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 LOGIC OF THEOSOPHICAL TEACHINGS

Clairvoyance

By CHARLES E. LUNTZ

There are those who, when they hear the word clairvoyance, as when they hear the word astrology, unleash a sneer on general principles. They do not know, of course, at what they are sneering. But it gives a warm, comfortable feeling to the ego (lower), to feel one is strongminded enough to reject "all that kind of stuff." The fact that not one in a hundred of these cheap skeptics has ever troubled to read a line of evidence in favor of the existence and usefulness of the derided subjects does not in the least prevent the ninety-nine from having a good laugh at the "folly" of those who believe in them.

ANCIENT WISDOM is not published for the skeptics whose minds are closed. That would be a waste of time, effort and money. Reincarnation and karma will in the course of centuries or millenia pry them open and that is not our job. Neither is it published for the gullible who swallow anything in print. There are plenty of pseudo-occult magazines available for them, with miracles on every page. Reincarnation and karma will in due course likewise instill into these sensation-hungry credulous a sense of discrimination and judgment in evaluating unsupported statements.

What follows is a purely circumstantial case for the likelihood that clairvoyance exists. The arguments given should be weighed by the reader strictly on the balance of reason. Are they probable or improbable? Clairvoyance is not proved because Blavatsky, Besant, Leadbeater, Hodson or anyone else asserted they had or have the faculty. To those who have confidence in their probity that might be persuasive, but it would be no proof, as those who claim the gift very well know and have repeatedly said. To readers who themselves are clairvoyant, and there is likely to be at least a small percentage, no proof is necessary — they *know*.

It should chase away a few sneers, if any sneerers happen to get hold of this article, to learn that the revered Encyclopaedia Britannica, supposed to reflect only the most realistic view of everything, takes clairvoyance quite for granted. In a short paragraph under that heading it states in the most

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VISION, PHYSICAL, SUPERPHYSICAL AND THEOSOPHICAL

By GEOFFREY HODSON

(Continued from October)

There is, however, one great essential to success in all theosophical work. That essential factor is unity. Where groups are gathered together for such endeavors as these then there must be a great sense of unity between the members of the groups. Otherwise the downpouring of the Masters' power and inspiration will intensify the divisions and the differences and increase the friction. The Masters cannot send the full measure of Their power through us unless we are in a state of harmony. For that wondrous outpouring which is so potent to inspire and bless can be a source of great difficulty if the vessel which receives it is not unified and harmonized. So, in all occult group work and in all lodge work the great essential to success is unity amongst the brethren. We are an occult society and part of our mission is to serve as channels for this mighty flow of force, this wisdom and this reality, to the outer world. We are funnels, as it were, between the Masters' world and the physical plane. The condition of the funnel greatly affects the external manifestation of that which passes through.

If we are able to do our work well, we must first gain realization, secondly serve as pure and perfect channels and thirdly give expression to our ideals in active and wisely ordered service to the world. Inner research must be balanced by outer activity, by a real interest in the outer world and in all political, social, religious, scientific, cultural movements. Our work is to carry abroad, to hold up to the world, what comes to us as a result of our link with the Masters and our perception of Truth. So, both as individuals and as lodges, we must attain that spirit of unity without which the work cannot reach its full fruition. Unity is the basic necessity, not only for us but for the whole world. Only in unity with our brethren, in unity with the world shall we see the vision splendid, the glorious illumination of Truth, unconditioned, free, and translate that vision into terms of action down here and apply it effectively to meet the present needs of the world.

We must translate that vision into

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TIME SHALL BE NO MORE

By H. K. SCHOLEFIELD

In discussions of the fourth dimension, writers have attempted to direct our reasoning towards this concept by sighting backwards. A dimensionless atom knows nothing about a line, a linear-brain knows no lateral field and the flatland dweller is unconcious of height, yet each of them in its own place has good cross-sectional vision of the next higher dimension, which is not very helpful; and confusion is added by those who try to represent time as a function of the problem. I submit that the latter are both right and wrong, because time as we understand it is merely a figment of human imagination and has no existence in the conciousness of divine beings.

A few mental calisthenics help to loosen our fixed and deadening concepts of time and space. For example, consider the international date line, without which circumnavigation would result in loss or gain of 24 hours, depending on direction. When I sailed across that mark, existing only on the navigator's chart, and we jumped from Tuesday to Thursday to correct our changed relation to the sun on this revolving globe, I complained that Wednesday happened to be my birthday and was told by the ship's doctor that it was a great pity, but I had lost a year's growth. Crossing the line on returning, we had two Mondays which —almost—restored us to harmony in toleration of men's theories of time. Had I flown instead of sailing, and taken a course over either the north or south pole, space would also be subject to upset in either case; for in passing over a pole the east and west instantly change hands, right to left and left to right, and at the same moment the plane which had been flying south instantly begins flying north without turning around. A house built at the north pole would face south on all four sides, and a living-room table placed exactly over the polar center would make nonsense out of the calendar.

Place a book on one edge of it to represent the international date line; now every time you walk around your table past the book you gain a day, only to lose it again when you move in the opposite direction. Every trip around the table is a journey around the earth. Now, again taking to the air, let us in imagination travel in atomic-powered rockets at such speed

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ANCIENT WISDOM
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IF WE MUST HAVE ENEMIES

Most Theosophists probably try to go through life without making enemies. Aside from the unpleasantness felt at the thought that someone hates us, there is the occult fact that they will dog our footsteps in future incarnations until hatred has given way to liking—that is, if we return their hate, which as occultists we certainly should not.

But few people who accomplish anything worth while, particularly if they contact the public in any capacity that might make for differences of opinion, escape the dislike of their fellow-men. The human race as a whole does not seem to have evolved to the point where its members can move forward, in Dr. Arundale's classic phrase, "together differently." We are not referring now to the clashes of conflicting ideologies — the Russian and the Western, for instance; nor to the perennial fight of the anti-social against the law-abiding. So long as these things exist they will cause one or both sides to hate each other—to desire to exterminate each other. To eliminate these hates there is only one way—to eradicate their causes.

It is rather to the lesser but often malignant enmity engendered by contrary perspectives, differing outlooks, opposing concepts as to means even where aims are identical. The religions, for example, have always sought, or professed to seek, the spiritual well-being of man. All of them have wanted to get him into heaven and keep him out of hell after he died. But in that laudable endeavor how they have in past generations warred with each other, tortured each other's communicants, burned them, confiscated their property, threatened them with spiritual vengeance most dire! Yet all were seeking the same goal.

Today the best thought of most of them is to give friendly cooperation to each other in their battle to "save souls," but this is by no means universal. There is still a great deal of underlying sullenness among some sects toward others, untouched by the nobler attitude of unbigoted religious leaders, and this does not altogether apply to the older denominations. Without citing names, there are advanced forms of belief whose adherents profess to know better and who do know better yet who regard with ill-concealed contempt those who "don't belong."

Which brings us haltingly to our own group. Are we of The Theosophical Society entirely free of it? We would like to think so. Surely in this organization whose first Object dedicates us to human brotherhood we are not so petty, so totally devoid of the spirit to which we pay such articulate lip-service, that we could descend to dislike or even enmity toward a brother Theosophist because he interprets his Theosophy differently than we do ours. Can it be possible? Can it? A very casual glance over the history of the Society since its inception grimly answers it can, it is. The Society has been rent and torn by at least as many dissensions proportionate to its size and age as the average religious body. Its members have been as critical of one another, as resentful in defeat and as malicious in attack as the seceding and disputing members of any typical theological group of modern times. And its detractors have enjoyed a Roman holiday gleefully gathering and presenting these incontrovertible facts to a sneering public.

We have tried to rationalize all this. Our favorite justification is our "strong personalities." Theosophists, being "older souls," naturally have developed very decisive characters and when they differ with one another they therefore fight hard for what they believe to be right. We think this explanation would stand up if, in addition to fighting hard, they would also always fight fair. It would come with ill grace for ANCIENT WISDOM, which has had its full share of controversy in its nearly 14 years of existence, to take exception to the vigorous expression of contrasting points of view. We do not. ANCIENT WISDOM has found it necessary many times in the past and will probably find it necessary again to expose what it believes to be fallacies, both theosophical and otherwise. But without any Pecksniffian self-righteousness we do not believe we have ever hit below the belt; by which we mean several things.

Dealing foul blows in controversy is to resort to any one of these unfair and untheosophical—*and untheosophical*—expedients:

Indulging in personalities. A very easy and cheap method of attack and defense. The lower in the social scale an individual is the more vicious and disgusting the personal epithets he is able to hurl.

Imputing motives. It is doubtful if we are fully able to understand our own motives in many of the things we do. Imputation by others must therefore be nothing but spiteful guesswork. A Theosophist surely should be given credit for right motives and in all our criticism of, for instance, the Back to Blavatsky group, not once have we inferred that they were motivated by other than ethical aims, wrong though their means have appeared. But they have not always reciprocated.

Garbling quotations. Taking words out of their context and trying to make them mean something that the context shows they obviously do not, is another shabby trick from which temporary advantage is sometimes obtained. The columns of ANCIENT WISDOM have never shown resort to this disreputable expedient for discrediting those who fail to agree with us.

Evading the issue. Talking about something else when the going gets too hot. A favorite device of low-grade politicians. Theosophists should be above it. We betray at once the weakness of our case if we are not willing to come to grips with whatever relevant facts our adversary may present.

There are other foul hits which could be detailed but these are enough to go on with. If we must have enemies and if our enemies must use them, at least let us not descend to their level. They give at best only a fleeting triumph and often they backfire and rout the short-sighted antagonist who employs them. Onlookers are quick to note foul balls. And, once noted, they tend to discount even the fairly won points of the sometimes unfair contestant.

Letters disagreeing with ANCIENT WISDOM's views are about in the ratio of one to twenty against those that agree and commend, but we often marvel at the grossness and lack of restraint of the former. There is seldom any subtlety — nearly always virulent abuse, malignity and total absence of anything constructive. We are not, of course, referring to the many thoughtful and constructive letters we do receive, sometimes containing suggestions that can be put into effect with benefit to the paper.

But the others, whether they are from people who hate us because we esteem Besant and Leadbeater, or because we have, years ago, constructively criticized T. S. Administration policies, or because we head a lodge which at one time temporarily withdrew from the American Section, or because we had no use for the Nazis or have no use for Communism or do not believe every word of the Bible is inspired — or for any one of countless other reasons—invariably berate us as though we were some evil, slimy thing that had just crawled from under a stone. We take care that our editorial and business office associates shall see these letters so they may know just what kind of a scalawag they are working with and also for the chuckles they obtain from them. If those who write them could observe their effects they

might regard their handiwork as hate's labor lost.

From long experience we find this is the best way to deal with unfair opposition. The fair kind we welcome and earnestly try to learn from it something constructive. But the unfair will seemingly always be with us—and probably with you. Regard it with humor and without resentment or malice. It never has any humor itself and always harbors resentment and malice. That is its weakness. But so long as you retain your own sense of proportion and see it for what it is — childish, trivial and maladjusted — it can never harm you, either in outer circumstance or inner poise.

MORE LIGHT NEEDED ON GROUP SOULS

The knowledge given out regarding the group souls of animals is at present very scanty. About all we know is that they were composed of lower mental matter and tend to divide into smaller and smaller components as the animal, vegetable or mineral species that they ensoul becomes more highly specialized. As the animal moves to the point in evolution where he can no longer function in a sub-human kingdom that part of the group-soul of his species which ensouls him and others like him gradually splits off to a point where only two or three such highly evolved animals are dependent upon it. Finally one lone animal on the threshold of individualization into the human kingdom draws its spiritual breath from the remaining fragment and several incarnations may take place from it, similar in some respects to human incarnation from a solitary Ego.

This fragmentary spiritual entity is not yet a true Ego, however, though it is something more than an animal soul. It still has some way to travel before it jumps the gap remaining between beast and man, coalescing with the Monad — Atma-Buddhi-Manas — which confers upon it the spark of true reason that no animal ever has.

In the comparatively brief period during which the dog, cat, horse or other creature has its own little fraction of group soul (a misnomer, of course, as it is no longer a part of this), it is something more than an animal though no term has been coined to fit its new condition. Perhaps "super-animal" would be appropriate, and we will use it for present purposes.

It is not difficult to detect these super-animals. They are—for animals—super-intelligent. Man has had a good deal to do with making them so even though for the most part he has done it for his own use and profit. They comprise the "educated" animal turns at circuses, in vaudeville and in the films. The movie dog Lassie would be a good example. Trained seals and sea-lions —horses that can count—monkey acts of unusual excellence in the zoos, and similar cases, may point to arrival at the super-animal stage or if not that then somewhere close to it.

Pets are favored creatures in this respect when greatly loved. Their evolution is hastened even during the one incarnation. Individualization through love is regarded by occultists as the greatest of good fortune. But hate and cruelty also speed up the evolutionary cycle. Perhaps that is the compensation of the animal painfully experimented upon by vivisectors. Which is not an argument for vivisection; however, karma is just to the animal as to the human and the torture inflicted upon the unfortunate beast may perhaps bring him closer by centuries to the goal of the animal kingdom — individualization as man.

As is well known, this individualization does not mean immediate birth into the human kingdom. There are no races lowly enough, and have not been for millions of years, to provide habitations for even the most highly evolved super-animal. Only the physical subraces of Lemurian man (Third Root-Race) and the etheric and astral human beings who preceded them have been utilized on this earth as vehicles for newly individualized Egos. So lengthy is the time consumed in the early stages of human evolution that in spite of the ages which have elapsed since these souls first took birth they are still toiling painfully through savage races or through the lowest strata of the higher races. Our criminal population of the meanest type is largely recruited from those who individualized too soon and in the wrong way. Higher type offenders may, however, be fairly well along but have temporarily taken an unhappy path.

These facts have been given out but many more remain obscure and we can only speculate upon them and try to reason from the known to the unknown.

Thus vegetarian Theosophists who deplore the unceasing butchery of animals for food offer no suggestion as to how this affects the future destiny of the group souls concerned and of the human beings who will individualize therefrom. Some interesting, if painful, questions are involved. The group soul of a breed of chickens, every one of which (except those dying prematurely or killed by some marauding beast) are certain to end in the violent fashion in which chickens have been perishing for ages, must surely look with despairing eyes on its chickeny future. All its children may hope for is to be hatched, to grow to maturity (if they are lucky), lay eggs (if they are that kind of chicken) most of which will be promptly snatched from them, mother a brood of other chickens, enjoy such connubial happiness as may be granted to a chicken—and then, one dread day, to be rudely seized and with no prior warning to be decapitated. And when it is multiplied by the thousands or millions of chickens each group soul contains, the outlook is surely dark and bloody.

Until one remembers that probably ninety percent of the animal kingdom die violently—if not at the hands of man then by action of some other animal or of the elements or other natural mishap. Few animals die of old age. Hard as it may be to admit—and we do not say it in extenuation of man's propensity for taking animal life—it is nevertheless a fact that premature and violent death seems to be a part of the natural and foreordained lot of most animals. Even pets, when they get old and sick, are chloroformed or shot.

So that nature, too, seems to raise animals mostly for food—for other animals. On sea and on land this ceaseless slaughter of the weaker by the stronger goes on. It has been so ordained and if we are true to our convictions as occultists that this is a benefic world and that all which happens is for ultimate good, we cannot intelligently lock this ugly reality in a compartment to itself and label it "Evil: To Be Ignored."

The answer lies in the fact that viewed from higher planes all this warfare and destruction among our "younger brothers" is superficial. It is a staged battle, superintended at every step by high intelligences termed *devas* who guide animal evolution.

The former constantly perishes but the life remains and progresses from form to form, always with a little improvement, even the violent impacts which snuff out physical existence playing their part in the evolutionary processing.

Occasionally we receive emotional letters from people who declare themselves to be heartsick at all this evidence of cruelty in nature and questioning the goodness of a Deity who permits it. The Deity does more than permit — He ordains. Sympathy for all creatures is assuredly one of the most treasured of qualities by the occultist but if carried to the extreme of constant bewailment of the facts of the natural order it denotes a state of what the psychiatrists call mental imbalance. If we could see as God sees we should know that the suffering of the form takes place always for the advancement of the life.

There is a tremendous field for investigation by occult clairvoyants in the evolution of the animal kingdom. The surface has hardly been scratched. But the random views herein offered seem to make sense, at least to us—and when the field of causation has one day been explored we are very sure that the truth and the speculation will not be far apart.

OCCULTISM IN THE BIBLE

Freud In Genesis

By CHARLES E. LUNTZ

Over many thousands of years civilized man has evolved a code regulating personal morals which has found world-wide acceptance among all but the most primitive nations. There are differences, it is true, between Eastern and Western concepts, the former sometimes allowing a plurality of wives but, in the main, morality among evolved peoples is recognized as the same. Even the savage tribes, some of whose moral customs are revolting to civilized ideas, have their own very strict taboos, violation of which constitutes serious and punishable offenses.

These standards of conduct did not come overnight. Early man, like the animals, was promiscuous and although occultism teaches that divine instructors incarnated among primitive humankind to guide them, there were well defined limits to the guidance. Man must not be coerced into right doing or the purpose of evolution is defeated. He must learn welldoing by the trial and error method, ages though it might take.

The Dinah episode recounted in the last instalment and two others in the first of which Reuben, Jacob's eldest son, (Aquarius) and in the second Judah (Leo) figured, have to do with the evolvement of the moral code. Immoral as the occurrences themselves were, the Bible writers would have no qualms in using them in their symbology. There was no censor to object and their contemporary readers would not see anything objectionable in their publication. *Altera tempora, altera mores.** We in this day, take violent issue with the propriety of printing material of this character, which would be forbidden the mails if found anywhere but in theBible. It is quite certain that those who wrote the stories would take even more violent exception to the costumes (or lack of them) of the bathing crowds on our beaches. We are accustomed to them, know they are sensible, and think nothing of them. The Bible people were accustomed to narratives of gross immoralities. They regarded it as no more wrong or in bad taste to recount their details than to describe the details of a theft or murder.

This answers several readers who have written asking why there is so much pornography in the Bible. It was not pornography to those people any more than the setting forth in a court record of the details of a morals case could be termed pornography.

In this series we would prefer to omit altogether those episodes in scripture which bring in such incidents. Recalling very well the treatment meted out to a few years ago to the scholarly Doctor Kuhn when he wrote in *The Lost Light* on the subject of esoteric phallicism, we recognize the hazard involved in even lightly touching on these themes. Yet to omit them would greatly lessen the value of the series, so intricately is the drama of soul evolution bound up with the questionable moral doings of the characters portrayed.

We shall, however, try to deal with these subjects, as we have done in the past, without unneeded particulars and in a way which will avoid all offensiveness. A few, which are too gross for any sort of reference, will be eliminated completely as has occasionally been done in former articles.

The three accounts of moral turpitude in the family of Jacob are capped by a fourth in the Joseph story—the well-known Potiphar's wife episode—which has a highly moral outcome. But Joseph—Sagittarius, ninth house sign—is the Ego who cannot err. These stories carry astrological symbolism and the scriptural writer is careful to put us on the right track by giving the code word. In the same verse (Gen. XXXV:22) in which the unfilial conduct of Reuben is described, involving Bilhah, Rachel's maid, with whom at one time Jacob had a companionate marriage, the significant sentence appears: "Now the sons of Jacob were twelve."

There is no discernible need to insert that unnecessary information at this particular juncture. Anyone who could count up to twelve would know that Jacob had twelve sons by the record of each of their births, which were carefully chronicled as they took place. But the very inaptness of place is a signal to the initiated student that the meaning is not on the surface. The number 12 rings a bell in his mind that plainly spells out "Astrological Symbology."

The twelve sons (and one daughter) as *The Secret Doctrine* conclusively shows and as demonstrated in previous articles of this series, are the 12 signs of the zodiac with all their qualities, faults and characteristics. Simeon and Levi are bracketed together to symbolize Gemini the twins, and the one daughter, Dinah, is of course Virgo. Dan (Scorpio) is the eldest son of Bilhah and the Scorpio (creative) principle is, for the exigencies of the exoteric narrative, transferred to her. Reuben (Aquarius) is square (adverse) Scorpio. Adverse aspects symbolize wrong and favorable aspects the right.

To the Bible scribes the "heathen," except in rare cases where they befriended or aided the Israelites, also were symbolical of evildoing. Unions between daughters or sons of surrounding nations or tribes and the "chosen people" were especially indicative of transgression.

The conduct of Shechem, (moral evil) therefore, toward Virgo, (the moral sense) and the subsequent ganging up on him of ten of the signs of the zodiac, is the recognition at a comparatively early stage in evolution that physical life must be reduced to some sort of ethical order. It could not be allowed to run wild morally—and this recognition, at that stage, was not due to any virtuous scruples; it did not come from the Ego but from the lower mind. It is Simeon and Levi (Gemini, lower mind) who are the brains of the plot to destroy Shechem (Gen.XXXV: 25 and 30). It is by reason of the disorder introduced into the affairs of life by chaotic animalism that the concrete mind decides it must be curbed and brought appropriately into the current design for living.

Hence the early taboos, which, though they may have received a religious varnish to make them readily acceptable, actually were devised for three main purposes: (1) To maintain an atmosphere of seemliness and public order. (2) To preserve a record of legitimate succession from father to son. (3) To avoid the well-known evils of promiscuity and dissipation, including disease, physical and mental weakness, and the time-wasting of excessive sense indulgence.

The religious varnish, and the fact that it is in these immature times no more than that, is plainly demonstrated by the craftiness of Jacob's sons in insisting that Shechem and his entire city submit to a painful religious rite before Shechem would be allowed to marry Dinah. This being agreed to, the treacherous sons waited three days until they were quite sure their heathen neighbors would be in no physical condition to fight and then slew every one of them. Morality offered under the guise of religion but with no real thought of its spiritual aspect in mind. This episode is symbolical of Reason No. 1 above. It is interesting that Jacob (Manas), who includes both lower mind and the germinal higher mind which has hardly started to function, is doubtful of the efficacy of his sons' (personality's) measures. He thinks they will cause the other heathen tribes to fall upon him and destroy him.

This Freudian view of the undesirability of suppressing illicit desires lest they form clots in the astral and mental bodies and may, in fact, destroy the personality, is sound psychology. The heathen tribes did not, as a matter of fact, destroy Israel at the time but many generations later they did—an excellent symbol of the lengthy period which may elapse—sometimes from childhood or adolescence to middle age—before phobias engendered by sense repressions of the wrong kind, germinate and accomplish their harmful work.

No. 3 Reason is embodied in the Reuben story, the most inexcusable of the three events which have to do with early moral adjustments. And Reuben is roundly cursed by his father in the celebrated "blessings" which the old man distributed before he died. He also

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* Other times, other customs.

DO YOU KNOW?—

That while Theosophy possesses no Bible or other scripture which Theosophists must recognize as infallible authority, there are certain writings which most Theosophists regard with respect as containing valuable and probably authenic occult information?

* * * *

That foremost among these are *The Secret Doctrine,* compiled by H. P. Blavatsky and *Letters From The Masters Of Wisdom* to pioneer figures in The Theosophical Society?

* * * *

That the fundamentals of theosophic teaching are to be found in these works and there is general agreement among all Theosophists that they constitute the fountainhead of modern occult philosophy?

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That the esoteric knowledge commuicated in these early revelations, though far-reaching, was necessarily restricted by the unpreparedness of the western world to receive them?

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That Madame Blavatsky clearly stated in *The Secret Doctrine* that the occult truths had been given out only partially and that much additional information might follow later?

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That the Masters, in their letters, gave similar intimations?

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That the original teachings were clarified, added to, but in no way basically changed by the labors of Annie Besant, second President of The Theosophical Society and her co-worker C. W. Leadbeater?

* * * *

That both of these T. S. leaders were trained by H. P. Blavatsky and possessed her full confidence?

* * * *

That by some curious quirk of human nature from which Theosophists are no more exempt than other people—though perhaps they should be—a minority rejected the later teachings on the implied ground that the earlier works constituted a final "revelation"?

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That this rejection followed the familiar pattern of the schismatic religions of invariably tending to establish an orthodoxy in a faith that began as a heterodoxy?

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That to the majority of Theosophists this has seemed alien to the liberal, inquiring and pioneering spirit of the movement, which would be likely to crystallize into a doctrinal religion if such a thesis were accepted?

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That, notwithstanding this majority view, it is fully recognized that the minority are in every way within their rights in holding their own views, the same theosophical attitude being expected of them toward those with whom they do not agree?

"OUR LANGUAGE"

A Simple Explanation of Theosophical Terms

Absolute: The one Unmanifested Eternal.

Adi (Plane): The highest spiritual plane.

Aeon: A lengthy cycle.

Aether (Not to be confused with ether): The original condition of space; all matter, whether spiritual or physical being formed by the will of the Supreme which presses it back and manifests where the aether is not. Matter has been described as holes or bubbles in this aether.

Ain Soph or En Soph: A Cabalistic term for the Absolute.

Akasha: Matter of the highest plane.

Akashic Records: The exact record of every happening since the beginning of Manifestation. A reflection of these records exists on every plane but somewhat dimmed on the lower planes. The true home of this "memory of Nature" is on the highest plane and in the Akasha.

Archetype: The perfected model of any creature existing on the highest plane and toward which that being is evolving.

Astral (Plane, Matter, Body): The field in which emotion, feeling, desire, operate. One remove from the physical.

Atlantis: A continent now submerged beneath the Atlantic Ocean. Home of the Fourth Root Race.

Atma: The highest spirit in man—in its essence pure will. Manifests as Atma - Buddhi - Manas, *will,* wisdom, activity, as the Ego illuminated by the Monad.

Atom: The most minute particle into which the matter of any plane can be divided without losing its identity as matter of that plane.

(To Be Continued)

MINSTRELSY

A Selection from the Poems of Patience Worth

Moonbeams

Spinner in the sky,
  Threading silver earthward,
Wrapping bloom and vine;
  Webbing all the meadow.
Spinner in the sky,
  Threading silver through the patches,
Tethering the stars one to the other,
  Tying Earth unto the Moon's mantle;
Ensnaring man witchfully;
  Spinning, shuttling, weaving;
Wherefrom the fairy floss?
  Whereto?
Waving thy white robe, ghostlike
  Toward the morning,
Leaving the dark beglinted not
  By thy fairy touch,
For night has come,
  And thy spinning o'er!

"REEKING WITH COMBATIVENESS"

A reader, requesting that we do not send him ANCIENT WISDOM any more, declares that it is "reeking with combativeness." At the close of his letter he expresses the hope that we may remain friends and is fair enough to state that he may be wrong.

We don't think he is wrong; we are very sure he is right, although perhaps a happier phrase might have been employed. But that this journal is combative it would be idle to deny. We ask ourselves, "Is that bad?" and, after suitable cogitation, decide that it is not bad but good even though it may lose us an occasional subscriber.

For wherein does the combativeness of ANCIENT WISDOM consist? Mainly against ideas—not people, nor institutions but *ideas*—which in the light of Theosophy we believe to be false, misleading, harmful. The best thought of the enlightened has always been that it is the function of those who control media of publicity to speak out against such ideas. The "sweetness and light" publications which shut their eyes to erroneous beliefs, pretending that nothing exists save the good, the true and the beautiful are pretty monotonous reading to intelligent thinkers who know otherwise and want something done about it. Of a surety there is no inherent, no permanent evil, as ANCIENT WISDOM constantly proclaims. But there is plenty of superficial and temporary evil, not too superficial and not too temporary. It is all—every whit of it—caused by wrong thinking and it is that which we strive to combat.

Taking the August issue, which probably was the immediate object of our correspondent's ire as he cancelled soon after receiving it, we find Dr. Willis, in his "Gems of Occult Thought," combating the strained ideas of an orthodox clergyman as to the divine inspiration of every word of the Bible. In the Omar Khayyam instalment there is no combativeness that we can discover, although in earlier issues we have taken vigorous exception to the idea that Omar was an alcoholic playboy. "Real Problems Of Reincarnation" contains no more than a passing reference to the skeptics who disbelieve in the possibility of clairvoyance—hardly much in the combative line. There is also little or nothing of this nature in the Bible or the Secret Doctrine articles which are interpretive and explanatory. The verses "Biblalibi" and the two editorials certainly take to task the hidebound interpretations of scripture which bewilder so many people and stultify the reason. For this we make no apology. It is an important part of our job to try to throw light on these bewilderments and stultifications, and before we can do that they must be shown up for what they are.

The articles by Mr. Rogers and Mrs.

Welge contain no fighting material though the former is one of the ablest battlers in The Theosophical Society for logic and reason in thinking and against the illogic and muzziness which characterizes so much of traditional religious doctrine.

That about sums it up except perhaps that the quotations of the "Do Like" and "Don't Like" ANCIENT WISDOM on page 44, may in the opinion of our former reader have contributed something to the "reek."

We have no pride of opinion either in our policies or our views and are ready to change either when we are sincerely convinced that they are wrong, but we don't think the dissenting reader has made out a case. He quotes from the writings of various "authorities" in the attempt to prove that we are out of order in being combative, but as we recognize no authority and could quote as many or more on the other side if it were worth while, we do not regard such arguments as valid. Woe to the editor who tries to run his paper by "authorities!" He will soon find himself in the unhappy position of the centipede who could not decide "which leg came after which."

So we are afraid we shall have to go on in our own benighted way, combative when we feel the occasion calls for it not for the mere sake of combativeness but because that may seem to be the best method of getting over what we are trying to present. We have to "be ourselves." We can't adopt the well-meant suggestions of others where they would in our opinion, emasculate and weaken the appeal of what we have to offer. We are not altogether infants in the journalistic field, ANCIENT WISDOM having survived for nearly 14 years and being now at the peak of its circulation and influence.

So thanks to our erstwhile reader and we will stay good friends; and as you don't like us, which we regret, we think you did perfectly right in dialing us out—that is, if you don't care to read opinions expressed in a way with which you do not agree.

That is where we differ. Ourselves, we like to read opposing views no matter how expressed, if personalities are omitted, and in these we never indulge.

Hope this isn't too combative.

There seem to be two schools of thought regarding ANCIENT WISDOM, one of which thinks it is edited by a genius and the other by an imbecile. The truth, as usual, doubtless lies somewhere between the two extremes.

THE ZODIAC IN PROVERBS

10. Capricorn

Caution is the eldest child of wisdom.
—*Victor Hugo.*

THE LOGIC OF THEOSOPHICAL TEACHINGS

(Continued from Page 81)

matter-of-fact way, "It" (Clairvoyance) "is now . . . often used . . . to denote all forms of supernormal cognition where the percipient's knowledge is not derived from another mind, whether or not the knowledge is communicated as a visual impression."

Note the unequivocal reference to supernormal cognition, not qualified or in quotes, as though there really was such a thing. And Britannica, which is not above a cultured sneer or two at what it disbelieves (as with Palmistry, which it terms "fantastic imagination") lets out nary a sneer.

Under the heading of Psychical Research, Britannica remarks of supernormal cognition, "The evidence for it, both spontaneous and experimental, is impressive alike in quantity and quality." So that we would be quite justified (if it were worth while, which it is not) in silencing the scoffing brother by exclaiming in shocked tones and with appropriate tongue-cluckings, "My friend, do you mean to infer that you know more about it than the Encyclopaedia Britannica? Look here and here and here what it says!"

That should hold him, but actually it constitutes no better proof than what Blavatsky, Besant, *et altera* have to say—not as good, in fact.

Because Britannica, like most encyclopaedias, merely records the observed facts, which are effects not causes. Records without explaining or attempting to explain them. Occultism gives reasons why. It is for the student to decide whether the reasons are plausible or acceptable or whether judgment should be suspended.

It is well known that there are sounds too shrill for the human ear to detect, but some animals and insects can detect them. It is also known that there are light vibrations too rapid or too ponderous for the human eye to sense — ultra violet and infra-red. Just as Voltaire made the matter-of-fact remark, "It is not more surprising to be born twice than to be born once," so the occultist asserts, "It is not more surprising that there should be many light vibrations which do not register on the human eye than that there should be just two."

And the entire case for clairvoyance could be rested on that simple statement. Why should we suppose that our sense of sight takes in the entire range of what can be seen? If two colors are known to exist which make no impress on the retina, what is unscientific in the statement that there may be hundreds, thousands, millions of things going on in types of matter, vibrations of which are too rapid to register on any sense most of us have as yet evolved?

As these words are written the Republican National Convention is beaming forth streams of words which are passing through the room in which the writer sits and through every room all over the world. But as the writer's radio is mercifully shut off, this article can be written without disturbance from the shouted words of political wisdom which are belaboring so many other millions of ears. Yet they are here and present. The push of a switch and twist of a dial would make them instantly audible in all their spellbinding glory. Similarly the presence of a television set would also make visible the telecast of the proceedings and this scene, too, is present in the room and in every square foot of space through the land. Without the necessary instrument properly tuned to receive it, it is as though non-existent. And so is clairvoyance, but the instrument, the receiving set, is in the brain of man. In most it is unused and unusable, but in a few who have developed it or in whom it was partially or fully developed at birth, it is a radio and television receiving set for non-material impulses broadcast consciously or unconsciously by other people or even by events themselves involving no living persons.

Remembering how unevenly the known senses are unfolded in different human beings, why should it be so inconceivable that a few at least have sense extensions which can take in what others cannot see? What a poor universe this would be if limited by our puny ability to sense what it contains! Must there not be some basis of support in the unseen for what takes place in the seen? Can it be all outer and no inner? And if there be an inner, which must function in some sort of containing form or it could not function at all, may there not be some whose inner senses, highly evolved, can catch hold of these subtle forms in rapid vibration and report what is observed?

To this writer it seems more probable that these presumptions should be true than that they should not be true; that it would be far more startling and incredible if no one at all —not one on all the face of the earth — possessed the ability to peer into this non-material world, than if some did. And if one, just one, possesses it—if one, just one, ever possessed it —that is all it takes, the case is proved —there *is* such a world.

So many have claimed it over the ages, and still claim it today, so much proof has been submitted in support of the claims, proof enough even to impress skeptical Britannica—that it takes far more credulity to believe there is no such thing than to believe that there is.

Or so it seems to us. But it is strictly up to the reader.

(To Be Continued)

OCCULTISM IN THE BIBLE

(Continued from Page 84)

pours invective on Simeon and Levi who figured in the Shechem killings.

The second reason—preservation of the right of succession—is ably but unprintably dealt with in Genesis XXXVIII. It cannot form the subject of an article but unquestionably, in its esoteric rendering, implies the necessity of orderliness in sex relationships and observance of proper degrees of consanguinity.

It remains for the story of Joseph, which now follows, to introduce a higher note into these strictly positivist reasons. Alone of the twelve signs Joseph represents the Ego—the others all different facets of the personality. The task is obviously his.

(To Be Continued)

VISION

(Continued from Page 81)

our theosophical work by a great brotherly affection between every individual in the work and an immense sense of unity and union between us all. Then we shall gain the true and urgently needed vision of the realizationship between the Theosophical Society and the world at large. We must have that vision for all work, all investigation, all realization can only be as great as our vision of it. Therefore we must attain to the large vision first, the greatest and widest possible vision of our theosophical contribution to the world of today. We must have an immense vision of that which our work can mean to the city and country in which our Lodges are formed. Then, having the vision, we must plan great theosophical campaigns in which everybody will cooperate to theosophize the town, the state, the nation and the world.

How splendid if all Theosophists even in one city could unite in a big drive in which all would cooperate, all sacrifice, all work, all combine in a spirit of harmony, devotion and enthusiasm! Human nature, and apparently, especially theosophical human nature, is such that true cooperation necessitates a certain sacrifice; sacrifice of temperament, of personality and eden of point of you. Indeed, true sacrifice is always productive of joy. There may be a limitation on the form side, but there is an immense expansion on the life side and that brings joy. So we Theosophists, if we are able to fulfill our vision, must joyfully sacrifice our time, our money, our pleasure and our times of relaxation to the vision of the GREAT WORK.

There is one sacrifice which few of us are willing to make and yet without which theosophical vision is impossible.

We have to sacrifice our personalities; to offer our personal selves upon the altar created by the Great Ones to the service of the world.

There is no room for personality in the Masters' work; none whatever. We serve Them as egos; the ego lives on the plane of unity, and that service and that unity must be manifested down here. So personal prejudices, predilections, personal touchiness, jealousies, littlenesses have no place in the work. They do not belong there and they have to be set aside by each one who would be a true servant of the Master. Each one of us must ask ourselves, "Which is to have first place—the Masters' work or our own personality? Is our work, which is Their work, to be marred by the continual indulgence of our petty personalities?" This great work to which we have been called should be enriched by our personalities, not injured by them, for we retain our individual uniqueness and gifts and capacities, *but we pool all these, sacrifice them for the common good.* We must lose ourselves in the common good, for he who loses himself in this great work finds himself unto eternity.

When we set forth upon great immigrations of old, led by the Manu and His Lieutenants, the hordes of savages who attacked us, broke, wave after wave, against our defenses because of the solidarity and unity with which we were bound to each other in the service of the King.

The Manu and His great Lieutenants were there in the midst and we were there in the midst and we were utterly one-pointed in our service to Them.

The Manu and His mighty Brethren are in our midst today. They are calling again to the band of servers to follow and serve Them as of old. Once more we must be one in our answer to that call; one as the Masters Themselves are one. For though the Masters are many and Each serves by the method of His own Ray and All have Their temperaments, Their own individual opinions, even strong opinions maybe, *in action They are one.*

The Theosophical Society is a reflection on earth of the great White Brotherhood. As fellows of that Society, whilst retaining our own individualities, we must achieve Their unity in action. If we could but do this then the world would become theosophized and we should quickly qualify to enter the great White Brotherhood ourselves. That great achievement is definitely before each one of us, within our reach, if we can but learn to live and labor as the fingers of a hand.

How wonderful if all the Lodges in America, for example, were as the fingers of a hand, and the members were the cells of which the fingers were composed! That hand could change America. We—for the author is one of them—could save America if we were one in action. And America needs us at this moment above all other moments, because she is on the threshold of a new life; not only is the birth of a new race taking place in our midst, but the emergence of a new vision of national life is imminent.

America has the opportunity of teaching the world the art of spiritualizing material things. She has to discover and to show the nations of the world that the power of self-control, self-denial and asceticism by which the big business men have made the great prosperity of America, when transmuted and turned to spiritual achievement, can and will produce a great spiritual enrichment of the nations of the world.

Ruskin said:

> "There is no wealth but life, life including all its powers of love, of joy, of admiration."

This, surely, is the message of The Theosophical Society to America and also to the world, but we cannot give that message if we are at variance amongst ourselves. We must be one. We must be one body, one band of servers, following the Masters as of old. The tragedy of the present situation is that we are not one. And in writing this paper, the author desires to make a great appeal to all theosophists, to all groups, lodges and members to be one; to unite on the essential things upon which we all agree and to set aside those non-essentials which alone divide us today.

The spirit of America has been described as a great being striding up and down the continent, swinging a censer and shouting: *"ALL ONE! ALL ONE!"*

We Theosophists must stride up and down the whole world swinging our censer, shouting also—

"ALL ONE! ALL ONE!!"

Such in part is the vision splendid of our glorious work, but we can in no wise translate it into action unless we are "all one" ourselves.

(The End)

TIME SHALL BE NO MORE

(Continued from Page 81)

as to move once around the earth in 24 hours. An east-bound rocket would appear, from observations of the sun, to require two days for the journey while the westbound rocket would do it in nothing flat. Finally, departing from earth out into inter-stellar space (where gravity fails and we may walk on the ceiling of our conveyance—if we can gain toe-holds) we casually ask our pilot what time it is? To which he can only say, "What do you mean? There is no time here."

Time, as we commonly picture it, is thus seen as a convenient crutch for minds still in embryonic development. Directing ourselves again to fourth dimensional study and taking time as the missing factor, we may think of any object under view as existing in all its states, not at various times as human conciousness presumes, but all at one time—or no time. Time is a screen interfering with our vision. Let us look at a man: we see him as of now: which

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More than half of our present subscribers now send in $2.00 instead of the $1.50 advertised rate, in the generous effort to help ANCIENT WISDOM meet its continually advancing costs. May we earnestly assure all readers that this increase will mean no profit for the paper and will not even make up the monthly deficit, but it will help—we hope.

★ ★ ★ ★

This step should have been taken long ago. Readers have, in fact, urged us to raise the rate to $2.00, but we have refrained from doing so in the hope that somehow the ever mounting cost of production would be met by higher circulation and reader contributions. Circulation has indeed gone up—donations have been most liberal—but still we are faced month by month with a steady red ink balance of outgo over income.

★ ★ ★ ★

It will grieve us very much if we lose a single subscriber by this action. But if we don't take it our subscribers are likely to lose the paper, which cannot go on indefinitely publishing at a loss.

★ ★ ★ ★

It's not very much, this raise—about 4 cents monthly—less than the cost of one newspaper now in most cities. We don't believe anyone will really feel it. Assuredly we hope not.

★ ★ ★ ★

Our readers have always been understanding of our problems. Through their help we have solved them for 14 years. With their help we can keep on solving them.

★ ★ ★ ★

A spare dollar or two every once in awhile to the Editor's Discretion Fund, when multiplied by a number of readers, could relieve ANCIENT WISDOM of its financial headaches in short order. If enough readers want ANCIENT WISDOM to live, it will live.

is merely a cross-sectional view of our man, an infinitely thin slice across his true being.

"Now" has been nicely compared to a razor's edge across which flows an eternal procession of time out of the future and into the past, no fragment of which may be retained long enough to identify it as the present because, while we do so, it has already flowed into the past. A man is not properly so regarded; the higher, fourth dimensional conciousness which we shall all surely attain one day will picture our man no longer as of now but in all aspects: beginning as an infant, visioned as growing through youth and adolescence on into the age of wisdom and through the fullness of his time on earth in every aspect, action and condition from first to last. This is a man as he is in incarnation and thus fourth dimensional vision sees him without seeing "through a glass, darkly" as do we who cherish time to our bosoms and needs must look through that *maya*-engendered and utterly confusing fetish.

(The End)

Apropos of our recent "Body Shortage" verses we are asked why there should be such a clamor by Egos for physical bodies when the earth is such a terrible place in which to live. Is it? Then why do so few people who live here try voluntarily to leave it? Why do most of those even who have the worst kind of time on earth do everything in their power to avoid giving up their bodily tenement? Why do even the pious who paint such glowing pictures of heaven strive mightily to avoid dying, without doing which they cannot enter the place? We suspect it is on the same principle as that which causes people in other lands to belittle America, scoff at Americans, praise their own institutions as vastly superior, and then move heaven and earth to try to raise the money and get into the quota to come over here. Egos may shudder—if Egos do shudder—at the sad spectacle of personalities in incarnation playing the fool, but earth has something to contribute to their evolution that they cannot get elsewhere, and so Egos, too, try to get into the limited body quota when they feel the hour for it has struck, Hence—a body shortage.

FLATION

By Charles E. Luntz

"I am not for Inflation or Deflation;
I am for Flation."

—William Powell in "The Senator Was Indiscreet"

Money is inflated—clothing, food and rents;
Now it costs a dollar for a thing worth thirty cents.
Upward, always upward, prices tend to climb.
Everything's inflated—everything but TIME.

Time is not inflated—never has gone sour.
Sixty little minutes still make up an hour.
When dime tips brought happy smiles to Pullman porters' faces
Half our waking time was spent just in reaching places.

When the cleaning lady charged fifty cents a day,
Towns we reach by air in minutes then were hours away.
Fifteen miles to work, by auto constitutes no bar.
Sixty years ago we walked or took a mule-drawn car.

Yes, the price of household help steeper grows and steeper,
But we have the vacuum cleaner and the carpet sweeper.
Back in eighteen-eighty-two or eighteen-ninety-four,
Remember how the job was done—with tealeaves on the floor?

Then we might take days or weeks getting information.
Now we have the telephone to speed communication.
Multiply by hundreds all the instances here quoted
And you'll find our toil today is really sugar-coated.

Nature's compensations in this age atomic
On the whole contrive to strike a balance economic.
Though our former quarter isn't worth a dime
Inflated cash is counteracted by deflated time.