

PARACHEMY

Journal of Hermetic Arts and Sciences

Astrology

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Alchemy

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Qabalah



Spring 1978

Volume VI, Number 2

Parachemy

Journal of Hermetic Arts and Sciences

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

ALBERT EINSTEIN

Spring 1978

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CONTENTS

| | |
|----------------------------------------------|-----|
| Editorial | 521 |
| Interviews With Frater Albertus | 522 |
| Why Alchemy? | 524 |
| Philosophical Mercury | 526 |
| What About Zinc In Relation To Cancer? | 529 |
| More On The Breath | 532 |
| Control Your B.T.U. And Save Dollars | 535 |
| Pluto In The Constellations | 537 |
| <i>Carl W. Stahl</i> | |
| Informative Interchange | 540 |
| The Distillation Of Volatile Oils | |
| Announcements | 541 |

OUR COVER

From the book "Softly I Answered and Said."

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Editorial . . .

THE ETERNAL DREAM

The dream is one but the dreamers are many. Around us are the things that are born of the dreams of dreamers. Things come and go like a new and old fabric, for things are passing fancies while that which fabricates them lives on in the guise of another style. There is the dream that will deceive us and the dream which will ever be true.

We may experience the actuality of both kinds of dreams. Yet, it is only too evident that the dream that deludes is predominant and that the dream which will ever be true is a rarity. Even what is born of some of the best of our dreams we find lasts but for a time. The form a dream will take depends upon a personal taste and the age of maturity. A gratifying dream for one will be abhorrent for another. At times, too, our dreams turn into nightmares, and what we experience seems too terrible to actually be happening. Much depends upon what kind of a dream we are receptive to.

It is said that Dreams pass through Two Gates, the glittering gate of carved ivory and the homely gate of polished horn. The gates of ivory are delusive, "but those which pass the doors of polished horn, and are beheld of men, are ever true." Mercury, the Messenger of the Gods, when addressed as the conductor of Dreams, was called Oneicopompus. Oneiros is a Greek word meaning God of Dreams and Oneiric means of dreams, having to do with dreams. Self-consciousness may be likened to a conductor of Dreams. Through the degree of awareness which is ours, we become receptive to a Dream — to a vision, to an idea that longs to come forth — which we nourish. Yet so subtle is the mist of a Dream that we may mistake it for that which it is not and give birth instead to an idea that has become distorted by an unclear receptivity to it.

As we work to separate the gross from the subtle and to purify ourselves, we are preparing ourselves to become more discriminating and clearer conductors of ideas, that activated, will be of benefit to ourselves and others. If we persist in our work, a time will come when we will be the recipient of that dream or idea which realized will ever be true in our life. Many dreams may before and after this time come and go, but this One Dream will be lasting.

To dream is the hope of all ages for out of the dream is born that which is great in all times . . . "for each age is a dream that is dying, or one that is coming to birth." Time has witnessed an endless procession of dreamers of dreams. Dreams are only as great as the dreamers who dream them. In each age, we see the design such dreams are made of. Still, however grand the many dreams are, they are but as signs pointing away from or to the Reality of The Eternal Dream whose birth in us bestows love, peace, and joy. †

Interviews With Frater Albertus

Q. Have you any real gold to work with?

A. Yes. This is pure gold without any alloy. Now watch when I pour this clear liquid over it.

Q. What is it?

A. The philosophical mercury.

Q. May I smell it?

A. Yes.

Q. It reminds me of something but I can't recall what right now.

A. Now watch it. (The philosophical mercury was poured over some gold.)

Q. It dissolves it all right. But it is getting darker. It is not a gold color anymore! Why is that?

A. It is a very strong colloidal gold solution.

Q. What now?

A. This is your Potable Gold. A few drops in a glass of wine will do the trick.

Q. You mean this is the real potable gold?

A. Yes. That is it.

Q. Well, I'll be darned. That reminds me about something else. I understand you were in a film made in Australia. Does that show what I just saw here?

A. No. The film you refer to was made in Melbourne, Australia, but it dealt with the theoretical aspects of astrology, cycles, and some alchemy. There was no laboratory alchemy involved.

Q. What about this film. Has it been shown in the U.S.A.?

A. Not that I know of. Actually, it was funded by the Australian Government. I understand that before it was completed with the technical things, such as background music and illustrative matters, it did not emerge finished from the cutting room, because a change of Government or some sort of governmental change did cut off the final financial subsidy. I have not heard again from Stephens Productions in Melbourne what has become of it.

Q. What was the title of this movie?

A. Hora Shastri, which loosely translated means the science of time (or the hours).

Q. It would be interesting to know what became of it, especially since in the recent issue of PHENOMENA, the Canadian Bulletin of Astrological News & Information, a lengthy interview with you was published that deals with astrology and alchemy. To me, it is interesting to see how these two are lately becoming mentioned in the same breath.

A. I am rather reluctant to give interviews because when these are published or aired they are not always what was said or indicated. There were, for instance, some interviews over the German National Radio Network in Stuttgart with a reporter asking questions from Frankfurt which

I answered from the Stuttgart Radio Station, a two-way unrehearsed question and answer session. It was amazing to hear how questions can be put just to purposely entrap one to suit a reporter's fancy. After this broadcast, I was asked twice to go to the studio for live and, as I said, unrehearsed sessions. The end result was that the reporter asked questions that were aimed quite frankly to ridicule but certainly not to assist the media to get a fair appraisal of things under question. A similar incident happened during the 1973 Alchemistical Convention in Germany when television equipment was moved into the Hotel Zeppelin at Stuttgart so I could give a televised interview. The reporter or quizmaster, if you will, did ask prior to the interview with myself some of the people who were attending some questions. One should remember that many people came to hear and see what was going on during the three days of lectures, etc., so not everyone was conversant with the subject, at least sufficiently to answer all questions. Anyway, when it came to the actual telecast with me, the same thing happened as in the previous interviews mentioned. Catch questions were put to me that were not found in the outline shown to me and what I was supposedly to be asked so that I could answer as I saw fit. There were also some taped interviews during the convention from radio stations in other cities. Some told me later, who had heard these broadcasts, that some were accurate while others always had some changes made.

Q. I have to mention again to you the book, "The Occult Explosion" by Friedman, who starts his book by saying that you are teaching in a two week course how to transmute lead into gold.

A. Forgive me when I have to sigh as I do. You know, it is people like you've mentioned who do give a black eye to alchemy. I have never given Nat Friedman an interview, nor have I met the man. This shows you how one can get entangled in things one does not know anything about.

Q. Maybe there are things said or written about you that can hurt your cause.

A. Maybe? Someone showed me an article in a well known German magazine where the writer whom I had met in Vienna referred to me, but this time in all sincerity, as "Der Weise von Utah" - "The Sage of Utah." This I resent just as emphatically. Can't you see, the media has a difficult time to hold its balance. And then they wonder why I am reluctant to give interviews.

(To be continued in the next issue.)

Alchemy is described by Paracelsus as an art in which Vulcan (the fire of Nature) is the active artist. By this art the pure is separated from the impure, and things are made to grow out of primordial matter (A'kasa). Alchemy renders perfect what Nature has left imperfect, and purifies all things by the power of the spirit that is contained in them.

— PARACELUS by Franz Hartmann, M.D.

Why Alchemy?

Our previous article, which began under the heading "Why Alchemy?" was intended to provide an alternative viewpoint. The subject material has many ramifications, and it will take a series of ongoing articles to cover the various thoughts which we wish to present. As one train of thought was begun, we will now digress to consider another important philosophical question.

The road which we are traveling presents many and various vistas into which we may inquire, and many are working hard and diligently upon their individual quests. We will ask this question for you to consider: Where are you in relationship to the help required in this, your venture? Some loudly proclaim their independence to the world and voice their adamant intent to go it alone. We find others willing to affirm and admit their weaknesses, yet secretly wish to be provided with a constant crutch. Then there are a few who humbly admit they are as little children in not knowing where to go or how to proceed.

Let us in our imagination travel back in time and see ourselves once again as a little child setting out upon a great adventure. We are fortunate as we have an older brother who is to take us and have already been told that we are to journey to a new and different place. We are excited and find we can hardly wait for this wonderful experience to begin. Finally, the moment arrives. Our older brother lovingly takes us by the hand and we begin our journey. It is so good to be led along the way. Our steps are made easier and strong guidance is what we look for. Our brother wise with experience receives our full confidence, and we respond as best we can when he tells us the weather is changing and we must quicken our pace. But how quickly little chubby legs tire and we want so much to stop and rest a while. Yet in that hand grasp we feel a sense of urgency communicated to us by his sure and strong hand upon ours.

Isn't it fair and at least honest to consider ourselves as little children? Virtually every nation and country of the world has its elder statesmen, alias our older brother upon whom we lean to guide our country or nation. Do we not as individuals from all walks of life at one time or another refer to the father image as regards the presidency of the U.S.A.? One needs only to scan the news media to become aware of how all mankind is constantly searching for an older brother or father to lead them as individuals or as a nation out of the wilderness.

Over the past 50 years, we have witnessed the various and sundry representatives of mundane science promising to deliver discoveries and knowledge that would lead all to eventual freedom. However, we of today find ourselves vainly searching for this promised security which has not materialized; and we are witnessing the beginning of disbelief throughout the world. There is evidence, and we see subtle references to this daily,

that the world is turning away from science. The youth of all nations are becoming disenchanted through the failure of the scientific community to make good the long promised utopia. Thus, youth looks on as the various fields of scientific endeavor draw up sides, each blaming the other for the world dilemma.

In view of so much manifest failure, is it any wonder that in these times it is so difficult to convince the up and coming generation that hunger and disease have a cure? Our starry-eyed view has become dimmed. Even space, the much tooted frontier, fails in comparison to the threat of worldwide pollution and its promised horrors.

It is important, especially at this time, that Alchemy as a legitimate science, be given a chance. We believe that given this opportunity a body of natural, lawful practice will emerge to justify at least some of the claims by its champions.

We are now informed that the inexhaustible supply of chemical wonder drugs with which medicine was to cure the world's ills are suddenly dwindling. Enormous complications of ever-mounting toxicity (pollution) of the human organism is seen as an insurmountable complication. And with the arrival of new wonder drugs, the crisis deepens.

Will we find humanity driven to the very brink of destruction before spagyric medicine or a legitimate avenue of hope can be considered? Surely spagyric medications will receive legitimate attention before such dire prospects arrive. The administration of medications from a proven and reliable source has long been and always will be a source of gratification to the presiding physician. Should proven spagyric preparations receive any less recognition?

Mankind would be best served if the "occult" stew as presented today were thrown out, the pot scoured clean, and a new beginning made. Consequently, we will not consider those outlandish practices which come under the occult label; but rather we appeal to the common sensibilities in the name of a despairing humanity. For the sake of spagyric medicine, this divesture from the occult, as commonly accepted, must take place. To speed up this separation, we should distain from those actions which further cloud the already muddied waters. Wouldn't it be far better for the eventual outcome that research be conducted in strict accordance with and in observation of lawful practice?

Those who will take up the work where others have left off must be able to carry on in a new direction and be prepared to exercise the strength of their inner convictions. Milling around and about in the same old way, as others have in the past, does not constitute the new fresh thrust to which we refer. The more clearly one speaks out, the sooner others will understand and be able to express themselves accordingly. Thus, we experience mental alchemy in action and discover for ourselves "Why Alchemy" is referred to of old as the Royal Road. †

Philosophical Mercury

The two words which make up the title of this treatise have caused much controversy for thousands of years. There are many scholars who vehemently deny even the possibility of the existence of such a substance and they ridicule and deride any person who would entertain such ideas.

Other people "believe" that the mercury of the philosophers exists but have no certain knowledge one way or the other, rather they rely on the opinions of others expressed verbally or in the many books which deal with this elusive substance. Again, others have actively sought the "mercury" but for some reason have not found it and have in due course lost their belief in its existence. To those who successfully persevere comes a happiness which they are hardly able to express, and the door opens to far wider vistas.

The sages agree that of the three kingdoms only in one is the true mercury found, that of the mineral kingdom. In order to discuss the preparation of the mercury a discussion of the manner of formation of metals and minerals is a necessary precursor. Here is a brief extract of Basil Valentine:

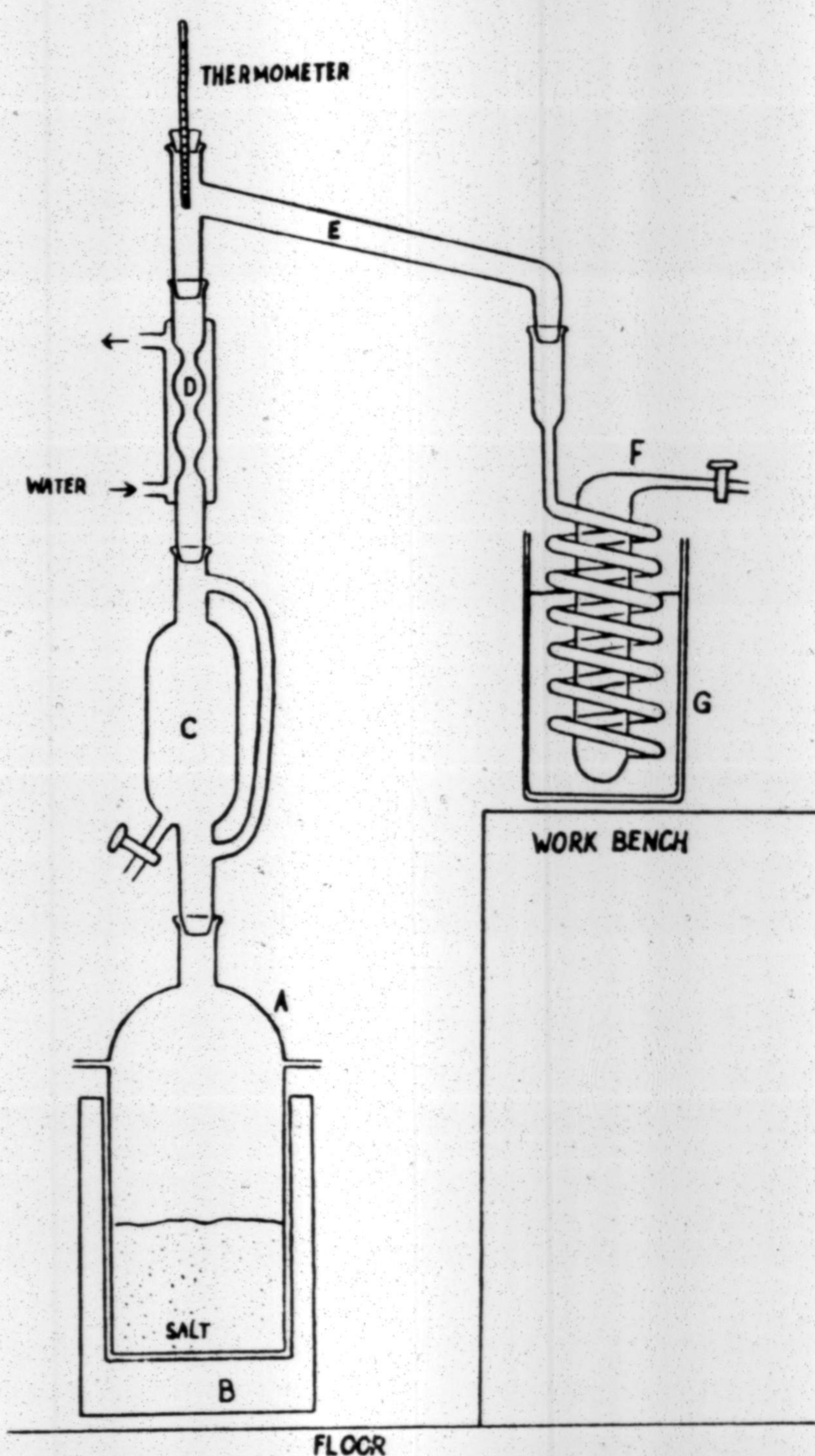
"Let me tell you, then, that all metals and all minerals grow in the same way from the same root, and that thus all metals have a common origin. This first principle is a mere vapour extracted from the elementary earth through the heavenly planets, and, as it were, divided by the sidereal distillation of the Macrocosmos. This sidereal hot infusion, descending from on high into those things which are below, with the aero-sulphurous property, so acts and works as to engraft on them in a spiritual and invisible manner a certain strength and virtue. This vapour afterwards resolves itself in the earth into a kind of water, and out of this mineral water all metals are generated and perfected. The mineral vapour becomes this or that metal according as one or the other of the three first principles predominates, i.e., according as they have much or little mercury, sulphur, or salt, or an unequal mixture of their weights. Hence, some metals are fixed, and some are not fixed; some are permanent and unchangeable; some are volatile and variable, as you may see in gold, silver, copper, iron, tin, and lead.

"Besides these metals, other minerals are generated from these three principles; according to the proportion of the ingredients, we have vitriol, antimony, marcasite, electrum, and many other minerals.

"In its very first astrum, or star, and its first substance, gold has more perfect sulphur, and more perfect mercury than the other metals and minerals. Hence its operative virtue is much stronger and more potent, as it is also more efficacious than the stars of the other metals."

It is clear to see that in order to make the perfect philosophical mercury, gold then is the best substance to begin with. Unfortunately, there are two major drawbacks when using gold. The first is the expense and the second is the difficulty in actually separating the three principles of gold. Silver, the next most perfect metal has similar difficulties, even if not quite to the same degree. The other metals (Cu, Fe, Pb, Hg, Sn), are less expensive and easier to work with. However, the mercury contained therein is much less pure and perfect than that of gold. It would seem then that the search for the philosophical mercury is not an easy one.

Fortunately, there is a solution. If the mercury from one of the less perfect metals is obtained and this then is purified and perfected, then a philosophical mercury would be obtained. This is the method by which the author has obtained the mercury from Pb, Cu and Hg.



Prepare the salt of the metal you wish to work with according to art. (This can be found in many books which write of the Stone of the Philosophers.) Then effect a separation of the three principles by means of vulcan. The apparatus shown in the illustration was found to be effective in this separation.

A is the reaction vessel containing the prepared salt.

B is the heating mantle contoured to fit A and to provide even heat.

C is a receiver where first the phlegm and then the Sulphur is collected after being cooled by condenser D.

E is a still head.

F is a coil of glass tubing running into a receiver.

G is a beaker supporting the coil and receiver, and containing acetone in which is dissolved dry ice (frozen CO_2), the mixture of which will create a temperature of -80° Celsius.

The volatile mercury will be driven through the condenser but it is so volatile that it will not be condensed (a white fume or smoke will be seen to pass through the still head), but rather will be condensed by the extreme cold of the acetone dry ice mixture. The oil (or sulphur) will be collected in C, since it will be condensed (for the most part) by condenser

D. The salt will remain in A except for those salts which are sublimed during the separation. Make certain that these are collected and retained since they have been elevated and hence considerably purified.

The mercury then is distilled very slowly seven to ten times. If all the operations have been completed successfully, the Mercury of the Philosophers will be obtained. This mercury, when combined with the purified sulphur and salt, will yield (in due time) the true king of medicine.

The above purified mercury will also dissolve the body of gold to prepare the wondrous aurum potable.

It is interesting to note that when a thermometer is placed in the still head, the temperature will not go above 35° Celcius during the whole operation. This indicates that the substance passing over is indeed very volatile. When a further distillation is effected, the temperature in the still head (i.e. the boiling point of the liquid) will probably be below 30° Celcius. Eventually it will distill at room temperature, 20°-25° Celcius, 68°-77° Fahrenheit. Since the mercury will boil at this temperature, it is **ESSENTIAL** that the vessel containing the mercury is carefully and tightly sealed or it will no longer be in your possession. Also, when the 7-10 distillations are being performed, great care must be taken to prevent losses of the mercury. It can literally disappear without the operator being aware of its passing until it is too late. If an ice bath (i.e. place the receiver in a dish half filled with ice and a little water) is used to cool the receiver when doing these distillations, there is less chance of large losses. Once this elusive substance has been obtained, it would be very disappointing to have it disappear into "thin air." So take a little care.

When preparing the cooling solution considerable diligence must be employed. Place the receiver into the beaker and then half fill the beaker with acetone. Place a small piece of dry ice (about the size of a cork) into the acetone and considerable bubbling will ensue. If too much dry ice is added, the acetone will most likely bubble up and out of the beaker. Rather, hold the small piece of dry ice with a pair of tongs (your fingers would suffer severe frostbite) just below the surface of the acetone until it dissolves. Repeat this process until the temperature reaches -70° to -80° Celcius as measured by a thermometer.

In all likelihood it will not be possible to run this system under vacuum because pressure will build up. This will mean some loss of spirit. However, because the separation can be effected on pounds of salt so that several ounces of spirit and sulphur may be obtained in the space of about 9-12 hours, this will not be a major problem.

There are many other facets of this whole process which could be examined in detail, but since you can't make a horse drink even after leading him to water, what has been said will be sufficient. A little care, patience, and practice is all that is needed to achieve your goal. Remember, all things come to he or she who is patient, but if you sit on your posterior it will take a long time! ♦

What About Zinc In Relation To Cancer?

Lately much is said and written about the importance of inorganic substances found in the body. Just recently a report was issued by the Massachusetts Institute of Technologies nutrition and food science department that a lack of zinc can be linked to cancer of the esophagus.

Such and similar reports are becoming increasingly noticeable in the public media. It is not more than fair and right to ask: What does all this really mean and add up to?

First let us ask: In the blood are found traces of inorganic mineral and metal substances. How do they get into the blood?

The usual answer is that such traces of inorganic elements are found in the food we eat. So far, so good.

The next question is: When during the digestion of the food the nutrients are separated from the dross, why are inorganic substances not dissolved in the process of digestion but carried into the blood stream?

The next answer usually goes something like this: The blood needs to be nourished and all that is essential to the nourishment of the blood will go into the blood.

This brings up another question: Why does the blood need nourishment when it is the tissues that are in need of it, as every cell of the body requires to be fed?

An obvious observation would reveal that it is not the blood that needs the nourishment but that blood is the carrier of the nourishment.

Then, what about the mineral deposits in the arteries and veins? Why should there be such residue found in the blood vessels?

Here is where a revolutionary thought enters.

By introducing additional inorganic minerals into the blood stream are we not increasing such deposits? However, it is claimed that the introduction of minute amounts of such mineral salts are not acting as chemical reagents but instead release their dynamic forces, since such inorganic minerals are highly triturated with lactose (milk sugar) which does not have to go through the usual digestive process but is taken up into the blood direct.

Let us analyze the report on Zinc deficiency from MIT as reported through United Press International (UPI):

LACK OF ZINC, CANCER LINKED

CAMBRIDGE, Mass. (UPI) — Researchers say throat cancer, which claims 6,500 lives a year in the United States, may be triggered by reduced levels of zinc, which is commonly found in meat, potatoes, eggs, seafood and milk.

A study by MIT scientists says laboratory animals fed a low-zinc diet are much more susceptible to esophageal cancer than those with normal diets.

Only small amounts of zinc are used daily in the human body. Zinc is called a "trace" element and becomes important when it interacts with other chemicals like copper, manganese and iron. Scientists have long known that if the zinc level is reduced, the body's chemistry becomes imbalanced.

"Our observations of reduced zinc in the tissues of esophageal cancer patients suggest that low levels of zinc sensitize the esophagus," making it more susceptible to cancer, said Dr. Paul M. Newberne, professor of nutritional pathology in the Massachusetts Institute of Technology nutrition and food science department.

Most animal and grain products, like meat, liver, eggs, seafood, milk and whole grains, contain zinc.

Initial studies conducted by Newberne showed reduced zinc levels in blood, hair and throat tissue of patients with esophageal cancer. Later studies showed samples from patients with tumorous tissue contained less zinc than tumor free throat culture.

After the first connections between zinc deficiency and esophageal cancer were established in humans, MIT scientists began to feed laboratory rats a zinc-deficient diet. Another group of rats was fed a normal diet.

The rats then were injected with a chemical known to cause esophageal tumors. The zinc-deficient group developed more tumors than the control animals in a shorter period of time.

It will be observed that zinc found in the *tissues* is mentioned. The zinc level in blood, hair and throat tissues when reduced, it is claimed, shows up in esophageal cancer.

When one looks at all the various reports that are available in cancer research, one cannot help but wonder how some of these reports can be so contradictory. We shall have here no squabble with either the media or the medical profession.

But we would like to stress a point of great importance. That concerns the essence of a substance. At present it does not matter whether some or all scientists will disapprove of the following. Nevertheless, it will be hard for them to come up with an alternative that would exclude a mineral or metallic substance from having an essence.

To begin with, we know that in the plant kingdom every substance contains an essence in form of a liquid, however much or little, besides its mineral housing as leaf, stem, root, etc. Besides these two, there is a fatty or slightly oily part to be found within all vegetation.

This holds likewise for the animal kingdom.

Why should the mineral kingdom be different. It is not! One of the most controversial topics is the statement that an essence should have similar characteristics. This holds as far as the concept of the wording similar characteristics goes. It should not be mistaken for meaning identical.

Way back in early history scientists were at work to find these similar characteristics. These investigators of natural phenomena were known as alchemists. In our own times the prefix "Al" has been dropped, and now we just call them "chemists."

A strange fact appears that needs clarification. Some of those earlier scientists or alchemists, as they were known then, put forth the claim that they had separated such an essence from mineral and metallic substances. One should leave alone those who under various pretenses made similar claims but were nothing else but puffers, charlatans and outright swindlers.

Strange indeed is the fact that present day scientists have not come up with such a discovery. At least it would appear to be so. It is well known that it is the essence of a substance that will prove of value, especially in nourishments and medicinal applications. Who would press out the juice of grapes or oranges, throw the juice away and eat the dried powdered pulp. The essence has been removed and only the lifeless body remains behind. Press the essence out of an apple seed or similar seedling and see if it will continue to propagate.

These peculiar circumstances apply also to minerals and metals.

Just as food from the plant world will lose its natural essence through prolonged cooking in too high a heat, so will mineral and metallic substances, when improperly treated, lose their essence.

However, it is now an established fact that modern research into antiquated methods and their archaic wording have proven the ancient scientists to be correct. It is possible to free such essence from minerals and metals, including zinc — even gold.

The anciently named potable gold is not an illusion or the outcome of warped minds of the middle ages. Gold can be made possible to drink, without using corrosive chemicals and acids, by using the essence found in minerals and metals which is not corrosive, poisonous, or harmful.

The Paracelsus Research Society, during the preceding decades, has, through its intensive research program, made this rediscovery possible. To make it available for further evaluation is a giant step forward in the health care of the peoples of this earth.

There will be no more need to inject the poisonous salts (chlorides, etc.) of gold into patients with fatal results. This essence of minerals and metals will become available to all in the various branches of therapeutic practices, since we are dealing here in the true sense of the word with a vital biological essence nature has kept hidden within as the most pure and potent strains of its own products.

Presently, tests and investigations are undergoing serious considerations for the removal of toxic medications on the world market and to eventually replace them with the pure natural remedies that can be found in minerals and metals as nature's most honored medications known to the ancients, later forgotten, and now again proven to exist in fact. ♦

PHENOMENA: If we had no previous acquaintance with alchemy, where would we begin to understand it?

FRATER ALBERTUS: Well, first of all, before you can understand anything about alchemy you have to know what is involved. Alchemy, as it has been stated so many times, is evolution. And this evolutionary process takes place continuously within nature. If we have eyes to see and ears to hear, this alchemical process is going on all the time. So where do we begin? By observing. Now if some very unusual things happen with nature that we cannot explain, perhaps here we can look for this thing people call alchemy. But we should not lose sight of the fact that alchemy per se is not just looking for something exceptional. It is, rather, taking that which we are confronted with. There's no need to go looking for these things. They're there. We may be confronted with them, and don't even know. Certainly there are laws involved. And if we know them, then we can enter more deeply into this process of evolution or as we call it, alchemy.

— Excerpt from the article in PHENOMENA, Jan.-Feb. 78, Vol. 2.1, published in Toronto, Canada, "Albertus Spagyricus, Interview with an Alchemist."

More On The Breath

The science of the breath is an analysis of the three manners in which the breath can pass through the nostrils, called the sun, moon and sushumna nadis respectively, and five basic divisions in the weight or strength of the breath, attributed to the five elements. As the fifth element corresponds in nature to the sushumna nadi, we are really working with only seven factors, one having a dual manifestation. So the breath provides a practical means to study the three principles as they manifest through the four elements.

This science is further considered a means of introduction into the Vedantic approach to physiology and medicine. Because the most important aspect of a living body is the life in it, the study of corpses (anatomy) is given little relative weight in this system. Rather the livingness of the form is studied first by observing the breath, and then the study follows the breath as the act of breathing affects the various organs and tissues.

When an individual inhales a certain element (i.e. weight of breath), he is subjecting his mind and body to that element; when he exhales, he expresses that element into his life situation. Knowing the qualities of the elements is basic to understanding the processes which they stimulate. The primary qualities of the elements are as follows: *

| <i>Element</i> | <i>Quality</i> | <i>Color</i> |
|----------------|---------------------|--------------|
| Akasha (Ether) | Space | Black |
| Air | Movement | Blue |
| Fire | Expansion | Red |
| Water | Contraction | White |
| Earth | Cohesive Resistance | Yellow |

According to quality, then, air is opposed to earth, and fire to water. But it is also true that contraction diminishes the space occupied by any object, and so water also opposes akasha. This opposition is plainly expressed by the color attributions.

Akasha provides the space for manifestation. That is, in order for any element to manifest, akasha must be there first. Movement, expansion and resistance all take place in space. Even though contraction negates space, it can only occur where space is. However, as contraction acts in direct opposition to space it shows itself as the lightest of the colors, and the primary colors (attributed to the other three elements) are all visibly darker, since they cooperate with space. Where akasha is present, manifestation is possible, and we might say in terms of the breath that inducing akasha encourages manifestation. We could also say that inducing water breath discourages manifestation. But manifestation of what? These

* These attributions differ somewhat from the Western attributions.

colors are not visible to ordinary sight, and these elements do not affect the body directly as vitamins and minerals do. These colors affect the frame of mind of the individual, and their effect on the body, though strong, is secondary. When we say that akasha provides space, it is the space to imagine, the space to perceive anything other than the reality of the situation; the water element discourages this imagination and so brings a more enlightened view. In the body, likewise, akasha provides the space for disorders, and water, in this sense, integrates the various functions.

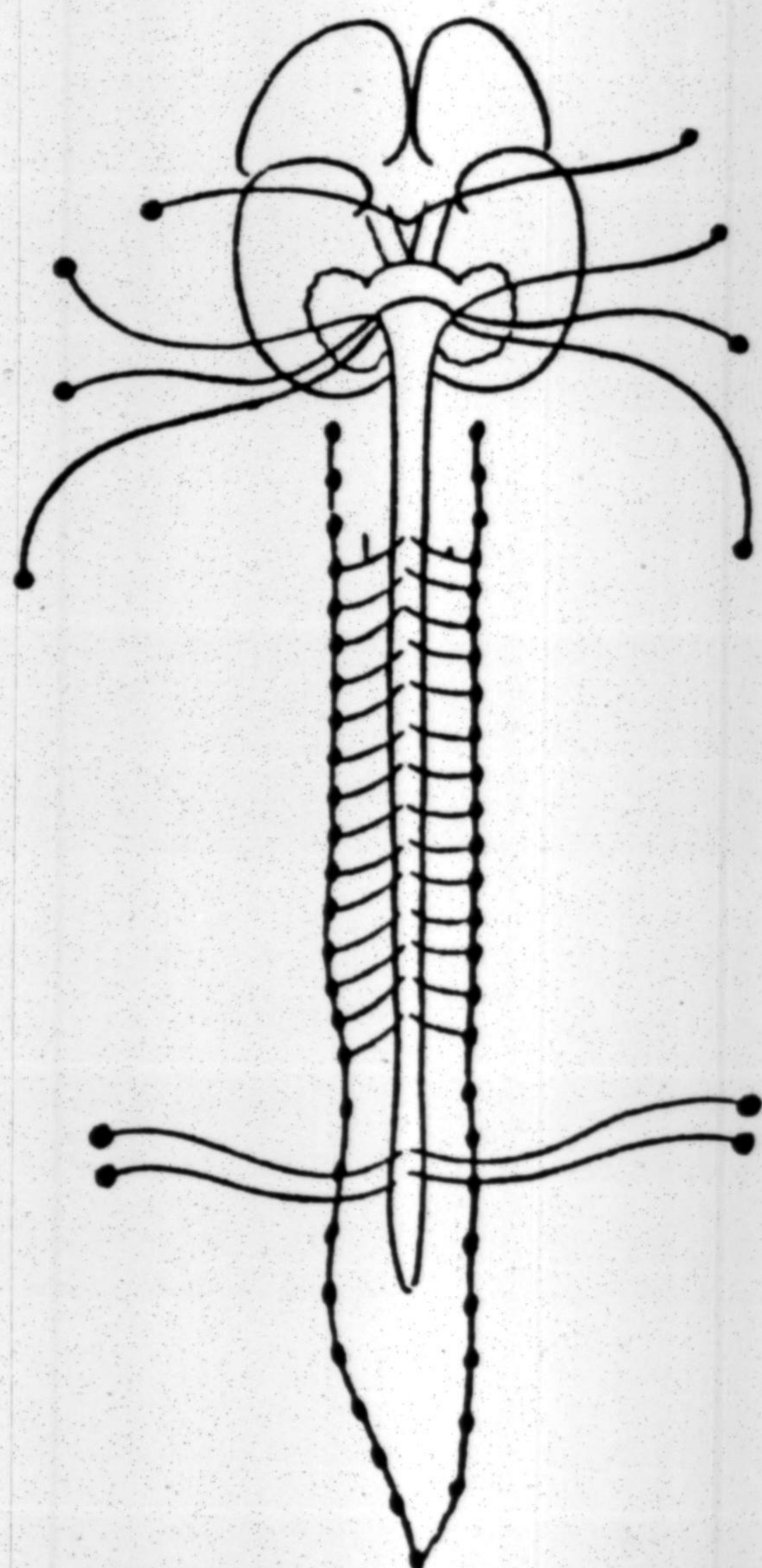


Diagram showing the positions of the secondary nerve centers along the spine.

As the mind becomes enlightened it gives up akasha for the water element: it renounces space and contracts into the unified essence of its being. At this point there is no darkness left in the mind, no ignorance, no room for error. The faculties of the mind are at one with the soul's clear perception of reality.

The first breath marks the soul's entry into the body. The color of that moment (which is determined by planetary influences) imprints itself in the mind of the child. Afterwards, this color is maintained and established by habit and will not be substantially changed except by a conscious, deliberate act of will. After this first breath, each succeeding breath has only a very slight effect tending to strengthen or change the existing pattern. These effects are recorded by an intricate mental clock. This clock manifests in the body as 31 pair of nerve centers along the spinal column (see diagram). When I inhale, for example, my mood is mainly imprinted in two places amongst these nerves. These two places relate directly to the positions of the sun and the moon in the zodiac at the time. There are also five secondary records of that breath. These correspond to the current positions of

the five planets. The color of this breath is recorded in seven different places along the spine, then, but in slightly different ways according to the different characteristics of the seven celestial influences.

When a celestial body passes again over one of these seven positions, a corresponding nerve is stimulated, and the stored color tends to assert itself on the mind. These after-effects are usually quite weak. They vary in strength according to the intensity of the original mood and their contrast with the usual state of mind of the individual. The strongest after-effects will be noticed when the sun and moon are again in their own (or each other's) original positions. The impressions are stored by color, so an impression of fear (akasha, black) may reassert itself as shame or forgetfulness (two other characteristics of akasha), while an experience of

gratefulness (water, white) might echo in a sense of health or mental clarity (also water).

Thoughts are ensouled by color. When the mind assumes a certain color, only thoughts of closely related colors can enter.* An angry person, for example may entertain thoughts of violence, but he cannot respond to compassion without first letting go of his anger.

When a specific thought is impressed on the mind with the full power of the emotions, a curious event can be observed: the principle after-effects will recall not only the mood but the very thought. When a person experiences this phenomenon, he may wonder why it all comes back to him so intensely now. Why didn't he think of it this way yesterday, or even the day after it happened? The science of the breath may answer these questions with just a quick check in an ephemeris.

The thirty-one pair of nerve centers involved in this record correspond to the 30½ days it takes the sun to traverse one zodiacal sign. The solar influence affects one pair of these centers for each 24-hour period: the center on the right from sunrise to sunset, and the one on the left from sunset to sunrise, followed then by the next nerve center on the right in ascending order. In addition to the 31 pair of nerves there is a single nerve at the base of the spine which responds in its own way to this recording process. When consciousness influences this center, the result can be astral projection or spiritual liberation.

The moon's influence on these nerves is much briefer than the sun's. The moon influences 6 or 7 pair of these nerve centers during one day, and the other planets shed their influences at varying speeds according to their celestial motion. In this way a complex system of memory is built up. The effect of any single impression will, for the most part, be very subtle, but it will take more than a lifetime to wear off. The final effect will occur only when all the planets and the sun and moon are once again in their causative positions.

Along the spine, then, man keeps a record of his behavior, coded in terms of the elements. It influences his moods and mental states from moment to moment and from day to day. It is said that the over-all color doesn't usually change much in a life-time because people don't usually change much, but any change that does occur begins immediately to be recorded, sowing the seeds for future impulses to the same direction of thought. Because these colors, except for white, must have a space of relative darkness in order to manifest they are always recorded in conjunction with some akasha. This karmic time-table is therefore called the Akashic Record. As this memory is removed, the mind returns to its original, pure state in which it clearly reflects the light of the soul into the body, giving clarity to thought, and health to the physical form.

* Whiteness, though, admits any color. Therefore the white element (water) gives mental clarity.

Control Your B.T.U. And Save Dollars

The purpose of this article is an attempt to provide information which will lead to a better understanding of how we can best use our energy resources. All of us realize that some of our fuels are very limited in supply as far as this generation is concerned and attention must be given to choosing alternate sources of energy whenever possible.

Energy is defined as capacity or ability of a body to do work. Work is expressed as a Force acting on a body at a given Distance and is generally written as W (work) = F (force) \times D (distance). The unit of force is the pound and the foot (12 inches) is the unit for distance. If we apply a force of 100 lbs. on a body and move it a distance of 10 ft., we do 1,000 ft. lbs. of work. An identical amount of work is done if we apply a force of 10 lbs. and move the body 100 ft. The product of pounds and feet in each case being 1,000 ft. lbs. The general kinds of energy are: Gravitational, Electrical, Chemical, Heat, Nuclear, and Mass.

The B.T.U. (British Thermal Unit) is the amount of heat required to raise 1 pound of water 1 degree F. Since it is the product of lbs. of water times changes in temperature of water in degrees F., 10 lbs. of water \times 100 degrees F. = 1,000 B.T.U. and 100 lbs. of water \times 10 degrees F. also = 1,000 B.T.U.

Power is a word for expressing the rate or ratio of work to time. It is written as W/T . We can now express Work and Power with only three common terms: Force, Distance, and Time.

One thousand watt hours (energy) = 3,413 B.T.U. (energy). If we divide both sides of the equation by hours, the hours on the left side cancels and gives 1,000 watts = 3,413 B.T.U./hour on the right side, or the rate or ratio of energy to time which is power.

Energy consumption can be divided into Food, Shelter, and Transportation. By examining each one separately we can learn how much we are consuming now and how we can save in the future.

FOOD: Food required about 3,000,000 B.T.U. per person per year in our family. One food calorie is equal to 3.968 B.T.U. and 2,000 calories per day is equal to 7,900 B.T.U. per day, which strangely enough is the number of B.T.U. used in driving our 15 mile per gallon car one mile.

Carbohydrates convert 100% into calories while Proteins and Fats convert 58% and 10% respectively. All are needed for a balanced diet. Your local health food store is one of the best sources for information on foods.

Since each of us is unique in our food requirements, we must be alert in how foods can affect us. One method is to take your pulse rate before eating a particular food and taking it again after swallowing it. An increase in rate may mean it is not compatible with your system at that time.

Excessive cooking, sugar, white flour, processed food, and all stimu-

lants are to be avoided. These steps will increase the vitality of every cell in your body and should decrease your desire for carbohydrates.

SHELTER (Heating): A family of three living in a 1,200 square ft. home required the following energy for heating in 1977: (The average active adult gives off heat at the rate of 341 B.T.U. per hour).

Electricity — 6,162 Kilowatt (1,000 watts) hours × 3,413 B.T.U. per KWHr. = 21,031,000.

Natural Gas — 91,200 cubic ft. × 1,000 B.T.U./Cubic Ft. = 91,200,000 B.T.U.

Total Heating for 1977: 112,231,000 B.T.U.

The cost for this energy is likely to increase 10% or more each year. There are several steps we can take to reduce our consumption and thus cut our costs. One is to lower our thermostats at night and increase our insulation. Your local power company can supply you with information on insulation and tips on conserving energy.

Another idea might be Solar Energy. With the rising cost of gas and electricity it is becoming more attractive. The National Solar Heating and Cooling Information Center can give needed information. Call toll free 1 - 800 - 523-2929 or in Pennsylvania 1 - 800 - 462-4983.

TRANSPORTATION (Car): This can be your greatest B.T.U. consumption. A car driven 15,000 miles yearly with a gas mileage of 15 miles per gallon uses 1,000 gallons per year, and at 115,000 B.T.U. per gallon. This is a whopping 115,000,000 B.T.U. yearly.

An obvious effort should be to drive less. Share a ride with a neighbor in going to work and shopping. Shop less often. Use the phone to confirm what you need is in stock. Keep your car tuned-up. Replace it with a smaller one. Ask your gas station operator for gas saving tips.

If you like what you have read, add to it and pass it on to your friends. And encourage them to do the same.

COMPARE YOUR ENERGY COSTS*

| ENERGY SOURCE | UNIT | **B.T.U./Unit | \$ Cost/Unit | \$ Cost/10 ⁶ B.T.U. |
|----------------------------------|--------------------------------------|---------------|--------------|--------------------------------|
| COAL | Pound | 13,000 | 0.03 | 2.31 |
| NATURAL GAS | 100 Ft. ³ | 100,000 | 0.26 | 2.60 |
| FUEL OIL No. 2 | Gallon | 138,000 | 0.47 | 3.41 |
| GASOLINE | Gallon | 115,000 | 0.55 | 4.78 |
| PROPANE | Gallon (60° F.) | 92,000 | 0.47 | 5.11 |
| ***SUN (Flat Plate Collector) | 475 Ft. ² Heat. Season | 38,000,000 | 267.00 | 7.03 |
| ELECTRICITY | 1,000 Watt Hr. | 3,413 | 0.047 | 13.48 |
| FOOD | 2,000 Calories per day | 7,900 | 2.50 | 316.00 |

* Based on 1978 prices in Dayton, Ohio.

* Utilization efficiencies can vary 40-100%.

*** Based on an investment of \$4,000 - 15 year life - 50% collector efficiency, 40% heat requirement.

Pluto In The Constellations

By Carl W. Stahl

Pluto is the planet of beginnings and endings. As with everything, this can be viewed from two points of view. Here we are concerned with the physical (etheric or astral) and the spiritual (creative mind). To the spiritually oriented person the physical death or transition is really rebirth and escape from a prison composed of a body of clay, feelings and mental gyrations which apparently lead nowhere and have no apparent real purpose. To the one who enjoys the physical, emotional and mental experiences, or believes it is all there is to existence, death is, of course, a calamity. An ending to all that is and might have been. Pluto is the planet of Cosmic Consciousness. Those strongly under its influence eventually reach a point where they come "eyeball to eyeball" in confrontation with themselves. They see themselves as they are; not necessarily separating from this experience with feelings of pride, nor with the knowledge of a job well done. Although this also may be one of the results of the illumination you obtain when this happens. Once this Super Conscious state has been reached all knowledge is at the disposal of the Soul. The natal Pluto also represents man's anti-social attitude, his desire to be free from all ties to others. The Pluto strong person tries to live a secluded existence free from interference from all mankind. Pluto aspecting the Moon brings shyness into relations with women and in the sexual act. With the Sun the native seeks seclusion rather than fame and his most creative moments occur in solitude. With Mercury a need to contemplate in solitude and his best work is done in seclusion. With Venus a desire for a spiritual love. With Mars there is rebellion against the establishment. With Jupiter the native expands his inner horizons through contemplation and meditation. With Saturn strict discipline and denial may lead to the source of inner illumination. With Uranus solitude and seclusion may illuminate the mind and release inner knowledge, thus expanding the horizons while appearing to withdraw from life. With Neptune imagination and understanding of the real behind the apparent could be a result of meditation. Remember that the planet which is closest to an angle of the chart is the planet whose influence colors the nature of the planet aspected.

KEYWORDS. Beginnings, endings, birth, death, divorce, a singling out process, detachment, isolation, anti-social attitude, miracles, the unexpected.

LIBRA. Pluto puts a damper on the native's social life except for those in which solitude and detachment from the general public are concerned. He may meet with a selected few to study the laws of nature and share a restricted ideal of love and brotherhood. Because of his desire for solitude he could be very difficult to get along with, brushing off all attempts of others to share his life and his studies. An abstract love would be easier for this person to relate to than a one to one situation.

SCORPIO. Pluto here makes the native a born rebel. Though he may fight for an ideal or a cause he does so alone. It is against his nature to join with groups and when forced to do so he breaks off the association as soon as possible. This is the sign of the born guerrilla fighter whether to aid society or to fight it. His tactics are "hit and run." When confined, whether by actual walls or by circumstances, his first instinct is to escape, by brute force if necessary.

SAGITTARIUS. Because of Pluto here you will tend to be less boisterous and expansive than is normal for this constellation. You will have high ideals and will attempt to live up to them but you will do so in the solitude of your own home and the silence of your own heart. The usual easy going comradeship of Sagittarius will be lacking in your make-up, and you may even be considered sullen and taciturn. Illumination is possible when you learn to look within for the answers you seek.

CAPRICORN. Pluto here brings an intense desire for solitude, a need to keep separate from others. If the restrictions of everyday living become too frustrating you will seek freedom through rebellion and further withdrawal within yourself. Capricorn usually accepts hard work and restriction as a way of life. Pluto brings a desire for freedom, hence the native is in a constant struggle between the world and his spiritual aspirations. A struggle between soul and matter.

AQUARIUS. The concentrative energy of this constellation and the withdrawal of Pluto create an ideal situation for the attainment of Cosmic Consciousness. The native's actions appear abrupt and eccentric to others. The craving for solitude to attain spiritual illumination could become such an obsession that every effort will be made to keep others at arms length. Ability to acquire an understanding of nature's laws and the further ability to put them to practical use.

PISCES. The usual easy going acceptance of others and a desire for the social life is lacking here. The native seeks seclusion and quietness in order to attain his spiritual and religious ends. By the aid of ritual and meditation great strides in development of the soul personality are made. Pluto here seeks to reveal the truth as he sees it, rather than concealing it under the veil of superstition. Expansion of the idealistic side of the nature.

ARIES. Power and leadership always bring about isolation from those led, but Pluto here makes this almost an obsession. The Arian reluctance to associate itself with those having more ability than themselves here extends to all mankind. They rebel at all restriction. Their only desire is to be free hence they seek to set themselves above all others. Where this is impossible they must ever be in a state of rebellion to attain this end.

TAURUS. Venus unites, Pluto separates. The native is constantly seeking to overcome this division. Inwardly he seeks companionship and understanding from others but because he also seeks solitude and freedom from restriction he rebuffs those who seek to contact and who might help

him. Both would be friends and lovers are rebuffed by this anti-social attitude. Peace comes only when the native turns inward and beholds the wonders of all creation within himself.

GEMINI. Native has the ability to communicate on the higher levels. Thought transference and projection are distinct possibilities. But it must be kept on an impersonal level for the presence or involvement of too many brings up the native's defences and he withdraws into the solitude of his own soul, shutting out those he might otherwise benefit or communicate with to the advantage of both.

CANCER. To the already sensitive and imaginative native of Cancer, Pluto brings a desire for solitude which makes the native even more touchy and his feelings more easily hurt. He finds persecution where only friendship was intended. Resentment against the home environment and against the restriction of everyday life is a constant irritation making the native brusque, moody and rebellious. They may attempt to flee to the ends of the earth to escape boredom only to flee back again when there they find the same boredom, not knowing that the fault is within them.

LEO. Pluto here, because it separates the native from others, becomes rebellion against authority as well as against all those who would share his lot in life. Born to rule, he fights against the restriction of ruling as strongly as he fights against all involvement. He seeks to withdraw from all that might interfere with his solitude. Sun, ruler of Leo, brings illumination and the native, when he discovers this, easily attains it by simply withdrawing into silent meditation.

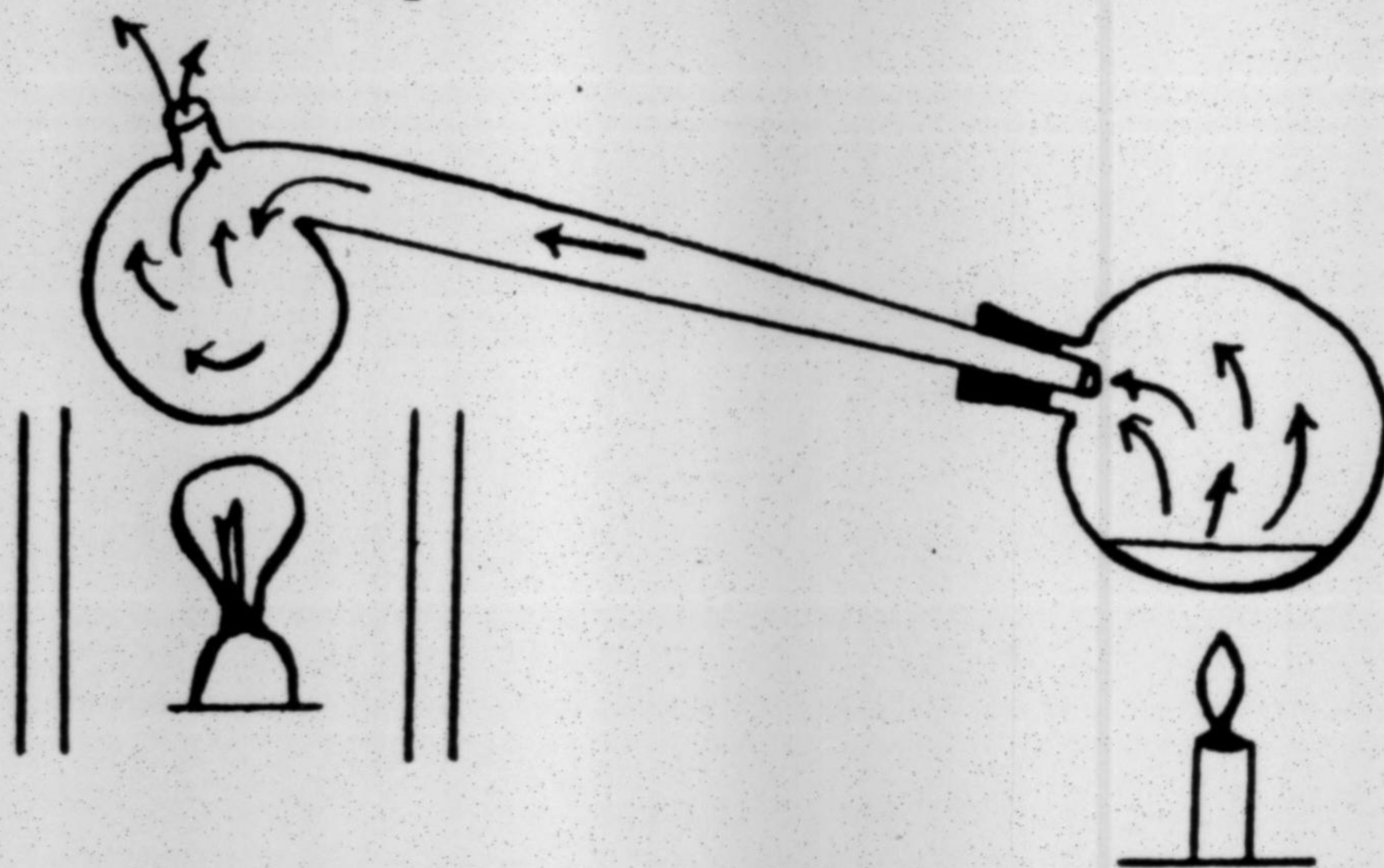
VIRGO. Pluto here increases the shyness and retiring nature of the native. Their feeling of embarrassment is even more acute. They suffer a feeling of humiliation and shame that is usually wholly imaginary. Properly used, this position of Pluto brings the ability to tune in on higher planes. ESP is a distinct possibility if natal aspects assist. Knowledge and the ability to put it to practical use are here indicated once the native overcomes his shyness and anti-social attitude toward others. ♦

Know that our Mercury is before the eyes of all men, though it is known to few. When it is prepared, its splendour is most admirable; but the sight is vouchsafed to none, save the sons of knowledge. Do not despise it, therefore, when you see it in sordid guise; for if you do, you will never accomplish our Magistry — and if you can change its countenance, the transformation will be glorious. For our water is a most pure virgin, and is loved of many, but meets all her wooers in foul garments, in order that she may be able to distinguish the worthy from the unworthy. Our beautiful maiden abounds in inward hidden graces; unlike the immodest woman who meets her lovers in splendid garments. To those who do not despise her foul exterior, she then appears in all her beauty, and brings them an infinite dower of riches and health. Our Queen is pure above measure, and her splendour like that of a celestial being — and so indeed she is called by the Sages, who also style her their quintessence. Her brilliancy is such as baffles imagination, and, if you would have any idea of it, you must see it with your own eyes. Our water is serene, crystalline, pure, and beautiful — though it can assume its true form only through the aid of our Art. In that form it is our sea, our hidden fountain, from which gold derives its birth by natural descent; yet it is also stronger than gold, and overcomes it, wherefore gold is united to it, and is washed in it, and the two together grow up into a strong hero, whom neither Pope nor Emperor can buy for a price. Hence you should, above all things, seek this water, by means of which (with the solitary addition of a clean and perfect body) the Stone may be prepared. — THE FOUNT OF CHEMICAL TRUTH by Philalethes

Informative Interchange

The Distillation of Volatile Oils

The same technique given for circulations and extractions in Informative Interchange, pg. 515, of the Winter issue of PARACHEMY, Volume VI, Number 1, may be used for the distillation of volatile liquids, when there is only one volatile liquid and the residue is a viscous oil or solid.



A distillation in a retort above a 60 watt bulb goes slow, without risk of overheating, and is very regular. The vacuum in it is always based on the same principle: the driving out of air by the vapors of the liquid which is to be distilled.

The distillation of alcohol from a viscous non-volatile oil is started as follows: The mixture (100 ml.) is put in a 250 ml. retort. In the receiving vessel, which is tightly fitted by means of a rubber stopper to the sidearm of the retort, there is placed 20 to 30 ml. of alcohol. This alcohol has to be heated by a smooth flame. Do not heat brutally but start caressing the vessel with the flame until a strong boiling begins. Then you will see that the vapors rise gradually in the sidearm and that the condensating alcohol drops back into the vessel so that the temperature of the sidearm increases. (See the direction of the arrows in the diagram.) The vapors will fill the retort, which looks like a drizzle. The alcohol in the vessel has to boil until the walls, including the neck of the retort, will show condensating alcohol and the wall feels hot when touched. In the meantime, the retort should stay above the heating light.

Once this stage is finished, remove the flame quickly. Put the stopper on the retort while the other hand cools the receiving vessel and sidearm by means of a wet cloth. After a short time, the distillation will start.

The rate of the distillation may be controlled by the power of the light, the distance between the light and the retort. A dry cloth placed around the retort will increase the distillation rate. Usually, the rate of distillation is controlled to distill 5 to 10 drops a minute. There are about 20 drops in a ml. If, for instance, 10 drops needs one minute, one needs 200 minutes or approximately 3 hours for 100 ml.

In the meantime, you can sleep upon both ears . . . that is, the distillation will work perfectly well without assistance. Fine oils of metals can be obtained using this simple technique.

— Belgium ♦

Announcements

If you have not mailed your application for the fall classes, please do so now as we are allocating places in classes.

We have some seats left for our Western Tour. This will be a most wonderful time to meet old or new friends of the PRS from Europe. Please contact Frater Albertus personally to receive information about costs, where we go and what we see and do. Do so now as the time is short. We leave June 13th from Los Angeles and end the trip on June 27th in Salt Lake City.

The Atomic Absorption apparatus has been installed at the PRS Laboratories and the final touches are put on it. We are still in need of more funds. Nevertheless, one took it upon himself to stand for the remaining monies due until more funds became available so we can go ahead with our important research program.

HOW VERY GOOD IT IS TO GIVE AND TO RECEIVE

Through PARACHEMY we touch each other's lives, however far in distance we live from one another. Through the written word, it is possible to share with one another that good that is realized through our experiences with the varied aspects of the work we have undertaken together. How good it is of you to take the time and to make the effort to give of that light which is increasingly becoming yours so that we may come to know of it and to benefit from it. How good it is to receive it and then to experience a time when there is that which we in turn may give.

We are very fortunate to have received from a donor 150 shares of Emery Industries, a nationally known corporation, listed on the Stock Exchange at \$24.00 per share. The first quarterly dividend was received just recently. Besides this we have been remembered in the will of an estate with 15% of the total value due the P.R.S. after the legal work has been taken care of. All this because some have received from the P.R.S. what has helped them to better their own selves and so became of benefit to all concerned.

It is a joy to see that more and more there is appearing that good which comes forth from an impulse which will sincerely share and which humbly will remain nameless, choosing to contribute toward the success and the glory of the work itself rather than to gain an individualistic reputation because of it. God is so good. May His Goodness continue to work in and through us as we together evolve toward a still greater awareness and demonstration of It. May all that we continue to do further That Good which is revealed in and through the work itself.

Schamayim

In alchemy there are three symbolic substances: mercury, sulphur, and salt. To these was added a fourth mysterious life principle called Azoth. Concerning the first three, Herr von Welling has written: "There are three basic chemical substances which are called by the philosophers salt, sulphur, and mercury, but which are not to be confounded in any way with the crude salt, sulphur, and mercury taken from the earth or secured from the apothecary. Salt, sulphur, and mercury each has a triune nature, for each of these substances contains, in reality, also the other two substances, according to the secret arcanum of the wise. The body of salt is, therefore, threefold, namely salt, sulphur, and mercury; but in the body of salt one of the three (salt) predominates. Mercury is likewise composed of salt, sulphur, and mercury with the latter element predominating. Sulphur, similarly, is actually salt, sulphur, and mercury, with sulphur predominating. These nine divisions — 3 times 3, plus Azoth (the mysterious universal life force) equals 10, the sacred decad of Pythagoras. Concerning the nature of Azoth there is much controversy. Some view it as the invisible, eternal fire; others as electricity; still others as magnetism. Transcendentalists refer to it as the astral light.

"The Universe is surrounded by the sphere of the stars. Beyond that sphere is the sphere of Schamayim, which is the Divine fiery water, the first outflow of the Word of God, the flaming river pouring from the presence of the Eternal. Schamayim, the fiery androgynous water, divides. The fire becomes the solar fire and the water becomes the lunar water. Schamayim is the universal mercury — sometimes called Azoth — the measureless spirit of life. The spiritual fiery original water — Schamayim — comes through Eden (in Hebrew, vapor) and pours itself into four main rivers (the elements). This is the river of living water — Azoth (the fiery mercurial essence) that flows out from the throne of God and the Lamb. In this Eden (vaporous essence or mist) is the spiritual earth (incomprehensible and intangible), or the dust Aphar, out of which God formed Adam min Haadamah, the spiritual body of man, which body must sometime become revealed."

From THE SECRET TEACHINGS OF ALL AGES by Manly Palmer Hall, pg. CLV.
