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PHILOSOPHER'S STONE

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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The Use of Symbolism

Dr. Mystery



WE find mortals who have taken up the advanced form of thought, (wondering and inquiring of every one whom they feel might give any enlightenment on the subject,) the meaning of symbols and asking: "Why did I have a dream that seemed to be so symbolical? Why is it that so many things come to me in waking hours that seem to be symbols of something, and I cannot find it, cannot grasp it?" We hear this question all about, and many try to find out the meaning of symbols, or that which they take to be symbols.

In our opinion, a symbol is a picture: You attempt to teach your small child a great lesson from its blocks, from pictures, from birds, trying to impress upon his mind the lesson that he can always seek, that he can always bring back to himself when he sees this particular picture; and so it is that some individuals do not seem to grasp the meaning of your own language, that which should be the medium of expression between you. Many individuals are unable, are incapable of reasoning, of concentrating, of know-

ing the meaning behind the words. Therefore, it is often necessary to give to them a picture that will impress upon their minds the lesson that lies behind it.

We find among you mortals a tendency to speak your English language, or what ever language comes easiest to you. You speak it fluently, you discuss your world topics the topics of the day, you think you understand one another because you understand the words to a degree that another speaks. You say you can speak such and such a language or perhaps many, and yet we find so few of you who actually know the meaning of the words that you utter, the true meaning that lies behind the simple words, such as the word *remembering*. When we speak the word *remembering* to you, it has its full meaning. To many of you, it is going back over some particular incident in your lives, or trying to find out what you thought or did—that to you would be remembering. But to us it is becoming a member again, *re-membering*. The word atonement, as you call it, or at-onement, becoming one again. You have always been one and yet in your minds you have separated yourselves until now you must come back and *at-one* yourselves with the great Universal Spirit, not in reality, but in your consciousness.

Many words that you speak you do not use in their true sense. You do not give them their full power. You use them lightly and that is why in the form of

speaking slang as you term it, you use many utterances as the savage would use a grunt. It means something that everyone soon forms the idea of its general meaning, and perhaps the word itself does not mean that at all. You do not use your language to become understood among yourselves. Yet you do not speak a language that you understand between yourselves. We find therefore that it is necessary to give to some of you who have lived so lightly and tried to assimilate in a somewhat meager way with language, an understanding in pictures, in symbols, because we find that you will concentrate upon a picture and that you will do little about it if it is written in your own language.

We cannot hope to express the great understanding that would come to you if you could understand one another's thoughts. Your English Language is not adequate, it is not sufficient, it has not a range of words, and yet it is being used over your country as the preferred language. For that very reason it is almost like your shorthand, and yet very few of you understand, only those of you who have studied it can use it to advantage. So, your symbols.

Do not give so much importance to dream symbols because you receive them; try to receive a lesson from them but remember that they are as blocks to you, they are given to you to help you to understand, to help you to understand your consciousness, because

you will work harder if you can hold in your mind a picture. Then as you see a certain number of words on paper, it means a soulless something to you, that unless you receive it with the spirit behind it is nothing and that is why many individuals will read again and again and receive a different meaning each time, because they did not concentrate in the first place, did not look behind it, search for its complete meaning. Therefore it took many readings, many months perhaps, years, to find the understanding, or even a partial understanding of that which has been written in plain English.

Many of you mortals, when you receive a picture in symbols, give to it so much power, feel you have attained, in when you can read and see symbols, it must be that you are reaching the place where you can find the secret of life, you have become one of those who are receiving symbols, but we say to you, go within yourself. If you must have symbols to teach you your lesson, you will receive them. If you can learn your lesson without it being given to you in such a manner, if you can learn because the great Universal Spirit so impregnates your being that it is a part of you, when you live it, then you are receiving the true symbol, you are a part of it, it is feeding your being and a great part of the universal Spirit is yours. Therefore, to the one who must have symbols, the same as the one who must have side lines of

palmistry, or numberology, these phases are ladders, are stepping stones, and yet (tend to lead some away from the great cosmic understanding rather than toward it,) tend to build a wall around the one who should become greater and broader for the Universal Spirit to unfold it. These things are not so important are side issues. They are well to understand, to know, because you need to know, because you need to know all that you are capable of knowing, and yet to use them to live by, to act by, to build by, sometimes imprisons an individual and keeps him from understanding.

You should seek from within out, rather than from without in. Many feel that wisdom is like seeking a gold mine it is something to be sought in secret places, unusual places. It is difficult to find it is true, but it is not beyond, it is within the grasp of every individual who will open his own consciousness. It is around him, within him, about him. He need not go out to receive it, it is within. He need not seek in far away hidden places, it is close at hand. For that reason he does not seek, it is so close, and yet mortals will spend months, years, lifetimes, seeking that which is so unimportant, and not realizing that they hold in the hollow of their hands the all-important truth. To learn to know yourself. If you know yourself, you will know all men, for while they are dif-

ferent outwardly, materially, individually, yet when you find in another something that rings true to you, you find it within yourself, it is within you or you could not recognize it in another. Remember, you cannot transcend your ideals or your understanding, and it is only that which is familiar to you that you could hope to understand in another, that which is unfamiliar, you do not understand. It baffles you, you are lost, you cannot see why in another there is something that you have never experienced yourself, something that does not dwell within you, as outward attributes, but the great fundamental truth is One and you will find even your smaller attributes of expression are very like many individuals the world over, when you can know them well enough to know they exist. When you can know another individual a little you will see the traits like your own, you will find a boy in China or any place in your universe is one and the same generally, individually it is different. It is true the nationality brings them up under different rule, but fundamentally you can see the great similarity. Therefore think of it! How much alike all mortals are and how you cannot separate yourself from another in truth for all are part of the great universal God-head, but like a drop of ocean water helps to make up the ocean, so do you help to form the great Universal Spirit.

You could not be separated from it, you could not

be released from it, you could not live without it. It is life. It exists, it has ever been and will continue on into eternity. Because of the laws of the universe, it is, and because it is, you are, and because the same law makes every individual born into the world alike, under the same laws governing the same act of correlation. It is true all over the universe you cannot be separated, you all are governed alike, you all live and breathe and have your being fundamentally the same. Without air, without food, without water, without certain elements upon your universe, upon your earth, you could not exist in the form that you now take, which has been created in thought. Therefore, remember that while you are in this body, you are functioning in one way. When you leave it, you function in another, and yet your consciousness always remains yours until you reach the place that you merge and become one with the great All-cosmic consciousness. It is when you begin to understand the symbols of life, which are only pictures that you see that there is no difference in individuals, underneath it all, fundamentally, in truth there is no difference, there is no separation.

To teach mortals that they stand out as individuals and yet when they learn themselves, they know all men, seems to be a paradox. It is not, it is a truth. You are functioning in these bodies to give to you certain expression for your soul's on-going. When

you have completed it, or when your body ceases to be of use, you leave it, you lay it down and it goes back into its own individual form, fundamental qualities which indeed are a part of the same great cosmic force that you are. It has a consciousness, it is made of millions of entities over which your great consciousness ruled during the time that you possessed it. Remember that your consciousness has been made of myriads of consciousnesses down through the ages and you have attained the position that you now hold and that the only difference between the least consciousness that you are capable of conceiving of, and the great Arch angel is the degree of consciousness. That is the only difference; it is in the degree that you possess, that you bring forth, that you manifest. Therefore, when you are conscious of all about you, you are conscious of yourself and you are unconscious so long as everything about you is a mystery, so long as others are a mystery, so long as you do not know yourself you do not know another. Therefore, you know by that very symbol just how much you know yourself for just so can you gauge it. If you do not know another, if you criticise another, if he does not meet that which you think to be right, then you do not know yourself, and why do you not know yourself? Because you never know when you will meet it yourself in your life, the same thing that another has done for which you have criticized him.

That is why you do not know yourself. If you knew yourself you could not criticize another for you would be honest with yourself and say? "I too am that one, or have been or will be perhaps. No doubt of it." We say perhaps because many of you are not conscious of that which you have done in earlier years, in this life. How could you know then of that which has transpired in another body many long ages ago, and yet the consciousness, that part of you which goes into eternity, carries with it its remembering, carries with it all its experience, its wisdom—there is none lost.

So when you see another one doing that which, you disapprove of, which you would change, which you would teach him to be different in, you are seeing in that other one, yourself in a lesser degree or a greater degree, yet yourself. Remember, rather than criticize the other one, go back within yourself, say to yourself, "That is part of me, if I would change it in another one, I must begin now and change it within myself, for here is where the trouble lies. If I can see it in another one to criticize in another, here is where the seat of it is. If it is something that I dislike in another, here is my work—not to change the other one, that work is his, inherited by him, and inherited by me is my own work to do. If we all would do our work to the best of our abilities, the world would grow better fast."

As it is, every one is reaching out of himself to criticize, to change, and very little is done at home, because of it, time apparently is wasted, and yet we see you mortals feeling that you are justified, feeling that you are capable, feeling that you attained to the position in life where you are judges of humanity. It is not a position that any one should assume because when you judge humanity, you admit literally that you have done little in yourself, that all of this you would change in another, lies unchanged in yourself, lies there awaiting the time when you will return and change it, and when you reach the place that you are working on it, you are then too busy, too well occupied, to reach out into the world and train another. You are willing then to leave his duty to him, when the time comes that he will see it; for others have left you to do yours, until the time came when you changed it, for after all, you are the one who breathes for this body, you are the one who lives in this body, and by the same token you are the one to change all, for it lies within your own soul and is yours for you to remodel.

If mortals could but know that much time is wasted and the greatest sin that one can perform is to bring judgment down on another when he has not worked it out within himself. Think of your own lives. Some of you say, "Where shall I begin?", We have just told you, begin on that which you see and dislike so much

in another. It lies right at hand. When you reach the place where you feel there is no power, that it has no power over you, that it ceases to exist in your consciousness, that you cease to see it, you have no doubt overcome it, but when you yet can criticize it, you have not overcome because you can still see it and recognize it in another. It is still distasteful to you in another, therefore it is still within you and you are not conscious of the fact that it lies there within yourselves. Why? Because most of you have not lived lives to perfect it. If you know that you do not approve of it, then strengthen yourselves before the battle, not attempt to do it when the battle is on. Most of you mortals wait until the great test comes upon you before you seek to strengthen yourselves. But the time to do that is to prepare for it and to so train yourselves that it has no power over you. Then when it comes you are strong. It is not a test to you, you stand above it, you have overcome in the fact that you have faced it and you have permitted it to loose its power before the test comes, but it will come to prove to you whether you have overcome it or whether you just think you have overcome.

Remember that as long as you can say you have overcome, you feel sure, you think about it, talk about it—you have not overcome. When you reach the place that when you meet it, you could give it a glance

of recognition but pass it on, place it out of your mind, know that it has no power by the very fact that it does not remain within, that it ceases to exist for you, then you have finished, but not until then because the denial of a thing is in fact the recognition of the existence of the thing. So when you deny it, you admit it, you hold it within yourself.

If all your lives could be utilized as a symbol you would waste no time by seeking to reach and to know the understanding that is yours, that you are seeking, that you came here to find. Hunt for it right within yourself and when ever others disqualify, do not reach your standard so to speak, see to it that your own standard is a standard and not an assumed one, not a pretense, not an out-pouring of that which is for the world to see only, see that you live it, for when others seek to investigate they find as a rule a structure behind very much like your moving pictures—a beautiful front yet no backing. It is deplorable indeed that mortals can waste so many moments in building structures in their lives that are only so much waste material, that have cost so much pain, in sorrow, in trouble, even as your beautiful pictures are so expensive to produce and after all, none of them can be utilized for anything but for the purpose it is built, and that is to be seen from the front only, and when that is torn down by storm, then do you stand naked in your lack of wisdom, in your lack

of understanding, in all that is worth while in life. Many of you have frittered away your time and begin to change only when the time comes that you feel that you are leaving your bodies, and see a panorama of your lives and recognize your lost moments and see that which you might have done but did not do, and all that you did do and how little it has availed.

It now is the time when you are in your zenith when you have all opportunity ahead of you, now is your opportunity to begin, now always will be the time when you do begin, so why not this moment as well as another moment?. Why can you not see the interest on your investment now and this moment instead of a moment when it is too late to do that which you craved to do?

Symbols of life! Most of them only symbols, only signposts and many of you wrap yourselves around them and can go no further. Tear yourselves loose and go out into the universe living your lives and being that which is your ideal, that which is yours to attain, that which you see within yourselves, not that which you see in another or that which another may see for you, but that which you see for yourself. —The Great Cosmic Pictures can never be complete until each mortal goes back and lives his life, not as others picture it, but as he sees it, as he pictures it, as it is a truth to him from within himself, not from

the brain, for it is, "as a man thinketh in his heart so is he," not as he thinketh in his brain, that is of little power and a know-ledge passes into nothingness because the brain is continually filled with something different out of which the soul can make all that it can sift through of the wheat from the chaff.

* * *

Beauty In Creation

The little flowers that grow around,
Have within, their portion of God to be found.
Their form and loveliness are colored so fair,
We cannot but see that God put them there.

We can look on the mountain,
We can look in the field,
But each little flower
With God's stamp is sealed.

And the purity and beauty of color we find.
Were all conceived with the One Great Mind;
Above or below, or around us we see,
A wonderful inspiration; and for this we thank
Thee!

Ruth B. Drown, 1921

The Power of Poetry

Norman M. Douglas

"Words that challenge time:" how true. In recalling the glory of the ancient Rome, Greece or Egypt, has time preserved the nearness of the rulers, statesmen and warriors, or the poets? In our oneness with old Persia are we held by the deeds of King Darius, his many insurrections, his conquest of Babylon? Are we concerned with his having extended his kingdom from Macedonia to India and from the Danube and the Black Sea to Nubia? What know we of his son Cyrus "The Younger"—that led the famed Ten Thousand? or of King Xerxes and his conquest of Athens? Are we interested in the glory of Xenophone, his historical "Retreat" etc. Do we recall Cyrus "The Great" and the founding and building of the Persian empire? Do we seem near such kings as Alexander "The Great" and Pericles? Verily, are we not closer to an old Persian tent-maker known as Omar Khayyam—that left us The Rubaiyat?

In recalling the glory of ancient Greece, do we recall the kings and men of science—or the poets? What know we of king Philip, the father of Alex-

ander "The Great? Are we interested in Copernicus, the scientist who found the Copernian system? Do we seem to share or participate in aught pertaining to Euclid, the father of Geometry? In truth, rather do we live again with Homer and sing with Sappho. Is it that we would court Thalia to Clio—or fantasy to reality? Hardly, for the songs of Homer have seen reality through the rise and fall of four great civilizations; while the songs of Sappho *feel* with more reality and life than aught of Intellection's dead past or promised NOW! As for facts—so-called: while the poetical lines (words) of Homer have lived through the centuries, Euclid's "Parallel Lines" (factual and scientific) are no longer recognized by those who accept Einstein's conceptions on "The Curvature of Space"—and what was given to the world of facts by Sir James Jeans and Dr. Harold Jeffreys on "The Formation of The Solar System," was shattered by Carr Van Ande several years ago and and printed in the official publication of the American Association for the Advancement of Science (Told there was virtually nothing about him in the Times file, Van Addas replied: "Well, after all, what is there is twenty times as much as was left by Homer.")

Many are the great statesmen, rulers and conquerors that have come and gone since Homer's day, yet Homer remains. His poems were being sung when

the clash of Corinthian and Corcyraen marked the first great naval conflict, but we could not tell you who was in command of either side. Homer's poems were sung before the finding of the Book of Deuteronomy and most of what is now the Bible. Homer was known and loved when the Greeks met and conquered the Persians at Mycale and Plataea—great historical events! Yet, who were the Grecian leaders? Though famous for an epoch—then, anon!—like snow upon the desert' dusty face: lighting a little hour or two—then gone! But Homer, the poet, remains. In book, picture or conversation, looms Helen of Troy, yet where would Helen's beauty or charm were it not for Homer's songs? Just as we know the light and beauty of Cecelia's eyes through Johnson's Ode "Drink To Me Only With Thine Eyes (Cecelia)"—we know Helen, Circe, Penelope, Hector and others, through Homer's singing. Today's columnists wanting literary vesture for a character whose influence would cause one to "neglect things at hand"—find timely usage and comparison in Homer's Circe. Having returned from a long adventurous journey, a traveler of today is columned as a "Modern Odysseus"—while his wife's patient waiting is characterized with Homer's faithful Penelope. Is this not remarkable when we compare things of today with those of ancient Greece? Verily, it is a long way from the chariots, and characters, of Homer's day, to the air-

cruising clippers—and characters, of now. Yet this blind singer, of an eon lit with torch and flare, helps light our age—an age aglow with the soul of Helios held captive in copper wire, glass and steel.

Historians tell us that Alexander "The Great" was never without Homer's Illiad, and—after Arbela—kept it in the golden casket King Darius had used for valued ointments. "In truth," confessed Alexander, "I who have no time for anointments, needs must convert this golden casket to nobler usage." Mourning the fact that he had no such bard to epic his deeds, Alexander, at the tomb of Achilles, cried, "O! thou fortunate youth who found a Homer to proclaim thy valor!"

Thus, would speak the might of the pen compared with that of the sword. The few words Lincoln penned on the train enroute to Gettysberg (and spoken there) hallowed the soil of the battlefield and added might to the valor of its buried swordsmen. So, too, Mars, crowns Achilles the more through Homer's winged words. And who are we to longer dwell on such a Theme? Verily—as the beloved Colonel Ingersoll said in his oration on Shakespeare—we need "be inspired by a muse of fire that would ascend the highest of invention—Have a kingdom for a stage, and monarchs to behold the swelling scene."

As for the monarchs and kings that ruled when Homer sang, Charlotte Becker's timely poem relates:--

FAME

Once a mighty warrior king,
 Gloating on his battles' score,
Laughed to hear a poet sing
 Tales of wonder at his door.
"Bard," he scoffed, "what folly vain:
 Gone, forgotten in a day,
While the glories of my reign
 On men's lips shall live always."
Both are dust this long ago;
 Green the sward where war-cries rang.
Not the wisest scholars know
 Who was king when Homer sang.

SAPPHO—"The Tenth Muse"

In presuming the passing of Euclid's Parallel Lines (so called): such are the result of cold Intellection; while poetry—whether the lines Jesus etched in sand or the lines Homer sang to Zephyrus, are the result of Intuition—feeling: hence, needs must live!

To intellectual women, Sappho sings:—

*"Yes, but I have received true prosperity from
The golden Muses, and when I die I shall not be for-
got."* (Translation: Edmunds II.)

"Heaven and earth shall pass away," said Jesus, "but my words shall live. . . ." The many moons mirrored upon the many rivers, lakes and seas, are the reflections of but *one* moon; and the many minds

manifested throughout all being are but the reflections of *one* Mind or Being: The Which or Whom, is the One and only Reality in existence. Hence, the true or real Self in the poet and your Self are not two different selves, but a *twain*. Thus no nation, race religion or creed, can lay claim to a *true* Genius. Homer, Shakespeare and Dante belong to the world—as do Keats, Henie, Whitman, Goethe, Gibran and other direct reflections of that *suchness* we may (in need of a noun) term "*Mind*". As beauty exists only to those who can recognize It and reflect Its image, when Muse tunes us to the beauty and reality of song and symphony, if we are not strangers thereto, the lines (words or vibrations) thereof become a living part of our being not only from day to day but from eon to eon: thus sings Sappho to cold, barren Intellection.

"For all you are or have, I bate a jot!

Muse favors me I shall not be forgot!"

As Shakespeare, by the mere mentioning of a name, gave immortality thereto, Sappho has made *Atthis* deathless in the following:

"Once, I loved thee, Atthis—long ago!"

"Verily," it has been said, "the eons, and the pulse of Apollo throb in the tiny *dash* separating *Atthis* from the 'long ago'—while these seven words will live until language returns to Prana and lips return to dust."

Reformers of a dying decade, judging the ardor of Sappho's heart by the bitterness of their galls burned most of her poems as unreadable. But this Grecian maid—great enough to have earned the title of *Goddess* and termed "The Tenth Muse"—was all Woman (capital W.) and not the unproductive, sensual Lesbian prudes would paint. Careful research reveals she was of noble, well-to-do and distinguished ancestry. She was the beloved sister of three scholarly, athletic brothers. As for her suicide in leaping from the Leucadian cliff for want of Phaon's love and loyalty, evidence shows it mythical. Howbeit, to Phaon she sang:

"Say, lovely youth, that dost my heart command,
Can Phaon's eyes forget his Sappho's hand?
I burn—I burn as when through ripened corn
By driving winds the spreading flames are
borne!

Phaon to AEtna's scorching fields retires,
While I consume with more than AEtna's fires!
No more my soul a charm in music finds,
Music has charms alone for peaceful minds.
Soft scenes of Solitude no more can please,
Love enters there, and I'm my own disease. . . ."

Sappho married and was a devoted mother. To her daughter Cleis she caroled:

"I have a child—a lovely one,

In beauty, like the golden sun
Or like sweet flowers of earliest bloom;
And Cleis is her name, for whom
I, Lydia's treasures, were they mine,
Would glad resign."

(Trans. John H. Mericale.)

Yes, Sappho was all Woman. In her last days she sang:

"And if these paps their milk could give,
And this womb make new men live,
Then would I go with footsteps free
To a bridal bed again;
But now that Age doth spread apace
His thousand wrinkles o'er my face
Love's in no haste to come to me—
Love, with his gift of pain."

(J. M. Edmunds.)

Who has not felt the truth in Sappho's two lines:

"Those unto whom I have given
These have my heart most riven."? (Edmunds)

* * *

The manner in which one single ray of light, one single previous hint, will clarify and energize the whole mental life of him who receives it, is among the most wonderful and heavenly of intellectual phenomena.

Arnold Bennett

The Perfect Way

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."

Ruth B. Drown 1921

* * *

Knowledge , in truth, is the great sun in the firm-
ament. Life and power are scattered with all its
beams.

Daniel Webster

Nine Disciplines of the Soul

Marie Harlowe Pulley

Man may drift with the sluggish current of Time, but Spiritual Science teaches that while this is true, man may also choose a faster development; that man may indeed take an active hand in superintending his own evolution. "Yesterday this day's madness did prepare Tomorrow's silence, triumph or despair." granting certain conditions of preparedness on the part of persons still on the ordinary level of evolution, well-directed efforts to that end will awaken interior faculties resulting in an expanded consciousness which is Spirituality.

The "Path" which the Initiate travels is not a figure of speech, but a definite indication of holding the self within certain lines of force. On the Path is a certain series of events through which man passes, actual events and experiences, for attaining to mystical knowledge is an actual cosmic process, a process as real as any physical one although acted upon a higher plane, resulting in mans becoming conscious of a new world.

There are two ways of attaining to Initiation. First,

by an outer working man develops the power to possess Power to the utmost extent. Second, as differing from this first mystical action, is the occult phase of development in which man subdues himself and thus attains to a state which renders him susceptible to the action of the cosmic forces. Either way on the path to mastery is marked by the severest self-discipline and absolute obedience to spiritual laws.

In this connection it is not enough to have good intentions for a spiritual seeking and discipline of body brings an influx of divine power and wisdom sufficient to enable man to cope with every force and temptation.

Few truth students are aware of the requirements necessary to attain final liberation of all difficulties and limitations. Many think the Path but a figure of speech, and that all that is necessary is to live an average good life, honest, with good intentions, rationalizing "No one is perfect, and I am doing my best." Such as these have not entered the Path, nor have they any conception of it. Passions, appetites, desires of the body all must be overcome before the cosmic life current can flow freely through man. The highly spiritualized man who, in the future, is to manipulate forces of nature in an advancing human evolution, must first be able to be custodian of self and the forces within self. There are regular de-

finite steps in spiritualizing one's self,—it is no mystical dream. "Be ye perfect" has practical implications.

A knowledge of eternal growth is valueless if it does not detach one from temporal growth. It is true that death is a release of the soul, but the mind is always striving for this release from physical limitations. Philosophy is really striving to be dead without this being perceived by others about us. Turning the thought from the body existence to the soul existence is the first mark of the philosopher who more than all men, relieves his soul from association with his body. An important step on the Path of Initiation is the development of mental qualities and the control of the mind action.

The following are nine steps to the discipline of the soul that is might become able to hold and maintain the highest Spirit force within it:

1. Train the mind to think fourth dimensionally where the body is apart from size, weight and form. Man is continually changing, and it is ridiculous to fear death, or anything, when man has already died in so many ways and is still dying daily. The young man dies when he becomes old. The sonship of God, as depicted Scripturally, is a consciousness, or state of mind; all else changes and varies.

2. Think from yourself objectively, without outside assistance. It would alarm and amaze the average

man if he could but realize how little of his thinking is original. Most men only think they think! Man accepts the news of the day, the discovery of the day, and so on, doing little or no thinking for himself, which builds up for him a mentality which is easily used then by embodied and disembodied entities with their carious impressions. To think originally is to touch the inner Source of all wisdom and express it according to one's light.

3. Through the action of thought, train yourself to be in other places than where the body is situated. It is quite possible to separate the various bodies or vehicles of life, and to travel in the astral bodies, which are finer than the physical, to great distances. There is great danger incurred, and the very act is itself a limitation of the use and action of Omnipresent Mind. Man may, and should, extend his vision and hearing his awareness, instead of his astral body. Thus man becomes omnipresent, which is not possible merely in travel of the astral body, which must continue to maintain a link with the body no matter how far afield it goes.

4. This leads to mastery of the cosmos, to the function of mind which is called Omnipresence, (and includes omniscience, which is all-knowing.)

5. Hold things in mind as thoughts. "Thoughts are things" the poet says, with greater truth than he perhaps realized. *Things* are not permanent, how-

ever much to the contrary they may seem. Modern science is revealing that what seems solid matter is in reality a phenomena of atomic energy in continuous movement and anything but stable. But underneath and back of all physical form there is the astral counter-part, the spiritual substance, the pattern. When man lays hold of this, he never lacks, whatever may be the form of changes and seeming loss in the outer, for the spiritual pattern has the inherent quality of continually renewing itself. "Seek ye first the kingdom and all things else shall be added," is pure scientific fact.

When man can see without a pang or a grumble, his projects crumble to dust, the walls built for shelter crumbling in ruins at his feet, then he is on the Path of Initiation; otherwise, he is still working for results, for things as things. From knowledge of the karmic law we know that nothing is ever lost,—how forces put into efforts become aspirations and in turn capacities.

6. Contain Time in mind as thoughts. God-consciousness to which man aspires, is Omnipresent, Omniscient, and exists without time. Time is a creation of limitation made by man for his own use, and it operates only on the lower earth plane. To attain to this God-consciousness man must learn to transcend time. Jesus said, "Say not that the harvest is four months hence; lift up your eyes to behold that

the fields are already white unto harvest." Waiting for the slower process of time makes the harvest come by slow evolutionary methods; lifting the consciousness to transcend this lower plane puts man into the good which already exists, even as the answer to every mathematical problem exists before it is ever worked, or if it is never worked. Modern science concure with the occultist in the static time, or no time-space value in the universe.

7. Conceive of yourself as possessed of all power, with nothing impossible of achievement or attainment. In truth, man is deathless, and possessed of all knowledge (inherently)—and knowledge is always power. If God be everywhere, His powers must likewise be everywhere. They must of necessity interpenetrate all space, including the being of man. "Know ye not that your body is the temple of the living God?"

8. Possess every possible condition and experience, —all of life. As man's consciousness is expanded he comes to see that through various life experiences and various lives he goes through a great number of differing experiences. He comes to see that in fact, he goes through every experience known to man at some time or another. This gives him an equilibrium which is true Yoga, and a sympathetic understanding of his fellow men. It reveals to him that what another is doing, he has done, or may do. "So live that you are unvexed by failure, unflattered by

success." Nothing should disturb the traveller on the Path.

9. Synchronize all parts of the self, and the self with all others, and all things, for truly "we are all one in spirit." In this unity which is Yoga, man transcends time and space, and attains to God-consciousness.

* * *

THE SECRET

Keep the image in thine heart
Of that which was, is, and is yet to be—
Striving to attain its perfection—
Nor speak of it, for who can measure the slow growth
Silently, invisibly, it beckons—
One draws nearer, nearer, until—
All shortcomings outgrown—at last
He beholds the light burst through the clours,
Illuminating the countenance,
Revealing his own God-self—
The soul rises to heights undreamed.

Margaret Blaine

* * *

If confronted with ridicule or insult, remember that no one can really insult you. Those who try to do so are merely exhibiting their own real nature and will be appraised by society accordingly. —Plummer



Awake! thou that sleepest,
Arise from thy tomb
Descend from thy cross,
Ascend to thy throne.

Rend the veil of the Temple,
Stand out in the light,
Let the Holy of holies
No more be in night.

Join hands with the Masters,
The Great Brothers above,
Who labor forever
Through greatness of Love.

Man! know thy Redeemer,
He dwelleth within;
Buried deep in thy body,
Now gross from thy sin,
Is the only true Savior,
The Christ—spirit—within.

—Author Unknown

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