

PARACHEMY

Journal of Hermetic Arts and Sciences

Astrology

Alchemy

Qabalah



Winter 1977

Volume V, Number 1

Parachemy

Journal of Hermetic Arts and Sciences

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

ALBERT EINSTEIN

Winter 1977

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OUR COVER:

Materia. Art Work by Leandro Della Piana

PARACHEMY is a quarterly publication of Paracelsus Research Society.

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Manuscripts, comments, and questions are invited to be submitted for consideration for publication. These should be sent, typewritten, double-spaced, in triplicate to: Paracelsus Research Society, P. O. Box 6006, Salt Lake City, Utah 84106.

The annual subscription rate is U.S. \$7.50 for individuals, U.S. \$10.00 for libraries, business firms, and other institutions. Individuals unable to pay the annual subscription fee may, upon verification of their request, receive *Parachemy* gratis.

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Editorial . . .

THE LIVING TEMPLE

Man erects a multitude of temples into which he enters to commune with God, yet none surpass the artfully and intricately structured temple originally created wherein dwells constantly the Spirit of God. The whole of The Earth is a living temple, created to glorify the Life of God which is in it. The Earth is filled with Goodness. Man himself is a living temple. Within man, ever dwelling in the sanctuary of his heart, is the Living God — the Life of Goodness.

The visible substance of the three kingdoms — the metal and mineral, the vegetable, and the animal and man — together form the grandeur of the living temple. The temple stands because one kingdom sustains another. Man is sustained by all kingdoms and all kingdoms are sustained by man. Within the dominion of man there is found, both tangibly and intangibly, all kingdoms. And It is God which upholds all. As man evolves, advances in unfoldment, all kingdoms are raised up, enabling further the God within, the Good within, to reveal itself outwardly in greater glory.

Through that which is clear and pure, the truth of what is may be seen. Through that which is clouded and impure, the truth, though it is, cannot be seen. Just as a wind storm abates and the clouds disperse and the atmosphere is cleared of the dust and the particles of filth to reveal the clarity of a blue heaven and the brilliant light and the warmth of the sun's life-giving rays so, too, as man's selfishness ceases and there is removed from substance the impurities which invade it, there will be revealed in greater potency the particular kind of virtue and value inherent within it.

In the earth gold exists, which man regards as precious. Yet, few realize the abundance its visible substance alone gives; and fewer still know, let alone realize, the virtue, the value, the goodness that is concealed within the substance itself and which is of more intrinsic worth than any monetary value that can be placed upon it. So it is with God. God is. God is good. Yet, how many realize the goodness of God, the abundance of God's goodness.

As gold is found in the earth, God is found in The Earth. The visible living temple in itself proclaims the magnificence and goodness of its Creator. It is a loving and intelligent work of art and is most wonderful. But most glorious in it is that vessel which not only enhances but in a transparent-like way reveals and gives of that highly refined, living substance, both visible and invisible, which is within it. This very goodness is the Living God.

The Philosophical Mercury

By Frater Albertus

The dream of all alchemistical aspirants begins with obtaining the philosophical mercury, the elusive substance that is needed to make the philosopher's stone. Very few have been able to bring this age old dream to a realization. Books tell us of the stories of those who have made such attempts and their trials, disappointments, and heartbreaks. A few claimed to have reached their coveted quest, at least of producing the philosophical mercury so that the actual or Great Work could commence, for without the philosophical mercury it would be impossible to reach their goal.

One will have to ask: Is there really such a substance to be had? If so, what is it like? Can it be produced in our day and, above all, is it known that someone has really produced it just recently? If this cannot be answered in the affirmative, there is no need in going on, because so much has been written and retold about all this that it becomes almost superfluous to write anymore about it.

Fortunately, this question can be answered in the affirmative. Yes, the philosophical mercury can be produced in our own day, and it can still be accomplished by those who have become initiated into this alchemistical procedure.

Again, another question may arise. Why are there so few who have accomplished this and why the secrecy about it? Looking back, it will be noticed that those in ages gone by have held this a well guarded secret. If one takes into consideration prevailing circumstances where greed of potentates and those in authority practically held sway over what was to be taught and what people had to think, one can very easily form an image as to what would have happened if the power attributed to the Philosopher's Stone had fallen into greedy hands.

It seems strange at first that thousands of volumes about this elusive philosophical mercury and the philosopher's stone have been written mostly from hearsay and, by comparison, very little evidence is available of those who have testified to their accomplishments. Again and again the same individuals are cited and quoted, and these comprise an extremely small minority when compared with those who write and embellish the results of successful laboratory alchemists.

Why all this secrecy in our own times when freedom of thought and speech are inalienable rights of individuals? Why not proclaim openly how to produce this philosophical mercury and make it known to the scientific world for the benefit of all concerned? Such questions are valid. Well then, what is the answer? The answer is: How to produce the philosophical mercury can be found in chemical text books.

Immediately, this will be denied by those who say that they have looked in vain for such information in chemical, physical, or pharmaceutical texts. And still the answer stands. I have before me the text of the section on Chemistry in the Encyclopedia Britannica of 1771* where the process is outlined, though even unknown to the author thereof that what he came up with is indeed the philosophical mercury. Since the latter is a product produced in the chemist's laboratory, it will have to stand up to an impartial chemical analysis, as any substance will have to. The strangest of all things is that the chemist's work to analyze and even synthesize substances seems to end there, as a physical or pharmaceutical evaluation exceeds the chemist's normal procedures. A chemist can produce an analysis, but it is beyond his work to evaluate the possibilities that perhaps only a physicist is able to come up with. Whereas any therapeutic values only medical evaluation can produce.

It is this shifting from one to the other with each one not being conversant with what they are dealing (that can lead to such final accomplishment as a Philosopher's Stone) that has caused the furor among scientists and the outcoming denial that such substance known as philosophical mercury can be produced. Yet, the very ones making such denials find the procedures to produce it in their textbooks to this very day. The only thing such scientists lack is a training in natural philosophy. Science as a whole has removed itself too much from the inherent love of wisdom that nature reveals in all her products and substitutes its own opinions, based upon the knowledge received primarily from the very natural phenomena it brushes aside as superstition.

Well then, what about the philosophical mercury that has been obtained by some, such as students of the Paracelsus Research Society? Why don't they tell about it? For the very same reason as anciently, because those ready to receive it do receive it and since it is a strictly personal matter keep it strictly as such. Why should they give something to anyone who is not ready to receive it? How do they know others are not ready to receive it? By a simple token, and a very simple one at that. Such would have received it in the same direct way by revelation. Some will exclaim, "Good grief! Now religious revelation enters into this thing." A revelation is nothing else but making known what was not known before. All training and assistance in the studies of students at the Paracelsus Research Laboratory is preliminary to receiving such self revelation. It is of tremendous help to associate with those of like mind who can assist us to receive such revelation in a direct way. In such a manner, it becomes a strictly personal affair with a higher intelligence, and there will be no misunderstanding among those who have gone independently, one not knowing of the other, through such identical revelation. And that is the final proof.

Those who have received such do not keep silent among themselves but commune very openly, freely, and sincerely with each other.

* Edinburg, printed for A. Bell and C. Macfarquhar and sold by Colin Macfarquhar at his printing office Nicelson Street. MDCCLXXI.

A strange thing has happened to some who, out of exuberance or whatever reason, prematurely prided themselves on their accomplishment. After a while, they have had a lapse of memory, if one would call it such, and have in vain tried to recover what they have lost. It becomes unintelligible to them and to those unto whom they have told it. Strange indeed. But who can explain all that goes on in the mind of man. Man should have control over all this but he does not always exert it. And that is the reason why those who do produce the philosophical mercury keep their mouths shut to those unto whom the same revelation has not as yet come. Gladly, they will assist earnest seekers so they, too, will go through such personal experience, but one should keep in mind that such is strictly a personal experience.

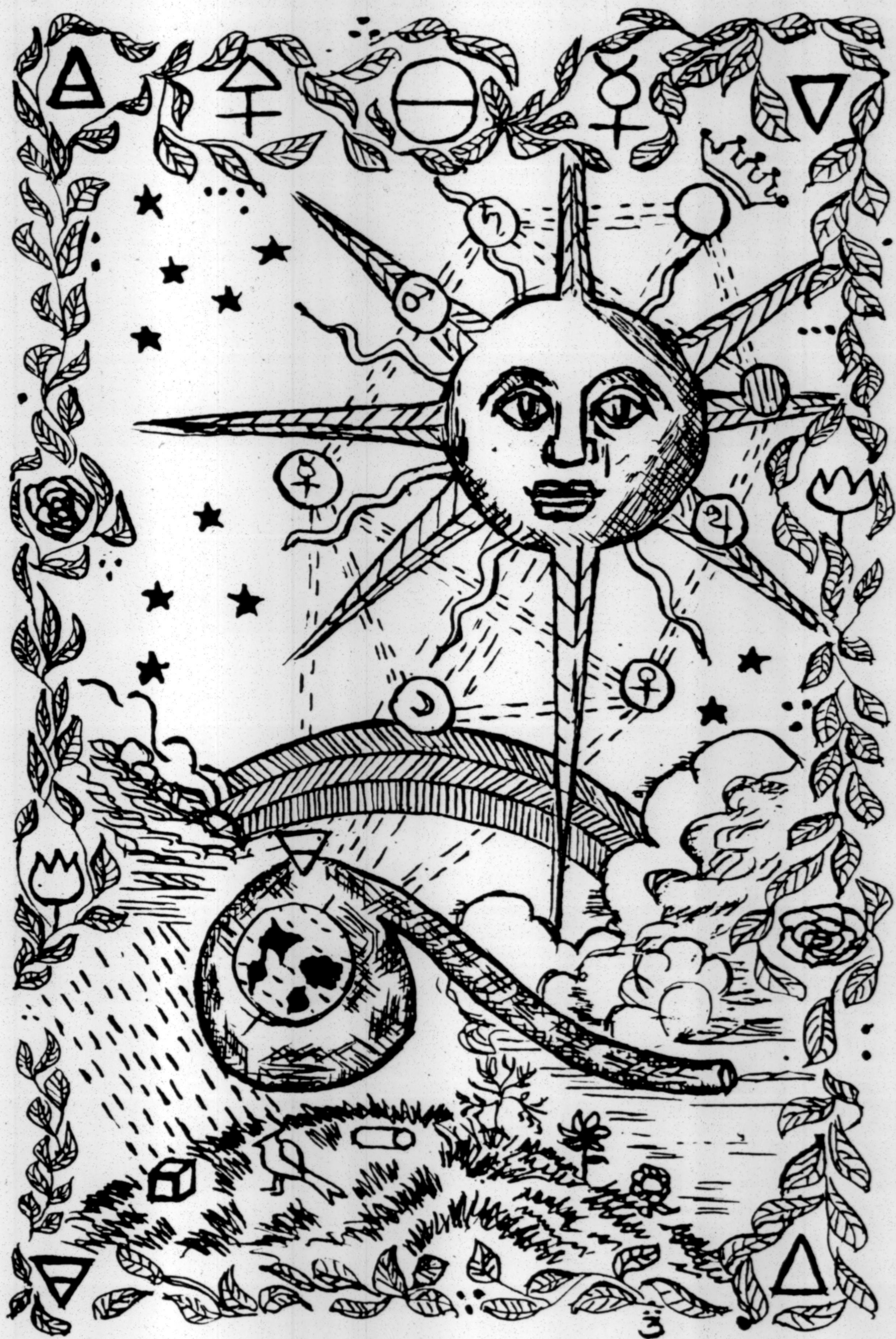
Granted, there are many alkahests of which the philosophical mercury is the highest, and many of such alkahests may be known to laboratory alchemists and can be worked with. However, there is but one philosophical mercury, and those who have obtained it for and by themselves are entering into the realm of the alchemists that will make things possible that only the help of the philosophical mercury can bring about.

As of this writing, there are about a good half a dozen PRS students that are living proof of what has been set forth herein. Indeed, this is a small number out of the many hundreds of PRS students all over the world. Still, it is a testimony that the philosophical mercury can be obtained and worked with in our very own day. When one considers that the PRS only began to openly teach laboratory alchemy in 1962, which was at the very time when the seven planets were all conjunct in Aquarius, this averages with some students to be a length of time of only between nine and twelve years.

The editor of "Light," a British Publication, wrote about Archibald Cockren, with whom he was personally acquainted: "It was after forty years (so he told me) of labour, theoretical and practical, that he had at last discovered the ALKAHEST, the Universal Solvent."

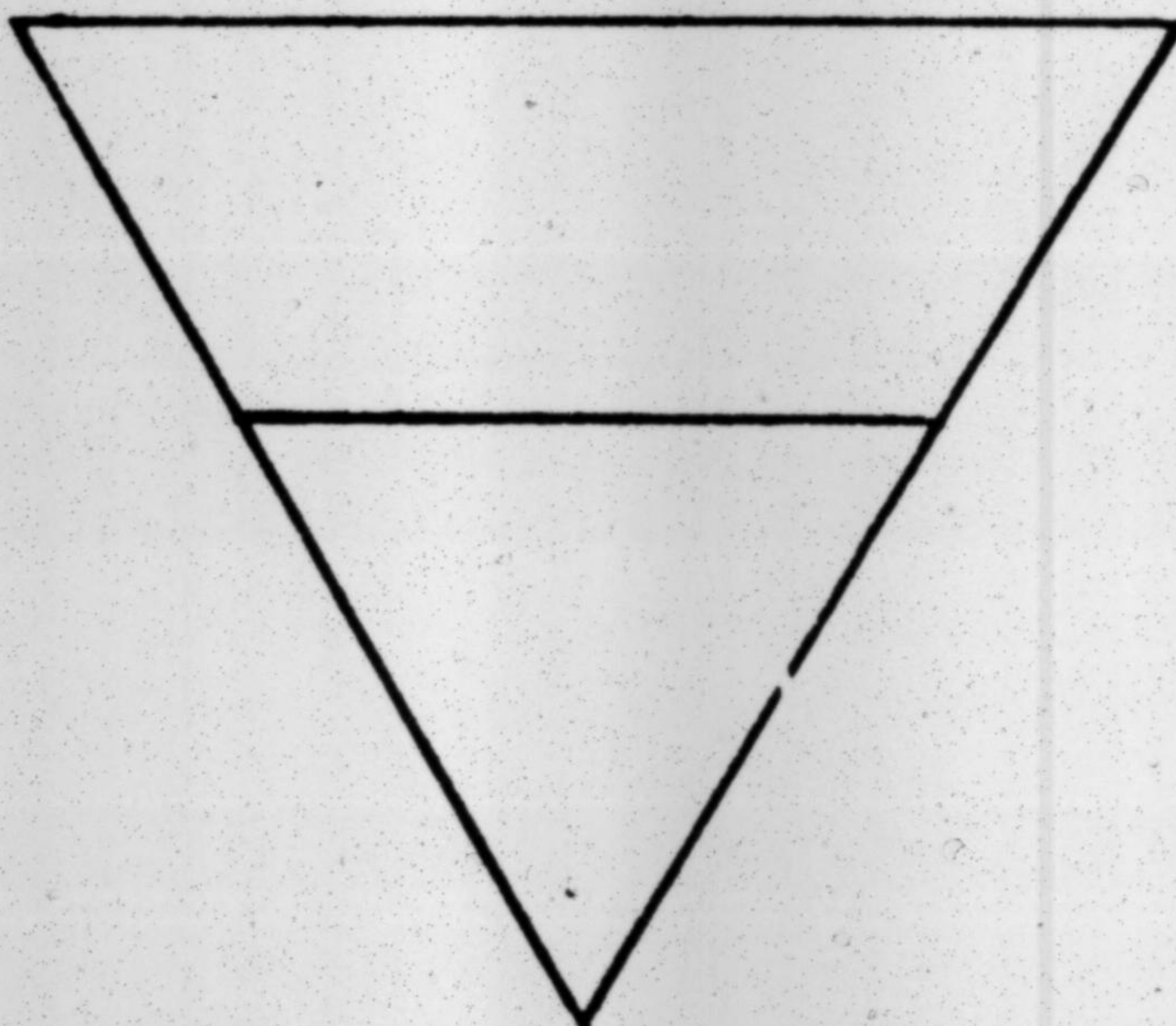
I might add that some think that all they have to do is to read alchemical books, equip a laboratory, and in space of a few months come up with the philosophical mercury. No wonder that there are so few that are persevering and keep on working, even with ever-present failures staring at them, and, as some of the younger generation call them, are being a kook. †

Service to God, to nature, humanity and the Masters; service to all life, is the sixth mandate of the elixir and the stone. Service, be it word of mouth formed from heart, or smile from soul, or deed; service, outward from within, outward, ever out to man; service, little or big, great or small, yet service it must be if thou, O alchemist, wouldst breathe the quickening of life to thy potent stone. Something dropped here, or given there, a pain taken away, a task done for another, a song sung, golden substance flung out to earth. Yes, disciples who toil to bring forth life immortal into mortal, know, service is the leveling process that balances all thy endeavors and makes foursquare the stone and drink. — The Stone and Elixir by Pensatia



The Four Elements

By Frater K.H.



The tyro in pursuit of the vegetable stone will eventually come across the phrase, "the four elements." In all the jargon as used by the old alchemists, the one subject that casts so much confusion is the meaning of these elements, their interpretation in the light of practical work, and the meaning of their existence.

What are these four elements? Why only four? Where do they come from? And most basic of all, how do they relate to the work as performed in the laboratory? The ancients gave qualities or characteristics to these four so-called elements. Later science addressed itself to the subject and a host of elements, numbering well over 100, were identified and catalogued.

Those who have been fortunate to have been exposed to this work are already aware of the fact that these 100 and some odd elements can actually be reduced to four in number. Essentially, we are speaking of solids, liquids, gases, and thermal energy. This much, many students of the PRS are already aware of. Our dear editor requested that a comparison be made with the four seasons. This opens up a host of other comparisons that could make this article non-ending, so we will have to stick to essentials for the sake of brevity.

At this time, we are entering into the winter season, the time of death, stillness, and mortification. On page 267 of *The Hermetic Museum*, Philalethes speaks of the dissolution whereby the subject becomes whitened through the medium of fire and water and to quote, "the fire which I show you is water." We should keep in mind, having picked winter as a starting point in the grand cycle of events, that winter is only the culmination of fall. For the sake of this subject, we have arrested this progression so as to establish a point of reference.

This author, by no means, is presented as having anything but an imperfect knowledge of this subject and begs your patience and indulgence. We feel certain that there will be points of contention, especially as regards arrangement of the elements relative to the four seasons. Yet, this subject material, as presented, represents the culmination of roughly a year's intense research, meditation, and prayerful supplication.

Of the four elements, there are four qualities: earth, dry; water, cold; fire, hot; and air, moist. Some have given a dual aspect in writing of these elements and they have listed them in the following manner: fire as hot and dry; air, warm and moist; water, cold and wet; earth, cold and dry. Now, we get into it. Of these four subjects, it becomes manifestly apparent to the tyro that in actuality there are only two elements of actual and real subject matter. Right, you guessed it — earth and water. The other two are so ethereal that only specialized conditions or environments will make them apparent to the worker in the fields where that which is sown must be reaped. A very clear and concise example would be if we took a cube of ice as a starting point. Let us imagine that by special refrigeration this cube of ice has been super cooled. The reason for staying with this medium will become apparent as we examine this cube. In a cold room we are able to handle it and weigh it. The surface may be inscribed with a sharp instrument. It is dense and may be reduced to a fine powder by pounding and, for all practical purposes, fulfills the requirements known as earth. If this cube of ice were touched with the bare finger, in view of its super cooled condition we would be in for a startling surprise. There would be no sensation of cold. Some of you have already guessed it — the sensation would be a sharp, burning pain. But wait, something is wrong here. How could something that is cold burn? And here we are. We have actually experienced, in a crude sort of way, the hidden fire that the old alchemists spoke of when they referred to their earth. That this earth contained fire and water. That this earth was actually and for all practical purposes fire and water.

Winter ideally corresponds to the condition previously described. Scientists, through the use of the refracting electron microscope, have been able to verify that atomic motion lessens and becomes still the colder the subject gets. In wintertime, all life that is exposed coagulates, congeals, and mortifies. It is a time of death and resting. How many of us have stepped out on a cold, clear night when the moon shone down on a frosty snow, the air absolutely still, not a breath and have felt that all matter had been temporarily arrested? This earth of ours goes through these cyclic seasons, which are four in number and which correspond to the four elements, each season predominated by one particular elemental activity. Do we now begin to see here a grand alchemical rotation upon this mysterious earth of the philosophers within the retort of our atmosphere?

To return to the subject of the cube of ice, an interesting philosophical point of view arises as related to chemistry and it goes like this:

What dried the water and where did the moisture go? From the hermetic point of view, we would be correct in saying the subject contained hidden fire and that this fire, allowed to dominate, dried all moisture, thereby coagulating into a solid form. Well, here comes the barrage of questions. We are, of course, referring to the scientific fact that water is actually air, if you will, two gases. This air is highly flammable, containing within it its own secret fire. We call it hydrogen. It is ethereal and escapes to heaven at every opportunity. If the proper conditions are provided, this air, hydrogen, can in turn become water and earth. There are very few who are not aware of liquid hydrogen.

The other air, oxygen, is life-giving and this, too, has a secret fire. This air, oxygen, can be reduced to a liquid, water and a solid earth. These two airs, in combination with each other, become water, H₂O. In the hermetic philosophy, all subjects that are in common use have hidden within them the greatest marvels of God's creation; and mankind blinded, the soul in darkness, stumbles about little perceiving the possibility and the grandeur within the humble drop of water.

When Paracelsus spoke of earth or made references to earth, he also stated that the object of the tyro was to separate the "scoria" (filth or dirt) from the earth. Unless this was done, the filth would carry over and degrade the operation and the subject upon which the tyro worked. In our work upon the vegetable stone, it quickly becomes evident that not any "earth" or "salt" will do the job. The purer and the more refined earth became, the less scoria was present, the body appeared salt-like, white, pure, and crystalline in nature. A true and proper receptacle for the masculine sulphur.

This vegetable salt appears quite lifeless and has been shown to be devoid of cohesion. Earth either has life within it or else it is dead. If lifeless, it can be resurrected from the dead by the reuniting of three into one, spirit and soul reanimating the body. Of the four elements, earth is always with us and is more or less homogenized with lifegiving water. The desert is a fearful place in summer. Yet, when the first of infrequent rains arrive, overnight a profusion of plant life appears. Water gives life and contains the essential philosophic seed in which life may germinate. It needs only a proper receptacle. Nature will do the rest. In the first chapters of the book of Genesis, we read of the primordial water upon which the spirit of God moved. The heavens separated and earth appeared out of the water. From the hermetic point of view, earth and water are synonymous and inseparable. This is to be understood in the sense as just referred to — that earth came out of water. Have we not read time and time again how the old alchemists stated that earth was dry yet contained a hidden water? This earth upon which we live is alive and experiences a continual rotation of the elements, both in its journey around the sun and within the 24-hour rotation of the earth upon its axis.

Referring back to the cube of ice, it would be an interesting point of speculation to consider how a man or woman would work, having never

experienced heat of a sufficient degree to melt ice, and have this individual peruse manuscripts stating that a mysterious water could be dissolved from this frigid earth. Wouldn't this person, having never known water dissolved from ice, laugh and say how preposterous a thing this is? Wouldn't others, who are more serious, seek to find ways of releasing this hidden water locked within this earth (ice cube)? All this may, to some, sound a bit exaggerated or even far-fetched. It nevertheless emphasizes the point that results are determined by how we view things. As we all are aware, this cube of ice or earth, if heated, will resolve into a liquid, water. Further heating causes air or a gas which if allowed to cool again becomes water. Thus, by fire we have rotated our elements. Yet, we have worked upon one subject only, in one vessel, with one fire.

Philalethes, in his treatise on page 234 of *The Hermetic Museum*, admonishes us to consider only three elements in actuality. He goes on to state that crude fire, which is corrosive and destructive, is not an element; but that the fire as related to alchemically is the result of action or activity by two separate principles, one acting upon the other. The fire of fermentation when making wine is not evident except by the thermal radiation. Yet, this fire is taking place within a nature which is dynamically opposed to it, namely water, H₂O. The fire of our celestial sun, working upon the seemingly cold lifeless winter earth, causes a rotation of the moisture, which at springtime heats the waters of winter in which the seeds of all things are nurtured, and begins a new life cycle.

The dry earth of the vegetable stone begins to absorb its own proper mercurial water of life and by this internal hidden fire this water is dried up, fixed in such a way that it will never again depart its proper earth. In the end, earth and water have again become one and thus begins a new beginning. ✦

"Most happy is the son of that man," says the author of the Golden Calf, "who, by his prayers, obtains this art of arts, unto the glory of God. For it is most certain that this Mystery can be known no other way, unless it be drawn and imbibed from God, the Fountain of Fountains . . . happy is he to whom the Royal Way in which he is to walk shall be shown by some expert in this Arcanum. So also the New Light of Alchemy assures us that the "commendable art" is "the gift of God, and truly it is not to be attained to but by the alone favour of God." The Hermetical Triumph describes it as "a divine science" which is communicated from God, and that only "to those who will make a good use of it." The mode in which it is imparted is like that of all revelation, an "illumination of Mind," for "the knowledge of our Magistracy," says the Key of the Secret Philosophy, comes by "the inspiration of Heaven," and "this truth is acknowledged by all Philosophers."

— Azoth or The Star in the East by Waite

Astrology For The Neophyte

By Carl W. Stahl

Mars In The Constellations

Mars adds energy to the constellation which it is in. Since the energy is physical in nature the presence of Mars tends to upset the equilibrium by speeding things up. Keeping in mind the basic premise, that it is the planet which influences the constellation, we note that all constellations will be read as though Mars were conjunct their ruler and the planets in exaltation, if any. In the natal chart Mars shows where we feel pain and where we are most easily injured. Its position also indicates how we give pain and injury to others. It pinpoints our aggressive or attack mechanism. Saturn on the other hand, indicates where and how we attempt to protect ourselves by withdrawal and caution. A setting up of fences and barriers instead of attack. Mars' energy expresses itself strongest in Aries and Scorpio, where it rules, and in Capricorn, where it is exalted. At this point we wish to emphasize that the true purpose of these articles is to teach you to think for yourself where astrology is concerned. We are trying to show you how to take the basic building blocks, namely the influences of the planets, constellations, exaltation, elements and qualities, tying these together into a cohesive whole. In this article we take the influence of Mars and try to determine its influence in the constellations. Unless you try to determine for yourself why we give the influence we do, none of us will gain any understanding of astrological influences. When Mars is in aspect with other planets it tends toward assault and taking according to the nature of the planet aspected. Mars aspecting the Moon tends toward sexual or bodily assault. With the Sun, physical rather than mental creation. With Mercury, anger, aggression, and action are expressed by one or all means of communication available to the native. With Venus love is expressed physically and through action. With Jupiter joy and expansiveness are aggressively sought with a tendency to overdo and overspend. With Saturn action and energy are controlled and directed to useful work. With Uranus there is an aggressive search for freedom and new horizons to conquer. With Neptune imagination is aggressively transmuted into reality. With Pluto an aggressive search for the voice in the silence. The competitive instinct belongs to Mars who tries to outdo, overcome, or eliminate all rivals. The best qualities of Mars are initiative, leadership, perseverance, efficiency, and action. Regardless of what happens, Mars reacts with action. It strikes out at whatever attempts to frustrate it.

MARS IN LIBRA. Love responds to its lower physical aspect. The person has a tendency to take rather than give. There will be a desire to indulge in the more outdoors type of living and the clothing may be practical and sturdy rather than artistic and mode. Instead of the helping hand for others, force will be used if necessary to extract a price for any favors granted. When the Martian energy is sublimated and purified through love for others then the native can use the fire of Mars in spreading the gospel

of love and brotherhood throughout the earth. If this purification fails to take place then everything the native touches is tainted with the desires and lust of the flesh.

MARS IN SCORPIO. This position of Mars gives abundance of energy and unless the person puts it to use constructively it will manifest destructively. It is the nature of Scorpio to attack to attain their ends. Scorpio is the natural fighter of the zodiac. He would rather fight than eat or drink, and he enjoys both these physical enjoyments. Unless the excessive energy can be channeled into constructive ends; such as sports, requiring physical contact, and even vicarious release of pent up energy through watching violence on television and the movies, the lid will blow with resulting violence.

MARS IN SAGITTARIUS. This position of Mars makes the native a free spender and a natural born athlete. The expansive Jupiterian influence reacts to the impulsiveness of the Martian energy and they literally try to burn each other up. The Jupiterian impulse to expand is fed by the fire of Mars and, unless controlled, results in a day of reckoning when there are only ashes left. If used to expand business or profession, the native will be successful in his chosen field. Gives a tendency toward a philosophy of "might makes right," which could lead to all kinds of trouble and trouble-making until channeled constructively.

MARS IN CAPRICORN. Under the restrictive influence of Capricorn the Mars energy and drive can be brought under control to produce constructive work. A typical example of energy under restriction is the gasoline engine. Here the explosive power of gasoline is restricted and controlled to do useful work. It is the same with our lives. If we can control and direct our energies we will produce an enormous amount of useful or destructive work depending on the aspects in effect and our own character. It is not to be thought that Mars energy is always negative because here, in the sheath of Saturn, he makes this otherwise inert and cautious constellation brave, courageous, and an energetic striver for success.

MARS IN AQUARIUS. Energy can be used here to uncover the secrets of nature or to destroy what has already been built up. To some, freedom means the absence of all restraint, while to others it means sane and constructive research into that which will help others overcome the restriction of disease and poverty. Uncontrolled, it could bring about a rampant tearing down of everything civilization has built up. Properly directed it opens the far horizons of the mind. At any rate the native approaches his own search for freedom energetically and without restraint.

MARS IN PISCES. You will have an expansive and/or imaginative approach to the use of this Martian energy. If your response is to Jupiter, remembering that Pisces is the negative or night house of this planet, then you will have to curb your tendency to give, give and to spend, spend. Under Neptune you will pursue your dreams and imaginative tendencies with vigor aggression, and action. If constructively used both planets, or aspects, of Pisces could bring success and attainment into your life. If approached negatively failure and disillusionment will follow.

MARS IN ARIES. This position of Mars bestows both energy and leadership qualities. The native is aggressive in his pursuit of success and leadership in whatever field he may be interested in. The outcome of his ventures is according to how the native channels and directs this excess energy and aggressive force. Anger and irritation must be sublimed into constructive channels to bring about useful and energetic beginnings.

MARS IN TAURUS. The native's excess energies can be used either to promote and spread the ideal of love and brotherhood to all mankind or it can be deflected into the physical expression of love and lust. The passions are strong and easily aroused and as easily satisfied on the physical plane. The spiritual love of Venus is at a disadvantage here but since love gives, it will here give itself physically rather than not manifest at all. Sculpture and art could be ways to use this physical force constructively.

MARS IN GEMINI. The Mercury faculties of communication, criticism, travel, and mathematics are vigorously stimulated with Mars here. There is a tendency for the native to react impulsively with anger, irritation, and sarcasm when pushed too far. Properly directed it gives ability for an immense amount of research, lecturing, writing, traveling and other means of communication for profit. There is a tendency to impulsive and sarcastic remarks both orally and in writing. It makes the mind sharp and aggressive in its pursuit of knowledge and communication.

MARS IN CANCER. Mars is in his fall here which weakens his positive drive. Frustration and irritation go hand in hand causing the native to vent his spleen on those around him. The excess of Martian energy causes the native to feel that he is being pushed into bringing his imaginings and day dreams into physical manifestation with the result that, when he fails to bring this into reality, anger and irritation take over as a means of relieving the emotions. This done, the cycle usually starts over until another head of steam is built up with the usual explosion.

MARS IN LEO. Here the normally mentally directed creative powers are directed in a physical direction. The physical fire of Mars and the spiritual fire of the Sun may be transmuted to produce results on the soul level. However, this will more normally produce creations that manifest physically. There is an aggressive drive to attain leadership in whatever sphere the native may be functioning on. This excess of energy will cause the native to seek ways of releasing it and anger, irritation and a lack of caution could be a means of doing this.

MARS IN VIRGO. Properly used this extra energy gives the native a tremendous capacity for work, especially in the area of communication, analyzing, criticism, planning, clerical and even research. Handicraft and work where skill and detail are required are also good areas to release this energy which gives mechanical aptitude. Negatively it manifests as destructive criticism, sarcasm, irritation, angry outbursts and a general condemnation of everyone and everything that gets in the way when they are in this mood. ♦

One Full Step

By Mary Adams

While originally the following was set down to share with fellow students in a recent class at PRS, my thoughts during the writing of it encompassed all who are students of Alchemy. As it appears here at this time, may it impart some useful meaning to all — to you, whether a student of Alchemy or not, who aspire to the truth and do love it.

There may be a time in our life when we think we know much. Yet, as we come to know more, we realize that we know very little. There may be a time in our life when all we can admit with certainty is that we know we are. And there may be, at such a time, a strong desire — a longing — to know the fullness of such a moment, to know not just that we are but know who we are, to know our purpose here and how we are to fulfill it. There may be a time in our life when we marvel at the mysteriousness of “me being me” and “you being you.” At such a time, while we may feel apart or separate from one another, there may be as well a strong desire — a longing — to be close to one another, to share with one another the meaningful and beautiful experiences that occur in our life.

There is a time in our life when our eagerness to learn makes it possible for us to go beyond what is the commonly accepted practice. We find at such a time that we are prepared — we are ready and willing to take steps in a direction that will take us beyond a present awareness, a present consciousness . . . beyond the traditions, the beliefs, the intellectual knowledge and intellectual assumptions, beyond the emotional and physical selfish desires which cram our conscious being.

The steps that some of us have taken have brought us to the PRS. As students of the PRS, we were told in the beginning that we were commencing a preparation that would prepare us for still a further preparation. I will share with you some of that which is perceived, up to this time, in regard to the preparation we are engaged in, which is an outcome of experiences which have occurred while working to balance the mental and practical alchemy we have been taught. With the understanding that what is seen at this time is but the beginning of all that which is as yet to be seen, I will happily share with you some of that which is now known to be meaningful and beautiful.

The word preparation itself is common enough and the import of its meaning well enough known. It signifies “to get ready.” Simply put then, we are getting ready. But what is it that we are getting ready for? In what way do we go about getting ready? What will we be doing when we are ready? What is it that impels us to undergo this preparation?

One who is preparing to become a doctor knows what he is getting ready for, what there is to do, and what must be done in order to become a doctor. What moves one to become a doctor varies, while the kind of doctor one becomes is a result not only of the kind of preparation given but one's receptiveness to the preparation and the underlying purpose for undergoing such a preparation to begin with. Should one's primary purpose be ultimately money or social prestige or power, one is that kind of a doctor. Should one's primary purpose be ultimately to alleviate the suffering of mankind in serving in this particular way, one is that kind of a doctor.

Just what it is that we are getting ready for may not have been, especially in the beginning, clearly known to some of us. Even now, can we, who have had several years of preparation, honestly say with certainty that we fully know and understand? Doctors are plentiful but alchemists are rare. While we may be familiar with the idea and the practice of a doctor, an alchemist is not readily known and understood.

We need to ask ourselves: What is a true Alchemist? If we do not ask this question, how will we ever know? In this preparation, not only do we prepare to become an alchemist but we do, at the same time, come to know and to understand what an alchemist is. At what point can we call ourselves an Alchemist? What kind of an Alchemist do we see we will be? What is our underlying purpose for undergoing this kind of preparation to begin with? The answers to these questions are within us, and we know what is to be done if we are to receive them. A question precipitates an answer. But since from one question there may be formed many answers, it is important we are careful what we direct the questions to.

Let us look at the word preparation in connection with our studies and that which we learn at the PRS. In the word preparation, we have *para*, which signifies beyond, that which is divergent, a deviating from a certain standard or from that which is more commonly accepted. *Pre* signifies that which is before, before in place, in time, in order, in rank, or in importance. *Tion* signifies the act, the process, or the condition or state of being that results, the fruition.

It is important that we know what it is that we are giving precedence to. And we need to see if what we are preparing for is of first importance in our life continuously or but first in order just at certain times. Also, it is important that we know what it is in our preparation that we place first or before all else. We need to constantly ask ourselves: What is our purpose for going beyond? What is to be the result of our preparation? And most importantly, we need to be ever-mindful of the *kind* of steps we are taking as we are preparing to go beyond.

When we are mindful of the kind of steps we are taking now, it will become evident what it is that we are giving precedence to. We will know if we are constant in our precedence or if it varies. As well, we will learn just what it is in our preparation that we place first in importance. We will come to know for what purpose, we ourselves, are engaging in this prepara-

tion, and we will begin to see just what it is that we ultimately work to attain.

Each day we take many, many steps — some consciously, some unconsciously. Any action taken is a movement in some direction — a step taken that will cause some effect in our life and in the lives of others. When one watches carefully the steps taken each day, one sees that far too many of them are automatic, mechanical, executed as a reaction to something one is confronted with. It can be seen how quick one is to react unthinkingly, how slow one is to act with forethought, and how far too often one bemoans one's hindsight. One sees, that even with the best of intentions, one takes many mincing and shuffling steps — jealous ones, irritated ones, fearful ones, angry ones, distrustful ones, impatient ones. And a large number of steps are taken just in order to cause oneself to feel better, good in some way, superior in some manner, even should such be at the expense of another feeling worse, bad in some way, inferior in some manner.

As one looks at the steps taken each day, observes them, it comes as a great shock to realize just what kind they are for the most part. It can come as even a greater shock to realize that, try as one might, one moves in a rut of programmed behavior. Even when one manages for a short time to move out of the rut, all too soon one has very easily slipped back into it once again. And it is seen that there are even ruts where none were thought to be. One sees the little control one actually has and how often there is but a response, but a reaction to a diversified and great amount of stimulus, which is given in accordance with a pattern that has been designed and set through a multitude of past experiences. One sees just how computerized one's life is and realizes that in order to rectify it, in order to rid oneself of such mechanicalness, help is needed — a help that comes from beyond what one is normally conscious of, for the reasoning mind along with the emotions are entangled in this very mechanicalness.

It is when one realizes that one needs help and turns within, asking humbly and in all sincerity for this help, that one receives it. When we do this, we initiate the initial stage of One Full Step, an action which moves us nearer to our true I-identity and begins to rid us of our many false I-identities.

Preparation is but one-fifth of a full step. A full step is comprised of five parts, is complete only when one is conscious of the integration of its five stages and sees that they function harmoniously. Invocation, Contemplation, Preparation, Use, and Dose are five-fifths or One Full Step. Until there is a harmonious and continuous integration of these Five in any step — any action taken, we will find that our steps, our actions will fall short of the positive effectiveness that is in and is the result of One Full Step. In Invocation, if we are not aware of how contemplation, preparation, use, and dose are associated with it, the invocative action is incomplete consciously and the results of it are less than could be should it be undertaken fully. Thus it is with contemplation, preparation, use, and dose as well.

While it may not be necessary for us to be conscious at all times of each physical step taken each day, it is necessary and extremely important that we become more and more aware, conscious of, each action we take. If we observe the physical step, which enables us to move about, we will see that it consists of five stages: The foot is raised, it is suspended however briefly, it is thrust forward and made ready, and is used for walking, running, etc., while the amount of speed and pace is taken according to need. We can learn much when we contemplate the importance of the initial stage — the foot is raised. Certainly, one could not expect to move forward very fast if it were not. One does not see sprinters shuffling to victory. Unfortunately, we are all too inclined to shuffle throughout life and then bewail the misery, suffering, and weariness that comes from trying to get ahead, to move ahead fast, while taking shuffling, little steps.

Throughout our preparation, unless we are conscious of the other four parts — the other four-fifths of a step, we will continue to shuffle. Invocation is always the initial stage of a full step. And only a full step will take us beyond our present consciousness, beyond our present behavior. Anything less than a full step is but a mechanical shuffling. Whether we be contemplating a problem, conversing with a friend, eating, giving guidance, preparing a medication, taking a medication, the effectiveness is limited when we are not conscious of taking and do take a full step. While the effectiveness of a full step is great, how effective is 10 drops of some medication we mechanically prepare and automatically swallow?

Deep ruts are difficult to get out of. Long time habits are difficult to change. Once, however, there is experienced the effectiveness of one or two full steps, one knows the immense difference that there is between this kind of a step and any step that is but mechanical. There is present in a full step a special vibrancy, a known rightness. There comes from it no regrets. When one is very much aware of taking a full step, one knows what one is to do and does it eagerly and responsibly, knowing that one is doing all that is possible to do at the time. In this kind of doing, much can be seen that otherwise would go unnoticed, and there is revealed in the simplest of such a doing a very special beauty. In such a state of being, the grace of God flows forth and is beheld in self, in all selves and things that appear to us. Revelations occur in the smile of a child, the song of a bird, salt calcining, the evaporation of water from leached salts, in a well known and common phrase.

Throughout our life we are continuously serving something. Where there is a servant, there, too, will be found a master . . . of some kind. We serve many taskmasters whether we are aware of it or not, whether we are willing to admit it or not. There is an identification with first one thing and then another, and one is moved here and there according to what one is identifying with at the time. Some of the I's, the identities, we idolize and serve to emulate as much as possible — the charming I, the powerful I, the exciting I, the intriguing I, the intellectual I, the influential I, the I'm for women's lib I, the He-Man I, the false God-like I. Many other I's we serve spasmodically — the suspicious I, the greedy I, the cowardly I, the cheating

I, the lustful I. Then there is the mother I, the daughter I, the sister I, the brother I, the father I, the son I, the wife I, the husband I, the banker I, the teacher I, the ball player I, the horseman I, the golfer I. We have so many I's that we identify with that we know not who we really are.

We are as a slave to these many I's, even should we think that we are the one who is in control, the one who gives the orders. When we are humble and sincere in our Invocation, we go beyond identification with all these many I's that clamor for attention and would claim rule. Their rightful place is subservient and with some non-existent in a life where the true I-identity is supreme and in control. We need to be careful of what it is we so willingly serve. The more we serve whatever it is we identify ourselves with, the more we become like unto it, for we exude, give off what it is. What we are willing to be will be eventually.

Our mind is like a wave in a great ocean — a wave that would identify itself with and see itself as all things which move through it or touch it in some manner. Only when the wave begins to see itself as a wave, to know itself as part of a great ocean, to see that it is in the great ocean and the great ocean is in it, will the wave begin to know and to understand its identity as a wave which has its being amongst a multitude of waves that move within one great ocean.

An Alchemist reveals the essential value in all things by ridding all things of that which conceals it, thereby enabling the highest good within all things to be used, to serve their highest purpose for being. When we begin with Invocation, we call upon the Most High within our being to help us in ridding ourselves of all the false identities, erroneous thoughts and actions that conceal from us our true I-identity, so that we may come to know our true I-identity, to serve It, and to be It. A true Alchemist is the most humble of servants, ever conscious of the Single I. When the I is Single, the Worthy Servant and the True Master are One. In all actions, the true Alchemist knows and reveals the good, the true God, that is in One Full Step. ✦

O incomprehensible Light, glorious in Majesty, the brightness of whose rays obscures our lights: O Unity in the substance, and Trinity in the Godhead. Merciful purifier of souls, who dost exalt us from this troublesome vale of vanity to heaven. Infinite power and wisdom, unspeakable goodness, sustain and govern me day by day so that I may displease Thee in nothing. O Thou with whom are all treasures of wisdom and knowledge, out of whose infinite mind this universal frame sprang forth in a moment of time — when heaven and earth were made by Thy word, and all that is in them by the breath of Thy mouth — grant unto me grace to know Thy blessedness and Thy goodness. In no other way shall I come to the knowledge of the Blessed Stone. As Thou didst make all things out of one chaos, so let me be skilled to evolve our microcosm (little world) out of one substance in its three aspects of Magnesia, Sulphur, and Mercury!

— From the Prologue of "Twelve Gates" by George Ripley

THREE SPIRITUAL FESTIVALS

There will be three major Festivals each year, concentrated in three consecutive months and leading, therefore, to a prolonged annual spiritual effort which will affect the remainder of the year. These will be:

1. *The Festival of Easter.* This is the festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the love of God. On this day the Spiritual Hierarchy, which he guides and directs, will be recognized and the nature of God's love will be emphasized. This festival is determined always by the date of the first full moon of spring and is the great western and Christian festival.

2. *The Festival of Wesak.* This is the festival of the Buddha, the spiritual Intermediary between the highest spiritual centre, Shamballa, and the Hierarchy. The Buddha is the expression of the wisdom of God, the embodiment of light and the indicator of the divine purpose. This will be fixed annually in relation to the full moon of May, as is at present the case. It is the great eastern festival.

3. *The Festival of Goodwill.* This will be the festival of the spirit of humanity, aspiring towards God, seeking conformity with the will of God and dedicated to the expression of right human relation. This will be fixed annually in relation to the full moon of June. It will be a day whereon the spiritual and divine nature of mankind will be recognized. On this festival for two thousand years the Christ has represented humanity and has stood before the Hierarchy and in the sight of Shamballa as the God-man, the leader of his people and "the eldest in a great family of brothers" (Romans VIII:29). Each year at that time he has preached the last sermon of the Buddha, before the assembled Hierarchy. This will, therefore, be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.

The time is coming when all three festivals will be kept throughout the world and by their means a great spiritual unity will be achieved and the effects of the Great Approach, so close to us at this time, will be stabilized by the united invocation of humanity throughout the plane. †

from The Reappearance of the Christ, pp. 155-56

Informative Interchange

A True Method to Obtain Oleum Vitelli from "Easter Eggs"

Without Breaking the Shells

Some things are apparently discovered by accident and so was this one. It concerns six chicken eggs which were laid from Wednesday, the 18th of April, till Easter Monday, the 23rd of April, 1973, one on each day.

It was assumed that these six eggs had not turned bad as another six eggs of the same dates had been opened by myself on Saturday, the 2nd of March, 1974, as was witnessed by Frater Albertus and the 4th year students of PRS (Australia). All six eggs were found to be good. There was no putrid smell and the taste of the partly dehydrated orange yolk was perfectly normal. It was noticed, though, that there was no egg white. It seemed to have turned into gas.

The six *unopened* eggs were kept in the same cupboard in an egg carton without refrigeration and, as before, went through another hot Australian summer.

These eggs were looked at only spasmodically. On one such occasion, during the winter of 1975, about 2½ years after they had been laid, it was noticed that tiny droplets of yellow liquid had appeared on the WHOLE surface of the eggshell. This liquid proved to be oil of egg, oleum vitelli, although impure.

The eggs were then placed on a test-tube stand and transferred to the lounge room, which allowed daily observation. It looked as if the eggs were sweating, as the oil seemed to come through "pores" of the shell. Within a week the droplets grew big enough to run down, forming still bigger droplets as they joined with those lower down.

When a drop formed at the bottom of the eggs, it was collected in a small vial before it would fall down. The eggs were "milked" this way for approximately 3 weeks when the sweating stopped. Each egg yielded 5 to 6 drops of oil.

It was further observed that the eggs started sweating in reverse order as they were laid and that sweating increased with a warmer room temperature.

When the eggs had ceased sweating they were put back in the carton and in the same cupboard again to be left there until time to take them to the quinta class the end of February 1976.

I never looked at the eggs again until at that class. What a surprise it was for Frater Albertus and all quinta students to see that the eggs had started sweating again. (Most likely because Australian summers are warmer than room temperature.) This time the quantity of oil was so small that it was not worthwhile collecting.

Last observation: As of October 1976, the eggs (eggshells?) have become as light as a chicken feather. ♦

— Arthur G. Fehres, Australia

Fermentation Water Experiments

Numerous experiments to increase fermentation were performed with rainwater, "angel water," and dew. "Angel water" (Frater Hall's term) was extracted directly from the air by means of potassium carbonate. A quicker way to extract "angel water" is possible for those who might have access to a room dehumidifier. Several gallons of water a day can be extracted directly from the air — this can be done during the day or night hours.

To get enough dew to do experiments with was a problem. Sheets and cloths on the grass during the night and then wringing them out gave poor results.

A different approach to collecting dew was found. By using two sponges, one in each hand, and wiping the grass with them resulted in a very efficient way to gather the dew. Two gallons of dew in one hour was collected in this way. The size of the sponges was 7" by 4" by 2" thick. The best place to collect dew is in the nearest public park about 1 to 3 hours before sunrise and on a clear night when the stars are out. Most localities have enough humidity in the air to generate dew. The sponges are wrung out in a bucket and the dew is later filtered using paper hand towels for the filter paper.

Reading up on yeast and fermentation and experimenting resulted in:

Different yeasts were tried out such as wine yeasts, beer yeasts, liquid and powder yeasts. The Fleischman's cake yeast (not the powder) was satisfactory for all experiments and was cheaper than others. Yeast by itself did not seem to help fermentation and the following yeast nutrient was added:

tartaric acid (cream of tartar)	5 grams
ammonium sulphate	4 grams
magnesium sulphate	1/2 gram
citric acid	3 1/2 grams
potassium phosphate	2 grams
common salt	2 grams
natural molasses	3 tablespoons

The above are chemicals used in wine making. Adding a raw egg also seemed to help the fermentation. A gallon is used as the container but not quite filled to the top. A room temperature of about 70 degrees seemed satisfactory. The acidity of the liquid should be tested periodically. There are variations due to temperature, time, and chemicals. On a narrow range test paper of pHdrion papers 3.5-5.5, the acidity of the liquid should be about 4. Yeast requires oxygen and sometimes it is helpful to blow in some air through a 3 foot piece of rubber tubing. Yeast is also activated by pouring out the contents of the gallon into a bucket and back again.

The above chemicals can be purchased in small amounts, 2 ounce jars, for about a dollar or two, depending on the chemical, from: Student Science Services, 622 West Colorado Street, Glendale, California 91204. ♦

— Robert J. Kazragis, U.S.A.

Announcements

Class Pictures

The PRS will appreciate receiving class pictures beginning with the first classes in 1962. Please include with each class picture information pertaining to the year, class, name of students, region and country. To avoid unnecessary duplications, students may want to make some definite arrangements regarding this within their particular class group. Of course, changes in class groups may pose somewhat of an obstacle in regard to this. However you decide to approach this, your efforts will help to bring together in the end a record in pictures of all who have been and are students of the PRS.

The Alchemist of the Rocky Mountains

This book by Frater Albertus has just come off the Press. A special edition of five hundred numbered copies has just been made available. There are not too many books left. We have experienced in the past when series of numbered books were issued by the P.R.S. that orders for these came in too late to be filled.

The Alchemist of the Rocky Mountains is different from the former books by Frater Albertus. The price is \$9.25 postpaid when check is included with order.

Class Announcements for 1977

REVISED SCHEDULE OF CLASSES IN THE U.S.A.

April 4th-April 16th	Prima	Sept. 18th-Oct. 1st	Prima
April 17th-April 30th	Secunda	Oct. 2nd-Oct. 15th	Quinta
May 1st-May 14th	Tertia	Oct. 16th-Oct. 29th	Sexta
May 15th-May 28th	Quarta	Oct. 30th-Nov. 12th	Septa

Be sure to send your applications in as soon as possible to avoid disappointment! (Spring class dates have been revised because of Frater Albertus' pressing travel schedule.)

Just as it is good to hear from you and helpful to know what subjects in particular you think would be of interest and benefit so, too, it is good to hear from you and to receive material that you think is of interest and benefit. We are grateful for both and welcome both. There may be some of you who would prefer to work together to prepare and present that which has proven to be helpful and meaningful in the work. We welcome this as well. We who receive Parachemy reside in different parts of the world. Through Parachemy, there may be a sharing throughout our world of some of that which we have been so privileged to receive. We will be very happy to hear from more of you. — Ed.

WITHOUT WATER YOU CAN NOT LIVE!

by FRATER ALBERTUS

A small booklet about water and its healing effects on man, animals and plants has just been published. It is most revealing, and no doubt you will want a copy for yourself and for others with whom you would like to share this most enlightening discourse. We will send you 3 copies for only one dollar (postpaid U.S. only). Send for this educational booklet now while sufficient copies are on hand. (P.R.S., P.O. Box 6006, Salt Lake City, Utah 84106.)

In the next Parachemy Frater Albertus answers some questions about Nuristan and India. He will have just returned from extensive travels in these areas.

Para Publishing Company is *not* located in Salt Lake City any more. It is now located at 82 Rockridge Drive, San Francisco, California 94116. The name has been changed to Para Publishers.

Frater Albertus will be in Youngstown, Ohio, the evening of March 26, 1977. No specific plans for a lecture or meeting have been finalized to date, but anyone who is interested in such a meeting should contact Jack Glass, 635 Poland Avenue, Struthers, Ohio 44471.

Frater Albertus will be in Kansas City, Mo., March 27 and 28, and will give a lecture for Parachemy subscribers and others who are interested in alchemy. For more information, contact Jay Harris, 11600 East 75, Raytown, Missouri 64138.

Question And Answers

ALCHEMY

Q. *In the preparation of the ore for dry distillation is there at any time a menstruum used?*

A. Yes. It can be water, acids, alkaline waters, or any of others to prepare such ores as you mention.

Q. *How is Mercury Sublimate prepared? Some say this is the secret fire.*

A. Mercury Sublimate is what the name indicates, sublimated quicksilver, similar to sublimated sulfur (flowers of sulfur).

Q. *Which one of the following is the Alchemist's secret fire? Is it (1) White Mercury [Alkahest], (2) Red Mercury, (3) White and Red Mercury after separation, purification, and cohobation, (5) Mercury Sublimate, or (6) Balneum Mariae?*

A. Usually your number 1.

Q. *Is the green lion derived from galena?*

A. Yes, it can also be derived from galena.

Q. *How would you make glass of antimony and arsenic, using both. What proportion? How is the arsenic later removed?*

A. By mixing both in any suitable proportion. We advise against it as the arsenic fumes given off can be fatal.

Q. *What would be the best of Jacob Boehme's works on physical Alchemy?*

A. Boehme does not go particularly into physical alchemy in his works, though if one has the key it can be found in all of his works.

Q. *On page 127, Cockren says, "ferment of Mercury is added." Does he mean the Red and White together (Philosophic Gold), the Red separately, or the White separately?*

A. He refers to the ferment of gold — gold dissolved in the philosophical mercury.

Q. *Do the Old and New Testament have a great deal of physical alchemy contained therein?*

A. Yes.

Q. *Can one develop a tolerance or immunity to continued use of intermediate level doses of preparations from herbal stones? From the antimonial preparations?*

A. It is possible. After all, such substances are used to obtain a balance. When this has been achieved, the purpose has been fulfilled.

Q. *Is the Quintessence variable in quality according to the individual unit's state of inner involvement?*

A. No. It is strictly a matter of know how. The effect upon the inner does vary.

Q. *Can the vinegar of antimony be taken as a medication without the addition of some other ingredient?*

A. Yes.

Q. *Is it possible to obtain glass from a herb by subjecting it to intense heat after calcination?*

A. Yes. Some inorganic minerals will fuse.

Q. *Please describe the characteristics of substances included by alchemists in the mineral kingdom. What distinguishes minerals alchemically from metals and plants and animals?*

A. There is no difference. Iron in a plant is the same iron found in minerals because that is where plants take it from.

Q. *Do you have any comments on Soma (Hoama) Armanita Muscaria, the Sacred Mushroom?*

A. Leave your hands off it.

Q. *Is there an intelligent, semi-intelligent, or at least conscious entity inherent in the herb that we are processing that is capable of affecting our consciousness positively or negatively? Does the herb resist our purification of it . . . or can the herb be strong enough to resist our work with it?*

A. Both are possible.

Q. *In the purification process within ourselves: We can purify our body which is salt. We can purify our thoughts — our sulphur. Please enlarge on how we purify our spirit or life force — our Mercury.*

A. By purifying the blood which is the carrier of spirit (Life).

Q. *Since in the proposed extraction of Antimony ore with distilled rainwater the extract will have a very low concentration, would not a maceration, where the powdered ore is in constant suspension, be much more effective? The suspension could be kept up by automatic stirring or by a vibrator.*

A. Absolutely.

ASTROLOGY

Q. *Do you have any idea of where Chronus is in the heavens at the present time?*

A. Approximately - An ephemeris is being worked on.

Q. *How has it been determined that the present Grand Cycle began in 19,717 B.C.? Considering the precession of equinoxes, will the commencement of the next Grand Cycle also be in Sagittarius?*

A. By retracing the cyclic occurrences. It will not be in Sagittarius the next time as this would be inconsistent with the precession of the equinoxes.

Q. *How do we superimpose a natal chart over the 12 and 7 phase cycles so they can be read?*

A. This will take special instructions, if presently not known.

Q. *Would you please comment on weather forecasting — long term — through the use of Astrology.*

A. First we have to clarify what is to be understood under long term.

Q. *Can one determine the sign under which one will be born in a next incarnation? If so, how?*

A. Pretty difficult, especially early in life.

QABALAH

Q. *How would the Qabalistic Tree of Life look if the planet Lucifer were still contained in our solar system? Is it not true that right now we have to deal with a destruct and hence defunct solar system? Will it ever be set into order again? When?*

A. It would have a planet between Mars and Jupiter and not look like the present Tree of Life. We are still suffering under this destruct influence to some extent. When it will be restored we don't know.

MISCELLANEOUS

Q. *Jesus walked the earth demonstrating the laws and powers of God. Why then do we find that Mystics of this age feel that there is no point in showing these powers? After all, Jesus said you may do greater things than I. If one is shown that these things are possible, don't you think that they would strive more to attain the status of God Consciousness?*

A. One may do that and still not have to show it to attract circus-like attention. Some do this. In Jesus' case, there were ample reasons and a purpose that differs from strictly personal needs.

Q. *One cannot be involved in any philosophical work without the issue of morality coming into play. Yet morality seems to be a changing thing. By what rules can one find the true morality?*

A. Only that which exists can be changed. By their faults or their own bodies and minds such changes will reveal their virtue or detriments.

Q. *When is it permissible to lie? Is lying a true moral issue or is it a sanction imposed by the group mind to control individuals? Does lying cause psychic or spiritual damage?*

A. Lying is not withholding facts. A willful distortion to prevent injury is not lying. But saying something to deceive for personal gain, without benefit to others, is damaging.

Q. *Will you please comment on the Elemental Kingdoms, i.e. the so-called Gnomes, etc. in relation to herbs and minerals.*

A. It is said that such are living entities whose corporeal body has by an act of nature not attained a permanent dense physique.

Q. *I am confused about reincarnation. Does soul or consciousness develop out of the hereditary matrix generated by the parents or is the soul a continuing entity progressing through a series of lifetimes?*

A. The development of soul is subject to *physical* hereditary genes. Each cell has its own consciousness or soul. The control exerted by the soul personality over the cell consciousness can bring about a saving of souls.

Q. *Please explain heredity. Do past incarnations determine heredity and if so, how? In other words, what is heredity and how does it work?*

A. The soul will be housed in a vehicle where prevailing genes will provide the necessary surroundings and possibilities to make the adjustments needed for the evolvment of the soul.

Q. *If Soul is perfect, why does the Soul Personality, which is the expression of Soul, need to be evolved? Why does not Soul express itself perfectly through matter? Why and how did Soul permit matter to usurp its power? Could we say that Soul is perfect only in potentiality?*

A. Soul is manifesting by degrees in the enlivened substance, making its unfoldment of inherent perfection possible.

The Alchemical Transmutation Of Substance

The entire process of nature is an alchemical one. Transmutation occurs. There is a change from one thing into another as matter is broken down, separated, by degree purified, and then reunited into a new form. The acorn becomes the oak, the caterpillar the butterfly. In the body itself a natural alchemical transmutation takes place and the body is restored by the changes which occur within it. That nature should err is impossible. That man does err is not only possible but a fact. The process of alchemical transmutation that is demonstrated in the laboratory causes us to know that man can assist nature and make restitution for that which he has fouled up. Man, knowing the fundamental laws of the Alchemist of Nature, may not only restore that which he has defiled but may, when he applies the laws with understanding by way of art and science, accomplish in a short time that which takes nature a very long time.

Everything is continuously changing, however slowly. When the transition is complete from one thing into another, there is the death of one thing and the birth of another. Birth is the child of death. Life is eternal, having no beginning and no end, as it manifests through the ever-changing and ever-evolving forms of substance, steadily unfolding cyclically the truth and beauty which is in it. Life, by its activity, reveals the signature of a substance's essential nature. The signature is not the essential nature no more than is a person's signature or name in itself the essence of the person. The essential nature of any substance, that which is of value in it, lies concealed and only partially revealed within the tangible and intangible signature of substance. Man, by the art and science of Alchemy, may not only lawfully transmute any substance but, as well, assist to bring about a much more highly evolved transmutation of substance, thereby enabling the potential of the essential nature in substance to be realized tangibly and its virtue or value, where before hidden or unknown or but partially realized, put to practical use for the benefit of all upon the earth.

The seed of substance cannot be annihilated. It is eternally present but not always tangibly manifest. Its seedling can be improved upon or it can be degraded, such as when grafting or hybridization is undertaken and there results from the experiment that which is more superior or inferior to the original, or as when the mind may be beneficially improved by means of additional knowledge or detrimentally changed by instilling into it that which restricts it or proves harmful.

The issue of death affects us greatly. Man in his ignorance may cause the birth of that which is inferior or in his knowledge and understanding that which is superior to that which was before. In death itself there is nothing to be feared. It is but part of the natural alchemical transmutation of a substance. From it can come a new seedling which in a better way manifests the essential nature of its seed. Within the seed itself is found the essential value and within the seedling the seed.
