ANCIENT WISDOM

A monthly journal devoted to teaching theosophical and occult truths

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VOLUME X1V — NOVEMBER, 1948—ST. LOUIS, MISSOURI — NUMBER 9

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By Olive Harcourt

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By Charles E. Luntz

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We may begin by inquiring who is right—the Catholics who insist that the wine and wafer are the veritable blood and body of Christ, the Protestant sects who regard them as only symbols of his blood and body or the Unitarians who do not take Communion at all?

The answer is a surprising one but strictly accurate. All of them are right. We hold no brief for orthodox beliefs and have often pointed out the absurdity and illogic of such doctrines as eternal hell, damnation of the unbaptized and the notion that God favors one particular Church and merely tolerates the others, but in this case of the sacrament of the Eucharist anyone with occult knowledge must declare that, properly understood, the identification of the material objects of the Host with the Christ himself is warranted by the unity of consciousness of all that lives.

The Bible itself gives the clue and furnishes the key. It declares (Deut. XII:23), "The blood is the life." And the body is the form. In his solemn pronouncement that the wine and the bread are his blood and body when partaken of as a sacrament the Christ was assuredly not identifying them with physical flesh and blood but with his life and the form in which his life manifests. On the Buddhic plane, the plane of the Christ Consciousness, this is literally true. Unity there is a realizable instead of an academic fact.

Therefore if the consciousness of the worshipper can momentarily, by reason of high religious exaltation, be raised to the Buddhic plane where all things are a unity he may actually and not figuratively be joined to the life and spiritual form of the Christ himself, as he partakes of the bread and wine which on that plane may be whatever consciousness they are imaged as

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REAL PROBLEMS OF REINCARNATION

6. If death in infancy is the karma of having caused death through carelessness but without intent, can it happen only once to any one individual, seeing that presumably it would eradicate that particular defect?

"Presumably" it would but quite possibly it might not. Personalities are temperamental and so perhaps in their own way are egos. Some may learn faster than others. Also as improvement, we are assured, takes place much more quickly in the later incarnations than in the earlier ones, a young Ego might need a lesson drummed into him many times before it started to "take," an older one might have reached a stage where one or two more lessons only of that particular nature were required and perfection in that subject attained.

We see the analogy constantly on the physical plane. Some incorrigibles apparently never learn. Actually they do—if not in one incarnation then in two, three, six or twenty. Time is the raw material of evolution and it is almost, but not quite, limitless. The karmic curriculum may be absorbed very slowly. The Supreme deals gently and patiently with His children, giving them immense stretches of time in which to make a passing grade in their allotted subjects. If they fail in spite of the aeons allowed them to become proficient, they are not expelled from the great school of the Solar System. But they *are* suspended —falling to sleep until in a new evolutionary cycle they may take up their education where they left off. It is said that after this aeonian suspension (the accurate translation of the Greek words uttered by Jesus, *aionion kriseos,* quite wrongly translated "eternal damnation"), they never fail again. It is an occult truism that "the failures of one Chain are the leaders of the next," a Chain being the term applied to the group of planets, visible and invisible, which form the theater of one great cycle of evolution.

During these billions of years in which no incarnations are taking place, karma is quiescent and the Ego wrapped in a slumberous condition of extreme happiness and relaxation, a subjective condition of absorption is going on. The lessons which should have been learnd in the period covered by a few hundred incarnations are now seeping in at an almost imperceptible rate dur-

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THEOSOPHESE

By Charles E. Luntz

"Oh why don't you Theosophists," a
friend inquired of me?
Express yourselves in words of under-
standability?
Why must you talk of 'karma' and 'the
devachanic plane'?
If folks don't comprehend you, all your
efforts are in vain.

"For 'karma' sounds like candy when at
first you hear about it,
Which makes you feel that you can
do very nicely without it.
While what can 'dharma' be?—Perhaps
some Asiatic region?
And 'manas', 'buddhi', 'atma', why go
on, their name is legion?

"Your plaint is just," I made reply, "but
there's a reason serious:
We do not use these Sanskrit terms to
try to be mysterious.
From needlessly employing them our lec-
turers refrain.
We know quite well that language
strange makes interest quickly wane.

But philosophic thoughts are hard in west-
ern speech to dress,
And Sanskrit is a wondrous tongue
such concepts to express.
Our language most concerns itself with
circumstance and things
But terms occult are introduced to give
ideas wings.

What English word conveys as much as
that five-lettered 'karma'?
How may we aptly paraphrase the all-
embracing 'dharma'?
And 'devachan' is heaven but a great
deal more as well.
'Avichi' is an awful thing but not eternal
hell.

And 'sat' and 'chit' and 'ananda', 'the
gunas', 'devas', 'prana',
And 'kama-rupa', 'guru', 'anupadaka',
'nirvana':
These tortured vocables may seem atro-
cities linguistically,
But analyze the reasons for their usage
realistically.

Each art and science always has its
technical descriptions—
Just try to read the words a doctor uses
on prescriptions.
For there are subtle meanings these pe-
culiar terms embrace.
Which could not well be signified by
language commonplace.

The Sanskrit terminology has beauty,
depth and power.
Its nomenclature can be learned inside
of half-an-hour.
A small expenditure of time to get an
education
In language fitted to impart the mys-
teries of Creation!"

And ANCIENT WISDOM will not fail your
efforts to sustain,
For in another column you will find the
meanings plain
Of all the words foregoing, factual or
theoretical,
And each month subsequent one more,
in order alphabetical.

The year around we'll publish them, a
permanent new feature
And so you'll learn the Sanskrit words,
without the aid of teacher.
And when you have acquired them all,
we know that you'll agree
They've put new understanding into
your Theosophy.

DO YOU KNOW?—

That the astral body has no specialized senses such as the physical body possesses?

* * * * *

That its entire periphery is capable of responding to the astral counterparts of sight, hearing, smelling and touch?

* * * * *

That the counterpart of taste is absent as eating and drinking are purely physical methods of nourishment, unknown on higher planes?

* * * * *

That the substance of the astral body is automatically replenished as it wears out from the matter of the plane?

* * * * *

That after death the grosser material is always on the outside, the finer elements arranging themselves in order of subtlety toward the center?

* * * * *

That during life this is not the case, all grades of matter intermingling, though the heavier tends to gravitate toward the lower extremities?

* * * * *

That this gross, slow-vibrating material is the medium of expression for the meaner and baser feelings?

* * * * *

That the more rarefied astral matter expresses the higher emotions?

* * * * *

That a clairvoyant with astral vision can readily determine the nature of the habitual emotions by a cursory examination of the astral body?

* * * * *

That this would be considered a sort of "peeping Tom" action by a theosophical clairvoyant, who would make no such inspection without the knowledge and consent of the individual concerned?

* * * * *

That the colors of the astral body express the nature of the emotions and some of them are incapable of reproduction on the physical plane?

* * * * *

That astral material is self-luminous and independent of the light of the sun or any external illumination?

EVENING MEDITATION

By Ella Welge

Just before you retire at night sit in a comfortable chair, relax the physical body and contemplate for a few minutes the events of the day and your reaction to them.

Be grateful for every constructive thought, word and deed that you have expressed throughout the day and for the blessings you have enjoyed and shared. Then briefly review the instances where you could have used better judgment, and discrimination, or availed yourself of opportunities to achieve greater good. Perhaps you should have exercised a little more kindness, patience and understanding in dealing with others and in certain circumstances reacted calmly, cheerfully and with confidence in the knowledge that all things work together for good.

If we are honest in our contemplation and resolve within ourselves to redeem our mistakes and shortcomings, we are prepared to turn our full attention to the inner resources of wisdom and power. With regular and sincere practice of meditation on the truth of being and on ideas of a spiritual nature we gradually overcome the weaknesses and limitations of the qualities that we need to gain perfection. We become stronger, wiser, purer, happier within and then successful in our undertakings.

We must always remember to meditate on the good that we desire to have manifest in mind, body and affairs and never on negative conditions in life. Meditation is for the purpose of purifying the personality and merging it with the Divine Self, which is the Real of us. And from this elevated state of consciousness we will attract into our being and world that which is for our highest good. Dwell on that which is honorable, just, true and uplifting and feel the inner joy and strength of spiritual development. Take some statement of Truth, some inspiring thought or prayer before falling to sleep and will to dwell in higher spheres of learning and becoming that the soul may transcend all its limitations and unfold its innate possibilities.

Through the night the physical body will be refreshed and renewed with vitality and wholeness and the heart and mind enlightened with intuitive understanding. In the morning all things will have a new perspective and we will rejoice that our evening meditation has been a means of healing and transforming our lives.

"Eternal God, purify my consciousness that I may be a better channel for growth and service and may Thy light and love ever guide and direct me in all my ways."

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WHY PERSONAL MAGNETISM—AND WHY NOT?

We recently had an interesting discussion with a friend who ranks high both in business and political fields as to what is responsible for that intangible yet powerful something possessed by a few—a very few—leaders of men, which for want of a better description we term personal magnetism. It is that but it is much more. It is a sort of spiritual fire radiating from the one who has it which can awaken in others the ardent desire to achieve, to make a mark in life, to be someone of consequence. It arouses much more than mere hero worship though that may very likely result, especially in the more youthful of those whom it influences. But this phase may not persist and it is better that it should not, for its highest purpose is not to build a personal following for the one who has it but to enkindle in others their own unique flame.

It is not a matter of words though well-chosen, impressive words are one of its instruments. In the East where they know so much about these things regarding which we know so little, a great teacher, journeying with his disciples, may utter no word for days. The spiritual influence radiating from him is no whit lessened by his silence. Though his words are potent, his appearance august and his manner in the highest degree impressive, these are not the *summum bonum* for which his *chelas* have sacrificed family, friends and fortune to follow him. It is to be with him—to luxuriate spiritually in his aura—to partake of the inspiration which the simple presence of a great figure among men bestows effortlessly upon them.

This is the secret of personal magnetism, whether found in an Eastern holy man or in a Western business man, statesman or educator. It lies not in something he does or says but in something he *is*. It is a rate of auric vibration which in the natural course of evolution has developed over the ages and is apparent in personalities of the older egos. They have it without trying, so to speak. What they probably did in order to acquire it was to individualize earlier than the others who don't have it. But there is also a more rare and difficult way to unfold it, for its germ is present even in the most immature Ego. And that is by raising the vibration of the higher bodies through contact with someone who has it. Association means everything in occultism. Bad association can quickly ruin—good association will raise the tone of all the vehicles including the physical.

This personal magnetism we are trying to define is, in its fullness, something that comes from the highest plane of all—the Atmic. Stepped down plane by plane, it manifests in the highest subplane of each and when truly possessed can never be mistaken. With it the speaker holds his audience intent and spellbound, the preacher his congregation, the salesman his prospect, the instructor his class. It is the difference that distinguishes the person from the personage. Annie Besant had it in superlative degree. It encompassed George Arundale so that merely to be in his presence was to sense its power. Winston Churchill has it as does General Eisenhower. In spite of the controversy which still rages over the personality of Franklin Roosevelt no one may deny the magnetism that enwrapped him. As to H. P. Blavatsky, friend and foe alike paid tribute to some indefinable dynamic quality that made her one of the most outstanding women of modern times.

So our theosophical greats take no personality back seat in comparison with the eminents of other bodies. And Theosophists of the rank and file, eager as they are for self-development and improvement, may cultivate the germ they know is there if they will but take thought.

For the personal magnetism that sways others to emulation, to enthusiasm for a cause, to a real effort to rise to the heights envisaged for them, there must be more than emotional oratory, more than factual recitals, more than pleas and persuasion. These alone can at best have only temporary effect. By themselves any one or all of them are cheap imitations of the real thing. We hear them on the radio and we dial them out. We listen to them in church or in the lecture hall and we go to sleep. The boss hands them out at intervals to the help and they snicker as soon as they are out of the office. True personal magnetism is something else. It is (1) Utter sincerity. And that carries its own truth with it. If it is lacking in any slightest particular, no magnetism. It is (2) The recognition in the other person of as high a sincerity, as great a capacity for achievement, as lofty an ambition for success, material or spiritual, as one has oneself. But, it may be asked, how can I have that? If I am trying to put some life and intelligence and spirit into a half-dead dumbell, how can I show recognition of qualities that are not there?

A fair question but unless you can do that very thing—*and mean it*— no personal magnetism.

Buried deep beneath that dull exterior, hidden behind the lack-luster eyes, are the infinite potentialities of the Self that perhaps 500 incarnations from now will make that simpleton an initiate, a world-leader, an eminent educator. See him mentally as he is likely to be then. When one was engaged in conversation with the late Dr. Arundale, one had the feeling that he thought you a great man and for the moment you felt that you were a great man. You left him a little greater than you were before, although in truth that might have been very small.

This is not flattery. Anyone who makes the egregious mistake of supposing that flattery has anything to do with personal magnetism flatters only himself. Nothing is more easily detected, even by the fool. If he *is* a fool he may feed on it nothwithstanding he knows what he is. If he is wise he listens and ignores—or doesn't listen.

At the turn of the Century Jerome K. Jerome wrote the undying classic, "The Passing of the Third Floor Back," immortalized by the great actor Forbes-Robertson.

A "stranger" takes up his abode for awhile in a dingy London boarding house full of mean little characters, quarrelsome, affected, insincere, hypocritical—just about as unsavory a lot as to be found anywhere, short of an outright thieves' kitchen. The legendary stranger, whoever he may have been, insists on treating each one as though he or she were a great gentleman or lady. He accepts as implicit truth all the airs and pretensions these foolish creatures adopt, all the ridiculous claims they make for themselves, steadfastly refusing to see in the warped personalities anything but the highest ideals and the most elevated goodness and purity of life. The transformation wrought in that squalid rooming house in a few weeks is miraculous. Everyone tries to live up to the lofty opinion the mysterious stranger has of them. He will not identify himself in any way other than to say in answer to the inquiry, Who are you? "Your better self."

Far-fetched, perhaps, but containing the intimate secret of personal magnetism. That is it. See in those you would inspire the qualities you would have in them. Treat them as though they already possessed these qualities in bountiful measure and start from there. It's the soundest of psychology. The teen-age boy worships the grown-up who gravely treats him as though he were already a man. The immature eagerly respond to the rare few who act toward them as though they were mature.

This is our concept of personal magnetism. The one who has it strives to put the one who has not on his own level, to treat him as an equal, to magnify his good points without flattery, to look with unseeing eyes upon his bad ones. There are a few strong characters who can thrive and succeed against the contempt, indifference and belittlement of the world. Most people can not—they wither. Personal magnetism, if you happily were born with it, marks you as an elder brother of these younger souls. It is a quality that can be used only toward others. One obviously cannot exert one's personal magnetism on oneself. And it grows with the using.

"A little leaven leaveneth the whole lump," says the Bible and the one who has reached the stage in evolution where he has unfolded the magnetic quality which all have in embryo has the high responsibility of using it as a creative force for the good of the many.

Perhaps you have it. Very likely you have it; for a love of the occult philosophy is the mark of at least some advancement in evolution. It is one of the talents of the Christ parable. Don't bury it in the earth.

MISSIONARIES

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."
—*Matt.* XXIII:15

"Go ye therefore, and teach all nations . . . to observe all things whatsoever I have commanded you."
—*Matt*:XXVIII:19

From the above words it appears certain that Jesus approved of the right kind of missionaries and disapproved of the wrong kind, yet theosophical leaders and writers have invariably opposed the attempts to convert followers of the other great religions to Christianity. Theosophy holds that Buddhism, Hinduism, Mohammedism, Judaism and Confucianism contain as much of truth as Christianity and are far better adapted to the particular genius of the peoples to whom they were given. It will not hearken for a moment to the fallacy that one single religion, whether Christianity or any other is the only true one.

Says *The Secret Doctrine* (Vol. 1, page 58, Adyar Edition): "More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion or revealed a new truth. These founders were all *transmitters*, not original teachers. They were the authors of new forms and interpretations, while the truths upon which their teachings were based were as old as mankind . . . Thus every nation received in its turn some of the said truths under the veil of its own local and special symbolism."

Christianity, *in its original form* as taught by Jesus, most certainly was better adapted than any other to the Western world. Theosophy has no quarrel with those early evangelists who imparted it in that form. But Theosophy most certainly opposes the carrying of it, and particularly with its load of sectarian and doctrinal accretions, to highly evolved peoples whose own religions are far more suited to them and contain every whit as much of truth. Although these religions, too, may have become encrusted with superstition, dogmas and erroneous beliefs over the centuries they, like Christianity, still embody the kernel of original truth, and when the extraneous matter is stripped away there is the TRUTH on which all religions are builded.

The Theosophical Society, with its magnificent motto, "There is no religion higher than Truth," sweepingly challenges those who would dispute it. But no one would dare. The most that the denominationalists can claim is that *their* particular brand has more truth in it than the others. Occultists are unable to find any of which this holds good. All the great religions without exception enjoin love of God, love of one's neighbor, the golden rule, justice, humility, morality and integrity. Occultism adds *knowledge*, but one need not have knowledge to possess these fundamentals of true religion. Every world problem now bedeviling us would be solved overnight if all the people of all the nations suddenly acquired this kind of religion in its fulness. And it would not matter an iota whether or not it had a name.

This religion is Christianity, it is Buddhism, Zoroastrianism, the religion of Socrates and Orpheus, of Gandhi, Florence Nightingale, Abraham Lincoln and Spinoza. It is the religion the Christ enjoined upon his disciples to preach to all nations. Their own religious founders had preached it and taught it to them but like the people among whom Jesus took birth they, had largely forgotten it. Those early missionaries who re-emphasized it were *really* doing the Lord's work, but their successors, who submerged the simple truths which alone are real religion below a welter of complicated theology and preached that sort of "religion" to the heathen, would probably have drawn as severe censure from Jesus as the Pharisees and scribes.

If there are missions which still teach primitive Christianity divorced from all these strange beliefs that have fastened themselves on it, we are all for them for they are teaching truth which Theosophy also teaches. Perhaps there are such though we have never heard of any. Always the teaching must be colored by the creed of the denomination to which the teacher belongs. We do not minimize the material benefits the missionaries have brought to the "savages," though these are not unmixed with detriments. Immorality, unknown to unclothed African natives, is said to have developed very quickly after they had been induced to don trousers and skirts. The white man's religion has not seldom been succeeded by the white man's whisky, with disastrous results. The missionaries are not to be blamed for that. They combat it. But material exploitation has often, if not always, followed the trail of the foreign missions. We made a Christian out of the Indian, teaching him, though not always by example, that it was wrong to kill and lie and cheat. Then we took his land away from him and taught him to drink fire-water on which we made a good profit. Now the Indian is one of us and we have largely redeemed our early treatment of him. But his own simple religion, ages old, was not inferior in dignity and responsibility to any. And if there is a difference between his Great Spirit and our Lord God, it is not discernible.

There are probably few Theosophists who support foreign missions. If they confined themselves to the real good they have done in (as a missionary puts it) "rescuing the oppressed, abolishing tyranny and superstition" (but sometimes substituting a different kind), "spreading education, introducing medicine, raising the status of women, protecting children and stimulating social reform," the Theosophist could contribute to them with good grace. But when a Christian Bishop (Colenso) is led to doubt the truth of his own religious teaching because an ignorant (?) Zulu asks him pertinent questions he cannot answer, the spiritual benefits do not seem to rate nearly as high as the material.

"God sends his teachers into every clime,
In every age, to every race of men,
nor gives the truth
Into the selfish grasp of one sole race."

Nor, we may add, of one sole religion. It is hardly possible to be a Theosophist and think otherwise.

MINSTRELSY

A Selection from the Poems of Patience Worth

Music

Should I strike my soul,
Would it resound with a clang of brass,
Or, would it quiver as a harp
Bestrung of silver strings?
Would it be dull — mute,
Or would it be songful,
Should I strike my soul?
Should I strike my soul to the depths,
And it give it out discord — What then?
In this great harmony which is God,
That discord is one part.

THEOSOPHESE

By Charles E. Luntz

"Oh why don't you Theosophists," a friend inquired of me?
Express yourselves in words of understandability?
Why must you talk of 'karma' and 'the devachanic plane'?
If folks don't comprehend you, all your efforts are in vain.

"For 'karma' sounds like candy when at first you hear about it,
Which makes you feel that you can do very nicely without it.
While what can 'dharma' be?—Perhaps some Asiatic region?
And 'manas', 'buddhi', 'atma', why go on, their name is legion?

"Your plaint is just," I made reply, "but there's a reason serious;
We do not use these Sanskrit terms to try to be mysterious.
From needlessly employing them our lecturers refrain.
We know quite well that language strange makes interest quickly wane.

But philosophic thoughts are hard in western speech to dress,
And Sanskrit is a wondrous tongue such concepts to express.
Our language most concerns itself with circumstance and things
But terms occult are introduced to give ideas wings.

What English word conveys as much as that five-lettered 'karma'?
How may we aptly paraphrase the all-embracing 'dharma'?
And 'devachan' is heaven but a great deal more as well.
'Avichi' is an awful thing but not eternal hell.

And 'sat' and 'chit' and 'ananda', 'the gunas', 'devas', 'prana',
And 'kama-rupa', 'guru', 'anupadaka', 'nirvana':
These tortured vocables may seem atrocities linguistically,
But analyze the reasons for their usage realistically.

Each art and science always has its technical descriptions—
Just try to read the words a doctor uses on prescriptions.
For there are subtle meanings these peculiar terms embrace.
Which could not well be signified by language commonplace.

The Sanskrit terminology has beauty, depth and power.
Its nomenclature can be learned inside of half-an-hour.
A small expenditure of time to get an education
In language fitted to impart the mysteries of Creation!"

And ANCIENT WISDOM will not fail your efforts to sustain,
For in another column you will find the meanings plain
Of all the words foregoing, factual or theoretical,
And each month subsequent one more, in order alphabetical.

The year around we'll publish them, a permanent new feature
And so you'll learn the Sanskrit words, without the aid of teacher.
And when you have acquired them all, we know that you'll agree
They've put new understanding into your Theosophy.

DO YOU KNOW?—

That the astral body has no specialized senses such as the physical body possesses?

* * * * *

That its entire periphery is capable of responding to the astral counterparts of sight, hearing, smelling and touch?

* * * * *

That the counterpart of taste is absent as eating and drinking are purely physical methods of nourishment, unknown on higher planes?

* * * * *

That the substance of the astral body is automatically replenished as it wears out from the matter of the plane?

* * * * *

That after death the grosser material is always on the outside, the finer elements arranging themselves in order of subtlety toward the center?

* * * * *

That during life this is not the case, all grades of matter intermingling, though the heavier tends to gravitate toward the lower extremities?

* * * * *

That this gross, slow-vibrating material is the medium of expression for the meaner and baser feelings?

* * * * *

That the more rarefied astral matter expresses the higher emotions?

* * * * *

That a clairvoyant with astral vision can readily determine the nature of the habitual emotions by a cursory examination of the astral body?

* * * * *

That this would be considered a sort of "peeping Tom" action by a theosophical clairvoyant, who would make no such inspection without the knowledge and consent of the individual concerned?

* * * * *

That the colors of the astral body express the nature of the emotions and some of them are incapable of reproduction on the physical plane?

* * * * *

That astral material is self-luminous and independent of the light of the sun or any external illumination?

EVENING MEDITATION

By Ella Welge

Just before you retire at night sit in a comfortable chair, relax the physical body and contemplate for a few minutes the events of the day and your reaction to them.

Be grateful for every constructive thought, word and deed that you have expressed throughout the day and for the blessings you have enjoyed and shared. Then briefly review the instances where you could have used better judgment, and discrimination, or availed yourself of opportunities to achieve greater good. Perhaps you should have exercised a little more kindness, patience and understanding in dealing with others and in certain circumstances reacted calmly, cheerfully and with confidence in the knowledge that all things work together for good.

If we are honest in our contemplation and resolve within ourselves to redeem our mistakes and shortcomings, we are prepared to turn our full attention to the inner resources of wisdom and power. With regular and sincere practice of meditation on the truth of being and on ideas of a spiritual nature we gradually overcome the weaknesses and limitations of the qualities that we need to gain perfection. We become stronger, wiser, purer, happier within and then successful in our undertakings.

We must always remember to meditate on the good that we desire to have manifest in mind, body and affairs and never on negative conditions in life. Meditation is for the purpose of purifying the personality and merging it with the Divine Self, which is the Real of us. And from this elevated state of consciousness we will attract into our being and world that which is for our highest good. Dwell on that which is honorable, just, true and uplifting and feel the inner joy and strength of spiritual development. Take some statement of Truth, some inspiring thought or prayer before falling to sleep and will to dwell in higher spheres of learning and becoming that the soul may transcend all its limitations and unfold its innate possibilities.

Through the night the physical body will be refreshed and renewed with vitality and wholeness and the heart and mind enlightened with intuitive understanding. In the morning all things will have a new perspective and we will rejoice that our evening meditation has been a means of healing and transforming our lives.

"Eternal God, purify my consciousness that I may be a better channel for growth and service and may Thy light and love ever guide and direct me in all my ways."

THE OCCULT INTERPRETATION OF OMAR KHAYYAM

C. O. D. Only

By CHARLES E. LUNTZ

XII (First Edition)

"How sweet is mortal Sovranty!"—think some:
Others—"How blest the Paradise to come!"
Ah, take the Cash in hand and waive the Rest;
Oh, the brave Music of a distant Drum!

This quatrain might be termed the last and, as they think, the strongest line of defense of the materialistic Khayyamites. Surely this bald statement must be taken at its face value! What can esotericism possibly make of such crass worldliness? "Take the cash in hand!" Is there anything spiritual about that? Don't try to rule over anyone. Don't fool yourself with hopes of a future life. Don't glamourize the future—a distant drum sounds good but splits your ears when you catch up with it. Or, as Fitzgerald translates it in his last edition, "Take the Cash, and let the credit go." Grab what you can while you can. Sweet philosophy to Sybaritic followers of the Persian poet. Let's have another round of drinks on that!

We have to disappoint them. As in the Bible where the grossest statements, properly interpreted, are likely to prove the most spiritual—as in India where statues which to western eyes are completely obscene yet veil the highest mysteries of divine creative activity—so this seemingly infidel pronouncement embodies one of the most profound of occult truths.

For if we analyze this admonishment of Omar, what is it but an exhortation to live NOW—in the Eternal NOW—and forego the constant looking forward, looking forward, which precludes the normal living of life as it is intended to be lived? It is hard to say which is the most pernicious—to devote one's entire efforts to some mortal ambition such as Omar describes with no care for anything else, or to keep one's gaze fastened only on the future life, neglecting all or most of the demands of the present one.

It has been said so often that it sounds commonplace to repeat it, that for the occultist the moment in which he is living is the most important of all moments to him. Dwelling on the past with regret, anticipating the future with longing, while regarding the present as some sort of nuisance to be lived through, spells an aimless and disappointing life. At its close one will reaiize he has never really lived.

The cash in hand to which Omar refers is no physical money but is the currency of life. The Theosophist should live keenly, understandingly, trying to extract from each experience the guerdon it holds for the Ego. The latter will do this anyway in the after-death condition but his progress is enormously helped by the conscious efforts of his personality to cooperate Egos must, as a rule, be very disappointed in personalities. They so seldom care about anything but their own material or spiritual salvation. And the latter is just as selfish as the former. C. W. Leadbeater has some severe words for the person whose main object is the saving of his own petty soul, which is not his real soul at all but a non-physical extension of the personality. Outside of occultism few people realize that the true soul, the Ego, is a being so ineffable as to stand virtually as the representative of God to the personality. There is no question of "saving" the latter, if by saving is meant preserving it to all eternity. No personalities are that precious. But anything worthwhile that the personality develops in its earthly journey will be saved, and turned over to the Ego for its enrichment.

"Let the credit go." If there is any it will reflect in the next incarnation when that comes along. Meantime there is the present incarnation to be lived through. Few can enjoy the "mortal sovranty" of which Omar speaks. All can enjoy living through each experience as it comes, making it a thing of interest and profit both to personality and to Ego. Even the hard experiences, when reacted to in that way, lose their sting and their unpleasantness. They are seen in the larger perspective of their educational value rather than as goads to kick against and resent.

Living life in the now instead of in the future or in the past is living life sanely, wholesomely and purposefully. You spent a long time preparing yourself for what you are today—not only the few decades of this incarnation but the hundreds of earth lives of the past with all their long in-between cycles of absorption and development. We can go even further back through the lower kingdoms in which thousands of ages ago you also were making your preparations to become human, to arrive at your present estate.

And now you are here. True you are destined for far greater things, but you are here—far above what you were yesterday, if still below what you will be tomorrow. You worked very hard to be what you are and for a very long, long time. Omar was right. Why not, after all that, "Take the cash in hand?"

(To Be Continued)

Character is not dependent on color, race or religion. All three of these divisions have their scoundrels and their saints, their virtuous and their worthless.

"OUR LANGUAGE" R.68

See verses, "Theosophese" in this issue. Arranged in order of mention in the verses.

Karma: Inevitable consequence. The destiny we create for ourselves by our actions. *Not* reward and punishment though sometimes appearing as such. Can only be mitigated or nullified by creation of new, opposed and stronger. karma.

* * * * *

Devachanic Plane: Sometimes translated "the heaven world," but with many features unrelated to the orthodox concept of heaven. Everyone with any slightest degree of spiritually or unselfish love experiences it between incarnations, usually for several or many centuries. All one's loved one's are there, even if still living on earth, as the Ego of each pours himself into the thought forms of those beloved by the sojourner in devachan and he has them with him more truly themselves than in the flesh and with only their best qualities manifesting. Devachan is a place of great happiness, every moment exceeding the most joyous hours on earth. It is also a place of work, the Ego absorbing and processing into his permanent structure all the past life's experience (except the dross sloughed off on the astral plane) so that he will reincarnate with greater powers, higher qualities and increased knowledge.

* * * * *

Dharma: The right thing to do at any given individual, group or nation. Different for different people. Different for the same person at a different time. The reverse of regimentation.

* * * * *

Manas: Mind, both higher and lower. Usually refers to former when not qualified.

* * * * *

Buddhi: The intuitional principle, which is also the principle of unselfish love and the higher wisdom.

* * * * *

Atma: The Divine Will in man. Highest courage. The topmost principle. Ultimate spirit.

* * * * *

Avichi: Condition of seeming to be alone in space, completely cut off from God and Man. Reserved for the utterly evil, heartless and selfish. Can take place on earth as well as on the higher planes. Very rare and unlikely in most people except at initiation into Mastership when for a moment (which seems like ages) he must experience this terrible sensation of utter loneliness in order to know what it is like. Said to be the reason for the words of the disciple Jesus, "My God, My God, why hast Thou forsaken me?" his final torments representing the close of the Fifth Initiation (Mastership) for him. Theosophical teaching is that Christ and Jesus were two separate individ-

ualities, the former ensouling the latter at the Baptism, but having taken leave of his temporary vehicle before the agony of Gethsemane.

* * * * *

Sat, Chit, Ananda (Pronounced AHnahn'da): The Trinity in God and man. Being-Understanding-Bliss.

* * * * *

Gunas: The inherent qualities signified by the astrological Constitutions—Cardinal, Fixed, Common.

* * * * *

Devas: Angels. High Intelligences in charge of the countless operations of the natural order.

* * * * *

Prana: The vitality, both physical and in the subtle bodies.

* * * * *

Kama-rupa: The desire principle.

* * * * *

Guru: An instructor in spiritual matters.

* * * * *

Anupadaka (Pronounced An'oo-Pah-d'ka): The second highest plane, counting from the top.

* * * * *

Nirvana: Condition in which man's consciousness becomes one with God. Deification. Complete liberation from the thralldom of even the subtlest form of matter. Erroneously termed annihilation by those ignorant of true oriental philosophy because the word means "blown out." But it is the sense of individualism which is blown out because merged into the Universal and Eternal.

NOTE: Additional occult terms will be defined monthly under the heading "Our Language."

STONEHENGE

(Continued from Page 65)

trilithons which are such a prominent feature of the whole monument. These were probably built upon the foundations or rather ruins of a much older Temple abondoned by an earlier race. These trilithons have obviously nothing to do with solstice observations because they would have entirely obstructed the view of the rising sun from the stone popularly believed to be the Observation Stone. The five huge trilithons are so placed that lines drawn from one to the other would form a pentagram or five-pointed star, perhaps the most important symbol of the ancients.

The orientation of the original Stonehenge circle is shown by the great Eastern embankment or avenue, as it is called, extending from the circle for about five hundred yards to the N.E., and in an exact line of the summer solstice, obviously meant for sight lines, which stand at some distance in the middle of this avenue.

The very early inhabitants of Britain must have attained to a very high degree of civilization, judging by the articles dug up from the Wiltshire barrows—gold and bronze and jet jewelry that could not be surpassed and hardly equalled by the most skilled craftsmen of modern times.

The religion brought by the Phoenicians was extremely grand and impressive and was an elevating illumination to the inhabitants of Britain, sunk as they were in cults of serpent worship and demons. A marvellous remnant of the older religion is Silbury Hill, traditionally connected with Serpent Worship and is the largest man-made hill in Europe and stands beside the Roman road which was obviously constructed to avoid it. The winding path to the summit is supposed to refer to winding of a serpent and leads to a circle with a slightly raised embankment surrounding it. Here it was, no doubt, that religious ceremonies were held, perhaps as far back as ten thousand years.

Very interesting are the so-called earth-works near Stonehenge, in a rather remote part of Wiltshire, surrounded by three very deep trenches cut in several places to allow of entry and exit. There are no monoliths, no stones, nothing at all but grass anywhere about. It is presumed to have been a prehistoric fortress in which some forgotten race put their women, children and cattle for safety in times of war, and older than Stonehenge or Avebury or even Woodhenge, a great circle made of wood instead of stone, almost entirely obliterated.

There is a sense of profound religious mystery about this bit of the past on the beautiful rolling downs in that peaceful quietude where there is little to be seen except grass rustling in the wind and the nibbling of sheep grazing where they have grazed for thousands of years.

If it is true that the Phoenicians brought to England an exalted religion, then this part of the country must in their day have been the centre of a great spiritual development. One of their hymns which has survived has the following message:

> **"O Sun-god, Thou liftest thy head to the world; Thou plantest the feet of mankind; Thou settest up thine ear to their prayers. In the right hand of the King, the shepherd of his flock, may the symbol of the Sun-god be carried!"**

One wonders what symbol was meant —perhaps the circle with the point in the middle, now the astrological symbol of the Sun.

The Phoenicians were monotheists as were the Israelites; they regarded the Sun as God made visible. The Aryan belief in the One God of the Universe, the Father-God behind the Sun, was known long before the time of Abraham and was introduced into Egypt in the days of AK-HEN-A-TEN, father of TU-TANK-AMEN. He wrote a magnificent hymn to the God whose symbol is the Sun, the origin, it is sometimes said, of the 104th Psalm:

> **"Bless the Lord, O my soul, Thou art very great, Who coverest Thyself as with Light, Who maketh Thy Ministers a flaming fire."**

The English Channel appears to have been called by the Phoenicians the "Sea of Icht," that being the name which it bore when they arrived in Britain. It derives from Ictis, the classic name for St. Michael's Mount which was a Phoenician trading port. Other ports chosen by them resemble St. Michael's Mount in being an isle close to the mainland or joined to it, easy to defend on the land side and easy to use for transport of goods on the side of the sea. The name Ictis still survives in the name "Isle of Wight."

Vestiges of Fire rites held at the summer solstice survive in the Beltane customs and are still adhered to in parts of Britain, such as the passing of a boy through a bonfire. Until about fifty years ago farmers in outlying parts of Ireland and England passed their cattle through a fire at this season of the year. St. John the Baptist is associated with the Bel rites. The Goths called baptism Skiri, and curiously, the Scots call John the Baptist "Skiri-John." The Germans call fire-flies (Johanneskaefer) because they are so numerous at the time of the Feast of St. John, namely the 24th of June, and glowworms they call "John-worms" for the same reason.

The living God behind the Sun was referred to a God of Love, having hands outstretched to aid mankind.

How amazing it is to discover that all things lead us back to the great underlying Truths! Buddha and Jesus gave us the same moral precepts, the words of Confucius, of Osiris, of Mahomet, of Lao Tze, were all founded on these Truths. They all lie hidden beneath the symbolism behind the mighty monuments put up by the peoples of long bygone ages to the Great Builder of the Universe, to Him Who is, as Sir James Jeans says, the Great Mathematician. Newton once said that the true task of Science is to travel back ceaselessly from effect to Cause until we find the First Cause of all—until we reach the Sustainer of the Universe. How much more is it the task of the student of Comparative Religion! He can begin by learning much from these awe-inspiring monuments which are symbols of invisible Powers and Principles which still rule the Universe today.

(The End)

HOLY COMMUNION

(Continued from Page 65)

being. Perhaps this may seem rather shocking to a Protestant whose faith expressly forbids any belief in transsubstiation (the actual transformation of the Host into the person of Christ). Yet occultly speaking that is correct at the Buddhic but certainly not at the physical level. This is hard teaching

for those unable to grasp metaphysical truths, but it is a philosophical necessity or the entire occult structure which postulates God as All would collapse.

When the teaching was first given to the West by the Masters, one student, aghast at what he had heard, indignantly protested to H.P.B., "If this is true, then God must be in the ash of my cigar!" H.P.B. calmly replied, "He most certainly is." And if this be the case, how much more certainly must He be in a sacred symbol expressly designated by one His greatest sons as the vehicle of His life.

It does not matter that the average worshipper is quite unfamiliar with these esoteric subtleties and would be unable to grasp their import if he was, without a considerable background of occult training. He *believes* that the sacrament has been miraculously transformed into God and that he is receiving the Christ principle into himself in the form of the wafer. On higher planes belief, if firmly held, actually achieves that which is believed. It will do that even on the earth plane if powerful enough. And it will actualize itself on the lower planes even if false. A false belief cannot take root on any plane above the mental—there is no matter in which it can express itself. A belief in the unity of consciousness is not false but one of the great eternal verities. And at the supreme moment of the Catholic Communion, whether Roman, Greek Orthodox or Liberal, the believing worshipper actually experiences a fleeting state of *yoga*. If he does not cooperate, however, but remains unmoved as an indifferent spectator, no such effect will be achieved, though the stepped-up spiritual atmosphere will bring about a somewhat beneficial effect even on him unless he is definitely hostile. But this is far removed from *yoga*.

The fundamental principle to be held in mind is that although consciousness is *always* a unity on all planes, the Supreme Intelligence has created the illusion of separateness on the lower planes for purposes of evolution, which could not be carried on without it. *Yoga* is more than a recognition of the fact of unity—it is the experiencing of it.

What of the Protestants who, regarding the receiving of Holy Communion as ineffably sacred, yet repudiate transubstantiation as completely alien to their faith?

The question, important as it may seem to the pietists, is one of Theology, and if there is one thing which we may be quite *yoga* has no concern, it is theological disputation. If the uplift experienced is sufficiently powerful to transcend mere emotion, then *yoga* is possible to the Protestant partaker of Communion as it is to the Catholic. He does not make the same kind of thought image of what is taking place, but that matters not all. For him it is not taking place that way; but he reaches the Buddhic plane, if his consciousness is so strongly affected that it rises that high, by his own special route.

As to the Unitarians, who do not introduce Communion into their religious services at all, if they have no belief in its spiritual efficacy, then for them it has no such efficacy and they are as right in abstaining from it as the Catholics and most Protestant sects are right in employing it. A ceremony or rite which is meaningless to the one taking part is no more than an empty superstition—for him.

The Theosophist has full freedom of choice in this as in all other matters of faith and, after maturity, the choice should be his, not that of someone for him. His *dharma* may not be the same at different periods of his life. Thus Annie Besant, as the wife of a Church of England Clergyman, refused to take Communion because she doubted the truth of the Bible and of Church teaching. She followed her conscience and was absolutely right in doing so. Half a century later she devoutly and believingly took Communion as a member of the Liberal Catholic Church. She had learned the truth regarding such matters long before and again she was right in using a means which for her meant spiritual uplift, though it might not mean anything at all to someone else.

The present writer, not being a member of any Church and, because to him the rite is of no spiritual value never taking Communion, is able to regard the matter with extreme disinterest. For him—and it is only his own viewpoint, not valid for anyone else unless it is also that person's viewpoint—*yoga* is an ideal condition to be striven for in every act of life. If fine music, noble paintings, inspiring literature, grandeur of scenery or any other means to lofty ends bring him closer to his own Ego then these are aids to be used. But *yoga* is possible everywhere—in the slums, in the prisons, in the desert and jungle and in business offices, factories, foundries, and social gatherings. It does not lessen attention to the work in hand—it enhances it. It does not impair efficiency—it augments it. It shows nothing outwardly except, perhaps, the radiation of an inner peace and a certain assuredness of purpose.

This "daily yoga," as it may be termed, has a cumulative effect. Without belittling the value for many people of weekly church attendance and Communion, it is nevertheless a fact that often in such cases religion is a matter of Sunday observance and almost complete forgetfulness during the week. There is a Sunday God who presides over the spiritual needs and a weekday god who holds dominion over the creature comforts. The former receives 1/2 day of worship and the latter the other 6-1/2. In true *yoga* there is no "seventh day, the Sabbath unto the Lord thy God," no "Lord's Day." Every day, every hour, is so hallowed.

Holy Communion, whether Catholic or Protestant, can be *yoga*. But so can every other act of life, devotional or secular. If partaking of Communion helps you spiritually, how unwise not to continue to take it! It it arouses no spiritual echo in your heart, how unwise to continue to take it, unless you do so because someone close to you would be hurt and grieved if you gave it up. In that case there is no hypocrisy in setting aside your own inclinations to avoid wounding another. Mrs. Besant did not, but at that time she was little more than adolescent—confused, bewildered, trying to do right without knowing what right was, and 20 years away from the Theosophy she was later to embrace.

As with every situation in life, Theosophy insists that you yourself must find the road, you alone discover the solution of the problem, you yourself make the choice.

Why not? Isn't that what we came here for?

(The End)

REAL PROBLEMS

(Continued from Page 65)

ing a cycle thousands of times as long. But over the stupendous aeons all are at longest last absorbed. Time that is almost an eternity has performed the task that the comparatively short, sharp cycles of earth-astral-devachanic lives were inadequate to fulfill. Yet without these cycles there would have been no spiritual distillation to work on, so nothing was wasted—neither the unhappy earth experiences, culminating in temporary failure, nor the age-long *pralaya*, inactive period, which for the non-achieving Egos was the only way to bring them abreast of their fellows.

When they return to their new field of evolution, refreshed, invigorated and highly schooled as a result of their long rest and subconscious acquisition of wisdom, they take their place in the forefront of the now immature humanity and help to teach them the very lessons which they, the teachers, so miserably flunked in bygone ages. A happy thought indeed for those who envy the seemingly miraculous knowledge and skill of the geniuses and the gifted among mankind. They may have been the inefficient, the incompetent, the maladjusted of a past world.

They *may* have been; but it is unwise to generalize and it does not follow that of necessity they were. We do not have to lose a million ages to qualify as world-leaders. But it is supremely comforting to know that if worse comes to worst we still shall have our chance. Even if we are of those whom traditional religion fallaciously brands as "the damned," we shall have our comeback. And the "damned" period, which

A Christmas Suggestion

★ ★ ★

Overheard in a T. S. Lodge Room: "I just know she would be interested in Theosophy but I can't figure out how to tell her about it."

★ ★ ★

We can help you, and all others who have the same problem —particularly now as Christmas shopping time is here.

★ ★ ★

Give her (or him, or them) a 1-year Subscription to ANCIENT WISDOM. Only $1.50 (or $2.00 if you care to cover its full cost). Throw in the three manuals, "Back to Earth," "Unfinished Business," "Mind Magic," if you want to do a really good job of enlightenment. Only $1.25 more. Your gift will keep functioning long after the conventional nylon hose, ties, handkerchiefs or shirts would have reached the rag bag.

★ ★ ★

Other suggestions: A horoscope by Charles E. Luntz or, if that has previously been given, a year's progressions. (Write for terms). To the astrologically minded, "Vocational Guidance by Astrology," the standard reference work on the subject, Price $2.50.

★ ★ ★

The timeliness of such gifts and their value to those who receive them need not be detailed by us. You have, without doubt, already recognized what a quick, easy, inexpensive and appropriate way this is to do your Christmas shopping.

★ ★ ★

A CARD WILL BE SENT TO THE RECIPIENT ADVISING HIM OR HER THAT THE SUBSCRIPTION OR BOOK IS SENT WITH YOUR BEST WISHES OF THE SEASON.

★ ★ ★

Order now, Christmas is not far off, from

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is no more than a comatose condition when, though we are oblivious of it, constructive work is going on in our egoic composition, will mean no more to us than an eight-hour restful sleep. The passage of time makes no impress on the hibernating consciousness.

But no one wants to lose several billion years of evolution, whether he knows about it or not. The occultist regards such a prospect as a contingency to be avoided above all others, as indeed it can be with even a minimum of real effort. Promotion merely as a result of existing in human form longer than those over whom he is promoted is infinitely less preferable than promotion by merit. And so, if he takes his occultism seriously, he makes every endeavor to reach that stage in evolution—the First Initiation—when he will be "saved" from the fate of aeonian suspension which, of necessity, must be the lot of those who do not make a passing grade by the time appointed.

Which brings us back to the lesson of premature death and the question which heads this article. What holds good on a grand scale and over the enormous durations of major evolutionary cycles must, by analogy, also apply on a small scale and to the minor cycles. Egos are not all of the same temperament and they have freewill. Their personalities also differ in temperament and, in lesser degree, they also possess freewill. Some Egos appear to pay little attention to their personalities and some personalities pay no attention to their Egos. Other Egos seem to make a most determined effort to guide and inspire their personalities and other personalities sometimes look constantly upward to the Ego for help and direction. One mistake into which some religions fall but into which Theosophy does not, is in trying to standardize human beings, setting the same level of belief and practice for all.

Individualities and personalities are as unlike in pattern as the snowflakes, no two of which are ever the same. And as each flake has a different "history" from its formation until it has descended to the ground because of the varying currents of air and the impurities it meets on its way down which give to it its characteristic shape, so each Ego, each personality, has a soul history and an incarnational history completely unlike any other.

The speed with which all lessons or any lessons are assimulated is dependent largely on this soul history and also on the history of the current personality. Only the occult clairvoyant may trace the former but we can see the effect of the latter going on all about us. The "backward" child may be the product of heredity, maybe of environment or maybe there is no discernible reason for his backwardness, in which case it probably traces to soul history. The Encyclopaedia Britannica (Vol. XV, p. 337) quotes with apparent respect the statement of an unidentified theosophical writer. Reincarnation is "the master-key to modern problems and among them to the problem of heredity." Anr there is no modern problem more baffling to non-theosophical educators than that of the wide variation, even in children of the same family, to the acquisition of knowledge.

Therefore the answer to our question, reached by a roundabout but necessary series of inductions, is that whether more than one early death may be required to instruct the Ego that carelessness which may take life is a serious deficiency, depends upon the Ego. If he learns quickly, one such karmic consequence may be enough. If his personalities continue the offense, obviously more will be needed and, if needed, they will certainly take place. Nature seems resignedly to have prepared for the worst. Knowing her children, she has made available a profusion of conditions to process them to perfection and a myriad of lives in which to accomplish it. Criminal carelessness is one of thousands of defects which have to be rooted out. Death in childhood is one of thousands of karmic severities designed to correct and educate.

How long it takes and how many karmic switchings will be required is strictly up to us.

(To Be Continued)

We are never deserted. Although there may be no visible evidence of the slightest aid to us in our troubles, powerful forces are at work behind the scenes to deliver us. And faith that those forces exist reacts quickly to sical plane.

One sure way to defeat the purpose for which we are in incarnation is to permit others to run their lives or do our thinking for us.

THE ZODIAC IN PROVERBS

8. Scorpio

As thy days, so shall thy *strength* be.
—*The Bible.*