

The

PHILOSOPHER'S

A Monthly
Magazine

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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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*A Merry Christmas
and
Happy New Year*



First Step To Mastery

VERA STANLEY ALDER

LONDON, ENGLAND



HE mastery of which we speak is a potent inner quality that may manifest outwardly in various forms, according to the decision of the Ego or Inner Man.

We are told that the Ego decides before birth upon the experiences, hardships and conditions of life by means of which it shall learn its next lesson, 'develop its next spiritual muscle', upon earth.

It then chooses, or is drawn to, a birthdate which will tune it in to such conditions, and select parents with whom it had already built up certain Karma or obligations in former lives.

It is pointless, therefore, for the individual to try to shirk, avoid, or mitigate the experiences and difficulties of his life, thus expressly selected to help him. To do so would be merely to postpone the issue and lose chances of development. The issue at hand is to learn a certain spiritual Law, to cure a certain defect in character, and to develop a certain quality of mastery. Therefore an intelligent man will strive to discover where he stands and what is the lesson he is required to learn. If he is then able, by

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an effort of will, to anticipate this lesson by deliberately training his heart and mind to the stage required, he may in this way obviate the necessity for an unpleasant experience.

Thus may a man learn to master his own stars, by eradicating in his character those vibrations which attract the analogous disciplinary stellar influences to him.

The individual may choose thus to hasten his development by speeding up the improvement in his own character. Or he may take the simpler way of the heart, the way of Intuition and Love. In this case he will, through opening his heart in love and faith, establish a direct link with the Great Plan, the joy of which superconscious Knowledge will uphold him through all experiences. It will illuminate his path through life, investing sorrows and joys with the radiance of their inner message, so that he would not wish one particle of his life changed. 'Stone walls do not a prison make'—nor do palaces make a paradise!

Illuminated poets throughout the ages have expressed these truths. Milton said, 'The mind is its own place and in itself can make a hell of heaven of a heaven of hell.' We have to learn to taste life to the very dregs while listening intently for the inner spiritual message which it teaches, and never losing sight of the enevitable and glorious goal—Godhood.

The first step to mastery is, therefore, to put the

mind in order, to train it to work clearly and dispassionately and to establish a true perspective on life. We must clear out from our minds quite mercilessly all the accumulated rubbish, so that we will have a clean free field in which to develop the marvelous latent powers which are our heritage. We must get rid of all 'inhibitions', all false values, uncertainties, indecisions, fussiness and restlessness, all those states which eat away the vitality of body and mind.

We have paid much money in the past to doctors and specialists to analyse our bodies for us. Finding the results not quite satisfactory, we instinctively turn to the psychoanalysts and psychologists, paying them to analyse that which we begin to feel is the root of our troubles. All these men do what they can for us because we have given them cause to believe that we do not care to hear the truth—namely that we could do much more for ourselves than they do.

Worry, rush, noise, anger, fear and envy poison the system just as surely as if we took arsenic. If we err sufficiently in any of those ways we die; therefore, if we err in any lesser degree we are still injuring ourselves; even although death comes more slowly, we shorten our lives.

It is recorded that venom has been found on the tongue of a man in a rage exactly similar in its constituents to the venom of a snake. The same poison has been found to be generated in the body of an angry bull. Such venom would of course emanate in

a fine form from the body of a vindictive and furious person, and acts as a subtle poison to all contacting it. The story is told of the ward of a certain hospital for the wounded during the war in which an alarming percentage of the patients died. Investigations were pursued and it was discovered that the matron had been all her life a 'man-hater.' After her departure the death rate returned to normal. There is also recorded an experiment in which the breath of a person who was very much upset was caught in a test-tube and found to contain enough poison to kill a small rodent in a few moments.

The effects of people's emanations upon flowers, animals and children is often very noticeable.

Love and hate, then, have each their chemical form and action. It is obviously impossible for doctors or teachers to do us any permanent good until we learn not to poison ourselves and those around us

The true spiritual qualities entirely eliminate the poisons.

Absolute faith makes fear and worry an impossibility. Unreserved love leaves no room for hate, anger, envy or greed. Worship of beauty in abstract and concrete form strengthens and protects man in all his activities. One who is able to live in this way needs no outside help and sheds warmth and radiance on all around him.

If we wish seriously to set the stage and prepare the way to this attainment our first step must be

gradually to eliminate all unnecessary thoughts, desires and habits from our lives.

Every day for a few weeks we should examine ourselves thoroughly, writing down honest replies to the following questions:

- (1) What are our ideals? In what do we really believe?
- (2) What is our ambition in life—and why?
- (3) Are we prepared to face the truth about ourselves and make a change? Or are we liable to sit on both sides of the fence?
- (4) What are our faults? And what are our talents? What are we doing about them?
- (5) What are the things which effect and worry us? Just how important are they?

This examination should be persevered with until all the answers are clearly written down. It will be found that so much sound thinking has probably never been done before. The result will be like a tonic to the brain and a stimulant to the endeavours. The important thing is to clear out everything from them and which we can possibly do without, so as to concentrate all our powers upon the strictly necessary

One of the Seven Devils of mankind is Possessiveness.

Possessions rule us while appearing to be our slave. Our lives are cluttered up with possessions which we are sure that we need; they take up our time and money tie, us to places and complicate our lives in a

thousand ways. To be continually looking at quantities of possessions confuses the brain. A clairvoyant gazes at the crystal merely to prevent her physical eye from seeing any objects; she knows that to see them detracts from the powers of the mind.

The Yogi discards all possessions, and tries to discover the minimum needs for physical existence.

Jesus Christ instructed His disciples to go out into the world to teach, taking only the barest necessities of raiment.

Possessiveness is the root cause of all wars, tyrannies and other obscenities. It is founded on an entire fallacy. If we endeavour to possess anything we at once separate that thing and ourselves from the rest of life. We are meant to possess all things to share all things, to be a part of all life, to have power over all things—not over one. If we insist on striking always on one note the rest of the music is lost to us.

The desire to possess people or one person also defeats its own end, restricts progress and leads to jealousy—the gate of madness. We should respect the privacy and originality of every human soul and allow it complete freedom for development. Otherwise the inner spirit resents the outrage of repression and love dies.

Possessiveness arises from the innate unconscious knowledge that we are born to own and to unite with All; we must learn to transmute our petty physical possessiveness back to its divine origin. By this

achievement a great amount of the unnecessary will be removed from our lives.

The next step is to study our own processes of thought. We will soon discover that we are usually 'thinking of a hundred things at once.' It would be impossible for several shorthand typists to capture all the thoughts which jostle one another through our brains in the space of a few moments. This shows that we divide the power of our minds up into about a hundred parts, giving only a very small portion of it to any one thing. Therefore we do most things with a tiny percentage of our actual capacity, which usually remains for ever unknown.

Once having eliminated all unnecessaries from our minds, we can give undivided attention to anything we do. The completely undivided attention of the mind is all powerful, omnipotent, a force that can burn through everything and bend everything to its command. This is known to occultists, mystics, and students of these things, who spend the best part of their lives in practices and studies with this end in view..

In the West such training as Pelmanism coincides in many particulars with the Eastern traditions and can produce similar excellent results. It can safely be said that nothing in any sphere of life will be successfully achieved until the capacity for one-pointed concentration has been developed.

The third step in the preliminary process of self-

analysis is to gain a clear conception of our sense of values and as concise an idea as possible of our definition of right and wrong, good and evil.

Many of us do not agree with the statements of the Christian Scientists that there is no such thing as evil and that pain does not exist.

We feel pain, and we see evil and ugliness around us. Perhaps it would be more practical to accept the evidence of our senses and try to discover what part the dark side of life is meant to play in the scheme of things and how we can best co-operate.

A little thought will make clear that this world is built up in reality of a collection of opposites, and that it is only through being able to compare these opposites that we are able to have any views at all. Light would be meaningless to us if we did not know darkness; summer would be equally monotonous if we had no winter; warmth could not be appreciated if we did not suffer cold; peace and silence exist to us by reason of their contrast with noise; and goodness itself would be non-comprehensible were we not able to compare it with evil. Without sin and pain where would we be? 'Perfect', with no possibility of further progress, static!

If we are to evolve to something better on this earth, we must be given some means by which to do so. How should we be able to grow, to learn, to conquer, without such aids as sin, sorrow and pain? If the imagination is sufficiently alive to picture a

world devoid of 'evil', life would be seen going round and round in a complete groove, without incident without change, getting nowhere!

In the earliest days of the religion from which part of the Christian beliefs have sprung, Satan was worshipped. He was understood to be the greatest benefactor of man, placing before him temptation and experience without which he would remain stagnant and futile.

Without experience man cannot create. At present humanity is said to be evolving from a state of ineffectual virgin 'spirit' into self-conscious creative 'Godhood', and this is mostly through the help of 'evil' or 'Satan'. According to this, then, one can no longer call Satan 'evil', nor can one think of evil as evil if it is so beneficial to us.

It is possible, therefore, to say that there is no evil.

What, then, is there? What causes all the trouble?

There is only unbalance. Perfection is true balance of all the parts, whether it be found in a human face, in character, or in the works of Nature. And this is where man's free-will comes in. He is able to upset the ideal balance of things by stressing too much some particular aspect. This upsetting of the balance at once creates a state of non-perfection or 'evil.'

Too much stress upon the possessive feelings, for instance, produces the 'sin' of jealousy.

Too much stress upon the bodily sensations produces a glutton or a libertine.

Too much stress upon mental sensations creates a crank or a fanatic.

Even if a man puts too much stress upon his spiritual side and ignores his body he may go mad—unbalanced, as it is rightly called.

There are many lesser stages of madness not recognized as such—a snob, a miser, a murderer, an expressing advanced stages of over-balance or the putting of too much stress on any one thing.

We all do this inevitably in one way or another, because of our free-will, and in order to learn the great law of Karma—cause and effect, action and reaction.

Satan was at one time called the Magistrate of God, the Keeper of Karma, and of Numbers. His work was to stand by and deal out the lawful effects of unbalance. It can be imagined, therefore, that the glutton might be given a diseased body, lasting through-out several lives until he learns balance in that respect. The fanatic or the man who has ill-used, or not used, his brain might be given imbecility for a life or two, until he learns to understand the necessity for keeping a balanced brain. The theory seems to be that the soul of man, in these cases, chafes with impatience within his imbecile or diseased body, bemoaning the wasted time due to his former foolishness, and developing good resolutions for the future.

It takes a long time for man to learn this simple

law of cause and effect, and meanwhile he blames his parents, circumstances or fate for his shortcomings. When he learns that he himself has been developing these shortcomings in former lives he can no longer blame his parents. Nor can they say that they have not deserved such a son, for he is their Karma as much as they are his!

Finally, we are told, man will master this lesson of balance—or non-evil—in all of his make-up.

He will learn to love deeply, but unselfishly, without stressing the self, understanding and forgiving all because of his own experience and realization of the laws of development. He will no longer give all his love to his own people and nothing to the world. He will realize that all the world is serving him—with the experience he so deeply needs for his growth. And he will keep the balance by giving back to the world always, giving of all the love and understanding he has, without criticizing that 'evil' by means of which others are striving to develop, just as he is. Understanding the law of rebirth, he will realize that all stages, either of ignorance, sin, unhappiness or achievement, either have been or will be once his own. He will learn to balance his emotions with his aspirations, becoming dispassionately passionate, joyfully serious, calmly intense, unhurriedly quick, and actively passive.

To attain complete balance in the character self-study is necessary.

'Man, know Thyself' was inscribed over the doors

of the wonderful ancient temples of learning as the most important injunction to all aspirants.

The man who has mastered himself has mastered the world', is another well-worn saying, which gains in significance when we reflect that man is said to contain within himself a facsimile of and a link with everything in the universe.

Having thus set the stage mentally and physically for our progress to self-mastery, we can now outline the preliminary stages of the actual process.

The two most marked points in a person's life are the beginning and the end of his day, and it is to these, first of all, that we must give especial attention.

There is a certain exercise which is given throughout the world to all those who are seeking 'wisdom and perfection'. It is considered of primary importance, and like all exercises depends for its effect upon the regularity of its performance.

It consists of a careful Review of the events and actions of the day before going to sleep. The mind must travel slowly backwards through all the incidents, thoughts, motives, acts and words of the day, seeking quite impartially for traces of un-balance and also for traces of wiser understanding. Experience gained must be noted, and a frank and cool summing-up of failure and achievement must be made without either pride or condemnation.

This exercise, if faithfully and honestly repeated

every night, will work miracles in the character. It performs two services of invaluable importance.

Firstly, it enables us to go through our Purgatory here and now as we go along, instead of waiting for its advent in accumulated form at some future date. By this means we can cancel out whatever particular 'Hell' we would have made for ourselves, as well as much earthly Karma. Our conscience, through being developed just like any muscle, will become so strong that in the end we will have as much difficulty in going wrong as formerly we had in trying to keep right. This is a fine way of clearing the decks for action, casting out much waste thought, remorse, and other exhausting inhibitions.

It will mean, also, that when we pass out of the body in sleep we can travel straight through to the heart of things, without being held back to the coarser realms by any tormented 'earth-bound' thoughts. Our sleep will therefore be deeper and more refreshing. We will have a better chance to gain the 'soul-wisdom' and inspiration which true sleep brings. This exercise also helps to etch experience into the memory, thereby avoiding the need for a recapitulation of the events, and so saves much time for the developing soul.

The second of these vital exercises must take place at the moment of awakening. An effort of the will should be made to capture and remember the 'dreams' or experiences of the night before they rapidly fade

from the memory. All that is recollected, however trivial, must be written down. After some practice valuable ideas, inspirations and even prognostications will begin to be remembered. The final result will be an unbroken train of consciousness during the twenty-four hours, which consciousness man will learn eventually to carry straight through the veil of death, and back with him at his next incarnation.

By means of these two simple exercises, the morning and the evening Review, he whose aspirations are high sincere and enduring may begin at once to achieve his Godhood and acquire his first-hand knowledge of the secrets of the divine.

After The Storm

God always helps—our way He guides

When we in love stay by His side,

But when we let our spirit stray

And from His side we walk away

Then there is apt to be a fall

And for His help we wildly call—

It is so lovely just to be

In constant touch, Dear God, with Thee,

Justicia Edna Mason.

Inducing Harmony

Dr. Mystery

The pupil who is studying and experimenting with life's forces cannot be too often reminded of his responsibility in the use of this power he possesses, to induce whatever attitude of mind he chooses to induce. He is no longer excusable (as in the past) for finding himself in a plight of mind possessed with fear, and doubt of self, doubt of ability, and hopelessness; for, he has learned today, that it is not necessary to remain in any such mental state. That it is his responsibility to re-adjust this state of mind, and to induce in its stead, a fearless, courageous, strong, noble masterful attitude. It is an obligation that has not evolved dependance upon the circumstances environing the case or the individual. It is his duty, to maintain an attitude of mind such as is worthy and becoming a child of the living God, an heir to the kingdom of heaven. One who realizes that within him dwells the potentialities of wisdom and of mastery, realizes it is unbecoming, indeed, to a conqueror, a mighty monarch, to stoop to subjection, to fears of shadows, to doubts of his potential powers; and that it is in the degree that he recognizes his own powers, believes in his own wisdom and strength and love and faith, that he lifts himself upward to

that place, where, his discrimination becomes as oil upon troubled waters, and where he has need of that individual, personal, discriminating Will, which is as the energy that sustains and propells this intelligence thru manifestation after manifestation. The fascination of living life, consciously selecting the experiences to be had, selecting our attitude of mind toward the experiences that befall, gives to life quite an entirely different aspect than the existance of subjection, obedience and resignation which the race has been taught in the past. The habits that come from the past of resignation, acceptance, and endurance of unsatisfactory situations do not belong to this race. A mighty wave of reformation is the bridge between the experience of the past and those of the future.

There is a struggle to reform, to re-adjust, which quite naturally, is a direct dealing with EFFECTS. This is the main issue which we are striving to help you to get away from. The reform of Effects is a very excellent practice, qualified though it is, but the dealing with Causes is the direct, the perfect course which we strive to teach you the importance of. He who finds in himself the necessity of meeting the unsatisfactory harvest, (but never-the-less the fruits of past sowing,) may begin to attempt to reform this harvest, to appease it, to meet it in a spirit of Effort and Will, to bear it courageously, to overcome it by transmuting it into a more desirable con-

dition. This is an excellent practice. Still, back of this thought and deeper than this thought, we would like to imbed in the consciousness of every individual, that as he meets harvests he cares not to meet again it is well for him (at each contact and observation) to resolve for himself upon the different nature of the harvest to follow. That the Causes he is now going to set in motion, be of a nature which he consciously chooses. For it is true, that the Infinite Being has installed a part of its whole consciousness in every finite being. That every aspect of Divine Mind is perpetuated thru the Infinite MIND. That all of the Infinite Mind, wisdom, love, faith and power are also embryonic realities in the consciousness (though slumbering) of the finite individual. This being true, it is essential for the finite being to remember that his resources are form the Infinite; limitless, boundless; all that he can use, all that he can have need of is his to draw upon. Yet they could, for eternity, exist without use to him, if he recognizes them not. As experiences you are seeing revealed in your modern inventions and conveniences, (that are coming to your earth borders today) have slumbered in the universe. Yet until one mind acknowledged, recognized and played with an effort to utilize them, the whole race endured without them. So, in the power of the individual, in meeting the problems of his life, he has struggled on, floated along, endured resigned; experienced experiences, not necessarily

potential, not actually necessary, except as results of Causes set in motion. Since he did not select with discrimination his course, the seeds he sowed for this harvest he must reap. Since he did not arouse from within the awareness or the remembrance of his Divine Nature and power, he floated forward like one helpless upon the current, accepting, enduring in a most un-godlike manner conditions which, by one recognizing thought, could be as if they were not. Existing experiences which deceived him into abject obedience could be as mist before the sun dissolved away, if the reigning consciousness would realize and assert its power. So with the circumstances that life is continually presenting to the individual evolving soul, this soul can stand upon his rock of eternal ages declaring himself unto the end. He can meet with circumstances; he can see this great current passing at his feet. He can discern, he can study it, he can manipulate it, he can direct it into eddy currents, into cataracts. He is the manipulator of this life which he is portioned in, whose portion is in his hand. He can stand as the monarch above, and rule at least HIS relation to these conditions, and this is the mission of the individual soul! This discriminating wisdom (as I have said) is as oil to the great machinery of evolution.

We have need, much need indeed, of the inducing of that Will, which is the energizer, the sustaining and compelling force that directs our discriminating

mind when it chooses a course, when it discerns the best. To sustain it by Will and persistence on the fulfilment, on the results, on the harvest thereof. If the individual would meditate upon his life's light the conditions that are un-ideal and the conditions that are ideal to be attained, and then, if he would remember that it lies within his power to induce as much of Will, as much of perservance and persistence, as much of enthusiasm that is irresistible, that vitalizes where it touches; and if he would remember that it lies within his power to command so great a flood of this over-powering and irresistible and sweeping energy of Will, he will have become at-one with this power.

A very valuable exercise which we wish to point out to you is that of *remembering your power* to induce the quality of mind, the attitude of mind, creative and constructive, to what degree your ideal of it is. That it is possible, if you can *conceive it*, you can born it into form, into manifestation. If your wildest imagination can conceive of an ideal far beyond any possibility, it is evident to you, to us, that you have within you, the potentialities to relate up to that combination which can produce the essence, the actual spirit of the thing conceived. Remember too, that humanity is imbedded and entangled in a conglomerate confusion of symbols and realities, of letter and spirit, of cause and effect, of many combinations, which they, with distorted minds frequently

confound. But, it is never-the-less possible for the earnest, honest seeker after truth and light, to find his key note within his own needs; to ask for light upon the path; to feel his way and with consistency (perhaps unknown to him before) comes a glimpse of vision revealing to him possibilities, possibilities which present to him a powerful magnet, and ideal that is upon a pedestal perhaps; yet magnetic, powerful and potent. Powerful enough to draw it to him, IF, with persistent Will and steadfastness of purpose he keeps remembering his confession of it; remembering that he is carrying a sacred embryonic possibility, where with to work, and that if HE be true to his charge, if HE be faithful to his ideals, if HE be faithful to his *parental obligation*, to this fruit which is to ripen, he can carry to fulfilment, more beautiful, more perfect, more exactly harmonious, than his first conception. So, if, the individual will work more upon conceiving and holding sacred this period of carrying to birth the conceptions, the ideals.

If he will permit himself less frequently to conceive and then to abort, to conceive and then to resist results; to sow and then to hope to avoid the reaping. If he can live his life creatively, constructively, harmoniously with these sequences, accepted as ideals; if, he will attune himself to the Law of Evolution, to these greater harmonics of life, which are the perfect harmonizers and rejoice thru the season of conception, of tilling, of reaping. If the soul can realize the sacredness of the trust that is within his

hands, and apply it, in that reverential practice that helps him to that at-one-ment indeed, with his source. If, the being can recognize in life, the mighty privilege, the great joy of living; HE WILL induce this attitude of mind toward life and circumstances. *That is a transcending attitude, that is perpetually declaring, "None of these things move me; out of all will my good come; I will be the herald of great good; good will and peace on earth; I am looking for love, for truth, for power, for harmony, I am seeking after righteousness; I know that all will be granted if I be faithful to my trust in maintaining the attitude of mind that is a magnet drawing harmony, drawing order, drawing link upon link, precept upon precept in perfect unity, placing the mosaic in order that the whole shall be revealed unto me."* This attitude, the transcending attitude of the triumphant consciousness is one which IS possible to all life in degree wherever they find themselves upon the ladder. It is possible for them to fling themselves out beyond, above the confusion and fears of the moment, as we have seen great generals upon the field of battles lift their hearts transcendently above the havoc and din of apparent defeat and declare "It shall not be, victory is right, victory is just, and it must live and manifest." This is the attitude of mind which can carry the individual thru his battles of life to harbors of peace. This is the attitude of mind maintained thru the greatest chaos and confusion in

experiences which we need more when the path looks darkest; which we need more when blockades and confusions are most apparent. It is at this time that consecrating faith is so essential to the finite mind who is unqualified to grasp the Infinite gleam of comprehension of the situation. Therefore consecrating trust and faith that transcends, is essential to the individual, in matters of health; in matters of discord of any kind; in matters of any problem that can come to the attention of him. There is this possibility yielded to him, of lifting himself into that transcending state of faith and exhilaration, of faith and trust and enthusiasm which vitalizes others, which brings into vibration all of the accompaniments necessary to carry order into effect out of chaos. It is possible for the individual to induce, to so arouse and generate an attitude of mind that transcends the details surrounding him; that lifts himself into that ecstasy of faith, of strength, of courage that will see *no* shadow; that will feel no fear; that will know no lack of love; that will stand triumphant and victorious, now and forever. It is possible for the individual to carry himself to this state where the baptism of which, is to him a consciousness that abides wherever he wanders from the path. In times after, he will think and recall that at-one-ment with perfect faith, love and strength; and quickly will he rally back to the central place of the Most High; and quickly will he find that he is able to fling open the

flood-gates and again bask in the potential forces of faith, love and strength. The individual has found the key to mastery, of triumph, when he has learned that when discord is aggressive, when shadows oppress and blind, that when these conditions that disturb him, seem to him to be predominating, to override or disturb him; he will carry himself into the "Secret place of the Most High" and begin with an energy direct, to induce this over-riding attitude of mind; this superceding and transcending attitude of mind to which nothing can approach; nothing can undermine; therefore, no condition, no objective appearance can be cowed (because it is above it all, because it is eternal and real.) While these seeming things are given their just proportion, and the soul (who has clarified itself by these flights into the Absolute) who frequently practices this, carries himself to such a place that at the very approach of discord he dips into harmony, at the very approach of weakness he dips into strength and again fortifies himself to turn back over these fields and order them into harmony; and he finds his predominating Will, he finds his illuminated, discriminating consciousness able to stand as a monarch upon his throne and ruling his kingdom as never before, because he has grown equipped by practice by an alliance with the force of his being (wisdom, truth, love, faith and power.)