

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 XV

MAY, 1949—SAINT LOUIS, MISSOURI

NUMBER 3

IS A GOD NECESSARY?

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

(Continued from Last Month)

Mrs. Thatcher: It goes without saying that we think a God is necessary. Of course, God can be any one of many things, but we are thinking of THE GOD in which most of humanity believes as having created all things.

The old adage is . . . "It takes a poison to kill a poison." Therefore in order to answer the question we will ask questions, very simple every day questions.

If we did not have a President or a governing body in a successful business organization, would it operate a successful business? Definitely not; there must be a "directing mind." In a large corporation, say one of the utilities, some of the employees seldom, if ever, see the "directing mind" . . . the executive or executives in charge—and yet these employees realize that such a force is in existence. **WHAT BIGGER BUSINESS IS THERE THAN THE OPERATION OF THIS WORLD IN WHICH WE LIVE AND MOVE AND HAVE OUR BEING?** Because we cannot physically contact the "directing mind" is no indication that one is not present.

Everyone can imagine what any grade school, high school, or college would be like if we did not have someone at the head of the school, with many assistants, to carry out the curriculum: just a hodge-podge of study and play.

Consider home life. Are parents necessary? If not, then all of us must have JUST GROWN UP like Topsy in Uncle Tom's Cabin. It may be that some day we shall be able to do that, but at this present stage of evolution it is not possible.

What causes the attraction of the bee, butterflies and other insects to the flowers and then through pollination there is germination? Surely not just the beauty of the flower; surely not just the fragrance for oftentimes there isn't any. What can it be other than some unseen "directing force"?

What causes the attraction of one animal to another of the same species?—Certainly not the outward appearance. It is an inner deeper something which

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UNPOPULAR PEOPLE

BY CHARLES E. LUNTZ

This is a friendly country. It is easier, perhaps, to make friends here in any country in the world. Yet there are still many who never make friends, never seem to belong—who go through life . . . unpopular.

Those of us who are fortunate enough to have many friends, and who almost gasp with dismay at an evening phone call for fear it is another social affair to which we are being invited, may find it hard to believe that there are so many friendless and unwanted human beings. Yet in every great city there are thousands and in small towns sometimes hundreds of those who are unhappy because unpopular — and who don't know why.

We are not considering this problem from the standpoint of those whose unpopularity is their own fault, and therefore remediable. The drug store ads offer advice and products to those whose unpopularity is due to personal deficiencies which cause one to be shunned until he corrects them. Nor need we take note of those whose repellant, touch-me-not manner warns off all and sundry from becoming too friendly. The cure is obviously in their own hands and there are plenty of well-written books dealing with the art of making friends and influencing people by means of one's speech, manner, appearance and general charm.

Theosophy, which is the Divine Wisdom, certainly embraces all of human wisdom, but it goes infinitely further. And while Theosophists have compassed but the minutest fringe of it, they yet should be able to find even in this tiny but precious store of understanding the means to solve karmic problems which worldly advice will never solve.

And it is true that some people are unpopular, never in much favor with others, never sought out nor specially recognized, in spite of their freedom from objectionable characteristics, physical, emotional or mental and despite their own often tragic efforts to discover and overcome whatever shortcoming is responsible. Often these poor people, after years of unsuccessfully trying to cope with a condition for which they cannot account, resign themselves to loneliness and obscurity, with the feeling that they are in a sense outcasts from the social side of human life. Or, if they are financially

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FROM MAN TO GOD THROUGH THE COSMOS

BY CLARA F. GASTON

In the Book Of Days we read: "Out of the Infinite Radiance where dwells the Supreme and Ineffable there comes forth a breath. A new manifestation, a Day Of The Supreme is about to dawn."

The account goes on to record the appearance in succession of the three Divine Beings by whom the Cosmos is brought into being, the Holy Trinity, which creates these lower worlds, gives them life and directs their course through their entire period of being — the Cosmos which is to form the introductory school for the godhood which will bring them into the spiritual realms of the higher worlds; seven cosmic days and nights comprising One Day of The Supreme.

Thus it will be seen that The Holy Trinity is itself an agency — an expression of the will and purpose of a Being ineffably greater and entirely beyond the compass of human understanding.

We have learned that the universe is sevenfold, the universe of the Supreme; seven great globes interpenetrating each other, each higher globe extending far beyond the next lower; of these the Cosmos occupies the three lowest, the grossest, forming the inner core of the great universe of the Supreme — the seed, as it were, of a life that shall grow, unfold and blossom into a life unimaginably great. We can understand, therefore, that man's growth and graduation through the school of humanity into godhood is but the first step upward into the life spiritual.

When man graduates from the school of humanity he enters into the fourth, the spiritual, the plane of inspiration; inspiration which he receives from still higher states being poured into his consciousness, which he in turn can pour into the consciousness of his brothers still struggling through the stony roads of mortality.

What the arrangement and rule of life and activity in these higher worlds is, man cannot know, nor whether their habitants go through them one after another, nor whether several may form the stage of that next higher growth as do the three in the school of mortality; nor can we know nor could we comprehend what great Beings supervise and carry out these rules and arrangements

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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

DON'T BE STAMPEDED

A favorite device of those who resent views and opinions counter to their own is to request immediate elucidation of the offending belief in a demanding tone, intended not to throw light on the subject but to fluster the other person into saying something that will sound silly. "What is this Theosophy all about?" is one of the clichés, or "Theosophists believe we come back as animals, don't they?" Other brilliant interrogatories of like nature are familiar to all of us and, to those nervously inclined, very trying. They hate to pass up a possible chance for enlightening someone, yet they feel decidedly unequal to compressing the greatest thought of all the ages into the compass of a few halting words.

What to do?

Don't.

You can always tell if a question regarding the occult is a sincere desire for information or a mere smart alec device to stampede you into some hasty and ill considered statement which can serve to spark the feeble wit of the questioner. There is something about the tone, the manner, the glance of the inquirer which brands his words straightforward or the reverse. If the former, your task is to do your utmost to foster a slight interest into a deep one, assuming that time and occasion are appropriate. Otherwise, may we without bias suggest you tell him, "It's a deep subject—too deep to cover in a short time; I'll send you something on it." Our three manuals, together with a subscription to ANCIENT WISDOM, are just the something." Even if you do have the time for a preliminary exposition, they still make extremely suitable follow-up material.

But to the obvious cynic this would patently be casting pearls and there is no reason why you should allow him to make you—and Theosophy—the butt of his waggishness. To questions such as the above, we suggest you reply, "One can't understand Theosophy without a background. Superficial explanations only mislead. If you are really interested I'll get you some literature." That will probably end it but if you have misjudged and he really wants to know, you can go on from there. To the stupid

transmigration query we would simply say "No," leaving no further opening. It was a very wise king who is reputed to have said, "Answer a fool according to his folly, lest he be wise in his own conceit."

Theosophists are accustomed to questions which would deeply wound the conventional religious believer if addressed to him about his own faith. But it is a grand tribute to theosophical understanding that seldom does a Theosophist allow his feelings to be hurt by such ribaldry.

Of course if one wishes to employ what Shakespeare called "The Retort Courteous," there are always ways of doing it. As for instance the perfect squelch the writer heard a good humored but quick witted Theosophist give some years ago to the usual imbecilic remark, "You expect to be reborn as an animal, don't you?" The reply was to the point: "Why no. Do you?"

Our rationalist friends insist that matter must have existed eternally because they cannot conceive of anyone bringing it into existence out of nothing. Yet they flatly refuse to concede that Intelligence is eternal and had any hand in shaping and evolving matter to its present levels. Matter, they say, evolved intelligence, and that entirely by blind chance acting in the guise of eternal law. We think we have quoted their views accurately but are open to correction if we have in any way misquoted them. But whether quoted correctly or not, any view that leaves some intelligent moulding or shaping principle out of the universe does not make sense to us nor to hundreds of millions of others whose reasoning powers, we submit, are at least the equal of those who deny the intelligent principle. The comparative few who do the denying may have reasoned the matter out to their own satisfaction but no matter how eloquently they may be presented they still add up to us to a great big zero. As no doubt ours do to them. You can't convince anyone of anything who does not want to be convinced. The atheists deny that there is any proof of a God in manifested nature. We aver that the proofs are all about us—and them. It appears to be a question of fact for the jury to decide—a jury of one in each human heart.

THE NORTH ATLANTIC SECURITY TREATY

A well-known columnist expresses the opinion that the Kremlin really believes the propaganda its agents are broadcasting to the effect that the United States and Britain are cementing the Western Democracies into a military alliance to attack Russia.

With due respect for the opinion of one who should know more about it than we do, we are quite sure he is wrong. The rulers of the U.S.S.R. are

very intelligent men — up to a point. They have, from the strictly materialistic angle, played their cards with great astuteness. They have bluffed to the limit, and though their hand was called by the air lift in the case of the Berlin blockade, they have gained far more than they have lost. They have acquired dominance over more small nations than they could hardly have deemed possible. Their arch-enemy, Germany, the only power other than Japan that ever really threatened them since the days of Napoleon, is prostrate. Japan is eliminated indefinitely as a potential menace. Russia is sitting on top of the world and knows it. Anything further she may obtain is that much velvet and there is no doubt that Russia is greedy. Her motto may be put in the words of the old English music-hall ballad:

"Every little bit that's added
to the little bit you've got,
Makes just a little bit more."

The United States in this Century has never attacked anybody. It is contrary to our national policy. The conscience of the country would be outraged by the mere thought of such action. Britain's old imperialistic days are over. She is divesting herself of Empire and has not in any case striven for territory on the continent since "Bloody Mary" lost Calais some four centuries ago. The United Nations is dedicated to preserving the peace. It was formed for that purpose and its employment as an instrument of aggression is not even a remote possibility. There are no warmongers in America outside of a few irresponsible crackpots. Even those who shortsightedly suggest preventive war with Russia while we have the atom bomb and she (possibly) does not, expect to gain nothing from such action except to remove the constant peril of Russia making war on us.

All this is true. Those who sincerely or insincerely declare it is not are either credulous victims of Russian propaganda or disseminators for their own good reasons of propaganda they well know to be invention. And it is impossible for any straight thinking person to believe that the very well informed and perspicacious men of the Kremlin are taken in by the flummery they boil up for the masses.

The North Atlantic "Pact" (as the newspapers call it—we hate that word) is a sound measure for the defense of civilization. Paradoxically it protects Russia as well as the rest of the world, for it gives her pause before she decides to commit national suicide as Hitler did, as Mussolini did, as the Japs did. If it stops her in her tracks before she embarks on the supreme folly of World War III, she could thank God, if she prayed to God, that the non-totalitarian nations banded together to save her from herself. The obvious course of picking them off one at a time like sitting ducks is no longer the

obvious course. It is now the impossible course.

The Russian people in 1949, like the German people and the Italian people in 1939, are a great people temporarily blinded by autocratic rulers who use every means to keep them in ignorance of what the outside world really is like and really wants to do. Americans have been so pictured that they appear as bloodthirsty ogres ready to plunge the world into chaos to add more miserable dollars to their already gigantic hoard. Even the arch-conspirator "Wall Street," for which we hold no brief, knows in its collective, money-making soul just what would happen to its stocks and bonds and mortgages if another World War did come. And what would happen to the sons of its members and very likely to its members themselves and their homes and plants and industries. If there are warmongers in this country outside of the Communists and fellow-travelers, they must or should be not in Wall Street but in Bellevue.

We hail the North Atlantic Treaty as the greatest step toward preserving the peace taken in modern times, greater even than formation of the United Nations for it has force to back it. Alas that force should be needed, but it is so and at our present stage we have to accept that grim fact while striving mightily for the day when war, rumors of war and threats of war shall have passed away.

The hand of international fellowship may still be extended to Russia if she will show by real action and not by hollow professions that she truly desires it. But until she does the world which sickens at the thought of conflict even more terrible than the last must take every means to protect itself. To do less would be to invite what it so greatly dreads, and would be a betrayal of evolution.

THEOSOPHY AND DIVORCE

A Letter Written In Reply To An Inquiry

"In answer to your letter regarding the beliefs of Theosophists concerning divorce, I must correct an apparent misapprehension.

The Theosophical Society imposes no set beliefs on its members except a firm belief in Universal Brotherhood, and even that may be interpreted according to the member's own lights. A member of The Theosophical Society may express his disbelief in Reincarnation, Karma, The Masters, the teachings of Blavatsky, Besant or any other theosophical leader, even in the existence of God, and still remain a member in perfectly good standing.

Consequently the Bible has no more and no less authority with the individual member than he chooses to accord it. He may accept every word letter and punctuation mark in the King

James Version as divinely inspired (as some of our orthodox brethren do) or he may reject every part of it as spurious if he sees fit. He alone is the judge and his own intellect, intuition or conscience is the sole guide.

In this we follow the admonition of the Buddha:

'Do not believe a thing because it is hallowed by tradition, taught by the holy men, is written in a scripture or even because I the Buddha tell you it is true, unless it appeals to your own intuition and reason.'

These marvellous words are a complete negation of the authority of any church, scripture, religion or creed to impose beliefs on any individual. They are hard words for one accustomed to relying on such authority to accept, but if he would be a real Theosophist, a true occultist, sooner or later he must accept them. He may submit to authority in matters of belief temporarily and voluntarily, if he wishes, because he has confidence in the teacher but even then he should be ever alert to challenge what he hears that does not sound reasonable to him.

'Challenge! Always challenge!' cries Krishnamurti, and like the Buddha he does not except even his own teaching. One should not reject for the sake of rejecting, of course. Our teachers may be wiser than we are or at least know more about the subject. In the light of additional knowledge we may come to see that the things we challenged were true, though we did not understand them. But it is our privilege and our duty to construct our own beliefs based on all the available information we can gather plus our highest intuitions.

So that all I can give you regarding divorce is my own view, which is also the view of many other Theosophists, including leading figures in the movement for whose opinions I have high respect.

Those views are that, regardless of anything said in the Bible which might have been applicable to the people of that day and country where multiple marriages were common and women had virtually no rights, they are not applicable to our Western civilization today.

Indiscriminate divorce, like indiscriminate marriage, is to be deplored. Divorce should be a last resort. Every effort should be made to avoid magnifying minor difficulties into major grounds for separation. There is hardly a married couple living who could not have fanned the spark of some trivial dispute into a conflagration that would destroy the marriage.

I would prefer not to pass specifically upon the cases you outline but would rather lay down the principles as I see them and leave you to apply them, always remembering that these are the views of a Theosophist but not necessarily of all Theosophists, and that the Theosophical Society as a body has no

views which anyone is authorized to express.

If an *impasse* has been reached where one or both sides are so miserable that the only solution is to separate, then regardless of Bible, Church or Creed, separation is the answer. Where there are children, particularly, there should be the utmost reluctance to resort to divorce. A child who comes from a broken home has two strikes on him before he starts. But even then there may be impossible situations where it would be a greater transgression to remain together than to separate.

If divorce is decided upon as the only way out, there should be no foolish 'sense of sin' haunting the mind and poisoning the after years.

'Whom God hath joined, let no man put asunder.' Right! But can it be said that God has joined the immature youngsters who seek the nearest Justice of the Peace after a night of carousing? Or that God has joined the badly mated couple who spend their days and nights thinking up new ways to harass and bedevil each other? The Church says yes — at least if the ill-starred wedding was celebrated in Church. The Church is entitled to its opinion but, thank God, the Theosophist is not bound by it — nor by any other authority that seeks to dictate to him in matters of belief.

This is my own opinion, given you for what it may be worth. Having been married to one loved wife for 35 years, there is no personal situation to sway my judgement. Marriage should indeed be a sacrament and marriage vows, if not God-made, should be taken with the sacred sense of obligation to use every means to fulfill them that their great impotence merits. But if they must be broken it should be for cause so deeply rooted that their continued observance has become impossible by the very nature of the cause.

That is the 'Theosophical view,' as I see it, but it is my own view and holds no greater authority than the personal view of anyone else. It is given with sincerity and the hope that it may be helpful."

(The End)

It seems to us that a great many atheists are made through misunderstanding. Having rejected, as many Theosophists do, all religious doctrines as incredible and contrary to reason, they make the mistake of identifying God with the doctrines and believe that the one rejection necessarily includes the other. They throw out the baby with the bath water.

Death's but one more tomorrow.

—Mitchell

The Angel of Death is the invisible Angel of Life.

—Alden

Every man of us has all the centuries in him.

—Morley

THE OCCULT INTERPRETATION OF OMAR KHAYYAM

By CHARLES E. LUNTZ

XIV

The Worldly Hope men set their Hearts
upon

Turns Ashes—or it prospers; and anon,
Like snow upon the Desert's dusty
Face

Lighting a little Hour or two—is gone.

This seems clear enough without resort to hidden meanings—too clear, in fact, for so esoteric a thinker as Omar who, like all the Eastern teachers, packed all the wisdom the words would contain into every sentence.

At first sight he seems to be condemning worldly ambitions as of no consequence and to be eschewed. But he does not say so, and it is always unwise to assume hidden meanings from the literal words unless an occult key plainly appears.

Paraphrasing the above quatrain in bald and very unpoetic English for better understanding, we have: "Either a man's worldly ambition comes to nothing or he achieves it; but in the latter case it lasts only for an hour or two and then melts like desert snow."

Is that bad?—Or is it good? Should a man cast aside material ambitions because, if obtained, they last so short a time? Are they on that account worthless and should we all be content to trot along in a small groove throughout life with no desire to be anything or do anything in a worldly way—satisfied if we can make a little spiritual progress, and with no thought of leaving any material impress in the sands of time? If Omar meant that, he did not follow his own advice. He was the most famous astronomer of his day (which means astrologer also, as the two went hand in hand in those times). He was showered with honors by the Sultan and it is not of record that he refused them. Proficiency in physical science (not spiritual) is a worldly ambition, and Omar excelled in this respect.

There is a great deal of hypocrisy in the smug adjurements so freely offered (but not by Omar) to shun ambition for material wealth, position or office. Invariably this sanctimonious advice is gratuitously given either by those who have these things already or by those who have tried vainly to secure them. What a bad way the churches, the charities, the altruistic institutions, even The Theosophical Society would be in if there were no people of means to support them, no people of influence to further their rightful interests!

To hoard up money for money's sake is truly odious. To covet public position for the sense of power it bestows is even worse. But the desire to advance in life—to rise above the mass—to be something and do something that is outstanding—has been implanted by God in the human heart. It is the nat-

ural heritage of the human soul. But it can be and has been crushed out by the false doctrine invented by those with their own very good reasons for doing so.

In the old world of the last and prior centuries nothing was more important to the so-called upper classes than keeping the so-called lower classes in their place. Even the Church aided this strictly utilitarian policy. In England of a century or more ago the impoverished, with not the least hope of bettering their condition, were required, if they were communicants of the Established Church, to thank God "for the state of life into which He has been pleased to call me," or words to that effect. It is true, the wealthy, and indeed everyone else, uttered similar thanksgiving, but it was impressed upon the lowly ones in particular that it was God's will that they were where they were—that it was pleasing to Him that they should be amply content to stay there and never try to better themselves, and it was hinted that if they behaved accordingly great would be their reward in Heaven. The "lower classes" went along with that idea for quite awhile, until it occurred to some of the less docile of them that the well-fed churchmen who so unctuously preached the virtue of poverty were far from following their own philosophy—that they lived on the fat of the land, wine and dined and rode to hounds and were constantly on the lookout for preferment, which meant still better living and more money, in the particular state of life whereto God had been pleased to call them.

And after a time the "lower classes" woke up to the fact that there was no logic in the admonitions given them by their "betters" to grovel along in the mud and thank God daily and Sunday that He had put them there. It is fortunate that reincarnation had not been heard of by the English gentry of the eighteen-hundreds for most assuredly, had it been accepted, the "lower classes" would have been given the much more logical explanation that they had not yet earned the right in evolution to the prosperity and affluence which others were enjoying.

There may be a modicum of truth in that but it is a very small modicum. It assumes too much, although current among the depressed classes of India. The lowly pariah or outcaste may aspire through merit to be reborn at least in the laboring caste of Shudras. The Shudra may graduate into the Vaishya or merchant caste and the Vaishya may reincarnate, after many lives, as a noble Kshatriya or warrior. Highest of all, of course, is the Brahmin. The principle is a true one but karma is hardly likely to be bound by caste distinctions or to order earth lives with any such hide-bound adherence to soul seniority.

While as a class the unskilled workers are probably younger souls, many

an advanced ego has been born into direst poverty from which he has contrived to lift himself by superior qualities of mind and soul. And in doing so has rounded out and further developed these very qualities. In a highly competitive country such as our own, where the keenest brains in the world combined with the courage to fight against great odds, make it hard for the lesser equipped to do more than achieve a modest competence, it takes outstanding qualities to become outstanding. And there are few who, having what it takes, are without the ambition to count for something in the world in which they live.

The Theosophist who understands his Theosophy does not condemn this, whether he be one of the struggling or (as is more likely the case) just an averagely successful person so far as material things are concerned. To whichever class he belongs he is richer by far than his non-theosophical fellows in the inner knowledge and understanding which makes life a thing of constant interest, joy and purpose. And if he set his heart also upon "worldly hope," he may do so with clear conscience if he knows it, as Omar knew it, for what it is—something that may turn ashes, or even if it prospers will light only its little hour or two and then be gone.

But what it has cost him in effort, in will, in devotion, in patience to chase that hope, whether he achieve or whether he miss it—these things will not be gone, will light no little hour or two but will add their tiny light to the great light of the Ego, making it by that much a little more brilliant, a little more translucent and penetrating.

A few grand personages who move among us have transcended all worldly hopes. Their eyes are fixed on the great goal which for most of us is still far-off, and they live only to serve and help their brothers who are treading now the less glorified path which these great ones also trod when they had not yet achieved their present spiritual eminence.

But if most of us still feel that a part of our dharma is to work for security for those dependent on us, and for ourselves also, that we may be the better able to guide and help the less fortunate because our lives will then no longer be almost wholly given up to the urgent business of providing against want, who shall judge us?—Those who already have acquired what we seek or those who, like ourselves, are trying to acquire it?

Those who, like the Buddha, have turned their backs upon it because they have outgrown it will not judge us. For they will also have outgrown the vice of judging anyone, knowing that each must follow his own dharma, subject to the moral and civil law, and that the only true judge of one's actions is the SELF within.

(To Be Continued)

DO YOU KNOW? —

That there are High Intelligences in nature whose function is to aid in the healing processes, mental and physical?

* * * * *

That for these Forces to come to our help they must be invoked, either by the sick person or by others on his behalf?

* * * * *

That there is no special form of invocation, the intent, earnestness and sincerity of the invoker being the moving factor and not the words employed?

* * * * *

That a prayer to God, to Christ, to the Virgin or one of the Saints is equally efficacious if there is faith that it will be heard and answered?

* * * * *

That this would equally apply to a prayer to any other spiritual agency believed to have the power to heal?

* * * * *

That so-called heathen, infidels, agnostics or even totem worshippers could produce the same results by the same methods?

* * * * *

That, happily, prayer is answered if uttered with faith regardless of the religious denomination of the suppliant and his alleged state of grace or lack of it?

* * * * *

That theosophical healers do not require dismissal of the medical attendant nor the dispensing with physical aids to recovery — nor do they deem such aids as denoting lack of faith?

* * * * *

That trained spiritual minds working unselfishly in unison can and do accomplish results amazing in their scope and effectiveness?

* * * * *

That for many years The Theosophical Society of St. Louis has maintained such a Healing Group and through ANCIENT WISDOM its services have been freely offered throughout the Continent?

* * * * *

That this Group thoroughly understands and practices the principles of occult healing and its ministrations are available to all in distress of mind, body or spirit?

* * * * *

That a short note briefly describing the need and addressed to the Group Leader, Mrs. Ella Welge, c/o The Theosophical Society of St. Louis, 5108 Waterman Ave., St. Louis 8, Mo., will receive immediate attention and the work be undertaken promptly on behalf of the sufferer?

Nothing can bring you peace but yourself.

—Emerson

NOT SMART

By CHARLES E. LUNTZ

A long time ago lived a lad named Napoleon

As a corporal he rated an honest simoleon

Ev-er-y week.

But Nap was ambitious and quite avaricious

And so, when he thought that the time was propitious,

He went on a rampage exceedingly vicious

But dumb, so to speak.

For this little French Emp-er-or, five foot and stocky,

A game banty rooster, defiant and cocky,

Wound up in St. Helena, barren and rocky —

Napoleon wasn't too smart.

A hundred years later came Wilhelm the Kaiser,

Though bigger than Bonaparte not any wiser.

He too had notions.

Rattled the saber and blustered a lot,

In language macaber talked asinine rot

About *schrecklichkeit, eisen und blut, me und Gott,*

And ruling the oceans.

But alas, having fallen from his high estate, he

Found nothing to do but show off, in tones weighty;

A wearisome act, for he lived to be eighty.

Kaiser Wilhelm was very unsmart.

And soon after him followed Adolf the terror,

He too thought the gods would protect him from error.

And was he mistaken!

He conquered small nations with blood-thirsty cunning,

And when his armed forces had all of them running,

For the rest of the civilized earth he went gunning —

This knave godforsaken.

But he bit off a piece that was too big to chew,

And one day disappeared without leaving a clue,

Which shows it's unsafe the dark forces to woo —

And not smart, we would say, and not smart.

In the footsteps of Adolf came bragging Benito,

Snarling threats at his foes like an angry mosquito —

This creature rambunctious.

He promised King Victor a shining Utopia.

Riches would pour from this new cornucopia.

Proclaimed him the ruler of all Ethiopia,

In sentences unctuous.

We hardly need tell you that Vic lost his crown;

Benito was shot as he fled out of town.

Then, with lack of refinement, was hung upside down —

Mussolini was not very smart.

In consecutive order we come to the Japs.

Who thought they were smarter than others, perhaps,

With their sly double-dealing.

From a victory prescription drawn up by a quack,

They engineered crafty Pearl Harbor attack.

Fair words to our face and a knife in our back;

And they did have us reeling.

Riding high for a season they murdered and looted,

But soon from their conquests were abjectly booted.

A few months ago they were all executed

Now they know — 'twasn't smart 'twasn't smart.

Yet once more there's a nation soliciting trouble

By chasing anew the world-rulership bubble.

Heigh-ho for the Russians!

If unbridled ambition they take as their master,

They'll end like the others, and probably faster.

Down the path to destruction and all-out disaster

They'll follow the Prussians.

All we want is to live with these people in peace,

Not be dragged into war over Turkey or Greece,

But if from their aggressions they soon do not cease,

The Russians will not be so smart.

"TO THE TRUE ATHEIST"

At a recent talk to members of St. Louis Lodge Mrs. Betsan Coats described the impressive scene which takes place during the International Conventions of The Theosophical Society at Adyar. As many as 4000 people assemble and in absolute silence listen while a prayer of each of the great religions is intoned, recited or chanted. At the close a few moments of silence are dedicated "To the True Atheist. To him who, without belief in a Divine Being or hope of a hereafter lives up rightly and does good solely for its own sake without thought of reward."

Where, other than in The Theosophical Society, could this take place anywhere in the world? Or where, other than in The Theosophical Society, has it ever taken place?

Surely one answer — and a good one — to those who ask, "Why should I join The Theosophical Society?" would be "To identify yourself with the broadest, most tolerant, most understanding movement in existence and help to bring that breadth and tolerance and understanding to all nations, peoples and creeds."

"EFFRONTERY AND PERVERSITY"

From the April Issue of "Eirenicon," pp. 4-5

"For 2 years EIRENICON was limited to a single sheet, so an answer to Mr. Luntz remained unprinted as there were more important purposes to be fulfilled than controversy with him; now he makes ridicule of the delay (ANCIENT WISDOM Dec. 1948). We have pointed out that H. P. B. saw Priestcraft and Materialism as the twin evil-dangers of the 20th century, and that 'the world problem is largely the problem of the Roman Catholic Church and its conflict with materialistic Communism', yet Mr. Luntz twists this by 'it would seem that for once, at least, the Church is on the side of the angels.' From the effrontery and perversity of his reply, we realize that we have Mr. Luntz 'out on a limb' and in kindness we draw a veil over this situation, merely commenting that forming a nucleus of the brotherhood of mankind without of distinction of creed gives no warrant for fraternizing with tyrannous priests and political power-seekers because they wear a religious label. There is much that is admirable in the lives of sincere Catholics; the institution is a menace to civilization, and the sooner the world realizes that fact and acts accordingly, the better for everyone in it."

If our readers wish to determine for themselves who is "out on a limb," we suggest they re-read the December 1948 ANCIENT WISDOM article to which *Eirenicon* refers.

We would like to add, however, that our ridicule was not of the 2-year delay due to shortage of paper. Such an attitude would be contemptible, and we have too often paid highest tribute to the British for gallantly carrying on in face of their heartbeaking shortages for any reader to suppose that we would make fun of such a situation. Our ridicule was for the absurd justification given for the attacks on the Church — Object 1 of the T. S. — after 2 years in which to evolve it. Our Words were:

"We submit that after a 2-year period of labor the mountain has brought forth a very puny and odd-looking mouse."

Evidently this is responsible for all the lather about effrontery and perversity, although obviously written in jocular vein.

Might we, perhaps, point out that refusal to attack an institution can hardly be described as fraternizing with it or with its officials? The last "fraternizing" we did with a "tyrannous priest" was in the nature of an interesting discussion with an amiable old Jesuit who teaches English at a local university on the best method of presenting Shakespeare to young students. This is the only instance we recall dur-

ing the past twenty years where we have had contact with a member of the Catholic clergy.

Mr. Redfern is a little esoteric in declaring that we "twist" the "Church versus Communism" issue when we say that in this case the Church is on the side of the angels. Nothing of a twist about that — it's true; and very glad the Democracies should be to have so powerful an ally in their fight on Kremlin totalitarianism. Would Mr. Redfern prefer the Church and the Communists to gang up against the rest of us?

Russia was temporarily "on the side of the angels" herself during World War II and we welcomed her as an ally as we should welcome Rome as an ally against the impending danger of Communistic domination.

And again, if we have to say it to the point of weariness, this is no endorsement of the Church as an institution or of its internal policies.

Anyone desiring the attacks on the Church in which Mr. Redfern specializes and regretful because of not finding them in ANCIENT WISDOM, might write *Eirenicon*, 32 Chapel St., Hyde, Cheshire, England, for a copy of its April number. At least one-third of its 10 sheets contains this type of material — the rest of it makes very worthwhile reading.

"OUR LANGUAGE"

A Simple Explanation of Theosophical Terms

Ishvara (pronounced ISH-vara): God.

Jesus: A Fourth Initiate (Arhat) who surrendered his physical body as a vehicle for the Christ in his mission as World Teacher to the Fifth Root Race. This event happened at the Baptism when the "Holy Spirit" descended and took possession of the temporary habitation. During the last ordeal (which occultists declare was by stoning and not crucifixion) the body was again in possession of its original occupant, this constituting the Fifth Initiation, that of Mastership (Asekha). Christ and Jesus are thus two separate individualities, usually referred to by Theosophists as the Lord Maitreya and the Master Jesus.

Kalpa: An aeon, either of manifestation or obscuration. When not otherwise qualified refers to a "day" (manifestation) or "night" (obscuration) of Brahma (God), each being four billion, three hundred and twenty million years.

Kama (Do not confuse with Karma): Desire.

Kama-Loka: The astral plane to which the consciousness is transferred following physical death. The lower desires are there starved out for want of a physical body in which to gratify them.

Karma: Inevitable consequence. May be past, present or future. What one has earned by thought and action, whe-

ther right or wrong. Also defined as action and reaction, cause and effect, "As ye sow, so shall ye reap." The destiny we have fabricated. Not the "wrath of God," heavenly vengeance, or the sentence pronounced by anyone outside of the doer or thinker himself.

Kriya-Shakti: Thought used by will and imagination to produce phenomenal results.

Kundalini: The serpent fire coiled at the base of the spine which when aroused in the right way leads to high clairvoyance, clairaudience and other occult powers. When aroused in the wrong way insanity or death may ensue. Its normal manifestation is the nerve force.

Lemuria: The continent inhabited by the Third Root Race. It now lies under the Pacific Ocean except for clusters of islands (Oceania) which are remnants of this cradle of physical humanity.

Linga Sharira: The etheric double. Not a body but a link or bridge between the physical body and the higher principles. Composed of etheric matter more subtle than the rarest gas. Duplicates atom for atom the form of the dense body and its organs. At death disintegrates *pari passu* with the physical remains, and instantaneously if the body is cremated.

Lipika: The Lords or Directors of Karma.

Logos: Greek term for the Deity. Means the *Word*. Based on the creative "Word" with which God is declared to have started Manifestation anew. Theosophy speaks of the First, Second and Third Logos (plural Logoi), God engaging in three sharply marked, differing and specialized types of creation. This is the simple meaning of the so-called "mystery" of the Trinity.

THE ZODIAC IN THE CLASSICS

2. Taurus

Difficulties are things that show what men are.

—Epictetus

IS A GOD NECESSARY?

(Continued from Page 17)

proves that "Like Attracts Like."

Take the human side of the family—surely it cannot always be physical beauty which attracts two people to one another. How often have you heard the words, "I don't know what she sees in him" or "I don't know what he sees in her"? He has been able to look deeper than the outer physical beauty — in fact, he doesn't actually "see" that deeper something, he "feels" it — IT IS THE GOD QUALITY IN EACH WHICH IS THE ATTRACTION — AN UNSEEN FORCE WHICH IS FELT AND THROUGH THE FEELING IS KNOWN TO BE A REALITY.

Purely physical attractions are not permanent for they are not the Real — they are the Maya or Illusion which

the Hindu constantly mentions in his philosophy.

Let us take a silver coin; so long as you have it in your hand it *seems* to be real. Put heat under it and before long you will have a liquid which has the appearance and chemical qualities of silver but you certainly will not have the coin — that melted silver would not pay for a pound of butter and yet you know it is the same coin in a different form. Continue the heat long enough and you won't even have the liquid metal — yet you know those chemicals are in the atmosphere attracted to like chemicals; physical and occult science have proven this fact. You do not see the coin, you do not even see the silver, but you know you still have the **REAL PART OF THAT COIN ABOUT YOU — AN INFINITE FORCE.**

So it is with human beings — the physical body dies, disintegrates after a time; but the thing that made it move, that force within which held it together, is out here in the atmosphere, it is around us and **STILL IS** — and is attracted to like vibrations, a like force. I would dislike very much to think that when I'm dead that is the end of me. I like to think that I shall have a chance to continue on into another expression of life with the possible opportunity of joining friends and relatives who have already gone through the experience called "death." To think of being denied such an opportunity, to think that when they died there was nothing further, is just too horrible to dwell on. I believe that they are still alive, functioning at a different level of consciousness than myself. Not in their physical bodies as some might suppose for in many instances those were disintegrated through cremation — but the **REAL PART** of them — an **INFINITE FORCE** in manifestation beyond the vision of the physical eye. Let us ask each one of you — don't you have a feeling of nothingness, emptiness when for just one little moment you think that when you are dead there is nothing beyond?

Of course he who cannot or will not see beyond these material objects and this material world, then creates for himself a God of those objects. He has an ideal which he is trying to attain — perhaps it is a large sum of money — one can become so enwrapped in the business of making money, that he is oblivious to all else about him. Such engrossment makes a god out of the ideal — therefore, we say that these people who say there is not a God make their own gods every day of their lives when they put forth the effort to gain that material something which they desire.

We need only look around us in nature. Think of the earth turning upon its axis, think of the planets moving in their orbits, think of the proper atmosphere, just the right proportions of

gasses and moisture, think of the regularity of the tides, the ever-so-many conditions which are necessary that we may live on this earth. Everything moves in just the exact relationship to each other, and if they did not — **WHERE WOULD WE BE: WHERE WOULD OTHER LIFE ON THIS EARTH BE?** Surely all of this is not accidental; there must be some form of intelligence other than that of man which does the directing.

Life is a great symphony — there is not one bird, one animal, one insect, we might even include the flowers—everything that lives—but that has some sort of language akin to its species. "The whispering pines" is not just a poetic phrase. If you do not believe me just find yourself a forest of nothing but pine trees, stop and listen and you will actually hear musical tones with a *physical ear*; we say physical ear for we are aware that some individuals are gifted with an *inner hearing*.

Just think of the flexibility of the human voice. We are so accustomed to this mechanism that we give no thought to its source; we really give no thought to the workings of the whole human system so long as it is normal. Is this great symphony a chance creation? Surely not, for it if were — how great the gamble! There is probably not one of you present who has not purchased chances on a drawing of some sort or another, perhaps you have gambled in any one of the many ways — but how often have you won? Your chance percentage to become a winner is very, very small. If the great symphony was a chance creation, the percentage of normality would be extremely small.

It seems to me that if we cannot accept a ruling, guiding hand, a supreme power piloting the ship, we lack faith and without **FAITH** what is left for us? One of the greatest examples of Faith is brought to my attention almost daily. It so happens that we live in the vicinity of the Missouri School for the Blind and there is hardly a day passes that we do not see some of the students crossing Grand Avenue. No matter whether it be north, south or central, Grand Avenue is still a very busy thoroughfare. It is surprising the faith these students exemplify in crossing this busy street and many times without any assistance. They get on and off the busses at just the right corner and not always does the bus driver call the intersection. During the last war one little friend, Lorene, was telling me about the wonder of her sweetheart, who was also blind, and during the conversation mentioned that he was working at the War Plant. Very quickly I inquired as to what **HE** could do there? Lorene, was greatly surprised that such a question should be asked. Believe it or not, he was running some sort of truck inside the plant. Now what gives these people such Faith? Certainly not their fellow beings. It must

be an **INNER FAITH** which can be nothing other than a **FAITH IN AN UNKNOWN POWER, AND YET A POWER THAT IS KNOWN.**

One day, I said to the colored maid, "Nettie, do you think a God is necessary?" To which she replied, "Oh, yes-um."

"But why do you think so?"

"Well, don't He run the Universe?"

"That is what many folks think, but Nettie, even aside from that, why do you think a God is necessary?"

"Well, He takes care of us and watches over us."

"But, Nettie, why couldn't we hire just anyone to do that job?"

And with quick rapidity for Nettie, "Oh, no ma'am, they'd just go to sleep and forgot all about us."

I really think Nettie had something there, for the human side of us very easily loses interest in things and when we do we just forget all about them.

If a God is not necessary what makes this Universe function according to Law and Order? God **IS** necessary, and that God is an **INFINITE FORCE** which we can only know by the inner qualities of our own being.

Those manifestations of that force which we can see and touch are physical expressions, and our being which is now on a physical level of consciousness can readily see and touch the manifestations and talk about them because we have a language which, when spoken, identifies each something. Because we are not able as yet to function on that level of consciousness which is equal to the Infinite Force, we have not learned how to explain it in our everyday language which is so limited; we cannot see it any more than the minor employee can see the top executive of a large business. Therefore, it is a *something, but it is real*, which we must feel from within our very own selves; and because of the "feeling" as it were, we are firmly convinced of the "knowing," of the "existence."

Let us close with these few words by Hans Denk taken from Huxley's *Perennial Philosophy*:

O My God, How does it happen
in this poor old world.
That Thou art so great — and yet,
Nobody finds Thee
That Thou callest so loudly,
and Nobody hears Thee
That Thou givest Thyself to Everybody
and Nobody knows Thy name?
Men flee from Thee and they say
they cannot find Thee.
They turn their backs and say
they cannot see Thee.
They stop their ears, and say
they cannot hear Thee.

(To Be Continued)

No seed shall perish which the soul has sown.

—Symonds

WE MADE EXPENSES PLUS \$15.55

IN MARCH

★ ★ ★

Not a great margin, it is true, but better than the deficit we have shown for so many months past.

For this we tender our grateful thanks to readers who came to the rescue when their help was very greatly needed. In each case we try to send a personal acknowledgement — just a few words on a postcard as a rule; not a printed form, which seems cold recognition of a warm-hearted response. Sometimes it takes several weeks before pressure of work gives time for these acknowledgements but we do not believe we have ever missed one.

The Fund for sending out free subscriptions is still so far in the red that we hesitate even to make a report of it, but we are shutting our eyes and keeping on sending out the monthly hundred.

But at least there is a ray of light and for this we are thankful. Our Fund subscriptions are scheduled up to and through August. By that time, perhaps, enough additional will have come in to maintain them, at least to the point where we can take a further chance. We hope so. We pray so. We believe so.

UNPOPULAR PEOPLE

(Continued from Page 17)

successful, they may try to buy their way into the good graces of those who, if it were not for their money, would not give them a second look or thought. And if they do succeed by such means in purchasing a semblance of popularity, the realization that it is a subsidized sham is often more bitter than the nullity from which their affluence rescued them.

Theosophy approaches this difficulty, as it approaches all difficulties, from the standpoint of karma and dharma. To what is it karmically due and what does one's dharma indicate should be done about it?

It is an occult fundamental that a direct onslaught against spiritual deficiencies is not the way to vanquish them. "Resist not evil but overcome evil with good." This profoundly esoteric admonition has been misconstrued as advice to adopt a policy of non-resistance to physical evils and has been cited by conscientious objectors and opponents of armed might for defense, as justification for their stand. Had the nation heeded this preposterous misapplication of a spiritual truth, most of us who were not now dead would be living in a slave state as menials of Hitler, the Japs or both. In fact, if we carry it far enough back, we would not be a nation at all but a British colony. And if we are so fatuous as to apply it to the present (which we shall not be) we may look forward to a similar fate, with a change only of the country which would rule us.

But for the subtle privations of the

soul this injunction of Christ, the Buddha and every great teacher is the only antidote. And the problem of unpopularity which is karmic and will not yield to physical correction, is one of these. It doesn't "just happen." Neither is it a punishment for some dereliction of the past. Karma, as we have so often pointed out, is not punishment any more than it is reward. These are infantile ways of regarding it, unworthy of the informed Theosophist. Karma is education for spiritual living; dharma is the correct response to karma. The question therefore to be asked in the case we are considering is, "Why am I unpopular?" What quality is karma attempting to build into my character or to enhance it if it is already there, by this unaccountable aversion of people to my company, my conversation and my friendship?"

It is a question that needs to be considered very carefully. It is certainly not enough to go around radiating sweetness and light and with a happy smile on the features (which may look merely vacuous to others). Some of the most unpopular people on earth adopt that method and merely add disgust to unpopularity. There are books that suggest this inane remedy and we are quite sure that if the readers tried it the results would be such as to make the writer of the book even more unpopular than his readers.

It goes much deeper than that and is susceptible of more than one explanation. Some possible reasons and the right reaction to them will be considered in the next installment.

(To Be Continued)

FROM MAN TO GOD

(Continued from Page 17)

in accordance with the will of the Supreme. It must be strongly emphasized, however, that any effort to meditate on these higher spheres would not only be unprofitable but highly dangerous to mortal mind. It is only mentioned here to remind us of the vast greatness and power of Him whose children we are and that to prepare himself for that higher life it becomes the paramount duty of Man so to live his life as to conform with the beneficent rule of that highest agency of the Supreme, the Holy Trinity, whose perfection is still beyond the comprehension of mortals.

And as the Supreme emanated His agents in these lower worlds to carry out His will, so do these emanate the agents to carry out *their* will; the Lords of Karma, the builders, the nature spirits and elementals, and all others to supervise the growth and welfare of all things and beings, each in his own sphere of action.

In looking at the great plan and purpose of life it is impossible to imagine any condition in which life could be carried on in complete inactivity except the singing of hymns and playing of harps for endless duration. Nor is it possible to imagine a perfect and divine Being who could consent to, who could *endure*, no further activity than listening through endless ages to praises of Himself.

No; where life is, there is activity. Action is a condition of life, a proof that life exists; so, to repeat: The whole duty of man is to live in accordance with his highest concept of life's purposes, under the divine rule of the Holy Trinity.

Though man himself may not recognize it at his current stage in evolution he will as he goes through the stages of growth still before him in his many incarnations, each being one day at school for the soul. And as he grows in mind and Spirit he will recognize that the Supreme is ONE, by whatever name man calls Him.

(To Be Continued)

MINSTRELSY

A Selection from the
Poems of Patience Worth

Faith

Mine ain faith is a staff.
Some fool hath said this long ere I uttered it.
Faith is a staff — yea,
But a staff may be lost, eh?
I say me, faith is sure conviction behind blind eyes,
And willingness to follow God!

Volumes might be written upon the impiety of the pious.

—Herbert Spencer