# ANCIENT WISDOM

*A monthly journal devoted to teaching theosophical and occult truths*

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

VOLUME XVI | NOVEMBER, 1950—SAINT LOUIS, MISSOURI | NUMBER 9

## TURMOIL OF RECONSTRUCTION

BY H. K. SCHOLEFIELD

Much distress of mind arises among thoughtful people at their apparent inability to amend the sorry and dangerous situations in which our country is placed, each crisis avoided in such blundering manner as to lead promptly to far worse ones. Crime flourishes, politicians are shockingly selfish, ruthless men grasp and attain power over the many. Freedom is an ideal rather than a reality, jobs depend upon whimsies of overbearing despots who brook no deviation from their ukases and whose powerful displeasure means loss of livelihood as completely as in the dark ages; while gangs conspire to throw "stink-bombs" to force compliance with criminal extortion. What can the individual do to assert his yearning for better things? His occasional vote, when he is not too discouraged to vote at all, apparently counts as nothing against political machinery devised to keep the powerful and evil-minded in office. Honest and capable men refuse to soil their hands in such associations; or having been appointed, resign in disgust. What can Mr. Common Man do to amend these many evils?

Be of good cheer. These are superficial and passing troubles of lusty and growing youth; the rashes and growing-pains of a nation in adolescense. We are not abandoned by fate, far from it. Every consideration pointed to the certainty of destruction of the young Republic from its first concept, and the condign punishment of its rebel leaders on a public gallows. Yet somehow it never happened. Our infancy should, in all certainty, have terminated numberless times before our first century, yet unseen hands of "Providence" showed that other and better plans were in process. The forces who govern men's evolution avoid interference with individual wills, and seldom do so; when done at all it is most commonly done by causing errors of policy and action to ruin the plans of those not destined to win. How else could the Kaiser's excellent plans have miscarried, or Hitler's experts have failed in their mission which was of proven certainty in its correctness? Why did Tojo's remarkably sound methods fail to end in victory?

Sometimes the weather-gods step in with needful intervention, as when the

(Continued on Page 76)

## THEOSOPHICAL BROTHERHOOD

BY ALVIN BOYD KUHN, PH. D.

(Continued from Last Month)

It is strange that Theosophists have not in all these years been sensible of the semi-pathetic naivete implicit in their position of forthright champions of the brotherhood tenet. Any announcement of serious claim to personal implementation of high spiritual principle begs some generous indulgence on the part of the world around it. Small minor religious goups, proclaiming their possession of universal verities and themselves posing as the pillars of a righteous or divine order for the world, are inevitably the objects of general suspicion as to mental competence and are held by the mass of orthodox conformists as harmless but deluded innocents. There is vouchsafed to them something of that condescending tolerance which is extended gratuitously to those who are captured by the glamor of high-sounding slogans and idealistic generalities, so well exemplified by the humorist, George Ade, in one of his *Fables in Slang,* in which he gives to a negro fraternal organization the pompous title of The Noble Order of Hope, Koslostrousness and Phlebotomy. Should not Theosophists ask themselves whether the laugh provoked by the glitter and bombast of this title may not with something of the same relevance be as readily produced by their espousal of universal brotherhood? For perhaps universal brotherhood is in a fully realistic view little more attainable than Koslostrousness and Phlebotomy.

The general posture of the Theosophist's mind toward the first object is simply that he mentally endorses and is willing to pose before the world as subscribing ideologically to the principle of brotherhood. In so far as it falls within the range of his daily contacts and opportunities, as he conceives its principles to be applicable, he aims to enact it in his concrete behavior. Undoubtedly most sincere Theosophists do orient their conduct toward as generous a fulfillment of the ethical demands of the tenet as they would know how to do. Many carry the effort forward to great lengths. In this sense the profession is by no means a hollow pretence. It goes far to redeem or justify the prominence of the first object.

Nevertheless the point of our article lies over in other teritory. As said, sin-

(Continued on Page 74)

## THE OCCULT INTERPRETATION OF OMAR KHAYYAM

### Seven Thousand Year Hangover?

### XX

**Ah, my Beloved, fill the Cup that clears**
**TO-DAY of past Regrets and future Fears—**
**To-morrow?—Why To-morrow I may be**
**Myself with yesterday's Sev'n Thousand Years.**

The hard drinkers who regard Omar as a sort of group soul of alcoholics point with pride to this admonition. This Persian bottle-jockey was obviously intimating that the only sensible way to forget both today and tomorrow was to keep on drinking until you drown out both. Why worry about the future when you may shortly sleep with the "Sev'n Thousand Years" of the past? Drink! Drink deep! Then you won't be able to worry about anything —won't be able to think about anything. No regrets! No fears!

If that is what Omar meant, and all one should do is to swill more and more liquor, as his literal devotees insist that he insisted, then there is no *maybe* about it. "Tomorrow" or in a short series of tomorrows, Omar's apt pupil will assuredly join both him and his sev'n thousand years. The death certificate will read, "Acute Alcoholism."

Some advice! And from an abstemious Sufi at that. Get gloriously drunk and stay that way. And we are asked to believe that this is the teaching of a famous astronomer and philosopher who commanded the highest respect in court circles and held the confidence of the Sultan.

Anyone who wishes to swallow this sort of twaddlement may do so, though they will have to sacrifice their reason in the attempt. It simply doesn't make sense. We would as soon expect the President of the W.C.T.U. to endorse a brand of gin as for a Sufi—an Iranian occultist—to proclaim that the be-all and end-all of life is to go on and stay on a perpetual binge.

But the cup Omar bids his *Beloved* (note this well-known term for the Ego) to fill is no physical vessel; the wine no product of the grape, and the drinking is done by no flesh and blood throat. Readers of previous instalments of this series will experience no difficulty in interpreting this symbology—elementary to an occult student.

(Continued on Page 75)

## OCCULTISM IN THE BIBLE

### Dreams in Marble Halls

By Charles E. Luntz

Joseph had dreams, the butler and baker had dreams, apparently all God's chillun had dreams, for the next to dream was no less a personage than the Pharaoh himself. And he, in his royal bed was as disturbed about it as his two former employees had been in their dank dungeon.

Two years had passed since Joseph had interpreted the dreams of the latter. There seemed no likely end to his incarceration. Everyone had apparently forgotten about him, left him to rot in lifelong confinement — everyone but his God.

Pharaoh had a dual dream — again the double-bodied influence of the dream sign Sagittarius. We will not spoil it by paraphrasing the Bible's felicitous language. There is a gripping quality about the phrasing of some of these stories that disappears when they are rendered in the vernacular:

"And it came to pass at the end of two full years, that Pharaoh dreamed: and behold he stood by the river.

And, behold, there came up out of the river seven well favoured kine" (cows) "and fatfleshed; and they fed in a meadow.

And, behold, seven other kine came up after them out of the river, ill favoured and lean fleshed; and stood by the other kine upon the brink of the river.

And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank" (luxuriant) "and good.

And, behold, seven thin ears and blasted with the east wind sprung up after them.

And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream."

Pharaoh was very upset. It must have been an unnerving sight to see those scrawny cows cannibalizing their plump sisters; and then, to cap the climax, to behold skimpy ears of corn go berserk and feast on their luscious relatives. Just how one ear of corn contrives to lunch off another ear of corn we are not informed, but it must be worth watching. "Corn," by the way, is Bible language for wheat, which is what the English call it (and other cereals) today. Our "corn" is maize or Indian corn.

Dreams like this don't happen often even to an absolute monarch and the Pharaoh was quite sure they must mean something very important. But what?

Summoning his magicians and wise men in the morning he narrated his nightmares, but, says the Bible, "there was none that could interpret them to Pharaoh." We are rather surprised that none of them at least made a wild guess. Court magicians were not usually stumped in ancient times and if they didn't know the answers were not above inventing them. The exigencies of the story, however, required the magicians to be mum, so mum they were.

At this stage our old friend the chief butler steals the limelight. It will be recalled that Joseph had interpreted his dream to such good purpose that the butler had been restored to favor and butled for the Pharaoh as of yore. "Yet did he not remember Joseph but forgat him."

But now memory stirs in this ungrateful menial. Breathlessly he recounts to his royal master the events which led to his release and to the chief baker's demise, giving full credit to the forgotten Joseph, languishing behind bars. That was enough for Pharaoh. Instructing servants to bring Joseph on the run, the latter was given barely time to get a shave and change his clothes when he found himself in the august presence of the King of Egypt.

Said Pharaoh anxiously "I have dreamed a dream and there is none that can interpret it: and I have heard say of thee that thou canst understand a dream to interpret it." Wise young Joseph! He was not claiming anything. "It is not in me. God shall give Pharaoh an answer of peace."

So, with customary scriptural redundance, the troubled monarch is made to repeat fully both dreams, adding the detail that after the skinny cows had devoured the fat ones they were just as skinny as before.

Dream expert Joseph listened to this weird recital with the professional interest of a modern psychoanalyst. It constituted no problem for him. "God hath shewed Pharaoh what he is about to do," he declared. "The two dreams have the same meaning. Both the seven good kine and the seven good ears are seven years. So are the seven ill favoured kine and the seven blasted ears. There are to be seven years of great plenty througout the land of Egypt and seven years of famine. In the latter seven years all the plenty shall be forgotten and the famine shall consume the land. The dream was doubled because God has established this thing and will surely bring it to pass."

Of course! Logical as could be! Imagine the embarrassment of Pharaoh's magicians and wise men who should have been able to figure this out and didn't. They would undoubtedly hear from the Pharaoh later. Joseph's prison would have other occupants.

The young interpreter had not quite finished. Not quite. "Now therefore let Pharaoh look out a man discreet and wise and set him over the land of Egypt. Let Pharaoh do this and let him appoint officers over the land and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine which shall be in the land of Egypt; that the land perish not through famine."

An obviously excellent plan that this business-like little foreigner had suggested. Pharaoh and his counsellors were enormously impressed. Then the same difficulty arose that has plagued and is still plaguing the heads of governments, "Where can we find such a man?"

But Pharaoh had the solution. "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou art IT."

And Joseph, hated of his brethren, sold and resold, falsely accused and imprisoned, ex-trusty and interpreter of dreams extraordinary — Joseph had arrived.

(To Be Continued)

## MINSTRELSY

### A Selection from the Poems of Patience Worth

### The Past

**Oh you my garden dead,**
**The myrrh of yesterday!**
**Your barren branch, your seared leaf**
**And a nest forsook,**
**Whipped by the ruthless winds,**
**I cannot see thee.**
**Nay, for every phantom head**
**Of every flower stalk nods me**
**And every phantom scent comes back to me.**
**And every shade, yea every shadowed spot**
**And every sunnied nook is sure remembrance.**
**For you are yesterday,**
**A finished labor**
**Of the hand of my own good.**
**Never to such an labor**
**Can I say Amen,**
**Rather would I pray forever,**
**Telling my memories o'er, resurrecting thee.**

---

All we want to do is to buy Brotherhood a new suit of clothes. His old one is in rags.

## THE ZODIAC IN MILTON

### Scorpio

By strength
They measure all.

*—Paradise Lost: Book VI*

# ANCIENT WISDOM

*A monthly journal devoted to teaching theosophical and occult truths*

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

VOLUME XVI NOVEMBER, 1950—SAINT LOUIS, MISSOURI NUMBER 9

## TURMOIL OF RECONSTRUCTION

BY H. K. SCHOLEFIELD

Much distress of mind arises among thoughtful people at their apparent inability to amend the sorry and dangerous situations in which our country is placed, each crisis avoided in such blundering manner as to lead promptly to far worse ones. Crime flourishes, politicians are shockingly selfish, ruthless men grasp and attain power over the many. Freedom is an ideal rather than a reality, jobs depend upon whimsies of overbearing despots who brook no deviation from their ukases and whose powerful displeasure means loss of livelihood as completely as in the dark ages; while gangs conspire to throw "stink-bombs" to force compliance with criminal extortion. What can the individual do to assert his yearning for better things? His occasional vote, when he is not too discouraged to vote at all, apparently counts as nothing against political machinery devised to keep the powerful and evil-minded in office. Honest and capable men refuse to soil their hands in such associations; or having been appointed, resign in disgust. What can Mr. Common Man do to amend these many evils?

Be of good cheer. These are superficial and passing troubles of lusty and growing youth; the rashes and growing-pains of a nation in adolescense. We are not abandoned by fate, far from it. Every consideration pointed to the certainty of destruction of the young Republic from its first concept, and the condign punishment of its rebel leaders on a public gallows. Yet somehow it never happened. Our infancy should, in all certainty, have terminated numberless times before our first century, yet unseen hands of "Providence" showed that other and better plans were in process. The forces who govern men's evolution avoid interference with individual wills, and seldom do so; when done at all it is most commonly done by causing errors of policy and action to ruin the plans of those not destined to win. How else could the Kaiser's excellent plans have miscarried, or Hitler's experts have failed in their mission which was of proven certainty in its correctness? Why did Tojo's remarkably sound methods fail to end in victory?

Sometimes the weather-gods step in with needful intervention, as when the

(Continued on Page 76)

## THEOSOPHICAL BROTHERHOOD

BY ALVIN BOYD KUHN, PH. D.

(Continued from Last Month)

It is strange that Theosophists have not in all these years been sensible of the semi-pathetic naivete implicit in their position of forthright champions of the brotherhood tenet. Any announcement of serious claim to personal implementation of high spiritual principle begs some generous indulgence on the part of the world around it. Small minor religious goups, proclaiming their possession of universal verities and themselves posing as the pillars of a righteous or divine order for the world, are inevitably the objects of general suspicion as to mental competence and are held by the mass of orthodox conformists as harmless but deluded innocents. There is vouchsafed to them something of that condescending tolerance which is extended gratuitously to those who are captured by the glamor of high-sounding slogans and idealistic generalities, so well exemplified by the humorist, George Ade, in one of his *Fables in Slang,* in which he gives to a negro fraternal organization the pompous title of The Noble Order of Hope, Koslostrousness and Phlebotomy. Should not Theosophists ask themselves whether the laugh provoked by the glitter and bombast of this title may not with something of the same relevance be as readily produced by their espousal of universal brotherhood? For perhaps universal brotherhood is in a fully realistic view little more attainable than Koslostrousness and Phlebotomy.

The general posture of the Theosophist's mind toward the first object is simply that he mentally endorses and is willing to pose before the world as subscribing ideologically to the principle of brotherhood. In so far as it falls within the range of his daily contacts and opportunities, as he conceives its principles to be applicable, he aims to enact it in his concrete behavior. Undoubtedly most sincere Theosophists do orient their conduct toward as generous a fulfillment of the ethical demands of the tenet as they would know how to do. Many carry the effort forward to great lengths. In this sense the profession is by no means a hollow pretence. It goes far to redeem or justify the prominence of the first object.

Nevertheless the point of our article lies over in other teritory. As said, sin-

(Continued on Page 74)

## THE OCCULT INTERPRETATION OF OMAR KHAYYAM

### Seven Thousand Year Hangover?

**XX**

**Ah, my Beloved, fill the Cup that clears**
**TO-DAY of past Regrets and future Fears—**
**To-morrow?—Why To-morrow I may be**
**Myself with yesterday's Sev'n Thousand Years.**

The hard drinkers who regard Omar as a sort of group soul of alcoholics point with pride to this admonition. This Persian bottle-jockey was obviously intimating that the only sensible way to forget both today and tomorrow was to keep on drinking until you drown out both. Why worry about the future when you may shortly sleep with the "Sev'n Thousand Years" of the past? Drink! Drink deep! Then you won't be able to worry about anything —won't be able to think about anything. No regrets! No fears!

If that is what Omar meant, and all one should do is to swill more and more liquor, as his literal devotees insist that he insisted, then there is no *maybe* about it. "Tomorrow" or in a short series of tomorrows, Omar's apt pupil will assuredly join both him and his sev'n thousand years. The death certificate will read, "Acute Alcoholism."

Some advice! And from an abstemious Sufi at that. Get gloriously drunk and stay that way. And we are asked to believe that this is the teaching of a famous astronomer and philosopher who commanded the highest respect in court circles and held the confidence of the Sultan.

Anyone who wishes to swallow this sort of twaddlement may do so, though they will have to sacrifice their reason in the attempt. It simply doesn't make sense. We would as soon expect the President of the W.C.T.U. to endorse a brand of gin as for a Sufi—an Iranian occultist—to proclaim that the be-all and end-all of life is to go on and stay on a perpetual binge.

But the cup Omar bids his *Beloved* (note this well-known term for the Ego) to fill is no physical vessel; the wine no product of the grape, and the drinking is done by no flesh and blood throat. Readers of previous instalments of this series will experience no difficulty in interpreting this symbology—elementary to an occult student.

(Continued on Page 75)

ANCIENT WISDOM
FOUNDED BY L. W. ROGERS
*published monthly at*
320 Merchants' Exchange Bldg.
St. Louis 2, Mo.
CHARLES E. LUNTZ, *Editor*
ANCIENT WISDOM PRESS, *Publishers*
Entered as second-class matter Sept. 25, 1936, at the post office at St. Louis, Mo., under the Act of March 3, 1879. Subscriptions: 1 year $2.00; 6 months $1.20; Canada and abroad, 1 year $2.50.
Single Copies, 20 cents

## THE ANCIENTS WERE NOT FOOLS

If a Theosophist were permitted to become exasperated—which of course he is not—he might forgivably find himself in that condition upon noting the preposterous assumption of superiority affected by many modern writers toward the thought and works of the ancients. Whether it be a ponderous article in one of the great encyclopaedias or a brilliant work on science or history by some clever specialist in the subject, should ancient ideas or teachings chance to be mentioned it is invariably with a sort of sneering tolerance. At best there is a fatherly benevolence such as a not very patient adult might extend to a little girl playing her little piece on the piano—and not playing it very well. At worst the contemptuous disdain of, shall we say, a Fundamentalist preacher for an athiest—and vice-versa.

Madame Blavatsky, in her own inimitable, infuriated fashion, shows bitter resentment at this belittlement of old-time wisdom. Virtually the entire *Secret Doctrine* as well as *Isis Unveiled* and other works of this great and enlightened occult teacher are taken up with refuting the notion that the moderns are possessed of all wisdom and the ancients mainly of various brands of fatuousness and credulity.

We would not be editing and publishing and writing for a paper called ANCIENT WISDOM unless we were altogether convinced that H. P. B. was right. Not alone in esoteric fields, where modern occidental philosophers are babes-in-arms, but in material knowledge, even in science, these old timers knew a thing or two that with all our brilliant show of education and technology we have not yet caught up with.

Creature comforts we have—automobiles, washing machines, vacuum cleaners, air conditioning, deep freezes and moving pictures, together with more doubtful beneficences of science including tanks, submarines, machine guns and atomic bombs. It would be churlish to refuse to modern science the grateful recognition its achievements deserve. But, if we are to believe the occultists, these things—the bad as well as the good—are re-discoveries of of inventions well-known and in use a million years or more ago in ancient Atlantis which also had gadgets of its own that we, as yet, have *not* re-discovered.

We have to accept these statements on faith, of course, if we accept them at all, but we can at least obtain some partial evidence of their truth by visiting the galleries of any first class art museum and noting the beauty and intricacy of some of the ancient glassware, pottery and metal wares—far beyond the power of any modern artificer to duplicate. And these things were fabricated by the remote descendants of the Atlanteans, who lived in Egypt, Chaldea, China or some other land of antiquity only a few thousand years ago.

Or look at the paintings of the Old Masters, not more than five or six centuries old, perhaps less. They possessed secrets of color lost to us. They could put soul and charm and some inexpressible moving quality on canvas in a way no artist of this century, great as some of them have been, has ever succeeded in reproducing.

And if it be said that our engineering feats dwarf those of the ancients in genius, let us not be too sure. The erection of the Pyramids still defies explanation. It is certain that if they were built during one of the known Egyptian dynasties there was no hoisting or other machinery in existence capable of putting the colossal blocks in place. If, however, as occultism declares, they go back 200,000 years when Atlantis was still a flourishing continent, the situation is different. If the Atlanteans did have machinery, some of which was superior to that we now possess, the perennial mystery—how did they get the Pyramids up—would be susceptible of explanation.

But disregarding these physical things, which certainly show that the ancients knew their business, let us examine their written material—their philosophy. We can't go back very far because all except the work of the comparatively recent ancients—if we may use that contradictory term—perished long since under the rolling flood waters that wiped out the continent that produced them. But fragments remain—the magnificent Stanzas of Dzyan for instance, preserved on a palm leaf manuscript said to be 20,000 years old, and this a "late" copy of the original. The entire *Secret Doctrine* is built around this ineffable record of the beginnings of Cosmos, of the Solar System and of man.

Or the priceless Hindu classic to which our own age still pays tribute, The Bhagavad Gita, a scripture far ante-dating many books of the Bible. Or the philosophy of Aristotle, a "heathen," yet to which the Church accorded almost as much veneration as to the Christian scriptures. It would be easy to fill several issues of this journal with citations from the old-time teachers that have incorporated themselves into our way of thinking and living. It is quite certain that those in the forefront of cultured thought in those times were no whit inferior to those in the forefront of cultured thought in these times. Yet still . . . those poor ancients, with their queer ideas and fairy tales about gods and goddesses, their quaint superstitions, ridiculous exaggerations and misinterpretation of natural facts!

Don't underrate the intellects of these old-timers. They knew as much about the natural order as we do, if not more. They certainly knew more about the natural order as it exists in worlds not responsive to physical senses. And wisely they veiled their knowledge of these worlds from the profane by hiding it in silly stories, the exoteric rendering of which was only intended for silly people. But alas, our wise people insist on placing themselves in that category by reading the stories literally. How the ancient wise would have chuckled! Perhaps those who have not yet reincarnated are still chuckling, if they ever get a glimpse of our erudite classicists trying to harmonize or explain away, for example, the attributing to Zeus (Jupiter) the most abominable immoralities and at the same time writing of him in the loftiest strain, as did Aeschylus: "He is the spirit of the world, the law of the universe, the universal reason, and all other gods are only parts or manifestations of him."

This is, however, not one whit worse than the inconsistencies in our own Bible, where the Lord in one place (Psalm XLVI) is eulogized as follows: "He breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire." And in another (Judges I:19) "And the Lord was with Judah and he drave out the inhabitants of the mountain but could not drive out the inhabitants of the valley, because they had chariots of iron." So naturally they couldn't be burned and, the Lord's help notwithstanding, the valley dwellers just stayed put.

Which brings us back to our main thesis: The ancients were not fools. But we are pretty foolish ourselves if we read their amazingly ingenious symbology as though it consisted of factual statements. Dr. Alvin Boyd Kuhn, who writes for this journal, has done enormously valuable work in his various books interpreting scriptural symbology. ANCIENT WISDOM has had many articles and series in this same field, but the surface is hardly scratched. Some day the Bible and all Eastern scriptures will be read and understood as their authors intended trusted student of the inner circle to understand them. The entire concept of holy writ,

its message and purpose will be changed. Those of us who have pioneered in this work will probably receive no credit, and we don't want any. We shall all be dead and reincarnated two or three times at least before it can possibly happen.

Meantime we will just keep plugging away at our chosen task of making sense of these subtle and wonderful works of old-time which have so much to contribute, if we will only understand them aright, to the life of *our* time. This, as we see it, is one of the great mandates given to The Theosophical Society when it was founded—the study of Comparative Religion (Object II)—an object which seems rather to have been pushed in the background of recent years. To do this aright we have to try to understand the way of thinking and writing, teaching and concealing which was second nature to the spiritual leaders of antiquity. For, we repeat it again, *the ancients were not fools.*

## NOW "BROTHERHOOD" IS A POSTAGE STAMP

*Polonius*: What do you read, my lord?
*Hamlet*: Words, words, words.
—*Shakespeare*

With the best of intentions The Theosophical Society in America is putting a stamp on all the envelopes in which its correspondence is mailed bearing the words "THEOSOPHY-BROTHERHOOD." The object is excellent—the means to attain it, in our opinion, gruesome.

We do not need to labor the theme. Some twelve years ago ANCIENT WISDOM first gave its reasoned opinion that the constant mouthing of the word "Brotherhood" was defeating its own purpose by turning it into a meaningless sound conveying nothing. Recently we returned to the subject, due to the Brotherhood avalanche beating upon ears and eyes unresponsive because of insensate repetition.

Perhaps "men of distinction" will switch to Calvert whiskey by reason of constant assurances that this is what men of distinction always do. Perhaps men—and women—of less distinction will be impelled to buy Chesterfield cigarettes because of the continuous dinning into their ears of the assertion that "they satisfy." No doubt millions have been persuaded to use Morton Salt by the reiterated declaration that "when it rains it pours."

But Brotherhood is not a commercial commodity to be marketed by perpetual assailing of the ears with the sound of a stale vocable, or the everlasting impingement of an unmeaning word on the sight. Brotherhood is a sacred thing—almost as sacred to the Theosophist as Christ is to the Christian or Brahma to the Hindu. It has not yet been suggested that to evoke service to either, their names be plastered on envelopes. Such a procedure would be regarded as gross irreverence by Christian or Hindu. How do we expect that this gesture, this lip-service to Brotherhood, so much easier than introducing it by action into the daily life, will have any other result than to satiate and disgust those who constantly have it thrust upon them?

A few years ago, T. S. Members attending the National Convention were furnished with badges bearing the inscription, "One World," another instance of the pathetic belief in the efficacy of slogans. We never were further away from that much-to-be-desired One World than we are today, when we have a rigid division into Two Worlds—the World of Freedom and the World of Regimentation. Did our proud flaunting of badges help? Pray God our parroting of the sacred word Brotherhood in season and out of season, until it has become as sounding brass and tinkling cymbal, will not work in reverse as this "One World" bromide has done.

It is ancient knowledge that the mind becomes wearied by mechanical repetition of even the godliest truth. If the latter is to retain its appeal, it must constantly be clothed in new dress, the approach must be varied, the presentation made ever more attractive. The secret of ANCIENT WISDOM's success lies in its recognition and application of that fact. All of the Ten Commandments have been thundered at indifferent people for thousands of years and nearly all the population breaks all or some of them every day. But we still are naive enough to suppose that the way to "put over" Brotherhood is to keep screaming the word at people or dangling it before them on all possible occasions. It never *has* worked in the moral realm, whatever it may have done in the commercial field. It never *will* work.

And so, in spite of the enthusiastic endorsement given this "trademark" idea by many T. S. members, we think it a mistake and we are sorry it was adopted. The writer, having written in his time many thousands of lines of not unsuccessful advertising copy (this being his original profession) is not entirely without qualification to speak on the subject. We hope with all our heart it will work. We know with all our experience that it probably won't.

Well anyway, a reader who receives one of those enveloped stamped THEOSOPHY-BROTHERHOOD is at least likely to pay more serious attention to its purport than if we had written a sweet article full of commonplaces and platitudes about it. In which event we shall feel just as pleased, disliking the word as we do, as those who regard it as the embodiment of all it should convey . . . and so often doesn't. We are all for Brotherhood, but for Heaven's sake, *for Brotherhood's sake,* let's call it something else.

P. S. The design on the stamp is a striking one and we find members who share our views are cutting off the bottom inscription, "Brotherhood," and leaving the top one, "Theosophy." This is certainly an improvement, but if some other word were substituted on the bottom line which adequately conveyed the *special* value of Theosophy to the world, how much more effective it would be! If we were doing it we would change the design appropriately and make the wording read, THEOSOPHY—UNDERSTANDING.

## THE RIGHT TRIUMPHS ONCE MORE

It is tremendously heartening to the occultist that the challenge of the wrong to the right should again—and in short order—have been defeated. It is hardly possible that anyone in this country outside of the Red ranks and their sympathizers can have been so simple as to accept the "Big Lie" technique, seeking to brand the U. S. and the U. N. as the aggressors and the North Koreans as the innocent injured.

On the physical plane the brilliant strategy of Gen. McArthur and the magnificent valor of every branch of the armed services deserve all of the acclaim they are receiving. But behind there stands, for the Theosophist, that Inner Government of the World, agency of God, that will not suffer the aggressor who threatens the fruits of spiritual evolution to conquer—now or ever. It has been tried in turn by Napoleon, The Kaiser, Mussolini, Hitler, and the Japs, and now the Russian puppet state of Northern Korea. All have failed—abjectly, miserably. It may be tried again, though we may pray that this latest object lesson may instill some sense—some fear for their own hides if nothing else—into any ruling clique that feels disposed once more to attempt the impossible.

No man may know in its details what the future holds for the world, but this we know—that those who challenge the Divine Plan for man's growth and good by their own bloody plans for his enslavement and debasement will never be permitted to succeed. And if this is considered wishful thinking for the future, then turn the pages of the past and from them alone can be deduced the pattern by which the cycle of the world's destinies are ruled.

It was not superior strategy only that broke the back of the North Korean adventure. As in ancient times so now—God does fight on the side of the right. The Russians don't believe in Him but He is a secret weapon against which no arms of theirs, be they ten times as powerful as they are reputed—no army of theirs, be it ten times the size of the millions they have trained—can ever prevail.

## OCCULTISM IN THE BIBLE

### Dreams in Marble Halls

By Charles E. Luntz

Joseph had dreams, the butler and baker had dreams, apparently all God's chillun had dreams, for the next to dream was no less a personage than the Pharaoh himself. And he, in his royal bed was as disturbed about it as his two former employees had been in their dank dungeon.

Two years had passed since Joseph had interpreted the dreams of the latter. There seemed no likely end to his incarceration. Everyone had apparently forgotten about him, left him to rot in lifelong confinement — everyone but his God.

Pharaoh had a dual dream — again the double-bodied influence of the dream sign Sagittarius. We will not spoil it by paraphrasing the Bible's felicitous language. There is a gripping quality about the phrasing of some of these stories that disappears when they are rendered in the vernacular:

"And it came to pass at the end of two full years, that Pharaoh dreamed: and behold he stood by the river.

And, behold, there came up out of the river seven well favoured kine" (cows) "and fatfleshed; and they fed in a meadow.

And, behold, seven other kine came up after them out of the river, ill favoured and lean fleshed; and stood by the other kine upon the brink of the river.

And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank" (luxuriant) "and good.

And, behold, seven thin ears and blasted with the east wind sprung up after them.

And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream."

Pharaoh was very upset. It must have been an unnerving sight to see those scrawny cows cannibalizing their plump sisters; and then, to cap the climax, to behold skimpy ears of corn go berserk and feast on their luscious relatives. Just how one ear of corn contrives to lunch off another ear of corn we are not informed, but it must be worth watching. "Corn," by the way, is Bible language for wheat, which is what the English call it (and other cereals) today. Our "corn" is maize or Indian corn.

Dreams like this don't happen often even to an absolute monarch and the Pharaoh was quite sure they must mean something very important. But what?

Summoning his magicians and wise men in the morning he narrated his nightmares, but, says the Bible, "there was none that could interpret them to Pharaoh." We are rather surprised that none of them at least made a wild guess. Court magicians were not usually stumped in ancient times and if they didn't know the answers were not above inventing them. The exigencies of the story, however, required the magicians to be mum, so mum they were.

At this stage our old friend the chief butler steals the limelight. It will be recalled that Joseph had interpreted his dream to such good purpose that the butler had been restored to favor and butled for the Pharaoh as of yore. "Yet did he not remember Joseph but forgat him."

But now memory stirs in this ungrateful menial. Breathlessly he recounts to his royal master the events which led to his release and to the chief baker's demise, giving full credit to the forgotten Joseph, languishing behind bars. That was enough for Pharaoh. Instructing servants to bring Joseph on the run, the latter was given barely time to get a shave and change his clothes when he found himself in the august presence of the King of Egypt.

Said Pharaoh anxiously "I have dreamed a dream and there is none that can interpret it: and I have heard say of thee that thou canst understand a dream to interpret it." Wise young Joseph! He was not claiming anything. "It is not in me. God shall give Pharaoh an answer of peace."

So, with customary scriptural redundance, the troubled monarch is made to repeat fully both dreams, adding the detail that after the skinny cows had devoured the fat ones they were just as skinny as before.

Dream expert Joseph listened to this weird recital with the professional interest of a modern psychoanalyst. It constituted no problem for him. "God hath shewed Pharaoh what he is about to do," he declared. "The two dreams have the same meaning. Both the seven good kine and the seven good ears are seven years. So are the seven ill favoured kine and the seven blasted ears. There are to be seven years of great plenty througout the land of Egypt and seven years of famine. In the latter seven years all the plenty shall be forgotten and the famine shall consume the land. The dream was doubled because God has established this thing and will surely bring it to pass."

Of course! Logical as could be! Imagine the embarrassment of Pharaoh's magicians and wise men who should have been able to figure this out and didn't. They would undoubtedly hear from the Pharaoh later. Joseph's prison would have other occupants.

The young interpreter had not quite finished. Not quite. "Now therefore let Pharaoh look out a man discreet and wise and set him over the land of Egypt. Let Pharaoh do this and let him appoint officers over the land and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine which shall be in the land of Egypt; that the land perish not through famine."

An obviously excellent plan that this business-like little foreigner had suggested. Pharaoh and his counsellors were enormously impressed. Then the same difficulty arose that has plagued and is still plaguing the heads of governments, "Where can we find such a man?"

But Pharaoh had the solution. "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou art IT."

And Joseph, hated of his brethren, sold and resold, falsely accused and imprisoned, ex-trusty and interpreter of dreams extraordinary — Joseph had arrived.

(To Be Continued)

## MINSTRELSY

### A Selection from the Poems of Patience Worth

### The Past

**Oh you my garden dead,**
**The myrrh of yesterday!**
**Your barren branch, your seared leaf**
**And a nest forsook,**
**Whipped by the ruthless winds,**
**I cannot see thee.**
**Nay, for every phantom head**
**Of every flower stalk nods me**
**And every phantom scent comes back to me.**
**And every shade, yea every shadowed spot**
**And every sunnied nook is sure remembrance.**
**For you are yesterday,**
**A finished labor**
**Of the hand of my own good.**
**Never to such an labor**
**Can I say Amen,**
**Rather would I pray forever,**
**Telling my memories o'er, resurrecting thee.**

---

All we want to do is to buy Brotherhood a new suit of clothes. His old one is in rags.

## THE ZODIAC IN MILTON

### Scorpio

By strength
They measure all.

—*Paradise Lost: Book VI*

## DO YOU KNOW?—

That the original theosophical teaching came from one major source?

* * * * *

That this source comprised very ancient esoteric knowledge in possession of great Adepts or Masters?

* * * * *

That two of these Masters, usually referred to in the T. S. by their initials M. and K. H., are those by whom the main body of this teaching was given, though there were others who contributed to it also?

* * * * *

That H. P. Blavatsky, co-founder of The Theosophical Society, contacted these Adepts in the course of her lengthy travels in Eastern countries and was given much occult teaching by them?

* * * * *

That A. P. Sinnett, Editor of *The Pioneer,* an influential Anglo-Indian publication, was also instructed by the Masters K. H. and M. through the medium of a series of letters?

* * * * *

That these letters, totalling around 150, were for the most part received between 1880 and 1884?

* * * * *

That they were written in the style of that day, often at great length and interspersed with personal material, but from the information they contained Mr. Sinnett produced his two great works, *The Occult World* and *Esoteric Buddhism?*

* * * * *

That these two volumes, together with the epochal *Secret Doctrine* of Madame Blavatsky, constituted the fountainhead of original theosophical teaching?

* * * * *

That the teaching was clarified and added to by the labors of Annie Besant and C. W. Leadbeater, themselves trained by H. P. Blavatsky and in close direct touch with the Masters?

* * * * *

That all of this does not mean that these teachings are to be accepted on "authority," as Theosophy recognizes no authority other than one's own highest intuitions?

* * * * *

That this statement is to be taken literally and means that a member of the Society may reject any or all of the teachings and may even refuse to believe in the existence of the Masters, without impairing his good standing?

* * * * *

That in this respect (as in many others) The Theosophical Society is unique, virtually all religious and ethical bodies requiring acceptance of at least some doctrinal or other affirmations solely on the basis of authority?

## AN OPPORTUNITY FOR SERVICE

By L. W. Rogers

The Theosophical Society was established by the Masters for the double purpose of drawing together people who could be attracted by the ideal of universal brotherhood and of giving theosophical truths to humanity. That nucleus of a universal brotherhood is now an established reality but its work of putting the theosophical philosophy before humanity is but well begun. Such great leaders as Madame Blavatsky, Dr. Annie Besant and Bp. C. W. Leadbeater, together with lesser writerss, created an occult literature which is destined to destroy the doubts and fears of the human race and usher in an era of perpetual peace and prosperity for all nations. But that can be done only by reaching the masses with our convincing philosophy. That is our job—the reason for our entrance into The Theosophical Society—that we may through it render a supreme service to the race. It is the most stupendous opportunity that can come to any human being and in just the degree that we can comprehend that and do our part in that work will we prove our gratitude to the Masters for the almost unbelievable honor they have conferred upon us by making us Their present assistants and future associates in carrying out the evolutionary plan of the Deity.

In two important ways the work is being done—by public lectures and through Theosophical books. A lecture in a city reaches at best one or two hundred people among many thousands who will not even know that there was such a lecture and who do not know that there is such a Society. To ever impress the public on a considerable scale we must get our literature into the public libraries. It was Bp. Leadbeater who said, "We can have no better missionaries than our books." It is he also who writes in one of his books that the general conditions in these closing years of the present era are particularly favorable for theosophical advancement.

THE THEOSOPHICAL BOOK GIFT INSTITUTE was organized to take advantage of this chance to "swim with the tide" and quickly get our literature into libraries throughout the United States. In its brief existence, the organization has placed over 9,000 volumes in nearly 2,000 libraries, but that is only a beginning. More than 9,000 libraries in the United States have none. The books placed are selected by the Directors and are purchased practically at cost. The expense of calling on the libraries and carrying on the work is donated by the workers so any contribution you may wish to make goes almost entirely for the books.

This article is both an appeal and an opportunity. It is a golden opportunity to become a helper in the Masters' work of spiritually enlightening humanity, the purpose for which The Theosophical Society exists. Donations should be mailed to Mr. H. A. Kern, Treasurer, 6216 W. 66th Place, Chicago, Ill.

---

Here are some alternative words for the poor old moribund "Brotherhood," which has through endless repetition completely lost its usefulness in expressing one of the greatest of the Eternal Verities:

Friendship, friendliness, neighborliness, amity, community of interest, fellowship, cordiality, fellow feeling, understanding, unity of consciousness, good will, love for one's fellows, kinship, devotion to human welfare, love for mankind.

There are others, but with all these to choose from why employ and re-employ and re-re-employ a term which, grand as it was when first used, is now an anachronism and a dud because it arouses resistance—as all cliches do in the thinking—instead of response?

Whether they admit it or not, ANCIENT WISDOM is a truer friend of Brotherhood—the real thing which this word so shabbily covers—than those who think that this high and noble Truth can be best indicated by a word no longer adequate to express it.

---

There are—even among English men of science—those who are already prepared to find our teachings in harmony with the results and progress of their own researches, and who are not indifferent to their application to the spiritual needs of humanity at large.

—*The Master K. H.*

## HOW STALE CAN ONE GET?

By Charles E. Luntz

*Cantilenam eandem canis.**

—Terence

**Yes, we believe in Brotherhood**
**And this, that and the otherhood,**
**Of course including Motherhood—**
**We're for them all the time.**
**But "Brotherhood's" been clucked and purred**
**Until the heart's no longer stirred**
**By sound of an outmoded word,**
**Three decades past its prime.**

**Then can't we find another name**
**This everlasting Truth to frame?**
**Why should we use a term so lame**
**And commonplace and trite?**
**The appelation we employ,**
**With so much relish, zest and joy,**
**Must date back to the Siege of Troy—**
**Let's bid it fond Good Night!**

**The verity we would express**
**Becomes a most unhappy mess**
**When clothed in such a shabby dress,**
**Ungraceful and ill-fitting.**
**And though our motives be abused,**
**Our plea ignored or flat refused,**
**While this insipid word is used**
**We'll never dream of quitting.**

---

*You keep singing the same old song.

## IT MAKES NO SENSE THAT—

In a world of two thousand million beings now living and hundreds of times that many dead, only one set of beliefs, held by a small fraction of the total number, should insure salvation.

* * * * *

Eternal destiny should hang on true belief seeing that the so-called "true beliefs" of today are often not those of yesterday and may not be those of tomorrow.

* * * * *

Belief in certain dogmas and the practice of specific rites and rituals should far outweigh unselfishness of character and goodness of life in the scramble to be "saved,"—whatever that may mean.

* * * * *

Man should be punished—and eternally at that—for declining belief in creeds and doctrines invented late in the history of the human race and often established at the cost of bitter disputes and recriminations; sometimes even of bloodshed.

* * * * *

Any human being should assume authority over the religious thinking of any other mature human being, even a parent over a child after the latter has grown to manhood or womanhood.

* * * * *

The misunderstandings, misinterpretations, superstitions. and general lack of knowledge in the western world of ten to twenty centuries ago should hold in thrall the enlightened spiritual apprehensions of today.

## IT MAKES SENSE THAT —

If the universe is run on an orderly and intelligent plan, as to all appearances is the case, so important a matter as salvation, if there is such a thing, would not be dependent upon so unimportant a thing as belief.

* * * * *

The beliefs of mankind evolve as the spiritual faculties of mankind evolve, and approach ever nearer the truth as the human race progresses.

* * * * *

The Eternal Intelligence which is God is represented in each of us by a divine spark which, being a ray or fragment of the Eternal, cannot possibly be "lost," regardless of beliefs—and even regardless of transgressions.

* * * * *

Man should suffer the consequences of his mistakes, to teach him to avoid them but not the consequences of beliefs on theological matters which are laid down for him to accept without the slightest evidence of their truth other than the say-so of church or book.

* * * * *

In the matter of philosophical or religious belief, which may so profoundly affect the attitude to life and the peace of mind, the mature individual should be absolutely free to make his own choice.

* * * * *

In choosing what to believe Twentieth Century man should throw off early religious indoctrination and the influence of parents and teachers, no matter how revered, and decide entirely for himself what philosophy of life he will adopt.

### THEOSOPHICAL BROTHERHOOD

(Continued from Page 69)

cerity is not the issue; judgment, discretion, wise tactfulness are the things under discussion. No amount of sincere personal effort can prevail to counteract what may be a massive mistake in the Society's tactical policy.

I very much doubt whether brotherhood was really the primal instigating motive in the formation of the T. S. in 1875. On the ground of many items in the record I am very strongly inclined to believe that it was not even one of the original purposes or objectives in view, much less *the* capital one. That it was added as an afterthought to provide a "spiritual" bond to an otherwise largely sheer studentship enterprise, I have little hesitation in believing. Considerable research into the material covering the formative period of the Society's history, incident to the preparation of my Ph. D. thesis on Theosophy at Columbia University in 1931, brought to light no evidence that brotherhood was in any outstanding way prominent in the minds of those meeting to organize in the autumn of that year. The one purpose, as stated in the minutes of one of the preliminary meetings by the acting Secretary, Col. Olcott, was "to disseminate the ancient knowledge" in the modern world. The only thought actuating the entire procedure was the feeling of the great need to republish in the modern day the great volume of the literature containing the principles and systems of that mighty arcane spiritual science of the interior nature of man and the universe which H. P. B. had revealed and so enchantingly expounded and demonstrated in her talk and her career. Indeed, as Col. Olcott indicates in his *Old Diary Leaves*, the immediate incentive to the formation of the Society was the plan to form a body that would sponsor the lectures of one Mr. George Felt, who had brought to light most revealing data on The Lost Canons of Proportion among the ancient Egyptians. It is some evidence of the importance of this sort of material at the time that H. P. B. gives much prominence to quotations from and references to Mr. Ralston Skinner's book, *The Sources of Measures*, in her *The Secret Doctrine*. Mr. Felt never fulfilled the expectations aroused by his promised Egyptian lectures and the founding group members went on to form the Society on broader terrain. There seems little question that the chief objective in the founders' purview was the broad aim to form an association to republish the body and the principia of that ancient Eastern esoteric wisdom brought so weightily to their attention by the Messenger, H.P.B., from 1870 to 1875.

But it must not be forgotten that the movement took its rise largely as the rebound from H. P. B.'s unsuccessful effort at rapprochement with the powerful sweep of the young Spiritualistic interest then in force. Dissenting and separating from Spiritualism because of its failure to correlate its phenomena with the principles of a broader and deeper cosmogenetic and anthropogenetic science of true spirituality, that would lay down the archai of a philosophy for the living rather than be content with a few paltry "messages" from the dead, Madame Blavatsky turned in the direction of the spiritual, the catholic, the universal and the cosmic. Her vision revealed to her the need of mankind for a science that would cover the whole ground of truth for both life and death and made her impatient with the Spiritualist's emphasis on an inconclusive traffic with the dead. Hence it is not difficult to understand that the promulgators of the movement to be launched as a great universalist and completely synthetic life philosophy would seek for some central and unifying principle that would give a stable and binding religious authority to the whole. Though it was not to be a religion and a distinctly religious coloring was therefore to be shunned, nevertheless a great moral and spiritual power could be engendered in and by such a movement if it sounded as its primary purpose such a wide general humanitarian keynote as that of universal brotherhood. Without such a spiritual appeal and nexus, it would likely dwindle down in some short time to a mere group of antiquarian researchers with no ecumenical interest for humanity at large. The brotherhood slogan would give it the status of universal religious magnitude and influence.

Also, either from the start or a little later, the thing that is plainly seen to be the crowning discernment revealing the true inner goal of the Theosophical movement had come out to the founders in a vision of overmastering cogency in the light of Madame Blavatsky's disclosures. This was the clear perception that exoteric popularization of world religions and the narrowness of provincial religionism generally had engendered the bigotries and sectarian hatreds among nations and races and that the proper recension of the ancient Bibles in the light of a true *esoteric* interpretation of their texts would vast-

ly further human brotherliness by eradicating the false bases of difference and misunderstanding. As there loomed glowingly before the minds of the promoters in 1875 the positive possibility of achievement of a splendid new brotherhood through the recovery and republication of the bases of that one primordial unity of meaning which the several world and denominational faiths shared in the remote beginning, the idea of sounding the high spiritual note of brotherhood took ever deeper hold, appearing not only idealistically alluring but indeed reasonably within the bounds of possible attainment. As the pursuit of the traces of ancient arcane systemology and the rediscovery of the lost links in the chain of identity between world faiths seemed too "thin" to serve as the substantial foundation of a movement that indeed should not fall short of a world-wide appeal and be strong enough to enlist all superior intelligence in its effort, there was felt the need of some intrinsic psychological bond that would weld the students in this field into a community of the deepest and most abiding fraternity to be found anywhere in the province of religion and philosophy. There is little question but that the most farsighted of the early group, catching the thrilling glimpse of the unifying power of illumined intelligence that would accrue from a deeper insight into the arcane mysteries of past knowledge, envisioned a return to unity for the thousands of sectarian bodies through a restoration of the fundamenta by which a syncretistic integration of the divergent isms and ologies of the many systems could be achieved. So inspiring was this panorama—and so thrilling can it be still—that indeed the suggestion that the Society should declare its prime objective to be that of universal brotherhood must have taken fast hold on the imagination and helped to shape the moving purpose of the organization to set this as its one grand goal. And insofar as the two Masters poured their influence into the motivation, it can hardly be doubted that they made it felt in the same form.

It must be realized, however, that such a bent of purposive impulse, on the plane of theological interest where it was seen to be operative, did not necessarily commit the membership of the Society to any special cult practice of brotherhood in the personal sense. The brotherhood contemplated in the perspective as resultant from the unification of religions on the platform of their common esoteric identity was that sort which springs from the sense of kinship at the level of intellectual and philosophical interests. The unity in the case would flow from a recognition of the common significance of such items as doctrines, traditions, ritual practices and Scriptural literature. It would come to strength as the inner light of esoteric meaning resolved apparent differences, oppositions and stange "foreign" elements in systems believed all along to stand in contradiction to each other.

In short the revelation, gained through study of the many systems on a comparative religion basis, that each and all alike possessed the common denominators of truth would burn down the barriers of assumed difference and antagonism and fuse the spirit of mankind into a unity and concord of mutual understanding that would draw all peoples together in a reality of fellowship cemented without need of external agreements and formal compacts of solidarity.

(To Be Continued)

## THE OCCULT INTERPRETATION

(Continued from Page 69)

The cup is one of the most ancient symbols known to occultism. It appears in the Bible about fifty times and in virtually all cases is allegorical rather than literal. Sometimes it refers to the collective vehicles of the personality—lower mental, astral and physical bodies—especially when a *silver* cup is the symbol. (Silver is ruled by the Moon, which governs the personality). At other times it typifies the Individuality — Atma-Buddhi-Manas — particularly if the reference is to a golden cup, a grail or other especially holy vessel, a "cup of salvation," or if it in some other way differentiates the higher from the lower.

In this case Omar is speaking of the personality cup. And as his other stanzas leave no doubt that it is to be filled with "wine," it is evident that the invitation he gives is to clear the past of regret and the future of fear by imbibing deeply of what Patience Worth terms "The Wine of Spirit"—the only potency in nature capable of the feat.

There is an attitude of mind which, firmly held, does clear "today of past regrets and future fears." It is achieved by different people in different ways. The majority never achieve it; they go through life regretting and fearing. The religious pray—often with doubt that their prayers will be answered, in which case they do no good whatever. If they pray believingly, full of assurance that they are being heard and are being answered, their prayers are effective to the extent of such belief and to the extent their karma will permit—and it must not be forgotten that believing prayer itself mitigates karma, for one of the purposes of all karma—and it may have many—is to instill faith.

The Christian Scientist accomplishes a similar result by "declaring the Truth," as he terms it. The Theosophist endeavors to realize that he and his Ego—his inner Self—are one, and that the Ego can by his very nature have no regrets, no fears; that there is nothing to regret, nothing to fear. What has happened was for his education; what is to happen will be for the same beneficent purpose. "The heart of things is sweet." Regrets and fears are equally out of place, unnecessary, harmful. And so, with that realization, he clears them from his life.

This is the occult symbology of "filling the cup." The personality becomes pervaded, by a sort of spiritual osmosis, with the Egoic "wine." It is the aim of every Theosophist who understands his Theosophy and tries to live it, to hold this attitude constantly. Like Omar—a great Theosophist—he is a perpetual drinker. Like Omar he virtually lives only to drink. Like Omar he finds his higest satisfactions in sustained intoxication.

This is no far-fetched or novel figure of speech. Spinoza referred to "God-intoxicated men." Neihardt, a modern poet, prayed "Let me die drunken with the dreamer's wine." Coleridge, in *Kubla Khan,* speaks of drinking "the milk of paradise"—an alternative symbol for the wine of the same place. Even pious Alexander Cruden, in his well known Biblical Concordance, assigns as one meaning of the word *cup* as used in scripture "the blessings which God gives us, as a pleasant refreshing drink." Crudely or Crudenly put, but at least indicating that this most orthodox divine had some vague concept of Biblical symbology.

Theosophists may find considerable aid to spiritual progress in imaging the lower self as a cup into which the Higher Self pours. It is no light task to achieve and hold the spiritual attitude of mind and any imagery which will help should not be neglected.

That is one of the benefits obtainable from the Rubai'yat. Now by one symbol, now by another, the highly developed Persian Teacher contrives to furnish us with means of attaining spiritual uplift and permanent peace of mind. His "Cup" symbol is worth studying—worth meditating upon. It is not easy to rise into the higher consciousness while still busied with the work of the world. The Latins had a phrase for it: *Hic labor, hoc opus est*—"This is labor, this is hard work." It is indeed; but the *hic* at the beginning of the sentence is not the noise made by Omar when he finished his cup of wine.

Perhaps there is an explanation going far back into the esoteric past for the fact that strong drink and the highest Divinity are both called *Spirit.* Occultly the former always means the latter, and the dictionary derivation of the word is the same whether applied to the one or to the other.

Something for the Bacchanalian Omarites to think about—if they ever do think.

(To Be Continued)

## MAY WE SUGGEST?—

★ ★ ★ ★

**That at the top of your Christmas shopping list you write: ONE YEAR'S SUBSCRIPTION TO ANCIENT WISDOM and ditto it all the way down.**

**Then go over the names and strike out any that are obviously inappropriate for this gift. We don't want the paper to go to the unreceptive.**

**But there may remain a goodly number of your friends and acquaintances, relatives also perhaps, who would appreciate ANCIENT WISDOM more than any other present you could give them—certainly more than anything you could possibly buy for $2.00.**

**For another dollar you can add three basic manuals, which will give them a thorough groundwork for understanding the articles in ANCIENT WISDOM:**

**BACK TO EARTH (Reincarnation In Modern Dress)**
**UNFINISHED BUSINESS (The Why And How Of Karma)**
**MIND MAGIC (The Mechanics of Creative Thought)**

**For friends interested in Astrology:**

**VOCATIONAL GUIDANCE BY ASTROLOGY by Charles E. Luntz, $2.50.**

**Well, now that's off your mind! Most of the Christmas shopping done by mail and at budget prices. A card from us will inform the recipients that these gifts are from you, with every good wish for the season.**

**And you, please, accept ours too—and our thanks.**


### TURMOIL OF RECONSTRUCTION

(Continued from Page 69)

Spanish armada of mighty galleons sailed up the English channel to subdue Albion and bring all Europe in thrall to the then world-power, Spain. The great devas of wind and storm changed all those beautiful plans in a few hours, scattering this fleet which the English were ill-prepared to meet. The remnants fell to the British navy and were pulled down like stags by a wolf-pack. Weather intervened by perfect "conicidence" in favor of our invasion of Normandy upon the most favorable day, miraculously subduing the stormy seas as most desired by Eisenhower who, wise beyond the wisdom of many men, was helpless to govern this single factor. Let our would-be destroyers consider well; they are adventuring where angels are vigilant, and they shall never prosper.

Consider the Korean attack, engineered by conspirators in a foreign land, whose actions must in no way be blamed upon the Russian peopde who are friendly and innocent but utterly without control of their government. This enterprise should have succeeded; everything was in its favor including grave errors in our foreign policy. It did not succeed; on the other hand it served very importantly to our advantage in alarming the nation from a false feeling of security, in demonstrating a dangerous enemy's weapons and techniques and in arousing opinion to such a point that needful steps were taken for our protection by our government regardless of politics or of costs.

But what can the common citizen do to amend the frightful muddles into which we march so blithely and so constantly; to assert his better thought and judgement which has been proven so often to have been weeks ahead of Washington? Apparently nothing, but in fact a very great and overpowering amount on unseen planes which function in advance of all action whatever. The common citizen can think, can form opinions, can decide for himself what is best and in so doing in the mass he accomplishes what one alone could not do were he never so wealthy or with chains of newspapers to cry his opinions from the nation's housetops. Thought, the unseen agency, is primary to every act; it is contagious and spreads faster than the speed of light. It is the commonest experience in the United States Patent Office to have the same basic invention presented for protection by a number of inventors in various parts of the country all on the same day or in the same week or month, showing how impossible it is to determine who was the prior inventor whose spreading thoughts stimulated a number of others of like minds to tune in upon this idea and assume that they were each its originators. Every schoolboy knows that, upon apporaching a teacher for help in solution of some problems, the answer often comes to mind in a flash as we approach his presence. His thought is already clarified; the student gets his mind in attunement with the teacher and words become needless. Given numbers of strongly opionated minds all working together to one purpose, be they together or scattered matters little, and we have a battery-like engine through which flows the mightiest force humanity has at command: thought power, commonly spoken of as "public opinion," which term is weak and flaccid in comparison to the agency under discussion.

Let us think rightly each for himself; let our thoughts be keenly sharp as daggers in outline and let them be as unselfish as a mother's kiss, and as beneficent as sunshine falling alike upon kings and upon swineherds: and with this habit of action constantly in exercise we become the leaders of our time whom history shall never mention and who shall leave glory to bedeck the names of figures chosen to carry out the combined wisdom of all clear-thinking citizens. No person is too humble to bear his share in constructing a new world, none too poor to exercise power towards progress for all.

But what of the evil days into which we have fallen, the dangers and bewilderments, inflation, criminals in flourishing career, and the shocking mess which petty politicians have wrought, the crass wastes and the terrible tax loads? Again, let us take courage. The old days are gone, we enter into a new age in which humanity shall enjoy vastly greater comfort and be safe in home, in person, in dignity and in freedom to develop their children's innate talents as never before. The turmoil of the day is a manifestation of clearance, of overthrow and sweeping away of obstructions, leaving room for the newer age. This writer, now retired, once used dynamite to blast out old foundations in factories where he found them obstructing new plans to be made effective upon a given date. Time was short; old masonry, old concrete was tough and we gave it such shattering and repeated blasts as to shake official complacency and the office windows alike, and get called upon the managerial carpet to show cause why we were not an agency of destruction, blowing the Company's properties to perdition in our haste. But it was all in good cause, and upon the appointed day we had our factory in new and better production and more of it, all as planned and blueprinted.

Fear nothing, friends; an end is but a beginning. Think, for God gave you brains for that purpose. Think keenly, and form your opinions yourself with zest and with great force, and you shall be builders of the New Zion.

(The End)