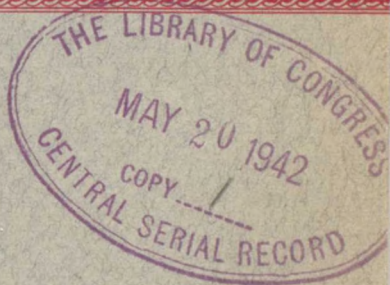


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The
PHILOSOPHER'S STONE

A MONTHLY MAGAZINE

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(Bits of Wisdom Interspersed)



REVERIE AT SUNRISE



By Mary Anderson

MY happiest moments are when I'm alone—
Alone with all the splendid endowments
I wish to bestow upon my friends;

Unwritten symphonies containing all of Life—
Paintings of unearthly splendor
Gleaming color
Joy of living
The busyness of work
The certain uncertainty
of the great adventure of death;

My heart sings with a newly-found courage
At each dawn to conquer
the problems of a man-made day.

The Seven Realities

EXISTENCE, LOVE, SACRIFICE, RENUNCIATION, KNOWLEDGE, CONTROL AND SURRENDER

Meher Baba's teaching gives no importance to creed, dogma, caste systems, and the performance of religious ceremonies and rites, but to the **UNDERSTANDING** of the following seven Realities:—

1. The only **Real Existence** is that of the One and only God, who is the Self in every (finite) self.
2. The only **Real Love** is the Love for this Infinity (God), which arouses an intense longing to see, know, and become one with its Truth (God).
3. The only **Real Sacrifice** is that in which, in pursuance of this Love, all things, body, mind, position, welfare, and even life itself, are sacrificed.
4. The only **Real Renunciation** is that which abandons, even in the midst of worldly duties, all selfish thoughts and desires.
5. The only **Real Knowledge** is the Knowledge that God is the inner dweller in good people and so-called bad, in saint and so-called sinner. This knowledge requires you to help all equally as circumstances demand, without expectation of reward, and when compelled to take part in a dispute, to act without the slightest trace of enmity or hatred; to try to make others happy, with brotherly or sisterly feeling for each one; to harm no one in thought, word, or deed, not even those who harm you.
6. The only **Real Control** is the discipline of the senses from indulgence in low desires, which alone ensures absolute purity of character.
7. The only **Real Surrender** is that in which the poise is undisturbed by any adverse circumstance, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.

Think No Evil

Speak No Evil

Hear No Evil

Dr. Mystery

Who among you has faithfully adhered to these sublime commandments? Who indeed sees in them possible, practical obligation? Yet there is an interpretation of them which is simple, practical, helpful.

These commandments sound well to all people as does the Golden Rule, but the habit of mind is to accept them as desirable, at the same time believing them impossible of practical application in this age and by this race.

The neutralizing attitude of mind which believes a thing to be good and yet impossible, is impotent to bear forth good results.

Seeing in these commandments the practical within the ideal, and resolving to intelligently seek the inner meaning of these great words from a divine source, brings the peace and harmony of revealed truth and wisdom.

It is worth while to study the sacred scriptures, to meditate upon them in order to induce that receptive state of mind which, while it positively seeks for light, yet holds itself open to the rays which may be shed upon it.

These glorious words are for the humble and ignorant as well as the wise, and we can induce that state of consciousness which reveals the practicability of seeing, thinking, hearing no evil. This is not a practice of inhibition nor of indifference nor yet of unwillingness to acknowledge the presence about us of chaos and shadow as well as reality; but we must perceive that construction and expression are as one with divine law.

A study of this law leads us forward and upward, by the application of our wisdom forward with the current of evolution, civilization and progress. Instead of resisting it we can ride upon the crest of the mighty wave and not be dashed into fury.

In one attitude of mind we see only good, in another bad. Therefore, it behooves us to learn the process of thinking which will reveal to us the noble, real, the beautiful, instead of perverting our perceptions with the shadow, the perishable, the undesirable.

If we always declare to see the good, think the good, these affirmations will relate us to that which corresponds to the goal at which we aim. We form a link between ourselves and that goal by which the desire or ideal may have its play—may be borne up to the heights upon which we have set our goal, where in time we and the goal are one.

That which we conceive in our loftiest moments of aspiration and idealizing is our own creation, is a part of us and the more completely we hold ourselves in absolute at-one-ment with that ideal, the sooner it will become included in us, thereby expanding us to fruition, to the realization of the ideal which we first conceived, and which we with faithfulness through its period of gestation, have borne forth to sublime consummation. For indeed we can conceive and bear forth in form.

Conceiving is causation, therefore we teach especial discrimination, and the training of the mind to the habit of conceiving only that which it wills to bring forth and recognize.

In our will to see only good in everything, we develop the habit of relating up to the desirable, of searching for the good intention, the highest ideal. Expecting continually that which we hope to face, relating up to that toward which we are aiming, we establish a magnet within ourselves which corresponds to that we will to reach.

If we will not emphasize, exaggerate, illustrate, or make more real by acknowledgment, a condition we cannot help by so doing, we will establish a different vibration within us from what would result from functioning with the undesirable.

He who will not speak at all unless he can employ constructive, encouraging, beautiful words, has achieved much. He will not hear in the slander about him anything that is not good, anything which does not convey to his mind a picture which creates in him an expanse of goodness, an increase of beauty and a response to a higher ideal.

We well know that to one who is looking for good, for beauty, for fulfillment of the ideal, a scene is glorified. While to the one who is looking for evil, expecting insult and to resent, the same scene would appear entirely different. For "As a man thinketh in his heart, so is he."

The soul who sets his standards high, declaring he will see, think and hear only the good, finds passing from the shadow into the light, discord into harmony, chaos into order, many conditions with which another of different mental attitude cannot cope.

One must persistently keep the standard high; and then, though his reason fail and a situation grow beyond his comprehension, he can consecrate it saying: "Though I do not now see the reason for this, yet I know God is good and all will be well."

If a friend is unkind, unwise, one can say, "I know not why this seems so, but I will not consider it; neither will I believe it of ill intent. I shall wait for I know there is something in my friend striving for expression. In his feebleness of consciousness he may fail to express the love of which we are a part, the wisdom which he has, but I shall take no offense nor suffer

from his mistakes. But I shall believe in him, speaking, hearing, seeing the presence of the indwelling God till such time as my wisdom enables me to perceive, and I am capable of loving him out into the expression of his divine goodness. I abide—I wait.



THE PERFECT WAY

Ruth B. Drown

We must not desire the Perfect Way,
To place ourselves on the heights;
But the truth we seek, is that we may
Give service to God, thru His own Divine rights.

For we are only disciples here,
To accomplish His work and needs;
And to give assistance to all who are near,
With loving tho'ts and kindly deeds.

For he who would place himself on high
With a desire for personal praise;
Receives his reward, and will surely sigh
For the blessings he's missed thru his own selfish ways.

So the only way, and the true way,
Is to serve for God's own sake;
To forget ourselves and truly say,
"On my mission for Thee, only; do I partake."



Prayer

Inez Brant

Not long ago, I made a remark to one with whom I've had the rare privilege of carrying on a friendship, that it was too bad that in these days when prayer was so necessary, we'd forgotten how to pray. When I left his presence he pressed an envelope in my hand, saying "Read this." I believe it is worth passing on.

PRAYER. Something we say or think — frantically or confidently. Pray-er — One who prays. Is not the pray-er and prayer then, the same?

Prayers for things are the most commonly known; for states of being, such as that of the virgin mother when she prayed for a pure heart, are not so numerous.

In the study of that which presses out beyond the physical, we are taught that desire is prayer, that when we are desiring something, we are praying for that thing. Then there is the theory that the answer to prayer is within the prayer itself. And according to Jesus, this is true. We are told in Mark 11:24, "Therefore I say unto you that what things SOEVER ye desire, when ye pray, believe ye receive them, and ye shall have them. AND when ye stand praying, forgive, if ye have aught against any . . ."

The word SOEVER seems very important. It shows that Jesus did not say "What things ye desire," nor did He say "what right—or good things—or spiritual things." He said "whatsoever things." "Soever" means exactly what it seems to mean. Anything, no matter how trivial, no matter how big. Never mind how silly or needless or extravagant or extraordinary. What

things SOEVER. Jesus in His complete understanding of man realized that man might desire many things that were trivial, but He did not limit or ridicule man's smallest desire. He allowed him complete choice, and even added a safeguard toward the accomplishment of his desires, "And when ye stand praying, forgive, if ye have aught against any . . ." Herein lies a tremendous lesson, an infallible aid to prayer. This forgiving, this getting things straight with your brother. Jesus says in Mat. 5:23-24, "Therefore if thou bring thy gift before the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Don't try to contact God with hate in your heart for your brother — don't even try to give God anything—much less ask something of Him before you are "reconciled to your brother." This would seem to mean that resentment, hatred, criticism of another stands in man's way of even reaching his God. This leads to the knowledge that a mind cleansed of every destructive thought is necessary when praying.

In Psalms 145:18, we are told, "The Lord is nigh unto all that call upon Him, to all that call upon Him in Truth." "In Truth." Could that mean in purity, with a clear consciousness? Might it not mean that the Lord is near him who has no bitterness in his heart?

In Jesus' reminder that we are to forgive, when we pray, man has something more to do than forgive his brother. He has himself to look into, to clear out, to forgive. No man can be full of the spirit of Truth while he is filled with self-condemnation.

This forgiving, this clearing of the consciousness, was what Mary, the mother of Jesus, asked the help of God in doing. She was sure no action of hers would stand in the way of bringing forth the perfect creation, but she knew that she must go deeper than that,

so she prayed that the words of her mouth and, back of that, the meditations of her heart (her thoughts) be acceptable in the sight of God.

In Mat. 6:6 Jesus says, "But thou, when thou prayest, ENTER INTO THY CLOSET and when thou HAST SHUT THY DOOR, pray to thy Father which is in SECRET and thy Father which seeth in secret shall reward thee OPENLY."

Here man can find out why his prayers go unanswered. He prays — but not in secret. He makes his desire known to his Father, but also he tells his desires to all of his friends and acquaintances. He scatters the force of his desires to all of his friends and acquaintances. He does not "enter into his closet," but he sits in the midst of his family or friends, and desires—out loud—and is thereby depleted of the very thing that would bring his desire into the open.

Man's prayer should be made exactly as a seed is planted. Inside of himself "in his closet" with the door shut, in darkness, in silence, and the Father "which is in secret" will reward him "openly."

We are told that if we do not get what we pray for it is because we ask "amiss." We miss asking aright. Somewhere along the line we haven't prayed according to Jesus' formula. We create, of course, because all thoughts create, but our creation does not come back to us in time to be of any value to us. Instructions are given to us for prayer — explicit instructions as to the method of procedure.

Few of us realize that every moment of life is a moment of prayer. Man reaches out to switch on a light. Before he ever lifts his hand, he has had a desire for light — he has prayed for light. By the lifting of his hand he has made a gesture of faith that the light is there, ready for him.

Conscious prayer should be much quicker in results, but strange to say, it does not seem to be so. This must be because man is aware of time and space and his belief in God's power is not as strong as his belief in time and space. His faith is not strong enough to overcome these two robbers, so for man's conscious prayer to bear fruit takes time. Man is a slave to time, being governed by it, living by it and dying because of it.

However, to get back to prayer as taught by the Master Jesus.

Prayer is the most powerful thing man has been given for his use while he lives in this world. It is the bridge across which man goes to reach the heart of God until such time as he comes to the unshakable conviction that he needs no bridge, that God is ever with him; and even then Prayer remains his most powerful instrument, for it is the particular and peculiar language which each man uses to converse with his God. It is the connecting link between the consciousness of man and the God consciousness, whether within himself, his brother or the stars.

We have found out HOW to ask, but we have also found out that desire is prayer and desire is not always put into words. Sometimes desire has not yet reached the place where it can be put into words. It is still prayer — and to even this kind of prayer there is a promised answer — “Before they call, I shall answer” for “God knoweth what things ye have need of.”

We are invited and commanded to pray, then told how to pray in order that we may be answered, and in Mat. 3:10 we are told, “. . . and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.” We

are even DARED to pray. And promised that we will not only receive that which we ask, but so much more that we shall not have the capacity to receive it.

Jesus stresses the fact that we are to BELIEVE we HAVE received. This can only be done by the cultivation of gratitude. Does God need our gratitude? No — but we need it, because gratitude puts our receiving in the past. This is merely because we are accustomed to being grateful only AFTER receiving. Gratitude gives us that satisfied feeling about the receipt of the gift we pray for.

PRAYER IS ANSWERED IN THE MANNER and WITH THE SPEED of our ABILITY to realize its fulfillment. If we believe in an IMMEDIATE answer, we can have an immediate answer.

This brings us to the prayer of faith. Paul's definition of faith is: "Faith is the substance of things HOPED for, the EVIDENCE of things not seen." If faith is the substance (the material out of which things hoped for are made) and the evidence (the outward picturing) of things not seen, then faith added to belief should be an absolute guarantee of answer to prayer. Faith is a certain FEELING, and the further we go along in this study, the more important we know feeling to be, because it is the FEELING you have about your prayer and the thing prayed for that determines the answer.

Remember, therefore, that if your prayer goes unanswered, the difficulty is not with the prayer, or even the desire, but with the person praying. Prayer is a scientific thing and must be scientifically done. Combined with the manner of praying must be the feeling, the conviction that no matter how trivial or how impossible your desire may appear to be, it is possible of attainment because God has promised that He will

answer even before we call, and Jesus, His Son, has begged us to believe. This rather leaves the fulfillment of our desire up to us.

Emerson says, "Man's only sin is limitation." Limitation of what? Of himself! How? By not "seeing clearly"; which brings us to the next step in prayer — which is vision. A true picture of that which we are desiring is important — in fact, a very necessary part of our prayer. How can we hope to build a house if we have barn plans — or a barn vision? So the man with a complete, clear vision will realize his desire, not the man who is uncertain of what he wants, and when he does find out, is uncertain of his vision, and lastly, lacking in the measure of his faith.

Jesus said, "According to your FAITH be it unto you." In other words, if your faith be small and fluctuating, so will your prayers be answered. If you have faith large enough to fit your vision, your accomplishment can be limitless. If you ask always for "Just a little bit," that is what you will get.

Why, you ask, do some people who know nothing of Truth have everything without ever knowing about prayer, without visualizing, without using any faith? The law works for the just and the unjust alike. God's blessings are always bombarding us, but if we are not open to them, filled with the faith that nothing will be withheld from us, then, of course, we are poor, robbed of our rightful share of the good. Now, who robs man? Man himself. When we have once learned to use God's law in all our ways, we can never lose our good, for it is built upon the rock of God's sacred promise to His children.

There is one more important step to be taken in the realization of our desires. This hits everyone. Knowing that every man is an expression of God, a different phase of God, does it not seem logical that every man

in the universe has some part in the answering of another's prayer? Yes — every prayer, in the last analysis, comes to fruition through some person—for God uses His children in this way. NOW, if man is full of criticism, resentment, envy, hatred toward his brother, is he not full of the same things for his God? How then can God give him his desire through his brother? This is why Jesus thought it so important for man to make peace with his brother before asking aught of God — for the very one with whom he was quarreling might be the one through whom God would give him his desire.

As material props fail us one by one, we are finally forced to look beyond material aids to the God behind them. Material things come through material channels, but the material channels are, after all, expressions of God — God in visibility.



WORDS OF WISDOM

Men heap together the mistakes of their lives, and create a monster they call "Destiny."

—John Oliver Hobbes.



He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

—Herbert.



The greatest of faults, I should say, is to be conscious of none in one's self.

—Carlyle.



Philosophy abounds more than philosophers, and learning more than learned men.

—W. B. Clulow.

Balance

Azon

"Excess in anything is lack of balance. One hears of a balanced diet. What is this? Merely eating things that agree with one another. This is working with effects rather than causes for any material process is always an effect. Man should balance his spiritual diet and his material diet will balance itself. We come back to the remembrance that the Master cautioned us to 'Take no thought of what ye shall eat . . . ' We are also reminded that man does not live by bread alone but by every word that proceedeth out of the mouth of God. Where and what is the mouth of God? The mouth of every man is the mouth of God for only through man is God expressed. Absolute honesty with and about one's self is the true basis of balance. One cannot build an enduring structure on a false foundation. When we are centered, we are balanced. By 'centered' is meant when we are functioning from our God center which is the only true center man has. A person who is centered (balanced) is never confused. What is wrong with the world today is that it is without balance. This is because the whole world is governed by effects rather than causes, in fact it has completely lost sight of original Cause which is spiritual. We have been spiritually bankrupt, therefore it is inevitable that we would be materially, personally and nationally bankrupt. The tree is the perfect symbol of balance—the deeper the roots, the taller the branches."



EXPERIENCE is not what happens to a man. It is what a man does with what happens to him.

—Aldous Huxley.

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

Cyclic Periodicity (Continued)

Man has passed through different degrees of awareness in consciousness, accomplished through seven specific periods of evolution. 1st, The Saturn period, the germinal consciousness, similar to the trance consciousness of the present mineral. 2nd, the Sun period, dreamless, sleep consciousness, the etheric body concreting, similar to the vegetable kingdom. 3rd. The Moon period, the human spirit and astral body being concreted and the ego being individualized—dream consciousness, similar to the animal kingdom. 4th period, the Earth (two halves) Mars half (emotional) and Mercury half (mental). Full waking consciousness (the human kingdom). 5th. Jupiter period. Universal altruism; love of humanity, brotherhood. 6th. Venus. Beauty in all departments of life, perfection of form, color and tone. 7th. Vulcan. Development of creative energy in human similar to that of the Hierarchy.

Humanity remains ignorant of its own inherent divinity and we are constantly struggling to accumulate the impermanent and unreal, instead of the permanent treasures that bring light, understanding and wisdom.

From the preceding article, we have seen that it takes 25,920 years for the pole to complete one small

spiral orbit. This is termed a divine year. Plato refers to this divine cycle. The precession of the equinoxes is one of the great time markers, for this divine year is divided into twelve parts which represent the twelve signs of the zodiac. We are now at the ending of the Piscean age, which has been in manifestation for 2,160 years and the Aquarian age is now entering, but will not be fully in for at least 200 years. But there is an overlapping of the two, which is one of the reasons for our present struggle. The old is being destroyed to make ready for the new. The equinox retrogrades about one degree in 72 years. Manly Hall says, "As the precession of the equinoxes retires through the sign Pisces at the rate of 1 degree every 72 years, this precessional motion becomes the key to a perpetual system of world prophecy."

During our pilgrimage of evolution through the Piscean age (2,160 years) man has been in the process of fusing or blending soul and form, perfecting the individual soul producing the manifestation of the incarnated Christ within, bringing bondage, renunciation and sacrifice.

Pisces and Aquarius are dual signs, signifying two vibrations. The captive soul that is held in bondage in Pisces will be released in Aquarius and more group awareness and brotherhood will forge its way in. Uranus, the ruler of Aquarius has more spontaneous activity and will bring truth to light. Aquarian influences are life giving, as this sign rules the blood system and its circulation and by means of the blood the life force is distributed to all parts of the human body.

The decanates in Aquarius are governed (according to Allen Leo) by Saturn, Mercury and Venus and the effect that they will produce upon human affairs and world conditions is already beginning to appear. The Tibetan says, "Saturn (which is the 1st decanate) is the planet of discipleship and of opportunity; it is ex-

ceedingly active today, presenting to the world disciple, those difficult situations and crises which will involve free choice, discriminating pioneering, wise response and correct decision, thus bringing the destruction of that which hinders without the relinquishing of any true values of which humanity may be aware. The individual disciple has always been faced with these conditioning and releasing circumstances, and today Humanity itself is in the same position. We stand at the gateway of the new world, of the new age and its new civilization, ideals and culture. Saturn, having offered opportunity and proffered us a choice to bring about the needed changes and to destroy that which holds back the free expression of the soul, eventually stands aside in order to let His great Brother, Mercury, spread the light of the soul—intuitive and illuminating—upon the situation, to interpret for us, through our own illumined minds, the significance of events and to relate the old and the new, the past and the future through the light of the present.”

According to the cyclic changes worked out by Manly Hall, he summarizes the future changes as: “War against industrial tyranny. War against political tyranny. Philosophy will dominate the world. There will be a great ‘King of the World.’ Major changes in our economic set-up. Immediate emphasis on art, education and culture, beginning in 1945, in midst of turmoil. Till 1980: continuing struggle of individual vs. State.”



It takes a strenuous course of training to attain a mental state of non-violence. —Mahatma Gandhi.



The world envies successful unmoral people. Also it hates them. —Thorn Smith.

(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 III

Now what is the real cause of the scarred lens? The scarring of this lens is due very largely to the reflection of inordinations that are set up in human organisms. Any attitude or complex which has an element of irrationality in it and is maintained over a long period of time, builds up brain forms, brain patterns. These brain patterns gradually crystallize like little geometrical figures in the magnetic field of the pineal gland, which is the proper abode of thought forms. If, for example you have an idea that you do not like spinach, and because people ask you to eat spinach you are quite sure you do not like it, especially if your physician recommends it,—there is something very morbid about the idea of being healthy and people are opposed to the process very decidedly, — after many years of definite affirmation, whether it is spinach or some great consequential matter, the thought form of that particular objection is brought into existence. If that thought form were ever discontinued for a period of time, even for a few months, the thought form would die out because the mental structure is constantly changing and the scar is not permanent.

Every cell of the body changes within a period of seven years and if you make a complete change of temperament every seven years, the new cellular parts will not make a record of it, but if every day in that seven years you constantly restate a prejudice, then the new cellular life being constantly born is impressed with the same pattern and the pattern becomes permanent be-

cause it is transferred from one cellular structure to another and the bone and tissue fed by the pattern goes on. Consequently any pattern that is strengthened by repetitional restatement becomes a permanent form, flies to its own natural abode, the highest place it can go, because this lens between the two worlds is also a sort of filter or sieve, and as a sieve causes to gather upon the inner surface of itself such particles as cannot pass thru it. These patterns cannot go thru the lens and so they gather against it and are fastened there as the front pictures are fastened and held by the humidity on the inside of the glass.

These fixation patterns therefore, assume figure-like forms, and your aversion to spinach or dislike of your neighbor, or your unwillingness to accept a lesson, become little star-like structures on the lens.

Now this little star-like structure reduces to a certain degree the amount of light that is going to pass thru. If in the course of years this fixation becomes a mania, you can watch this little star-like thing grow, developing like a cataract until it covers the lens; and the more it covers, the less the light of reason passes thru, and the more rapidly the fixation grows. They are parasitical growths, and they are the mental equivalent of such things as orchids in the physical brain. They are purely parasitical substances upon the life of thought and contribute nothing to it, but are eternally subtracting from it.

A very serious antipathy, a great hatred, inordinate effectations, will result in a very powerful distribution of patterns on the surface of that lens and the increased diminution of light. The result is two-fold not only that you reflect the pattern but cut down the associated light. So to the degree that any complex increases, to the same degree common sense decreases;

to the proportion any fixed idea grows, to the same proportion the reasoning power diminishes. To the same degree the reasoning power of that mind grows, to the same degree the fixation is diminished, therefore the more fixed we are the less we desire to change, (and the more complete our error, the less willing we are to accept it;) the more we have lived in the shadowed world in which the light has been greatly conditioned by our own thought, the less we desire to stand in the full light; we prefer things to remain as they are.

The opacity developing upon the lens is therefore the secret of a gradual breaking down of the reasoning power of the average individual. As life bestows upon him certain fixed conclusions, these fixed conclusions begin to support themselves. They reflect back and forth and he sees them in every direction and upon everything toward which he turns his gaze. Mind flowing downward thru a fixed conclusion distributes it, as a great body casts a reflection, on every nerve and structure of the body until the individual is convinced his conclusion is cosmic. Therefore, flowing down, apparently from the very source of his being, it gradually fades from his realization he should even attempt to oppose it.

In the same way the brain, sending its impulses upward thru this pattern casting its reflection continuously upon the mental nature, causes the mind to accept this pattern as a true picture of the body and the mind begins to elaborate reasons to justify the merit of the personal life. So as we reflect back and forth each part gradually supports the other until we have a complete system built up around a shadow. We have a perfect testimony of all the parts of nature as to the reality of something that is nothing but a picture cast upon the wall.

So we have this picture of ourselves, and if we are capable of discovering that picture and standing off by ourselves and watching the process, even as we desire to estimate the picture we must look into it and around it because it is present even in the thought processes by which we are trying to overcome it. That is why it is comparatively easy for most people to help others and practically impossible for any individual to help himself out of any mental complex. It requires a tremendous effort alone and without help to orient one's mind, because the very thing we are trying to orient the mind with is itself involved in the discipline, and there is no way by which we can actually get far enough away to get a perspective upon the process.

It is, therefore, with great hesitancy that the intelligent person accents many of his own opinions. You might say not to accept your own opinions, not to have faith in your own judgment is a sign of weakness, therefore, whether we are right or wrong, we should have faith in ourselves. That is one of the fixations we have developed as the result of astigmatism but the truth of the matter is, from the beginning of time, those who have really wanted to know departed from those they knew too well, including themselves, went off into the desert or mountains and consulted the wise men, the hermits, the sages, who gave them unbiased, impersonal attitudes toward their own personal problems and it is still true that one who has unbiased and impersonal conclusions is one of the most valuable people in the world. His advice is frequently not what it desired, because we expect and desire that which is consistent with the patterns on the lens and it often requires a perfect stranger to find out just how bad those patterns are and how much difficulty they are going to cause.

A large part of the civilization is built up of people who have heavily obscured mental lenses. Most of the problems of the world have resulted because the law-makers and law-givers and the greatly inspired souls have all been near-sighted or color-blind. They have been afflicted with rational astigmatism. They have seen things as they saw them, which was with a little of light and great deal of complex, and many of our public institutions are just plain monuments to the furrows in someone's mental lens.

This being true, it is exceedingly important that every individual who is using his mind, or trying to use it, should gain a certain detachment from the sense of the tremendous significance of his conclusion. Regardless of how good we are we seldom are as important as we think we are and it is better that we are not because if we were that important we just could not stand it. The things that are going to happen to us are not going to be as nearly cosmic as we think they are. The individual who spends all his life putting things in order so the world can get along without him when he is gone is not only a great optimist but a sublime egotist. Not only is the world going to get along without him, but it is hardly going to miss him. In fact, a great many people will get together and heave a great sigh and say "Thank God, that is over."

It is humiliating and depressing to realize we can be spared, but it would be much more depressing if we could not be. Imagine a world going to pieces because anyone who is here today and gone tomorrow could be a power great enough to have the weight of the world's maintenance allotted to him. Think how often the world would have gone to pieces.

It is the same way with the worries and problems that afflict us as individuals. The tremendous weight

of ominous probabilities—things are not anywhere nearly as important as we think they are. In reality, what we do or do not do may seem of great importance to ourselves for a little while, but to our real Self they may not be so very important. The only thing we can do with reasonable integrity is to devote the time we have here to a careful, patient, profound, gentle, rather optimistic, definitely humorous, estimation as to the importance of ourselves. We should work as hard as we can without overworking. People who are working themselves to death really are not helping the world, particularly. They are sort of on a treadmill in most cases. The individual who fears things will never get done unless he does them may wake up some morning and find someone else could have done them just as well. Nature has at least one understudy for everything that is necessary to be done. Things will be done, men will come and go, and life will evolve regardless of what happens today, tomorrow or yesterday.

Also if we can relieve ourselves from the tremendous tension in our effort to think, our effort to grow, or our effort to do neither, and with a certain measure of relaxation don a gentle, impartial and detached manner, we will find we have less tendency to build the complexes that cloud that lens. Also to the degree that we allow special attitudes to die out, to this degree good things will be reborn in us. As soon as we reach the point we are willing to admit maybe our own opinions are not so important, the chances are those scars on the lens will begin to go away. The best way to clear that lens is to relax, because wherever that lens is clouded there is tension. The individual is forcing values. His tension may take the form of nursing grudges, or sustaining inhibitions detrimental to him, but there is bound to be tension. If he relaxes and lets life more or less flow thru him without impediment or

without all this tremendous strain toward the unknown, the patterns will go away and more light will begin to come through.

Philosophically speaking, the truly wise individual is that person in whom that lens is without any distortion whatever, and on which there are no patterns or prejudices. All patterns represent prejudices or opinions. If there be no prejudices and no opinions there will be no patterns on the lens. If there are no patterns on the lens then thought, flowing downward to the brain, comes thru with the original intention of the mind clear upon it and there are no false pictures. Under the same condition the testimony of the brain after it summarizes the sensory reflexes of the phenomenal existence, goes upward to the mind without distortion, obscuration or dimming, and the mind receives these impressions clearly and applies them properly to the comprehension of the evidence at hand.

After all, all the mind wants is to know what the world is. The mind is as though seated at the end of a periscope and only thru that little lens, the brain's aura, can it see outward as thru a window into the physical world. What it desires to see is what is really there and not what anyone thinks about what is there. It does not care whether some people like one thing, or some people like another; or some people think that the world should be square and others think it should be flat. What the mind wants to know is, what is it? What are the facts, uncolored, unbiased, and unprejudiced by the opinions and conclusion of any individual the brain belongs to?

That may seem comparatively simple, but from the first time the human infant opens its eyes until the aged person closes his, he is seeing thru something that is distorting the picture, and it is almost unknown to find someone who sees things as they are without col-

oring them. We are natural artists, we retouch everything. We are convinced that we know better than the Universe how things should be done, so we are eternally amending Nature. We refuse to accept the evidence of values without some opinion concerning them. As the facts go flashing by, we hang something on them on general principles. We have not discovered that Truth unadorned is most adorned. The pathetic effort of the individual to add to the substance of Truth by contributing to it a little of his own error is part of the process of living.

On the other hand the brain, the receptacle of mental impulses from above, is like a manager of a business house trying desperately to get the President on the wire. Conditions have come up that require great consideration, the only voice of real authority lies above, but between this brain that desires to receive instructions and the source of those instructions has come this lens with all its encrustments, and this lens with its various superficial layers, may be likened to a dozen assorted secretaries who stand between the manager and the man to whom he is trying to talk. All of these secretaries for one reason or another are speaking for the President. They are all contradicting each other. What is the poor brain going to do? It must try to find the man who has the authority and see and know what he wants to have done. The brain, in order to function, must receive the true impulse of the mind, and that impulse must come clearly, definitely and unconditioned but, lo and behold, because of the complexes the person has built up, the mental impulse arrives loaded not with the clear vision of the executive but with a mass of red tape which it has accumulated passing thru this brain lens. The brain receives the idea. The idea coming from above is "Now is the time to do something," but the brain lens has a procrastinating pattern on it, so when the message comes thru it is something like this: "Do it now but some other time." "Do it pretty soon,

maybe, perhaps." The pretty soon, maybe and perhaps were all contributed enroute. By the time the impulse reaches the personality, the personality does not know whether it has to do it or not and is in utter confusion. The personality will take the line of least resistance and never do it.

For this reason concerns of great moment go astray and they lose the name of action. There is no action because the impulse coming thru has been broken up by the complexes of the personality and its direct course of procedure has been ruined. So for lack of clarity the mind languishes, the brain languishes, and the man comes down to a languidness which we recognize as a very common state of affairs. It is a rational anemia in which there is neither strength nor energy sufficient or great enough to assure a close action or harmony between these two important parts of man.

That in substance is the basis of one of our great difficulties. Our prejudices and opinions encrust the mental lens, bring us down to a common ruin. We cannot escape these things easily. The very desire to escape is destroyed by the conditions themselves, and it is only as we can take hold of some flickering ray that can still come thru, and sensing a little of the light, can set to work to dig our way thru these obstacles that we can restore our mental vigor and rational impulses. For the rest we start out life as small children with other people's opinions impressed upon us, and this keeps on until we have thoroughly established in ourselves their array of complexes, and from then on we build for ourselves, so long before the time comes to die physicaly, we have so obscured the processes of living mentally that we are like small children kept in the house trying to look out on a winter morning thru a frost window. We can see **dimly**, we can see blots, blurs and discolorations which we know are trees and houses, but the actual values are lost, lost

as thought is lost to the average person because of the elaborate tracery of notions that obscure every vital process.

The only way to thaw those windows, the only way to get rid of this weight of great encrustations, is to set definitely at work trying to discover and weed out every opinion and fixation that has come into the mind realizing that the mind that is free to think alone can think the Truth and this is the so-called clear vision of great Seers. (Actually the word clairvoyant, clear vision, is the power to see thru the lens clearly.) The individual who can see thru that lens with perfect clarity is capable of being wise. No one else is capable of being wise. The lens must be cleared.

Today we are looking with a powerful pair of binoculars upon the greatest pageantry in the world's history, and it is a pity if we look thru a frosted glass. In looking at the world we need more light, therefore we must clear the lens so we may see the facts of that which occurs because thru the seeing of those facts our inner invisible self is being educated, enriched, perfected and enlightened, and we are responsible to that inner self for the clarity of vision which we bestow upon it. Our job as personality is to be the window of the soul, and even if in the past we have seen thru a glass darkly, we can with discipline improve the situation so in time we may behold all things face to face.

This is the story of that lens, and it is a scientific fact as well as a philosophical fact, and one it seems to me to be sufficiently important to justify the profound consideration of every one.



A true religious instinct never deprived man of one single joy; mournful faces and a sombre aspect are the conventional affectations of the weak-minded.

—Hosea Ballow.

*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.

DISCRIMINATION

Dr. Mystery

The major jewel in the crown of wisdom is discrimination. All possess wisdom to a greater or lesser degree; all have access to the boundless resources of love, truth and strength. Yet it is through discrimination that we find the means to utilize constructively, these wonderful aspects of divine mind.

Who has not used his strength indiscriminately, or truth carelessly, or love indulgently, and then, in cowardice failed to use the faith he should have induced?

Who has deeply contemplated the importance of developing discrimination to any great degree? Yet it is essential that we know how to unfold, use and direct the great possibilities—to express them symmetrically and perfectly.

We must know that the selfish, grasping individual is many times weakened by an indiscriminate love, a baseless faith or a wilful determination to express love indulgently, or truth hampered by conditional use.

The being who realizes that these sacred possessions of his nature are a charge for which he is responsible; that he can let them slumber in his depths for time indefinite, or call forth the love of his nature to express its atonement with the creator, knows when to open

the flood gates of his strength and sweep away all obstacles.

Such an one, through practicing discrimination, learns when not to fail with his love; when to serve another with what he needs at that time in his evolution.

One who has learned the value of that jewel—discrimination—has also learned the lesson of consistency, learned to construct symmetrically, build on the rock eternal.

The individual who knows how to broaden his mind with his faith, his base with his love, his strength with his wisdom, has learned a mighty lesson and what he acquires dwells with his soul.

We find beings enmeshed in love which they have not sustained with their wisdom. They misrepresent, stoop to unprincipled acts in an attempt to shield those they think they love. Yet this is not a wholesome love, for love is inseparable from strength and courage. It never stoops to subterfuge, to fear or to pretense, or anything based upon less than the highest principles.

The wise one knows that he cannot afford to express his nature through channels less than true, tried and loving.

The one who believes that he is loving when he indulges other souls in their weakness, is unworthy and faithless to the degree that he lacks the strength to refuse or to act.

One who is capable of carrying to sublime heights, a great ideal without discrimination, is also capable of destroying a great ideal. He can use love to shield his unworthiness, to gratify the ignoble cravings of self or another.

When love of self or of another becomes limited by prejudice or partiality, when it becomes less than a principle, it is that quality, which when perverted, destroys as truly as it created when the attitude was constructive.

The fire which can warm the suffering one can also burn that one, the light which gives sight to the blind, can also blind its seer.

The being who knows the love which never faileth, and with discrimination constructs, inspires and exhorts other souls to heights, stands as an example of good.

Set high the ideals. Live lives of service and hold to the consciousness that the keynote of this philosophy is CAUSE. The law, immutable and absolutely just, demands perfect causation if one would have perfect results, perfect seeds sown to reap a perfect harvest.

I again declare it is impossible for a soul to be reaping results which have not been caused, and only he who has caused can reap.

If the energy spent in rebellion against the inevitable law of being were spent in the development of discrimination and the expression of one's true nature, if the search for wisdom, love and strength were ardently pursued, the soul who was rebellious, would find this his hour of thanksgiving and praise.

So to him who is on the path seeking the light, seeking the qualities and the expression of his divine nature, I would say, "Abide, be patient and develop your power of discrimination that you may see cause and effect in their true relation." Believe, O Soul, that it is true that he who has never missed an opportunity to bless, to serve, to give, will not suffer a disappointment when his seeds arise, for those who have the privilege of serving him will give blessings and pleasures joyfully, for they have been earned.

If in a time of trial you see about you those you feel might lend aid, yet they refuse, look back in your own heart for the cause instead of believing the fault to be theirs. Perhaps you have not set in motion a cause which should bring help from this hand. Perhaps

you sowed tares instead of wheat. You may have neglected others; and today, when you seek favors you are neglected. They were not caused, so they cannot be reaped.

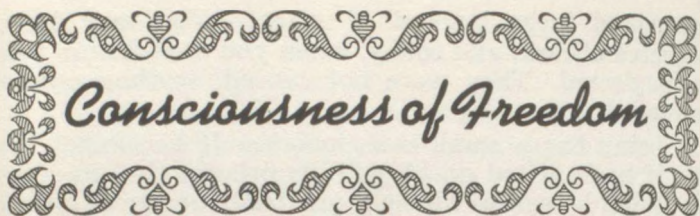
A being has a small consciousness if he cannot see that if he be lifted up he will lift others; that in serving others he serves himself, and that the joy of giving equals the joy of getting.

The law is just, consistent and no respecters of persons. Unfortunate is he who does not know that life is conditioned in motion and that action is the law of his nature—inaction death.

Every moment he is to serve or be served. No opportunity is to be lost or ignored. The individual who has not discovered that perfect justice—the Golden Rule (doing unto others as he would be done by) is poor indeed, for it is the safest, sanest principle of symmetrical growth.

One whose ongoing is impersonal, joys in the joys of others, and serves every needy being with that wise discrimination which indulges not weakness, but induces strength, courage and self reliance. Giving perhaps of his inspiration, which is more than material aid, money or bread. If alms be asked of such a soul, he turns within and calls into activity the attributes of his divine mind. Then he makes no mistake as to what kind of help should be given. His life is indeed a Glory to God in the Highest.

Each soul should seek to find the deep joy that comes from wise, true service. One should not act because it seems inevitable, or he is too weak to resist the demand, or is too untrue to himself to stand for principle, but because he was created in the image of God, having the wisdom, power and love of a God, he knows what to do, what to say, what to be to those in need. He is all things to all men through his quick intuition, which is the rightful inheritance of a child of God.



Consciousness of Freedom

Mary Jane Burton

THE VERY WORD "freedom" has a joyous, unfettered sound — and if spoken rightly, with full attention, and an attempted realization of the meaning of the word, will give man a lift of the heart that can be felt physically.

We are hearing much of the "Four Freedoms" today. There is a fifth Freedom which overshadows all other freedoms and which, when understood, encompasses them all. This fifth freedom is of the heart, the mind, the spirit. It is a habit of freedom of thought, which produces freedom of action. It is a freedom which is given another as well as taken for oneself.

As to the meaning of the word, we all think we know exactly what it is. But do we? There are other words ending in the letters "d o m." Take the word "kingdom" — the place where the king lives; "serfdom," the place where the servant lives — by place is meant the state of consciousness, for even physical places are states of consciousness of the ones inhabiting them. To go further "boredom," where one enters into the state or place of being bored. Freedom then means the place, or state of consciousness, where man is free. Of course, we speak of being free without emotion, just as we speak of being cold or warm, or large or small, but so long as we are speaking of being free in this manner, it will mean just that to us — a sort of dimly defined impersonal, hoped-for but vague, state. Or if we happen to be bound to a certain work that we dislike, it may take on a more personal meaning, for we may think of

freedom as being released from this condition in which we are unhappy. If we are married to one with whom we have found no happiness, we think of freedom as a breaking of this bond. But that is only half of the meaning of even this small bit of freedom, because when we think of our freedom from a person or a condition we must release that person or condition from the bonds we have placed upon it by binding ourselves in our own minds to it. In other words, I cannot find complete freedom from anything until I not only free myself, but I free whatever it is that seems to be holding me. However, even this is not complete freedom.

Let us examine real freedom. Humanity as a whole and man as an individual, is bound by many visible and invisible chains. Some bonds man is conscious of, and some he has not even thought of, but so long as he is fettered by one single limitation, he is not free. Here is a man who has wealth (I mention this first, because man thinks of it first). He has health, his domestic life is happy. A hundred years ago, we would have thought of this man as entirely free. But today wealth is no longer security. His wealth, unless acquired by and built upon spiritual law, can disappear over night. So, unless he has learned the lesson of the new era that is upon him, he is not free from fear. There is the fear of losing his wealth for he sees all about him men who a few years ago had so-called financial security, in a state of poverty bordering upon actual want. And so long as he has any fear at all, about anything at all, he is not free. How may he remedy this? There is a law governing this very thing, something to KNOW that will make man COMPLETELY free.

Here is his brother who wishes to be free from something more tangible, his marital partner. He begins legal proceedings but in the meantime he discusses his troubles with everyone who will listen to him. He binds himself ever more securely to her by his constant

thinking and speaking of her. He never for a moment frees her from himself. Her name is ever upon his lips and her image in his mind, either in resentment, criticism or hatred. How can he be free from her, when he hasn't the slightest conception of the meaning of freedom? Can the law free him from her? No. Only he can free himself, and only when he frees her from himself by losing the memory of her. Now, if he knew the WAY to obtain this complete freedom, it would be a simple thing. There IS a way, and we are told all about it. But the very first step this man must take in his search for freedom is to free his wife from his thoughts about her. How can he do this? One of the first things he must do is to break with his past. The thing man is told to do in this connection is to "Let the dead past bury its dead." One cannot change his future by continually living over his past, because the things we think, we bring to pass, and if man thinks only of the things that have happened to him, he plants and replants the seeds of past experiences. He lives and re-lives the tragedies from which he wants to be freed, over and over again. He draws past events into the light of the present day and then wonders why they present themselves as future events to be lived again.

We have been talking about freedom, but only in part. No man is really FREE until he is free from illness, poverty, from the destructive thoughts of himself, from danger of every sort, from fear of every description from the present and from the past. Am I free so long as I have ONE fear? So long as I am under physical law? No, I can NEVER know real freedom until I am no longer subject to any law that is man made. The Master Jesus was known as the "lawless man." Why? Because He was COMPLETELY FREE. Free from what? From every limitation that a physical

embodiment can possibly be subject to. Did He follow any man made law when He needed gold for taxes? No — He took the gold from a fish's mouth — and He didn't even go Himself to get it. He sent a disciple. This was certainly contrary to the human way of getting gold. He didn't have to go through all the steps that the ordinary man would consider necessary in order to find gold. He was a lawless man because He was above the law. He knew no law but the law of the Spirit, which would include the law of man, and knowing the law of the Spirit, He knew complete freedom. He knew even freedom from the grave, from the necessity of surrendering His physical body.

Now, the Master did no thing that He did not leave His younger brother, man, instructions for doing. He gave man something to do in order that he might be free — completely free — forever — on all planes. He told man in John 8:32, "And ye shall KNOW the TRUTH and the Truth shall make you FREE."

He did not say, "ye shall learn the truth" — but He went **beyond** that. He jumped to the place where man shall KNOW the Truth — and when man once knows the Truth "the Truth shall make him free."

Man often thinks he knows the truth — and sometimes he does, with his mind, but until he has lived by it, used it as his shield in danger, his comfort in adversity, the solution of ALL of his problems, he does not really KNOW the Truth that is to bring about his real freedom.

We are told in John 1:17, "For the law was given by Moses, but Truth came by Jesus Christ." What was brought by Moses? Man made law — physical law (at least man interpreted it so). So you see the Master Jesus brought something quite different and much beyond the so-called material laws that Moses brought. He brought something that would transcend the Mosaic law — the Truth. Moses made laws for men in their

physical lives; Jesus taught the law for man's spiritual ongoing — and when once HIS laws are known and lived by, human, or Mosaic Law can be dispensed with, because if man keeps his Father's law, he cannot possibly break any physical law.

In John 14:6 we are told "Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father but by me." Did He mean Himself personally? That cannot be, for in another place, He said "I of myself can do nothing; the Father in me He doeth the works," showing that Jesus the man claimed nothing for Himself. So, we come to the conclusion that He must have meant "My way is the way, the truth and the life, and only by going my way, through my teachings can man come to the Father." So we find the spirit of Christ is the Truth. Later we find in John 16:13, "Howbeit when he, the Spirit of Truth is come, he will guide you into all Truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak." Howbeit is translated "Nevertheless," meaning no matter how it may seem, when the "Spirit of Truth," the way of the Master, is come, that Spirit — that thing that works with and speaks only to the soul of man, will lead you into all Truth. So man has to find the Spirit of Truth in himself, and that spirit will lead man into ALL TRUTH, and when man has entered into all Truth, he has entered the kingdom of freedom — and lastly, we are told in John 17:17, "Sanctify them through thy Truth; thy word is Truth"; thus we find that the word of God is Truth — and man finds the word of God for himself in himself, and he is promised "Seek and yet shall find," "Knock and it shall be opened unto you."

As the Master says, "Let him who has eyes see — and him who has ears hear" — and this too has to be done by every man for himself, and by no man for another. If your freedom is worth it to you, KNOW the Truth about it and yourself, and you will come into it.

WHAT OF THE DAY?

Samuel Tennyson White

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What is my content?

I like to meet each dawning day
With new-laid plans for work or play;
And on my way to ply my skill,
To meet some friend atop some hill;
For he who mounts commanding height,
Will speed Ambition's soaring flight;
Take note that those in low-flung spaces
Look upward with their hopeful faces.

I like the swarm each morn affords,
The noon-time quiet—the milling hordes;
The siesta and the mid-day dream,
The afternoon with sun agleam;
I like to while away the hours,
To note the moments' soothing powers.

To see the day bow down to night,
While wild-birds seek their homes in flight;
To see the shadows gently creep
O'er waiting earth that soon shall sleep;
This is the life that was to be—
The prelude—immortality.

What is my content?

And lo, the earth-worms rise anew,
Each day some purpose to pursue;
One day—one night—it was to be
The plan of immortality.

• BECOMING ALIVE •

Rex Barnett

Let us journey far away from the world—so far that we cannot see a single star. Nor a sun. This space that we are now in is endless blue, like a night sky. Everywhere is it alive. Everywhere it feels. It is anxious for motion. Like a great infinite pressure that is ready to rush through any opening that it may find and we go forever down in this bottomless space and there is no down. Then we go forever forward, faster and faster, and there is no forward. And we try in every conceivable direction at the fastest conceivable speed and there are no bounds. Only endless blue and all-pervading, feeling, eternal Life. There is only silence, endless silence; deep, brooding blue-black silence, forever still.

I want to feel the "I" that I am in this endless sea of Eternal life and I feel as almost nothing and think of myself as nothing. I imagine myself as a pulsating blue sphere within the endless blue and I dream of things that I do and my dreams become alive and I imagine a mountain and the mountain exists, then it vanishes. I am puzzled. I imagine another and build it with great care, but it also vanishes. Then I try again and as I build this mountain, I open and release myself to it and the mountain remains. As long as I let the life flow through me to the mountain, it remains. I drape it with trees and streams and lakes and

it lives. But as I open myself up to flow my life out, I feel the life flow through me like a great river being ever replaced by the pressure from the life of the eternal blue. And I dream and build many things throughout a time that no man knows. And soon I dream a vision of a world to be and as I feel the wind of heaven blowing through me, I wonder how I may stay it long enough to complete my dream. I open myself wider and deeper and form myself into a great sphere. Still the wind of heaven blows through me with ever-increasing pressure, life pulsating from the very center to the circumference of my being. Now I expand my sphere until my imagination is strained to its limit. Still the pressure from without to my very center and then flowing out again as sweet music from the eternal harp of life. He who sees a limit in his life limits himself by his own vision.

So I close my sphere so that the pressure of life may not escape it. And as the sphere becomes greater and greater, I feel it become harder and harder, but as long as I remain open the life rushes in and I hold it until my globe becomes more solid than the hardest steel. As the pressure increases, I am forced to release some of it because of my inability to hold it longer. I still hold myself open and release some of the life within me to become metal, but still it is not satisfied and I release my vision to become water and land of every kind and all manner of liquids that I can conceive, and still as I am being filled with life I release more life to become all manner of growing trees and grass and all the living things that I can imagine. And as this infinite power increases within me, I release everything that I have created to multiply itself even as I am being multiplied. As I release my life to become trees, grass and animals, and as I go further, becoming hu-

man beings that feel and think. And everything that lives, lives and dies within me and lives again and thereby am I increased in my life and in the joy of living.

Other I's that live within the eternal blue come to view my creation and to admire it. Some of these I's even enter my creation and live in it and I pour my life force into them. Soon some of the creations that I have first released become so filled with my life that they become conscious of me. They begin to examine my dream and study it and they come to know how my dream works. And they begin to build little dreams within me and I pour my life into their small dreams and make them live.

Soon some of them begin to dream outside of my realm and they open themselves unto the eternal life that flows through me and they dream their dreams in eternity, even as I dream my dream in eternity. And these are my children and they swing around me in their spheres as we travel through the eternal blue in one glorious song of life.

As I open myself farther and release my life to enter more intently into the vision of my dream, I begin to throw my light to those who have learned to dream in me. And I become a sun, radiating light in every direction as I release the great power of life that flows through me from the eternal that is ever pressing into action.

As my first born begins to grow into a sun, I extend myself beyond the joy of all understanding. But I have dreamed my dream complete, so I release my sphere to become what'er it will. And as the life pours forth, I blaze unto the zenith of my light. Then it subsides and, after many ages, I enter again into the eternal blue. But there is still one fetter within me—a residue of life burned out to a cinder and I cast it

from me. As I gaze upon this slowly disintegrating portion of my creation, I see it slowly dying as it whirls in its own path around another sphere—a dying moon.

I am satisfied and increased many fold and the wind of heaven blows through me and I am bliss and peace as I rest within this life of eternal blue, dreaming whatever dreams I will, until another dream possesses me. Whatever life I have released has returned to me a thousand fold. And so it is that a candle cannot give forth its light save it be consumed. In being consumed, it is transformed into light. Be consumed in living.

If you would check mentally on the trip that we have just taken to see what if any truth it might portray, I would refer you to the living examples of earth now manifesting as it releases its life to all forms. Venus about to become a sun. No man has ever seen the surface of Venus. Think of the blazing sun which gives forth its life every day, and will continue to give it forth for millions of years, then you may see the corpse of a dying sun swinging itself around the earth on any moonlight night.

In our make-believe journey, we saw a sun formed by first holding life, then releasing it. Many people overtrain on holding life, but holding life is like holding the tail of a tiger. You have the tiger, but the tiger also has you. Learn to let go.

This process which we have just dreamed is shown in the world in the expansion of every seed. Take the ordinary prune. When it draws its life from the tree, it expands itself to a certain point, then it is filled with life to the fullest extent of its vision of itself. It then drops from the tree. But before it can become any greater, it must release its life from the very center of itself and be transformed by this release into a tree. During this transformation process, it has lost its

identity both as a prune and as a tree. Not every seed that is planted in the ground grows, but only those seeds that are willing to release their lives to multiply themselves into something greater.

Let us again slip away into that field of the eternal where there is no up and no down and where the wind of heaven forever blows through the center of our being and let us wander here and there floating in our vague dreams. We wander aimlessly in this blue-black void of eternal silence and suddenly come upon a glowing yellow light—a very pleasing light and in our curiosity, we approach this light to see what might be causing it. As we enter the outer fringe of it, we are very cautious, slipping into it again and again but cautiously. We are now able to perceive that this light is coming from an enormous central globe. As we examine this globe from afar, we are convinced that it is made from the same material as we are—the eternal living blue which surrounds us. As we approach within the radiant light of this globe, we perceive that it is coming from the globe itself and extending far out into the blue. Near the dark outline of the globe there is a white bank of glowing light extending so far from it that the eternal darkness is almost obliterated by the white light. After repeated trials we decide to approach this globe and even feel kindred to it. As we come close to the globe we note that it contains a great deal of light. There are all manner of things living on it and we regard them with interest. Among the many things that are living upon this globe we note human animals. These animals live, breathe and think. They seem to be doing all manner of things. We feel that we would like to know just what they do experience but we are unable to enter into their lives from the outside, so, after repeated trials, we each attach

ourselves to one of these human embryos and as it grows and lives its life, we are able to feel everything that it feels. We think every thought that it thinks, experiencing its life in every way just as if we were a human animal. We gain each experience through this human animal. We create it again in our world of eternal blue so that we may have it in our storehouse when we return again to our world of dreams. We enter into each experience with all the fullness that we can get through our connection with this human animal. Eventually this human animal dies but his feelings and his mind live on and we are so enmeshed within his very being that we are able to experience the life that he lives in his feelings and mind. Eventually, however, he exhausts his feelings and dies, but we have recreated each experience within ourselves so that we may use it in our home in the eternal blue. Now we gain the experience that he has left in his mind and having sapped him dry as he falls back to earth, we again wander into our home, the eternal blue where we have fresh material from which to create our dreams. And as we dream again through time that is no time, we again contact a sphere in which we may gain more material for our dreaming. As our dreams enlarge, we feel within us the increasing ability to create new dreams without actually having had a basis from which to create them and we learn that by opening the center of ourselves the wind of heaven fills our dreams with living light and we become aware of other dreamers dreaming in the blue, like great bubbles with kaleidoscopes of ever-changing form and color. And we are able to live and commune with these dreamers that are dreaming incessantly and are ever open to the flow of life from the eternal and use its desire for action to mold their dreams and in-

crease the size of their spheres. 'Tis truly great bliss to feel the wind of heaven and know its power. It is gentle and forever flowing and however far you release it, it seems to return multiplied. And as we open the center of our being more and more, greater becomes the current of life within us. The size and color and exquisiteness of our dreams are only limited by our ability to release the ever-flowing life through ourselves. Whatsoever we can imagine is true in exactly the way we imagine it and from these imaginings that we create, we grow in the ability to imagine. And in not having all experience, we create all experience from that which we have. We are truly awakened in life beyond any conception or dream of life than we have ever had and the increase of our life is in the increase of the seeds of many fields wherein we have lived.

Never discount the power of imagination. Imaginative power is the power that has dreamed all worlds into being. You by your imagination create your own world here and hereafter. And the world which you create is the world in which you live. To live a greater life is a command and a privilege given to man. Do not overlook the development of feeling. Many people have underestimated it. This is one thing you have in common with all life and by cultivating it, you may be able to contact all life.

Eternal man consists of two poles and neither one of them is the physical body. The two poles of your life are the creative imagination and the intensified feeling of life. If you cannot separate these from the feelings and thoughts of your body, you are not yet alive. No one can contact life for you. Someone who has done it may assist you possibly, by showing you the method by which he did the actual work, but your actual work will have to be done by yourself. Even a master mu-

sician cannot give you a magical formula by which you may become a master musician. If you wish to become a musician you must secure a teacher who knows something about music, but no matter how great a master he may be, the work of becoming a musician yourself, will be done by you and until you do this work, you will not be a musician. So, it is with the accomplishment of becoming awakened in life. Open yourselves and grow into it by your own willingness and desire to accomplish it.

A strange thing about becoming alive, or awakened in consciousness is the fact that you actually become awakened by releasing life and allowing it to expand into something greater in the same way that a seed releases its life to become a tree. This does not mean a negative attitude in any sense of the word. In fact it means just the opposite. When you are pouring life from you in all directions LIKE A MINIATURE SUN, you are certainly very positive and still, with it all, there is no effort on your part to do this, as the force which supplies and drives this radiation is the force of life less conscious than your own that desires manifestation, experience. There are many tricks that can be employed in the releasing of this life and unless you have someone to show them to you, you will have to experiment with yourself until you discover how to do it. You must enter this experiment without fear. You should have a desire in your life to get something even if it is something you do not particularly want, because you will at least have had the experience of attainment. On the other hand you should not rush into everything without feeling your way, because there are dangerous pitfalls into which you might stumble.

You must let go of the life that flows through your heart and let it flow out from you in every direction.

Do not be afraid that it will not be replaced because the very sun itself lives by giving out. The world lives by giving out. Look at plant life. Everything that becomes greater lives by releasing life. You can feel this life in your heart in the form of love and then release it and let it flow. If you wish, you may think of some person that you love intently until that feeling wells up within your heart, then release that love, letting it flow out from you just as far as it will. Remember not to push. Only release it. Just as if you opened a tap to let the water flow. You do not try to push the water. You simply try to let it flow. So is it with becoming alive. All you do is to keep your center open like a great flower, so that the wind of heaven may force its way through you.

Imagine yourself as a great vortex, through which life flows and as life flows through that vortex, you color it and mold it and build with it through the power of your imagination. There is nothing you lack within your body to solve the puzzle and to know the answer from your own experience if you have developed within you two qualities.

The first quality is that of feeling life around and about and through your heart, or where you imagine your heart to be. The second is that of the creative imagination which permits you to create and live in situations feeling them as if they actually existed. The union of these two qualities is the birth of the spiritual man and you have them within you and may unite them when you desire so to do.



My contemplation of myself is the thing I bring to pass.
—Huntley.

Work is the perfect foil for enjoyment and pleasure.
—Louis Paul in "The Pumpkin Coach."

A Symbol of Eternity

Eternity contains all things, but your eternity contains only the things you are conscious of. If you are conscious of sorrow and disappointment and worry, you are living in that consciousness and it represents to you eternity. If you are conscious of joy, happiness, accomplishment, these represent your eternity. You are like a speck of dust, floating in the eternity which knows no time but endless space. You are drawn to things which attract you, like two magnets being drawn together. You attach yourself to first one world, then another. You are always drawn to things that you think will increase yourself. You are like a speck of life that stands in the middle of a glass ring. This ring turns around and as you sit in your center and view it, the pictures of other manifestations are printed upon this glass ring. As the ring turns more and more, year in and year out, more and more impressions are imprinted upon it. Eventually, it becomes so thick with impressions coming from the outside, that no matter which way you look in your revolving ring of being, you will see an endless number of impressions superimposed upon one another. These impressions are the experiences of your life that come from the outside to awaken the consciousness within you. They are like the sunshine that continually whispers to the seed within the dark earth, bidding it come forth into the light. When you have little experience imprinted upon this glass rim about your existence, each experience in your life stands out clearly. But when experience after experience is imprinted, one upon the other, the images are not clear and life becomes confusing. You will find if you examine the images superimposed upon the rim of your consciousness, that many of them overlap. If you have a great many experiences and are confused by them, you are in a very good position to come out

of your confusion because all you have to do is to examine these experiences and you will see that all experience is a product of life. These experiences are created by life and you only realize them as experiences because you are conscious life. If you will study carefully the experiences of your life, you will find that they superimpose themselves one on another in endless confusion, but running through this confusion is always the fact that conscious life created these experiences. And it is through them that you may realize that if conscious life created all experiences, you, being conscious life itself, may create your own experiences. When this center of consciousness which you are, becomes awakened, it will realize that it can spread out beyond this small ring of consciousness and consume all experience by extending itself. And as it extends itself beyond this ring of physical consciousness, the ring of physical consciousness will become smaller and smaller and finally disappear altogether. And in place of receiving experiences from without, it will create its experiences from within and bring forth that experience which it desires.

When you have become conscious of this fact and have started to apply it in your life, you are starting on the first stage of living in eternity.



It is one of the worst effects of prosperity to make a man a vortex instead of a fountain; so that instead of throwing out, he learns only to draw in.—Beecher.

A WISE man reflects before he speaks; a fool speaks and then reflects on what he has uttered.

—From the French.

SELF-CONTROL IS ABSOLUTELY
NECESSARY TO
SELF-MASTERY



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THE mind is its own place,
and in itself can make a
heaven of hell, a hell
of heaven

. . . *Milton*

