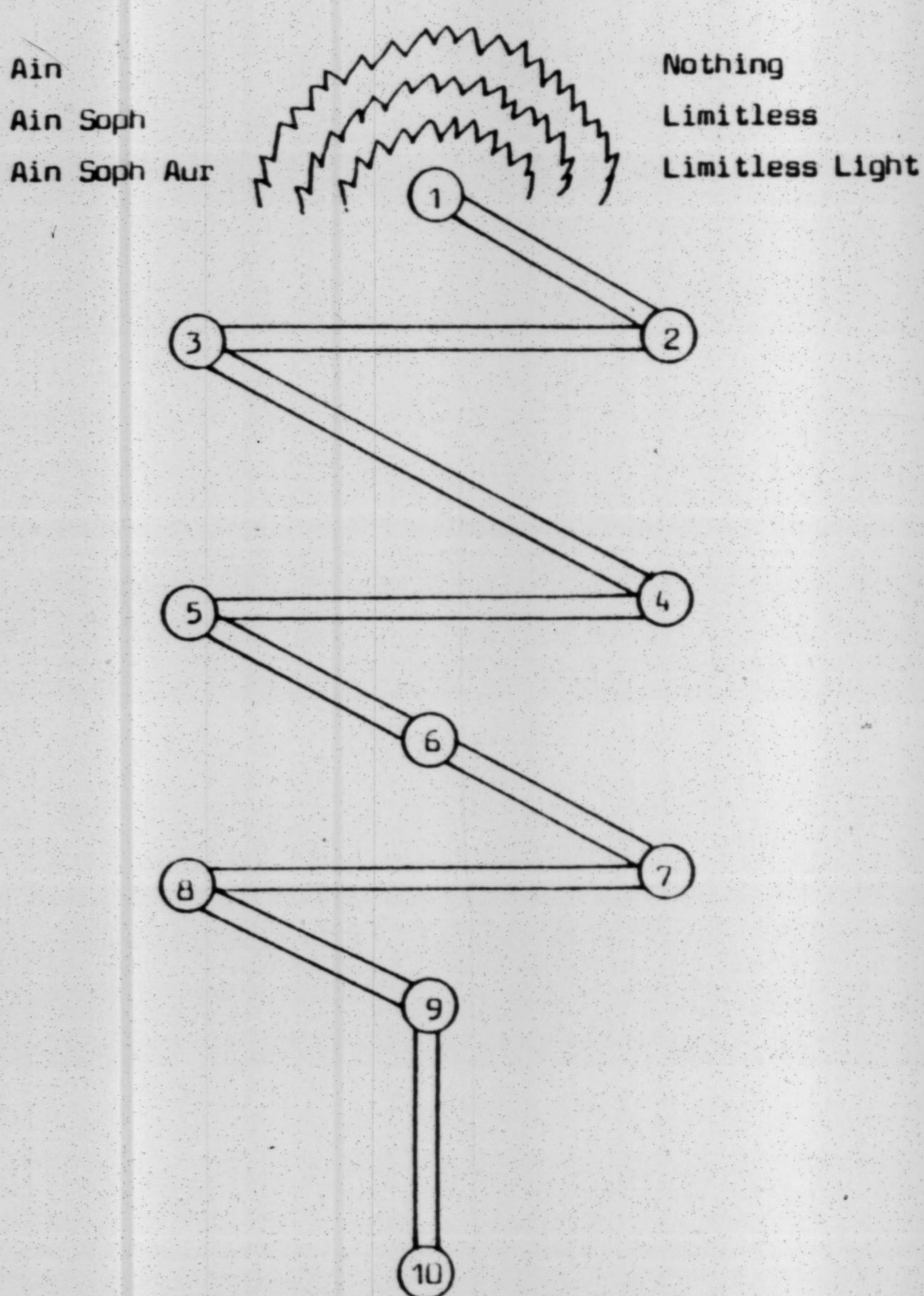
YESOD: This Sefhira is called by some the Astral Plane and by others the Astral Light (the latter suggests a fluidity and malleability which certainly describes the Astral Realms); in Jungian terms it is the “Collective Unconscious.” Another descriptive term for Yesod is “the Treasure House of Images” which complements the astral plane concept. “*Anima Mundi*,” the Soul of the World, is yet another term which is complementary to the Jungian phrase. As the Foundation, Yesod is the basis of all above it and the gateway to the above for all below it. Associated with the Moon, Yesod is likewise a “reflective” sphere, dimly radiating the Light from the true Sun. With an endless flux and reflux of the Forces of Life, the generative principle may be seen here along with the basis for all sexual emotions and passions. Diana, Hecate, Selene and all Fertility Gods are connected with Yesod for obvious reasons. Because of its nature, Yesod is sometimes thought of as *Yetzirah* and serves as a dynamic source of energy for Qabalistic working. From there the forces are brought into Malkuth of Yetzirah and thence to Malkuth of Assiah. The seat of man’s intuitions, Yesod’s function is also to “correct” and “purify” the emanations from above.

MALKUTH: *Adonai ha-Aretz*, Lord of the Earth, rules the sphere which “finitizes” spirit into matter. Actually he is Nature disguised, a “Queen-Bride,” for another name of Malkuth is “the Bride” and she is said to sit “upon the Throne of Binah.” Other names are “the Queen,” “the Bride of Macroprosopus,” and “the Inferior Mother” (inferior meaning lower on the Tree). Sandalphon is the only Archangel depicted as feminine, thereby showing kinship with the Earth Mother-Goddesses such as Ceres and Demeter. In “sitting upon the Throne of Binah” Malkuth, the Bride, becomes one

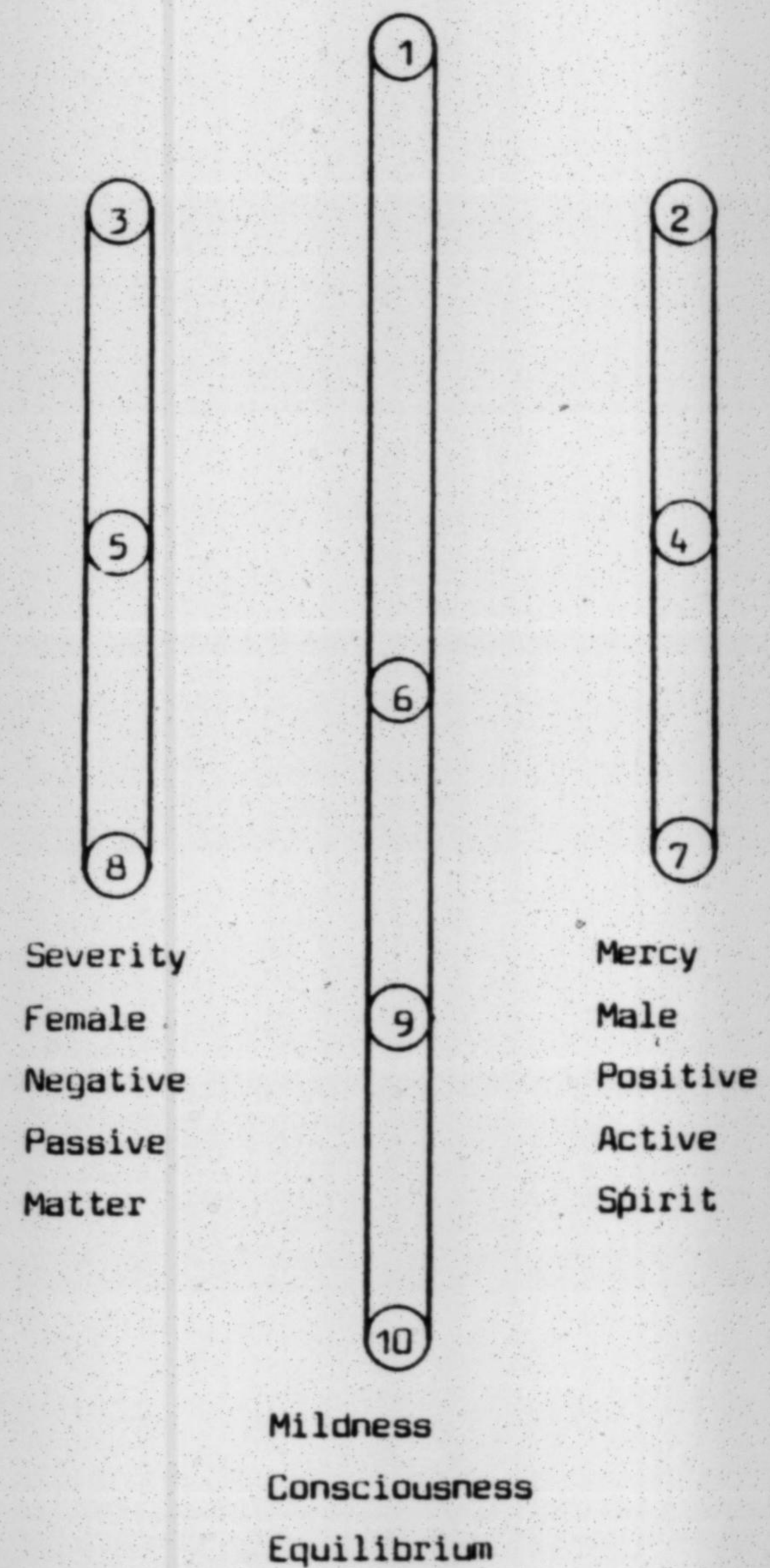
with the Supernal Mother, the "Mother of Mysteries." Impregnated by Chokmah, She bears the Son who finds expression in Tiphareth. The Elementals (Creatures of Earth, Air, Fire, and Water) serve to sustain the physical world and aid in "earthing" the forces employed in Qabalistic workings whenever necessary. Malkuth also represents the "Earth-soul," that which is the basis of all physical manifestation.

Much more might be said. It is not unlike marvelling at the stretch of the ocean only to realize that what one sees is merely the surface; the mind is incapable of grasping it at once in its entirety. Still, through perseverance, study, meditation, and practice, the mind can be expanded and elevated (initiated!) to ever greater heights of comprehension and experience of the Divine. The accompanying diagrams show further attributions of the Tree.

In working the Tree it is best to always begin with the invocation of the God-name and Archangelic name of Kether, for there is the beginning of all manifestation. Not to do so is to invoke powers already working and run the risk of leaving a void which must be accounted for and replaced from somewhere . . . in many cases the Operator must pay the price. Hence the advisability of starting by bringing supplementing forces into play in the beginning.



**Path of the Lightning Flash
or the Sword**



The Three Pillars

The Path of the Lightning Flash (see diagram) is one method of approach to the Tree, working the Sephiroth either in order or in reverse as they emanated. Another is according to the Three Pillars (Severity, Mildness, and Mercy). In the former the Force changes its nature entirely, while in the latter it remains the same general type but of a higher or lower form according to the direction of the working.

Much has been said about male-female polarities. It needs pointing out that in addition to what has been said, each Sephira (with the exceptions of Kether and Malkuth) is masculine or positive to the one emanating from it and female or negative (receptive) to the one from which it is emanating.

Virtues and Vices are given for further elucidation of the Sephiroth. The Vices stem from the unbalanced forces of a Sephira prior to its stabilization after emanation. Naturally, Kether has no vice associated with it, nor Chokmah.

	Virtue	Vice
KETHER:	Attainment: Completion of the Great Work	
CHOKMAH:	Devotion	
BINAH:	Silence	Avarice
CHESED:	Obedience	Bigotry, Hypocrisy, Tyranny
GEBURAH:	Courage, Energy	Cruelty, Destruction
TIPHARETH:	Devotion to the Great Work	Pride
NETZACH:	Unselfishness	Lust, Unchastity
HOD:	Truthfulness	Dishonesty, Falsehood
YESOD:	Independence	Idleness
MALKUTH:	Discrimination	Avarice, Inertia

The above may be worked as a transmutation of personality. After some self-study and reflection, decide which vices are most prevalent, then meditate on the positive aspects of that Sephira and work to equilibrate and balance the adverse traits of the self. Only one at a time should be undertaken. The length of time depends on the amount of work done, the hold of the vice on the personality, and the general nature of the worker. Astrology can again be of help in this area; indeed, herein is given one of the keys as to how poorly aspected planets may be turned to good.

In the next article the Twenty-two Mezlas or Paths on the Tree will be considered as conditioning and influencing energies in the life of Man.

ADDITIONAL ATTRIBUTES OF THE SEPHIROTH

KETHER, Crown:	The Central Point, Control Point. <i>Yechidah</i> , the Indivisible, Unique. Limitless Light, L.V.X. (Light)
CHOKMAH, Wisdom:	<i>Ab</i> , Father <i>Chaiah</i> , the Universal Life Force.
BINAH, Understanding:	<i>Neshamah</i> , the Divine Breath, Divine Soul.
CHESED, Mercy:	<i>Gedulah</i> , Majesty, Magnificence. Beneficent Regulation; Cosmic memory.
GEBURAH, Strength:	<i>Deen</i> , Justice. <i>Pachad</i> , Fear. Volition and Law. Power, Force, Fertility.
TIPHARETH, Beauty:	Concentration point of the Ethical (Egoic) Triad. The collective Higher Soul. <i>Ruach</i> , Spirit, Breath. <i>Adam</i> , generic humanity. The Ego of all humankind.
NETZACH, Victory:	Desire.
HOD, Splendor:	Intellect. Wise selection of ways to satisfy desire. Discriminative power of the intellect. Nourishment, satisfaction of hunger.
YESOD, Foundation:	<i>Nephesh Chai</i> , the Breath of Life. The Vital Soul. The Animal Soul. Powers of subconsciousness. Basis of what is below and the foundation of the activities above. The basis of all externalized physical manifestation.
MALKUTH, Kingdom:	The physical body.

IT WOULD BE GOOD AND IS POSSIBLE IF . . .

It is good to hear from you and to know what you would like to see in PARACHEMY, what you think would be of benefit. A student of PRS and a contributor to PARACHEMY wrote, "I enjoyed the last PARACHEMY and would like to see more lab work in it. Most likely, many of you would like to see more articles on lab work in PARACHEMY, for information such as this is helpful. It is possible for there to be many articles on lab work, covering various subject matter and different phases of it, if those of you who are doing lab work will share a part of what you have gained in the experience of it. In one of the future issues, there will be an article, written by a student, on the lab work with tartar. Similar articles could be written, also shorter articles consisting of a few paragraphs. Such would be good and is possible if . . . will you?"

Astrology For The Neophyte

By Carl W. Stahl

The Sun In The Constellations

The Sun is what one is at heart, indicating the nature of one's inner goals, aspirations, and interests. It signifies the life, vitality, and the inner character. In the foreground it causes self-centeredness, pride, vanity, the desire for fame, honor and renown. It also gives a love of display and a yearning for personal recognition. The Sun symbolizes the "God of our Hearts" and it appears that this God wants to be worshipped and so it tries to excel in mentally creative and sportive ways.

KEYWORDS. Glory, fame, honor, mental creation, life, superiority, vitality, self-centeredness, pride, honesty, candor, integrity.

ARIES (April 14th-May 15th)	LIBRA (Oct. 18th-Nov. 17th)
TAURUS (May 15th-June 15th)	SCORPIO (Nov. 17th-Dec. 16th)
GEMINI (June 15th-July 17th)	SAGITTARIUS (Dec. 16th-Jan. 14th)
CANCER (July 17th-Aug. 17th)	CAPRICORN (Jan. 14th-Feb. 13th)
LEO (Aug. 17th-Sept. 17th)	AQUARIUS (Feb. 13th-Mar. 15th)
VIRGO (Sept. 17th-Oct. 18th)	PISCES (Mar. 15th-April 14th)

LIBRA. They excel at painting, sculpturing, sketching, decorating, fashion designers, florists, and entertainers. This portion of the zodiac includes some of the most beautiful and peace loving of humans. They have the herd instinct highly developed and enjoy the company of others, being usually found at fashionable social events where they enjoy themselves. Since Saturn is exalted here, they have a tendency to appear sullen and taciturn. This also makes them absent minded and forgetful. With the Sun in its fall here, the native is not overly ambitious nor egotistical. Mediation is their strong point. They have the ability to tie up loose ends and bring about agreement and peace when all others have failed.

SCORPIO. The night house of Mars has the fighting instincts, rashness, and outspokenness of its ruler. The fixed star Antares, the heart of the Scorpion, lies at 15 degrees and is known as "the rival of Mars." The native fights for the sheer love of fighting, whether it be physical, verbal, or written. The more primitive types will make their own trouble when they can find none handy. They are adventurous and fool-hardy in their search for danger.

SAGITTARIUS. Under Jupiter are born some of the most moral and law abiding of people. They fear public opinion, are socially ambitious, and

try to associate with the best people. They seek the company of church dignitaries, government officials, and other successful people. They join church societies, vigilante committees, and other organizations where they can impose their own type of morality on others. Being fire, he is quite idealistic and in all his messing around in others lives is ever searching for the goal of spiritual perfection. They excel as philosophers, scholars, physicians, and professional men in general.

CAPRICORN. The native approaches life negatively and with pessimism. He avoids publicity and may have a hard childhood. They are stingy and usually live a frugal, economical life. They bring economy to bear in all their phases of existence and hate waste. They prefer the status quo, hate change, and seldom entertain or accept entertainment from others, for this would make them beholden to others. They keep others at a distance. They like serious literature and are fond of good music and may even compose it. The native limits his whole existence by a belief in things as they apparently are. Once he sees the devil as he really is great occult progress is possible.

AQUARIUS. Aquarius appears to be more intimately related to Uranus than to Saturn whose night house it is. They love to travel off the beaten path. Being serious minded, sensitive and sympathetic, they take an interest in the daily affairs of life and are always ready to help by word or deed those who seek aid. They are soft spoken, intelligent, humorous and knowledgeable. They feel the same about a president or king as they do about the poorest and most wretched of mankind. Both are God's children and must be treated as equals. They have a feeling about the fitness of things and seem able to see the inside of machinery and determine what makes it tick. All knowledge is his province and he can go into the silence and come back with the answer.

PISCES. As the negative, or night house, of Jupiter these natives are easy-going, calm, unruffled, and placid. They love pleasure, avoid responsibility, and have an attraction for mystery. They have the neptunian quality of being able to play a part to the utmost. They greet strangers as old friends, royally make a big fuss over them, and only the gleam that occasionally escapes from their eyes betrays the game they are playing. They are great at make-believe, deceit, and flattery. They enjoy good food and entertainment. They love to make money with as little physical effort as possible and may love to gamble. Knowledge is absorbed rather than learned and mysticism and occultism have a strong fascination for them.

ARIES. Being the day house of Mars, with the Sun exalted here, these natives are the most aggressive and domineering of all people. Mars gives a desire for power, violence, and force, while the Sun gives ambition with a craving for fame, supremacy, leadership, and a desire to occupy the highest posts of authority. They are uncomfortable taking orders from others. They must rule. They are egocentric, proud, intolerant, and seldom admit to a

mistake. They are critical of others but resent criticism of themselves. Being fiery, they are proud as the Devil himself and on the lower stages put themselves first, trampling on others to reach the heights of success. Aries directs others, Scorpio leads in person.

TAURUS. The Moon is exalted here and the peaceful Venus rules so it is no surprise that these natives incline to the peaceful enjoyment of life. They seek to know and can attain knowledge through contemplation, study, and patient and prolonged effort at their favorite occupation and hobbies. Through contemplation they are able to tear away the veil of the apparent and reveal the truth in all its simplicity. Taureans seldom read fiction as truth is their eternal quest. They speak the truth and expect it from others. They manage to control their tempers regardless of how much turmoil they are exposed to. They can hear the still voice in the silence. They love the human form and prefer the company of any type of human to the grandeur of nature. Only the call of love can tear them away from their philosophical pursuits.

GEMINI. They are versatile, excelling at gymnastics, traveling, craftsmanship, manual dexterity, writing, dancing, singing, mathematics, and in all means of communication. Mercury, the ruler, being the god of thieves and merchants, the ancients held that falsehood and theft were also attributes of Gemini. They are not religiously inclined. Their symbol, the Twins, indicates their desire in having an alter ego to share their time with them. They live mostly in their minds and are at the whim of the changing winds of thought, changing their plans and opinions from day to day, and even from minute to minute. They love to sway the minds of others by their thought or as vocalists. They constantly seek variety, usually by travel. Discrimination is the lesson they must learn.

CANCER. The Moon is the significator of the imagination and those born with her in the foreground, as well as with the Sun in Cancer, have imaginations so strong that they sometimes mistake their own mental thought forms for reality and may suffer from illusion. They make good writers, actors, painters, poets, and reporters of the imaginative type. Since the Moon is a dead body, Cancerians often have a feeling of emptiness. They have a tendency to play a part, trying to inflate their egos. Cancer signifies the mother principle and it is always HIS or HER home, HIS children, HIS relatives, etc. The Moon signifies the etheric as against the strictly physical which is indicated by the ascendant.

LEO. Since the Sun rules Leo, the children of this constellation take it for granted that they were born to rule hence honor is their just reward. They feel that they are the chosen of the Lord and have a mission to perform. The "Little King," or Regulus, at 5 degrees Leo is the principal fixed star. Both Alexander The Great and Napoleon I were born with the Sun in conjunction with this star. Although generous to a fault, Leo's prime interest is

in themselves or in their creations. What they say may be brief but it carries an air of authority that defies contradiction. Danger has great fascination for them and they love to play with fire. Whenever they enter an assemblage of people, one can almost hear the blare of trumpets announcing them.

VIRGO. Mercury is exalted in this, its night house, making the native pure in heart and deed. They are conscientious in all things and firm believers that honesty is the best policy. They are intelligent, quick learners, possessing great knowledge and the ability to use it. They are skilled with their hands, possessing mechanical ability, lacking only ambition. They succeed better when working for others and make good engineers, draftsmen, mechanics, factory workers, clerks, school teachers, orators, professors, and others who work with the mind. They are excellent strategists and can plan schemes down to the smallest details. They shun society and parties being more at home in study or workshop. They are highly nervous and some part of their body must be moving at all times. Service is their key to progress. ✦

Announcements

1976 Fall Classes will convene as follows:

September 5-18 - Prima (second half of 1976)

September 19-October 2 - Sexta

October 3-October 16 - Septa

✦ ✦ ✦

Frater Albertus will give a special report about the work in the Shastri Ashram, India, in the next issue of Parachemy. He has just returned in time for spring classes, and will leave again the end of May for classes in Europe. He has mentioned that some important changes concerning the P.R.S. are forthcoming in the very near future.

✦ ✦ ✦

Again we have to call your attention to sending in your class applications early enough. We had to return applications for the same reason this spring. *Please take notice!*

✦ ✦ ✦

Only as we are ready and willing to give shall we receive. Please continue to assist and support the student lab fund. Thank You. — *Frater Fred.*

✦ ✦ ✦

As we are going to press we have received word of the passing of Dr. L. H. O. Stobbe. He is well remembered by P.R.S. students as our medical advisor. Also, Wayne Wright, of Wichita, Kansas, has left us for the other side. He was one of the first students and a staunch supporter of P.R.S. Both Dr. Stobbe and Wayne Wright have imbedded their names deeply into our hearts and will be remembered always with fond thoughts. To their families we extend our heart felt consolation.

Informative Interchange

"The Preparation of a Medicine out of Common Sulphyr"*

"Take common Sulphyr, and grind it small. Then grind it with three parts of calcined Vitriol, put it together into a high Cucurbite, and Sublime it in sand till nothing will Sublime more. Take then these Flowers, put them into a glass and pour on them a common Aqua Vitae Hartari, which hath been dissolved in a Cellar, so that it swim on top of it a hands breadth. Place it in a convenient heat, and the sulphyr will open itself in a few hours, and become transparent red like a Ruby. This being done, pour off the extraction into another glass, and put to it very good distilled Vinegar, and the Sulphyr falls to the bottom with a great stink. Pour off the Aqua Vitae, and edulcorate well the sulphyr, and dry gently. Put this Sulphyr again into another Glass Cucurbite, and pour upon it Spirit of Wine, which is prepared with Philosophical Tartar. Set it in heat for three days, the Spirit of Wine imbibeth again that excellent Tincture of the Sulphyr. Then pour off the Extraction and draw off the Spirit of Wine with a pretty strong fire in sand, and here will come over with it a pleasant sweet smelling Aqua Vitae. Having done so, rectify the Oil in Balneo Mariae, and draw off the Spirit of Wine gently, and the Aqua Vitae Sulphuris remaineth in the bottom.

The Use of this Medicine: "Six or eight drops of this Oil being taken in a Spoonful of Wine, are good for those that are in a Consumption. It is good likewise for Coughs, openeth the Breast, and Ulcers of the Breast, and also imposthumes: it relieveth against whatsoever may occasion any putrefaction in a man's body, if the use of it be continued for some time."

In several of the old alchemical treatises, *Collectanea Chemica*, to name one, all suggest that the best way to extract the spirit and oil of sulphur is by setting the sulphur on fire under a campana or bell. The smoke and fumes are trapped and rectified. Some suggest other ways: *The Last Will and Testament of Basil Valentine*, p 442, where he extracts the oil of sulphur with "spirit of wine prepared with Philosophical Tartar in three days." If one does not have all of the proper equipment nor knowledge of preparing such a menstruum, one might obtain a fine spirit and oil of sulphur by this process:

Finely powder good sulphur vive, put into flask 9/10 empty, and cover with about one inch of spirit of wine. Allow it to macerate in a warm place for a long while, then in a cool place for a long while. The moon may help you if you will let her.

Don't watch for a tincture so much, rather for crystals to grow. When you see them, warm the flask, pour off the menstruum, filter, cool, and watch the crystals regrow.

If you are lucky, the crystals and oil will be ice crystal clear. The menstruum will be no longer soluble in S W and all will be a great solution.

* *The Last Will and Testament of Basil Valentine*, "Manual Operations" p. 442 by Basil Valentine, Pub. by London 1671.

George Starky or Basil Valentine can tell you about all of its virtues and doses. If it doesn't work, macerate the S W (spirit of wine) and sulphur again for awhile. It took me two years to do it the first time, and is a problem for all with little patience. The value is that it requires no more equipment than a couple of jars and a funnel to filter.

If you make your sulphur preparation as I have described and choose to take it as a medication then watch the kidney area of the iris to make sure you are not accumulating sulphur in the body. The spirit and oil of sulphur will not harm the body. Crude sulphur will be stored in the body and is harmful.

Oil of Egg

Paracelsus (*Paracelsus*, Franz Hartmann) talks about extracting the Ens of Herbs (spirit and soul) by placing an herb in saturated solution of undistilled angel water, then gently pouring over this the Spirit of Wine, allowing it to macerate until the Ens rise into the Spirit of Wine and gently separating the two.

The same can be used on the yolks of hard boiled eggs to extract the oil of egg. If done carefully and with a dozen or so eggs, one may find the oil not only mixing with the alcohol and the angel water, but also droplets of pure oil floating between the two which means that it is only a matter of separation of the oil to obtain it. Rather than bothering with removing the oil tinting the angel water and the S W, just add more egg yolks for the extraction of more oil.

— Dale Halverstadt, U.S.A.

For further information regarding the Ens, see Paracelsus: Life and Prophecies, Franz Hartmann, M.D., Rudolf Steiner Publications, 1973, pages 208-212, The Elixir of Life, Appendix section of THE LIFE AND TEACHINGS OF PARACELSUS. Here information is given concerning the Primum Ens, which Paracelsus has said is the source of all life. Paracelsus maintained that the human body could be rejuvenated to a certain extent by a fresh supply of vitality and his aim was to find a means by which such a supply could be obtained and used to protect and prolong the process of life. Nature provides us with remedies for such purposes and the Primum Ens, Paracelsus said, is such a remedy. He speaks of the fabulous halcyon and its rejuvenation — how its own substance is renewed by drawing its nutriment from the Primum Ens. So, he says, may man rejuvenate his constitution by purifying it so that it may be able to receive without any interruption the life-giving influence of the divine spirit. The medium through which life acts consists of elementary substances that are found in Nature and which form the quintessence of all things and, according to Paracelsus, there are some substances in which this quintessence is contained in greater quantities than in others, and from which it may more easily be extracted. Two such substances are the herb called melissa and the human blood. The preparation for the Primum Ens Melissae and the Primum Ens Sanquinis are given. — Ed. †

A Unity of One



As two halves form a whole so we form the one. As there is not found existing an outer without an inner, and the outward and the inward together constitute a whole, so we combine to give the one. As parts are of a whole so we are of the one. Before a part can be, the whole must be. The whole is more than the parts which comprise it. Full beauty, truth, is revealed in completeness.



I move and in moving extend myself from a point within to points without.



I am the points without and the line which takes on the infinite shapes and holds the points within.



We are complements of one essential being. Through union in the movement of extension, there arises infinite points of being one. There comes forth from our union infinite other ones, all of which are of our essential being.



I am called Light, Positive, Electric, Penetrating, Intangible, Fire, Sun, Yang, Spiritual, Man. Yet by myself I am nothing.



I am called Darkness, Negative, Magnetic, Receptive, Tangible, Water, Moon, Yin, Material, Woman. Yet by myself I am nothing.



Endless are the names of one divided but a divided one is not the the same as a united one, and discord is far removed from harmony. Where an extreme exists, there an inbalance exists. From it arises a discordant one. In balance there is concord. Harmony, and all which arises from it, is inherent within all which is. In all, whose completeness is one, is the one which from the beginning is perfect.



In all, which are one, I move and reveal the perpetuating essence of the one.



In one, which is all, I hold and nourish the manifesting essence of the one.



I am the Perpetual One, eternally rejoicing in the sweet accord of a twofold nature existing as a peaceful unity of one. Through the infiniteness of my nature, I am omnipresent, omniscient, and omnipotent . . . the three in one . . . knowing the transcendent bliss of being one.

— Mary Adams, U.S.A. ✦

Questions and Answers

Q. *Has the index been completed yet for THE TRIUMPHAL CHARIOT OF ANTIMONY?*

A. Yes, but not published as yet.

Q. *Which is better, burial or cremation? Why?*

A. "Better" depends upon prevailing circumstances.

Q. *Please pronounce the ineffable name of the God of the Hebrews. Is this the lost word or is it AUM?*

A. The ineffable name is associated with Jod-He-Vau-He.

Q. *What does it mean to calcine under a muffle? What would the equivalent be today of a muffle?*

A. It refers to a muffle furnace where the heat is enclosed in a muffle and is not an open fire or source of heat.

Q. *Is a vacuum necessary or desirable to extract the white and red mercury?*

A. Not necessary but highly recommended as less heat is required.

Q. *Can we distill sulfur in a closed flask (retort) to get the spirit and oil of sulfur in greater quantity?*

A. Yes.

Q. *Can a good glass of Sb be made using fume Sb and Sb_2S_3 as a fluxing agent?*

A. Yes.

Q. *Can one use the radical vegetable menstruum to fix and to corporify the spirit of wine in a one step process after the salt of tartar has been purified?*

A. Not very well. To fix the spirit of wine is a different process, as you will know by now.

Q. *Why not purify the calcined tartar with ethanol and water rather than having to calcine so many times?*

A. Prolonged calcination opens up the pores of the tartar more so than a purification. It is a matter of calcination.

Q. *On page 70 of THE TRIUMPHAL CHARIOT OF ANTIMONY: "If the spirit of wine be added to aqua fortis there will be a strong effervescence, and these two substances will not agree; but if they be properly united by means of philosophical distillation, they will form a highly useful compound." I have put them together and they explode. First, what is he making and must they be put together without allowing them to explode?*

A. This has to be handled very carefully. Both are very much alive and of contrary nature. A drop by drop method is usually best.

Q. In our ordinary daily use of the metallic tinctures, is it preferable that we use them in the fixed form?

A. Fixed medications work on fixed diseases, unfixed ones on the contrary diseases. Great judgment should be used here.

Q. Please give us a simple way to hermetically seal a flask, and still be able to open it when needed, such as for adding to contents, and then resealing again.

A. When using a gentle heat of digestion place a cork stopper on a long-necked flask, then immerse the top of the neck in molten wax. It will solidify at once after removal. Where greater heat is required, the glass needs to be fused and broken when adding more to the contents, and then resealed. This depends of course on the substance used. An inflammable one cannot be brought near a flame or sparking equipment. Some glues like epoxies work very well in some instances.

Q. About how many degrees of heat are there in the 1st degree, 2nd degree, 3rd degree and 4th degree?

A. The first degree is associated with the water bath temperature, the second with the sandbath, the third formerly with the heat of ashes and the fourth with open fire.

Q. How is the vegetable stone used to extract the quintessence of the plant world? Will the stone extract the quintessence from only the herb from which it was made?

A. It is used by immersion in a macerating herb. It will extract from any herb and does not need to be the one the stone is made from.

Q. Both distilled water and absolute alcohol seem to have a "magnetic" affinity for substance macerated in them. Does distilled water and absolute alcohol have the same "magnetic" affinity for thoughts and feelings? In other words, if there is noise and confusion around the preparation of an alchemical experiment, will this be communicated to these two substances and conversely can these two substances be "sharpened" alchemically by prayer?

A. It has been found repeatedly that noise by way of its sound waves did interfere with some lab procedures. A prayerful attitude of the laborant certainly reveals composure and thoughtfulness, a tremendous help to "sharpen" one's undertaking.

Q. Do we know why Iron is the only metal which can be attracted by a Magnet?

A. We do know "how" iron is attracted to the magnet. As to "why" we do not know. Sorry.

Q. Will you please elaborate on what you said about giving and the "Living Philosopher's Stone"?

A. To give means more than just to distribute. The Philosopher's Stone is said to replenish itself, like an enzyme. So does enlightened man not lose by giving of what is his, but regenerates himself.

ASTROLOGY

Q. *How does one reconcile the difference in the Tropical and Sidereal Zodiacs? The planets are in different houses and some are even different degrees?*

A. Read the article by Carl Stahl on this subject in the next issue of *Parachemy*.

Q. *In regard to a planet's cycle in one's personal life and using Saturn's 30 year cycle, does this cycle start at birth and is the first 15 years positive and the next 15 years negative?*

A. Since you use the word cycle, yes, the first one half of a cycle is positive.

Q. *What are the Cardinal Sins and Virtues for overtones of planets?*

A. Such belong to the same category, only more pronounced and yet more subtle. For example, Mercury — envious, benevolent; Uranus — treacherous, generous.

Q. *Could we have a more thorough explanation of the cycles — spiritual and material? The seven and the twelve.*

A. Spiritual as you say indicates a seven-phase mental cycle. The twelve-phase cycle is of a material manifestation. See also "Men and the Cycles of the Universe" by Frater Albertus, published by P.R.S.

Q. *Which has the greater effect upon one, the one or the overtone?*

A. Should you refer by one as one of the seven planets, then it would be the one. However, the planetary intelligence prevailing, either one of the seven or overtone is the correct one and gives more in-depth information. See also the previous question.

QABALAH

Q. *It would seem that the King and Queen Scales represent differing levels of reality, consciousness, spheres of being. Is this correct? On one level the Moon is Blue and rules Sagittarius, on the other the Moon is Violet and rules Cancer. Would you please comment.*

A. The importance of color as it affects us has been neglected to a great degree. It is the intelligence of the moon (clear and pure) upon the influence of Sagittarius (inspirational) by way of the Jupiter (blue) influence that forms a different awareness than the moon (clear and pure) upon Cancer (tenacious) by way of its own placement in Cancer.

Q. *The Alchemist's Handbook page 42: "Vital Life Force or quintessence can only be separated through alchemy." Does it follow that there are*

7 (or 4) types or variations of V.L.F. (quintessence)? Isn't this what page 44 says: "Out of the Cosmic retort rises the V.L.F. to let the qabalistic Tree of Life grow"? Then does:

- 1) The V.L.F. in Air contain mostly the Saturn-Mercury type? \triangle
- 2) The V.L.F. in Earth contain mostly the Venus-Moon type? ∇
- 3) The V.L.F. in Heat contain mostly the Jupiter-Sun type? \triangle
- 4) The V.L.F. in Water contain mostly the Mars type? ∇

Then V.L.F. actually comes in each color and all variations thereof? But do not all these variations of V.L.F. emanate from ONE, PRIME force? Alchemist's Handbook, page 12: "Life Force . . . is an EMANATION of Nous."

My understanding is that Nous primarily comes from the sun, or is reflected by it, to the earth — but that no/thing pervades ALL. So what is the relation between Nous and No/thing? Please comment on this and the preceding.

A. There is only one universal spirit or life throughout. In our solar system this *life force* is adjusted by way of our sun to maintain life upon our earth, or for this matter, upon all planets.

Life can present itself in manifold manifestations. When we speak of *life force*, we are referring to energy meeting resistance thereby creating a field of force, such as in our sun, also known as Nous, emanating from our sun as part of the universal life or spirit.

As far as the four elements are concerned, this emanation permeates all of them.

PURE SWEET OIL OF ANTIMONY

By Frater Albertus

Take Sb_2S_3 , finely pulverized, and put into thimble of soxhlet extractor. Add vinegar of Antimony into bottom flask. Extract until vinegar turns red and all vinegar has been extracted out of the Sb_2S_3 . Filter. Place filtrate in sandbath for 40 days. When it has turned black as ink, it has gone into solution. Take this and distill vinegar out over moderate heat. It will come over clear while at the bottom remains a dirty substance. Pulverize this and wash with distilled rain water. Dry gently and place in circulatory vessel. Add spirits of wine (absolute alcohol) to cover substance 2-3 inches. Close vessel and put in sandbath for two months. When the alcohol turns red, pour out extract, filter. Sediment is of no further use. Distill filtrate gently — the alcohol will distill and carry the antimonial tincture with it. The distillation flask looks like gold but will lose the gold color again. Take the distillate and circulate for 10 days. During this circulation the oil separates and sinks to the bottom. Place in separatory funnel and you have the pure sweet oil of Antimony — free from all corrosion.

The Stone of Shalom

From amongst a multitude of words, one word, because of its saliency, is singled out. The word Shalom is of exceptional value and rich in connotation. Simply described, it signifies peace.

To see what it is that gives substance to the word, perceive carefully what it is that fills the letters which form Shalom. To realize that which is of value in Shalom, sound the word, for only in doing so will it be revealed. Know that the life which enlivens the word can extract from it that which is its essence.

The peace that is of Shalom is stable. It is upheld by that which is equipoised. Its warmth arises and is secure in that which is in sweet accord. Through that which is clear and open, it is sustained and freely flows forth.

Peace is . . . as it is in Shalom so is it in self. As peace reveals itself in Shalom and comes forth from it so peace begins with self and may likewise be revealed. As there is realized the fount of peace and the center from which it flows unceasingly, the beauty of it will unfold naturally and unobtrusively extend itself to encompass all which is within its sphere of influence.

The Spirit of Shalom is a movement of serenity. Where in the midst of agitation there is known to be a steady, tranquil life, uplifting all it touches, there the Stone of Shalom is. There, exuding a warm, sweet joy, is a Son of Shalom.
