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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UNPOPULAR PEOPLE

BY CHARLES E. LUNTZ

(Continued from Last Month)

It would be both easy and superficially logical to declare that unpopularity for which no discernible cause exists traces back karmically to a previous life of arrogance, coldness and indifference to other people. That explanation would be quite acceptable to some of the less advanced theosophical students who love to have the karmic i's dotted and the karmic t's crossed. The writer freely admits he was in that category in his early theosophical days. Karma as an occult game of tit-for-tat was so beautifully easy to understand. But, carried to its ultimate conclusion, this oversimplified scheme would lead to the absurdity ridiculed in the early instruction given by the Masters, of A murdering B in one life, B murdering A in the next, A coming back to slay B in the following incarnation and so *ad infinitum.*

Further study, meditation and (we hope) the application of common sense showed that karma is not so devoid of imagination and resource as to carry out its mighty educational tasks in this inept fashion. It is obviously true that one who cold-shoulders the world is due for a lesson in friendliness which may appropriately be conveyed via the unpopularity route and this will probably not wait for another incarnation but will begin immediately. The primary mistake, however, lies in the supposition that it is necessary to have done something wrong in order to suffer under an unpleasant karmic burden. That this is a fallacy may be demonstrated by considering the discomforts and deprivations to which people will submit when trying to achieve some physical goal.

An athlete will subject himself to the most grueling "punishment" in the shape of road work, weight lifting, dieting, self-denial of luxuries and indulgences in the attempt to beat a record or win a trophy. And he may not win it after all, though what he went through may have improved his willpower and perhaps damaged his heart.

An ambitious youngster will semi-starve himself, do menial work, deprive himself of sleep and injure his eyes to attain a professional degree at college. And he, too, does not always make the grade.

A West Point or Annapolis graduate has had to undergo the most rigorous

(Continued on Page 31)

SOLOMON'S TEMPLE

BY OLIVE HARCOURT

During the sojourn of Moses in the fastnesses of Mt. Sinai, he received Divine instruction concerning the building of a sanctuary to be the nucleus of relations between God and man. This inspired idea, aided by a holy life and great occult knowledge, gave rise to marvelous visions and flashes of Cosmic Consciousness, the outcome of which was the erection of the Tabernacle, forerunner of the great Temple at Jerusalem.

Solomon's Temple was, as far as possible, a replica of the earlier edifice, though infinitely larger and grander. All the wealth, idealism and religious fervor of Solomon and David were poured out upon it to make it what it became—the most superb of all buildings of the world of that time.

One of the most important—perhaps *the* most important—of the doctrines of the ancient Israelites is to be found in the symbolism of the structure and furnishings of the Temple, that of the Opposing Forces, hidden in the first line of the Book of Genesis: "In the Beginning God created Heaven and Earth." The Hebrew word for Heaven is *Shamaim,* a fusion of two words, *Esh,* Fire, and *Maim,* Water. These are the Opposing Forces—opposing yet complementary—with which God is traditionally supposed to have created the universe.

The Temple was divided into three parts, first the Outer Court, or Court of the Gentiles to which non-Jews as well as the public were admitted. Second, the Sanctuary, where the Priests held ceremonies, and lastly the Holy of Holies. In the Outer Court stood the Altar of Burnt Sacrifice, symbolizing the Cleansing Fires, and the Laver of Brass in which the priests washed hands and feet before entering the Sanctuary.

When passing into the Sanctuary the first objects to meet the eye were the two great pillars of brass, brilliantly polished. According to one account, they were 36 feet in height, according to another, 27 feet in height and 5 feet in diameter. The right hand pillar stood in the south, facing east, the one on the left stood in the north, also facing east. The south pillar, known as "Royal" because beside it the kings were crowned, bore upon its surface one word, "Jachin," meaning "I will establish." Upon the other pillar was

(Continued on Page 31)

IS A GOD NECESSARY?

A debate between John L. Talbott and William Marx of the Rationalist Society and Charles E. Luntz, President and Mrs. Careta Thatcher, Vice-President of The Theosophical Society of St. Louis

(Continued from Last Month)

MR. MARX: RATIONALISM is a system of thinking with reason, not superstition. It's as simple as that. Rationalism has no threat of hell to keep its followers in line. It does not say how a person may think. We pride ourselves on our freedom from superstition and believe that there is a natural cause for every effect, that no cause can be altered or voided by prayer to a supposed super-being. Most Rationalists reject the idea of a creation. To assume that the universe was created out of nothing implies that there existed a creator. Since no one can account for the origin of a creator there is no reason to accept his existence as a fact. A creator cannot create himself. It is no more difficult to believe that matter has always existed than it is to believe that god has always existed.

We hold that conditions on earth are the result of human conduct and that all changes made for the betterment of man have been the result of humans as well as the injustice, even though we would like to put the blame on a god or devil. We do not believe in gods, devils, ghosts, souls, saints, angels, christs, pixies or unicorns. If one god can exist then others could exist. If a god is supposed to be good, then evil gods must exist as no good god would leave the earth in its present condition.

Rationalism, or freethought, is the only philosophy that can unite all the peoples of the world. Religion only divides. After thousands of years, all religions have failed.

While freedom of expression is a boast of America and a right guaranteed by the Constitution, the press and radio, two of the chief mediums for dissemination of propaganda, are not available to the critics of religion because of the pressure brought upon them by the churches. Half the population of this country do not belong to churches. There must be a reason. These millions need organizations they can join.

If you are one of the many who eat, sleep and work for yourself, we do hope you are satisfied. But if you want to try and better this world, and in so doing improve the conditions around

(Continued on Page 30)

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NO "MUSTS" IN THEOSOPHY

Recently we received a letter from a former member of the T.S., who stated she resigned because not enough attention was paid to animal welfare, insisting that every member of the Society should be compelled to become a vegetarian.

Quite aside from the merits or otherwise of vegetarianism, which it is not the purpose of this article either to uphold or deny, we cannot think of anything less completely in harmony with the spirit of Theosophy than to *compel* anyone to become or to do anything. "Whose service is perfect freedom," says the Collect for Peace in the book of Common Prayer compiled in the reign of Edward VI. It is too bad if The Theosophical Society of today must take a course which denies that freedom in God's work which the Church of England proclaimed — on paper at least ——three centuries ago.

For The Theosophical Society exists to do God's work if there is any society, religion or group that exists for such purpose. And if in this high service there is not perfect freedom but bondage to the beliefs or ideas of others, whether these be true or false, then the Society becomes just another doctrinal religion and for ourselves we would want no part of it.

There are no "Musts" in Theosophy or The Theosophical Society. There must never be any and we urge every reader of ANCIENT WISDOM to defend and maintain this very heartbeat of our great philosophy and of the organization which propagates it. The grand Declaration of Principles adopted by the Society's General Council nearly 25 years ago and printed in every issue of the official publication is the guarantee of perfect freedom in service for every member:

"There is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject . . . No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members . . . Opinions or beliefs neither bestow privileges nor inflict penalties."

That is the ringing answer to some who would read out of the Society those who are not vegetarian (which would have read out G. R. S. Mead, one of the most esteemed co-workers of Dr. Besant) or who drink liquor (which would have eliminated Mr. A. P. Sinnett who was in constant touch with the Masters) or who smoke (which would have expelled H. P. Blavatsky). Individually we may disapprove of these habits — or we may not, as the case may be. It is our business to regulate our own lives and to leave the lives of our fellow members strictly to them to regulate for themselves. The other course, if we understand Theosophy aright, is not Theosophy but doctrinism, differing in principle not one whit from the regimentation of thought and belief with which the orthodoxies slug their followers into surrender of their most precious possession—the right to think and believe as their highest intuitions impel.

If you are a vegetarian, by all means do your best through the vegetarian organizations to present your views militantly to the public. But unless you wish to drive out meat-eating members and to bar all non-members who eat meat, keep the militancy out of any reference you may make to the subject in the Lodge. And the same applies to smoking and drinking liquor. To term the former a filthy and untheosophical habit is gratuitously to insult anyone within hearing who happens to practice it. It may perhaps merit the term filthy, although name-calling never in history broke a bad habit, but it may not with validity be termed untheosophical.

No "Musts" in the T. S. except the "Must" of Universal Brotherhood which all accepted when they entered the Society. And be it remembered that brotherhood, like charity, "suffereth long and is kind."

THE RELIGIOUS SENSE

In the days of our forefathers, not so very long ago, religion was inevitably associated with going to church, contributing suitably to church activities, observing the special rites associated with one's sect and behaving decorously and staidly as befitted a professing Christian. We need not mention that paying at least lip service to the creed and other beliefs of the denomination was i n c l u d e d. That was taken for granted.

The above paragraph will also apply t o d a y if the word "inevitably" be omitted. It still applies to the strict Protestant Fundamentalists and to the two Catholic Churches, Roman and Greek Orthodox. But there are now denominations, o r t h o d o x in name, whose clergy subscribe to a liberality of thought which would have whipped the founders of the sects into amazed fury. The everlasting mercies of God are stressed, His alleged wrath subordinated, Hell is soft-pedaled or omitted altogether. Other religions, even Eastern religions, are treated respectfully and their "good" points emphasized. All of which is a bitter potion for the hellfire and brimstone brethern, of whom there are still a goodly, or badly, number. They do their little worst in pulpit, radio or in the sectarian periodicals to frighten people away from the Divine lovingkindness into the divine animosity, but with little success. Now and then a religious weakling may succumb but it is getting harder all the time to scare folks by menacing talk of heavenly anger which a century ago would have sent them into convulsions.

From the theosophical viewpoint, this constitutes immense progress. For the true religious sense has nothing whatever to do with church, rites, ceremonials or beliefs. These may contribute to it or enhance it—and sometimes may stifle it—but Religion, with a capital as against a small "r", far transcends the accessories which too often have been substituted for it. It is devoid of sacred trappings or ritual or even profession. It abides deep in the soul of man and is born of something higher even than soul—of spirit.

It would, perhaps, be claiming too much to assert that only the Theosophist can understand and hold this true religious sense in its fullness. Yet there is a measure of truth even in this broad statement for he who does possess it in high degree is an unconscious Theosophist though he be ~~Buddhist monk~~, Hindu holy man or Christian saint. Theosophy is in essence the knowledge of God that comes from direct intuition, and is so defined by the dictionary. Theosophists, therefore, though by convention regarded as members of The Theosophical Society, are also those *illuminati* who, regardless of affiliations, have attained to the sense of identity with the Divine which is the highest manifestation of Religion.

This is the goal of every member of the T. S. who has grasped the inner meaning of his philosophy. Reincarnation, karma, dharma and the other profound teachings are guides and aids, logical, impressive and contributing enormously, by the understanding they confer, to the spiritual progress. Unlike the illogical schemes to insure salvation invented by immature minds centuries ago and based on mistranslation or misapprehension of esoteric scriptural passages—usually both—the occult statements are clear, concise, harmonious with the natural order and *they make sense*. But of themselves they have no power to "save," whatever is meant by that antiquated *cliche*. Belief in them, whether professed or real, will not insure the favor either of God or man.

The pastor or evangelistic preacher may beam on the "sinner" who contritely accepts what he is told will bring him heavenly recompense, but the member or s t u d e n t who tells his T. S. teacher, Lodge P r e s i d e n t, National President or even the International

President that he believes without question all that Blavatsky, Besant, Leadbeater and other theosophical "authorites" have written is likely to receive nary a beam. Indeed if he made such a profession of faith to the Lodge President who happens to be writing this editorial, he would certainly receive a frown and pointed remarks on the folly of *unquestioning* faith in fallible human beings, no matter how great their knowledge or how likely they are to be right in their statements. Unquestioning faith is mere credulity. Faith *after* questioning, after doubt, even after outright disbelief—that is the real faith.

"Who never doubted never half believed
Where doubt there truth is—'tis her shadow."

There may be Theosophists who found the inner peace that is the peace of God—the true religious sense—without prior search and struggle, but we have never met one. Even those who over the ages have been steeped in the esoteric wisdom seem to have to discover it once more in each incarnation. Besant did, and Blavatsky, and many more. And those happily born into theosophical families may still find their innate beliefs sternly challenged by what seems to be the logic of untoward events.

But after storm comes peace. It is always there in the depths of the spirit —of the Augoeides who dwells deep within. And a knowledge of that greatest of truths may lead to more than knowledge—realization—which is all the religion anyone can ever need, for it is the heart and essence and soul and spirit of Religion, which transcends the religions as the Ego transcends his personalities.

ATLANTIS IS A MYTH — MAYBE?

We are indebted to a reader for a clipping from a Denver newspaper containing an article headed " 'Lost Continent' of Atlantis Merely Myth, Asserts Explorer." The explorer, a Columbia University professor, is reported to have stated that he has "mapped, photographed, probed, sounded and visited the ocean deeps since 1935 and found no evidence of the mysterious continent believed to have sunk in a great cataclysm of prehistoric times." He declared flatly that "there never was such a place."

It is with great diffidence that we take issue with an authority who certainly should know whereof he speaks. But as the last small island of the Continent is said by occultists to have sunk beneath the waves some 11,500 years ago and the main body of Atlantis to have been submerged 200,000 years ago, we wonder what the gentleman expected to find.

Says he "Even if a city were covered by many feet of ooze, our photographs, dredges or soundings should give us some indication it was there." Are we naive in inquiring why?

After the ocean with its terrific pressure has rolled over the temples, buildings, streets and monuments of 200,000 years ago or even of 12,000 years ago just what faint relic might be expected to remain? But perhaps the explorer was thinking in terms of only four or five thousand years ago and we do not presume to say that some shadowy remnant of civilization that recent might not exist although even that seems extremely doubtful in view of the disintegrating effect of great masses of water over millenia of time. But 200,000 years, when the great City of the Golden Gate was swept away . . . how can even a vestige remain? And the mightiest buildings date back to that era.

Even 13 years of soundings, photographs and dredgings could only take in a tiny fraction of the whole gigantic area. It may well be that some fragment from Poseidonis still decays beneath the millions of tons of salt water overlaying it. But is was a Master who, when asked the question, "Why is there no trace of this civilization if it ever existed?" replied, "What trace do you think would remain of your own civilization 12,000 years hence if destroyed by water? Do you think your buildings, your flimsy furniture, your jewelry, your newspapers, would survive?"

We think the explorer *was* too optimistic and *is* too pessimistic. He started out apparently by expecting too much and is drawing conclusions not warranted by what he didn't find.

We suggest our readers be not in any hurry to write off Atlantis. We recall similar ha-ha's being given to many other occult assertions since proved true. Remember how funny it was to the university professors when H.P.B. said that lead really could be transmuted into gold as the old alchemists believed. Poor H.P.B.! If she believed that she'd believe anything. Poor professors, in view of the fact that lead can now be changed into gold any time anyone wants to take the trouble and has the necessary apparatus! If they didn't believe that they wouldn't believe anything.

We will still keep our money on H.P.B. and the former existence of Atlantis. In fact we're pretty sure we were there. You, too, probably. And maybe even the Columbia University explorer.

THE TRUTH IN THE LEGEND

It is a matter of common knowledge that there is invariably a basis of truth in any legend, religious or otherwise, that has been recounted for centuries. That the legend glamourizes and embroiders the historical facts, which sometimes are the slenderest peg on which to hand a thrilling and circumstantial story, is also recognized. Few nations and no religions fail to surround their beginnings either with wonder-working, heroism or both. Their founders may be the gods themselves, their kings or priests descended from divinity or appointed by direct command.

Even our own nation dramatizes its struggle for freedom and the giant figures of George Washington and Abraham Lincoln. The British, not particularly proud of William the Norman whose conquest of the Saxon Harold established England as a nation, hark back to Alfred the Great, Good Queen Bess and latterly to Victoria the Good. In spite of the efforts of busy debunkers, industriously scratching for scandalous tit-bits in the behavior of the world's immortals, their acclaim is no whit affected.

Which is as it should be. The "legend" of George Washington, the appeal of his undoubted heroism, statesmanship and far-seeing wisdom is not dimmed but perhaps even enhanced by the later knowledge, if true, that he was not seldom profane, had an eye for a trim figure and was not averse to high living. We have no less regard for Lincoln because he sometimes indulged in an off-color story, was at times indecisive and often his humor, according to historians, was crude and sarcastic. These things do not matter, and indeed may give us lesser ones of the earth a lift in knowing that the eminence of the mighty is not untinged with faultiness such as we may perhaps recognize in ourselves.

But in another sense, valid only to the occultist, the legend believed in by millions over the centuries is true even though the subject of it never existed or, if existing, never performed one-hundredth part or the feats credited him. For if the believing thought of only one person is potent to create and take shape in the invisible worlds, what must the passionate, fervent, utterly devoted thought of millions over the centuries produce?

Had the Gospel story been wholly myth and a historical Jesus never have existed, as some scholars claim (a claim to which we do not subscribe), the legend of this perfect life, even exoterically, as believed with faith by a large part of the world for 20 centuries, would make that legend true on the higher planes.

There is truth in legend in an altogether different sense than the modicum conceded by the historians. The belief makes the truth and if the truth be good it can only uplift and inspire. But an evil belief, as in the legend of Hitler's infallibility, can also inspire to wickedness, cruelty and high crime. Millions believed in Hitler and made of him a legendary figure but their dream lasted a scant two decades. Evil thought creates also but its creations are evanescent. They charge headlong into the path of spiritual evolution which sweeps them aside and continues

(Continued on Page 30)

FROM MAN TO GOD THROUGH THE COSMOS

By Clara F. Gaston

(Continued from Last Month)

Some Questions and Answers

Q. Why, then, are there castes and classes if all are children of the same Father?

A. We must recognize first of all that all souls in evolution are not of the same age — were not created at the same time — and many are the children of a previous Day Of The Supreme who did not complete their growth on that day; the seven *cosmic* days are but the school term of this Day of the Supreme.

Q. But millions of new souls are coming into incarnation daily; will all of these be equally provided for in that great future?

A. First of all it must be clearly understood that there is but *one* creation of each species, including Man; that a new soul is not created with the birth of each infant and that after its creation on its first birth into the human family every individual of *each* species, including man, carries within himself the seed of its own reproduction. GOD creates — Man *pro*-creates. Also the number of souls in every day's schedule is strictly limited; the many souls appearing daily are coming into their *re*-incarnation.

It is therefore comprehensible that men, being of widely different ages and having had widely different experiences, should also have very different abilities and capacities; the Lord Krishna points this out to His devoted disciple Arjuna when he tells him: "I instituted the four Castes according to the qualities and powers of men; thus am I the author of action, though beyond action myself." (*Bhg. Gita IV*:13)

Looking over the world of men it is at once apparent that all do not have the same powers and capacities *in the same degree,* and the wisdom of placing them according to their capacities, thus insuring the most perfect results of their united labor, will be at once recognized. In that period and among that people the Classes were called *Castes,* and ancient tradition has made the term almost sacred; in essence they differ little from the Classes of the Western world or from the modern *Unions* Of Labor.

Q. But what about such institutions as slavery among the civilizations of today?

A. This institution is now disappearing, in its original sense, though men cling to the word with tenacity; any unpleasant condition is called slavery; so we have wage slaves, labor slaves, slaves of all kinds of circumstances created by men themselves; work, honest labor, is the salvation of the race, yet we see a growing disinclination for work of any kind except such as brings fame or fortune, a career or power, or ease and pleasure, or whatever the different desires of men call for. But in the beginning, in the Divine Wisdom it was a necessary step toward a higher conception of the purpose of life.

When the savage, born incarnation after incarnation into the same wild freedom, had exhausted its possibilities of further growth and advancement, it became necessary for him to learn obedience to Law; so he came into contact with, became a part of civilization; in its lowest aspect truly, but in the only way in which the existence of Law and the necessity for obedience could be impressed upon his consciousness. Repeated incarnations in this class, under varying surroundings and conditions, was the means by which this was accomplished.

It is indeed a matter of regret that the knowledge of Reincarnation has been almost eliminated from modern thought for it carries the key to the many otherwise unexplainable differences in the life of man; vicissitudes otherwise unexplainable but all brought about by man's varying degrees of understanding of the Great Law and his relation to it but all to be understood in time and continuing growth and understanding until he finally fulfills the purpose of his creation — that purpose for which every child of God is created.

Finally let us recognize that those perfected Beings who occupy the higher worlds of The Supreme are by no means all of one pattern; they have individualities that fit them for specific activities in the higher spheres, activities of a nature unknown to man but which affect every sphere in the entire Universe of The Supreme, the Ineffable and Mighty, the source of life, of everything from the smallest atom to the greatest Star. Verily, O ye children of men,

THE LORD OUR GOD,
THE LORD IS ONE.

(The End)

A Los Angeles minister, fined $50.00 for speeding 70 miles an hour and breaking other traffic laws, informed the judge he had expected greater consideration, presumably on account of being a minister. The judge replied that a car speeding 70 miles an hour in the city was just as dangerous in ministerial as in lay hands, whereupon the minister accused the judge of sacrilege. The judge retaliated by adding a 3-day jail sentence to the $50.00 fine, which seems to have left him the winner. Our dictionary defines sacrilege as "outrage upon a consecrated person or thing," but we agree with the judge that a consecrated person or thing has no right to endanger unconsecrated persons or things by terrific speeds in metropolitan areas. And we, like the judge, will take our chances on that being sacrilege.

WHAT CARE I?

By Charles E. Luntz

Apologies to Sir Walter Raleigh

Those born with a silver spoon,
Finding life is well in tune
With their hopes and high ambitions,
Feel God's will dictates conditions
That are just to one and all;
Letting grace and mercy fall
On the people most deserving,
Rightly them and theirs preserving.—
But if they're not just to me,
What care I how just they be?

He of kingly robes the wearer
May think fate could not be fairer
When, from out the teeming mob,
She picked him to do the job.
Did she not show great acuteness,
Penetration and astuteness?
Maybe so and maybe not
And it matters not a jot.—
If she be not fair to me,
What care I how fair she be?

Heaven is good, declare the preachers
And the Sunday Bible teachers.
That, for them, may well be so,
Placid lives, perhaps they know;
Raised by folks devout, godfearing;
Always on the right course steering.
Cries the hopeless and forlorn,
Wishing he had ne'er been born,
"If Heaven be not good to me,
What care I how good it be?"

With positions such as these
Our Theosophy agrees.
Life would be without a meaning
If God showed such biased leaning.
But our destinies abide
In ourselves and not outside.
My own acts must tell the story,
Whether gloom will come—or glory.—
If I do not right by me,
How shortsighted I shall be!

THE ZODIAC IN THE CLASSICS

3. Gemini

Amid a multitude of projects, no plan is devised.

—*Publius Syrus*

MINSTRELSY

A Selection from the Poems of Patience Worth

Home

The pedestal upon which God sits;
The cornerstone of His creation;
The fruit of man's labor,
And of woman's agony.
The fulfillment of a sacrament.

Great men have believed and great men have disbelieved. Belief has nothing to do with greatness but everything to do with happiness and the peace of mind without which there is no happiness.

TRUE SERVICE

By Ella Welge

The theosophical way of life is that of true service. The Theosophist knows that in serving anyone or anything in the right spirit he is serving God and the whole universe. This understanding causes him to become impersonal and universal-minded and a clear channel through which the spiritual forces flow to help the world. His attitude is one of love and goodwill and he puts joy and enthusiasm into everything that he does. He finds peace and happiness in serving others and his own progress is evident because his motive is unselfish and his one desire is for the highest good of all mankind.

Joyous service becomes a subconscious habit with him and he attracts the best opportunities in life for spiritual growth and unfoldment. By loving his work with genuine appreciation for the good it accomplishes he has found one of the greatest secrets of success. No matter how humble the task, he performs it cheerfully and gives to it his best efforts.

Too many people consider their work a drudgery and they drag through each day only because they must earn a livelihood. This attitude creates a negative atmosphere which attracts disappointment, failure and unhappiness. It undermines the well-being of mind and body. This state of consciousness retards the individual from achieving whatever he may have the talent for. Therefore it is all important that each one try to cutivate some special aptitude for creative service. Then life becomes purposeful and our inner powers are in the process of development. We ae unveiling the divinity within ourselves and inspiring others to do likewise. By letting our own light shine on others we cause them to let their light shine on us.

This is loving one another as the Master commanded. "This is my commandment, that ye love one another as I have loved you." (John XV:) It was a command because it is an immutable law upon which true service is based. Jesus knew that Man must recognize this truth and live it. There is no other way to freedom and the joy of living than that of true service born out of love.

May we put this spiritual law into practice and prove for ourselves the wisdom and power it contains. In our daily meditations let us give true service to all humanity by pouring forth love, peace and spiritual understanding for the upliftment of mankind. Then we shall have made manifest the inner spirit, who only lives to pour himself out, and finds his sacrifice in the service of Man.

The healing group of the Theosophical Society of St. Louis is ever at your service. Write to Mrs. Ella Welge in care of Theosophical Society of St. Louis, 5108 Waterman Ave., St. Louis 8, Mo.

OCCULTISM IN THE BIBLE

Beautiful Dreamer

By Charles E. Luntz

We skip Chapter XXXVI consisting entirely of a long genealogy of the descendants of Esau. These may be historical but it is more than likely that if the meanings of the names given were run down they would prove to be esoteric and not very complimentary to Esau. It is probable that they signify the darker side of man's evolution and indicate the unfoldment of the grosser vices which have ever accompanied development of the higher virtues until a certain stage is reached when virtue is triumphant and vice is laid low.

If this reads a little like the moralizing of a mid-Victorian novel excuse it please. It is sometimes difficult to state facts having to do with the combat between the good and the not-good without unconsciously acquiring a touch of East Lynne.

The Bible writers, being descendants of Jacob, would have little use for the descendants of Jacob's brother and would rather gleefully use them to typify the meaner aspects of evolution. As we have seen, the heathen neighbors of the Israelites came in very handy as personifications of the ugly and the base in man's composition. Their worship of idols was accompanied by the usual orgies which that type of "religion" sanctioned and encouraged. The Hebrews were not slow to imitate the surrounding tribes in this respect and perhaps go them one better, as the thunderings of the major and minor prophets plainly show. But the better element among them continued to stress moral purity, love of God and integrity of character and violently to oppose the introduction of alien institutions into their midst.

The compilers of scripture, representing the most spiritual and elevated class of teacher, priest and prophet. would therefore naturally clothe their account of the seamier side of evolution with the disguise afforded by the peoples they most greatly despised—among whom were certainly the Edomites (posterity of Esau). Although Moses enjoined his people (Deut. XXIII:7), "Thou shalt not abhor an Edomite for he is thy brother," there is ample evidence that the command was not heeded and that Edom was looked upon, regardless of relationship, as the embodiment of all undesirableness.

Relationship, in fact, did not seem to weigh much with the ancient Israelites. Their most hated foes were the Moabites and the Ammonites, whose ancestors, sons of Lot, Abraham's nephew, were distant cousins. The latter returned the hatred with interest as one ludicrous incident narrated in the second Book of Samuel clearly shows. As recounted in the tenth chapter, King David sent envoys to the new King of Ammon after the death of his father to offer his condolences—a customary oriental gesture of friendship. The new King, unimpressed, returned the courtesy by shaving off one-half of the beard of each member of the delegation, and cutting off one side of their garments up to just above the waist. They returned to David with their new look, and as the Bible tells it, "greatly ashamed." The enraged king promptly declared war on the Ammonites and their Syrian allies and defeated them with great slaughter.

It is sufficient that Genesis chronicles the wives of Esau as being daughters of Canaan, this intermarriage with one of the most degenerate of all the Palestinian tribes being enough to brand his progeny in the eyes of the Bible esotericists as appropriate symbols for the corruption and depravity which impedes the efforts of man in his climb to the heights. Esau and Jacob have to part company after dwelling amicably together for awhile. They had too much cattle for the land to support, so Esau left Jacob in possession of the old homestead and colonized a new land, Edom, in the vicinity Mount Seir. That is the last we hear of him.

Chapter XXXVII introduces us to Joseph, youngest son but one of the aging Israel, and a lad of 17. Joseph helped his brothers to feed the flocks, and apparently was a first-class tattletale for, says, the Bible, "he brought unto his father their (his brothers') evil report."

Israel, who seems to have known much less about care of children than care of cattle, "loved Joseph more than all his chidren, because he was the son of his old age: and he made him a coat of many colours." This flying in the face of the best child psychology had the natural effect that might have been expected. "And when his brethren saw that their father loved him more than all his brethren, they hated him and could not speak peaceably to him."

What did Israel, alias Jacob, expect? He and his one brother did not get along so well in their youth that he should have imagined ten fiercely turbulent grown men would take kindly to this gross favoritism. While they were working hard in the fields taking care of Jacob's huge holdings of cattle he sat at home surrounded by wives and knitting a multicolored sweater for little Joseph—little Joseph, the snitch, the tale-bearer, the informer. Israel was laying up plenty of trouble for himself, and Joseph more trouble, in thus defying common sense in family relationships.

But the worst was to come. Hear the Bible: "And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more."

(Continued on Page 30)

"OUR LANGUAGE"

A Simple Explanation of Theosophical Terms

Loka: A place — as Kama-loka, the place of desire (astral plane). The English word *location* traces to this Sanskrit root through the Latin *locus*, also meaning a place.

Mahachohan: A great being, overlord of the Chohans who supervise the forces of nature.

Maharajahs: The four principal agencies of the karmic Deities. See Ezekiel Chapter 1, where an attempt is made clairvoyantly to describe their appearance. Each is representative of a Fixed astrological sign — Taurus, Leo, Scorpio and Aquarius.

Maitreya (usually referred to as the Lord Maitreya): The Christ.

Manas: The mind, either lower, higher or both collectively.

Mantram: Potent words or phrases when enunciated with the correct intonation.

Manu: The progenitor of each root race.

Manvantara (Pronounced Mahn-VAHN-ta-ra): Period of manifestation.

Maya (Pronounced MAH-ya): Illusion.

Metempsychosis: Reincarnation.

Moksha: Ultimate liberation from the necessity to reincarnate or to manifest in any form, subtle or dense.

Monad: The SELF — a spark of God. Highest spirit in man or in any being.

Mulaprakriti (Pronounced MOO-la-PRAHK-ri-ti): The root of matter (not matter itself). That from which the matter of all planes was derived.

Naga: A serpent, in the sense of wisdom. A term often used to designate the Masters. The Genesis account of the "Fall" uses the Hebrew word "Nachash" to designate the serpent, a certain proof of derivation of the story from a Hindu source and also of the construction placed upon the episode by occultists, who deny that it has anything to do with original sin or disobedience to a divine command.

Nirmanakaya (Pronounced Nir-MAH-na-KAH-ya): Liberated Beings who choose as their work the constant streaming down of spiritual force upon humanity, thus maintaining always a balance of good in the evolutionary tide and helping to speed the progress of mankind.

Nirvana: The supreme and eternal Heaven where the consciousness is united knowingly with that of the Divine.

DO YOU KNOW? —

That it seems to be an occult law that no one can adequately understand the experience of another until he has been through a like experience himself?

* * * * *

That such experience need not have been undergone in the current life but may date to a prior one?

* * * * *

That the Masters of Wisdom and Compassion became so through many lives and myriad experiences such as we ourselves are now encountering?

* * * * *

That the deeper problems of life are seldom free of complication and possess angles and subtleties that often seem to close all doors to solution?

* * * * *

That this is a seeming only, as nature does not waste her time and ours setting problems that are insurmountable?

* * * * *

That difficult situations are a part of life and no one who has ever lived has missed being faced with them at some time or other?

* * * * *

That such situations are important components of the evolutionary process, without which there would be little or no progress?

* * * * *

That while it is unnecessary to seek difficulties, karma invariably providing an adequate supply of them in the regular course, they should neither be resented nor welcomed but dealt with as a normal part of the evolutionary day's work?

* * * * *

That throwing an apparently unanswerable problem into the subconscious mind just before retiring, with the powerful faith that the way out will be shown, is a well-recognized method among occultists of obtaining enlightenment as to a course of action.

* * * * *

That this is particularly effective where the trouble is due to the actions or behavior of others?

* * * * *

That during sleep it is possible, by stongly willing beforehand, to contact others also asleep and suggest a desirable and harmonious course to them?

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That this should be done with due consideration for their own rights and liberty of action and without attempting to dominate the mind of anyone?

THE TRUTH IN THE LEGEND

(Continued from Page 27)

on its majestic way.

Have you a legend about yourself and is it good or the reverse? Better make it good and hold it firmly. Never mind the deficiencies—evolution will straighten them out—is straightening them out. This nation draws power from the inspiration of the good things it believes of Washington, Lincoln and its other great figures. It ignores whatever weaknesses existed in them—and rightly. Draw power from the inspiration your own many abilities and good qualities furnish you. Don't bother about the other things except for striving to replace them with their opposites. Spiritual evolution is helping you, every day, every minute. Why should not your legend of yourself be the highest you can devise?

IS A GOD NECESSARY?

(Continued from Page 25)

you, then join with us who believe that ignorance is the greatest evil. If all persons were better informed on controversial issues the ills of religious differences would lessen and help class, economic, racial and social differences. Social stagnation will never change if people follow infallible truth from self-made authorities or man-made books. Organized superstition has only held its present power because its followers are either prevented from knowing all sides or refuse to listen because they believe they already have the correct answers from their religious masters. All Rationalists do not claim to have all the answers and they do not substitute mysteries for facts.

Add your efforts to those of other freethinkers such as Huxley, Edison,* Lincoln,* Jefferson, Franklin, Paine, Ingersoll, Burbank, the Curies and others. Take courage and think for yourself.

(The End)

*Edison was an early member of The Theosophical Society. Lincoln was a devout believer in God though belonging to no church. (Editor)

OCCULTISM IN THE BIBLE

(Continued from Page 29)

No wonder. In his dream they were all binding sheaves of wheat in the field and Joseph's sheaf all of a sudden detached itself from the rest and stood upright. Whereupon his brothers' sheaves bowed down to it in humble obeisance. It required no dream book to reveal the significance of this remarkable vision to the brothers. Little Joe, papa's stooge, thought that one day he would reign over the whole family. That they loved.

But Joseph was not through dreaming. Why should he be, symbolizing Sagittarius, sign of dreams, as he does? "And he dreamed yet another dream, and told it to his brethren, and said, I have dreamed a dream more; and behold, the sun and the moon and the eleven stars made obeisance to me." Nothing small about Joseph. Unlike the Lord High Executioner of Gilbert and Sullivan's Mikado who was perfectly satisfied when the head he had chopped off "stood on its neck and bowed three times to me," Joseph must have the entire solar system salaaming to him. This was more than even his father could stomach: "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

As for his brothers, all the fuel had been added to the flame of their hatred that it could stand without consuming them entirely. This objection-

able little wretch would have to be given his comeuppance. But how?—Destiny was soon to provide the answer.

(To Be Continued)

SOLOMON'S TEMPLE

(Continued from Page 25)

also one word—"Boaz," meaning "In Strength." Read from right to left, these two words formed the sentence "I will establish in strength," supposed to refer to the permanence of the throne of David.

Beside the Boaz Pillar the High Priest received his consecration upon taking over office.

The two Great Pillars are symbols of the opposing forces, fire and water, the creative elements with which God traditionally formed the Universe, or fire—positive, active, masculine aspects of Deity, and water, negative, passive, feminine.

The positive aspect was shown by the upright palm tree and branches engraved upon the pillars, and the negative by the round pomegranate flowers upon the capitals at the summit of each pillar, 24 blossoms on each of the four sides, and four at each corner. Garlands and festoons of these flowers hung down from the capitals, and upon the sumit of each capital was yet another ornament, a supra-capital supporting a lotus flower, referred to in XI Kings: 41, as a lily.

The principal furniture of the Sanctuary consisted of the Table of Shewbread, the Golden Candlestick and the Altar of Incense.

Upon the Table of Shewbread were laid fresh every day two rows of six loaves or cakes, to represent the Signs of the Zodiac. "Upon my Hands are twelve Kingdoms, for I am the Lord thy God." Another Quabalistic reference to the Zodiac as the "Maslos," is a term used in the "Book of Creation" or Zohar,—" the Highways of Heaven."

It is sometimes said that the Jews have no belief in the doctrine of resurrection because there is no mention of it in their religious literature or symbolism. How false is this view is shown by the fact that the Seven-banched Candlestick is a symbol of the survival of the spiritual body. It is true that the resurrection of the *physical* body has no part in the religious faith of Israel.

The Talmud mentions one candlestick only, that placed in the Tabernacle by Moses. There is a tradition that it was taken from thence and placed in the Temple at Jerusalem, but it is considered much more likely that a still more magnificent one would have been requisitioned. It was of pure gold, the lower part or stem had upon it a goup of open almond blossoms in the form of a cup. Higher up these groups were repeated upon each of the seven branches, and in the middle of each group was a cup to hold the lamp. The almond tree and its flowers symbolize resurrection, for it is the first tree to awaken after the long sleep of winter. Aaron's rod also represented the awakening of the spiritual body after the life spent in the darkness of the material kingdom. The seven branches of the candlestick could be turned about in all directions, to allow the priest responsible for the refilling and cleaning of the lamps to step in among them.

In the Sanctuary stood another altar, the altar of incense, again of acacia wood, overlaid with pure gold and having ten sides, a link with the Holy Tree of Life and its ten circles representing the Ten Great Attributes of Deity. The underside of the altar, which was upon the ground, symbolized the material world. Its place was before the portal of the Holy of Holies, over the entrance to which hung the veil of the Temple. This golden altar was chiefly used for the burning of incense, to give out the sweet odor said in the fifth Chapter of Revelation, eighth verse, to be the ascending prayers of the saints, or according to another version, the aspirations of mankind rising to the Throne of God. The lamps, lighted afresh every night, were symbols of "the Light which shineth in darkness, but the darkness, comprehended it not."

Before the Holy of Holies hung the Veil of the Tabernacle, copied from that of the Tabernacle of Moses, woven in one piece and embroidered on both sides exactly the same, there being thus no "wrong side." It is the synthesis of the Opposing Forces, but its symbolism goes further, for it presents the reconciling force uniting them. Read from right to left—the usual way of Hebrew—its colors are white, called in the Bible byssus or byssos—blue, purple and red. Byssus is derived from a Greek word meaning dazzling white, in which are all colors contained, therefore it represents pure spirit. Between the blue and the red, symbols of the opposing forces fire and water, the creative elements traditionally used by God to form the universe, we find purple. Mix together blue and red and we get purple, here representing the reconciling force. The same reconciliation is found in the solar spectrum, where we have green as the central color, reconciling the yellow and blue between which it lies, for if we mix blue and yellow we get green. As for byssos, the Oxford Dictionary tells us that "it was an exceedingly fine and valuable textile fabric known to the ancients properly a kind of flax, but also of silk or cotton. By means of the crossing of the warp with the woof a glossy fabric was produced." The name byssos persists today as bysolite, of which fire-resisting fabrics are made.

In the "thick darkness"—a phrase quoted by Solomon when he formally opened the Temple at its consecration —of the Holy of Holies stood the Ark of the Covenant, an oblong box 27 inches long and 16 high. The original chest put in the Tabernacle was of acacia wood overlaid with pure gold, and contained traditionally the pot of manna and Aaron's rod, but during the removal to the Great Temple both were found to be missing. This small chest was lined with gold, and had a lid without hinges or fastening. This was the Mercy Seat, where God promised to commune with man. Upon it stood two figures of hammered gold, the Kerubim, fixed to the movable cover, diagonally across. Their wings, passing one another above the Mercy Seat, gave the impression of a chariot, as told in the words, "I will commune with them from above the Mercy Seat from between the two Kerubim which are upon the Ark of the Covenant." Here we have a link with the Qabbalistic account of the hidden meaning of the Chariot of Ezekiel, a reference to the doctrine of inner sight. The great adepts of those far-off days practised deep meditation, and the visions they saw are recounted in Qabbalistic MSS., which relates how they stepped into a chariot in their astral bodies, and were carried to the Supernal Heavens, where the secrets of these Higher Worlds were revealed.

The Holy of Holies was never visited except by the High Priest on the Day of Atonement. Infringement of this law was supposed to bring about the death of the intruder. The sojourn of the High Priest in the Holy of Holies was a time of great anxiety for the worshippers, for he was liable to sudden death if there were any blemish upon his holiness or purity. The little golden bells upon the hem of his robe gave them assurance of his continued life, and so long as they could be heard they knew he was still in his physical body.

It seems, then, that the symbolism of the Temple points to the opposing forces, both spiritual and material, as the basis of God's Creative Power. But it is not until we draw nearer to the entrance to the Holy of Holies—otherwise the Supernal Planes—that we begin to understand that the veil of the Temple by the arrangement of its colors affirms the reconciliation of those forces, thus sustaining the Balance of the Universe, without which nothing in Creation could survive.

(The End)

UNPOPULAR PEOPLE

(Continued from Page 25)

physical and mental training, including humiliations in his freshman year he probably has done nothing whatever to deserve. The day he is commissioned all of this seems to him as a trifling price to pay for what it has brought him.

These things are no more than a microscopic imitation of the workings of karma; infinitesimally less subtle in their adaptation of means to ends; full of human imperfections of method; but

STILL STRUGGLING

★★★★★

We held our own pretty well in April but took a small dive in May. Sailing close to the wind as we are, even tiny straws have to be watched closely. This applies to general cost of producing the paper. The Fund for supplying free subscriptions still shows a battery of red lights but we are ignoring them and hoping for the best.

To those who have helped and to those who will help us to keep ANCIENT WISDOM going, our warmest thanks.

yet, in essence, a blundering copy of the karmic scheme of education. The "sin" of all these "victims" was no more than a lack of something they could not possibly have had before their instructors started working on them. The "punishment" was the inevitable accompaniment of the work that had to be done to condition them for their future job. It would be just as nonsensical to reproach the sweating athlete, his heart pounding from his practice dash around the track, with having committed some sin that called for that kind of penalty as to utter the words one not seldom hears—and from Theosophists too—"He must have done something to deserve his misfortune or it wouldn't have happened to him.

Now sometimes this may be true, but it does not necessarily follow. The limitations of life itself in a cramped and often defective physical body with its aches and pains could be construed as a punishment, but for what? For merely deciding to be born? Must every ache trace to a wrong thought—every pain to a wrong action? Again we may say, sometimes perhaps yes—often probably no. And while the notion that seemingly undeserved misfortune has been earned by wrongdoing is appealing to the superficial mind, karma is susceptible of a much deeper and more satisfying interpretation if one will bring himself to consider at what it really aims.

That aim is our perfection—the freeing of the personality from clogging vices, failings, deficiencies, misdoings. Observe we do not say "sins." The doctrine of sin, whether original, acquired or developed, finds no place in occult thought. The idea that "sin" is a kind of entity that fastens itself on man, is hateful to God, and must be annihilated by a divine being who never sinned being put to a shameful and excruciatingly painful death, is alien to theosophical concepts, though individual Theosophists may accept this belief if they wish. It is doubtful if many of them or any of them do, except in its high symbolical sense—the crucifixion of a fragment of the Ego, incarnated in personality after personality for his own ultimate "salvation" (perfection in wisdom and power).

Which brings us back to the karmic reason for seemingly underserved unpopularity which indeed for many is a lifelong crucifixion, but it need not be. It is a privation which, whether "deserved" or not, is intended to convey to the Ego by bitter experience what it means to be set apart from one's kind. It is a sort of minor *avichi,* which the candidate for one fleeting moment that seems like an eternity must experience on the very threshold of initiation. Jesus knew it as he cried, "My God! Why hast thou forsaken me?" Its purpose is to instill understanding and compassion even for the outcast and it has nothing to do witn punisnment, retribution, or previous transgression.

The *avichi* of unpopularity has, on a much smaller scale, the same purpose. The correct dharma of one whom the karmic agents have selected in this incarnation for that trying ordeal is to accept it without resentment, remembering that it is not necessarily the karmic design that it shall last throughout life; also that it *is* possible to do something about it though all previous efforts may have failed.

That something, simply expressed, is to "convince" karma that the lesson of unpopularity has been fully learned and that there is therefore no longer any point in flogging a willing horse. But karma, which is an automatic force not subject to caprice or influence, cannot be fooled. If the lesson has not been absorbed, karma remains unmoved by mere assertions that it has.

> "It knows not wrath nor pardon; utter true
> Its measures mete . . . "

There should be an attitude constantly held, however, that the lesson *has* been learned and a feeling, devoid of all mawkishness or sentimentality, that one is friendly toward the world and is a wanted part of the world. Never mind if for some time this seems to change nothing. Give it time. It will. It is impossible to dislike someone who sincerely likes you. And by liking we mean a feeling that is deep down, not merely a thing of polite phrases and protestations. People will ultimately wake up to the fact that here is a rare person, someone absolutely sincere in his liking for others. And the erstwhile unpopular person, who has learned a major karmic lesson that every human being either has learned or will learn, will find that his problem has disappeared, that — in the words of the Psalms — "The stone that the builders rejected is become the headstone of the corner."

Until that happens let the uncared for individual remember that some of those to whom mankind owes most were disliked in thir own circle—indeed it was not seldom that very ostracism which furnished the fuel by which their talent or genius was brought to white heat.

The Theosophist is especially favored in usually possessing resources within himself which do not require participation by others. His study, meditation and productive observation of his fellow men endow life with a constant interest unknown by those to whom a world of purpose, plan and meaning has not been opened. This very understanding will go far toward solving his problem. If he resides in an area having a Theosophical Lodge he may join it and take part in its activities. Theosophists, while not devoid of human partialities and prejudices, are likely to have less of these than average and to welcome those whose "peculiar" modes of thought make them unacceptable to the world at large. If there is no local Lodge, even becoming a national member establishes a link and gives the member an *entree* into Theosophical Lodges anywhere in the world when traveling or locating in another city.

But this is subordinate to the great *principle* of dealing with unpopularity that is physically unexplainable, *by attitude of mind.* Indeed all problems, no matter how knotty, may be solved by right mental reaction to them for this, in time, will shape circumstance so that the right physical means appears, is recognized and is applied.

Abou ben Adhem, in Leigh Hunt's immortal poem, found no mention of his name in the visiting angel's list of "those who love the Lord." "Write me then," said he "as one who loves his fellow men," and on the angel's return the next night with a revised list, "Lo! Ben Adhem's name led all the rest." No one is unpopular with God, and he whom the world does not love may yet love the world. If persisted in, this one-sided arrangement will not be one-sided for very long.

WANTED ALAN LEO'S "ESOTERIC ASTROLOGY"

A reader is very anxious to secure a copy of the above work and will pay any reasonable price for it. Anyone having a copy for sale kindly write Mrs. Mabel McConnell, 1070a Hodiamont Ave., St. Louis, Mo., or if local phone CAbany 1935 quoting price.