

Alchemy in the 21st Century

Plant Preparations for Body and Soul

Julia Griffin with John Reid



John Reid is known as a leading modern-day alchemist. He is renowned for creating the "red stone", an actual stone, from ancient alchemical instructions. In this article, he shares his understanding of alchemy, the soul, and the plant and mineral products of alchemical laboratory work.

Julia: What is the "Red Stone"? Why is it considered an important achievement in alchemy?

John: A plant stone is a minor form of the Philosopher's Stone, which is said to transmute base metals into gold. The Philosopher's Stone is derived from a similar laboratory process, involving the mineral kingdom. It is known as the Major Opus.

The Red Stone was believed to exist only symbolically as a reference in texts. It is the Minor Opus, the plant version of the Philosopher's Stone. It had not been successfully created in many, many years when I was able to formulate it. I was the first person in our time to create an actual stone from plant matter that matched every example in the texts, step-by-step. During the process of its creation, the stone followed every step in the ancient texts. It turned black; it turned red, as in blood. We knew then that actual stones could be created as written in alchemical texts.

This stone completes the spiritual regenerative work of man. Its energy is undeniable. Its work of transmuting the body causes a profound cleansing of the body, almost equivalent to the special medicines of the soul created from the mineral kingdom. This stone is not a toy, and definitely is not meant for satisfying one's curiosity.

Plant stones, extracts, and tinctures are modern products for the layperson, created from the application of the techniques used in making the original Red Stone. All of the products may be used with conscious intent. While all of these products are powerful in accelerating positive change, focusing on intent, or healing the physical body, they are not as intensely life changing as the Red Stone and may be more easily and safely used by the general public.

Julia: How did you become interested in the alchemical laboratory work that led to your breakthrough in plant and mineral work?

John: Like so many others, my initial interest in alchemy stemmed from my desire to achieve magical powers, to influence life in general. When visiting an occult bookstore, I was given the name of an alchemist who became my teacher. I soon learned that the challenge is to control one's self with one's own powers.

I promised my teacher that if I was ever capable of applying the alchemical principles to create plant or mineral medicines that I would share this knowledge freely, just as the knowledge had been freely given to me. So began the long work and my devotion to alchemy. This is still my promise today, and the work continues.

Julia: Could you share some of historical background of alchemy? What is its importance or value at this time?

John: Alchemy has always been with us. In times past, the Hermetic or Secret Sciences were taught in temples which closely guarded their secrets and admitted only a select few. As classical civilizations became uprooted through war and the passage of time, new methods had to be devised to ensure the continuation and conservation of such knowledge.

From the early Middle Ages through the Renaissance and into the first half of the 20th century, the means of this transmission and preservation of knowledge occurred through secret societies known as mystery schools, which established a feeling of fraternity through their rituals, and oaths of fidelity. In extremely rare instances, if the student showed exceptional promise, then one-on-one instruction by an adept ensued..

In either case, emphasis was placed on discretion and silence when seeking to perpetuate the line of knowledge, sometimes because of societal conditions, but always with emphasis on maintaining the integrity at the heart of the universal laws.

In the mid part of the 20th century, alchemy became available to the general public through Frater Albertus or his real name, Dr. Albert Richard Riedel. Prior to this time, alchemical information was only available through membership in a secret society.

As the first seven year spiritual cycle of the new millennia closes and the second cycle opens, the year 2007 finds an explosive revival in interest in the Hermetic Sciences, particularly alchemy and kabala.

Julia: What is alchemy? Why is it important today?

John: Alchemy is a system that is easily acceptable to the Western mindset with a rationale based on the Greco-Roman mythology. It utilizes planetary terms, such as the astrological influences of Mars or Venus. Additionally, the hours of the day are segmented into energetic intervals relating to the seven planets of the ancients, as well as the elements of fire, air, water and earth.

It is comparable to the Eastern system that also breaks time into hours and energetic intervals, with five elements. Alchemy has a slightly different methodology of applying energetic information through concepts that are unique to the Western mind set.

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Alchemy is relevant in the 21st century because it is a Western form of energy medicine which is rapidly gaining acceptance in the fields of medicine and science. The impetus of alchemy is the study of the creation of new forms of energy medicine, through the premise or belief that all matter is alive and all matter is evolving. This is one concept that separates the alchemical practice from other metaphysical pursuits: the matter and the alchemist are one. Whatever happens to the matter must occur simultaneously within the Alchemist.

The alchemist recognizes that the subject matter is alive; he works to increase its evolution. He uses natural rhythms and times throughout the year, available in cosmos, and certain methodologies to capture the celestial spirit. This is the method of the evolutionary process that is used to create a magnificent product that is able not only to heal, but also, if used properly, to cause awakening, enlightenment or a gnosis.

In fact, once we learn to attune ourselves to these planetary energies by vibrating accordingly, we become the macrocosm to the matter that is the subject of the laboratory work, whether plant or mineral. Through our inner vibration, we are able to speed up or affect the vibration of the matter with which we are working. Both the matter and the alchemist evolve by speeding up their vibrations in the alchemical process. Additionally, the product, whether plant or mineral, may be used as a catalyst by others for the purpose of healing, inner guidance or enlightenment. When the frequency of matter increases, the natural outcome is positive attunement. This is the alchemical point of view.

Julia: In other words, your consciousness affects matter. Is it correct to assume that as the practitioner achieves a "higher state" of consciousness that matter is affected?

John: It is certainly about understanding yourself and why we came here and what we are doing here. It is about integrating the small I and the large I, the movement from the left brain to the right brain into the all connected and the one source. There is also a quest for an actual physical object.

The alchemist views everything as evolving. It is only by walking in nature's footsteps, through study of her art that he can seek to assist nature's evolutionary process by accelerating a process that might take her thousands of years or millennia to achieve. The alchemist's hope is to achieve this in a shorter span of time by taking Nature's subject to a height that she could not achieve alone. This is accomplished through the work between the artist and Nature, as the two must work together in tandem.

Man is said to be a microcosm of the macrocosm. We have within us a mirror of all that is outside of us – all of the energy, all of the power from the different planets and the sun. These energies or powers are reflected in our organs and bodily functions. Just as Nature evolves, and, through her evolution, solar systems come about; so, too, in this way, man can receive enlightenment through observation and application of her processes.

Julia: When we speak of the philosopher's stone, we often think of it as a philosophical state of mind. Alchemical work takes place in a physical lab, involving physical and spiritual work, but also intent, focus and dedication. Please tell me about the intent of your work.

John: We seek to create substances with the presence of the vital life force of the plant or mineral, as still intact, just as a scientist seeks to unite the ovum and sperm. The idea is not the chemistry of the interaction, but the capture of the vital life force and its transmutation or birth into new form, just as the scientist unites life force in the ovum and sperm to create a child. The proper environment, temperature and conditions are also essential for proper division and growth.

The lab work is not about the instructions or even the formulas, but rather the intuitive leap or intuitive knowing which comes about from being fully engaged in the work. This intuitive gift is known as the Gift of God. No person can give this to you – at best you can be lead to the threshold, the crossing of which is up to the individual.

The Gift of God is a relationship with the spirit or muse which dispenses wisdom. A deep understanding of universal principles follows. This is the intimate discourse with Nature that is called "Knowledge and Conversation" with ones "Holy Guardian Angel". When this gift is received the alchemist develops the mental acumen which allows for an adroit practice and implementation of their chosen art. This faculty can never be bought, but must be earned through diligence, work, and supplication.

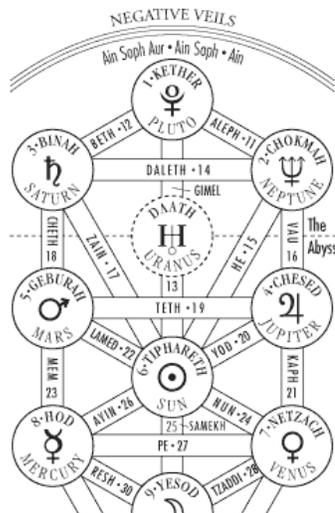
Julia: How is spiritual consciousness applied when working in the lab or when creating plant medicines?

John: The alchemist who works in the lab works on the physical plane to change matter, whether plant or mineral, through physical processes that amplify the vibrations of both him and the matter.

The alchemist is for the plant, the macrocosm and the plant, the microcosm. So the alchemist must purify himself whether through prayer, meditation or fasting, but in the end, a rapport develops between the alchemist and the matter. The matter actually becomes alive, stimulating your intuition so that you actually hear the plant. Eventually, the plant actually speaks to you, directing your attention to the proper methods to increase its evolution.

Much of alchemical work is done through intuition or guidance from the material itself. . It is a two-fold process. When the alchemist works with the plant matter in the laboratory, the same processes also transpires in the alchemist's body and consciousness.

For example, when plant matter is calcined or burned in a kiln at a high temperature, the alchemist may feel that parts of his being are literally ignited or burned away. While the plant undergoes this process, the alchemist is in a mythological kiln, so to speak. Alchemy, for those who practice in the lab, is a very purifying, cleansing and evolving experience.



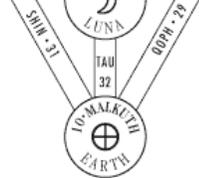
[Left: The Tree of Life]

Alchemy in the Laboratory

Julia: How does the alchemical spagyric process differ from the processes used with other spagyric products that are currently marketed?

John: There is an old alchemical maxim that states "all things alchemical are spagyric, but not all things spagyric are alchemical". Spagyrics is not alchemy, although it is utilized by alchemy, and it does not represent the small work known as plant alchemy, as opposed to the big work known as mineral alchemy.

Spagyric is a word coined by Paracelsus, the noted Swiss physician, healer and alchemist of the late 13th and early 14th century. Spagyric is a combination of two Greek words spao – to draw out; and ageiro – to gather. Spagyrics is a working methodology that obviously can be used in the spagyric art, but it is also utilized in the alchemical art, as the word itself closely parallels the alchemical dictum of *Solve et coagula, et habebis magisterium* (Dissolve and



coagulate, and you will have achieved the magistry).

The phrase "separate and recombine" is rather ambiguous at best, and there are many ways to go about such an operation. Fortunately for the Spagyricist, the science is specific as to what needs to be worked on, and these are known as the Three Essentials. In plants these are represented by the Body (salt), the Soul or Sulphur (essential oil and tincture), and Spirit or Mercury (ethanol).

Obviously, when the terms "sulphur" and "mercury" are used in texts, we are not speaking about the well known chemical substances, but rather these terms are used to express certain archetypal ideas associated with the substances and also as a bridge into their mythological correspondences.

Julia: How are these ancient techniques or philosophical formulae applied in lab work?

John: The alchemist works with the four elements to produce the Three Essentials. In plant alchemy, the fire element would correspond with ethanol produced via fermentation. The water element would be equated with vinegar produced by a secondary fermentation of a portion of the fermented liquid containing the alcohol. The air element would be composed of volatile essential oils, and also the colored liquid one produces via extraction, alchemists call this their fixed sulphur because it is not volatile. Finally the earth element would be composed of both the water-soluble and non water-soluble salts.

The idea of working with these four elements is to produce what the alchemist terms his *Philosophical Mercury*. The mercury of the Alchemist is not the mercury or ethanol of the Spagyricist, nor should one think it the chemical mercury designated Hg on the periodic table.

It is a philosophical agent, a secret solvent that allows separation of essential oils from plant matter with the vital life force intact. The Mercury of the alchemist of the vegetable Kingdom has many wonderful properties. Its ability to cause a literal separation from the herb of its volatile essential oil within fifteen minutes without the use of any outside heat or agent is, perhaps, its most fascinating property.

The true Mercury of the plant world is not ethanol, as this liquid will only cause a darkening of the liquid forming an extract or tincture, depending on the amount of alcohol used. The Alchemical Mercury on the other hand will literally separate out the essential oil from the herb so that one can visibly see it floating on the surface of the liquid. (This Philosophical Mercury can be produced from any plant if one knows what they are doing, though it is most easily made from just plain old wine, which has been made into the four elements which are then recombined using alchemical/spagyric techniques.)

No alchemical work can be begun or brought to successful completion without the use of the Alchemist Philosophical Mercury. From the alchemical viewpoint, all other methods of acquiring the essential oil leave one with a dead and sterile product and the alchemical works focuses on creating a vibrant living being, capable of evolution, this holds especially true in the production of their famed Plant Stones.

Once the essential oil has been separated it is removed from the surface of the Philosophical Mercury via decanting or pipeting. The Philosophical Mercury also pulled a tincture in the course of its work, through a gentle distillation at body temperature using specially designed glassware, unique to the alchemical art, then the menstruum is removed from the colored liquid.

This liquid is then reconstituted with alcohol — obtained from wine, or an alcohol and water mixture to the desired volume. The plant body can also be taken outdoors and calcined (burned at high temperature) to extract to get all the salt one can, especially if the alchemist seeks to make a Plant Stone.

Once acquired the Three Essentials are then re-united in specific ways depending on what one chooses to make over a period of 2-12 months — a liquid (Pulse Essence⁰) or solid product (Plant Stone) — thus completing the alchemical process.

Alchemical Plant and Mineral Products

Julia: What is the purpose of alchemical plant products?

John: Spagyric alchemical products used in spiritual practice are meant to allow access into the spirit world, in the same way that shamanic plant substances are used for attunement into mystical worlds. In alchemy, this state is achieved — not through explosive psychedelic visions — but through a series of revelatory dreams, in which one's Inner Master is a guide in the dreams. The whole focus of spirituality is to merge the smaller self into the authentic self, so the dreams do have a profound purpose.

Additionally, alchemists seek to preserve the vital life force of the plant so that its consciousness, which is believed to be alive, can focus and amplify the *conscious intent* of the person who ingests the product. The products can also be used as catalysts for "intent", as the premise of alchemy is that the vital life force of the plant follows the conscious intent of the initiate or person who uses the plant preparation. This is the tandem action between the plant, representing the microcosm, and man or woman, representing the macrocosm.

Spagyric products are also used as medicines and health aides for the body, not just for spiritual cognition. Plants are alive and indeed have a soul and intelligence, which we can commune with and direct as an aid to ourselves. Before standardization became a watchword in herbal practice, it was accepted that each herb had the ability to act on various ailments within the body.

The reasoning lies in conscious intent. A person generally directs energy in an unconscious manner through their natural tendency to focus on any pain or discomfort. A person with a chest cold naturally directs their attention to their chest. The energy flow, the subtle receptive intelligence, and life energy of the plant will follow the direction of the mind to the uncomfortable body system or body part. If these every day miracles are performed without conscious direction, how much more powerful and profound will the effects be when conscious intent is used?

Julia: What types of plant preparations are available for the average person?

John: There are several types of products: plant stones, liquids such as Pulse Essence⁰, extracts and tinctures. Different herbs, plants and processes are associated with the sephiroth or planet. By understanding these planetary movements, their associations and related alchemical processes, it is possible to create a plant preparation that is aligned with a particular sphere or planet. This process results in a product that can heal the organs or parts of the body associated with those planetary influences and awakening individual consciousness through the spiritual concepts of a particular sphere.

Julia: Plant stones may be attuned or "impressed" by an individual. How does this attunement take place?

John: When an individual purchases a plant stone, the herbal crystal from a plant's ashes are shipped to the person for dissolution (mixing the crystals into distilled water) as the moon begins to wane. For an entire moon cycle, he or she would meditate over the dissolved water solution, while impregnating it with their desire for initiation or spiritual association with the moon. As the moon begins to move from new to full, the solution begins to crystallize. The meditative energy is said to be locked inside of the crystalline form of the salt. This is called a "pulse stone" because it radiates with that person's energy and desire.

We process the crystallized salts for the individual into a plant stone, a clear substance that is translucent and crystalline. It is taken in very small doses, with the experience of the full medicinal benefits of the herb and these amazingly lucid dreams. The dreams are basically initiations into the four elements, followed by dreams about the Sephiroth. This is also called climbing the Tree of Life.

These plant stones are essentially "baby philosopher stones". A plant stone won't transmute metals into gold, but it will allow profound inner experiences through spiritual growth

Julia: What is "Climbing the Tree of Life"?

John: Climbing the Tree simply refers to the tree of life in the Qabalah, and each level is associated with a specific sephiroth on the tree and its particular initiatory experience. Rather than detailing the numerous herbs, metals, minerals and gems associated with each sephiroth, I will only describe the general condition that one experiences through such initiations.

Each initiation into a sephiroth starts with a series of dreams which relate to the four elements. The first night, one dreams of the earth element, a prominent characteristic of the earth is seen in the dream. One may dream of traveling through tunnels, a mountainous area, or vividly notice the color and contours of the ground. The water element is the focus of the following dream. It may be experienced as rain, the ocean, swimming, or the self dissolving while bathing. The air element is often experienced through flying or turbulent winds. The final element is the fire with an aspect of fire or intense heat that is prevalent in the dream. The next series of dreams is described through the following generalized description of an initiation for each sephiroth on the Tree of Life.

We each start out in Malkuth, or the earth where we live, hence the dreams of the four elements.

Yesod is the first sephiroth to be visited. It is associated with the moon. The dreamer, in his or her initiation, is usually in an isolated dark place, at night. It is close to the time of the full moon, in a locale such as a mountain top or high above the earth. From below, one senses a resonating hum vibrating through the earth, as a light begins to pierce the darkness. Rising up from the earth below, the full moon grows ever larger until it hangs directly in front of the observer, with its silvery white light pulsating in waves of energy. Slowly, one is levitated and taken into the orb for their lesson.

Hod is the next sephiroth to be visited, and it is associated with mercury. Travel is prominent in this dream, and the observer is transported to a distant locale by land, sea or air. During this journey, there is often a tumultuous event that fills the initiate with trepidation. If the initiate surrenders to fear, then the dream will end. If he or she remembers to pray and ask for protection, then the storm will cease. The observer will awaken on a sandy shore. In the distance, there is a building that one intuitively knows is a school to be entered for instruction.

Netzach is the next sephiroth to be visited, and it is associated with Venus. This initiation is a sensuous experience, with a landscape that is rich with animals and vegetation. There are animals that walk this earth, animals from other planets and from mythology. The initiations generally occur in the forest, among elf like creatures.

Tiphareth is the next sephiroth visited; it is associated with the Sun. In this initiation, one finds the meaning of unconditional love. It is associated with sacrifice, the illusion of death and resurrection. This initiation takes place on earth in the present time of this incarnation and involves putting aside the desire of the small I, or ego, for the work communicated to you by the large I or true identity.

Geburah is the next sephiroth visited; it is associated with Mars. These initiations begin in a fortress like structure, which may or may not be under siege. Through power of will and oration, the aspirant is able to halt to the problem facing the inhabitants of the fortress. Following the resolution of the conflict, the initiate receives spiritual insights about secrets of death or fermentation through a descent into the catacombs (or mass subconscious) because Pluto is the overtone or ruler of Mars.

Chesed is the next sephiroth visited; it is associated with Jupiter. The inner geography of this initiation is a crystal palaces or a palace with many windows. The floors are composed of beautiful marble, and there are doors of the purest ivory, with inlays of rare beautiful large gems. Generally, one travels down a long corridor, opening up into a large room full of books. This room represents the Akashic records, containing every occurrence of the past and future. Upward, spiraling staircases fill the room, and the initiate travels upwards on one of the staircases for insight and information.

Binah is the last sephiroth to be visited, and it is associated with Saturn. This initiation is very demanding, with focus on the dissolution of a dual state and a manifestation associated with the integration of the dual state. Time is very prevalent in this initiation as one can visibly see the effect of decisions on future generations as the energies of the choice reverberates through time.

There is no alchemical or spagyric product to help one cross the abyss and experience Chokmah or Kether, save the Philosophers Stone.

Julia: What are oils derived from metals?

John: First of all, it should be noted that a properly prepared mineral/metal product will not contain a trace of the said mineral/metal upon chemical analysis. This is not due to a homeopathic dilution but rather the methodology of its creation.

The oils of metal can be used to improve one's health or to heal a specific health problem. One can also work closely with his or her astrological chart to capture beneficial transits, which will add a more directed energy to their inner spiritual work. The oils can also be used for Climbing the Tree of Life with a slightly different methodology.

The oils of metal are: Oil of Antimony (Malkuth or Earth), Oil of Silver (Yesod or Moon), Oil of Mercury (Hod or Mercury), Oil of Copper (Netzach or Venus), Oil of Gold (Tiphareth or Sun), Oil of Iron (Geburah or Mars), Oil of Tin (Chesed or Jupiter), and Oil of Lead (Binah or Saturn).

Julia: What are the physical and spiritual benefits of using a specific oil of metal?

John: Let's look at one of the oils as an example. Oil of Copper regulates the glands, purifies the blood, and soothes mucus membranes. It cleans, restores and balances the functions of the kidneys and liver. It fights infectious diseases, and chronic conditions. It is an excellent remedy for myocardial infarction, leukemia, cancer, and problems of the thyroid, reproductive organs, and Wilson's disease.

Its power is magnetic; it increases psychic sensitivity. It also gives insight into the plant kingdom and generally all of Nature, and makes one more attractive to the opposite sex. Initiations are always a lush experience filled with sensuality, foliage, fruit and animals it is like entering the Garden of Eden.

Julia: Is there a recommended pattern or format for using the plant preparations? Does alchemy specify a particular formula for this?

John: A laboratory alchemist would actually have to go through many years of initiations beginning with herbal extracts, herbal tinctures, herbal essences, and then plant stones. He would then move onto oils derived from gems and finally intake oils derived from metals. A layperson can begin with herbal essences, then moving into plant stones, or gem elixirs. Another possibility is beginning with the plant stone and finally ending with oil of metals.

The extracts are used in a different manner. The alchemist uses extracts to adjust the body in preparation for the higher energies or future work. There is one extract used for each day of the week, which in turn is associated with one of the seven planets of the ancients (Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn). Tinctures also act in the same way, and a particular one is used for each day

of the week.

There are seven initiations per each product type, whether essence, plant stone, gem elixir and oil of metal. Each initiation takes approximately a year. It is approximately a 28-year journey to do things properly, thus allowing time for the initiation to unfold into integration. Alchemy truly is a life's work, and it is not to be rushed, but is rather like a wine given time to ripen to its full maturity.

Spiritual Alchemy

Julia: There are people who simply work with spiritual principles to reach a higher frequency. Is this spiritual alchemy?

John: Whether one is a spiritual or laboratory alchemist, the premise is "become one with matter" or to affect the vibrations of matter, either in one's life or in the laboratory. The spiritual alchemist, who works on the self, uses his or her own body and life for this evolutionary work. Again, there are the comparable concepts of dissolving the old belief patterns; coagulating what remains with the present self; and finally creating a new self synonymous with the new birth, as associated with a union of life forces.

Julia: How does alchemy view love? I know that love is considered an important force in metaphysical study?

John: Love is not a soft, gentle, passive state of bliss. It is the intrinsic state of the universe, which is constant creation. It is not the same as hate which never builds or nourishes. To create a new form, love has to take something into itself to make the new form.

Love is also the marriage of opposites into the birth of a singular, new, divine child. It is only through the alchemical art of assisting nature that this is achieved, that her subject can be brought to such an exalted state. In the dark warmth of the incubator, the many become one; what was solid, now flows; what was obstructive to light, is now translucent.

As far as universal concepts are concerned, love is creation, whether in the form of universes colliding or a man and woman copulating. It is impossible to create a new form without destroying or recycling a form of energy. In any event, this is all born from love.

Julia: Is the false self destroyed in the quest for creation, if we assume that the creation is one of a higher frequency, vibrating with the true or authentic self?

John: A death of the old patterns and belief patterns of the old self, which kept us entrenched, is necessary. It is the only way that evolution can occur.

This act of destruction is symbolized by the 16th Tarot card, The Tower. This card contains the image of a crumbling tower which represents the shaking of one's personal reality or world as a core belief system tumbles down.

If the storm or tower is weathered, then a wider vision may be gained through the creation of a new world that occurs through surrender of the old belief system. Surrender is necessary to transcend the crumbling tower of one's current "reality".

Whatever your perception of the world, this is the way that the world perceives and responds to you. Your beliefs create your experience because the Universe reflects your energy back to you through "reality", exactly as you vibrated it outwardly. Your experience of reality is the sum of your perceptions and beliefs.

That is what your universe will create for you. It will dutifully do this every time, over and over, until you perceive it. Once you begin to change your outlook and view, along with your expectations, everything around you begins to vibrate differently.

A classic example is my personal experience of growing up in the 1960's as an African American. I was not exactly made to feel welcome in the United States. I felt that I was an outcast or separate from society because of the color of my skin.

One day, while in a bank, I made a decision to shed this feeling. When leaving the bank, I saw a group of men from the Rotary Club. For the first time, the business men approached to include me in their conversation. This had never happened before, but at the moment I decided that I would feel integrated into society, the entire situation changed.

A belief is like being in white room. Every object in the room is white, including the sofa, chairs and rug. But you see that room as blue because your belief system "colors" your room. Everything in the room appears to be blue to you, and, no matter what anyone tells you, you will believe it is blue. If you shed the belief, then it will become clear that the room is truly white.

This means accepting reality as it is, not the way that you want reality to appear. As soon as you are ready to accept reality as it is — as opposed to how you want to paint, color or see it — the blinding light of truth will surely shine right through.

Acceptance occurs by releasing one's will and vision and the desires of the ego. In the surrender, you find peace as the disharmony between the ego and the higher self ceases.

This is the God's method of tempering the individual. The higher self seeks evolution through a higher state of consciousness at all times. It may seem as though we are doing the all of the work in the beginning, but as the insightful part of our nature grows through inner reflection, then we can see that an invisible hand has been helping us.

This brings about a deep faith — not a blind faith or an airy faith — but a faith based on experience and knowledge that Divine Providence has always been there and is always helping us.

Julia: Is there a predominant belief in alchemy that we traditional studies of metaphysics overlook?

John: Yes, it is the *value of life, of time on this planet*. Unrealized by many people, time is a representation of spirit or life. We each have but a measured amount on this physical plane. One may learn to become immortal through the continuation of consciousness after physical death, but the body we use has a definite expiration date even those extended by use of alchemical products.

Our goal is to reach a deep conversation with God or a muse to reach understanding. Nonetheless, our work takes place on the material plane. Yet, many of us routinely trade this gift of god, which is time, to engage in work that we hate. Many of us work for wages and complain about our wages or the performance of our actions, considered mundane and unimportant. The truth is all of our actions are important because they are all brought about by our life, our spiritual energy.

We have spent thousands of hours instructing people, many of whom have done little to nothing with that instruction. There are hundreds of books that are available to increase mankind's spiritual presence, and most people do little with their time..wasted time, wasted spirit, wasted life energy. Advancement in any endeavor, mundane or spiritual pursuit, takes diligence, assistance and time.

There is not one captain of industry, king or queen, living, dead, or yet to be incarnated, who would not trade their entire fortune or crown at the end of their time for even just one more hour of life were they able to do so. Time is the most important thing that we have; it represents life, spirit.

[Making of Hyssop Stone](#) – plant alchemy or alchemy in laboratory by Julia Griffin.

[Oil of Metal – Plant Alchemy](#) by Julia Griffin.



Julia Griffin is an intuitive healer (and writer) who has successfully changed the lives of hundreds of people by helping them awaken their potential to create happiness, abundance, health and positive relationships. Julia's intuitive ability to see areas of energy (a person's thoughts, feelings, words, and soul) allows her to see existing belief patterns in the body or mind and heal them. Her exercises, meditations, and classes are based on the discovery of the "true self", the part of ourselves which is astonishingly beautiful, powerful and capable. She is currently creating CDs to positively change patterns in relationships, career and the physical body. To view articles, exercises and ideas, visit her website, www.onetrueself.com or for more information.

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John Reid lives in upstate New York on a small farm that serves as the site for his large alchemical laboratory. He creates plant and minerals products for the public, teaches classes and writes about alchemy. In 1992, his research on the Red Stone was published in the work "The Minor Opus", which is available in English, German, and Czech languages online (www.alchemywebsite.com/johnreid.html). The text of the "Minor Opus" has served as a beginner's course in practical alchemy for thousands of people throughout the world.

Many articles about alchemy are available for perusal at www.spagyria.com. Information about herbal and mineral products may be found at both www.goldenvessels.com and www.spagyria.com. John may be contacted at: spagyria@spagyria.com.



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for human potential to co-exist in a healthy and successful world."