

PARACHEMY

Journal of Hermetic Arts and Sciences

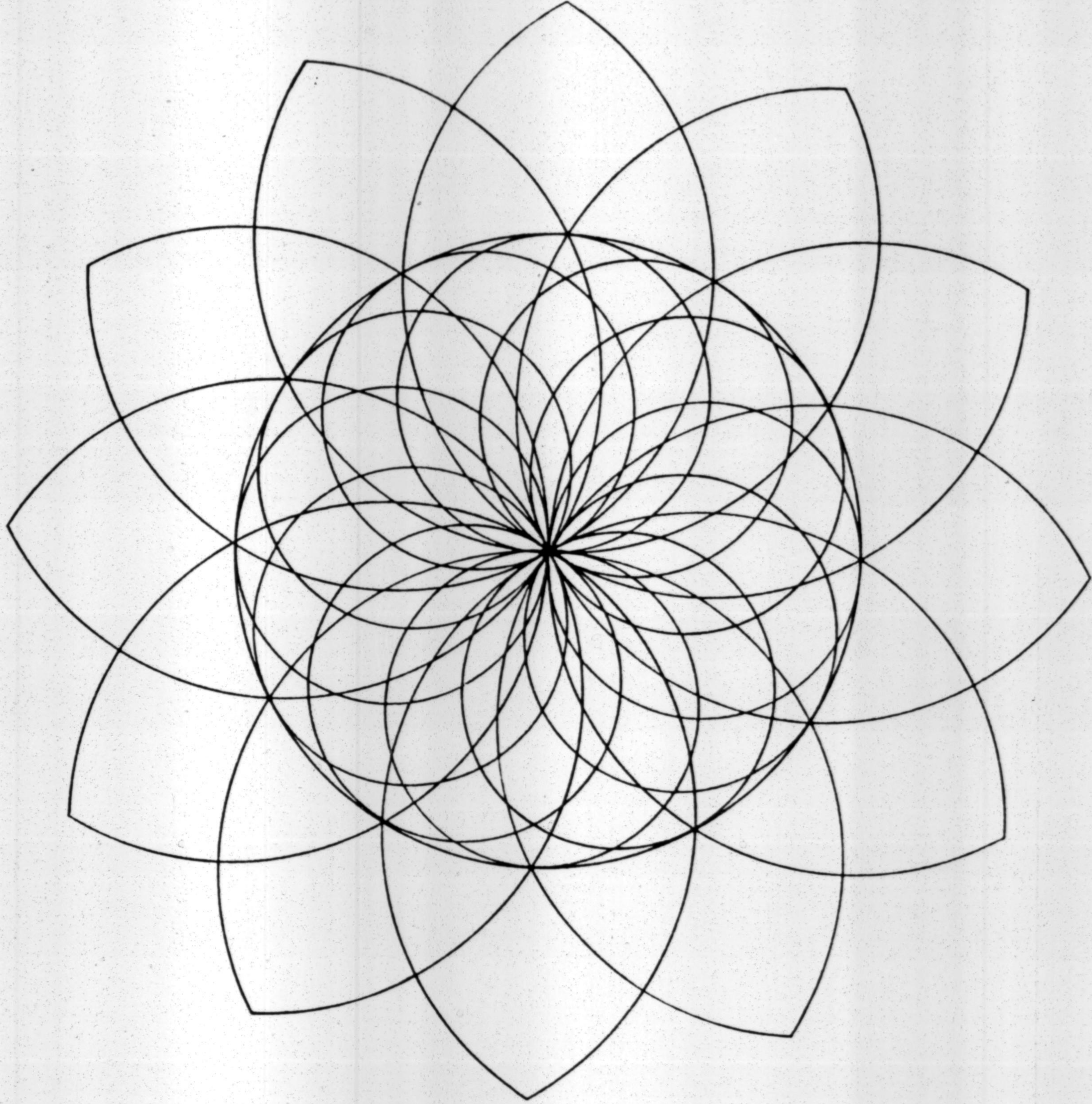
Astrology

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Alchemy

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Qabalah



Winter 1979

Volume VII, Number 1

Parachemy

Journal of Hermetic Arts and Sciences

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

ALBERT EINSTEIN

Winter 1979

Volume VII, Number 1

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OUR COVER

Salt

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THE GLORY

Can we imagine a time when the earth was without form and void, when all was in darkness and there was no light? We may try, but invariably an image of some kind will form itself in our mind. The form is perceived because of the presence of light itself.

In the waters that flow, in the vegetation spread across the earth, in the birds that soar through the air, the animals that move upon the land, in rock and dust, in all forms that are of the earth is this light. Through all matter of form the splendor of the light is reflected, revealing its goodness in form. This glory is around us, before us, in us.

From that Day when God said, "Let there be Light" and *there was Light*, the glory of it has been. And God pronounced it *good*.

To see this glory without the shadow of form would be blinding and to our minds incomprehensible. It is the form that enables there to be, in a gradual way, a knowledge and understanding of it. Through form there is reflected and revealed in limitless and different ways the light and the glory of it.

It is to be seen in the glistening, bubbling stream, in the flashing quickness of the fish living within. The shimmering leaves and gently swaying meadows speak of its gentleness and peace. The boldness and sureness of the mighty eagle, soaring through the clear, blue heavens, proclaims it. Who has not seen the grace of it in various forms or experienced the joy of it in still others. It is as exquisite as the most marvelous sunrise, as grand as the greatest of mountains. It exists in a tender smile, in the warmth of two touching. In the sacrifice one makes for the sake of another it reveals a special brilliance. The glory is the goodness of the light revealed in all ways, through all things which the word has made manifest.

Can we imagine a time when only light would be? Without some form, some shadow, some darkness, some contrast in what would it be glorified. *In all of the earth is it glorified and all of the earth is glorified in it.* Forever new forms are created in light, reflecting and revealing its splendor.

Here, where we are now, in this place, in this form we experience the presence of light. We are blessed in that we may be conscious of it. As we come to know and to understand its presence so do we come to experience the glory of it.

Interviews With Frater Albertus

(Continued from page 572)

Q. What is so mysterious about this unification that you cannot talk about it?

A. There is nothing mysterious about it at all. It is just a little premature to talk about it in detail. It is sufficient to know that the three will eventually merge into one unit, where nevertheless each will retain its own function as a contributing factor to the whole.

Q. What whole?

A. The three, PRS, Paralab and Phameres, will become a joint enterprise where the resulting combined outcome will be used and practiced on the patients.

Q. This is not clear to me. What do you mean by a joint enterprise and patients?

A. Let me go back somewhat in time. Seven years ago some of the students were informed in Switzerland about some cyclic changes, as far as the "work" of the PRS is concerned. At that time there was no Paralab or Phameres in existence. However, it was then mentioned that the next step would be Paralab, though nothing tangibly had been inaugurated at that time. A cursory explanation, including a sketch on the chalk board, was given that was referred to as a "Tri Star." The drawing consisted of a circle with three rays going out from it. Each ray represented a building. In one building the theoretical research and teaching was going on. The next building contained what is needed to manufacture, similar to Paralab, and was the outcome of research including the testing. The third building was the hospital complex, with the hospitalized patient being the recipient of the former with the help of the various qualified therapeutic practitioners from the M.D., Naturopath, Chiropractor, etc. to the physical therapist including the psychological and psychiatric staff.

The method of healing in body, soul and spirit will be on a level not presently considered, whereas the patient will be considered as a unit and not as in common practice a "case" in question.

The circle represents the administrative part of the entire unit. This is a very rudimentary outline. The details of what each floor in the respective buildings will contain will have to wait until the architectural details are forthcoming.

Q. This would be a costly project, considering costs nowadays.

A. Yes, we are talking here about a project that involves eventually millions.

Q. How are you going to raise that much money?

A. We are principally not concerned from where the necessary funds are forthcoming, because when the time is at hand to commence this project funds will be made available. And that is of importance. We will not approach individuals but rather the One and Only One Source which makes all things possible. Those heeding the direct call when it comes to

them will then be the selected tools to assist in their calling as participants.

Q. This is quite a project you've got before you.

A. Yes, but so were all the other projects that were inaugurated at a time when no funds were available.

Q. Are you referring to PRS and Paralab?

A. Yes.

Q. Have you some information about this new project available for those interested?

A. Not at present, but during the 'Seven Year Symposium' to be held in 1980 the necessary information will be made public. In the meantime much of the groundwork begun years ago will have to be completed. All of this has gone on behind the scenery so to speak, as there is much more to the "actual work" of the PRS than appears on the surface.

Q. It does not just seem to be so but there is in fact a longing for a change of the entire health setup, not just in our country but over the whole world. Yet, nothing new or different is actually forthcoming. Why is that?

A. What you just now called a longing is much deeper and more profound. There is a need to be filled where especially the younger people, or generation, if you will, have a part to play. Of this I am certain, because I witnessed this while lecturing at the University of California a few months ago. All the young people there were in search of a new and different way of life, not just of living. You know what I mean by that. The way one lives his life can be very different than when one just fights for his existence without having a life to live. The young people are eager to listen when something different is offered them that will let them live a life they could enjoy without having to be reminded that there has to be a struggle just to keep existing as an Earthling.

We have too many outmoded concepts that may have been at one time sufficient to cope with the problems prevailing at an earlier time, but we are living now in times that require newer approaches, in fact totally new concepts. That is why such a thing as "Tri Star" does not exist as a unit today and will have to be brought into being. Old fashioned individuals and bodies of its like will have nothing of this. To them all this smacks of revolution and crazy new things. However, it is the new based upon the experience of the old which makes progress possible in all of its ramifications. There will always be progress. It cannot be stopped because it is an outcome of evolution, no matter how one looks at it. The "Tri Star" will be such a concept of progress. It will start as one unit here. Thereafter it will spread into other countries proving itself by the results manifesting, for is it not written: "By their fruits ye shall know them."

Q. Are the people who will be involved chosen as yet?

A. Some have been selected but none have been openly proclaimed.

Q. What is this selection based upon?

A. It is based upon individual merits.

Q. Such as what?

A. The necessary requirements will have to be met in regard to the functions that such individuals have to perform.

Q. There are other health related organizations springing up — holistic groups and others — for the new age. Why for this particular one has there been the involved training at the PRS for so many years without making it known what the final outcome would be?

A. From all appearances the groups you have mentioned do not require the intensive training that the PRS would have to expect from its selected participants. Take for instance a medical doctor or a psychiatrist — the training in their respective fields will not be sufficient in the work that needs to be performed in respect to their calling. It took a considerable time to find out if such individuals established in their various professions would be willing to undergo additional training. For this reason nothing much has been said previously. In fact it would have been premature to have made any announcements before there were any assurances that such qualified personnel would make themselves available. Since over a period of years some individuals have emerged who can be considered qualified, the time has now come to take the first careful steps into the open.

Q. PRS is obviously an “esoteric” or fourth-way school. This in itself differentiates it and also the eventual “Tri Star” from other health-promoting groups, even of a “holistic” nature. Could it be said that the White Brotherhood operates more directly through such a function? Could you speak more about this?

A. Without getting further involved, the answer could be in the affirmative.

Q. When do you anticipate that “Tri Star” will come into a physical manifestation?

A. As was said previously, more details will be forthcoming in the 1980 seminar.

Q. It all sounds very exciting, but I can tell that it would be difficult to extract further information from you at this point.

A. It looks like that for the time being.

Plato's philosophy surrounds the principle of unity . . . Unity was reality and the doctrine of unity was truth. Ignorance sees many separate things in the world; wisdom sees only the many parts of one thing. God, man, and the universe are related fragments of a common unity. This concept is true monotheism, for monotheism is more than admitting the existence of one God — it is the realization of the existence of one life of which all things are part. All learning, then, is the study of relationships. It is not the analysis of isolated natures but rather the coming to understand the part that each plays in the drama of the whole.

— *Twelve World Teachers*, Manly P. Hall

The Philosophical Mercury

Liber enim Librum aperit*

In the last several issues of PARACHEMY many hints and clues have been given concerning the nature and isolation of the Philosophical Mercury. In this article an attempt is made to piece together these hints and references to show how the Philosophical Mercury might be obtained.

The first important reference was given in an article on the Philosophical Mercury by Frater Albertus: "I have before me the text of the section on Chemistry in the Encyclopedia Britannica of 1771 where the process is outlined, though even unknown to the author thereof what he came up with is indeed the philosophical mercury."¹

The one problem with this reference is that, unfortunately, no page number was given. It would be very easy to overlook the particular process because the entire section is filled with various processes dealing with a multitude of substances. So one must either have the eyes to see or a second piece of information. Not having the eyes, a second hint was looked for. This hint came in the form of a question in a recent issue of PARACHEMY which is quoted in full: "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?"² With this new piece of information the task of finding the reference made by Frater Albertus was made easier. All that was necessary to do was to go through all the processes that dealt with lead and see which ones mentioned the poisonous qualities of lead. For those who do not have access to this work, what was found is quoted almost entirely here:

"Reduce a quantity of ceruse into powder; put it into a matras; pour on it twelve or fifteen times as much distilled vinegar; set the matras in a sandbath; leave the matter in digestion for a day, shaking it from time to time: then decant your liquor, and keep it apart. Pour fresh vinegar on what is left in the matras, and digest as before. Proceed thus till you have dissolved one half, or two thirds, of the ceruse.

"Evaporate to a pellicle the liquors you poured off from the ceruse, and set them in a cool place. Greyish crystals will shoot therein. Decant the liquor from the crystals; evaporate it again to a pellicle, and set it by to crystallise. Proceed thus evaporating and crystallising, as long as any crystals will shoot. Dissolve your crystals in distilled vinegar, and evaporate the solution, which will then shoot into whiter and purer crystals. This is the salt, or sugar of lead.

"Lead is easily dissolved by the acid of vinegar. If it be barely exposed to the vapour of that acid, its surface is corroded, and converted into a kind of calax or white rust, much used in painting, and is known by the name of ceruse, or white lead . . .

"The salt of lead hath a saccharine taste, which hath procured it the

*One book opens another. —Rhasis

name also of sugar of lead. For this reason, when wine begins to turn sour, the sure way to cure it of that disagreeable taste, is to substitute a sweet one which is not disagreeable to the taste, by mixing therewith ceruse, litharge, or some such preparation of lead; for the acid of the wine dissolves the lead, and therewith forms a sugar of lead, which remains mixed with the wine, and hath a taste which, joined with that of the wine, is not unpleasant. But, as lead is one of the most dangerous poisons we know, this method ought never to be practiced; and whoever uses such a pernicious drug deserves to be most severely punished. Yet some thing very like this happens every day, and must needs have very bad consequences; while there is nobody to blame, and those to whom the thing may prove fatal can have no mistrust of it.

“Salt of lead may be decomposed by distillation without additament. In order to perform this, you must put the salt of lead into a glass or stone retort, leaving a full third thereof empty, and distil in a reverberating furnace with degrees of fire. A spirit rises, which fills the receiver with clouds. When nothing more will come over with a fire that makes the retort red-hot, let the vessels cool, and then unlute them. You will find in the receiver an austere liquor, which is inflammable; or, at least, an inflammable spirit may be obtained from it, if about one half thereof be drawn off by distillation in a glass alembic. The retort in which the salt of lead was decomposed contains, at the end of the operation, a blackish matter: this is lead, which will resume its metallic form on being melted in a crucible; because the acid by which it was dissolved, and from which it hath been separated, being of a very oily nature, hath left in it a sufficient quantity of phlogiston.

“What is most remarkable in this decomposition of salt of lead, is the inflammable spirit which it yields, though the vinegar which entered into the composition of the salt seemed to contain none at all.”^a

We also find a similar process in “The Art of Distillation” which is quoted in its entirety:

“Take the Calx of Saturn, or else Minium, poure upon it so much Spirit of Vinegar that may cover it four fingers breadth, digest them in a warm place the space of twenty four hours, often stirring them that the matter settle not too thick in the bottom: then decant the Menstruum, and pour on more, digest it as before, and this do so often until all the saltness be extracted. Filter and clarifie all the Menstruum being put together, then evaporate it half away, and set the other part in a cold place till it crystalize. These Crystals dissolve again in fresh Spirit of Vinegar, filter and coagulate the Liquor again into Crystals, and this do so often until they be sufficiently impregnated with the salt Armoniak of the Vinegar as with their proper ferment. Digest them in a temperate Balneo, that they may be resolved into a Liquor like Oil. Then distill this Liquor in Sand in a Retort, with a large receiver annexed to it, and well closed that no Spirits evaporate, together with the Observation of the degrees of the fire: then there will distill forth a Spirit of such a fragrant smell that the fragrancy of all flowers, and compounded perfumes are not to be compared to it. After Distillation when all things are cold take

out, and cast away the black feces which is of no use. Then separate the yellow Oil, which swims on the top of the Spirit, and the bloud red Oil which sinks to the bottom of it: Separate the flegm from the Spirit in Balneo. Thou shalt by this means have a most fragrant Spirit that even ravisheth the senses, and so Balsamicall, that it cures all old and new sores inward and outward, and so cordiall that the dying are with admiration revived with it.

“They that have this medicine need scarce use any other either for inward, or outward griefs.”⁴

And again:

II

“Take the mineral of Venus or Saturn, and drive their spirits in a retort; each of these dissolveth gold radically, after its purification.

III

“Take pulverised ore of Saturn, or vulgar Saturn calcined; extract its salt with Acetum or its antinae (anima?); purify it in the best manner, that it may be transparent as crystal, and sweet as honey, and be fluid in heat like wax, and brittle when cold. This is the tree which is cut off, of unwholesome fruits, on which must be inoculated the twigs of Sol.”⁵

It can not be mistaken that the three quotes above are talking about the same thing. But is it the Philosophical Mercury? There are two reasons why a conclusion can be drawn that it is: the quote by Frater Albertus given earlier and the reference to the odor of the distillate in the second quote, “there will distill forth a Spirit of such a fragrant smell that the fragrancy of all flowers, and compounded perfumes are not to be compared to it.”⁶

Compare this to the following quotes from several sources of different times and places. The first is from the modern alchemist Archibald Cockren: “A friend has described this odour as resembling the dewy earth on a June morning with the hint of growing flowers in the air, the breath of the wind over heather and hill, and the sweet smell of the rain on the parched earth.”⁷

From “The Testament of Cremer” we find a similar passage: “When this happy event takes place, the whole house will be filled with a most wonderfully sweet fragrance; then will be the day of the Nativity of the most blessed Preparation.”⁸

We also find in “Le Livre Des Figures Hieroglifiques de Nioclas Flamel” the following: “Finalement je trouvoy ce que je desirolis, ce que je reconnus aussi tost par la senteur forte.”⁹ Which translated reads, “Finally I have found what I desired, which I immediately recognized by the strong scent.” (la senteur can also be translated as odor or perfume). And finally in an interview with Frater Albertus we find a reference to the smell of the Philosophical Mercury. The quote is as follows: “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.”¹⁰

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Some Light On Kundalini

(Continued from page 588)

When the Kundalini has risen to the Crown Center by whatever means, one feels as if a point at the top of the skull opens out into a flower. It is a very plain, definite sensation. Afterwards there is usually a strong release of Prana which revitalizes the whole body. The consciousness is exalted to a blissful state.* Although some effects of this blossoming remain with the individual as an enduring symbol of this experience, usually the source of the Kundalini drops back after a short time to the base of the spine. What a surprise for the aspirant, after having attained to such a great height, to awaken, say, the next morning, and find his mind enthralled with sexual desires! In fact this very often happens, because body and mind have been vitalized to an exceptional degree, and so the weaknesses as well as the strengths of character reappear with special prominence.

A long period of gradual progress ensues. From birth, an individual struggles to gain control of his physical body and learns slowly to manipulate mundane objects. During this time, his latent worldly talents slowly unfold. At the Awakening stage, he begins to work consciously with Prana, and his abilities for using that energy gradually emerge. Now, with the onset of spiritual regeneration, he is given yet another parameter to work with. Through his repeated efforts to channel and focus this conscious energy, various aspects of intelligence begin to shine through his mind.

We have said that when the rising of the Kundalini is successful it ascends all the way to the top of the head. It is appropriate now to consider the possibilities of partial success, that is, occasions on which the Kundalini rises only part of the way up the spine.

Aside from the flower which blossoms at the Sahasrara, or Crown Center, there are six other centers for conscious energy, called chakras, each in the form of a flower bud. When opened, each of these six centers gradually imparts tremendous practical powers to the individual. These chakras, their locations, descriptions and virtues are discussed at length in any number of books,** so it will suffice simply to list them here.

	<i>Name of Chakra</i>	<i>Location in the Body</i>	<i>Principal Power Attributed</i>
1.	Muladhara	Base of the Spine	Power over the 4 elements
2.	Swadhistana	Genital region	Power of enjoyment
3.	Manipura	Solar plexus region	(astral) Travelling
4.	Anahata	Heart	Understanding
5.	Visuddha	Throat	Clairaudience
6.	Ajna	Root of the nose	Clairvoyance

* Samadhi. — This state is sometimes pictured in the Qabalah by the Tree of Life with a snake wrapped around it, its head hanging over Kether and its tongue touching the 11th path. The Tree represents the soul of man. The snake represents Kundalini. Its tongue may be imagined to be flickering, producing the scintillations of intelligence ascribed to that path.

** e.g. — Powell, Arthur E. *The Etheric Double*. The Theosophical Publishing House. Wheaton, Illinois, 1973. This book contains a bibliography of Theosophical books on the subject, but there are many others.

Theoretically, any of these chakras could open before the Crown Center. Under a competent spiritual teacher it is claimed that one can open these centers in succession, beginning with the Muladhara and coming at last to the Sahasrara as a kind of culmination. This is correct, but two concepts often get confused at this point. The *initial* aim of raising the Kundalini is to liberate it so that one can begin to work consciously with the energy. The liberation of the Kundalini is marked by the blossoming of the Crown Center. The *eventual* aim of raising Kundalini is to fix it in the Crown Center. This aim is realized only gradually and sometimes in six stages: as it first resides in the Muladhara region, the first stage would be to raise it to the Swadhistana center and fix it there, next fixing it in the Manipura center and so on in ladder-like fashion up the spine. So a lot of the talk of opening the centers in succession deals really with this second aim.* But all these considerations are very advanced, and the fact that so much is written about them tends to take them out of their proper perspective. Every new experience on the path should encourage the aspirant to continue: that is the vital point in all this phenomena.

Let us return for a moment to Prana. We have said that after the Awakening, Prana gradually comes under the control of the individual. If, at this time the individual directs his concentration to one of the chakras, he can vitalize it and thereby realize some of the benefits which that center embodies. It is therefore possible to experience various sensations in that center, such as spinning, pulsing, colored lights, without it being opened by the Kundalini. What difference can it make, then, whether the chakra is stimulated by Prana or by the Kundalini? The difference lies in the nature of the two energies. We said at the outset that Kundalini is a constant energy, whereas Prana is cyclic. Everything built by Prana undergoes constant change until, in its season, it dies. However, everything created by the Kundalini endures and is constant through all change. When Prana is released through a certain chakra, the effects are immediate and powerful but they will wear off in time, so they must be frequently refueled by concentration practices. When the Kundalini opens one of the chakras, there would be no immediate change in consciousness at all if it were not for the tremendous release of Prana that follows such an experience. In this latter case, the individual must continue his inner work for some time before the powers of that chakra begin to unfold, but these powers will continuously increase, and every effort, every moment of aspiration from this time onward will add to their virtue.

From the beginning of the spiritual regeneration phase, Kundalini may manifest its power in a number of ways aside from opening the chakras. Principal among these manifestations is the clear sense of entering another dimension. Another such experience is a deep, dreamless sleep during which the body does not move at all and scarcely seems to breathe.

* There are dangers, too, in working specifically to stimulate the lower chakras before the higher ones have opened: the consciousness of the individual may be degraded. Note that the three lower chakras reside in the area of the Tamas Guna.

This sleep, called yogic sleep, is extraordinarily vitalizing and refreshing. As a last example, let us mention a state which is written about St. Teresa of Avila and others, which might be called "spiritual catalepsy." During intense prayer or meditation, the body is suddenly attracted to some inward point with such force that it becomes rigid, and the person is unable to move or speak, sometimes for many minutes. Experiences like these have an aspect of calmness and pleasantness and a definite sense that they are beneficial, but they may leave the mind severely distressed and disoriented: not because they are meant to harm, not at all, but rather because the good they bring is so unworldly. In such a state of disorientation it is better to cease all spiritual practices for the duration. The above mentioned Saint writes about this matter in her autobiography:*

There is one thing which happens in deep rapture and of which I want to give warning here: when the period has passed during which the soul is in union and its faculties are wholly absorbed—and this period, as I have said, is short—the soul will still be recollected, and be unable, even in outward things, to return to itself; two of the faculties—memory and understanding—will be quite bewildered, and almost in a state of frenzy. This, as I say, sometimes happens, especially at the beginning. It may, I imagine, be a result of the inability of our natural weakness to endure such spiritual vehemence, and of the weakening of the imagination. I know this happens to some people. I should think it a good idea for them to force themselves to give up prayer and to take it up again later, at some time when they have leisure, for if they try to pray while in that state they may come to great harm. And I have experience of this and of the wisdom of considering what our health can bear.

I have left out any discussion of Divine Grace during the course of this essay, thinking it more important to consider the nature and manifestation of Kundalini and Prana in themselves. But a few words, now, should be added. Grace is the final cause of every essential mystical experience. The Awakening usually occurs as the result of a decision to verify universal laws, but it is Grace that determines the time and grants the experience. The key to raising the Kundalini is more subtle: total surrender of the will. In this state, one depends entirely on Grace, and, in the fullness of time, Grace will respond. Complete dependence on Grace feels helpless, in a way, and many aspirants become impatient with this discomfort. So they drift away from their aspirations, with the result Kundalini experiences are fairly rare. Let the aspirant remember that the discomfort one feels in surrender is the summary of his own imperfections, and that in facing this discomfort he draws near to overcoming its causes.

If an individual once succeeds in raising the Kundalini to the Crown Center, the other centers will gradually blossom as he continues his inner work. As he perseveres, eventually the Crown Chakra will blossom again, even many times, as he slowly learns to fix the energy in that center.

* Peers, E. Allison, translator and editor. *The Autobiography of St. Teresa of Avila*. Doubleday & Co., Inc., Garden City, New York, 1960. Pg. 391.

When at last the Kundalini becomes established in the Crown Center, a transformation occurs. St. Augustine refers to this state as the sixth grade of the inner man, and Meister Eckhart quotes him on this point as follows:*

In the sixth grade, he is "disformed" and transformed in the divine eternal nature, having achieved full perfection. He has forgotten the things of this passing temporal life and has been caught up into the likeness of God, having become a child of God. There is no higher grade, nothing beyond this. It is eternal rest and blessing—the final end of the inner and new man, eternal life.

This transformation is the third and final initiation of the soul. It is sometimes called God-Realization, and it corresponds to the Masonic degree of Master.

We have looked at the intelligent energy, the Kundalini, and surveyed its developing manifestation in man. Certainly there's a great deal more to be said on the subject, and in reading over what's written here, I fear that this article raises more questions than it answers. But if the questions it raises are central, and thereby cause a few readers to wonder truly about the nature of their being, then my efforts to present this difficult subject will be amply rewarded. †

* Blackney, Raymond Bernard. *Meiser Eckhart: a Modern Translation*. Harper & Row, publ. New York, New York. 1941: p. 76.

(Continued from page 603)

So from all the above quotes, the conclusion is that the Philosophical Mercury can be obtained from the Salt of Saturn, also called Sugar of Lead (lead acetate), by a dry distillation followed by successive rectifications. However, it isn't enough to pull a series of quotes together and leave it at that. The final proof of this statement is to be found in the laboratory, where practical experimentation will either prove or disprove the above hypothesis. Those who are prepared and ready will take advantage of this article and either prove or disprove for themselves the veracity of it, and by so doing take us further by sharing with us the results of their experiments. †

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- ¹⁰"Interviews with Frater Albertus," *Parachemy*, Vol. VI, No. 2, p. 522.

Recollections And Reflections Of A Tour Of The Western States

PART II

Once we become actively involved in Alchemy our entire life changes. For those of us who have spent time struggling along by ourselves, it is a glorious experience to at last break the bonds of our isolation and begin to merge with others of like mind. This was indeed the way a good many of the forty alchemical students felt as our Continental Trailways bus proceeded from the Grand Canyon on to Bryce. As we rode along exchanging conversation with one another, one could not help but feel truly blessed to have such an experience, where a common philosophy and outlook could be shared. Having come together from different locations and walks of life, it was gratifying to know that for this two week period we would have the opportunity to experience this brotherhood with one another, all joined by one essential idea — that of concern for the evolution of mankind. This tour of the Western state was a pleasure trip. However, a great deal more took place.

We arrived at Bryce Canyon midafternoon on Saturday, June 17th, and divided into two groups for separate bus tours through the wonders of the canyon. Technically, Bryce is not a canyon but a series of "breaks" in twelve enormous amphitheaters plunging down a thousand feet through nearly 60 different colored layers of pink and white limestone. Each amphitheater has its own unique set of formations, ranging from the seeming ruins of a Gothic temple to vast columns of pink-shrouded monks marching across the canyon floor.

In the evening arrangements were made to meet in the "recreation" cabin, where we all joined in order to ask Frater Albertus various questions. There was a special interest in the geography and history of the area, particularly the Mormon migration to Utah. Frater Albertus related the story of this persecuted religious group, who journeyed thousands of miles to settle in a valley which was completely desert.

Most of the next day, Sunday, June 18th, was spent on the bus traveling from Bryce Canyon to Arches National Park. Enroute, we passed briefly through Capitol Reef National Park, one of the newest parks in the nation, known for its colorful eroded rocks, pinnacles and gorges. Parts of this park were hideouts for Butch Cassidy and other outlaw gangs of the early West.

Our bus reached Arches National Park at about 4:00 in the afternoon. We eagerly climbed out to stretch our tired legs after the long ride and to gaze in awe at the wonders of this unique park. It was named for its numerous arches, the largest concentration in the world, which range in size from small holes barely large enough to crawl through to massive pinnacles that dot the landscape. The arches are the result of thousands of years of erosion by wind, water and frost. And indeed, the wind seemed to blow constantly there.

The town of Moab is situated very near the Arches Monument. After an hour in the park, we proceeded on to our hotel there at the Ramada Inn. A short time later, we all boarded the bus once again and drove five miles north of Moab to a boat dock. Here we were to enjoy a "Canyonlands by Night," two hour light and sound cruise on the Colorado River.

The boat had about fifteen rows of seats which we all slid into, while our guide sat in the front with a microphone. We journeyed leisurely for about an hour up the river until the night had descended. The red cliffs loomed above on all sides, and it was interesting to observe a myriad of faces in the rock, which appeared to be onlooking nature spirits. Cruising slowly along the river, one felt very much in the midst of nature and her magical wonders. It was a warm, balmy summer night. Relaxed and content, we watched the stars as they began to appear one by one. The entire scene was highlighted by the full moon which added a mystical quality to the experience.

When it was dark the boat turned around and stopped. As we all waited expectantly, a resonant voice from the loud speaker burst forth, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." At that moment the mountain before us was bathed in light! The effect was startling in the dark silence of the night. The mountains were lit with a large spotlight from several trucks which followed us on a road alongside the river. Gradually, we began to glide back downstream, amidst a spectacular light and sound show about the history of the great land around us. An hour later we arrived at the boat dock. Most of us were exhausted but very satisfied and later, as we climbed into bed, we were already looking forward expectantly to the next day.

Upon arrival in Vernal on Monday, June 19th, we checked into the Lamplighter, one of the older more comfortable hotels. After a relaxed dinner in the hotel dining room we all walked across the street to visit the Field House of Natural History, where we were greeted by several "life-sized" dinosaurs in battle at the front entrance. Inside, we found the museum filled with artifacts and graphs showing fossil records of 500 million years!

The following morning our destination was the Dinosaur Quarry, which is located about twenty miles outside of Vernal. A Visitors' Center has been constructed around the Quarry. Here, National Park Service Scientists pick and brush away the sandstone from dinosaur bones that are over 100 million years old! We observed the bones just as they have been found in the sandstone and watched the technicians as they exposed and relieved the bones of many kinds of dinosaurs and prehistoric reptiles.

Our next stop after Vernal was Salt Lake City! As we emerged from the Wasatch Mountains into the Salt Lake Valley and beheld the green splendor of this large desert oasis, there were many exclamations from those on the bus who were seeing for the first time this lovely city nestled against the 10,000 foot Rocky Mountains.

Salt Lake City has an area population of nearly a half million. Within an hours drive of downtown Salt Lake are six major ski resorts. The Great Salt Lake, the largest inland sea in the northern hemisphere, influences the weather for the valley and creates spectacular sunsets. Beneath the obvious run the threads of history, culture and the intense struggle of the Mormon pioneers who just 130 years ago carved out an existence in this once desolate valley. We proceeded directly to the Tri-Arc TraveLodge.

Wednesday, June 21st, began with a tour of Temple Square. This 10-acre block in the middle of Salt Lake City is the heart of the Mormon religion, The Church of Jesus Christ of Latter-day Saints. The Square is dominated by the spired Temple which took 40 years to build. It is made from granite which was hauled by oxen from mountains 20 miles southeast of Salt Lake City. Three to four days round trip were needed to transport one block of foundation stone, and the temple has foundations that contain 7,478 tons of granite! The interior of the temple is closed to the public, but the tours encompass the Tabernacle, Visitor's Center and Assembly Hall.

One block east of the Temple Square we visited the Beehive House. Built in 1855, this elegant three-story home was the official residence of Brigham Young, the territorial governor and president of the Mormon Church.

After a hurried look at the Utah State Capitol Building, we drove east of the city to the mouth of Emigration Canyon in order to see "This is the Place" monument, where Brigham Young stood looking out over the valley and proclaimed it as home over 100 years ago. At a shaded picnic area nearby, we had a memorable lunch. It was a welcome change from restaurant meals, and we enjoyed the sunshine and the gentle canyon breeze.

A 30 minute drive took us to the Bingham Copper Mine, the world's largest and first open-pit copper mine, located in the Oquirrh Mountains west of Salt Lake City. The size of the mine is difficult to imagine unless one beholds the immensity of it. The 1800-acre excavation area is about 2½ miles wide and ½ mile deep. Some of the trucks have a 150-ton capacity, and 97,000 lbs. of explosives and blasting agents are used per day. The largeness of the mine is an amazing sight.

From the Copper Mine it is only a 20 minute drive to Paralab. Upon our arrival, we were greeted by the new Sales Manager, whose warmth and enthusiasm pervade throughout. The newly hired General Manager was due to arrive the following week from Dallas, Texas.

Frater Albertus conducted the tour of the building, explaining the various products available, and the projects which Paralab is engaged in. Of particular interest were the mineral salts in solution, which are homeopathically attenuated, differing from other products on the market because of their liquid state and immediate assimilation. Also, the Paralab mineral water which is separated into its alkaline, acid, and neutralized parts by electrolysis was exciting to many because of its healing potentials. There was a great deal to see and to learn which far exceeded the two hours we

spent there. However, upon seeing Paralab for the first time, the European students were very satisfied with what they observed.

The next morning was a special one, as we were all transported by cars of several Salt Lake students to the Paracelsus Research Society. For those who had not seen the PRS before and had only an image in their mind from Frater Albertus' description while teaching in other countries, the anticipated time had at last actualized. And for most, the fulfillment of this expectation was very positive.

The PRS is a very beautiful place, very attractive without being ostentatious in any way. There are two dormitory buildings, an earlier built one which accommodates 5 students, and the newer dormitory which accommodates 15 and includes two kitchens and a lecture room. The lab building contains various laboratory facilities, including a laboratory lecture room, kitchen and offices. The grounds are elegant in their simplicity with bright green lawns and lovely trees silhouetted against the Wasatch Mountains in the background. We spent a leisurely day there touring the buildings, visiting with one another, and in private consultation with Frater Albertus.

The following day, June 23rd, was spent on the bus enroute to Yellowstone. This was the longest stretch of driving on the entire trip, about nine hours. And yet it was worth every sore muscle! Yellowstone is a beautiful, mysterious land which has intrigued man and inspired him to evolve a new philosophy for the land, for here was established the world's first national park.

We walked out into the cool, crisp air of an early summer morning and heard the frosty meadows crackle from the steps of wild elk. We listened to the bubbling of hot springs and the hissing steam vents and felt the fiery heart of the volcano beating so near to us beneath the ground's surface. The two contrasting elements, fire and water, have combined to produce a land of natural wonders. It is born in the fires of volcanoes and sculptured by glacial ice and running water. A myriad of ponds and lakes are scattered over the landscape. Amidst all of this beauty, thousands of furred and feathered creatures are living, mating and dying in harmony with the natural rhythms of nature's cycles. We saw elk, moose, and buffalo roaming freely, and some even allowed photographs to be taken at close distances.

As evening began to descend, the entire group met alongside the Old Faithful Lodge. Some had previously expressed disappointment at not being able to witness laboratory demonstrations at PRS, the lack of which was due to the limited time. We spoke of this, and one student ventured that we had been witnessing God's wonders on earth — all of nature's beauty unspoiled — and that this was Alchemy, this was evolution, if we could only see it. As Frater Albertus began to agree, the Old Faithful geyser erupted a short distance behind us. One exclaimed, and we all turned to behold the gigantic column of thousands of gallons of water being hurled over one hundred feet into the air. The sun had set and one star appeared above the geyser in the evening sky. As we all beheld this

phenomena in silent awe, Frater Albertus' strong voice rang out clearly, "This is life! This is Alchemy! How beautiful! How *beautiful!*" It was truly a blessed moment and the culmination of two weeks of immersion in the wonders of nature. We retired that night in our rustic cabins feeling very moved and somehow humbled. When we take time out to *see* the beauty all around, we cannot help but count our many blessings.

The return trip to Salt Lake City went quickly, and some time was spent with some of the Europeans discussing their impressions of the two week experience in the United States. All of them responded very positively, and many were surprised at the vast, wide open spaces in this land, America. One commented that he had held certain fantasies about the U.S. before coming which had been dispelled, particularly a false notion that Americans were not hard working. He decided that the exact opposite was true, and his only complaint proved to be that our banks are open more days and longer hours than our churches! It was generally agreed by all that the major importance of the trip was to help broaden viewpoints and to make the connections with those of different nationality. Learning to relate in an international language without words was a beneficial experience for all.

We arrived in Salt Lake City in the evening, and farewells were said the following morning, as some of us who began the journey from Salt Lake were to depart from there, while several others were already at home in the beautiful, mountainous valley.

The Europeans continued on to Las Vegas and the Lido Show, which the nine of us who left from Salt Lake City had seen previously. After one night in Las Vegas and a final night in the Los Angeles Holiday Inn, they boarded their chartered flight back to their homeland thousands of miles away.

And now the entire experience seems but a dream. Yet the beauty lingers on, as well as the relationships formed and the simple truths which were revealed. Most important, there is but One Source from which everything comes. Although there are various manifestations, they are all part of the One. It is not what we do or where we go that is significant but our attitude and how we see things, for the presence of God is always with us wherever we are — be it at the height of a majestic mountain or in a humble dwelling somewhere. It is only for us to behold this glory. May it take place for each and every one of us so we may better serve and glorify the One. Then might we truly be called Alchemists. †

Lost time is never found again, and what we call time enough always proves little enough. — BENJAMIN FRANKLIN

It is not alone what we do, but also what we do not do, for which we are accountable. — MOULIERE

Laboratory Safety

A topic that is rarely mentioned in any of the Alchemical literature is laboratory safety. Two of the most general rules of safety can be summed up as follow:

- 1) Know the theory before attempting the practice.
- 2) When in doubt, do not do it.

In regard to the safety aspect of this first rule, a few suggestions dealing with pre-lab procedures are given:

Before beginning any experiment it is of the utmost importance to know thoroughly what we are going to do, how we plan to do it, and what results we are expecting. The experiment should be able to be performed mentally from the beginning to its completion. This practice not only produces a safer laboratory and more efficient operation but also strengthens and develops the ability to visualize and concentrate, the value of which is obvious.

The second rule, "when in doubt, do not do it," is, in a way, implied in the first. This rule, however, not only covers doubtful procedures, but also the identification of plants, ingestion of prepared substances, etc. We have a lot of work ahead of us, and while working on this plane of existence we are in need of our bodies. Physical laboratory work is just that — physical. So it is important that we do not subject ourselves to unnecessary hazards because of ignorance or laziness.

There is a degree of risk in any experiment undertaken; it is the nature of experiment. But it is the purpose of experimental technique not only to give "a way into" an unknown substance, situation or event but also to minimize the hazards that may be involved with or result from the experiment.

Some points of safety:

1. Prepare in depth before starting any experiment.
2. Know the properties of the substances which are being worked with. An excellent source of this information is the *Merck Index*.
3. Never mix substances "just to see what happens." It can be a very dangerous practice, or, at the least, a waste of materials.
4. Safety or prescription glasses should be worn at all times to protect the eyes; contact lenses are inadequate. Some convincing photographs of the value of this practice are to be found in "The CRC Handbook of Laboratory Safety."
5. Adequate footwear should be worn and long hair confined. A pair of gloves is also recommended when working with acids, bases, or toxic substances that can be absorbed through the skin, such as antimony.
6. Never eat, drink, or smoke while working in the lab.
7. When noting the odor of anything, *do not* stick your nose over it and sniff, but rather waft the odors to your nose with your hand.

8. Never pipet by mouth, always use a suction bulb.
9. Use a towel when inserting or removing glass tubing or thermometers into or out of rubber stoppers or rubber tubing. Also use water to lubricate the rubber.
10. Never heat flammable liquids with an open flame, or when an open flame is near.
11. Remember when setting up or taking down apparatus that the materials being used have an uncanny knack for obeying Newtonian Mechanics.
12. Check and re-check all connections of a set-up.
13. Always keep a charged all-purpose fire extinguisher handy in the laboratory or work place.
14. Always have a source of fresh cold running water available in case of burns (both chemical and heat). To flush the eyes, slightly warm water is preferred. It is also a good idea to have a first-aid kit available.
15. Be careful with hot glassware and metal rings — sometimes they appear the same as when cold.
16. Label things clearly with indelible ink.
17. Keep the laboratory or work place well ventilated at all times.
18. Do not work on days when you are in a "bad mood," not feeling well, etc. It is on these particular days that the least amount gets done and the most accidents happen. When working, try to maintain a clear head. Try not to push things when you feel yourself becoming fatigued. Months of work could be lost in a matter of seconds due to one small accident. Put simply, one should work or play when energetic, rest when tired, eat and drink when hungry or thirsty.
19. Think and use your common sense.

In the beginning work, such as the preparation of the Seven Basics, a lot of these rules are not applicable. However, it is very important to get into the practice of observing safety procedures as soon as possible. Then, by the time we are involved in the more advanced work they will be second nature to us and a part of our experimental repertoire. †

For liquid extraction use volatile solvent such as ether of a lower specific gravity than solution to be extracted. Use ether on water plant extraction to recover essential oil.

* * *

Have fork made to hold crucible.

* * *

Melissa dead head calcined to white in furnace at 500 degrees C. for 2-3 hours fused into yellow solid. Dissolved in H₂O the distillate showed a golden yellow color. Not all the sulphur was taken out of the macerated and circulated herb when calcined.

* * *

First distillate, about 1/4-1/2, contains the vital essence.

The Hermetic Bookshelf



"GENTLY I ANSWERED AND SAID" by FRATER ALBERTUS

"Gently I Answered and Said" is a very unique book. It is a dialogue between a youth and an elderly man concerning fundamental philosophical questions of life. It conveys the esoteric within a romantic context. Although the book is not lengthy, it is replete with a subtle wisdom that is most enlightening.

The reader cannot help but identify with both characters, which epitomize the duality within the self. One expresses the impatience of youth with its passionate desire to know truth. The other by contrast expresses the wisdom and experience of age and the resulting patience and acceptance. As the two men speak, many abstruse questions about life are answered concerning the difference between ignorance and knowledge, good and evil, and the significance of "Knowing" God.

When at last the questions of the young man are answered, there is an eventual meeting of his counterpart or "twin" soul. The description of this union or "Alchemical marriage" will strike a chord within the heart of each reader, for it depicts the completion which we all long for. That which the author reveals has profound implications for each and every one of us.

Frater Albertus, a world-renowned practicing mental and laboratory Alchemist, has written a number of books, among which are included "The Seven Rays of the QBL," "From 'One' to 'Ten,'" "Men and the Cycles of the Universe," and "The Alchemist of the Rocky Mountains." He has lectured and taught not only in the United States but in Europe, Central America, Australia, New Zealand, and India.

The philosophical aspects of many of his teachings are simplified in "Gently I Answered and Said," and the reader emerges with a profound sense of peace and hope which is most encouraging. This is particularly important for those of us living in this new age who can no longer feel much security in interpersonal relationships or even in the safety of our environment. We are tested physically, mentally, and spiritually, and it is a relief to find a book which helps to renew our faith. This is where the author differs from many modern day prophets of doom and despair who expound upon esoteric ideas. Frater Albertus instead depicts a "bright and glorious future." His latest book not only inspires the reader in his quest for self knowledge but gives hope for its possible and most promising attainment. †

Informative Interchange

A CABBALISTIC SYSTEM FOR THE PLANETARY PERIODS

In the Prima class we learned how to subdivide the day into seven periods and to attribute each period to a different planetary influence, according to a scheme devised by H. Spencer Lewis in his book "Self Mastery and Fate with the Cycles of Life."

<i>Planet</i>	<i>Cabbalistic Number</i>
Saturn	3
Jupiter	4
Mars	5
Sol	6
Venus	7
Mercurius	8
Luna	9

TABLE 1. *The planets and their cabbalistic numbers.*

In practice it may take some time to learn this system by heart so that one quickly knows the planetary influence prevailing at a given time, and vice versa knows what times of the week come under a specific planetary influence. To facilitate this mental acquisition, we have devised a simple algebraic system that will accomplish the above mentioned requirements. Its use requires only that one is familiar with, or rather knows by heart, the contents of tables one to three. Table one gives the cabbalistic numbers associated with the various planets. Since these are merely the numbers of the corresponding Sephiroth, this should give no difficulty. Table two then proceeds to give a series of numbers attributed to the weekdays. These are again the sephirotic numbers. If one knows that Sunday comes under the influence of the Sun, Monday the Moon, Tuesday Mars, etc., this should again give no

difficulty. It is only when we come to Table three that some work has to be done. One must here thoroughly memorize the exact times at which periods A to F begin and end. In addition one has to know the corresponding cabbalistic numbers, as indicated in the column to the right.

<i>Weekday</i>	<i>Cabbalistic Number of Weekday</i>
Sunday	6
Monday	9
Tuesday	5
Wednesday	8
Thursday	4
Friday	7
Saturday	3

TABLE 2. *The weekdays and their cabbalistic numbers.*

difficulty. It is only when we come to Table three that some work has to be done. One must here thoroughly memorize the exact times at which periods A to F begin and end. In addition one has to know the corresponding cabbalistic numbers, as indicated in the column to the right.

<i>Time Interval</i>	<i>Period</i>	<i>Cabbalistic Number</i>
Midnight - 3:26 a.m.	F	- 1
3:26 - 6:51 a.m.	G	0
6:51 - 10:17 a.m.	A	1
10:17 a.m. - 1:43 p.m.	B	2
1:43 - 5:09 p.m.	C	3
5:09 - 8:34 p.m.	D	4
8:34 p.m. - Midnight	E	5

TABLE 3. *The seven periods of the day and their cabbalistic numbers.*

Examples of use: Let us say that I look at my watch Tuesday at 10 a.m. and want to know what planetary influence prevails. The answer is obtained by noticing that Tuesday corresponds to the number five and 10 a.m. to the number one. Adding up these two numbers I obtain $5+1=6$, which indicates a Solar influence.

Similarly, Friday at 5 p.m. corresponds to the numbers seven and three. Adding them up we obtain $7+3=10$. But to arrive at the planetary influence we must end up with a number between 3 and 9. This difficulty is resolved by requiring the number seven to be subtracted whenever the sum is higher than nine. The subtraction of seven from ten then yields the number three, which corresponds to a Saturnian influence on Friday at 5 p.m.

Another example might be to determine during what period on Wednesday we have a Jovian influence. The first step is to convert the problem into a numerical problem by noting that the relevant numbers are eight and four. The second step is to ask what unknown number will convert eight into four. The answer is evidently minus four, which is too small to indicate one of our periods A-F as given in Table three. But by adding the cyclic number seven we obtain minus four plus seven equals three, which indicates period C, i.e., between 1:43 and 5:09 p.m.

For those who are mathematically inclined, the above can be summed up by the formula *Planetary Influence = Weekday + Period*, where it is understood that wherever the right hand side becomes larger than nine, the correct answer is obtained by subtracting seven.

RESEARCH IN ALPHA WAVE TREATMENT AND HEALING

A breakthrough has been achieved recently in India in harnessing the yogic power of meditation to heal mental ailments. Dr. B. Ramamurthi, President of Neuro-Surgeon's Society of India, has been carrying on research in this area in collaboration with Dr. T. M. Srinivasan, Professor of Bio-Electronics of the Sri Yenkesa University, Tirupathi, with a financial aid of 3 *Rupees .8 lacs* provided by an American Institute through the Indian Council of Medical Research. Dr. Ramamurthi found that yogic meditation increased the "Alpha Waves" in the meditator, as a result of which the meditator experienced great tranquility and bliss. The "Alpha Waves" are present in varying degrees in all persons. These waves, when transmitted to patients in need of them, help many mental ailments like depression and obsession by controlling them and eventually healing them. Dr. Ramamurthi and Dr. Srinivasan have devised equipment which can transmit alpha waves through "light flashes," and encouraging results have been obtained in a few experiments so far carried out. These cases included epilepsy also. The Indian Institute of Technology in Madras has produced the equipment at a cost of 4,000 *Rupees*. The project is still only in the research level and has not reached the stage of application. †

Questions And Answers

Q. *Is it possible to buy the Sb_2O_3 from a manufacturer without learning too late it might be the wrong kind?*

A. Yes, indeed.

Q. *What is the powder of Algarath or mercurious vitae?*

A. Algarath is antimony oxychloride. It is a white amorphous powder insoluble in water or alcohol. Mercurious vitae is living mercury — quicksilver.

Q. *Omphacium is unripe grape juice. Basil, Triumphal Chariot of Antimony, page 109, uses it on antimony glass to open the glass or something. Can you speak of what this is doing to the glass? And once I have extracted the juice of the unripe grapes, do they need to be distilled or worked with in some way before using?*

A. It is the potassium contained in unripe grape juice that helps in the fusion of the glass while imparting at the same time some of the essence of tartar.

Q. *Please comment on the medical values of the spirit of sulphur versus sulphur of sulphur. Also, can the spirit of sulphur dissolve our various minerals and metals? Under what conditions?*

A. Spirit of sulphur is a clear liquid whereas oil of sulphur is a viscous yellowish tinted oil. The medicinal values are that oil of sulphur is a preservative for the flesh of the body and spirit of sulphur, because of its penetrative nature, becomes an excellent agent to help disperse various medicines added to it.

Q. *What is the liquid obtained when I place a purified salt in a cool, moist place for a period of time? Example: K_2CO_3 , Juniper berry salt.*

A. Some salts are very hygroscopic and attract from the moist air essential substances like free nitrogen to enrich the distillate therefrom.

Q. *Basil in The Triumphal Chariot of Antimony seems to suggest in several places that the oils of antimony fixed are without venom and the unfixed oils still have some venom. Please comment on this. See pages 36, 89, 127-128.*

A. When some of the salts are found within a tincture such are toxic. See also further along more on this question.

Q. *Regarding Cockren's Alchemy Rediscovered and Restored, page 126, what was the ratio of Philosophic Gold to the salt?*

A. There is no set ratio because the salt will absorb as much of the philosophic gold as it finds is needed to fully saturate it for further action.

Q. *Basil talks about 1) venetian earth 2) clay of the sages 3) oil of vitriol 4) oil of red vitriol 5) St. Benedict's cordial, page 164 of Triumphal Chariot of Antimony. What do these things mean?*

A. 1) borax 2) Balus Alba 3) true oil of sulphur 4) true oil of iron 5) As the name indicates, a cordial.

Q. *I have used to make the herbal tinctures 90 proof vodka. Will I reduce its potency if I would dilute the vodka with water so that it will be 40 to 50 proof and then use it to make the tinctures?*

A. It will only weaken the extraction media and may take somewhat longer to extract the herb.

Q. *How much is the potency of an herbal tincture increased when after calcination of its plant part the salt is added to the tincture?*

A. The mineral contents will increase the potency.

Q. *Can an herb come under the influence of two planets? It was mentioned in an herbal book that certain plants are to be found under the influence of the Moon and Jupiter. Please comment.*

A. There have been several disputed opinions on this matter by various authors. When more of the seven planets are taken into account, the other half tone value will then make a correction possible.

Q. *We have the garden sage and the mountain sage which to my understanding are different. Is this correct?*

A. Yes. Garden sage is under Jupiter; Mountain sage under Venus.

Q. *Is it essential that only the crude black ore of antimony be used for medical preparations?*

A. As the primary substance from which all other preparations are made, it should be used to assure that the substances are kept alive.

Q. *Is the seed destroyed in Red Antimony Sulphide?*

A. No.

Q. *Is there a maximum temperature in making glass of antimony?*

A. Yes, when the temperature is too high, antimony glass will volatilize.

Q. *Is the golden color antimony trioxide suitable for medicinal purposes?*

A. Yes.

Q. *Basil Valentinus writes, "Dissolve and nourish the red lion with the blood of the green lion, since the fixed blood of the red lion is made from the volatile blood of the green one, which makes them both of the same nature." Is this a true statement, properly translated? Would you elucidate a little please?*

A. It is a correct translation which has been substantiated in the laboratory.

Q. *When by slow distillation on low heat and under a vacuum one has drawn off the KM from the colored tincture of the glass of Antimony (prepared in the Soxhlet), why does one then have to raise the heat and, after changing receivers, drive the oil of Antimony over? What is NOT purified in the residue left after all the KM is driven off? I suspect a process here regarding purification not yet explained to us? Comment please.*

A. Some of the glass of antimony particles can be thrown down and remain behind when further distillations are made. This goes also for the fixed antimony, when some residue remains after the oil or tincture has been removed.

Q. *When Alchemists refer to proportions, e.g. 2 to 1, does this invariably mean by weight? Not ever by volume, if volume is not specifically stated?*

A. It refers mostly to weight. When volume is called for, it will be specified.

Q. *Did I hear you right when you said that the body converts its iron intake into manganese?*

A. We do not recall such an incident, unless a specific case was considered by way of comparison.

Q. *Please comment on the uses of the Para Theriac and in what ways it can benefit those who take it. I have heard that it is even effective against diabetes. Is this true?*

A. Para Theriac now renamed Tincture Paracelsus, because of FDA regulations, is said to have been used in addition to other medications and alone against diabetes. However, these are individual testimonies and cannot be considered clinical evaluation. The overwhelming majority of claims that have been made by users is the benefit of invigorated circulation in the body.

Q. *Regarding antimony extracted with acetone. What is left in the fluid after precipitation? Is it salt of antimony and useful for medication?*

A. Salts of antimony should never be used as medication except under the strict supervision of a qualified doctor.

Q. *Can we purchase oil of tartar for alchemical purposes or do we have to make it?*

A. It would be a boon to mankind if oil of tartar could be purchased like oil of wintergreen and such. Unfortunately, very few even know how to make it for themselves.

Q. *Regarding 'Angel Water': 1) Can you collect more 'Angel water' from argol or the vine? 2) Would calcined oak or oak bark draw 'Angel Water?' 3) Should you discontinue collecting 'Angel Water' when the sun rises and resume when the sun sets? 4) Can you drink 'Angel Water' without harmful results?*

A. 1) After the argol has been recalcined. 2) If it contains potassium. 3) Let not the sun shine on it as it would evaporate. 4) Do not drink it! One drop in a glass of water is permissible, as it is highly alkaline.

Q. *What significance is there in the fact that Taoist alchemists talk of five elements: earth, air, fire, water, and wood?*

A. Wood is used as an example as it consists of the four elements.

Q. *Hyssop appears to be used several times in the Holy Bible: John 19:29, Jesus is given sour wine and hyssop while on the cross; Psalms 51:7, "Purge me with hyssop, and I shall be clean." Ex. 12:11 Moses called to take a lamb and kill it at passover — "And take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel." Please comment on the meaning and the value of such an herb having such religious focus.*

A. Many herbs are mentioned in the bible. As it says above: "Purge" me with Hyssop indicates the quality of the herb and in its religious sense a cleansing or purging of the body and soul are considered essential.

Q. *If acetic acid is used for a menstruum on antimony (or any metal), how can its poisonous nature be removed?*

A. By distilling and washing it to a neutral state.

Q. In one of the previous classes you talked about the Shroud of Turin. It shows a number of remarkable features, e.g. the nail through the proper space in the wrist (the 'space of Destot') and not the palm, and a very noble face, like one imagines the face of a righteous king. What is the Shroud of Turin?

A. A piece of cloth believed to be the one in which Jesus the Christ was wrapped when he was taken from the cross. It is unusual but still of questionable origin.

Announcements

Donations

In order to avoid unnecessary complications when donations are sent in for the secretary fund, please make checks payable to the Student Lab Fund. Then, specify either on the bottom of the check or in a separate letter that it is for the secretary fund.

When any money is sent to the PRS, please indicate what it is for. Too often checks are received with no indication as to whether it is payment for a bill or a donation. This causes needless paperwork and confusion, which can be avoided if it is specified what the money is for.

"Gently I Answered and Said"

The book "*Gently I Answered and Said*" is now available. We regret the delay of the reprint, but we are happy to offer it to you now. The price is \$16.50, as it is a special autographed and numbered limited edition of 500 copies. The proceeds will go to the PRS for urgent needs. To insure your copy, please order now.

Special Announcement

The special announcement by Frater Albertus mentioned in the Fall issue will be found in the "Interviews with Frater Albertus" in this issue.

1979 Fall Class Schedule

Prima — Sept. 9 - Sept. 22

Quarta — Sept. 23 - Oct. 6

Quinta — Oct. 7 - Oct. 20

Sexta — Oct. 21 - Nov. 3

There will not be a Secunda, Tertia, or Septa class this fall.

We regret to inform those of you who knew and loved PRS student, Susan Hurd, of her passing on December 27, 1978. We send our condolences to her family and friends with blessings that their hearts may be instilled with peace.

Salt

Each and every thing is the Salt of the earth, and its beauty is here for us to experience. The manifestation of Salt differs with each kingdom, and within each kingdom Salt differs from one plant to another, from one metal and mineral to another, from one animal to another, as it differs from one human to another.

In accordance with the law of polarity, Salt has its dual aspects. It is tangible in that it is known in a solid form ;it is intangible in that it is known by a subtle essence it imparts, a vital and particular quality that distinguishes it. The solid substance of Salt, the body, is of no value without its intangible counterpart, for the value itself is in the essence, the spirit and soul, that is found within the solid form.

A body with little vitality or poor in quality is not of much worth. It is as the Salt which has lost its savor. It is too weak or deficient in essence to retain for much longer its form or to serve some useful purpose. In the ever on-going process of evolution it is replaced by that which is superior to it. Continually the state, the body, of all things changes, due to various causes.

When the process of purification is the cause of such a change, there is witnessed a remarkable transformation of Salt. It takes on a new body and its old body is cast away, for there is no longer anything of value in it. What is of value is now found within the new body, and it is possible, in this transformed body, for there to be an essence more potent in its vitalness and of a finer and more useful quality. The transformation of Salt through the process of purification takes place in all of the kingdoms, though the manner of such a transformation varies according to the substance worked with. The purification of Salt, of its body, soul, and spirit, makes possible changes on earth that are especially beneficial.

A beauty can be seen in all the Salt that is of the earth, in the old that is passing away and in the new that is appearing. In its time, the old served a useful purpose. With the new, there can be a rejoicing in each effort that is required to bring about and to establish bodies having in them more vital and finer qualities.

Just as we may, in a certain manner, see and know our own body with its own particular weight and dimensions, so we may, in a certain manner, see and know what kind of essence is attracted to it. Through a sincere effort, not only can we ensure that we do not lose our savor, but we can strive to secure within us a greater vitality and those finer qualities especially needed in our world at this time.
