

Deus Dominus, Deus Omnibus

The Alchemical and Out-of-Body Travel
Secret to the Philosopher's Stone

- God Lord, God All

By Marilyn Hughes

An Out-of-Body Travel Book

The Out-of-Body Travel Foundation!

<http://outofbodytravel.org>



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Having worked primarily in radio broadcasting, Marilyn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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CONTENTS:

INTRODUCTION - 13

CHAPTER ONE - 28

CHAPTER TWO - 48

CHAPTER THREE - 88

CHAPTER FOUR - 113

CHAPTER FIVE - 128

CHAPTER SIX - 169

SOURCES - 187

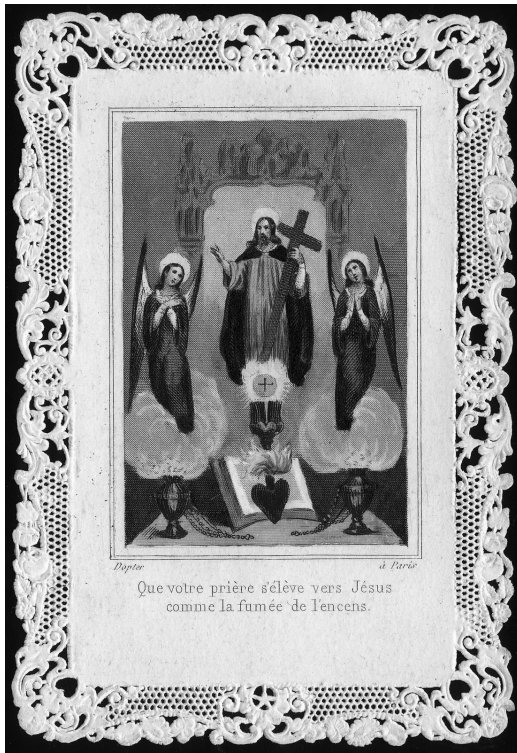
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INTRODUCTION

An Initiation into Evil



From the Candle of Vision

“Every root is charged with significance, being the symbol of a force which is itself the fountain of many energies, even as primordial being when manifested rolls itself out into numberless forms, states of energy and consciousness.”

The Candle of Vision, George William Russell, The Language of the Gods, 1918

“She may run from death like forgiveness
 But from death . . .
 She runs like the sleet
 There’s no such thing as done in the spirit world
 Filing my spirit into the dolorous underworld nations
 My nature was borne into the interior ethers of the
 worldly pursuit
 An infinitude of creatures and parcels of creatures
 abounded
 Some initiation into evil . . .
 The formless attributes of evil hovering around the
 earthly sphere
 Dominance clearly defined
 Traps secured
 The ethers literally littered with the mindless refuse of
 mankind’s thoughts and deeds
 Having fun in their dimensions
 An angel came to me disguised as a demon just to
 rescue me from the abode
 Gathering me up and carrying me heavenward

“No!” He said.

The child of humanity was yet but an infant and
 carried upon my chest
 But this child was lost in our harrowing journey
 From the realms of mankinds’ evils
 To the safe refuge of the spiritual world above.
 She had died . . . yet again
 Yet another thrust into the realm known as earth
 Murdered at the hands of her own beneficiary
 Mankind is stubborn and maleficent creature
 Disinterested in that which could be
 Only thinking of self
 And wandering the yarns of old
 Repeating patterns of the netherworlds
 Never ascending into the height
 The angelic guardian now demonstrating his truest
 self
 In this brightest sphere
 Again repeated . . .
 “No! No! No!”

“It is not good enough that mankind repeats, ‘Oh, we
 tried, we did all we could, but the potential within us
 died!’ No! It is not okay that this child,
 The seed of the All has died.
 This child is dead!
 No matter what, death remains final.
 This cannot be changed!”
 The minds of the worldly made excuse
 The scattered corpse of this innocent
 Held none of their regard
 They simply brought up all the reasons
 Why not?
 All the things that had failed them

All that was outside their control
 It wasn't their concern
 "See, we haven't done anything wrong.
 Therefore, we should not worry ourselves
 About something over which we had no control.
 We could not make it happen.
 There were many obstacles.
 Although we failed, it was not our doing.
 Therefore, we have done our best.
 And thence, no cause for worry or concern."
 The angelic guardian looked stern and displayed the
 wrath of God upon his face
 All I could do was weep over the remains of the child
 I had held to my bosom for years
 Which lay dead and scattered
 Unrealized potential has no meaning
 Realized potential is eternal
 "No!" The angelic guardian repeated.
 "Failure is not an option.
 There is no such thing as done in the spirit world.
 Evil had taken dominance in the earthly sphere
 The ethers reflected this unacceptable outcome
 Filled with a murky, greenish fluid air
 Demons, lost souls, wandering spirits and the
 fragments of all of the above
 Floated aimlessly . . .
 Fragments . . .
 Scattered arms, legs, eyeballs
 And little pithy pieces of demons which had long ago
 been dismantled
 But now been given reign back into the mortal realms
 Due to the total disregard and laziness of the human
 race.

The angel took my hand, he cast these earthly ones
 back to their abode.
 In anger and frustration, he led me to a higher sphere
 Wherein we could rest from the battles we had waged
 From the worlds we had tried to resurrect
 From the souls who had received so much
 But done so little with it
 There was disgust
 In a final flurry of wind, he said,
 "Deus Dominus, Deus Omnibus
 God Lord, God All."
 And then we were gone . . . "

"And the following mystical eve
 Whence the call of the nightwind grew
 My spirit gathered again unto itself
 All the prayers of the faithful
 And of the consecrated ones
 And flew unto the heavens
 In a mystical array of longing and desire
 For yet another chance
 Another time
 To bring again to earth
 The invisible seed of creation
 Which had deigned to escape the hearts
 Of men and women alike
 Children, too, in their endless gaze
 Towards the things of the earth
 And unbeknownst to me
 The mercy of God
 Was prepared to reveal itself
 In a phantasm of glory
 The angel returned with a smile on his face

My interior reflection was such
 That although I had known that I had prayed
 It was inherently revealed to me that others must
 have also prayed
 But no, it was not so, he conveyed
 It was only one other
 And this other prayed with sincerity of heart
 And it was enough to place a smile on this Angel of
 Judgment's face
 It was enough for him to gather unto me
 And place within my hands
 The burning embers of flesh of demons
 The horrific interplay of human destiny
 And all that was held within the ethers
 Just the previous eve . . .
 I could not fathom it
 One person had prayed fervently
 With hope
 With faith
 With love
 With belief
 And God heard
 My hands seemed to know the design
 Though my heart was unfamiliar
 Taking these fragmented remains
 Of the human destiny
 Of the human heart
 Of the human mind
 Without any knowledge of my own doing
 My hands formed six eggs . . .
 Three of them were filled with color and delight
 One green with pink stripes
 Another yellow

Another pinkish purple
 And the remaining three remained
 The dingy gray I had come to expect
 Required for souls residing in a lower stature
 But these cosmic eggs were alight
 They were alive
 Something was so different tonight
 The wrath of God was absent
 The continuing glory of creation was present
 I remembered the words from the night before
 "There's no such thing as done in the spirit world."
 And they resonated in harmony within my soul
 Looking into the angels eyes, I saw only love
 No anger, no fear, no wrath
 How could this be?
 But yet it was so . . .
 What could this sudden mercy tell me?
 I did not know
 But it continued to resonate within my spirit
 That not many had prayed with sincerity
 But one had prayed with me
 Unbeknownst to me who this might be
 This tethered spirit who was so united to myself
 But did not know me, nor I they
 It held my curiosity
 My wonder
 It held my joy
 I watched the eggs as they didn't tremble
 They didn't break
 They just transformed
 Suddenly, before me were six babies
 Alive and well, filled with the light of eternity
 Seeds of creation

Within them the primordial elements
 Gathering them to me, I could not help but think
 How Christ had spoken of the demons
 And how if you expel one that seven more would
 come in his place
 And yet, here we had lost one primordial seed
 And six had come in its place
 What was this magnificent array of God's judgement
 Followed by such specific mercies?
 How they were not only replaced but multiplied?
 What a wonder
 The angel smiled with happiness
 With kindness and joy
 The wrath had undone itself
 It had expelled into the ethers
 It was a loss, indeed,
 But God was all powerful
 The primordial seed was something God had
 protected
 From the beginning of time
 A time He had Himself created
 That primordial seed was something great
 Magnificent, spectacular, vivacious
 It was luminous, ever-renewing, gracious
 And pure . . .
 From time immemorial had mankind put God in such
 a position
 Time after time extinguishing the flame
 Killing the primordial seed
 And from time immemorial
 God refused to allow it to die . . .
 As each of the little infants leapt within my spirit, I
 smiled with a bit of remaining trepidation

At this angel of judgment
 They had again submitted to the test
 And entered into my vessel
 In the hopes that if I were to bring it back to earth
 with me
 That *this* time
 This time . . .
 Would be different.
 And so I smiled at the angel
 I sent my gratitude towards that one soul who had
 prayed
 I thanked the angel, I marveled at God's insistence
 Encouraged by this spectacle
 I traveled back to the earthly realms
 With six more primordial seeds to raise to fruition
 In the hopes that one day the soul of mankind
 Would receive it yet again as he had before the fall of
 man
 And reinstate God's glorious kingdom
 On earth . . .
 Amen.
 " - Marilynn Hughes

From the Aquarian Gospel of Jesus the Christ

"MAN.

"What is man that thou art mindful of him, or the son of man that thou visiteth him?" This was the earnest question of David, the Hebrew Psalmist, and the 8th Psalm is given wholly to the contemplation of man--

the crowning work of manifest creation. Among the many great lessons, that Levi has been permitted to gather from the Akashic Records, or the Universal Mind, we find one on Man in which his descent into physical matter and his final ascent into an eternal oneness with God is so graphically described that it certainly merits a place in this Introduction, and we give it in full:

"Time never was when man was not.

"If life of man at any time began a time would come when it would end.

"The thought of God cannot be circumscribed. No finite mind can comprehend things infinite.

"All finite things are subject unto change. All finite things will cease to be, because there was a time when they were not.

"The bodies and the soul of men are finite things, and they will change, yes, from the finite point of view the time will come when they will be no more.

"But man himself is not the body, nor the soul; he is a spirit and is part of God.

"Creative Fiat gave to man, to spirit man, a soul that he might function on the plane of soul; gave him a body of the flesh, that he might function on the plane of things made manifest.

"Why did creative Fiat give to spirit man a soul that he might function on the plane of soul?

"Why did creative Fiat give to soul a body of the flesh that it might function on the plane of things that are made manifest?

"Hear, now, ye worlds, dominions, powers and thrones!

"Hear, now, ye cherubim, ye seraphim, ye angels and ye men!

"Hear, now, O protoplast, and earth, and plant and beast!

"Bear, now, ye creeping things of earth, ye fish that swim, ye birds that fly!

"Hear, now, ye winds that blow, ye thunders and ye lightnings of the sky!

"Hear, now, ye spirits of the fire, of water, earth and air!

"Hear, now, O everything that is, or was, or evermore will be, for Wisdom speaks from out of the highest plane of spirit life:

"Man is a thought of God; all thoughts of God are infinite; they are not measured up by time, for things that are concerned With time begin and end.

"The thoughts of God are from the everlasting of the past unto the never ending days to come--And so is man, the Spirit-man.

"But man, like every other thought of God, was but a seed, a seed that held within itself the potencies of God, just as the seed of any plant of earth holds deep within itself the attributes of every part of that especial plant.

"So spirit-man, as seed of God, held deep within himself the attributes of every part of God.

"Now, seeds are perfect, yea, as perfect as the source from which they come; but they are not unfolded into life made manifest.

"The child in utero is perfect as the mother is.

"So man, the seed, must be deep planted in a soil that he might grow, untold, as does the bud unfold to show the flower.

"The human seed that came forth from the heart of God was full ordained to be the lord of plane of soul, and of the plane of things made manifest.

"So God, the husbandman of every thing that is, threw forth this human seed into the soil of soul; it grew apace, and man became a living soul; and he became the lord of all the kingdom of the soul.

"Hark, now, let every creature hear, The plane of soul is but the ether of the spirit plane vibrating not so fast, and in the slower rhythm of this plane the essences of life are manifest; the perfumes and the odours, the true sensations and the all of love are manifest.

"And these soul attributes become a body beautiful.

"A multitude of lessons man must learn upon the plane of soul; and here he tarries many ages until his lessons are all learned.

"Upon the boundary of the plane of soul the ether began to vibrate slower still, and then the essences took on a garb; the perfumes and the odours and the true sensations and the all of love were clothed in flesh; and man was clothed in flesh.

"Perfected man must pass through all the ways of life, and so a carnal nature was full manifest, a nature that sprang forth from fleshly things.

"Without a foe a soldier never knows his strength, and thought must be developed by the exercise of strength.

"And so this carnal nature soon became a foe that man must fight, that he might be the strength of God made manifest.

"Let every living thing stand still and hear!

Man is the lord of all the plane of manifests; of protoplast, of mineral, of plant, of beast; but he has given up his birthright, just to gratify his lower self, his carnal self.

"But man will full regain his lost estate, his heritage; but he must do it in a conflict that cannot be told in words.

"Yea, he must suffer trials and temptations manifold; but let him know that cherubim and seraphim that rule the stations of the sun, and spirits of the mighty God who rule the solar stars are his protectors and his guides, and they will lead to victory.

"Man will be fully saved, redeemed, perfected by the things he suffers on the plane of flesh, and on the plane of soul.

"When man has conquered carnal things his garb of flesh will then have served its purpose well and it will fall, will be no more.

"Then he will stand untrammelled on the plane of soul where he must full complete his victories.

"Unnumbered foes will stand before the man upon the plane of soul; there he must overcome, yea, overcome them every one.

"Thus hope will ever be his beacon light; there is no failure for the human soul, for God is leading on and victory is sure.

"Man cannot die; the spirit man in one with God, and while God lives man cannot die.

"When man has conquered every foe upon the plane of soul the seed will have full opened out, will have unfolded in the Holy Breath.

"The garb of soul will then have served its purpose well, and man will need it never more, and it will pass and be no more.

"And man will then attain unto the blessedness of perfectness and be at one with God."

The Aquarian Gospel of Jesus the Christ, Cusp of the Ages, Man, Levi Dowling, Eva Dowling, 1920

CHAPTER ONE



"What withers the beast
 Ephemeral mists of illumination
 Cannot be contained within the sentences
 For the lair is a labored fellow
 And only the mists reveal the pathway
 Of the morrow
 And the test
 What withers the beast
 It is love . . . and service
 For above these no beast may travel
 Acceleration comes from their shores
 Caring is born in service
 And its vibration is a deeply lit cavern
 Amidst the quiet mists of God
 It magnifies

From the tiniest speck of radiance
 Worlds are born
 Lovers of God bear them
 Lovers of creation destroy them
 For it is not their woe
 To understand that the expansion of the height
 Is hailed by the retraction of the depth
 A certain stillness
 A certain quiet
 A certain end to movement
 To becoming . . .
 Makes all things culminate
 As if the pinnacle was achieved
 By unbecoming
 But yet ceasing
 And finally no longer reaching
 For it is already there
 But hidden to most
 Not because it cannot be achieved
 But because it cannot be seen
 Hail to the marblestone which bears the ancient Word
 What withers the beast
 . . . nescient oblivion
 Yet nescience without study cannot be plain
 Questions, questions, questions arise
 Until the study is complete
 When questions seek no more answer
 Nescient oblivion obscures the beast
 His nonexistence makes him void
 Therein lies his diffusion
 We know that darkness exists
 But if it is not within the realm of our choosing
 If we boast of only scoring the deeds of the light

And run off the ideas of the darkness
 It ceases to exist within us
 Perhaps not so without us
 For there are others . . .
 Who listen
 They listen to things they should not hear
 But for the seeker of Deus
 Deus must be the manner
 If it be true that God is all
 Then all that is separate from God
 Ceases to be
 At least within our framework
 The consciousness who voids it
 Outside . . . outside . . . will always be what it is
 A mortal realm is meant to serve its purpose
 But must you reign here any longer than necessary
 Must a frog remain a tadpole
 Although whence he has turned into a frog?
 Must a darkness remain so
 Even when light has entered
 Must a heavy vibration remain so
 Even when finer, lighter ones have overwritten?
 Nigh, unto the Father
 What withers the beast
 . . . full stop
 Gather yourself, for the battle is won
 Cease thought
 Cease action
 Cease doing
 Until the thought, action and doing
 Come not of yourself,
 Not from below
 But from Deus Dominus, Deus Omnibus

In that moment, you are there
 For as many moments as you choose this
 You stand alone with the All.
 ." - Marilyn Hughes

From 'With the Adepts'

"THE ALCHEMICAL LABORATORY

"WE went through a beautiful and broad corridor, all along whose sides stood finely executed marble statues representing the gods and goddesses of antiquity, and busts of the heroes of olden times. "These statues," my companion remarked, "represent the elemental principles and powers of nature, and they were thus personified by the ancients to bring the attributes of these principles within the conceptive power of the mind. None of the old Greeks and Romans, except the most ignorant, ever believed that Zeus, Pluto, Neptune, &c., were existing personalities; nor did they ever worship them as such. They were merely symbols and personifications of formless powers. Likewise, every man's form and body is not the real man; it is merely a symbol and personification of the character and attributes of the real man, a form of matter in which the thoughts of the real man have found their external expression. The ancients knew these things; it is only the modern wiseacres who mistake the external illusions for internal truths, and the form for the principle . . . "

We entered into a circular hall in the form of a temple. It had no windows, but received its light from a cupola of clear glass. High over our heads, below the cupola, was a large interlaced double triangle made of gold . . . In the midst of the room, and directly under that symbol, stood a round table with white marble top, in the centre of which was a smaller representation of the figure above, executed in silver. The walls were ornamented with bookcases, in which were a great number of books on alchemy. At one side of the room there was a kind of altar upon which stood a burning lamp. A couple of crucibles, a few bottles upon a side-table, and some armchairs completed the furniture of the room.

I looked around, expecting to see some furnaces, stoves, retorts, and other implements, such as are described in books on alchemy, but could see none. My instructor, reading my thoughts, laughingly said: **"Did you expect to find here an apothecary's shop? You mistake, my friend. All this array of bottles and pots, of furnaces, stoves, retorts, mortars, filters, strainers, distilling, purifying, and refining apparatus, &c., described in books on alchemy, is nothing but nonsense, written to mislead the selfish and vicious, and to prevent them from prying into mysteries which they are not fit to receive.** The true alchemist requires no ingredients for his processes, such as he could buy in a chemist's shop. He finds the materials which he needs within his own organisation. **The highest processes of alchemy require no mechanical labour; they consist in the**

purification of the soul, and in transforming animal man into a divine being."

"But," said I, "did not the ancient alchemists treat real metals and transform them into others of a higher order?"

To this Theodorus replied:

"The invisible principles of which the constitution of man is made up are called his metals, because they are more lasting and enduring than flesh and blood. The metals which are formed by his thoughts and desires will continue to exist after the perishing elements constituting his physical body have been dissolved. Man's animal principles are the base metals of which his animal organisation consists; they must be changed into nobler metals by transforming his vices into virtue, until they pass through *all* colours and turn into the gold of pure spirituality. To accomplish this it is necessary that the grossest elements in his astral form should die and putrefy, so that the light of the spirit penetrate through the hard shell and call the inner man into life and activity."

"Then," I said, "all those alchemical prescriptions which we find in the books are only to be taken in a figurative sense, and have nothing to do with material substances, such as salt, sulphur, mercury, &c."

"Not exactly so," answered the Adept. "There are no hard lines separating the various kingdoms in nature, and the actions of laws manifested in one kingdom

find their analogies in other kingdoms. The processes taking place in the spiritual planes are also taking place in the astral and material planes, subject, of course, to such modifications as are imposed by the conditions existing upon these planes. Nature is not, as your scientists seem to believe, an agglomeration of fundamentally different objects and elements; nature is a whole, and everything in the organism acts and is acted on by every other thing contained therein. This is a fact which the ancient alchemists knew, and which the modern chemists would do well to remember; for we find already in the book of *Sohar* the following passage, which I advise you to note down in your book, so that you will not forget it: *Everything that exists upon the Earth has its ethereal counterpart above the Earth (that is to say, in the inner realm), and there is nothing, however insignificant it may appear in the world, which is not depending on something higher (or more interior); so that if the lower part acts, its presiding higher part reacts upon it.*"

"It has been taught by the ancients," I interjected, "that man is a little world, constituted in a manner similar to the big world, which he inhabits."

"This is true," said the Adept; "but you should not merely know it as a theory, but realise it. Within yourself is contained the universe with all its powers, heaven and hell, angels and devils, and all the kingdoms with their inhabitants, and you may call them into life at your pleasure . . . You continually people that world with forms, coming into existence by your thoughts, and you infuse them with your life

by the power of will. In each human being are contained germinally the essences which constitute the mineral, vegetable, animal, or human kingdom; in each man are contained powers which may be developed into a tiger, a snake, a hog, a dragon, into a sage or a villain, into an angel or devil, into an Adept . . . Those elements which are made to grow and to be developed will become the man's *alter ego* and constitute his "self." Look at the double interlaced triangle over your head; it represents the Macrocosm with all the forces contained therein, the interpenetration and union of Spirit and Matter, within the never-ending circle of eternity. Look at the smaller symbol upon the table before you; it represents the same elements within the constitution of Man. If you can bring the double interlaced triangles existing within your own body into harmony with those existing in the Universe, the powers of nature will be yours, and you will be able to guide and control them."

I thought of the nature of the many different ingredients necessary to make an alchemical experiment, and of the manner in which they must be mixed; but Theodorus perceived my thought and replied:

"The universal process, by which all the processes of life take place, is the unfoldment of Life. He who can guide and control the power of life is an alchemist. He can create new forms and increase the substance of those forms. The chemist creates nothing new; he merely forms new combinations of the substances in

his possession; the alchemist causes the substance to attract corresponding elements from the invisible storehouse in nature, and to increase. The chemist deals with matter in which the principle of life is inactive, that is to say, in which it manifests itself merely as mechanical or chemical energy; the alchemist deals with the principle of life, and causes living forms to come into existence. The chemist may transform sulphur into invisible gas and cause that gas to become sulphur again, and the sulphur obtained at the end of the experiment will be just as much in quantity as it was at the beginning; but the gardener who puts a seed in the ground, and prepares the conditions necessary for that seed to grow into a tree, is an alchemist because he calls something into existence which did not exist ready-made in the seed, and out of one seed he may thus obtain a thousand seeds of the same kind."

"But," I objected, "it is said that the Rosicrucians possessed the power to turn iron, silver, or mercury into gold. Surely there is no gold in pure silver or mercury; how, then, could they cause something to grow which did not exist?"

The Adept smiled, and said: "Through your lips speaks the learned ignorance of your modern civilisation, which cannot see the truth, because it has created a mountain of misconceptions and scientific prejudices which now stand between itself and the truth. Let me then tell you once more that *Nature is a Unity*, and that consequently each particle of matter, even the smallest, is a part of nature in which the

possibilities of the whole are hidden. Each speck of dust may under favourable conditions develop into a universe in which all the elements existing in nature can be found . . . What do you know about the attributes of primordial matter? What do you know about the difference between matter and force? All the so-called "simple substances" known to your science are originally grown out of primordial matter. But this primordial matter is a Unity; it is only *One*. Consequently each particle of this primordial matter must be able to grow under certain conditions into gold, under other conditions to produce iron, under others mercury, &c. This is what the ancient alchemists meant when they said that each of the seven metals contains the seeds of the other seven; and they also taught that, for the purpose of transmuting one body into another, the body to be transmuted would have to be reduced first into its *Prima Materia* . . . "

"Know that there is no 'dead' substance in the universe, and that even a stone or a metal contains life in a latent form. If the life-principle within such a substance becomes active, this substance will begin to form and to produce . . .

"Master! "I exclaimed, "teach me this secret, and I promise you that I will never use the knowledge obtained for any selfish purpose whatever . . . "

"Very well," answered the Adept. "I will do all I can to show you the way, but you must do your own walking. To teach you the secret of how to make gold

is identical with teaching you all the secrets of the constitution of nature, and of its counterpart, the microcosm of man I will lend you a book which you may read and study; and if you keep your intuitional faculties open and your mind unclouded, I will be invisibly near you and assist you to understand the meaning of the secret symbols contained therein."

With these words Theodorus handed me a book containing a number of coloured plates with symbols and signs. It was an old book . . .

"The size of the book," continued the Adept, "renders it rather inconvenient for you to carry it on your descent from the mountain, but I will send it to your hotel at the village, where you will find it on your arrival."

I thanked the Adept, and looked once more at the mysterious book. I glanced at the titles of the pages, and saw that they treated about the greatest of mysteries, of the Macrocosm and Microcosm, of Time and Eternity, of (secret) Numbers, the Four Elements, the Trinity of All, of Regeneration, Alchemy, Philosophy, and Cabala; it was indeed a book on *Universal Science*.

"If you practically understand the contents of this book," said Theodorus, "you will not merely know how to produce gold out of the baser metals, which is one of the lowest, most insignificant, and comparatively worthless parts of our art, but you will

know the mystery of the Rose and the Cross; you will know how to come into possession of the **Philosopher's Stone** and the *Universal Panacea*, which renders those who possess it immortal. You will then not merely know how to direct the processes of life, so as to make pearls and diamonds and precious stones grow, but you will know how to make a man out of an animal . . . This last alchemical process is the one thing which is needed, and in comparison all other arts are merely playthings for children. What will it serve us to run after illusions, which will vanish in time, if we can obtain within ourselves that which is eternal and real?"

I asked the Adept whether I would be permitted to show that book to others, or to have it copied and printed; upon which he replied:

"There are at present few people in the world who would be able to comprehend this book to its fullest extent; but there are some who desire to know the truth, and for the sake of these few you may risk to throw pearls before the swine. The symbols contained in these pages must be not merely seen and studied with the intellect, they must also be grasped by the spirit. To make this plain to you, know that each . . . symbol and sign, from a mere point up to the double-interlaced Triangle, to the Rose and the Cross, has three significations. The first is the exoteric meaning, which is easily understood; the second is the esoteric or secret signification, which may be intellectually explained; the deepest and most mysterious one is the third, the spiritual meaning,

which cannot be explained, but which must be spiritually experienced within yourself. This practical, internal experience is arrived at by the power of intuition, or the faculty by which the soul feels the presence of things which one cannot see with the bodily senses. If a person once feels interior things with his heart, sees them by his internal sight, and understands their attributes, then such a person has become illuminated, and is practically an Adept . . .

"You see, therefore, that the matter is very complicated, and requires deep study. Nor would it benefit you if I were to explain to you all the various meanings of these symbols; for you must learn to realise that you yourself are a symbol. **These symbols represent the mysteries of the universe and of man. You are that universe, you are the man, and these things are representing yourself.** What good would the explanations do to you if you do not realise that they are true?"

"But," I interposed, "if this is so, it will be useless to read any such books."

"Those who know these things themselves," said Theodorus, "do not need them, and those who do need them do not understand them. Books of that kind are like mirrors in which a man sees the things reflected which are existing in him. A monkey stands before a looking-glass and sees his own image, but he thinks it is another monkey aping his motions. If you know the contents of a book, describing a truth, you only know the description but not the very truth

itself. You may know the contents of the Bible by heart from beginning to end, together with all the commentaries, and still not realise the truth of one iota of it. Self is the man. That which he finds out by his own experience, that he *knows*, and nothing more.

"When I was an inhabitant of your world, I had many a hard rub with your doctors of . . . divinity, because they lived upon the ignorance of the people . . . I usually found that the more learned your doctors were, the more did they lose their own common sense. I live here in peace, and care little about their disputations and argumentations; but I take occasionally a glance at the world, and I do not see much change for the better."

"Nevertheless," I said, "you will agree that science has made a great deal of progress since those days?" . . .

". . . If the psychical faculties of man were developed, many of your most useful inventions would be perfectly useless; they would be displaced by far better methods, in the same sense as bows and arrows have become useless since the invention of gunpowder and guns. You are very proud of your railroads and telegraphs, but of what use are they to a man who is able to travel with the velocity of thought from one place to another, however distant that place may be. Learn to chain the elemental spirits of nature to the chariot of your science, and you may mount like an eagle and ride through the air."

"I should be very glad," I said, "if you would inform me how a person can travel with the velocity of thought from one place to another. It seems to me that the weight of the physical body would present an insurmountable impediment."

"Neither would psychically developed man need to take that cumbrous form along on such travels," answered Theodorus. "What or who is Man? Is he that semi-animal mechanism, which eats, drinks, and walks . . . ; that mass of bones and muscles, of blood and sensitive nerves, which hinders the free movements of the spirit who is chained to it; or is the man that invisible something which thinks and feels, and knows that it exists?"

I said: "Undoubtedly the real man is the thinking principle in man."

"If you admit this," answered the Adept, "you will also agree that the real man is in that place and locality wherein he thinks and perceives; in other words, he is there where his consciousness exists. Thinking is a faculty of the mind, and not a faculty of the physical body. It is not my brain which thinks; but I myself do my thinking by means of my brain. Wherever our mind exercises that faculty, there is our true habitation; whether our physical form is there, too, is a circumstance which need not concern us . . . Thinking is a faculty of the mind, and Mind is universal. If we learn to think independently of our physical brain, we may as well exercise that faculty in

one place of the universe as in another, without taking our physical body along . . ."

"If you desire to know the organisation of nature, study your own constitution, not merely in its physical, anatomical, and physiological aspect, but especially in its psychological aspect. Study what may be called the physiology of your soul . . .

"A man who believes that he exists independently of nature and separated from it, labours under a great delusion. The fundamental doctrine . . . is that nature is only one, and that all beings in nature are intimately connected together, and that everything in nature acts upon every other thing therein. The feeling of isolation and separateness existing in individuals is only caused by the illusion of form. Man's form is not man; it is merely a state of matter in which man for the time being exists, and which is continually subject to change. It may be compared to an image in a mirror in which the character of man is imperfectly reflected, and although it differs from the image in a mirror in so far as it is temporarily endowed or infused with life, sensation, and consciousness, nevertheless it is nothing else than an image; for life, sensation, and consciousness do not belong to the form; they are functions of the invisible but real man who forms a part of the invisible organism of nature, and whose mind is a part of the universal mind, and who, therefore, if he once realises his true character . . . may concentrate his consciousness in any place, within or beyond his

physical form, and see, feel, and understand what takes place in such a locality . . ."

"Ignorance and self-conceit are twin-brothers; and it flatters man's vanity to believe that he is something superior to and different from the rest; and the more a man is learned in superficial science, the more does he believe in his own imaginary superiority and separateness. The consciousness of the great majority of intelligent people in our intellectual age is nearly all concentrated within their brains; they live, so to say, entirely in the top-storey of their houses. But the brain is not the most important part of the house in which man resides. The centre of life is the heart; and if consciousness does not take its residence in the centre of life, it will become separate from life, and finally cease to exist. Let those who desire to develop spiritually attempt to think with their hearts, instead of merely studying with their brains. Let them attempt to sink day after day their power of thought down to the centre of life in the heart, until their consciousness is firmly established there. At first they will see nothing but darkness; but, if they persevere in their efforts, they will behold a light at that centre which illuminates the mind. This inextinguishable light will send its rays to the brain and carry them as far as the stars; and in it they may see the past, the present, and the future . . .

"The greatest mysteries in nature are by no means difficult to understand, if we only prefer to look at them instead of looking at our own delusions. The grandest ideas are easy to grasp, if we merely prefer

to grasp them instead of holding on to our fancies. Man's mind is like a mirror in which the ideas floating in the universal mind are reflected, comparable to a tranquil lake in which you may see the true images of the passing clouds. If the surface of the lake is disturbed, the images become distorted; if the water becomes muddy, the reflections cease altogether. Likewise, if the mind of man is in a tranquil state and clear of foreign elements, he will reflect the grandest and noblest ideas existing within the world of mind . .

"This truth you will find symbolically or allegorically represented in all the principal mythologies and religious systems of the world. It is the old story of the 'Fall of Man.' As long as man remained in a state of purity--that is to say, as long as his will and imagination were one and identical with the will and the imagination of the spiritual creative power in nature--he knew the truth and was all-powerful; but when he began to think and to imagine in a way different from that universal power, he lost sight of the truth and could see only his own fancies. If man wants to see the truth again, he must give up his own way of reasoning and let Reason act in him . . .

"Whosoever hath, to him shall be given and he shall have more in abundance, but whosoever hath not, from him shall be taken away even that he hath."

"I know that quotation," I answered, "but its meaning is not quite clear to me."

"It means," replied Theodorus, "that to him who has the love of wisdom in his heart, abundant light will be given; but from him who is filled with selfish desires, what little understanding he has will be taken away."

"That which is to-day called learning and education is merely a very laborious method of acquiring a little superficial knowledge which mankind is forced to adopt because they do not know how to develop their spiritual perception. If this method were taught and practised, real knowledge would soon occupy the place of mere learning, certainty the place of belief, conviction the place of opinion, true faith the place of creed . . .

"There are two sources from which the obstacles arise that are in the way of those who desire to attain self-knowledge and immortality. One class of obstacles arises from man's interior self, the other from the external conditions in which he lives. The internal obstacles are caused by his acquired scientific or theological prejudices and misconceptions regarding the constitution of man, and by the living elemental forces active within the animal principle in his constitution. As they are fed and grow strong by external influences, they manifest themselves in various ways, producing animal impulses, and in combination with the intellectual acquirements they grow into the more dangerous class of vices, such as ambition, vanity, greed, intolerance, selfishness (animal and intellectual elementals) . . . Man's principal object in life should be to keep the realm of his mind free from such intruders, so that . . . Reason

may rule therein without being impeded. His duty is to fight the herculean battle with those animal and intellectual Elementals, so that they will become servants of . . . (Reason), and not become his masters. Can this be accomplished if all our energies are continually employed on the outward plane; if we are never at home within ourselves; if we are continually engaged with the illusions of life, either in the pursuit of sensual gratification or entirely absorbed in scientific pursuits, which tend to give us knowledge of outward things but convey no knowledge of self? Can we expect to accumulate our energy and employ it at the centre within ourselves, if we continually spend it at the periphery? Can we hope to be able to waste all our power, and at the same time to be able to retain it? An affirmative answer would be as irrational as unscientific."

*With the Adepts: An Adventure Among the
Rosicrucians, Franz Hartman, 1910*

CHAPTER TWO



“And having fun in their dimensions
They raged against the leviathan . . .
Remaining in their miniscule spectacle

Of earthly trammel
 While those of the called nature
 Refused to acknowledge, enter
 Or even ignore their chaff
 My spirit had been taken to a sphere of unknown
 beauty
 Brought to a small apartment which would be my
 study cell
 Garnered into the robes of a nun
 Lightish brown with the full covering of the headlet
 And about one hundred of us began to file slowly to
 the chapel
 In one line we walked, our Breviary's open and each
 of us having achieved a different level of prayer
 My soul had become very comfortable with my gaze
 Restricted to the page and walking forward
 Slowly and reverent towards the chapel
 An older priest handed me a book
 In this one lane procession of the nuns
 It was a book on the four last things
 Death, Judgement. Heaven and Hell
 "This is now relevant to you," He said
 "So it is time for me to prepare, then" I said.
 He nodded 'yes' and walked away
 Some of the nuns had more difficulty focusing on the
 prayer placed in front of us
 The wonderful incandescent prayer of the Hours,
 the Roman Breviary
 But yet, they perhaps did not fully understand the
 significance of the text
 I did not know.
 Entering the church, the priests had filled the first two
 rows as we had come for Vespers

The nuns came in and began filling the next three
 rows of seats
 I was pulled aside to speak to a certain Father
 Who had been an integral part of my path
 Engendering in my soul the Catholic Fatih
 We were set in front of one another to linger a spell
 He said, "You are here."
 I nodded, 'yes'
 "You have finally made it here."
 "Yes," I quietly stated.
 He smiled for he was quite happy
 My journey to become this nun, truly living this life
 To be in this prayerful silent continuum
 With the holy ones of God
 Gathered among those who shared my passion
 For Deus Dominus, Deus Omnibus
 And now entering with the convent and the priest to
 celebrate vespers had been a long time coming
 I was comfortable with the silence, the focus and the
 chapel
 I loved it, it was like I had come home
 There was a Carmelite quality to these nuns
 But they wore a light brown habit which I did not
 fully recognize
 Poor Clare's maybe?
 But as odd as it sounded, it seemed that we were
 Diocesan Nuns
 I was there to serve whatever needs there were in the
 parishes
 I had been shown that I would work with the children
 in circles in this mystical palace
 But no more detail than this at this time

The certain father again said, "You are finally here,
 you finally made it."
 He was so happy that something he had known to be
 a truth
 Had finally forged its manner into fruition
 A heavenly spectre made its way to my ears
 And said to me
 "Your illnesses have placed you in a hermitage (my
 home)
 A hermitage wherein you have everything you need
 despite your illnesses
 Because your illnesses serve a function
 They retain you as a part of the world
 Although you remain very rarely of it
 You spend more time in the other worlds
 Than you do in that one
 And you have become a sacredly conceived vessel
 For this purpose
 Let there be no other"
 My son's quarters were shown to me and they were
 not acceptable for a teenage boy
 And it was in this realization that I knew this process
 was not yet complete
 There were things which must be completed before
 this transition could take place in the world
 And beyond the world
 Fully
 His needs were eagerly as important as my own
 So re-entering the line, I filed in with the nuns
 Another priest who had been part of my formation
 acknowledged my having finally made it
 I wanted to tell him that I knew now that he had been
 right all along

But Vespers had begun and it was inappropriate
 I gathered my soul to enter into the bliss
 Vespers were being offered
 Here in this heavenly manifestation of the cathedral
 We prayed without ceasing
 The Roman Breviary
 The holy words of the angels
 The holy words of the heavens
 The holy words of the church
 As so below through the enigmatic mystery
 Entered into the continuum above
 And brought it with me as I returned
 To the earthly spheres after an eighteen hour
 absence." – Marilyn Hughes

From John 10:9

"I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture."

*The Holy Bible, New International Version, New
 Testament John 10:9*

*From the Sophiuc Hydroliph (Philosopher's Stone)
 Abridged by Marilyn Hughes for Deus Dominus, Deus Omnibus*

"THE SOPHIC HYDROLITH OR, WATER STONE
 OF THE WISE, THAT IS, A CHYMICAL WORK, IN
 WHICH THE WAY IS SHEWN, THE MATTER

NAMED, AND THE PROCESS DESCRIBED;
 NAMELY, THE METHOD OF OBTAINING THE
 UNIVERSAL TINCTURE. A BRIEF EXPOSITION OF
 THE WONDERFUL WATER STONE OF THE WISE,
 COMMONLY CALLED **THE PHILOSOPHER'S
 STONE.**

FROM the beginning of the world, there have always been God-enlighted men and experienced philosophers and wise Gentiles who diligently studied the nature and properties of the lower Creation . . .

By the most diligent and careful search they gradually found out that there was nothing in this world that could procure for our earthly and corruptible body immunity from *death*, since death was laid upon the Protoplasts, Adam and Eve, and their posterity, as a perpetual penalty. But they did discover *one* thing which, being itself incorruptible, has been ordained of God for the good of man . . . a boon actually enjoyed by the Patriarchs.

This wonderful remedy was industriously sought by the wise and understanding, until they discovered it, and its precious virtue. Thus, the Patriarchs used it . . . and it was no doubt revealed by God to Adam, our thrice great parent, who bequeathed the secret to all the Patriarchs who were his descendants.

When the aforesaid Gentiles had received this knowledge, they justly regarded it as a most precious gift of God, and a most holy Art, and forasmuch as

they perceived that, by God's providence, it had been revealed only to a few, and concealed from the majority of mankind, they always made it a point of conscience and honour to keep it secret.

But that the secret might not be lost, but rather continued and preserved to posterity, they expounded it most faithfully, both in their writings and in oral teaching to their faithful disciples, for the benefit of posterity; nevertheless, they so clothed and concealed the truth in allegorical language that even now only very few are able to understand their instruction and turn it to practical account. For this practice they had a very good reason; they wished to force those who seek this wisdom to feel their dependence on God (in Whose hand are all things), to obtain it through instant prayer, and, when it has been revealed to them, to give all the glory to Him. **Moreover, they did not wish the pearls to be cast before swine.** For they knew that if it were made known to the wicked world, men would greedily desire nothing but this one thing, neglect all labour, and give themselves up to a dissolute and degraded life.

I will enumerate some of the true Sages (besides those named in Holy Scripture) who really knew this Art, in the natural order of their succession. They are Hermes Trismegistus, Pythagoras, Alexander the Great, Plato, Theophrastus, Avicenna, Galen, Hippocrates, Lucian, Longanus, Rasis, Archelaus, Rupescissa, the Author of the Great Rosary, Mary the Prophetess, Dionysius, Zachaire, Haly, Morienus, Calid, Constantius,

Serapion, Albertus Magnus, Estrod, Arnold de Villa Nova, Geber, Raymond Lully, Roger Bacon, Alan, Thomas Aquinas, Marcellus Palingenius; and, among moderns, Bernard of Trevisa, Frater Basil. Valentinus, Phillip Theophrastus (*i.e.*, Paracelsus), and many others. Nor is there any doubt that, among our own contemporaries, there might be found some, who, through the grace of God, daily enjoy this arcanum, though they keep it a close secret from the world. But, side by side with these great Sages who have written truly and uprightly concerning this Magistery, there are found many charlatans and imposters who falsely pretend to have a knowledge of this Art, and, by tricking out their lies in the phraseology of the Sages, throw dust into men's eyes, make their mouths water, and at length fail to make good their promises . . .

I have determined briefly to expound the true principles of this Art. For though I account myself unworthy to speak of so great a Mystery, yet I may say, without any self-glorification, that, through the grace of God, I have made greater progress in this Magistery than most; and I consider it as my duty not to hide the talent which my Lord and Master, the great and good God, has committed to my unworthy keeping.

For this reason I am willing to show the right way, by which they may attain a true knowledge of this subject, to all lovers of chemistry, and have put forth this Brief Epitome and Declaration of the Whole Art (so far as it may be committed to writing), in the hope that through my means, God may perchance open the

eyes of some, and lead them back from their preconceived notions to the right path, and so manifest to them His mighty works. For the greater convenience of the reader I will divide the work into four parts.

In the First part I will set forth the rudiments of the Art, and the best mode of preparing oneself for its study.

In the Second I will shew and describe the quality and properties of the substance required, as also the method of its preparation and manipulation.

In the Third something will be said concerning the great utility of the Art, and its unspeakable efficacy and virtue.

In the Fourth will follow a Spiritual Allegory, in which this whole Magistry is set forth, being the true form of the Heavenly, Everlasting, and Blessed **Corner Stone** of the Most High. It will also contain a true, brief, and simple, practical manual of the method of proceeding, for I am no friend of many specious words."

"PART I.

PSALM 25.

"Who is he that fears the Lord? He will instruct him in the right path."

In the first place, let every devout and God-fearing chemist and student of this Art consider that this arcanum should be regarded, not only as a truly great, but as a most holy Art (seeing that it typifies and shadows out the highest heavenly good). Therefore, if any man desire to reach this great and unspeakable Mystery, he must remember that it is obtained not by the might of man, but by the grace of God, and that not our will or desire, but only the mercy of the Most High, can bestow it upon us. For this reason you must first of all cleanse your heart, lift it to Him alone, and ask of Him this gift in true, earnest, and undoubting prayer. He alone can give and bestow it.

If the omnipotent God, who is the unerring searcher of all hearts, should find in you uprightness, faithfulness, sincerity, and a desire to know this Art, not for any selfish end, but for His true honour and glory, He will doubtless hear your prayer (according to his promise), and so lead you by His Holy Spirit that you will begin to understand this art, and feel that this knowledge would never have entered your heart if the most gracious Lord had not answered your petition, and revealed to you the understanding even of the most elementary principles.

Then fall upon thy knees, and with a humble and contrite heart render to Him the praise, honour, and glory due for the hearing of thy prayer, and ask Him again and again to continue to thee His grace, and to grant that, after attaining to full and perfect knowledge of this profound Mystery, thou mayest be

enabled to use it to the glory and honour of His most Holy Name, and for the good of thy suffering fellow men.

Moreover, as you love your soul, beware of revealing the Mystery to any unworthy or wicked man, even in the smallest particular, or by making him in any sense a partaker thereof. If you in any way abuse the gift of God, or use it for your own glorification, you will most certainly be called to account by the Almighty Giver, and you will think that it would have been better for you if you had never known it.

When you have thus, as it were, devoted yourself to God (who is not mocked), and learned to appreciate justly the aim and scope of this Art, you should, in the first place, strive to realise how Nature, having been set in order by God the Triune, now works invisibly day by day, and moves and dwells in the will of God alone. For no one should set about the study of this Art without a just appreciation of natural processes. Now Nature may truly be described as being one, true, simple, and perfect in her own essence, and as being animated by an invisible spirit. If there-fore you would know her, you, too, should be true, single-hearted, patient, constant, pious, forbearing, and, in short, a new and regenerate man.

If you know yourself to be so constituted and your nature adapted to Nature, you will have an intuitive insight into her working, such as it would otherwise be impossible to obtain.

For the study of this Art is such a perfect guide to excellence that a good knowledge of its principles will (as it were, against your will) hurry you on to an understanding of all the wonderful things of God, and teach you to rate all temporal and worldly things at their true value. But let not him who desires this knowledge for the purpose of procuring wealth and pleasure think that he will ever attain to it. Therefore, let your mind and thoughts be turned away from all things earthly, and, as it were, created anew, and consecrated to God alone. For you should observe that these three, body, soul, and spirit, must work together in harmony if you are to bring your study of this Art to a prosperous issue, for unless the mind and heart of a man be governed by the same law which develops the whole work, such an one must indubitably err in the Art.

When you are in inward harmony with God's world, outward conformity will not be wanting. Yet our artist can do nothing but sow, plant, and water: God must give the increase. Therefore, if any one be the enemy of God, all Nature declares war against him; but to one who loves God, heaven and earth and all the elements must lend their assistance. If you bear these things in mind, and know the true First Matter (of which we shall speak later on) you may at once set about the practical part of this study, calling on God for grace, direction, and guidance, so that your work may be carried successfully through all its stages.

ECCLESIAST. XI.

"He that abides in the fear of the Lord, and cleaves to His Word, and waits faithfully on His office, will transform tin and copper into silver and gold, and will do great things with the help of God: yea, with the grace of Jehovah, he will have power to make gold out of common refuse."

*The Sophic Hydroliph, (Philosopher's Stone),
Abridged by Marilyn Hughes for Deus Dominus,
Deus Omnibus, Hermetic Museum, Arthur Edward
Waite, Vol. 1, 1893*

From St. Alphonsus Liguori

"How to Pray at all Times

'Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man.- St. Luke (21-34).'

CHAPTER I.

GOD WISHES US TO SPEAK TO HIM WITH CONFIDENCE AND FAMILIARITY.

What is man that Thou shouldst magnify him: or why dost Thou set Thy Heart upon him? (Job, 7-17). Such was the astonished cry of Job when he considered the marvellous condescension of God in loving man and in longing to be loved by him. Hence, it is a mistake to think that great confidence and familiarity in treating with God is a want of reverence towards His infinite Majesty. You should, indeed, devout reader,

worship Him in all humility and prostrate yourself before Him ; especially when you call to mind the ingratitude and sin of which, in the past, you may have been guilty. Yet this should not hinder you from treating Him with the most tender confidence and love. He is infinite majesty ; but, at the same time, He is infinite love and goodness. In God you possess the most exalted and supreme Lord; but also a Friend who loves you with the greatest possible love. He is not offended-on the contrary He is pleased-when you treat Him with that confidence, freedom and tenderness with which a child treats its mother. Hear how He invites us to go to Him and even promises to welcome us with His caresses: You shall be carried at the breasts and upon the knees they shall caress you. As one whom the mother caresses, so will I comfort you (Isa., 66-12). As a mother delights to place her child upon her knees, there to feed or fondle it : so is our merciful God pleased to treat souls whom He loves, who have given themselves wholly to Him, and placed all their hopes in His goodness.

Bear well in mind that you have neither friend, nor brother, nor father, nor mother, nor spouse, nor lover, who loves you more than God. Divine grace is that great treasure whereby we, vile creatures and poor servants, become the dear friends of our Creator Himself : For she is an infinite treasure to men, which they that use become the friends of God (Wis., 7-14). In order to fill our hearts with confidence, He emptied Himself, as St. Paul says (Phil., 2-7), abasing Himself to our level and conversing familiarly with us: He conversed with men (Bar. 3-38). He went so far

as to become an infant, to become poor, to die publicly on a cross; He went so far as to hide Himself under the appearance of bread in order to become our constant Companion and to unite Himself intimately to us: He that eateth My Flesh and drinketh My Blood abideth in Me and I in him (John, 6-57). In a word, He loves you as though He had no one else to love but you alone. You, too, should love Him alone, and all others for His sake. Of Him you may say, and, indeed, you should say: My Beloved to me and I to Him (Cant., 2-16). My God has given Himself all to me, and I give myself all to Him; He has chosen me for His beloved, and I choose Him, of all others, for my only love: My Beloved is white and ruddy, chosen out of thousands (Cant., 5-10).

Say, then, to him, often:

O my Lord! wherefore dost Thou love me thus? What good thing dost Thou see in me? Hast Thou forgotten the injuries I have done Thee? But since Thou hast treated me so lovingly, and, instead of casting me into hell, hast granted me so many favours, whom can I desire to love from this day forward but Thee, my God, my all? Ah, most gracious God, if in time past I have offended Thee, it is not so much the punishment I have deserved that now grieves me, as the displeasure I have given Thee, who art worthy of infinite love. But Thou knowest not how to despise a heart that repents and humbles itself: A contrite and humble heart, O God, Thou wilt not despise (Ps. 50-19). Ah, now, indeed, neither in this life nor in the other do I desire any but Thee alone: What have I in

heaven? and besides Thee what do I desire upon earth! Thou art the God of my heart, and the God that is my portion forever (Ps. 72-25). Thou alone art and shalt be forever the only Lord of my heart, of my will; Thou my only good, my heaven, my hope, my love, my all: ' The God of my heart, and the God that is my portion forever.

The more to strengthen your confidence in God, often call to mind His loving treatment of you, and the gracious means He has used to help you to overcome your faults and to detach you from the things of this world, in order to draw you to His holy love. Fear, therefore, to have too little confidence in treating with God, now that you are determined to love Him and to please Him by every means in your power. The mercy which He has shown you is a most sure pledge of His love for you. God is displeased with a want of confidence on the part of souls who sincerely love Him, and whom He loves. If, then, you desire to please His merciful Heart, converse with Him henceforward with the greatest possible confidence and tenderness.

I have graven thee in My hands; thy walls are always before My eyes (Isa., 49-16). In these words, God says to you in effect: Beloved soul, why are you timid or distrustful? I have written you in My hands so as never to forget to do you good. Are you afraid of your enemies? Know that the care of your defence is always before Me, so that I cannot lose sight of it. This is the thought which made David rejoice, as he cried out to God: Thou hast crowned us as with a shield of

Thy good will (Ps. 5-13). Who, Lord, can ever harm us if Thou dost surround us with Thy goodness and love?

Let the thought of the gift of our Divine Lord be the greatest motive of your hope: God so loved the world as to give His only-begotten Son (John, 3-16). How can we ever fear, as the Apostle asks, that God would refuse us any good gift, seeing that He has deigned to give us His own Son? He delivered Him up for us all; how hath He not also, with Him, given us all things? (Rom., 8-32).

My delights are to be with the children of men (Prov., 8-31). If one may so express it-the paradise of God is the heart of man. Does God love you? Love Him in return. His delights are to be with you; let yours be to be with Him-to pass all your lifetime with Him, in whose company you hope to spend a blissful eternity. Accustom yourself to speak to Him alone, familiarly, with confidence and love, as to the dearest friend you have, the Friend who loves you most.

CHAPTER II.

IT IS EASY AND AGREEABLE TO CONVERSE WITH GOD.

If, as has been already said, it is a great mistake to speak to God with diffidence-to appear before Him as a timid slave, trembling with alarm before his prince - it would be a still greater mistake to think that conversing with God is wearisome and unpleasant. No-on the contrary her conversation hath no

bitterness nor her company any tediousness (Wis., 8-16). Ask those souls who love Him with a true love, and they will tell you that in the sorrows of their life their sweetest and truest consolation is to converse lovingly with God.

Now, you are not required to apply your mind so constantly to prayer as to forget your ordinary work and recreation. 'Praying always means that, without neglecting your ordinary occupations, you treat God as you treat the friends who love you and whom you love. God is ever near you, even within you: In Him we live and move and have our being (Acts 18-28). He who would speak to God has no door to open; God is pleased when you speak to Him without reserve. Tell Him of your business, your plans, your griefs, your fears-of all that concerns you. Above all, do so (as I have already said) with confidence and entire freedom. For God is not wont to speak to the soul which does not speak to Him; in fact, being unaccustomed to speak to God, the soul would scarcely understand Him when He spoke. This is what the Lord complains of, in these words: Our sister is little: what shall we do to our sister in the day when she is to be spoken to? (Cant., 8-8). Our sister is but a child in My love; what shall we do to speak to her if she under-stands not? It is the will of God that we remember His surpassing power and His rigorous justice if we despise His grace; but, on the contrary, He wishes that we should treat Him as a most affectionate friend if we love Him, and that we should speak to Him confidingly and without restraint.

It is true that God ought to be worshipped always with the greatest reverence; however, when He deigns to make you feel His presence and when He makes known His desire that you should speak to Him as to the Friend who loves you better than any other friend, then you should open your heart to Him with the greatest liberty and confidence. She preventeth them that covet her, so that she first showeth herself unto them (Wisdom, 6-16). If you only desire His love, He will take the first step, without waiting for you to come to Him, and He will present Himself to you with all the graces and remedies of which you stand in need. He only waits for you to speak to Him, to show that He is near you, ready to hear and to comfort you: And His ears are unto our prayers (Ps. 33-16).

By reason of His immensity, God is present everywhere; but there are two places where He dwells in a particular manner. One is in the highest heavens, where He is present by that glory which He communicates to the blessed; the other is on earth—within the humble soul that loves Him: His name is holy who dwelleth in the high and holy place, and with a contrite and humble spirit (Isa., 57-15). * Our God, then, dwells in the heights of heaven, and yet He does not disdain to occupy Himself with His servants day and night in their homes or in their monastic cells. There He bestows on them His divine consolations, the least one of which surpasses all the delights that the world offers, and which He alone does not desire who has never tasted their sweetness: Oh, taste and see that the Lord is sweet (Ps. 33-9).

Friends in the world have generally certain days on which they meet and converse; on other days they are apart; but between God and you, if you wish, there need never be one hour of separation: Thou shalt rest, and thy sleep shall be sweet: the Lord will be at thy side (Prov. 3-24).

You may sleep, but God will place Himself at your side and watch over you continually: I will rest with Him and He will be a comfort in my cares and grief (Cfr. Wis. 8-9,16). When you take your rest He does not leave your bedside. He remains there, always thinking of you, that when you awake in the night He may speak to you by His inspirations, and receive from you in return some act of love, of oblation, of thanksgiving. Thus, He desires to continue even in the hours of the night His sweet and gracious converse with you. Sometimes also He will speak to you while you sleep, and make you hear His voice, so that in waking you may put in practice what He has spoken: I will speak to Him in a dream (Num. 12-6).

He is there also in the morning, to hear from you some word of affection, of confidence; to be the depository of your first thoughts, and of all the actions which you promise to perform that day to please Him; of all the griefs, too, which you offer to endure willingly for His glory and love. But as He fails not to present Himself to you at the moment of your waking, do not fail, on your part to give Him immediately a look of love, and to rejoice when your God announces to you the glad tidings that He is not

far from you (as once He may have been by reason of your sins); but that He loves you, and would be beloved by you; and at that same moment He gives you the gracious precept, Thou shalt love the Lord thy God with thy whole heart (Deut., 6-5).

CHAPTER III.

ON WHAT, AND HOW, WE SHOULD CONVERSE WITH GOD.

I. IN GENERAL.

Never, then, forget His sweet presence, as do the greater part of men. Speak to Him as often as you can, for He does not grow weary of this nor disdain it, as do the lords of the earth. If you love Him, you will not be at a loss what to say to Him. Tell Him all that occurs to you about yourself and your affairs, as you would tell it to a dear friend. Do not look upon Him as a haughty monarch who will converse only with the great and on great matters. He, your God, is pleased to lower Himself to you, and to hear you communicate to Him your smallest and most ordinary concerns. He loves you as much-He has as much care for you-as if He had no one else to think of but you. He is as completely devoted to your interests as though the only end of His providence was to help you, of His almighty power to aid you, of His mercy and goodness to take pity on you, to do you good and to win by His kindness your confidence and love. Manifest to Him, then, freely your whole state of mind and pray to Him to enlighten you that you may perfectly accomplish His holy will. Let all your

desires and aims be directed to learn His good pleasure and to do what is agreeable to His divine Heart: Commit thy way to the Lord; and desire of Him to direct thy ways and that all thy counsels may abide in Him (Ps. 36-5 and Tob. 4-20).

Say not: Why disclose all my wants to God, since He already sees and knows them better than I do? Yes, He knows them; but He acts as if He did not know the needs about which you do not speak to Him and for which you do not seek His aid. Our Saviour knew that Lazarus was dead, and yet He acted as if He did not know until Magdalen told Him of it; it was then that He comforted her by bringing her brother back to life.

2. PRAY IN YOUR TRIALS.

When you are afflicted with sickness, persecution, temptation, or any other trouble, turn at once to God and ask His help. It is enough for you to lay your affliction before Him-to go to Him and say: Behold, O Lord, for I am in distress (Lam. 1-20). He will not fail to comfort you, or at least to give you strength to suffer the trial with patience, and in this case it will prove a greater good than if He had freed you altogether from it. Tell Him of all the things that make you fear, or make you .sad, and say to Him: My God, in Thee are all my hopes. I offer this cross to Thee. I resign myself to Thy will. Take pity on me and either deliver me from my trial or give me strength to endure it. He will remember immediately the promise which He made in the Gospel, of consoling and

comforting all those who have recourse to Him in tribulation: Come to Me all you that labour and are burdened and I will refresh you (Mat. II-28).

He will not be displeased if you seek comfort from your friends in the hour of trial; but He wishes you to have recourse principally to Him. At least, therefore, when you have had recourse to creatures and they have not been able to console your heart, go to your Creator and say to Him: Lord, men have only words; they cannot afford me consolation. I no longer desire to be consoled by them. Thou alone art my hope; Thou alone my only love. By Thee alone do I desire to be comforted and the consolation I ask for is to do on this occasion what is most pleasing to Thee. Behold, I am ready to endure this trial for the whole of my life, and for all eternity, if such be Thy will. Only help me. Do not be afraid of offending Him if you sometimes gently complain, saying: Why, Lord, has Thou retired afar off? (Ps. 9-1). Lord, Thou knowest that I love Thee, and that I desire nothing but Thy love. Have pity on me and help me. Do not abandon me.

If desolation should continue for a long time and grievously afflict you, unite your voice to the voice of your afflicted Jesus and say: My God, my God, why hast Thou forsaken me? (Mat. 28-46). Let the thought humble you that having offended God you do not deserve His consolations. At the same time, remember that He permits every thing for your good, and do not lose confidence: All things work together unto good to them that love God (Rom. 8-28). Say with courage, even when you feel most troubled and

disconsolate: The Lord is my light and my salvation; whom shall I fear? (Ps. 26-1). Lord, Thou wilt guide me, Thou wilt save me; In Thee do I trust. In Thee, O Lord, have I hoped; let me never be confounded (Ecclus 2-11). Reflect that God loves you more than you can love yourself. Why, then, should you be afraid? David brought comfort to his heart saying: The Lord is careful for me (Ps. 39-18). Let such be your sentiments, too, when you pray; and speak in this manner to God: Lord, I cast myself into Thy arms; and I desire to think only of loving and pleasing Thee. Behold me ready to do what Thou askest of me. Thou dost not only will my good, but Thou art 'careful for it. To Thee, then, I leave the care of my salvation. In Thee I rest, and will rest for evermore, since Thou wiliest that in Thee I should place all my hopes: In peace, in the self-same I will sleep and I will rest; for Thou, O Lord, singularly hast settled me in hope (Ps. 4-9).

Think of the Lord in goodness (Wis. I-I). In these words the inspired writer exhorts us to have more confidence in the divine mercy than dread of the divine justice. For, God is incomparably more inclined to bestow favours upon us than to chastise us, as St. James says: Mercy exalteth itself above judgment (2-13). For this reason, St. Peter exhorts us in all our fears-whether for our temporal or eternal interests-to abandon ourselves entirely to the goodness of God, who has the interests of our salvation at heart: Casting all your care upon Him, for He hath care of you (I Pet. 5-7). The royal prophet, David, has the same message of hope when he gives

to God the beautiful title of our God and the God who is willing to save us: Our God is the God of salvation (Ps. 39-18). This means, as Bellarmine explains it, that it is the will of God, not to condemn, but to save all. He threatens with His displeasure those who despise Him; but He promises mercy to those who fear Him: in the words of the canticle of our Blessed Lady: His mercy is from generation to generation to them that fear Him

I place before you, devout reader, all these passages from the sacred scriptures, so that if you are ever troubled by the doubt as to whether you will be saved or no-whether you are of the number of the predestined or no-you may take courage at the thought that you know from God's Word that He desires to save you, if only you are resolved to serve and love Him as He asks of you.

3. PRAY IN YOUR JOYS.

When you receive some pleasant news, do not act like some unfaithful and thankless souls who have recourse to God in time of trouble, but forget and forsake Him when things go well with them. Show Him the fidelity that you would show to a sincere friend who rejoices in your happiness. Go at once and tell Him of your joy, and praise Him and give Him thanks, acknowledging your good fortune as a gift from His hands. Rejoice in the fact that you owe your happiness to Him, and place all your joy and comfort in Him: I will rejoice in the Lord (Hab. 3-18), and I will joy in God my Jesus (Ps. 12-6). Say to Him: My

Jesus, I bless, and will ever bless Thee, for granting me so many favours, when I deserved at Thy hands not favours, but chastisements for the affronts I have offered Thee. Say to him, with the sacred Spouse: All fruits, the new and the old, my Beloved, I have kept for Thee (Cant. 7-13)., ' Lord, I give Thee thanks; I keep in memory Thy many acts of kindness, past and present, to render Thee praise and glory for them forever.

But if you love your God, you ought to rejoice more in His blessedness than in your own. He who has a dear friend sometimes takes more delight in that friend's good fortune than if it had been his own. Comfort yourself, then, in the knowledge that God is infinitely happy. Often say to him: My beloved Lord, I rejoice more in Thy blessedness than in any happiness of my own, for I love Thee more than I love myself.

4. PRAY AFTER A FAULT.

Another mark of confidence highly pleasing to our most loving God is this: that when you have committed any fault, you are not ashamed to go at once to Him and seek His pardon. Consider that God is so willing to pardon sinners that He laments their perdition, when they depart far from Him and live dead to His grace. Therefore, does he lovingly call them, saying: Why will you die, O house of Israel? Return ye, and live (Ezek. 18-31). He promises to receive a soul that has forsaken Him, if only it returns to His arms: Turn to Me . . . and I will turn to you

(Zach. 1-3). Would that sinners only knew how mercifully our Saviour awaits them in order to pardon them: The Lord waiteth that He may have mercy upon you (Isa. 30-18). Would that sinners realised the desire on the part of God, not, indeed, to chastise them, but to see them converted and to embrace and press them to His Heart: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and live (Ezek. 33-11). He has even still more consoling words: Come and accuse Me, saith the Lord; if your sins be as scarlet, they shall be made as white as snow (Is. 1-18). In other words, He says: Sinners, repent of having offended Me and then come to Me. If I do not pardon you, accuse Me of being unfaithful to My promises; but, no, I will keep My word. If you come to Me and repent, though your soul be dyed deep crimson with crime, by My grace it shall be made white as snow. Almighty God promises even to forget the sinner's wrong-doing if only he repents: I will not remember all his iniquities (Ezek. 18-22). As soon, then, as you fall into any fault, raise your eyes to God, make an act of love, and humbly confessing your fault, place unwavering confidence in God, saying to Him: Lord, behold, he whom Thou lovest is sick (John 11-3). The heart which Thou lovest is sick-is wounded. Heal my soul, for I have sinned against Thee (Ps. 40-5). Thou seekest penitent sinners Behold one at Thy feet, seeking Thee. The evil is committed-what must I do? Thou wilt not have me lose confidence; even after the sin which I have committed, Thou desirest my good, and I again love thee. Yes, my God I love Thee with all my heart. I am sorry for my sin, and will never

more offend Thee. Thou art a God, sweet, and mild, and plenteous in mercy (Ps. 85-5); pardon me. Let me hear from Thee what Thou didst say to Magdalen: Thy sins are forgiven thee (Luke 7-48); and give me strength for the future to be faithful to Thee.

Then, in order not to be discouraged, cast your eyes upon Jesus Christ crucified; offer to the Eternal Father his merits, and confidently hope for pardon; since to pardon you he spared not his own Son. Say to him with confidence: Look on the face of thy Christ (Ps. 83-10); my God, have regard to Thy Son who has died for me and for His sake grant me pardon.

Attend, especially, devout soul, to what is commonly taught by masters of the spiritual life, who recommend you to have recourse immediately to God after you have fallen, although you should repeat the fall a hundred times in the day. Having done this, do not be disturbed. If you remain discouraged and troubled because of the fault committed, you will scarcely speak to God; your confidence will grow less your desire to love God will grow cold and you will make little or no advance in the way of the Lord. On the other hand, by having immediate recourse to God, asking His pardon and promising amendment for the future, your very faults will help you to advance in divine love. Between friends who sincerely love one another it sometimes happens that when one offends the other and then humbles himself and asks pardon, their friendship becomes stronger than ever. Do you act in like manner with regard to God: let your faults

only strengthen the bonds of love which unite you to Him.

5. PRAY IN YOUR DOUBTS.

Whenever you are in doubt about anything -whether it regards yourself or others-act like good friends do who always consult one another in their difficulties. Show the same mark of confidence to God; consult Him; ask Him to enlighten you, that you may decide on what is most pleasing to Him: Put Thou words in my mouth and strengthen the resolution in my heart (Jud. 9-18). Lord, make known to me what Thou wouldst have me do, to answer, and I will obey Thee: Speak, Lord, for Thy servant heareth (i Kings 3-10).

6. PRAY FOR YOUR NEIGHBOUR.

Recommend to God with confidence not only your own needs but also the needs of others. How pleasing to Him it will be if you sometimes forget yourself and speak to Him of His own glory, of the miseries of others, especially those who mourn in sorrow; of the souls in purgatory, His spouses, who long to behold Him in Heaven; and of poor sinners who live deprived of His grace. Pray to Him for sinners thus: Lord, Thou art all goodness and worthy of an infinite love: how, then, canst Thou endure in the world so many souls on whom Thou hast lavished Thy favours, and who yet have no desire to know Thee, who have no desire to love Thee, who even offend and despise Thee? Ah, my most amiable God, make

Thyself known-make Thyself loved. Hallowed be Thy name, Thy kingdom come. May Thy name be adored and loved by all men. May Thy love reign in all hearts. Do not let me depart from Thee without granting me some grace for the unhappy souls for whom I pray.

7. SPEAK TO GOD OF HEAVEN.

It is said that souls who in this life have but little longing for heaven are punished in purgatory with a peculiar pain, called the pain of languor. This surely is only just; because to have but little longing for heaven is to set little value on the happiness of that eternal kingdom which our Lord opened to us by His death. Remember, then, frequently to think of, and long for heaven. Say to God that your life seems an endless span, so great is your desire to go to Him, to see Him face to face, and to love Him. Long to be set free from your exile, from this world of sin, from the danger of losing divine grace, that you may arrive at that land of love where your heart will be given wholly to God. Say to Him over and over again: Lord, as long as I live on this earth I am in danger of forsaking Thee and of losing Thy love. When shall I leave this life, wherein I am forever offending Thee? When shall I go to love Thee with all my soul and unite myself to Thee without any danger of losing Thee again?

St. Teresa was ever sighing for heaven in this manner. She used to rejoice when she heard the clock strike, because another hour of life and of the danger of

losing God, had passed. She so earnestly desired to die that she might see God, that she was dying with the desire to die. This was the subject of the loving poem which she composed: 'I die because I do not die.

CHAPTER IV.

HOW GOD ANSWERS THE SOUL.

In a word, if you wish to please the loving Heart of God, endeavour to speak to Him as often as you can, and with the fullest confidence that He will answer and speak to you in return. When you withdraw yourself from conversation with creatures to speak to God alone, He will not speak in a voice that strikes the ear, but in a voice that reaches the heart: I will lead her into the wilderness and I will speak to her heart (Osee, 2-14). He will speak by inspiration, by interior light, by manifestations of His goodness, by a tenderness which touches the heart, by assurance of pardon, by a feeling of peace, by the hope of heaven, by intimate happiness, by the sweetness of His grace, by loving and tender embraces of the soul-in a word, He will speak in a voice easily understood by those whom He loves and who have given their hearts to Him.

CHAPTER V.

THE PRACTICE OF PRAYING CONSTANTLY.

To conclude this treatise, I will recall briefly what has been said in the preceding pages, and I will suggest a practice by which you may render all your daily actions pleasing to God.

When you awake in the morning, let your first thought be to raise up your mind to God, to offer to His honour whatever you may have to do or suffer during the day, and to beseech Him to assist you with His holy grace. Then perform your other morning devotions, making acts of love and of gratitude, and praying and resolving to spend the day as if it were to be the last of your life.

Father Saint-Jure recommends you to make a compact every morning with God, that every time you make a certain sign, such as placing your hand upon your heart, or raising your eyes to heaven or to the crucifix, or the like, you intend thereby to make an act of love, of desire to see God loved by all, of oblation of yourself, and other acts of the same kind. When you have made these acts, place your soul in the wound of the side of Jesus and under the mantle of Mary, and beg of the Eternal Father, for the love of Jesus and Mary, to protect you during the day. Then, before all things else, be sure to make your meditation, or mental prayer, at least for half an hour. Meditate especially on the sufferings and contempt which Jesus endured in His Passion. This is the subject dearest to fervent souls, and the one best calculated to set hearts aflame with divine love. If you desire to make progress in the spiritual life there are three devotions which must be particularly dear to you: Devotion to the Passion of our Lord, to the Most Blessed Sacrament and to the Blessed Virgin Mary. In all your meditations repeat again and again acts of contrition, of the love of God and of oblation of yourself. The

venerable Father Charles Caraffa, founder of the Congregation of Pious Workers, says that one fervent act of love made thus in the morning is sufficient to maintain the soul in fervour throughout the whole day.

Perform your more important acts of devotion with great care, such as going to confession, receiving Holy Communion, reciting the divine office, and other similar duties. Whenever you are going to begin some external occupation, like study or work, or the duty of your state in life, do not forget to offer it to God, praying His assistance to enable you to perform it well. Afterwards follow the example of St. Catharine of Siena and retire often to the cell of your heart in order to unite yourself to God. In a word, whatever you do, do it with God and for Him. When you leave your room, or go out of the house-and when you return-say a Hail Mary, and thus recommend yourself to the Blessed Virgin. At your meals, whether you find them pleasant to your taste, or not to your liking, offer all to God. On rising from table, say, as grace, some little prayer like this: Lord, how good Thou art to one who has offended Thee! During the day give some time to spiritual reading; and make a visit to the Blessed Sacrament and to our Lady. In the evening say the Rosary, examine your conscience, make acts of faith, hope, charity and contrition; promise to serve God more fervently and to receive the holy sacraments during life and at death, and form the intention of gaining all the indulgences within your power. When you go to bed, reflect that you have deserved to lie in the fire of hell; then, with a crucifix

in your arms, compose yourself to sleep, saying: In peace, in the self-same I will sleep and I will rest (Ps. 4-9).

In order to keep yourself recollected and united to God as far as the imperfections of human nature permit, endeavour, by means of what you see and hear, to raise your mind to God and to recall the things of eternity, For instance, when you see running water, reflect that your life is rushing on in like manner and taking you nearer to death. When you see a lamp going out for want of oil, reflect that thus your life will one day flicker out and be extinguished. When you see graves or the bodies of the dead, think of what will happen to yourself one day. When you see worldly people rejoicing in their wealth or distinction, have pity on their folly, and say to yourself: For me God is sufficient: Some trust in chariots, some in horses, but we in the name of the Lord (Ps. 19-8). Let them glory if they wish in vanity. Be it mine to glory only in the grace of God and in His holy love. When you see monuments erected to the dead, or take part in the funeral ceremonies of the great ones of this world, ask yourself the question: If their souls are lost, what will all this pomp avail them? When you look out over the ocean and see it now calm and tranquil and now lashed to fury by the winds, consider the difference there is between a soul in sin and a soul in the state of grace. When you see a tree that is withered, reflect on the fact that a soul without God is fit for nothing but to be cast into the fire. If you ever happen to see one who has been guilty of some great crime, trembling with shame and

fear in the presence of his judge, or his father, or of his Bishop, consider what the terror of the sinner will be in the presence of Jesus Christ, his judge. When thunder crashes through the heavens, and you grow alarmed, reflect how those miserable souls that are damned tremble as they hear continually in hell the thunders of the divine wrath. If you ever see one who has been condemned to suffer a painful death, and who says, ' Is there, then, no longer any means of my escaping death? consider what will be the despair of a soul when it is condemned to hell, as it says: ' Is there, then, no longer any means of escaping from eternal ruin?

When you behold beautiful scenes in the country or along the sea coast, or when you look at flowers or fruit, and are pleased by the sight or the perfume, say: For me God has created these lovely things in this world, that I may love Him. What delights has He not prepared for me in heaven? Seeing fair plains and beautiful hills, St. Teresa used to say that they reproached her with her ingratitude to God. The Abbot de Rance, founder of La Trappe, declared that the beauty of creation around him obliged him to love God. St. Augustine had the same thought: ' The heavens and the earth and all Thy works cry out to me to love Thee. There is a story told of a certain holy man, that in passing through the fields he would strike with a little stick the flowers and plants which he found on his way, saying, ' Be silent; do not reproach me any longer for my ingratitude to God. I have understood you; be silent; say no more. When St. Mary Magdalene of Pazzi held in her hand any

beautiful fruit or flower, she used to feel herself glowing with divine love, saying to herself, ' Behold, my God has thought from eternity of creating this fruit, this flower, in order to give it to me as a token of the love which He bears towards me.

When you see rivers or streams, reflect that as their waters run towards the sea, and never remain still, so ought you ever tend towards God, who is your only good. When you happen to be in some vehicle drawn by horses' say: 'See what labour these innocent animals go through for my service; and how much pains do I myself take in order to serve and please my God? When you see a little dog, which for a miserable morsel of bread is faithful to its master, reflect how much greater reason you have to be faithful to God, who has created and preserved you, and heaps upon you so many blessings. When you hear the birds sing, say: 'Hearken, O my soul, to the praise which these little creatures are giving to their Creator; and what are you doing? Then do you also praise him with acts of love. On the other hand, when you hear the cock crow, recall to your memory that there once was a time when you also, like Peter, denied your God; and renew your tears and your contrition. If you see the house or the locality in which you fell into some sin, turn to God and say in your heart: The sins of my youth and my ignorance; remember not, O Lord (Ps. 24-7).

When you see valleys fertilised by waters that descend on them from the heights of the mountains, consider that grace in a similar manner leaves those

who are proud, to flow into hearts that are humble. When you see a church beautifully adorned, consider the beauty of a soul in grace, which is truly the temple of God. When you look upon the sea, consider the greatness and immensity of God. When you see fire, or candles lighted on the altar say: 'For how many years ought I to have been burning in hell? But since Thou, O Lord, has not yet condemned me to that place of woe, grant that my heart may now burn with Thy holy love, even as this fuel or these candles. When you behold the heavens and the stars, say with St. Andrew of Avellino: 'My feet will one day tread upon those stars.

Recall also frequently the mysteries of our Saviour's love; and when you see straw or a manger or a rocky cave, remember the Infant Jesus and the stable at Bethlehem. When, you see a hammer, or a saw, or a plane, or an axe, recall how Jesus laboured like any ordinary young working man in the cottage at Nazareth. If you see cords, thorns, nails, or beams of wood, think of the sorrows and death of the Most Holy Redeemer. When St. Francis of Assisi happened to see a lamb he shed tears, as he exclaimed: 'My Lord like a lamb was led to die for me. When you look at an altar, a chalice, or a chasuble, recall to mind the great love which Jesus has shown us in giving Himself to us in the Sacrament of the Holy Eucharist. Following the example of St. Teresa, often offer yourself to God during the day, and say: ' Behold me, O Lord, ready to do what Thou wilt. Make known to me Thy holy will; I am eager to do all that Thou askest of me.

As the hours go by, make repeated acts of divine love, for-to quote St. Teresa again-these acts of love are the fuel by which divine love is kept burning within the heart. One day, when the Venerable Sister Seraphine of Capri happened to see the convent mule, the thought occurred to her that the poor animal could not love God. She expressed her compassion in these words: 'Poor brute you can neither know nor love God. Then a wonderful thing happened-tears welled into the animal's eyes and forthwith began to flow abundantly. Do you imitate the saintly sister's example. When you see, creatures incapable of knowing or loving God, use the intelligence that He has given you to repeat many acts of love.

If anything painful or disagreeable happens to you, immediately offer to God what you have to suffer, and unite your will to His. Accustom yourself to repeat in every trial: It is the will of God; it is my will also. Acts of resignation are the acts of love dearest to the Heart of God.

When you have to arrive at some decision, or to give some important advice, ask God's help before you do so. Repeat as often as you reasonably can during the day: Incline unto mine aid, O God, as St. Rose of Lima was accustomed to do. To obtain this help of God turn frequently to the crucifix or to the picture of our Blessed Lady (which, of course, you will have in your room) and do not fail to invoke frequently the names of Jesus and Mary, especially in time of temptation. God, being infinitely kind, has the greatest desire to communicate His graces to us. The Venerable Father

Alphonsus Alvarez saw our Lord, on one occasion, with His hands filled with graces, going about seeking souls to whom He might dispense them. But He will have us ask Him for them: Ask and you shall receive; otherwise He will withdraw His hands. He will, on the contrary, stretch them out to us and willingly open them to us if we invoke Him. Who ever had recourse to God, asks Ecclesiasticus, and God despised him by refusing to hear him? Who hath called upon Him, and He despised him? (2-11). David declares that God shows not only mercy, but great mercy, to those who invoke Him: For Thou, O Lord, art sweet and mild; and plenteous in mercy to all that call upon Thee (Ps. 85-5).

How good and kind God is to those who lovingly seek Him! The Lord is good to the soul that seeks Him (Lam. 3-25). He is found even by those who do not seek Him: I was found by them that did not seek Me (Rom. 10-12); with far greater willingness He will anticipate those who seek Him in order to serve and love Him.

I conclude with a thought from St. Teresa. It is this: The souls of the just should do on earth, through a spirit of love, what the Blessed do in heaven. In heaven the saints occupy themselves only with God; all their thoughts are for His glory; all their pleasure is to love Him. Do you act in the same way. During your life on earth let God be your only happiness, the only object of your affections, the only end of all your actions and desires, until you arrive at that eternal Kingdom, where your love will be consummated and

made perfect, and your desires will be completely fulfilled and satisfied.

*A Method of Conversing Continually and Lovingly
with God, St. Alphonsus Liguori, 1753*

CHAPTER THREE



“If unveiled, I were to burn with the vengeance of
 God
 If not detached from the world, I were to burn from
 the venom of mankind’s ways
 So I wear the veil

As it covers me
 And protects my view
 To the holy Word
 It enlightens my heart with prayer
 And keeps my eyes on the continuum above
 For it is possible to live in this world
 But to truly not be of it . . .
 So few know the way
 But it exists
 We have traveled a great berth of its ways
 But there are more gates
 Holy gates requiring our crossing
 In order to press our souls as ready
 We all want to be ready, we all need to be ready
 We live in a passing world
 We must always be ready
 Each Holy Gate carries with it a vibration
 And a knowledge
 These must be mastered before they may be passed
 through
 They must be passed through before they can truly be
 mastered
 Only one knows the way . . .
 He has left His footprints in the sand for ages
 But so few have noticed their subtle appearance
 I've seen them, I've found them
 Follow me, I'll take you to them" - Marilyn Hughes

From the Sophiuc Hydroliph (Philosopher's Stone)
Abridged by Marilyn Hughes for Deus Dominus, Deus Omnibus

“PART II.

ISAIAH XXVIII.

"Therefore, thus saith the Lord: Behold I lay in Zion for a foundation a Stone, a tried Stone, a precious corner Stone, a sure foundation. He that has it shall not be confounded."

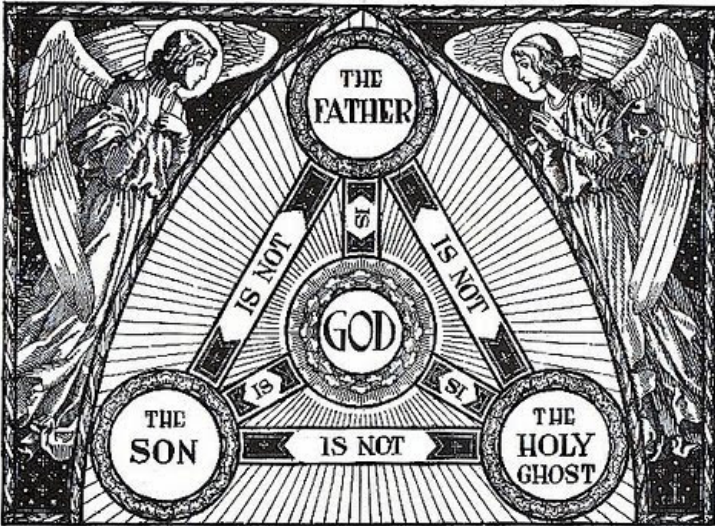
The numerous writers on our most noble Art have never wearied of singing its praises, and inventing for it new and glorious names. Its most precious object they have called the **PHILOSOPHER'S STONE**, or **the most ancient, secret, natural, incomprehensible, heavenly, blessed, beatified, and triune universal Stone of the Sages**. Their reason for naming it a stone, or likening it to a stone, was this: First because its original Matter is really a kind of stone, which, being hard and solid like a stone, may be pounded, reduced to powder, and resolved into its three elements (which Nature herself has joined together), and then again may be re-combined into a solid stone of the fusibility of wax by the skilled hand of the artist adjusting the law of Nature.

The importance of starting with an exact knowledge of the first or otherwise the second Matter of the **Philosophical Stone** has been largely dwelt upon by all writers on this subject. This Matter is found in one thing, out of which alone our Stone is prepared (although it is called by a thousand names), without any foreign admixture; and its quality, appearance, and properties have been set forth in the following manner. It is composed of three things, yet it is only

one. Likewise, having been created and made of one, two, three, four, and five, it is everywhere found in one and two. They also call it the universal Magnesia, or the seed of the world, from which all natural objects take their origin. Its properties are of a singular kind; for, in addition to its marvellous nature and form, it is neither hot and dry like fire, nor cold and wet like water, nor cold and dry like earth, but a perfect preparation of all the elements. Its body is incorruptible, and is not destroyed by any of the four elements, but its properties far exceed those of the four elements, and the four qualities, like heaven and the Quintessence. With respect to its outward appearance, figure, form, and shape, they call it a stone, and not a stone; they liken it to gum and white water, and to the water of the Ocean. It is named the water of life, the purest and most blessed water, yet not the water of the clouds, or of any common spring, but a thick, permanent, salt, and (in a certain sense) dry water, which wets not the hand, a slimy water which springs out of the fatness of the earth. Likewise, it is a double mercury and Azoth which, being supported by the vapour or exudation of the greater and lesser heavenly and the earthly globe, cannot be consumed by fire. For itself is the universal and sparkling flame of the light of Nature, which has the heavenly Spirit in itself, with which it was animated at first by God, Who pervades all things, and is called by Avicenna, the **Soul of the world**. For as the soul lives and moves in all the members of the body, so that spirit lives and moves in all elementary creatures, and is the indissoluble bond of body and soul, the purest and most noble essence in which lie

hid all mysteries in their inexhaustible fulness of marvellous virtue and efficacy. Moreover, they ascribe to it infinite Divine power and virtue when they say that it is the Spirit of the Lord who fills the Universe, and in the beginning moved upon the face of the waters. They also call it the spirit of truth that is hid in the world, and cannot be understood without the inspiration of the Holy Spirit, or the teaching of those who know it. It is found potentially everywhere, and in everything, but in all its perfection and fulness only in one thing. In short, it is a Spiritual Essence which is neither celestial nor infernal, but an aerial, pure, and precious body, in the middle between the highest and lowest, the choicest and noblest thing under heaven. But by the ignorant and the beginner it is thought to be the vilest and meanest of things. It is sought by many Sages, and found by few; suspected by those that are far away, and received by those that are near; seen by all, but known by few, as you may see from the following lines:

"Into three the great good is divided, yet it is one, and highly esteemed by the world. Men have it before their eyes, handle it with their hands, yet know it not, though they constantly tread it under their feet. It is the greatest wealth, and he who knows the Art may rival the richest."



A good concrete illustration of the Blessed Trinity is an equilateral triangle. Such a triangle has three sides equal in every way, and yet distinct from each other. There are three sides, but only one triangle. As we see in this illustration, each Divine

Person is different from the other two, but all three are God. Each one is God, distinct from the two others, and yet one with them. The three Persons are equal in every way, with one nature and one substance: three Divine Persons, but only one God.

AN ENIGMA OF THE SAGES,

In which the underlying substance of the Art, called the Phoenix of the Sages, is found to be thrice threefold.

"If I tell you three parts of a thing you have no cause to complain. Seek one of three, and of the three one will be there: for where there is body and soul, there is also Spirit, and there shine salt, sulphur, and mercury. Trust my word, seek the grass that is trefoil. Thou knowest the name, and art wise and cunning if thou findest it."

ANOTHER ENIGMA.

(Much easier.)

"There is one thing in this world which is found occasionally. It is bluish-grey and green, and, wonderful to say, there is in this thing a red and white colour. It flows like water, yet it makes not wet; it is of great weight, and of small. I might give it a thousand names, yet the thousand know it not. It is mean to look upon, yet to the Sage it is precious. He who solves it with the second and condenses it with the third, he has our glorious subject."

YET ANOTHER ENIGMA.

Everything contributes to the formation of this Stone. It is conceived below the earth, born in the earth, quickened in heaven, dies in time, obtains eternal glory.

Now when you have the substance indicated (which is in part heavenly, in part earthly, and in its natural state a mere confused chaos without certain name or colour), and know it well (for this knowledge the Sages have always accounted the principal part of this work), then you must give your whole mind to manipulating it in the proper manner. But before doing anything to it with his hands, the student should remember not to begin the preparation of this great and inscrutable arcanum before he knows well the spirit that lurks in it according to its essential qualities and properties. "With this spirit," says a certain philosopher, "you should not meddle until you first have a full and exact knowledge of it. For

God is marvellous in His works, and He is not mocked. I could give some instances of men who set about this matter with great levity and were heavily punished by meeting (some of them) with fatal accidents in their laboratories. For this work is no light thing, as many suppose, perhaps, because the Sages have called it child's play. Those to whom God has revealed His secret may indeed find the experiment simple and easy. But do thou carefully beware of exposing thyself to great danger by unseasonable carelessness. Rather begin thy work with reverent fear and awe and with earnest prayer, and then thou wilt be in little danger."

Now when you have exercised yourself with exceeding diligence in the oratory, the matter being ready to your hand, go into the laboratory, take the substance indicated, and set to work in the following manner.

Above all things you must let it be your first object to solve this substance (or first Entity, which the Sages have also called the highest natural good). Then it must be purged of its watery and earthy nature (for at first it appears an earthy, heavy, thick, slimy, and misty body), and all that is thick, nebulous, opaque, and dark in it must be removed, that thus, by a final sublimation, the heart and inner soul contained in it may be separated and reduced to a precious essence.

All this can be accomplished with our **Pontic and Catholic water**, which in its refluent course irrigates and fertilizes the whole earth, and is sweet, beautiful,

clear, limpid, and brighter than gold, silver, carbuncles, or diamonds. This blessed water is enclosed and contained in our Matter.

Then the extracted Heart, Soul, and Spirit must once more be distilled and condensed into *one* by their own proper salt (which in the interior of the substance is first of a blood-red colour, but then becomes of a bright, clear, and transparent white, and is called by the Sages the Salt of Wisdom). You have thus first, by what is called the anterior process, separated the pure from the impure, and first rendered the visible invisible, then, again, the invisible visible or palpable (but yet no longer so gross and shapeless as it was at first), and it is now a bright body with a pleasant, penetrating smell, and withal so subtle and ethereal that if it were not fixed it would evaporate and vanish away. For this reason the Sages call it mercurial water, or water of the sun, or mercury of the sun, or mercury of the wise. But so long as it remains in the aforesaid form it would, if used as a medicine, produce no good effect, but rather act as a poison. If, therefore, you wish to enjoy its glorious virtue, and manifold power, you must subject it to some further chemical processes.

For this purpose you must diligently observe the working of Nature (extending over a considerable period of time), and strictly follow her guidance. When you have this knowledge, you should take two parts of the aforesaid prepared aqueous matter, and again three different parts. The first two parts you should keep; but to the three parts add another

matter, viz., the most precious and divinely endowed Body of Gold, which is most intimately akin to the First Matter. Of this add one twelfth for the first fermentation; for both, the spiritual and heavenly prepared substance, and this earthly Body of Gold, must be joined together, and coagulated into *one* body.

But it should be noted that common gold is useless for this purpose, being unsuitable and dead. For though it has been declared by God the Omnipotent to be the most precious and beautiful of metals, yet so long as it lay hid in the mine its perfect growth and development was hindered. Daily use, moreover, blunts its indwelling powers, namely, sulphur, or its soul, and it is continually becoming mingled and defiled with other things that are foreign to its nature. Hence it becomes daily more and more unfit to be the subject of art. You must, therefore, seek to obtain gold which has a pure, living spirit, and of which the sulphur is not yet weakened and sophisticated, but is pure and clear (by passing through antimony, or by the heaven and sphere . . . and being purged of all its defilement): otherwise the first substance, being spiritual and ethereal, will not combine with it. For this Magistry deals only with pure bodies, and suffers no unclean thing near, on, or around it.

Now when these unequal parts of the water and gold (differing not only in quality, but also in quantity, for the first is, after its preparation, ethereal, thin, subtle, and soft, while the other is very heavy, firm and hard) have been combined in a solutory alembic, and

reduced to a dry liquid or amalgam, they should be left six or seven days exposed to gentle heat of at least a tepid character. Then take one part of the three parts of water, and pour it into a round, oval glass phial, similar to an egg in shape; put the tempered liquid in the midst thereof, and leave it once more for six or seven days; the Body of the Sun will then be gradually dissolved by the water. Thereupon both will begin to combine, and one will mingle with the other as gently and insensibly as ice with warm water. This union the Sages have shadowed out in various ways, and likened it, for instance, to the wedlock of a bride and bridegroom (as in the Song of Solomon). When this is done, add the third part (which you have kept) to the rest, but not all at once, or in one day, but in seven different installments: otherwise the Body would become too liquid, and entirely corrupted by too much moisture.

For as seed, when cast into the ground, is destroyed and rendered useless by an excess of moisture and rain, so our work cannot prosper unless the water is judiciously administered. All this being done, let the phial be carefully closed and sealed, to prevent the compound from evaporating or losing its odour; and place it in the furnace, there exposing it to a gentle, continuous, airy, vaporous, and well-tempered heat, resembling the degree of warmth with which the hen hatches her eggs.

[NOTE.—The Sages have said much about vaporous fire, which they have called the fire of wisdom, which is not elementary or material, but (according to them)

essential and preternatural. They also call it the Divine fire, *i.e.*, the water of mercury, roused into action by common fire.] Digest and heat it well, yet take care that none of it is sublimed, or, in the parabolic language of the Sages, that the wife does not rule the husband, and that the husband does not abuse his authority over the wife, &c., — if you do this, the whole will proceed normally, without any interference on your part (except that, of course, you must keep up the fire). At first the earthly Body of the Sun is totally solved, and decomposed, and robbed of all strength (the Body, which was first of a muddy impurity, changing to a coal-black colour, called by the Sages the Raven's Head, within the space of forty days), and is thus despoiled of its Soul. The Soul is borne upward, and the Body, being severed from the Soul, lies for some time, as if dead, at the bottom of the still, like ashes. But if the fire is increased, and well tempered, the Soul gradually descends again in drops, and saturates and moistens its Body, and so prevents it from being completely burned and consumed. Then, again, it ascends and descends, the process being repeated seven times. The temperature you must keep at the same point from beginning to end. Haste slowly — for it is of the greatest importance that the influence of the fire should be brought to bear gently and gradually. In the meantime you will observe various chemical changes (*e.g.*, of colour) in the distilling vessel, to which you must pay careful attention. For if they appear in due order, it is a sign that your undertaking will be brought to a prosperous issue.

First there appear granular bodies like fishes' eyes, then a circle around the substance, which is first reddish, then turns white, then green and yellow like a peacock's tail, then a dazzling white, and finally a deep red – until at last, under the rarefying influence of the fire, the Soul and Spirit are combined with their Body, that lies at the bottom, into a fixed and indissoluble Essence, which union and conjunction cannot be witnessed without unspeakable admiration and awe. Then you will behold the revived, quickened, perfected, and glorified Body, which is of a most beautiful purple colour (like cochineal), and its tincture has virtue to change, tinge, and cure every imperfect body, as we shall hereafter show more in detail. When thus, by the grace and help of God, you have happily attained the goal of your labours, and found the Phœnix of the Sages, you should once more return thanks to Him with your whole heart, and use His unspeakable gift solely for His glory, and for the advantage of your suffering brethren. Thus I have most faithfully explained to you the whole process by which this most noble Art, and highest achievement, to wit, the Egg of the Sages, or **Philosopher's Stone**, may be begun and successfully completed.

If, however, during the operation, any accidental mishap should occur, it must be seen to in time, or else the chemical process will never be brought to perfection. If you (1) observe that before the compound is solved and turns black, anything is sublimed, or evaporated, or something resembling a red oil floats on the surface of the substance (which is a bad sign); or (2) if before or after it has turned white,

it turns red too suddenly; or (3) if, towards the end, it does not properly coagulate; or (4) if the substance is so strongly affected by the heat that, being taken out, it does not instantly *melt* on *red hot iron* like *wax*, but tinges and colours the iron, and afterwards will not remain fixed in the fire—you may regard all these indications as symptoms of a false composition and temperature, or of some kind or other of carelessness.

If these defects are not immediately seen to, they will speedily become incorrigible. A cunning adept should be acquainted with the various devices by which they may be remedied; and I will recount them here for the sake of the beginner.

If one or more of the above defects are observed, the whole compound must again be taken out of the phial, and once more solved in the aforesaid water of mercury (also called virgin's milk, or the milk, blood, and sweat of the First Matter, or the never-failing fountain, or the water of life, which nevertheless contains the most malignant poison); with this water it must once more be moistened and saturated, and then subjected to the action of the fire, until there is no longer any sublimation or formation of gaseous vapours; or till the final coagulation has duly taken place, as described above. Of its subsequent fermentation and multiplication, and of its uses, more will be said in the third part.

Of the *time* required for the whole process, it is impossible to say anything very definite; and, indeed, the Sages have put forward the most conflicting

opinions on this point—no doubt because some have been occupied with it longer than others. But if any man will carefully observe the working of Nature, and be guided by her teaching, and in all things hold a middle course, he will gain his object sooner than one that trusts too blindly to his own wisdom.

But I tell thee not to go beyond the middle point of the letter X either in the former or latter stage of the operation, but to take one half (V) for the time of the solution and the other half for the composition. Then, again, for the final union, the number XX should be thy guide (unless anything unforeseen should occur). Be satisfied with that space of time. On the other hand, do not try to hurry on the consummation, for one hour's mistake may throw thee back a whole month. If thou strivest unduly to shorten the time thou wilt produce an abortion. Many persons have, through their ignorance, or self-opinionated haste, obtained a Nihilixir instead of the hoped for Elixir.

In view of the importance of this magical science, I have thought it right to lay this before the sons of knowledge, for their careful consideration.

RIDDLE.

There are seven cities, seven metals, seven days, and the number seven; seven letters, seven words in order meet, seven times, and as many places; seven herbs, seven arts, and seven stones. Divide seven by three, and thou shalt be wise. No one will then strive to

precipitate the half. In brief, all will proceed favourably in this number."

In the following lines the whole Process is briefly described:—

(I.)—THE FIRST STAGE.

"Dissolve your substance, and then let it be decomposed; then let it be distilled, and once more condensed."

(II.)—THE SECOND STAGE.

"Combine two things, decompose them, let them become black. Digest them and change them to white by your skill; at last let the compound change to a deep red, let it be coagulated, and fix it; and you will be a favoured man. If, afterwards, you cause it to ferment, you will have conducted the whole work prosperously. Then tinge therewith whatsoever you will, and it will multiply to you infinite treasure."

Or, more briefly, thus:—

"Seek three in one, again seek one in three. Dissolve, and condense, and thou shalt be master of the Art."

A Riddle in which also the Process is indicated:—

"A spirit is given for a time to the body, and that spirit is the life of a soul. If the spirit draw the soul to itself, they are both severed from the body. Then are there

three abiding in the same place, until the precious body is dissolved, and is decomposed and dies. But after a time the spirit and the soul are brought back by gentle warmth, and hold once more their former seat. Then you have the essence; no perfection is wanting, and the work is glorified by a joyful end."

PROV. XXIII.

"My son, give me thy heart, and let thine eyes observe my ways."

*The Sophic Hydroliph, (Philosopher's Stone),
Abridged by Marilyn Hughes for Deus Dominus,
Deus Omnibus, Hermetic Museum, Arthur Edward
Waite, Vol. 1, 1893*

From the Soul of the Apostolate

"TEN AIDS TO MENTAL PRAYER

Mental prayer is a furnace, in which the watch-fires of vigilance are constantly rekindled.

Fidelity to mental prayer gives life to all our other pious exercises. By it, the soul will gradually acquire vigilance and a spirit of prayer, that is, a habit of ever more frequent recourse to God.

Union with God in mental prayer will lead to intima

te union with Him, even in the midst of our most absorbing occupations.

The soul, thus living in union with God, by custody of the heart, will draw down into itself, more and more, the gifts of the Holy Spirit, the infused virtues, and perhaps God will call it to a higher degree of prayer.

Dom Vital Lehodey's splendid "Ways of Mental Prayer" (Paris, Lecoffre. Eng. Transl. Dublin, M. H. Gill) presents a clear and forceful summary of all the essentials of the ascent of the soul, through the various degrees of prayer, and gives rules by which we can ascertain whether a higher type of prayer is really a gift of God or the product of illusion.

Before speaking of affective prayer, the first degree of the comparatively advanced prayer to which God ordinarily only calls souls who have attained custody of the heart by means of meditation, Fr. Rigoleuc points out in his fine book of "Spiritual Works" (Avignon, 1843, p. 17ff.) ten ways of conversing with God when, after a sincere attempt, one finds it morally impossible to make a set meditation upon a subject prepared the evening before.

We here summarize the suggestions of this holy writer:

FIRST WAY. Take some spiritual book (New Testament, Following of Christ), read a few lines, pausing long in between — meditate a little on what you have read, trying to get the full meaning and to

impress it on your mind . – Draw some holy affection, love, contrition, etc., from the reading. Avoid reading or meditating too much. – Every time you pause, remain as long as your mind finds it pleasant or useful to do so.

SECOND WAY. Take some text of Holy Scripture, or some vocal prayer, like the Pater, Ave, or Credo, and say it over, stopping at each word, drawing our various holy sentiments, upon which you may dwell as long as you like.

At the end, ask God for some grace or virtue, depending on what has been the subject of your meditations. Do not stop on any one word if it wearies or tires you. When you find no more matter for thought or affections, leave it and pass on quietly to the next.

But when you feel yourself moved by some good sentiment, remain there as long as it lasts, without going to the trouble of passing on to something else. – There is no necessity to be always making new acts; it is often quite enough to remain in the presence of God silently turning over in your mind the words you have already meditated upon, or savoring the affections they have aroused in your heart.

THIRD WAY. When the prepared subject-matter does not give you enough scope, or room for free action, make acts of faith, adoration, thanksgiving, hope, love, and so on, letting them range as wide and free as you please, pausing at each one to let it sink in.

FOURTH WAY. When meditation is impossible, and you are too helpless and dried-up to produce a single affection, tell Our Lord that it is your intention to make an act, for example, of contrition, every time you draw breath, or pass a bead of the rosary between your fingers, or say, vocally, some short prayer.

Renew this assurance of your intention, from time to time, and then, if God suggests some other good thought, receive it with humility, and dwell upon it.

FIFTH WAY. In time of trial or dryness, if you are completely barren and powerless to make any acts or to have any thoughts, abandon yourself generously to suffering, without anxiety, and without making any effort to avoid it, making no other acts except this self-abandonment into the hands of God to suffer this trial and all it may please Him to send.

Or else you may unite your prayer with Our Lord's Agony in the garden and His desolation upon the Cross. — See yourself attached to the Cross with the Savior and stir yourself up to follow His example, and remain there suffering without flinching, until death.

SIXTH WAY. A survey of your own conscience. — Admit your defects, passions, weaknesses, infirmities, helplessness, misery, nothingness. — Adore God's judgments with regard to the state in which you find yourself. — Submit to His holy will. — Bless Him both for His punishments and for the favors of His mercy. — Humble yourself before His sovereign Majesty. — Sincerely confess your sins and infidelities

to Him and ask Him to forgive you. — Take back all your false judgments and errors. — Detest all the wrongs you have done and resolve to correct yourself in the future.

This kind of prayer is very free and unhampered, and admits of all kinds of affections. It can be practiced at all times, especially in some unexpected trial, to submit to the punishments of God's justice, or as a means of regaining recollection after a lot of activity and distracting affairs.

SEVENTH WAY. Conjure up a vivid picture of the Last Things. Visualize yourself in agony, between time and eternity — between your past life and the judgment of God. — What would you wish to have done? How would you want to have lived? — Think of the pain you will feel then. — Call to mind your sins, your negligence, your abuse of grace. — How would you like to have acted in this or that situation? — Make up your mind to adopt a real, practical means of remedying those defects which give you reason for anxiety.

Visualize yourself dead, buried, rotting, forgotten by all. See yourself before the judgment-seat of Christ: in purgatory — in hell. The more vivid the picture, the better will be your meditation.

We all need this mystical death, to get the flesh out of our soul, and to rise again, that is, to get free from corruption and sin. We need to go through this

purgatory, in order to arrive at the enjoyment of God in this life.

EIGHTH WAY. Apply your mind to Jesus in the Most Blessed Sacrament. Address yourself to Our Lord in the Blessed Sacrament, with all the respect that His Real Presence demands, unite yourself to Him and to all His operations in the Eucharist, where He is ceaselessly adoring, praising, and loving His Father, in the name of all men, and in the condition of a victim.

Realize His recollection, His hidden life, His utter privation of everything, obedience, humility, and soon. Stir yourself up to imitate them, and resolve to do so according as the occasions arise.

Offer up Jesus to the Father, as the only Victim worthy of Him, and by Whom we can offer homage to Him, thank Him for His gifts, satisfy His justice, and oblige His mercy to help us.

Offer yourself to sacrifice your being, your life, your work. Offer up to Him some act of virtue you propose to perform, some mortification upon which you have resolved, with a view to self-conquest, and offer this for the same ends for which Our Lord immolates Himself in the Holy Sacraments. — Make this offering with an ardent desire to add as much as possible to the glory He gives to His Father in this august mystery.

End with a spiritual Communion.

This is an excellent form of prayer, especially for your visit to the Blessed Sacrament. Get to know it well, because our happiness in this life depends on our union with Jesus in the Blessed Sacrament.

NINTH WAY. This prayer is to be made in the Name of Jesus Christ. It will arouse our confidence in God, and help us to enter into the spirit and the sentiments of Our Lord.

Its foundation is the fact that we are united to the Son of God, and are His brothers, members of His Mystical Body; that He has made over to us all His merits, and left us the legacy of all the rewards owed Him by His Father for His labors and death. And this is what makes us capable of honoring God with a worship worthy of Him, and gives us the right to treat with God, and, as it were, to exact His graces of Him as though by justice. — As creatures, we have not this right, still less as sinners, for there is an infinite disproportion between God and creatures, and infinite opposition between God and sinners. But because we are united to the Incarnate Word, and are His brothers, and His members, we are enabled to appear before God with confidence, and speak familiarly with Him and oblige Him to give us a favorable hearing, to grant our requests, and to grant us His graces, because of the alliance and union between us and His Son.

Hence, we are to appear before God either to adore, to praise, or to love Him, by Jesus Christ working in us as the Head in His members, lifting us up, by His

spirit, to an entirely divine state, or else to ask some favor in virtue of the merits of His Son. And for that purpose we should remind Him of all that His well beloved Son has done for Him, His life and death, and His sufferings, the reward for which belongs to us because of the deed of gift by which he has made it over to us.

And this is the spirit in which we should recite the Divine Office.

TENTH WAY. Simple attention to the presence of God, and meditation.

Before starting out to meditate on the prepared topic, put yourself in the presence of God without making any other distinct thought, or stirring up in yourself any other sentiment except the respect and love for God which His presence inspires. — Be content to remain thus before God, in silence, in simple repose of the spirit as long as it satisfies you. After that, go on with your meditation in the usual way.

It is a good thing to begin all your prayers in this way, and worthwhile to return to it after every point. — Relax in this simple awareness of God's presence. — It is a way to gain real interior re-collection. — You will develop the habit of centering your mind upon God and thus gradually pave the way for contemplation. — But do not remain this way out of pure laziness or just to avoid the trouble of making a meditation."

*The Soul of the Apostolate, Dom Jean-Baptiste
Chautard, O.C.S.O.*

CHAPTER FOUR



“Wretched aching beast
 Who foully seeks the human soul
 To break it from the bonds of flesh
 In a state of mortal despair
 Another one born and yet another who crosses
 Death clutching the last breath of the foreigner

Who held fast to your views
 Another excellent guest
 Another feast for the ghoulish banquet
 Riddled with glee, you take these souls
 By the hundreds, thousands, infinitudes

But not today
 Not today, vicious foul beast
 For there are those among us
 Who still tarry amongst the stars
 Your hand is but a mockery to us
 And your gaze a foolish attempt
 A dishonest guise
 Foul, perverse and most of all
 Pathetic

For when my hand reaches out to the other side
 It will gather to itself only that of the divine dance
 Oh, you think it be so, that it be only one
 What a foolish beast you are?

There are many, those who will not die or give up
 Despite the terrors of your nights
 There are more than you know
 And we have all been giving the seeds of the
 Redemption
 Away freely
 Through the ethers

While you wearied yourself in grievous crimes
 Quietly, we worked
 Invisibly, too
 And you, an artificer of loathsome delight
 Were no less the knower
 But much greater the fool
 Mankind doesn't belong to you
 You are a greedy master

A somber old fool who has yet to repent of his
 misdeeds a great and almighty
 And who are you . . .
 A fallen creature who seeks the fall of others
 Woe to you
 Sadness to you, comrade, in arms
 But there is no unity between truth and falsehood
 And all falsehoods are eventually unhinged
 Revealed by the light of Glory for what they actually
 are . . .
 Are you that?
 No, you are fallen glory
 Oh, what you could've been had you not been a fool
 And now watch as I cross the great divide
 My hand overstretching the barrier between this
 world and that
 And the great divine reaching back
 Oh, but wait,
 There's more
 Watch . . . because I bring many with me
 Watch how they cling to the length of the garment I
 wear
 See how the words that Lord repeated through the
 mouths of His apostles and saints
 Dribbles in their hair
 See how each one bears another
 And, oh, my Word
 There is no death for you today, robed fiend
 Your glorious Creator calls each to their own
 They were never yours
 You . . . you were never yours to curse
 Your time is done
 And what will you do?

Will you acknowledge your Lord and your Master
 Deus Dominus, Deus Omnibus
 Or will you writhe in pain
 In your self-created nightmare
 Desperately holding onto that which was never
 yours?

I know of where I come and where I go
 And all who wish to go with me, I invite
 And your death shall be no more
 Your victims are now victors
 And the great Lord Jesus Christ
 Is victor over all
 And you . . .

I don't know what will become of you
 Perhaps boredom
 Perhaps pride
 Perhaps even a little bit of reverie for days of old
 When you stood at the side of that great King
 In a world which had seen nothing but perfection
 And you served . . .

But now, your limbs fail you
 Memories fail you
 Devices and artifices fail you

Because even these were never your own
 But a gift from the Deus of a Free Will
 A Free Will used badly . . .

Oh, the days have passed when such things can be
 understood

When such deeds can be undone through a simple act
 of faith

But what will become of you?
 We don't know. Only the Deus knows . . .
 And He is a merciful and mighty King

His hand I hold
 And the Lords of the earth bow to Him, not you
 Perhaps we shall someday know
 But for now we only know this
 Not today . . .
 Your reign has been defeated in me
 And there will be many more to come
 Who will defeat your reign within themselves." –
 Marilyn Hughes'

From the Sophiuc Hydroliph (Philosopher's Stone)
Abridged by Marilyn Hughes for Deus Dominus, Deus Omnibus

"PART III.

*Sirach xliii: "Who has seen Him that he should tell of Him?
 Who can exalt Him according to His greatness? We see but
 the smallest of His works: those that are much greater are
 hidden from us. For God has made all, and gives
 understanding thereof to those that fear Him."*

Concerning the end of this great Art, and the
 excellence, virtue, efficacy, and unspeakable utility of
 the marvellous **Philosopher's Stone**, much has been
 written: yet has no one been able to tell out its
 thought-surpassing glory or to adequately set forth its
 fame. All Sages have regarded it as the chief felicity
 that this earth can afford, without which no one can
 attain perfection in this world. For Morienus says:
 "He who has this Stone has all, and needs no other
 help."

They have also commended the **Stone** for that the spirit and efficacy which lie concealed in it are the spirit of the Quintessence of all things beneath the disc of the moon; on this account they say that it upholds the sky, and moves the sea. They also describe it as the most elect, the most subtle, the purest, and noblest of all the heavenly spirits, to which all the rest yield obedience as to their King . . . gives to the God-fearing temporal honour and a long life, but to the wicked, who abuse it, eternal punishment. It is also extolled by the Sages because it has never been known to fail of effecting its purpose, but is found to be in all proved, perfect, and unerring. Therefore Hermes and Aristotle call it the true, undeceiving, and unfailing arcanum of all arcana, the Divine Virtue which is hidden from the foolish. In brief, they have designated it the chief of all things under heaven, the marvellous conclusion or epilogue of all philosophic works. Hence some devout Sages have affirmed that it was Divinely revealed to Adam, and by him handed down to all the holy Patriarchs.

For by its aid Noah is said to have built the Ark, Moses the Tabernacle with all its golden vessels, and Solomon the Temple, besides accomplishing many other great deeds, fashioning many precious ornaments . . .

Moreover, the Sages own that through its means they invented the seven liberal arts, and sought and obtained sustenance for themselves. God gave them this gift that they might not be hindered in their researches by poverty, or driven to flatter the rich for

the sake of gain, and thus become contemptible, and as a jest or by-word in His sight.

The Stone enabled them to discern the great mysteries of the Divine wonders, and the inexhaustible riches of the Divine Glory, By it their hearts were roused and stirred up to a more intimate knowledge of God. For they sought not to obtain great wealth, or the honour and pleasures of this world, but all their delight was to search out and contemplate the marvellous secrets of Nature. They regarded the works of God with very different eyes, and in a very different manner than most men in our own times, who, alas, look on them like cows or calves, and pursue the study of our noble Art for the sake of wealth, and temporal advantage and pleasure. But they will never find what they seek. For God gives not this gift to the wicked, who despise His word, but to the godly who strive to live honestly and quietly in this wicked and impure world, and to lend a helping hand to the needy brethren or, in the words of the poet:—

"God gives this Art to the sincere and good, nor can the world purchase it with all its gold. The vulgar know nothing of this Mystery, for if any man be impious, he seeks **the Stone** in vain. He who holds it in silence dwells where he would, and fears neither accidents, nor thieves, nor any evil. For this reason this sacred gift is granted to few: it is in the hands of God, and He gives it to whomsoever He will."

Much has been said concerning the operation, virtue, and utility of this Art in a variety of writings which have heretofore seen the light, as, for example, unto what extent the said **Stone**, prepared and made more than perfect, becomes a medicine which is above every medicine . . . But, as I am no physician, I will forbear to give an opinion on this point. That the Stone has this virtue, every one that possesses it can discover for himself. I prefer to set down a few observations concerning those qualities and uses of the Stone which are known to me by daily experience.

In the first place, the practice of this Art enables us to understand, not merely the marvels of Nature, but the nature of God Himself, in all its unspeakable glory. It shadows forth, in a wonderful manner, how man is the image of the most Holy Trinity, the essence of the Holy Trinity, and the Oneness of Substances in that Trinity, as well as the difference of Persons; the Incarnation of the Second Person of the Holy Trinity, His Nativity, Passion, Death, and Resurrection; His Exaltation and the Eternal Happiness won by Him for us men; also our purification from original sin, in the absence of which purification all good actions of men would be vain and void – and, in brief, all the articles of the Christian faith, and the reason why man must pass through much tribulation and anguish, and fall a prey to death, before he can rise again to a new life. All this we see in our Art as it were in a mirror, as we shall take occasion to set forth in our Fourth Part.

Secondly, its earthly and natural use consists in changing all imperfect metals, by means of its

tincture, into pure and solid gold, as I will try to show as briefly as I can.

The Stone or Elixir cannot be used for this purpose in the form in which we left it at the completion of the previous stage of our process; but it should be still further fermented and augmented in the following manner, as otherwise it could not be conveniently applied to imperfect metals and bodies.

Take one part of the Essence, and add to it three parts of purest gold, which has been purged and melted by means of antimony, and reduced to very thin plates. Let them be placed together in the crucible.

Thereupon the whole compound will be transformed into a pure and efficacious Tincture, which, when applied to base metals, in the ratio of 1 :: 1000, will change them into pure gold.

NOTE.—The purer the metals are, and the greater their affinity to our substance, the more easily are they received by the Tincture, and the more perfect and rapid is the process of regeneration. For the transformation consists in all that is impure and unsuitable being purged off, and rejected like dross. In the same manner flawed stones can be transmuted into precious diamonds, and common crystal can be so tinged as to become equal to the most precious stones. Moreover, many other things may be done with the Tincture which must not be revealed to the wicked world. These virtues of the Stone, and others of a like kind, are looked upon as the least important

by the Sages, and by all Christians on whom God has bestowed this most precious gift. Such men think them vile indeed when compared with the knowledge of God and of His works which is afforded by the **Stone**.

For let me tell you that he on whom the Most High has conferred the knowledge of this Mystery esteems mere money and earthly riches as lightly as the dirt of the streets. His heart and all his desires are bent upon seeing and enjoying the heavenly reality of which all these things are but a figure; as Solomon, the wisest of wise Kings, testifies in chapter vii. of the Book of Wisdom, where he says: "I preferred wisdom before sceptres and thrones, and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her." Those, therefore, that desire this Art as a means of procuring temporal honour, pleasure, and wealth, are the most foolish of men; and they can never obtain that which they seek at so great an expense of money, time, and trouble, and which fills their hearts, their minds, and all their thoughts. For this reason the Sages have expressed a profound contempt for worldly wealth (not as though it were in itself a bad thing, seeing that it is highly commended in Holy Scripture as an excellent gift of God, but because of its vile abuse). They despised it because it seemed to hinder men from following the good and the true, and to introduce a mischievous confusion into their conceptions of right and wrong . . .

Nor is his case by any means exceptional. All Sages have regarded wisdom, and the knowledge of heavenly things, as far better than the transient things of earth, and have so ordered their lives and actions that at the last they might obtain immortality and eternal glory. **This feeling is well expressed by Solomon, in his Book of Proverbs (cp. xvi.), where he says: "How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!" – and again in the xxii: chapter: "A good name is rather to be chosen than great riches, and knowledge rather than silver and gold." The same aspiration prompted the following words of the son of Sirach: "See that thou keep a good name, for it is better than a thousand treasures of gold."**

By reason of these and other virtues which result from the **philosophy of the Stone**, the Sages have never wearied of extolling its marvellous excellence; and they have taken great pains to make it known to the worthy, in order that its wisdom might be accepted and practically exhibited by them. But to the foolish everything is obscure and difficult to be understood. This is the gist of the first six chapters of Solomon's Book of Proverbs, where he says that men should strain every nerve to attain to our wisdom. In the Book of Ecclesiastes, too, he uses the following words: "My son, be satisfied with a lowly station: for it is better than all that this world desires. The greater thou art, the more humble thyself, and God will give thee grace. For the Lord is a most High God, and does great things through the lowly.""

*The Sophic Hydroliph, (Philosopher's Stone),
Abridged by Marilyn Hughes for Deus Dominus,
Deus Omnibus, Hermetic Museum, Arthur Edward
Waite, Vol. 1, 1893*

From St. Alphonsus Liguori

Method of MENTAL PRAYER or Meditation
According to St. Alphonsus.

I. PREPARATION.

A recollected life and regular Spiritual Reading are
the best remote preparation.

For the immediate preparation, make three short but
fervent acts

(1) An Act of Adoration of God present to the soul.

Example: O my God, I believe Thou art really here
present; I bow down and adore Thee. Thou art so
good, I am so sinful; Thou art so great, I am only
nothingness; etc.

(2) An Act of Sorrow for Sin:

Example: O my God, I am heartily sorry for all my
sins of thought, word, deed, and omission, and by the
help of Thy holy grace I will never sin again.

(3) A Petition for Light and Strength:

Example: O my God, give me light to see Thy holy Will, give me grace to do Thy Will. O Wisdom of the Sacred Heart of Jesus, direct me in all my ways. O Love of the Sacred Heart, consume me in Thy fire.

Add a Hail Mary to the Blessed Virgin and an ejaculation to St. Joseph, your Patron Saints and Angel Guardian.

II. BODY OF THE PRAYER.

Use the mind in thinking on some subject as much as is necessary in order to pray fervently. But do not imagine that very much is necessary in order to pray. Do not wait for a great fire to burn up in your soul, but cherish any little spark you may feel.

To help your mind, read a text of Scripture or a short Meditation out of a book. St. Teresa used a book in her Meditations for seventeen years.

Meditate for a few minutes on any thought that has struck you; that is, think for a short time on what it means, what lessons it teaches you, and ask yourself: What have I done about this hitherto? What shall I now do? But remember, you think only in order that you may pray.

The great benefit of Mental Prayer consists less in meditation or thinking than in acts, prayers and resolutions, which are the fruits of Meditation. The thinking is the needle which draws after it the golden

thread of acts, prayers and resolutions. The thread is more important than the needle. The chief part of the time of Meditation should, then, be spent in making

1. Acts and Affections.

Examples. -Acts of Humility: 'My God, I am nothing in Thy sight. Act of Thanksgiving: 'My God, I thank Thee for Thy goodness. Act of Love: ' My God, I love Thee with my whole heart. I wish to please Thee in all things. I will only what Thou wiliest. I love Thee because Thou art infinitely good. Do with me and mine all that pleases Thee, because it is Thy will. Acts of love and of contrition are golden chains binding us to God. St. Thomas says: ' Every act of love merits eternal life. Make then many simple but fervent acts of love and sorrow.

2. Prayers of Petition.

In mental prayer, it is extremely useful, and, perhaps better than all else, to make many earnest petitions for the graces you want. Always ask, above all, for (a) the perfect forgiveness of all past sin; (b) the perfect love of God; and (c) the grace of a holy death. 'At first, said Father Paul Segneri, S.J., 'I used to employ my time of prayer in reflections and affections, but God opened my eyes, and then I gave myself to petitions, and if I have any good, it comes from this practice.

3. Resolutions.

'The progress of a soul, says St. Teresa, ' does not consist in thinking much of God, but in loving Him, and this love is gained by resolving to do much for Him. Make one practical resolution that you mean to keep during the day.

III. CONCLUSION.

Three short fervent acts:

- (1) Thank God for the light He has given you.
- (2) Renew your resolution to abstain from some fault or to do some good thing, during the day.
- (3) Ask the Eternal Father, for the love of Jesus and Mary, to help you to keep it. At the end of meditation, always pray for poor sinners and for the souls in Purgatory.

N.B.-The acts and prayers of petition should occupy the most of the time. Thus, in a half-hour's prayer, give three minutes to the preparation: think for five minutes and then pray."

*A Method of Conversing Continually and Lovingly
with God, St. Alphonsus Liguori, 1753*

CHAPTER FIVE



“If you look dispositions in the eyes,
Press depth . . .” - Marilyn Hughes

From the Sophiuc Hydroliph (Philosopher's Stone)

Abridged by Marilyn Hughes for Deus Dominus, Deus Omnibus

"PART IV.

PSALM LXXVIII. AND MATTH. XIII.

"I will open my mouth in parables, and declare things hidden from the foundation of the world."

When it pleases Almighty God by His Divine Word to make known unto the human race His marvellous, deep, and celestial mysteries, He is wont to do so in parables, and to shadow forth His meaning in things familiar to our eyes which are depicted visibly before us. For instance, when pronouncing upon Adam in Paradise, after the Fall, the sentence of death, He told him that as he was made and formed of dust, he should also return to dust—dust being a thing which in itself has no life. Again, when promising to Abraham an innumerable posterity, He illustrated His meaning by pointing to the stars of the heavens, the sand of the sea shore, and the dust of the earth. In the same manner, God made use of divers precious types in declaring His will to the children of Israel through the Prophets. This practice was also adopted in the New Testament by Christ Himself—the Foundation and Express Image of the Truth—who set forth His teaching in parables in order that it might be better understood. So He compares His Divine and Blessed Gospel—the highest happiness of man—to seed that is sown in a field, amongst which the enemy scatters evil seed; to a hidden treasure; to a pearl of

great price; to a grain of wheat; to a mustard seed; to leaven, etc.

[Cp. Luke viii. Matthew xiii. and xxii. Luke xix. Matthew xx.]

The Kingdom of Heaven He describes under the image of a great Wedding Feast. The Christian Church, again, He compares to a Vineyard, and to a King calling upon his servants to render up an account. He also uses the similitude of a noble lord who entrusted his goods to his servants, of a lost sheep, a prodigal son, and others of a similar nature.

[Cp. Matthew xviii. Luke xvi. Matthew xxv. Luke xviii. Mark xii. Luke xviii. Luke x.]

These types and similitudes were given to us on account of our human infirmity, which prevents us from understanding and picturing to ourselves the things of heaven. And since it is God's wont to reveal His mind in parables and figures, we can but regard it as of a piece with all the other dealings of God, that the Chief Good, His Son, our Lord and Saviour Jesus Christ, who by His obedience saved all mankind from eternal death and restored to us the Kingdom of Heaven, should have expressed His nature in a concrete bodily form. This is the greatest mystery of Almighty God, and the highest and worthiest object of knowledge.

[Ephes. iii. Col. i. Isaiah xlv.: "*Let the heavens drop down from above, and let the skies pour down righteousness. Let the earth open and bring forth the Saviour.*"]

And although this great Good had been prefigured to us in the Old Testament by types such as the sacrifice of Isaac, the ladder of Jacob, the betrayal and wonderful exaltation of Joseph the brazen serpent, Samson, David, and Jonah; yet, besides all these, Almighty God deigned to give us a fuller revelation and a corporal, visible, and apprehensible Idea of His heavenly treasures and gifts in the Person of His Son. This earthly and bodily manifestation He plainly foretold in the Prophet Isaiah (cp. xxviii.): "**Behold, I lay in Zion for a foundation a corner stone, a tried stone, a sure foundation: he that believeth shall not make haste.**" To the same effect the Royal Seer David speaks, through the Holy Spirit, in Psalm cxviii.: "**The Stone** which the builders rejected is become the head stone of the corner. This is the Lord's doing, and it is marvellous in our eyes." This type, the aforesaid **Corner Stone**, Christ applies to Himself (Matth., cp. xxi.) when He says: "**Have ye never read in the Scriptures? The Stone that the builders rejected is become the chief stone of the corner. This is the Lord's doing, and it is marvellous in our eyes. And whosoever shall fall on this Stone shall be broken; but on whomsoever it shall fall it shall grind him to powder.**" And Peter (Acts, cp. iv.) and Paul in his Epistle to the Romans (cp. ix.) repeat almost the same words.

This tried, blessed, and **heavenly Stone Jesus Christ** was longingly expected from the beginning of the world by the Fathers and Holy Patriarchs; God-enlightened men prayed that they might be accounted worthy to see the promised Christ in His bodily and visible form. And if they rightly knew Him by the Holy Spirit, they were comforted by His presence in their lives, and had an invisible Friend on whom they could stay themselves, as upon a spiritual fulcrum, in trouble and danger even unto the end of their life.

But although that **heavenly Stone** was bestowed by God as a free gift on the whole human race, the rich as well as the poor (Matth. xi., 6.); yet to this very day comparatively few have been able to know and apprehend Him. To the majority of mankind He has always been a hidden secret, and a grievous stumbling block, as Isaiah foretold in his eighth chapter: "He shall be for a stone of stumbling and a rock of offence, a gin and a snare, so that many shall stumble and fall, and be broken, and be snared, and be taken." The same was revealed to the aged Simeon, when he spake thus to Mary, the Mother of the Corner Stone: "Behold, He shall be for a fall and rising again of many in Israel, and for a sign that shall be spoken against." To this S. Paul also bears witness (ad. Rom. ix.): "They fell from the Stone of offence, and the rock of stumbling. He that believes in Him shall not be confounded." This Stone is precious to them that believe, but to the unbelieving "a stone of offence and stumbling, seeing that they are broken against the word, and believe not in Him on whom they are founded (Eccl. xliii.)." In all these respects the

Precious, Blessed, and Heavenly Stone agrees most wonderfully with our earthly, corporal, and **philosophical Stone**; and it is, therefore, well worth our while to compare our Stone with its Heavenly prototype. **We shall thus understand that the earthly philosophical Stone is the true image of the real, spiritual, and heavenly Stone Jesus Christ.**

Thus, then, those who would truly know and prepare the first Matter of the **Philosopher's Stone** (the chief and principal mystery of this earth) must have a deep insight into the nature of things, just as those who would know the **Heavenly Stone** (*i.e.*, the indissoluble, triune essence of the true and living God) must have a profound spiritual insight into the things of heaven: hence we said in our first part, that the student of our Art must first have a thorough knowledge of Nature and her properties. If a man would come to know the highest good, he must rightly know, first God, and then himself (Acts xvii.: "For in Him we live," etc.). If anyone learn to know himself and God (*i.e.* our duty as men, our origin, the end of our being, and our affinity to God), he has the highest scholarship, without which it is impossible to obtain happiness, either in this world, or in the world to come.

If we would find that high and **heavenly Stone**, we must remember that, as our earthly **Philosophical Stone** is to be sought in one thing and two things, which are met with everywhere, so we must look for Him nowhere but in the eternal Word of God, and the Holy Scripture (consisting of the Old and New

Testaments)—as God the Father testified at His Transfiguration on Mount Tabor (Mark ix., Luke ix.), when He said: "This is My Beloved Son: hear ye Him." In the same way Christ, the essential and eternal Word of God, speaks of Himself: "No one comes to the Father, but by Me"—according to the Scripture, the infallible testimony of the Divine Word (Isaiah xxxiv.). In Isaiah viii. we find the words: "to the Law and the Testimony." And Christ, the aforesaid **Corner Stone**, bears witness to the necessity of Scripture, when He says: "Search the Scriptures, for in them ye believe that ye have eternal life, and it is they that testify of Me." Therefore, David says in Psalm cxix., long before the coming of Christ: "My delight, O Lord, is in Thy commandments, for they are my counsellors; Thy word is a lamp unto my feet; I rejoice in the way of Thy testimonies more than in great riches. Also, I consider Thy ways, and walk in Thy testimonies."

[Cp. Gen. xiii. Psal. xlv. Isaiah ix., 49. Jerem. xxxii. John x., 14. Rom. ix. I. Cor. v.]

Moreover, when and where the First Matter of this **heavenly Stone** was founded ("from the beginning of the world"), is expressly set forth in several passages of Holy Scripture, especially in the fifth chapter of Micah: "Whose goings forth have been from of old, from everlasting." When the Jews asked the **Corner Stone** Himself who He was, He answered: "I that speak to you was from the beginning," and again: "Before Abraham was, I am." From these passages it follows that He had His being, without a beginning,

from all eternity, and that He will abide throughout all eternity.

And although this knowledge is to be found and obtained nowhere but in the Old and New Testaments, nevertheless he who would gain it must proceed with the greatest care (II. Timothy, iii.), for one false step may render all our subsequent labour useless. **He who would gain a golden understanding of the word of truth, should have the eyes of his soul opened, and his mind illumined by the inward light (I. John, v.) which God has kindled in our hearts from the beginning; for he who strives to obtain this knowledge without the Divine light, may easily mistake Saul for Paul, and choose a false road instead of the right path.** This happens continually in regard to our **earthly Stone**. Ten persons may read the same description of it, and yet only one may read the words aright. So the majority of mankind daily miss the knowledge of the **Heavenly Stone**; not because it is not before their eyes, but because they have not eyes to see it. Therefore Christ says: (Luke xi.) "The eye is the light of the body, and if the eye be dark the whole body will be full of darkness." In the seventeenth chapter of the same Gospel He says: "Behold the kingdom of God is within you." From these words it most clearly appears that the knowledge of the light in man must come from within, and not from without.

The external object, as they say, or the letter, is written for the sake of our infirmity, as a further aid to the implanted light of grace (Matth. xxiv.), as also the

outward spoken word is used as an auxiliary means for the conveyance and advancement of knowledge. For example, if a white and a black tablet were put before you, and you were asked to say which was white and which black, you would not be able to answer the question if you had no previous knowledge of those colours; your ability to do so, comes, not from looking at the tablets, but from the knowledge that before was in your mind. The object only stirs up your perceptive faculty, and calls out the knowledge that before was in you, but does not of itself afford that knowledge. In the same way, if any one put into your hand a flint, and asked you to bring outward and visible fire out of it for him, you would be unable to do so without the steel that belongs to it, with which you would have to elicit the spark slumbering in the stone. Moreover, you would have to catch and fan it into flame on a piece of tinder—or else the spark would immediately vanish again. If you do this, you will have a bright fire, and so long as you keep it up, you will be able to do with it whatever you like. In the same manner, the heavenly light slumbers in the human soul, and must be struck out by outward contact, namely, by the true faith, through reading and hearing, and through the Holy Spirit whom Christ restored to us, and promised to give us (John xiv.: "No man comes to the Father but by me"), and to put into our dark, but still glowing hearts, as into a kind of tinder, where He may be fanned and kindled into a bright flame, working the will of God in our souls. For He delights to dwell in light unapproachable, and in the hearts of believers. Although no man ever has, or ever can, see God with

his outward bodily eyes, yet with the inward eyes of the soul He may well be seen and known. But notwithstanding that inward light casts its bright beams over the whole world, and into the heart of every man without any difference, the world, by reason of its innate corruptness, cannot see it rightly, and refuses to acknowledge it; and on this account so many false and pernicious notions are current concerning it. But we shall do well to consider that God has, not without a good purpose, furnished our heads with two eyes and two ears; for He would thereby teach us that man has a double vision and a double hearing; namely, the outward and the inward. With the inward he is to judge spiritual things, and the outward is also to perform its own proper office. The same distinction we find in the spirit and the letter of Scripture. For this reason I thought fit to explain this matter for the sake of students of the simple sort, who might otherwise be at a loss to apprehend the full significance of the **triune Stone**.

Again, as the substance of the **earthly Stone** is nothing accounted of in the world, and rejected by the majority of mankind, so Christ, the eternal Word of the Father, and the **Heavenly Triune Stone**, is lightly esteemed in this world, and scarcely even looked at; nay, we may say that nothing is so profoundly and utterly despised by mankind, as the Saving Word of God. Hence (Cor. i., 2) it is called foolishness by the wise of this world. Nor is it only contemned and regarded as worthless; it is even proscribed and laid under a ban, like some false heretical doctrine, and it is grievous for a God-fearing man to listen to the

blasphemous words that are spoken against it. But the believer must be tried by it, and the world sifted by its appearance. So S. John says (cp. i.): "He came unto His own, and they received Him not;" and again: "He was in the world, and the world knew Him not."

Again, as the physical and earthly **water-Stone** of the Sages has, on account of its unsearchable excellence, been called by a great variety of names by the multitude of **philosophers**, so the Heavenly Light, the one Noumen and Illuminant, whose riches and glory are past finding out, is designated in Holy Scripture by a large number of titles. We will go through the most important names of both. The **Philosopher's Stone** is called the most ancient, secret or unknown, natural, incomprehensible, heavenly, blessed, sacred Stone of the Sages. It is described as being true, more certain than certainty itself, the arcanum of all arcana—the Divine virtue and efficacy, which is hidden from the foolish, the aim and end of all things under heaven, the wonderful epilogue or conclusion of all the labours of the Sages—the perfect essence of all the elements, the indestructible body which no element can injure, the quintessence; the double and living mercury which has in itself the heavenly spirit—the cure for all unsound and imperfect metals—the everlasting light—the panacea for all diseases—the glorious Phoenix—the most precious of treasures—the chief good of Nature—the universal triune Stone, which is naturally composed of three things, and, nevertheless, is but one—nay, is generated and brought forth of one, two, three, four, and five. In the writings of the Sages we may also find

it spoken of as the Catholic Magnesia, or the seed of the world, and under many other names and titles of a like nature, which we may best sum up and comprehend in the perfect number of one thousand. **And as the earthly Philosopher's Stone and its substance have a thousand names, so an infinite variety of titles is even more justly predicated of the Chief Good of the Universe.** For He is God, the Word of God, the Eternal Son, the real, eternal, tried, and precious corner and foundation Stone which the builders refused and rejected. He is true, and more ancient than all things seeing that He was before the foundation of the world, and from everlasting. He is the true, hidden, and unknown God, supernatural, incomprehensible, heavenly, blessed, and highly praised. He is the only Saviour, and the God of Gods (Deut. x.). Sure He is, and true, and cannot lie (Nu. xxiii., Rom. iii.). He is the only Potentate who does what He will, according to His good pleasure. He is secret and eternal, and in Him lie hid all the treasures and mysteries of knowledge (Rom. xvi., Col. ii.). He is the only Divine virtue and omnipotence, which is unknown to the foolish, or the wise of this world. He is the only true essence of all elements, seeing that of Him all things are and were created (Rom. ii., Ja. i.). He is the quintessence, the essence of all essences, and yet Himself not an essence of anything. He has in Himself the Heavenly Spirit which quickens ail things with life itself (Wisd. vii., Isaiah xlii., John xiv.). He is the one perfect Saviour of all imperfect bodies and men, the true heavenly physician of the soul, the eternal light that lights all men (Isaiah lx., John i.), the universal Remedy of all diseases, the true spiritual

panacea. He is the glorious Phoenix that quickens and restores with His own blood His little ones whom the old Serpent, the Devil, had wounded and killed. He is the greatest treasure, and the best thing in heaven or upon earth, the triune universal essence, called Jehovah—of one, the Divine essence—of two, God and Man—of three, namely three Persons—of four, namely three Persons, and one Divine Substance—of five, namely of three Persons, one Divine, and one Human Substance. He is also the true Catholic Magnesia, or universal seed of the world, of Whom, through Whom, and to Whom are all things in heaven and upon earth—the Alpha and Omega, the beginning and the end, says the Lord that is, and was, and is to come, the Almighty (Apoc. i.).

But again, as in the case of the philosophical work, it is not enough for anyone to know its substance and its triune essence, with the quality and property thereof, if he does not also know where to obtain it, and how to become a partaker of its benefits—which can only be done, as we said above, by dissolving the substance into its three parts, decomposing it, and so depriving it of its caliginous shadow and hirsute essence, subliming its inner hidden heart and soul by means of the sweet, universal, fiery, marine water (extracted from itself) into a volatile essence--so we cannot know that glorious triune Essence, called Jehovah, unless the image of Him is first dissolved and purified in our own souls, the veil of Moses (*i.e.*, our own desperate sinfulness which prevents us from seeing God as He is) being taken away, and our inner heart and soul being purified, cleansed, and sublimed

by the Divine illumination of Him that dwells within, namely, Christ, who washes our hearts like pure water (Isaiah xlv.), and fills them with His sweet and gentle comfort. So you first behold the wrath, but afterwards the love of God.

Once more: As our Matter, in the **philosophical work**, after being dissolved into its three parts or principles, must again be coagulated and reduced into its own proper salt, and into *one* essence, which is then called the salt of the Sages: so God, and His Son, must be known as One, by means of their essential substance, and must not be regarded as two or three Divinities, possessing more than one essence. When you have thus known God through His Son, and united them by the bond of the Holy Spirit, God is no longer invisible, or full of wrath, but you may feel His love, and, as it were, see Him with your eyes, and handle Him with your hands, in the person of Jesus Christ, His Son and express image. But even this knowledge of the Triune God will avail you little, unless you continue to advance and grow in His grace, for God otherwise will be still terrible, and as it is said of Him (Deut. vii., 18), "a consuming fire." For as the substance of the Sages, after all the changes that it has undergone, will do more harm than good as a medicine applied to the body, without the final preparation, so unless you fully and perfectly apprehend Christ, the mere knowledge of Him will tend to your condemnation rather than to the salvation of your soul (I. John, iv.). Therefore if you wish to become a partaker of Christ, and if you desire to possess and enjoy His heavenly gifts and treasures,

you must advance in the personal knowledge of Christ, and look upon Him, not merely as a pure and immaterial Spirit, but as the Saviour who in the fulness of time took upon Himself a human body, and became the Son of Man, as well as the Son of God.

For as in our **philosophical work** another most noble and cognate metallic body must be united to our first substance (if it is to be rendered effectual for the perfecting of other metals), and joined together with it into one body, so the Divine Nature of the Son of God had to take upon itself, as it were, another kindred "metallic" body, namely our human nature, our human flesh and blood (which, having been created in the image of God, has the greatest affinity with Him), and to be joined with it into one indissoluble whole, in order that He might have the power of bringing imperfect men to perfection.

But again, we said that common gold, on account of its imperfection and impurity, would not combine with our substance, because its manifold defects had rendered it "dead" and useless for our purpose, and that, for this reason, it must first receive a bright and pure body (not adulterated or weakened by the presence of bad internal sulphur). In the same way, the Divine essence of the Son of God could not be joined to common human nature, which is conceived in sin, defiled with hereditary uncleanness, and many actual sins and besetting infirmities (though all these are no integral part of human nature as such), but required a pure, sinless, and perfect humanity.

For if the earthly Adam, before the Fall (though after all only a created being), was holy, perfect, and sinless, how much more must the heavenly Adam, to whom the only begotten Son of God was joined, have a perfect humanity? Therefore the **heavenly, eternal, fundamental Corner Stone, Jesus Christ (like the earthly Philosophical Stone)**, is now One, uniting in Himself, after an inscrutable manner, a dual nature of admirable generation and origin, and the properties both of God and of man. For according to His Divine Nature, He is true God, of the Substance of His heavenly and eternal Father, and the Son of God, whose goings out (as the Scripture says) were from everlasting (Mic. v.). According to His human nature, on the other hand, He was born in the fullness of time as a true and perfect man, without sin, but with a real body and soul (Matth. xxvi.). Therefore He now eternally represents the indissoluble and personal union of the Divine and the human substance, the oneness of the natures of God and man . . .

Again, as our chemical compound (in which the two essences have been combined) is subjected to the action of fire, and is decomposed, dissolved, and well digested, and as this process, before its consummation, exhibits various chromatic changes, so this Divine Man, and Human God, Jesus Christ, had, by the will of His heavenly Father, to pass through the furnace of affliction, that is, through many troubles, insults, and sufferings, in the course of which His outward aspect was grievously changed; thus He suffered hunger when, after His Baptism and His entrance upon the ministry of the Word, the Holy

Spirit led Him into the wilderness to be tempted of the Devil, and there waged with Him a threefold contest, as an example to all baptized Christian men, who, having declared themselves followers of Christ, are, like Him, tempted, and have to sustain the shock of various grievous assaults. Again, He was subject to weariness, He shed tears, He trembled, He wrestled with death, He shed drops of sweat mingled with blood, He was taken captive and bound, was struck in the face by the high priest's servant, was mocked, derided, spitted upon, scourged, crowned with thorns, condemned to die upon the Cross, which He had to bear Himself; was nailed to it between two malefactors, received vinegar and gall to drink, cried out with a loud voice, commended His spirit into the hands of His Father—and so gave up the ghost and died upon the Cross. These and other tribulations, which are faithfully related by the Evangelists, He had to bear in the course of His earthly life.

And as the Sages say that the above mentioned process of chemical digestion is generally completed within forty days, so the same number seems to have a most peculiar significance in Scripture, more particularly in connection with the life of our Lord. The Israelites remained forty years in the wilderness; Moses was forty days and forty nights on Mount Sinai; Elijah's flight from Ahab occupied the same length of time. Christ fasted forty days and forty nights in the wilderness; He spent forty months in preaching upon earth; He lay forty hours in the grave—appeared to His disciples forty days after His Resurrection. Within forty years from Christ's

Ascension Jerusalem was destroyed by the Romans, and made level with the ground.

Then again, the Sages have called our compound, while undergoing the process of decomposition, the Raven's Head, on account of its blackness. In the same way, Christ (Isaiah liii.) had no form nor comeliness – was despised and rejected of men, a man of sorrows and acquainted with grief – so despised, that men hid, as it were, their faces from Him; and in the 22nd Psalm He complains that He "is a worm, and no man," "a scorn and laughing-stock of the people." We may also see an analogy to Christ in the fact that the decomposed body of the sun lies for some time dead and lifeless, like burnt-out ashes, at the bottom of the phial, and that its "soul" gradually descends to it under the influence of greater heat, and once more saturates, as it were, the dead and decaying body, and saves it from total destruction. For when, on the Mount of Olives, and on the Cross, Christ had experienced a feeling of utter dereliction, He was afterwards comforted and strengthened, and nourished (as it were) with Divine nectar from above. And when at length He had given up the ghost, and all the strength forsook His body, so that He went down to the parts below the earth, even there He was preserved, refreshed, and filled with the quickening power of the eternal Deity, and thus, by the reunion of His spirit with His dead body, quickened, raised from the dead, lifted up into heaven, and appointed Lord and King of all – where, sitting at the right hand of His Father, He now rules, governs, preserves, and quickens all things with the power of His Word. This

marvellous Union and Divine Exaltation angels and men in heaven, upon earth, and under the earth can scarce think upon without holy fear, and trembling awe—Whose power, strength, and purple Tincture (*i.e.*, Blood) changes us imperfect men and sinners in body and soul, and is a marvellous medicine for all our diseases, as we shall see further on.

We have briefly and simply considered the most obvious analogies that serve to establish the typical connection between Jesus Christ, the heavenly Corner Stone, and our earthly Philosopher's Stone, and to illustrate its figurative resemblance to the Incarnation of the Saviour of men. We will now proceed to shew that the **earthly Stone** also shadows forth His transmuting, strengthening, healing, and quickening power towards us sinful, wretched, and imperfect human beings.

For though God created man at the beginning in His own image, and made him more glorious and perfect than other creatures, and breathed into him a living and immortal soul, yet by the fall the image of God was defaced, and man was changed into the very reverse of what God had intended that he should be.

But in order that we might be restored to our former glorious state, God in His great mercy devised the following remedy: As the perfect **earthly Stone**, or Tincture, after its completion extends its quickening efficacy, and the perfecting virtue of its tincture to other imperfect metals, **so Christ, that blessed heavenly Stone**, extends the quickening influence of

His purple Tincture to us, purifying us, and conforming us to the likeness of His perfect and heavenly Body. For, as S. Paul says: (Rom. viii.), He is the first-born among many brethren, as He is also the first-born before all creatures, through whom all things in heaven and earth were created, and reconciled to God. If we who are by Nature impure, imperfect, and mortal, desire to become pure, immortal and perfect, this transmutation can be effected only through the mediation of the **Heavenly Corner Stone Jesus Christ**, who is the only holy, risen, glorified, heavenly King, both God and man in the unity of one Person.

For as the **Philosopher's Stone**, which is **the Chemical King**, has virtue by means of its tincture and its developed perfection to change other imperfect and base metals into pure gold, so our heavenly King and fundamental **Corner Stone, Jesus Christ**, can alone purify us sinners and imperfect men with His Blessed ruby-coloured Tincture, that is to say, His Blood, from all our natural filth and uncleanness, and perfectly heal the malignant disease of our nature; seeing that there is no salvation but in Him, and that no other name is given under heaven whereby men can obtain happiness and perfection.

The blind and insensate world has, indeed, through the craft and deceit of the Devil, tried many other ways and methods of obtaining everlasting salvation, and has toiled hard to reach the goal; but Christ nevertheless is and remains the only true Saviour and Mediator, who alone can make us appear just in the

sight of God, and purify us from our spiritual leprosy—just as, upon earth, there is only one royal, saving, chemical Stone by which all imperfect metals must be brought to perfection and all bodily diseases healed (especially that fearful, and otherwise incurable leprosy). All other spiritual remedies—such as those invented and used by Jews, Turks, heathens, and heretics—may be compared to the devices of false and sophistical alchemists; for by them men are not purified, but defiled--not quickened, but enfeebled, and given over to a state of more helpless spiritual deadness. So the pseudo alchemists, or malchemists, as they may be more appropriately termed, discover many tinctures and colours by which men are not only deceived, but, as daily experience teaches, often ruined in fortune, body, and soul.

Again, if we men would be purified and cleansed of our original sin and the filth of Adam (in whom, through the subtilty of the Cacodaemon, our whole race was corrupted in the very Protoplast), we can obtain perfection and eternal happiness only through the regeneration of water and the Spirit, as the royal chemical substance is regenerated by water and its spirit. In this new and spiritual regeneration, which is performed in baptism through water and the Spirit, we are washed and purified with the Blood of Christ, united to His Body, and clothed with Him as with a garment (Col. iii., Eph. v.). For, as the **Philosophical Stone** becomes joined to other metals by means of its tincture and enters into an indissoluble union with them, so Christ, our Head, is in constant vital communion with all His members through the ruby

tincture of His Blood, and compacts His whole Body into a **perfect spiritual building** which after God is created in righteousness and true holiness. Now, that regeneration which is wrought in baptism through the operation of the Holy Spirit is really nothing but an inward spiritual renewal of fallen man, by which we become God's friends instead of His enemies, and thus heirs of God and fellow heirs with Christ (i. Cor. ii., Rom. xii., Ephes. ii., Hebr. iii.). For to this end Christ died and rose again, that through this means, namely, through His passion, death, resurrection, and ascension, He might enter the Holy Place made without hands, and prepare for us the way to our everlasting Fatherland. Therefore, we, too, as His brothers and sisters, should follow His passion, and grow like Him in love, humility, and all other virtues, till we are conformed to His glorified body, and until, having lived and died with Him, we also reign with Him, and share His everlasting glory.

But this inward quickening and imitation of Christ, our heavenly King, in our daily lives, is not the outgrowth of our own merit or natural will (for by nature all men are blind, deaf, and dead, as to spiritual things), but is produced solely through the effectual working of the Holy Spirit, who dwells in us through the blessed laver of regeneration. In like manner, the minerals and metals are in themselves gross and dead, and cannot purify or ameliorate themselves, but are purified, renewed, dissolved, and perfected through the agency of the spagyric spirit. Now when we have been incorporated in the Body of our heavenly King, and washed and cleansed of

original sin through His purple Tincture, and so rendered capable of bringing forth the first fruits of the Holy Spirit, we are fed up, like little children, and nourished with the pure and health-giving milk of grace, until at length we become living stones, fit for the heavenly building and the highest priesthood, which consists in offering up spiritual sacrifices such as are acceptable to God the Father, through Jesus Christ. For even a Christian, though regenerated through water and the Word, cannot grasp or apprehend all things at once, but must grow gradually, and daily, in the knowledge of God and of Christ.

For as, in our philosophical experiment, the union of the two essences, namely of the earthly gold and the heavenly prepared Matter, which have first been reduced to a kind of dry liquid, or amalgam, in a solutory alembic, does not take place all at once (seeing that the different parts are added gradually and at stated intervals), so we must expect the growth of the quickened spirit to be slow and gradual. For when the spiritual union of a man with Christ in baptism has once taken place, and he is united once for all with His Body, he must gradually advance in the Christian faith, and assimilate in his soul one article after another, until he has obtained perfect knowledge, and is firmly established in all the fulness of conviction.

Now the Christian faith, like the prepared aqueous substance, consists of twelve articles, according to the number of the Apostles, and these again fall into three

principal sections, viz. (1) that which treats of our creation, (2) that which deals with our redemption, and (3) that which describes our sanctification. All these articles the Christian must, one by one, and little by little, make his own. He cannot master them all at once; for if too much spiritual nourishment were administered to him at a time, his soul might begin to loathe its food, and he might be entirely estranged from the faith. Therefore, the third article, for instance, should be divided into seven parts, and taught in seven different lessons (just as the matter was not put into the phial all at once). When a man has made the whole faith thoroughly his own, he must carefully preserve it pure from all corruption and falsification.

Moreover, in the chemical process, **the Stone** cannot bring its influence to bear on imperfect metals, unless it is first combined with three several parts of highly refined and purified gold, not because the tincture of the Stone itself is imperfect, but on account of the grossness of the metals which otherwise could not receive its subtle influence. **The Stone** itself is perfect; but the base metals are so feeble and dead that they cannot apprehend the angelical and spiritual perfection of the Tincture, except through the more congenial medium of gold, refined and fused through Antimony. In the same way, our heavenly King, Jesus Christ, has, through His obedience to His Father's will, once for all delivered us from sin and impurity, and made us sons and heirs of God; nevertheless, His saving Blood, the true purple Tincture, cannot be received by us, on account of our inborn infirmity and

gross sinfulness, except through three media appointed by God for this purpose, namely: (1), His Holy Word, which is better and purer than earthly gold seven times refined; (2), saving faith, which is a marvellous gift of God, comes through the Word of God, unites the hearts of men, and is tried in the fire of affliction; (3), unfeigned love towards God and our neighbour, which is also a gift of God, the fulfilment of the law, and a perfect imitation of God's nature. If we have and possess in a proper manner these three things, the Word, faith, and love, Christ can operate rightly upon us with his heavenly Tincture, and celestial Unction, make their blessed influence felt throughout our imperfect natures, and thus, by pervading our entire being, cause us to be partakers of His own heavenly nature. But Satan, that grim pseudo-alchemist, ever lies in wait to draw those whom Christ has regenerated, and made sons of God by faith through baptism, and who are warring the good warfare, and keeping faith and a good conscience, away from the right path—and in this attempt he and his faithful servants, our sinful flesh, and the wicked, seductive world, are, alas, very frequently successful (for even the just man falls seven times a day. Prov. xxiv.). For as he lay in wait for Christ, our Lord, Master, and Guide, and soon after His Baptism made a violent assault upon Him; so to the present day he spreads his crafty nets and pernicious snares in the Christian Church. Our Lord he first endeavoured to delude into doubting the Word of God, and questioning His Father's love, by pointing to the want, hunger, and bodily affliction, that God suffered Him to endure in the wilderness.

But if Christians do not yield to this temptation, Satan attacks them on another point, and tries to induce them to place a foolhardy confidence (such as is not warranted by God's word) in their heavenly Father, just as he strove to persuade Christ to cast Himself down from the pinnacle of the Temple, seeing that God would surely protect Him. If this device does not succeed, the Evil One is not ashamed to try a third expedient: he promises us all the riches of this world, and the glory thereof, if we will forsake God, become idolators, and worship Satan himself—a proposal which he actually had the hardihood to make to Christ. These Satanic machinations God, in His inscrutable wisdom, permits, in order that men may thereby be exercised in faith, hope, patience, and true prayer, and prepared for the agony of death which the old man will one day have to undergo—that thus they may gain a final victory over their hereditary foe. This victory they will gain if they are taught by the grace of God how to encounter the Devil's deceitful and crafty wiles.

For since, as S. Paul says, we wrestle not with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with the spiritual forces of wickedness in the heavenly places; we cannot successfully oppose our own strength to their spiritual assaults, but we must, after the example of our Standard-bearer, Jesus Christ, arm ourselves against our spiritual foes with spiritual weapons, such as the Word of God, and the sword of the Spirit. We must take from the armoury of the Holy Spirit the breast-plate of righteousness, and have our loins girt

with truth, our feet shod with the preparedness of the Gospel of peace; and we must cover ourselves with the great shield of faith, with which we shall be able to quench all the fiery darts of the wicked one: for faith in Jesus Christ is a most strong shield which no weapon of the Evil Demon has power to pierce.

Again, we saw that in our chemical operation the regulation of the fire, and a most patient and careful tempering of its heat, was of the greatest importance for the proper digestion of the substance. We also spoke of the "fire of the Sages" as being one of the chief agents in our chemical process, and said that it was an essential, preternatural, and Divine fire, that it lay hid in our substance, and that it was stirred into action by the influence and aid of the outward material fire. In like manner, the true Word of God, or the Spirit of God, whom Jeremiah compares to a fire, lies hid in our hearts, having been planted in our souls by Nature, and only defaced and obscured by the fall. This spirit must be aided, roused into action, and fanned into a bright flame, by another outward fire, viz., the daily fire of godliness, the exercise of all the Christian virtues in good days and in evil, and the study of the pure Divine Word, if, indeed, the internal light of grace, or the Spirit of God, is to work in us, instead of being extinguished. For as an earthly craftsman polishes iron, which in itself is cold, till it is heated by continual friction, and as a lamp must go out if it is not constantly fed with oil; so the inward fire of man, unless it is assiduously kept up, gradually begins to burn low, and is at length completely extinguished. Therefore it is indispensable for a

Christian diligently to hear, carefully to study, and faithfully to practice the Word of God.

Again, what we said of spiritual sight, viz., that it must take place not with the outward eyes of the body, but with the inward eye of the soul, is equally applicable to spiritual hearing. I speak of listening, not to the outward speech of men, or to the Pharisaic leaven of the new Scribes, which nowadays, alas, is substituted for the sincere and unadulterated Word of God, but to the Voice of God Himself. I speak of the thrice refined Word of God (Psalm cxix.), which proceeds out of the mouth of God, and is declared by His Holy Spirit—which is not, as these false teachers presumptuously assert, a vain and empty sound, but the Spirit, the life, and the saving power of God to all that believe. Of it the Royal Seer David speaks as follows: "I will hear what the Lord shall say unto me." Of this inward and Divine hearing of the Word of God, as from a kind of fountainhead, good and living faith, which works by love, takes its source. For it is, as S. Paul says (Rom. x.): "Faith comes by hearing, and hearing by the Word of God."

Now if the Word is pure and undefiled, the hearing, too, may be pure and undefiled, and the faith which comes of such hearing will also be true, and show itself by love and humble obedience to the will of God in prayer, praise, and thanksgiving. It will also find expression in all good works towards our neighbour. To the exercise of this love Christ exhorts us in His long valedictory discourse (John xiii.), and leaves it with us as His farewell saying: "This is my

commandment that ye love each other, even as I also loved you." "If any one say, I know God, and love not his brother, he is a liar, and the truth is not in him. But he who keeps the Word of God, in him the love of God is perfected" (I. John, ii.). And again (I. John, iv.): "God is love, and he that abides in love abides in God, and God in him." From these passages we learn that love is the bond of perfection by which we are united to Christ, and by which we are in Him, He in His Father, and His Father in Him. "If any one," says Christ, "will keep my word, this is he that loves me, and I will love him, and we will come to him and take up our abode with him." Again: "If ye keep my commandments, ye shall abide in my love." But this our love to God must also find expression towards our neighbour. For "if any one love not his brother whom he has seen, how can he love God, whom he has not seen? And this commandment we have of Him, that he that loves God love his brother also." The nature of this love is described by S. Paul (i. Cor. xiii.) in the following words: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, and never fails." Hence it appears that there is no true love which does not show itself in works of kindness towards our fellow men; and hence also it appears that the good works which are acceptable to God cannot precede faith, but are its outgrowth and precious fruit; works do not make faith good and acceptable, but it is faith that gives their real value to works—for we are justified and obtain eternal life by faith alone. And if a regenerate man bear himself thus lovingly and humbly in all his life, he will never lack fruit in due season. For such a

man is placed by God in the furnace of affliction, and (like the hermetic compound) is purged with the fire of suffering until the old Adam is dead, and there arises a new man created after God in righteousness and true holiness, as S. Paul says (Rom. vi.): "We are buried with Christ by baptism into death, that like as Christ was raised up from the dead, even so we also should walk in newness of life." When this has been accomplished, and a man is no longer under the dominion of sin, then there begins in him something analogous to the solution of the gold added to the substance of our chemical process. The old nature is destroyed, dissolved, decomposed, and, in a longer or shorter period of time, transmuted into something else. Such a man is so well digested and melted in the fire of affliction that he despairs of his own strength and looks for help and comfort to the mercy of God alone. In this furnace of the Cross, a man, like earthly gold, attains to the true black Raven's Head, *i.e.*, loses all beauty and reputation in the eyes of the world; and that not only during forty days and nights, or forty years, but often during his whole life, which is thus often more full of sorrow and suffering than of comfort and joy. And, through this spiritual dying, his soul is taken from him, and lifted upon high; while his body is still upon earth, his spirit and heart are already in his eternal Fatherland; and all his actions have a heavenly source, and seem no longer to belong to this earth. For he lives no longer according to the flesh, but according to the Spirit, not in the unfruitful works of darkness, but in the light and in the day—in works that stand the test of fire. This separation of body and soul is brought about by a

spiritual dying. For as the dissolution of body and soul is performed in the regenerated gold, where body and soul are separated from one another, and yet remain close together in the same phial, the soul daily refreshing the body from above, and preserving it from final destruction, until a set time: so the decaying and half-dead bodily part of man is not entirely deserted by its soul in the furnace of the Cross, but is refreshed by the spirit from above with heavenly dew, and fed and preserved with Divine nectar. (For our temporal death, which is the wages of sin, is not a real death, but only a natural and gentle severing of body and soul). The indissoluble union and conjunction of the Spirit of God, and the soul of the Christian, are a real and abiding fact. And here again we have an analogy to the (sevenfold) ascending and descending of the soul in the chemical process. For the tribulations and temporal sufferings of God's people have now lasted six thousand years; but during this whole time, men have again and again been refreshed, comforted, and strengthened by the Spirit of God – and so it is now, and ever will be, until the great universal Sabbath and rest-day of the seventh millennium. Then this occasional spiritual refreshing will cease, and everlasting joy will reign, since God will be all in all.

While the digestion of the dead spiritual body in man goes forward, there may be seen (as in the chemical process) many variegated colours and signs, *i.e.*, all manner of sufferings, afflictions, and tribulations, including the ceaseless assaults of the Devil, the world, and the flesh. But all these signs are of good

omen, since they show that such a man will at length reach the desired goal. For Scripture tells us that all that are to obtain the eternal beatitude of Christ must be persecuted in this world, and we must enter into the kingdom of heaven through much tribulation and anguish. This truth is well expressed in the following words of S. Augustine: "Marvel not, brother, if after becoming a Christian you are assailed by many troubles. For Christ is our Head, and, as His members, we must follow and imitate, not only Him, but His life and sufferings. The life of Christ was closely beset with all manner of tribulations, poverty, insult, mockery, scorn, sorrow, and acute bodily suffering; and it is clear that if you would obtain the life of Christ, you must, like Him, become perfect through suffering. For without these afflictions and tribulations we cannot come to God. A man who would enter Paradise must go through fire and water, whether he be Peter, to whom the keys of heaven were entrusted, or Paul, a chosen vessel of God, or John, to whom all the secrets of God were revealed. Every brother must enter the kingdom of heaven through much tribulation."

It should further be observed that the Antimony of the Sages with which the gold must be refined before being added to the Elixir, or royal chemical substance (or before undergoing a sudatory bath with ancient grey-headed Saturn) is expressed by the sign \odot . In the same way, a ball with a cross upon it is put into the hands of the Lord of the Holy Roman Empire, whereby it is indicated that he, too, must experience, and be tried by the tribulations of this world, before

he can be peacefully seated upon his throne. To all this we may find an analogy in the aforesaid School of the Cross, and the tribulations and persecutions through which all Christians must pass, and the struggle which they must wage with . . . the old Adam and Satan, before they can enter into everlasting joy and rest.

Besides the aforesaid sorrows and afflictions, there are also in this world certain signs and marvels, and great mundane revolutions, which we must diligently consider and perpend. We must first hear of wars, and rumours of wars, various sects, plagues, and famines; for all these things are the true forerunners and heralds of our redemption. Then must come the general resurrection of the dead, by which those who obtain the victory through the Blood of the Lamb (for this second regeneration is begun and rendered possible by their first regeneration in this life) pass into a new and unending life through the final indissoluble union of their bodies, souls, and spirits. For by the power and effectual working of Christ, our almighty heavenly King (to whom we are joined in a supernatural manner by faith), we shall be endued with pure spiritual health, strength, glory, and excellence. This marvellous union of body, soul, and spirit, this Divine glorification and exaltation of the elect, is a consideration fraught with reverential and unspeakable awe (like the sight of the final chemical transformation); it is a sight at which the very angels will stand rapt in inexpressible wonder; and then they will see us pass into the heavens to reign with Christ, and with them, and the ministering spirits, in

everlasting glory, and joy unspeakable, world without end.

To conclude—as, in our chemico-philosophical process, it was possible and necessary to correct at once any defect or irregularity, since otherwise the whole compound would be corrupted and rendered useless; so, in the Christian life, every fault must at once be carefully corrected, and put away, lest it afford a loophole for Satan, the world, and the flesh, to creep in again, and to cause in us, so to speak, a pernicious sublimation, or a premature redness (corresponding to the first and second chemical defects), or to make us despair of God's mercy when we consider our many grievous sins, or to stir up in us a spirit of murmuring against the great furnace heat of God's discipline (which two latter failings correspond to the third and fourth chemical defects). If any of these unfortunate accidents happen to our souls, they must be dissolved again (after the analogy of the chemical compound), by repentance, by the solutory key of holy Absolution, and thus, as often as is required, be purged of sin and post-baptismal defilement by Absolution, as well as by the pure heavenly milk of the Lord's Supper, which is the sweat of the heavenly Lamb, and water and blood, the fountain of life—which (like the mercurial water of the chemical process) is, to the unworthy and wicked, the most deadly poison, but food, drink, and a source of strength to the repentant believer. Thus he may still attain to what corresponds to the final coagulation and perfect chemical condensation, namely, to the heavenly perfection of eternal

beatitude. These two most wholesome remedies for post-baptismal sin (viz., Absolution and the Lord's Supper), God in his mercy has ordained, and entrusted to the keeping of His most Beloved Church, for the healing of repentant Christian men. Through her, we are either, by absolution, pronounced free from guilt, or, if we remain impenitent, and persist in our wicked course, we are, by excommunication, delivered over to Satan, that by the destruction of the flesh, our souls may be saved in the day of the Lord Jesus."

*The Sophic Hydroliph, (Philosopher's Stone),
Abridged by Marilynn Hughes for Deus Dominus,
Deus Omnibus, Hermetic Museum, Arthur Edward
Waite, Vol. 1, 1893*



From St. Francis of Assisi on the Lord's Prayer

"PRAISES.

Here are begun the Praises which the most blessed Father Francis composed; and he said them at all the Hours of the day and night and before the Office of the Blessed Virgin Mary, beginning thus: "Our Father, most holy, who art in heaven," etc., with "Glory be to the Father." Then the Praises, Holy, Holy, etc., are to be said.

Our Father, most holy, our Creator, Redeemer, and Comforter.

Who art in heaven, in the angels and in the saints illuminating them unto knowledge, for Thou, O Lord, art light; inflaming them unto love, for Thou, O Lord, art Love; dwelling in them and filling them with blessedness, for Thou, O Lord, art the highest Good, the eternal Good from whom is all good and without whom is no good.

Hallowed be Thy Name: may Thy knowledge shine in us that we may know the breadth of Thy benefits, the length of Thy promises, the height of Thy majesty, and the depth of Thy judgments.

Thy Kingdom come, that Thou mayest reign in us by grace and mayest make us come to Thy Kingdom, where there is the clear vision of Thee, the perfect love of Thee, the blessed company of Thee, the eternal enjoyment of Thee.

Thy will be done on earth as it is in heaven, that we may love Thee with the whole heart by always thinking of Thee; with the whole soul by always desiring Thee; with the whole mind by directing all our intentions to Thee and seeking Thy honor in all things and with all our strength, by spending all the powers and senses of body and soul in the service of Thy love and not in anything else; and that we may love our neighbors even as ourselves, drawing to the best of our power all to Thy love; rejoicing in the good of others as in our own and compassionating [them] in troubles and giving offence to no one.

Give us this day, through memory and understanding and reverence for the love which He had for us and for those things which He said, did, and suffered, for us,—our daily bread, Thy Beloved Son, our Lord Jesus Christ.

And forgive us our trespasses, by Thy ineffable mercy in virtue of the Passion of Thy Beloved Son, our Lord Jesus Christ, and through the merits and intercession of the most Blessed Virgin Mary and of all Thy elect.

As we forgive their that trespass against us, and what we do not fully forgive, do Thou, O Lord, make us fully forgive, that for Thy sake we may truly love our enemies and devoutly intercede for them with Thee; that we may render no evil for evil, but in Thee may strive to do good to all.

And lead us not into temptation, hidden or visible, sudden or continuous.

*But deliver us from evil, past, present, and to come.
Amen.*

Glory be to the Father, etc.

Holy, Holy, Holy, Lord God Almighty, who is and who was and who is to come. Let us praise and exalt Him above all forever.

Worthy art Thou, O Lord, our God, to receive praise, glory and honor, and benediction. Let us praise and exalt Him above all forever.

The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honor and benediction. Let us praise and exalt Him above all forever.

Let us bless the Father and the Son with the Holy Ghost. Let us praise and exalt Him above all forever.

All ye works of the Lord, bless ye the Lord. Let us praise and exalt Him above all forever.

Give praise to God all ye His servants and you that fear Him, little and great. Let us praise and exalt Him above all forever.

Let the heavens and the earth praise Him, the Glorious, and every creature which is in heaven and on earth and under the earth, in the seas and all that are in them. Let us praise and exalt Him above all forever.

Glory be to the Father, and to the Son, and to the Holy Ghost. Let us praise and exalt Him above all forever.

As it was in the beginning, is now and ever shall be world without end. Amen. Let us praise and exalt Him above all forever.

Prayer.

Almighty, most holy, most high, and supreme God, highest good, all good, wholly good, who alone art good. To Thee we render all praise, all glory, all thanks, all honor, all blessing, and we shall always refer all good to Thee. Amen."

*The Writings of St. Francis of Assisi, Translated by
Paschal Robinson, 1905*

From the Exercises of St. Gertrude

"MY beloved Jesus, let thy soul
be with me this day.

May thy sovereign Godhead bless me;
may thine all-perfect manhood bless me;
may thy kingly magnificence leave on me
Such evident tokens of thy benediction,
that I may feel myself all transformed
by an unconquerable love,
and cleave impenetrably into thee.

Make me perfect in
Thy love.

Make me pleasing in
 sight, in humbleness of mind,
 in fraternal
 charity,
 in chaste simplicity,
 in finished modesty of heart,
 in constant watchfulness over my senses,
 in holiness of life,
 in prompt obedience,
 in sweet unwearied patience,
 in exact obedience to my spiritual
 rule,
 in voluntary poverty,
 in holy meekness,
 in the prudent thoughtfulness of all
 my actions,
 in joy of heart,
 in whole and perfect truth,
 in an upright conscience,
 in holy perseverance,
 in constancy of faith,
 in firmness of hope,
 in ftilness of charity,
 in all the blessed crown
 and consummation of
 thy love in me.

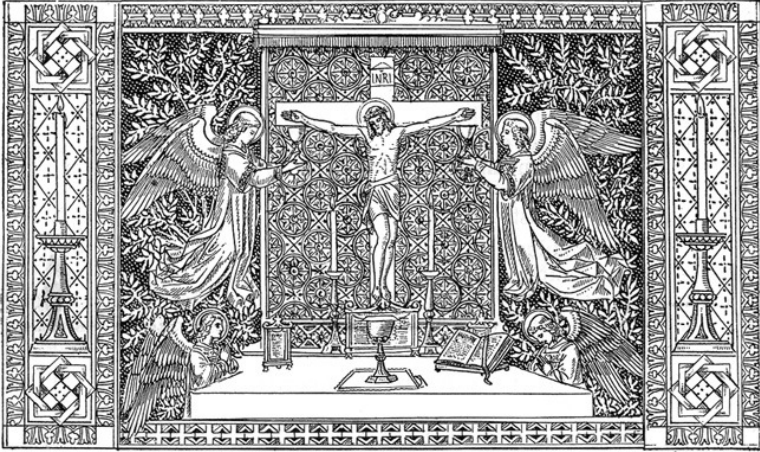
Change the thorny thicket of
 my heart into a flower of virtues,
 a garden filled with all perfections
 a field which the Lord hath blessed,
 fruitful of peace,
 of piety, and of holiness.

O my beloved Jesus, do thou be with
me always,
so that my heart may ever dwell
with thee and abide in thee ;
and may the blessed tie of thy Lord
remain unbroken and unweakened in me
evermore.

Vouchsafe to bless me in the moment when I shall go
hence, that my soul, disenthralled from the
flesh, may flee away and be at rest in thee.
Amen."

*The Exercises of St. Gertrude, Virgin and Abbess of
the Order of Benedict, 1290*

CHAPTER SIX



"The remnant come forth bursting
 Elusive garments from past sins
 I cannot envelope them
 Only can they envelope me
 So they must be discarded
 Into the ephemeral mists of elevation
 From the lukewarm aspects of my own soul
 No darkness may linger
 Or selfishness remain
 No crust may retain
 Nor image of 'all else but God' stay immanent
 The soul believes he is cleansed
 And yet below yet another surface
 Another layer of guilt
 Lies the remnant
 The remnant of past sins

And what is this remnant
 But a crusty, lethargic longing
 Which casts doubt upon the soul's
 Movement
 It pulls the soul backwards
 Into times of yesteryear
 When sins of the past
 Held sway over every thought
 And yet, it seems so unconscious
 Perhaps subconscious
 That the soul can fool himself into believing
 That all that had been, is now gone
 When indeed a crusty remain
 Garnishes the outer remnant
 Of the fabric of his being
 Which still holds sway
 And garnishes a pull
 Towards the past
 Towards the lower and less dense
 If a soul burned with lust
 And has yet quenched it
 A lingering ember must be put out
 If a soul was the victim of a crime
 And yet has forgiven
 A lingering crust must be removed
 If a soul timbered the greedy heights
 And yet has lowered himself to humbler domains
 An sticky humour must be put out
 If vanity claimed the heart of the victim
 A lingering air of perdition which remains noxious
 Must be perfumed
 As each arise
 Let the soul cast it to God

For only His mercy
Can contain this final thrust
 Let not the soul weep for his sins
 Arising again, and again
 But rather,
 Pray, cast off and trust
 In the Almighty will of the Redeemer
 To make an end to all sin
 And to all claim upon his soul
 Let him cast it to God
 And the angelic mercies
 To turn that which is not yet light
 Into a brightness yet unseen
 And a glory yet unknown
 Into Deus Dominus
 Deus Omnibus
 God Lord
 God All
 And thus let it be so . . . " – Marilyn Hughes

From the Sophiuc Hydroliph (Philosopher's Stone)
Abridged by Marilyn Hughes for Deus Dominus, Deus Omnibus

"EPILOGUE.

Thus, gentle and well-wishing reader, I have briefly and simply set forth to you the perfect analogy which exists between our earthly and chemical and the true and heavenly Stone, Jesus Christ, whereby we may attain unto certain beatitude and perfection, not only in earthly but also in eternal life. I might have done so more grandly and copiously; but you

must know that I am neither a theologian, but a simple and unsophisticated layman. For the knowledge which God has committed to me, I have obtained, not at any learned academy, but in the universal school of Nature, and by perusing the open book of God. For this reason I have expressed my thoughts simply, and not tricked them out in sesquipedalian words, as is the manner of professional theologians; nor do I pretend to have exhausted the subject; all that I have done is to throw out some hints for the guidance of those who wish to investigate it more carefully. In doing my best, I have also endeavoured to do my duty; for every lover of the truth is bound to praise God by revealing the knowledge entrusted to him. Besides all this, I desired to profess publicly my belief in the true Christian faith; since at the present time many devout and godly Christians are falsely represented and decried by lying slanderers as heretics. Let not the blasphemies and reckless judgment of the wicked world trouble the true Christian, against whom they are directed; for the Devil and his servants have at all times done to the followers of Christ what they did to Christ Himself. Therefore I will say no more on this subject, but I will leave it to be decided by the Judge of all the world.

As to the **earthly Stone** itself I must ask the reader to study diligently what has gone before in our treatise as to this subject.

For as in an excellent poem a verse is sometimes repeated at least once, so on this point we are

accustomed to do the same, because the reader ought not to direct his aims and thoughts to the earthly **Philosophical Stone** until he has attained a right knowledge of the **Celestial Stone**, and has prepared it, or, at least, has commenced with the utmost zeal the preparations of both together. For the earthly Stone is a gift from God, descending by the clemency of the **Celestial Stone**. I agree with all the Sages that it would be folly to attempt the study of so profound a mystery without a good previous knowledge of Nature and her properties. But I also say that it is not merely difficult, but quite impossible, to prepare the **Philosopher's Stone** without a true knowledge of Christ, the **heavenly Corner Stone**, in whom all Nature lives and moves, and has its being. This warning should be duly considered; and he who would not expose himself to the certainty of ignominious failure, should reflect that the mastery of any art requires persevering exercise, and that, before setting about this search after the **Philosopher's Stone**, he must prepare himself by careful and patient study. If any neglect this warning, his failure will be the result of his own ignorance and mental immaturity."

"If you will follow my teaching, and if you are a devout Christian man, you may take the substance which I have before indicated, and, by following the directions I have given, you may possess all the riches of the whole world."

UNTO GOD ALONE BE THE GLORY.

AMEN."

*The Sophic Hydroliph, (Philosopher's Stone),
Abridged by Marilyn Hughes for Deus Dominus,
Deus Omnibus, Hermetic Museum, Arthur Edward
Waite, Vol. 1, 1893*

From the Secret of Sanctity

"Our great happiness as Christians is to possess, in this world, through grace and love, Him Who deigns to be our beatitude for all eternity; and our greatest misfortune, after sin, is not to know or to recognize this secret of eternal charity. God would have us holy even as He is holy; He would have us live His very life. It is for this end that He has given us His divine Son, and with Him the infinite riches of His heart; that is, His merits, His sacraments, His Church. Sanctity consists in believing and receiving these divine communications, of which Jesus Christ is the source, the instrument, and the end; consequently, it also consists in uniting ourselves with Him by loving Him, and in modelling ourselves upon Him by imitating Him; it can and ought to pervade every life, the busiest as well as the simplest.

" I believe," says Father de Caussade, " that if souls seriously aspiring to perfection understood this, and knew how direct is their path, they would be spared much difficulty. I say the same of souls living in the world, and of souls consecrated to God. If the first

knew the means of merit afforded them by their ever-recurring daily duties and the ordinary actions of their state of life; if the second could persuade themselves that the foundation of sanctity lies in those very things which they consider unimportant and even foreign to them; if both could understand that the crosses sent by Providence which they constantly find in their state of life lead them to the highest perfection by a surer and shorter path than do extraordinary states or extraordinary works; and that the **true philosopher's stone** is submission to the order of God, which changes into pure gold all their occupations, all their weariness, all their sufferings, — how happy they would be! What consolation and what courage they would gather from this thought, that to acquire the friendship of God and all the glory of heaven they have but to do what they are doing, suffer what they are suffering, and that what they lose and count as naught would suffice to obtain for them eminent sanctity !

"O my God, that I might be the missionary of Thy holy will, and teach the whole world that there is nothing so easy, so simple, so within the reach of all, as sanctity! Would that I could make them understand that just as the good and bad thief had the same to do and suffer to obtain their salvation, so two souls, one worldly and the other wholly interior and spiritual, have nothing more to do one than the other; that he who sanctifies himself acquires eternal happiness by doing in submission to the will of God what he who is lost does through caprice; and that the latter is lost by suffering unwillingly and impatiently

what he who is saved endures with resignation. The difference, therefore, is only in the heart. O dear souls who read this, let me repeat to you: Sanctity will cost you no more; do what you are doing; suffer what you are suffering: it is only your heart that need be changed. By the heart we mean the will. This change, then, consists in willing what comes to us by the order of God. Yes, holiness of heart is a simple fiat, a simple disposition of conformity to the will of God. And what is easier ? For who could not love so adorable and merciful a will ? Let us love it, then, and through this love alone all within us will become divine." ("Abandonment to Divine Providence.")

But what will enable us to realize this ideal of a Christian and holy life ? Prayer, or rather a spirit of confidence and faith which must pervade all our relations with God. I mean by this that disposition of the soul in which it recognizes that God loves it, that He cares for it, and that He desires in all things only the greater good of His little creature.

He who possesses the secret of this blessed science has the secret of a good life, of true strength, and of perfect happiness. " He lives well who prays well," says St. Augustine.

Prayer, thus understood, should not be either a rare or a difficult exercise; for God is our Father, He is our end, He is the indulgent, merciful, untiring Benefactor of our exile; His relations with us are ever present and always infinitely kind. How is it possible that a means by which we correspond to all that He is, and to all

that He does for us, should be a difficult exercise? Important and necessary, yes, but difficult, no. I should even say that the more necessary prayer is the more frequent and easy it should be. Providence, in fact, has ordained that the more necessary a thing is the more attainable it is. See, for example, air, water, bread, the sustenance of corporal life. Water, the matter of the sacrament which communicates spiritual life; bread and wine, the matter of the sacrament which sustains and increases this life of grace. All these elements, being necessary, are very easily procured. But is not God still more within our reach? "There is nothing," says St. Bernard, "of which God is so prodigal as of Himself." Therefore, prayer which gives Him to us, prayer which makes us live in Him, with Him, and by Him, should not be difficult, but easy. We must be convinced of this, and bring to the exercise of this duty the good-will which makes God's gifts bear fruit in us . . . and prayer, properly speaking, an apprenticeship to the life of heaven."

The Secret of Sanctity According to Saint Francis de Sales and Father Crasset, SJ

From a Manual for Interior Souls

“HOW GOD IS ALL, AND THE CREATURE IS NOTHING.

HE who has well embraced these two ideas can understand the spiritual life, in all its extent ; for the

sole end of the spiritual life is to give to God and the creature their just due ; all to God, all without reserve: nothing to the creature, absolutely nothing.

He who acts in all things conformably to these two ideas will be really humble and perfectly in subjection to grace. As soon as we begin to give ourselves to God, we begin also to understand how God is all for Interior Souls and how we ourselves are nothing: I do not mean by this understanding a knowledge which is purely speculative and without effect, such as any one may have who reflects on what God and what he himself is ; I mean a practical knowledge, which effectually influences our conduct, both interior and exterior.

The effect of this knowledge is to empty us by degrees of ourselves, to take from us all that we have usurped, and to reduce us at last to what we really are, that is to say, to nothing ; at the same time, to fill us with God, in such a manner that He is entirely in us and we are entirely in Him. As long as we think ourselves to be something, when we are nothing ; as long as we look to our own interest in anything ; as long as we look to ourselves as our final end in any thing whatsoever, so long we do not really consider ourselves as pure nothingness, nor God as the sole end from Whom proceed all things, and to Whom all things must return.

God is all, in the order of nature. Everything else was nothing until God gave it existence : now existence,

simple being, is a gift without which no other possession is possible.

Therefore I am nothing of myself, and I owe to God alone all that I am ; my understanding, my memory, my will, as well as the power to exercise these faculties, all is a gift from God. If I appropriate these gifts to myself, if I am proud of them, if I prefer myself to those who are, or whom I suppose to be less gifted than myself, I steal from God what is His own, I do not comprehend my own nothingness, I commit an injustice towards those to whom I prefer myself, because I am nothing, as they are ; and, by my pride, I begin even to be less than nothing; I begin to be the object of the hatred of God, Who cannot bear that what is really nothing should dare to attribute to itself any good.

" What have you ?" Saint Paul says, " that you have not received? And if you have received it, why should you glorify yourselves as if you had not received it ? "

Not only is God all in the order of nature, but He has made all for Himself; all that exists belongs solely to Him ; He is the only and necessary end of all things. In one sense, it is true that this world was made for man, and for his use, during this life ; but the intention of God is that man should use for Him and for His glory all the creatures which he may lawfully use ; that man is to glorify God through other creatures, because man alone is gifted with intelligence and free-will, and he should make use of these only in accordance with the Will of God.

This is, then, the commandment : man, being alone capable of glorifying God by his reasonable service, must refer all to God : his being, all his powers, all his free actions ; he must submit in all things to the sovereignty of God ; and because God has made him the master and ruler of other creatures, he must look upon those creatures as so many benefits from God, and use them only for the glory of his Benefactor.

If man does not obey this commandment, if he looks upon himself in anything as independent, as master of his own will ; if, without regard to the supreme sovereignty of God, he acts or thinks as he chooses ; if he makes use of creatures otherwise than as God wishes and permits ; if he attaches himself to them inordinately, and makes of them his only happiness and his final end he is a rebel, a traitor, a most ungrateful servant, a usurper of what belongs to God.

God is all, in the order of grace, and here man is, if we can say so, even more completely nothing than in the order of nature.

Now, what is the order of grace ? It is an order by which the intelligent creature, who is nothing of himself, is destined to the eternal possession of God, Who in Himself is all. And this destiny is so sublime, so immeasurably above the natural capacity of the creature, that there is less distance from absolute nothingness to his simple actual existence in this life than there is from his simple actual existence in this life to a destiny so supernatural.

This destiny is, then, a pure grace of the Creator, but a grace so excellent, so sublime, that God Himself, God as He is, could do nothing greater for man. So that it is principally in the order of grace that man must look upon God as all, and upon himself as nothing.

God is all in the order of grace :

1st, Because He alone has given or could give to us the knowledge of the excellence of our destiny. Man never would have had, and never could have had, the least idea of it by himself.

2nd, Because God alone could indicate to us, and has indicated to us, the necessary means to attain to this supernatural end. Religion, the worship of God, His sacraments, His precepts, all this is absolutely of Divine institution. Human reason, left to itself, could never have known these means, any more than it could have had any authority to establish them.

3rd, Because man, if he is not assisted by a heavenly light, which makes things clear to his mind, and by a good inspiration acting on his will, can never form one holy thought, one good desire, or perform one action which is worthy of eternal life.

His free-will needs to be continually prevented and assisted by grace. The very consent which he gives to the promptings of grace is a grace in itself, and God has more part in it than he has himself. His will is excited to good, his actions are made good and meritorious, by the help of God alone and entirely ;

his only merit consists in faithfully and constantly co-operating with God, and even this is not a merit, for it is simply what he ought to do.

This is how man would stand with regard to grace, this is what would be his dependence upon it, even if he had never sinned. But since original sin has entered into the world, this dependence is much greater.

The natural corruption of man inclines him to what is evil, and inspires him with a secret aversion to what is good. His passions overpower and obscure his reason ; his ignorance and weakness are extreme. He needs a far stronger grace, if he would do what is right, and persevere in it ; and he owes this grace to the pure goodness and mercy of Jesus Christ, Who in His own nature repaired our human nature, fallen through the sin of Adam.

But if to original sin, which has already so weakened him, a man has added frequently and during a long course of years an innumerable number of actual sins ; if he has contracted terrible habits of sin, which have made evil natural to him, and apparently necessary, that man is no longer a simple nothing in the order of grace : he is a formal opposition to it: he resists grace, so to speak, with all his strength, and God must actually struggle with him to make him good. It is then indeed that God is all, as regards the sanctification of that man, who is not only nothing in His sight, but who has opposed Him to the utmost of his power.

And this is what we have nearly all done : for how few are those who have preserved the innocence of their baptism ! And this is what we may become again at any moment. How ? By one single wilful infidelity, one single resistance to grace. Yes ; when God has sought after a soul, loaded it with the gifts of His grace, drawn it back from its wanderings, and led it safely into the path of His pure love, then one deliberate fault, one formal and obstinate refusal to do something which God requires, may have the most terrible consequences, and may cause its eternal ruin.

And what kind of deliberate faults ? One simple thought of self-complacency and pride, wilfully indulged ; one deliberate yielding to pride, when thinking of the graces we have received, or of what we have done for God; one feeling of contempt for our neighbour, or preferring of ourselves to him. Such faults may lead us, by degrees, into a state far more dangerous than that from which God once rescued us. Alas ! alas ! who would not be seized with a holy terror at the sight of this abyss into which sin has plunged him, and into which it may plunge him again at any moment ! Who can think anything of himself when he considers what he has been, what he would be now, if God had not come to his assistance, and what he certainly may become at any moment if he withdraws himself from the protection of God, to lean on his own strength ?

O my God, and my All ! be all for me, all in the order of nature, all in the order of grace ! Teach me to

sacrifice all to You, to attribute to You alone any good I may be able to do, and to expect everything from You ! Teach me to look upon myself as absolute nothingness from beginning to end, as disposed to evil by my will, as incapable of doing the least good of myself, and as capable of the greatest sins, if for one instant I turn away from You !

Destroy in me that love of self which sin has planted there, and reduce me to that blessed state of annihilation which has no life but in You, which is no longer able to oppose any obstacle to Your designs, and which renders to You all the homage and glory which is possible from the utter nothingness of Your creature ! Amen."

*Manual for Interior Souls, Rev. Father Grou of the
Society of Jesus, 1890*

*From the Sophiuc Hydroliph (Philosopher's Stone)
Abridged by Marilyn Hughes for Deus Dominus, Deus Omnibus*

"PRAYER

"Almighty, everlasting God, Father of heavenly light, from Whom proceed all good and perfect gifts: we pray Thee, of Thine infinite mercy, to reveal to us Thine eternal wisdom, which is evermore about Thy throne, and by which all things were created and made, and are still governed and preserved: send it down to us from heaven, and from the throne of Thy glory, that it may be with us, and work with us,

seeing that it is the teacher of all heavenly and secret arts, and knows and understands all things. Let it accompany us in all our works, that by Thy Spirit we may attain a true understanding and certain knowledge of this Blessed Art, and of the marvellous Stone of the Sages, which Thou art wont to reveal only to Thine elect, and hast concealed from the world. And so further us with Thy wisdom, that we may begin, continue, and complete this work without any error, and enjoy its fruits for ever with great joy – through the Heavenly and **Eternal Foundation and Corner Stone, Jesus Christ**, Who with Thee and the Holy Spirit liveth and reigneth, ever One God, world without end. **Amen.**

If, after obtaining this knowledge, you give way to pride or avarice (under the pretext of economy and prudence), and thus gradually turn away from God, the secret will most certainly fade out of your mind in a manner which you do not understand. This has actually happened to many who would not be warned.”

*The Sophic Hydroliph, (Philosopher's Stone),
Abridged by Marilyn Hughes for Deus Dominus,
Deus Omnibus, Hermetic Museum, Arthur Edward
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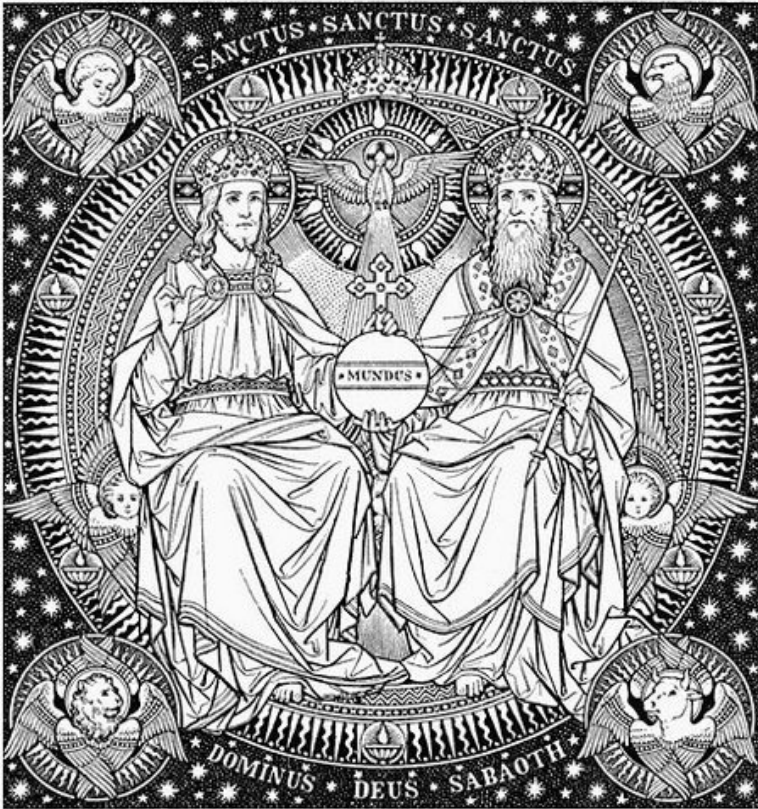
From the Book of Deuteronomy

"Ascribe the Glory unto God Alone!"

The Holy Bible, Old Testament, Deuteronomy 32:3

Deus Dominus, Deus Omnibus

God Lord, God All



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The Alchemical and Out-of-Body Travel
Secret to the Philosopher's Stone
- God Lord, God All

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