

ANCIENT WISDOM



A monthly journal devoted to teaching theosophical and occult truths

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

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THE SUBCONSCIOUS

By H. K. SCHOLEFIELD

Through millenniums of uncounted time on this and on a preceding planet, nature has evolved a physical apparatus of extraordinarily intricate and perfect design and with potential powers yet undeveloped. Beginning with a plasmic smear of microscopic amoeba battening in the heat of a swampy jungle foreshore, the pattern slowly unfolded through jellyfish and worm, swimming reptile and dragon-like beast, hairy mammoth and ape-like creature standing erect to sniff for scent of food or enemy.

Ever seeking the more efficient machine, nature's engineers at last produced the highest product: the body man made in God's image, a fit vehicle available to His individualized children and one subject to their further modification and betterment as they learn to govern it in its evolution themselves.

As we find it today, this body constitutes a robot-like device, the control-center of which is situated in the lower brain, a switchboard of such amazingly complicated relays and connections to substations and auxiliary centers that biology cannot detect with exactness where or which tissues function as brain or which are neurons, or both or in what proportion. In effect, this brain extends down the spine and has ramifications all over the body, and it can be said that a man thinks in a minute degree with his toes and his skin, even as in that ancient toeless age of the amoeba.

It is to be kept in mind however that in this conception we are considering the lower brain entirely apart, as an automatic device which was prepared for man before he, a conscious entity, appeared to make use of it and to evolve a higher brain to suit his own genius. In attempts to meddle with this machinery, strange sidelights are turned up; as in hypnotism when the higher brain is placed in abeyance and the hypnotist takes direct control of the lower. We have witnessed such an experiment in which the subject was told, "You are a carpenter. Here is a hammer; you must fix that table." The subject made a sad spectacle, pounding and rapping about the table not the least as a carpenter would but

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ASTROLOGY AND THE WAR SITUATION

Substance of a Public Lecture delivered at The Theosophical Society of St. Louis, December 7th, 1950.

BY CHARLES E. LUNTZ

Entry of Red China into the Korean conflict introduces a new element into the precarious condition in which the free nations of the world find themselves. Obviously no accurate appraisal of the situation from the astrological viewpoint could well be made without first obtaining and analyzing the natal horoscope of the Chinese Soviet Republic.

This proved by no means an easy task. There are a number of books available in the St. Louis Public Library dealing with the beginnings of the present Communist Government of China. A helpful librarian who was told (quite correctly) that the information was wanted for a magazine article, hunted up nearly a dozen of these. It was necessary to thumb through pages running into thousands in the attempt to find an answer to the (astrologically) all-important question, WHAT DATE AND WHAT MINUTE DID THE CHINESE SOVIET REPUBLIC COME INTO BEING?

The books were maddeningly vague. They told everything except the one thing that had to be discovered. As usual in such cases (a gremlin, perhaps) it was the last book to be examined, and almost the last page of the last book that finally yielded up the secret.

The volume in question was "China's Red Army Marches" by Agnes Smedley who appeared to be highly sympathetic toward China's Red Army. This, however, was of no concern, the point being that she accommodatingly furnished the date, time and place of birth of the Chinese Soviet Republic as Leon Trotsky also supplied in his "History of the Russian Revolution" the data needed to draw an accurate horoscope of the U.S.S.R.

In a very detailed account of the nativity of this troublesome infant Government she places it at Yehping in the Province of Kiang-Si, China. We failed to find Yehping on any of our maps, but as the book stated it was "10 li" north of Shuiken, we tried to locate the latter town. In this we also

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REINCARNATION AND RESURRECTION IN THE JEWISH FAITH

By OLIVE HARCOURT

An argument often brought forward against the belief in these doctrines is that there is no mention of either in the Old Testament. Upon examination it is discovered in hidden portions of the Scriptures, and much teaching brought into the light in the Qabalah. In the thirteen Articles of the Jewish Faith, drawn up by Maimonides, one of the greatest of the Sons of Israel, is the passage:

"I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be He."

These thirteen Articles are defined by Kastein, the famous German historian of his own people, as:

"A proclamation of the existence of One God without substance and unchangeable . . . of the duty of prayer . . . of the belief in God's Omnipotence and justice, in the coming of the Messiah and in the Resurrection of the dead."

In the 19th Chapter of the Book of Job occurs the well-known passage, "Though worms destroy this body, yet in my flesh shall I see God." The literal translation is:

"Though my body has been destroyed by a low form of life, yet without my flesh shall I see God."

In the Revised Version I understand this passage has been altered. Reincarnation is not taught in the synagogues from the pulpit, because esoteric doctrine is not publicly dealt with. At morning service the following text from the 126th Psalm is occasionally read:

"He who goeth forth weeping, bearing good seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

No comment is made, the congregation is left to accept or reject the implied teaching as it pleases.

In the Qabalah there is very definite teaching about reincarnation. In the Zohar, one of the most important Books of the Secret Doctrine, we are told that the soul of man came forth from God and will return to Him, but must first develop the seeds of the Divine Spirit sown in it from the beginning.

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**THE INESTIMABLE PRIVILEGE
OF BEING A THEOSOPHIST?**

We sometimes wonder if those who know Theosophy—and we mean *really* know it—fully appreciate or even can fully appreciate, the priceless value of the knowledge. The so-called mysteries of life and death are unveiled to them, at least to the extent that they can be apprehended by human intellects. The paradoxes and inconsistencies, the apparent injustices and discriminations which baffle both materialist and religionist, present no problem to the Theosophist. He understands them—sees them for what they really are. The awful finality with which others regard death is unknown to him, alike with the fierce resentment which so often accompanies suffering. The purpose of both is to the Theosophist as an open book.

The changing from one religion to another, the tour of the lecture halls hoping to find the truth in some form of philosophy or belief that has not been discovered elsewhere, are all things of the past for the knower of Theosophy. Why should he seek elsewhere when he has, for this incarnation, reached journey's end? And it amazes him to see his friends and acquaintances—sometimes members of his own family—scurrying hither and yon in the hope of coming upon the true answer to their many questions regarding life. Gladly would he give them of his own priceless knowledge, but they brush it aside and continue their fruitless search for a treasure which is theirs for the taking.

The Theosophist who applies the wisdom which has, through some good karma of this and past lives, come to him is indeed one of God's favored children. Yet the "favoritism" traces to the powerful will and desire for the truth which earned for him so great a recompense. There are Theosophists who would sacrifice almost any knowledge they possess—we happen to be one of them—rather than this Wisdom of God which to others seems so trifling and so foolish.

What it does to the life cannot be put into words. It makes it over. It

sets the "knower" apart from the conventional who are quite sure that there is no answer to the riddle and that one can only stumble along blindly doing one's best and hope there may be some sense in it. And the pitiable thing is that, unsatisfied though these conventionalists are with their sorry excuse for a philosophy, so few of them can be reached with the life-giving realities Theosophy provides.

But there are a few and it behooves those who have made the grade into the circle that in ancient days was rightly termed "illuminated," to evince their right to stay there and to reach it again in other lives, by doing what lies within their power to reach those few. To us it seems a sacred duty—the dharma of a Theosophist.

We have been greatly blessed—you who read these lines, if you have been able to accept theosophical teaching, and we who write them. A job has been given us to do—one of the most important that can fall to anyone: that of enlightening others who are searching for enlightenment. It is not our task to force our knowledge on anyone or to unsettle anyone happy in whatever they now believe. Our business is strictly with the open-minded seeker.

And there are enough of them to keep you and ourselves very busy for the balance of this incarnation and for many incarnations to come.

**NO DESIGN FOR
LIVING**

"Of making many books there is no end." —Ecclesiastes XII:12

We have just finished reading three highly touted books by celebrated authors, purporting to describe what is wrong with mankind collectively and man individually, and to prescribe remedies therefor.

All the books are well written, by authors who have some skill in adept literary presentation of the facts at their command. All are experts in their line (Psychiatry) and all are well fortified with case histories, many of them gruesome, to demonstrate what a curious creature man is and the fantastic things his mind leads him to do when it goes berserk.

In the jacket blurb of one of them a review from a leading magazine is quoted to inform us that "This book will leave you with a jubilant conviction of reason beyond chaos and a sort of crusading determination to make your cousins and your children and your aunts share its wisdom." It did nothing of the kind. Nay a jubilant conviction did it leave us with but only the conviction that it presented in a different way merely facts and conclusions we obtained from other works thirty or more years ago; and that

particular conviction caused no jubilation. Having no children but only one very worldly-wise male child of 31, we experienced no "crusading determination" to share the book's wisdom with him, having a pretty solid idea that his reaction would be the same as our own. And by no stretch of imagination could we dig up a cousin or an aunt who would be likely to show even faint enthusiasm for what another reviewer describes as "the most profound psychological work written in my time."

These books, which doubtless deserve all the encomiums heaped upon them from the standpoint of purely materialistic knowledge and outlook, may be helpful in a superficial sort of way to those with a superficial sort of philosophy. From the vantage point of Theosophy they offer shallow diagnoses and shallower remedies for ills that are neither understandable nor permanently curable without the knowledge (in principle) of causes dating back not to childhood or adolescent experiences of decades ago, as the authors insist, but to the experiences of centuries and millenia ago when the soul was figuratively a child or an adolescent. Also some of the alleged causes seem to us to be pretty far-fetched. Valuable as the Freudian dream interpretation technique has proved, it goes at times to ridiculous and over-simplified extremes to force its technique into cases where obviously it does not belong. So great an authority as Dr. Joseph Jastrow has severely criticized the adulation of this technique and cast serious doubts on its value as other than experimental. Yet these books to which we refer are virtually built on Freudian psychology, which knows naught of God or Plan or Purpose in the universe—certainly naught of soul or survival. And without these, as we see it and as we believe most of our readers see it, philosophy is purposeless, books unavailing and the most eloquent speaker or gifted writer a mere juggler of words.

There is nothing profound, and there never can or will be anything profound, about studies in psychology that persist in regarding man as a higher animal and nothing more. The experts may wring the last drop of blood out of their lifelong experiences and experiments. They may explore the lives, thoughts, dreams and reactions of their unhappy patients until not even the dregs remain unsifted. And they will still be as far away as ever from understanding why the world's problem children are problems or why this is a problem world.

What a colossal work is set before us Theosophists and how inadequately equipped we are to perform it! We do not command the respectful attention of the scientific and literary worlds as

do these men with great names and high positions who write the best sellers in their fields. We receive scant attention or no attention and our philosophy is cursorily dismissed as unworthy of even casual examination, except for purposes of ridicule.

Yet paradoxically that is part of the pattern of circumstance which accompanies every great truth. Hardly ever is it permitted to supplant popular error until its pioneers are dead and perhaps almost forgotten. The diagnosis and prescription books keep pouring from the presses. They are readily bought. Each latest one purports to have the answer to the troubles of mankind, and troubled men and women buy them and read them—perhaps try to apply the advice they contain. But another book, and another, and another, each promising more wonders than the previous one, comes along and joins its fellows in the library or bookcase. The difficulties are diagnosed and re-diagnosed. The prescription is iterated and reiterated. The language is different, style different, case histories different—but, as the French say, the more they differ the more they stay the same.

And we always return with real jubilation to the only philosophy, diagnosis, prescription, that really does explain, correctly diagnose, and cure—Theosophy. Though books multiply by the million, and professors with so many degrees they seem to be running a fever beat their brains in vain attempts to solve the riddle of the universe without reference to the Supreme Intelligence that propounded it, they will never succeed until they turn to the age-old Divine Wisdom which is theirs for the taking.

THAT KREMLIN GREMLIN

Editor's Note: This editorial was written in October for insertion in November, following on the rout of the North Koreans by the United Nations armies under command of General MacArthur. It was based on the latter's announcement, made before Red China came in, that the Korean war was over.

The injection of the Chinese into the situation TEMPORARILY—and note we say temporarily—altered the apparent outcome. We thereupon instructed the printers not to kill the article but to hold it for further developments. Since then the astrological researches have been made which resulted in the lecture of December 7th, reproduced in substance on the first page of this issue and which will be continued in February and March.

We are now publishing this editorial, dated as it may seem in view of current developments. In our opinion it is not dated and we have not changed a word of it. When the hot war and the cold war are over we believe it will be found to

have mirrored the situation quite accurately in spite of present misleading appearances. The premature exultation of the Russians seems to call for the Biblical text we cited in the early days of World War II when the Nazis were proclaiming to high heaven that victory was already theirs: "Let not him that girdeth on his armour boast as he that putteth it off."

In February 1942, shortly after Pearl Harbor, we wrote in an article entitled THE LAST BATTLE, "There almost seems to be some kind of an occult law that the early victor is the ultimate vanquished. The Japs might study this phenomenon before bragging too long and too hard of their cheap opening 'triumph' at Pearl Harbor."

Because we are as sure now as we were then that the Law has not changed we publish as originally written.

THAT KREMLIN GREMLIN

This supposititious creature, about whom we versified recently, has been well on the job messing things up in the best tradition of gremlinism.

Consider what he or she or it has done:

It caused the Russian member of the U.N. Security Council to boycott its proceedings in high dudgeon because of the presence of Nationalist China. In consequence, the Security Council was enabled to apply sanctions against Northern Korea without fear of the inevitable Russian veto.

It inspired the ill-starred Russian-backed invasion of Southern Korea, which has caused Russia to lose enormous face in the Orient where face is the most important part of the anatomy. It has lowered her prestige throughout the world and served notice on the iron curtain satellites what they may expect if they allow themselves to be dragged into military adventures they cannot finish.

It brought about a solidarity and unity of action in the United Nations most heartening to the un-Red part of the world, enhancing the influence of that great organization and bringing it to a new importance and dignity.

It awoke in our own nation the will at last to resist the encroachments of Red totalitarianism, to end the futile policy of appeasement and to prepare, at whatever sacrifice, to defend the integrity of civilization should those who threaten it go still further with their attempt to dominate the earth.

There is some evidence that Russia is now alive to the fact that the Korean game was not worth the international candle. The gremlin will have done the Kremlin and the rest of the world a very good turn if it has instilled into the former the conviction that further incitements of this kind will bring the same disastrous results.

The second verse of the British National Anthem (God Save The King) which few people know and hardly anyone ever sings, runs as follows:

"Lord, O our God arise,
Scatter his enemies
And make them fall.
Confound their politics (policies)
Frustate their knavish tricks,
On Thee our hope we fix—
God save us all."

The Kremlin gremlin seems to have been an effective agency for confounding and frustrating thus far. But how much better if the few men in Russia with the final power of decision put away these smart tricks and "clever schemes for world rule, which have given them only the seeds of failure and ruin" and in good faith decide to cooperate for peace and for the welfare of all nations, including their own!

It might come, at that, if Russia can somehow be convinced of the good faith of the rest of the world—that no one wants to harm her, take away her form of government in her own country, or deprive her of anything to which she is legitimately entitled; that the nations ask only the same consideration from her for themselves. Surely there is some way out of the insanity of war, of crushing taxation of each country bleeding itself white for armament and more armament for mutual annihilation.

The answer lies with Russia, not with us. The responsibility is Russia's not ours. As we wrote in the closing line of that bit of rhyme: "Let's pray that the Gremlin depart from the Kremlin."

P. S. Since the Editor's note above was written, the celebrated authority on foreign affairs, Edgar Ansel Mowrer, has published a closely similar analysis under the title, "Stalin's Error."

THE CHURCH SAYS WE ARE NEO-GNOSTICS

Information comes to hand that persecution of Theosophists in Austria is taking place by the Roman Catholic Church which declares that Theosophists are nothing more than "Neo-Gnostics."

We seldom find ourselves in agreement with Church pronouncements but in this case we endorse the statement one hundred percent—two hundred percent, in fact, for we are not only Neo-Gnostics but Gnostics without the Neo.

For the very word Gnostic means "One who knows," and what greater compliment could be paid us, what truer description of the Theosophist can there be, than the laudatory term Gnostic—One who knows? Yes, we are Gnostics—and proud of it!

THEOSOPHICAL BROTHERHOOD

By ALVIN BOYD KUHN

(Continued from last issue)

It is a peculiarity of human experience that when such high objectives as happiness, success, personal power, indeed any superior level of conscious development, indirectly and of set purpose aimed at and striven for, it is most elusive and unrealizable. Life has a way of leading us to these things indirectly; it almost always denies success to direct conscious effort. The biblical injunction to seek first the kingdom of heaven and then all these things would come in their due time and order seems to be a formula of such eventuality. Generally the harvest of effort comes when we least expect it and bursts forth suddenly as almost a side issue. The crowning successes come to us most often as apparently by-products of labor that may not even be in the line of the desired boon. Or if we strive straight to achievement of a goal in view, we find some other product waiting us or accruing to us along with it instead of what we aimed to realize.

To Theosophists personally and for the movement as a whole, brotherhood is quite likely to be generated as a side product, rather than as the accomplishment of intended effort. The factual truth is that the truest brotherhood in the T. S. has flowered out as a result of active fellowship, that is, close personal association in the promotion of our high objectives, the sense of comradeship in a truly altruistic labor; and this has converted a sheer mental disposition or devotion to an ideal into a living force in the careers of many members. Yet all this is in a manner incidental and not primary; comradeship in *any* enterprise can engender bonds of personal brotherhood anywhere in human contacts. Men can even become brothers in crime. On the other hand even the Theosophic association of members at times glaringly fails to develop fraternity amongst individuals. How often there is that "clash of personalities" so fatal to the life of Lodge after Lodge.

The upshot of all this discussion is the point aimed at in the review: that brotherhood envisioned as the prime object of the T. S. is the fraternity that will accrue to the Western world in particular from the promulgation of the revelation that religions sprang from one common source and in their esoteric rendering are still one and harmonious. It was not primarily, but only incidentally, a move to spread brotherhood through the personal example and magic influence of a little band of sanctified proclaimers of the brotherhood principle. We do not in the remotest way derogate any person's sanctifying his life and letting a light of divine humanity shine forth from his

personality for the uplift of his fellows. It is even a part of our own modest personal philosophy. But we do not conceive that the purpose of our membership in the T. S. is fulfilled by what we may modestly achieve in this little sphere. We have always conceived that membership was to add our mite of power to drive a great world-wide machine to perform its beneficent task of liberating millions of deluded hypnotized souls from the terrible incubus of religious superstitions that twist their lives into deformity through fear and ignorance and breed suffering and tragedy. Any member whole-heartedly engrossed in the pursuit of this objective and contributing his time and effort to help it on, will not either find time or bother to consider whether his conduct shows as a beacon light or not. In the blessing that may come through his consecrated labor to a thousand darkened minds longing for the light of understanding and breaking under the strain of life's struggle from want of it, he will have filled his cup of brotherhood to the brim. Might it not be considered that we are verging a bit close to something Pharasaical in presuming that we can make ourselves Exhibit A on God's plan for human salvation? While not neglecting the personal cultivation of social graciousness and a genuine fellowship that will show in our lives, sane appraisal of the matter would seem to dictate that we count primarily on the beneficent magic of our enlightening philosophy to achieve the goal of universal brotherhood.

(The End)

MINSTRELSY

A Selection From The Poems of Patience Worth

Friendship

When I say "Friend" I have said "Brother."

When I say "Friend" I have acknowledged

Fellowship with God.

When I say "Friend" I have put my seal upon living,

For I have offered my service;
I have offered not love, but understanding,

Mercy, tenderness and affection.

Other people can be very annoying to us (if we let them) with their "crazy" ideas and unpleasant attitudes. But we can also, no doubt, be very annoying to other people with our "crazy" ideas and unpleasant attitudes.

THE ZODIAC
IN MILTON

Capricorn

Whom have I to complain of but myself?

—Samson Agonistes

DO YOU KNOW? —

That Theosophy declares love to be the most binding force in the Cosmos and certain to bring together, both after death and in subsequent earth lives, those who greatly love each other?

* * * * *

That on the negative side, hate is also a tremendous magnet to draw together those who mutually entertain it?

* * * * *

That this means that those for whom we have deep affection which they also display for us have come down the ages with us in many lives?

* * * * *

That our "pet aversions" are also thrown in contact with us and will continue to dog our steps in future incarnations until we at least learn to like, if not love them?

* * * * *

That it does not follow that all our best loved are with us this time or in any given life, as their karma may not permit of some incarnations at the same period as our own?

* * * * *

That this may sometimes explain the empty feeling with which one occasionally goes through life, intuitively recognizing that those who should be present in the life have never been there?

* * * * *

That this has nothing to do with sex, which is an entirely physical thing unknown to the Ego, who is sexless?

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That the love which persists through evolution may manifest in any type of relationship—parent-child, child-parent, deeply attached friends, brother-sister, sister-brother, or even adopted parenthood, besides the marital relation?

* * * * *

That this love, in its highest form, is purely unselfish and traces to the Budhic world or plane of Christ consciousness?

* * * * *

That malice toward none and a spirit of goodwill to all is a practical translation into effect of the admonition to love one's neighbor?

* * * * *

That the annoying "gush" which over-emotional people sometimes display, in the unhappy belief that they are thereby manifesting "universal love," is a travesty of the real thing?

* * * * *

That real universal love, which is also the much advertised and little practiced universal brotherhood, manifests itself constantly by actions toward others and very seldom by words?

IT MAKES NO SENSE THAT—

Outer appearances should govern the thoughts of men in trying to forecast the consummation of any major event either in individual, national or international affairs.

* * * * *

Because persons, groups or nations possess or seem to possess overwhelming material resources they should be regarded as invincible by those whose material resources are at a given time either inferior or unexploited.

* * * * *

Initial victories purchased cheaply because the other side was unprepared should instill a false confidence into the temporary victor that his conquering aims are already assured.

* * * * *

The Red Chinese or the Russians should assume because of the set-back in Korea, that they may write off the United Nations and the United States as impotent to meet their challenge.

* * * * *

Americans and other free peoples should allow this almost-to-be-expected pattern of early frustration to weigh with them in the least in judging the ultimate outcome of the situation.

* * * * *

In a world we know to be directed by a Supreme and Beneficent Intelligence, in whom our opponents do not believe, these same opponents will be permitted to nullify the fruits of evolution and progress which man, guided by that Intelligence, has over the millenia achieved.

THE FIRST OBJECT

May we point out that the First Object of The Theosophical Society reads: "To FORM a nucleus of the Universal Brotherhood of humanity...?"

It does not say "To TALK ABOUT and WRITE ABOUT Universal Brotherhood to the exclusion of almost everything else and in so doing bore everyone so thoroughly that the very word 'Brotherhood' ceases to have any meaning."

If the co-founder of the T. S. could write her greatest work, *The Secret Doctrine* and use the word Brotherhood in the above sense just once, it is evident that she attached no importance whatever to the term. Her life showed the importance she attached to the idea.

If we keep on this way, detractors of the Society, of whom there are many, are likely to declare, to paraphrase Shakespeare—"The Theosophist doth protest too much, methinks."

IT MAKES SENSE THAT—

An unseen but most important factor of all be taken into account—the pull, push, guidance or direction from a higher source than the physical.

* * * * *

In view of countless examples of overturning of the "strong" and the triumph of the "weak," both in private and public life and in the life of nations, the invisible factor may be disregarded only at one's peril.

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As in almost every great war the nation that was ultimately defeated started out by sweeping everything before it and bragging of its meaningless "victories," first stage successes would almost seem to be a guarantee of ultimate failure.

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The Red Chinese and the Russians should ponder carefully the fate of the Nazis, the Fascists and the Japs who had similar early "successes," which turned their heads and made their later failures the more ignominious.

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If World War II does not furnish enough evidence to the trouble-makers that first easy conquests mean nothing, they might refer to World War I, to the Napoleonic Wars, the Punic Wars or any other of the great conflicts of history.

* * * * *

Those who fight for freedom shall, as always in the past, be inspired to bring about on the physical plane the victory over the forces that would dominate and enslave mankind, that already is a *fait accompli* in the higher worlds.

IN THE T. S., TOO, MAYBE?

"... our words have been brighter than our works. Too often in the church we have preached brotherhood boldly and practiced it timidly. Certainly we ought to improve upon our practice; just as certainly, we ought to be more honest in our preaching and add a bit of performance to our professions.

—Frances G. Ricker on
Universal Brotherhood
In "Five Bases of
Unitarian Advance"

**ANCIENT WISDOM'S
DEFINITION OF BROTHERHOOD**

And We Still Prefer To Call
It Something Else

To help others to help themselves—without expectation, desire or likelihood of receiving compensation, credit, or even thanks, in return.

THE SUBCONSCIOUS

(Continued from Page 85)

as his subconscious mind imagined carpenter at work; an example of dream enacted.

In India, certain "holy men" acquire powers of physical control over various bodily organs through long concentration and effort which it would seem to us would have been more profitably directed towards learning some constructive trade; there is no great gain in an ability to reverse peristaltic action of the bowel or in cutting off all corporal pain so that bodily wounds cause no disturbance, while onlookers donate largesses of copper money and cooked rice to sustain the holy person in his further researches. All this is contrary to evolution.

The subconscious mind has its seat in the lower brain and is that animal-like consciousness evolved through past ages to care for and operate bodily functions. It possesses a great deal of low-type intelligence and cunning to attain its purposes; we see it in action when a sleeping man brushes flies off his face without waking, or draws his feet away if his toes are tickled. During the night as the temperature falls a sleeper will feel for blankets and pull them over his body, and if overtired he may reach for a ringing alarm-clock and turn it off, still without waking. We knew an individual who did this so consistently that the clock had to be placed on the opposite side of the room. Despite this, our friend would get up across the room, stop the clatter and return to bed, remaining asleep throughout the process while the lower brain disposed of the problem in hand.

Diseases and deformities of the physical body are in many instances tied in with a complex or malfunction, or psychic injury involving the subconscious mind and its operation of the lower brain and resultant mismanagement of the physical body. Thus a protuberance or tumor in the tissues may be a reflection carried down to the physical plane of some emotional disturbance of long duration, as psychologists are now showing. An emotional injury in childhood involving eating stolen candy and being told in consequence that a parent cannot love the thief can create a permanent node or excrescence in the astral body as seen clairvoyantly, and this is reflected in the growth-pattern followed up to adulthood as the subconscious mind faithfully influences physical structure in the pattern pre-established, producing a stomach subject to ulcers or chronic colitis or harmless but ugly cysts which recur after removal.

The subconscious mind functioning through the lower brain is a creature of repetition; its genius knows nothing about initiation of new processes. Like

the gyroscope, the axis of which persistently points in the primal direction while rotative (vibratory) life remains in it, the subconscious persists in maintaining whatever pattern or procedure has been accepted by it with perverse tenacity, as in the case of some persistent habit. The man desires to stop smoking; his subconscious mind and the apparatus under its supervision have been adapted to smoking and will have it so, regardless of the proprietor or of injuries inflicted upon their own tissues by continued use of tobacco. But, after the battle is over and a new habit-vibration is established, tobacco is found to be repulsive to the subconscious, and in operation through the lower brain it produces nausea in consequence of smoking. One of the little understood examples of a disturbed subconscious is seasickness. In this case the lower brain is filled with animal fear when the customary medium of support moves violently in several directions. The consequences need no explaining. Yet after a few hours or days the passenger acquires "sea-legs"; sickness vanishes as the lower brain accepts a new set of circumstances when repeated so often as to conform to its mode of life in repetition. On going ashore, the traveler often experiences some hours of reflex feeling that the ground is in motion, while his subconscious mind is still vibrating to the rhythm of wave action.

The subconscious mind, therefore, can be understood and readily manipulated to its owner's very great advantage when its nature and value as a faithful servant is understood. Like an automobile engine, we cannot start it at useful work unless we first turn it over several times, using power from an outside source—that is, the higher mind—and this starting process may take many days, weeks or years depending upon the nature of the training to be imparted. Nobody who has noted the speed of fingering used by a skilled pianist or violinist can suppose that these muscular reactions are directed by the conscious mind. Years of slow repetitive effort have accumulated these skills as the subconscious took over the job, to reproduce the required sequences as called for by the higher consciousness, leaving it free to consider other matters.

We have seen a reporter transcribe shorthand notes on his typewriter at high speed while at the same time smoking a cigar and carrying on a political argument with a friend. In this case his conscious mind was occupied in the latter concern only while the subconscious attended to the rest. It is notable that in such cases the accuracy of the work is very high, as this repetitive capacity of the subconscious obviates errors. A trained bank teller

takes advantage of this fact without knowing it. He counts down sums of cash with great speed for some hours daily and is seldom in error more than a few cents, if at all. Moreover he acquires a peculiar sense of knowing bad money upon contact, a sense that all is not well which he cannot explain but which directs his careful scrutiny of the items under count.

The accuracy of the subconscious in its vibratory repetitive nature is the answer. Like the gyroscope axis it represents deviations no matter how minute.

(The End)

ASTROLOGY AND THE WAR SITUATION

(Continued from Page 85)

failed, even a brand-new expensive atlas failing to show either point. In desperation we dug up an ancient, dilapidated atlas bearing date of 1897, now employed for increasing the height of a chair in the T.S. astrology room, so that the typewriter, perched on an old-fashioned high desk, may be operated with a modicum of comfort. Sure enough this unlikely source revealed Shuikin as in 27 degrees North Latitude, 115 degrees East Longitude—a real break coming after considerable effort. We almost felt inclined to pay our respects to that torn and yellowed atlas by reciting from Psalm CXVIII: "The stone which the builders rejected is become the headstone of the corner."

The next thing was to determine the distance covered by a Chinese *li*. It would not be difficult to think up some appropriate witticism in view of what we have been treated to in recent weeks by the Red China delegates to the United Nations. Unfortunately for this angle, however, the word is pronounced *lee*. It covers a distance, the dictionary informs us, of about one-third of a mile. Yehping, therefore, is only three miles north of Shuikin, a distance too small to affect the latitude and longitude already obtained. With a feeling akin to that of Archimedes in the bathtub when he discovered his well-known Principle, we exclaimed "Eureka!" and went to work. There is a good deal more to an astrologer's job than just setting up and interpreting horoscopes.

The opening of the great Congress of Soviet Republics of China which marked the natal moment of this new Government was heralded, writes author Smedley, by the sounding of a bugle at exactly 6 A. M. November 7th, 1931. We are very sure that this moment was not selected by chance. The Chinese are among the world's oldest and most competent practitioners of Astrology. They pay especial attention to eclipses, and in ancient days if the court astrologer failed to foresee or correctly interpret an eclipse, his head

shortly lay on the chopping block. This penchant for eclipses is noteworthy and to be remembered in the light of what will later follow.

Correcting the 6 A. M. time to the true local time of 5:40 A. M. to allow for the difference between the longitude of Yehping and the exact time meridian, we are hardly surprised to find 5 degrees 36 minutes of Scorpio rising, the Sun in 14 degrees Scorpio, Mercury in 26 degrees Scorpio and Venus (which rules the Chinese people, as a people not a Government) in 29 degrees Scorpio. To an informed astrologer that conveys a lot. A double Scorpio (Ascendant and Sun), the mind planet (Mercury) in Scorpio and the nation's ruling planet (Venus) in Scorpio! We were not surprised to hear murmurs, exclamations and even a long whistle from astrologers in the audience. These Red Chinese are not going to be easy (not that we need astrology to tell us that). Scorpio is the most ruthless sign in the zodiac when it goes berserk, though there are grand characters born under the sign. Never are they weak, however. Scorpio is the most adamant of the twelve signs when crossed—and three planets and the Ascendant in Scorpio! We don't blame the listener who whistled.

Incidentally the U.S.S.R. has the Sun and Mercury in Scorpio, the Sun with in 2 degrees of Red China's.

As expected we found the fixed signs (obstinacy, implacability, unwillingness to reason) topheavy with planets and angles—four of the ten planets and all four of the angles being there. This is eight out of fourteen possibilities, the average being four and two-thirds. The U.S.S.R. has seven factors in fixed signs, slightly less but enough to account for what has been going on at Lake Success. Cardinal (leadership) signs contain four factors in the Chinese chart—also four in Russia's. There are striking similarities between the two horoscopes, even the Sun being in almost the same degree, and as we have all along given it as our opinion that Russia uses astrology, we don't think these similarities just "happened."

Common signs are lacking with the Chinese—only two planets being so placed (three in Russia's). These signs, giving adaptability and a capacity for getting along with others, are less than half average with China, less than three-quarter average with Russia. Of the two, strange as it may seem, Russia is a bit easier to reason with than Communist China. Which is not saying much. A great deal of emotionalism is found in the latter horoscope, four planets and the Ascendant being in watery signs whereas the airy signs (reasoning power) are scant, only the Moon and an obscure angle appearing in them. The reverse is the case in Rus-

sia's horoscope, five factors in air demonstrating the mental capacity of the Soviet rulers, which from their own coldly calculating viewpoint is obviously there. Emotion is a subordinate factor with only the Sun, Mercury and Pluto in water, yet these are all-important significators for the U.S.S.R. and emotion or feeling, while secondary to the reasoning faculty, do enter in to some extent. The bitterness shown by the Chinese delegation in denouncing their opponents seems, however, judging from the excessive watery signs, to have been really felt, while similar outbursts by the U.S.S.R. representatives bear horoscopic earmarks of "an act."

Considerably more might be said about the natal chart of Red China which (like all accurate nativities whether of nations, groups or individuals) most faithfully reflects the character, aims and idiosyncrasies of its possessor. Enough, however, has probably been disclosed to furnish an understandable background for the analysis to follow in subsequent installments. It seems impossible that the date and time selected was an accident. The horoscope is too good (from the Chinese standpoint) and while, theoretically, chance might account for it the odds are heavily against this. It bears all the earmarks of careful choice.

There are, for instance, 25 good aspects against 15 bad ones. "Run-of-the-mine" charts usually show about an even division. An astrologer would regard himself as remarkably fortunate if, after repeated testing of days and times, he could obtain so favorable a moment. Also, as will be demonstrated in the next installment, the Chinese started their aggression in Korea under the finest possible eclipse aspects for them, and the worst possible for us.

Which does not mean that the ultimate outcome will put them at the top and us at the bottom in the present conflict which, in all its ramifications, promises astrologically to be a long-drawn-out affair. A Government (Red China) with 62 percent good and 38 percent bad aspects, cannot permanently prevail against a Nation (the United States) with 79 percent good and 21 percent bad aspects. Though if their current influences and influences for some time to come are very good, and ours—as is unfortunately the case—are quite bad, they can give us a hard way to go.

But before our opponents do too much chortling over the war situation as it now is, they might give thought to the fact that in the early stages of the war with Nazi Germany Hitler chortled—danced a jig, in fact, for the newsreels—he was so happy in the delusion that he had conquered France.

Mussolini chortled also, in the highly erroneous belief that he was master of Ethiopia. Japan jubilated—and how!—after Pearl Harbor and Bataan. Reference to ANCIENT WISDOM issues from October 1939 through the early 'forties will show that we stated without reservation (and based wholly on astrology) that all this rejoicing would be short lived. It was—and so were many of those who rejoiced.

The horoscope and the destiny of the United States—for the two are the same—will not fail it in the present emergency any more than it has failed in the many difficult, seemingly impossible situations which have confronted this great nation in its century and three-quarters of existence. God is still in His Heaven, and His Heaven proclaims to those with eyes to see the discomforture of the Governments which bloodily challenge our freedom-loving people, who fight, not for conquest or exploitation or power but that all men may know, in their own way and without domination by us, the same freedom that we have so long enjoyed.

(To Be Continued)

REINCARNATION

(Continued from Page 85)

As the individual soul of man develops very slowly, many incarnations are granted it in which to fulfill that purpose.

"If," says the Zohar, "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 from which it came."

Six being the first perfect number, it here symbolizes the highest heaven, the holy hill, "the world of souls on the mountain of God."

The Zohar tells of the two Gardens of Eden, the higher and the lower. The higher is the supernal world, the lower is paradise, "the house of many mansions." The Hebrew word for Paradise, *Pardish*, from which our word is derived, means an orchard, the place where fruit ripens and is gathered—where the soul brings to fruition the seed sown in experience of earth life.

It is also the gathering-place for souls preparing for reincarnation—those who wait here 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 man; then they are sent out "sorrowing into exile," into a place where there is no true happiness, for in heaven alone is contentment to be found. Whether or not they meet their soul mates on earth depends upon their deserts.

When reaching earth the Soul is invested with a "coat of skin" (see Job

XIX:26).

The scriptural command to be fruitful and multiply does not apply only to procreation but to spiritual and mental powers as well. If those of the human race who have passed through many incarnations have produced nothing of value on the higher planes, then they must wait until the 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 laid upon the barren fig-tree by Jesus, a symbol used by him to bring home to his followers the importance of developing spiritually. The *ficus indica* is interesting in that the fruit, when opened, is seen to contain the decayed flower, and the seeds are enclosed in an oval form—the *vesica piscis*, symbol of both life and death.

The words "thou shalt eat bread" are taken to be a reference to reincarnation, for bread is, in a mystical sense, an emblem of life on the material plane. To this is due the statement that Jesus was born in Bethlehem. *Bais* (anglicized *Beth*) is Hebrew for a house, and *lechem* is bread, hence *Baislechem* or *Beth-le(c)hem*, a house of bread, a term for the physical body.

After death of the physical body, AIMA ELOHIM, God the Mother, draws out the soul, in Hebrew *Nephesh*, the life force, with a kiss.

AIMA ELAHIM purifies the soul with a kiss after passing through the ordeal of death and, so to speak, identifies it with the nature of the being who gives the kiss, and who, by this celestial contact, takes back the divine breath entrusted to the physical body at the moment of creation."

This is from the Talmud, as translated into German by the great scholar Wuensche, in 1908.

In the Midrash, (part of the Talmud containing the most ancient of the traditions of Israel) there is an account of the death of Moses, whose soul is carried over the Jordan by God Himself, with a kiss upon his mouth.

In Proverbs III, XIX:20, there is a hint of resurrection in the words, "By" (literally 'in') "his knowledge the depths are broken up and the clouds drop down dew." Comment by Wuen-sche:

"The dead will rise again. Awake, ye who sleep in the dust. Thy dew is a dew of light, dispersing the kingdom of the shades. Dew is given out by the Tree of Life, whose dew has never ceased to vivify the world."

This symbol is consecrated by the Liturgy of the Jewish Faith for in the Great Prayer the Dew and the Rain have their part in the Resurrection.

TO BRING LOVERS OF THEOSOPHY INTO CLOSER TOUCH WITH THE MOVEMENT

It is our view that those for whom Theosophy is the true and only answer to the problem of life—the one great problem—should join The Theosophical Society.

We have always recommended that step even when, years ago, we found it necessary, in the interests of the Society, to criticize severely though constructively the then policies of the National Administration. The Theosophical Society is far, far greater than any temporary personality who may happen to head it or to head any of its Sections or Branches.

But there are those who for one reason or many reasons are not "joiners," yet who feel, without committing themselves to membership, an earnest desire to identify themselves at least in mind and spirit, with a work of which they ardently approve and which they desire to further, if in no other way than by their moral support. No such possibility has heretofore been open to them. ANCIENT WISDOM, in conjunction with The Theosophical Society of St. Louis, proposes to create one.

The blank below is self-explanatory. To indicate your sympathy with the Theosophical Movement (if you are not now a member) you need do no more than sign and mail it to ANCIENT WISDOM. Your name will be enrolled as an Associate Student (not a member) of The Theosophical Society of St. Louis. If you wish other enrollees to correspond with you, just check in the space provided. You may then feel that even without membership you are lending your spiritual aid to this work which has so few to carry it on, either spiritually or physically. You will not be asked to contribute anything other than that.

You will be sent the monthly Lodge Bulletin so you may know the kind of work we are doing. You may write the Lodge Secretary if you feel so disposed and you will receive an answer.

The link you make with our work will be a very real one on the higher planes. Regular membership will not be urged on you but if later you desire it, you will be more than welcome.

Your enrollment will be personally acknowledged by the Editor, who is also President of The Theosophical Society of St. Louis. ANCIENT WISDOM has many thousands of readers. The collective thought of even a fraction of these, in signifying their desire to associate themselves in this way with our work, can be an instrument of tremendous power for enlightenment of others.

(DETACH AND MAIL TO ANCIENT WISDOM)

ENROLLMENT FORM

Being in sympathy with the Theosophical Movement but not wishing at this time to become a member of The Theosophical Society, I request that I be enrolled as an Associate Student of Theosophy through The Theosophical Society of St. Louis and its official publication, ANCIENT WISDOM. I understand there is no obligation of any kind to me.

NAME _____

ADDRESS _____

If you desire that other enrolled students correspond with you on Theosophy please check

(Mail to ANCIENT WISDOM, 320 Merchants' Exchange, St. Louis 2, Mo.)

THE PREYING PRAYING MANTIS

By CHARLES E. LUNTZ

Inspired by a mobile, "Praying Mantis," in the studio of Fred Dreher, artist, St. Louis, Mo.

There's an insect of the species named
"Carnivorous Orthopterous"

A different sort of creature from the
moth—she's "Lepidopterous."
The forelegs orthopteran are bent, as
if to pray.

So they call her "Praying Mantis"—
rather fitting, we would say.

This creature seems the picture of most
reverential piety,

As though the welfare of its soul was
its supreme anxiety.

But let some hapless insect in its path
go gaily straying,

It quick will find the mantis only looks
as though it's praying.

The preying praying mantis has its
counterpart in mortals

Whose only interest seems to be to get
through heaven's portals;

Who wear an air of sanctity and in
religion revel

And bring you joyful tidings—that
you're earmarked for the devil.

But in dealing with these "sainted" ones
you will apprehend the fact

That all this sanctimoniousness is
nothing but an act,

For they're apt to squeeze a dollar till
the printed eagle screams,

And the guile behind the holy cloak
comes oozing through the seams.

And in our own Society, not always
free from factions,

It's well to bear in mind that people
judge us by our actions.

If kindness and goodwill with us are
merely formal gestures,

Our lovely words on Brotherhood are
praying mantis vestures.

What we profess, that we must live—
or shame to our professions!

The world regards but what we do, nor
marks our fine expressions.

So may T.S.'ers vow that though the
public judgment wrong us,

No "praying mantis" e'er shall bow
dissembling knees among us.

Verily if light shineth in darkness,
and darkness comprehends it not, it
is because such is the natural law,
but how much more suggestive and
pregnant with meaning for one who
knows, to say that light can still less
comprehend darkness, nor ever know
it since it kills wherever it penetrates
and annihilates it instantly.

—The Master K. H.

What is to come we know not. But we
know
That what has been was good.

—Henley