

PARACHEMY

Journal of Hermetic Arts and Sciences

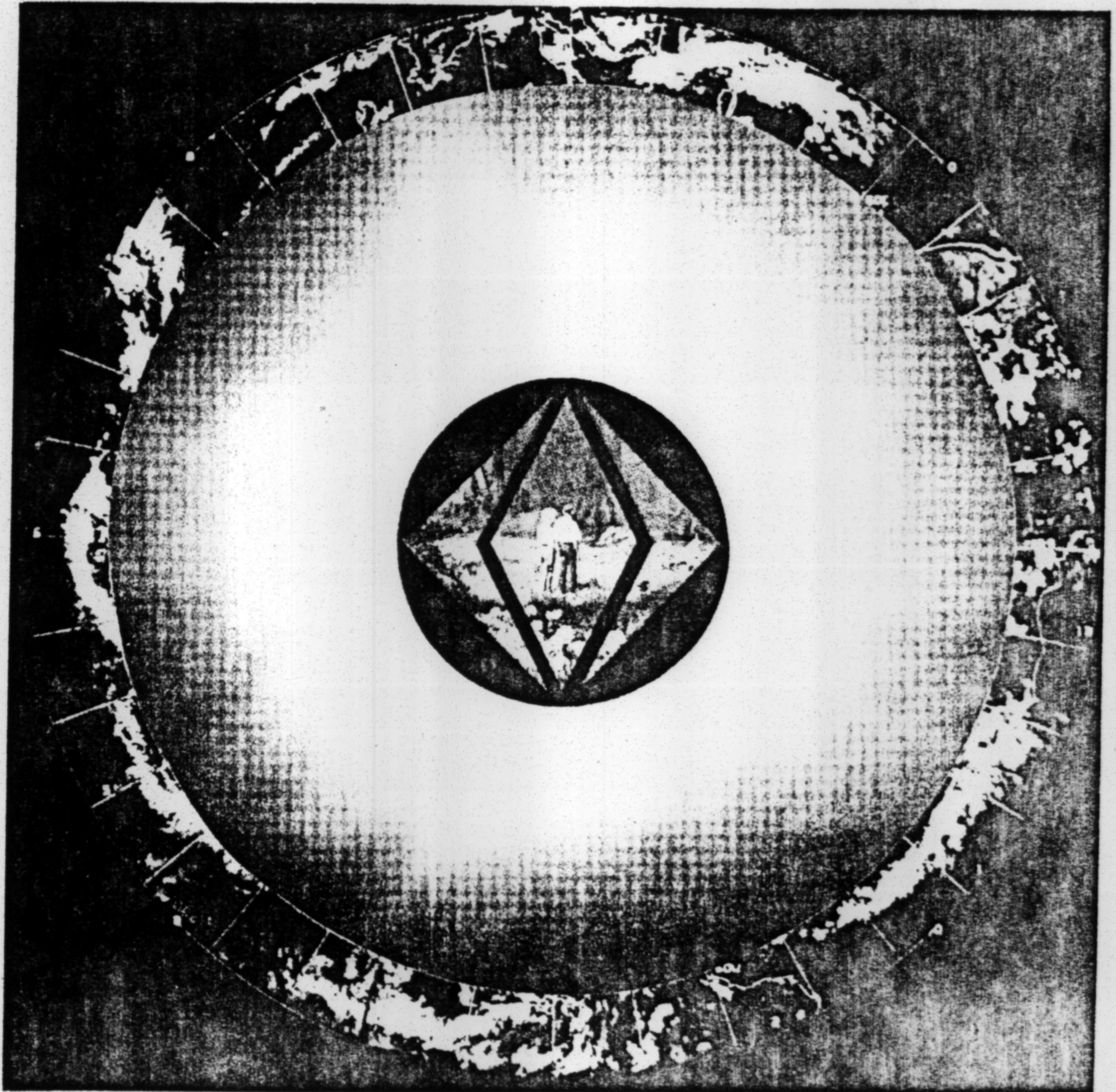
Astrology

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Alchemy

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Qabalah



Fall 1978

Volume VI, Number 4

Parachemy

Journal of Hermetic Arts and Sciences

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

ALBERT EINSTEIN

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OUR COVER

The Greater Vision.

PARACHEMY is a quarterly publication of Paracelsus Research Society.

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To resist is to oppose or to withstand something. Throughout our life we have all experienced the effect of resisting something to lesser or greater degrees. It is an everyday occurrence. While it takes its toll upon us mentally, emotionally, and physically, according to the manner we undertake such a resistance, it refines the total entity and lays bare to self and to all others the basic nature and its quality which lies concealed within each individual reflection of the One Life. The line of least resistance is a stand taken that will, with the least amount of stress for all concerned, bring about the greatest good for all concerned.

Without resistance there is no growth; there is but a feeble, colorless, and impotent appearance. With fierce resistance there is a shortened life span, in some instances a swift death; there is the explosion of two opposing forces meeting violently. We can see how this works out in nature and in the interaction of relationships. Where there is seen to occur the line of least resistance, there is beheld, over a period of time, the disclosure of that which is beautiful, that which glorifies the One Life. When there is seen to occur a fierce resistance, there is witnessed the effect of such in the appearance of havoc, death, and suffering.

To resist something is a very personal thing. We measure evil according to a personal standard of good. What is good for one can be for another evil. What is resisted is a personal pronouncement of what is regarded to be wrong and evil as opposed to right and good in the light of present individual awareness. It is not so much a question of who is right and who is wrong, for there is a rightness about each and every situation. Good is to be found in all things; only the appearance through which it reveals itself presents a contradiction of this or exhibits itself contrary to It. It is wise not to judge; yet it is essential for the progress of self and all others that we act in accordance with that which is right for us personally. If we are to be true to the heart of self, then our actions will express our inner convictions. That we do take action according to our sense of right and *how* we pronounce this right is of paramount importance.

To return "evil" for "evil" is a fierce resistance. Two wrongs will not set things right. We "resist not evil" when and where we are touched by it as we give in return for evil that which is held to be good. When we treat others as we would enjoy being treated by them and give of that good which we know, even though we seemingly are being smitten on the right cheek, we are following the line of least resistance, which in time will disclose a great beauty and truth.

We come to know ourselves as we find out whether or not we have sufficient will to do what is known to be right to do. We may wish to do what is right, want to be an example of good, but it is easier not to do it — and this is following the line of least resistance in its most negative aspect. We may say we will do it, intend to do it, and it may or may not be done. To say we will do it is one thing; to do it is an altogether different thing. *When we will do it, it will be done.*

When we will do what is right to do, we then further learn *how* we personally engage in this doing. We will discover how much control, if any, we are able to exercise. We may find that in some situations we are fierce in our opposition or stand, thinking solely of our own particular good and the wrong that must be righted at whatever cost. We may be ablaze with passionate zeal. Or perhaps at times we can manage to keep the coals at least smoldering long enough to present in a relatively cool manner how right we are in our way of thinking.

Through our many experiences with resisting, it could be that we are learning to be gentle. It could be that at last we are finding the way which will *harmlessly* reveal the Good within us and make visible the glory of the Most High. Perhaps after much suffering we are discovering the line of least resistance which demonstrates a pronouncement of love and compassion. Very possibly we are realizing, with a growing clarity, that knowledge by itself is not enough, that what is especially important is the application of it, particularly the *manner* of such a *praxis*, which merits, which is worthy of, our greatest efforts. †

Announcements

PRS Secretary Resigns

Due to failing health Olive van der Meulen had to resign from her position as secretary in the PRS office. We regret her leaving us and hope that her health will soon permit her to become active again in the many activities she was engaged in. She has been faithfully discharging her duties as all those who have received correspondence from her have enjoyed her very pleasant way of communication. A replacement will be announced as soon as we can afford a full time office secretary which by now has become a necessity with the ever increasing burden placed upon the PRS.

Laboratory Articles

What is it *we* especially think is important, is helpful to have presented in *Parachemy*? The "we" is composed of many individual ones, each with their own particular tastes and special interests. Still, *we*, being composed primarily of students who practice laboratory alchemy and those interested in laboratory alchemy, would be very much inclined to agree that articles pertaining to actual laboratory work *are* important and this *is* material we would very much like to see more of — would we not? The situation is that while we consider laboratory articles important we don't do anything about it. We wait for, perhaps even expect, someone else to do something about it. Possibly there is the thought that we will do something about it when and if . . . The "we" is in need of individual *doers*! There is needed those who will share their experiences in practical laboratory work *now*. May it be that *Parachemy* will increasingly reflect the work of *we*.

Interviews With Frater Albertus

Q. Frater, did you know that it is said you are connected with magic?

A. Definitely!

Q. Then you admit that you are conducting magical exercises?

A. Nothing of the kind.

Q. But you just said . . .

A. You got me all wrong. Let me ask you a question. What does the word "magic" really mean to you?

Q. It refers to extraordinary feats, things we can't reasonably explain, like miracles.

A. Simply stated, magic is referring to wisdom. A magi is a wise one. Yes, I am connected with that which refers to wisdom, as this is of utmost importance to me.

Q. In the latest issue of "Fate Magazine"* someone wrote about you and said that you have written books about magic. What do you have to say about that?

A. How many times have I stated anybody can write about others as it pleases them. I have written no books on magic as it is commonly understood, and have no intention of doing so.

Q. I have this magazine here with me. May I quote from it?

A. Go ahead.

Q. "In years past Frater Albertus has written several straight magical texts." End of quotation.

A. OK. Now what do you want me to say?

Q. When statements are made as this one given in "Fate Magazine," one would suppose that such are proven or at least well founded.

A. If such are proven and well founded, OK, but if they are just the imagination of those who write them or perhaps even are the outcome of sensational contemplations to arouse readers' interest, I prefer not to get involved.

Q. You've just mentioned imagination. You know that a lot of day-dreaming is nothing else but imagination. What about dreams?

A. Yes, indeed. But don't throw all dreams into one category. There are also what are known as prophetic dreams, where one is shown what he did not know before; in fact what may yet have to come about. The imagination of the individual has nothing to do with this at all. Here we deal with facts that are predetermined as they already exist in one state of awareness and will again manifest in another person's state of awareness in a futuristic state.

Q. But how can one distinguish between such dreams or imagination?

A. The Jewish Talmud says: "A dream that is not understood is like a letter that has not been opened."

Q. What about the dreams individuals have about their own future?

* September 1978 issue, pages 104-105.

A. It would not be correct to speak here of dreams because it is usually here where the imagination enters. It is a form of projection into a futuristic state that can but may not be actualized, depending on the events ahead of time.

Q. Then you don't believe in daydreaming or visualizing future individual's ability to bring its realization about?

A. Of course I do. What has been brought about which concerns PRS, Paralab, and Phameres, let us say, had its beginning in what you've called the dream state, where it was shown ahead of time what should come about provided the individual involved will also project his own activities connected with it in a likewise manner. Let me try and explain it this way: What good is a letter if you don't open it. You don't know what it contains. Even after you have opened it and you don't comply with its contents what good was the letter? You may apply this to dreams likewise.

Q. May I ask you something of a perhaps personal nature?

A. Go ahead.

Q. Do you have now or did you have in the past any such dreams that you're following up that have not yet come into being? I mean, that have not as yet materialized like PRS, Paralab and Phameres?

A. Yes, I have had such a dream, as you call it, that has not had its fulfillment as such, not because my imagination is not active; on the contrary, I am very much occupied with it in its various stages.

Q. Would you mind if I were to ask you what this is?

A. Actually it is no secret because to a small group of PRS students it was already revealed in 1972 in Europe.

Q. Well, what was it?

A. It concerns the combination of the activities of PRS, Paralab and Phameres as one unit.

Q. As one unit? How's that? How can they be one unit?

A. This, too, will have to be a dream come true, because it is the fulfillment or completion of each segment merged into a harmonious one. However, each will have to function as a complete entity before such a merger becomes possible. When this has been established, it will then be made known, not only here but in several locations in various countries all over the world — and made available to all concerned. Such "places" will be found to play an important part in the lives of those who are in search of the miraculous, as it has been rightfully so named.

Q. Would you please be a little bit more specific?

A. Are you asking me to go into details right now?

Q. Yes, if you will please.

A. Well, I am a little reluctant to do just that. However, let me put it this way so that you can get at least a general idea and some of the various things connected with it that are of primary importance.

(To be continued in the next issue.)

Alchemy Is Evolution

*Everything moves towards its preordained state of perfection;
The No-thing rests in Its constant wondrous unfoldment.*

For many, "Alchemy is Evolution" are meaningless words. At best, for some the word 'Alchemy' may bring to mind a picture of crude laboratory settings wherein a few 'foolish ones' labored to turn base metals into gold so that they might live in a state of luxury for the remainder of their days. For others the word 'Evolution,' when thought of, quite easily becomes entangled with the connotation given to it by Darwin's proposal of the ancestry of the human species. So it is that these two words 'Alchemy' and 'Evolution' continue to have little practical meaning for the greater number of mankind. This is understandable when what is needed by mankind is that which is far removed from what is considered by them to be but 'fanciful dreams' on the one hand and but 'philosophical speculation' on the other. That the picture is not clear but rather the image held is distorted concerning both alchemy and evolution in connection with what is so readily attached to these words is but one small aspect of what confronts all of us when we are presented with "Alchemy is Evolution." Even those of us who have dedicated ourselves to the study and practice of Alchemy and are gradually becoming more aware of the significance of it, not only as formulated in mental theory but in its practical application as well, and are finding proof of its being a science of evolution are faced with seeing clearly just *why* "Alchemy is Evolution" and *how* it works steadily through our lives, carrying us and all others toward a state of human perfection.

While there are those who will declare that the science of Alchemy is but for a chosen few, the same may be said of those who enter the study and the practice of Astronomy, Ecology, etc. Of the great numbers of mankind living upon this earth but a small percentage in comparison are working in these areas of service. Still, the knowledge and understanding acquired in such areas is used for the betterment of all living upon our earth. With the science of Alchemy it is no different. The study and practice of Alchemy as a science is undertaken by those who are called to attain to a knowledge and understanding of it and who will serve to work practically along lawful lines to give to the inhabitants of this earth that which is needed by them and is beneficial to their well being. While there will always be those in any field of endeavor who will look upon what they undertake as being solely for the elevation of self and will even seek reasons to feel justified in regarding themselves as superior and above their fellowman because of their special acquired knowledge, even go so far as to want to hold it secret because it gives them a sense of power and eliteness, the good that is to be found in the science of Alchemy is not but for the few but for all. Those who would pursue this science for their own selfish ends will realize the folly of their ways in this work as it is learned in other fields of endeavor, such as, for example, in the field

of politics where it becomes evident that by their fruits they are known for what they are.

There comes a time when we are moved to face what is before us, and it is then that we attempt to see what it is in essence. What then is Alchemy? There are numerous things that could be said about Alchemy. Simply, Alchemy is referred to as the Mother of Science. From Alchemy has come forth our modern day chemistry. The specialized fields of herbalism, mineralogy, astrology, natural science, medicine, etc., evolved from this Mother Science. Today this science is generally referred to as Alchemy. At one time long ago it was known as the science of Natural History. In this day and age Alchemy is known as Parachemical Research or more simply as Parachemy. Even the name of this science itself has undergone change as there has unfolded throughout the ages aspects of this science that were applicable and of practical worth at given times.

In Parachemical Research is the word 'chemical.' Chemical has to do with that made by or used in chemistry. Chemistry is the science dealing with the composition and properties of substances and with the reactions by which substances are produced from or converted into other substances. Chemicals then have to do with the composition and properties of substances. Alchemy as in *Parachemical* goes beyond a search into the *phenomena* of substance and its composition and properties. While Parachemy undertakes a thorough study of the effect which substance demonstrates in its various composition and properties, it investigates and undertakes a special research, a searching again, into the *cause* of the phenomena of substance and not only studies but applies the laws that cause substance to manifest in particular ways.

The substance which is researched in Parachemy is divided into three kingdoms — the vegetable or herbal, the mineral and metal, and the animal and human. The principles operating in one kingdom are found to be working in a similar, lawful way within the other two kingdoms. Proof of this is discovered by the practicing student in the laboratory. By putting to the test what is previously taught and demonstrated, the student experiences the evidence and thereby comes to know in a personal way the value of practical application. In Parachemy the mental formulation of theory is but one aspect. The demonstration of the proof or the evidence of its practical application is the other equally important aspect. The two aspects of the work, the mental and the practical, together produce what is meaningful and beneficial for all concerned.

Through Parachemical Research substances are prepared in the laboratory that are free from harmful ingredients. The products are derivatives of natural botanical, mineral, and metallic essentials. The basis of all products prepared through Parachemical Research is spagyric. Spagyric is a Greek word consisting of *spao*, to separate, and *ageiro*, to combine. Spagyric products are obtained by taking a substance, e.g., a plant, and separating it into its three essential parts, known as its essential oil, spirit (obtained by natural fermentation), and its minerals in the form of salts. These have to be separated without adding anything foreign to them, such as acids or alkalies. After separation these three essentials have to be puri-

fied in order to remove all extraneous impurities from them. These essentials are obtained by way of manifold slow processes, such as calcination, fermentation, extraction, and distillation. In the SPAGYRIC way, potent distillates, including their essential ethereal oils and minerals, are available as compound pharmaceuticals. In such pure preparations the inherent value of a substance is revealed and is made available to mankind to make the bodily functions capable of experiencing the fullness of the spirit (life-energy), even to the point of eventual near perfect health.

The work undertaken with such spagyrically prepared products is of an evolutionary nature. Up to a certain point all kingdoms are naturally seen to develop or evolve. From this point it is left to the intelligence of the human species to further prepare and reveal the value that is to be found within all substance found upon the earth, inclusive of the human kingdom itself. Consciously assisting nature, those who prepare such products take up the work which nature has left undone through its evolutionary process. Such substance, when knowledgeably worked with and consciously assisted, is evolved to its preordained state of perfection. In its pure form such a potent substance effectually serves to uplift the other kingdoms.

No kingdom is independent of another; all kingdoms are interdependent. The effect of one life form affects the whole. The outcome of the whole of the life forms upon this earth is very much dependent upon the conscious assistance that is given to all forms of life evolving upon this earth. To attain to a state of human perfection, mankind needs the assistance of the kingdoms below him. In the past we have wantonly misused, abused, and taken for granted that which has been so abundantly provided for us to use. It is time we begin to earnestly assist the kingdoms below us to reach their preordained state of perfection, wherein the special value that lies within them is to be found and is disclosed in its pure form. Then it will become possible for these kingdoms to assist us to evolve with greater ease toward that state which we have before us to fulfill. At such a time, not only individually as a personal experience but the human kingdom as a whole will move more rapidly toward its preordained state of perfection and will become perfect as mankind.

All forms move toward a state of perfection. The life that flows through them works to reveal their inherent potential, that which is of special value within them. In that time when the substance has been duly prepared, the pureness of its potential is actually to be realized.

The Natural History of Life upon our earth is the unfoldment of Its potential, the value of which is to be concretely revealed. Through Alchemy the seed embedded in the earth took root and from it evolved branches that disclosed all manner of possibilities. By way of Parachemical Research the reality of this potential is actually to be known as it makes its appearance through those evolved forms wherein it is to be found in a state of purity. The goodness of it bespeaks the glory and work of an Intelligence that far surpasses humankind. Through Parachemy all kingdoms will be found to evolve for Parachemy is evolution, a wonderful unfoldment that leads to perfection. †

Recollections And Reflections Of A Tour Of The Western States



Departure from the PHS

It is important that we learn to distinguish between what is “*real*” and what is actual. That which is real supercedes the physical level. It is the unchanging ever present now which is “*It*.” That which is actual is the changing form through which this truth manifests. The soul is the *reality* of the individual, and the body is the *actual* form through which it expresses.

Often in life we are confronted with questions about reality, particularly because appearances are deceptive. We project ahead in our minds to an event which we anticipate, and when we finally find ourselves in the midst of it, there is the feeling of the actual occurrence being an illusion. In retrospect we ask: Was it all a dream? Did it really happen?

This is how I often feel, particularly now when I reflect on the two week tour of the Western States experienced this last summer from June 11th through the 25th. For European students and interested relatives who traveled from overseas by chartered plane for this event, this tour had its beginning in the States on the 13th with last farewells and departure for home on the 27th. Forty of us participated — three from Canada, eight from the States, and twenty-nine from the European countries of Germany, Switzerland, and Austria.

It must have been a dream! It all happened so fast. Yet, there are still fleeting memories of people, feelings, and beautiful scenery which seem to interweave into one complete pattern. These recollections are summarized with the knowledge that we are in the midst of a wonderful

life which emanates from the One source, and even while here on earth we can experience heaven. The dream I had which lasted two weeks speaks of this beauty and of God's wonders on earth.

Nine of us set out from Salt Lake City on June 11th, a lovely sky blue summer morning. Three of the nine had driven from Canada, one had flown from Massachusetts, and another had taken a bus from Nebraska in order to commence the tour in Salt Lake City with three residents there and one European who had arrived a month before. As we boarded our chartered Continental Trailways Bus, we all experienced a great sense of anticipation which completely overshadowed any sleepiness from the restless night of excitement prior to our leaving.

Bruce, our bus driver, was an affable fellow and a good experienced driver, which we were to appreciate often through the trip. The representative from Chi's Tours Travel Agency, Inc., who had handled the tour scheduling, made arrangements for our accommodations, baggage handling, and special passes, bid us a cheerful good-bye, heartily extending to us her best wishes for a wonderful trip.

From Salt Lake City we headed south on I-80. The first landmark we came to, just 15 or 20 miles out of the city, was a place where Frater Albertus, our Tour Escort, informed us we could all go if we didn't change our ways. This was a colorless grey compound of buildings known as the Utah State Prison! For anyone who had any qualms about being somewhat confined to a bus for the next two weeks, this was a poignant reminder of our freedom!

Before we passed from the Salt Lake Valley up a slight incline and around a curve into the Provo Valley, we could look behind us and observe all along the ridges of the Wasatch Range towering over Salt Lake, the shoreline of what at one time had been Lake Bonneville. This was once a great Prehistoric Lake which completely filled the large valley, of which the Great Salt Lake is now but a small remnant. The Great Salt Lake is known to be six times saltier than the ocean, and one can literally float on one's back while reading a newspaper. Tourists coming to Salt Lake City usually first inquire about visiting the lake, and yet relatively few residents of the area frequent it. This is due to the unpleasantness of swimming in a body of water which is so salty. It burns the eyes, even to the point of blindness, and if there are any small cuts on the skin which have gone unnoticed one becomes most suddenly aware. After emerging from a swim in the lake, an immediate shower is desirable, as the salt will form a most uncomfortable crust on the skin.

As we proceeded into the Provo Valley, another lake, called Utah Lake, came into view. To the east we could see Mount Timpanogos, the southernmost glacier in the United States. It is the highest peak in the Wasatch Range. There is a legend that an Indian maiden sleeps prone across the top of the mountain. One can, by use of the imagination, see her lying there peacefully with her arms folded across her chest.

Most of us dozed for the next several hours while driving across desert but awoke as we passed through the Virgin River Canyon in the southern part of the state. This is an area where walls of rock had to liter-

ally be blasted away in order to build the highway, which incidentally cost the state of Utah \$1,000,000.00 per mile. From the windows of the bus, we found ourselves seeing large gorges and mountains of rock through which the Virgin River flowed.

It was late afternoon, after about a nine hour drive, when we pulled into Las Vegas, Nevada. After the quietude of the desert, it was startling to find ourselves in the bustling city. Driving through the heart of the city, we could hear the continuous ringing of bells in the casinos, the music of jingling coins in the slot machines, and the general activity of crowds of people milling about on the sidewalks and streets. Stepping from our air conditioned bus at the lovely Stardust Hotel on the famed "strip," we were shocked to discover the 100 degree Las Vegas heat!

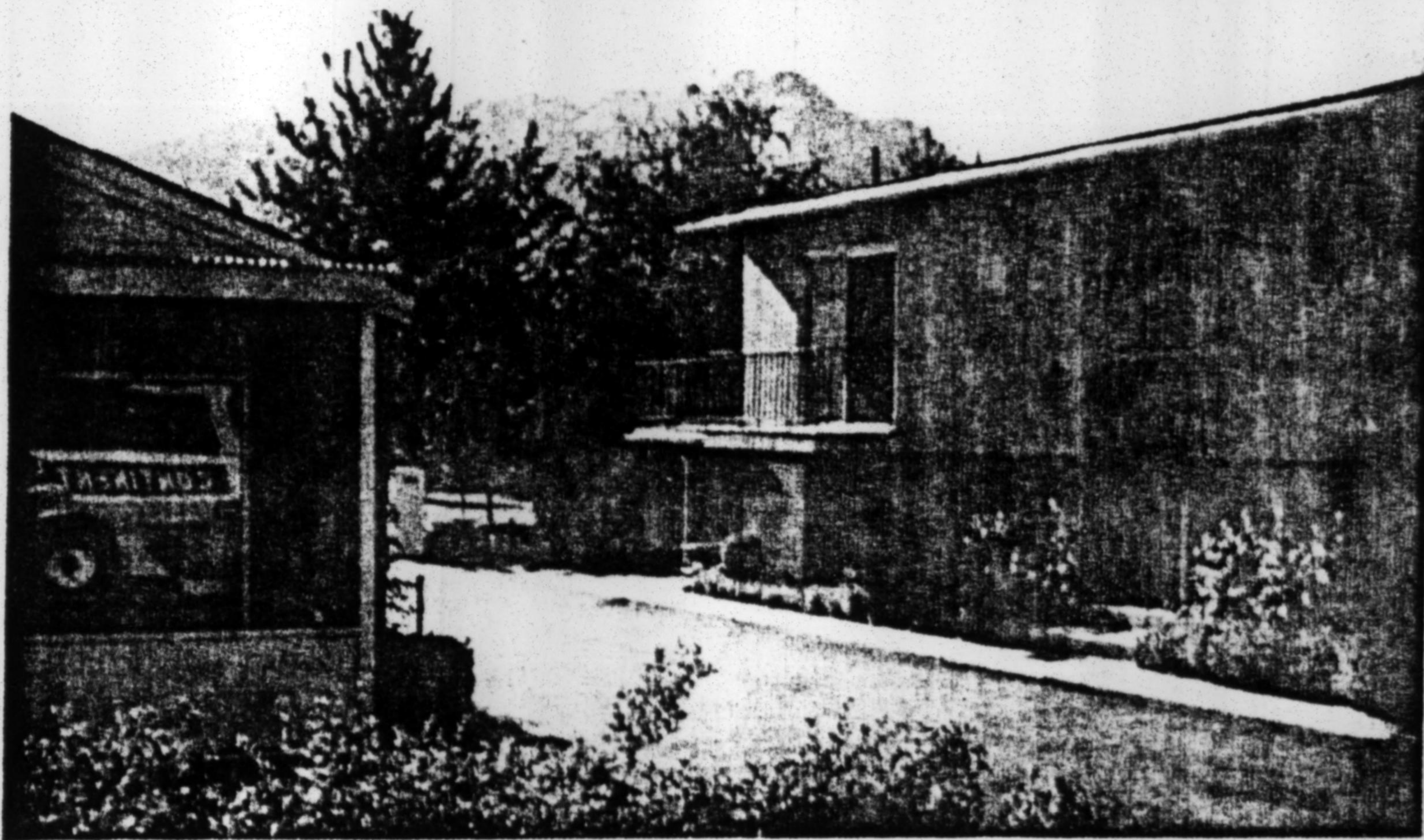
After a brief rest in our luxurious hotel rooms, we prepared for a night on the town. Some of us wandered around outside at first, merely trying to absorb the intensity of the thousands upon thousands of light bulbs which comprise the sign on the front of one hotel. Looking to the left or right down the "strip," one cannot count the many different Hotel Casinos, each one attempting to outdo the others in decor and radiance. It was dazzling to the eye! If Las Vegas "closed down," the energy shortage problem in this country could likely be solved!

At 11:00 p.m., all nine of us met inside the Stardust Casino for the Lido Show. This is reputed to be one of the most spectacular of all the Vegas shows. After seeing it, we had to agree. The glamor of the costumes and the stage scenery was beyond belief, not to mention the beauty of the men and women performing. The production was most tastefully done, and we were all amazed at the number of bodies so near to one another in size and so beautifully formed. The show had not only a professional juggler and pickpocket, but an ice skating rink which emerged from beneath the stage and a jungle motif in which live elephants came on stage ridden by several performers. In another scene a flock of birds flew before the audience. The show lasted three hours, and in each act swarms of lovely women danced past with exquisite jewelry and various head-dresses, which were in some cases three feet high! The climax of the show was a real waterfall on stage, which brought exclamations from the audience.

The next morning our group increased to ten as another student stepped on board to travel with us to the Holiday Inn near the Los Angeles Airport in California. There we would await two students from California and those from overseas to join us. We arrived in Los Angeles in time for a swim in the hotel pool, after which we shared an enjoyable dinner together, laughing a lot. Our spirits were high. Later, some went dancing to music played by a band in the Hotel Lounge, and the other more disciplined, or more exhausted ones, retired early! From our rooms many floors up the sparkling, bright lights of Los Angeles spread below us, and regularly every few minutes the sound of a plane coming in overhead could be heard, its lights blinking in the night — an exciting reminder that with the dawning of a new day those from overseas would join us,

and we would begin together the special experiences of this "Alchemistical" tour.

At 5:45 a.m. on June 13th, the Europeans arrived and Frater Albertus was there to greet them. A short time later, excitement filled the bus as we quietly sat together listening to Frater Albertus' welcome and the introduction of everyone. It was then those of us who spoke only English realized that all did not speak our language and the Europeans learned that not all of us could speak theirs! Frater Albertus would speak several sentences in German and then translate these sentences into English, and so it went for the remainder of the trip. It was fascinating to see how easily he switched from one language to the other. It was a beautiful example



of thinking and expressing in two languages at once, and served to bridge the gap between us. By the end of the trip many of us were communicating beautifully in spite of the language barrier. There is a universal expression which far exceeds human speech. This becomes quite evident, particularly when among persons of like mind.

The diversity of those uniting to take this tour was most interesting. There were medical doctors, chemists, artists, musicians, astrologers, businessmen, psychologists, nurses, magazine editors, and others. We were of varying ages and backgrounds.

Our first stop together was a tour through Universal Studios, the world's largest movie studio, where we were taken behind-the-scenes to explore some of the 420 acres of movie-making magic. Here we saw sets filmed in "Earthquake," "Airport," and "The Great Waldo Pepper," locations that appeared in "Ironside," "Colombo," "Kojak," and "Adam 12," and heard the special effects of a roaring avalanche, a runaway train, and a collapsing bridge. At one point we found ourselves right in the path of a roaring flash flood. Safe aboard the Glamor-Tram, which carried us around to view one amazing set after another, we experienced the recreat-

ally be blasted away in order to build the highway, which incidentally cost the state of Utah \$1,000,000.00 per mile. From the windows of the bus, we found ourselves seeing large gorges and mountains of rock through which the Virgin River flowed.

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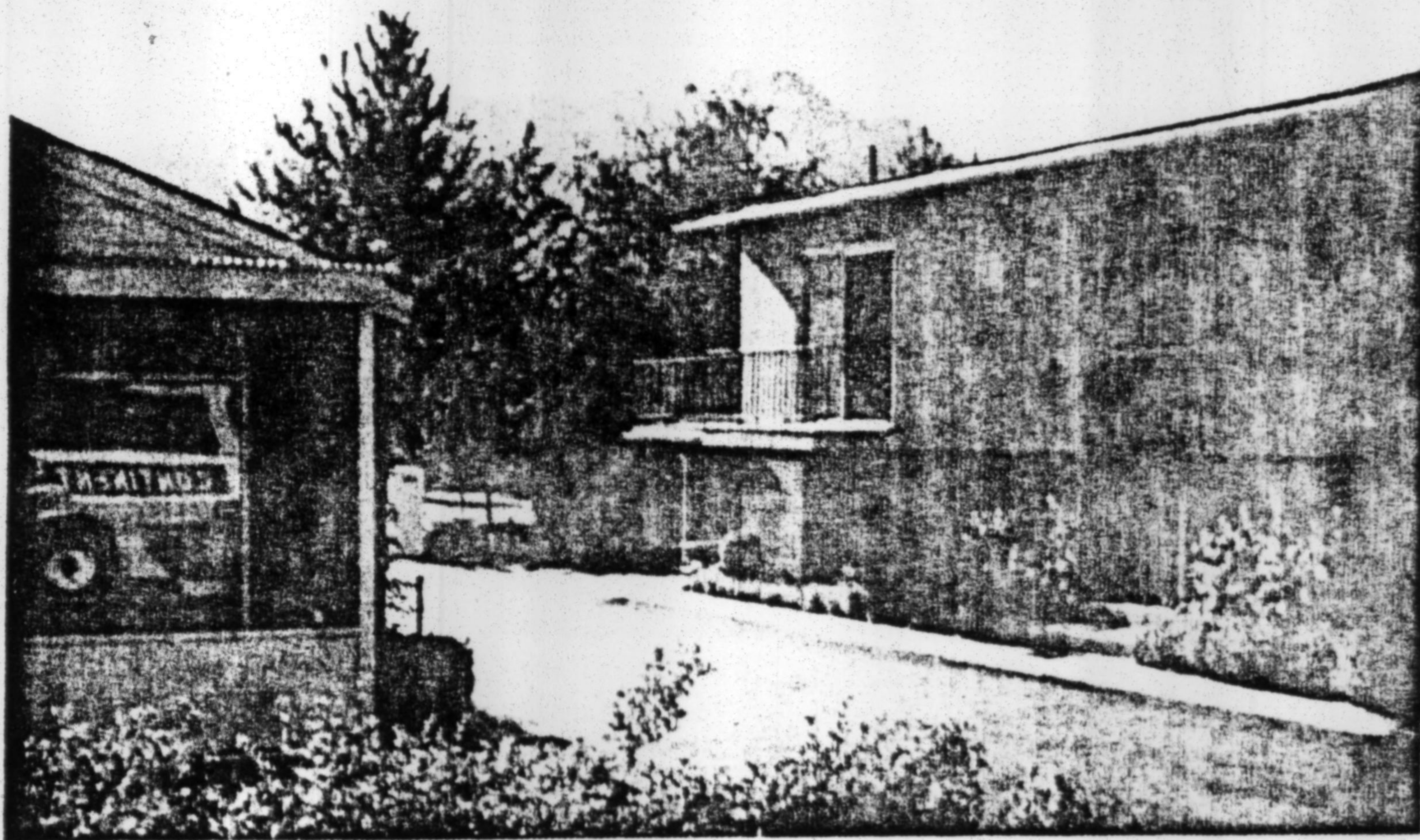
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At 11:00 p.m., all nine of us met inside the Stardust Casino for the Lido Show. This is reputed to be one of the most spectacular of all the Vegas shows. After seeing it, we had to agree. The glamor of the costumes and the stage scenery was beyond belief, not to mention the beauty of the men and women performing. The production was most tastefully done, and we were all amazed at the number of bodies so near to one another in size and so beautifully formed. The show had not only a professional juggler and pickpocket, but an ice skating rink which emerged from beneath the stage and a jungle motif in which live elephants came on stage ridden by several performers. In another scene a flock of birds flew before the audience. The show lasted three hours, and in each act swarms of lovely women danced past with exquisite jewelry and various head-dresses, which were in some cases three feet high! The climax of the show was a real waterfall on stage, which brought exclamations from the audience.

The next morning our group increased to ten as another student stepped on board to travel with us to the Holiday Inn near the Los Angeles Airport in California. There we would await two students from California and those from overseas to join us. We arrived in Los Angeles in time for a swim in the hotel pool, after which we shared an enjoyable dinner together, laughing a lot. Our spirits were high. Later, some went dancing to music played by a band in the Hotel Lounge, and the other more disciplined, or more exhausted ones, retired early! From our rooms many floors up the sparkling, bright lights of Los Angeles spread below us, and regularly every few minutes the sound of a plane coming in overhead could be heard, its lights blinking in the night — an exciting reminder that with the dawning of a new day those from overseas would join us,

and we would begin together the special experiences of this "Alchemistical" tour.

At 5:45 a.m. on June 13th, the Europeans arrived and Frater Albertus was there to greet them. A short time later, excitement filled the bus as we quietly sat together listening to Frater Albertus' welcome and the introduction of everyone. It was then those of us who spoke only English realized that all did not speak our language and the Europeans learned that not all of us could speak theirs! Frater Albertus would speak several sentences in German and then translate these sentences into English, and so it went for the remainder of the trip. It was fascinating to see how easily he switched from one language to the other. It was a beautiful example



of thinking and expressing in two languages at once, and served to bridge the gap between us. By the end of the trip many of us were communicating beautifully in spite of the language barrier. There is a universal expression which far exceeds human speech. This becomes quite evident, particularly when among persons of like mind.

The diversity of those uniting to take this tour was most interesting. There were medical doctors, chemists, artists, musicians, astrologers, businessmen, psychologists, nurses, magazine editors, and others. We were of varying ages and backgrounds.

Our first stop together was a tour through Universal Studios, the world's largest movie studio, where we were taken behind-the-scenes to explore some of the 420 acres of movie-making magic. Here we saw sets filmed in "Earthquake," "Airport," and "The Great Waldo Pepper," locations that appeared in "Ironside," "Colombo," "Kojak," and "Adam 12," and heard the special effects of a roaring avalanche, a runaway train, and a collapsing bridge. At one point we found ourselves right in the path of a roaring flash flood. Safe aboard the Glamor-Tram, which carried us around to view one amazing set after another, we experienced the recreat-

ing of the miraculous parting of the Red Sea and passed through unharmed. Through the electronic magic of video tape, there was even the opportunity to become a "star" of the Stage 70 Show. While some of us were willing and even eager to show what we could do, "Hollywood" missed out on our "star" performance because our hands, waving amongst hundreds of other hopefuls, weren't seen!

Later that afternoon we checked into the Disneyland Hotel, one of two tall buildings which are the nucleus of other surrounding motel-like constructions, shops, restaurants, three swimming pools, and a small lake complete with a boat dock. The grounds are beautifully groomed and densely covered with a large variety of greenery — from palm trees to multi-colored flowers. One could have spent some days enjoying the relaxing atmosphere of the Hotel with its lovely rooms and surroundings before even venturing beyond to Disneyland itself. The first afternoon and evening were spent just this way in fact. After a refreshing swim in the pool, we wandered around enjoying the sights, and particularly the bright California sun. As an occasional breeze rippled through the palm trees, the large leaves took on a fan-like effect, causing one to feel delightfully cool and content.

The next morning, June 14th — Disneyland! Most of the group met bright and early in the Hotel Lobby and then proceeded together to the monorail, which would take us quickly to Disneyland. Everyone seemed filled with great anticipation. For some, it was a lifetime dream come true. We soon found ourselves in the middle of Tomorrowland. As we left the monorail, most of us broke off into small groups and hurried ahead in our excitement. Tomorrowland is the area in Disneyland which depicts the future. There are rides such as "Journey to Mars," "Inside Inner Space," and many wonderful free exhibits, which are to be found throughout the entire park. The manifestation of technical knowledge is extensive! Some might recall Krushchev's visit to this country in the 1960's when he was not permitted to visit Disneyland for fear he would "steal" some of our ideas.

Several of us topped off the thrilling "Space Mountain," which was a spiraling roller coaster ride amidst stars and galaxies, with scrambled eggs, buttermilk, biscuits, and orange juice in one of the lovely outdoor pavilions on Disneyland Main Street. It was exciting to observe the activity from our umbrella-shaded table. Myriads of people walked by in every manner of dress; all ages of children from several months old to "elderly." Occasionally, a larger than human Mickey Mouse or Donald Duck would stride by to the absolute glee of the children. A honky tonk piano rang out from the red and white striped ice cream store a short ways down the street, and small horse drawn buses clip-clopped by.

All of the rides blend into one joyous feeling in retrospect, but glimpses of the various ones occasionally flood my mind. In Adventureland, we experienced life-size, animated pirates in underground caves, a full-size steamboat, Mark Twain style, Tom Sawyer's Island complete with caves, and many more. In Frontierland, one can take the long-time favorite Jungle Cruise down the Amazon River, where the dangers of elephants

and boa constrictors can be as great as the threat of headhunters!

The child in each of us responded to the wonders of Fantasyland; Snow White's Ride, the Mad Hatter's Tea Party, and of course the Matterhorn Bobsleds. The happiest ride in all of Disneyland was "It's a Small World," where one is greeted by all of the world's children in doll form, although one does come out all smiles from the Country Bear Jamboree in Bear Country. Here we were entertained by life-size animated bears singing country music!

Truly Walt Disney was a master of illusion, and after a trip through the Haunted Mansion and observing real "spirits" dancing in a ballroom, one had to admit that appearances *are* deceptive! To think that Walt Disney was considered to be a mentally retarded child!

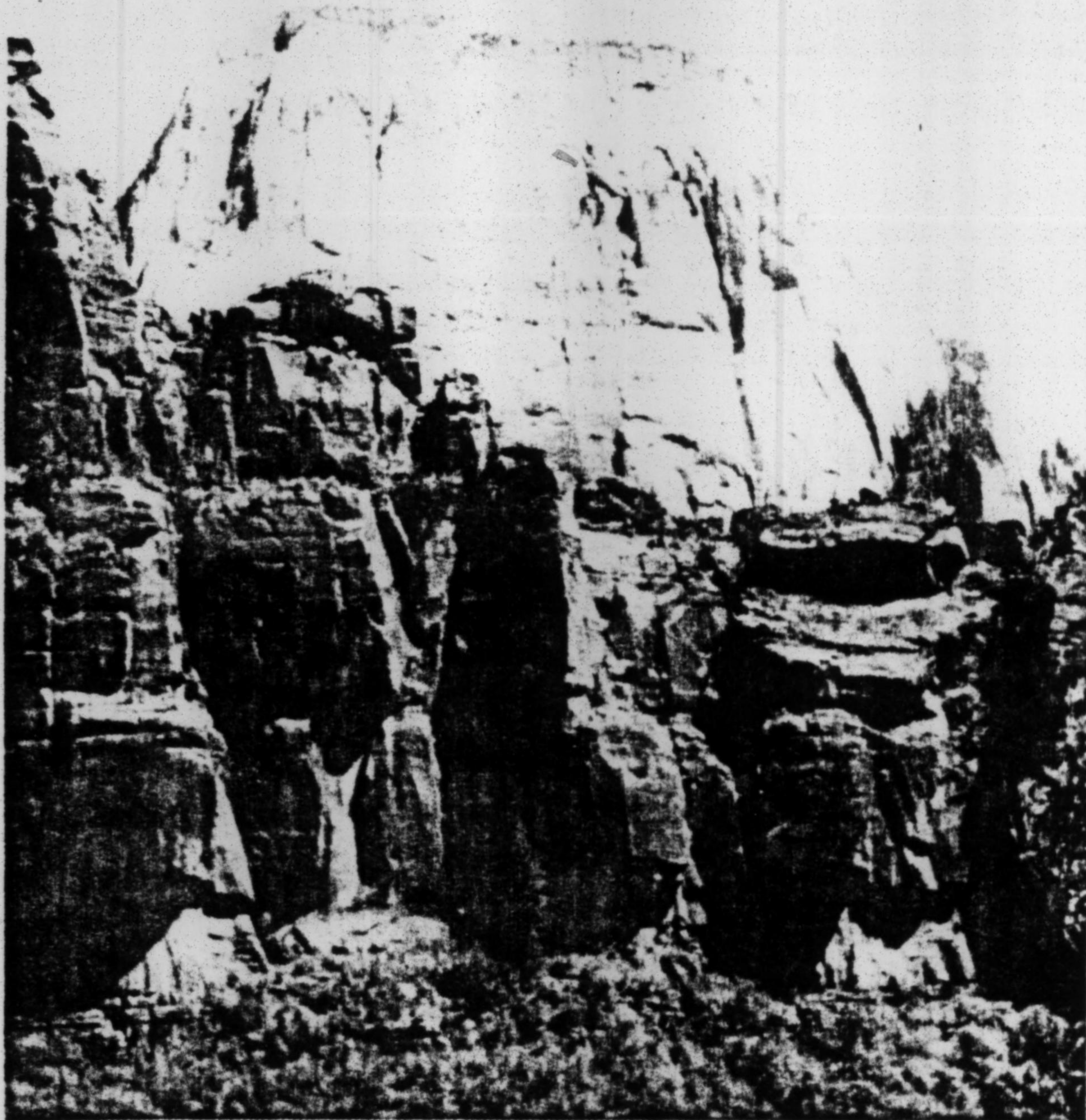
The most noticeable aspect of Disneyland, despite all of the people, food, rides, and general bedlam, was the absolute cleanliness of the Park. One was continually seeing young, well-broomed employees sweeping the streets. I was reminded of Frater Albertus' words, "Order is the first law of Heaven," and felt privileged to be experiencing man's application of the law in that which gives joy to so many. Disneyland exemplifies the inherent order amidst chaos, and man's potential to work within God's law to create such order and harmony within his sphere of existence.

Bed was a welcome sight that night after a long full day, and we climbed in exhausted but feeling greatly satisfied.

On our way to Zion National Park in Utah, we stopped for an overnight stay at the Union Plaza Hotel in Las Vegas. For the Europeans this was the first of two thrilling and fun-packed evenings in one of the foremost entertainment centers in the country. Little time was lost in dressing and departing for various of the larger Casinos on the "strip," the Lido Show at the Stardust being saved for their second visit on their return to Los Angeles and departure for home.

There was a vivid and striking contrast between the man-made spectacles of Disneyland and Las Vegas and the wonders of nature which we experienced throughout the remainder of the trip beginning in a very pronounced way in Zion Canyon. As we rode past red, high bluffs hewn out by water and wind over eons of time, there was known a sense of extreme joy at the incredible wonder of the sights we beheld. Simultaneously, there was a feeling of being overwhelmed by one's seeming insignificance in the scheme of time.

Southern Utah is a treasurehouse of natural splendor, and in Zion is found a mystical combination of the magic of nature and the creative endeavours of man which demonstrates these natural wonders and makes them accessible to all who come to her towering walls. Mount Carmel Highway winds through the canyon in a manner which leaves the rugged beauty of Zion intact, unaltered by man. Majestic stone walls create the beauty and magnificance of this Park. The elements of rain, frost, wind, and plant life were allies of the great Virgin River in forming the great gorge known as Zion Canyon. The river today retains its original pattern of bends and curves and meanderings, but centuries ago it flowed 5,000 feet above its present level.



Great White Throne in Zion

As we passed along the Mount Carmel Highway, which was literally carved out of the mountain, our bus driver slowed down so we could see through windows carved along the tunnel walls through which we passed. The tunnel is nearly one mile in length and follows the great walls of Zion. Through the windows in the tunnel are to be seen views of rock splendor unequaled elsewhere in the world.

It was inspiring to see what man had done to further beautify God's creation. We are given such wonderful tools to assist nature in various ways, and this is the simple truth of Alchemy or evolution. One can see it in a single construction, as a bridge or a building. Looking out at the towering masses of land, the thought that we, each and everyone of us, can assist evolution in our own way was staggering.

But now, what words are left to describe the glory of the next canyon which we arrived at the evening of June 15th except "Grand!" And it was just that! When we walked into the lobby of the Grand Canyon Lodge, there was a view which overlooked the North Rim of the Canyon. One of the Europeans turned to me and said, "I've never seen anything like it in this world!"

We were fortunate to arrive in time for the sunset, and the majority of us were awake the next morning for the sunrise at 5:00 a.m. We fol-

lowed the trail which took us to an advantageous point on the North Rim. The canyon has been gouged out over the centuries by the Colorado River which rushes at the bottom of the canyon, about 1,850 feet above sea level. The sides of the canyon are made of rocks, cliffs, ridges, hills, and valleys of every form. Many of the ridges have weather-carved lines which make them resemble Chinese temples. Thick forests cover the canyon rims. The north rim of the Canyon rises about 1,200 feet higher than the south rim. The highest points on the rim are about 9,000 feet above sea level. Trails in the park lead across the river from rim to rim. The colorful canyon rocks were formed millions of years ago, and their colors change with the changing light of the sun. All ready with cameras that could hardly begin to capture the splendor, we watched in awe as the shadows along the canyon walls for miles fell away before the light and glory of the sun.

It was with regret that we had to leave that morning. Our next stop was Bryce Canyon. As we departed, our minds were still filled with beautiful images of the Canyon we were leaving behind, and the remembrance, still so vivid, of standing quietly at the side of a trail that led to a breathtaking view of the rim of the canyon in the evening's light. Above, the light of the moon, stars, and planets was sharp and brilliant in the clear night. Behind and around us stood the towering pines. Through them crescendoed the sound of the wind as it came from far away to touch us gently and whisper of the beauty of all that lay around us and the eternalness of all being.

What we had been seeing as we traveled through the Zion and Grand Canyon regions was the West as it "really" is. It is not something one can describe; it has to be experienced to be known. For each the experience is personal and special. Behind us were already some of the wonderful and worthwhile experiences. Ahead of us were still far more to know and to enjoy.

Enroute to Bryce Canyon there was much time to visit. Everyone by now had relaxed and gotten "into the groove," as one expressed it. The kinship among us was very special. As always, the law of polarity was exemplified. In various ways we benefited from this experience of association by seeing that others form a most revealing reflection of self. The purification of self continues on, even when it seems that we are not consciously directing it.

As we scanned our itinerary, we looked forward with eager anticipation to Bryce Canyon with its fantasy-land of spires, sculptured pinnacles and multi-colored minarets, to Arches National Park, to Moab and a moonlight cruise on the Colorado River. There was Dinosaur Quarry yet to visit, the sight of Old Faithful in Yellowstone to see, besides so very many other things. For some of us, there was ahead the excitement of showing fellow students from overseas Salt Lake City for the first time and here, to their delight and ours, some time would be enjoyed at the PRS and Paralab. How good it was to have shared the experiences behind us and to look forward to those that still awaited us. †

(To be continued in the next issue)



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(To be continued in the next issue)

Some Light On Kundalini

From time to time, you meet someone whom you might describe as radiant, or glowing. You've known that these adjectives are not strictly accurate, such people would not illuminate a dark room, but still we commonly use these words to describe a certain kind of energy which we notice particularly around some individuals. Sometimes we also meet people we might describe as bright, or even brilliant. Again these terms describe a kind of energy, but notice that this energy is distinctly different from the former kind.

"Glowing health" and "radiant beauty" describe a vital energy which in Sanskrit is called Prana. However, "brilliant intellect" and "enlightened thought" are phrases describing something else, an intelligent energy which in Sanskrit is called Kundalini.* The difference between these two must be firmly grasped in order to understand their interplay in nature and in man. In nature this interplay accounts for the vast panorama of life experience, and in man these two energies bring about individual evolution. Personal experiences with these energies differ widely, but there are certain landmarks in the soul's development which can be recognized by anyone versed in the principles of Prana and Kundalini manifestations. This article is an attempt to explain these principles, so that the reader may gauge his own inner life experiences and those of others by a somewhat objective measurement.

Kundalini, like Prana and the physical forms of energy (electricity, light, heat and so forth), exists potentially everywhere in the universe. However, in matter there is a great variety, and some substances express one kind of energy better than another. So we have iron which is uniquely magnetic, whereas silver and copper conduct electricity particularly well. Plants and animals radiate their abundance of Prana, and when they are properly cared for this radiation can become very strong. Only through human beings, though, can Kundalini express itself into the world. I say "can" express, because in most of mankind this energy is still potential, locked into latency at the base of the spinal chord by the strong currents of Prana which build and maintain the animal body of a man.

Prana builds and protects all living forms. It gives life and takes it away again in a cyclic fashion, the way the moon gives us light: now more, now less, now none at all, and again. Kundalini, by the same token, may be associated with the sun, as it is a still, constant source of light, just as consciousness is a still, continuous spark. The Kundalini is an attractive force, whose movements are characterized by simplicity and restraint, while Prana, as if a mirror-image of Kundalini, is creative, outward-flowing, spectacular and magnificent.

The continuousness of the Kundalini energy is the key to its origin. It belongs to the eternal realms, and nothing in time touches it. Take an example. You have learned many things since you were a child, but your

* These two words, Prana and Kundalini, are often used when discussing subtle energies, because there aren't any really good English equivalents.

consciousness, in itself, is still the same. When you said, "I am five," you meant the same thing by the word "I" as you meant when you said "I am fifteen," and you feel certain that this "I" will be the same as long as you live. Now this very "I" is a minute manifestation of Kundalini.

What we need to understand is how the Kundalini, in its fullness, gains access to the body: this is the crucial matter, and we start by considering the state of the average person, in whom the Kundalini is still all but completely suppressed.

As was said, the power to think "I am" is an indication of some Kundalini activity. But it is only that infinitesimal amount which is somehow able to seep through the barriers of the Pranic currents. A limitless source of this energy is still imprisoned at the base of the spine. That which does come through may be described as a very fine, constant stream of energy which ascends and descends along the spinal column in harmony with the breath. At each inhalation the energy ascends and at each exhalation it descends again. At the end of a normal inhalation, most of this energy reaches a certain height which is characteristic of the level of consciousness of the individual. To analyze individual consciousness in this way, the central nervous system is divided into three areas which give rise to three aspects of embodied consciousness, called the three Gunas, or natures: Tamas, Rajas and Sattva.* Everyone has all three natures, but in each person one nature predominates.

Take a minute to think about yourself and your body. Where are *you* in this body of yours? Where is that "I am"? For some people it is quite fixed and in other people it moves around according to their activity and thoughts.

When the consciousness resides in the lower part of the body, the Tamas nature predominates. Such a person is very attached to the world and its pleasures. He tends to be lazy and, since so little of the Kundalini energy rises up to the brain, dull-minded. He has little use for abstract concepts such as truth or virtue. His conscience will seldom if ever bother him, so committing a crime or telling a lie is about as acceptable to him as more virtuous behavior. Instinct is the only absolute that such a person is aware of.

If the consciousness resides in the heart area, Rajas predominates. Such person is very active, at times compulsively so. Achieving fame and amassing wealth are often important for him. His mind is active, as well; he is awake both to the world and to religious principles. This person understands the high ideals of life and, being attracted to the world at the same time, wants to make a show out of everything. If he lies or cheats, which he may if his desire nature impels him, he will always feel the painful prick of conscience.

When the consciousness resides in the area of the head and neck, we have an example of the Sattva temperament. This sort of person does not seriously entertain thoughts of a dishonorable nature, since these thoughts occur only along the spine† and are automatically assimilated

* Corresponding to Salt, Sulphur and Mercury respectively.

† See "More on the Breath," in the spring issue of Parachemy, 1978.

and transmuted as the Kundalini ascends. He has very little attachment to the world, because he values ethical and religious principles above transient things. This one has an overactive conscience. He feels too much pain over small slips in truthfulness or honour. He builds his life on the highest religious principles he knows, and he may naively assume that everyone else does the same.

All these states of consciousness are available to one whose Kundalini has not yet been awakened. As an ordinary person makes efforts to overcome his baser nature this small amount of Kundalini energy concentrates at higher and higher levels. One is reminded of what the Lord Jesus said in the parable of the talents:*

Well done, good and faithful servant, you have been faithful over a little, I will set you over much, enter into the joy of your master—

for a person of Sattvic nature is very close to the blessings of heaven.

As we have said, the Kundalini energy is trapped at the base of the spine — held captive by the strong currents of Prana. The first essential experience on an aspirant's path is a strong disturbance of these Pranic currents. In its most exalted form, this disturbance is a momentary suppression of those currents which hold the Kundalini captive. In such a case, the terrific force of the Kundalini may envelope the body for a long moment, during which one perceives a brilliant, limitless light. However, the experience may take other forms as well:**

- 1.) There may be a perception of white or colored light which seems to be an angel, one's self or one's spiritual teacher;
- 2.) There may be spontaneous astral projection or a clear vision of some scene other than one's immediate environment;
- 3.) Spontaneous expression of vivid emotion incongruous with one's circumstance; or
- 4.) Physical activity not directed by the conscious will—trembling, swaying, assuming various yogic postures or breathing rapidly.

In any case, this experience is the key to entry on the mystical path. It is sometimes called "the Awakening," sometimes "rebirth". It corresponds to the Masonic grade of the Entered Apprentice, and is associated with the Tower Card of the Tarot, which gives some indication of its exciting and disordering effect on the personality involved.

After this disturbance of Prana has occurred once, it may occur many times, taking any of the different forms that have been described. But the disturbance will be brief, so after a short time the normal Pranic currents will reassert themselves, and the Kundalini, if it has been released, will be forced back to the base of the spine, to its latent state.

A certain amount of time must elapse between this initiation and the next essential experience: time for both mind and body to readjust. All

* Matthew 25:xxi.

** In yoga this experience is called Uranothana, which means strong Prana. For more information on the possible forms of this experience, a very good source is *Science of Meditation*, by Yogacharya Swami Kripalvanand, published by Sri Dahyabhai Hirabhai Patel, Gujurat, India (1977): Chapter 5.

of one's principles now need to be examined in a "new light": reassessed according to this new perception of reality. Similarly, the body begins to change in subtle ways, becoming sensitive to different modes of perception. The physical changes are unconscious, automatic, but the mental changes depend on conscious work, so time, at this stage, can be measured by the duration of conscious effort.

The second essential experience on the mystical path comprises the full raising of the Kundalini from its position of latency at the base of the spine to the top of the head. When successfully carried out, it marks the beginning of spiritual regeneration. During this experience, the Kundalini traces a path for itself which is not completely blocked off by the subsequent reassertion of Pranic currents. In Masonry, this experience is represented by the Fellowcraft Initiation.

There is much confusion here about different methods of raising the Kundalini, disagreement as to which is the best, and so forth, but the key to this whole issue is to remember that Kundalini is all intelligence. It knows the possibilities of any given moment infinitely better than our consciousnesses can contrive, and so it will rise at the very moment it is suitable to do so. The rising of the Kundalini is not a mutation: it is the fulfillment of human nature. As such, it does not have to be artificially induced. The experience will not be denied to one who is properly prepared.

But we've already discussed the subtle currents of Kundalini rising and falling on the spine, so what is meant by "raising the Kundalini"? To answer, we must explain that the word "Kundalini" is actually used to mean two different things: 1) intelligent energy; and 2) the source, or point at which this energy enters the body; just as the word "light" is used to mean both lamp and the energy that radiates from a lamp. It is this source that is moved, from the base of the spine (where its activity is almost entirely suppressed by the natural Pranic currents) to the top of the head, where certain channels of expression become available to it.

Before we describe the sensations accompanying this ascent, we need to mention something about Prana. At the first Awakening of Kundalini, the Pranic currents are disturbed and they become more and more unsettled as one continues one's inner work. Various phenomena may occur as a result. One may see brilliant lights during meditation or experience hot currents of terrific energy rushing up the spine, showers of light, even spinning and luminous pulsing in various parts of the body. This is all Prana. Especially if one (who has achieved the Awakening) concentrates strongly on a certain area of the body over an extended period of time, the Pranic energies start to concentrate in that area and produce such phenomena. It has happened sometimes that a student of yoga will concentrate on the top of his head over an extended period, and then, with the experience of Awakening, the liberated Prana will be drawn like a magnet to the area of this prolonged concentration. So phenomena begin to occur at the Crown Center.* As a result, even the most sincere seeker

* The top of the head is sometimes called the Crown Center (Kether, in the Qabalah.)

may think that his Kundalini has risen, and, being unable to find good information to the contrary, may continue in this belief indefinitely. There is no real danger in this unless he gives up his inner work, thinking that he has "arrived". Giving up too soon is the biggest danger at any point along the path. Any mystical experience is favorable only insofar as it encourages the aspirant to continue.

When the Kundalini begins its ascent, it is much less spectacular than these displays of Prana. In *The Primal Power in Man*,* Swami Narayananda gives an account of the various possible sensations of this experience. When the Kundalini Shakti** enters the Sushumna Nadi† fully for the first time, he says:

- 1.) There may be intense pain, as if a stick were being thrust into the opening or the entering place of the Sushumna Nadi. Many get afraid of this pain and many make a confusion by taking this pain to be a disease.
- 2.) Its rising may be felt like that of an ant creeping up slowly. The ant creeps up slowly, stopping here and stopping there and slowly reaches its destination, the Sahasrara.‡
- 3.) Its rising may be felt like the darting of a fish in the calm and still waters of a lake. Think of a big fish all alone swimming with great pleasure and with full speed, without any fear or hindrance, on the calm water surface of a lake. It is all alone. No worry. No anxiety. No fear of anything. It is self-possessed and moves about with unhindered felicity. Thus the Kundalini proceeds rapidly from center to center until it enters the Sahasrara.
- 4.) Its rising may be felt like the wriggling of a snake. The snake never moves straight. It always wriggles and moves in a zigzag course.
- 5.) Its rising may be felt like that of a bird hopping from place to place. Sometimes it takes one jump and stops a while, and then it takes two or three jumps at a stretch and then stops a while. Thus the Kundalini jumps, as it were, from one center to another and stops awhile and then again. It travels two or three centers at a stretch and stops a while.
- 6.) It may be felt like that of a monkey making a long sudden jump. The monkey makes a very long jump from a tree to a tree, from a branch to a branch leaving many branches in the middle. Likewise, the Kundalini makes a sudden long jump as it were, from (the base of the spine) up to Sahasrara, or from the region (of the throat) to Sahasrara. To make it clearer, the Kundalini reaches the Sahasrara with a sudden flash of lightening, as it were, without stopping in any of the intermediate centers.

(To be continued in next issue.)

* Narayananda, Swami. *The Primal Power in Man*. Narayananda Universal Yoga Trust, publ. Rishikesh, India. 1975 pp. 249-252.

** i.e., power.

† The central nerve of the spinal column.

‡ The Crown Center.

Informative Interchange

Report From Paralab

In the 1978 Summer issue of *Parachemy* there were questions asked concerning Paralab. Those involved in the actual work performed through Paralab offer this report of the progress and expansion of Paralab's work as informative interchange.

Paralab is the manufacturer of genuine spagyric products. The basis of all spagyric products are derivatives from natural botanical mineral and metallic essentials, free from harmful ingredients. These essentials are obtained by way of manifold slow processes, such as fermentation, extraction, distillation, and calcination. In the spagyric way potent distillates, including their essential ethereal oils and minerals, are available as compound products. Paralab is in the very fortunate position to make available to all the fruits of their intensive research, having proved thereby the validity of ancient claims that simple remedies can be had that are non toxic. Because of the special knowledge required for their preparation, we are happy to pass this on to you so YOU may become the beneficiary thereof.

The beginning of 1978 brought on many changes through new FDA regulations and expansion for Paralab. There has been a complete updating of all areas of activities. The new General Manager has taken over his duties to improve production efficiency, safety, sales, quality control, and shipping. The new Office Manager is expanding the bookkeeping system to efficiently handle all orders received and the hiring of distributors throughout the United States and in foreign countries. The new sales Manager has been busy preparing the "Paralab Educational Sales Manual," making a taped interview with Paralab's Chairman of the Board of Directors, acquiring displays for Paralab Products plus an impressive distributor's briefcase with the Paralab emblem to carry the sales manual and necessary materials for selling.

The new Medical Doctor and advisor has been re-organizing all pharmaceutical areas to handle increased sales. Expansion and improvement of methods of production is continuing to handle efficiently the orders generated by the hiring of additional distributors. A booklet including scientific information and use-references concerning Paralab Mineral Salt Solutions is in the final stages of completion by our Medical Advisor. Also in the final stages of preparation is a colored brochure with pictures and information on Paralab Products.

New and exciting Paralab Products not available before will soon be available for marketing. An order already filled for 12,000 bottles of an herbal cough syrup formula by a large manufacturer of natural herbs has just been completed. This commercial area of compounding formulas for other companies has expanded Paralab's areas of business.

Plans are underway to produce a motion picture about Paralab. This

colored, sound film is scheduled for completion sometime next year. It will be used in informative lectures given throughout the areas our distributors will be located in. It will also be available to all interested individuals and groups.

Paralab is excited about its growth and future. As a business organization, Paralab must operate according to business standards. Like all businesses, Paralab, too, must operate on a profit basis. To accomplish its purpose of getting Paralab products into the hands of as many people as possible, some of such profits will be utilized for further expansion and advertising.

Paralab should not be confused with the Paracelsus Research Society and its purpose. As stated in the Summer 1978 issue of *Parachemy*, "Paralab is entirely a separate corporation from PRS."

All inquiries concerning Paralab activities are to be made directly to Paralab by calling Area code 801-561-5981, or by writing to Paralab at P. O. Box 455, West Jordan, Utah 84084, USA. †

Do You Want A Male Child?

The following, as reported in the daily newspaper "The Hindu" of madras (South India), Nov. 6, 1977, is given for those who question how the sex of a child may be predetermined.

Dr. (Mrs.) Charanjit Gool of Bhopal says: "I have learnt this method in the United Kingdom based on Vedas. It is proving 99% successful.

"Female partner is not responsible for bringing out a male child as a female has X chromosome only.

"If X chromosome of female unites with X chromosome of male during fertilization, the outcome is a female child. But if X chromosome of female unites with Y chromosome of male during fertilization, the outcome is a male child.

"During full moon day the male partner has got maximum Y chromosomes in his seminal fluid. The females have the maximum fertility period on the 12th to 14th day of the menstrual period.

"If desiring a male child both partners have to practice a restricted sense of intercourse. If the first or the second day of the menstrual period of female falls on the first day of new rising moon, the fourteenth day of maximum fertility will fall on the full moon day, when the maximum concentration of Y chromosomes is present in the male seminal fluid.

"When this combination occurs, intercourse should be allowed only on 12th, 13th and 14th day of menstrual cycles, otherwise it can result in a female child, but the fixed combination is 99% successful in getting a male child.

"If the first day of the rising moon coincides with the first or second day of the menstrual cycle, the intercourse should be only on the 12th and 14th day of cycle and rising moon on the 12th, 13th, and full moon day. There should be no intercourse after full moon." †

Questions And Answers

Q. *Sal ammoniac (extracted with alcohol) should be distilled three times in making KM. Each time you distill there is a very dark residue left in the distillation flask. Even when the sal ammoniac is sublimed three times and then distilled there is still a dark residue left. Over a period of two or three years I saved this dark residue from distilling sal ammoniac until I had a 250 ml flask almost full. I never knew if it had any use or value but saved it as some people save string — reluctant to throw it out but skeptical of its value. Comments please!*

A. Save it but don't use it for anything at present, except for charging the KM by adding pure alcohol to it and redistilling.

Q. *My understanding is that an alcohol tincture of a mineral is beneficial and circulates through the body quickly because there is an affinity between the blood and the spirit in the alcohol! What is the purpose of striving for the "Dexterous Distillation," or the oil of antimony, when oil and alcohol do not mix! Doesn't just a tincture suffice for our purposes?*

A. In most cases a tincture suffices, but the oil of antimony does indeed mix with alcohol in its first stage, similar to an ethereal plant oil that mixes with alcohol.

Q. *Mineral tinctures made with ether have considerable impurities! Can a mineral tincture be made with nitric or sulphuric acid — then wash out the acid — and then make an alcohol tincture? And would this tincture be an unfixed tincture?*

A. It would be an unfixed tincture but not a pure mineral tincture per se, as one would work with nitrates and sulphates of the mineral in question.

Q. *What compound of chemical elements or what element most closely resembles Gur in nature?*

A. Alkaline substances.

Q. *When the acetone menstrum over the antimony fume has been precipitated with a supersaturate solution of an alkali base and filtered and this filtered residue dried and the oil of antimony extracted from this by alcohol in a soxhlet extractor, will the remaining material in the soxhlet thimble yield any vinegar or fixed spirit after this material is dried and a dry distillation is attempted?*

A. No.

Q. *What is the sulphur of Mars? Magnetite? Lodestone? Pyrite?*

A. In iron pyrite and those mentioned here it is crude sulphur, in parachemy it is the oil (alchemical sulphur).

Q. *Would Pitchblende be more or less significant, alchemically speaking, as say Galena?*

A. Pitchblende would yield radium, Galena lead, but both would have the alchemical mercury.

Q. *For alchemical operations can we purchase aqua fortis, nitre, vitriol, rectified spirits of turpentine?*

A. Yes, you can but it would be necessary to know *how* they were produced in the first place.

Q. *Are quartz crucibles and flasks used in alchemical operations?*

A. Yes, they can endure more heat.

Q. *How closely related, if at all, are turpentine and amber?*

A. Both are from the pine and fir trees originally.

Q. *Is a Leibig straight condenser better than a coiled condenser when extracting The Alkahest?*

A. A liebig condenser does not cool as much as a coil condenser in this case.

Q. *Can I lute a crucible so that it would be air tight in a strong fire?*

A. Yes, but it depends on what's in it that could burn.

Q. *Is there any difference between philosophic mercury and what some Sages call animated Mercury?*

A. No.

Q. *In Prima class it was given that Sun = Sol = the Giver of Life. I also have written in my notes that Sun = that which keeps you alive = Sulphur. This is also supported by the fact that the first three letters of the word Sulphur is almost Sol. Since Mercury = Life of Spirit, we draw the following conclusion: Sulphur is the giver of Mercury. Is this correct?*

A. Your conclusion has merit.

Q. *Regarding the Alkahest extracted from Galena: Is there a water, the 'Flood' obtained when you don't use a menstruum?*

A. Yes.

Q. *You have been asked many times about the Philosophical Mercury, I am sure of that. I would like to know, can it be made out of anything or is there something special required to produce the Philosophical Mercury from — or, by any chance, is it a substance known already, perhaps only under another name, or names?*

A. The Philosophical Mercury can be obtained from any metal. In some metals the mercury is unripe, as some alchemists called it, whereas in gold it is most ripe.

Q. *When Von Bernus attempted to produce the Philosophical Mercury, he observed a poisoning effect — "the flies are falling down dead." The same is mentioned in the article in the Encyclopedia Britannica. Volatile lead compounds may distill over and escape into the air. Could you please point out the danger?*

A. It was not von Bernus but Richert in the Black Forest who had this experience. There is grave danger working with lead and its compounds if one does not know how to handle them.

Q. *When you speak of the Prince of Peace returning in 1986 in "The Alchemist of the Rocky Mountains," do you refer to Jesus or a great Avatar having attained the Christ consciousness?*

A. No, this was not indicated in the quotation from the "Alchemist of the Rocky Mountains. A prince of peace can be anyone whose mission it will be to help in the establishment of peace on earth at a given period. †

Announcements

Parachemy Subscriptions

Effective as of now, Parachemy subscription rates are as follows due to rising costs: the annual subscription rate is \$8.50 for individuals; \$10.00 for libraries, business firms and other institutions; \$8.50 for all gift subscriptions, whether for individuals, libraries, business firms, or other institutions. Advance subscriptions paid for prior to this time will be honored at the previous rate. Back quarterly issues are \$9.00 per year; single back issues are \$2.50 each. Please make all checks payable in U.S. currency only. Individuals unable to pay the annual subscription fee may, upon verification of their request, receive Parachemy gratis.

The New PRS Brochure

A new PRS Brochure is being prepared due to the many inquiries received wishing to know about the Paracelsus Research Society and its activities. This colored brochure will make it possible to readily and quickly inform those who indicate an interest in the work of the PRS. While it is being made available to send to those who ask questions directed to the PRS office, it is at the same time being prepared for all of us to use and to give to friends and acquaintances who express to us a desire to learn more of the PRS. We are happy to announce that this new PRS Brochure will soon be available. If you have not as yet personally received information pertaining to it, such will be forthcoming in the immediate future.

The Art of Distillation

This important book has been reissued by Para Publishers in San Francisco. We recommend this book as it contains many helpful directions for the practical laboratory alchemist. Place your order with the above named publisher at P.O. Box 2225, Custom House Station, San Francisco, California 94126. The price for this large book is \$12.00. Please do *not* order through the PRS, but order direct from the publisher.

In the next issue watch for a very important announcement from Frater Albertus!

Class Schedule for 1979

AUSTRALIA: January 8 - March 3

USA: March 25 - May 5 — Prima: March 25-April 7; Secunda: April 8-April 21; Tertia: April 22-May 5.

EUROPE: May 14 - July 7

USA: September 9 - November 3

The order of the fall classes in the USA will be announced in a later issue of *Parachemy*.

The New Age Consciousness

One season comes into prominence as another fades, old forms give way to new forms. The dawning of each day brings the promise of new realizations and new beginnings. In each new age there is a vision of the Ideal that is propitious for the time. This Ideal is given concreteness as it is formed and shaped by the collective consciousness of mankind, and each individual consciousness contributes to the final design and quality of it.

Throughout the ages mankind has served as a recipient and an implementor of ideas which come forth through a vision of the Ideal. It is the vision of mankind that has brought about and will bring about the actuality of that which is good and uplifting. Vision is seeing. It is coming to know. Vision is the eye of the mind. As consciousness expands vision becomes greater, and the essence of it serves to promote within the life of our earth a chord that is relatively more harmonious, causing for all a greater pronouncement of well being.

In each new age the collective consciousness of mankind is greater, becoming more sensitive as a recipient of ideas and more adept as an implementor of them, for through an evolutionary development the mentality of mankind increases in brilliance. The presence of the Ideal has ever been with mankind. Ideas flow into all individual minds like the rays of the sun enter into all things. It is vision and what is conceived through it that constantly changes and brings about that which in appearance is new.

The idea of peace, of good-will toward all is not new; but in this time, in this New Age, there is, as never before, a greater possibility of such being actually realized because there is now a greater vision of the Ideal. There is in the new consciousness the ability to work with the ideas of inclusiveness and selflessness as opposed to separateness and selfishness. The new consciousness is realizing the value of personal responsibility and the importance of individual contribution. It recognizes the effect the quality of its personal life has upon other lives and knows that as a part of an integrated whole it is causative in what results from the whole.

The new consciousness is the greater vision which reflects an outlook that is universal, which knows that all men are one in essence and that all that is living moves and has its being within the One Life. In this greater vision there is seen new ways of working with ideas and there comes ideas that before were not in the range of a more limited vision. With a greater vision the why and the how of the idea is better understood and the plan, which is needed to bring forth actualization, is seen with greater clarity.

Do we not all long to be loved . . . to be the beloved? As well, we long for peace, we search for joy, and many of us hope to experience once again the vitalness of a healthy body. How is there to be known the fulfillment of this? Those who have the greater vision will, for another, contribute toward the attainment of this.

Great works have small beginnings. Those with a greater vision begin where they are. They begin by undertaking personal responsibility to enhance the quality of daily living, implementing each idea as it is received for the betterment of all within their sphere. Through a greater vision what before was impossible becomes possible, and the new will be created and formed and the old will be seen to pass away. †
