

# PARACHEMY

Journal of Hermetic Arts and Sciences

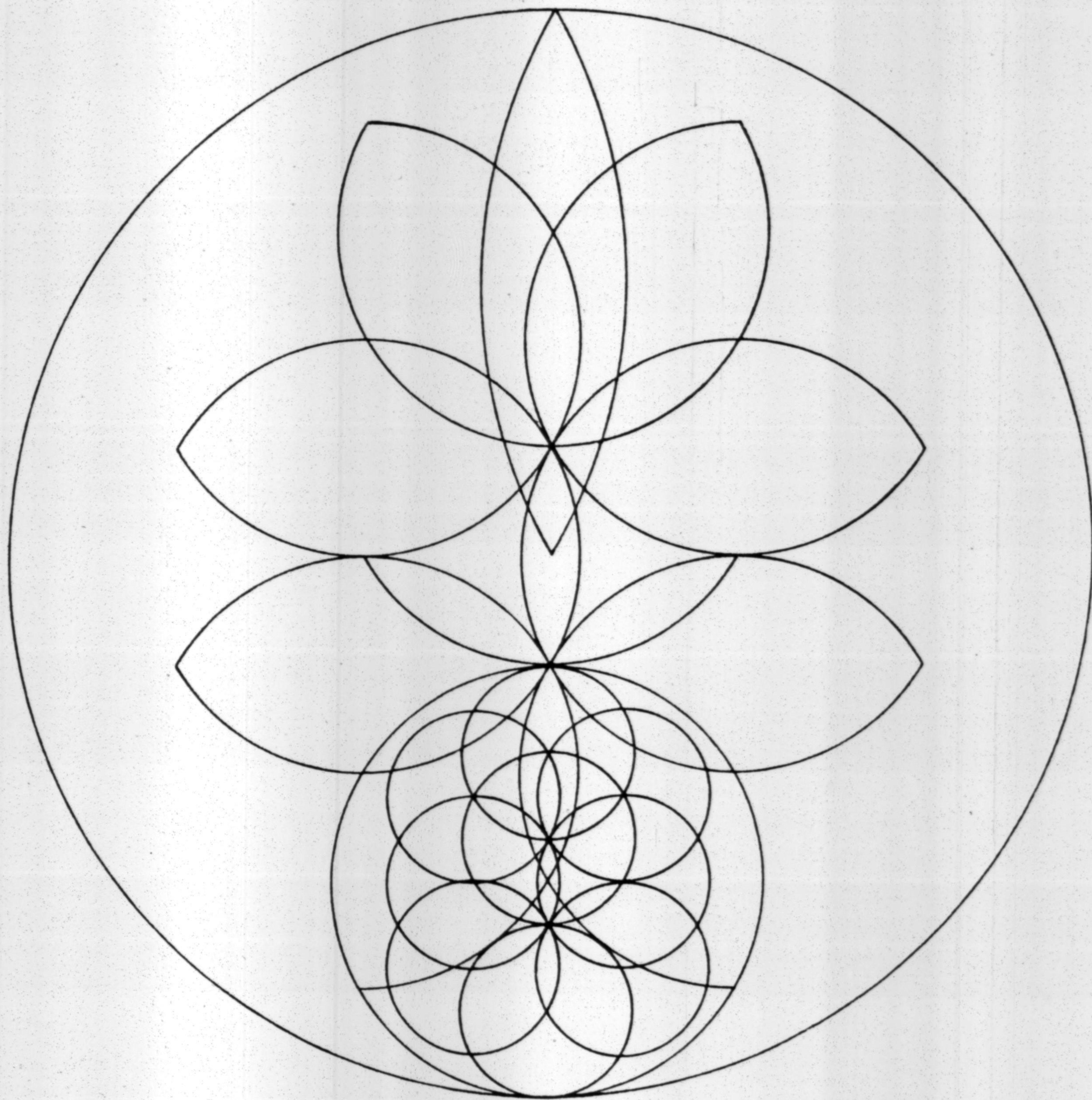
Astrology

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Alchemy

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Qabalah



Spring 1979

Volume VII, Number 2

# Parachemy

Journal of Hermetic Arts and Sciences

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*"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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Spring 1979

Volume VII, Number 2

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## OUR COVER

Mercury

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*PARACHEMY* is a quarterly publication of Paracelsus Research Society.

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

The annual subscription rate is U.S. \$8.50 for individuals, U.S. \$10.00 for libraries, business firms, and other institutions. Individuals unable to pay the annual subscription fee may, upon verification of their request, receive *Parachemy* gratis.

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## THE POWER

Everything that moves, all that unfolds through us, before us, and around us is because of The Power flowing from One Life. This One Spirit fills all that is with a vitalness that impels an unfoldment and a revelation of Itself within the Earth.

The majesty of this power is to be experienced everywhere. It brings forth the bud, the leaf, and the blossom in a colorful array of splendor. The heralding cry of the migrating fowl winging its way overhead, the caress of a warm breeze, the playful and delightful scampering of the newly born creature portrays the greatness of such power. In the first breath of a baby, the wonder of its beauty is heard.

In each new day we enjoy the experience of consciousness because we are permeated with the power of this One Life. Within this Spirit we move and have our being here and now.

Because of this vitalness that fills us, we come to know what it is to be. Through our many experiences of activity we are able to know self and our place in the vastness of this One Life. In knowing and understanding what self is, there comes a genuine concern for all that is imbued with life; and then it is possible for us to learn to direct the power of this One Life and to give to others of that Good which is.

Through the dawning of such a realization we come to know it is only the appearance of things that speak of separation. In the experience of knowing self there is found within the One Life the unity of all things. Through this union there is revealed a Goodliness which reflects the sweetness of a selfless life. Selfish uses of power are given up and replaced by actions that are beneficial for all concerned.

The majesty of power reveals itself constantly. As we become attentive to it so will we come to experience the Goodness of It. Only as we become conscious of It working in and through us will we come to understand Its sacredness and Its magnificence and give to all that is of the Earth Its peace that is healing.

## Interviews With Frater Albertus

Q. Frater Albertus, you have written quite openly about the Philosophical Mercury in PARACHEMY. On the other hand, you stated that this could not be done. I refer to the "Alchemist's Handbook," for instance. How can you explain this?

A. What has been said or written about the Philosophical Mercury is sufficient to introduce those ready for it, that is, to produce the Philosophical Mercury so that the next step of the work before them in the mineral kingdom can be commenced. Up to this point, there is only the first of three applications discussed. I refer to the separation. Those who followed this by the letter soon had found out that this was only a beginning, because when this crude mercury was poured over metallic gold, for instance, it did not dissolve it but only extracted a tincture. The reason for this is that the following, or second step, that of purification had either not been attempted or completed. Only after the purification of the Philosophical Mercury has been accomplished will the gold dissolve. Then the third step of cohobation has taken place. So, you see, there is indeed more to it.

Q. Does one not have to use the salts of gold?

A. Yes, one may use the salt of gold.

Q. What is really meant by that?

A. Usually gold chloride.

Q. But to dissolve gold chloride is no problem. Even water will dissolve this.

A. Right. This just shows you that one can get carried away very easily by one's imagination and make up all kinds of statements that are not in accordance with alchemical precepts. So you see, there is nothing revealed by us that is not already to be had otherwise in books on alchemy. It is the correct understanding of what one knows up to a certain point that makes all the difference. And here we can only help those individually who are ready for it.

Q. While you were teaching in Australia, I was told that you filmed such an instance where gold was dissolved and the hissing and boiling noise was seen and heard.

A. This is correct as to the latter part of it, but it did not dissolve all of the gold. Besides, it was not metallic gold but the gold chloride. When this was filmed, we were informed that metallic gold would be dissolved. Here again no distinction was made between the salts of gold and metallic gold.

Q. Talking about filming, have you ever heard anymore about the motion picture that was made in Australia where you appeared in it?

A. Yes, we were shown the motion picture in the studio on a large screen when we were there during February, 1979. There had been a delay because of finances. It has only the background musical score missing and some illustrations are being shot at the studio at present. It should

be quite interesting. It is called "Hora Shastri." Loosely translated, it means the science of time.

Q. Will it be shown in the U.S.A.?

A. I have no idea about its distribution.

Q. Why is it that so many of the Australian students have come to the USA when you are teaching them down under?

A. In 1978 we did not go to Australia. This was one of the reasons why so many came to the USA. They did not want to miss out on any class. In fact, this did show itself by their endeavors when we returned this year in 1979.

Q. Can you be more specific. What is meant by "their" endeavors?

A. It is the first time in all the years of our teaching in the open that we could delegate three separate classes to perform a definite assignment. I said classes, not one or two of a class but an entire class. In fact, three separate classes, where each class works as a unit.

Q. I don't understand what you mean.

A. A pharmaceutical museum in Europe was promised an exhibit on antimony quite some time ago. Unfortunately, time and circumstances prevented this on my part. Even some individually approached could not get around to accomplishing this. This is why the teamwork of those three Australian classes is so outstanding, especially when one considers that these students live not all in the same city or state. Some are in West Australia, Victoria, New South Wales, Queensland, etc. Still, they work each on their special assignment for an entire project.

Q. Don't you think the students here in the USA could have done the same?

A. Indeed they could have. Unfortunately, they did not. This does not mean that they are not considerate or thoughtful. Look around you here in this office. When we returned from Australia, I thought I had come to a different office. You know what it looked like before. All this refurbishing from floor to ceiling and everything else in here was done by some students without being told. They did all this on their own. This shows that some are very thoughtful and do this for the benefit of all concerned.

Q. Could you please shed some light on some of the new systems of healing that have appeared lately, especially what is known as Micro-Biotics?

A. To my knowledge there have been no new systems of therapeutics added to the ones already known. As to Micro-Biotics, this is only a different name that someone made up — one would have to guess for whatever reasons. Perhaps, because such a person had difficulties with either pronouncing or spelling the word Homeopathy. So, you see, this is just another one of such cases where people want to make the uninformed believe that they have a new system of therapeutics.

Q. Don't you have a new and different system? You call yours spagyric.

A. If you mean by system a mode of preparation, you would be

*(continued on page 649)*

# Laboratory Techniques

## Distillation

*“Separate the earth from the fire, the subtle from the gross, acting prudently and with judgement.”\**

Under this section of Laboratory Techniques, the following methods of distillation will be described:

1. Simple Distillation
2. Steam Distillation
  - a) direct steam
  - b) live steam
3. Vacuum Distillation
4. Fractional Distillation

Before these methods are described, it is necessary to first define distillation in such a manner so as not to lose either the “Alchemical sense” of the word or the sense as it is understood in today's chemistry labs. The following quote is from *The Art of Distillation*, Book 1, page 1, by John French, published in 1651:

1. Distillation is a certain Art of extracting the Liquor, or the humid part of things by virtue of heat (as the matter shall require) being first resolved into a vapour, and then condensed again by cold.
2. Distillation is the art of extracting the spiritual, and essential humidity from the phlegmatic, or of the phlegmatic, from the spiritual.
3. Distillation is the changing of gross thick bodies into a thinner, and liquid substance, or separation of the pure liquor from the impure feces.

### Some General Notes:

The types of glassware used in distillation (and other techniques) are basically two types: glass-jointed labware, such as ground glass and ball and socket jointing, and standard glassware with glass tubing, rubber stoppers and rubber hosing. The glass-jointed labware is neat and clean and very easy to work with. The one disadvantage is the cost. It is much more expensive than the usual labware. For those starting out in lab work, the glass tubing, rubber stoppers and standard glassware are recommended, being a lot less expensive. (There are some disadvantages, but the advantage of cost outweighs them.)

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\*From the Emerald Tablet

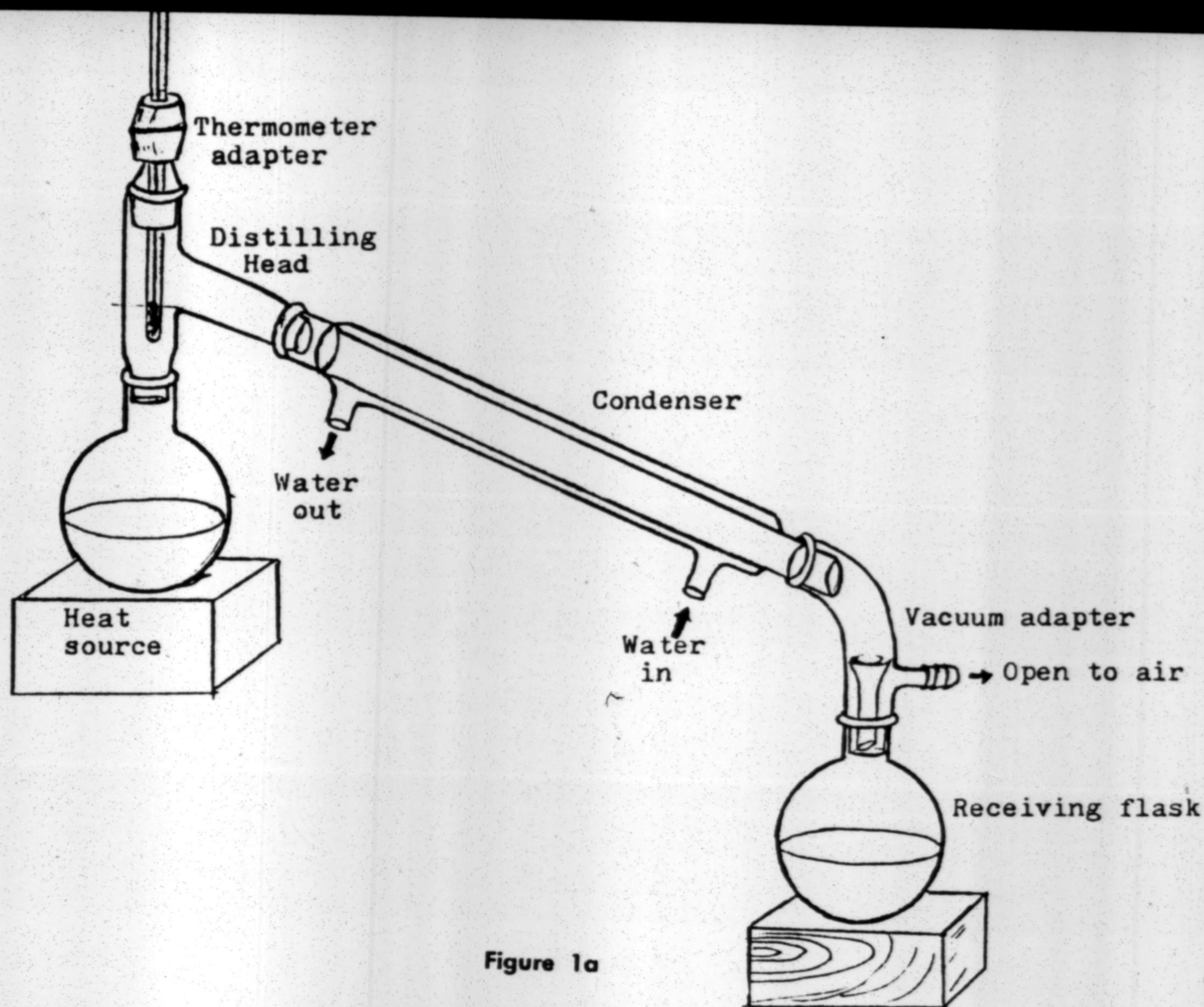


Figure 1a

In the explanation of the techniques both types of glassware and any alternatives where possible will be shown.

The heat source should be an electric hot plate or heating mantle where you are distilling alcohol or other flammables. *Never* use an open flame or have one nearby when distilling flammables. The various methods of heating will be explained in another section on Laboratory Techniques.

### Simple Distillation

Apparatus:

#### Ground glass-jointed equipment

|                               |                               |
|-------------------------------|-------------------------------|
| Round bottom distilling flask | Vacuum adapter                |
| Distilling head               | Round bottom flask (receiver) |
| Thermometer adapter           | Clamps                        |
| Thermometer                   | Stands                        |
| Condenser and hoses           | Heat source                   |

- or -

#### Standard glassware, rubber stoppers and glass tubing

|   |   |
|---|---|
| Distilling flask and one-holed rubber stopper (for thermometer) or Boiling flask and a two-holed rubber stopper (for thermometer and bent glass tube) | Condenser, hoses and a one-holed rubber stopper |
| Thermometer   | Clamps and stands                               |
| Receiving flask   |   |
| Heat source   |   |

Assemble the apparatus as shown in Figure 1. The distilling flask, condenser and the vacuum adapter should all be clamped. The receiving flask and the heat source are to be supported by wooden blocks for easy removal. Grease the ground glass joints lightly with stopcock grease.\* The joints should be clear and transparent and without any bubbles. They should be checked occasionally for tightness during the distillation to prevent loss of vapor. Insert the thermometer so that the bulb or the immersion line is just below the side arm of the distilling head (or the side arm of the distilling flask). The bulb must be in the vapor stream in order to have a correct temperature reading. Connect the water lines so that the water flows in at the bottom and exits at the top, allowing the condenser to fill with water. Put one or two boiling stones into the liquid *before* heating — this will prevent superheating and “bumping.” Do not add the boiling stones after you have begun heating because the liquid may be superheated and to add a boiling stone to it causes the

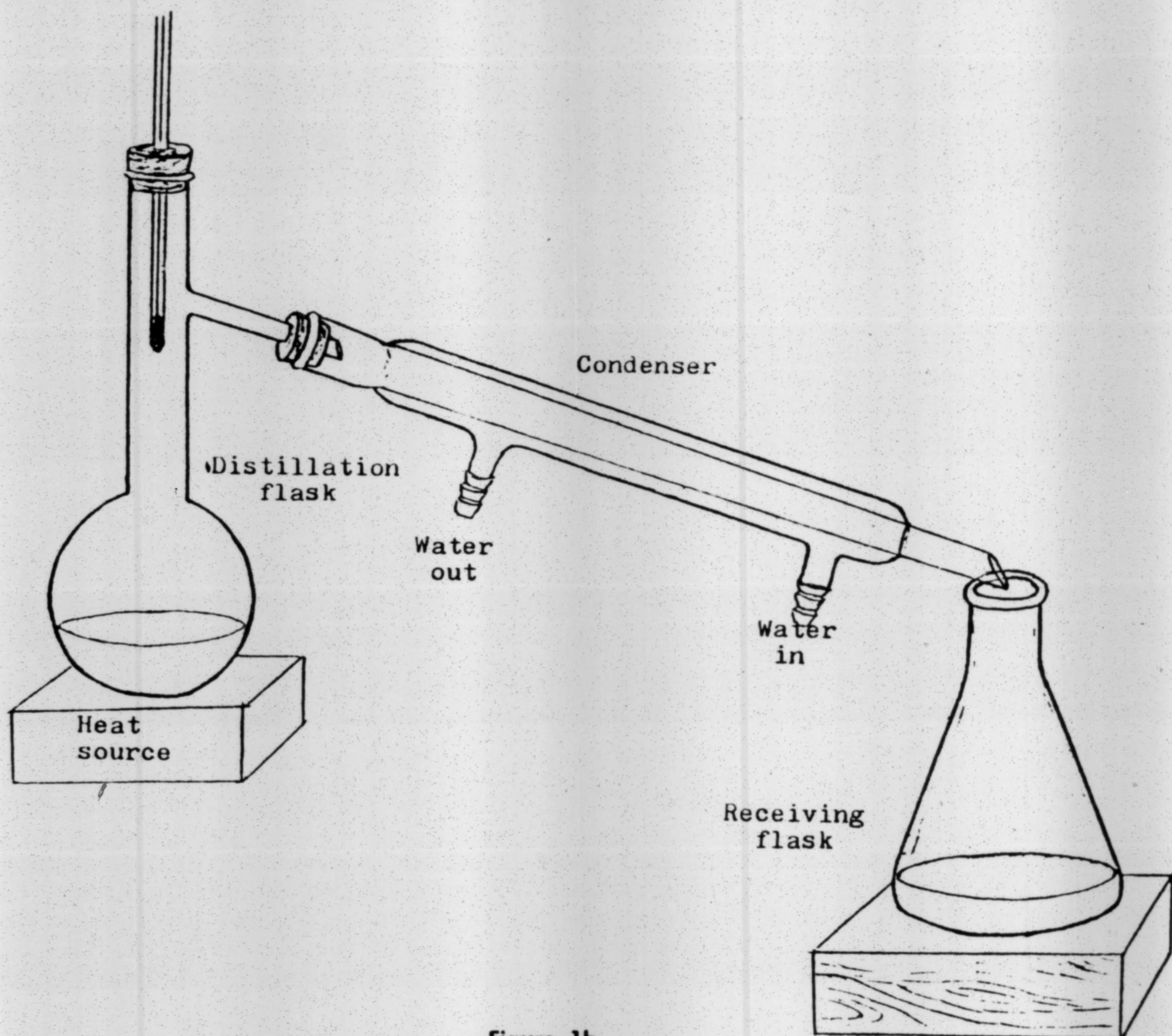


Figure 1b

\*This is to prevent freezing. If the joints do freeze, they may be loosened by tapping them gently. If this doesn't work, put some glycerine where the joints are joined, then tap again. If this doesn't work, heat the joint in hot water. Only as a last resort try heating the joint in a flame. Clean and dry the joint. Then, using the yellow portion of a low flame, heat it *very slowly* until it expands and breaks away from the inner section.

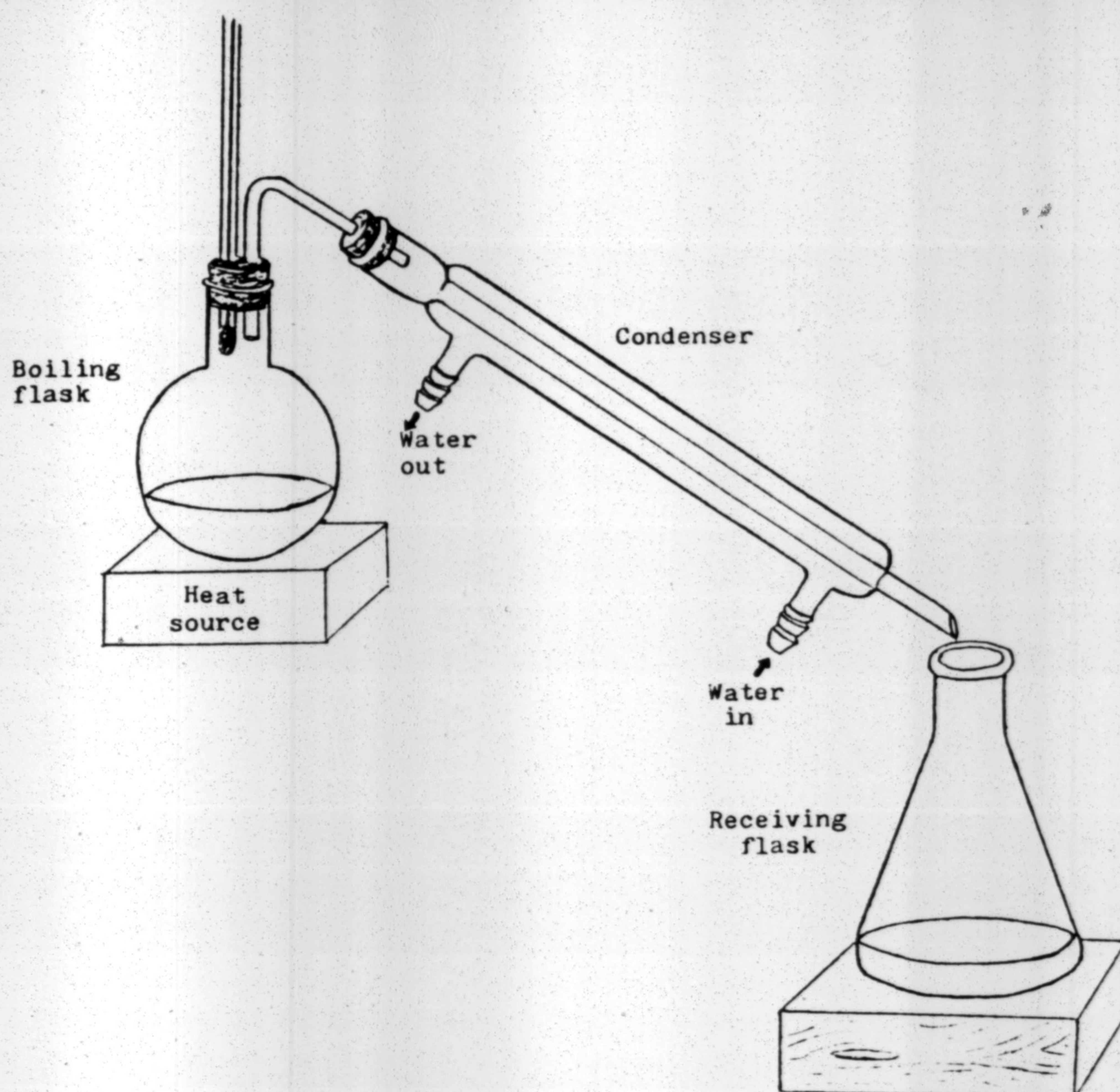


Figure 1c

liquid to try to boil all at once. You could have an explosion or, at least, violent frothing. You must add a new boiling stone each time you stop boiling. The flask should be filled no more than two-thirds. This is to maximize the surface area of the liquid. Also, avoid using too large a flask — a lot of material will not come over because some of the vapor must fill the flask.

When the boiling point of the liquid is reached, a ring of condensate will move up through the apparatus. When it contacts the thermometer, there will be a rapid rise in temperature. The condensate will then pass through the condenser and into the receiver. At this point the distillation begins. Adjust the heat to a proper take-off rate — about one drop per second is good. Too large a take-off and equilibrium is not established and the separation will be poor. Too slow, and the temperature is not maintained by a constant vapor flow, and the temperature reading of the boiling temperature will be too low. The distillation will be finished when the next component starts to come over. The temperature will rise quickly when this starts to happen.

One last note: Never distill to dryness because the dry residue may explode or the flask may melt or crack since heat is not being carried away. ♦

# Of The Inner Work and Its Effects

## I. THE PURPOSE

The inner experience makes possible all actual demonstrations. An inner knowledge precedes an outer doing. What is known inwardly, when acted upon, reveals its value when put to the test. In this way, we verify if what is known is workable in an actual way. If what is known is found not to work out in actuality, this does not necessarily signify that what is known is wrong, but rather that here is a need for a different formulation of this knowledge that would be suitable for the prevailing circumstances and conditions. Knowledge itself encompasses factual information that is constantly changing, so there adheres to knowledge that which needs to be released so that in its place there is room given for the new. There is as well in knowledge a *knowing* which remains constant. It is at the heart of knowledge and is of a permanent nature. It is fixed for there isn't anything that will alter it, but there can be an adding to it. By degree there can be a greater knowing. There are also thoughts that come to us which inspire us and impel us along in our quest for still more experiences which will give to us more knowledge and better understanding. As well, we experiment with these thoughts to discover if they are useful in the work which leads us to the actual demonstration of human perfection.

If our aim is the actual demonstration of human perfection, then it is important that we submit ourselves to an honest appraisal of where we are in the work and *why* we consciously undertake it. For each this is a personal and an individual encounter. It is not easy to come face to face with one's self. The inclination is to look at things that sidetrack us from the full encounter. There can be a reluctance, perhaps even a fear to look at self — into the I that is aflame and alight with an essence which gives life and emanates being.

If our goal is the Philosopher's Stone — a regenerated life which perpetuates love-wisdom, it is important that we first come to know inwardly that which is the Philosophical Life — the inner spirit of love. Experiencing this inwardly is the first step. The actual manifestation of a life of love — a life which will give of good for the good of all concerned — requires a special formulation that is not easy to achieve. There is that which has to die before there can be a birth of that which is new and different. Old ways do not pass away easily. What tastes life hungers for still more of it. Only when a greed for it is replaced by a love for it does there occur the sacrifice of a lesser life for a greater life.

## II. THE SUBJECT

The secret or hidden work man and woman undertake is the inner work upon themselves. It is a work that calls for coming face to face with self. We cannot know ourselves unless we will look into the I. We cannot look into the I until we are prepared and ready to do what needs doing. The doing requires sacrifices. We approach the experience of knowing self in an individual manner and at a time that is right for us.

In our study and work with antimony we come gradually to realize why it is so highly esteemed, and with the metal lead we are helped to discover and to know the importance of that which lies concealed within it. We have learned that the seven rays are embedded in antimony alone, that various and potent preparations can be produced from it that will restore harmony to diseased bodies. It has been said in regard to antimony that where that much is given that much is expected. There is a parallel and various correspondences to be found when we look at these two subjects of the work and ourselves. Furthermore, there is inherent in man and woman that which is greatly superior. What in all that has been created upon this earth has been given more than man and woman? There lies within us that which will, when carefully and artfully prepared, serve to effectively restore harmony to a disordered and diseased world. The inner work we undertake upon ourselves is of great importance. What is achieved not only determines the quality of all of our other endeavors but tinges them.

## III. THE PROCESS

There is a continuous interacting process of separation, purification, and cohobation that occurs within the beingness of One Thing. Separation is the Order of this One Thing. Purification is the Love of this One Thing, and Cohobation is the Nature of this One Thing.

### 1. Separation

With our first breath taken in earth we experience the first of many separations. In the womb we were joined intimately with another one. Through many experiences that have occurred since birth into this world, we know what it is to be separated from those with whom we would be close to. There is pain in separation, which by degree becomes greater, as by degree our longing to be with another one, in some manner joined with another one, is intensified. We find that there is no way in the *tangible* experience that we can constantly fulfill this longing to be one with another one. What is constant is the coming together only to again be separated. Bodies may touch, minds may meet, and emotions may blend; but the experience is temporary and the longing continues.

It is when the Soul longs to know Oneness that there is this pain in separation, for the Soul searches to experience this Oneness in an actual

way. It is a paradox that it is only through separation that the Soul will come to know the reality of Oneness. There is a beauty in the remarkable process of separation which enables the I to be conscious of Itself and to realize the specialness of individual ones.

The longing for Oneness is not without a purpose and this purpose unfolds as the Soul turns within to experience first the process of separation working within self and then gradually begins to experience the reality of Oneness which eternally is and is actually to be realized now.

When we go within, we find the self to be comprised of three intangible levels — consciousness, subconsciousness, and superconsciousness. To consciousness we can assign Mercury, to subconsciousness Salt, and to Superconsciousness or Cosmic Consciousness the Alchemistical Sulphur. In another manner we can assign one of Three Mercuries, *the Mercury Duplex*, to consciousness (Sol) and to subconsciousness (Luna). The Pure Mercury, *the Mercury Simplex*, we can assign to Superconsciousness; and to the Salt, the Body, wherein is found the Essential Mercury, we can assign *the Mercury Triplex*.

In our work with lead we learn that solution is the greatest secret of the entire work. Solution is the separating of bodies. In the inner work man and woman undertake upon themselves, it is this separation that makes possible those revelations that enable us to know Self. In the process of Separation Order reveals itself. Through Order understanding becomes possible.

## 2. Purification

Intelligence is the foundation of all that is. It is an inherent capability to learn, to know, to understand, and to apply wisely that which is understood. Intellectualism is not the same as Intelligence. Intellectualism employs reason which is a vehicle for Intelligence; and while reason not only serves well in our work and is a necessary attribute, it is limited in its operations and will subtly hinder our progress in the work if it is relied upon completely. A solely intellectual approach to the work we are engaged in will not enable us to attain that which we work for. Only if there is a love for the work itself will there be possible the experience of its fulfillment.

Either one has a love for the work or one does not. To experience this love is a very personal thing and, when it comes to one consciously in a gradual way, it is known as a permanent thing. Once it is known, it never becomes less. Rather, it grows within one. It fills one's being gently. Whatever may befall the individual in the way of hindrances, be this material problems or problems of self-centeredness and self-importance, this love for the work itself enables the continuance of the work. Whereas, reason by itself would all too quickly pronounce such work foolishness and judge it to be a ridiculous and fanciful undertaking.

As well, it is this love that makes it possible for us to know self and to be honest with ourselves and with others. To be honest is a very

difficult thing. There is much that adheres to self that we would rather not see. It is far more pleasant and far easier to look at a favorable image of ourselves. It makes us feel good when we can approve of ourselves and our ways. We do not feel so good when we have to admit there are those things that are not so creditable in our character and in our actions. Further, there is the problem of having to rectify such traits, and this is most difficult and often painful work.

This striving to be honest with self needs to be a continuous, conscious endeavor, otherwise there will only be a constant lying. For even with a constant striving, which love makes possible, we find that more often than not that when we thought we were being honest we really were not. Even more difficult is it to be honest with others. Just as it is one thing to love one's self and to be honest with self, it is another thing to love another as one's self and to be honest with another as with one's self. And this because there is pain involved in it, because it is easier not to do. Where another is involved, there are found many more reasons which will cause us to feel justified in not loving another as one's self, in not being honest with another. We may even think we are sparing another from hurt by not being honest. What we really are doing is avoiding, for a time, being hurt ourselves, or for the present time making situations easier for ourselves for some particular purpose. At a later time, we learn all too often that we have only postponed a confrontation that is now more difficult and causes now more suffering for us and others.

It is not reason but love itself that will purify us and enable us to be honest. And if one is to know one's self, honesty is essential in all areas. Perhaps one of the most significant realizations we learn by being honest is that we alone are responsible for what we do or do not do. Not to do is just as important as doing. While we may place the blame elsewhere, what occurs in our life is of our own doing or not doing. As well, we are responsible for the influence we have upon others, the kind of influence we are and the way in which we are an influence. We ourselves are constantly influenced by others, and how we react to such influence is important. It is by our actions and reactions that we are able to learn more about self. What we discover is that we are responsible for both our actions and our reactions. When we consciously influence another by that which we say or that which is left unsaid, by that which we do or do not do, we are responsible for the consequences which follow. We may sidestep or refuse to accept the responsibility for such, but we will learn through the consequences that this is not wise. If we are conscious of our influence, we are aware of our motive. If our motive is pure, there can be no repercussions that will cause suffering for us. If another suffers then, in this instance, he or she is the sole cause of it. If our motive is impure, the reactions of another will cause for us suffering, for here we have been the cause of another's suffering.

If we are the cause of another's suffering while we work to attain human perfection and to serve in some way to alleviate the suffering of mankind, something is amiss and we need to discover what it is and

rectify it. If we find that we use and hurt some in order to help others, we need to know well our motive. If the end is considered to be in itself justification for the means and one is to work this way, so will it be. But whether admitting it or not, one is responsible for that which is set into motion and the consequences will be experienced in like kind.

As we proceed with the inner work, we find that the immensity of it is staggering. We begin to see what needs doing and even what is seen in the beginning is awesome. An expanding consciousness gives to us many precious things. It gives as well a responsibility which will ensure sacredness.

It is through purification, which is experienced out of love for the work, that we will come more and more to know within ourselves the operation of honesty and responsibility. First is to know it. Next is to demonstrate it — to be honest and to be responsible in all endeavors.

### 3. Cohobation

We may think ourselves to be alone, go through experiences wherein we feel alone; and in actuality we may find that much of the work, both the inner and the outer, is carried out in solitude. We know what it is like to be apart and separate from others. We know what it is like being with others. Yet, even when brought together in a special way, we may think of ourself as being separate from others. In appearance this is so, but emotionally and mentally this may not be so at this time. It may be that there is being experienced a special affinity one with the other that has nothing to do with the appearance of things. While the mind and the emotions may but taste of it, the heart knows it. It is something that the heart experiences and will not deny, even though reason is ready to put forth arguments against it. This experience of oneness encompasses all differences within it. The nature of the One Thing is this special union which exists even though there is that which would lead us to think otherwise.

In our solitude, as we go about the inner work, there is revealed the nature of this oneness and there comes the experience of it. While the mind will again and again form images that give a separation, it does so only to come to know and to practice the nature of At-One-Ment. With the first experience of At-One-Ment, separation itself takes on greater meaning. As again and again the processes of Separation and Purification are undertaken, there is in the conscious union which follows a greater understanding of the beauty of At-One-Ment, of the Truth of the One Thing.

In this inner work and in all work we undertake in the laboratory with those subjects found within other kingdoms, and as we consciously work with separation, purification, and cohobation, it is our attitude that is of paramount importance. Why and how we go about our work will make all the difference. Attitude is more than a state of mind, it is the Director of all our thoughts and feelings, of all that we find ourselves

actively engaged in. It is attitude that determines the why and the how. It is attitude that will confine us or free us. One kind of attitude will set us apart one against the other. Another kind of attitude will bring us together one for the other. One kind of attitude is the cause of our feeling alone in the world, whereas another kind of attitude makes possible the experience of At-One-Ment within and without. A certain kind of attitude is receptive to knowing the beauty of such At-One-Ment and enables us to see little by little how the constantly changing union of all things reveals the eternal splendor of One Thing.

#### IV. THE ART OF PARACHEMICAL RESEARCH

It is extremely difficult to be true to one's self — to live that which we come to know. For each of us, this knowing differs somewhat and the approach that is taken to achieve it is peculiar to different ones. What becomes known is a sacred revelation. Being the recipient of such a revelation is one thing. Acting in accordance with that which is known is another thing. Being true to one's self is to do that good which is known to be good to do. The way of doing this is an art. There is the genuine art and there is the superficial art.

Realizing that much of what we know is subject to change, it is best to keep this in mind and take it into consideration before we initiate any action. On the other hand, there is also that which is known that will not change and it is this knowing that is the foundation of all that we do or do not do. If it is not the foundation, then it is essential to our progress that we find out why it is not, for the genuine art of parachechemical research is itself the application of this kind of knowing. Whereas, the superficial art is a disregard of it for whatever reason.

Being true to one's self is the difficult work of practicing or actually demonstrating that which is known within. It is difficult because the practice of it, more often than not, is considered to be *impractical* within the present existing conditions. One hears that principles and virtues are pleasant and nice things to talk about, but if you want to survive and get ahead in this world, then there is no recourse except to practice unprincipled and devious ways — but even more cunningly than another. The question is asked: Why be honest when people don't know how to react to honesty and when dishonesty so often brings what is wanted, whereas honesty only seems to cause others to look upon you as a naive and gullible fool?

Before we are able to live at peace with others, we first have to be able to experience being at peace with ourselves. This is not possible if we are not living a life that is in accordance with our being, for while we may temporarily experience certain gratifications, there will be a disharmony with self, and it will not be possible to know that peace which we long for. When we are being true to self, we will know a peace within. And when with another there is experienced this Truth, there is known a special and most precious peace. While the application of doing that good

which is known to be good is not easy and at times proves to be painful, it is genuine and the efforts of it, the example of it, will perpetuate itself. We know from experience that the superficial art perpetuates itself as well. It is for each of us to choose that which is to be contributed toward — the genuine or the superficial.

There adheres to us much that is of a superficial nature, and it follows that what has been accumulated over a long period of time does not become cast off quickly. Yet in each there is the genuine and that which is precious, which by art — a personal way of practicing it or proving it to be actually workable — will be known without. We will make mistakes and again and again we will need to approach the way in which we demonstrate what is known differently, but what we are working to make actual is that which is genuine and that which restores to us peace — that example, which, given time, restores to our earth peace.

## V. THE ESSENCE OF THE WORK

The essence of the work is being one's self. It is not possible to be one's self until we come to know what this self is. If we are adept at anything, it is imitation. We have learned well how to act various ways in order to get certain results. Yet, we find that what at one time may have gratified us is no longer of importance. Still, we may find that we are inclined out of habit to bring about that which rekindles the feeling of temporary pleasure, while longing to know that which will give us the experience of fulfillment.

We are caught in between — conscious of the old ways of the world and conscious of the new world that could be — longing for the new but loathe to give up the old. The old is familiar and well known, however hypocritical it may be. The new is strange and difficult in actual practice. Few are those who dream of it, fewer still those in whose life it is exemplified.

To know self and to actually demonstrate what self is necessitates a continuous process of separation and purification wherein, through the union with one's true being, there comes the knowing of it and gradually the understanding of how one can actually be what one is. The most precious thing is this true self. As this true self is gradually known, our old superficial disguise will be cast away. Then we may be and demonstrate in our life that which it is.

The inner work we undertake is followed by a practical demonstration of it. Through the practical demonstration there is revealed in an actual way the truth of the inner experience. All subjects in the kingdoms we work with not only provide proof as to the Truth but serve in a much purer form to restore vitality and expand consciousness. Man and woman, too, are such a subject, wherein that which is most precious lies. To find it, to know it, and to be it is a great work. All else is subject to the experience of knowing and being this true self. †

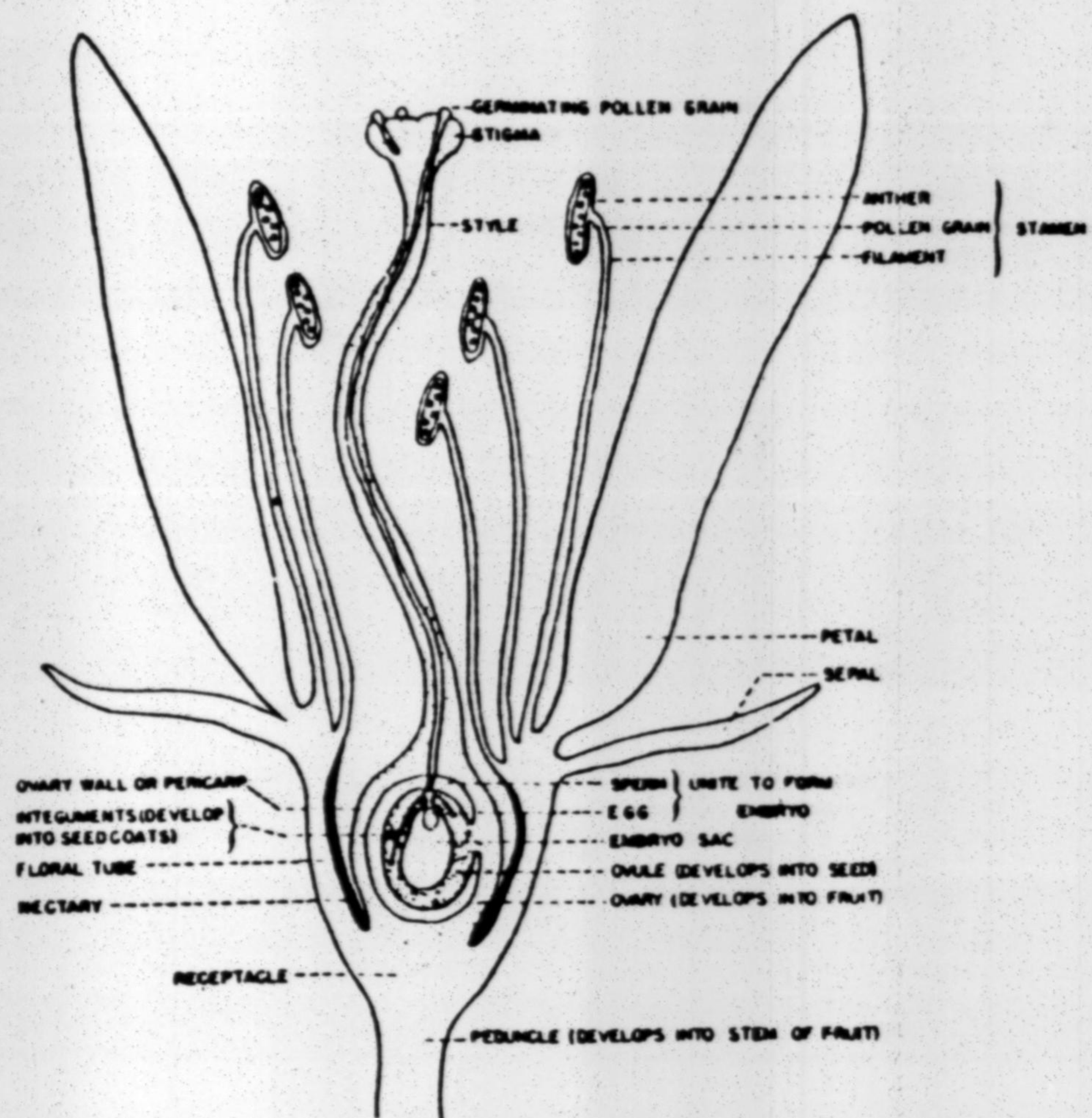
# Report On Bee Pollen

## I. Bee Pollen - What is it?

The function of a flower is to produce seed and a grain of pollen is the male germ of the flower or plant. As plants flower, this germ (or sperm) is transferred by wind or insect from the anther of a stamen to the stigma of a pistel (style). When the pollen grain reaches the ovary, it fertilizes an oville and this union culimates in the generation of a seed of that plant. This simplified explanation does not do justice to portray the amazing potential power encased in the tiny speck that is a grain of pollen. When one visualizes the massive tree which results from the germinated seed of an oak or a redwood, then one can better appreciate the power latent within a single pollen grain - a speck measuring only .002" and that takes 2.5 billion grains to fill one tablespoon.

In the scheme of things, bees fill a vital roll for they are the primary means by which many plants and trees are pollinated and hence reproduce. In fact, because bees are so thorough and diligent of their search for nectar and pollen for the hive, they are the most efficient and only dependable pollinators. The bee's hairy legs are perfectly adapted for the job of pollination and for the job of carrying back to the hive the little pellets of pollen they use for food. As the bee travels from flower to flower, she gathers from each some pollen which is mixed with nectar and certain stomach juices to hold the grains together. Eventually a small pellet is formed composed of pollen weighing about 10 mg and containing around 2,000,000 grains of pollen which was collected from perhaps 200 - 500 flowers in a half hour period. One thousand two hundred of these pellets will fill a tablespoon, weigh approximately 12 gms. and will contain the 2.5 billion grains of pollen mentioned above.

A bee will carry two of the pellets at a time back to the hive. In the course of a year, bees collecting pollen for a hive will gather and store up to 60 or 80 pounds of pollen. Other bees will gather nectar in a sack in their stomach which will be converted to honey in the comb. Pollen will be converted to bees bread by lactic fermentation in the comb cells. Royal jelly, food for the queen, is also primarily pollen.



Some hives collect pollen in excess of its needs for food and if the apiarist wishes, he can install a pollen trap at the entry of the hive which will knock the pellet of pollen off the bees legs as she passes through it. The pellets drop into a screen covered tray. Periodically this tray will be removed from the hive and emptied.

This then is the source of our present day bee pollen. It is estimated that the annual world production of bee pollen could be in excess of 300,000 tons. At present, world use by man is probably not over 1,000 tons per annum.

## II. Pollen Through The Ages

**THE ANCIENTS.** There are innumerable references to pollen and honey by the ancients. It seems that plant pollen as collected by the bees or blown by the wind and often in conjunction with honey, has been referred to in the ancient texts and mythologies of almost all civilizations. A very brief outline of these follows.

The Egyptians seemed to hold bees, pollen and honey in great esteem as many temples and obelisks carried inscriptions extolling their virtues. Ancient Indian, Greek, Roman, Chinese and the middle Eastern Civilizations all recognized the medicinal virtues and food value of pollen and honey. Early European peoples used pollen and honey together to make an alcoholic beverage somewhat similar to today's mead wine. Worldwide use of pollen and honey has continued up to the present, however, in the last 100 years the emphasis has been on honey.

**A MODERN REDISCOVERING OF THE VIRTUES OF POLLEN.** A revival of interest in pollen has been slowly developing since the early 1940's when U.S. biochemists began analyzing the contents of pollen to discover the causative agent of pollen allergies in people. To their surprise, they learned that pollen was extremely nutritious and contained amazingly high percentages of protein, vitamins and minerals when compared to all other plant and animal sources.

Also around this time (1945) a report from Russian biologist Nicholas Tsitin was published stating that of the 150 Russian centenarians who replied to a questionnaire inquiring about their age, occupation, and principal foods, *all* replied that honey was their principal food. Further investigation by the Longevity Institute of the USSR revealed that it wasn't only honey that was eaten. In fact, it was the waste matter found in the bottom of bee hives. This waste matter was largely bee pollen mixed with some honey droppings.

In 1952 a Swedish railway clerk, Gosta Carlsson, produced the first pollen collection machine and started collecting pollen on a large scale.

During the 1960's word of the virtues of pollen was carried throughout Europe. In Sweden alone some 4,000 physicians were prescribing pollen and pollen extracts to their patients.

In the last 5 years or so, the U.S. health food industry has been promoting the virtues of bee pollen and a strong surge of interest and

research has resulted. From all appearances, pollen is again on its way to experiencing the universal acclaim that the ancients once accorded it.

### III. Composition of Pollen

Today's resurgence of interest in bee pollen is a resultant of hundreds of studies made by scientists on the composition and effects on animal life of pollen. These studies have demonstrated that bee pollen is an unequalled storehouse of nutrients.

#### A. Protein

Pollens range from 10% - 35% protein with average around 18%. The protein is composed of various amino acids. A breakdown of the 8 essential amino acids (the human body produces all the amino acids it needs except these 8) of a 19% protein pollen is below compared with other food sources of protein. Figures are in percent/grams.

|             | <u>Isoleusine</u> | <u>Leusine</u> | <u>Lysine</u> | <u>Methionine</u> |
|-------------|-------------------|----------------|---------------|-------------------|
| Meat (beef) | 0.93              | 1.28           | 1.45          | 0.42              |
| Eggs        | 0.85              | 1.17           | 0.93          | 0.39              |
| Cheese      | 1.74              | 2.63           | 2.34          | 0.80              |
| Pollen      | 4.5               | 6.7            | 5.7           | 1.82              |

|             | <u>Phenylalamine</u> | <u>Threonine</u> | <u>Tryptophane</u> | <u>Valine</u> |
|-------------|----------------------|------------------|--------------------|---------------|
| Meat (beef) | 0.66                 | 0.81             | 0.20               | 0.91          |
| Eggs        | 0.69                 | 0.67             | 0.20               | 0.90          |
| Cheese      | 1.43                 | 1.38             | 0.34               | 2.05          |
| Pollen      | 3.9                  | 4.               | 1.3                | 5.7           |

It is evident that pollen is indeed a high quality source of protein. Its only peer in this category are some strains of nutritional yeast.

#### B. Vitamins

As in protein content, pollens from plant to plant vary in their vitamin content, but all seem to contain significant amounts of water soluble vitamins.

The B Vitamin content in one gram of raw pollen according to Vivino and Palmer, 1944, is as follows:

|                  |           |
|------------------|-----------|
| B1 Thiamine      | 9.2 mg.   |
| B2 Riboflavin    | 18.50 mg. |
| B6 Pyridoxine    | 5. mg.    |
| Nicotinic acid   | 200. mg.  |
| Pantothenic acid | 30-50 mg. |

(1 gram has 1,000 milligrams)

Later research shows that additional vitamins as C, inositol rutin, Vitamin E, biotin, folic acid, Vitamin B-12 and Vitamin K are also found in pollen.

### **C. Minerals**

Up to 50 minerals are found in pollen. When ignited and ashed, the pollen will vary from 2% - 10% ash by weight. In one example, a pollen yielding 2.6% ash showed 20.7% potassium, 13.6% phosphorus, 10.5% calcium, 6.7% magnesium, .07% iron and traces of copper. Manganese, zinc, cobalt, silica, sodium, sulfur and titanium are also normally found in pollen.

### **D. Enzymes and Coenzymes**

As the pollen grain is the initiator of the complex activities of plant reproduction, the enzyme variety is very considerable. Amalase, dehydrogenase, catalase, diastase, cozymase, pectase, sucrase, phosphatase and diaphorase are found. Lactic acid is also a constituent - a factor important in the lactic fermentation of pollen to make bee bread. A fact of particular interest to the student of alchemy is that K. Okonuki found that the alcoholic fermentation brought about by pollen was identical with that of yeast.

### **E. Sugar, Fats**

Bee pollen contains a large percentage of sugars. The main ones are sucrose, fructose, pentose and glucose. Fats, gums, oils and sterols are also present. One analysis of chamomile pollen showed fats and gums 8% and sugar 69%.

### **F. Miscellaneous Compounds**

Other components of interest in pollen are hormones, fiber, pigments, nucleoproteins, RNA and DNA. A final component that should be looked at is the inextractable portion of the pollen grain. This is the extremely resistant exterior membrane known as Pollenine. This shell of the pollen grain is extremely durable and will often resist decay and weather for thousands, and even millions of years. This resistance to decay is useful to paleontologists and geologists, as many deposits are dated primarily by microscopic analysis of pollen grains found in them. This protective membrane is also of interest to those who would use bee pollen as a nutritional supplement or those who would attempt to make extractions from bee pollen — especially its sulfur.

## **IV. Medicinal Attributes of Pollen**

Bee pollen as a medicine has been researched quite thoroughly in the past 20 - 30 years and several hundred articles and books have been published regarding these findings. Very briefly, the major areas of research and now applications are as follows:

1. Success in treating prostrate problems is quite well established.
2. Cancer cell growth is retarded according to a number of studies.
3. Certain bacteria are killed by particular compounds in bee pollen.

4. Allergies are cured by bee pollen. One physician, a Dr. Conway, reports 60,000 persons helped at his clinic alone. Wind blown pollen does not seem to be a help in allergy cases. The pollen gathered by the bees must be used according to the practitioners.
5. Longevity increased substantially and senility and other factors encountered in the old are ameliorated.
6. Improved digestion and assimilation of nutrients.
7. Rejuvenation of skin - removes blemishes and wrinkles in skin in many people.
8. Athletes in many nations report great increases in endurance or strength. World class runners in Finland and USSR are reportedly helped greatly by bee pollen. Before bee pollen was added to the Finnish teams regime, they had one runner in the Top 100 worldwide. After 4 years of pollen in diet, the number rose to 23. This in a country of 4 million.

## V. Sources of Pollen and Pollen Products

- A. Sources. Pollen in the U.S. comes from many sources. The largest supplier is at present Spain, which provides about 50% to the total. England, Australia, Canada and of course, the U.S. itself, provide the bulk of the rest. Health food stores, rarely drug stores, and many mail order natural foods and vitamin companies are the normal source of supply. Spagyrically produced Bee pollen extracts and tinctures are available from Paralab. Inquiries are to be directed to Paralab, not to the PRS. A number of direct sale operations are also now testing the marketability of pollen and may soon be a source.
- B. Quality - a most important factor. Bee pollen should be kept clean and dry to avoid bacteria and spoilage. Spanish pollen in many cases should be avoided. It often is not clean, insect larvae can often times be found in it, sometimes is 2-3 years old, etc. The best import quality seems to be from Australia, Canada, New Zealand and Britain. For best results the interested buyer should get to know his source whenever possible.
- C. Price. The price of bee pollen, like most agricultural commodities, varies from year to year according to supply and demand. At present 1 lb. containers cost from \$5.00 - \$10.00. The price is not bad when one considers that the pound will contain roughly 100 billion grains of pollen, each containing the power to germinate a seed of a plant or tree.
- D. Dosage. The recommended dosage varies from expert to expert, but most agree that 1 teaspoon a day is fine for a start, and that

you can work up to 1-3 tablespoons a day in 3 months according to your constitution and needs.

- E. Whole pollen vs. extractions or tablets. A matter best left up to the individual. Cernelle of Sweden (remember Gosta Carlsson?) has a vast amount of literature on their products - all extractions. They also use pollen direct from the plant and not bee collected as they did 20 years ago. The health food stores will often have tracts on their bee pollen pellets or compressed pollen tablets.

## VI. Some Comments on Areas of Interest to Students of Alchemy.

Bee pollen in quantity as we have it today has been available only since 1952 when apiarists began using pollen traps. Thus we can now investigate and do research on the virtues of bee pollen without having to resort to the arduous and perhaps painful collection procedures required in ages gone by.

It doesn't take much imagination to see the possibilities.

Spirit - Bee pollen or bee pollen and honey can be easily fermented to produce alcohol.

Sulfur - Bee pollen extractions with water, alcohol, acetone and ether as solvents is recorded in detail in the scientific literature. There is perhaps more detailed information available here that an interested student can glean on what compounds (oils, fats, waxes) can be extracted by which solvent than in just about any other plant substance.

Salt - Bee pollen when ignited will yield a 2% - 10% by weight in organic ash - much of which will be water soluble.

That bee pollen is a unique blend of the animal and plant kingdom would seem to be significant. The bee, while collecting the pollen, periodically adds nectar and disgorges on the pollen a drop of her saliva to make the pollen grains sticky and adhere to their pollen baskets, thus adding to them enzymes. This factor was recognized in a research article authored by two French scientists. Chauvin and Lenormand, who noted that pollen gathered by hand from plants had only a fraction of the amount of a growth stimulant that bee gathered pollen had. Further changes occur to the pollen chemistry when it is further modified to become bee bread or royal jelly.

Thus, as tartar is a product representing the plant and mineral kingdoms, bee pollen is a product representing the plant and animal kingdoms. What benefits that might accrue if handled properly in the laboratory, can only be surmised and is not at present known. ♦

# Informative Interchange

## Calculation of An Average pH

The separation of water as described in the article, "The Water of Life," in PARACHEMY, Volume V, Number 2, page 429, being undertaken, it was found that a theoretical error was made. While it is not so important, one could make wrong conclusions.

To calculate an average pH, it may not be done, as is given in the article, by adding the pHs and dividing by the number of pH readings. For example, if equal amounts of solutions of pHs and of the pH6 are mixed, the average pH is not  $\frac{1+6}{6} = 3.5$  but something between 1 and 2, because the acid concentration for a solution of pH1 is 1,000,000 times bigger than a solution of pH6.

The right calculation is as follows:

The soreuser definition of pH is:

$\text{pH} = \log (\text{H}^+)$  wherein  $(\text{H}^+) =$  the hydrogenion concentration expressed in unities of pramion /liter.

For example, the pHs of Water of Water in Table I, page 433:

- a) pH of Sulphur of Water of Water: 5.8  
=  $-\log (\text{H}^+) = 5.8 = \log (\text{H}^+) = -5.8 = 6.200$   
=  $(\text{H}^+) = 0.00000158$   
pH of Mercury of Water of Water: 5.8  
pH of Salt of Water of Water: 4.8  
=  $-\log (\text{H}^+) = 4.8 = \log (\text{H}^+) = -4.8 = 5.200$   
=  $(\text{H}^+) = 0.00001585$

b) Average of hydrogenion concentration:

$$\begin{array}{r} 0.00000158 \\ 0.00000158 \\ 0.00001585 \\ \hline 0.00001905 = \frac{0.00001905}{3} = 0.00000633 \end{array}$$

c) Average pH:

$$\begin{array}{l} \text{pH average} = -\log (\text{H}^+) \text{ average} = -\log 0.00000633 \\ = -6.8014 = 5.20 \end{array}$$

This corresponds exactly with experimentally found value. Though the other averages were calculated, they did not correspond as well as the example.  $\blacklozenge$

## Questions And Answers

Q. *Would you suggest an available substitute for boli-armeni?*

A. Kaolin.

Q. *Where the spirit of sea salt is called for in certain formulas, can we use health store sea salt?*

A. If it is the sea salt that is sold in health stores, we can see no difference.

Q. *Is there any iron in wine?*

A. A small amount, yes.

Q. *White Marcasites: Alum, Cobalt, Bismuth, Wolfram, White Arsenic; Red Marcasites: Antimony, Vitriol, Realgar, Orpiment, Cinnabar. Is the preceding correct?*

A. As far as you went, yes.

Q. *Is antimony the only sun marcasite, or is realgar and orpiment also?*

A. What do you mean by sun marcasite? Antimony and arsenic are not identified with the sun in this sense.

Q. *What is Kibric? What is Zubeck?*

A. Kibric is that from which Mercury comes. The Stone is also called Kibric. Zubeck, also Zubach, is the mastery of the white during the confection of the Stone.

Q. *What is Crocus Martis? What is Argilla?*

A. Iron sulphate and regular potters clay of which there are over one dozen different ones.

Q. *On page 150 of The Triumphal Chariot of Antimony, Basil talks of extracting the living Mercury of Antimony which is quite different from the fixed spirit, vinegar. Please clarify these two more for us.*

A. Valentine claims that regular quicksilver can also be obtained from antimony besides the fixed spirit of antimony or vinegar of antimony.

Q. *What does a working vegetable stone look like?*

A. It looks like a white or very light gray pebble and is hard.

Q. *What is meant by "extraction by solution?"*

A. When a substance has gone into solution and from it an extract or tincture has been made.

Q. *To what planetary influence does the grape belong? And tartar?*

A. Both belong to the sun.

Q. *Of the three essentials, is memory most closely associated with Philosophical Sulphur?*

A. In your way of analogy, yes.

Q. *Could you say something about the process of forgetting? In books on occult philosophy one usually finds very little information on FORGETTING.*

A. One can only forget what one knows. This is done by knowing what is, or has become, of minor importance and loses its former priority. This is a natural sequence of events and thereby becomes forgotten, or stashed away, until or unless it has to be 'gotten' out again for a given time to be 'restored' again in the category of the forgotten.

Q. *Has any work been done on identifying the chemical structure of the Philosophical Mercury and its physical properties (boiling point, melting point, density molecular weight, etc?) Has anything been written or done on this?*

A. Yes, it has become a complicated fact because of its simplicity. Due to its temperature range before condensation, it is rated a gas and has equivalents to such gas or gas listed and known to chemistry.

Q. *I almost find it hard to believe that by doing a dry distillation on lead acetate and by successive redistillations you can get the Philosophical Mercury. I take it that you have to start with lead sulphide (Galena) so that the lead is "living." One way I was thinking of doing it would be to take Galena and calcine (roast) it to turn it into an oxide, then using acetic acid gotten from red-wine vinegar produce the acetate. Take this lead acetate and then do the dry distillation on it by using the apparatus set up given in PARACHEMY, Vol. VI, No. 2, Page 527. Then rectify. Is this the way (or one of the ways) the PRS teaches it?*

A. Yes.

Q. *Can acetic acid be used to open up all the metals? I guess what I mean is by doing a dry distillation on any metal acetate can you get the Philosophical Mercury (as long as the metal is living?)*

A. Yes.

Q. *Concerning the Philosopher's Stone, all one needs is the Philosophical Mercury, the Sulphur of the Lead and the Salt of the Lead. Is this correct?*

A. Yes. This does not exclude other metals.

Q. *Are alchemists part of the occult brotherhood who are working with the Masters of Wisdom?*

A. What occult Brotherhood and what Masters of Wisdom? Your question is too obscure.

Q. *Do you believe that there was any age where man was a higher form of life than he is in this age?*

A. As you should know by now, hopefully, the PRS is not interested in 'beliefs' but what is to be known so it can eventually be understood.

Q. *Various organizations and groups teach that the over-soul exists either above us or on a plane compatible with it and that we are connected to it. The more man perfects they teach, the closer this Higher Self comes down until finally there is a total integration. Since the Divine Self resides within us, what were they referring to? The reason for the separation they claim is that perfection cannot co-exist with imperfection.*

A. As far as you, or any mortal man is concerned, there is but 'yourself,' and this is neither low or high. 'Yourself' is subject to influences of a superior consciousness that enables 'yourself' to rise to higher levels of consciousness, but it is the same 'yourself' and none other that is raised.

Q. *What was Jesus the Christ referring to when he is recorded to have said, "I and My Father are one," and "No man cometh unto the Father except by me?"*

A. If yours is a theological question, you should call upon the proper institution in your behalf. If it is a mystical one, only 'you' can find that answer, as it is not based upon religious belief but personal knowledge, i.e., experience.

Q. *If life is limitless and timeless and all of our lives or incarnations are happening simultaneously, then isn't karma an illusion? 2) In other words, as long as we believe that we have to balance a previous act, then we in fact do have to? 3) Once we wake up and find ourselves, don't we in fact "transcend" this karma by effecting the past and the future in the now moment?*

A. 1) No. 2) The law of cause and effect is everpresent to mortal man. 3) Yes, after the law has been compensated for its violations.

Q. *Discuss River Pebble, Rock Crystal, SiO<sub>2</sub>, please.*

A. Both may contain SiO<sub>2</sub> and could be found in rivers due to natural phenomena.

Q. *The alchemical writings all speak about the "First Matter." Can you tell us how we go about finding this "First Matter?"*

A. This is a very loosely used term by alchemistical writers. According to Einstein, Energy is matter, which we would further expound by saying that Energy is found within matter (alchemistical spirit, life). If we can release this Energy, we have 'that' which is 'first' in matter.

## Announcements

### Seven Year Seminar

The PRS has an International Alchemistical Seminar every seven years. The last one was in 1973 in Stuttgart, Germany. The next seminar will be in 1980 in Austria. Particulars will be forthcoming in the next issue of PARACHEMY. Following the 3 day weekend event, there will again be a tour following to historically interesting places. This time it will be the Balkan countries. Those interested should plan for the month of May or June, 1980.

### ABOUT OUR SECRETARY

It is good to know that those who are becoming conscious of the ever-increasing burden the PRS has to carry are willing to help ease it by making it possible to have a full-time secretary at the PRS office. Without such help it would be very difficult to keep you informed. Please accept my personal thanks for helping by contributing to the Student Fund and making this possible. I have been informed by those in charge that the goal has not been reached as yet to assure that money is available for a full-time secretary for the first year. Those who had agreed to help have not all done their part. As this is strictly a Student Fund matter, I have been asked to say a word of encouragement so that you will help them reach the yearly quota necessary to retain the secretary. I feel confident that you will not disappoint them and will help for the benefit of all concerned. — FRATER ALBERTUS.

## Publications

**THE ALCHEMIST'S HANDBOOK**, Frater Albertus  
 Samuel Weiser, Inc., Publishers, 734 Broadway, New York City,  
 NY 10003. \$8.50 plus 45¢ postage.

**ALCHEMIST OF THE ROCKY MOUNTAINS**, Frater Albertus \$ 9.25

**GENTLY I ANSWERED AND SAID**, Frater Albertus 16.50

**MEN AND THE CYCLES OF THE UNIVERSE**, Frater Albertus 8.00  
 (\$4.00 without charts in hard bound)  
 Available also in German and Spanish.  
 In preparation Italian, French and Dutch.

**ALCHEMY IN THE 20th CENTURY**, Frater Albertus 8.75

**FROM "ONE" TO "TEN"**, Frater Albertus. Available in Germany  
 only from Turm Verlag, Bietigheim, West Germany.

**PARACHEMY** (yearly subscription) 8.50  
 (Two year subscriptions) 16.00  
 Back Issues: \$2.50 per copy  
 9.00 per year

**POSTERS:**

**INITIATION OF TRUTH**, Richard T. Grimes (unsigned) 2.45  
 (signed) 3.45

**REVELATION OF MASTERS**, Richard T. Grimes (unsigned) 2.45  
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**THE SEVEN RAYS OF THE QBL**, Frater Albertus 1.50

### POSTCARDS:

Initiation of Truth and Revelation of Masters  
 Each 10¢ or 30 at \$2.98.

PARACHEMY subscription postcards are a \$1.00 for 25.

*Unless otherwise specified, above publications may be ordered from the PRS.*

### INTERVIEWS WITH FRATER ALBERTUS

*(continued from page 627)*

correct, but only in so far as this system differs from generally used systems in present day pharmacy. The spagyric way of preparing medications is perhaps the oldest one of all officially used preparations for medicines. Please note what I say now: It is *not* another system of therapeutics but is a different mode of preparing medications that can be used in any of the therapeutic systems from Allopathy, Homeopathy, Naturopathy to what have you.

Q. Why do people do such things and make you believe that what they have is new when it is not new at all?

A. Good old King Solomon, for sure, had a tremendous knowledge in the machinations of men when he said, "There is nothing new under the sun." We still have pretenders among us, as you can see.

*(to be continued)*

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# Mercury

The Universal Spirit permeates all of the Earth. Mercury is this Spirit, the vitalness of One Life, which like a pure river of water, clear as crystal, flows from One Source and enters into all things.

Various descriptive characteristics are attributed to this Mercury according to individual viewpoints. But just as each thing is found to have its own particular savor so is this Mercury distinguished by a savor that is unequalled in the conscious experience. It is known by a special sweetness, a sweetness like unto honey.

It matters not where man and woman find themselves upon earth, for this sweetness of Life is to be found and known everywhere. Man and woman choose their own experience of Life. When what is chosen is in accord with selfish and narrow-minded pursuits, what is sweet is experienced as being bitter; and at the same time there is a craving for more and more of it — of that power, which, when it comes, only too often fills such ones with a greater bitterness.

The sweetness of Mercury is tasted of in that which is known to be Good. In this Good the sweetness of Life is savored. No longer are there cravings, for there is known the fulfillment of a sweet peace. Throughout all kingdoms the sweetness of Mercury is and can be experienced.

It is man and woman who cause, through ignorance and lack of understanding, a bitterness to be attached to the pureness and sweetness of Life. As there comes a sincere and humble receptiveness to know and to understand Good, there comes experiences of It, for as each is ready so is there given to each to know the sweetness of a Good Life.

With each breath the sweetness of Life is given to us to experience. If we know it not, then we alone are responsible for the experience that is contrary to it, for we have in our own particular way set ourselves apart from it. In doing so we experience a bitterness.

When we humble ourselves and childlike eagerly and trustingly ask to know that Life which is Good, Its sweetness reveals Itself.

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