

ANCIENT WISDOM

A monthly journal devoted to teaching theosophical and occult truths

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

VOLUME XIV

MAY 1948—SAINT LOUIS, MISSOURI

NUMBER 3

WHAT I BELIEVE

By AIR CHIEF MARSHAL
LORD DOWDING

(Continued from Last Month)

After Physical Death

At physical death the soul is still subject to the illusory desires of these lower bodies, and if they have not been disciplined during earth life they have to learn in the astral world—a process which may be attended by discomfort if by nothing worse. Quite an appreciable proportion of humanity fail even to realise what has happened to them after death, especially if their death has been sudden; so, to those who read these words without accepting their truth, I would say: "Don't forget what I have said altogether. Keep it at the back of your mind as a possible hypothesis. It can't do you any harm, and it may be of great assistance to you should you find yourself in this predicament."

After a period which may vary from days to hundreds of years these lower bodies are discarded when their purposes have been served, and the true self builds all the good experience of that circuit into its aura: the evil, after being paid for in accordance with the law of cause and effect, ceases to exist. After a period of life in what we may truly call Heaven, since it is above those "plane of illusion" which correspond to the churches' Hell, Purgatory and Paradise, a fresh personality is built up for the individual, who returns for another cycle of experience. Thus each individual progresses towards perfection, building the good experience of each past cycle into its aura. Since it is impossible that any evil should be permanently absorbed into the aura, the individual must necessarily progress, and, as individuals progress, so also does humanity.

Broadly speaking, individuals keep in step with the progress of the division of the human race to which they belong, and the rate of progress is painfully slow judged by our standard of time. Progress can be accelerated or retarded by the exercise of free will which is the inalienable right of humanity, but eventual progress for the individual and the race is inevitable. Exceptionally it is possible for an individual to step up his rate of progress and to free himself from the wheel of rebirth. This statement is not quite accurate, because that possibility exists for every individual at any

(Continued on Page 23)

OCCULTISM IN THE BIBLE

Small Karmic Payment on Account

By CHARLES E. LUNTZ

Jacob, having successfully negotiated a nasty encounter with one relative was soon to find another—and worse one—in the offing with brother Esau. That formidable character was not likely to have forgotten the slick little scheme whereby his younger brother had fleeced him out of his patrimony. Jacob never had any stomach for physical combat and now he was ninety-seven. It is true that Esau, the younger twin, was also ninety-seven but Jacob still recalled him as a vigorous youth of seventy-five, hunting, fighting, living dangerously; and Jacob, who did not hunt, did not fight and lived largely by his wits had a very healthy respect for his brother's muscles, if not for his intelligence. A physical contest between the two old gentlemen, Jacob felt, could only have one end—his.

He had left the protection of his uncle's establishment and was now foot-loose and fancy free. He wanted to settle down somewhere but wherever he went he could not escape his vengeful brother, who had sworn to kill him. What a predicament!

But Jacob still had his alert mind, functioning very well in a man approaching the century mark. And he still had his faith in God, who had taken such excellent care of him under so many difficult conditions. He was mortally afraid of Esau, but somehow, he reasoned, he could pull through this trouble as he had pulled through others.

Not greatly reassured by meeting a company of angels, he decided to try what might be termed the direct approach—beard the lion in its den, as it were. So, none too confident, he sent messengers to Esau in the land of Seir in the county of Edom where he dwelt.

"And he commanded them, saying, Thus shall ye speak unto my Lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: And I have oxen, and asses, flocks, and menservants and womenservants: and I have sent to tell my lord, that I may find grace in thy sight."

Rather abject, in view of all this petty racketeer had done to his brother: "My lord Esau," "Thy servant Jacob," "Grace in thy sight." Jacob's guilty conscience peered out from behind every word.

Quiveringly he awaited the return of

(Continued on Page 23)

ANCIENT WISDOM IN ANCIENT ISRAEL

By OLIVE HARCOURT

(Continued from Last Month)

The Books of Enoch tell about the Angels who took Enoch up into the Hekalos or Highest Heaven World, into the Presence of God. After this momentous interview Enoch returns to earth life again, and calling together his sons and daughters, relates what God has said to him.

"Be not deceived, my children," says Enoch, "there is a place prepared for every soul of man. In quietude of soul await the number of your days and you shall have eternal life."

The animals, too, will have a life after death—a doctrine ignored, if not regarded with abhorrence, by the Christian Church.

"The Lord," continued Enoch, "will not judge any soul of beast on account of man, but will judge the souls of men on account of the beasts. For there is a special place for all souls of men, so also of beasts, and not one soul shall perish that God has made. Every soul of beast shall bring charge against man if he ill-use them, and there will be special punishment for cruelty to animals."

What a future this opens up for vivisectionists!

"The righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel."

The long and wonderful story of Enoch proves that he was one of the greatest spirits who ever incarnated on the earth, a man who walked with God, which means that he was imbued with the Divine Life to a much larger content than the general run of mankind.

As regards reincarnation in the Jewish Church, it is not taught openly from the pulpit, for esoteric doctrine is not given out in public. The famous passage from the 126th Psalm is considered to refer to rebirth on the physical plane:—

"He who goeth out weeping, bearing good seed, shall doubtless return with rejoicing, bringing his sheaves with him."

This text is often read at Morning Service in the Synagogue, no comment, however, is made, the congregation is left to interpret it as they choose.

The Qabalistic teaching is that as the soul came forth from God, it must return to him, but must first develop the seeds of the Divine Spirit sown in it

(Continued on Page 23)

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 \$1.50; 6 months
90c; Canada and abroad, 1 year \$2.00.
Single Copies, 15c

THE MARK OF SOUL AGE

It is said that the measure of the age of a soul in evolution is how much unselfishness his personality displays. But unselfishness is a weasel word. It means different things to a different people. And those who pride themselves on their unselfishness—advertise it, in fact—may in reality be the most selfish of mortals.

A prevalent idea of unselfishness is that if one goes through life doing things that they hate instead of things they love because someone else is thereby gratified, that constitutes unselfishness. In rare cases it may. In many instances it may not be unselfishness at all but weakness, foolishness, taking the line of least resistance. In principle it is the same pernicious doctrine as that of the Puritans: that God loves you (and not too much) only when you are thoroughly miserable, and frowns sullenly on you if you dare to smile and be happy; that the surest way to his grace and favor is constantly to mortify yourself by doing things that bore you stiff and that you heartily detest.

We have a different idea of what is likely to be the badge of an old soul. We give it for what anybody may think it is worth—if anything. We claim no authority for it. It is merely what we have evolved out of some considerable thought on the subject and we pass it on because we think it is true and we have found it helpful.

We believe the mark of soul age is *sympathetic understanding*. Not merely intellectual appreciation of the motives which move men to act as they do, but the ability to enter completely into the thoughts and feelings behind the motives—to become, as it were, the other individual and to comprehend with his mentality, view through his eyes, and understand without resentment his point of view even though it may radically differ from our own.

This *must* indicate an advanced stage of spiritual evolution because, in its fulness, it is a major characteristic of the high Buddhic plane. There complete identification of soul with soul takes place, while here a reflection only is the utmost possibility. But that reflection may be a marvel-

lous display of compassionate understanding, sympathy and concord rarely found but when present an undeniable emblem of spiritual greatness.

It is said that Dr. Annie Besant, President of The Theosophical Society for more than a quarter of a century, was once approached by a woman who had suffered most cruelly in the affairs of her life. Her troubles were not the petty things on which so many love to dwell but the most terrible and prolonged heartaches that could come to one human being. To Dr. Besant she poured out the deep sorrows of her heart, and Dr. Besant listened to the sad recital and at the end turned her eyes on the woman and said only two words: "I understand!" Only two words but the grief-stricken woman declared that they brought her more comfort and peace of mind than all of the perfunctory commiseration others had given her over the years.

This is the kind of understanding that betokens a soul approaching or on the Path that leads to super-humanity—the goal of every Theosophist who takes seriously the Wisdom he has been so happy as to find again in this present life. Those who truly understand, not with mind alone but with heart and soul, are so few, so rare, that it must have been to them that Malachi, last prophet of the Old Testament, referred when he spoke of those who "feared the Lord and thought upon his name." For only those who live consciously in the light of the Divine Presence can show out that divine understanding which means so much, which means everything, to the sorrowful millions starved for lack of it. We who essay to live Theosophy can only strive to attain to it. Knowing that we shall fail again and again we can yet try. It is a small and select company in the vanguard of humanity that over aeons of evolutionary time has reached that high, but it is the assured goal of all.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.

IS THE WORLD COMPLETELY CRAZY?

We have just finished one hideous and bloody war. It has taken the lives of the flower of the growing generation, has left the world in a sickening mess from which it cannot fully recover for decades. It has disrupted the economy of nations, has left poverty, hardship and disease in many countries and brought a false prosperity and inflationary evils to others, including our own.

Now the air is again full of alarms and excursions looking to a repetition

of this idiot's delight, which brought civilization to the very brink of disaster last time and is likely to finish the job and push it over if there is a next time.

One country and one country alone is to blame. President Truman spoke truly. Russia, which suffered most cruelly in World War II, Russia, who commanded such respect and admiration for her intrepid conduct, her gallant stand against enormous odds, her refusal to surrender her great cities under the most vicious punishment a nation has ever taken—Russia is avidly arming to fight World War III and worse, apparently doing everything in her power to provoke it.

There is every evidence that the Russian people—the *people*—do not want war, dread it as much as our own people; more, for they know from bitterest first-hand experience the grim horrors of war and most of us do not. We have no quarrel with the Russian people. We would have no quarrel with their government if that government would content itself with governing within its own wide borders and abandon its insane and suicidal will to govern all Europe, if not the world.

That horrible ambition, forbidden by the gods to any one nation since there have been nations, was the ruin of Germany. If persisted in, it will surely be the ruin of Russia, but it may also well be the ruin of the world.

And what would it get those who pursue this mad purpose if they were permitted—which they will not be—to achieve it? They would rule over a dead world, a world of zombies, of people without wills, a slave race such as never has existed since man was endowed with the reasoning spark. The rest of us would have died fighting against so monstrous a destiny and the victor would find his victory turned ashes in his grasp.

We see no blame attaching to America in the situation that has come about unless it be blame for not taking a forceful stand earlier. We do not think that the few readers who have written us that the press and the capitalists and ANCIENT WISDOM are warmongering and trying to stir up a war believe it themselves. If they do they must have a very poor opinion of the intelligence of the fiends who are attempting it. Did it ever occur to them that newspaper proprietors and rich men have sons they might not want to have killed in the war; that they have valuable property they might not wish to have blasted out of existence by atom bombs; that they have physical bodies they might not desire to be wrecked by bacteriological warfare and lives that they might wish to preserve against horrific long range weapons that will know no non-combatants?

Does it occur to them that the "politicians who would sacrifice the nation"

to the god of war" (we quote) "in order to make sure of re-election" also have sons and property, physical bodies and lives as dear to them as to those who are so vehemently sure that they are scheming and planning to embroil us in another war? And that these office holders will be the first target in the attempt to demoralize the country by destroying its governing bodies?

War? Who wants war? Perhaps not even the handful of men in the Kremlin whose rash acts are bringing us so near to it. Perhaps it is all a gigantic bluff with the intent to stop just short of the universal murder and suicide the next war will be. But gigantic bluffs are sometimes called when the rest of the world gets apprehensive enough from the constant fraying of its nerves. Hitler's gigantic bluff was called and where is he and his thousand-year New Order? Japan's gigantic bluff has reduced her to a sixth rate power without any power at all. Mussolini's gigantic bluff hung him up by the heels. The Kaiser's gigantic bluff ended on a woodpile. That is karma's answer to gigantic bluffs. And destiny, with sharpened axe, cries "Next!" Will it be Russia, who has deserved so well of the world by her resoluteness against the common enemy of civilization—will it be, can it be Russia, herself turned enemy of civilization?

Unless the world has gone completely crazy there will be no next war. If there is, one nation alone will bear the greatest responsibility ever to rest upon a nation since history began. We have our responsibility, too. It is to keep in such an advanced state of preparedness that the madness will seem too great even for madmen, if such there be, who contemplate another war.

And if this attitude toward the present peril which threatens us all be war-mongering, then we are war-mongers—and proud of it.

THE PLACE OF RELIGION IN THEOSOPHY

In order that there be no misunderstanding as to what is meant by religion, which, in its true sense, is almost an interchangeable term with Theosophy, it should be said that our present study concerns the religion or sect in which one was brought up or voluntarily embraced.

A lecture was given by the writer of this article in February bearing the title THEOSOPHY: THE OLD TIME RELIGION. In the announcement which preceded it the following explanation was made:

"We hope this title will not startle members and students who have always had it impressed upon them that Theosophy is NOT a religion but a philosophy.

Yet the word is not a misnomer. The real "old-time religion" was Theosophy. It is older than the oldest—thousands of years older than the old-time religion of the church. Though not a religion in the sense of an exclusive belief it certainly may be termed *Religion*, and dates to the beginning of time.

The word *religion* has a very significant origin. It is derived from the Latin *ligare* which means to bind and its true meaning is therefore to re-bind or to bind back. This is as apt a description of the function of Theosophy as could be devised—to bind the personality back to the Spirit from which it has become unloosed. The entire purpose of spiritual evolution is to do just that and Theosophy is the science of spiritual evolution."

It has time and again been stressed that a member of The Theosophical Society may belong to any religion or to none, and that most certainly applies with equal force to one who has accepted all or part of the theosophical teaching whether he has become a member or not. The Society makes not the slightest claim to dominate or even to guide the conscience of anyone in matters of belief. It offers the truths of which it has been privileged to become the custodian, but it makes no claim to be their sole or permanent guardian. The most that can be said is that at this stage in the world's history it possesses them in purer and more complete form and is better equipped to present them than any other organized group. That statement is, of course, subject to challenge by other bodies claiming to be the "only true" repositories of the Ancient Wisdom. The Theosophical Society is not interested in answering any such challenge nor in establishing any position of its own as the fountainhead of esoteric truth—at least in this writer's opinion—and such statements may only be made as matters of opinion. It presents the facts as it knows or conceives them to be, fully recognizing the divine right of the listener to accept, reject or suspend judgment as he sees fit. This in contrast to some—not all—of the religions which thunderously command him to accept all—every last whit—that they present, on pain of eternal uncomfatableness if he dare reject or even suspend judgment on any part of it.

In the past this has been an easy way to sell a sectarian bill of goods. No use threatening the skeptic with worldly penalties—losses, hardship, ill health and the like. All he had to do was look around him and behold the large number of unbelievers who were healthy, wealthy and apparently enjoying the best of good fortune. Centuries ago it could be arranged that these unseemly requitals of unbelief, discouraging to the pious, were short lived. The rack, the stake, confiscation of property and other instruments of

direct action would speedily annihilate either the unbelief or the unbeliever. When these earthly powers were lost a still more potent unearthly one remained—the menace of everlasting torment.

Not stopping to reason out the obvious fact that those who threatened were entirely uninformed on the subject but were merely quoting mistranslated or interpolated passages from scripture, all but the boldest would succumb. Many still do, but many more do not, which from the theosophical point of view is a great blessing for them. Beliefs that have to be forcibly injected into the conscience do not seem to have much to recommend them.

Theosophy has avoided even a semblance of spiritual coercion. All that is best in the religions, all that is really true and that can contribute to man's progress here and hereafter is to be found in its system and indeed originated there. For Theosophy, the Divine Wisdom, is older than the oldest of the creeds or sects. Now under one name, now under another it is the base on which every great religion unknowingly rests. And it is therefore in no truckling sense that the Society says to each new member, "Keep your religion if it is helping you. Theosophy will make you understand it better."

Theosophy will do just that if the member will earnestly apply it to his religious teachings—will show him how the so-called mysteries are not mysteries at all when illuminated by the brilliant light of the new-old philosophy into which he has come. In the series "Theosophy and Orthodox Christianity" it was clearly demonstrated that every conventional teaching of the churches, no matter of what sectarian persuasion, were actually based on original occultism. For advanced students the magnificent classics by Leadbeater, *The Christian Creed*, *The Science of The Sacraments* and *The Hidden Side of Christian Festivals* are recommended in fuller proof, while *Esoteric Christianity* by Besant is replete with evidence in support of this position.

In any theosophical lodge Catholics may be found seated by the side of Methodists, Baptists, Lutherans, Agnostics, Presbyterians, Unitarians, Divine Scientists or members of any other faith or of no faith. True, in the case of the old-line religions these members are of the broad-minded variety. The stricter communicants would hardly stray into what they would regard as the heathenish precincts of an institution that acclaim Buddha, Mohammed and Shri Krishna alike with Jesus as Avatars and World Teachers worthy of the reverence of mankind. But if they did come they would be welcome, as are their more liberal brothers. And no

(Continued on Page 20)

VISION, PHYSICAL, SUPERPHYSICAL AND THEOSOPHICAL

By GEOFFREY HODSON

(Continued from Last Month)

At the point we must give some consideration to the subject of the nature of Kundalini or "The Serpent Fire" as it is sometimes called. If we turn to *The Secret Doctrine*, we find H. P. B. saying that the three conditions of manifestation of the life force are Kundalini, prana, and fohat. They are stated to be fundamental and non-interchangeable in this manvantara. Kundalini is the power of giving or transmitting life; prana is the power of organizing life and fohat is the power of using and manipulating life. These three are cosmic forces and are found on every plane of Nature in varying degrees of manifestation. H.P. B. says that the primordial triangle as soon as it has reflected itself in the Heavenly Man, disappears into silence and darkness. The triangle which is composed of these three forces is "shifted in the man of clay below the seven." She refers to the dense physical body, which she calls the man of clay, in which we find these three forces represented. Chief amongst them is the coiled up force of Kundalini.

Kundalini is in essence creative and though but comparatively slightly aroused in the dense physical body, it manifests itself as that tremendous urge known as sex. It resides in the sacral *chakram* at the base of the spine, which in its turn is a relay station for the similarly coiled up energy in the center of the earth.

Kundalini when awakened flows up a secret canal called the *Sushumna nadi* in the spinal cord, and passes through each of the force-centers or *chakrams* in its journey. As it passes through the spinal centers in which the *chakrams* arise, some of its force flows down the axis of the funnel of each *chakram*, vivifying and thereby awakening the man on the inner planes.

We are told that when it touches the spleen center it gives the power of traveling at will on the astral plane. When it touches and opens the heart center, the power of Buddhist consciousness, if sufficiently unfolded, begins to bloom in the heart of the Initiate and the powers of the Christ consciousness manifest themselves down on the physical plane. The throat center, when vivified, bestows the power of clairaudience, or of responding to sound vibrations which are beyond the normal range. The brow center is said, when open, to bestow the faculty of clairvoyance, and when the coronal *chakram*, which is situated at the anterior fontanel, is opened, the interplay between ego and the brain is marvellously free and gradually the neophyte

acquires the power of using his higher consciousness, whilst still awake in the physical body. For its full manifestation, this necessitates the vivification of the pituitary and pineal glands by means of the forces known as *Ida* and *Pingala*; this process renders them hyperactive from an occult point of view and capable of responding to and transmitting superphysical rates of vibration. After that superphysical vision is largely a matter of focus of intelligence and awareness.

Kundalini is accompanied by the two complementary forces, one positive and the other negative, which are called respectively *Ida* and *Pingala*; as the Kundalini arises, these two forces accompany it on either side; they meet and cross at each of the *chakrams* and finally pass, one into the pituitary and one into the pineal gland. Here one recognizes the ancient symbol of the *Caduceus*. This represents the rod of the magician, round which two serpents are coiled, with their tails at the bottom and their bodies winding up to the top, where there is a winged sphere. The *Caduceus* is the staff which the God Mercury carried with him in his capacity as messenger of the Gods. It is the Egyptian symbol of Kundalini flowing up the spinal chord, the two serpents represent *Ida* and *Pingala* whilst the winged sphere symbolizes the freed soul of the man who has awakened this mighty power. At this stage of development the consciousness ranges free throughout the inner planes and the man is technically known as a Walker of the Skies.

This information is not necessarily given to us in order that we should try to awaken Kundalini, but we may usefully study it and so acquire the technical knowledge in readiness for the time when the sleeping power is to be awakened.

The beautiful story of the Sleeping Beauty may refer to the awakening of the Kundalini. She slept through the ages until at last Prince Charming came and found her in her palace of sleep, signifying the physical plane, and awakened her with a kiss. Prince Charming is the Master, or perhaps the human will by which power alone this force may be awakened in advance of its normal time. The kiss symbolizes the touch of the descending Atma, which awakens the soul and calls forth its inner powers. All the great mass of humanity are as yet asleep from this point of view and must slumber on until the hour strikes.

Those who will can, however, awaken themselves at any time and direct their soul's gaze towards that vision of ultimate reality to which all men will one day attain.

Here again the Bhagavad-Gita proves to be an unfailing source of guidance and inspiration. The true goal of seership is indicated in the following immortal *slokas*:

"The Yogi who thus, ever harmonizing the self, hath put away sin, he easily enjoyeth the infinite bliss of contact with the ETERNAL.

The self, harmonized by yoga, seeth the SELF abiding in all beings, all beings in the SELF everywhere he seeth the same.

He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me.

He who, established in unity, worshippeth Me, abiding in all beings, that Yogi liveth in Me, whatever his mode of living.

He who, through the likeness of the Self, O Arjuna, seeth equality in everything, whether pleasant or painful, he is considered a perfect Yogi.

He who undeluded knoweth Me thus as the Supreme Spirit, he, all-knowing, worshippeth Me with his whole being, O Bharata.

Thus by Me, this most secret, teaching hath been told, O sinless one. This known, he hath become illuminated, and hath finished his work, O Bharata.

And amongst all Yogis, he who full of faith, with the inner SELF abiding in Me, adoreth Me, he is considered by Me to be the most completely harmonized."

(To Be Continued)

THE PLACE OF RELIGION IN THEOSOPHY

(Continued from Page 19)

attempt would be made to wean them away from their faith.

We know of those who follow most strictly the tenets of the belief in which they were reared and yet as they sit in church, taking part in the ritual of the service, every word of priest or pastor, every act of ceremonial takes on a new and more vivid meaning because of what Theosophy has taught them.

This is the glory of the Ancient Wisdom—that it only adds to that which is good in all teachings and never takes away. It does not destroy but transforms. To those who are completely happy in their present religious beliefs, who feel no need of anything deeper or fuller, Theosophy has nothing to offer—not now. There will come a time, if not in this incarnation then in some future one, when, like all the rest, what they have been conventionally taught will no longer satisfy them. Then—and not until then, so far as they are concerned—Theosophy has a job to do.

Jesus said, "The Sabbath was made for man, not man for the Sabbath." It seems a perfectly good analogy to remark, "The State was made for man, not man for the State."

We never realized until we attempted a set of verses every month how many words in the English language have no rhymes, and how unusable are a majority of those that do.

PERSONAL OPINIONS

By L. W. ROGERS

Getting New Power

One of the most frequently quoted bits of wisdom, "Ye shall know the truth and the truth shall make you free" is probably believed by everybody but have we all discovered that something more should be added to make it fully efficient? To know the truth about any particular thing is worth all, and more, than it costs us but it is necessary to do something about that truth if it is to be a useful factor in helping us forward in our evolutionary journey. We may know the truth that the success and happiness of our next incarnation depends directly upon what we think and feel and do in this one; but if we do not do anything about that truth, if we give no more attention to it than does the man who has not yet heard of Theosophy, how can a mere knowledge of the truth help us?

Perhaps one of our difficulties is that we do not know that truth fully enough, that we have not thoroughly understood it in detail, that we have not altogether realized its possibilities in helping us forward. Perhaps we have accepted the statement that thoughts and emotions in this life shape the next incarnation as a truism without understanding why and how and in what way we can use the information for rapid progress. A detailed knowledge of the relationship between the interwoven causal, mental, astral and physical bodies and planes, can be of enormous help in evolutionary development. To have that knowledge and use it is something like having a compass while passing a large pathless forest in the night.

All of us are thinking during the whole of our waking hours and these thoughts are producing results in invisible matter. The sum total of them, with their attendant emotions, are momentarily modifying some or all of our subtle bodies; and this is what determines the KIND of causal, mental and astral bodies we shall have in the next incarnation. The next future set will represent exactly the strength and purity of what the present set are at the time when we pass on.

In the case of the average human being, emotions play the most important part in shaping his future, and probably few of us realize how forceful they are. It is not an exaggeration to say that any given emotion felt by you is a hundred times as strong on the astral plane as it was on the physical. If it is a lofty emotion it would be very much more than a hundred times. In the interlocked matter of the fourteen subdivisions of the mental and astral planes we have the mechanism for completely controlling and shaping our destiny for the remainder of this

incarnation and all that lie beyond this life.

The causal body may be thought of as the storehouse for all our incarnations since both the mental and astral bodies perish as utterly as does the physical body in each incarnation. But the causal body has no connection with the four lower subplanes of the astral world. Therefore, most fortunately for us, we can store up in the causal body only what we express in the matter of the three upper mental and astral subplanes. And the only kind of emotions that *can* be expressed in that lofty type of matter are the noble ones of love, sympathy, kindness, helpfulness, devotion, etc. Whoever would build for permanent peace and power must build at that exalted level. All below it will perish, but not immediately.

A gross emotion, such as anger, hatred or revenge can be expressed only in the matter of the four lower astral subdivisions. These have a direct connection with the four lower subdivisions of the mental plane. A form born of thought-emotion, let us say of jealousy, will have a duration in proportion to its intensity. But whether its life is long or brief it makes its impression on the permanent atom. The result of that is that its creator will begin his next incarnation with a mental body no better than his present one will be at the end of this incarnation. Consequently all wrong emotions retard us seriously while all right emotions push us forward far more rapidly than we are likely to realize. The evolutionary plan of the Logos seems to be designed to deal as gently as possible with the erring and to put a very high premium on good conduct. Dealing as gently as possible with the erring does not, however, imply any sort of indulgence. For his own benefit every human being must develop the fullest sense of personal responsibility. Only so can he escape the pain and sorrow of gross material life. Nature is wonderfully patient but also thorough to the point of sternness. The evildoer will have all the time that may be needed, though it be hundreds of millions of years, but the work must be done, and *can* be done in a comparatively short time, if we will only take the matter seriously, and heartily and joyfully cooperate with the laws of nature.

In occultism we become accustomed to thinking of vast periods of time and of prodigious forces — forces that can speed planets in their course as readily as a child can handle marbles; but we are not accustomed to associating thought with the force. We can think of thought as directing force but not easily as creating the force, or literally as *being itself the force* that hurls a world system through space. Yet we know that must be true and that our solar system is literally a thought-form of the Logos. If we get that fact well settled in the mind it will no longer

seem strange that at our human level we wield the same thought-force in some degree. When we do at last mentally grasp that inspiring fact and gain a little confidence in our ability to generate thought-force we can at once accelerate our speed in the evolutionary journey.

Meditation is undoubtedly the best method of controlling the mind and generating thought through power but there are not many who feel that they have the time for it. But meditation is not the only method. An excellent method, especially for the new student in occultism, is to apply thought control efforts in his daily business and social affairs. The first step is to think about this matter, try to realize its importance and to remember that any degree of success, however slight, will very definitely help him in all the affairs of life. It is not a matter in he must become expert or lose the time he has given to it. *Any* degree of success will be useful to him. If one is a beginner the first thing is to learn to watch the mind and see to it that it is never filled with mere idle thoughts that are of no value. A most undesirable state of mind is that in which we are thinking of nothing in particular. One good method of occupying the mind with what is useful is to select some virtue, such as patience, cheerfulness, and the like, that you wish to build into the character, and think upon them whenever the mind is not busy with the work of the day. Concentrating the mind upon whatever at the moment we are doing or saying is excellent practice. In these simple ways we can begin to get control of the mind. Of course there will be many failures and patience and persistence are necessary; but whoever keeps at it will slowly but surely bring the mind under control and begin to realize what a remarkable source of power he has been neglecting. The degree of thought control will increase as time passes.

With this inexhaustible source of power under control there is no known limit to the beneficent work that can be done for the human race. If the aspirant keeps the mind busy with useful activities and thinks as little as possible about himself, his progress will be rapid. All the woes of physical life for himself and others arise from the thoughts and emotions connected with the four lower mental and astral subplanes. It is not necessary to struggle against them or in any way oppose them. Just ignore them and they will die a natural death. In other words never think about your mistakes of the past nor about your faults and weaknesses but keep the mind on the noble qualities we long to possess. If the mind is kept at that high level for even a few minutes daily the ultimate result will be found surprising. The mental and moral gain will be permanent and will be at one's service in all future lives.

THE MESSAGE OF FLOWERS

By ELLA WELGE

This is the season of the year when April showers bring lovely May flowers: the simple blossom, the tulip, jasmine, hyacinth and many others that remind us of life emerging from the darkness of earth into the light of day.

How we love the flowers with their beautiful design, rare coloring and sweet fragrance! Though they soon wither and die, the great Artist that brought them into being never dies but lives forever and manifests His glory again and again in many different forms.

Nine years ago one of our Theosophical members, Vera Lee Davies, was inspired with the idea of "Wear a Flower" week, and she began to share her idea with others of wearing a garden flower each day from the first to the seventh day of June as a symbol of humanity's desire for universal peace. Garden clubs and groups of flower lovers became interested and soon spread the message abroad and now "Wear a Flower" week has been given national and international recognition.

Inspired ideas come from the divine source within us and as we use and share them we keep them alive and active.

The flower is God's handiwork and was created to illumine the soul of man with spiritual richness. Flowers have a special message for everyone who will learn to understand their language. To do this one must love them wholeheartedly and then with a quiet and respectful attitude study the flowers' unfoldment and unique contribution to mankind. From the deep silence will come inspirational ideas, for the flowers have a way of making themselves responsive to our intelligence and love. They reveal many truths. They bring cheer, peace, joy, patience and faith. They convey all the attributes of Deity so that we may express them in our daily thinking and living and enjoy health of mind, body and affairs.

Our love and appreciation for flowers will grow deeper and sweeter as we liken the heart of the flower to the soul of man, ever unfolding and aspiring to loftier heights of growth and expression. For all life is one and all its expressions are evolving toward the goal of spiritual perfection. This realization is the gateway to the message of flowers.

Each year let us pay tribute to the flower kingdom by observing "Wear a Flower" week and each day our love, humility and reverence for flowers will attract their deepest secrets.

Even the Master said of the lily "They toil not: neither do they spin, yet Solomon in all his glory was not arrayed like one of these."

DO YOU KNOW? --

That Theosophy, unlike most religions, requires no belief in a divine revelation but stands or falls by the inherent reasonableness of its teachings?

That the original theosophical teachings certainly were "revealed" by exalted personages termed Masters, but no acceptance is claimed for them, even by the Masters themselves, on that account?

That obviously the initial impulse given to Theosophy had to come from some source that had the information, and this source was a body known as the Great White Brotherhood?

That on behalf of this Brotherhood two Masters, known by their initials "M" and "K. H.", volunteered and were delegated to give out this information, or as much of it as deemed advisable, using, to begin with, two major instruments?

That these instruments were (1) H. P. Blavatsky and (2) A. P. Sinnett?

That the means used differed in the case of each of these two people being adapted to the capacities and temperament of each?

That in the case of Madame Blavatsky, who was highly psychic from birth and who received direct instruction for years in Tibet from the Adepts, various phenomenal means were employed of conveying the teaching to her, and through her to the world?

That with A. P. Sinnett, who was not psychic, the instruction was entirely by letters from the Masters?

That the information thus given out was in no sense intended to be either complete or final, as both the Masters and Madam Blavatsky constantly emphasized?

That the last thought present in H. P. B.'s mind, as is evident from her writings, was to found a new religion, a Blavatsky cult, or to hold up the Masters as objects of worship?

That the researches of post-Blavatsky theosophical leaders, notably Annie Besant, C. W. Leadbeater, George S. Arundale, C. Jinarajadasa, Geoffrey Hodson and others have greatly clarified and added to the original teachings?

That to Besant we owe our vast overall knowledge of the meaning of the Scheme of Evolution; to Leadbeater an understanding of many of its details; to Arundale a magnificent exposition of its spiritual side, though all of these

specialized interpretations necessarily overlap each other?

That the present President of The Theosophical Society, C. Jinarajadasa, has added particularly valuable contributions along scientific lines, while the books, lectures and articles of Geoffrey Hodson are based on his own trained and developed clairvoyant powers?

NEW LOOK FOR THE EGO

By CHARLES E. LUNTZ

While down into matter he's diving,

The Ego forever is striving

With sinister forces, conniving

Against his acquiring a new look.

They want him to stay a back number,

Be wrapped in a comatose slumber,

Just one of a million who cumber

The karmic authority's blue book.

Therefore each little weak personality,

Prone to meanness and greed and carnality,

Treats his Ego with utmost brutality

And brings him deplorable trouble;

For occultists have always insisted

That the karma of tendencies twisted,

When in life after life not resisted,

Leaves his vestment a colorless bubble.

When from subhuman kingdoms we sal-
lied,

Our Egos were peaked and pallid.

Evolution went on and they rallied,

Looking better with each incarnation.

Causal bodies need hues in their dress-
ing,

Colors delicate, soft, prepossessing,

And they chart how the Ego's progress-
ing,

Moving on to his far destination.

Our lives are not single but serial,

Providing the Ego material

That should constantly grow more ether-
eal,

Improving his auric complexion.

Each life should his garments be fairer

Their quality rarer and rarer,

More suitably sheathing the wearer

As nearer he draws to perfection.

As to the influence of fortune it may be the case that she is the mistress of one-half of our actions, but leaves the control of the other half to ourselves.

—Machiavelli.

The human mind is part of the infinite intellect of God.

—Spinoza.

THE ZODIAC IN PROVERBS

2. Taurus

Victory belongs to the most persevering.

—Napoleon.

WHAT I BELIEVE

(Continued from Page 17)

time; what is exceptional is that humanity should realise and take advantage of the possibility. This state of affairs is due mainly to ignorance, which is itself due to false teaching.

Never before have so many minds been reaching out for the truth as is the case today in spite of all appearances to the contrary: but humanity will not progress very fast nor very far by the acquisition of mere knowledge. This knowledge has existed from prehistoric times, though driven underground in the Dark Ages, but by itself it is sterile; and on various occasions teachers have appeared on earth to impress upon us that, to be of value, knowledge must be supplemented by love. Krishna the Lord Buddha, and the beloved Master Jesus were perhaps the most notable of these in the last few millennia. The combination of knowledge and love produces wisdom, and it is wisdom that humanity most needs today.

I have been asked on what evidence I base the beliefs which I have outlined above. I despair of giving any intelligible outline of what I believe, still less of why I believe it, in this short time; but if you are interested and want to know more and to get a glimpse into the practical activities which have contributed to my present beliefs, read my book *Lychgate*. It represents a stage on my road to knowledge and I shall doubtless modify some of my opinions with increasing experience; but I believe the fundamentals to be truly stated and the book gives interesting samples of our practical work—the work of co-operation with the great Hierarchy who are God's subalterns in the working out of His great plan for the evolution of humanity.

This is what spiritualism means to me—the conscious and happy co-operation with discarnate friends in the furtherance of the Great Plan. Haltingly, stumblingly, ignorantly, humbly do we work; and yet is given to us to see glimpses of the fruits of our labours in the vineyard of the One who does not fail, and to know that all will yet be well with the world.

(The End)

ANCIENT WISDOM IN
ANCIENT ISRAEL

(Continued from Page 17)

from the Beginning, and as the individual soul of man develops very slowly, many incarnations are granted him in which to fulfil that purpose.

"If", says the Zohar, one of the most important of the Qabalistic writings, "a soul is planted here below and fails to arrive at its best, it is withdrawn and planted again on earth until it is perfected and able to attain to the sixth Heaven whence it came."

Six being the first perfect number it here symbolizes the Highest Heaven, the highest usually attained by man, the sphere of the Messiah the "Holy Hill",

the "World of Souls on the Mountain of God."

The Zohar tells of two Gardens of Eden, the Higher and the Lower. The Higher is in the Supernal Worlds, the Lower is Paradise, "The House of many Mansions." The Hebrew word for Paradise—Pardish—means a pleasure garden, but also an orchard, a place where fruit ripens and is gathered. Symbolically it is the region where the soul brings to fruition the seed sown in experience of the earth life.

It is also the gathering-place for souls ready for incarnation. Those who wait there have bodies resembling those they are about to assume, and are clad in garments of astral matter. Before quitting Paradise they are instructed with regard to their conduct in the world of men and women, then are sent out sorrowing into exile, to a place where there is no true happiness, for in Heaven alone is contentment to be found. Whether or no they meet their soul mates on earth depends on their deserts.

Upon reaching earth the soul is invested with a "coat of skin." (See Job xix 26.) The English words coat and cotton are said to be derived from the Hebrew "koton," a covering—one of the 4000 words Professor Max Muller found to be incorporated into the English language.

The Scriptural injunction to be fruitful and multiply is not confined to procreation only, but to spiritual and mental powers also. Those of the human race who have passed through many incarnations without producing much of value on higher planes than the material must wait until a new cycle of evolution is initiated, in order to make a fresh start upon the Wheel of Life and Death. In the words of the Zohar:—

"Such will not enter the Kingdom of Heaven because they form an obstruction to the stream of evolution taking place upon the Holy Hill."

This is believed to be the meaning of the curse pronounced upon the barren fig-tree, the symbol used by Jesus to bring home to his followers the importance of spiritual development. The *ficus indica* is interesting in that when the fruit is opened it is seen to contain the decayed flower, and the seeds enclosed in an oval rhomboidal skin—the *Vesica Piscis*, a powerful and all-embracing symbol.

The words "Thou shalt eat bread" are interpreted as a reference to reincarnation, for bread is in a mystical sense an emblem of life on the material plane. To this is due the tradition that Jesus was born in Bethlehem. Bais, anglicised Beth, is Hebrew for a house, and lechem is bread, hence Bethle(ch)hem, a term for the physical body—a house of bread.

"Blessed is he who Soweth good Seed, for he shall reap seven-fold".

—The Zohar.

OCCULTISM IN THE BIBLE

(Continued from Page 17)

his ambassadors. Not long had he to wait. Bad news always travels fast. "And the messengers returned to Jacob saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him." Mercy on us! Welladay!! Odzookens!!

Our hero was now in a state of complete terror. Karma was on the way with a 22-year old bill and ready to enforce payment by taking it out of Jacob's smooth hide. Despairingly he divided his family, servants and cattle into two groups in the faint hope that while Esau was massacring one outfit the other (including, he hoped, himself) might escape.

And then Jacob prayed—prayed as he had never prayed before. He reminded the Lord that he was on his way back to his native land at the express command of God who had promised to deal well with him. He confessed, and with undoubted truth, that he was not worthy of the least of the mercies which had been vouchsafed to him and he pleaded—how he pleaded—with the Lord to deliver him "from the hand of Esau," for said Jacob cringing, "I fear him lest he will come and smite me, and the mother with the children." Women and children came second in Jacob's philosophy. First he feared—and prayed—for himself. Again he called God's attention to the fact that the latter promised "I will surely do thee good" and that his progeny would be "as the sand of the sea," which certainly could not occur if he himself and all his family were to be wiped out. But never in all that long prayer did Jacob express one scintilla of regret for his loathsome deceit toward his aged father or for the swindle he had perpetrated on his brother. That was a matter of business Jacob no doubt reasoned. Mustn't mix religion and business. This point of view is still not unknown 37 centuries later.

Having done his best along spiritual lines Jacob now decided to try material means of placating his savage relative. In lavish oriental style he sent servants to Esau with princely gifts of animals on the hoof—more than enough to start a cattle ranch. We are quite overwhelmed by his munificence, but it was after all to be the price of his life which, judging by the sordidness of his career to date, Jacob greatly overvalued. The Biblical writer inventories the presents item by item: 200 nannygoats, 20 billygoats, 200 ewes, 20 rams, 2½ dozen milch camels with their colts (number unspecified), 3½ dozen cows, 5½ dozen bulls, 12½ dozen she asses, 5½ dozen foals. No wonder the Laban family had resented all the wealth their formerly poverty-stricken nephew had acquired at their expense, if he had that much to give away.

Instructing the drovers who accompanied the cattle to go ahead of him and present them to Esau with his brother's

CAN YOU "RECONCILE" PSYCHOLOGY AND THEOSOPHY?

Many students of the modern applied psychology are puzzled when they first contact Theosophy as to where their former teachings fit in. Like all intelligent thinkers (and psychology students are intelligent or they would not take up the subject) they recognize that there cannot be two brands of truth, one labeled Theosophy and the other Psychology. They seek information as to how the two supplement each other and often they seek in vain.

This is not unnatural. Theosophists as a rule are interested mainly in propagating Theosophy, while teachers of Psychology are seldom anxious to identify their own particular system with some other philosophy. So the new Theosophist may have to do his own "reconciling" or leave the two unreconciled—a not very satisfactory situation.

MORE THAN TWENTY YEARS AGO THE PRESIDENT OF ST. LOUIS LODGE, CHARLES E. LUNTZ, MET THIS CONDITION BY GIVING A SERIES OF LECTURES (REPEATED MANY TIMES LATER) ON

PSYCHOLOGY FROM THE THEOSOPHICAL VIEWPOINT

These lectures, which invariably drew capacity audiences, were (together with the Astrological and Open Forum activities) the direct cause of the Lodge acquiring its present handsome headquarters and auditorium. They did much to put The Theosophical Society "on the map" in St. Louis.

We offer this series of

TWELVE LECTURE-LESSONS, (each taking about an hour to deliver) for
\$4.00 Postage Paid

Each is in separate form for handy study or class work, mimeographed, stapled and backed.

* * * * *

Subjects dealt with are: What the Subconscious is and how it creates; What really takes place when you "demonstrate"; Can Psychology overcome Karma; Marvels of work in the sleep state; How to heal yourself and others; Demonstrating the right kind of prosperity; Why some people never "demonstrate"; Working with your Karma; How to know your Dharma, and many others.

* * * * *

Order by title:

PSYCHOLOGY FROM THE THEOSOPHICAL VIEWPOINT.....\$4.00
Ancient Wisdom Press, 320 Merchants' Exchange Bldg., St. Louis, Mo.

A STATEMENT OF PRINCIPLES

Following is the statement printed monthly in the ADYAR THEOSOPHIST, referred to in February's "Do You Know?" columns

Freedom of Thought

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that 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. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right or force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof within the limits of courtesy and consideration for others.

greetings and compliments, Jacob felt he had done all he could. "For," he said, "I will appease him with the present that goeth before me, and afterward I shall see his face; peradventure he will accept of me."

The original appeaser.

"So went the present over before him," continues the narrative, "and himself lodged that night in the company."

Lowing, mooring, bleating and grunting, "the present" wended its slow way to the menacing figure from the past and Jacob was left alone. Whereupon a strange episode occurred. An angel came and wrestled with Jacob all night long but couldn't throw him. One would think that after his exhausting troubles of the previous day Jacob would have needed his beauty sleep before tackling his alarming brother, and we are quite at a loss (exoterically) to understand why he spent that valuable time fighting with angels. However, he did—or at least the Bible says so—and, more, the

angel was getting the worst of it at sun-up. Evidently angels, like the traditional ghosts, have to be back before daylight for this one, apparently perturbed, begged Jacob to let loose so he could get on home. "Let me go," he said, "for the day breaketh." Jacob was not one to forego an advantage. "And he said, I will not let thee go except thou bless me."

Said the angel, who, being an angel, ought to have known, "What is thy name?" "Jacob," said Jacob. "And he said, 'Thy name shall be called no more Jacob but Israel: for as a prince hast thou power with God and with men, and hast prevailed.' And, if the Bible is to be believed, that's how Israelites were born; but occultism has a different explanation, having to do with the Egyptian Isis and Ra and the Eastern term for God—El. That, however, in due course in the esoteric interpretation.

Jacob tried some more chit-chat with the angel, wanting to know *his* name, un-

til the latter, having had enough of his wrestling partner, first blessed him and then touched his thigh which immediately shrank, whereupon the angel freed himself and vanished.

And then "Jacob lifted his eyes and looked and behold Esau, and with him four hundred men." This was *It*, and fortified by his triumphant victory over the angel Jacob approached his brother, bowing low every few steps to a total of seven bows. "And Esau ran to meet him and embraced him, and fell on his neck and kissed him: and they wept." Jacob, doubtless, with relief.

Which proves that, angel or no angel, Esau was a much bigger man than Jacob.

So Karma had again taken only a small payment on account in nervous apprehension and worry; but the greater part of the debt, though forgiven by the forbearing Esau, had not been cancelled by Karma. Payment was merely deferred.