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

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THE NUMBER SIX

By OLIVE HARCOURT

[Continued from Last Month]

Sir James Jeans, as we have seen, remarks that carbon has a strange power of binding things together—it is a reconciling force. In the Secret Doctrine of Israel the sixth letter of the Hebrew Alphabet has the numerical value of six, and represents anything which can fasten things together. Thus it symbolises a reconciling intermediary force, and it is attributed to the Element of Air, without the help of which the other three elements could not continue to exist.

The Hexagram, or six-pointed star, "the Shield of David," represents perfect balance, and the inter-penetration of the Worlds of Spirit and Matter.

The so-called "Chi-Rho Monogram of Christ," is found on tombs of Christian martyrs in the Catacombs of Rome, as are many other symbols originally Egyptian. The loop at the summit was in ancient Egypt a symbol of Horus, and portrays the mouth of the great fish from which the god was born. To the early Christians it was, as a whole, an emblem of the Christ.

The symbol is formed of three Greek letters, the upright line standing for the iota—I or J—the first letter of the Name Jesus. The diagonal or St. Andrew's Cross is the Greek letter Chi or C, and the loop, together with the vertical line, makes the letter Rho or R. These two last letters are the first and second letters of the Name Christos; the whole, therefore, indicates the Name Jesus Christ.

Because it was also a recognized Roman symbol, it could be used by the adherents of the new religion without fear of rousing suspicion against them among their enemies. For in the year 312 A. D., Constantine was preparing his campaign against the Emperor Maxentius, whom he afterwards succeeded. One night he had a marvelous vision of this symbol in the night sky in letters of brilliant light, and heard the words, "By this conquer." He was so greatly impressed that he ordered the emblem to be put upon the armor of his soldiery, and upon giving battle obtained a decisive victory over his opponent. The sacred monogram was later removed and the Roman eagles restored, but it is still to be seen upon the coinage of Constantine.

A number multiplied by itself has

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THE OCCULT INTERPRETATION OF THE BIBLE

Spotty Personality

By CHARLES E. LUNTZ

We must now pause in the rollicking (literal) history of Jacob, the biblical buccaneer, and retrace our steps to determine the true esoteric meaning of his nefarious practices, which the Bible recounts as though they were most praiseworthy. If we are to accept the dead-letter narrative, it was the Lord who aided and abetted this patriarchal racketeer in besting his uncle who, it is true, was just as big a sharper though not quite so shrewd.

But the occultist reads the Bible neither in the attitude of the fundamentalist brother, who is sure that the literal word is literal history, nor of the higher critic, who is equally sure that it is pure fiction without much, if any, sense. Having complete insight into the age-old methods pursued by the ancient esoteric teachers, he knows precisely what they aimed to do and has the highest respect for their amazingly ingenious ways of doing it. Let us recapitulate for the benefit of newer readers the exact motives behind these stories.

Firstly the teacher, who was also the scribe or who dictated to a scribe, was communicating in the guise of history the deepest occult truths known to man. These truths which today are embodied in the system called Theosophy were regarded as so sacred that it would be profanation to allow them to be learned by the unthinking and unready multitude. Jesus expressed this position most perfectly in one striking passage (Matt. VII:6): "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." And he added the reason: "Lest they trample them under their feet, and turn again and rend you."

That has always happened when this wise admonition has been disregarded. Bruno was burned at the stake for doing this very thing by the Christians. Spinoza was trampled on the steps of the synagogue by the Jews. Hypatia had the flesh scraped off her bones with oyster shells by the Greeks. Blavatsky was the victim of abuse, misunderstanding and ridicule while she was alive and has been the constant butt of the "sophisticated" writing fraternity since she died.

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GEMS OF OCCULT THOUGHT

By F. MILTON WILLIS

Automatism and Mastership

Automatism of body and mind is the key to many accomplishments. Definite wishes are cumulative. As, little by little, the atmosphere becomes charged with watery vapor until such a degree of saturation is reached that a trifling change in temperature or other conditions starts a precipitation, so, little by little, may the mind become permeated with a certain wish until such a degree of plenitude is attained that a slight change in circumstances precipitates the wish into achievement.

A boy or a girl may say spontaneously: "I want to be a writer." A mere passing thought, perhaps; but let it come once or twice more, and the die is cast. The automatism of the mind compels the repetition of the wish, as the contents of the mental body (the body of superphysical matter about us in which our thoughts originate), revolving, pass through the center of consciousness again and again; and the cumulative tendency of definite wishes stores up in the mind a power which must burgeon out into achievement—sometime. The primary accomplishment may be of slight value; but a beginning will have been made, the mental automatism will impel to practice, the creative imagination will bestir itself and lay under tribute all eligible sources of information, the practice and knowledge acquired will build up faculty, and in time the aspirant will find himself master, perhaps without realizing it. Master, indeed, and rightly so, for his the will and his the energy. Any definite persisting purpose of self-improvement must sometime — for a Good Law rules the world — lead to mastership.

* * * *

The Beatific Vision

The thought is far too big for words. Most of the seers who have endeavored to express it have failed lamentably; their language is generally grotesque, and they confess the utter impotence of words. There *are* things as unexplainable to those who have not experienced them, as is the color red or the color green to the blind. How shall we describe celestial glory in terms of terrestrial? And the Beatific Vision—

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WHY CAN'T THEY TAKE REINCARNATION

This is the question that perennially recurs to the Theosophist. Why should this magnificently logical belief, to him part of the very order of nature, accepted by two-thirds of the people of the earth, taught in the Bible, believed in and written about by inspired poets such as Walt Whitman, Kipling, Masefield, Tennyson and Longfellow, part of the credo of great industrialists like Henry Ford—why should the public at large recoil from it, scoff at it, reject it out of hand?

If Theosophists are credulous in their acceptation of this truth they are certainly in good company. Some of the wisest and best of mankind have expressed their assurance of its validity. "The only doctrine of survival to which science can hearken," declared England's great philosopher, Hume. "It is not more surprising to be born twice than to be born once," asserted Voltaire —surely no mean intellect. And The Theosophical Society is no meeting ground for ignoramuses. Its members hold high positions in the business and professional worlds; some are Masters and Doctors of Science. Its leaders are nearly all graduates of leading universities. Its present President holds a Master's degree from Cambridge, England. Its last President held a similar degree from Oxford. The level of intellectual attainment by Theosophists is likely to outrank by far those of their critics.

So we may dismiss as baseless the idea, assiduously fostered by foes of reincarnation, that acceptance of such a view implies weakness of mentality or lack of reasoning power. The distinguished company of men and women who have accepted it and do accept it is a devastating answer to so nonsensical a charge.

We will not retaliate by hinting a like mental defiency in those who do *not* accept it but, in the case of a brilliant mind which rejects it, we do have the hardihood to suggest that the brilliance has not been fully exercised. It has been obscured by powerful thought forms, built earlier in the life, which cannot without great mental labor be demolished. Great minds often reject conventional religious beliefs, but sometimes they accept them. No doubt Michaelangelo and DaVinci believed in eternal hell for "sinners." It probably never occurred to either to doubt it or mentally to debate its validity. Great minds specialize, and if they have not dwelt greatly upon a subject their thought about it may not have the value of a lesser mind which has meditated much upon it.

Many a person brought up in some traditional religion later rejects it for some other form of belief or for agnosticism or atheism. There may be those, reared in a theosophical family and taught the truths of reincarnation, who later rejected it but in all our experience we have never encountered a single such instance. Nor have we ever found a person who once accepted reincarnation and later abandoned it. Many join The Theosophical Society and later drop out, but if (as is usually the case) they fully understood and believed in the mighty fact of rebirth, they will believe it to their dying day. Which would seem to show that the truth of reincarnation is more attractive and powerful, once accepted, than any other of the many beliefs held by men, for any or all of the latter may be tossed aside as invalid even if once firmly held, but reincarnation, once accepted, is there to stay.

Perhaps therein lies the clue to why (in the West) so few, comparatively speaking, can accept it. It seems to require a special type of mind to overcome the hostile collective thought forms of the millions who will have none of it. In relation to multiple births there are four types of mental reaction:

(1) Those who reject it and continue to reject it.
(2) Those who first reject it but after further thought accept it.
(3) Those who accept it immediately upon hearing of it.
(4) Those who know it intuitively from childhood without needing to hear it

Occultists declare that Classes 3 and 4 and some of Class 2 have heard this truth in previous lives. To Class 1 it is a completely new truth never before contacted and therefore unacceptable. Class 1, if they think about it at all, however, are likely to graduate to Class 2 in the next incarnation, while Class 2 will probably be Class 3 in the next birth. Presumably Class 3 graduates into Class 4.

It is an estimate, of course, but in all probability ninety percent of all occidentals are in Class 1. This would still leave, in this country alone, over twelve million people susceptible to the truth of reincarnational teaching.

Which gives plenty of new territory for you—and ANCIENT WISDOM—to cover.

GET ON TOP OF YOUR PROBLEMS

Imagination plays an enormous part in human reaction to difficulties. So potent is this that in tough situations the afflicted person can almost feel something physical going on inside him. The expression "a crushing load" as applied to mental or emotional burdens seems to become more than symbolic. Fear, apprehension, worry, despair take ugly bodies to themselves and like an old man of the sea climb upon the back of the sufferer, twine themselves about his neck, bow him to the ground with their hated dead weight. When that stage is reached, physical disorders often follow: nervous breakdowns, inability to sleep, loss of appitite—all the symptoms in the patent remedy ads. It has been caused by an imagination so vivid that it could endow with physical bodies the astral and mental hoodlums invading the privacy of the brain and nervous system. The cure is to use the same imagination in reverse. If it is powerful enough to bring the sufferer to lowest levels of disease it is powerful enough to lift him back again to topmost levels of health.

There is a process of mentation whereby the individual feels himself adequate in all respects to the problems that beset him, whether they be those of health, finance, environment or contacts. In the first instance it has to be *imagined* as there; but that is also the way in which the opposite (and undesirable) state of mind comes into being. One may protestingly ask, "How can I pretend I am adequate to meet my difficulties when I know only too well I am not?" But that is just the point. You don't know anything of the kind. You have merely sold yourself a bill of goods—inferior goods, worthless goods, poisonous goods.

Shakespeare advised, "Assume a virtue, if you have it not." All poets have imagination and he, the greatest of them, well knew the immense power of imagination for good or ill. The "practical" folk who scoff at it as something unreal are, though they little suspect it, living in an unreal world. Somebody's imagination has given us all the comforts, the luxuries and most of the necessities of life. The unimaginative live on the pickings of other people's imaginations.

So, in the first instance, *imagine* yourself as equal to every emergency, with courage, resource, self-reliance. Paradoxical as it may seem this will not truly be imagination but the real thing. You, the Ego, have all those qualities, and you the personality may draw on them for the asking—the asking being merely to imagine you have them. The Ego responds to imagination. It is his language. But it must be imagination of the good, the positive. Nothing in his composition responds to the nega-

tive. He is deaf to it, but the elementals are not. They will hear joyously the imagination that cries out that one is sick, doubtful, worried, hesitant, fearful. And they will magnify such difficulties as exist a thousandfold, making you feel that you are one with all your troubles.

Range the Ego on your side by imagining that he is already there, and in a twinkling he *will* be there and you will soon be on top of your problems instead of their climbing all over you. There is no better prescription for taking the care out of life. And this is no imagination. It really works. If you are troubled, anxious and worn with difficulties that seem incapable of solution, why not try it? What have you to lose except your troubles?

FOR AN UNPREJUDICED DEITY

The concepts many persons have of God is infantile. For this they cannot altogether be blamed. The concepts of some of the religions are worse than infantile—harsh, vengeful, and above all prejudiced.

The notion of a prejudiced God is found early in the Old Testament. The primitive Bible God was violently prejudiced in favor of some individuals, more violently prejudiced against others. For no specified reason he rejected the offering of Cain, accepted that of Abel. He himself is made to say "I loved Jacob and I hated Esau," (Malachi I:3). This statement is repeated approvingly in the New Testament (Romans IX:3) so the new dispensation was no improvement on the old in that respect. Yet why Jacob should rate so highly because he happened to be crafty and his brother dumb we are not informed. Exoterically read, it was pure prejudice, and those who believe in a biased God never read scripture other than exoterically. The Pentateuch God was also prejudiced in favor of his alleged chosen people against the heathen tribes occupying Palestine. He ordered ruthless extermination of the latter and expressed great displeasure if a few were spared from the axe. Allegedly inspired prophets "hewed in pieces" defeated kings, and on the sayso of their deity killed everybody in conquered towns except the young unmarried women, who were turned over to the conquering soldiers.

In the New Testament, literally read, this prejudice continues after death. To such an extent is it carried that to this day there are sects which believe it applies to everyone who ever lived except 144,000 extra superfine souls who were created with the express idea that they should be saved. All the other billions were created to be damned, and no good works, beliefs, prayers or tears can avoid that hideous fate for a single one of them. Prejudice run wild!

If this vicious little demon is indeed God, woe is us for we are truly undone.

We may be quite sure he is not. Such an asinine concept of the great Life that is the all, is the half insane notion of someone, or perhaps a collection of someones, who knew quite well how *they* would act if they were God and set up a deity in their own image, a monstrous deity who mouthed pretentious words about love and mercy which he never showed except to a favored few who, from all appearances, were quite unworthy of it.

Whatever concept of God we worship is our own concept. It cannot begin to express Him even in the loftiest mind that ever functioned on this planet, but at least it should be our *highest* concept, and not our lowest, as too often it was and is of those whose warped ideas have been responsible for these caricatures of Deity. Think of all the love, wisdom, power, beauty, compassion and strength that your mind will hold. Dwell on it. Try to enhance it. God is these raised to the infinite power. Dismiss all negative thought from your concept of Him. By His very nature he cannot punish, cannot harm, cannot discriminate against any creature. Fill your universe and your being with these qualities, which *are* God. Worship these, work with them, let them permeate every fibre, physical and nonphysical.

Karma, reincarnation, these are His modes of work, expressions of His love. The negative things of life, temporary but necessary, are tools for our shaping—hard tools sometimes, but without them we could neither do nor be. Never meditate on these lesser activities of manifestation. Center your mind on the aim not on the means.

And the mean, prejudiced, ugly mental idol that has dominated and enslaved the hearts of the unthinking, credulous masses for so long will shrivel up into the nothingness from which he was created and which is his natural habitat.

Man cannot transcend his inner concept of his God, and if this is spiteful, cantankerous, capricious and unjust, in the sense that the best thought of the world understands justice, be assured the man who created him is an exemplification of all these undesirable traits.

We are, in our highest and best moments a reflection of what our God is, so far as we can envisage Him. Shall we not glorify ourselves by glorifying our concept of God so that, inadequate as it must always be, it is the highest and noblest it can enter our hearts to conceive?

ADVICE TO MYSTIFIED CRITICS

Considering the smallness of our numbers, we Theosophists certainly receive plenty of attention from the literary world. It would seem that any time an author or feature writer cannot think of what next to write about, he or she decides that it will now be appropriate to take a dig at the Theosophical Society or one of its leaders. It's a pretty safe pastime, not to say a lucrative one—and with no risk. There aren't many Theosophists. They exercise no influence to speak of and they usually don't fight back, which makes them very desirable targets on all counts. Time was when the Christian Scientists were also fair game, and for the same reasons, but not any more. Their numbers have grown too great and their Church too influential. No, the people to push around are undoubtedly the Theosophists. You can say whatever you like about them, their founders, their leading figures, their beliefs—and you won't get hurt.

So the changes are rung on the same old fol-de-rol and the Theosophists, if they have a sense of humor (most of them have) are again entertained by the learned ignorance displayed in print of what really constitutes the spirit of Theosophy and of The Theosophical Society. There is much glibness as to the letter, and we see our alleged beliefs set forth in such form as to imply that Theosophists must be slightly moronic to accept such views. (Mark Twain did the same for Christian Science about 50 years ago).

A source of particular amusement to us is the baffled mystification of the cynical authors and reviewers as to what constituted the "spell" cast over her "devotees" (a favorite expression) by Madame Blavatsky. It just doesn't add up in the sophisticated minds of these sophisticated writers. If the Blavatsky "followers" had been ignoramuses, wide-eyed gullibles, credulous visionaries, all would be explained—and well—but it is truly startling to note an Edison, a Crookes, a Russel Wallace, a Tennyson, in the Blavatsky train. And when the notables of England gather by hundreds and thousands to do honor to Annie Besant on the 50th anniversary of her entry into public life—and she the International President of The Theosophical Society—well, what is one to do about such an aberration? Imposters all, these Theosophists, of course! But how *do* they get away with it?

Such is the universal reaction of our esteemed critics. We don't need to read their books. We know what is in them from long past experience. But we might, perhaps, do the next crop of Theosophobe writers a slight service by suggesting a somewhat different ap-

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OBEDIENCE

By Ella Welge

Obedience in its highest aspect does not imply mere submission to the human senses or to someone's will or command. It is rather an inner response to that which is intelligible, logical and purposeful and acting upon that response brings harmonious fulfillment as a result.

Every student of Occultism must develop obedience to the Higher Self. No matter how trivial the command it should be carried out in the spirit of joyous service to the Ego, and this attitude will keep us in touch with the Source of Infinite wisdom.

When we are willing to be guided by this higher judgement we will surmount obstacles and find the path that leads to our good. No real spiritual progress is made until the divine law is recognized and obeyed. If we try to work out our own problems through personal will and effort we shall fall short of the perfect outcome. Our personal will should be subservient to the Will of God and in this union only that which is divinely ordered can possibly find expression.

But since we have free will, right of choice, we often fail to recognize and accept the inner Light that is trying to show us the way. This Light is forever shining at the center of our being and its office is to enlighten and direct us. It does not force itself upon us but is ready and willing at all times to help us when we are open and receptive to its leading.

Many ask the question, "How can we detect the Voice of Intuition and trust its guidance?" I believe that if you continue to feel you should act in a certain way, regardless of the fact that reason tells you to act in some other way, you should follow the urge. The reasoning faculty knows only by experience; it knows only past and present. Infinite Intelligence, of which your feeling or intuitive faculty is part, knows the future as well as past and present. In other words, we can say that in Infinite Intelligence there is no time, for time belongs only to the reasoning faculty. We may err at times, mistaking the elemental for the spiritual, but we shall soon learn to discriminate between the false and the true. Our judgment faculty will become more and more sensitive to right perceptions and we shall know without doubt or mistake the leading of the Higher Self. It will direct us how to meet every need, solve every problem and warn when danger threatens soul or body. When we act in opposition to the Inner Voice we find difficulties in our way.

Failure to receive a divine healing is often due to lack of persevering faith and lack of obedience to Divine Will. While faith is a very important factor in healing, yet failure to cooperate by removing all personal animosities, self-will and intemperate habits, will set up barriers to healing, natural or divine. To the degree that we let go of personal limitations will we realize and demonstrate our inherent divine perfection.

Every good thing that man can possibly think of or desire is his, when he understands his relationship to the abundant life and is obedient to the laws of Being.

It is obedience to the Higher Self that prepares us for greater wisdom and accomplishment. It strengthens our spiritual faculties and creates right conditions in mind, body and affairs. It is the means of deep inner growth and soul expansion.

Let us remember that our inner Intelligence will carry us through all things successfully and happily if we place our calls in silent meditation, listen for the Voice, and obey its instructions.

THEOSOPHICAL BOOKS IN COLLEGE LIBRARIES

By L. W. Rogers

I am getting acquainted with educational America. For more than sixty years I have been familiar with business and professional America. Only recently have I come into contact with another phase of life in the U. S.—collegiate America. The vast number of our colleges came as a discovery, a revelation. They are scattered everywhere, colleges for women, colleges for men, colleges for teachers, colleges for all the professions, junior colleges, evangelical colleges, church owned, city owned, state owned, privately owned, with enrollments of from a few score to a few thousand, everywhere colleges and colleges!

Mrs. Lillian Carr, the traveling representative of the Theosophical Book Gift Institute, had 22 of these colleges on her route during the short month of February. In the library of each she left a half dozen theosophical volumes. They are accepted gratefully by the librarians and will undoubtedly be read by hundreds of young people in the formative period of life. Of course the colleges were only a part of the work. Similarly the books were placed in the libraries of all sorts of other institutions from universities to hospitals and prisons, 306 books and 298 large pamphlets during the month.

Theosophical literature is becoming known to the public as never before in the United States through Mrs. Carr's travels. We find that many librarians know nothing or but little about it. The information is spreading, too, on its own account. The head of an educational institution recently wrote that while in another city he had discovered these theosophical books and had heard that they were a gift. He asked if the library of his school could be favored in the same way. Of course the books were sent. Do you think that this is a useful work? We will be glad to have your help. The address is P. O. Box 4130, St. Petersburg, Fla.

DO YOU KNOW? —

That the consciousness functioning through reptiles, fishes and birds does not later become human but passes into the kingdom of nature-spirits which have no dense physical bodies?

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That these nature-spirits (popularly called gnomes, fairies and by other terms) may be likened to the animals of the invisible worlds?

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That they do not have individual egos as with humanity but continue to be ensouled by group souls?

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That the lowest order of these nature-spirits are etheric, with bodies actually made of physical matter finer than the most rarified gas?

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That there are also astral and mental nature-spirits?

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That when a nature-spirit individualizes he becomes a deva (called in the Christian and other religions an angel)?

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That legends of fairies, goblins, undines, and other such creatures are based on actual facts and that these creatures are constantly seen by those with clairvoyant vision?

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That photographs of etheric nature-spirits have actually been taken by Conan Doyle working with E. L. Gardner, former head of The Theosophical Society in England?

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That the films on which these photographs were taken were submitted to the manufacturers to determine if they had been tampered with or if the effect was produced by double exposure, and the manufacturers declared there had been no tampering and no double exposure?

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That young children not infrequently have the necessary extended vision enabling them to see these ordinarily invisible creatures, and sometimes regard them as playmates?

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That this vision disappears as the child matures?

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That nature-spirits are both benefident and mischievous but usually have no liking for humanity that clutters up the woodlands which are their haunts, with empty bottles and the remains of picnic lunches?

PERSONAL OPINIONS

By L. W. Rogers

The Masters

(Continued From Last Month)

It is the intention, in this series of articles, to take up one after the other the qualifications which make an aspirant attractive to a Master. At the moment we are considering the attribute of cheerfulness. At first thought it seems a simple thing to acquire that virtue, for virtue is certainly is in the oldest and finest meaning of the word—strength; but one of the interesting things in occultism is the vast difference between resolving that we should possess a quality and actually building it into one's character. It is a simple process but it requires considerable persistence and that is a characteristic that is not common. The average human being, full of enthusiasm over some newly accquired occult truth, decides that he must enter upon a certain course of action; but when he finds that results do not quickly follow and that the monotony of daily attention to the matter grows as the weeks pass, he becomes weary and discouraged and concludes it is "too much trouble" and that it "might not turn out as expected" after all.

He would be well advised to give some thought to the matter before attempting it. He should first decide whether he is satisfied with himself in his present status and whether he is willing to continue as he now is for the remainder of this life and be willing to come to birth again in several centuries with the same sort of personality he now possesses. If he is fairly well satisfied with himself as he is, that is evidence that he is not yet ready for more rapid occult progress. If, on the contrary, he is distinctly critical of himself, if he is daily annoyed with the mistakes of various kinds that he makes, if he is ashamed of his ignorance, if he realizes that his greed leads him to crowd in ahead of others, if he feels remorse for his "sins of omission," in short if he has reached the evolutionary stage of "divine discontent" with his daily conduct, then he is ready to undertake the kind of life that will sooner or later attract the attention of one of the Masters and ultimately enable him, in Emerson's stirring phrase, to "hitch his wagon to a star."

Assuming he feels that he is less than he should be and really wants to express more of his inherent divine qualities in his daily life, he should then resolve to go about the matter of self improvement deliberately and with determination to give a good account of himself. He should reflect in advance that he is undertaking a matter of very great importance. He should think much about it. He should try to realize that this thing that he has decided to do is altogether the most important event in this incarnation and is worthy of the best thought and action of which he is capable; for he is proposing to set about the task of so earnestly co-operating with the laws of nature that he shall change himself from a distinctly ordinary mortal into an exceptionally alert, capable and brilliant individual. He must not, however, expect miracles to occur. He must not think that so great a change can possibly come suddenly.

The growth will be gradual, slow, at first almost or quite imperceptible. Later the tempo will quicken but for a long time there will be methodical plodding and it is important to know this and not be discouraged by it. In the course of that plodding, of falling again and again, of rising again and striving, yet again and again failing to live up to his ideal of what he should be, he must keep steadfastly in mind the unquestionable fact that nature's laws are immutable; that they *never* fail and that whoever relies upon them and works in harmony with them is as sure of success as the sun is sure to rise in the morning. Relying upon the law of cause and effect, and persisting in the task regardless of all incidental failures, success is absolutely certain. He will one day stand upon the crest of human attainment, with a brilliant mind in a physically perfect body and know failure and disease no more forever.

It is not to be supposed that he will accomplish that gigantic task in this particular lifetime, but he can go a long way toward it. He can definitely build several splendid virtues into his character for use in this life. He can rid himself of a number of faults that now cause many failures and embarrassments and he can thus lay the foundation of many happy future incarnations. He can make it certain that in the next incarnation he will begin life at the highest level that he attained in this life and that he will find himself in the midst of faithful and helpful friends.

But the gain, the reaping of the harvest, is not all reserved for the future. By no means. It will begin almost immediately. His very first effort to eliminate faults and frailties will be a step will be the generation of occult force. It will augment his spiritual strength. As he persists in the work the results, however feebly at first, will slowly be reflected in his character.

It has already been intimated that cheerfulness is an excellent virtue with which to begin. By cheerfulness one puts oneself in harmony with nature. Bliss is an attribute of the Deity. If we would be godlike we must be cheerful. Perpetual joy is a state of mind habitual with the Masters. The degree of our cheerfulness inricates our success in imitating Them, in living as They live. Without cheerfulness we would have little resemblance indeed to the Masters.

in control of thought and emotion. It

Cheerfulness is a moral investment that begins to pay immediate dividends. A smile invites a smile as certainly as a blow invokes a blow. "Laugh and the world laughs with you." Of course. We all instinctively seek that which is pleasant, that which cheers, because it is a part of our nature. A cheerful person attracts us. A gloomy one repels us. We want to get away from him. He is a discord in nature's harmony. He is not in tune with the Deity, and each one of us is a part of the Deity. The morose man cakes us uncomfortable and we want to escape, to get out of his presence.

The heart and center of the solar system is, of course, the Deity, the Supreme Being, the Creator. In occultism we regard the sun as the highest expression of the Deity in the material world, as the focus through which His life and energy are manifested. It is therefore the most godlike thing in our experience; and it is a perfect symbol of cheerfulness. The sun smiles perpetually upon the earth and all the other planets. Never for a single instance is that stream of life and energy inactive. Clouds and storms may veil the earth and temporarily interfere but above them day and night, every instant during the existence of the solar system, the sun pours forth its glorious light and heat. Even so must the human being learn to be a beneficent center of light and joy in his miniature world of human relationships. To be always cheerful is to take an infant step toward spiritual adeptship, and the exalted heights upon which the Masters dwell. However, "to be always cheerful" may seem to some readers to be a nearly impossible thing; but they must remember that immediate perfection is not to be expected. To be *always* cheerful is our ideal and our goal. If we persist we shall reach it but for the present the aspirant may begin by making sure that he is cheerful most of the time and is definitely an improvement on what he has been in the past.

On awakening in the morning the first thought should be of this new life that is being tried. Think of the good fortune of being incarnated in a progressive and prosperous part of the world where even in these trying times we at least have food, clothing and comfortable shelter as well as freedom of thought and speech. If there are little mishaps and accidents during the day think how trivial they are compared to the hunger, pain and general discomfort in other parts of the earth. Recall the two things (previously mentioned) which one must do if the attention of the Masters is to be attracted — helping others improving oneself. Our own cheerfulness helps others as we kindly greet them with a smile. We

(Continued on Page 16)

HAS SCIENCE DISCOVERED THE MENTAL ATOM?

By Charles E. Luntz

[Continued from Last Month]

We have seen that 2401 mental atoms make one physical atom. Suppose we multiply this figure by two—4802—and then add one-seventh of the 2401 to the result. This means adding exactly 343, and the total now is 5145. But the number given by the scientist's figures was *approximately* 5124, and note the "approximately." The news story said *about* 82,000 of the new units make one oxygen atom built of 16 physical atoms. That is where we obtained the 5124, but the 82,000 was only a round figure. If the true figure is 5145, that would be 82,320 to one oxygen atom, which certainly could be described as "about 82,000."

So we believe the Pennsylvania scientist is on the trail of some unit known to occultism. It is apparently finer than the mental atom but not nearly fine enough to be the ultimate Buddhic atom. Evidently by sheer mathematical calculation, something at which physicists are most adept, this expert has pushed clear through the mental plane and a little way into the still higher Buddhic. That twice our occult 2401 plus one-seventh of that number is almost, perhaps quite, the exact figure at which he has arrived, must surebe significant. He has halted far short of the true ultimate "bricks" of which everything is built, but it is a noteworthy halting place which certainly must bear some relationship to our own units of measurement.

A far cry this from the ridicule which greeted H. P. B. when she asserted there was a universal "building brick," of which the chemical elements were constructed. "Certainly not," declared the stuffed-shirt scientists of the day. "The elements have each their own specialized brick which cannot be subdivided."

They have long since subdivided both the elemental atoms and the ultimate physical atoms of which these are constructed. And now they are dividing and re-dividing the subdivisions. Another vindication of Blavatsky against her cheap slanderers, past and present.

A further interesting item in the story is that the number 42 appears in measuring the magnetic forces of the atoms and seems to denote the same kind of units. The article suggests that these may be "little packets of energy" and that "space and time have textures which may be formed of these mysterious units that come in packets of 42."

But sometimes the calculations of scientists, closely though they may come to the facts, are subject to revision. So with the diffidence of a non-scientist and the boldness of an occultist we venture to suggest that when the calculations are finally verified it may well turn out that the "packets" do not contain 42 units but 49.

If so, it will not be the first time that occultism has anticipated the discoveries of science. And it will not be the last.

Belief in rebirth stunts effort, say opponents. Oh, no. Belief in only one life does that, as a person advances in years. Belief that he will return here one day encourages effort all through life including old age, knowing he is even then building for the future. Proof is offered in the productive activities of theosophical leaders, past and present, of 80 years old and more.

AN EXCELLENT IDEA

From a Dallas reader—

"I appreciate your remarks on H. P. B.'s critics. The money I spent for several years buying the magazines which criticized her I am now using to buy theosophical books and magazines!"

Friends and neighbors, not to say relatives, who learn of the "strange" beliefs of Theosophists in reincarnation, regard it as a curious quirk in otherwise sound minds. Which is exactly the way Theosophists regard the belief in only one life.

THE NUMBER SIX

(Continued from Page 9)

in esoteric numerology a special importance, being raised to a high power. Pythagoras laid great stress upon the number thirty-six: $6 \times 6 = 36$, which number is made up of the first four odd numbers and the first four even numbers of the decad.

It is the number of Tetraktys, upon which Pythagoras and his followers swore their most solemn oaths: "By Him who created Tetraktys, ever-flowing Nature, Soul possessing roots."

The roots are the Four Creative Elements, Fire, Water, Air and Earth.

Tetraktys was referred to the 36 decanates of the twelve Signs of the Zodiac, known to the ancient astrologers and regarded as important. Twenty-two of these are attributed to the animals and birds.

The Kabalah postulates six great phases of evolution, representing very ancient ideas of the development of Man and the Cosmos, ideas which have much in common with those of modern science.

FIRST ORDER (Elementary)

Chaos. The Formless. Undifferentiated Matter.

Beginning of the Elements.

Sorting out of the Elements into Fire, Water, Air and Earth.

Mixture and combination of these.

SECOND ORDER

Minerals are sorted out. Vegetable Principles appear. Seeds germinate in moisture. Fructification of vegetable life. Low forms of animal life appear. Vertebrate life appears in the Elements —reptiles, fishes, birds, etc.

THIRD ORDER

Appearance of Man. Man evolves a soul or mind. The Second Man. Man becomes gradually evolved as the image of God. He appears as the Microcosm.

FOURTH ORDER

The Worlds of the Universe appear. (The Cosmos).

FIFTH ORDER

The Kerubim, Seraphim, Thrones, Dominions, Virtues, Principalities and Powers, with their Archangels.

SIXTH ORDER

G O D, Whom no eye hath seen, and Who is known to the Messiah alone.

THE OCCULT INTERPRETATION OF THE BIBLE

(Continued from Page 9)

In ancient times theosophic truths were communicated to small and highly selective groups of students who had proved their devotion and sincerity over the years by stiff tests, laborious work and utter faithfulness. Now, any sneering two-by-four intellect has access to literature embodying priceless knowledge that once was the treasured possession of the greatest, most spiritually developed minds of the age. And, as Jesus forecast, they are figuatively trampled under foot and the givers of light and life are derided, mocked, misrepresented and attacked.

In days when the printing press was not even a dream, when the possibilities of radio broadcasting had not entered into the mind of a single dweller on this planet, and reading was confined to a scant minority, writing to an even more meager handful, the production of a literary work was an epochal undertaking. In earliest times the words were chipped into stone with mallet and chisel, a gigantic labor. Later they were painfully written, almost painted, onto scarce papyrus. Still later, when supplies of papyrus were exhausted, prepared bulls' hides were used.

The modern author dashes off a short story on the typewriter in perhaps a few hours. The ancient scribe may have taken the best part of a lifetime to write his "book." If he was a writer of scripture he was probably a man imbued with the all-possessing idea that he had a message of greatest import to communicate, as indeed he often had. But the message was for the *illuminati* who doubtless already knew it, or parts of it. It had been whispered "mouth to ear" at secret meetings in caves, catacombs and other inaccessible places. It must now be set down in

well-understood symbols as a sort of refresher course, and also to preserve the truths for enlightened posterity which would have learned the "keys" in the same way—by oral instruction.

But manuscripts fall into wrong hands and so the keys must be in such form that those not in the elect company to whom it was given to know the truth would see only history, moral admonitions, heroic figures of earlier times and other apparently straightforward details of an ordinary "news" story.

So well did these old-time occult writers perform their task that for thousands of years the "best minds"

IF CHURCHES TAUGHT REINCARNATION

By CHARLES E. LUNTZ

If churches taught reincarnation
(Some day we are sure that they will)
We believe that each stunned
congregation,
When over their first consternation
Would view it with great approbation—
If churches taught reincarnation.

If schools taught the soul's evolution
(When re-birth so amply provides),
While repugnant to minds Lilliputian,
It would prove life a sound institution
Both in planning and skilled execution—
If schools taught the soul's evolution.

If folks believed met-em-psychosis*
Was as certain as sunrise tomorrow
They would know that a karmic osmosis
(By nature's acute diagnosis)
Shall swamp out their every neurosis—
If folks believed met-em-psychosis.

If U.N. adopted a motion
For study of multiple births
By people both sides of the ocean,
It likely would end the commotion
Engendered by racial notion—
If U.N. adopted the motion.

*A $64.00 word meaning reincarnation.

Thomas Edison, whose centennial is celebrated this year, was one of the earliest members of the T. S. He joined in 1878. His original application is on file at Adyar. He never resigned. Laugh that off, you good people who profess to believe that Theosophy is for the credulous and the unscientific. To the day of his death he believed in reincarnation.

Some day, when reincarnation is preached in the churches, taught in the schools and lectured on in the colleges, the present age with its curious belief that there is only one earth life for each of us, will be looked back upon with mingled horror and amusement.

have fallen into the well-meant trap laid for the "poor minds" and have innocently and ignorantly taken it for granted that the "primrose by the river's brim" was a yellow primrose, and nothing more. Again the words of Jesus to the members of his inner school recur (Luke VIII:10): "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables: that seeing they might not see and hearing they might not understand."

The Bible writers cared little about the dead letter of their narratives other than to inculcate a sense of nationalism, patriotism and devotion to a very primitive concept of God. Their real task was far higher and greater. They therefore did not hesitate to make their symbolic hero do crassly immoral acts if the exigencies of the esoteric instruction called for it. He might be a liar and a thief as was Jacob, a coward on occasion like Abraham, pettily revengeful as the great Joseph was for awhile to his brothers, or a murderous adulterer such as David, "beloved of the Lord." This did not matter providing the occult facts were thereby exemplified in appropriate fashion. Also the laity could always be piously instructed that even these saintly (?) souls sometimes erred yet still the Lord loved and prospered them because they believed in him and trusted in him. Which was good teaching so far as it went—and that was not very far.

The story of Jacob is the story of the early evolution of Manas, the mind. There was not much higher mind at these primitive stages but the lower mind, as we have seen, was busy organizing itself, learning all the competitive tricks which lower minds must know during their formative period and must discard before even an approach to perfection can be attained.

Laban, for all his unpleasant characteristics, is still Jacob's uncle, and therefore an aspect of Buddhi, surprising though the role may seem for an unscrupulous character such as this Syrian. Yet recall that Laban was to retain the *white* sheep, while Jacob received the ringstreaked, speckled and spotted. A ram or sheep (Aries) is always the sign of the personality (first house sign). Buddhi has no personality but is part of the individuality—the higher part. If it can be imagined as personal at all, certainly the white, unspotted sheep would be indicative of what, on that high plane, personality would be. But the lusty primitive Manas does have a personality. He acquires it early in his evolutionary career, and a very unbeautiful thing it is. "Ringstreaked, speckled and spotted" is just about as perfect a description as one could find for it. That is the way undeveloped mind (Jacob) wants it. In fact he goes through complicated maneuvers (the peeled wands) to get just that. He glories in these coarse vibrations (the wrong sheep). The white sheep (the higher vibrations) are feeble and unwanted. Let them stay with Laban (the Buddhic). Even magical resources, which should be employed only with the purest motives by the higher mind, are pressed into the service of the lower (as in Atlantis). Rachel (higher mind) has to "purchase" the magical and dangerous mandrakes from her sister Leah (lower mind) by temporarily relinquishing her husband Jacob (mind as a whole) to the latter. And the mandrakes were found by Reuben (undeveloped Aquarius ruled by Uranus, one of the most occult of planets). The normal course of the evolution of mind does not permit of the use of occult powers by lower Manas without catastrophe, and "Rachel" heads this off.

Buddhi is impoverished at this early stage. Mind is rich but has worked hard through many incarnations for its gains. It has acquired much substance, necessary substance but "spotty." The task of purification is still to come.

And so, with a very clear idea of the real meaning of this fable, we take up our parable (as the Bible writers say) and return to the unhappy Laban family, lamenting that this poor green hired hand whom they had exploited over the years, was no longer poor, no longer green and was soon to be no longer a hired hand, for through favor of the Lord (and a little sleight of hand with green poplars) he had become richer than they were.

(To be Continued)

GEMS OF OCCULT THOUGHT

(Continued from Page 9)

how utterly beyond us to describe what we realize it must be! Let us, however, in a few words hint at its significance.

It is the exaltation of consciousness to the point where it actually sees that all mankind is one and that all is in God and of God. It is the recognition, in a burst of glory, of Universal Brotherhood and of the Fatherhood of God. It is the medium of communication between God, the Ruler of the Solar System, and His Society of Spirits, as well as the Spirits between themselves on their own plane. It is Love which is not loving, but which is identification; it is identification which is not extinction, but which is spiritual fecundity. It is the Light within; it is Reason as distingushed from reasoning, immeasurability glorified. It is Bliss unalloyed, as if the finest moments of life had been magnified a thousand times. It is conviction which nothing can disturb, of man's immortality, his freedom, his inherent godhood, his ineffable potentialities. And it is attainable *at will* by him who subordinates

his worldly and personal desires to things of the Spirit, and pursues the methods of interior development laid down by sage after sage from time immemorial.

* * * *

A Word to The Aspirant

Get mixed up in affairs of business, if necessary, but let it be like oil with water, that you may come to the top —without attachment—when the necessity is past. There are certain persons who, for the good of the world, should be freed from admixture with business. The philosophic mind has transcended, in past Earthliness, the discipline which business affords. If a person with such a mind be forced by circumstances into a life of that sort, it perhaps may be considered retribution for, or reaction from, some error in his past.

* * * *

The Presence of Death

The presence of death recalls to us the mystery of the soul and its destinies—we stand before that which we know is inevitable, we feel our helplessness; it tempers our pride, softens our presumption, direct our thoughts to our inner possessions, our character, that which is we most truly. Some of us believe that death is but birth into realms of finer matter, regions of light and vivid life where all that we want to be and do may be brought to realization, and that birth is the nearest to "death" that we can ever come; for birth is the imprisoning of the Spirit in the densest form it can have, and death its release from this so that it may function in worlds of finer material, clothed in bodies made of this subtiler matter.

Let us not mourn in the presence of death, for the Lord of the Body is but on his way home, which is Heaven; and why begrudge him his release, for the time, from the severities of his schooling here on this outermost plane of existence?

* * * *

Virtue and Genius

Virtue and genius—exalted heart and exalted intellect — are not fortuitous. They are children of will. They testify to the self-acting Spirit casting off fetters and at last surmounting triumphantly a world of confusion and opposition.

They are attainments that have been earned by fearful travail. Back of them—in former times and lives of distracting vicissitudes—are twilight gropings, with dispiriting lapses and disjointed achievements; glimmering inspirations, which, growing in power, burst into meteoric brilliancy of comprehension, only to be quenched presently in a swooning blackness of self-limitation; unstable poisings on the edge of a higher plane, dreadful downward-plungings toward the center of gravity lying yet in the historic underplanes.

Such their past. How worthy of honor are they!

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ADVICE TO MYSTIFIED CRITICS

(Continued from Page 11)

proach to the deep problem of why the intellectuals believed in Blavatsky and made great sacrifices to help her in her work. Surely, Ladies and Gentlemen, the "accomplished imposter" approach is very much shopworn by now. All of you harp on the same string, which certainly does not show much originality. Why not try the experiment of assuming that perhaps—at least perhaps—Madame Blavatsky *was* sincere, *did* have some control, learned in the East, over the invisible forces of nature, *did* contribute something of great moment in her writings to the scientific and spiritual knowledge of the world?

You see, if you adopted that line, there wouldn't be any mystery to explain. You would be taking exactly the view of all the famous people whose strange belief in Blavatsky so disconcerts you. It's as simple as that. They believed her because they had reason to believe her. Because they saw her, were with her, had the opportunity to study her actions and pass judgment upon them with their own mighty intellects. And remember, Messrs. and Mesdames, you can't very well laugh off the judgment of an Edison. The laugh would ring a trifle hollow. It might even be on you.

If you follow this advice—which of course you won't—there will be no more bafflement, no more mystery, as to why the giant intellects of the day surrounded H. P. B. But we won't guarantee that you'll sell as many books

PERSONAL OPINIONS

(Continued from Page 13)

help ourselves, of course, merely by our attention to these little amenities If you are already in the habit of doing such things then extend the practice. Greet a large number with a cheerful "good morning" and be more alert for opportunities to help others in small ways. Persist and your cheerfulness will become contagious and the number of your friends will increase

[To Be Continued]

THE ZODIAC IN "AT THE FEET OF THE MASTER"

1. Aries

"The Qualification of Desirelessnes . . . means control of temper, so tha you may feel no anger or impatience.'

—III: