

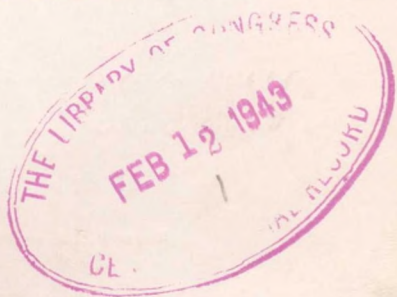
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RUTH B. DROWN, *Owner and Publisher*

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Student Letter

By MANLEY HALL

Inconsistency



PIRITUAL IDEALS and material faults cannot exist together in one body without ultimately destroying that body. It is not possible to gratify the destructive impulses of the animal nature and practice occult disciplines at the same time.

Such inconsistency is rewarded with sickness and misery. Occult disciplines refine the body. The animal appetites render the body more coarse. Refinement and coarseness cannot abide together in the same organism without destroying the integrity of that organism. . . . There are many who intellectually affirm the law of cause and effect—"As ye sow so shall ye reap"—but within themselves are hopeful to the end that exceptions will be made."

Placidity

No one is suffering for the sins of another, no one is in a place which he has not earned for himself, no one deserves more than he has, and no one should be happy who is not. Happiness comes from within and is the result of spiritual unfoldment, and no creature which does not possess that unfoldment can be happy. There is no one in the universe who has never had a chance. There is no one who is a victim of the machinations of others. There is no one who has had more adversities than he has earned. And there is no one who can escape his just rewards. . . . A human being cannot be helped to escape from an experience necessary to him. Hence there is very little use in trying to

protect people from themselves and the experiences that they need in order to grow.

Patience

Patience is an attitude that develops with the realization that in the fullness of time the Law brings to pass that which is right. . . . For those who work in harmony with the Law, life is an inward flowing picture that moves placidly from one thing to another. There are no interruptions because there are no accidents in the universe and every incident in life is significant.

Symbols of Realization

Some of the body postures are exceedingly difficult to assume and require years of practice. Their principal purpose is to control the direction of energy flowing into the body from the earth, the elements, and the celestial bodies.

Becoming Immovable

We must realize that our approach to the Real is in the integrity of ourselves. The neophyte, before entering meditation, closes the circuits of himself. Therefore, in the old books showing the pictures of meditating philosophers, we find the body formed into a figure "8" by the crossing of the hands and feet. There are two reasons for this. The first is to close out contrary vibratory forces. The second is to prevent the scattering of vibratory forces.

By shutting off all undesirable forces is meant that the individual by realization causes levels of action, thoughts, and emotions which are lower than himself, to die out of his own consciousness. By excluding outside evils is to be understood the exclusion of the inferiority of personality.

The closing in of vital forces means that the individual shall in all things conserve himself, for none

can achieve a high degree of spiritual accomplishment who scatters his resources. We must remember that meditation and realization use for their fulfillment the same energy that is used for all the occupations and concerns of life.

The problem of conserving and reserving energy, of not wasting it through any thought or action, is an important one. Not one ounce of vitality which is necessary for the extension of the mind should be wasted. Therefore, in the holding of the hands and feet in a certain position, we have the symbol of this preservation of energy. . . . In the system we have developed, no elaborate posture is necessary. . . . The individual should not be entirely comfortable, nor should there be an absolute lack of comfort. Absolute comfort generally leads to sleep in occult disciplines because the individual is working with faculties little used, and his first impulse is to go to sleep. *No exercise should be performed in bed.*

An individual who is irritated by interruptions is too sensitive in a negative sense to achieve positive results. . . . In the beginning . . . it is better that the student have a quiet place for meditation. . . . But in a more advanced state, the student will be taken out of the secret place and put on the street corner. The purpose is not to overcome peace, but discord. The exercise (of meditation) should be taken, preferably, sitting up in a straight but comfortable chair.

Concentration

Concentration is the gathering together of the faculties of the mind; it is the achievement of one-pointedness of purpose. . . . Concentration is gentle, unstrained, effortless one-pointedness. It is grounded and founded in the realization of the Law. It may be interpreted as STEADFASTNESS in one purpose. As

a candle burning in a still night, so in realization burning steadfastly in the midst of concentration.

Concentration is the continuity of spiritual motion toward the One. It is described in the commentaries on the Zohar thus: "The disciple of spiritual mysteries gazes with perfect fixedness of attention upon the face of the Real."

Preparations for Concentration

No occult discipline should be practiced without adequate preparation. . . . We must not develop the attitude of fleeing from worldliness into a spiritual condition. Concentration is not an oasis of spirituality in a desert of chaos. . . . Concentration can not be an incident in the midst of contrary incidents. It must be intimately correlated to the whole pattern of living or it will not succeed and the time devoted to the effort will be wasted. . . . Concentration is the gateway to the Real, the bridge built of the subtle stuff of the inwardly perceived. He who builds the bridge may pass across it to identity with that which he has built. . . . In the third stage, the concentrating disciple feels himself and the disk (upon which he is concentrating) drawn together, experiencing the sensation of flowing into a whirling vortex of luminous power. When this condition is reached the disciple must appeal to his teacher for assistance before proceeding further. He is at the forking of the roads. A mistake at this point may undo all the work of years of effort.

The mystery of change can not be understood by the reading of words, but it can be felt inwardly as a spiritual experience during concentration. Not only must we focus attention, but we must sense as eternal truth, the gentle flowing of time through consciousness. We grow but in time toward eternity, gently, peacefully, inevitably. There must be no haste, no

tension, no strain, and no striving. We must behold all things, value all things, feel our participation in all things, and from all these experiences find the garden of our living. Tao, the way and the end in one, teaches that the method is forever flowing into the accomplishment, the things we do always are becoming part of the thing that we are. To understand this IS concentration; not merely the concentration of the mind with its tendency to scatter its resources, but more completely so to understand our relationship with life that the unity of our purpose is strong enough to bind all confusion together in one ever-flowing harmonious pattern.

Concentration as a Form of Experience

In concentration, there must be attention without tension. Feeling without emotion; visualization without fixation. All must be bound together by an inclusive one-pointedness of purpose which does not include any inference of limitation. The process is more difficult to describe than to achieve because it occurs simultaneously on different planes or levels. Its success depends upon the capacity of the student to realize the identity of the parts of his own consciousness, as, for example, that feeling and thought are one, the things sensed and the power to sense are identical. . . . All of the experiences of normal living contribute their part to our own soul power. If we restrict the flow of our own lives and narrow the sphere of our personal experience, we frustrate the universality of ourselves. There is no virtue in aloofness. We are not greater nor more dignified because we separate ourselves from others. If we but fulfill the law in our living, the Law sets up its own motion within our consciousness. We then concentrate naturally. Concentration is natural to man, but only when man himself is natural. Concentration is normal to the normal.

Spiritual Alchemy

The word alchemy is compounded from two words; AL or EL meaning OD and CHEM meaning Egypt. The word chemistry literally is the science of chemistry or the divine science of Egypt. Chemistry was identified with the Egyptians because among ancient peoples it was believed that the secrets of chemistry were first communicated to man by the priests of the Egyptian temples.

Alchemy is spiritual chemistry. The secret doctrine concerning the perfection of man concealed under a terminology of chemical terms, allegories, fables and symbols.

Spiritual realities are internal, formless mysteries that truly are incomprehensible unless clothed in some body of tangible lore.

The fable becomes the vehicle of communication. A man crossing the void between one mind and another must be transported in some kind of container. The Buddhists call their sacred scriptures BASKETS. One of the saddest tragedies of mankind is that the average human saves the basket and throws away the contents, worshipping the basket in the belief that he is pious because he preserves the shape of the idea that has come to him though he is unaware of the purpose. . . . Alchemy is devoted to the quest of three hidden truths which are three concealments of one Truth. The first of the veils is the transmutation of metals; the second, the discovery of a universal medicine; and the third the creation of the elixir of conscious immortality. There are two kinds of alchemists, those who think the above means material metals, etc., and those who realize that alchemy is spiritual chemistry. In an old mms. left by some writer of the 17th century, a mystic alchemist sounds the note of warning: "Woe, Woe, Woe unto the goldmakers!" . . .

There are two kinds of metals, earthly and philosophical metals. The kind of gold mined from the earth and philosophical gold mined from the air. There is a mercury which falls from the rock and a philosophical mercury that abides as a vapor in space. There is mortal iron and immortal iron. There is tin in the earth and tin in the heavens, copper that corrodes and copper that is incorruptible. There is lead that is heavy and lead that has no weight.

In the formulas of alchemy there are 7 sacred and profane metals, as in the formulas of theurgy there are 7 parts of the soul, rational and irrational. The 7 irrational parts of the soul are the seven base metals and the 7 rational, the seven mysterious and perfect metals. Also, there are 7 sensory perceptions of the soul which extend outwardly from within to comprehend the order of the base metals and there are 7 rational extensions of the soul which extend inwardly to contemplate the divine metals.

In addition to the metals, there is VITRIOL, not the vitriol of chemistry but the vitriol of the philosophers which is the devourer of the metals, the slayer of the metallic souls. This vitriol is the indispensable solvent of the metallic principles; it destroys them as metals and mingles their essences; it dies with them and produces from their minglings the supreme mystery of the philosopher's stone. This is the stone *petra*, the rock upon which must stand the temple of Truth. This is the stone that the builders rejected; the stone that destroyed the giant of Nebuchadnezzar's dream. This is the sling stone of David; the white stone; the magical stone of the Shedd that gave Solomon power over all the worlds. This is the emerald of the Sangrail, and the sapphire stone of the Commandments. This is the diamond soul of the Tibetan lamas, the priceless jewel in the forehead of the

Buddha. . . . Omar Khayyam knew the secret of the metals when he wrote:

The Vine had struck a Fibre, which about
If clings my Being—let the Sufi flout:
Of my Base Metal may be filed a Key,
That shall unlock the Door he howls without.

The mystery of the metals is the mystery of the recognition of the two-fold nature of all consciousness, all form and all thought. When the alchemist wrote: "You shall take one part of the Philosophical iron and add thereto three parts of the Philosophical mercury, and be sure that they have been properly distilled and augmented", he was using his own terminology to convey a truly transcendental secret. Those searching for the mystery of the inner life can use in their quest only the higher and most attenuated faculties of sense and thought.

Realization

The sphinx has the head of a man and the body of a lion, but man has the spirit of a god, the soul of a mortal, the body of an animal. He has dreams of space, the longings of the air, and the motions of the cosmos. Yet he is bound down like some Gulliver chained by Lilliputians. He is, of all creatures, the most mysterious, composite monster that dreams ever fashioned.



He's true to God who's true to man; wherever wrong
is done to the humblest and the weakest, 'neath
the all-beholding sun,

That wrong is also done to us; and they are slaves
most base, whose love of right is for themselves,
and not for all the race.

—James Russell Lowell

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JESUS THE CHRIST

PART IV

Ralph Waldo Trine, author of *In Tune With The Infinite*, gives us the Reality of Jesus—and His purpose—in the following:

“ . . . Repeatedly as He taught He gave the injunction: ‘Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.’ And this followed by a kindred injunction: ‘Neither shall they say, Lo here, or Lo there, for, behold the Kingdom of God is within you,’ His conception and His express teaching of God is — ‘God is Spirit.’ The Kingdom of God has come nigh—which I reveal to you. It is an inner Kingdom, the conscious union of the human with the Divine. It is the revelation that the One life, the Divine life, the God life, which is Spirit, is the life that is within us. To realize this Life as our life, to love it, and to live always in its realization; to open ourselves to its illumination, its guidance and its power, is the finding of the Kingdom of God, of the Kingdom of Heaven—the Kingdom of harmony—that He perceived, lived, and revealed to the world.

“The life that He taught was questioned by some of His hearers, and we are told that one day as He taught the people, a certain lawyer arose and asked

a question. A lawyer was a scribe, or an interpreter, and teacher of the ecclesiastical law and observances. His question was: 'Master, which is the great commandment in the law?' Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' This to me, because fraught with such potency and power, is the greatest saying in the world's history."

—Taken from Mind Magazine, June '32.

* * *

Each of us is opinionated as to the greatest genius; yet, among the learned there are those who place Dante with Shakespeare. Howbeit, our concern here is Dante's veneration of Jesus. Such was the esteem with which he held The Christ, he reserves His Sacred Name from the work titled "Hell"—the noun "Satan" being used therein, Jesus being referred to as "Master" or "Maker"—for example:

" . . . Now was the sun so station'd as when first
His early radiance quivers on the heights,
Where stream's his Maker's blood, . . . "

Or as, when first beholding Satan, Dante exclaims:

"Were he as fair once, as he now has fell,
And then against his Maker raised his head,
Well might from him proceed all woes of hell. . . "

In his work "Paradise" Dante refers to Jesus as "That Imperial Head who reigneth ever. . . "

* * *

Let us view the opinions of a few (so called) atheists, agnostics, skeptics and anti-Christis. "I am not

an atheist," said Thomas Edison,* "Some people call me an agnostic. You know I have always dealt with material things, and it is hard to expect me to believe things I cannot see, smell, taste or touch. It is impossible to measure the spiritual by the material. . . . The greatest monument of all time," continued the great inventor, "was the Cross of Calvary. It has had a greater effect on more people for a longer time than any other thing erected by man. . . . Christianity has been the greatest break on the passions of mankind. You cannot legislate morals into people. . . ."

Further, in an authorized interview with Edward Marshall (Printed in the Los Angeles Examiner, Nov. 1, 1931, Mr. Edison said, "As the basis of religion, safe and sound and sure, we have the teachings of a few men with great minds whom we call prophets and whose leadership of thought has been of incalculable value. That humanity instinctively has appreciated their importance and the value of that which they have taught is indicated by the permanence of their influence. That the influence of any of the four: Christ, Buddha, Confucius or Mohammed, has been far and away greater than the influence of any material scientist yet produced. Collectively, they have dominated civilization. . . . Only truth can live thus. The teachings of Christ have shown a greater vitality than any other, for they are accepted annually today by more minds than any others, in spite of the fact that those who have attempted to interpret them for other people—and have announced themselves competent to do so by calling themselves theologians and becoming heads of churches—have disagreed more widely and more bitterly with regard to what is truth than

*Recorded by John F. O'hagan: for many years associated with Mr. Edison. (Printed Nov. 15, 1931, in the Los Angeles Examiner.)

leading interpreters of any other teachers. The triumph of Christianity over those who have called themselves infidels or skeptics is as nothing in comparison with its triumph over those who have called themselves Christians. . . . I am a full subscriber to the moral code of Christ, as to all true moral codes. . . . Somehow I cannot be impressed by the idea that merely spoken prayers are likely to be answered, but I am absolutely sure that *lived* prayers are certain to be answered."

Mr. Edison's words, "Lived prayers are certain to be answered," is the distilled essence of every great seer's philosophy. He lived and worked so that his entire life was a prayer—verily a modern god of light, yet he was questioned and cross-questioned on numerous occasions by hypocrites who branded him as an atheist because he was not an active member of some orthodox church.

* * *

It is claimed that—even before the birth of Confucius—Chinese sage and seer foretold the coming of Jesus; while, in the teachings of Confucius, we find mention of "The Holy One whose star shall appear in the East, yet who shall be the light of the west—and entire world.

In the Religious Digest for December 1936, under the heading "Bethlehem Foretold in China," written by J. T. Wen, the following appeared:

"The birth of Jesus as recorded in the New Testament is said to fulfill the Old Testament prophecies. I might call many of them to your attention, but rather shall we respectfully quote some passages from the ancient Chinese sages which seem in like manner to point to the birth of Jesus, and convince us that Jesus is also the Saviour of the Chinese people. In the twenty-fourth year of King Chou Chao (1052-1001

B.C.) in the fourth month and eighth day, the sky was filled with a bright light which shone into the place. The king asked the scholar Su-Yu saying, "Last night there was a bright light in the Sky which came and shone into the place. What does it portend?"

"The scholar Su-Yu replied, "In the west a saint is born; this is manifested by the mysterious omen."

"The king said, 'In what country do you think?' Su-Yu replied, 'Not at present, but after one thousand years. The sound (the news) will be heralded to this land. It shall be recorded by all stones, and concealed in the southern borders.'" (From Essays to Allay Doubt.)

When Shang Tsai met Confucius he said, "Master, Holy One! . . ." Confucius answered, "How can I dare be called holy? I am only a man of wide learning?"

Shang again asked, "Were the three kings holy?" To which Confucius replied, "The three kings were virtuous, dutiful, wise and courageous. Whether they were saints, I cannot say."

Again Shang Tsai questioned the great sage, "Were the five emperors holy?" and again Confucius answered, "The five emperors were virtuous, faithful, merciful and righteous—but whether or not they were holy I cannot say."

As though in quandary, Shang Tsai still questioned, "Were the three imperial rulers saints?" And Confucius replied, "The three imperial rulers were virtuous and merciful according to their line. Whether they were holy I do not know." Puzzled, Shang Tsai asked, "Then who is the Holy One?" The countenance of Confucius bespoke depth, and he replied, "In the west there shall arise a Saint, He governs not—yet attains order: the people trust Him. He shall not attempt to change the laws or the people—yet they, in self-direction follow Him. Vast! extensive! majestic! The people have no name to express Him!"

(From the Book of Lieh Tzu, Taoist sage living during the time of Confucius.)

From the Diamond Sutra, a book on Buddhism, we take the following:

"Five hundred years after the death of the Buddha, there will arise a special seeker after happiness, who will believe in these teachings and hold them true. Known at the time as man, He will plant the seeds of all righteousness not only in one, two, three, four or five Buddhas, but will plant them in unnumbered thousands. Hearing will give birth to quiet faith, obtaining will give birth to unmeasured blessedness and virtue."

Among the reincarnation teachers we find many who claim that Buddha and Jesus were one and the same Soul: also, that the Soul animating the body of Abraham was the same Soul that dwelt within The Buddha, and which came again with "The Word" for men and built Itself a house of flesh that was to be known as Jesus The Christ. To this theory, the Seer has said, "What's the difference? Mind has no *certain* dwelling place. The message of these Masters is not for discussions on the past—and what *has* been, but to be lived, practiced and manifested in *The Now*!"

Howbeit, as in the Diamond Sutra we read, "There will arise a special Seeker . . . who will believe in these teachings . . ." and as this pertains to Jesus, let us see what Buddhism and Christianity have in common. Jesus said, "He who shall lose himself shall find his Self . . ." Buddha said, "Cut out the love of self like an autumn lotus . . ." Jesus taught that we should not exalt ourself, but rather be unmoved whether lowly or high. Buddha said, "As a solid rock is not shaken by the wind, the wise falter not amidst praise or blame." Jesus taught that "A man must reap what he soweth." Buddha said, "Pain is the outcome of

evil—and evil follows the evil-doer as the cart follows the yoked ox. . . . Happiness and peace are the outcome of good—thus, if a man does what is good, let him do it again.” Jesus taught that we should love our enemies; that we should overcome evil with good; “give to him that asketh”; and overcome falsehood with truth.” Buddha taught (and, in our quoting Buddha, we are taking the oldest and most reliable translation attainable, and as it is written, word for word) “Let a man overcome anger with love; let him overcome evil with good, let him overcome the greedy by liberality and the liar by truth.” Jesus taught that we are and shall be the result of our own thinking (“As a man thinketh so is he”); Buddha said, “He who reflects rightly shall not die; the thoughtless are as if dead already. . . . All that we are is the result of what we have thought. Let the wise man guard his thoughts, for they are difficult to perceive, very artful and rush wherever they list.” Those who are familiar with the teachings of Jesus will find their essence in the following words of Buddha (as well as the foregoing); “If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors. One’s own self conquered is better than conquest over all others; not even a God could change into defeat the victory of a man who has vanquished himself and always lives under self-restraint. By one’s self the evil is done; by one’s self, one suffers; by one’s self, evil is left undone and by one’s self is one purified. Purity and impurity belong to one’s self; no one can purify another. . . .”

* * *

Another great teacher of the east was Inayat Khan. His followers (numbering over millions) consider him “The Teacher of The Age”—and well they might! We feel that he had “The Message” but whether or not

men will receive it is in determination now. His devotees refer to him as Pir-O-Murshid — Murshid, meaning The Teacher. Much could we say about this great soul, but our purpose herein is to tell you what he said of Jesus; we quote from his lecture The Beatitudes: "Of what is known about Jesus Christ and His life to the world, the most lovable attribute of the Master was His innocence in spite of His perfect wisdom. Certainly He deserves to be called the Only-Begotten Son. . . . With all the arguments for and against His divinity, no sincere believer in God can deny that God reflects through the Personality of the Master. . . . The essence of all that can teach man to bring out the good that is in his soul, is in the Beatitudes as taught by Jesus Christ, the Murshid of Murshids. . . and if anybody wants to see it practised, one may go today and see it in the life that the Sufis live in the East. It is they who have known it properly and have practised it to their utmost ability. Therefore the real treasure of Christ's teaching is Sufism, though the latter is not called Christianity. However, the name makes no difference so long as the sense is right."

To fully appreciate the significance of the foregoing and to realize what a tribute it is to Jesus, one should be familiar with the works of Inayat Khan. Were we to offer our choice of four writers, we would list them: Kahlil Gibran, Inayat Khan, Shakespeare and Emerson. Gibran is our choice of the world's genius—and Inayat Khan second. This great Murshid visited America to introduce Sufism—one of the oldest ways to "The Goal". Omar Khayyam and many of the major Persian poets were Sufi, and for a seer and mystic as great as Inayat Khan to say that "Certainly Jesus is deserving to be called the Only Begotten Son", and to title Jesus as "The Murshid of Murshids",

is one of the greatest tributes to be paid Man—or Deity!

In Eckerman's "Conversations With Goethe"—regarding the adoration due Christ — the author of Faust said, "If I were asked whether it is in *my* nature to extend adoring reverence to Him (Christ) I would reply: By all means! I bow my head to Him as the Divine revelation of the highest principle of morality."

In "Wilhelm Meister's Travels"—recognized as a bit of autobiography, Goethe not only shows us that he regards Jesus as a great teacher but shows his own wisdom by recognizing the distilled essence of Jesus' doctrine. We quote: "Man's *inner* experiences belong . . . to the religion of the wise. Such a religion was that which Christ taught and practiced as long as He went about on earth. He went His way unmoved, and while He lifts up to Himself whatever is humble, while He allows the ignorant, the poor, the sick to share in His wisdom, His riches and His power, and thus appears to set Himself on the same plane with them, He nevertheless does not, on the other hand, deny His Divine origin."

★

I Am

HASMICK VARTABEDIAN

I am the temple,
And I am the priest;
I find myself
In the greatest and least.

My feet are led
Where clear water flows,
And I see God's smile
In a child or a rose.

Diet and Exercise

VERA STANLEY ALDER

People all over the world are becoming more and more health-conscious.

Very much is being thought, written and tried out in the realms of Diet and Exercise.

At one end of the scale we have those who continue deliberately to 'dig their graves with their teeth', living grossly, carelessly and unnaturally, and indeed 'selling their birthright for a mess of pottage'.

At the other end of the scale we find the 'cranks', people who often end in an asylum or a nursing-home through overdoing things and lacking moderation in their search for the perfect state.

In the middle of the scale we find the people who are as much put off by the cranks as they are by the slovens, and continue in doubt as to how seriously they should treat the whole subject.

It will be well, therefore, to take a comprehensive glance at the question of physical fitness and decide what are the few essentials necessary for its maintenance. It is of paramount importance to realize that the body is built by the mind or ego. We *are* what we *think*. It is the ego which drives the machinery, which directs the habits of the brain, and which selects from the elements of food and air just what it chooses to use. That is why one person will keep healthy and happy on a few grains of rice while another will perish of 'undernourishment' on a quite fair diet. No amount of food, air or exercise will help anyone unless he has the will to be well and the will to be happy, and if he has these qualifications then he will be comparatively independent of his air, food

or exercise! This is the first fundamental truth to realize about health. We are as healthy and as happy as we wish to be. If we know how to live, how continually to adore and accept the Divine Will in whatever guise it is working out, and never to act contrary to the tide of Nature, then health and joy will abundantly flow through us, irrespective of accidental man-made conditions.

Most people have not a living faith. Even a quite sincere Christian goes about in a perpetual state of worry, about himself, others and the world in general.

We can only progress through painful experiences, therefore we should welcome such events with keenness!

If we believe that death is the gate to a brighter life then we should never fear it.

We are not logical, and we only half believe things. Therefore our minds are divided against themselves, and this constitutes an inner conflict which naturally poisons and undermines our systems.

The first essential to health, therefore, is to believe—to believe in ourselves, our power over ourselves and our destinies.

The second thing to recognize is that we are meant to be happy. We have not been given the wealth of beauty and wonder which surrounds us on all sides merely to ignore it. We have not been given bodies capable of a hundred enjoyments merely to deny them. For centuries thwarted and jealous kill-joys have been busy misinterpreting religion and human nature, insulting and slighting the very works of their Creator in the natural human functions. If only they had taught Love and Love and again Love in its fullest sense, people's hearts would have become too full and too broad to need to resort to petty physical indulgences for the capturing of a faint reflection of the Universal Union!

The body should not be disdained, misunderstood or driven to death. It is our wonderful servant, our intricate tool, and the sacred temple of our inspirations. Therefore we must cherish it and nourish it, remembering that joy is the greatest of all nourishment.

We must learn how to enjoy, and that this faculty lies within us, *not* without us. A blind man chained in a dungeon has yet the capacity for infinite joy within himself. And we who are free can drink in joy from a little square of blue sky, a twinkling star, a budding leaf, or a flake of snow; we can find a world of wonder in the eye of a fly or the instinct of a building swallow.

We must also enjoy the many delicious things which constitute mans food. We must make of eating a sacrament, not a grossness, nor a dull necessity. When we eat we are performing a miracle, but the miracle is only as complete as the enthusiasm which we apply to it.

From a physical point of view we are the result of what we eat and how we eat, so we must never forget to treat our period at the table as an event entirely unto itself. Those people who gobble hurried over-large or meagre meals while screaming with laughter or frantic with worry, and with their minds in a state of rush or restlessness, are committing sacrilege and suicide in subtle form.

It is not of much use to concern ourselves with diet until these primary matters are attended to. We can easily sum up the first essentials as follows:

Deep, slow breathing produces a supply of oxygen for the combustion of food. One should never eat while breathless, hurried, worried, or upset. Calm down first, remembering that nourishment taken by a person in such conditions turns to poison—in fact, it is much better to miss a meal altogether, waiting until the system has recovered.

Many people do not realize what a large part of the digestive process should take place before the meal is swallowed. That is why the importance of slow and thorough mastication is always emphasized. A very necessary part of the nourishment can best be absorbed through the walls of the mouth. People who bolt their food have to exist without this primary stage of the digestion. While in the mouth most of the vital living forces of the food are meant to be abstracted; but, once swallowed, the acid digestive juices neutralize these forces and part of the potency of the food is lost. Quick eaters do not obtain the stimulation to the brain and nerve-forces which is the reward of eating slowly.

It is a mistake to drink with meals. Food should be taken as dry as possible, without being drowned in liquid or sauces, as this prevents the digestive juices from contacting the food. Drinking should take place before eating or in between meals. Animals do not drink and eat at the same time. Remember always to eat too little in preference to too much. This will be easy once the speed is reduced.

Many people eat an appallingly complicated mixture of foods at one meal, most of which are incompatible. Adults should be very sparing with starchy foods, which are no longer so necessary to them. They should not take starch with acid-making foods such as meat, as this causes fermentation. The famous British lunch of roast beef is ruined by its accompaniment of bread, Yorkshire pudding, potatoes, peas and pastry tart, which array of starch turns the meal into an outrage! Instead of starch we should concentrate upon those foods which give us mental and nervous energy, containing phosphorus and 'vitamins', such as green vegetables, fruit and salads. We should remember that everything which we are able to eat in

its raw state is more than twice as strengthening as cooked food.

Another primary necessity for health is the complete *natural* elimination of all waste matter from the body. Lack of this achievement is the fundamental cause of almost all disease. It can be assured by correct breathing, sparing diet containing roughage, an intensive chewing of all food, and naturally induced perspiration.

If these few simple rules are followed and whatever changes to be effected in the diet are made gradually, a sure foundation for physical fitness will be built up, without the individual becoming a crank or a pest to himself or others. But the most important of all is thorough mastication.

A twenty-four hours' fast taken every three or four weeks will be of extreme benefit, and can do no possible harm, as long as the faster does not wish to think that it is killing him! If he is really too terrified of the extreme danger of this proceeding, he might bring himself to miss one meal occasionally. These little attentions give a chance to the internal organs to perform a much-needed 'spring-clean', which they are always anxious and willing to do if given the chance.

A great many people are perturbed by the question as to whether or not to eat meat. The choice seems to be whether to return to meat-eating and the strong warlike nature of our forefathers or to give it up and become more peaceable and gentle. As the whole world is crying out for peace and brotherliness, the latter course would certainly seem to be the more desirable.

No idealist or advanced person really likes the idea of eating meat. Many believe that it is a barbarism which will gradually disappear with the passing of

the 'Dark Age'. It is quite possible to be strong and active, as many are, on a meatless diet, but after half a lifetime of meat-eating many systems may find too great a difficulty in readjustment. Here again 'crankiness' must be avoided. Meat must not be relinquished until there is a sound knowledge of the necessary substitutes, such as nuts and cheese. But apart from any question of principle, most people would improve in health if they would eat meat only once a day.

The question of alcohol and smoking naturally arises at this point. There again it must be an individual concern for each person. Alcohol is an artificial stimulant and a poison. Its action if taken in any quantity is to drive the ego partly out of the body. The ego can only use the body when it is of a certain temperature. Extreme cold forces the ego out, and unconsciousness ensues. Overheating has the same effect, resulting in fainting or the delirium of fever.

Constant driving out of the ego through alcoholism loosens its grip upon the body and allows outside entities or influences to gain admittance, with various and dire results, such as obsessions and deliriums while the victim is still partly conscious of the lower astral world (alas, those snakes and rats are not 'imagination'!).

No self-respecting and earnest person will care to indulge unduly in any stimulant, drug, sedative (such as smoking), excitement or emotionalism which prevents him from being entirely himself and the captain of his own soul.

Nevertheless, a sudden violent reactionary effort towards complete abstention in any of these matters may have, of course, an equally overbalancing effect upon the individual. Common sense, moderation, and a love of the natural joys of living will keep the situation under control.

Hand in hand with the question of diet comes the problem of exercise.

It is recognized, now that men and women have no longer strenuously to hunt, kill and prepare their food, that they need a substitute for the exercise they would obtain if living in a 'natural' state. In other words, human beings have a tendency, unless otherwise obliged, to sink into habits necessitating only those few movements which the routine of their lives demands. They mostly move of necessity and not from pleasure. True, we are learning to 'take exercise', but the same exercises, such as tennis or cycling, are liable to be taken by any and everyone, irrespective of their particular nervous or muscular condition. There have been many cases of an overstrained business-man dropping dead at his game of golf for the simple reason that additional concentration was the last thing he needed. College rowing also sometimes results in an overstrained heart which may handicap the unfortunate youth for the rest of his life.

It is a magnificent thing that physical culture is claiming public attention and enthusiasm, but it is not quite such a simple wholesale affair as may be imagined. A little individual knowledge and intelligence applied to it will do much to aid the authorities. In the pressure of modern life many of us get quite a lot of movement. We rush from one place to another anxious and hurried, with our muscles tensed up rigidly most of the time. In this case our exercises should be relaxing ones, designed to counteract the tension of our lives and give our nerves and muscles a rest. Most people are quite unable entirely to relax their brain, nerves and muscles. If they could once learn to do so for a short time each day they would rapidly grow young again!

The second thing to consider is our habitual position, according to what our work is. Those people who spend many hours bent double over a desk are not helping themselves by bending again over a golf-club. They must choose a form of exercise which bends the spine in the opposite direction. It will be seen that serving at tennis has somewhat this effect, although actual back-stretching exercises are better. Swimming is a fine exercise for the spine.

If we turn to Nature, we can see at once the exercises which animals take. Cats and dogs stretch themselves, shake themselves and roll upon the ground. We cannot do better than learn from Nature. After sleeping or working we should stretch and stretch again, in every direction we can think of, both lying down and standing upon our toes. Particular attention should be paid to relaxing the back of the neck, as that is the portion of the spine which is kept most continually and unnaturally tensed. It is tensed in thinking. Sleep is only possible when *complete* relaxation at the back and base of the skull takes place.

After having stretched until every single ligament in our bodies has had its turn, then let us shake ourselves. Stand up in bare feet and relax every muscle loosely. Then shake yourself about, imagining that you are both intoxicated and boneless! Continue this until you are sure that every single muscle has relaxed. Then lie down and try to relax the whole of the legs and feet. Follow this with deep, slow breathing.

These exercises may sound strange to those who are accustomed to Swedish drill. Drilling has also its advantages for strengthening and using the muscles, but relaxation correctly performed achieves a release and refreshment for the nervous system not to be found in any other way.

The Western idea of exercise seems mostly to consist of violently agitating every limb of the body in turn, until reduced to a state of exhaustion.

The Easterns exercise in such a way as to conserve instead of expend energy. It is said that those who join the sacred schools of physical culture and are trained by the Yogis learn to exercise while sitting still in one posture and concentrating upon each nerve and muscle. They use special postures to stimulate any given nerve in the body or brain. It is said that in this way they can cure any disease, acquire a fine physique and live a phenomenally long life. The modern osteopath is beginning to discover possibilities of this nature also, but, of course, he works from the outside.

Rolling on hard ground is an excellent form of massage which tones up the muscles and disperses soft fat.

The three finest exercises, then, are those in which the animals indulge. Next in order comes the equally natural exercise of swimming.

Other more violent forms of sport may not always be beneficial. In any case, their drawback is that directly they are discontinued the muscles suffer from the changed conditions and the victim may grow plumper than ever, or develop rheumatism. It is often remarked how champion athletes are liable suddenly to succumb to diseases which do not defeat the weedy little man!

The question of exercise must therefore be approached individually and not collectively, bearing in mind that our chief object should be to counteract the tensions and postures of our daily life, and to cultivate a simple joy in the suppleness of our bodies and the ecstasy of free and rhythmic movements.

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Men are born to succeed, not to fail.—*Thoreau.*

Academic Empiricism Prevails

GEORGE HAYES BEASLEY

The dialectics of Plato and Aristotle, based on Reason, have been forsaken by modern academicians, for a new Psychology premised on sensation through emotional experience, and students from the kindergarten to the ultra-polished senior are "conditioned" by environment and sense perception at the expense of soul awakening. The result has been to anaesthetize the Soul or spirit body through the active, formative and cumulative years of life, until the average age of forty-five. The awakening comes as a shock when the individual realizes that the psychic life has been overlooked by school and church and the Soul cries out with the Immortal Dante:

*In the midst of this our mortal life
I found me in a gloomy wood astray;
Gone from the path direct,
And e'en to tell, it were no easy task,
How savage, how wild its growth.*

The pendulum is swinging back. The world debacle of 1914 and the continuous havoc it has wrought during the past twenty years, has demonstrated the permanent breakdown of theology and modern academic empiricism in the attempt to transplant the invisible psychic nature of humanity to a man-made garden of environmental conditioning and withhold from it the elements of Spiritual Soul-awakening. As the result, humanity is turning from theological ritualism, as exemplified by orthodoxy, to the arcane philosophies of the ancients and as it learns to think dialectically,

from cause to effect, discovers an amazing degree of Soul awakening, unknown to the "conditioning" processes of modern school and church.

Jung, probably the greatest living psychologist, says that: "Civilization must become spiritual, if it would solve the economic problems of the world". Orthodoxy is divided on the question of service to humanity. The more spiritually ignorant the priest, the more insistent is he for the "old style" religion of hell-fire and damnation.

Jesus the Christ continues to out-modern the most modern of theological prelates, in terms of humanitarian service.

The only earthly treasure that can be taken across the Great Divide, is the amount of Spiritual Understanding that can be crammed into the Consciousness of man.



WHAT WE NEED

We don't need more material development;
We need more spiritual development.
We do not need more intellectual power;
We need more moral power.
We do not need more knowledge;
We need more character.
We do not need more government;
We need more culture.
We do not need more law;
We need more religion.
We do not need more of the things that are seen;
We need more of the things that are unseen.

—Calvin Coolidge

LESSON FIVE

Dr. Mystery

When you return thus to these classes I take it to mean that you accept our terms in this course of lessons; that you have a great desire for honest achievement spiritually and are willing to take the most direct route which brings peace to the soul—not the easiest course. You understand the obligation which you assume. It is only fair to the teacher that you apply what you are being taught. If you do not honestly strive to do so, you are not doing your best. Those who have not made as much as they might have, may be lifted up by the power generated by the remainder of the class.

Do not be only a listener. Be able to say that you have taken a course of lessons and that you have persisted in carrying out the principles of these lessons and that you feel that you have gained. You are not doing justice to me if you do not really try to apply the teachings. The work of a pupil is a reflection upon the teacher whether good or bad.

Six lessons are all too short to change your entire life, but you must take them and do all that you can with them, in order to go forward. They may seem as only a glimpse now, but you will find them as they mature in your thought growing more valuable. Feel that you have undertaken something gravely important. *Live* these principles.

There are many schools of philosophy. One such school which we have great respect for is the one called Christian Science. Some of their principles are very helpful. One is that of lifting the mind into a

state of consciousness chosen by the pupil as his standard—hearing only the good, speaking only the good. The mind can worship but one master at a time. If it is full of God-like thought there is no room for shadow.

I am attempting to present at this time the same principles alloyed with reason, honestly and sincerely living. You know that it is well to hold your mind as a store house of Godly things. Another such principle is this school of philosophy (I suggest this school because it is a strong one with all its members pulling together) is that one of the conditions demanded of an obedient pupil is that he must be willing to practice with a single eye, before he can be a member of this school. It is a poor plan to scatter too much upon the subject which you undertake to master. Concentration is necessary to accomplishment.

I do not teach the practice of denials. I ask you to take the constructive side. You must work to gain the most from this course of lessons; you must cooperate with me; you must follow the prescriptions. When I say to you, "*focalize into loving things, into harmony,*" follow the suggestion. *Love never fails,* but brings conditions into harmony for yourself. Take this course of lessons and train yourself, each attempting to apply them to himself and he will wrong no other. Take each message unto yourself and remember what you are trying to do, and apply to your ideals what you find necessary.

Do not talk to yourself about what you ought or ought not to do, now. You ought to have established that knowledge already—much earlier in the course. Think for instance, of primitive times how you may have fought each other over trivial things. Today you have reached the place where you have greater control over yourself—have somewhat elimi-

nated the animal instincts. Now your consciousness recognizes an ideal, acknowledging the Divine inheritance, Divine love. It is in giving joy; in wishing joy for another you find that your object is bigger than self. You begin as a very primitive organism and you are progressing. You need to awaken each day with the question: "What is my ideal? Lift yourself and go definitely to a self-imposed task. You accomplish more when you know what you are trying to do and attempt to do it. Be able to say: "Thy will, not mine to do." The infinite God stands far beyond the personal consciousness. When we move forward according to our light—when we reach the place where we do our very best, we realize that there is a greater, higher intelligence beyond, which we have not yet reached. We must conform to certain rules—those proven to the world to be good—take yourself and face up. Use these principles to form your life—use them in business or art or in any line of which you mean to do in the world.

There are many teachers in the world who can teach, and the degree of benefit you derive in studying with them, is according to how much you are attuned to their teachings. It is not a creed or a dogma. There is no partiality in our mind as to where you get your help. But wherever you wish to find your lessons take these principles with you, and use them there. Let your personality disappear before the generosity of impartiality. Be filled with light, love, wisdom, power and truth. We must make God's manifestations on earth; hasten forward. He who is willing to lose himself, does in truth find himself. How fine it would be to be able to be perfectly content to hear some one else speak a great truth. God does not favor one person above another. Know that Divine love so deeply, that you would no more speak a word of criticism against

the good intentions of some one else, than you would tear out your tongue. Tender appreciation of another's efforts. What could be the object in criticising another behind his back? It would do no good in helping him to improve. Have instead, the desire to help that other.

It is the stir within the man, which makes him start to accomplish. But do not shout that you have all knowledge within you at the first stir within yourself. The one older in experience can help his younger brother in his efforts. Guard the tongue. There must come an impulse behind every action. Are you directing your impulses rightly? You are helping if you are sympathetic with the efforts of others. Be Brothers and Sisters to each other. It is easy to judge and reach conclusions which are not in accordance with the Golden Rule. You have been tried and some are lacking. There are none who are not capable of gathering up their lax habits and renewing these lessons. Revive your resolutions and begin again to build according to your ideals. You can not afford to do less than to keep a clean heart.

Let us have a victorious six lessons. Let us be able so say whether we have tested out these truths and found them to be profitable. Feel that you have already laid into consciousness these worthy ideals; but keep yourself reminded of what your plans are. Go forth to your sleep at night in a condition ready to meet teachers on this side who are ready to help you. In this way you will come back with a conviction that you have thrown off some of your difficulties. Let your love of what you have expressed come uppermost, and expect it to be fulfilled.



Claude Bragdon defines Love as Hunger.

Modern Discoveries Known In Antiquity

It is not without interest for the Occultist to prove the value of Tradition by the value of Ancient Knowledge, as superficial minds seem to imagine that the way of the world is a continual progress, and that therefore it is not necessary to take into account of olden times. This is a deep mistake. In Antiquity numbers of things were known which we think we invented. In proof of this we give below a list by no means complete:

Astronomy.—Whatever may be thought about it, men of old did not ignore the fact that the earth turns round the sun. Plutarch mentions it, referring to the Pythagorean ideas on the subject. Aristotle Philolaus, Aristarchus and others were sure of it. See in this connection the Greek and Latin texts quoted by Duten (in Origin of Discoveries attributed to the Moderns). That several worlds are inhabited was maintained by Aristotle, Plotinus, Anaximenes, and others. Plutarch, Pliny and Macrobius taught universal gravity. Pythagoras outlined the theory of Newton. Passages in Strabo, Democritus, Seneca and others imply a knowledge of primitive telescopes and magnifying glasses.

Physics.—A book of Agathias (5th century) contains an anecdote showing a knowledge of steam under pressure. Saint Yves d' Alveydre in his *Mission of the Jews* shows by quotations how in antiquity the electricity of lightning was utilized. The Hindus and the Arabs had an astounding method of psychic telegra-

phy which rendered them independent of telephone and telegraph. A manuscript by Panteseleus, a monk of Athos, shows according to ancient Ionian writers the application of chemistry to photography (camera obscura, sensitization of plates, etc.)

Chemistry. — Berthelot has written an imposing book of Chemistry in Alchemy. The Egyptians were well acquainted with this science (mummies, special cements for monuments, etc.) Acids and alkalis were well known of old. Medicinal chemistry and industrial chemistry were not unknown (metallurgy, distillation, cut glass, beer, sugar, etc.) More than this we have lost certain processes such as Egyptian dyeing, malleable glass. Herodotus and Pausanias speak of explosions in mines, Flaccus Graecus of the manufacture of powder (how many centuries before Bacon!) Finally the laws of the evolution of chemical bodies and living beings were foreshadowed in the highest antiquity (the Bible, the Kabbala, etc.)

Eastern Science.—It is extraordinary both as to importance and as to antiquity. The Chinese knew the astronomical and the astrological compass, the reason of the tides long before Kepler attributed it to the moon, printing as far back as the 10th century, paper, powder, etc. But we will not insist on this, for everyone knows to what heights the civilization of the Sons of Heaven rose at a very early date. As to India, it had long ago a considerable science of fluids, which has been preserved down to our days, and of which we in the West *only just know the first elements.*

* * *

The following shows how, according to Papus, the *flow of life* on earth progressed. According to occult teaching, he says in substance, each continent developed first the minerals, then its flora, then its fauna,

finally its human race. Each race includes sub-races which have their own particular evolution.

A first continent must have arisen where the Pacific is now, and which Papauus called Lemuria. Lemuria perished (only the Oceanians remain) and Atlantis was born between Europe and America (the Atlantic ocean). On this Atlantis the Red Race probably lived. It perished in its turn when it had reached a high civilization at a period when the Black Race began to dwell in Africa. A few of the Red Race survived. The flow of life then produced the White and Yellow Races in Europe and Asia. According to this theory, which supposes that a new race always replaces a decaying one, what we call *savages* (Oceanians, negroes, redskins) are in reality former civilized races *in retrogression*.

An application of this principle is obvious in the evolution of the White Race which follows the law of the flow of life, just as every continent, every planet, every solar system. Civilization, born in the East, in fact passed into Egypt at a time when Greece barely woke up to intellectual life, and Rome came into existence. Egypt declined when Greece rose and Rome followed on behind. When the Greek decadence ensued (in Alexandria), Rome took the lead in the march of the world.

This forward movement still goes on. Europe shines with an incomparable brilliancy. But the Star of America is rising. When Europe declines, the New World will attain its apogee. Then Western civilization will renew the place of its origin, the East. Then the tradition of the East will become one with the science of the West. This will be the first turn in the great cycle of the White Race.

—The Encyclopedia of Occult Sciences

The Higher Self

O love, that will not let me go,
O love, whose depth I cannot know,
Who in life's stirring stress and throng
Is great and strong.
Is great and strong.

O love, that chastens when I fail,
With whom no weakness may avail,
Though chiding much my wayward mind,
How sternly kind!
How sternly kind!

O love serene, upon whose breast
The weary heart may sink to rest,
In thy calm presence, sorrows cease,
And all is peace.
And all is peace.

O radiant love, a guiding star,
Thy mystic beauty shines from far;
Lead on, though steep the path may be,
I follow thee.
I follow thee.

CHARLOTTE E. MILLS

*Unless you are interested in character building, do not read this article. If you are interested, a complete file of Dr. Mystery's articles will be invaluable to you. They will be continued. The language and form of expression used are as originally given and may at first be difficult to understand. However, they cannot be changed without altering their meaning.

INDUCED INTEREST

DR. MYSTERY

You can intentionally induce a thoughtful interest in conditions which you might otherwise pass over as irritating intrusions. You can induce a quality of interest and sympathy for the living of life with whatever it may be dealing, by a sympathetic consideration and attention to the affairs of others or to the situations that come across your path which would seem to you as trials and hindrances which you must exist over, which you must dispatch hastily and thoroughly to get them behind you, or out of your way. Instead of an impatient manner of treating situations, whatever the situation presenting itself to you is, you can turn to it and relate yourself to it in the sympathetic attitude of a searcher, of a sympathizer, of a reformer, of a master, bringing order out of chaos, of one who is thoughtfully studying the situation, and,

to your surprise, you will often find great charm and fascination in the situation that has been to you before an intrusive annoyance. You will find, by taking life more earnestly, more ideally, more masterfully, instead of merely existing, continually battling aside, here and there, the conditions you consider to be foreign to you, that you can develop a quality of the researcher who is looking upon each situation as something presenting itself for your understanding, presenting itself to be utilized as a part of the understanding over which you mount, step by step, to greater heights, to greater understanding of life, and certainly, to greater power to bless and to lift others up unto you. There are those souls in life who are missing the real joys of living because they are in this impatient mood continually; they are forever speaking of that which they must overtake and dispatch, of duties that are heaped up around them, or of obligations that are pressing down upon them, compelling and circumscribing them to heed these situations, while their hearts and interests are afar off on the path toward some goal ahead, or some ideal beyond. Now, all of us understand that the law of evolution is not enforced by leaps nor bounds. It is thorough; it is perpetual, continuous, eternal. The soul must rally itself back to its central poise and realize that anything presented to it here and now is a more sacred obligation to meet it, here and now, in the spirit of the master (of the sympathetically interested master), than is any situation with which it is not yet connected, that is only a hope of which it is thinking to relate itself. It is all very excellent and necessary for us to project our ideal, for us to conceive the harvest to reap in the future; but it is always well for us to understand that evolution is thorough and versatile and that it bears, at the same time, an opportunity

to sow, to till and to reap now, and that it is not a matter of seasons when we shall sow today, and tomorrow reap, but it is a period of perpetual sowing, tilling and reaping. The reaping of the harvest is a sowing for another harvest farther ahead. The manner in which we till our seeds of causation which we have sown, the manner in which we water them with expectation and with our love and faith is a part of the sowing, and is a part of the harvesting for a future time. Therefore, it behooves us to stand as beings who are conscious above, beneath, before, behind, who hold our consciousness as a consciousness rather than as a projective thing. It is well for us to think of ourselves as, here and now, in the midst of eternity, rather than at the start or at the finish, or at some specified *place* in eternity, but *in* eternity, here and now, working out from the center of the universe to us, where we must radiate all which we expect to ever manifest, from this central place, which we ourselves are responsible for, which we alone can unfold and unfurl to the full expression of its divinity. It is here and now that we must learn to take every situation that presents itself (whether it be a situation bearing upon our personal problems, gratifications or trials, or whether it be that of a brother's trials or difficulties), meeting each with the earnest sincerity that tries to sound the depths of all its contacts, to get all out of life, all that it holds, at each point in the course of evolution.

Many souls waste years of their lives trying to get to a place where they can live, when they can have arrived at an interesting place; but we earnestly implore the soul that is striving to learn how to live in the future, to begin experimenting and purposing with its living in the NOW; for unless you establish the habit now of looking with sympathetic interest upon

the conditions (whatever they may be) today, you will not have developed the qualities that are broad-seeing, when a time or a situation may arise which might, in its results, contain all the potentialities of your desired harvest. It is so essential for you to become a vital liver of life now, for you to take life, as it is presented to you now, and see what you can do with it. The souls who oftentimes steep in their own calamities and difficulties could find their way readily out to the high lights and joys if they studied the situation rather than studied the sense of disappointment or inharmony which they have produced upon their lives.

The student of music who simply contemplates the discord, and wonders at it, can do little; but he who contemplates harmony and again tries to produce a symphony without a discord, who persistently idealizes the ideal of harmony instead of working upon and identifying his whole attention with that discord which has intruded itself, advances. So the soul learns it is not the contemplation of discord which makes it really understand; but it is the contemplation of harmony which, if we *do* understand, leads us on securely. We do not wish to know more about discord and inharmony, but we wish to know enough about harmony and order to maintain that this utter reflection or disorder to which we give so much attention is not worthy of the attention it receives. It is the things worth having which we should study with an attentive earnest sympathy; and, we will find, that the time will come when less and less of our attention need be given for the reforming of discord.

You have all experienced the fretful impatience with any intruding subjects which do not bear upon the theme nearest the heart; the obligation to listen respectfully and patiently to a foreign topic when your

interest is upon some selected theme to which you are partial. Here is a great base for self-discipline, for a training, which can bring to the soul who will master a great harvest of satisfaction and power. The soul who is doing thoroughly and with the highest ideals that which he is doing at the present moment, is doing all that can be done. But the one who is fretfully wishing to do more, wishing that the situation would permit him to do more, and yet failing to do that which he really can do and not really trying to bear with his delays and disappointments heroically (although his ideals and ambitions may be very philanthropic and desirable ones) is not so wise in his fulfillments as is the one who, with an adaptability, with a ready sympathetic compliance, will meet any situation from which there is no escape, with heroism; not with resignation, and who will adapt himself speedily and relate himself at once to a situation that he has not been able to govern, with the motive and the will to know how to better govern. There are many sympathies and confidences brought to us at untimely moments, we think, situations with which we are willing to deal but which we may not choose to have come and thrust upon us at a moment when we have balanced ourselves up for an on-going along a certain special line of achievement, and we feel the discord of the intrusion. It is here that we must bear in mind that there comes to us only such things as we need to meet and master. If they come to us and we cannot peaceably, harmoniously postpone them or set them aside then, it shows to us that they came to measure our strength and manner of meeting them, there and then; and, if we remember just at that moment, it is not so much what does happen to us as the way we meet it and deal with it, the ability within us to quickly turn ourselves into relation to the situation, until, if

there is any question as to our mastery over it, we have demonstrated that we are masters. So, if undesirable intrusions come to us, we must remember just then and there to check ourselves from that impatience, thus relating ourselves by way of sympathetic interest, and question, "Why now; why this?" I do not mean to resignedly let yourself drift into it and accept it as it floods in upon you, but I mean to turn to it, still positive, still receptive, still conscious that you are the manipulator of the situation, ask it its motive, its nature, its worth and learn to understand it. Oftentimes impatient mothers, impatient friends could turn and deal with a situation and dispatch it within five minutes, nobly and gloriously, to the benefit of both parties concerned; while, in this non-relating, unsympathetic, disappointing impatient manner, you become mixed up with the situation instead of qualified to stand over it and manipulate it. You also waste time floundering among the situations. Sometimes you find yourself disqualified; you find your lack of sympathy blinding you, for you are unable to hear the "still small voice" and to see "the guiding light" that might enable you to find the few words of council, comforting and blessing the seeker, and also sending yourself on your way victoriously triumphant. It is at this point we wish especially to teach you, to impress you, how the little things, the little blocks with which the greatest edifices are builded, how the little trials that oppress these situations, these interests and sympathies, how the little solicitations for the well-being of others, how the practice of being able to joyously, cheerfully set aside your chosen satisfaction by yielding it up to another, gives to the soul who is consciously practicing them, who is discriminatingly, intentionally and thoughtfully inducing them, his opportunities to become a master.

It is such souls, in such practice, who bring themselves speedily to a place of spontaneous and habitual practice of constructive living, as well as thinking, of a constructive radiating of example to other lives, which brings to the earth more sunshine and harmony. The heralds of the greatest truths must ever be the patient ones who can possess interest in things, even that seem irrelevant, entirely foreign to their chosen theme; who can so quickly and sympathetically adapt themselves to the emergency of the moment, that wherever they stand, whatever they are facing, they are at their very best. This study, practice and teaching continually emphasize that we are not to be one-pointed specialists, but that we are to develop a symmetrically rounded-out character that is adaptable, and, above all else, a character that is aware of its relation to the source of all wisdom, all power, all love, all faith. And, when we have *this* consciousness aroused within us,—that we have these mighty resources—we come to a place where (if a problem is brought to us which we have never contemplated, of which we have never studied the technique) the spirit, nevertheless, is revealed to us; and, with wisdom and accuracy, we can draw upon the source of wisdom within the potentialities of our own Divine Consciousness and with unerring definiteness guide the seeker after truth, with a wisdom, a strength, a love and a faith that are a baptism unto him, and an expression for us. If we do not fear our inability to council well and wisely; if we know that our desire for this inquirer is for his best good and happiness; if we have nothing involved in the meeting of the demand; if we simply answer to the appeal of a soul in his need, with an earnest call into our inner consciousness that we can help him, we are safe, for we have bridged the chasm and created the triangular current. And

through our at-one-ment with the forces of all wisdom and all power and our at-one-ment with our brother, we are able to, indeed, say, "Thou, I and My Father are one," and, "His knowledge is our knowledge and that which I know, you know." And so, in this feeling for knowledge upon any specific course, the earnest student and practitioner can bring himself to a place where the spoken word and the message from his heart will heal.

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