

The

PHILOSOPHER'S

A Monthly
Magazine

STONE

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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.



The
PHILOSOPHER'S STONE

A MONTHLY MAGAZINE

RUTH B. DROWN, *Owner and Publisher*

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Path of Progress

DR. MYSTERY



I have heretofore referred to a ship under way on the ocean, moving forward and dragging with it its back waters and support. If the wheel was checked for a moment, it would nevertheless be drawn on by the momentum of its own habits, it would be thrown into action and motion by its own law, its own force. But if the wheel would be reversed and turned backward, an onlooker, an observer of this strain and the action of the ship would feel that there was much more against forcing it backward rather than forward; He would observe that to change the course would be difficult, and would always call forth a special energy. A pent up, damned up force must be called to the rescue of a being who has resolved to change his ways, to change his mind, his habits and actions. All of these temptations and conditions that follow on the trail of a certain course and habit, come on to overcome and crush and force and urge him to the old course. But he knows, when he stops to think a moment, that they are short-lived. He must hold on to his resolution. Hold fast to his ideals. Keep his mind on the upward course. Forget the resistance.

He does not need to bother to resist it. He can simply say, "I live onward and forward; this way I have chosen, and I will." And while he is saying this, and while he is persisting in this, talking nothing about resistance, talking nothing about the many things that may come up to make it hard for him to do it, just now he is doing it; he is not talking about it, not trying to get up the courage for it, HE IS IT, and about the time he feels that the strain is about all he can bear, he will find it has subsided. He will find it much more profitable to live the course of his own choice than to follow the course of least resistance. It is far easier to harvest from the seeds he has chosen to sow, than to take something he thinks he is not responsible for, does not want but will have had forced upon him. He will find that living right or living in the light he has, soon becomes perpetual joy, delight, expectation, anticipation and ultimate bliss to him. Living the life of least resistance never gave him an hour of security or contentment.

Take right here and now the resolution toward the higher and truer, with that mental tenacity and persistence that will carry you over the first resistance. That time over with, life brings in a new joy. At once self-respect and self-confidence begin to increase, hope and expectation begin to arise, mists begin to fade before the sun of your own real self and life becomes a joy never known.

—o—
"A perfect start is our first and greatest assurance of a perfect finish."—Michael Angelo

Thinking True

DR. RUTH B. DROWN

If thou art weary of thy eternal struggle, lay down thy instruments of resistance and rejoice in the now! Thy Soul has ever been in perfect harmony with thy Spirit but thy mind was ever at war with its SELF—trying to reason about the unreasonable, struggling to climb over the unsurmountable wishing for the unattainable and yet, without the presence of them all, thy mind could not exist!

Thy great flame of life needs only to be fanned into the glow of WISDOM—thy skillful instrument of love.

Mind is the wand of power directed by discrimination; crystallized becomes that one who neither sees nor hears the great silence because of the clanging brass of his own egotism. Sound creates form after the pattern of thy thoughts—If thy thoughts be pure, and thy mind clean, then the harmony of thy will brings forth it's synonyms, but if thy ever changing thoughts be tintured with wasted energy, then thy reservoir will empty and thy Temple Crumble with thy declining years. For energy precipitates when crystallized and running streams are dammed when congested with its silt. Thus fixed becomes thy pattern but without distinctive pictures from which thy creations can be formed.

When thy life seems mared by noise, and motions

become emotions; when thy nerves twang as does the strings of thy lute, when played off key; cease thy struggle and calm thy mind, life comes from no where and never doth it go, since it always has and always will be. Thou need only to remember and At-One Thyself by passing thru thy mind into thy soul and spirit, where life moves so fast it would appear as still—Still as the stars and silent as the night.

Once again thy mind will tell thee that thou hast become a little child and entered the gate of peace for which thy soul hath waited long, and thy anxiety now must cease! Peace be to thee, thou ENERGY of light, brought forth to manifest thy God. The brotherhood of Man—



Death

The night is over
And the drums of day
Beat a tatoo beyond the eastern hills
The flames of sunrise
Strip the earth drugged mind
The soul leaps up, and upward leaps the
will
The white of shining soul
Unstained by death
Flings off the murky cerements of night
And free will, like a
Sacred river, runs
Onward to further destiny, and Light

A. H.

Above All Things

NORMAN DOUGLAS

MEDITATION

*Know then thyself; presume not God to scan;
The proper study of mankind is man.*

—ALEXANDER POPE.

Now that we have dealt at length on the importance of self-knowledge and self-mastery, what are we going to do about it? Verily, we shall have wasted our time in acquiring such import unless we actualize it in our daily living. For regardless of how much learning and knowledge we acquire on a certain subject, unless we can live wisely therein, it is of little avail. Alexander "The Great" had knowledge and learning. His father, the king of Macedon, saw to it that his son had the best teachers. Philip secured the private tutorship of such an one as Aristotle. Hence, with time, we find Alexander with a wonderfully developed brain and brilliant mind—till, at the youthful age of twenty-nine, he stands as the conqueror and master of the (then) known world! But alas! unable to conquer or master Alexander, he becomes self-bondaged with the desire for wine; and—ere reaching the age of 34—had drunk himself to death. What might this youth—so called "The Great"—have wrought had he been true to Alexander and ruled that world—or realm within? while we might

fill a volume with like cases, the purpose of such examples is to impress our reader with the importance of putting knowledge into practice and action! True, we all know this day after day, month after month, we try to live and act that we might better ourselves and help our fellows. Yet how many of us are satisfied with our gains or accomplishments? We try, but progress is slow. Is it that we are in need of will power or a Way? One thing is certain, progress—whether it be mental, spiritual or physical, cannot be realized without some sacrifice and the practice of self-mastery. Daily we must DO some little act or make some little sacrifice to strengthen the will and urge us toward a cleaner and nobler life. There are schools of physical culture wherein we are told that, regardless of how we live, what we eat, drink or do, just as long as we take their certain exercises we shall improve our bodies. But as it may, in the school of mental culture you cannot do what you want or live as you wish and realize enlightenment. True you may be able to see the light from a distance—or point it out to another, but YOU will be standing in darkness; you may be able to tell others about spiritual freedom, but YOU—of yourself, will be in bondage; verily, you may be able to raise the seeming dead with your knowledge of metaphysics, but unless YOU—of yourself, are one with the knower of that knowledge, YOU will not be able to resurrect yourself. Hence, we must practice, do and live the good we know or we shall have acquired our know-

ledge in vain. If there be a means wherein one might realize this, we would give it the name of Meditation. Now there may be many different schools teaching this vital subject and what we offer may differ somewhat from these. Howbeit, we have—in nearly a quarter of a century's study and practice—found that Meditation, regardless of its form, means or regimen, will EFFECT little unless we are CAUSE of doing something each day to overcome self-weakness and self-slavery. Much could we say here of those who smoke too much; of others that must have their beer and wine and of those who overindulge in strong coffee or similiar stimulants. Meditation can effect little under the whip of stimulation—for the soul is loathe to give the Inner Light to him who—while in sloughtfulness—continues to court slough producing habits. While the major issue in Meditation may be to discover one's true, original nature; and while there are many teachers that tell us we may—after quite some time at contemplation and no result—silently demand of the soul an answer, the soul—though holding the key to all solutions—will not unlock the door to enlightenment unless we, in our daily lives, live in a manner worthy to gain passage.

ABOVE ALL THINGS

We may contend that there is nothing greater than space, nothing older than time and nothing faster than intuition. And yet, others may take issue with us and contend that thought be the fastest of all

things; God, older than time, etc. But when we say that the most DIFFICULT of all things is to know and fathom one's Self, who is there that would take issue with us? Verily, from the Christian mystic to the Buddhist monk, from the Indian Yogi to the Tibetan Lama, from the Persian Sufi to the Syrian Sheik and from the seers of Ceylon to the sages of ancient China, we find each insisting that there is nothing more difficult, more interesting or more wonderful than exploring, understanding and mastering one's own Self. Hence, is this not a most encouraging thought for those who would prefer to take the most difficult course or tackle the seeming impossible?

In fast, restless, noisy and unnatural living, we have wandered from our Source, our true Home and the origin of Self. There is a peace, a quietude and stillness in meditation that enables us to return; and whether it be the dew drop returning to the sea, the flame seeking the ether, or the salmon struggling back up the falls, this home-coming is the final purpose and goal of all things. Jesus said, "And now I return unto the Father—we are One." (As for the word FATHER it is merely a noun, a word-form used in an attempt to name "That" which is Alpha And Omega, The Beginning, The End, The Origin and Dissolution, The Seed and The Womb of all THINGS. Giving It" a name, whether it be in English, Russian, Jewish or Chinese, means no more than the name implies. We name certain things that they may be "set to form,"

“fixed to detail” or “designed“ to man-made law, order and formality; we noun certain objects that they may be “sounded” and subjected to our own personal likes and dislikes. But that “Suchness” or “Thusness“ we would term or noun God—The Father, is ever above man-made orders, customs, creeds and dead traditions! And any attempt of the finite to catch, hold or bind “The Infinite” in sounds or word-forms, is but a feeble effort of the limited to limit the “Limitless” to man-made deity and enslave “It” with race, color, religion and nationality.)

“That” which we would term God, The Infinite, is so far beyond the reach of our finite mind, we must (return) find our original Self and assume a state wherein “It” might visit us. In the words of the mystic, “The human, lowly and earthbound from wordly desires and attractions, to become one with The Highest, must first acquire such humility that he attract and draweth the Most High, in humility, unto him.

To the restless, body-conscious, egoistic person, “parking the body” for a while in the quietude and stillness of meditation may seem meaningless; due not only to the spur of surrounding noise and activity, but that RESULT—and the effect thereof— is not being realized (at the time.) When we are active in the world, the outer man (the wanderer) is on the move, spending energy while the Inner (Creative) is “putting out”: and, because it is only during this “out put” or expenditure of energy that we are mind-

ful thereof, we feel effect, sense the output and see results. Moreover, in the world of THINGS, we use tools and forms that enable us to feel effort and the impressions made; but in meditation there is no effort—nor impressions. Old Mr. Hyde, the restless, self-preserving outer person must surrender existence. Nor is this easy: for the ego is loath to make a sacrifice unless result or gain is evident. Hence, in meditation, we must have the patience to await results: inestimable though they be, they have never been given to the world. Each of us has individual feelings and capacities, and the Inner Revelations of one individual cannot be that of another. While it may be the same Kingdom, it is enthroned by a different heir; or, being the same heir, he has discovered a New Realm. In "101 Zen Stories" (David McKay—Philadelphia) story 101 gives us some idea of what Buddha found; while we have Socrates exclaiming "Oh, that I might be beautiful WITHIN and all I have of outward things be in tune with 'That' within" As for the findings of Jesus; He said, "In MY Father's house there are many mansions—but it hath not yet been shown what ye shall do." Which is to say that, as a different individual and of a later day, your possibilities are unlimited: you have convenience, opportunity and the heritage left by older sage and seer. It's up to you, that's all! You are both the Cause and the Effect of your own salvation—or DAMNATION! And to such an extent that genius depicts Satan's warning pealed from the depth of

Erebus, "I—yea!—even I, Satan!—choose mine OWN condition, mine OWN fate and destiny!"

While modern man has failed to vantage himself with the heritage left by older saint and seer, he has neglected the cultivation and mastery of Self for the creation of THINGS—Frankensteins that threaten to destroy their creator: for in vain have many sought a means of escape. True, some of our more sentient brothers and sisters have sought freedom in monasteries and nunneries; while others, the mountains or the woods. But seclusion or a return to nature is not the solution. We of today must learn to be composed in the midst of noise, speed, turmoil and CONFLICT: else we are of little use to our Self—or our Nation! Can poise, self-control and serenity be realized with conditions as they are today? We may find our answer in the power and poise of The Christ:—"And lo!—and behold! a great tempest arose—but Jesus was asleep!" On this occasion, such was the self-control and composure of The Master, He arose and calmed the elements—giving peace and stillness to the rage of the sea.

PRACTICE OF MEDITATION

If, like the scientist, we could use fixed terms as 3 and 3 make 6; or 160 sq. rods form an acre; meditation and the practice thereof would be easily explained. But when one tries to form Reality with terms and nouns, it is as though Understanding would attempt to give its knowing to Reason: for while Reason is ever reasoning, Reality KNOWS!

Lover's may say to their beloved, "I know I love you, but I just can't tell you how much I love you: Oh! if I could only put my feelings into words." But the reality and warmth of feeling cannot be expressed or set to form. A scientist, with cold logic, may state that tears are salty drops of saline fluid secreted by the lachrymal glands; but ask the poet, the artist or musician about tears, and—though he verse his thoughts and carol his feelings until he burst his throat, each would fail to give you HIS conception of tears. And so it is when Intuition attempts to give Its Understanding to Intellection. In such attempts, however, we find both the philosopher and mystic using symbols; Aesop, used fables; Jesus, the parable; while Gibran used both the parable and short epic. And what has all this to do with meditation? We shall see. Let us not forget that our Theme deals with You— Your Self: and, that you might realize self-reliance and self-guidance, it is not our intention to set down certain meditative rules for you. As for the personal guidance of an Adept or Master? Good! But where are we to find one into whose trust we might place our soul. The right guide or teacher can take one far along the WAY: yet—albeit, one's aim should be for self-guidance—as was the case with Socrates, Buddha, Jesus and Emerson. As meditation opens the door to spiritual freedom—and yet one cannot realize spiritual freedom save by self-liberation—it needs be that one's aim be self-guidance in meditation. For if EFFECT of meditation is

peace of mind and spiritual security within the individual, you—as such, would have to first be the CAUSE thereof ere you could realize the EFFECT: yet, with patient practice, meditation itself will effect that CAUSE. While the average devotee is inclined to lose himself in the teacher, the average teacher would impress you with the idea that he or she knows just what you should do for the attainment of your enlightenment. But in meditation you are not to be IMPRESSED with any THING . . . even an idea. For instance: after studying under a well known teacher, we carried the following impressions for years:—

“ . . . Whether it be protection from the noise of the outer world or protection from heat and cold, the best means we have is as nothing—a VACUUM—as science will confirm. Now we know that all of nature abhors a vacuum; therefore, if—as in meditation and The Silence, we can stop thinking, creating; and empty the mind of all THINGS; THAT, which is the All-prevailing Unseen and Formless needs must enter. And what is this but God, The True Creator, The Infinite and Universal Mind?”

But—sound as the foregoing may appear, (and it isn't bad) if impressed by such, we chance creating, thinking or MINDING some THING—a vacuum, a creator, a universal mind, etc., While the major factor in meditation is to free the mind of all THINGS. Nor is it easy: for no sooner were we free from the foregoing than we were told by another teacher that “Meditation, in time, awakens the Inner Guide—and

He leads the way. . . ." But, here again, to be mindful of a guide or some THING leading us, stays self-guidance and self-reliance. Howbeit—and notwithstanding this, if our Reader is attending a certain meditation class—or studying under a certain teacher and getting results, no matter how slight, by all means continue; for such serves the present and as long as one is making some gain, one is on the Way.

Mindful of the foregoing and how, even in sleep via dreams and mental pictures, we are constantly using our mind, let us assume that we are like a wheel; the rim is the outer person; the spokes, the spirit; and the hub (center) will serve as the mind. Here we have a trinity and three dimensions. Now, as for our Fourth Dimension, what is that SUCHNESS occupying the emptiness of the hub? Verily, while the strength and durability of the wheel depend upon the spokes, rim and hub, its USEFULNESS lies in that EMPTINESS. And thus it is with us if we would be of more use to the Unseen SUCHNESS occupying all space we must be empty and free of the (seen) "Things of Caesar."

As for the reality of the Unseen, recall the words of Jesus, "The things that are seen pass away, but that which is not seen is eternal" . . . or the words of Saint Paul, "That which is of the substance comes to pass; but that which is not of the substance endures forever"—or this phase of metaphysics, "In the face of The Infinite, what we see has no real existence; REALITY is of the formless and the colorless . . ."

While here is a passage from Dr. Albert Einstein's book, *Cosmic Religion*, ". . . Our physical universe, as we have conceived it crumbles in the light of these teachings . . . Nothing is absolute, all is RELATIVE. There is thus no (physical, earthly, material) reality—only the reality of space"—(seeming) NOTHINGNESS—EMPTINESS.

In truth, all is one Being whose activity is ever present in both the seen and The Unseen: there being no mind apart from matter and no matter apart from mind: as we have said in the foregoing pages, the many moons mirrored in the different lakes and seas are but the reflections of ONE moon and the many minds manifested in the different beings are but the manifestations of One Mind—or Being: yet as water cannot properly reflect when disturbed, we of finite mind cannot properly reflect or manifest The Infinite Mind unless calm and serene. Eckhart puts it in these words, "If the mind is to be made ready for the Highest, it must be vacant of all other things. If I wish to write on a clean tablet, whatever else is written thereon, however noble its purport, is a hindrance to me. If I am to write, I must wipe the tablet clean of everything, and the tablet is most suitable for my purpose when it is BLANK.

As for the atmosphere during meditation: while it may be necessary to bait the tyro with the fragrance of incense, a beautiful picture, a few flowers, statue or carving, it should be one's aim to attain the effect of meditation regardless of surroundings

—for the main purpose of meditation is to free one's self of outer attractions. We know an Adept from India that, when visiting America, could lose himself in the Silence while noised in a New York subway. It is said that Leonardo da Vinci meditated while gazing at embers or ashes; while the great Indian Master and mystic, Bodhidharma, meditated with his face to the wall. As for his accomplishments, Mr. Alan W. Watts tells us:— “Perhaps it is hard to see anything in such an absurd story as that of Bodhidharma's career which could have altered the whole history of the Far East. An old man comes to China from India . . . And yet from that time there began something which inspired artists and writers, soldiers and statesmen, something which has influenced the cultures of China and the entire orient more than any other factor. . . ”

(To be Continued)

“The benefit which I wish my pupils to derive from music is threefold, to heart, ear and hands; they are as it were the root, blossom and fruit of tuition.”

—Schumann

—o—

Merit is not creative. Merit is something which is possessed. Therefore attributes are not important—the importance is in the possessor of the attribute.

—Inayat Kahn.

—o—

In both worlds, rest lies in the interpretation of these words: “Kindness to friends—courtesy to enemies.”—Hafiz, Ode 3.

"The Brotherhood of Man"

It seems almost deplorable at times the way some of us who profess to be students of this Great Philosophy, can have the Truth told to us time after time, and still carry it home only to lay it aside, as something to be saved until some future time when we feel that we want to use it.

We do not seem to get the idea straight in our minds that these things are to be used and applied now, and the sooner the better; that these truths expand and become richer and fuller as we apply them, but shrink and dry up for us, if they are unused.

Now there is one thing in particular that I wish to talk on now with FORCE, and that is, The Universal DIVINE LOVE, and the "BROTHERHOOD OF MAN"

It is well for us ALL to know that we must lift ourselves before we can attempt to lift others. And again as we have had told to us time and again, there is NO ONE so far away from the path, but that we all at one time in our lives have been right there too, and there is NO ONE, so far upon the path that we will not sometime be THERE, also. That in its' self is a thought to spur us onward and help us surmount the stumbling blocks, and to look back upon our past lives only to bless them, knowing that we would not be even where we are had it not been for the experience we have gone thru in the past.

And the sooner we can realize that the things of this earth, are NOT to be desired for themselves, but for the help we can gain thru them for our ongoing, the better it will be for us. It is not what we meet but how we meet it.

So many of us desire a thing and we, "set our hearts upon it." so to speak, and think, "now if I only had such and such a thing I would not ask for any thing more;" but by the time we get our "ideal" as a rule we have lost our zest for it because it has been replaced by the idea and desire for something else; and so it goes, as long as we desire material things for themselves. For the evolution of man cannot be stopped.

But, when we desire the KINGDOM of HEAVEN, all else is added, and the pleasure we have in receiving them is far more satisfying than ever before.

And as we become more accustomed to the desire of the Kingdom of Heaven, we loose the small personal ambitions and wants, and gradually acquire an equalibrium that is not easily shaken by the emotions; then it is we attain the Impersonal Divine Love and Patience which we all need so badly; and we begin to realize that it does not matter what our fellowman may do or may have done, we have only to stop and think a minute, put ourselves in his place because we were there once; and extend a helping hand full of sympathy and encouragement.

What he has done does not concern us, if he seeks help and we are near it is our personal

duty to help him, in the kindest most loving way possible. Do not feel that to be able to help a person we must go after him rough shod in order to awaken him to his faults. If he is seeking help, ESPECIALLY, he is awake enough to want some other way, and leading is much better than driving a poor soul who is no doubt sore already from the lash that life has laid upon him.

We should try to curb our impatience at ANOTHERS way of doing things, because it is not our way. We should not tell a person all his faults and how absolutely all wrong he is and has been and while we know he has not done RIGHT we will try to hold a constructive thought for him; when all the while we are only saying words, and know that if we were really sincere, we would show him a little loving kindness and try to help him, and help, Him, his way, From HIS View Point.

The poor soul you can almost hear him breathe a half sufficated sigh, in his helplessness, and bewilderment, not knowing which way to turn.

Oh! the narrowness and harshness of the race consciousness. But the "Lord forgive them for surely they know not what they do."

LOVE and KINDNESS, the thoughts which are sent out for PEACE are enchanced by true LOVE thoughts which are produced by the feeling of AT-ONE-MENT, and a feeling of enclusiveness which we all feel towards one another, as souls working for the one Great End.

Remember, the mountain has many paths leading to the top, some short and rugged, and others long and winding, but it has only ONE TOP.

It is FAR more important for you to do your work well here on this earth for the reward which awaits in Eternity, than it is for you to attend to your business affairs properly for the reward which is your weekly or monthly salary. The former is everlasting, while the latter is only a means to an end, and soon passes away.

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