

PARACHEMY

Journal of Hermetic Arts and Sciences

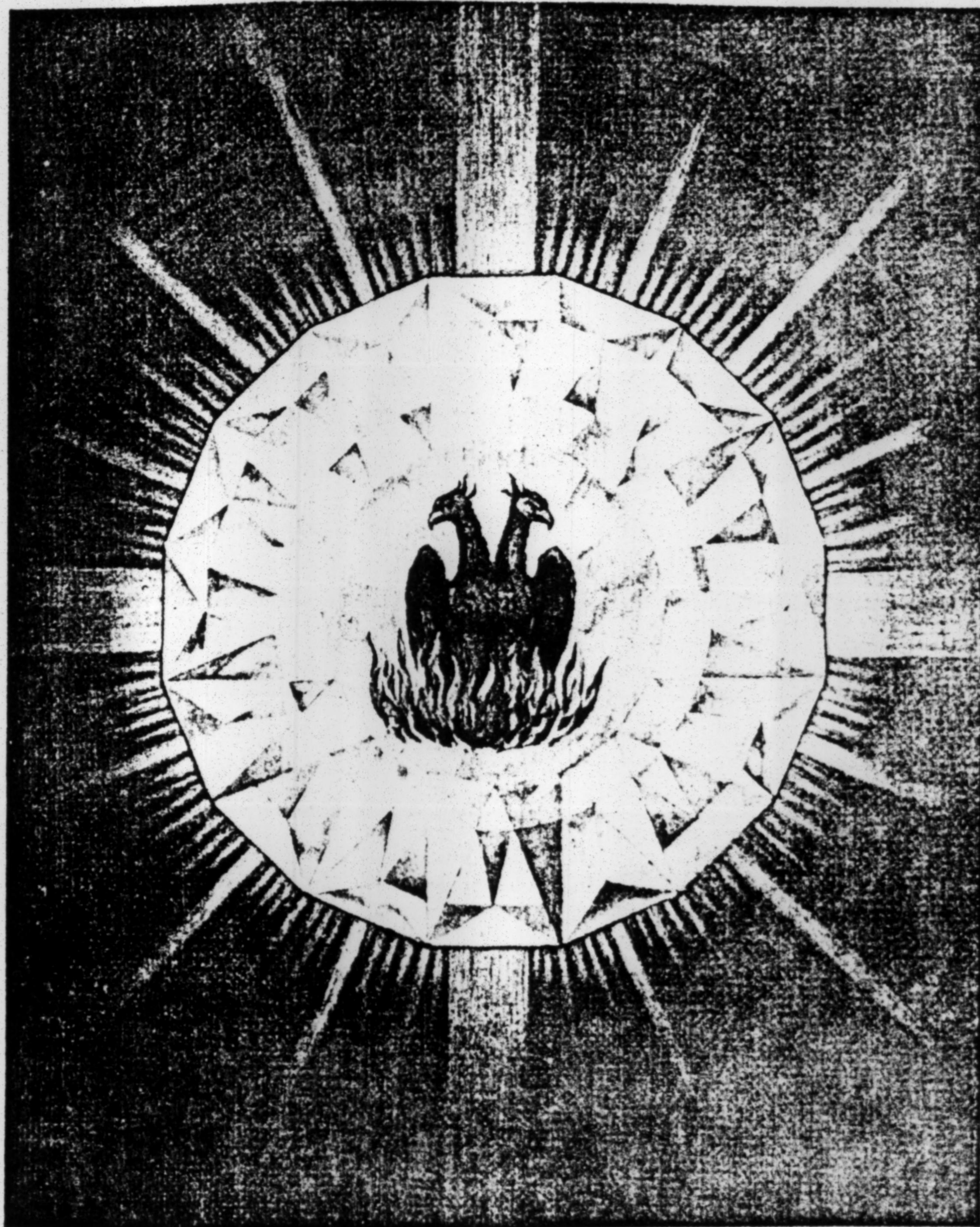
Astrology

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Alchemy

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Qabalah



Winter 1978

Volume VI, 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 1978

Volume VI, Number 1

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OUR COVER

The Philosopher's Stone.

The material which appears on the front and back cover of this issue is from THE SECRET TEACHINGS OF ALL AGES, the monumental work by Manly Palmer Hall. We are grateful to Mr. Hall for giving us permission to present it at this time.

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THE ESSENCE OF NOW

With every heartbeat there is born a new and precious moment. Our heart is filled with the essence of this moment. In the moment is that which uplifts and enriches or that which degrades and destroys our life and the lives of others. We know now the essence of this very moment. Our heart is heavy and cold or light and warm because of it. With every beat of our heart and the breath which generates it, this moment is filled with the essence of our own choosing. What we choose we serve. What is chosen is manifested in our life and those lives we touch.

What we choose to see we will see. Before us is beauty. Before us is ugliness. In the thing or person before us, we will look for one or the other. We will be kind, compassionate, enthusiastic, faithful, loving, and joyful or mean, selfish, listless, despairing, hateful, and sorrowful. We are constantly choosing one thing over another.

In this moment we may choose to see the good in self and this moment will be filled with the goodness of self. In this moment we may choose to love this self and this moment will be filled with loving self. We may choose to see the good in other selves, we may choose to love other selves and come to know the beauty of good in others and the joy of loving others.

In this moment, whatever the distance in miles, we may join hands and serve to bring forth into manifestation THAT essence which gives the greatest good for all concerned. We may be filled with a purposeful good-will toward all. Now we may begin to work collectively to manifest the glory of a Supreme Good which benefits and uplifts all. While we in an individual manner undertake the work, the work itself is one.

It has been written: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The vine and the branches are one. Within the vine is the seed which bears fruit through the branches. The branches multiply and project more branches. *In the vine they are joined and grow.* The fruit which comes forth from the vine manifests through the branches collectively.

In this moment we serve a Supreme Good that will manifest through the work itself or we serve that which is good for our own self. What is good for one's own self is not always good for another. There are many good things. There are many Gods. There is one vine — The Lord of Light, Life, and Love who gives forth the greatest good for all concerned.

We know the essence of this very moment. It is the essence of a Supreme Good or, like a branch which has severed itself from It, it is the essence of that which is good for one's own self.

With every heartbeat there is born a new and precious moment. We choose and our heart is filled with its essence now. †

Interviews With Frater Albertus

Interviews With Frater Albertus commenced in the Fall 1977 issue of Parachemy, Vol. V, Number 4, and will continue in future issues. The material presented is excerpted from various interviews that have taken place and from questions asked in open forum sessions held in the United States, Europe, Australia, India, and other countries.

Q. When will you lecture with the Dr. from India? Will you both stress subjects of a general or a specific nature?

A. In 1979. Emphasis will be placed on the Tridosha, the ancient Indian teaching of how to know about your physical functions and how to control them.

Q. What about alchemy?

A. Tridosha is Alchemy, because all evolution has but one aim and that is perfection of the species relating to the three essentials in alchemy.

Q. You've said something about the philosophical mercury as one of the three essentials. Can you elaborate on this?

A. Let us talk about the universal mercury or universal Spirit, which is the same. What is known as philosophical mercury is but an emanation of the universal mercury. In physics you would call it an isotope for want of better terminology.

Q. In that case it would have physical properties. Right?

A. Yes.

Q. If that is the case, it would have to withstand a chemical analysis.

A. Of course.

Q. What is this analysis? I mean what does it show?

A. This question is somewhat difficult to answer.

Q. Why?

A. Because so much is involved. Not everything can be subjected to tests, as we understand them, and yield what is expected. Nevertheless, a chemical analysis in your sense of wording it is possible. It would fall under the definition of a gas that can be liquified. It distills over at about 28-30 degrees C. This would fall into the category of such as dimethyl esters and the likes, but it is not such. That is why it is so difficult to give it a specific place. It can also distill over at a much higher temperature and still be the same, only it is more impure. So, you see, it is not quite as easy to be specific about it in your sense of an analysis. Let me add, if you expect to get the same result by subjecting a homeopathic preparation to an analysis as you would an allopathic one, you will find you do not. You cannot expect the same results.

Q. Why?

A. Because in a homeopathic preparation you find hardly any chemical substance by analysis but there is in it the inherent dynamics too subtle to detect by conventional means. So, it is very difficult to place the so-called philosophical mercury in such a category as one might expect to place it.

Q. Then it is a comparatively simple matter as far as the constituency of the philosophical mercury is concerned. Maybe it is already a known substance but not recognized as such. Perhaps a simple acid or alkali?

A. You know what, I have a letter from a student who attended Prima class in Europe who claimed to have made a plant stone of enormous size, even larger than a baseball. He has it all figured out. Let me get his letter. Here, I quote from it:

“The whole thing is very easy to understand:

“Mercurius philosophorum

“The mercurius is a strange thing, and since it has a chemical basis, it consists of certain elements.

“If the mercurius is set free in putrefaction — for example by acetum destillatum on vitriol, there remains the Caput mortuum and SCHWEFELSAURE* (German) is set free about 5% in concentration.

“Another example: for the production of highly concentrated SCHWEFELSAURE the FeO and Fe SO₄ remains as red caput mortuum and the SCHWEFELSAURE is produced (in Industry).

“In the book of Bernus: Alchemie and Heilkunst you read on page 113 about a 9-day process in which GOLD is produced. Silver and copper are solved in SALPETERSAURE** and then the solution is cooked in SCHWEFELSAURE. After one week gold is produced.

“That all means, that MERCURIUS PHILOSOPHORUM is SCHWEFELSAURE. The process lasts the longer the less SCHWEFELSAURE is in the Mercurial-Water. That is why the Adepts gave new mercurius once a week in many cases. (on both normal ways.)”

Q. Can this claim be substantiated?

A. What is here mentioned as either sulphurous or sulphuric acid has been substantiated, as it is presently produced even industrially. But it is definitely not “The” philosophical mercury alchemists speak of. How could this be the substance mentioned that does not wet ones hands and can be used to pour over gold and make it potable. I shudder with horror just to think of someone drinking such a potion of corrosive acid. Sulphuric acid is just about the strongest acid there is. You can see for yourself how quickly one can jump to conclusions. One has to be introduced, initiated, as they called it formely, into the still prevailing secrets of alchemistical laboratory procedures until they are secret no more.

Q. This sounds sensible. I admit it would really be a catastrophe if one were to mistake sulphuric acid as the philosophical mercury. This I can see. But what about the real philosophical mercury? Have you got some?

* Sulphuric Acid

** Nitric Acid

A. Yes.

Q. Would you show it to me and demonstrate how it works upon gold?

A. Yes.

Q. Oh good! Go ahead, I can hardly wait!

A. Turn off your tape recorder.

Q. Can I take my camera and take some pictures?

A. Of course. Why not? When you see what goes on, it is no secret anymore. You may even take some pictures or slides.

Q. There seems to be danger involved in making statements like the one just mentioned. Why is it that people jump to conclusions so easily?

A. There can be many reasons, but one seems to be common in nearly all cases of those who enter upon a new course of knowledge and understanding which opens up new horizons. Usually, it does not take too long before one becomes conscious of former inadequacies and wants to let others know of newly found knowledge. It may be overwhelmingly new to the beginner but later will turn out to be rudimentary compared to all that which is yet to come. I have seen people that attended a class or two start preparing alchemistical medications — that is what they called it — but they did not even know the difference between a spagyrically and alchemistically prepared medication. Worse yet, they would administer them unto others. Some gave cabalistical readings and in reality hardly knew what they were talking about. But any kind of tarot cards and what have you and other mysterious mumbo jumbo had to help. But most of all I shudder when I see those who did not know anything about astrology, except perhaps the signs and names of the Zodiac and a smattering of astrological booklearning, hang out their shingles and proclaim themselves professional astrologers. Just think what they are doing to some innocent, unsuspecting souls.

Q. But you are teaching Alchemy, Cabalah, and Astrology. What about that?

A. You are right. At the PRS these three, that you have just mentioned, are taught. Please listen carefully. I said: They are being *taught*.

Q. Well, what is the difference?

A. The difference is that what is taught is subject to investigation and verification by the students themselves. We begin with elementary instructions and continue gradually over a period of years with more advanced teachings for each and everyone to apply in their own life for verification. All instructions are strictly individualistic and we issue no diplomas or certificates of completion. It is too sad to note that those who went out on their own have taken what was taught at the PRS and changed and altered what was given to them to suit their own fancies and liking before they even became aware of what was going on inside the PRS.

Q. Frater Albertus, don't you give professional advice as an Astrologer, Cabalist, and Alchemist?

A. Good Heavens, No! I am a teacher. Period. I am teaching individuals how to find their own personality and thereafter they have to find for themselves if what they were taught is valid in their daily lives. Never have I given professional advice in any of the three subjects that we have discussed. By professional advice I mean one who receives payment in money or receives remuneration in any form because of a legally accredited status.

Q. But you could go as a professional if you wanted to.

A. Some have suggested that I should do that.

Q. But?

A. I have refused and will continue to refuse because the responsibility connected with it is so enormous that those who are engaged in such pursuits, if they did know, would think twice before getting involved in making easy money.

Q. Do you believe that all astrologers, I mean professional astrologers, are bad and swindlers?

A. Of course not. There are some that are very honest and sincere, especially those who are qualified. I have talked about those who imagine themselves to be competent and are deluded by their own illusions about themselves. But then, they are so convinced about their abilities that it becomes useless to talk to them about it. When one asks them, they know all about it. Except they don't know about their own self. And that is the great pity. They tell their clients what they should or should not do and all this before there is proof on hand as this concerns the future. One wonders why they could not predict their own future any better when one observes how they, excuse my pig latin, "louse up" their own lives. Too often, it turns out to be either a misinterpretation or just plain ignorance about the laws of celestial mechanics and their lawful manifestations — come with me to the laboratory and I will show you the philosophical mercury.

(To be continued in the next issue.)

“Can one live strictly mentally in one's imagination that has no direct relationship with pure consciousness or soul?”

Gently I answered and said: “The persona found within an individuum, which is a physical entity or a body, is the soul. This is a very limited segment of the All-encompassing Allsoul, Oversoul, Overself, God Almighty, or any name indicating or signifying such and remains an inseparable part thereof.

The mentality of a persona is an emanation of the soul essence or the ability to form and shape segments of this Universal Soul or Cosmic Consciousness within set limitations, causing thought to be an outcome of such mental stimuli and appear as images.

Therefore thoughts, taking place actually, can not be real, since they are subject to constant change, whereas the Universal Consciousness or All Soul is real or truth, which is not subject to change.”

Excerpt from Frater Albertus' forthcoming book “Gently I answered and said . . .” which will be published this spring.

Why Alchemy?

A fair question has been asked concerning a subject which confuses all who meet with it. The science of alchemy has become entangled by a multitude of spurious associations, which have done great harm to many sincere generations of seekers. Practical, mundane science will have nothing to do with "occult" subjects which can not be proven and demonstrated in the laboratory. This is a fair and honest approach when compared to the unbelievable aberrations which palm reading, crystal gazing, water divination, witchcraft, etc., produce.

Let us cite an example in negative associations. The science of astronomy could suffer as alchemy has if astrology, as generally practiced, cited mathematics as a common link and practitioners now proclaim themselves astronomers. In all honesty then, could not astronomy be associated with the practice of astrology?

Would not then, within a period of time, a stigma arise with the association of astronomy? This is exactly what happened to alchemy at the hands of generations of puffers, sophists, and ignorant practitioners enamored with the get-rich-quick theory. Thus, by our analogy, in time astronomy would fall into disrepute, due to the many inconsistent practices generally found in astrology. If we pick up any reference work by modern authors and those of the last century, we are immediately referred to any and all so-called "occult" related practices. Unless these associations are cleared away and alchemy is left in its pure and pristine state, it will continue to be confronted with associated practices that have nothing to do with laboratory alchemy.

As astrology deals with mental values that differ in the hands of its various devotees and each has his or her own approach to the system, a scientist could well ask, "Where are the concrete reference points of a physical nature?" Our astronomer in the example, practicing mathematics coupled to demonstrable visual observations, considers himself on solid footing and is able to back up his approach with physical reference points. This fortune is not shared by the astrologer who must await conditions to manifest within certain unpredictable variations. This leads to a general aura of uncertainty within the practice, resulting in a constant need to explain why conditions did not fall within the framework as predicted.

These and other weaknesses, coupled with the occult stigma, are the reasons why professional scientists will have nothing to do with these subjects. This is the position held by orthodox science and it will remain so until there is a drastic change within the system.

If alchemy is to once again become what it was in former times, a scientific practice that must follow unbreachable rules, then a great deal of disassociation will be necessary. In former times men and women, accomplished in the alchemical practice, referred to common daily used reference

points and associations that would explain their science. If the alchemist happened to be a physician, he then used medicine as a correspondence to explain his understanding of the alchemical practice. This held true for the baker, the lawyer, or whatever profession the individual happened to find himself in.

We should remember that these cross-references and associations were made and presented at a time when three-fourths of the world was steeped in ignorance and superstition. It is no wonder then that alchemy became the common possession of an ignorant world unwilling to work in a sane and orderly manner. The most unbelievable practices followed and we saw the reign of the puffers in full sway. When a physician practiced in alchemy made reference to blood as the menstruum for the spirit, he was simply making a correspondence between blood and the carrier of life (oxygen or air), and his red oil in which lay the extracting menstruum (alcohol). Ignorant puffers and sophists imagined all sorts of fantastic correspondences and were known to even have sought human blood for their strange elixirs. We need not mention how they came by this blood. After an age of this kind of chicanery, is it any wonder that few will seriously consider alchemy as a science?

The debris will have to be cleared away and one starting point is the student of this art. He or she must be more serious and self-inquiring as to the nature of this effort. The writings left to posterity will have to be more seriously considered and reconsidered until a thread is seen throughout. There is no need for us to wander off into futuristic speculation. Our attention is required here and now coupled by a real personal effort.

With single-mindedness, we would have to put down all associations to alchemy that do not belong there. Thus, in time a body or form of practice will emerge in a new and different light. So much damage has been done that it will take some time on an individual basis to sort out all that which is extraneous. We will, each of us, have to perform a separation upon our own personal lives before our effort will bear fruit and be recognized in a legitimate way.

We are on the threshold and witnessing a resurrection of WHY AL-CHEMY is an actual science with all the parameters of legitimate science. The fate of this resurgence is in our hands. What will we do with it and what will its destiny be? This remains to be seen. Unless there is a separation, our effort will die upon the vine. To use an alchemical simile: "The pure must be separated from the impure, the gross calcined to purity and both recombined into One."

The PRS has several ounces of pure 99.98% Placer Gold available for research purposes from the United States Silver Co. This gold has not been molten and is in its virgin state. Those interested please contact the PRS.

Fixed Oil Of Sulphur

Sulphur at first sight appears to be somewhat different than the other minerals. It is of a single nature (homogeneous), i.e., S_8 as opposed to the other minerals, for example Sb_2S_3 which is a compound (heterogeneous). In order to separate the oil of antimony, the fixed salt is first made and from this salt is made the separation. Yet, nothing has been said about a fixed salt of sulphur. This does not, however, prevent it from existing. No analysis of the salt has been conducted by the writer, hence the actual structure of the compound is unknown, yet the oil may be separated therefrom with little effort but with no little patience.

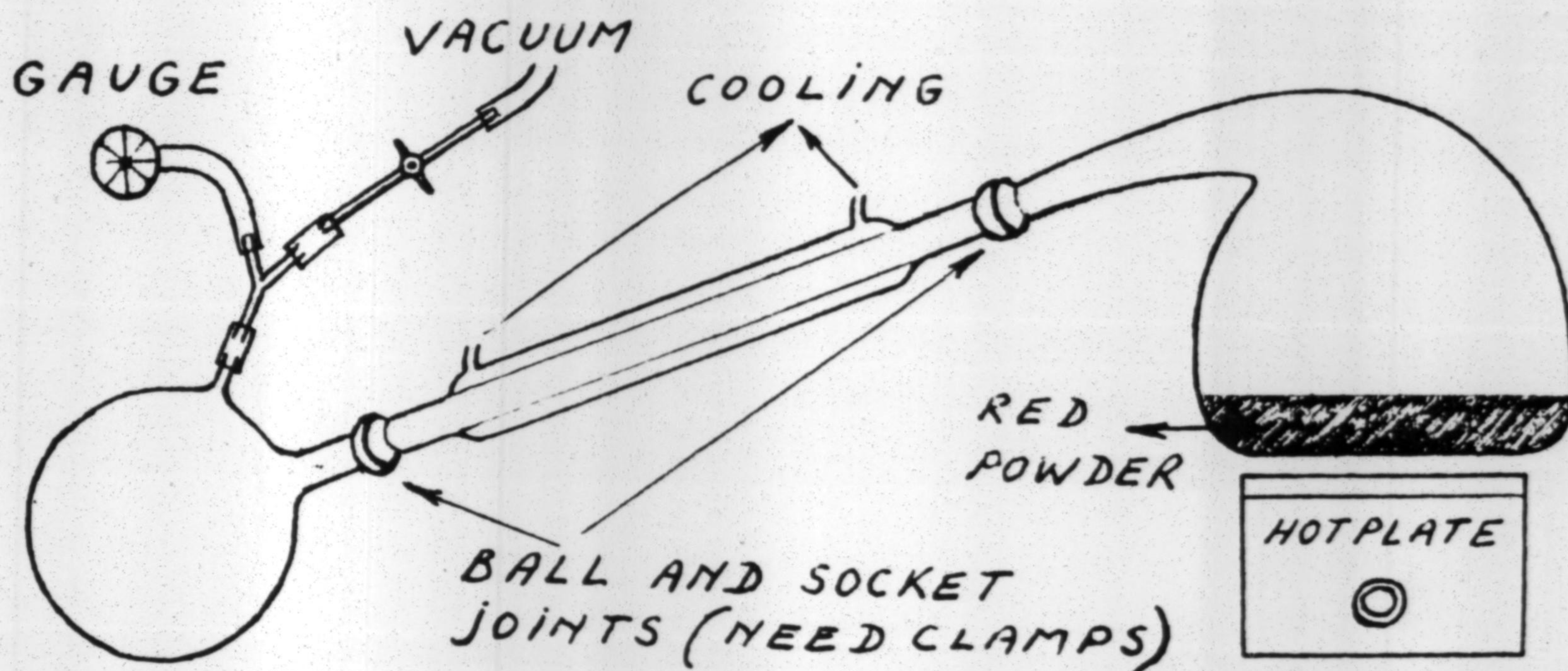
The following method is the result of practical laboratory experimentation and not idle speculation. It would be very pleasing if some students would attempt the preparation and report their findings and refinements, and any additional thoughts they may have on the subject.

Fill a soxhlet extractor thimble with crude sulphur and place in the extraction chamber. Extract the sulphur with glacial acetic acid or a 6N acetic acid until the acid is of a deep red color and boils violently. At this point, the solution has become saturated and some of the salt precipitates and this is the reason why it boils violently. Allow the solution to cool and place in a retort and remove the vinegar. Dissolve the red powder in distilled rain water, filter out impurities and gently evaporate the water. Repeat this process until the powder is completely neutralized. (This is extremely important.) The vinegar which was distilled from the red powder should then be used once again to extract the sulphur. Repeat the extraction until no more powder is obtained.

Take all the red, neutralized powder obtained and separate the essentials according to art and you will have the oil of sulphur. This last sentence sounds simple but it is here where many errors are made. To be more specific, place the dried, neutralized red powder to about $\frac{3}{4}$ of an inch depth in a retort and form a good vacuum. Slowly raise the heat *over several days* until a liquid begins to distill. This should be of a yellow color. Gradually raise the heat until all the liquid has distilled from the sulphur. (This should take about two weeks at the proper heat.) If too much heat is applied, the retort may burst and your efforts be wasted. If too little heat is used, no result will manifest.

Take all the yellow liquid obtained and by using a very slow distillation separate the spirit which will distill first as a clear water. When all the spirit is distilled, take another receiver and increase the heat until a yellow oil will distill. This is the true oil or sulphur of sulphur.

Those who have read *Collectanea Chemica* will know something of its medicinal value. However it is advised that your results be first checked for



purity by someone qualified in the subject before actually ingesting the substance.

The clear spirit, when sufficiently purified, is an excellent solvent for sulphur, and here considerable experimentation and research is open to an enquiring mind.

Above is a diagram of the apparatus suitable for the last distillation if a retort is not available.

This apparatus does in fact have some advantages over a retort in that it has better cooling, and this distillation may be monitored by means of the vacuum pressure gauge, which is helpful in regulating the heat.

Hints on experimental practice:

- 1) Note in the diagram that the flask is not resting on the hotplate. The reason for this is to prevent breaking or the cracking of the flask when the temperature is quite high. (Experience speaks here.)
- 2) The flask is flat bottomed. This allows a larger quantity of red powder to be as close to the heat source as is feasible and facilitates an easier distillation.
- 3) When ball and socket joints with the required clamps are used, a pressure greater than that of the atmosphere may be used. This will allow the distillation to proceed somewhat faster. The pressure gauge is needed to monitor the pressure so that the flask will not explode. (The glassware will be safe to a pressure of at least 10 inches of Mercury.)
- 4) At the beginning of the distillation, a strong vacuum is advised since this will allow the distillation to proceed a little faster.
- 5) The first note is the most important. The others can be used as the student sees fit or as is possible with the available apparatus. It is the basic principle of how to separate the Mercury and Sulphur from the Salt that this article attempts to convey. There are doubtless many changes which can be made for one reason or another, but regardless of differing experimental technique the proof is in the pudding, so to speak, i.e., so long as the goal is obtained then the method is largely irrelevant. Those who have read of the medicinal value of the oil of sulphur will surely regard this as a most worthy goal and make determined efforts to obtain it. ♦

The Science of The Breath

One study-book which was highly prized by the original members of the Golden Dawn is entitled *Nature's Finer Forces*.¹ It contains the translation of a Sanskrit text called "The Science of the Breath," and a number of explanatory essays by Rama Prasad, M.A., F.T.S.

Without the science of the breath the astrologer is a house without its lord, a speaker without learning, a body without a head.²

But what is this science of the breath? Certainly it is not commonly known today, among astrologers or any other sizeable group of people.

The Hindu Shastras tell us that the Universe was created by the breath of Brahma. Let us look, though, at our own tradition. In Genesis 1, ii we read:

והארץ היתה תהו ובהו
והשך על-פני תהום וכוה
אלהים מרהפת על-פני המים

that is:

The earth was without form and void, and darkness was upon the face of the deep; and *the Spirit* of God was moving over the face of the waters.

This word, *רוח*, translated "spirit," actually means "breath," as does the Greek word "*πνευματος*" (translated "spirit" in the new testament). Thus even in our own religious heritage we find that breath is considered of central importance.

Man is the universe in its microcosmic aspect. He sustains his existence by means of the breath, although this function is usually an unconscious one. According to the Science of the Breath we are told that *how* we breathe, from moment to moment and from day to day, determines not only our general health, but also our vitality level, our emotional condition and our control and use of our mental faculties. Furthermore, there are far-reaching effects of the breath which extend even to the direct influence of our environment and opportunities.

You may have noticed, from time to time, that you were not breathing out of both nostrils, but rather out of one or the other exclusively, and that in time the breath would change over into the other nostril.

¹ *Nature's Finer Forces*. Rama Prasad. (Reprinted by Health Research, Mokelumne Hill, California.)

² Page 190.

You may have also noticed that sometimes the breath feels very light in your nostrils and seems to dissipate immediately into the open air. At other times you may have felt the breath come out of your nostrils so heavily that if, for example, you were writing at a desk, you would feel your exhalation like a breeze on the back of your hand. This varying "weight" of the breath can tell us which one of the five elements is acting in the body and mind at that moment.

There are three channels of the breath, called Nadis. The breath will be passing through one of these at any given time. They are recognized as: 1. the right nostril (exclusively), called the Sun Nadi; 2. the left nostril (exclusively), called the Moon Nadi; and 3. *any* combination of the two nostrils,³ called the Sushumna Nadi. These Nadis work in conjunction with the five elements to express the entire range of human potential.

The Sun breath (Nadi) warms the physical body. It primarily affects the nervous system (the etheric body). It brings to the mind a desire for change, physical activity and self-expression. It is a competitive, assertive spirit. If it continues excessively, its warmth will cause confusion and distress, and eventually hot diseases (fevers). The Sun breath favors such activities as teaching, writing, performing, competing and organizing. Also, one is advised to sleep, eat, and wash oneself during the flow of the Sun.

The Moon breath cools the physical body. It primarily affects the circulatory system (the astro-mental body). It brings peace of mind, patience and receptivity. It is an abiding, accepting spirit. It tends to eliminate poisons and to heal all diseases. Moon breath favors prayer and meditation, preparing soothing medicines, practising the virtues and all good works intended to have a lasting effect.

The Sushumna breath is useless in all worldly matters. Every mundane effort dissipates under its influence. It is said that meditating on this breath grants liberation.

Each one of the elements can come through any of the three Nadis, and its temperament and virtue will be colored by the Nadi through which it appears.

"Fire" breath comes out of the nostrils to four finger-widths (about to the chin). It is very light and dissipates upward, much like steam. It is necessary for the proper digestion of food and maintenance of cardiac temperature, but it is otherwise destructive in its effects. It brings to the mind hunger, thirst, drowsiness, lust and anger. Fire breath causes severe loss in worldly matters generally, although in the Sun Nadi it brings success in all harsh acts.

Air breath moves out of the nostrils to eight finger-widths and returns at acute angles, yielding a very light, even bouncing feeling on the back of the hand. It generally brings loss or reduction in worldly matters, though success to those works which are transitory. It brings to the mind thoughts of dissatisfaction, also of walking, removing, travelling and change generally.

³ Mouth breathing is simply a short-circuited version of any of the above, in which the phases are not easily recognized. It is not considered at length.

Earth breath moves out of the nostrils to twelve finger-widths and there the flow stops abruptly. It gives success generally, and particularly in works which are expected to endure a long time, though resultant income is usually delayed. It brings health and growth to the body and attunes the mind to playfulness and laughter, steadfastness and reliability.

Water breath moves out of the nostrils to at least sixteen finger-widths and continues downward until it eventually dissipates. It brings success in all good works, and the success comes quickly. It is said to bring income even during the night. To the mind it brings calmness, pleasure, affection and clarity; to the body, fitness for living.

The fifth element is called Akasha, and is similar in virtue and temperament to the Sushumna Nadi. It flows between every two of the other elements, as the common surface of all. It brings to the mind the desire to have, the desire to repel, shame, fear and forgetfulness. It is inauspicious in all worldly matters, bringing about loss and death. It may cause the thought to be void, or to be attracted to abstract or lifeless things.

* * *

We have shown here only a most cursory glance at what is available in the knowledge of the breath. Beyond these pure elements (of which we have given only the most general attributes) there exists a vast spectrum of element combinations, called sub-elements, although knowing them is not particularly necessary for most practical purposes. Each causes the lungs to expand in a particular way and, from the lungs through the bloodstream, nourishes distinct organs of the body.

Sun or Moon breath can usually be attained by lying down on the opposite side for a short while. The whole science of Pranayama (deep breathing) is said to be an attempt to direct the breath to the health-giving elements, that is, earth and water. However, aside from temporary manipulations, the body will take breath according to its need and according to a person's prevalent mental attitudes. Only a sustained effort of will to change these attitudes can bring about a significant change in the nature of one's breath. †

In accordance with Nature's plan, everything is evolved through alchemical processes, from lower to higher conditions. The law of evolution does this for the mineral and vegetable kingdoms, but man is his own alchemist. After he has become conscious of the forces within himself he uses the higher ones to qualify and refine the lower ones, if he is progressing in evolution. By thus turning his lower desires into spiritual ideals, he advances toward the godlike state he eventually must attain.

Until man has gained mastery over his baser nature he has not come into consciousness of the Divine, but is still in the animal state. He possesses freewill, and when he is conscious of his higher powers and understands how to use them as tools, he can transform the lower self suitably to be unified with the Divine Self. This is the Great Work of spiritual alchemy: within the crucible of tenacious endeavor, to transmute the inferior metals of physical life into the gold of spiritual life.

—SPIRITUAL LIGHT, *New Scripture, By Many Authors and Translations from Ancient Manuscripts, Previously Unpublished*, JOHN M. PRYSE.

Neptune In The Constellations

By Carl W. Stahl

Neptune is where the native is aware of his limitations and incapacities. This leads to frustration and a desire to draw inward and away from the objective world into an imaginary world of his own built of day dreams and fancies. On the other hand it may lead, through contemplation and meditation, to the knowledge that the world as we know it is simply a mirror image of the only true world, the spiritual. Those strongly under Neptune, as when it appears close to an angle, or in close aspect with the Sun or the Moon, have a tendency to play a part. The world of imagining and make believe are more real to them than that in which they spend their waking moments. Keywords are; sensation, craving for rhythm, music, operas, dancing, spiritualism, mysticism, occultism, gambling, drinking, drug addiction, reading mysteries and sex novels, illusion, delusion, hypnosis, visions, mother complexes, day dreaming, the obscure, the mysterious, transcendental and imaginative. Fantasy with emotional overtones are the result of Neptune aspecting the Moon. In aspect with the Sun creative thought is fed by day dreams and the imagination. With Mercury fantasy and imagination interfere with, or in some cases aid, the ability to communicate with others. With Venus the possibility of an imaginative and ideal love. With Mars imagination leads to many new ways to use energy, some practical and some impractical. With Jupiter an imaginative and mystical approach to cycles and ritual. With Saturn restriction shapes the day dreams and may produce practical results, or frustration. With Uranus dreams and imagination may lead to a successful search for freedom of the soul and mind. With Pluto use of the silence and withdrawal within oneself could lead to illumination.

LIBRA. Since Neptune looks at things from a different point of view we find that these natives approach love, friendship and brotherhood with a whole hearted disregard for the conventions and standards that serve as guidelines for the majority. Idealism, fantasy and the desire to play a part are all interwoven into an unreal tapestry. If you can see behind the sham of life into the true reality you will be well on your way toward returning to the creator who conceived this world in which we live. Do not allow yourself to be duped out of your spiritual heritage.

SCORPIO. The native tends to be frustrated by the imaginative Neptune in this position. Instead of being able to strike out forthrightly and aggressively he finds himself filled with vague delusions and impractical day dreams. Idealistic ideas tend to put a damper on the native's practical approach to life. If you want it you get it, it's as simple as that. If you stop to consider others you hold yourself back from material success. Native would do well to try to compromise between the two viewpoints and advance on both levels.

SAGITTARIUS. Native finds it easy to radiate an aura of success and financial ability far beyond his real worth. Neptune's position always marks the area where the native can really play a part convincingly. He can either

expand here in a material and financial success, though somewhat dubious a manner, or he can awaken to the inner meaning of life and begin to live it here and now, while assisting others to do likewise. Danger here that the native may think himself the god-sent founder of a new religion seeking to persuade others that his is the only way.

CAPRICORN. Those with Neptune here are uniquely fitted to solve the problem of the real and the unreal. Capricorn insists on the practical approach to life's problem, i.e., material success; but Neptune wants to unveil the reality behind the apparent scene. If properly handled this brings spiritual enlightenment and initiation. Here the native's dreams could take him up the mountain and tempt him as Christ was tempted with an offer of all the world's goods. The wise man refuses the treasures that age corrupts and settles for those he can lay up in heaven.

AQUARIUS. Here creative genius and creative imagination go hand in hand. To the one who is ready the door lies open to understanding and wisdom. The practical and the spiritual go hand in hand to create a soul personality that lies harmoniously between spiritual and earthly realms. Whatever you imagine you can create. You have this god given gift of creativity. Use it to better yourself and others. Always share your lot with others and lend a hand to those less imaginative than yourself. In this direction lies progress and enlightenment.

PISCES. The illusive Piscean becomes even more illusive and inclined to play a part to the hilt. He can be anything that any one may desire. Make your wants known and immediately he becomes that person. They particularly delight in making sport of strangers who are unaware of their theatrical ability. Danger of allowing themselves to become too closely allied with the character they have adopted. Tendency to confuse their mystical inclinations with the god-head itself leads to messiah complex.

ARIES. The normal leadership qualities of Aries are here extended from the physical to the higher levels. Insight, imagination and a peculiar spiritual understanding can give the native power on many levels of consciousness. If the native insists on the lower levels of leadership he can become quite frustrated, impractical and one who misleads others to their own detriment. If an advanced individual, the gates of heaven lie open before him. A happy-go-lucky and opportunistic approach to life.

TAURUS. The practical, knowledgeable, philosophic approach to life now becomes an impractical, idealistic and imaginative approach to frustration. The point reached on the Path, is of course, the final interpreter of the use we make of this illusive planet's influence. To those who sincerely seek the way it could open the doors of understanding. Particularly an understanding of one's place in the scheme of the brotherhood of man and one's unity with the Divine whole. For are we all not brothers? As we do unto one so we do unto all god's creatures.

GEMINI. The visionary Neptune finds difficulty in bringing through its true spirituality in this constellation. Mercury, its ruler, tends to insist that the image making faculties be used to confuse and confound both the native and others. Depending on the state of development this position can

be used to either advance spiritually or to frustrate oneself on the material plane. Communication can be extrasensory or just simply fouled up. Gives ability to sell dreams to others and perhaps to mislead themselves as well.

CANCER. The planet of imaging in the constellation of the imagination leads to a somewhat emotional, confused and frustrated way of life. The vague and dreamy qualities of Neptune find nothing of substance to provide a practical footing in this constellation. The emotions are constantly interfering with the ideals the native desires to bring to practical fruition. Frustration, emotionalism and an over-developed imagination hinder rather than help in this. A special effort must be made to take the fantasies in rein and to work hard for understanding the role of the emotions in the life.

LEO. This makes either an imaginative leader or a confused and frustrated one. Which it is depends on the native's understanding of nature's laws. If the truth behind the veil of nature is penetrated he can successfully and confidently rule his own destiny and that of others. If not, then he can only lead himself, and those who depend on him for leadership, astray. The creative power must be used constructively to build your life according to nature's laws. Imagination lends scope to your outlook and could put you in the forefront of the leaders of your time.

VIRGO. Virgo's ascetic, frugal, precise and orderly way of life bends, and sometimes vanishes completely under this expansive and imaginative influence. All the rules of system go before the vague and frustrating dreams of progress and success. Even the ability to communicate with others becomes somewhat of a hassle. To the truly spiritual and idealistic this brings an opportunity to uncover and reveal to others the true laws of nature. System and order on the higher levels replaces merely physical and materialistic orderliness. ✦

THE NOBLE EIGHTFOLD PATH

1. The holding of right attitude, at all times free from prejudice, illusion, superstition, doubts, fears, and animosities.
2. The living of the highest standard of conduct which the mind can conceive; living the truth one knows.
3. The control of speech so that it is always true, simple, gentle, and entirely honest.
4. Right conduct. Honest, just, and enlightened relationship with other living things.
5. The practice of harmlessness. To live without hurting, either by killing or injuring physically, or the causing of sorrow, either mental or emotional.
6. Perseverance in noble action. The overcoming of all of the illusional life.
7. Right thinking. The directing of the mind toward the understanding of the supreme wisdom.
8. Right meditation. The practice of the inner experience.

The Blossom of Humanity

Upon the earth the seed of Humanity is spread to give forth in its time its blossom and its fruit. Nourished by the natural elements, bruised and tested by a violence which has accompanied its growth, the form of mankind has propagated to cover the whole of the earth. Were such developing forms to collectively blossom and as one body to give forth the fruit of its seed, the earth would be a veritable paradise. Such an internal regeneration and bodily transformation would by its very essence uplift all within its domain.

When the condition and the time is conducive to its unfoldment, the blossom and the fruit comes forth. Through a work which is looked upon as mysterious, there appears, seemingly miraculously, the individual blossoms of Humanity. Each individual blossom is unique. Each fruit bears a special quality. Yet, the Blossom of Humanity is of one kind, the fruits which appear of a similar kind, having come forth from a seed which is of one kind.

Who has not heard of the mysterious word that brings forth such a blossom, such a fruit. One of the greatest examples of it is the Lord Jesus, a son of man whose works glorified on our earth the true God and whose actions of Goodwill entitled him to be called The Christ, to be known as the Son of God, and as the way, the truth, and the life. It was not said, "This work only I can do." Rather, the way was given for an equal, even greater attainment.

As surely as the rose blooms, the Blossom of Humanity will be. Its unfoldment is only a matter of time. Where now only here and there an individual blossom appears upon the earth to reveal the actuality, the time will come when the earth will be filled with the blossoming fragrance of the Human Kingdom, a Golden Blossom which will glorify on earth the goodness of the only true God. As surely as the Power of the One Life gives strength to a single blade of grass to lift itself upward through seemingly unchangeable, impenetrable, and immovable obstructions, so will the Golden Bloom be.

Through diversified forms, the One Life reveals the truth of Its Perfectness, of Its Self. In different ways, Its Infinite Beauty manifests through the forms which arrive at a state of development that clearly express It. The body wherein the Humanistic Life of The One is manifested is one form through which Truth is known.

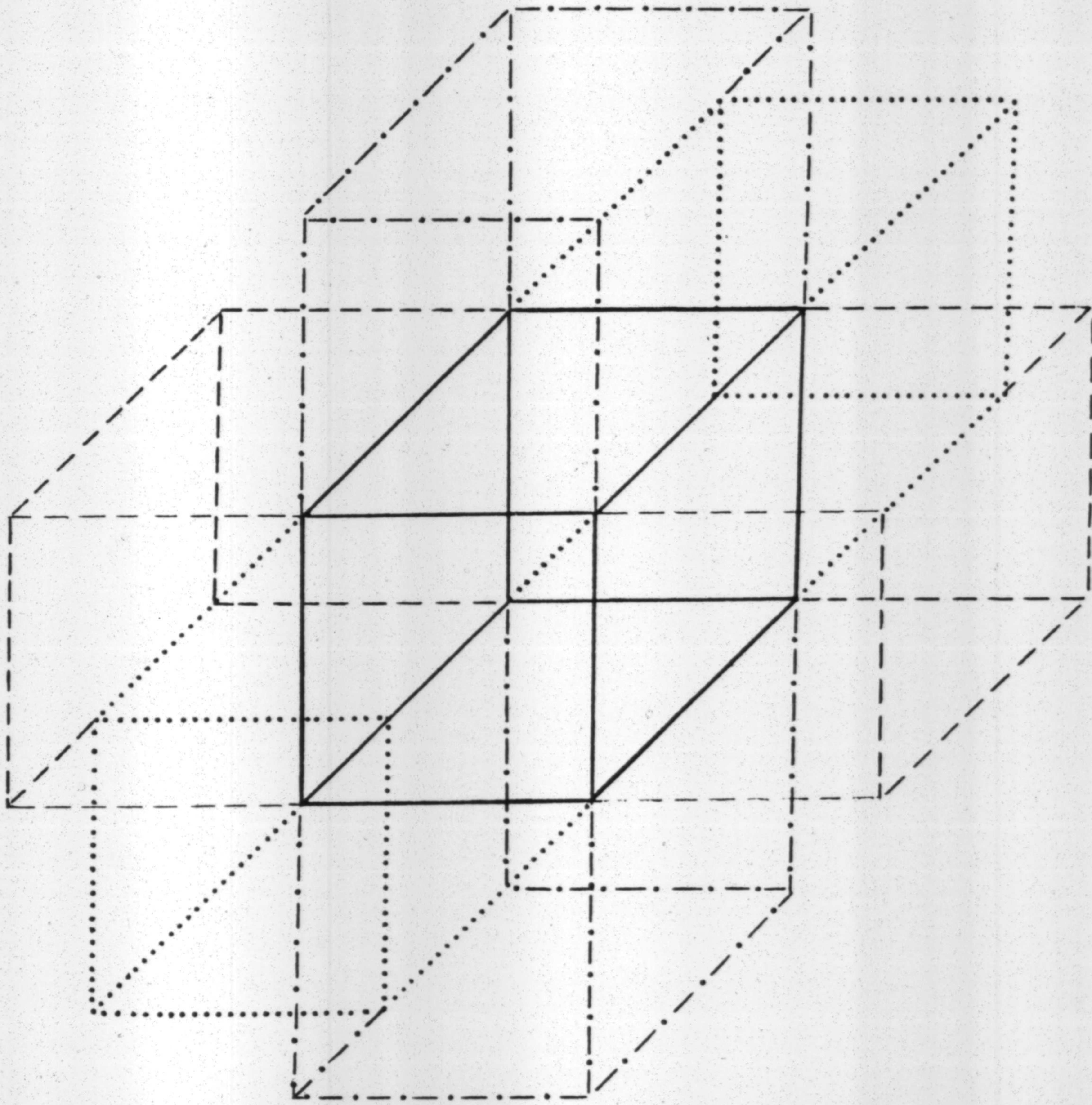
The Blossom of Humanity will come forth in a shorter time through conscious assistance, co-operation, and Goodwill — love in action. A movement in this direction cannot but have a meaningful effect upon the individual ones who initiate it. It cannot but help to bring about a transformation within the body of Humanity as a whole.

It is through a regenerated and transformed life that the true beauty of Humanity will reveal Itself. †

Informative Interchange

A Diagram of the Fourth Dimensional Plane

Here, below, I am furnishing the fourth dimensional plane of a three dimensional square cube ($1\frac{1}{2}'' \times 1\frac{1}{2}'' \times 1\frac{1}{2}''$) drawn on a three dimensional diagram. The diagram of the fourth dimension cannot be exhibited better with my knowledge of three dimensions only. Each of the six surfaces of the cube has been extended at right angles from their four points. The fourth dimensional plane will be seen to contain in it the three dimensional cube — the Earth, which it represents. Thus the astral world interpenetrates our earth. — India ✦



(The original diagram was presented in color. To facilitate the study of this diagram, it is suggested that the solid-line center square which represents the earth be lightly shaded or given a more solid appearance and color be applied to the lines in the diagram as follows: Red to - - -, Green to . . ., and Yellow to - . - . - .)

The Seven Basics

There is a law in physics which, simply stated, says that all matter is transparent to energy except that matter which is in resonance to it (energy) and that the energy will be imparted to that body of matter. In Alchemy it is stated that $\frac{1}{4}$ oz. of prepared medicant is equal to 20 lbs. of the raw material from which it is made. It would seem that we are concentrating these "energies" and then placing a very small and acceptable amount of these in our bodies to help refine it. To gain the most from our "herb-basics," we must also work on the other levels of our being. The "virtues" of our herbs will do much to promote health in our bodies, but to gain the most from them we must also take "something" for our other "bodies." We are 3 in 1; body, mind, and soul; physical, mental, and emotional. We must make a conscious effort to change the imperfect, to place into our other bodies the "concentrates" that will impart the "energies" we want to work for us.

What is happening in the "7-basics" is a very gradual replacement of our body chemistry, to replace those things which in our "later" life causes aging. In the Young the change is not or barely noticeable; but in the older bodies it is felt more intensely and quickly. Example: things will seem to be very "normal," then all of a sudden we start feeling an acceleration of little aches and pains, unexplained fatigue, emotional and mental confusion, the whole gamut of retarding agents. Then for some unexplained reason, we pass on to a state of "blah" neither good nor bad, just there and just doing with no real feeling or "Entheos." Yet later, if we are doing our homework, there comes a very small "opening." We sense something is at work. We start to "wake-up." We start to "feel." But there also comes the realization that we must now be very careful of our every word, thought, act, and emotion. It is as if we have gone to the mountains and every step must now be watched to insure complete success. A careless move could very well spell out injury or worse, for the high paths are less forgiving than the wide valley roads. However, once the main body of work has been done, the real dividends will continue to re-new themselves for the rest of our lives. In the Twilight years of our existence, we will find our bodies will function perfectly, for those things which would have "aged" us are not present. We had previously "opened" the METAL of our bodies, FIRED them (tortured), and finally replaced or returned to the opened-body metal an essence not normally found there. The cells were opened and purged of the toxic materials long ago and then replaced with the concentrated, refined "virtues."

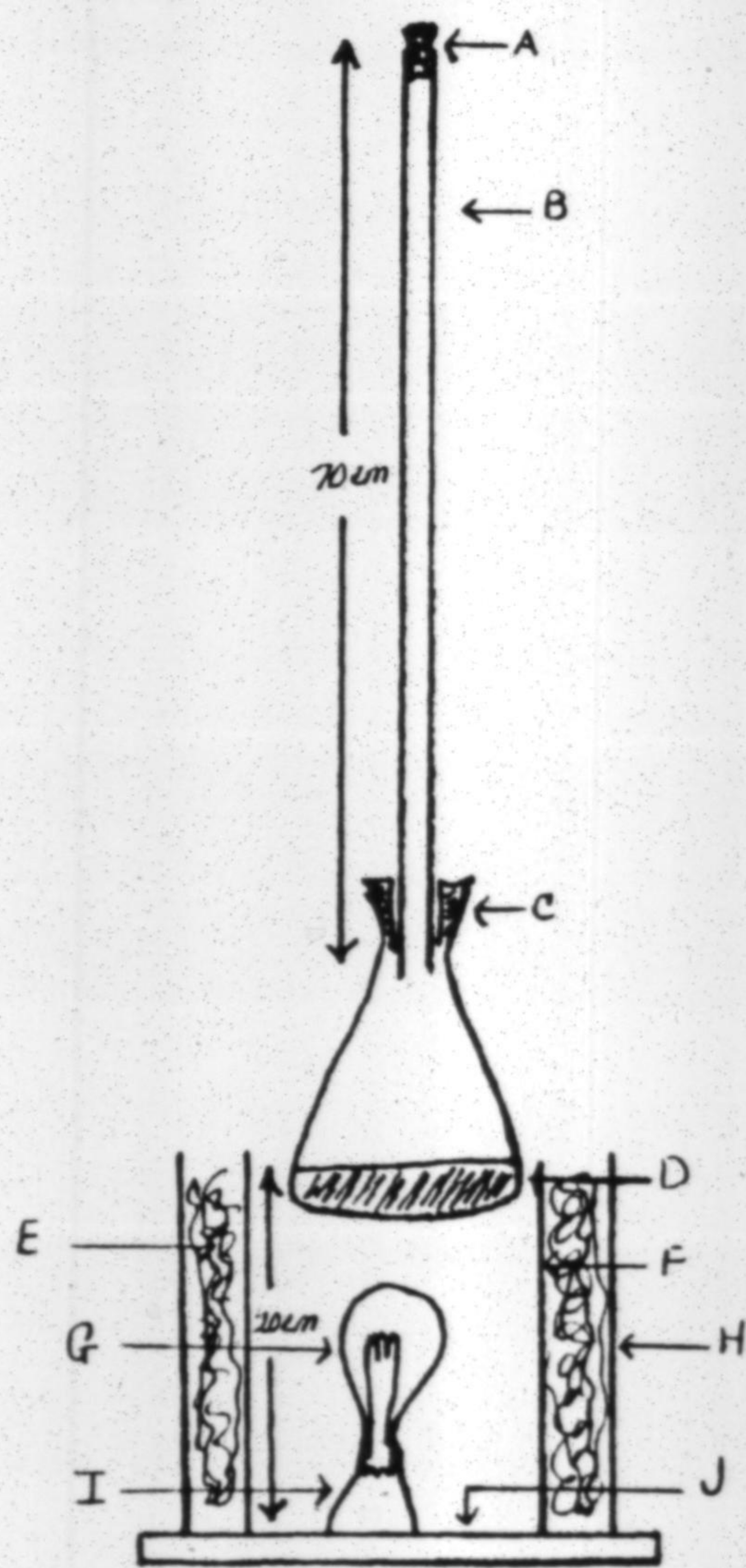
We are in a process of hooking-up directly to the Power station itself. We are in a process of aligning ourselves up with, coming into HARMONY (resonance) with it, flowing with it not fighting it. Once in the main stream of IT, being caught in its powerful currents, our slightest move, thought, wish, etc. will be impressed in and around us NOW! There will be little or no wait-time. Just as the tiny micro-switch throws the main power bus in the electric generating plant, so we also will function. This automatically implies that we know what we are doing, who we are, and what our job is.

We begin our "apprentice" training in the plant world, the most forgiving of man-type errors, and continue up into the more exact and precise mineral world.

— U.S.A. ✦

Modification of a Simple Vacuum Extraction Method

In the *Alchemical Laboratory Bulletins*, Vol. II, No. 1, 1970, pages 6-7, is an interesting "Simple Vacuum Extraction Method" which when modified a little permits, by means of a very simple and cheap glass apparatus and heating source, a smoothly running reflux extraction.



- A) Rubber stopper
- B) 12mm glass tube
- C) Rubber stopper
- D) Flask bottom painted black
- E) Glass fibers
- F) 13cm galvanized stove tube
- G) 50 watt bulb
- H) 17cm galvanized stove tube
- I) Lamp socket
- J) Wooden plank

Efficient heating by a simple bulb is possible by painting the inside wall of the inner stove tube white to get maximum reflection and by painting the bottom of the erlenmeyer flask black to obtain maximum light absorption by the erlenmeyer flask, which is converted into heat. A 50 watt lamp bulb is more than enough for a regular, gentle boiling process of about 150 cc Spiritus fermenti. The heating source is very regular, without danger of burning, and very cheap: 20 set ups with 150 ml of alcohol corresponds with 1000 watts!

The circulations or extractions are started as follows: Heat the erlenmeyer flask with the alcohol and the tube (but without the upper stopper) above a low burning bunsen until the vapours are leaving the tube. Do not burn the black paint at the bottom of the flask. The process of ascending vapours can easily be followed by feeling with the hand the rising heat. Once the vapours come out, remove the system quickly from above the flame. Put the rubber stopper in the tube and hold this in place with one hand while with the other hand the tube is cooled by means of a wet cloth. When the system is put above the light bulb, you will in each case have to arrange for the right distance between the bulb and the flask in order to obtain a gentle boiling. A pressure meter as used in the Bulletin article is not necessary. If the tube has a cold upper part of about 10 to 20 cm, the principle of the cold wall (from James Watt in physics) holds, which means that the vapour pressure in a closed space is determined by the temperature of the coldest wall. This one can check by feeling. Sometimes, the boiling process is not so smooth and regular, but if it is not too vehement, it is all right.

Circulations or extractions set up in this simple way can go on for weeks without control. At one time, when I worked with sophisticated apparatus in various laboratories, I never used nor had any idea of such simple techniques. I even have to admit that this technique is better than others with cooling water, vacuum pumps, thermostatically controlled heating sources, etc. And yet it is so simple.

— Belgium †

Announcements

Beginning with this issue names of those contributing articles will not be used unless they have appeared previously in an article series which is continuing at this time. Those who wish to contact the writer of an article may write to the PRS and request such information. In the *ALCHEMICAL LABORATORY BULLETINS* from 1960 - 1972 none of the articles by contemporary contributors were signed, although in most instances coming from renowned sources. We read in the first bulletin that "This is both traditional and inconsequential. Since we respect authority and intend to abide with established precepts, this explanation should suffice." Beginning with the first issue of *PARACHEMY* in 1973 articles were signed. For the most part, they have continued to be signed, for reasons which were considered to be important at the time. Now, for reasons which are considered good for this time, we choose to abide with established precepts.

We are ready to print a colored brochure about PRS activities as it has become too time consuming and costly to answer each enquiry separately. This brochure will be illustrated and we are asking you to please send us some pictures that would be appropriate and enhance the brochure. Please enclose descriptions with your pictures. Since the illustration is the only remaining obstacle before we can print it, we would appreciate your response to this as soon as possible.

Fall Classes for 1978

Sept. 24 - Oct. 7	Prima (Waiting list)	Oct. 22 - Nov. 4	Quinta
Oct. 8 - Oct. 21	Secunda (Waiting list)	Nov. 5 - Nov. 18	Septa

The Septa is a special class on the Philosophical Mercury. Attendance is possible only by asking for a class application for approval before April 1, 1978.

CORRECTION: The Spring Prima class will be held from March 5 to March 18, 1978 and not from March 15 - 18 as was printed by mistake.

If you are one of those who received word from us that we cannot include you in the class that you have applied for, it may be due to the fact that you did not send in your application early enough. Sorry, there is nothing that can be done except to be certain that your application reaches us early enough to be processed. Be sure and send for your application form.

Due to the ever increasing costs of maintenance, the dormitory fee per day for 1977 of \$7.50 will be \$9.00 per day in 1978. Those who have submitted their dorm fees for 1978 can either have the dorm fee refunded or pay the balance to ensure their place in class. When one considers that the teachings are free and what one receives, the dormitory fee is very nominal and becomes inconsequential.

The enclosed postcard of the original oil painting at the PRS by Richard Grimes is now available. Minimum order is 30 cards to a pack for only \$2.98. Order direct from the PRS for this price and not from the distributor listed on the post card.

We have a camera that was left by one of the students during the septu class. Kindly identify and we will send it to you.

Please let us know your change of address. We are receiving return mail that could be of importance to you, which cannot be delivered because of a wrong address. If possible, enclose your telephone number. We are paying considerable return postage on wrong addressed mail. To help us cut expenses, we would also appreciate it very much if you would enclose a postage stamp with your mail when you request an answer.

"The power of sight does not come from the eye, the power to hear does not come from the ear, nor the power to feel from the nerves; but it is the spirit of man that sees through the eye, and hears with the ear, and feels by means of the nerves. Wisdom and reason and thought are not contained in the brain, but they belong to the invisible and universal spirit which feels through the heart and thinks by means of the brain. All these powers are contained in the invisible universe, and become manifest through material organs, and the material organs are their representatives, and modify their mode of manifestation according to their material construction, because a perfect manifestation of power can only take place in a perfectly constructed organ, and if the organ is faulty, the manifestation will be imperfect, but not the original power defective." ("De Viribus Membrorum")

— Excerpt taken from THE LIFE AND DOCTRINES OF PARACELSUS
by Franz Hartmann, M.D.

IT IS GOOD TO SHARE

It is good to share with others what we find to be meaningful and of import. There are various ways we do share. One way is to loan to those who show an interest our own issues of PARACHEMY. Because we know the good that is to be found within the alchemistical work and our study of it, when there is an opportunity to do so, we bring it to the attention of others who are receptive to it. There are times when we wish to present to another a gift and do not know what would be most appreciated and enjoyed. If we have not before, at such a time, considered PARACHEMY to be just such a gift, it may be that when such an occasion again arises, we will think of it and find that it will be a most welcome gift, perhaps even wonder why we hadn't thought of it before.

The Philosopher's Stone

The Philosopher's Stone is an ancient symbol of the perfected and regenerated man whose divine nature shines forth through a chain of purified and unfolded vehicles. As the rough diamond is dull and lifeless when first removed from the black carbon, so the spiritual nature of man in its "fallen" state reveals little, if any, of its inherent luminosity. Just as in the hands of the skillful lapidary the shapeless stone is transformed into a scintillating gem from whose facets pour streams of varicolored fire, so upon the lathe of the Divine Lapidary the soul of man is ground and polished until it reflects the glory of its Creator from every atom. The perfecting of the Diamond Soul through philosophical-chemical art was the concealed object of Hermetic Rosicrucianism.

Albert Mackey sees a correspondence between the Philosopher's Stone and the Masonic Temple, for both represent the realization and accomplishment of the ideal. In philosophy, the Stone of the Wise Man is "supreme and unalterable Reason. To find the Absolute in the Infinite, in the Indefinite, and in the Finite, this is the Magnum Opus, the Great Work of the Sages, which Hermes called the Work of the Sun." (See *Morals and Dogma*.) He who possesses the Philosopher's Stone possesses Truth, the greatest of all treasures, and is therefore rich beyond the calculation of man; he is immortal because Reason takes no account of death and he is healed of Ignorance — the most loathsome of all diseases. The Hermetic Stone is Divine Power, which all men seek but which is found only by such as exchange for it that temporal power which must pass away. To the mystic, the Philosopher's Stone is perfect love, which transmutes all that is base and "raises" all that is dead.
