

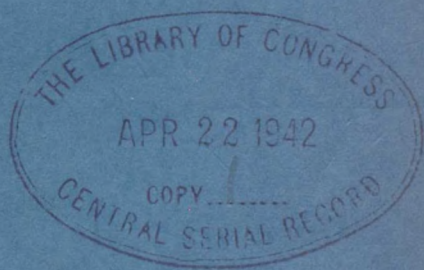
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# PHILOSOPHER'S

A Monthly  
Magazine

# STONE



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*The*  
**PHILOSOPHER'S STONE**

A MONTHLY MAGAZINE

RUTH B. DROWN, *Owner and Publisher*  
MARY LACKER, *Editor*

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## *Kamakura Buddha*

Ten times the stature of a man,  
The giant Buddha waits  
Beside the lotus pool; no plan  
Of earth he contemplates,  
On vast eternal planes he broods,  
Sunk in Nirvanic dreams,  
Unheeding mortals' warlike moods,  
Base stratagems and schemes.

His heavy-lidded onyx eyes  
Note not how dragon flies  
Impale, with graceful swooping darts,  
The scented flower-hearts.

And I, a pilgrim from without  
The carven temple-gate,  
Becalmed in silence so devout  
Do pause and meditate:  
How to the gods all mundane things,  
The spired towers we've spanned  
With fiercely beating fragile wings,  
Are as ant-hills in the sand.

And we but whirling motes of dust  
Through endless spirals thrust,  
Until ascending round by round,  
At last are heaven-bound.

—J. Clyde McMurray.

Due to this being a double issue,  
Dr. Mystery has several articles.

## *Working with the Law*

Dr. Mystery

We are at last beginning to work with the law of conservation when we cease to deny the undeniable, to resist the irresistible, to dispute the actual; but rather to accept the inevitable, to learn how to utilize it's forward moving course and to accompany it to the heights of attainment.

We hear glibly stated that the universal law is eternal, immutable, unerring. Yet from these same lips we frequently hear that the darkness on the face of the waters, ignorance and sickness are all due to broken law. Law would be rendered imperfect by breaking and would therefore err.

Let us consider more rationally this mighty question of the law. Are we trying to fight against an irresistible power that will inevitably carry us forward upon it, include us within it or grind us beneath it exactly in accordance with our unity and cooperation with it?

Let us realize that the fulfilling of the law is our eternal path. Let us swing right out into the absolute. Let us BE. It is only when we consider ourselves a part of this stupendous power that we can feel the possibility of our persistence. Annihilation would surely follow the individual who would, were it possible, break the law. Law of our being is the law of the universe and the law of the universe is likewise the law of our being. When we declare that we were burned because we broke a law, we are misstating a fact, because the law was being fulfilled when we were burned. When we rise it is by the law and when we descend it is by the law. When we realize that the course of our evolution, whether for-

ward, upward or backward and downward, is absolutely under law, we find that it behooves us to study this tremendous law.

Is it not of great advantage in this day of automobiles, to understand those features of the law called gravitation, conservation, etc.? He who understands the law will, when speeding down grade, conserve his power by releasing his engine and taking advantage of the law of gravitation, thereby storing up in his batteries, energy to be utilized when the course is up grade. Such a one will leave behind the unqualified traveler who descends the grade depending upon his own little dynamo to press him down grade and crowd him up again, instead of relying upon his power to swing himself into at-onement with the law of gravitation from which to gain momentum to swiftly carry him up grade again. He should hitch to the wheel of the universe, for it's power is omnipotent and he must recognize his at-onement with it.

He who seeks to understand the varient aspects of law; gravitation, momentum, cooperation, etc., equips himself, becomes broader than his own little separated dynamo of power, wisdom, energy and love.

Those who have grasped the idea that they are at one with all that exists of power, wisdom and love have a mighty storehouse from which they may draw. They are heirs to the kingdom. All that the Father hath in the kingdom is theirs. They have reached the portal but must have a key which will yield up the inheritance.

Knowing is a power and if we believe in our power we can gain in our hearts the wonderful key, accompanied by the wisdom to turn it and swing open the gates and receive the fullest benediction of the Giver of All Good.

We should not try to dam up, to create a little separate reservoir in which to preserve our own. It is far better to have the larger ideal of the universality of God's creation.

This is a mighty joy-giving thought—he who can rejoice in the joys of others, who can enjoy the possessions of others as if they were his own, who knows that all he hath belongs to all that is, and all that is is his; who is not continually curbing, rejecting nor grasping, but holds himself secure and at home in the perfect, abides in peace and bliss forever. He knows that naught can be lost. He knows no fear; just as safe here as there, now as then. He has the consciousness of the victor and stands eternal on the Rock of Ages which is Faith. He resists no law but uses all law. His will is done on earth as it is in heaven, for he wills but the fulfillment of law.

The greater dispels the lesser; light dispels darkness; wisdom dispels ignorance. We have naught to do with the negative, but all to do with the positive aspects of reality. Let us return to our path. Let us contemplate wisdom and abide in, radiate and express love. Let us be strong for we have this law of our being to fulfill. Within lie all of the potentialities. Let us unfold them into expression.

Within abides the consciousness of our divine nature. Let us unlock the doors of ignorance, fear and resistance, and stand forth in one reality, in the fullness of consciousness which is the perfect at-one-ment with the Infinite Consciousness.

We can induce from our store house the expression of that which IS. We can induce faith, love, hope, purpose and will. Then our domain awaits our command. Let us stand forth and challenge. Let us claim our inheritance. Obedience to the law gives us always a sense of satisfaction and conscience which can say, "Well have I done my duty today." Discontent follows a belief in separation. Cooperation is the law. Unity is the law and law is indivisible.

Love cements all of God's universe, wisdom illumines it and strength upholds it. In the consciousness that we are radiations of all these aspects of Divine Mind, ema-

nations of the Perfect Mind, we become vibrant with divine consciousness, wisdom and power.

Possibilities are latent within us, but lie dormant until we induct, utilize and prove their existence. This brings the soul out of darkness into light; out of weakness into light; out of sorrow into joy.

It is for us—individuals granted free agency of will, to choose the course, extend ideals continually, direct the latent possibilities forward to the heights of perfect consciousness and the realization of the child of the Living God.

Let us no longer tarry by the way, attempting to evade the law. Let us buckle on our armor and forge ahead, working with and rejoicing in the law, fulfilling it in love and strength.

There is no conviction which gives us greater satisfaction than that we are on the right course; that our intentions are pure, good and wise. We will not diverge from our course, but holding high our standard, we will live true to our ideals, inducing from the depths of our strength to maintain them, our love to endure, our wisdom to illumine.

We will live the vital life which is a glory to God in the highest. Let the soul cease this resistance to the law. Let us join in one glad anthem of praise and thanksgiving. Let us come nearer to that plane where we can truly say, "Thy will, not mine, be done. Mine is the privilege. Thine the glory forever and ever. Amen."



## WORDS OF WISDOM

SUBCONSCIOUS VISUALIZATION (that is, unconscious visualization) is brought about by our not "Standing porter at the door of thought." In other words, the vision of another, or the uncensored vision of oneself, may produce a result one has not consciously created, then we have something we THINK we have not created. However, the cure for this is the same as in the case where one consciously creates a condition. Denial of the unwanted condition followed immediately by the condition desired.—Huntley.



True philosophy is that which renders us to ourselves, and all others who surround us, better, and at the same time more content, more patient, more calm and more ready for all decent and pure enjoyment.

—Lavater.



Do you wish to find out a person's weak points? Note the failings he has the quickest eye for in others. No man keeps such a jealous look-out as a rival. —Hare



Just as you are pleased at finding faults, you are displeased at finding perfections.

—Lavater.



People flatter us because they can depend upon our credulity.

—Tacitus.



Manly P. Hall, in 1924, wrote the following which is peculiarly appropriate for present day reading.

## *"The Caste System"*

1. "THE LOWEST phase is opposition, materialism, and the battling of beast instincts. In this world they are the ones chained by ages of thoughtlessness, or the recent differentiation from lower races, to the lower physical side of life. Those who dwell in it are chained by like and dislike, by passions and appetites; they deify matter and know no god or consciousness outside of it; they settle their disputes with bullets and sandbags or with fist encounters; they are an ever-muttering horde and in the last analysis are absolutely powerless. Their only weapon is firebrand or dagger and these things have no force outside of physical substance, and as true consciousness is independent of substance, the most they can do is destroy their own world. The mere idea that such individuals could rule the universe is beyond reason or logic. They cannot do it, for there is not within their own beings enough self control to rule themselves. There is no law or logic in them, and as the universe is ruled by law and logic only those who have developed it are capable of governing. They cry out in their agony that they are imposed upon — and they are, for man has not yet gained that consciousness which enables him to be superior without becoming domineering. The reason, however, why they are imposed upon is not necessarily because their opponents are strong, but because they themselves are weak.

"The idea that this problem can be solved without intellectual growth on the part of this great mass is absurd. Their overlords realize that in this ignorance lies the power which they have over them, therefore it seems that every day the higher oppress the lower more severely to prevent them from attaining light. But this oppression should only stimulate those oppressed to greater and more intelligent effort.

**"THE WORLD MUST HAVE THOSE WHO WORK WITH THEIR HANDS, BUT THESE WILL ALWAYS HAVE TO SERVE THE MAN WHO WORKS WITH HIS HEAD, WHILE BOTH MUST BOW TOGETHER BEFORE THE ONE WHO IS EXPRESSING THE QUALITIES OF HIS SPIRIT.**

2. "THE SECOND state is intellectualism and it spends most of its time preying upon materialism. These are the minds that juggle the finance of the world, that lead, govern, and direct the mass, and regardless of what they may like or dislike, those who would lead or govern must join this second class. The great curse of intellectualism is oppression, for there are very few capable of realizing their power over others without attempting to exert it. This is the main cause of the sorrow of the masses. In other words, man's inhumanity to man. The intellectual individual should appoint himself as guardian and protector of those incapable of functioning on that plane, but instead of so doing he now harnesses them to his chariot and loads their backs with burdens. The only remedy for this is to awaken in him the realization of his responsibilities.

3. "THE THIRD division is that of the spiritual man, which is the principle of altruism and selflessness. There are but few who have consciously attained this degree. They are the great reformers, the great occultists and thinkers of our world who have realized the oneness of things and have come to an understanding of the fact that while all cannot attain in one life

the acme of their ideals, still man should not impose upon the weak but rather should champion them and assist them to a fuller and more adequate position.

“We have an idea that we are living in civilized times, but this idea is eternally being shattered by every evident example of barbarism. Voltaire said, ‘I know I am among men because they are fighting; I know they are civilized because they fight so savagely.’ Our so-called evolved and developed peoples are at each others’ throats; our great inventors spend all their time learning how to kill; and competition has been crowned the life of trade. This is purely because man has accepted the science of economics as the worthwhile thing in life. It is undoubtedly the world’s most foolish decision. . . .

“To the ancients the economic problem was a phase; to the modern mind, with its greed and ambition, it is an all-absorbing reality. The young soul starts out on its journey in matter as an egotist and the keynote of its consciousness is to acquire; regardless of cost, it must own, master and break all other things. This is the key to the economic problem which in the average mind becomes merely a series of processes for acquirement. The old soul has no economic problem, for it has ceased to desire to acquire, for eyes growing dim to material things have begun to see the reality hidden behind the veil. The old soul realizes that we are here to master problems as they are presented by nature, and are never to dally with them, but to go straight through to a successful conclusion. . . .”



\*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.

## *Man's Nature Is Divine*

Dr. Mystery

### PART II

As man comes into the consciousness of his Divine nature, as he comes into at-one-ment of it through the living of it, through the being this "I am" which he is; these grants are made, these possessions become his, the kingdom is opened to him and he is partaking of it; but not until he has earned it, not until he has evolved, and possessed it within his heart. It is not in the opinion of others; not when he has been able to make others THINK he has earned it and persuaded them to grant it; not that. He cannot deceive God; but when he knows himself; when he himself knows what he deserves, what he has earned; when he himself can go to the fount of all and trust himself to select that which is due him and when he has overcome until naught except that which is due him tempts him, not until he would reject loans, until he has outgrown a desire to borrow anything, until he stands upon his own feet, up to his own standard, is he in the midst of fulfillment.

Never till souls can come to the consciousness that they are obliged only to themselves; that all depends

upon themselves to acquire and to attain peace, satisfaction and fulfillment, can they obtain this reward; and the time is coming fast forward when these imitators and pretenders, these who have apparently yet not really deceived others, who have been able to make themselves imagine that others think of them what they wish others to think of them; (but who have little consideration for what they think of themselves), the time is fast coming when the standard of moral ethics, of man's judgment of man, will change into a different standard, a different process of judgment, when man will be called forward to testify for himself, when man will be called forward to give his version of himself, his opinion of himself, his knowledge of himself; instead of the testimony of others against him or for him. By his works he shall be known; by his works he is KNOWN today; by his past he has a present; by his present he has a future; as he sows he certainly SHALL reap, and he has reaped according to his sowing. There is no evading; and swifter and swifter comes the fulfillment of the law to the awakened consciousness. In the old and primitive, crude and stoic consciousness of long ago, causes and effects were very, very far apart oftentimes; but as civilization, cultivation, education and evolution have been brought to a higher vibration, effects are fast following upon causes; faster than ever before in the evolution of the human race.

And so this idea of postponement, of evading, is also giving panic in the hearts of people who are attempting to do it; for of old there was a time to forget the sowing and be surprised at the reaping when it finally came. This time is past. Man lives vitally, under the shadow of his causes and his effects at all times. He cannot drink, cannot quaff the glass of forgetfulness today as he once could, for he is alive and knows he lives and moves and has his being when asleep, when awake. He **knows** he is busy in his sleeping hours as in his waking hours; he

**knows** that sowing and tilling and reaping are going on all at the same time, continually, eternally, perpetually; and the consciousness is waking that sees before, behind, above and beneath; and as this awakening is coming, the agony of false living is intensified, is growing more and more keen.

There are two reasons for living the life of virtue, of love, of truth,—from cowardice and from intelligence. One should be prompted to live the higher, nobler life. For if the man casts about, if he recognizes quality, the characteristics and habits of the inmates of all the houses of misery, all the institutions of restraint; if he will but see, he can read as he runs, the penalties of perverted living. If he will look, if he will listen, if he will sense, he will feel that the lives that are successful, the lives that are satisfied, the lives that have love in their hearts, love in their homes, success, health and beauty, the lives that are an out-picturing of symmetrical poise, and development and growth; are always the lives of those who are living more true to their nature; of those who are living out from their center instead of adopting from foreign sources and donning the cloaks of others and pretending. The lives who are really ascending to the monarchy, who are really ascending to brood over and guide and uplift, to alleviate the sorrows and suffering of the earth, are those brave souls who are just living out their natures.

Their love pours forth on humanity, their compassion flows over, and humanity trusts it, turns to it, because God's will is their will, and their will is at one with their Divine Nature, because they are aspiring to higher and nobler things. God and all of his angels, and all of his manifestation sustain, support, preserve, uphold, advance and aid that life that has chosen the course of onward, upward and forward evolution.

But observe the souls who are postponing their judgment day, observe the souls that are trying to hide under

another's cloak; who are trying to borrow staff after staff, those souls who are letting themselves grow more and more in debt, who are gathering interest, compound interest more and more (and there is no evading, there is no avoiding, there is no escape). The is-ness of the law is! Observe these beings; the pitiful conditions that surround their lives. They are never secure, they are never satisfied, they are never joying, they never have a moment of unalloyed joy; they trust not themselves, they believe not in themselves, and they draw not the trust to them, or the belief in them from others. They draw not love from others. Like begets like. They do not deserve it, they do not win it. The pity of their declining years! And yet, there is never a day too late to begin. There is never a day when one cannot begin to redeem himself. There is never a day when an attempt at redemption does not bring a reward. Remember, virtue and reward are inseparable.

The soul who begins to love his ideals, who resolves to become true to himself and begins to live out his nature into expression, begins to fan this glow, this light that lighteth every man that cometh into the world. He begins to hear the still small voice that leads him out of the labyrinth, the maze. He begins to feel that security of an answer from within, that shows him the way out of all these conditions, that brings him up to the courage of bearing his cross, to the full desire to meet and dispatch and master conditions that he may have brought around him. There were once fetters, were once locks which he could not break; now they begin to be stepping stones and mounting blocks. Now in his old weaknesses and failures, he begins to see the things he would not be. He sees in them such things as these. He sees in poverty, the ideal opposite abundance; sees in sickness and helplessness the reminder that health and power are his nature's to claim; sees in hunger the reminder that food is to be obtained; sees all of these old conditions and

that he can make them mounting blocks on which he ascends to liberty; not to escape, but to master. Escape is but to delay, to heap up interest to be paid at a later date.

There is a certain compromise for this soul that has great desire but not yet courage to live up to his ideals, and it is this that he can begin to live from within outward. He need not announce, "I was false yesterday when I said this or that." He can resolve from within, "I will speak that no more." He need not go forth and say, "Forgive me; I did this wrong or I did that wrong"; but he can turn within himself and declare, "I shall commit it no more; I shall make amends the first opportunity I have; I shall speak for truth, love, and express the highest, instead of what I used to express";

All the forgiveness in God's whole universe is the self-forgiveness; it is not something that is to be given; it is for-given; it is already given to him to be released from his debts as fast as he pays them; as fast as he resolves to live to the higher and purer and more beautiful ideals. I do declare that opportunities for this living will be granted him as soon as he identifies himself steadfastly and persistently with preference for something higher, so surely will he begin to function and create a vibration corresponding to that condition he has identified his mind and ideals with, and so surely, if he holds this ideal, instead of the old ideal of crucifixion and self-condemnation and torture, he can look with the purest and most steadfast eye unto the eye of the true one.

After he has resolved to be true, shame does not come to his cheek and humility to his mind; because he has resolved to forego ill doing; and self-respect, self-reliance, self-confidence and assurance that prompt him to walk with angels will come to the man who sees that he has been unwise, that he has been foolish, that he has used the attributes of his Divinity in a perverted way, that he has misused his nature, instead of expressing it naturally.



So many people have justified themselves in waiting for some future date because they have said, "No one understands me, encourages me, no one helps me; others make ridicule of my noblest attempts." This is but an excuse, for after all, it would not be if they were in the joy of their self-respect, in the gladness of their own resolves, in the security of their own confidence and faith in themselves: If all of this were grounded within them, if they were true to themselves and knew they could continue true to themselves they would find that instead of looking in the eyes of others for ridicule, they would find they moved forward; others would turn to them in surprised expectation, because they had become the positive and the old negative beliefs in them would be challenged by the change of consciousness; by the change of motive, the change of living. It becomes possible for man to say, "I shall be true to myself and know that I am true, no matter who calls me false, no matter who is untrue to me." And as he begins living this life, he must remember that positiveness rules the negative, that the larger encompasses and includes the lesser, and that he is not giving up all other things in seeking the kingdom of heaven. Instead of pretended confidence, he is winning real confidence, instead of pretended response he is receiving a genuine appreciation and response. Instead of flattering and pretending and professing thing for selfish gratification, and for benefits others expect to gain through him, that which will come from them will be from their hearts, true reverential appreciation, a true giving of their service and cooperation and commendation, a real reward for him instead of a false hollow mockery which he has been trying to make the best of, which he has been trying to satisfy himself with as the reward of the merit such as he deserves and will surely have.

So we say he can work from his center out, he need confess himself to none but himself and as he works into a larger consciousness, into a fuller confidence, into

him and he will come out in the pure glory of his conscious divinity.

It is true that in all stages of consciousness from the slumbering consciousness of the first soul, the atom, up through all the combinations that life is evolved through and vehicles of expression have evolved through, according to the knowledge has responsibility been pressed down. If you know better, you must do better in self-preservation. If you can do better and do not, there is a decay going on within you, a destroying of your poise and equilibrium, just as when great physical forces come forward and develop all power and then cease to use it; just as the athlete develops his muscles and power of deep breath and endurance then lives his life in negativeness for a time, inaction for a time, not expressing his possibilities up to their power, up to the standard he had attained; if he does not progress or continue to express more and more, but less and less, consumption and disorder occur. That which is unused retrogrades. The muscle which has been built up must be used. The knowledge you have and do not use pollutes your very being even that which is good. Every element has its two sides; that which can preserve can destroy; that which can illumine can blacken; that which can strengthen can weaken. There are both sides to all conditions; and when we learn to study and to use this divine intelligence which belongs to each and every being, we will find the symphony of life one great accord, and humanity one great family.



DON'T part with your illusions. When they are gone, you may still exist, but you have ceased to live.

—Mark Twain.

# • OFFERING •

Mercedes de Acosta

I, blood of the Old World,  
Turn my face to the New.  
America! America!  
I sing my songs to you.  
Alien child of a Latin land,  
I open my heart, extend my hand;  
I, seed of the Old World,  
Springing from the New;  
Take my heart and hold it—  
Keep my faith in you.

Keep my faith in prairies,  
In rivers wide and free;  
Keep my faith in canyons,  
In flaming branch and tree.  
Keep my faith in space,  
The silence of vast plains;  
Keep my faith in freedom,  
That flings aside all chains.  
Keep my faith in buildings,  
That struggle toward the sky;  
Keep my faith in Faith,  
That Faith may never die!

From the Tower of Light  
by Nancy Fullwood.

## *From the Songs of Sano Tarot*

GIVE EAR to me and I will give you a method which will assist you in lifting your Spirit high, which order I have repeatedly given to my people.

When depression overtakes you, you may contact the realm of Light by three cycles of breath.

Breath is life.

The intrushing breath magnetizes the atoms of the body and the outgoing breath electrifies them, thus bringing about a balance of positive and negative forces.

The breath taken in with directed imaging creates the ideal of this image.

The breath sent out with directed imaging brings this ideal into manifestation.

The polarization of the positive and negative life Forces is creative in the highest sense.

When I bid you lift your Spirit high, obey my order thus: first bring your attention to the center of balance in your body.

This center is the altar room in the temple which is your body.

Here is the still place of balanced Forces.

When your mind and body find stillness here, draw in through your nostrils a deep breath.

At the same time direct your Spirit to rise from your altar room up to the very pinnacle of your skull.

Proceed with this breathing and lifting three times,

and lo! you will find that you are looking out of the Tower of Light over the whole perfect scheme of creation.

Then you will know that the tiny microbe which caused your depression is your own creation and is your slave and not your master.

You will see how very small he is and you will laugh at the conception you had of him.

Michael, lord of the Sun, sends his Light into your Tower and Michael's Light will never fail to show you the path which stretches out before you at all times.

The Light of Spirit becomes lost to your consciousness of it when the mist of selfish desire covers it.

Think not that material things lack importance. No thing is of less importance than another.

All things work together for the balancing of the life Forces, which is the prime reason of being.

When the negative Forces expand in greater measure than the positive Forces, we have a dreamer who suffers because his dreams do not come true.

Dreams are well, but the man who can materialize the spirit of his dreams has balanced the positive and negative Forces within him, thus balancing his ideal with his physical manifestation. Therefore, he may be called a creator.

Every experience is an opportunity for balancing your Forces.

Look from the Tower and see how the tiny, seemingly unimportant experiences of your life fit in between the big ones and blend their little ribbons of color into such a scheme as only their presence could make.

It is my desire that my people live more abundantly. Express your desires. Sing and dance along the way.

If clouds come, blend their gray hues into your colorful expression of life.

Accept joyfully each experience life brings to you.

Then, and only then, does the mantle of peace fall over you.

Give close ear to silence.

In the silence of the altar room you will find the peace which passes understanding. Enter this holy of holies often and bathe in the radiance you find there.

Nothing can separate you from Michael when your desire for Light is strong.

You are moving along the path which leads to the full realization of the spiritual purpose of life.

Michael's Light is held out to the people at all times.

I bid them lift their Spirit and behold his Light.



## INCONSISTENCY

SPIRITUAL 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.

—Hall.

This manuscript is of Hermetic origin, being inspired by an unpublished treatise by T. H. Burgoyne, author of "The Light of Egypt." It is possible that the long range prophesies of Nostradamus and some of the other old astrologers are based upon this scale.

## *Astrological Laboratory of Scientific Living*

Pauline Browning Conk

All life is subject to cyclic law. The Zodiacal clock of destiny with its celestial dial marks the time. The Secret Doctrine says: "Ancient Wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit—Astrology. . . . In the prognostication of such future events, at any rate, all foretold on the authority of cyclic recurrences, no psychic phenomenon is involved. It is neither prevision nor prophecy, any more than is the signaling of a comet or star several years before its appearance. It is simply knowledge and mathematically correct computations which enable the Wise Men of the East to foretell, for instance . . . that Europe in general is threatened with, or rather is on the eve of a cataclysm, to which her own cycle of racial Karma has led her."

To get at the root of this cyclic law let me quote from T. H. Burgoyne on Polar Motion. "When this beautiful motion of our earth's pole has become familiar, the student will begin to see the sublime harmony of Nature's grandest law—which law causes every portion of our earth's surface to become alternately a fruitful plain, or a barren waste, dry land or ocean bed.

The earth's pole moves in one uniform direction, with a slow imperceptible motion that forms a spiral path in the heavens, consisting of a number of small spiral orbits or circles, one overlapping the other. These small spiral circles are termed Volute, and their true value in space is **3 degrees, 36 minutes, no seconds**. The motion of the pole is at the rate of **50 seconds** (of space) per century, or 1 second every two years. At this rate it requires **7200 years** to move over 1 degree and as there are 360 degrees in a circle, or the pole's orbit, it takes  $360 \times 7200$ , or **2,592,000 years** to make a complete revolution of its orbit. Each volute being 3 degrees, 36 minutes, in true value (each volute actually measures 4 degrees, and there are 100 of them, but they overlap so that the actual value is as stated) **25,920** are required for the pole to complete one small spiral orbit, therefore  $100 \times 25,920$ , **2,592,000 years**, which period is termed by Initiates **ONE POLAR DAY.**"

He describes the complete evolution of a planet with its seven kingdoms, seven principles and seven ruling powers in nature—a trinity of sevens—and that matter is but the remotest expression of spirit, for the further away anything is removed from its source the more dense and crystalized it becomes, "until Spirit is expressed in metallic forms and becomes materialized as veins and lodes of mineral ore in the body of a planet, or it towers upon that planet's surface in granite mountains, limestone hills, etc., and the boundless space is filled with a fine, invisible form of condensed spirit, known to scientists as Cosmic Dust.

"Nature's operations are performed in an endless series of waves, which, in their motion, form graceful curves, the rise and fall of the arc of the curve forming its cycle of duration. The planet passes through  $7 \times 7$  races or circuits of the life wave, or **127,008,000 years.**"



## THE SACRED CYCLES AND NUMBERS OF THE ANCIENT HINDUS

We will not enumerate the whole system of these numbers, but will supply the key. This sacred mystical key will fit every cyclic lock and is only required to be turned with a wise hand to enable the student to open every portal in the oriental system of numbers.

### The Five Great Tugas Are

The Satya Yug,	1,728,000 years;	four periods,	units equal 1829
The Treta Yug,	1,296,000 years;	three periods,	units equal 1829
The Dwaper Yug,	864,000 years;	two periods,	units equal 1829
The Cali Yug,	432,000 years;	one period,	units equal 1829
Making a Maha Yug	<hr/> 4,432,000 equal	ten periods,	units equal 1829

If the student goes over the above numbers he will notice that they are all parts of the Divine Age, the Maha Yug, and that each is composed of the Cali Yug; for instance Satya Yug or four periods, is just four Cali Yugs, and so on; and the Cali Yug is the period of the earth's pole passing over 60 degrees of its orbit, and thus forming the sextile aspect to its own true place; the Dwaper Yug is the period of the earth's pole passing over 60 degrees of its orbit, and thus forming the opposition to its own place; it is the cycle that rules the day and the night, the morning and the evening of one polar day of creation; the Satya Yug is the period of the earth pole passing over 240 degrees of its orbit; it is the double trine, or twice 120 degrees.

It is also the cycle that rules the great turning point of the life wave on the planetary chain; that is, when the earth has passed through a Satya Yug the culminating point has been passed and the life impulse begins to pass to the next planet.

Again you must observe the regular progression of the terminating units of each Yuga, 2, 4, 6, 8 and of the periods—Cali Yugas, 1, 2, 3, 4; these are the locks and

each age points esoterically to the mysterious, hidden number, so carefully veiled from the rude gaze of the profane mind; this sacred number constitutes the **GOLDEN KEY**. It is the magical **NINE**, the highest unit. It is a triune, or 3 times 3—equals 333: (3 x 3 equals 9). This is 360, less 3 times 9, equals 27 degrees, and in its second aspect it shows the magical number of Abracadabra, or 666 (18 equals 9).

This sacred number is the perfect number of Deity. Multiply it as you like by any number and it resolves itself into 9, and just as all the different aspects of the eternal and divine essence eventually return into one primal source, so does this number, no matter to what power it is raised, its ultimate is 9. Hence it is the divine figure that can alone unlock the cycles of the great First Cause.

The divine year of the Hindus consists of exactly 360 (9) common years or the number of degrees in the Zodiac; with this year the ancients used to veil their more treasured cycles.

We will now compare, side by side, the five great yugas, with their esoteric periods, when expressed by divine years.

	<b>Common Years</b>	<b>Periods</b>	<b>Divine Years</b>
The Satya Yug	1,728,000	4	4800
The Treta Yug	1,296,000	3	3600
The Dwaper Yug	864,000	2	2400
The Cali Yug	432,000	1	1200
	<hr/>		
	4,320,000	10	12000

In the first place we see that the divine Maha Yug is composed of 12,000 divine years, which constitutes the ten great ages of Cali Yugas, and, in the second, that the divine years run thus: 4, 3, 2, 1 and 8, 6, 4, 2; and, taken by themselves are 1200, or 1 and 2 equal 3 and 3600, or 3 and 6 equal 9,, and, lastly, 4,800 or 4 and 8 equal 12; which are, briefly, 3, 6, 9, 12.

We will now turn from the theoretical to the practical cycles of old Hindustan, and esoterically explain:

There were four celebrated ages of antiquity; in the first place we have been taught that the Hindu esoteric or divine year consisted of 360 common years, and that the whole of their cycles bear a direct relation to arithmetical progression and proportion, such as 1, 2, 3 and 4, and 4, 3, 2, 1; also 2, 4, 6, 8, etc. We have explained polar motion; therefore, if we calculate the motion of the north pole from the period of its being perpendicular to and coinciding with the north pole of the ecliptic, over a distance of 90 degrees, when it would be horizontal, or in the plane of its orbit, we shall obtain four distinct periods, bearing the mystical relation of 4, 3, 2, 1—which will be found to have a remarkable character in the country round Benares, latitude 27 degrees N. (2 and 7 equal 9) Benares is the ancient seat of learning in India, and at one time was the center of their occult schools. Their sacred place, or temple of observation, was termed the Mountain of Light, in latitude 27 degrees.

By using the divine year as a key, we find the meaning of the following periods, or ages:

#### Common Year

Golden age	259,200	4x9 equal 36 deg. & Divine Year 720
Silver age	194,400	3x9 equal 27 deg. & Divine Year 540
Copper age	129,600	2x9 equal 18 deg. & Divine Year 360
Iron age	64,800	1x9 equal 9 deg. & Divine Year 180
	<hr/>	<hr/>
	648,000	10x9 equal 90
		1800

Thus, during the passage of the pole from one point of the quadrant to the other, occurred the Mystical ages, which also correspond to fire, air, water and earth. These periods will be found to differ by 64,800 years, or 180 divine years, from one another, and each portion of the angle moved over consists of that mysterious number 9, multiplied successively by 4, 3, 2, 1; thus 4 multiplied by 9 equals 36 degrees; 3 multiplied by 9 equals 27 degrees,

2 multiplied by 9 equals 18 degrees, and 1 multiplied by 9 equals 9 degrees, and, bearing in mind that our place of observation is Benares, or 27 degrees N. Latitude, we find that during 720 divine years the tropics passed from the equator to 36 degrees latitude N. and S, and from this point, during 540 years more the tropics passed up to 63 degrees latitude N. and S. and also from this position during a further 360 divine years it reaches up to 81 N. latitude, and lastly, during a period of 180 divine years from this era, the tropics reached the pole, when every portion of the globe had a tropical summer and an arctic winter.

The earth's pole moves one degree in 7,200 common years, which equal 9—and also moves once around in 7,200 Divine years, which equals 9. The sun moves through space at the rate of 108,000 miles per hour, which equals 9. In one hour the earth, by its revolution, on its axis causes 15 degrees of the zodiac to rise, culminate and set, while the pole moves 15 degrees of its orbit in 108,000 common years—equals 9.

The earth, by its diurnal motion causes the 360 degrees of the Zodiac to rise and set in 24 hours and in this time the sun travels through space, 2,592,000 miles (equals 9) while a polar day of 360 degrees is 2,592,000 years (equals 9) and the sun moves round its orbit in 25,920 years (equals 9).

(To be continued)



“We can compromise in policy but never in principle.”—Dr. Mystery.

# LOVE MOVES THE WORLD

Ruth B. Drown

Love; God's supreme gift to man,  
Makes lighter the task of following His plan;  
Easier the way to do His will,  
Shortens the road and lowers the hill.

Love is the greatest Power on earth;  
Man has been filled with it since his birth;  
It should be used in all things thru life,  
Radiate this Love Divine; it drives away strife.

Each heart responds to love sent out;  
And it makes no difference what it's about,  
Just think of it in place of hate;  
You'll find it opens wide the gate.



“. . . and to him that overcometh I will give to eat of the hidden Mannah, and a white stone will I give him, and on it shall be written a new name which no one knoweth save him who receiveth it.”

# Faith

Ruth B. Drown

We cross over the threshold into consciousness just to the degree of our belief in the spoken word. There is a narrow state of consciousness which refuses to venture until it sees results. It says: "I cannot step forward because I have never tried to do so. I have not faith because I have not proof. I have never healed by my spoken word, therefore I can not believe it possible for me."

However, there is another state of consciousness which dares to do. It induces a link by rushing forth into the unknown in conquest, supported by a faith that this urge is directing it somewhere to greater realization.

It is this state of consciousness that we are endeavoring to teach you the necessity of inducing.

You need not continue to express in the narrow orbit in which you have lived. You can swing out. You can learn to induct faith, not by waiting for it to appear within you, but by knowing you have a need and that the supply which called forth a search must exist. "As a man thinketh in his heart, so is he." "According to thy faith be it unto thee."

If there were a Fate sitting for one, his faith differing in degree from that of another, this teaching would be useless. But we know that the germs of possibility latent in every being are equal; that man's nature is divine; that out of God-Stuff was created all that is.

In a drop is contained all of the nature of the ocean. So in man lie all of the potentialities of which God is the manifestation. God speaks and His word is Law.

God thinks and His creation is formed. God knoweth and it is.

So it is with this urge in man accompanied by the consciousness which knows that his word is law, and that according to his faith will it be unto him.

One who knows harmony to be the law, speaks words of harmony, love, strength and heals by the spoken word, is living the law.

It is for every one to express the powers, to hold communion over all things.

If faith measures for us our all, is it not essential that we strive to comprehend the nature of faith and the power to induce and use it? Does it not behoove us to turn our attention to this fountain within us from whence springs unconquerable faith, apparently without reason?

A vibrant faith will lead us over stumbling blocks to heights we never could attain without it. If the present faith which we do not comprehend is so potent, should we not feel constrained to induce it in larger volume that it may transmute fear, doubt, ignorance, all limitation into sublime knowing?

We can induct wisdom, love and power. Nothing is more essential than a knowledge of the power of faith. Is it a reasoning process? No. It transcends reason, which could be conveyed through the cells of the brain. It transcends appearances. Faith encourages faith, induces faith, sustains faith and abides in consciousness of eternal reality.



I would think no thought toward another I would not another think toward me. I would think no thought toward myself I would not wish fulfilled.

I have no right to confide an unpleasant thing to another's keeping. I have no right to unburden myself of something unpleasant to another, to take an ugly thing from my own mind and plant it in another's—ask him to carry my burden. It is the same as dumping my trash in his living room. —Burton.



This secret is the most valuable and far-reaching known to man. It is the key to health, happiness, wealth, power, success. It is the open sesame to Paradise, here and now. This secret will cause no thrill, save in the hearts of those who already know it. Here is the secret: Let Motion equal Emotion. —Hubbard.



The Lord let the house of a brute to the soul of a man, and the man said, "Am I your debtor?" And the Lord said: "Not yet; but make it as clean as you can, and then I will let you a better." —Tennyson.





(Taken from a Sunday Talk  
given by Manly Palmer Hall at  
Los Angeles.)

# *The Magic Mirror of the Mind*

(New Dimensions of Thinking)

Manly P. Hall

## PART II.

Geometrically speaking, every emotion and mental impulse we have is capable of being set forth in the form of a pattern. It is quite conceivable, therefore, if we knew how, we would diagram accurately, geometrically, the equivalents of dislike, jealousy, envy, inordinate ambitions and things of that nature. Each one would have a physical pattern. It is not a little imp running around, or something of that nature which we so often associate with less desirable emotions, it is a group of star-like lines, arranged in patterns similar to the structure of snowflakes and very small microorganisms. In fact, the shape of most primitive forms of physical existence appear to be identical with those thought forms. The radiolaria and other minute organisms are crystallized thought forms and indicate the truth of the ancient Oriental belief that in the beginning the Gods created the world by means of impressing thought upon substance. These thoughts then became the rudiments of form and earth. Upon this foundation of thoughts we have built up the elaborate structure of the world.

To return again to the problem of the lens, these thought patterns encrusting this mental brain lens

reduce the transparency of that lens. The result is very similar to that which would occur in connection with stereopticon pictures. As a picture of some kind is inserted in the machine, it will be reflected upon the surface of a screen or wall, and it will be reflected, inverted. Therefore, if this mental lens is heavily encrusted with patterns, energies flowing through this lens in either direction will carry the patterns with them and impress these patterns upon their ultimate destination, whether it is a wall or any surface.

Energy flowing down from the mind to the brain, therefore, carries a reflection of that which is on the lens and immediately impresses it upon the brain. The brain being very similar to a white wall is the surface which receives the distorted pictures of that which is upon the lens and therefore will inevitably associate this pattern with the mind. It does not realize, man does not realize, that the impressions which apparently come from the mind into the brain may not be mental impressions but may be impressions picked up by mental energies in the process of motion between the mind and the brain. In other words, the picture seen on the wall is not real. The light flowing outwardly through the lens finds this picture as an interception and must carry the form of this interception with it.

It is the restatement of the old idea that water flowing through a pipe will become polluted if the pipe is polluted, although the water itself in origin may have been perfectly pure. The light of the mind, the light of reason, flowing from its own source into the nervous system of the physical body, passing through this lens may therefore be diluted, polluted or distorted by the delicate tracery upon the lens itself. Conversely, after the sensory perceptions have released them, the nervous system picks up the impulses from the outer world and carries them into the sensitive nerve centers of the plexi and ganglia and through them to the spinal

nervous system, which carries them in turn up to the medulla oblongata, and then causes them to flow into the brain lens. As these impulses ascend and pass through the brain into the mind, which is the final resting place, they must likewise pass through this lens, and therefore, the light of the world, the light of the body, shining inwardly toward the mind again reflects what is on the lens which goes then into the subtle substance of the mind.

So the condition of the lens determines the pictures that are going to be reflected in both directions. The mind ray coming into the brain will carry pictures from the lens downward; the brain rays moving up to the mind will carry pictures from the lens upward and incorporate them into the reasoning processes. These pictures may therefore be regarded as a form of astigmatism, something that will cause the lens to be defective, and will cause us to see as through a glass darkly. It will obscure and pervert, disrupt and distort the testimonies that are flowing in both directions.

If you have ever stood in front of one of the so-called crazy mirrors which they have, where, by means of various bulges and bends in the mirror, you can receive a completely distorted image of a person, you know what distortion will do to destroy the sense of relationship. Distortion in the mirror or lens of the brain can completely destroy the sense of relationship. Distortion in the mirror or lens of the brain can completely destroy the significance of thoughts flowing downward and opinions and experiences flowing upward. After all we are bound to our real Self, our super-physical Self, principally by means of this lens.

It is only by means of force flowing back and forth through this lens that the Self knows what the Not-self is doing, and the Not-self in turn receives the impressions and impulses credited to the true Self. If in each of these procedures, false factors are insinuated be-

cause of the lens, we become incapable of honest thinking. The lens is obscured, the glass is darkened, and with the darkening of the glass the light of reason fails to penetrate.

Now this obscuration depends for its significance upon its degree and nature. In some it is reasonably slight. In the majority of lives the greater part of the light continues to flow back and forth. In some, however, the encrustations upon the lens have become so heavy and numerous they have completely distorted the nature of this subtle magnetic field. Under such conditions the testimonies are hopelessly at variance with fact. You probably have met or known people whose thinking is so bad it is inconceivable how any one could come to as many erroneous conclusions in such a short period of time. It seems as though whatever they take up mentally, whatever they think about, they can come to some fantastic and meaningless finding. They have a genius for absurdity. The reason is not that these people are not trying to think, the trouble lies in the accumulation of falsely refracted pictures in this lens. Wherever there is mar or injury to the lens, there is damage to the picture which is carried. When you buy an expensive camera you are always sold a protective cap to put over the lens. You are told never to even clean the lens with an ordinary piece of cloth but to use a very fine camel's hair brush. The slightest scratch or scar upon the subtle substance of that lens is going to interfere with the finer function of that camera. The telescope is protected constantly against conditions, such as the atmosphere affecting the lens. The lenses are protected by elaborate covers and these covers are whisked on and off as rapidly as the use of the instrument will permit. Wherever men have mechanical lenses of exceedingly fine quality, they protect them because the value of the instrument they use is principally the lens value. In the telescope cost-

ing \$100,000, a large and elaborate equipment with many clock-like devices with numerous small moving parts, the lens is worth \$90,000. Everything is in the lens. Its protection is an absolutely necessary part of the equipment. The rest may be destroyed and easily replaced, but the lens, no. (In the same way the most important and vital part of man's structure is the lens that connects him as a human being with his universal nature.)

This lens is the most vital part of the physical system and represents ninety percent of its value. That which remains when anything happens to the lens is comparatively valueless, but we seldom if ever give any attention or thought to this lens. If we treated a scientific instrument as carelessly it would be out of commission in no time, but man is a living organism and is capable of repairing damage done to himself. We have the most perfect instrument in the world, nobler and finer than any instrument devised by man. At the same time we are comparatively careless of it and indifferent to it, failing to give it reasonable consideration.

If this lens in the mind reaches the point of almost complete opacity, we then say a complex or fixation has reached the point of insanity or mania. It means all the reasoning powers have been diverted, the light no longer is reflected through the lens but striking an opaque surface finds it impossible to go one way or the other and remains in its own sphere. The brain, therefore, goes into decline because of the lack of light of the mind, and the mind disassociates itself from the personality because there is no longer any connecting impulse between the two. The mental processes of life cease, and under such conditions the individual is not only crystallized, he is then completely non compos mentis because there is an end to all processes. In most cases it does not reach an extreme degree. We have

scars and incrustations of various kinds upon this magnetic lens which produce incompetencies, but a percentage of light still comes through, therefore we have a certain amount of intelligence linked with certain degree of abnormalcy.

The difference between the primitive mind and the destroyed reason of the civilized individual, lies in one fact. The primitive savage may have a perfectly clear lens, but because of the degree of evolution which he has reached, his brain and mind only use certain parts of that lens, but as far as the testimony of his senses being conveyed to his mind, testimony is natural, reasonable and perfect. That does not mean the savage will think the same way Socrates thought, but he will think in a manner normal to his own level of intelligence. He is a primitive being with less experience structure than we have, therefore his thinking will be more simple, direct, less involved and less profound, but not necessarily inaccurate in any way; whereas with us, if we become a highly civilized and complicated structure and then fall into complexes and fixations, we obscure the mind's processes and receive partially distorted complexes, infinitely more difficult to work with than the simple, obvious means found in the case of the savage.



### NOTICE TO SUBSCRIBERS

The combining of the September and October issues of *The Philosopher's Stone* will entitle all subscribers to one extra issue, in order that they may at the end of their year have the twelve magazines.

## *An Esoteric Fragment*

Where is the gate, Oh, Disciple, which guards the triple Way?

Within the sacred heart of Him Who is the three-fold Path. I reach the gates and pass within, entering thus the Heart, thru the means of wide compassion.

How many gates are there, Oh Passer on the Way?

The gates are seven, each leading to the center of a great sphere of bliss. By the one who seeks to know, the first gate must be found. That entered, in periodic cycles, he will find the other six.

You speak of wide compassion as the key that opens wide the gates. Explain in words the simplest the need that this involves.

The need of gentle mercy, which knows and sees yet understands; the need of tears of crystal to wash away a brother's sin; the need of fiery courage that can hold a brother's hand, and lift and elevate him though all the world cry "nay"; the need of comprehension, that has experienced and knows; and the occult sense of oneness must guide unto the gate.

What else will lead a man to the portal of the Path?

Compassion first and conscious oneness; then death to every form that holds and hides the life; next wisdom linked with learning, and the wise use of the WORD; speech of an occult nature and the silence of the Center, held in the noise of all the world.

Can you, Oh, Disciple, blend these thoughts into a three-fold charge?

First oneness, then the Word, and lastly Growth.



# *Creation*

Gill Huntley

When we think of Creation, we realize that there is no one word so all-inclusive. However, creation is a process that every man and woman is vitally interested in. Not necessarily the creation of the planet or the Solar System, but creation as it takes place in his own life. The sick man wants to create health, the poor man wealth, the lonely man friends and so on. Everyone wants something—something he has not. However, when we realize that the very same process that created the earth, the moon, the stars, people, animals and so on; creates health, wealth, harmony and the things man wants and needs, we do begin to be interested in the creation of the planet, for to understand one creation is to understand all creation.

To create is to make to be—to bring into being something that has not been before. Merely to make something out of something else—in other words, to build a house out of building material is, of course, creation in a way; but to create a house when one has no building material to begin with and no money with which to buy materials, that is, indeed, creating, for one has made something, apparently out of nothing. However, the material with which man has made something, the apparent nothing, is in reality the very essence, the spirit, the substance of material.

Consider the first creation. Gen. 1:1-2, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." Now, let us go in imagination to the place, state of consciousness, spot in uni-

versal substance where God, Force, Principle, Father, or whatever you wish to call the Father-Mother-God was. God was ALL there was, God and Substance (if they could be separated), or what appears to be ether to man. However, it (substance) was not even visible as it is to man, for we are told that darkness was upon the face of the deep. So now we have God alone, surrounded by seeming nothingness, in the dark, creating a world. How? Remember there was ONLY GOD. Perhaps He was a spot of light; living, throbbing light, with the understanding of a man multiplied millions of times. All right, God, ALONE in the dark nothingness, the vast distances, where time was not, suddenly wishing to feel Himself in form, in many forms. Again remember, nothing out of which to build a world, nothing out of which to build the many forms upon and in a world. There is only ONE way in which He might bring into creation a form and that would be by Himself becoming that form. So, "The spirit of God MOVED upon the face of the waters." (Water meaning null and void deep, or Universal Substance). God PROJECTED HIMSELF, divided Himself (yet remained One) and a planet took form. Now, if I were in the place where God was, alone in the vast dark spaces of eternity and I suddenly wished to take form, to encase myself in forms many, and there were no forms in which I might express and no place for them to live, I should go about creating in the same way that God is said to have done. I should, looking out into the vast vastnesses that were dark and, knowing that only out of myself could I make anything, my own self being the only thing I have a consciousness of, **project** myself into the KIND of form of which I am thinking. I should see in my own mind a round, fertile, living, sphere (and being God, it would not be difficult for ME to imagine a planet) and with all the power I was capable of using, I should say "I AM A WORLD."

“And God breathed into man the breath of life and man became a living soul.” We can do the same with our creations or we can withhold from them “the breath of life” (our belief) and they never come into being on the objective plane. Understand? It would have to be this way, for there would be nothing else out of which to make a world so I would myself have to BECOME my creation. This is difficult to explain unless one has learned to use his imagination, it will be almost impossible to understand.

Right here let us stop and realize that if, in creating a world, God, the first Creator, had to become a world, so then, in creating man, God must become man. Here is the long-sought explanation of the statement that Man is an expression of God. That God is in man and man in God which is equal to saying that God is Man and Man is God. If, in creating a planet, a constellation of planets, a sun, a universe, God had to become the things he created, having nothing but Himself out of which to make them, then when God created John Jones, He had but to say, “I AM John Jones,” and when He created Mary Smith, He had to become Mary Smith. Here, too, is the “I AM” explained in language that everyone can understand. And when man realizes that this is the meaning of God’s breathing into man the “breath of life” (Himself) man will begin to take a new lease on life and try to be the thing God wants to be. In other words, he will work WITH God his Father, according to the pattern God, his Father, had in mind when He condescended to say, “I AM John Smith.”

We have other examples of creation, nearer to us, where we can see them at work. For instance the acorn, which has been used as an example. Or let us, rather, take something that man himself appears to have had a hand in creating. We’ll take a melon seed. The seed is merely the idea, the little sheath containing the pattern of what is to be produced. Man digs a tiny hole,

places the seed within it, replaces the soil, waters it, allows the sun to shine upon it, KNOWS that it is germinating in the kind earth, so he goes about his business and in due time a tiny shoot appears. If he's never seen a melon plant before, he has no way of knowing that this is one. All right, does he tear it out of the ground because it doesn't push a melon up? Certainly not. He planted a melon seed no matter what sort of thing appears first in the place where the seed was planted. He doesn't worry. The little shoot is a step, an indication that a melon will be forthcoming. And indeed, a melon does, in due time, appear. However, if the planter of the seed should judge by appearances, he would, in discouragement, pull up the tiny shoot and say, "This doesn't look like a melon."

When one creates something, or begins the creation of a thing, one sows a seed, becoming for the time being, the masculine principle (the father of his creation). He projects the seed (containing the detailed pattern, clearly defined, as the oak tree is definitely implanted in the acorn) of his desire INTO Universal Substance, or what man is accustomed to thinking of as ether, or atmosphere (the female principle, the mother) where it germinates just as the seed of the male body germinates in the female body, or as the seed planted in rich soil, drawing unto itself (the seed containing the pattern) the proper atoms, even though it has to call from the far corners of the earth for the proper elements, for the completion of the form according to the pattern within the seed, the plan, the desire—the working towards the birth of the creation into the objective world and the return (complete) to the father of it, the creator.

The Mother (Universal Substance) presents to the father (the creator, the maker of the plan, the planter of the seed, the producer of the idea) the Son (the creation) of the idea, given a body (the embodiment).

One does not dig up a seed after planting it to see if it is growing. Neither does one extract the foetus from the womb of the mother to see if it is developing. So, one leaves the idea that has been projected, planted, in Universal Substance, alone to germinate in silence and darkness, KNOWING and being grateful that conception has taken place.

The only time one thinks of it is to give it air, sun, water and nourishment (the 4 elements of faith, light, intelligence and belief) which are its food and to shield it from the withering blasts of doubt.

The above should show why each man and woman must do his or her own creating.

If you wish to create health, do not look at, think, or speak of illness. When you have planted a melon seed, look for the biggest and best melon and if you are thinking right, KNOW that it will be a prize melon.

If you wish to create wealth, do not look upon, think, speak, or listen to poverty. See, hear, speak of, think of, KNOW ONLY WEALTH. Refuse any reminder of poverty to yourself OR TO ANOTHER.

This sounds easy, but you will find it difficult; however, the more firmly you take your stand in consciousness and outwardly, in regard to the thing you wish to create, the sooner and the more pleasantly will your creation come into the objective world—the more quickly can you take your creation into your hands, arms, life.

There is a statement in the chapter of "Mary" in Arnold's translation of the Koran, a strong statement, but one upon which it might be well to meditate. "When He (speaking of God) decrees a matter, He only says to it 'BE' and it is." Think what this means! Here you have God speaking to the thing before it is—that is before it is in form. To what does He speak? To His idea of it. To the pattern in His mind. To the vision he has, to the creation he wishes to bring about.

In other words, He gets a vision of the thing He wants and "He only says to it 'BE', and it (His vision) IS." In other words, from his own consciousness, or the God consciousness that is in every man, he COMMANDS the thing He wishes to manifest to BE. Now when man comes to the place where he is conscious of the God within, and the God Power that is behind his every word, man too can, with the same authority as his Father, command his desire to BE and it will appear—in the objective world.

We see by this that all of the method, formula, or process of planting the seed of our desire in the Universal Substance, or the Mother of the Universe; the waiting for the seed to take root, grow and finally come to maturity, WILL, when man becomes God conscious, sure of himself, of his importance, of the power that he can command through his relation of God, enable him to COMMAND, or speak his creation into Being, immediately. The reason for this is that when man becomes God conscious, instead of Man conscious, he will live in Eternity, and Time will no longer exist for him. It is only man's consciousness of Time and Space that makes the waiting for the fruition of his desire necessary, and when man lives in his God consciousness, he no longer has to recognize either Time or Space, and NOW is all that exists for him, for NOW is the past, the future and all eternity.

Be careful what you command to BE!



"He that does not restore a loan to the man who lent it steals the thing and robs the man. Every moment that he holds it unlawfully, he steals it anew."

—Zoroaster.

# *"Let the Words of My Mouth"*

Mary Jane Burton

"LET THE WORDS of my mouth and the meditations of my heart be acceptable in thy sight, O Lord,"

These words are said to have been spoken by the mother of Jesus when knowledge came to her that she would bear a divine son—a great teacher—a Messiah. She was a very young girl—temple taught—therefore she knew that her words would count greatly in the thing that was to come upon her. Her words—and back of them her thoughts.

Later we come to the quotation, "In the beginning was the Word." I can see Mary, the girl, being taught over and over again by the ageing priests the importance of her words; and Mary, the woman, in turn teaching her own Son the importance of His words, then He in turn teaching His friends and followers the importance of their words—and thoughts. And now, in these hurrying days, when words seem to be all we have left, we've all but lost the great knowledge of how to use them—and what words not to use—ever.

"In the beginning was the Word, and the Word was with God, and the Word WAS God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

The above is the Prologue of the Gospel, according to John.

If the above is read and analyzed, one comes to the

conclusion that before all things is a word, also that the Word is God. We all believe that God is the creator. If God is the creator and the Word is God, then the word, too, is the creator. According to the above all things were made by him (or the word) and without Him not anything was made "that was made." "In Him was life." All right, if that is true, then also in the word was life. And the "life was the light of men." Such being the case, then also the word is the light of men. "And the light shineth in darkness and the darkness comprehended it not." This is certainly true of the "word," which was in the beginning with God—and WAS God.

Now, to place the word "beginning." It is used as though it might denote a time or place (which spiritually are synonymous). Where or when are the beginnings? Beginning is eternal—for every man, it is every moment. Some part of man is newly born every second, and if in the physical—so in the spiritual.

There cannot be enough importance attached to the "Word"; there cannot be enough learned about it. However, the first part of the quotation above, "In the beginning was the WORD and the WORD was with GOD, and the WORD was GOD," should place the importance of the WORD in the mind of man. In other words, if man reads the quotation and realizes the meaning of it, he should come to the right conclusion that in his every day life, there is nothing more important than the WORD—in fact, nothing as important as the WORD.

What Word? EVERY word. Every word that he speaks concerning himself, his neighbor, his relatives, in fact, every condition and influence that touches his life—today, yesterday, tomorrow, this instant.

There are so many warnings and quotations about the use of the Word in the Bible that it would take hours to read them, but to go back to the prologue to John. If the Word is God, then the Word is every qual-



ity that is God — such as Love, Health, Harmony, Plenty, Peace, Purity, and on and on, and if the Word was in the beginning, then it is also the Creator, as is God, and if God still is—then so, too, the Word still is.

If the Word is the creator, what is it the creator of? It is the creator of every joy, every sorrow. Man cannot speak a single word about his neighbor without bringing its result upon himself. Why? Because one man's joy is the joy of all men and one man's sorrow is the sorrow of all men. How can this be? It is—simply because at the spot where man is alive, he is one with every other spark of life that exists. Jesus proved this when He said, "For if I be lifted up, lift all men with me." He meant in consciousness, and as consciousness is cause, then also in manifestation. In other words, what I am conscious of this instant will be brought into manifestation. Consciousness is the life center of the Word.

Solomon, the wise man, said, "The tongue of the wise is health." Meaning what? That the wise man will speak only of health, in order that he may experience only health in his body, in his surroundings, in his affairs.

In Peter 3:10 we are told, "For he that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile." Let the man who desires good days, freedom from worry, be careful that his tongue utter no evil and that no guile pass his lips. What could be plainer?

In Ecc. 5:2, we are warned to "Be not rash with thy mouth." And for a man to speak of things he doesn't wish to experience is the very pinnacle of rashness."

In Matt. 12:36, we find, "But I say unto you that for every IDLE word that men shall speak, they shall give account thereof. . . ."

Idle Words! How many of them we speak in an hour! And the idle words we listen to, and allow to take root in our own subconscious garden, simply because we

haven't the moral courage to get up and leave the room where they are spoken. Our best friends are our worst enemies in this connection and by allowing them to utter destructive, angry, resentful, poverty-stricken words to us, we become their enemies. If we refuse to listen to anything but pleasant constructive words, they will finally get away from the habit of telling us unpleasant things. No man can force another to listen to him when to be an audience for him is destructive both to the speaker and the listener, and if a man allows himself to be victimized by another for the sake of friendship or relationship, then he is a weak person and deserves the result of such listening, which is, that the words he will not shut out sink into and take root in his subconscious mind, and will, unless he is indeed a strong man, well protected spiritually, bring forth negative, destructive conditions in his body and affairs. So it behooves man to watch not only his own words but the words that he hears.

We are told in Matt. 4:4, "Man shall not live by bread alone, but every WORD that proceedeth out of the mouth of God." Remember, man's word is God's word, for only through man, does God speak to man, and man, of himself, is incapable of speaking a word without the life of God within him. So, this must mean that man lives by his every word, and we shall see how this can be, for without a word—a word of supply, man will not HAVE bread to live by. Jesus, you will recall, never missed an opportunity to tell His followers that they were "sons of God," as was He. If this was the case with Jesus, so is it with every man, for it is the Father which sends every man into the world, and it is the Word of God that is spoken by every man.

In John 1:14, we find, "And the WORD was (and still is) made flesh (man), etc.," for man still comes into the world just as Jesus the Man came into this plane of expression. A spiritual birth takes place, just as

well as a physical birth, and the spirit is always born of a virgin, which is purity, so we find that even man himself is created by the word, that man is the outward manifestation of a word. In the Koran, we are told that "When God creates, He simply speaks the command BE! and it is." So there the word is "Be," and the vision is "man," which involves the mystery of the image.

In Matt. 24:35, we also find Jesus making a strong prophecy, which we see coming true all about us today. "Heaven and earth shall pass away but my words shall not pass away." His words are more studied and more valued today than ever, and His influence grows ever stronger. This gives us a slight idea of the power of the word. All material things may pass away, but the words spoken will outlast heaven and earth—so, too, will man's word outlive his own heaven and earth.

How powerful a tool is man given, with instructions for the proper use of it!

In Deu. 30:14, we find the quotation, "But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." Now if God is the Word, and if God is the creator, and if therefore the creator is nigh unto each one of us **IN OUR MOUTHS AND IN OUR HEARTS**, is it any wonder that each and every day man **CREATES** with his idle and intentional **WORDS**; his surroundings, his state of health, his happiness, his prosperity, his harmony—or the negative sides of all of these?

We are also taught that God is the Law—in fact, all through the Bible, the word "Lord" was originally "Law." All right, if God is the Word, and God is Law, and if the Word is in man's mouth, and in man's heart, then the Law is in man's heart and mouth—and the quotation ends "that thou mayest do it." It has been thought that "mayest" has been changed from "must." Either way, it is very plain. The Word—Law—for each

man, is not to be found in books, not with teachers nor in classes, not in another country, nor another house, not on another plane nor in another body, but in man's very own heart and in his mouth. His path, his way, is within his own word—his own power of creation.

Jesus said "I am the way"—but He had to leave His followers because they wanted Him to be the way for them. He knew they were leaning on Him personally, not realizing that what was true for Him was true for all of them. That each one could say of himself, "I am the way," and the "I" of him was the way for him. Anything that was true of Jesus the man is true of every man today. If Jesus was the way, contained His own way, so, too, does man. Man's word is his way—like it or not. Jesus' word was His way—only His was the word of truth, the constructive word. The "word made flesh" is the body of every man. So, every man's WAY, every man's LAW, for himself and by which he stands or falls is in his heart, and whether it is a good, comfortable, prosperous, harmonious way or not, depends entirely upon the word—the WAY a man uses his mouth, his conversation. Jesus said, "Let your conversation be yea and nay." What did He mean? That better to talk not at all than misuse your words, that if you are unable to speak constructive words, then speak not at all unless it is necessary and when it is necessary speak only the words "yea" or "nay." Better a man of no words at all than a man of destructive words.

To watch the words and the thoughts is no easy matter, but it is the very core, the very foundation of man's progress, and man, strange as it may seem, doesn't want to watch his words. He thinks he can say unkind, negative, critical words and they will only bring forth in his own life IF HE DESIRES THEM TO. A real student of Truth can read another's character instantly, by the statements he makes about others. Re-

member this. It will help to keep the "Words of my mouth and the manifestations of my heart acceptable in thy sight, Oh, Lord."

There are times when we think we should correct another, show him the error of his ways. We should do no such thing unless we are asked for advice. I've heard the statement, "Well, I just told them what I thought about it." Or perhaps it will be, "I'm determined he shall do this or that." Who are we, or who do we attempt to be when we "tell" another? We are trying to control another's destiny. Playing God. Man's destiny is written in his heart and he only knows what that is, and we have no right to question his method of fulfilling it. People ask advice, then follow their own inclination anyway. They only want to be advised to follow the thing they had already determined upon. Why? Because in their own hearts, they know they can only go their own ways. So, again, let your conversation be yea and nay.

This is of all things the most difficult to adhere to. It is very human to want to have some say in the lives of others, and with the best intentions in the world, but every time we inject our opinions into the life scheme of another, we attempt to usurp God's place, and woe unto the man who doesn't soon find out that this is not only impossible in the long run, but extremely dangerous to himself.

In John 15:13, we find the quotation, "Now ye are clean through the WORD which I have spoken." Not through medicine, which would only seem to cleanse the body, but through the word of God. It would not only rid man of the EFFECT of an unclean mind, but would rid him of the CAUSE OF his unclean body. So a WORD spoken in the God consciousness of man, will make him clean, mentally, physically, spiritually.

If you are ill, poor, unhappy, watch your words. Refuse to remember unhappy incidents, either for your-

self or another. Allow your lips to utter no word that will register a black mark in the universal consciousness against you, for only by your own words are you happy or unhappy, harmonious or inharmonious. By your own words do you stand or fall.

The Hindus have a practice. It is intended to increase the saliva, which in turn helps the digestive processes—but its real significance is far beyond that. The practice is to curl the tip of the tongue back and keep it rolled, as it were, in the roof of the mouth. If man learns to do this, he will find it difficult to speak at all. He also, in this manner, makes it impossible for another to deplete him of power. For the learning of discretion in the use of words, there can be no better practice.

Too much cannot be said regarding the power of the Word. Man makes his own laws, every hour, every day, by the thoughts he thinks or the words he speaks. He creates for himself pleasant or unpleasant situations, full or empty lives, poor or rich circumstances, ill or healthy bodies, friends or enemies, or, to sum it all up, the life which Jesus Christ came to give man.

“I am come that they might have life, and that they might have it more abundantly.” This is from John 10:10. Jesus did not mean that He as a man could bring man a more abundant life, but that the Truth, the Christ, the Word, the Law that He brought knowledge of, would, if man would use it, bring to himself life “more abundantly.”



Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken is like a sword in a scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be wise, be so wise as to hold thy tongue.

—Quarles.

“God in Science is infinite Truth.  
God in Philosophy is infinite  
Wisdom.  
God in religion is infinite  
Love.” Horace Biddle

# *The Great Trinity of Science Philosophy and Religion*

From “The Philosopher’s Notebook”  
Sandra

The synthesis of this great trinity embodies complete knowledge and is the hope of the future and the salvation of the race, for it is through education—an education based on the development of deeper states of awareness in consciousness — schools of wisdom when, as in the past, the Great Trinity of Science, Philosophy and Religion again stands supreme. Neither is complete without the other and philosophy unites the other two. The unfolding of man’s spiritual nature is just as much a science as medicine, mathematics or any other science.

Manly Hall, one of our great modern philosophers, whom we are too close to now to really appreciate to the fullest, but who in fifty or a hundred years will go down in history as another Plato or Aristotle, says of this Trinity: “Together they constitute true knowledge. Real knowledge is the understanding of the whole of a thing; ignorance is a partial understanding of the parts of a thing. No scientist can ever attain to true knowledge unless he adds to science, religion and philosophy. The religious institution of tomorrow will be a structure housing under one roof the laboratory,

the university and the church. I expect the day will come when God shall be brought down from the heavens and domiciled within the hearts of men. Let us realize that man is the living temple of the living God and that until religion studies bones, nerves and arteries it will know little about God. Many diseases are not cured by physicians because doctors do not understand the invisible temperament of the individual, which more often is the cause of sickness than all of his anatomical parts combined. We shall have a religion when people come to the realization that God's hand is in everything—that His hand is in the stars and the earth and that His Person is everything. We may know Him only when we know the sum of the things that He is and the sum of things He does. Most of all, we want a symbol in which the tree of the cross comes to life and becomes a growing tree. The faith shall be a growing faith and the church shall feel the day lost unless there has been some new discovery whereby man can be helped. Pull down the walls and start inside from the outside. Where an individual builds a wall around himself, he doesn't keep others out as much as he keeps himself in. Religion is merely the science of living and doing that which should be done for the mortal and spiritual unfoldment of the soul. The more we know about nature, man and the things around us, the greater our true veneration of the cause of them will be. The cross shall be a living cross.

“All can be traced to a master source for their foundation, and while science in its lower aspect deals with external forms, still in its higher aspect it is seeking self knowledge through the fundamental laws of nature which really bring it into the realm of a spiritual science. What we see in the microscope, we have been—what we see in the telescope, we will be. Science is objective, religion is subjective and philosophy unites the two.

“Philosophy is very old. It is really the father of



human thought, the highest faculty that the mind is capable of unfolding at this time."

In "Teachings of the Temple," the Master Hilarian says: "Esoterically the word religion means to bind back to God. The great desire of all units of a religious body is to reunite the soul and spirit of man however the desire might be expressed. . . . Unless the fundamental philosophical, ethical and moral principles of the religion or system of philosophy with which the individual man has identified himself have become the most vital thing in his life, he is a failure, from the higher spiritual standpoint. No religion can be true that does not embrace and make provision for the natural life and evolution of every creature and thing in manifestation.

"The scientist may postulate by a process of reasoning, to his own satisfaction, that the fourth dimension of space is a necessity, and therefore is: but he knows nothing of that fourth dimension in reality, until he has entered its confines. It is a hopeless task to endeavor to prove to another who has never felt it, the existence and reality of Infinite Love, to say nothing of its power to fill and round out the life that has yielded to its power. It is all the more difficult because it is one of the strange sweet secrets between God and Man that can never be imparted to another by words, for no human language contains terms by which it can be expressed. You may see a little of its splendor through the windows of a glorious sunset. You may catch the sound of a note, of its depths of harmony, in the roll of a great ocean, and a hint of its peace on the dead face of the friend you have just laid away to await resurrection; and when your inner senses have opened, and the wondrous reality bursts upon the vision of your soul, the last great analysis will prove there is nothing else left. For God is Love and out of Love were all things created. As the glorious

song of the meadow-lark thrills the air cleaved by its wings on its journey upward, awakening sound vibrations which act and re-act upon the ether which is the foundation of that air, bringing into form the waiting atoms of a higher grade of life then due in manifestation as form—so the song of soul aspiration, cleaving that infinite ocean of Love, creates conditions in which may manifest a higher order of its own substance—the spiritual form through which the consciousness of a god or an angel may pour its radiance.”



GUARD your speech. Before you speak the word is yours. Afterward you are the servant. He who misappropriates, mismanages and misapplies speech, mismanages everything.—Mahatma Gandhi.



Philosophy is the art and law of life, and it teaches us what to do in all cases, and, like good marksmen, to hit the white at any distance. —Seneca.

## Becoming Immovable

Manly Hall

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 actions, 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 this 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 a 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.



Folly consists in the drawing of false conclusions from just principles, by which it is distinguished from madness, which draws just conclusions from false principles.

Locke.

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