

PARACHEMY

Journal of Hermetic Arts and Sciences

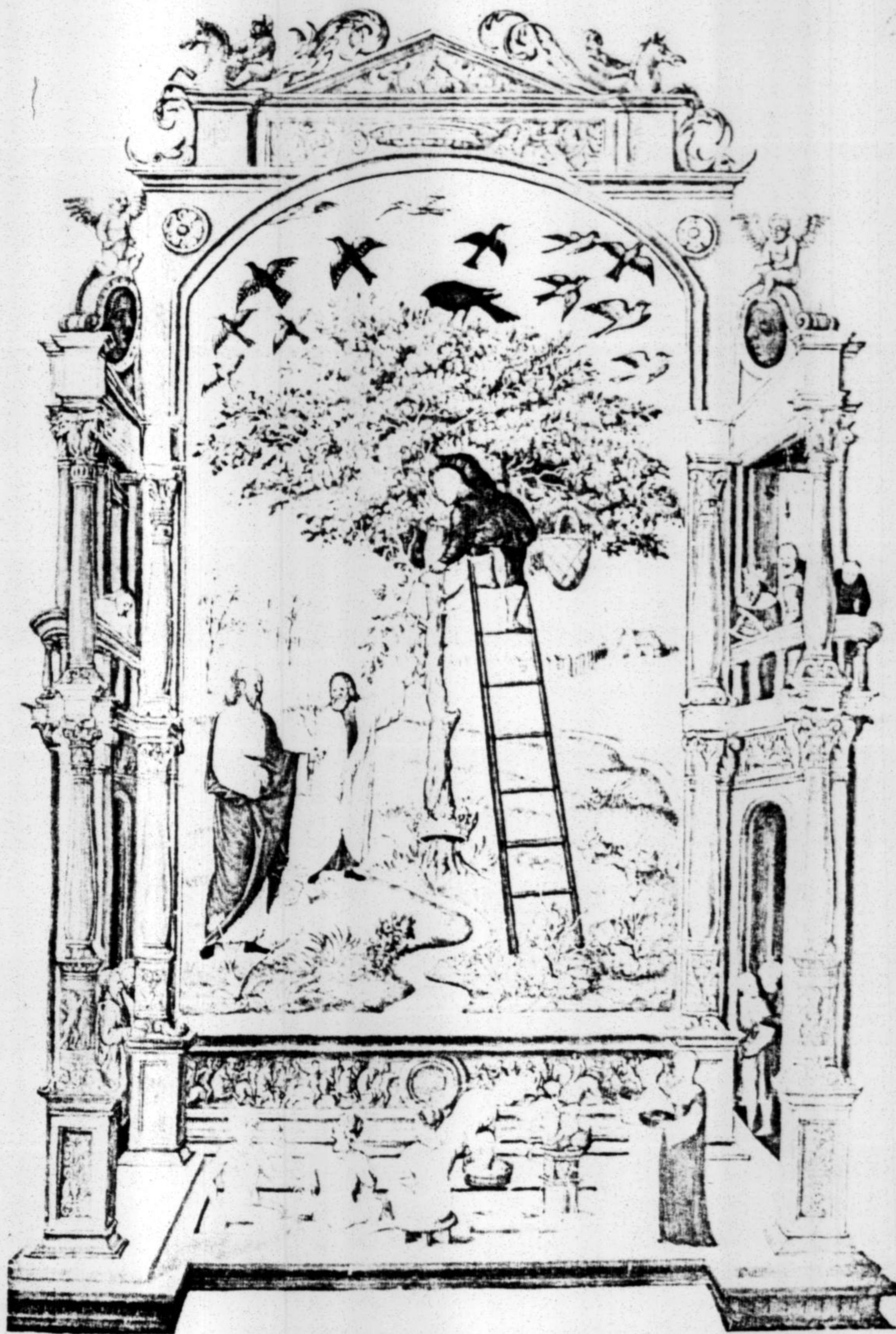
Astrology

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Alchemy

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Qabalah



Fall 1979

Volume VII, Number 4

Parachemy

Journal of Hermetic Arts and Sciences

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

ALBERT EINSTEIN

Fall 1979

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OUR COVER

The Alchemical Tree of Life from **Splendor Solis**

PARACHEMY is a quarterly publication of Paracelsus Research Society.

EDITOR: MARY JOYCE ADAMS

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THE PERFECT YOU

Who is this perfect you? What it is for certain is not like any other perfect individual one, anymore than if an apple could be declared perfect as an apple would be possible to declare an orange to have the perfections of such an apple. An orange can only become a perfect orange, not a perfect apple. As a member of the human kingdom, the individual can achieve perfection as a human. While even a certain criterion may be given, which is indicative of such a perfect state, no two individuals will express such a perfect state in exactly the same way. And this is the beauty of Life itself. All things unfold the potential, the truth of their nature, declaring an intrinsic perfect beauty that while part of the Whole Beauty is yet characterized differently and contributes to the Perfectness of the Whole.

If then, by analogy, one is an orange, why would one want to be an apple? To try to be an apple, to become a perfect apple, when one is an orange is impossible. It is only possible to become a perfect orange. One can not be something one is not. At best, one can but imitate and perhaps be a second rate apple. The apple may have some particular qualities that are admired. To acquire such may even be beneficial — to a certain extent. But to lose sight of what one is by going after what one is not only causes what one is to become more and more hidden from self and others.

What is your perfect walk? Is it fast? Does it have a peculiar swing? It is important to find your particular walk, because in finding it you will experience contentment. To walk fast or to walk slow because others do so will not bring you into the flow of what is natural for you. What is your perfect smile? If it is an imitation of a certain smile you but admire, it is not yours. You have a perfect smile. What is it like? When you know it, you will smile it. While others may not regard it as "their" perfect smile, it is *yours* . . . and it is perfectly beautiful as yours. When you realize it to be your perfectly beautiful smile from within and without, it is then just *that*.

The perfect you is inherent in potential. The time has come to acquaint yourself with all that this comprises. It is time to find this perfect you, to know it, and then to be it. In all the universe there is only one you. There is only one you that can be perfect as you. There is no greater adventure than coming to know yourself and in loving yourself. In loving yourself, in being yourself, you give to all others the beauty of yourself. This special beauty can only be given by you. In finding it, you will come to find as well a special beauty in each individual one, in all things.

Envy, jealousy, hate, greed, fear — all the painful traits that cause suffering disappear one by one as there is found the beauty of being yourself. In their stead, there appears a joy, a peace, and a love that understands what is perfect. What is perfect is genuine only when it is accompanied with uniqueness.

Interviews With Frater Albertus

Q. You have hinted on a merger of PRS, Paralab, and Phameres. In fact, I spoke to someone who has even seen some architectural drawings on this big project. Why is there no official announcement about what this is all about? I mean the Tri-Star Complex.

A. In 1972, during a class in Switzerland, it was mentioned that Paralab would come into being. At that time, there was no Paralab in existence, except for the name by which this future undertaking would be known. Thereafter, Paralab became an actuality. As you said, a hint was given. At present, another hint is given about what is to come about concerning the future of the PRS. Let's make an attempt to clarify this statement.

When the work is done, which the PRS is about to accomplish to have the conscious assistance on hand to proceed, the PRS will disappear in its present form and become integrated under a different name and setup within what will then be known as Tri-Star. This should clarify this matter, as far as the PRS is presently concerned. As to Paralab and Phameres, the first is undergoing some growing pains in regard to expansion and production. Phameres, on the other hand, has just moved into its own temporary quarters where an office will now handle its own functions. The office of Phameres has been moved from Atlanta, Georgia to West Jordan, Utah to better coordinate its own affairs, since an enormous amount of work needs to be done for the preparations needed so an official, detailed public announcement can be made at the Seven Year Symposium during June, 1980 at Salzburg, Austria.

This is the reason why no premature announcements have been forthcoming from the PRS, as this can come only through Phameres acting in behalf of Tri-Star, who will officially announce the name under which the three entities will be known, which, most likely, will be called the "Tri-Star Foundation."

Q. I have heard that an accredited college will be incorporated in the Tri-Star Foundation, called the Paracelsus College. If this is so, one would think, as well as hope, that the subject matter encompassed under Parachemistry would be of primary importance in the curriculum offered. Yet, there is not at this time offered in any college or university accredited courses in Parachemistry, as there is no where, to my knowledge, a Chair of Parachemistry or a degree given in this field. Is there anyone who can teach Parachemistry. I mean one who has a degree in Parachemistry?

A. Yes.

Q. I mean in connection with the PRS.

A. Yes.

Q. Who?

A. Myself at present, as I am the only one to whom there has been given a Masters Degree of Science and a Doctorate in Parachemistry.

Q. Is this an honorary degree?

A. No. I received credit for the many years of study and research in preclassical chemistry and alchemy. My publication for a Masters thesis and Doctorate dissertation were accepted in connection with my resident teaching at the PRS. The degree of Parachemistry is new and differs from other established ones, such as Chemical Engineering, etc. I received my degrees from the Columbia Pacific University of California.

Q. How do you envision Paracelsus College as a part of the Tri-Star Foundation?

A. The Paracelsus College will be incorporated as a college of Parachemistry. For example, a Theological College teaches all aspects of theology, including ancient languages and whatever is required to earn a rightful degree of Theology. This applies likewise to the Paracelsus College where, in this case, Parachemistry is the major instead of Theology, Business or whatever is taught in a specialized college.

Q. Will Paralab as well, where it is presently located, become relocated and integrated into the Tri-Star Foundation?

A. Yes. Its present location will be used differently and the entire Paralab production becomes integrated into the Tri-Sar Building Complex. There is a possibility that the present Paralab building and property may be utilized entirely by the Paracelsus Mineral Water Division.

Q. Will Phameres as well be located at the Tri-Star Foundation?

A. Yes. In fact, Phameres will be the third of the three essentials that comprise the Tri-Star Foundation.

Q. The function of Phameres is not clear in its present role. Will you please give an explanation of its present service as well as its functions in the future when it is integrated into the Tri-Star Foundation?

A. Phameres will supervise the research and apply its results in the Hospital Complex, where the main function is preventive medication. The media and its own visual and oral educational production are likewise under its direction. In its present role, it will be responsible for fund raising and limited medical-pharmaceutical research under the direction of a medical doctor and all transactions pertaining to the finalization of the legalized Tri-Star Foundation. Its present office will handle all inquiries regarding this.

Q. Where will the Tri-Star Foundation be located?

A. No final decision has been reached as to its exact location, though locations have been offered in New Mexico, Nebraska, and Utah.

Q. Will further information be available before the 1980 Seven Year Symposium?

A. Yes. An exclusive, colored brochure is presently being prepared and should be available by the first of 1980.

The Spagyric Technique

The material contained in The Spagyric Technique was originally presented by a graduating student of Boise State University in the Spring of 1979 during a Chemistry Seminar held for graduating Chemistry seniors and graduates of Chemistry, as well as the entire University Chemistry Staff. The opening pages of the presentation have been adapted for the first of a two part article on this subject matter.

The actual beginning of an investigation into the Spagyric Technique was in the early 1970s, a study that began as a pastime undertaking and developed into a life's work, taking me along many paths of research. Briefly, what follows is my findings to date of the basic philosophy of the Spagyric Art, with elaboration of the results of actual laboratory work to be given in a separate, future article.

If we look the word *spagyric* up in the dictionary, it will tell us that the word is from the Greek language: *span* - to separate, and *ageirin* - to reassemble; that is, to separate and reassemble. It also will relate the word to two others — alchemy and iatrochemistry (medical chemistry attributed to Paracelsus), which we will find are one and the same.

Alchemy has been described as an art and science since very early times. Like all the arts and sciences, progress comes slowly in the course of investigation. Much of the problem with understanding alchemy is the semantics used. That is, the unusual language employed by the alchemists to conceal in a descriptive and symbolic manner the nature of their work. Another problem encountered in the investigation is that alchemy, per se, is actually one branch of a three branch science known collectively as the Hermetic philosophy or Hermetic art. The other two branches are astrology or esoteric astronomy and a philosophical system of correspondences and interrelationships which has come to be called Qabala. As the great Swiss alchemist Paracelsus admonishes, "one has no right to study and practice alchemy unless he is fully grounded in each of these three branches."

Now, this is usually enough to turn most investigators away, especially when they begin to wade through some of the literature. If you have read alchemical writings, you will know what is meant here. These writings, to the unprepared student, read like riddles and make no sense at all. With some persistence, however, the basic framework of alchemical thought can be constructed, not only from the ideas and writings of the Middle Age alchemists, but also from the ancient birthplaces of alchemy, such as Egypt, China and India. The fundamentals of alchemy were expressed identically in these ancient centers of civilization, only the words or particular symbols differed. These concepts had to be the same if, as the alchemists profess, this science is based on the operations of nature and the cosmos.

The Spagyric Technique is a result of the Hermetic Art. Through an understanding of the fundamental principles of the Hermetic Art, an understanding of the Spagyric Art becomes possible, along with the realization of its importance in application. Only a brief explanation can be

given here as to what the Hermetic Art is and what the alchemists were and are trying to do.

First, the alchemist perceived the universe to be divine in origin. That is, it is one ultimate, intelligent, and incomprehensible source, from which all things proceed and into which all returns. It is that universal principle which transcends understanding and can only be given a name or symbol. Whether it is called the universal life force, the One, God, or whatever, it represents the ultimate and absolute reality of the universe. As the alchemist says, from the One came two, the law of polarity. This idea of polarity is present in all things and is a fundamental concept of alchemy. This is one of nature's most basic rules. Everything has its opposite pole: positive-negative, light-dark, hot-cold.

These two, positive and negative, inherent within the one source, combine in a balance to form the law of the triangle, that is, positive, neutral and negative. This law of the triangle, referred to as the three essentials, is a corner stone in the foundation of alchemy. To the alchemist, these three essentials are present in everything and symbolically are called the alchemical salt, sulphur and mercury. The negative, receptive principle was labeled the salt or body. The positive, driving principle was called the sulphur, character or consciousness. The neutral, all penetrating principle was called the mercury or spirit because of its volatility and represented the energy or life force. Thus, man and all things were considered to be triune in nature, that is, consisting of a body, soul, and spirit. Today we might think of these three essentials as the time-space-energy continuum, if we relate the body or vehicle to space, the soul or consciousness to time, and spirit to energy.

Now, the alchemist says that the three essentials manifest through the four elements. The four elements were symbols for fundamental qualities, thus fire, water, air, and earth represented the qualities of matter. The fire element is described as being expansive, radiant, or electric. The water element as contracting and magnetic. The air element as motion, flow, and diffusion. The earth element as resistance, or inertia. These four elements acted upon by the three essentials were blended in various proportions to create the physical manifestation of a substance. In a sense, the three essentials were thought to become manifest physically by clothing themselves in vehicles formed by the interaction of the four elemental qualities: electric, magnetic, flow and inertia. By analogy, this can be thought of on a more physical level as the solid, liquid, gaseous, and plasma phases of matter or as earth, water, air and fire respectively, acted upon by the three essentials of pressure, temperature and volume which determine the state of the material's manifestation.

Continuing the alchemist's riddle, it is said that in the four elements there is a fifth element, the quintessence, which is not one of the four but one of the three, namely, the mercury, or spirit. Thus, what we call the living state becomes manifest in the four elements. By analogy on yet a different level, we can think of the four elements C,H,O,N, which make up 98% of the earth's biomass, coming together in various proportions to produce again four classes of molecules: amino acids, lipids, carbohydrates

and nuclei acids, which in turn are organized to form the organism manifesting the living state.

Since, to the alchemist, the universe is a cyclic flow into and out of one ultimate source accompanied by a mixing of these basic essentials and qualities, all things are related. A very well known alchemical axiom states "that which is above is like unto that which is below and that which is below is like unto that which is above." The alchemists perceived man as an image or reflection of the macrocosmos and was thus himself called a microcosmos. We enter now into some basics of astrology which are essential to understanding what the alchemical work is all about.

The object of alchemy is to assist nature in bringing about the perfection of a subject. When something is in perfect harmony with the universal natural flow of energy, it has attained its goal. By study of the macrocosmos, the alchemists hoped to understand the workings of the microcosm and so assist nature by *effecting a balance or fine tuning* of the subject's energies in accordance to the natural rhythm of the universe. Through prolonged astronomical studies and correlation to terrestrial events, the alchemists perceived a definite relation between motion of the heavens and occurrences of the earth.

The band of the ecliptic, in which all the planets and the sun seemed to move, was of primary importance. Each 30 degree section of space delineated between groups of stars, called zodiacal signs, were thought to be sources of energy with very definite physical and mental characteristics. These energies were focused and concentrated in the sun which in turn acted much like a step-down transformer. The sun radiated these energies to the planets in its system which in turn modified the energies in a characteristic manner by absorbing part of the energy and radiating the rest. Thus, each planet also had a specific type of influence. This constant flow of energy and shifting patterns of its modulators created extremely diverse interaction and resonance, sometimes referred to as the "music of the spheres."

Further investigation by the alchemists showed nature to work in a very cyclic manner and that there were cycles within cycles ad infinitum. Basically, they applied this theory to their work two ways. One method was the use of the astrological horoscope, or hourview, which is a map of the planets and zodiacal signs in relation to the earth. For a particular individual, this is erected for the time of birth or full manifestation as a separate entity in the physical world. This horoscope represents a cross section of the person's world line as it progresses through time and space. From such a map, the alchemist could determine many things about the individual, his strengths and weaknesses, his character and how he would be affected by various stimuli. These things were determined by a set of correspondences linking the planets and signs with influences and objects. This cross section of the world line was progressed through time and space by a process the alchemists applied. Almost as if the alchemist anticipated some relativistic effect, the horoscope, and thus the map showing the interaction of the individual with the cosmos, was progressed by equating a day's motion of space with a year of effects on earth. That is to

say, the blending of energies in the macrocosm in one day would take a year to unfold its effects on earth.

The whole science of astrology was developed to relate these various interactions of universal energy currents to the energy matrix or condensation which was the individual. At times, the individual could be thrown out of balance with the natural progression or flow of energy. Imbalances such as this could be corrected theoretically by the alchemist and offset in a practical way with his variety of alchemical preparations. Other effects as well needed to be considered, as the planets' day to day motion play a part in modulating the energy received by the individual. Also, the cyclic workings of nature need to be considered. This is another fascinating and essential concept of alchemical thought. Briefly, there was said to be two major cycles at work in the solar system based essentially on the precession of the earth and how we are oriented in space. There is a 12 phase cycle of physical influence related to the zodiacal signs and the regions of space they mark. There is also a 7 phase cycle of mental influence or influence on consciousness which is related to the planets. These cycles can be broken down to cycles within cycles until spans of time convenient to deal with and study are arrived at.

Again, the aim of this astrological study was to determine where an individual was deficient or imbalanced and out of tune with the flow of nature and its evolution. Once this was understood the alchemist could attempt to bring the subject back into balance and thus assist nature in its goal by removing any resistance or destructive interference to its flow. This balancing of the individual was considered to be a union with the "will" of the highest source. That is, a divine union where the individual becomes conscious of the works of nature and his own part in the universal scheme. A variety of ways were used by the alchemist to effect this balancing or tuning of the individual. Of primary interest are the actual physical preparations used medicinally by the alchemists, the so-called "alchemical elixirs."

There is actually only one method involved, but many ways of accomplishing the same end. This one method is the *spagyric technique*. As mentioned earlier, spagyric means to separate and reassemble. To the alchemist, this separation step was concerned with separating the three essentials from a substance of mineral, vegetable or animal origin.

The three essentials themselves were, as mentioned before, transcendental qualities which operated through different vehicles in the physical world. The alchemical salt or body appears as a fixed, white mineral salt. The alchemical sulphur or soul appears as an oily, combustible vehicle, and the mercury appears in the form of a volatile, clear fluid. Alchemically, a separation of these three distinct substances can be effected on vegetable, animal, or mineral materials.

After the separation of the three essentials, the next step of spagyric preparation is that of purification. The alchemist says, that which is essential is not destroyed by fire; it is only purified thereby. Control of the heat and its proper regulation throughout the preparation of the substance is stressed most emphatically by the alchemists. Through careful regula-

tion of the heat, each of the three essentials is brought into a purified state by distillations and calcinations. Finally when all three are pure, the final step in the process is to reassemble the essentials in a balanced manner. Usually the alchemical salt or body is saturated with the sulphur and mercury, then allowed to digest as nature more easily seeks her own balance in the purified materials. The substance ultimately arrived at is considered to be not only a concentrated extract of the original substance but a living medicine in a perfected state.

As an illustration of this technique, we will discuss the spagyric preparation of a medicinal herb. The time of gathering the plant and the times for carrying out various operations upon it are important considerations of the alchemist.

First, there is the separation of the three essentials of the plant. The gathered plant is chopped up or finely ground and its essential oils gently distilled out and collected. This distilled substance represents the alchemical sulphur and is regarded as containing the character or soul of the plant. The oily distillate could contain a variety of volatile plant components such as terpenes, ketones, aldehydes, and esters. This will depend on the particular plant used.

The next separation is effected through a fermentation process. After distilling the essential oil off, the residue is closed in a vessel with an air lock and allowed to naturally ferment in water. Nothing foreign to the plant is added, such as yeast cultures and sugars. Alchemically speaking, the soul or consciousness of the plant is extracted in the oily distillate and the plant now dies during the fermentation and putrefaction process, giving up its spirit to the watery medium around it while the dead body, called the caput mortem, sinks to the bottom. From this fermentation liquid is distilled the alchemical mercury, which is the vehicle of the plant's spirit. The volatile and clear distillate could contain various substances such as primary and secondary alcohols, usually up to around C₄ in length which could be free or esterified. Ketones, particularly methyl ketones, and aldehydes, as well as some residual terpenes, could also be present, not to mention some water that will inevitably come over. Again, the actual composition will depend on the original plant used.

We have separated the alchemical sulphur and mercury, and now the dead body or alchemical salt remains. The first step of the spagyric method, that of separation, is thus accomplished.

The next step is to purify each fraction separately. The plant residue is dried and calcined over a low flame into a white ash. This is now the purified body or alchemical salt. The oily fraction is usually distilled very gently and is called the purified alchemical sulphur. Finally, the volatile alcohol portion is rectified many times to remove any water and increase the liquid's volatility and penetration. This is now the alchemical mercury or spirit. The three essentials are now in their purified states and the second step of the spagyric method is complete.

The final step is the recombining of the three essentials carefully and in a balanced manner. Usually, the salts are placed into a vessel and just saturated with equal amounts of the alchemical sulphur and mercury. The

vessel is sealed and allowed to digest, reimbibing with fresh sulphur and mercury solutions when the salts appear dry. Occasionally, the residue produced is removed from the vessel and calcined to a white ash and then returned to the vessel and the process of digestion and imbining repeated. This last step of the process could be carried out for months or even years. In time, the substance becomes a powerful medicinal, according to the properties of the original plant used. If this process is carried out further, it could result in the production of a hard stone called by the alchemists the herbal stone or opus minor, the "little work." The properties of such a stone are said to far excel those of the plant alone. At this stage, the plant is thought of as regenerated and elevated in the prepared stone, an actual living medicine.

The work on plants has been used to illustrate the primary method of a spagyric preparation. The same principles can be applied to animal and mineral substances. Minerals, when spagyrically prepared, were said to be extremely dynamic medicines with abilities to cure such diseases (imbalances) as cancer and leprosy.

Oils from minerals? A stone from a plant that extracts from other plants? It all sounds like a tall story. Why would alchemists from different parts of the world at different times all write about similar experiences with these substances? These are some of the questions which prompted the actual laboratory work of this investigation. Some of the results of this investigation which arose out of the application of the spagyric technique will be given in a future article. ♦

HOW TO COLLECT AND PREPARE PLANTS

The different parts of plants should be gathered when their peculiar juices are most abundant in them.

Barks: The barks of either trunk, branches, or roots should be peeled from young trees in autumn or early spring. After shaving off the outer portion of the bark, cut thinly and place in a good position in the shade to dry.

Roots: These should be dug after the leaves are dead in the fall at which time all the strength has gone down into the root. But better still, dig them in early spring before the sap rises.

Seeds and Flowers: Only after they are fully ripened and in full bloom should seeds and flowers, respectively, be gathered. Then they should be dried quickly in the shade.

Medicinal Plants: These should be taken while in blossom for best results, but can be gathered at any time before the frost comes. Dry quickly in the shade.

Leaves: Leaves should be collected while the plant is in flower. Dry quickly.

Fruits and Berries: These should be picked when fully ripe. Dry quickly.

— *Alchemist's Handbook* by Frater Albertus

Why We Are Who We Are

Law No. 1

What is the purpose of our existence? Who are we? What are we doing here? Man has always asked these fundamental questions; and in his quest for answers, even from the most ancient times, he has looked to the stars in an attempt to find his place as a unique individual in this universe.

As the various Astrological systems have evolved through thousands of years of observation, certain laws have been established which can be used as tools to better know and understand the Self.

According to the teachings given at the Paracelsus Research Society there are five specific laws which help us to determine why we are who we are. It is the purpose of this article to define and explain the first of these laws, not only according to the instruction given at the PRS as taught by the ancients, but also in light of contemporary Astrology. The PRS has taken so-called contemporary Astrology one step further as far as definitions and delineations are concerned, thereby raising the level from the more mundane interpretation to that which has more depth and perhaps esoteric value. But in order to perceive and make use of this elevation in thought and analysis one must have further awareness of the present

day Astrology and also the former approach. It behooves one to learn the old in order to appreciate the new.

Therefore, the first law which can assist us to better understand why we are who we are is:

1. *The Polarity of the Planets.*

By polarity we here refer to the law of duality or opposites. Everything is either positive or negative. Positive refers to that which is active and negative to inactive or receptive. Male is positive and female is negative. And yet each male has also his receptive side and each female her active side. In other words everything, although either positive or negative, contains both polarities within.

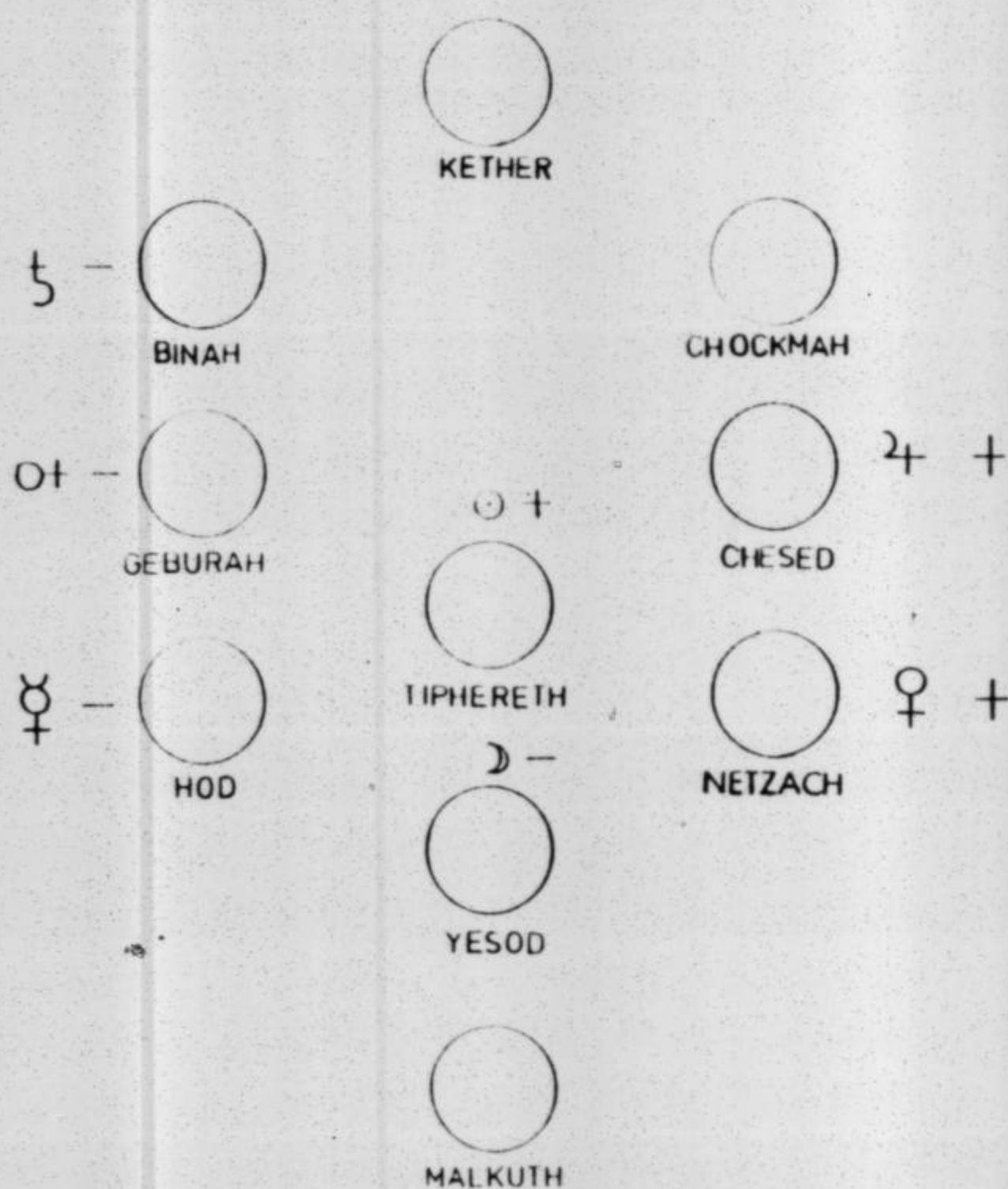


Figure 1 - Tree of Life.

This law applies as well to the planets. We will speak here only of the seven planets of the ancients, even though the additional ones are covered in later teachings at the PRS and are always found in Astrology books. Before one becomes confused with the different theories and interpretations of the outer planets and their polarities, as well as the names to be designated to the yet "undiscovered" planets, it is best to establish an understanding of the seven, so as to have an accurate foundation.

There is some discrepancy between that which is taught at the PRS and that which one will find in a contemporary Astrology book. There seems to be little agreement between Astrologers of today as to which planets are positive and which are negative. It is a well accepted fact that the Sun is male or positive and the Moon, female or negative. This can be observed by the fact that one is seen by day and the other by night. Some Astrologers contend that Mars is the aggressive male, or positive, and Venus, the female, or negative. Likewise, Jupiter is considered generally to be the great "benefic" or positive, and Saturn the great "malefic" or negative. Yet, some also consider Saturn to be masculine, as it is the great karmic "Lord."

In other words, Astrologers disagree and for the most part there seems to be scant knowledge of the laws upon which these premises are based.

However, according to the teachings at the PRS, if one observes the Qabalistic Tree of Life, which was originated to help man establish his relationship to the whole, then it becomes evident that each planet has its own function as positive or negative based upon specific laws. (*See Figure 1.*) The Tree of Life thus indicates the true polarity of the planets, although each one still contains both positive and negative and will manifest both aspects according to the sign in which it is placed. (It is not the purpose of this article to elaborate upon the Qabala. For those without background in this study a beginning book would provide a helpful correlation.)

The reader will note that in *Figure 2*, Mars, although negative in essence, according to the Tree of Life, manifests as positive in the sign of Aries, and negative in Scorpio. Likewise, Venus is negative in Taurus and positive in Libra, Mercury positive in Gemini and negative in Virgo, etc. One can see for oneself how each planet, except the Sun and Moon which are not really planets, manifests in each polarity. The Sun and Moon, as a star and satellite respectively, are still considered in the chart since the zodiac is viewed from a geocentric perspective. The Sun and Moon are visible within the zodiac from our vantage point on earth.

In *Figure 3*, which is an example of contemporary Astrology (including even three other planets beyond the seven), Mars is thought to be the secondary ruler of Scorpio, as Pluto is considered to be the primary ruler. Yet Mars is still positive, according to most Astrologers with no awareness of the Qabala. Venus shows itself in two signs as positive and negative and is considered generally to be female, as far as most Astrologers are concerned. But upon what law is this based? PRS teachings give the polarity of the planets lawfully according to the Qabalistic Tree of Life. *Note Figures 1 and 2.*

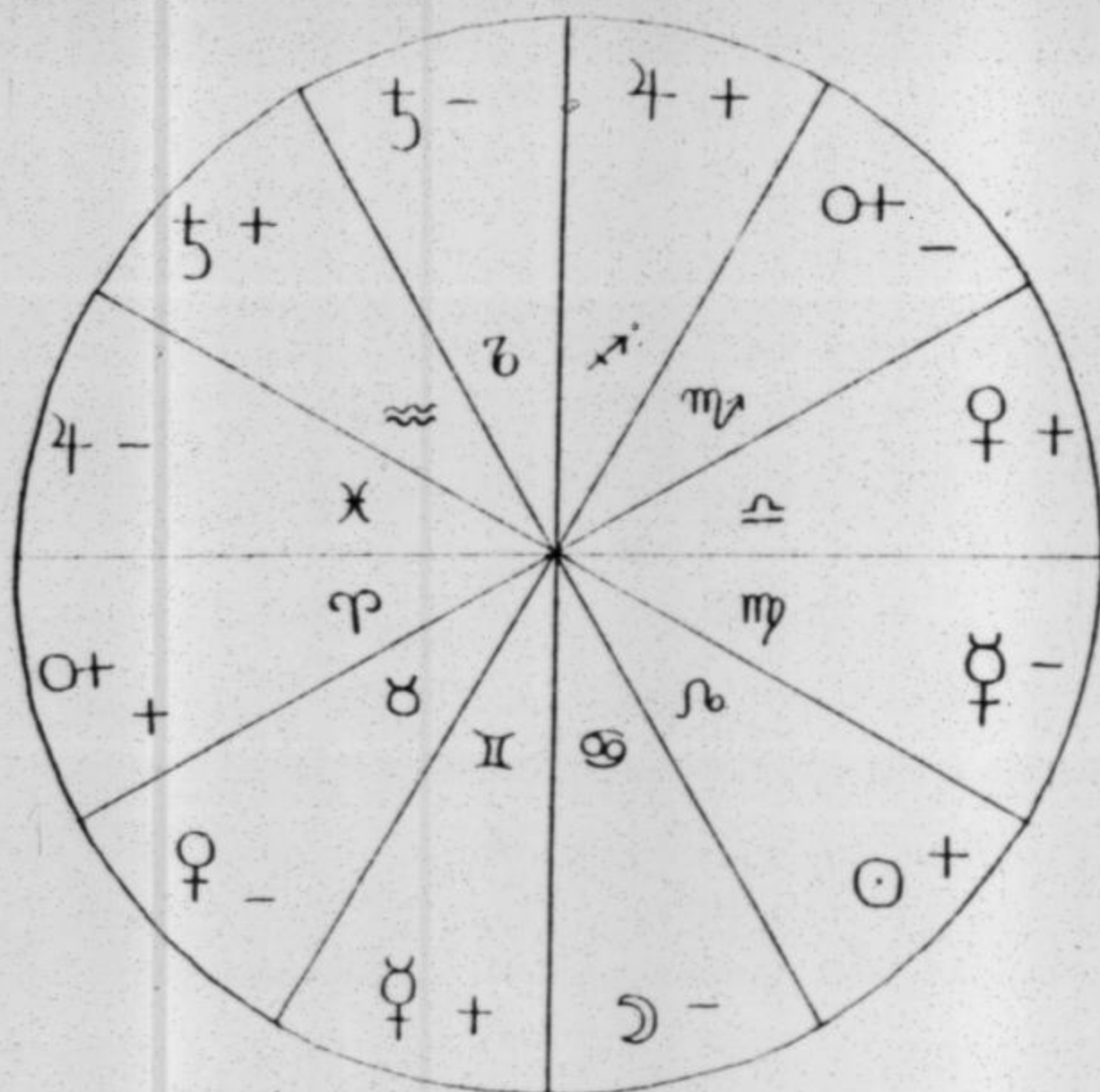


Figure 2

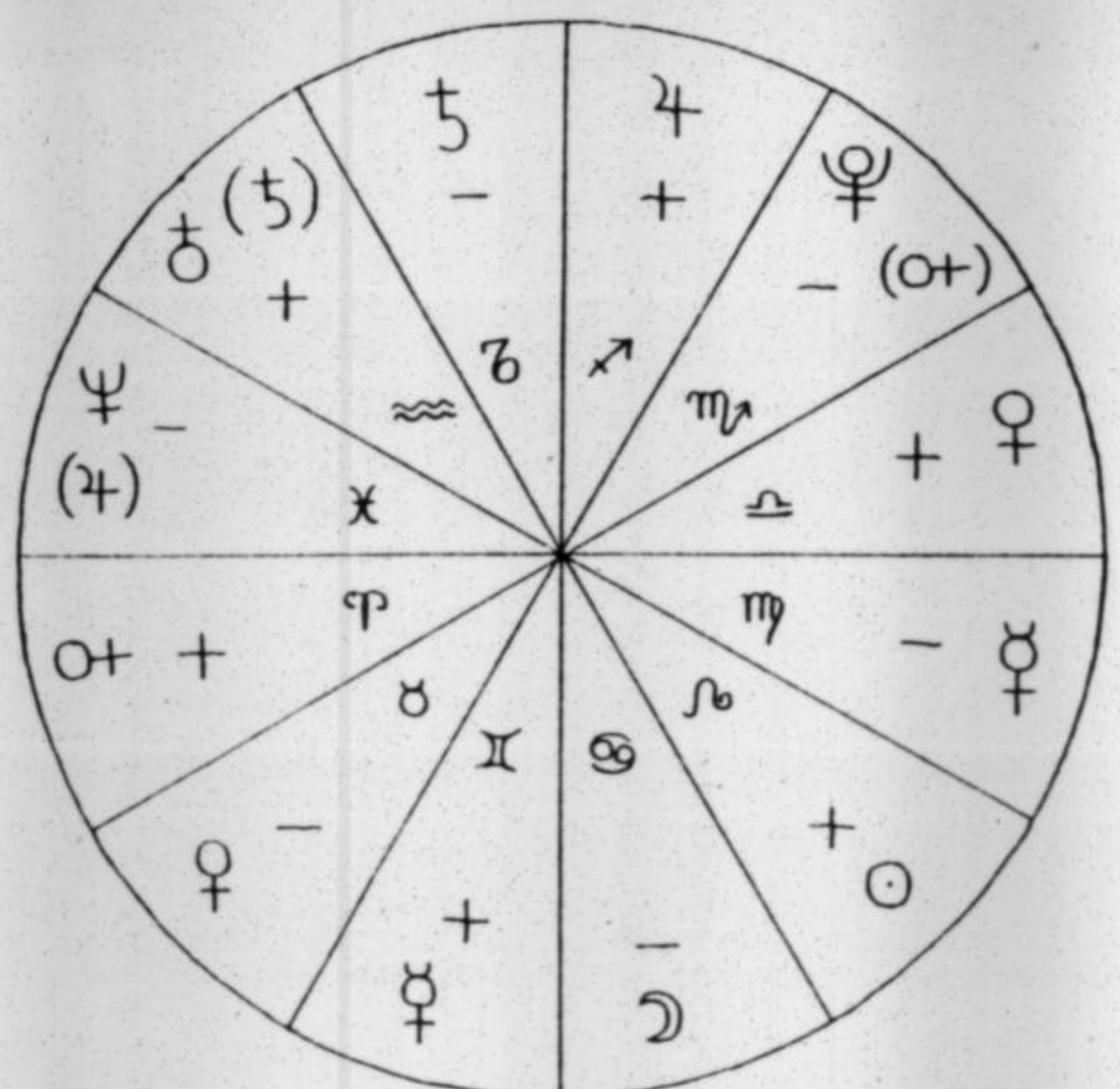


Figure 3

Mercury is agreed to be somewhat neutral taking on the polarity of the planet with which it is most closely associated. According to the PRS, when it is not with another planet then one must consider the sign in which it is found, and the polarity of the planet ruling the sign. In Aries, Mars is the ruler. Although Mars is negative, it manifests its positive polarity in this sign. Thus Mercury alone in Aries will be positive, because while according to the Qabala, Mars is negative, in Aries, it manifests its positive polarity.

Many claim that Astrology needs more scientific validation. This is true, however very difficult when those who practice it continue to assume premises which have not been based upon laws. This is why the PRS makes an attempt to investigate that which has been claimed by the ancients, for we can only confirm these laws by seeing if they worked in the past, and if they are still proving themselves in the present. If so, then we can assume they will also continue to do so in the future.

While discussing the planets it is important to define them so they can be applied to Astrological interpretation. Below are listed the contemporary definitions of the planets, as well as the influences assigned to them according to the Tree of Life:

CONTEMPORARY:

- Sun — soul, ego, authority, honor, vitality, men, etc.
- Mercury — mentality, intellect, communication, transportation
- Venus — love, harmony, benefits, money, women
- Moon — emotion, instinctive habit patterns, change, fluctuation
- Mars — activity, aggressiveness, conflict, men, sexual energy
- Jupiter — expansion, opportunity, mercy
- Saturn — Karma, restriction, discipline, responsibility, authority figures

QABALISTIC (AS TAUGHT BY PRS)

- Sun — mediating intelligence, beauty
- Mercury — absolute intelligence, glory
- Venus — occult intelligence, victory
- Moon — pure, clear intelligence, foundation
- Mars — radical intelligence, strength
- Jupiter — measuring intelligence, mercy
- Saturn — sanctifying intelligence, understanding

One can already begin to see the new dimension given by this further interpretation from the Qabala. Now if one considers not only the planetary intelligence but the polarity as well, much can already be established by simply knowing what kind of energy is operating. To clarify this further one might think of the planet as the particular energy or intelligence which is being represented, the sign as indicating *how* the intelligence manifests and the house as *where* this occurs. Therefore, we begin with the planet in order to establish a good foundation of knowledge.

One can know a great deal about the kind of energy a person is dealing with simply by observing whether a particular planet in one's chart is positive or negative. For example, there can be quite a difference in interpretation when one sees Saturn as being negative or receptive, rather than positive. It will be found negative in any sign as that is its essential nature, with exception of Aquarius, where it manifests positively. Saturn then as negative will indicate that one receives restriction, responsibility, etc. As we will discuss signs in the next issue we mention them now only briefly for the sake of example. Saturn as negative in Leo indicates one would receive much restriction and responsibility in life in those areas which Leo represents. Leo is the organizing influence. With Saturn negative in Leo, one becomes the recipient of this influence, causing one to become more organized through difficulty with organization.

As a further dimension, Qabalistically speaking, one receives understanding after sanctification, and this is given after tests are met. These tests would manifest in those areas ruled by Leo, the organizing influence. One then knows that restriction, responsibility, tests and finally sanctification and understanding are received with Saturn negative. Then the sign determines the way it will manifest.

Saturn as positive will exhibit itself more as giving forth of that which is received. As this takes place in the sign Aquarius, the Saturn intelligence of sanctification is given to others by way of tests, responsibility, etc. This can take place by the Saturn in Aquarius individual giving forth of the concentrative influence. In other words, this person can show others how to concentrate their energies by example, thus being tested in this area themselves and also testing others.

It is suggested that one work with each planet and the polarity involved to establish a good foundation. Then one can continue to build with the four remaining laws, taking the influence of the signs next for further explanation and clarity. The signs will be explained in more detail as they have only been briefly mentioned here. Then, once the solid basis is established, the more mundane interpretation can be given greater depth and esoteric value, so that we can better establish why we are who we are and find our place as a unique individual in this universe. †

Men are never so likely to settle a question rightly as when they discuss it freely. — Macaulay

* * *

Abuse. The bitter clamour of two eager tongues. — Shakespeare

Importance Of The Planetary Gems

Many times I am asked whether the Planets have any influence on human lives. My reply is when the conjunction and opposition of the Sun and Moon disturb the entire water works of the Earth, it should have some influence on human lives. We know that the entire Universe is born out of the Five Elements, Earth, Water, Fire, Air and Ether. Humans also have these elements. The entire Ayurvedic system is based on the three Doshas, Air, Fire and Water. Another important factor which should convince any layman about the importance of the Planets on human lives is the aggravation of symptoms observed during the conjunction and opposition of the Sun and Moon. That the Planets play an important part in the minds of persons can be seen by the word "Lunacy," which comes from the word "Luna" or Moon. Any astrologer knows that mental patients have a weak Moon or a Bad Aspect on the Moon which causes this malady. Another serious and killing disease, Tuberculosis, is mainly caused by the Moon which has a great influence over the entire circulatory system of the human body. If we see the Moon from Full Moon to New Moon, we find the slow wasting which we find in a Tubercular case. Similarly, when the patient improves and is cured of the disease, we find the patient growing like the Moon from New Moon to Full Moon. In spite of this, if we find someone not convinced about the effects of the Planets on human beings, we can be certain of finding a type of horoscope of the individual which will give an indication of this absurd turn of mind.

We know that in Indian Astrology or Western Astrology Gems have been prescribed for correcting the adverse influence of planets in individuals. Different authors have given different findings regarding the Gems to be worn for different reasons. I personally feel that they have mostly based their findings on theoretical knowledge rather than on practical experience. I have some experience with the Gems and their Colors as I deal with treating patients on their photographs by broadcasting the Gem Vibrations to correct their imbalances either physical or mental. I shall describe in brief the system in the following lines.

Apart from the above view, there is a scientific explanation as to how the Gems work on the human beings, which will convince even the sceptics who do not believe in anything unless it has a modern scientific explanation. According to Georges Lakhovsky, the nucleus of a living cell may be compared to an electrical oscillating circuit. This nucleus consists of subular filaments and chromosomes made up of insulating material and filled with a conducting fluid containing all the mineral salts. The filaments constitute minute oscillatory circuits endowed with capacity and induction, and capable of oscillating according to a specific frequency. They are comparable to the circuits, coils and winding of radio receivers. The living cell can thus be the part of a transmitter or receiver of exceedingly short radio electric waves which give rise to high-frequency currents in the circuits of the cellular nucleus. Now the vibration of the oscillatory circuit is maintained by radiated energy. Scientists have established the existence

of highly penetrating waves to which by reason of their universality they have the name of Cosmic Rays. Lakhovsky demonstrated that cellular oscillation of a living organism is maintained by Cosmic radiation. Disease may be said to have been the result of oscillatory disequilibrium due to either deficiency or an excess of cellular radiation. In the body, every cell, every organ, every nerve, every tissue, has a different oscillatory frequency. When the oscillation gets weaker, disease is produced. When the oscillation is again amplified by their resonant frequencies, the cells are rejuvenated and the disease is eliminated. It has been found that all the different cells in the body vibrate at different frequencies which correspond to the frequencies from Infra-Red region of light to Ultra-Violet region. The light frequencies in one-millionth of 1 m.m. are as follows:

INFRA-RED	30,000 - 800	millimicrons
RED	800 - 650	"
ORANGE	650 - 600	"
YELLOW	600 - 560	"
GREEN	560 - 520	"
BLUE	530 - 490	"
INDIGO	490 - 450	"
VIOLET	450 - 400	"
ULTRA-VIOLET	400 - 340	"

We know the Tantriks of old days could broadcast the three basic Elements, Air, Fire and Water, to a person at a distance through Ether. The modus operandi was as follows: "In the Mahakala Sadhana, it is said that in order to influence a person at a distance, an effigy of "Kusha" grass for the person aimed at should be prepared and thereon the Mantra of Mahakala should be repeated continually. The Visarjika (rye) seeds and pungent condiments like black pepper, dry ginger and long pepper should be powdered, mixed and prepared into a paste. This paste should be liberally applied to the effigy while repeating the same Mantra. Thorns should be pierced on each and every limb of the effigy. Thereafter, a fire should be made of Khadira (catechu) wood, and on that fire the effigy should be baked while repeating the Mantra. When this is done, the person aimed at is suddenly overtaken with high temperature and loses consciousness. When, however, it becomes necessary to counteract the effect of the process just described, the Sadhana adds that the effigy should be removed from the fire, and milk should be poured on it while repeating the same Mantra until fever subsides and consciousness returns." This led to the discovery of Teletherapy which is now getting quite popular. Just as the Mahakala Mantra was capable of producing the two basis elements Fire and Water, similarly, the Gems are also capable of producing the three basic elements. Instead of the effigy of the person prepared with Kusha grass, we use the photograph of the person which eliminates the need of piercing the thorns to the limbs of the effigy. The thorns acted as an antenna or the Mantra broadcast. With Teletherapy, the photograph acts as the antenna or as a link between the centre and the patient.

Instead of the Mantras, we broadcast the vibrations of the Gems on the photographs. We find out the Color Hunger of the patient, and then broadcast the vibrations of the particular Gem which gives the particular color. The Gems and their Colors are as follows —

RUBY - Red, PEARL - Orange, CORAL - Yellow, EMERALD - Green, TOPAZ - Blue, DIAMOND - Indigo, SAPPHIRE - Violet, ONYX or GOMED - Ultra-Violet and CAT'S EYE - Infra-Red. These colors, as we have found, do not tally with many other authors, but I can say, from my personal experience, they give the desired results. There is always a harmony in Nature and this also shows it. If we take the days of the week from Saturday backwards to Sunday, we get the VIBGYOR color. Hence here must have been some reasons for the arrangement of the days of the week also. As we have mentioned before, the Gems represent a particular color. Hence, when a gem vibration is broadcast, the frequencies of the particular color are generated which are in their turn picked up by the different cells in the body. This is known as the method of Teletherapy or Absent Healing.

Gems also can be worn on fingers or on the body for similar results. On the above theories we can explain that the gems do work to restore well being to a person again. When a particular gem is worn on the finger, by cellular oscillation the gem becomes dynamic in action and starts broadcasting the frequencies which is generates and which in turn are picked up by the cells in the body. We can also say that the gem acts as an antenna or a booster station. Dr. Walter Stark of Switzerland maintains that the Cosmic Color rays are allied or even identical with the Light Emissions by Amplification of Myons. The different Rainbow colors mentoned in the Holy books result from different wave-lengths of the rays produced by different gems.

More can be said in support of the importance of Planetary Gems in human lives, but I think the scope of this article does not permit me to do so. In conclusion, I would only like to mention that the "taste of the pudding lies in its eating," and let this be proved by persons with an open mind. †

There are those upon the Path who flow and ebb like the restless tide: they change from cult to creed, and from creed to cult again. At each change they glean, perhaps, a grain of wisdom or some half-truth. Then, for a while, they wander forth to explore new fields and to express the wisdom they have gleaned.

Then there are those upon the Path who are like a steady flame — a beacon, to guide those who walk in the night. These are the helpers upon the Path; they are like a magnet, ever drawing the wanderer home. Their arts and their powers are very simple. — Stability, earnest desire to help their fellow-men, compassion, understanding and the clear, adequate knowledge of every by-path are the only charms and magic they employ, but with these they lead and guide the wanderer back to the Path of Right Knowledge. — Spiritual Light, New Scripture.

How To Make The Salt Of Antimony

From "*Basilus Valentinus, a Benedictine Monk, of Natural and Supernatural Things.*" London 1670. Addition out of the *Haligraphia of Basil Valentine*, Pages 115-122.

Powder good *Hungarian* Antimony small as meal, and calcine it over a gentle cole-Fire, as men usually do, alwaies stirring it with an Iron till all be whitish, and it smoke no more, but at length endureth an indifferent strong Fire; then put it into a crucible and melt it into a transparent Yellow Glass; beat this glass small, put it into a retort Glass, and pour on it strong distilled Wine Vinegar. Let it stand in a gentle warmth, and the Vinegar will extract the tincture of antimony, and will be coloured very high, which tincture or extract of antimony may be farther prepared, and be used for an excellent medicine.

V. BAS. VAL. TRIUM MAG.

Now when the tincture is all extracted, and coloureth no more the vinegar, then dry the Powder at the bottom wholly, which will be black, grind it with so much yellow sulphur, put it into a melting-pot well luted, and put it into an indifferent Fire till the sulphur be wholly burnt away, then grind the matter remaining very small, and pour on it new distilled vinegar and draw the Salt thereby, and afterward through reiterated distillations draw off the eagerness of the Vinegar from it, and clarifie the Salt with the Spirit of Wine till it be bright, clear and white, if thou hast wrought rightly, thou hast the Salt of Antimony wholly fixt and active, although there is another way to make the Salt of Antimony, which is written elsewhere, Dos. 4 Gr. it is equal to the Salt of Sun, and cureth all Diseases, it may easily be made Sol.

THE USE OF THE SALT OF ANTIMONY

This Salt of *Antimony* is of a wonderful operation; for it performs almost all that the Salt of Gold doth, given in like quantity; it cleanseth the whole body of man, purifieth the Bloud, expels all Evils, consumes all obnoxious Humours, whence all open Sores have their beginning and recourse to; it cures the *French Pox*, taken four gr. at the most with a dram of the distilled water of *LIGNUM ViTAE*, sweating upon it, and this used daily till amendment.

The water of *Lignum Vitae* is thus made; First grind it small, then moisten it with good Spirit of Wine in a Vessel close stopt; let it stand certain days in a gentle heat; this done, pour a good quantity of *Fumitory* water, or *SCABIOUS* water upon it; digest them 14 days in a Bath, then distill it; reserve the Liquor apart, and the Oyl apart in Glasses close stopt; use the Water with the Salt of Antimony. It is likewise used with good success in other Diseases, whereof we treated in another place; but an understanding Physician knows very well what Virtues are in *GUAIA-*

CUM, and what benefit it doth in the cure of diseases. There are other ways to distil a Water and Oyl of the said Wood, which is needless here to be mentioned.

The Salt of *Antimony* checks the *Leprosie*, and other deep rooted Diseases; it is good against the *Gout*, and weakness of the joints, purifies and makes good blood, corroborates the Heart, and the Balsam of mans Body, drunk with a spoonful of *AQUA VITAE*; it restoreth lost strength, opens all internal Impossthumes, clenses all external corroding old Sores, being strewed into them, or duly applied with good and convenient Plaisters or Ointments, Being dissolved in good distilled Wine Vinegar, it doth in a short time bring great ease to evil and incurrable Sores to all admiration. Being drunk with waters of *Wormwood* or *CARDUUS BENEDICTUS*, it cures all Agues of long standing, which are deeply rooted, and admit no Cure, especially the quartane; being drunk with *Mint* or *Wormwood-Water*, it causeth good Digestion; drunk with waters of *Speedwel*, *Red Corn-Rose-Water* causeth a good memory.

This Salt is used in *Alchymy* or Transmutation of Metals into Gold, if you add to it the fatness which drops out of the Wheels of the Chariot of the Sun; when as the *ALCHYMISTS PHAETON* undertook to drive it, as the Poets describe it in their Alchymistical Fiction. For the excellent Fictions of the Poets which they produce and write concerning the Celestial Gods, are nothing else but Covers to conceal the secret Arts and Mysteries of *Alchymy*; as of *Apollo*, when he slew the Serpent *Python*; as also the Adultry of *Mars* and *Venus*; and it shall be proved, as I am of the opinion, that Chymical Operations are revealed in Poetical Fictions, when they wrote of the Loves and Venereal Actions of the Gods and Goddesses; as also when they introduce various and wonderful Metamorphoses and Transmutations; for if we should understand their Fables literally, we should prejudice wise Antiquity, to think that such understanding and wise persons should believe, teach and write such and so many wicked things of their Gods. †

One has to study the old to understand the new. — Japanese Proverb

* * *

Mind is the builder. Knowledge not lived is sin.

* * *

The man who will live above his present circumstances is in great danger of living in a little time much beneath them. — Addison

Informative Interchange

KIRLIAN PHOTOGRAPHY

High voltage photography has become very popular and "respectable" over the last few years. It was discovered around the nineteen hundreds, but the procedure was further developed some 35 years later by a Russian family, the Kirlians. Its applications are many and certainly open up a new world in every sense of the word.

We have experimented with this kind of photography for some time, using various spagyric and alchemical preparations, such as herbal salts, volatile oils, and herbal extracts, as well as leaves from plants, flowers, mineral and fingers.

When we started, we had no idea what our results were going to be like, especially as we used some very primitive, homemade equipment; but, to our surprise, the results were quite remarkable.

Even today, in the West or Russia no one has been able to satisfactorily interpret the true meaning of the Kirlian photographs from fingers, plants, or minerals. A great deal more research needs to be done, especially in the field of interpretation.

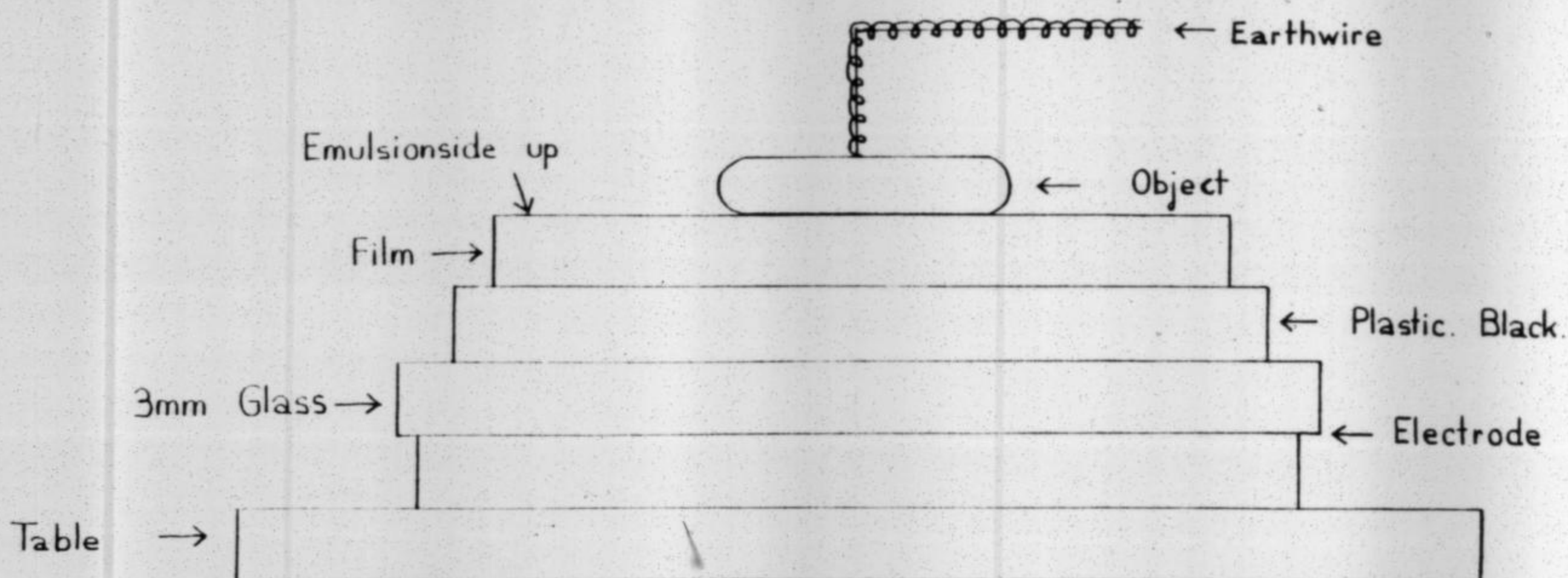
The photographs taken of finger tips will differ greatly in color emanations, depending on the thought pattern of the subject. Different thoughts will produce an auric color change from a bright red and blue to a light pink and white. (See Figures 1 and 2: unfortunately, the vivid red



Figure 1 - *True Love Within Me Not Asking for Anything in Return.*



Figure 2 - *In Tune With the Infinite.*



Kirlian Photography - Basic Equipment

and blue colors cannot be seen in these black and white reproductions.) When taking photographs of finger tips, there is no need for the earth wire. Simply place the finger on the film and apply the current for one second. The time factor would vary from one subject to another.

With our experiments, we used a copper electrode. See Figure 3, Kirlian Photography Basic Equipment. On the copper electrode we placed a piece of window glass 3 mm thick. This was covered with black plastic. The film is then placed on the plastic with the emulsion side up. The object is next placed on the film. If the object is a coin or leaf, it will have to be "earthed" or grounded by means of a wire attached to a waterpipe or in contact with the ground. When liquids are used for testing, we placed a few drops on to a small piece of blotting paper, let this dry thoroughly and then placed it on the film. The film used was Kodak color print format 35 mm. Many other types of film and electrodes can be used.

To make a screen, various metals with different values of conductivity are available. One would have to experiment. There are several different high voltage units on the market. We used one made by Edmund Scientific Instrument Co., USA. Most valuable results were obtained using approximately 15-25 K.V.

Many good books are now available in book shops and libraries on this fascinating subject. The uses are many and varied and will be of benefit in medical diagnosis in time to come.

CHEAP SELF-BUILT KILN FOR THE DISTILLATION OF ACETIC ANTIMONY FROM THE PUTREFACTION PORRIDGE OF ANTIMONY ORE

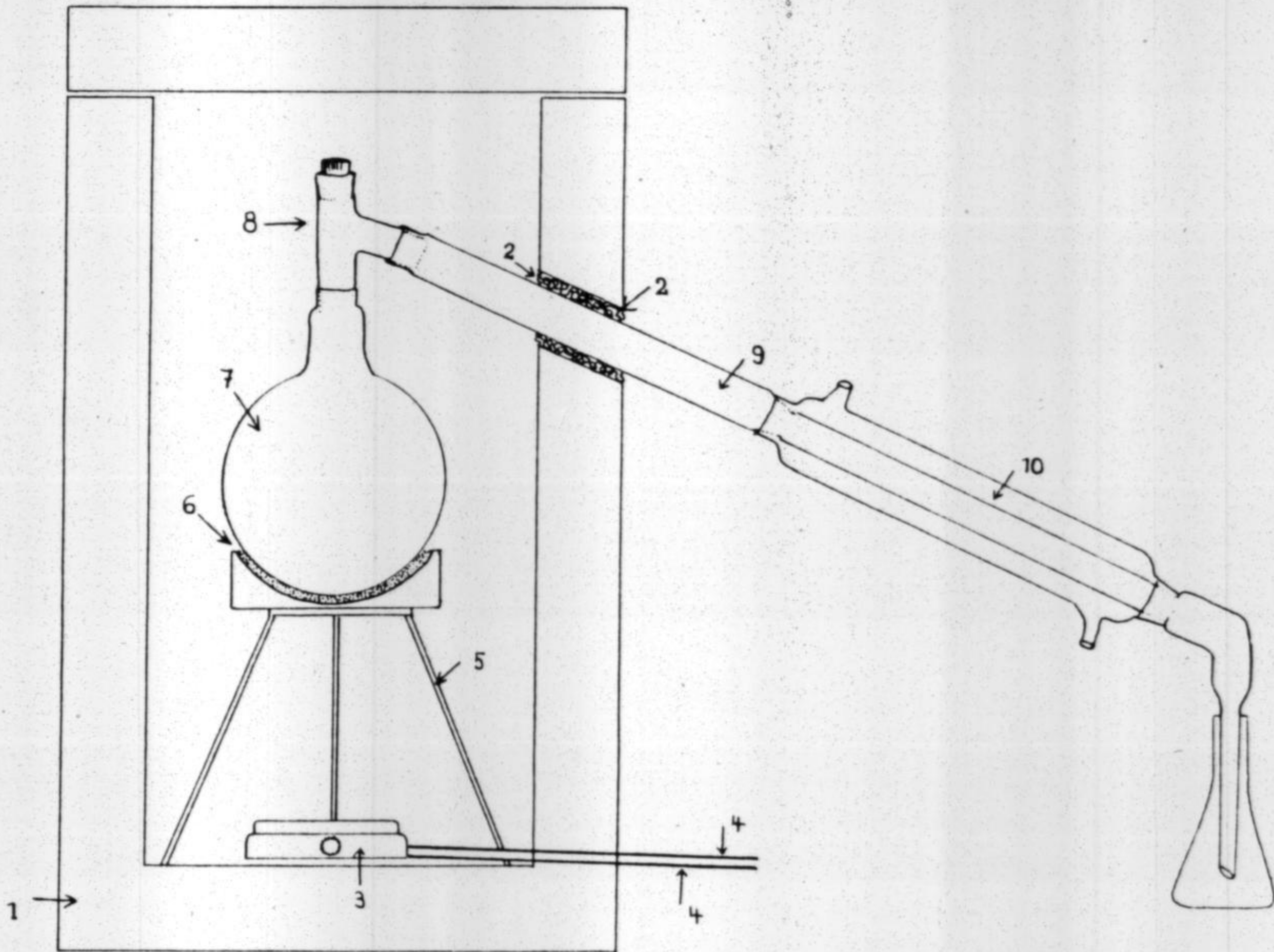
Distilling the liquid of antimony ore in a common way, the last liquid condensed on the still head falls mostly back into the distillation vessel. The last drops are much richer in vinegar, so it is better not to lose these valuable drops. Besides, it is difficult to distill the liquid out of a porridge with a heating force placed under the vessel.

If one looks at the old pictures of distillation apparatus used by the alchemists and old chemists, one often sees that the vessel is completely set in an oven with a very practical still head, which is to be envied. Now, such is no longer made; and to have one made would most likely be very expensive.

It is possible to simulate this kind of distillation kiln in an easy and cheap way with commonly obtainable materials. At the same time, the two disadvantages of a common distillation set disappear: the last drops of the distilling liquid are saved, and the whole vessel is equally warmed on all sides so that the splashing of the black porridge is nearly completely avoided.

The kiln is carefully constructed by means of isolation bricks (very light porous bricks, not the heavy refractory bricks), cemented with common brick clay. The outer dimensions of the kiln are constructed 30 cm x 30 cm x 50 cm (height) without the cover. The inner dimensions are about 18 cm x 18 cm x 42 cm. It is clear that the proportion between inner and outer dimensions depends on the dimensions of the bricks used. Allow for an opening (2) on the right side through which a glass sidearm (9) can pass. The opening is square and the opening between the glass tube and the walls of the opening are filled up with glass fibers (or asbestos) (2).

At the bottom of the kiln, a 1000 watt heating spare part (3), heating wire on a porcelain plate, is connected with two iron wires (4). Don't use copper wires because these will quickly be burned. Outside the oven, the



Self-Built Kiln

wires are connected to common insulated electricity wires. Take care not to insulate the wires with plastic.

A tripod (5) is used that comes about 8 cm above the heating element. Upon this is placed a porcelain dish with white or yellow sand (not clay) (6), wherein the vessel (7) is put. The sandbath is used to avoid overheating of the bottom of the vessel.

The vessel used is one of 1 liter with a socket B24, a common still head with a stopper (8) with socket B24, a tube with a male and female socket B24 (9), and a corresponding Leibig cooler (10).

When the kiln is well closed, a temperature of 240 C can be obtained in a few hours, which is high enough for this purpose. A rheostat is not used to control the heatings. As a matter of fact, the temperature in the vessel can only surpass a little bit above the 100 degrees C, as long as there is liquid in the vessel. Distillation goes very smoothly in this way. Generally, a three to four hour heating is sufficient to extract all the liquid, and no further control is needed.

What can be done is to control, from time to time, the pH, but take care about the interpretation of such readings. Sometimes, a strong, aggressive smell comes over with the liquid, which is due to the presence of sulphur dioxide (SO_2), which gives with the phlegm (water) the sulphurous acid ($\text{SO}_2 + \text{H}_2\text{O} \rightleftharpoons \text{H}_2\text{SO}_3$) and not sulphuric acid (H_2SO_4). Normally if you let stand for a time, all SO_2 and also H_2SO_3 will disappear.

An easy test is made by adding a few drops of the distillate to a concentrated Barium chloride solution. If a white precipitation is seen, then you may conclude there is still sulphurous acid in the solution. †

Questions And Answers

Q. Did Cockren, using a variant of the humid way, produce a Mercury with "Clipped Wings?" After initial separation from the golden liquid was the Mercury so actuated it could immediately dissolve gold without further rectification? Is not the clue Cockren found hidden in a religious discourse in The Triumphal Chariot of Antimony?

A. The Mercury can be so actuated from the golden liquid after its proper rectification and will then accomplish the dissolving of the gold.

Q. On page 126, paragraph 3, Cockren says the black dregs are calcined to a redness "and carefully separated and treated until it became a white salt." I'm assuming Cockren used lead sulphide (Galena) to get his Philosophical Mercury. This would mean that the black dregs are lead and when it goes to red lead (Pb_2O_3). Is this correct? From here he says it was carefully separated and treated to form a white salt. Does he mean to take the red lead and form lead acetate again? If not, what salt of lead is he talking about?

A. It can be so treated and resolved into acetate again until all the virtues of the lead are extracted.

Q. On page 127, paragraph 2, Alchemy Rediscovered and Restored by Cockren, the ferment or mercury is gold dissolved in the Philosophical Mercury. To form this ferment is metallic gold dissolved in the Philosophical

ical Mercury or is a gold salt used? If you use a salt, is it AuCl₃ (Gold III Chloride)? Also, how much of the ferment is to be added each time?

A. It is best to use no salt but the metal. When using salts, the hydrochloric acid can not be entirely removed, as the gold goes back to its metallic state.

Q. In Cockren, page 121, paragraph 3, line 4, he mentions obtaining "a salt from the calcined metal by a special process." And again, page 122, paragraph 2, line 5 - "sublimated by a special process." What are these two special processes?

A. The first is an acetate and the second is during the dry distillation when the sublimate shows.

Q. If the unfixed tincture of Antimony has no spirit, why does it give us energy?

A. I have found no statement made that unfixed tincture of antimony has no spirit. It certainly has.

Q. I have two soxhlet extractors at home, neither of which drain completely from the soxhlet chamber when the flow over occurs. Why?

A. The pressure could be insufficient; the syphon tube clogged, or an airlock is in the syphon tube. Try raising the heat.

Q. Can transcending the mind, as in meditation, help expand the mind?

A. Mind is an extension of consciousness that adds to our thoughts new ideas. Thought can expand by way of the influence of the mind, as a channel for consciousness.

Q. Would you agree that the neutralized lye is in fact sodium acetate?

A. Not very well, as it is neutralized. To be an acetate needs the action of the acid beyond the neutralized state.

Q. The final result so far in the Kermes process I have come up with, after acetic acid conversion to acetate and then K.M. extraction, is mainly a hygroscopic water and alcohol soluble salt which gives off SO₂ on slight heating. What can I do with this salt?

A. Kermes is no acetate. It is an antimony oxysulfide from which an antimony acetate can be produced. You can extract either an unfixed or fixed antimony and natural sulphur tincture from it.

Q. Regarding the electromagnetic principle which was mentioned for transport of the future. Does this relate to harmonic sounds as used by John Worrel Keely in the early part of this century?

A. At present, I am not acquainted with J. W. Keely's theory. Even your reference to electromagnetic principles is vague. It needs further elaboration from you in what specific context it is to be placed.

Q. Would the unfixed tincture of antimony used with the oil of copper be capable of dissolving kidney stones?

A. I don't know. Tartarus would.

Q. Is the universal spirit the same spirit we find in the vegetable world, animal world, and mineral world? Or is it contained within these spirits? Or what is the difference between them?

A. It is. The difference is the vehicle wherein it is found within its respective category, as alcohol, blood, or alkahest.

Q. On page 173 of *The Triumphal Chariot of Antimony*, Kerkring has a footnote further clarifying Basil's method of extracting Vinegar of Antimony. He says, "mix that which is sublimed with fresh antimony." When Basil and Kerkring talk of sublimation, are they referring to sublimation of the ore or sublimation of the Spirit (Vinegar)?

A. In this case, the spirit that "rose forth" from the antimony.

Q. When I heated my "ore" (actually thoroughly calcined Red Kermes, Sb_2O_3) after distillation of the sour water, I could get no sublimation of the Sb_2O_3 after 4 hours at very high heat in a sandbath. Perhaps, I should have used Sb_2S_3 , but then a high heat would have sublimed SO_2 and left the regulus and probably produced some sulphuric acid through SO_2 dissolving in the already distilled off water. Your comments please.

A. We have found no sulphuric acid. If you thoroughly calcined the Kermes, there is little likelihood of any sulphur dioxide (SO_2) converting into sulphuric acid.

Q. Which of the following is correct?

(a) Order of 7 year Jupiter cycle: Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.

(b) Order of 7 year Jupiter cycle: Jupiter, Venus, Saturn, Sun, Moon, Mars and Mercury.

A. Both can be correct, depending on what they are used for. Tell us what you are determining and maybe we can assist you.

Q. In what way, if at all, would a person born of Southern latitudes differ from one originating in Northern latitudes, both having the same sign but different season of birth?

A. The season does not make any difference. Libra is still Libra and so is its sign influence.

Q. Is there a specific number of conscious assistants which you would like to have for Tri-Star? If so, how many?

A. There is no specific number.

Q. If we fail a test is there always another chance in this life?

A. Yes.

Q. Apart from the instruction given in the Prima class and the notes taken on the Qabala is there a suggestion as to how one can study it further and immerse oneself in it? What books would you suggest?

A. We prefer not to suggest any books, as those left out of the many that could be mentioned may be the ones that have special appeal. In the end, the QBL is a means toward an end but not the end.

Q. What is an Alchemist?

A. An alchemist is not a fool, but one who has attained selfmastery.

Q. What differentiates an Alchemist from others who are enlightened — Yogi Masters, Sufi Masters, etc.?

A. There is no differentiation except by name. An alchemist is an alchemist, an enlightened one. Even this reveals itself by degree in a name.

Q. If it takes an enlightened person to keep a fourth way school alive, will there be an enlightened one to take over for Tri-Star after you leave?

A. Most certainly.

Announcements

1980 SEVEN YEAR ALCHEMICAL SYMPOSIUM

This exciting event will be held at the Congress Hall in Salzburg, Austria on June 20th through the 22nd. Many interesting lectures and demonstrations will be presented, as well as a concert by an internationally known artist. Also, there will be an important announcement about the future of the PRS. The symposium will be followed by a two week tour of the Balkan countries. After leaving Austria, a visit to Hungary, Rumania, Bulgaria, and Yugoslavia will follow. The approximate cost will be \$1,300.00 plus the airplane fare. This is the cost for the entire tour, including hotels, meals, transportation, etc. Due to inflation, it is suggested that the money be submitted early, so that a deposit can be made in a European bank to prevent further devaluation. For those interested, please write immediately to: PRS, P.O. Box 6006, Salt Lake City, Utah 84106, and we will send to you an application and further information about costs, etc.

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The enclosed form envelope is provided for your convenience. Please indicate your wishes for yourself and, if you choose to do so, for a gift subscription for your friend or institution, enclose remittance and send in as soon as possible to ensure receiving the 1980 quarterly publications of PARACHEMY.

CLASS SCHEDULE — 1980

USA: *Prima* — Jan. 27 - Febr. 9
Prima — Febr. 10 - Febr. 23
Secunda — Febr. 24 - Mar. 8
Tertia — Mar. 9 - Mar. 22
Quarta — Mar. 23 - Apr. 5

USA: *Prima* — Sept. 7 - Sept. 20
Secunda — Sept. 21 - Oct. 4
Quinta — Oct. 5 - Oct. 18
Septa — Oct. 19 - Nov. 1

AUSTRIA: *Prima* — May 18 - May 31
Secunda — June 1 - June 14

Please return all class applications immediately

Perfection

To be perfect is relative. A perfect state of being is a measurement taken from a certain perspective, from a degree of conscious expansion or a plateau of evolution that is attained within an infinite Life of achievement. Where is the beginning or end of Ideals or the beginning or end of Perfection? Who is to say that simply to be is not the perfect state of an Ideal carried out by an Idea?

Simply To Be is no small thing. It is a condition that the majority of beings regard as a natural event, an occurrence quite commonplace for a given time. Yet, there is to be found in such a simple being the wonderment that one exists at all. And how perfectly one exists, despite the prevailing circumstances and conditions that would cause one to think otherwise. The very consciousness of one's existence, however difficult, is to be marveled at. For such a consciousness itself is able to experience all matter of stimuli. It can reason, feel, and activate. It is imbued with a power that can create for itself and all others all manner of experiences. Who is to say that to be conscious as man and woman is not a plateau of perfection in the universal scheme? If one has ever climbed a mountain only to find another still higher to be scaled, then there is some understanding and a glimpse of the infiniteness of what is called Perfection.

Alchemy is evolution and evolution itself will carry one on to higher and higher plateaus of perfection: It is Alchemy or Parachemy (or Parachemistry), as it is known today, that will move all things toward an unfoldment of a greater and greater perfection, for it is a reaching beyond to Ideals presently unknown and an implementation of Ideas that for many seem radical presently but will become for many, in time, but commonplace. The Ideal of perfection will always be grander than what is to be experienced in the present state, and the Ideas will always be plentiful as to how to achieve such a state, with but a very few actually applied in a manner that will assure success.

The problem is not the attainment of Perfection. The problem is in one's attitude toward Perfection. Perfection, being relative, can never be wholly attained. It is an unending line one moves along. One's attitude toward Perfection can cause one to be dis-eased or out of harmony continuously, simply because there is found to be no end to perfection itself, and all efforts toward it then are but experiences which fall short. This is the result of "placing" ourselves into the future and measuring where we are by where we think we should be. Or "placing" ourselves into the past and measuring where we are by where we think we should have been by now. We are where we are. Here, we will experience a state of perfection, if we will but allow ourselves to do so. There is to be found in us, with us, and around us that which is perfect. Yesterday it was not perfect. Tomorrow it will not be perfect. Now it is.
