ANCIENT WISDOM

A monthly journal devoted to teaching theosophical and occult truths

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—Hamlet

VOLUME XII JANUARY, 1947—ST. LOUIS, MISSOURI NUMBER 11

THEOSOPHY AND THE WORLD SITUATION

By GEOFFREY HODSON

[Continued from Last Month]

Meditation brings glimpses at least of some of the inner aspects of this great organization created for the helping of the world, realization, however limited of the intensity of the concentration of the Masters, ceaseless and unbroken, age by age, upon this and many other great activities. If but the fringe of their consciousness be touched the impression is received of power at an exceedingly high voltage, of a tremendous one-pointedness and of great intensity of concentration. Apparently, temporary failure is without significance to Them. They are utterly unmoved by results. They know that the One Will must ultimately prevail and Their being is therefore rooted in unshakeable, calm, undisturbed peace.

Amid our preoccupations with the outer aspects of our work, would it not be well to hold still more constantly than we do, in the background of our minds, the fact of Their existence, Their power and Their interest in Their movement? One can become self-centered even in Theosophy. We are prone sometimes to regard our own particular share of the work as an isolated activity instead of as part of a great movement for bringing Theosophy to the world, initiated by the Elder Brethren in the remote past, active in successive civilizations and now world-wide; a movement unique in that it has its extensions and connections in the inner worlds from the lowest to the highest.

True, numerically we Theosophists are insignificant, but the effect which we produce is out of all proportion to our numbers. This is due, first, to the possession of knowledge of Theosophy and the power which such knowledge bestows: second, to the fact the Masters' power intensifies everything we do and, third, that as egos all true Theosophists constitute a great group of people linked together and capable of action as a unit.

I conceive of our Society less as a huge organization with hundreds or thousands of members—at least at this period, though later it may so develop—than as a means of attracting into Theosophy the special types of egos suitable for the particular work for which the Society was called into being. Apparently, their chief characteristics are readiness to combine, to respond to an inner call, ability to accept intuitively the fact of

(Continued on Page 87)

THE OCCULT INTERPRETATION OF OMAR KHAYYAM

Omar's Wine: Cosmic or Comic?

By CHARLES E. LUNTZ

V.

Iram indeed is gone with all its Rose,
And Jamshyd's Seven-ring'd Cup where no one knows;
But still the Vine her ancient Ruby yields,
And still a Garden by the Water blows.

Iram was a garden planted by an ancient king somewhere in Arabia, now buried beneath the sands. It is referred to by Mohammed in the Koran. There can be no doubt that it had vanished "with all its Rose" long before the time of Omar. Fitzgerald's notes to the Quatrains state that "Jamshyd's Seven-ring'd Cup was typical of the 7 Heavens, 7 Planets, 7 Seas, etc., and was a *Divining Cup*."

Interesting, but what has a buried garden and a lost or mislaid drinking cup to do with the fact that wine is still made from grapes that grow on vines and that there is still a garden blooming by the waterside? We dislike to be so prosily literal but if we are to confute the literalists we have to be.

These seemingly irrelevant facts are, of course, occult symbols. The Koran is one of the most symbolic scriptures ever written. The Garden of Iram may have been physical but it also most certainly was allegorical like the Greek Garden of the Hesperides. It was a favorite subject with the poets of Asia and its occult meaning becomes apparent when linked up with the Rose and the Seven-ring'd Cup.

We will first consider the esoteric significance of the rose. This symbol is used several times by Omar and not merely because roses were plentiful in Persia. It typifies the higher Ego in man and is employed in the same arcane sense in *The Song of Solomon,* a yogic Bible poem, where the "Beloved" (identical with Omar's "Beloved") declares, "I am the Rose of Sharon" (II:1). The Rose on the Cross of the Rosicrucians has the significance of the Ego crucified in matter. It is not, as commonly supposed, connected with the name of the founder of the order, Christian Rosenkreuz. More probably he adopted the name from the symbol. For once we find ourselves in agreement with the Encyclopedia Britannica, which remarks in its superior way: "It was alleged that a certain Christian Rosenkreuz made a pilgrimage to the East about 1422, and brought back the

(Continued on Page 88)

BEAUTY

By OLIVE HARCOURT

[Continued from Last Month]

We see, however, that intimate acquaintance with the laws of beauty is not necessarily productive of morality or humanitarianism. In German schools beauty was not the basis of moral or religious teaching. It was not sufficiently linked with Truth and Goodness. The loveliness of an Infant Christ painted by an early Italian artist was pointed out but no word was said about what the Christ represented in religious thought. The glories of Beethoven and Mozart were revealed in detail but no tale was told of the extraordinary life lived on the inner planes by the stone deaf Beethovan, or of the loving-kindness of Mozart's daily life. Rather the contrary: the stories of Beethoven's wild ways and violent outbursts of rage and the moral lapses of Mozart were sources of curiosity and amusement.

Study of the lives of great men teaches us that understanding of the truth of beauty, usually called genius, does not necessarily bring happiness to its possessor, because the more a person is developed the greater is his sensitiveness. Superiority always brings suffering, and that may be the reason it is shunned by many; they fear to be put in a category apart and be ostracized. Also it is harder for him to gain a foothold with the public than it is for a mediocre artist, because to really appreciate great art those who come into contact with it must possess it to some extent within themselves, and such people are rare. It is far easier to please the general public than the beauty-loving public. That which Mozart called "mouse music"—pretty music that squeaks—pleases infinitely more than the classics; the charming girl on the cover of a cheap magazine is admired and imitated, while the marvellous portraits of plainish women by the great painters of Holland are ignored in spite of their magnificent technique and superb coloring. The grand architecture of earlier time is giving place to buildings like cracker boxes in shape with holes bored in them for windows.

And all because talented men and women are forced to listen to the voice of the people, which is not always the Voice of God.

The Voice of God speaks to each one of us in our individual uniqueness. We are perhaps a little tired of this phrase, it is used here because it has turned up again in the work of the great philosopher Keyserling, who was thrown out of his native land

(Continued on Page 87)

ANCIENT WISDOM
FOUNDED BY L. W. ROGERS
published monthly at
Merchants' Exchange Bldg.
CHARLES E. LUNTZ, *Editor*
ANCIENT WISDOM PRESS, *Publishers*
Entered as second-class matter Sept. 25, 1936, at the post office at St. Louis, Mo., under the Act of March 3, 1879.
Subscriptions: 1 year $1.50; 6 months 90c; Canada and abroad, 1 year $2.00.
Single Coppies, 15c

TOO BIG TO CARE ANYTHING ABOUT US?

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"

Luke: XII:6

There is a type of semi-materialistic thinker who concedes that God, or some Directive Intelligence which may be termed God, must exist. He denies the possibility, however, that such God or Intelligence can possibly know anything about "us little microbes," let alone care. His argument is that such a Cosmic Entity must be so vast, His labors so stupendous, that the notion that He can take time out to heed our little supplications or that it matters to Him in the slightest what becames of any one or all of us, is an absurdity.

The illogic of this position lies, of course, in assuming that the consciousness and intelligence of God must operate, though on a tremendously enhanced scale, in about the same fashion as the consciousness of man. Mr. Fritz Kunz, the celebrated theosophical lecturer, once remarked that if a dog ever attempted to comprehend the mode of action and nature of consciousness of a human being, he would regard the latter as a sort of bigger and better dog. Mr. Kunz was deprecating the tendency of some Theosophists to look on the Adept as a sort of bigger and better man, when he was far more than that—something, in fact, that human consciousness at our stage cannot comprehend.

If that be so with one who is only a few stages beyond us, comparatively speaking, how short we must fall in our efforts to apprehend the Consciousness of God and how wrong we must be in bounding it with limitations. We assume to know what God is unable to do. *We* cannot think of more than one thing at a time, so God cannot. *We* cannot be bothered with trifles when we have important things to attend to, so God cannot—presuming that to God there *are* any trifles, which we take leave to doubt. But this denies to God the attributes which must be His, or he would be no God — Omniscience, Omnipotence, Omnipresence. If He is all these—and if He is not, then He is not God—He must be cognizant of all things—including ourselves and our petty little concerns, which may not be, and probably are not, as petty to Him as they are to us.

The Supreme Intelligence *must* be Supreme, which implies the ability to enter into the minutest affairs of the most minute living creature, preposterous as this may appear to the anthropromorphizer. And it is possible, declares the occultist, because God *is* that creature and *is* that creature's affairs great or small. He is Himself without the Universe and within it. He is God, He is man, He is the sparrow that falls to the ground. He is the good man, the bad man, the wise man and the simple. "I am the gambling of the cheat and the splendour of splendid things I." He is the thing and the circumstance, matter, energy, space, light and darkness. He is All.

And if this be not so, then there is no God—and God help us if it be not so.

GRAND WORK

"Our best missionaries are our books."
—*Dr. Annie Besant.*

Elsewhere in this issue appears the detailed 1946 report of Mr. L. W. Rogers, Secretary-Treasurer of the Theosophical Book Gift Institute. It makes choice reading. The little trinity of workers, Mr. Rogers and Mr. Henry Olson, co-founders, and Mrs. Lillian Carr, Field Worker have accomplished eye-opening results. To place an average of five or six books in over 500 libraries in 11 months meant contacting about 45 libraries per month, almost two for each working day without ceasing, and this in areas as widely separated as New England and California.

Gratifying in the extreme is the reception Mr. Rogers reports has been extended to the books by the librarians: "almost unanimously favorable". This is of enormous consequence. The attitude of the library can make or break such a gift, rendering it useless or immensely valuable.

This is grand work, theosophical work in every sense of the word, and we hope our readers will find it possible to help it along. It is an important contribution to our No. 1 task of insuring that every seeker after Truth be placed in position to find what he seeks. Many such seeker has sought in vain, not knowing what he was searching for because he never came across the theosophical book which he would have recognized as the answer to his quest. Many another has been fortunate enough to find it and his entire life has been changed for good by what he has found.

The TBGI is doing with books in its own field what ANCIENT WISDOM is trying also to do in its specialized field. Both are succeeding, and your help in a task so gigantic yet so promising can bring rich returns.

We heard recently of a minister of orthodox persuasion who somehow came into possession of our manual *Back to Earth* (*Reincarnation in Modern Dress*). He read a few pages, then indignantly tore it in pieces, exclaiming "Utter rot!" Thereby bearing out the closing words of Chapter I of the manual: "We have no desire to place anyone on the defensive, but if anyone should be placed there is it the believer in the rational, reasonable, sensible idea of reincarnation or those who are not able to answer these arguments but stubbornly maintain that they cannot be true?" That would have been a good place to tear up the book, undoubtedly.

Trouble with the non-believer in survival is that he looks at the situation exactly as does the physical elemental—a creature behind him in evolution several hundred million years.

If there is any situation in life—or in death—that Theosophy cannot show us how to meet, we cannot envisage it. Theosophy is all-sufficing. It never fails. But perhaps Theosophists, being human, do not always bring it into use. They should. It won't let them down.

From one of the reviews of the most recent books attacking H.P.B. we are intrigued to learn that Madame Blavatsky smoked 200 cigarettes a day. We have taken time out to do a bit of quick figuring and from it we find that allowing her 10 hours daily for eating, sleeping and other activities which would preclude smoking, she would have to roll and smoke a little over 14 cigarettes per hour, one cigarette every 4 minutes. This would seem an almost greater feat (on the physical plane) than writing *The Secret Doctrine* and we cannot understand why it has never reached Ripley's Column. But it is not more unlikely than some of the other things attributed to her by those who resent her—possibly because she was a world figure and they are not.

In the course of 20 odd years the editor has conducted some 50 or more Theosophical funeral services, some of them for non-Theosophists impressed by the beauty and certainty of the occult view of physical death —Theosophy's great gift to the Western World.

Questions have been raised as to the propriety of publishing the death pictures of the head Nazis, Britain having refused to do so and some papers in the U. S. having also refrained. While conceding that they are gruesome and likely to shock some susceptibilities, they are not nearly so ghastly or shocking as the atrocity pictures of their victims broadcast a year or two ago. If it was right to publish the latter as was almost universally conceded, by what logic is it wrong to publish the former? And it puts forever at rest the rumors that "international big shots never hang."

THEOSOPHY AND ORTHODOX CHRISTIANITY

Eternal Heaven and Hell (Part V)

By CHARLES E. LUNTZ

Does Theosophy then teach of an *Eternal* Heaven in addition to the lengthy cycle in the heaven world between lives?

Theosophy knows of nothing eternal save the Absolute—not even Heaven. All else, even the manifested Logoi, came forth in time and in time are re-absorbed into the Absolute whence they came, to emerge once more and take up the burden of their labors where they laid it down when time ceased at the close of the great Manvantara (period of manifestation).

Yet indeed the Logoi (Deities) and all that in them is partake of the Eternal Life which is the Absolute and in that sense they and we and all things eternally exist, but exist subject to constant change, the Absolute alone being changeless. This profound phase of occultism is considered at length in the *Secret Doctrine* series and can only be touched on in passing in the present article.

There is no eternal heaven but there is a *Nirvana* which is age-long and for all practical purposes may be considered as such even though at inconceivably long last it vanishes for aeons with all its host. Yet when the Cosmic Hour again strikes it reappears and those in Nirvana are still in that supremely blissful condition or preparing to pass on to something even higher (Para-Nirvana). And beyond that lies Maha-Para-Nirvana, dwelling place of the high gods, first remove from the Absolute Itself.

Such terms can be only words to us at our evolutionary level when we can barely grasp the glories of the little mental world which for us is Heaven. We stultify ourselves in even referring to the Cosmic heights where the units of thought, or what constitutes thought at those levels, are solar systems and the fields of action galaxies and universes.

But intellectually at least we may be permitted the question of what lies before us when our human evolution is complete. What is this Nirvana, this state of superlative blessedness which the occultists, East and West, strive to attain as the supreme goal of their countless earth lives with all their unhappy experiences? That it *is* Heaven cannot be doubted—the nearest thing to the Eternal Heaven of religion of which occultism knows.

Certainly it is no habitat of white robed angels with their cacophony of harp music and unending prayer and praise, unless we be permitted to allegorize these activities. Likewise Theosophy denies as literal the golden thrones, scepters, gates of pearl, bejeweled streets and the rest of the flummery of oriental imagination misinterpreted by medieval stupidity. But it will gladly accept these as the symbols for which they were indubitably meant. That the real thinkers among the clergy accept them as such is certain. Many an enlightened preacher has not hesitated to inform his congregation to that effect. But many who are not so enlightened, or who perhaps feel that it is not good for the congregation to know too much, either tacitly or verbally allow it to be inferred that Eternal Heaven is a sort of spiritual Hollywood set, with all the tawdry glamour this implies.

In his magnificent allegory of the New Jerusalem, an inspired attempt to describe from a vision something of the glories of a high spiritual plane or perhaps of the spiritualized earth itself in the Seventh Round, St. John the Seer uses symbols always recognized in the East as legitimate "descriptions" of the indescribable. The Holy City, Jerusalem, is seen as "coming down out of Heaven from God." (Rev. XXI:10). It is not declared to be Heaven, but something out of Heaven, so even the literalists would seem to be reading more into the text than is there in identifying it with Heaven itself. The same phrase appears in III:12 " . . . the city of my God, which is new Jerusalem which cometh down out of heaven from my God." Nowhere does John state that this New Jerusalem is heaven, yet somehow his impassioned allegory has been accepted for centuries as an eyewitness account of the materials of which high heaven is constructed.

John gives the measurements of the city as 12,000 furlongs (length, breadth and height equal), which would give it an area of 1500 square miles; not very large to accommodate the billions of souls who (we hope) should have gone there but large and to spare if the immigration quota was only the 144,000 elect, mentioned in another chapter. The city wall, however (built of jasper) was only 144 cubits or about 216 feet, which would seem very small for a city covering an area larger than one-half of the United States. The foundations of this wall were decorated with precious stones, including sapphires, amethysts, emeralds and nine others but no diamonds or rubies, although these later were known to the Ancients.

Each gate of the city was a solid pearl and there were twelve of them, which (if we are to take the description literally) would postulate giant size oysters very much irritated, to produce them. The City Plaza (broad place of the city) was gold "pure as transparent glass."

Quite a show place and very valuable real estate if we are to take it literally, which it would seem very naive to do. Obviously the vision is highly symbolic, as all such descriptions are, whether in the Christian, Hindu, Buddhist, Mohammedan or any other scriptures. The "measurements," too, are esoteric, as the constant reiteration of the well-known astrological 12 and its multiples plainly shows. This is not the place to decode the symbols, though

(Continued on Page 88)

THEOSOPHICAL BOOK GIFT INSTITUTE IN 1947

By L. W. ROGERS

Many hundreds of dollars were donated by Theosophists in 1946 to the work of the Theosophical Book Gift Institute and it is well that they know what was done with it. Partly for that reason and partly because the scope and importance of this theosophical enterprise does not seem to be fully realized by many, this article will be a frank lifting of the curtain so that all may see precisely what is going on behind the scenes.

The total receipts from January 1 to November 30, when the work for the year was ended, amounted to $4565.10 of which $1148.58 was donated by T. S. Members and $3416.52 was donated by two founders of the TBGI, not in books or service but in cash. In other words, the gifts from each of the founders exceeded the total contributed by the members.

What was accomplished with the sum total of $4565.10? A volunteer worker, Mrs. Lillian Carr, of Paterson Lodge, was kept traveling and interviewing librarians in the eastern and middle states from May to December and her hotel and traveling expenses were paid. An average of five or six books was placed in 502 libraries of all sorts. These 502 libraries are as follows: 254 public libraries; 41 universities; 99 colleges, 14 junior colleges and high schools, 7 theological seminaries and colleges, 11 hospitals, 10 U. S. naval stations and camps, 66 prisons and jails.

Our traveling representative was instructed to take careful note of the impression made by the books upon the librarians and what opinions, if any, they expressed. The result is much more favorable than we had expected. In the famous universities, such as Harvard, Yale, Cornell, Columbia, Northwestern, as well as in institutions not so well known, the reception has been almost unanimously favorable. Out of 502 there were but two exceptions and those were more indifferent than hostile. A number of the librarians sent in a special letter of appreciation. Here are a few excerpts that indicate the attitude:

Hartford Hospital: "Thank you so much for the books. We are most grateful."

Hillyer Junior College Library: "Such gifts are always most helpful in our work with students."

Boston University Library: We shall be glad to call them to the attention of our students and members of our faculty."

Hartford Seminary Foundation: "They will be a valuable addition to

(Continued on Page 87)

BE A CHANNEL FOR GOD

By Ella Welge

God must have channels in and through which to express divine ideas and to manifest His perfect plan and purpose in the great scheme of things.

Man is a very necessary means by which the Will of the Creator can be made manifest and since he is a co-creator with God he is given free will. Very often this freedom of will causes him to believe the dictates of the human senses to be the truth, rather than the intuitive promptings of the all-wise Spirit within. But through his mistakes and experiences he finally learns to discriminate between the real and the unreal, the false and the true.

But before man comes to this stage of spiritual illumination, he unconsciously closes the door or channel through which his light is to come. He complains that his prayers are not answered and that he finds no solution to his problems. He reasons and frets about what he calls bad luck and thinks that everyone and everything is against him. He seeks information and advice from everywhere and everyone but is not stabilized or quiet enough to hear the still small voice within, trying to reveal the Truth.

Such a person has not learned to control his thoughts and emotions but allows them to rule his every action. He believes that his bodies are the real Self and continues to wander in a sea of confusion and discontent. He suffers many ills in mind, body and affairs and he seeks healing and satisfaction in outer ways but fails to look within. He is not to be blamed for he has not yet learned the secret of life. He does not realize that he is a soul with bodies that serve as instruments for spiritual growth: that the Ruler within is power and wisdom and always ready and willing to guide and direct him in all his ways and to awaken the inner qualities of life, love and wisdom.

Man will never find satisfaction or experience the real joy of living until he does awaken to the knowledge of his channelship or oneness with God. When this union is made in consciousness, life will take on new meaning and greater beauty.

When he consciously becomes a channel for the spiritual powers to work in and through, then all relationships are harmonious. He is happier and healthier and accomplishes so much more since he gives first attention to the inner life.

To be a pure channel for the inflow of divine wisdom and power should be our chief concern. By spending time each day in meditation and the Silence we receive inspiration and understanding; glimpses of truth at first and then a larger and clearer vision of realities. This practice will help to develop pure channelship and make us more worthy instruments in the hands of Deity.

Discernment and better judgment increase our sense of freedom from all selfishness, narrowness, bigotry, lust, evil of all kinds, while their opposites—love, unselfishness, justice, an impersonal attitude fill the consciousness and life, creating a positive and receptive channel for God service.

The healing forces can flow freely through such a channel to renew minds and transform bodies of countless people.

Every individual is a channel through which great works can be acomplished, but where two, three or more are gathered together in unity of Spirit, a group channelship is formed through which mighty works are wrought.

What a change takes place in us and our world when we accept the attitude of channelship! It takes away all personal pride and self-aggrandizement; we overcome disappointment, discouragement and misunderstanding. We have more faith, strength, cheerfulness and we are just and kindly in all our dealings with others.

Clear channelship gives a poise and fortitude that passes all human comprehension. Fear and worry is foreign to us because we know that all things work together for our highest good and the good of all concerned.

The Christ understood this channelship when He said, "I of myself can do nothing; it is the Father within who doeth the works." And again, "I and my Father are one."

When we arrive at this stage of understanding we are free from all stress and strain and nervous tension. An inner strength and power is released to aid and guide us into the path of discipleship with the Masters of Wisdom.

To be a channel for God will be a wonderful adventure for all of us to experience in the New Year that is before us. Let us be willing to try this adventure and I am sure that at the end of the year we will be amazed at the results.

The Healing Group of St. Louis Lodge will give spiritual ministrations to anyone needing help of any kind. Write your requests to Mrs. Ella Welge, c/o Theosophical Society, 5108 Waterman Ave., St. Louis 8, Mo.

THE ZODIAC IN OMAR KHAYYAM

10. Capricorn

"Up from Earth's Centre through the Seventh Gate,
I rose, and on the Throne of Saturn sate;
Any many knots unravel'd by the Road;
But not the Master-knot of Human Fate.'

—*XXXIV.*

DO YOU KNOW? —

That although our consciousness (not our physical body) has developed through the animal kingdom most of us did not take animal incarnations on this earth?

****

That for all human beings, except those at the lowliest stages of evolution, the animal evolution took place on a planet, the present remains of which constitute the Moon?

****

That the animals through which our consciousness functioned were species the like of which are not known on earth though there may have been some resemblances?

****

That our present animals, or rather the consciousness evolving through them, will not attain to human bodies until ages after this earth has ceased to be?

****

That animals are not ensouled by individual Egos as human beings are ensouled, but by what is termed in occultism a *Group Soul*?

****

That this Group Soul is the informing principle of a number of animals of each species but as any species differentiates in process of evolution the Group Soul splits and the new variety carries its own collective soul with it?

****

That the experiences of each individual animal are absorbed in essence at the animal's death into the Group Soul?

****

That all subsequently born animals therefore share in the joint experiences of the group, thus accounting for the collective instinct of the species?

****

That any animal which outstrips his fellows greatly in evolution pours such advanced experiences into the Group Soul that the segment containing them tends to break off from the main Group Soul and reincarnate in only one animal (or perhaps in two or three or several, if others of the same variety partake of similar experiences)?

****

That this is the nearest thing to individual reincarnation known in the animal kingdom?

****

That the vegetable kingdom also has its lowlier Group Souls and so does the mineral kingdom?

****

That the affection of a human being for an animal can greatly help the latter's progress in evolution?

****

More about animal evolution next month.

PERSONAL OPINIONS

L. W. ROGERS

The Masters

(Continued From Last Month)

One of the best known statements in occultism is that "man is the universe in epitome." He is a miniature universe. He may therefore serve to illustrate the important truth of the oneness of all life. Man's material expression, his physical body, will serve our purpose. It is made up of many individual members, or organs, that have various functions. As innumerable persons, differing greatly in appearance and occupation, make up the human race, so do the eyes, ears, nose, mouth, lungs, stomach, liver, heart, fingers, toes, arms, legs, head, etc., constitute the human body. The body is a unity of many parts constituting the whole. Let us imagine each of these bodily organs to have a consciousness of its own. It would then be a member of a commonwealth—the physical body. Let us imagine that each organ is as unconscious of its close relationship to the organs surrounding it as the average man is unaware of the fact that he is so closely bound to all other human beings that he gains by their gains and loses by their losses.

In the illustration each organ supposes itself to be leading an independent existence; that it is not affected by the well-being or ill-being of the other organs. If any organ partially failed to function it would affect the entire body although the other organs would not know why. If the heart grew weak and failed to supply the normal amount of blood, the legs would lose their strength while the cause would remain a mystery. If the stomach gorged itself with twice the necessary amount of food, other organs would be distressed. Whatever was good for the whole (the body) would be beneficial for each organ and whatever damaged any organ would be misfortune for all.

Just so it is in the relationship between the human being and the race. In the illustration the intimate relationship is obvious because we are dealing with what is occurring wholly within the physical plane and the entire scene is before us. In the relationship between the individual and the race we are dealing with a set of transactions occurring on several planes and, except for the highly developed clairvoyant, they are beyond our field of observation; but the definite relationship is just as certainly there and the law of reaction is just as surely at work. In the same illustration the reactions may be immediate or they may be long delayed, as some youthful indiscretion may cause premature weakness in old age. Of course the relationship between the individual and the race is vastly more complex and reactions might not take effect in the material world for several incarnations.

A clear understanding of the kinship of all living things is, then, a vital necessity. It is the one safe foundation upon which the aspirant can build. He will begin to see truly and understand the Master only when he looks at life from the Master's viewpoint. Without the development of sympathy and compassion there cannot be sound and rapid progress. Sympathy and love are near relatives and in occultism love and wisdom may be regarded as twins.

This broader view of the intimate relationship of all living things not only creates sympathy but begins to turn the thought outward, which is an early step away from the self-centered state of mind that afflicts the race. For literally ages the human soul has been building strong its personality, a necessary stage in evolution; but that strong personality has served its purpose and must now be discarded. Selfishness was once a virtue. We have now reached the point in the evolutionary journey where it is an anachronism. It was once a fort that enabled us to survive while we fought our way to the foot of the spiritual heights. Now it is merely an incumbrance that prevents the ascent. Only as it disintegrates in the increasing growth of compassion shall we be able to rise above its level.

The foregoing paragraphs sum up to this: All life is one. Whatever is best for the whole is best for each individual. Whatever is in harmony with the evolution of the race is right. Whatever retards evolution is wrong and must be avoided.

This view of life is, of course, absolutely revolutionary. It is not the world's way of doing things. When the average human being thinks of undertaking some new business or professional activity he does not ask himself whether it is beneficial to humanity but whether it will be profitable to him. Personal gain is always uppermost in his mind. If it will increase his earning capacity, if it will bring him popularity, he will do it. He thinks little, if at all, about how it will affect the public. If it is recognized by law and custom as legitimate that is enough for him. That is a perfectly proper and respectable course for the man of the world to take but the aspirant for the spiritual life must learn to think first of others and last of himself. He must begin to get rid of the personal selfishness that, in one or another of its many expressions, is the cause of nearly all the woes that afflict the race. From selfishness in some form spring all the controversies, the quarrels, the cases in the courts, the thievery, the burglaries, the murders and the

(Continued on Page 86)

A SONG OF DEGREES

By CHARLES E. LUNTZ

Apologies to Psalms CXX to CXXIV

1.

When our Monads decided to break through the planes
And evolve by enmeshing with matter,
For ages so scanty, so slim were their gains
The results could be spread on a platter.
It may seem that the effort was hardly worth while
Just a parcel of bodies to please;
But though up to now its been their turn to smile,
We are reining them in—by degrees.

CHORUS

By degrees . . . By degrees . . .
We shall beat the elementals to their knees.
We shall tame our bodies straying
And their misdirected playing.
We shall rise in evolution—by degrees.

2.

There is so much of care on this planet of pain—
So little of joy to offset it—
One would think that the Monad would often in vain
Wish he still might retire—and forget it.
But we're solving our problems by starts and by fits,
Even some with comparative ease.
And though questions confront us that badger our wits,
We shall answer each one—by degrees.

CHORUS

By degrees . . . By degrees . . .
We shall overcome completely all disease.
We shall all be young at eighty,
Yet in wisdom old and weighty.
We shall live to be a hundred—by degrees.

3.

"What is life all about?" asks the pilgrim perplexed,
And reply there is none to his questing.
Are the Forces that rule us eternally vexed,
Or the gods with our miseries jesting?
Yet a Plan and a Purpose there is for us all,
As for beasties and birdies and bees;
So although we are baffled by things that befall,
We shall get straightened out—by degrees.

CHORUS

By degrees . . . By degrees . . .
To life's mysteries at last we'll have the keys;
And as incarnations follow,
We shall learn that all is hollow
Save to work for karmic freedom—by degrees.

Theosophy cries "Challenge!" Authoritarian religion sternly admonishes "Accept!" We challenge!!

Photographs of the dead war criminals show Goering with one eye shut and one eye open, as though even in death he was leering mockingly at the world whose justice he cheated by taking his own life. So long as he befouls the world no more with his hateful presence it matters little or not at all how he took leave of it. The only relevant fact is that he is no longer here to trouble mankind.

The means of waging successful war must be in the hands of those who hate war.

—*Secretary of the Navy Forestal.*

OCCULTISM IN THE BIBLE

A Breeding Spell

By CHARLES E. LUNTZ

Jacob was a discontented man. At 92 years of age he had just realized that he was not getting anywhere. Soon he would be 100—more than half his life gone and nothing accomplished. He had made his rich uncle richer; he had relieved him of the uncertainty of having on hand two unmarried daughters, one of whom was so ill-favored that Laban had despaired of ever getting rid of her. He had added greatly to Laban's already bountiful herds and flocks —and for what, mused Jacob bitterly. A hired hand at 92 and hired for what wages? Nothing per week, his board (such as it was) and no room. A tent on his nights off, shared with two bickering wives and a dozen children, and his nights on spent with the lowing cattle and bleating sheep.

So Jacob hied him to his shrewd and wealthy uncle. "Send me away," he implored, "that I may go unto mine own place and to my country. Give me my wives and my children for whom I have served thee, and let me go for thou knowest my service which I have done thee."

Laban had been expecting it. This simpleton nephew of his had at last awakened and Laban was going to lose the services of his best hired hand. Well, there must be some way to keep him and Laban was quite sure that he could out-smart this shepherd with the strong back and weak brain. Didn't he palm off for seven years' wages the unlovely Leah whom nobody would have taken as a gift, even with a couple of sheep thrown in? Yes, Laban was quite sure he could wangle more service out of his nephew on the cheap. But he must be diplomatic.

"I pray thee," said he suavely, "if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake."

A good approach that. Jacob was very religious and his foxy uncle well knew that this line could hardly be ignored.

"What wages do you want?" said Laban.

Jacob responded readily with a little speech, fully agreeing that Laban had been blessed solely on Jacob's account. "You had little when I came," he pointed out, "Now you have a lot, and it's time I started doing something for my own household."

Laban agreed. "How much?" he pressed again, "What shall I give thee?"

Jacob considered, or seemed to be doing so. Actually he had cooked up a scheme in the weary days and nights of cattle-tending and now he was ready to spring it. It was a masterful affair. "Thou shalt not give me anything," he replied. "I'll tell you what to do and if you do it I'll go back to work and you will continue to get the benefit of my influence with Deity. I will pass through all thy flock today, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire."

Laban agreed. After all most of the sheep and goats were solid colors. Few of the sheep were brown. Jacob would have pretty slim pickings on that kind of a deal. Or so Laban thought. He didn't know his Jacob.

The latter promptly undertook a breeding experiment which no modern sheep farmer or cattle raiser has ever been able to duplicate. Irreverant veterinarians assure us that it is a physical impossibility to obtain the results credited by the Bible to Jacob by any such fantastic methods. The subject has been exhaustively treated by specialists in heredity under such titles as "Prenatal Influence on Pregnant Sheep." All are agreed that there is no such influence and that Jacob's curious maneuvers would constitute meaningless motions impossible of attaining the desired result or any result. The Bible account is as follows (Gen. XXX:37-43):

"And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled" (peeled) "white streaks in them, and made the white appear which was in the rods.

And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

And the flocks conceived before the rods, and brought forth cattle ringstreaked, speckled, and spotted.

And Jacob did separate the lambs, and set the faces of the flocks toward the ringstreaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

But when the cattle were feeble, he put them not in: so the feeble were Laban's and the stronger Jacob's."

"And the man increased exceedingly," observes the Biblical writer admiringly, "and had much cattle and maid servants, and men-servants, and camels, and asses."

Jacob must have been pretty much in the gutter himself to conceive the above trick, particularly the ingenious touch of breeding all the best cattle for himself and leaving the poorer specimens to breed for Laban. Still a mother's boy, he had not forgotten in 21 years the cunning angles Rebecca had taught him.

The only flaw in the entire account is that it could not possibly have happened. Therefore we know that it is not literal history but esoteric symbolism, the meaning of which must be penetrated by use of the customary occult keys.

But the narrative is not yet completed, and before the interpretation can be made we must be informed of the reaction of the

(Continued on Page 87)

PERSONAL OPINIONS

(Continued from Page 85)

wars of aggression.

If we had a perfectly unselfish humanity we would need no courts, no jails, no policemen, no locks on any door. The whole of the human race will some day evolve to that exalted moral level. That era is millions of years ahead. Those who aspire to become pupils of a Master, to "hitch their wagon to a star" can, if they will, reach that high mental and moral status in a few incarnations of determined and resolute effort. Their reward will be a joyous life forever after, in which they will possess wisdom and power far beyond anything the mind can imagine.

We are all more or less selfish whether or not we recognize that fact; and the more selfish a man is the more difficult it is for him to be aware of it. Gradually, however, as he gives more thought to the higher life he becomes aware of the true situation and gains the knowledge that will ultimately free him.

Since the Masters are not readily accessible to ordinary human beings like ourselves but live in remote and unknown places far away, how can we hope to ever contact one of them or have the slightest chance of receiving any teaching directly from them, to say nothing of becoming a pupil of one of them? The way to the Masters is, and always has been, open to humanity but as previously remarked it is not a *material* way. To understand just how a person gains the inestimable privilege of becoming the pupil of a Master we must first recall how vast is the consciousness of a spiritual adept. Every initiation means an extension of consciousness. It is no exaggeration to say that as our consciousness is to our family, a Master's consciousness is to the entire human race. Instead of being an exaggeration, that is decidedly an understatement, because a Master's knowledge of any particular person is far greater than ours although we may have lived with that person for a lifetime. We know our most intimate friend only on the physical plane. The Master knows him on all planes. I once asked Bishop C. W. Leadbeater if he knew the person we were talking about. He replied, "I know him on the astral plane but not on the physical plane." To know a person on the astral plane is to know him much more fully than to know him here in this life. The farther the consciousness extends the more we know about any particular thing. The Masters are constantly working with humanity from the causal and buddhic levels and their knowledge of the human family may be said to be perfect.

(To be Continued)

BEAUTY

(Continued From Page 81)

a ruined man because he advocated peace and defended the Jews. He reminds us that every forward movement toward freedom and advancement of both thought and action has come about by individual uniqueness, and advises us, as does Krishnamurti, to develop it to the best of our ability—not, he hastens to add, that form of uniqueness which means getting what we want at the expense of others, but a quiet reaching up to that spiritual foundation based upon height and not upon depth, about which the Secret Doctrine of Israel has so much to say; held up from above and not dependent upon support from below—from the Force of Matter. And here it is that those who rise from the ranks of the lowly are usually those who score. Most of the great artists of the world come from the humble folk, perhaps because they are not trammeled by the bonds of social conditions, customs and conventionality, and are therefore better able to get their individual uniqueness through to earth.

[To Be Continued]

CHANGE OF PRINTERS

Readers may be somewhat taken aback by the admixture of two new styles of typeface in this issue. The explanation is that a change of printers took place January 1st and the former typeface is no longer available. As some material was already in type when the change was made and it would have been wasteful and uneconomic to discard it and reset, it has been used along with material set in the new type. This may continue for a couple more issues after which the typefaces will be uniform. As is usually the case where a change of this nature is made some experimentation with the new type was necessary and we expect that in subsequent issues improvements can be made in the interests of greater readability and attractiveness. ANCIENT WISDOM'S message will then be suitably garbed and the change, which should result in earlier mailing will, we are sure, meet with the approval of its readers.

THE THEOSOPHICAL BOOK GIFT INSTITUTE

During the month of November, Mrs. Lillian Carr, who is the traveling representative of the TBGI, has been visiting the libraries in the northern part of the New England states with her usual success. In the cities and large towns of Maine, New Hampshire and Vermont she has placed several theosophical books in each of the libraries of colleges, junior colleges. city and state libraries, hospitals, naval training stations, houses of correction and state prisons. L. W. Rogers, the Sec- Treas., of the TBGI, has changed his address. It is now P. O. Box 4130, St. Petersburg, Florida.

THEOSOPHICAL BOOK GIFT INSTITUTE IN 1947

(Continued from Page 83)

our collection."

U. S. Public Health Service, Buffalo: "The books will be profitably used by our present and future patients."

University of Rochester Library: "Thank you very much. We had only one of your books and appreciate your kindness in donating these other titles."

Public Library, Altoona, Pa.: "We are always eager to include all types of materials on subjects of this kind."

Loyola University Library (Chicago) "I am glad to have these books for our library."

Worcester Junior College Library: "They are an extremely interesting addition to any Library."

Berkeley Preparatory School Library: "Thanks for your very lovely donation. We are placing them where they may be appreciated by our entire student body."

Southwestern Institute of Technology: "Will add much to our library collection for we have very few books on that particular subject."

President of the Reading Evangelical School of Theology: "Appreciate having them available for students."

This wide distribution of theosophical literature will, of course, favorably affect public opinion and create a friendlier atmosphere for Theosophy. Never before has our philosophy of life been placed within reach of such large numbers of people, the majority of whom are in the formative period of youth.

Of the more than 7000 libraries in the U. S., we have reached in the past year a half-thousand. Mr. Olsen and I are fully resolved to carry on the work just as energetically through 1947 but we would welcome more help from others. We would like to have money enough to place brief announcements in local papers letting the people know that the books are in their libraries. This is an opportunity. Bp. Leadbeater says that in looking back over past lives one is amazed at the number of opportunities we have had but failed to take. This is a new opportunity, a chance to join in a very practical theosophical enterprise on the largest scale that has yet been undertaken to give Theosophy to the American public. May I, as the secretary-treasurer of the TBGI, give you my new address? It is P. O. Box 4130, St. Petersburg, Florida.

OCCULTISM IN THE BIBLE

(Continued From Page 86

very much alarmed Laban. That astute gentleman was completely baffled. The outcome was exactly opposite to what he had figured. Jacob was growing richer and he was getting poorer every day. What to do, what to do?

What he intended to do doubtless boded no good for his not over scrupulous nephew, but he had forgotten that Jacob enjoyed divine favor and protection. How that was exercised, we shall discover shortly.

[To Be Continued]

THEOSOPHY AND THE WORLD SITUATION

(Continued From Page 81)

the existence of the Masters and an instinctive appreciation of the honor of working with Them. All of this is the result of working with Them in past lives and of having followed by temperament a peculiar line of development in which individuality and personal success have been subordinate to a great cause. These are the kinds of people who seem to be attracted into the Society just now, and through them as members, the Masters are able to work. Selfless devotion is a marked characteristic of a great many Members of the Society and this may account for the absence from the Society of large numbers of pure intellectualists at this time. Apparently the solidarity of the few, and even the humble, is of more importance than the gathering in of the many and the intellectually great.

It is our common hope that through the egos of the members, through the thought-forces engendered and released by theosophical study, lectures, classes, and conversations, and through the physical work of the Society, the Masters, are able to influence the thought of the world, change the outlook of men generally, use the Society for the fulfillment of part of their plans and the expression of Their ideas.

If this conception be true, the chief work of our movement seems to be to affect the mental atmosphere of the globe in certain directions to change the outlook of humanity. Every theosophical meditation, study, lecture, class and even conversation plays its part in the production of that result. Every time we talk Theosophy we are doing good. When we live our Theosophy we do an immense good.

In a way Theosophists should serve as sentries over the mental world, guarding it from the intrusion of untheosophical thought. Each "live" member is like an electrically charged coil which creates in its region a powerful field force vibrating on its special wave-lengths—in this case those of theosophical thought. The more there are of these mental generators and transmitters of theosophical thought the more quickly will the mental atmosphere of the world be brought into a theosophical condition, which implies the recognition of brotherhood and the acceptance, in whatever form, of that truth which is the highest religion.

The next note to be struck, as far as I can see, is the existence of the Great Plan, and, when that thought is established, of the Master as the inner Director of the Plan. It may be that gradually an impersonal relation between Them and humanity will develop, not unlike that of millions of subjects

BACK IN PRINT - - -

"UNFINISHED BUSINESS" (The Why and How of Karma)

By CHARLES E. LUNTZ

The first edition of this manual was published in April 1937, and has been out of print for several years. Its popularity is evidenced by the fact that orders and inquiries for the work continue to come in now, nearly 10 years after publication.

Through the generous cooperation of a valued reader who is in the printing business, Mr. Mark I. Ray, a new edition has just been published which we are able to offer at the same price of 50 cents per copy as the first edition — a rather remarkable feat as paper and printing prices have more than doubled since 1937.

"Unfinished Business" has been acclaimed as one of the simplest, most readable expositions of karma ever written. It is in the lucid, humorous and understandable style familiar to readers of ANCIENT WISDOM, and answers obscure questions regarding the workings of this greatest of natural laws which seldom are dealt with.

The heading of the chapters give a clue to the gripping nature of the material:

Chapter 1. UNFINISHED BUSINESS IS KARMA
Chapter 2. WHY IS IT UNFINISHED?
Chapter 3. WHEN WILL IT BE FINISHED?
Chapter 4. HOW TO FINISH IT
Chapter 5. SOME MISCONCEPTIONS
Chapter 6. KARMA IN THE BIBLE
Chapter 7. AFTER IT IS FINISHED

Your collection of occult books is unfinished without "Unfinished Business". It is an ideal theosophical "missionary" for your friends.

The original 52 page manual 7¾" x 5¼" now well printed on good paper in a booklet 8¼" x 5½", 40 pages with stiff cover. No omissions. Exact reproduction of original.

ONLY 50 CENTS (3 for $1.25 — 6 for $2.00).
ORDER FROM: ANCIENT WISDOM PRESS,
320 Merchants' Exchange, St. Louis, Mo.

loyal to a King, their loyalty being quite independent and without thought of personal contact.

Accompanying such possible adoption of special aspects of Theosophy will almost surely be the recognition and deliberate use of mind-radio. The minds of certain scientists (e.g. experiments of the Duke University in America) are already being influenced to recognize and experiment with the hidden powers of the mind. Specially gifted people are being discovered and experiments being made in mental transmission and reception. This may probably be followed by the invention and use of special methods for training the intuition, and it would seem not to be unlikely that the motive in both cases will be commercial.

[The End]

THEOSOPHY AND ORTHODOX CHRISTIANITY

(Continued From Page 83)

that may be attempted at some other time, but it is evident that pearly gates, jeweled foundations and golden pavements, if they are to be literally understood, have nothing whatever in common either with Devachan or Nirvana. Such information as occult teaching gives regarding the Nirvanic condition will be presented in condensed form in the next instalment.

[To Be Continued]

THE OCCULT INTERPRETATION OF OMAR KHAYYAM

(Continued From Page 81)

knoweldge of certain mysteries which formed the basis of the society. The story is almost certainly baseless and euhemeristic, being invented to explain the origin of the word *Rosenkreuzer*.

"Euhemeristic," if anyone cares, is an attempt to treat legend or myth as history. Our orthodox brethren are completely euhemeristic as regards the Bible; our materialistic brethren as regards Omar Khayyam.

But back to the Rose. Omar uses it here as a plural noun. Iram is gone with all its Roses. In referring to the most ancient garden he could think of, he obviously intended to typify past ages of spiritual evolution. If the Rose is indeed the Soul or Ego then the garden in which these roses blossom must assuredly be the environment in which these Egos take incarnation. What else can it logically be? And as it is an ancient garden, long forgotten except in poetry and scripture, it certainly must represent physical lives that are gone—vanished so long ago, in fact, that all their Egos have gone too. And that would take us back far, far into the past, perhaps even into some previous Round or Chain or Universe. Omar is setting the scene now for a cosmic vista of man's destiny. No puny little series of earth incarnations he has in mind but the whole vast sweep of cyclic evolution. And to emphasize it he immediately brings in the mysterious Seven-ring'd Cup of Jamshyd. Seven rings! Does that convey anything to the occult student? The word "Ring" was used in the early days of Theosophy, when occult nomenclature was in a state of flux, for what we now call "Rounds," sometimes even for "Chains." These are immense periods of evolutionary time running into billions and trillions of years. Fitzgerald is on the right track in connecting the Seven-ring'd Cup with the 7 Heavens.

Omar's tantalizing quatrain now begins to make sense. Past evolutions have gone. The Egos they perfected are no longer Egos but something infinitely greater. They have gone too. Past Universes even, have ceased to be. But evolution goes on. The crop of Egos comes streaming into manifestation as of yore. (The Vine her ancient Ruby yields). The theater for evolving souls (the physical plane) still exists with its astral and mental accompaniments. (A garden by the water blows).

Water, as we have so often seen in other occult interpretation articles, is always the psyche—the astral and mental bodies or planes.

Thus one more of Omar's obscure stanzas yields its secrets to the age-old occult keys—a huge satisfaction to the lovers of the Persian philosopher and mystic whose genius so sagely and beautifully enwrapped the Divine Wisdom. And if this means nothing to the *habitues* of the night clubs and cocktail lounges who regard "good ol' Omar Khayyam" as their patron saint, they may still when in their cups raise their glasses to the dissipated Persian tent-maker. Did he not say,

"While the Rose blows along the River Brink,
With old Khayyam the Ruby Vintage drink."?
So waiter! Another round of highballs,

[To Be Continued]