

PARACHEMY

Journal of Hermetic Arts and Sciences

Astrology

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Alchemy

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Qabalah



Fall 1976

Volume IV, Number 4

Parachemy

Journal of Hermetic Arts and Sciences

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

ALBERT EINSTEIN

Fall 1976

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OUR COVER:

"The Mysterious Prophecy," a suggested interpretation of the Twenty-Sixth Figure of Thirty-Two which comprise the Prophecies of Paracelsus first published in German in 1530. The original Manuscript of Paracelsus is said to be in the Court Library of the Grand Duke of Baden at Karlsruhe. The 32 allegorical pictures each accompanied by a prognostication, a preface, and an elucidation are found in **the Prophecies of Paracelsus** published by Samuel Weiser, Inc., 1974. Though over four centuries have elapsed, the Prophecies of Paracelsus suggest events that may possibly even now be happening. As Paracelsus point out: "When the time cometh, also therewith cometh that wherefore the time hath come."

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EDITOR: MARY JOYCE ADAMS

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Editorial . . .

THE BEAUTY OF YOU AND ME

like unto a garden

Of the most fertile of earth is our body. From its center there flows forth into many streams the constant and gentle living waters, permeated with a warmth, which nourish it. In it, through the fertility of such an earth, seeds most wondrous and beautiful are sown and grown, revealing in *this* earth that which before was not seen or known but was mysteriously hidden. The mysterious is the unmanifest; and it is through the earth, within the earth that the beauty of the mysterious may be seen and known. There is the subtle and that which is not as subtle. Though they are separated into two things, one which is not seen, which is intangible, which is volatile and one which is seen, which is tangible, which is fixed, they are one. The beauty of our body is that it may become increasingly more and more fertile. It may become more subtle and receptive, attractive to seeds yet unmanifest which seek to be fixed and grow within *our* earth.

like unto a gardner

As the earth moves through a time of night, of darkness, to a time of daylight and the dew which descends in the stillness of the night again ascends as the sun casts its rays upon it, so the body sleeps during the night and is refreshed at this time by a subtle dew which descends and permeates it in the stillness. And when the sun arises to begin the day, the subtle dew again ascends. As the son works in his garden, he may cultivate it as he will. It is the son's garden and it will produce what he sows into it in accordance with the energy, the care, and the vision he gives to it. The son may burn it up with passionate energies, flood it with uncontrolled emotions, or he may gently nourish it with a controlled heat and water and, in a still and serene manner, make it possible for his body to be constantly nourished with a subtle dew. We are gardeners without limitation, for all that is we have to work with, to use, in growing the beauty of the mysterious in our earth.

like unto a tree of splendor

Many kinds of trees, whose roots draw nourishment from the earth, serve in various ways all life upon it. The greatest beauty is in their differences and that which they impart is accomplished in a time and a season that varies with each. That the beauty of one appears in one season and the beauty of another in a different season or that the fruitfulness of one occurs at one time and the fruitfulness of another at yet another time does not make one less precious than the other. All are precious and most beautiful, each in their particular way. We are like unto a tree whose roots draw nourishment from the air — from that which is subtle. As we come to draw to ourselves gradually more and more of the mysterious subtleness, which not only sustains us but impels us to unfold in growth, the very beauty of it is seen, is revealed in us. Each of us in our own season imparts a portion of the beauty of the mysterious in our earth. Each of us in our own time is a beauty of brilliance.

Mary Adams, Editor

An Interview With Eugene Canseliet

By Frater Albertus

It may be of interest to you to know that I have just now returned from Europe where Fulcanelli's only pupil, Eugene Canseliet, and I have met at his home to clarify some topics that have caused misunderstandings among those who have read his books and explanations he previously gave about some of his personal alchemical concepts.

On August 17th of this year Signore Augusto Pancaldi of Ascona and I took the Orient Express from Domodossella, Italy, to Paris. It had been arranged by Sign. Villa-Santa of Lugano that I should meet Fulcanelli's only student, Eugene Canseliet, in his home near Beauvoir, an hour's train ride from the Gare de Lyon in Paris. Since Canseliet spoke no English, Sign. Pancaldi who speaks four languages fluently and who is himself active in laboratory alchemy, was to act as interpreter and to help with the difficult alchemical language barrier.

When we arrived at the previously arranged time, Madame Canseliet informed us that she knew nothing of our coming and we were told Monsieur Canseliet was not at home. This appeared to be a ruse to prevent him from being disturbed. However, she agreed that we could return later, since she did know how to reach him. We returned later and were received by him as he unlocked the chain from the gate and ushered us into his house and the not-too-large living room. Canseliet is small of stature, bald in front with the sparse hair left on the sides and back of his head hanging down in long strands to his neck.

The three of us were sitting at the round table, and after the formalities were concluded and the conversation became animated, Canseliet consented to answer the questions I had prepared on the train from Paris to Beauvais. Sign. Pancaldi began to read the questions and wrote down precisely the answers Canseliet gave to avoid any misunderstandings later. When some of the original French words of Canseliet's are placed in my notes in parentheses it is only to compare meanings and show that the translation from the French has the same meaning.

I began by asking: "Monsieur Canseliet, you have become famous in Europe through your alchemical literary efforts, especially by publishing Fulcanelli's two books. Since only one has been translated into English, your name is not as well known in the U.S.A. as in your native France. I will give only an authentic version of our personal meeting here in your house. May I ask you for additional information?"

A. Yes, because alchemy does not change in itself (immutable). Alchemy is the great harmony. In a sense it is also the art of music as well as the priestly art that requires a constant purification because the alchemist

has to be in constant unison (soit au diapason) with his matter and the Cosmic. All this has to be in absolute purity exactly as Rulandus said in his Lexicon: *alchemia est impuri separatio . . .*

Alchemy consists of three parts:

- 1.) To be in harmony with the matter to be worked with.
- 2.) This harmony has to be also within the alchemist.
- 3.) To be in harmony with the Cosmic.

All of these three have to be in harmony as one.

This harmony can be considerably intruded upon by waves which disturb the weather (meteora) as can be noticed by the constantly clouded sky and the presently continued drought.

We do the same in the laboratory that the old ones did, except that we have the advantage of better technical equipment but lack what the old ones had, a closer relationship with nature. They also had the advantage of the four seasons that were not so disturbed as we experience now. When the sky is covered, the Universal Spirit can't descend.

Q. Your name, Canseliet, has become almost synonymous with that of Fulcanelli. Is this because you are the only person who can be named as his pupil?

A. I have been the only (le seul) pupil of Fulcanelli.

Q. Did you work theoretically with Fulcanelli or were you only his helper in practical alchemical laboratory work, or both?

A. We, Fulcanelli and myself, were engaged only in speculative alchemy. I have seen quite a few things while I was with Fulcanelli. I did him many favors that made it possible for me to watch him often while he worked. I did not work with him. I only observed. It was in 1915 when I got to know Fulcanelli. I was then 16 years old and it happened through a servant of his who said to me: "I am going to introduce you to a very interesting person," and that was Fulcanelli.

Q. When did you see Fulanelli last?

A. I was around Fulcanelli for 15 years. Fulcanelli left in 1930, the year when "Deneuvres Philosophales" (Dwellings of the Philosophers) was published. Do you know "Le Mystere des Cathedrales?" It has been translated into English but I am not convinced that it is a good translation, especially since I don't speak English. In 1932 Jules Champagne died, whose portrait you see hanging there on the wall. He was the one who made all the drawings in the book.

Q. Do you know where Fulcanelli originated? Where he came from?

A. No. I only know that he had a large circle of friends, among them Ferdinand Lesseps (builder of the Suez Canal) and Pierre Curie to mention only a few well-known names.

Q. *Do you know where Fulcanelli is now, or do you have any clues?*

A. In 1922 he visited me several times in Sarcelles. When he left in 1930, he was an old man (un vieillard) but when I saw him again in 1952 he looked hardly 50 years old.

Q. *Whom do you consider the best informed alchemist alive in Europe or generally?*

A. I don't know any (Je ne connais pas).

Q. *Are you in contact with other alchemists here on earth? If yes, with whom?*

A. I don't know any. There was Barbault and Savaret, but otherwise I know only students of alchemy, and I am an older student, one of the oldest who works with the younger students because alchemy is above all the art of fire.

Q. *What do you think of Armand Barbault and his spagyric method of production since we both, you and I knew him personally?*

A. This is spagyric chemistry. I know personally from him that he wanted to work in such a way. His "Turba" is not the prima materia of the philosophers. One cannot take it seriously (ce n'est pas serieux). One cannot make out of plant leftovers (dachets vegeteux) something useful, but there are fields where personal conviction plays a part and everyone works according to his beliefs.

Q. *What do you see in the future concerning the practical laboratory alchemy?*

A. I believe youth (les Jeunes) will enter into it (s'y mettre). For more than 20 years I have observed that the future of alchemy belongs to youth.

The philosopher with his stone is always in the presence and this presence contains both past and future.

Q. *Would you be willing that we, you and I, perform jointly some practical laboratory experiments in your laboratory, or whatever place you would choose?*

A. I can see no difficulty as soon as the laboratory is ready, but not at this time of the year.

Mr. Pancaldi then said to Canseliet: "I can take care of the preliminaries for this joint project. It is up to you to suggest which way you would like to prepare the philosophical mercury either by the dry or the wet method, since both can be used. The time is depending on our presence next year from the beginning of June until August."

A. I prefer the dry way. Do you know that the philosophical mercury can only be produced at the proper time? This time is considered within traditional alchemy as spring because only the philosophical mercury that is produced during this time is the philosophical mercury. Therefore, to know the correct time is of importance.

Q. *Are you acquainted with the product of the philosophical mercury in both the wet and dry way and are you prepared to prove it?*

A. No. In my opinion most traditional texts speak of the wet and dry way only to use it as a trick to conceal the dry way from obtaining the philosophical mercury. The philosophical mercury can only be made the dry way.

Mr. Pancaldi interrupted and pointing to me said: "He can use a glass container for either the dry or wet way," to which Conseliet answered only with, "No."

Q. *What do you understand under philosophical mercury?*

A. The soul (l'ame), this is the minute part (la partie minuscule) that can be obtained from the mass during the sublimation in the dry way. This is also called the little fish (le petit poisson = la remore) that becomes a stone.

Q. *Did Fulcanelli prove in the laboratory how to produce the philosophical mercury, and did you personally handle the same? If yes, would you recognize at once the philosophical mercury if I were to show it to you?*

A. Yes, I have watched. Yes, I have handled the philosophical mercury. Yes, I would recognize the philosophical mercury if one would show it to me.

Q. *Were you an eyewitness while Fulcanelli made the gold transmutation?*

A. Yes. I was present with Gaston Sauvage and Jul. Champagne. The transmutation was made in the Usine a Gaz de Sarcelles where I was employed. The transmutation was performed by myself under the direction of Fulcanelli. I received three small pieces of the transmuting stone (pierre transmutatoire). This transmuting stone consisted of one part gold and one part philosophical stone.

Q. *Did Fulcanelli make any other transmutation with only you present?*

A. No. He did not make any transmutation with only myself present. I know only of the one at Sarcelles.

Q. *Do you continue to teach your pupils what Fulcanelli has taught you?*

A. I am the headmaster (chef d'ecole) similar to Andre Breton. My biggest contact with the pupils is through books and considerable correspond-

ence. I am also visited by many people and if I would not from time to time act that I am not available at home, I would not be able to do very much (*sinon je ne ferais plus rien*). I have also considerable correspondence with Italians.

Q. *Have you had any personal alchemical success in the laboratory after Fulcanelli left you, which others can testify to?*

A. Yes. Formerly, when I was more engaged in experimenting than at present, I have caused an Aurora Borealis.

The last coction I have not as yet accomplished except for the sequence of color and that of the planets which can't be followed in an earthenware vessel. One can, however, by the harmonious noises and whistling sounds make a comparison without a chromatic scale. One may say chromatic because of its color relationship to the musical scale. This last coction I have not been able to complete because the time which the old ones called "the week of the weeks" (*la semaine de la semaine*) has not been favored by the weather, because of the distortion of the air by the various waves. This is the reason why my last coction simply will not take place or can take place.

You know that for such a week the following traditional requirements have to exist during spring: beautiful weather so the sky is clear (*ciel decouvert*) and also, the second quarter of the moon going towards the full moon is not always so easy to bring together with the first.

Q. *Do you still teach practical laboratory alchemy?*

A. I teach through books and personal contact. Science and the university are my territory and not so-called occult circles.

Q. *Do your students teach?*

A. L'association culturelle de l'universite de Paris gave me recognition with the title 'savant' and I am proud of it.

Q. *Would you allow me to photograph your alchemistical laboratory so posterity would have a picture of it?*

A. Just now I am moving my laboratory. I can't very well manage the stairs to the top anymore. You can see the new fireplace at the end of the garden. As you know, the chimney is an important part of the laboratory.

Q. *Are you presently using any of your own alchemical preparations for your personal health?*

A. Yes. Thanks to this alchemical preparation I am still here. In 1974 I had a heart attack. Thanks to the 'niter' which I produce as a pink salt out of the dew in spring could I recover.

Since Mr. Pancaldi and myself had another appointment the same evening in Paris, we left, after spending the afternoon with Canseliet in his home, to meet with Prof. Dr. Monod-Herzen, the eminent French physicist, who showed considerable interest in laboratory alchemy. It was not only a pleasant meeting but a highly stimulating and interesting one, since the professor has spent his entire life to discover the origin of light from the physicists' point of view while not ignoring what alchemy could reveal as possible additional information.

Soon after, we were invited to make the personal acquaintance of Signore Julio Villa-Santa of Lugano, who also had an interview with Canseliet some years ago, to compare his interview with ours. It showed no marked difference. The former was used in a Round Table discussion over the Swiss Radio Network. Both Sign. Villa-Santa and his wife, the former Countess Sophia Tekeli de Scel, are keen students of alchemy and are looking forward to next year and the joint experiments of Canseliet and myself near Beauvais, France. ♦

HOW LONG DOES IT TAKE?

This question has been asked repeatedly by students when referring to the class instructions. This wording is not complete in itself because it does not state specifically what is meant by "it." In many cases, if not most, students who ask this question don't know for themselves, but they expect some miracle or some specific "thing" to happen to them and then be satisfied that it has happened. Too many of them don't know that this takes place constantly in their lives, namely, that "things" happen to them. As far as class instructions go, all that is taught at PRS has only one objective and that is to help or assist students to become aware of what is actually going on and what the purpose of their resident studies is before "that" particular incident in their life or lives begins to happen. Such experience of inner and outer awakening, which represents the synthesis, can only be recognized individually. Some believe that an inner awakening is alone sufficient while others again believe that an outer active merging with groups or organizations alone is sufficient, as either of them alone would automatically bring forth the other. This is a fallacy. Both have to be activated to bring about this synthesis, and when this has taken place only then will begin this combined experience. A positive wire laying side by side with a negative wire will not produce a manifestation. It is only when the current in them is connected will a result manifest. Even then, we have to make sure that the wire is capable to carry the current and not be burnt up or destroyed by an excessive load that cannot be carried without damage to itself and what "it" comes in contact with. As an example: When a high voltage is sent through a thin wire connected to a light bulb of insufficient wattage, the light will flash on and then go out while the wire gets hot enough to melt. By analogy, this will happen to man when he believes that he can stand more than he is able to carry. His nerves, similar to the wire mentioned, can only carry what the brain will endure without being damaged. Mental institutions are a testimony to what has happened in such cases, besides those not found in such who suffer such damage because of over-anxious, premature attempts to carry more than they are able to do so, for the time being, before a strengthening of the conductors has been accomplished.

— FRATER ALBERTUS

Vegetable Radical Menstruum

By Dale Halverstadt

“Process II is that of preparing the vegetable radical menstruum. Of the vegetable or herb used, one takes the best kind. This is placed in weak acetic acid and rectified spirits of wine. Equal parts of both liquids are used. This mixture is placed in an alembic and distilled. It is digested again and the complete process of mixture and distillation repeated two more times, making a total of three. Finally, as a result of these constant firings, a penitent spirit will come over. There should remain behind, in the alembic, a small amount of dead earth and nitrum (saltpeter). It will then be necessary to make two or three cohobations — i.e., combining the dead earth with the spirit or essence. In this manner, the vegetable radical menstruum is prepared. By placing other herbs in this menstruum, their essential oils can easily be obtained and, thereby, invaluable elixirs and medications prepared.”¹

In this paragraph taken from the second edition of Frater Albertus' *Alchemist's Handbook*, the Vegetable Radical Menstruum (V.R.M.) preparation is described. The following are the efforts, results, and insights of that menstruum preparation by the author.

Of the best kind of vegetable or herb to be used in this work, in all probability the vegetable referred to would be that which is equivalent to man in the animal kingdom and to gold in the mineral kingdom. Basil Valentine would say that such an herb is the grape.²

The V.R.M. might be looked at somewhat like the alcohols extracted from various herbs or grains, i.e., some work better than others to use as a menstruum.

Chemically speaking, the union of ethyl alcohol and acetic acid produces an ester called ethyl acetate (also called acetic ether or vinegar naphtha) having the chemical form $\text{CH}_3\text{-COO CH}_2\text{O}_5$. It has a characteristically fruity odor. Its vapors may be irritating to mucous membranes, while prolonged inhalation may cause renal, hepatic damage.³ Ethyl acetate can be bought from any organic chemical stockroom. I found it to be almost totally useless to extract the essentials of various herbs.

A 95% grain alcohol (500 ml) was added to a good apple vinegar (500 ml) plus 10 ml of H_2SO_4 (sulfuric acid). (The old alchemists used vitriol, CuSO_4 - copper sulfate.) The sulfuric acid should push the reaction and give a much higher yield (the vitriol also has a spirit within it that will give some added power to the menstruum). The vitriol would be alive and thus, if the menstruum were strong enough, would extract this spirit as well

¹ Frater Albertus, *Alchemists' Handbook*, Samuel Weiser, N.Y. 1974, p. 68.

² Basil Valentine, *His Last Will and Testament*, S.G. and B.G. 1671, p. 311.

³ The Merck Index, Eighth Edition, Pub. by Merck Co., Ralway, N.J., U.S.A. 1968, p. 430.

and work like NH_4Cl (ammonium chloride) in the K.M. From a chemical point of view, the release of the SO_4 ions present in this tend to work as a catalyst. They do not enter into the reaction but in the end more of the ester is formed. H_2SO_4 (sulfuric acid) will provide this increase. CuSO_4 (vitriol) should also provide this. (The author has never had access to CuSO_4 ore and could not research it.)

Marriage is important for the vinegar and alcohol. One will want to digest the vinegar and alcohol together for some period of time to complete the equilibrium of all the products. The above was allowed to stand for a month and then the spirit was distilled out at about 60 degrees C. To distill out the V.R.M. spirit will cause the remaining products to become out of balance. Re-digest and they will again seek their balance. We also want to work with the vinegar and alcohol until they will not separate. The H_2SO_4 (sulfuric acid) is hygroscopic (that is, it attracts water) and helps also to push for the marriage.

After all the V.R.M. spirit has been distilled out, there will remain behind some alcohol, acetic acid, and watery phlegm. This we do not want. However, they will distill out. Also left behind are fixed salts, oils, and dead earth — this we do want the spirit to be several times exposed to (just as Dr. Kerkringius makes his K.M.) to give the V.R.M. the spirit of the oil and salt. Once you distill out the V.R.M. spirit, this will also contain some water and alcohol (unless you have extremely high quality distillation equipment) that needs to be removed, just as when you take wine and want the alcohol from that. You first distill out the spirit and then rectify (re-distill) several times.

After the V.R.M. was rectified several times, then chemical stockroom potassium nitrate (10 grams) was added and the spirit was re-distilled several times away from the potassium nitrate. The purpose is to give the menstruum added spirit and extracting power.

In the fall 1975 Sexta Class, it was demonstrated that this V.R.M. had the extracting power to draw a tincture from a fermenting herb and did not have the power to draw a tincture from a freshly macerating herb. A fermenting herb is one that is releasing its own spirit (making alcohol), such as when wine is being made from grapes and water, while a macerating herb is one that is soaking in water, such as when tea is being made. The disadvantage of this menstruum is that though it is still an ether it is water soluble and tends to mix with the water of the macerating herb. This can be circumvented by using angel water rather than water in which to macerate the herb or to add this spirit directly over a dried herb.

One should be able to prepare a yet higher form of V.R.M. by using a highly rectified grape wine alcohol and a grape vinegar. Also, much can be learned by making one's own wine and vinegar in the process of making such a menstruum, if one wants to go to the effort. A vinegar may be made from an unpasteurized wine or from a grape juice. Either will work for our

V.R.M. The best is the wine vinegar. Dr. Bronner's Red Wine Grape Vinegar, 100 grain concentration, is the best commercial product I know of. Look to your health food stores. Those who choose to work with apple vinegar may obtain a fine apple vinegar from most health food stores, and a quart of 95% grain alcohol may be obtained from most liquor stores.

One needs to see what one is doing when making the V.R.M. from several standpoints so that more is accomplished than just a project.

First, one is marrying the unfixed spirit of the vegetable kingdom to the fixed spirit of the vegetable kingdom. This spirit is yet more ethereal than either of the first two spirits.

Second, it will become a better tool as it is used more and more, as one puts it over more and more herbs, for in the process it becomes more refined.

Third, it will itself manifest with more and more healing properties as it is used to extract the virtues of various healing plants.

Fourth, how far one can take such a menstruum is only to be answered by how far one will take it. There is always more to be done to improve it. All that is required is the ability to distill in the way of lab equipment. Such a menstruum can be a valuable teacher and guide. It is an easy project to work with for if one makes a mistake with it it will be easy to re-distill or even start over.

Fifth, one might use such a menstruum in the mineral kingdom, as Dr. Kerkringius described and used the Kerkringius menstruum in the *Triumphal Chariot of Antimony* by a similar process.⁴

Lastly, I might suggest that the nitrum (saltpeter) *seems* to be any purified salt of an herb rather than the ore itself. Using the salt of grape wine and grape vinegar is therefore K_2CO_3 (potassium carbonate) not KNO_3 (potassium nitrate). As to the quantity of vinegar and alcohol that one will need to begin with, it must be remembered that it is a poor reaction even under good conditions. Using my recipe, one may expect to start with ten times as much vinegar and twice as much alcohol as you plan to finish with. There is much less fixed spirit in vinegar than the unfixed in the alcohol. A liter of vinegar might give you about 100 ml in the end, if you do well.

These are the results, insights, and efforts on the V.R.M. of the author up to this time. Clearly, more time and effort spent on this project will reveal even more. It is hoped that such beginnings will enable others to use this tool and push beyond this point.

⁴ Basil Valentine's, *The Triumphal Chariot of Antimony* with quotations by Dr. Theodore Kerkringius, Trans. by A. E. Waite, Vinient Publications Co., 1962, p. 97.

The author would like to thank Mary Adams and Hans Nintzel for their questions and creative criticism in the rewriting of this paper. Also, a subsequent paper might be written on this subject if enough interest, participation, and cooperation by others can be drawn together to merit such an exercise. †

Announcements

Class Announcements for 1977

Classes in Australia will commence January 10, 1977. For information please contact: Australian PRS, P.O. Box 395, Dandenong, Victoria, Australia 3175.

Classes in Europe will commence June 5, 1977. For information please contact: PRS Europe, Postfach 12, Oberarth, Switzerland CH 6414.

Classes in the U.S.A.:

March 20th - April 3rd Prima
April 4th - April 16th Secunda
April 17th - April 30th Tertia
May 1st - May 14th Quarta

To avoid disappointment send in your application as soon as possible.

In the Next Issue

Frater Albertus will tell us about the Philosophical Mercury and the work of PRS students in their search for this elusive menstruum — how the students go about their work in search of the Philosophical Mercury, their struggles with it until it is produced in their laboratories ready for use, and why they remain silent about it.

In Memoriam

As we are going to press, we are informed of the passing of Helene von Koenigseck, a devout student for many years. We express our sympathy to her husband Curt and their son Curt, Jr. and relatives. Students who knew Helene von Koenigseck will remember her for her keen intellect and deep insight in the alchemical teachings.

Subscribers Please Note

There is still a considerable number of subscribers who have ordered *Parachemy* but failed to send in the subscription fee. Please be advised that beginning with the next January issue you will not receive *Parachemy* unless your subscription has been paid up in full for 1976.

Astrology For The Neophyte

By Carl W. Stahl

Venus In The Constellations

Venus is the planet of love. It is those who express love during this particular Earth Cycle who do the most good for mankind and who reap the greatest rewards in spiritual progress. But what do we mean by love? True love gives, it does not take. So a good test might be if someone said, "I love you!" to determine if that person intends to give or to take. Love is never sex. Sex is a physical and emotional response and comes under the Moon. It is true that one may have sex with another because they love them but this does not mean that love is sex. The love is in the giving. When Venus is in aspect with other planets it seeks to give itself according to the nature of the planet it aspects. Venus with the Sun gives self love which could increase our creativity. With the Moon the love seeks to express itself sexually. With Mercury love seeks to communicate itself to others. With Mars it brings a touch of tenderness to what would otherwise be simple assault. With Jupiter we have an expansive and joyous outpouring of love. With Saturn it brings a ray of trust and devotion into a dark and dreary existence. With Uranus love seeks new horizons and freedom of expression. With Neptune love seeks the ideal that may never be realized. With Pluto love expresses itself in the silence and solitude.

VENUS IN LIBRA. Venus is at home here and the native having the goddess of love here is amongst the most peaceful and gentle of human beings. They find it easy to make friends being themselves lovable and loving. They enjoy the company of others and become quite despondent when not able to enjoy the presence of their friends. They have no desire to be alone and are only happy when with others. Venus here makes the native charming, delightful and generous to the extreme. The helping hand of friendship is extended to all.

VENUS IN SCORPIO. Venus is not at home in the house of Mars. The best it can do here is to bring a measure of consideration for others into what is otherwise sheer aggression. The passionate urges are strong, especially if this constellation appears in the foreground of the chart. In the background these passionate urges may lie concealed and dormant. This position may incline the brief periods of generosity instead of always taking without regard for others. The native should seek to understand and help others to get the most out of this position of Venus.

VENUS IN SAGITTARIUS. The native finds joy and pleasure when in the company of his many friends. They attract others who are gentle, peaceful, law abiding and generous. They have compassion and sympathy for all, seeking ways in which they can extend their happiness and love to others. The sky is the limit where their friends are concerned and even strangers are welcomed with open arms. Under this influence the native gives on all levels of consciousness.

VENUS IN CAPRICORN. The spirit of love finds it hard to express its true nature when under the seal of Saturn. Fear and timidity restrict the native's attempts to manifest love. The native's greatest fear is to be embarrassed and to avoid this all expressions of love are hidden under a veil of unconcern. Yet once these natives find their true love, or become married, their partnership is of long duration and usually both parties are faithful to the end.

VENUS IN PISCES. Venus is exalted in Pisces, the night house of Jupiter, and much of the Piscean desire to be in the company of others and to indulge themselves is due to this fact. This position causes them to accept others at their face value with the result that they reap trouble, frustration, misery and humiliation when their friends turn out to have feet of clay. They must be careful not to waste their love on those who will repay it with contempt and dislike. To seek the impossible dream is the fate of many with Venus here.

VENUS IN ARIES. The native impulsively goes off in every direction where love is concerned. They aggressively explore every contact in their efforts to pin down love as a material manifestation. Their passionate nature is softened by the presence of the goddess of love but in the main it still expresses as assault and ownership. This Mars rule constellation finds it extremely difficult to give rather than take. Sun exalted here gives them the drive to excel in what they call love.

VENUS IN TAURUS. The native is in love with love. Those more spiritually inclined seek to look behind the veil of nature to uncover her laws. The always gentle, peace loving, friendly, meek and sociable native of this constellation becomes even more so. They now have such an excess of love that they become in love with themselves. It is almost impossible for them to pass a mirror without stopping to admire themselves. However this does not mean that they love all humanity less.

VENUS IN GEMINI. Love here is mostly semantics. The native of Gemini is loath to dig too deeply into anything and certainly not into the emotions. The symbol of this constellation is that of twin boys of school age.

We know the immature attitude of young boys toward the opposite sex. So love becomes a matter of discussion, poetry and analysis. It is rather a matter of buddy, buddy than a great love for all humanity. This native requires an alter ego, a constant companion and friend or he becomes extremely lonely. The native is generous, honest and sympathetic toward others.

VENUS IN CANCER. Venus here makes the native demonstrative, coy, flirtatious, betraying their amorous feelings by smiles, gestures, tone of voice and an irresistible desire to fondle and caress the object of their desires. Natives of this imaginative constellation can create an entire love affair from a word or a gesture that the object of their desire has carelessly, without ulterior intent, made. They have a strong desire to love and be loved. Reason has no foundation here. They are, however, generous, sympathetic and kind to others.

VENUS IN LEO. The love that Leo gives is usually to himself. Self love is the mainspring of his expression. That and a desire to be loved. They always have to maintain friends, companions and lovers in their immediate vicinity. They shine in the presence of those who admire and look up to them. They seek to surround themselves with beauty and perfection. In their own regal way they seek to extend the hand of brotherhood and understanding to those who are able to survive in their circle of influence. Venus softens the Sun's arrogance somewhat.

VENUS IN VIRGO. The normally critical Virgo now tempers his criticism with love, understanding and sympathy. Venus is not at home here and the Virgo native is shy and retiring in his expression of love. Virgo is more at home on the planes of communication and thought. In spite of this Virgo always has a hand out to assist others and with Venus here he can become the world's baby sitter. His normal curiosity now becomes a real search for those he can help. His love is expressed in words, poetry and love letters which are masterpieces of the literate art. His normal efficiency suffers from a desire on the native's part to tarry on love's path.

SUBSCRIPTIONS

Parachemy issues commence with the winter issue and end with the autumn issue. Payment for the 1977 quarterly issues may be sent in now. Please designate on the enclosed renewal form that the payment is for the 1977 quarterly publications. Those who have not as yet submitted payment for the 1976 quarterly publications, please designate the year or years payment is for. Your attention to this and your consideration is appreciated.

AN INTRODUCTION TO THE QABALAH FOR EVERYMAN

Part IV

The Illuminated Tree

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

In the first three articles the writer sought to provide the reader with basic tools and concepts for practical Qabalistic working. As the title of the current paper suggests, the aim now is to aid the worker in bringing the Tree to life within the individual. Indeed, certain contemporary Qabalists aver that with proper techniques the Tree will burst into Light and become a living Tree within the person, moving, as it were, from heart to mind. Still, certain things are obligatory.

First, the would-be Qabalist should have a thorough grasp of the fundamentals as presented in the first articles. Secondly, the names and attributes of the Sephiroth must be firmly fixed (memorized) in the mind. Thirdly, the Paths between the Sephiroth should be known along with their corresponding Hebrew letters and attributions. Only when such knowledge has become solidly entrenched within the mind of the individual can practical working become a reality. Further, let the reader dwell on this for a moment: If the foregoing stipulations have been met, then this article should be largely superfluous.

To begin, let the mind create for itself an image of the God-figure in each Sefirah:

Malkuth: a young woman with crown, enthroned, bride . . . mate . . .)

Yesod: a very strong, handsome man; possibly nude; very virile.

Hod: an hermaphrodite.

Netzach: a beautiful naked woman.

Tiphareth: a sacrificed god - a king - a child.

Geburah: a mighty warrior (soldier?).

Chesed: a mighty but kindly king, crowned and throned.

Binah: a mature woman, a mother.

Chokmah: a bearded man, a father.

Kether: an elderly, bearded king in profile (head only?).

Such are the Archetypal Images associated with the God-names. Let those represent the vessels and dispensers of the desired forces and potencies. Remember that such should be approached preferably through the arch-angels. The latter may be visualized as being robed in garments of the Queen Scale colors with their opposites. (To find the opposite or comple-

mentary color, either consult a color chart or stare fixedly at the desired color for about a minute, then look at a white wall or surface and observe the color of the afterimage.)

One may either work up (down) the Tree or concentrate on a particular Sephirah (or Path, especially if the Tarot is used). A strong reminder is necessary at this point: NEVER unbalance yourself by working one Sephira or one side of the Tree to the exclusion of the others. Remember that "Equilibrium is the Secret of the Great Work." Enter a Sephirah from its lowest aspect (planetary correspondence) and work up to its highest. The potencies may be either meditated upon for greater Wisdom and Understanding, or they may be ritually "donned." The only limit to approaching the Tree is in the creativity of the individual. Suggestion: Consider how two Sephiroth might be used to provide a "thrust block" for the powers of a third. If the worker is in a situation wherein he can safely intone ("vibrate") the Divine Names of Power out loud without raising too many eyebrows, so much the better; there are some things to be gained by resonating the Names. After a time (from several months to many years) the same things may be achieved on subvocal levels. Another reminder: Always begin with an invocation to the Archangel/God-name in Kether; bring into existence those powers to be used rather than lessening those already manifesting. One does not fill a water-cooler by drawing water from its tap and pouring it back in; some water will invariably be lost through evaporation, inadvertent spill, and what is left clinging to the cup after a futile operation.

Drawing one's own Tree is quite helpful. (See Page 297, Volume IV, Number 1, the illustration of The Generation of the Tree and the Four Worlds; use four interlocking circles stacked one upon the other, circumferences touching in center.) By coloring the Tree in the various scales and, if the drawing is large enough, entering some of the attributions, the task should prove quite stimulating.

A discussion of ceremonial has no place in an introductory paper. The use of ceremonial magic in conjunction with the Qabalah is largely a matter of personal preference and taste. While the theatrics involved are very impressive (that is precisely the purpose of ceremonial: to IMPRESS . . . to stimulate the higher centers of the mind, to bring about an exaltation of consciousness to attain the necessary state in order to produce the desired effect), they can also be quite expensive. Too many have been caught up in display for the sake of display to the detriment of Qabalistic working. Ceremonial need not be costly; it MUST be meaningful if it is to work. Suffice it to say that the same results may be obtained through meditation or "informal" ceremonial. It is possible to merely visualize the Tree as a floor plan and then move from Sephira to Sephirah as the Names are vibrated and colors changed mentally in order to obtain a preliminary feel of and for ceremonial.

Results. What is to be gained? The question needs answering again. The best thing in the beginning is to work on one's own self. The fact that

one has been born of woman (never mind immaculate conceptions for now) is a good indication that such work is needed. If the desire is to make a fortune, become king, knock down a pesky neighbor's house, or do in a pestiferous mother-in-law, forget the Qabalah. Except in the first two instances: a fortune can be made, but not necessarily an earthly one. And you just might become a king, but your crown might not be seen with earthly eyes; your changed mien and approach to Life would attest to it. But for the two latter suggestions, get yourself a band of hoodlums and forget metaphysics until safe in the confines of some institution where *metancia*, repentance, can enter your being and you once more turn your thoughts to the Stars. Of course, it IS possible to use Qabalistic methods for trivial matters, and one can gain from the experience; yet the writer wishes to impress on the reader again the importance of first building within himself a reservoir of Power through work on himself through the Tree.

So work on correspondences. Take the few that have been given in this series and enlarge them with the aid of a good dictionary. Synonyms and antonyms for all the given attributes of the Sephiroth and the Paths should be sought. An enlarging of concepts would be the reward for such endeavor. Prepare an index of attributes based on life experiences and observations: to which Sephiroth would you assign a wedding party, a stag party, a birthday party, a funeral party (wake?)? To which Sephiroth would you assign love, hate, building a house, wrecking a building, an accident, a bonus? Take everyday occasions and develop them into Qabalistic studies/meditations in Assiah. Then develop them on and in Yetzirah, Briah, and even Atziluth. What began as mere intellectual exercises will develop into an amazing recreation of the individual's point of view, outlook, and understanding. The idea is to avoid all psychological aberration. A number of Qabalists encourage all who would embark on such ventures to first free themselves from all inner turmoil through psychoanalysis; Dr. Israel Regardie feels quite strongly that Reichian techniques fully prepare the student for the pitfalls that lie in his path.

One thing which sometimes occurs is that the negative side, the negative aspects of an individual tend to manifest when an occult path is begun. It has to do with ridding oneself of all the subconscious dross that has accumulated over the years. While it doesn't happen invariably, one should keep alert for any adverse manifestations. As they arise, they should be dealt with through work on the Tree as outlined in the second article. If none arise in your own awareness, be alert for comments by friends and loved ones; they generally prove fairly accurate barometers of another's behavior. Always seek equilibration. And watch that EGO doesn't stand between oneself and honest assesment of character. Self-magnification and vainglory are often the harbingers of psychological problems.

If one is fortunate enough to have one or more friends interested also in the Qabalah, then their experiences can become indeed rich. Using Tarot symbolism, each card may be "acted" out insofar as physical expressions of

the potencies are possible. Personifications of the Sephiroth become veritable mines of information as the subconscious is given free rein in bringing up more and more esoteric associations. "Guided" tours on the Tree utilizing both Paths and Sephiroth are valuable. It is suggested that if a Sephiroth is chosen, approach it by a Path entering it (better from below upward unless one is deliberately working down the Tree), as Tzaddi to Netzach or Samech to Tiphareth.

One last technique which the writer was requested to give has to do with the Tarot. It was communicated to the writer some ten years ago in a letter he received from Mrs. Harriet B. Case, the wife of Paul Foster Case (both now unfortunately deceased), himself a Qabalist of great stature. It is one's own personal Tarot Tableau based on astrological data: the Sun sign and Ascendant. Her instructions follow: "Your *individuality* is represented by your Sun sign. Your *personality* by the rising sign. The main *problem* (is what) you have come into this life experience to cope with and solve, or shall we say the particular aspect of life which you need to understand in order to be able to adjust yourself to the conditions of your environment. All your personal problems hinge on this main problem. All your troubles have a mental cause which is your lack of unfoldment in some particular field of consciousness. When you know this field, use it to evoke the mental qualities corresponding to it.

"Then you get the *Solution Key* which indicates the *kind* of consciousness you need to develop in order to understand your life problem.

"Next is the *Means Key* . . . the phase of consciousness *through* which the mental activity *indicated* by your solution Key may be applied to understanding the underlying mental causes of your life problem.

"To find the Problem Key, *add* the Individuality Key (Sun Sign) and Personality Key (Ascendant Sign). If the result is over 21, reduce it ($32=3+2=5$).

"To find the Solution Key, take the *difference* between the Personality Key and the Individuality Key.

"To find the *means* to the solution of the problem, take the difference between the Problem Key and Solution Key."

For instance: Sun Sign Aquarius, Key 17, the Star; Ascendant Leo, Key 8, Strength.

$17 + 8 = 25 = \text{Key 7, the Chariot, the Problem Key.}$

$17 - 8 = \text{Key 9, the Hermit, the Solution Key.}$

$9 - 7 = \text{Key 2, the High Priestess, the Means Key.}$

One more step is yet necessary: adding all the given keys in order to find the Integration Key. This key is meant to aid in gaining integrating the Problem to the Solution through the Means Key, combining Individuality

and Personality so that they may function as a balanced unity. Hence, $17+8+7+9+2 = 43 = \text{Key 7, the Chariot.}$

In outline form:

Individuality Key = Sun Sign

Personality Key = Ascendant

Problem Key = Individuality Key + Personality Key
(reduced to 21 or lower)

Solution Key = Individuality Key - Personality Key
(or the reverse)

Means Key = Problem Key - Solution Key (or reverse)

Integration Key = Addition and reduction of all the above keys

This was designed for those packs wherein the Fool=0, the Emperor=4, Strength=8, Justice=11, and the Star=17. Also the fool begins the Hebrew alphabet as Aleph followed by the Magician as Beth, and so on through the 22 Major Arcana, thereby causing quite a different order than that favored by Levi, Papus, and others.

In bringing this series to a close, a booklist for further study and enlightenment is essential. The following authors and titles, while by no means exhaustive, represent those which the writer holds in highest esteem:

<i>Author</i>	<i>Title</i>
Brehnan, J. H.	EXPERIMENTAL MAGIC ASTRAL DOORWAYS
Butler, W. E.	MAGIC AND THE QABALAH THE MAGICIAN: His Training and Work APPRENTICED TO MAGIC
Case, Paul Foster	THE TAROT (excellent) BOOK OF TOKENS (Tarot Meditations)
Crowley, Aleister	MAGICK WITHOUT TEARS THE QABALAH OF ALEISTER CROWLEY (ed. by Regardie) GEMS FROM THE EQUINOX (Ed. by Regardie)
Denning & Phillips	THE MAGICAL PHILOSOPHY (5 volumes)
Fortune, Dion	THE MYSTICAL QABALAH THE COSMIC DOCTRINE (very difficult for beginners)
Gray, Wm. G.	THE LADDER OF LIGHTS INNER TRADITIONS OF MAGIC THE TREE OF EVIL
Regardie, Israel	THE ART OF TRUE HEALING THE MIDDLE PILLAR THE GOLDEN DAWN (a treasure chest of information)

The above authors have a number of other books in print, most of which are recommended very highly; but those listed will probably best serve those just entering Qabalistic study. They can be obtained from most metaphysical or occult bookstores. For publishers (if needed) consult the latest BOOKS IN PRINT volumes under either Author & Title or Subject Matter Index; most bookstores have a set, or if not, then the Public Library has them. Readers in the U.S. wishing any of the above would do well to contact Samuel Weiser, Inc. in New York or Llewellyn Publications in St. Paul, Minnesota; in England, Helios Book Service, Ltd. in Cheltenham, Glos., is a good source. Again, the works of Fortune, Regardie, W. E. Butler, and Wm. G. Gray are the best in the writer's opinion. Knight seems to be veering in the direction of the late A. E. Waite, Christian Mysticism. Crowley, while excellent in his own way, is definitely not for beginners (with the possible exception of the works listed). After having worked with the Qabalah for several years or until such time as the reader has a thorough working grasp of Qabalistic principles, then Crowley's other works might be tackled, such as *MAGICK IN THEORY AND PRACTICE*. (Aleister Crowley was NOT a Witch, *nor* was he a Satanist. The writer is prepared to debate the point with any who think otherwise.) Regardie's *THE EYE IN THE TRIANGLE* and Crowley's autobiography, *THE CONFESSIONS OF ALEISTER CROWLEY* make good introductions to Crowley's thought.

With that the introduction comes to an end, an end which the writer hopes is a beginning for those who have followed the articles thus far. The concepts given are those generally accepted by most non-doctrinaire contemporary Qabalists. That differences of opinion may arise is unavoidable, but therein lies the vitality of the Qabalah. As one is attracted to its study, it becomes inevitable that he will add to it his own discoveries and experiences, his own syntheses. It is rewarding. And if some are dismayed to find that the more they study, work, and practice the more they find waiting to be discovered and learned, consider: the stars in the evening sky can be enjoyed without trying to count each one. ✦

✦ ✦ ✦

The Power that is supported by force alone will have cause often to tremble.

— LAJAS KISSUTH

✦ ✦ ✦

Failures are divided into two classes — those who thought and never did, and those who did and never thought.

✦ ✦ ✦

Great is their number who perhaps had attained to perfection, had they not already thought themselves perfect. — EUGENIUS PHILAETHES

Informative Interchange

Science Today Proves The Ancients Were Right

(Iron and the Color Red are Attributes of the Planet Mars)

All alchemists are familiar with the mighty glyph known as the Tree of Life. The familiar Sephiroth and the connecting paths contain deep symbolism that will allow the seeker to unlock secrets hitherto unknown. To the Sephiroth are assigned what are known as "the correspondences." These consist of colors, planets, animals, lineal figures, numbers, Angelic and Arch-angelic names, flowers, gems, metals, perfumes weapons and so forth.

Somewhere along the line, as one studies the Tree, various questions arise as to "whence came this knowledge, who assigned these correspondences to the various 'branches' of the Tree?" The answers are, unfortunately, a little obscure. However, the Sepher ha Yetzirah, codified many of these correspondences. This ancient treatise reputedly stems back to the time of Abraham. In any event, we know that the first printed edition appeared about mid-1500, the "Mantua" edition. Moreover, we find that while the assignation of planets to Sephiroth was specified by the Sepher ha Yetzirah, there are other correspondences that are as early or precede this text.

The Assyrian Bibbu has an exposition of assigning metals to planets as well as colors. These texts, thousands of years old, were compiled by Chaldean astrologers. Amongst other things we find that the color red and the metal Iron was assigned to Mars. Mars, the fifth Sephira, Geburah. The war lord. The point here is that this attribution, one so well known to Alchemists and Qabalists and Astrologers is old, very old. It precedes our telescopes and certainly precedes our space probes. We often wonder whence the ancients came by this knowledge, and more importantly, was it really right? Was copper really the metal of Venus? Was Mars really red?

Today, science vindicates the ancients and verifies their findings. Consider the article found in the Dallas Times Herald on Saturday, July 31, 1976. The headline reads "Soil Indicates a Primitive Planet Mars." It recounts some of the findings made by Viking I which landed on the surface of Mars. A line catches our attention, "As expected (expected?), the dirt was found to contain *iron* oxide, the *reddish* rust that coats much of the planet's surface and gives it its distinctive color." !!! (italics are mine.)

At long last, the ancients were proved correct. But we KNEW it all the time. Didn't we?

—Hans W. Nintzel, U.S.A. ✦

Questions And Answers

ALCHEMY

Q. *Is Acetone obtained alchemically by pouring alcohol over glass of Antimony (fixed) by the spirit of antimony which itself is fixed?*

A. Yes. This is one way to get the acetone of the sages.

Q. *Why should argol preparations never be taken with water? Is it the acidity of the stomach that makes the difference? How about cell salts, Kali Phos., etc.?*

A. Argol preparations are bases (alkalies). Any acid causes a reaction. When used as cell salts, such are highly attenuated and do not act in the same manner when used per se.

Q. *Why do foods which test acid in a natural state supposedly have an opposite or an alkaline reaction on the body when eaten?*

A. Hyperacidity can produce a counter-reaction in the metabolism at times.

Q. *For heart diseases we use sulfur and salt combined. Correct? For arthritis we use the oil of the shell calcium. Correct? For cancer is there any part of the egg that is of value?*

A. A perfect or near perfect medication contains all three. It is the salts which differ.

Q. *Do we understand this correctly in terms of Sb_2O_3 ? Antimony found in Nature has a volatile and non-volatile (fixed) mercury. Commercial house Antimony has only the non-volatile (fixed) mercury. Chemically pure antimony tri-oxide has only the non-volatile (fixed) mercury.*

A. The mercury in antimony is fixed in the regulus and in the glass.

Q. *You have mentioned that the human body produces its own alcohol. Will you comment on how it is produced and on what its purpose is in the human body? Could it be considered alchemically as Human Spirit? Would there be any value in attempting to make this human alcohol in the laboratory for use as a menstruum?*

A. Starches and sugars produce alcohol. It is the (carbon) fuel that keeps the body temperature constant. It is spirit only in a different vehicle in the plant world than in the animal world where the vehicle for the spirit is blood. The spirit itself is the same no matter what vehicle it is found in.

Q. *Can one use the red sulfur (Colcotar of Vitriol) of the Kermes to obtain the flowers of Sb?*

A. Yes.

Q. *Arbor Vitae means Tree of Life. Does this mean that the ornamental shrub has an herbal or alchemical secret hidden within it? The same*

question might be asked concerning Waldmeister, or Master of the Woods, and Queen of the Meadow?

A. The ancients attributed to the Juniper family a preservative similar to the oil of cedar (sulphur) which resists corruption.

Q. *Will you comment on the effect of vinegar on the human body? I am thinking about the apple cider vinegar and honey combination recommended by health food people. I have read that wine vinegar is not "good" for the body. Will you comment on this in relation to the fact that vinegar is the fixed vegetable spirit?*

A. Both vinegar and honey have a function to perform. Vinegar fixes and is used in fixed (chronic) illness or diseases. Vinegar can be good or no good depending on the pathology involved.

Q. *To make the dead Sb alive you must impregnate it with live Sb. Will you comment on this please?*

A. A so-called dead substance can only be revived by the addition of spirit (life). This means its own alkahest or that derived from other metals.

Q. *Three oils occur and are accepted by orthodoxy — mineral, vegetable, and animal. Yet in nature none of these will intermix. Is this fact easily explained alchemically?*

A. Chemically they can be intermixed, yet nature produces them separate.

Q. *In case of Arthritis, would you use a fixed or unfixed oil of Calcium and Antimony?*

A. This depends on more than just one question. The history of the patient has to be taken into consideration and his present status of acuteness.

Q. *Can I distill Aqua Regia seven times over to form a workable metallic menstruum using glassware apparatus without danger?*

A. It may be used as a solvent but not as a menstruum in the alchemical sense.

Q. *Am I right in assuming that Paligenesis, the Medieval technique of resurrecting a plant from its ashes, is in reality nothing more than a symbolic representation of the lesser circulation?*

A. It is more than a symbolic representation.

Q. *Would an alchemicalization of the salt known as Zinc Oxide be successful for curing diseases of the skins such as leprosy and, if so, how would the medication be prepared? What results could be expected from an elixir made of chaulmoogra oil or DDS?*

A. The ingredients mentioned have been used formerly and to an extent even today in allopathic practice.

Q. *The Orientals speak of using Ginseng as an Elixir of Life or Universal Panacea. Does this imply submitting Ginseng to the process of the lesser circulation? How would such a vegetable elixir compare with the results obtained from a successful metallic working?*

A. A metallic elixir is more potent.

ASTROLOGY

Q. *Will you give us more light on what will take place on May 7, 1986?*

A. Cycle charts should be able to do that for you.

Q. *Is the mineral, aluminum, governed principally by Jupiter or Mars?*

A. By neither.

Q. *Should work be started on a Saturn herb on a Saturday? (Neg.) or would starting on a Thursday or Friday (Positive) give more assurance of success? Also, wouldn't any time in Libra be a relatively poor time to start on a Saturn herb (Saturn square Libra)?*

A. The day indicated by name to the planet involved is the day the herb comes under.

Q. *Does the starting of a new project in a favorable period encourage the important subsequent stages in reaching the objective to also come in good periods . . . and visa versa?*

A. Normally, yes.

Q. *How may we be able to tell the difference of the soul personality of identical twins when a horoscope does not show it?*

A. Individuals may seem identicals. Personalities always show the difference in personal behavior patterns.

Q. *We were advised to take each herb on its proper time, during its natural period. If an herb (say Melissa) were taken every day (and only on Thursday was it consumed during an "F" period) would the effects be beneficial, static, or adverse?*

A. Depending on the pathological condition, it could be both. Generally, when taken as advocated in class, it could be beneficial.

QABALAH

Q. *In trying to understand the Tree of Life on a personal level, I came up with the idea of placing my Natal Planets in their corresponding Sephiroth. Would the Part of Fortune be placed in Malkuth, the North Node of the Moon be placed in Chokmah, and the Natal Mid-Heaven be placed in*

Kether? This personalizes the Mezlas, creating 22 new planetary aspects or relationships. Will you comment on this?

A. It would be interesting to see your own setup in this case before future comments could be forthcoming.

Q. *Will you comment on the philosophic implications of the 1-2-4-8-16-32-64 numerical progression as it relates to the 32 paths and to the 64 hexagrams of the I Ching? Will you comment on the validity of making a correlation between the I Ching and the Tree of Life? Can you suggest where I may receive a lawful interpretation of the I Ching?*

A. One can mix and come up with a mix-up. A lawful interpretation can only be found by becoming acquainted with the laws involved and that means careful study and application of the laws to prove them to be valid.

MISCELLANEOUS

Q. *You have used the expression "the other side" a number of times. Is "the other side" the same thing as the Astral Plane?*

A. There are various names given, the realm of the dead, paradise, etc. One usually chooses the expression that is suitable individually.

Q. *Are the rays, or emanations, given off by an object synonymous to its "aura" or the vibrations of Nous, created by thought, to create the object? Is this a situation similar to that expressed by the saying, "which came first, the chicken or the egg?"*

A. Rays given off are the excess of prevailing inherent energies. Since energy is an extension of life (spirit) upon matter, both are essential. It is not known which came first in essence.

Q. *Would you say a few more words on enzymes please?*

A. Enzymes are to be found in all three kingdoms, i.e., plant, animal, and mineral. Their outer appearance may differ one from the other but all have the same alchemistical function to perform.

Q. *What are the 5 basic laws? Are they invocation, contemplation, preparation, use, and dose?*

A. Can be applied or synonymous to the five basic laws of the astro cyclic pulsation that provide the answer as to why I am who I am.

Q. *It is many years now since we were first inspired by what was told to us of Brother Amo and his earlier years, and how he was specially prepared in a hidden school for the life of service which he rendered. Could you tell us more of Brother Amo, also some of the work he performed?*

A. Hopefully before long we can reveal the entire story in English.

The Mysterious Prophecy

“The Sybil hath been mindful of thee when she placed the ‘F,’ and right well art thou now standing in the rose; for thou art ripe and time hath brought thee. What the Sybil saith of thee shall be accomplished and even more shall be said of thee. The summer that bringeth roses is that contrary time wherein all things are divided; which is an indication that man was building on sand. This must pass away, and thou shalt set it upon the rock that many will be astounded. For when the time cometh, also therewith cometh that wherefore the time hath come.”
