

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 XVIII

APRIL, 1952—SAINT LOUIS, MISSOURI

NUMBER 2

THE BUDD ARTICLE

BY ARTHUR JACOBY

"The Jacoby Article" by Mr. H. J. Budd purports to be an answer to the article, "Is Peace Better Than War?" which appeared in the Oct. '51 issue of ANCIENT WISDOM. However this writer has seen fit to stray far from the question at issue. The question is a simple one, namely, Is war a remedy for our ills? But whether or not it is a remedy, should war be advocated in our International and National magazines? It was clearly and distinctly advocated in the Jan. '51 issue of *The American Theosophist* under the significant and provocative title, "Is War Better Than Peace?" In consequence, many of our members were likely to be influenced because of the prominence of the author of this war article, and the fact that it was given a leading position in our National periodical.

Some of my fellow members, including a lady whose son was killed in the last war, discussing with me the effect of this war article, suggested that the other side of this question should be presented. Accordingly, I wrote the article, "Is Peace Better Than War?" and sent it to the Editor of *The American Theosophist*, believing in all fairness that these differing views would be given some space. But our authorities at Wheaton thought otherwise, and they did not permit this essay to enter the pages of *The American Theosophist*. The Editor of ANCIENT WISDOM with commendable impartiality granted permission for its publication in that periodical. Now Mr. H. J. Budd seeks to counteract the views inclined toward a peaceful solution of our ills, as outlined in "Is Peace Better Than War?"

How does he attempt this? Let us see.

His article contains 17 paragraphs; but 10 of these refer to another subject, one that is entirely apart from the war issue. It so happens that in Oct. '50 an article appeared in *The American Theosophist* entitled "Karma and Brotherhood." In that article the present writer tried to illustrate certain ramifications of Karma when applied to our daily living. In order to do so, a law case was devised and various characters with different motives stated their views. It took all of 10 paragraphs for Mr. Budd to attack the views as voiced by the Judge in this little scene. Although there are several people involved, Mr. Budd makes the unwarranted assumption that the Judge

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HEREDITY AND OCCULTISM

BY MARIE RUSSAK HOTCHENER
WITH HENRY HOTCHENER

There is much discussion amongst scientists and others about the question of heredity. The mystery becomes plain when one realizes that in a physical environment there must be magnetic attraction for a physical body with its seven senses. The physical incarnation is for the expression of those senses and their gradual development and equalization in the three bodies of the personality. They have their direct centers in which the correspondences among the three bodies are situate.

After death, and on through the development (or rather the synthesizing) of the qualities in the personality, the karmic results of each one of the senses on the planes of the physical, astral, and mental, are gathered into the Ego. This is possible because, while the Ego has its higher expression on its own plane, it has taken upon itself sort of physical, astral, and mental correspondences related to the personality. The connections are like conduits, and all the experiences of the personality are reacted into the Ego according to their qualities, for there are related planes of the physical, astral, and mental, on the Egoic plane.

These correspondences between lives are what we might call atomic instead of molecular, and in consequence of their being atomic, only the synthetic essences of the personality's experiences are drawn into the Ego. They react during all the life on the physical plane, but are only synthesized as each vehicle of the personality "dies" in turn and is dropped before another incarnation begins.

What must be remembered is that when the physical incarnation is to take place once more, these conduits are reconstructed atomically. These three fingers of the Egoic hand pass through a gestatory period, reaching downwards in an evolutionary impulse, but they have no place to attach themselves until they are drawn to a magnetic center to which they can attach themselves preparatory to birth. Now part of that magnetic center is conditioned by the personalities of a mother and a father who have to a certain extent the same qualities physically, emotionally, mentally—also conditioned by their karma and planetary situations.

So the student would be well advised in the study of himself, of the relation of his senses, of his emotions,

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ENVIRONMENT, HEREDITY AND SOUL HISTORY

BY CHARLES E. LUNTZ

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What then does the psychoanalytic technique need to achieve perfect instead of partial success? The answer may bring outraged exclamations of surprise from any non-theosophical psychoanalyst or patient who happens to read it, but we will have to chance that. Without beating about the bush we will say at once—and then try to prove it—*complete acceptance by both practitioner and patient of the twin facts of Reincarnation and Karma.*

These facts constitute the Soul History as against the Environment and Heredity which material psychoanalysis alone considers. Soul history is the missing link and, so long as it is disregarded, psychoanalysis can only be an imperfect method of treatment in all cases where the primary cause of the trouble originated in a prior life. Of course this is a revolutionary statement and, coming from a layman, may provoke only a sneer on the part of specialists who are undoubted experts in their field. Unless these specialists can, however, cite a record of one hundred percent successes by their present technique, they cannot but admit that some unknown factor must be responsible for their failures. It may, of course, be lack of cooperation by the patient, but the successful psychoanalyst is supposed to be able to command that by his masterly technique. Assuming, therefore, that the patient does cooperate fully, that the psychiatrist is skilled but is still unable to eradicate the trouble, no sneer at additional suggested means for doing so is justified until it has been tried—and failed.

It may be advanced that few patients and fewer psychiatrists will be willing to follow this route. That is possible, but if it is the case, so much the worse for the patient . . . and the psychiatrist. It is a truism that if the entire world accepted—really accepted—Reincarnation and Karma and lived as though they were true, wars would cease and every present global problem be speedily solved. The world does not accept, therefore so much the worse for the world . . . until it does, which may be millenia hence.

There may, however, be sufferers from the ills described in this series and perhaps psychiatrists who are treating them who, out of desperation

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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

"SIMPLIFYING THE COMPLICATED"

Theosophists are supposed to react with equal indifference either to commendation or to censure. Fifteen years as editor of a theosophical journal have made us fairly proficient in the latter art. We had to acquire it in order to retain a balanced view of what to put in the paper and avoid being influenced by negative criticism, which sometimes has been hostile to the point of ferocity. Constructive criticism, based on fact and reason, we have always welcomed and it has had its place in shaping editorial policy.

To commendation we have not yet attained that Olympian indifference said to be the badge of the advanced Ego—which we certainly are not. The writer once inquired of a well-known international T.S. lecturer who received plaudits in profusion whenever he spoke, what was the effect of all this praise on the personality. The reply was, "Well, I'm human enough to be pleased, of course, that they like my message, but I instantly offer up the praise spiritually to those to whom it belongs—the Masters who inspire me."

We do not know who, if anyone, inspires us. We never think about it. To the best of our knowledge, if any good work is done it is the Ego who is responsible—certainly not the personality—and whether anyone helps the Ego we cannot say for we have no proof. Very few, outside of a handful of spiritual giants such as Blavatsky and Besant do have proof that is convincing to anyone but themselves, though that does not prevent limelight lovers from making themselves ridiculous by claiming it.

Such commendation as comes our way we offer to the Ego, who doubtless re-offers it if it belongs elsewhere. Readers say a lot of kind things quite often in renewing subscriptions or at other times and we cannot pretend that their approbation is not cheering—especially if it follows some ill-tempered revilement imputing motives to us that never entered our mind.

Occasionally we receive a note of appreciation that is especially inspiring because it shows that the writer has deeply comprehended some particular aspect of our work which we regard as of signal importance. Such a note was

received a few days before Christmas accompanied by a generous contribution to the Fund, from a comparatively new reader. If this reader had sat up nights wondering what he could say that would please us most, he could not have hit upon anything more apt.

He writes (on a Christmas card): "You have a unique way of simplifying the complicated. That is what is needed most."

We think, too, that this is what is most needed in our theosophical work, and if we are in any measure succeeding in doing it we are well repaid for the time and effort involved in producing ANCIENT WISDOM. That, above all else is our aim—simplifying the complicated—for all too many seem to be engaged in complicating the simple. It irks us, and we know it irks many others, to see plain theosophical teaching presented in pompous, declamatory language employed apparently for no other reason than to show off the remarkable erudition of the writer. What it really does is to show off his remarkable lack of judgment. Bombast of this kind impresses only the unthinking, who usually don't understand it anyway but feel sure it must contain the wisdom of the ages because it's so unintelligible. Reminding one of a home-ly adage: Many a man thinks he's deep when he's only muddy.

Shakespeare has one of his characters remark, "An honest tale speeds best being plainly told." Theosophy is an honest tale. Chapter I of Genesis, narrating the story of Creation in the simplest words the author could find to tell it, is an example of the virtue and the grandeur of simplicity of presentation. Whether it is to be taken literally or allegorically does not matter. It clothes the greatest epic in time with words that a child can understand and to which a mature and highly educated adult may accord reverent admiration.

It will be our continued aim in this journal to keep the simple from becoming complicated and to do our utmost to simplify that which is complicated. Our thanks to the good reader who furnished the theme for this editorial.

"A CERTAIN RETICENCE"

We are in receipt of clippings, newspapers and a magazine, from several readers showing that Brotherhood plaques, Brotherhood awards, Brotherhood weeks, are still being given or observed in various parts of the country and that this proves the good old word is still alive and kicking. That it proves the word should be a substitute for thought in theosophical articles and lectures we take leave to doubt. The enormous value of repetition seems to be a fixed idea with those who are unaware of the psychological truth that too much repetition brings only weariness to the hearer.

From December 1st to December 22nd, the Department Store opposite

the writer's office unceasingly blared out "Jingle Bells" to accompany its Christmas toy display. Thirty times an hour, eight hours or more per day, this jolly old tune tinkled across the street, arousing in those who had the pleasure of hearing it two hundred times or more daily the true Christmas spirit of rejoicing . . . or something. Those who believe mightily in the power of repetition would doubtless have loved it. With our usual perversity and Scrooge-like cantankerousness, we did not—and neither did our office staff.

May we, for the benefit of the worshippers of redundancy, quote a little passage written about a century ago by an Englishman, Sir Arthur Helps, which is as true today as it was then? We do not expect it to convert them to our way of thinking nor do we look for the many reasons we have advanced for our opposition to the word Brotherhood as a recurring decimal to take root—not having the abiding faith in reiteration possessed by its admirers. The paragraph that follows may perhaps cause a slight doubt to arise in some minds, however, as to whether they may not be killing their darling with kindness—and that is all we can hope for. Here is the quotation:

"Often the sayings which are dearest to our hearts are least frequent on our lips; and those great ideas which cheer men in their direct struggles are not things which they are likely to inflict by frequent repetition upon those they live with. There is a certain reticence with us as regards anything we deeply love."

ANTINOMY

Antinomy: The mutual contradiction of two principles or correctly drawn inferences, each of which is supported by reason.

—*American College Dictionary*

At first sight it may seem impossible that two directly opposing conclusions can be drawn from the same set of facts, if the reasoning from these facts is accurate. Yet the paradox is easily provable by two classic tests, both based on the most incontrovertible truths in nature—beginningless time and endless space.

Think back to the dawn of recorded history, back of that to the formation of the nebula, before that a million billion trillion quadrillion years. Cover the earth with zeros to express these light years, and still before that multiply these light years by themselves a million billion times. Still before that, and a million billion times before that, there must have been time—and space. There may not have been anything else, but these two realities there must have been.

There must have been a beginning to time—everything must have had a beginning—the human mind revolts at the concept that anything, even time was without a beginning, that no matter how far one goes back in imagina-

tion, always there must be just as much time before. This is true—it must be—but it's "impossible." The answer—such as it is—Antinomy!

The riddle of beginningless time is not more puzzling than that of endless space. No matter how far it goes on it must have an end. Nothing can be endless. But it can't have an end. There must be space . . . on—and on—and on. But there can't be. Einstein declares that space is curved and circles back on itself, which may make sense to Einstein and to the eleven men who are said to understand his Theory, but the average "unscientific" individual tends to react like the late Arthur Brisbane. This famous journalist of earlier decades naively inquired, "What's outside that curve?" There is no answer, of course, except "more space." An impossibility! But so is the answer "no more space." Again—Antinomy.

So the scientific philosophers or philosophic scientists solve the riddle, or say they do, by telling us that both time and space are fictions invented by the mind, with no existence *per se*. There is no time, no space in Reality, they are human concepts. The occultist agrees that from the standpoint of the Absolute that is true but from that altitude there can be no antinomy. Yet the very fact that there can be antinomy at lesser levels is proof that there are no Absolute Truths short of the Absolute. And if this be so with propositions based on premises which are not in dispute by anyone, how much less can Absolute Truth be deduced from doubtful allegations, some or all of which may not be factual at all?

There have always been minds keen enough to recognize this situation and intellects cunning enough to devise ways around it. And fortunately for these bright people a huge majority of all the rest have not been particular as to whether the alleged facts cited have been true or the conclusions drawn from them logical. The small minority who saw through both the falsity of the facts and the illogic of the conclusions could be disposed of—permanently—with not too much trouble . . . for a time.

And so we have a hundred or a thousand conflicting theologies, a score or more of creeds, absurd claims of infallibility of church, of book, of individual. If all or even a majority of the human race thought and reasoned on matters religious, such a condition could never have arisen. But the race has not reached that stage even now when more and more intelligent men and women are thinking and reasoning about these things. And a few centuries ago and much less—a few decades ago, even—religion, except for the few enlightened, consisted of following the system of theological thought into which one was born or, if one "fell away," of choosing among a number of competing theologies, all

more or less unlikely from the standpoint of reason.

"The Way, the Truth and the Light" is within the inmost recesses of the spiritual being of each, proclaims Theosophy. "Not so," contradicts traditional religion. "These things are to be found only in Christ. He is the Way, the Truth and the Light."

Antinomy again, or a reasonable facsimile. Both are right and there is no conflict. The Christ also exists within the deepest Self of the individual. But no bible, no church, no *ex cathedra* pronouncement will declare the Truth to him nor point the Way, nor shine the Light. These will unfold only from within. Extraneous aids of church membership, communion and the rest may or may not help, depending on temperament. They help, if they help at all, not because of any authority, claimed or conferred, but because the aspirant believes they will help.

You are your own "savior." The Christly principle which is of the highest part of yourself is your "redeemer." Until that basic Truth, not merely of occultism but of the Cosmos, is recognized one goes limping through life and through lives, but Liberation is far off. No being may take upon himself the errors or deficiencies of another—else the very purpose of spiritual evolution would be vitiated. Jesus never held out the easy way to heaven as being a belief that he gave his life to wash out the sins of guilty people. The burden of his message to the erring was "Change your ways." Soon or late we all must change those of our ways which are wrong. If we fail to do so voluntarily, karma will constrain us. And "belief" except in our own inherent divinity and the goodness of the Power behind evolution, has nothing to do with it. The theologians may rave about "Salvation by Faith," "Salvation by Works," "Salvation by both Faith and Works," "Salvation by Predestination" or any other of the word-juggling sophistries with which theologians love to bewilder the multitude. Forget them all and pin your faith to the knowledge that you are of God, innately divine, trying to do your best and of course failing as we all must fail countless times before we become perfect enough always to succeed.

This will probably give no comfort to the "professionals" who have built a fence around salvation and exact a toll for pushing open the gate—a toll of belief and sometimes a toll of money, also. But it will give comfort and assurance to you; and *you*—not the would-be disposers of your "immortal soul"—are the person most concerned.

MINSTRELSY

A Selection From The
Poems of Patience Worth

Service

Work, labor, grace-given.
I say me he who laboreth, yea serveth.
Lifteth up the raiment of God

WHO IGNORES WHAT EVIDENCE?

Someone giving no name or address writes as follows:

"Proof that Francis Bacon, who said: 'I take all knowledge for my province' was the author of the writings attributed to Shakespeare, does not convince those who prefer to ignore the evidence."

Presumably this is occasioned by our expressed conviction—shared by the greatest Shakespearean authorities—that Bacon did *not* write the Plays and that the evidence advanced in favor of his authorship will not stand up. This evidence has not been ignored but very carefully analyzed by those thoroughly competent to do so. It has been refuted in every particular by scholars, and their conclusions have not been successfully overturned by the Baconians.

Perhaps the most devastating analysis of the claims made by those who would dethrone Shakespeare from his authorship is that of the greatest Shakespearean actor of his day, Sir Henry Irving, in his monograph, *Shakespeare And Bacon*. This is printed as a foreword to the Plays in an edition published by Selfridges of London. If the writer of the above anonymous note, or any other believer in the Bacon theory of authorship, will answer Irving's arguments point by point and convincingly show how and where they are wrong, we will give space in ANCIENT WISDOM to his rebuttal, if acceptably written.

In this as in every other controversial matter dealt with in ANCIENT WISDOM we have no pride of opinion. We seek only to express the truth and we never consciously ignore the evidence—if it really is evidence. We have read impartially the case for both sides and having lectured regularly to Shakespeare Societies for 27 years, having taught Shakespeare classes and written many articles dealing with the Plays, we are convinced that such evidence as exists is wholly against Bacon's authorship. Our correspondent might also refer to the scholarly article by a great Shakespearean authority, John Mackinnon Robertson, in Volume XX, page 447 of *Encyclopaedia Britannica*.

The present writer was born within 24 miles of Shakespeare's birthplace in Warwickshire, England, and has been steeped in Shakespeariana since boyhood. His conclusions are based on considerations which appear in every way valid and irrefutable. Some of them have been stated in ANCIENT WISDOM. They will require a lot of up-setting.

THE ZODIAC IN "QUOTES"

Aries

The final test of a leader is that he leave behind him in other men the conviction and the will to carry on.

—Walter Lippman

IS REINCARNATION A FACT?

By T. H. REDFERN

(Continued from Last Month)

If reincarnation be true, how is it that we do not remember our past lives? How much of our present life do we remember? Events of outstanding joy, occasions of keen embarrassment, gratifications of achievement, praise that has pleased, or criticism that has gone home; little of the physical pain strangely, though kindness of others and events during sickness do stand out; broadly we remember the high-spots of our life, though details of early years return in old age, and all seem to be recoverable under hypnosis.

Every personality is normally a new formation around a new body with a new brain, and the brain is the physical transmitter of memory. How then could we reasonably expect to remember, with a new physical brain, the high-spots of previous lives which have not been transmitted through it, and of which therefore it does not bear the impress? What we do find is that when certain processes of attunement to the life in subtler worlds take place, whether while in the body, or out of the body when asleep, high-spots of such super-physical experience do also make an impress on the physical brain, which often appears to transmit them with some dressing up and symbolical configuration. Some of those who have such psychical experiences report that high-spots from past lives are similarly remembered. Is not this too what we could reasonably expect? Higher occult training, making the brain increasingly sensitive to the influence of the inner reincarnating individual, leads to fuller and clearer recollection of the memories of past lives, say Eastern experts; and that too is coherent and conceivable.

The most convincing evidential cases of memory of previous lives come from the recollections of children who remember a recent previous birth. These cases occur when a child has lived until, say, 3 or more, but died before the link-up at about the age of 7. There has been life until a stage of lively and interested experience and play, but not until the age of the beginnings of responsibility. Such a child has no harvest, no basis for heaven life, say the Eastern teachings, and so reincarnates as a personality, often in the same family. In these cases although there is another body with a new brain, there are *personality memories* and while the new brain is not heavily patterned, it may receive their impress. One case was reported in *Lotus Bleu*, a French philosophical periodical. A child had lied. A second one was born. Meanwhile the parents had moved. They went back to the old home and immediately the child remembered and knew where to find everything. Clara Codd tells of a case in *So Rich A Life*. A

South African lady removed to Jersey. A boy she bore in South Africa had died there. She had a second boy in Jersey, and she was astonished to hear him talking to his Teddy Bear in the Zulu tongue, which he had had no chance of learning.

The Burmese believe that children often remember past lives, but the faculty often passes when about 10 to 14 years old—i. e., at puberty, or about the end of the second seven-year cycle, and there are cases of detailed evidential descriptions of previous lives given by children when the life described continued into adult years, but was of comparatively short duration. It is however more difficult to rule out the possibilities of mediumship or obsession in these cases. An Indian girl, Shanti Devi, is a well-attested example. From the age of 4 she talked naturally about her previous life, and persisted with such detail that her story was finally checked and fully corroborated by her husband of the previous life—she had died at 23—and her account was confirmed also in many other ways. A Burmese boy of 8 or 9, taken on a journey, suddenly announced that he had been at this place before. His mother contradicted him as it was 20 miles from his home and he had never travelled so far before, but the boy insisted that it was in a previous life when he was an English police officer and was murdered there. He gave the name of an Englishman who had been killed there about 11 years earlier, and the names of his murderers who had never been traced. The survivors were arrested, tried, found guilty and punished. That looks to me more like mediumship than reincarnation—an obsessing entity describing his past life. Another Burmese child was fascinated by marionettes and played with them even while still a suckling babe. At the age of 4 she remembered a previous life in detail; she had been a man working a marionette show, the memory coming in consequence of recognizing a marionette booth and dolls as hers in the previous life!

This obviously opens up the possibility of some knotty problems in the law of property! A cartoon in *The New Yorker* a few years ago depicted a lawyer reading a will to the expectant relatives who were horrorstruck to hear: "In view of my firm belief in reincarnation, I do hereby direct that my entire estate shall be held in trust, pending my return to earth." Yet in some places and times accepted practice has not been far from that idea. There are evidences in the British Museum that Druids gave I. O. U.'s to be payable in a future life, and in some tribes an Eskimo will arrange before he dies that some young and newly-married couple will accept him as their first child!

To be serious again, nothing more need be claimed for the evidence of memories of past lives than that it is consistent with reincarnation, and in

some cases reincarnation is the simplest and most natural explanation. A more powerful argument is that of memory as faculty. When we strive to gain a skill we may forget the process of learning, but the proficiency remains. Whence come the marked aptitudes of many, and the striking latent abilities of the geniuses among mankind? How are we to explain mathematical prodigies—are we to believe they have never done any mathematics before? How do we account for the innate musicianship of Mozart which began to appear when he was 4? If it was heredity, why was there only one Mozart of world renown in the family? What of the blind Indian boy of 3 who could recite long passages of Indian scriptures that he had never been taught, and correct the errors of his elders? What of Capablanca who became the world's champion chess player? He twice watched his father play, then told him he had cheated, and proceeded to beat him without ever having been taught the rules! He was then 4 years old.

Now the striking thing is that in these cases the propensities are revealed well before the age of 7, that is before the individuality has taken charge. They are written in the stars and implanted in the personality as part of the stock in trade carried forward from the last balance sheet; and apart from geniuses, how widely we all differ in our attributes and inclinations, and how often they are revealed in childhood! The little girl of 3 who, seeking a way out of some trouble, said "I did it on accident or on purpose. I don't know which I did it on," strikes one at once as a reincarnated lawyer, feeling her way to the use of the alternative defense.

Recognising that all evidence on the logical plane must be finally inconclusive, and therefore, pending practical experience and knowledge, judgment inevitably has to be upon the basis of the higher form of reason which gauges probabilities, what are the qualities of hypotheses that commend themselves to reasoned thought? The philosophers say that the test of coherence is one of the most convincing. Does the explanation hang together well and cover, not merely the facts of one particular branch of knowledge, but all those which come within the purview of a comprehensively instructed mind? If this be accepted as a test, then the question arises: is there any better explanation than that of reincarnation to account for—

(i) the facts and testimonies that come before us from man's investigations into the evolution of life upon this physical plane;

(ii) those which come from psychical research and establish that man is more than his body;

(iii) those increasingly being revealed from the studies of psychologists about our emotional and mental forces,

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DO YOU KNOW?—

That a constant effort must be made to prevent The Theosophical Society from going the way of so many of the religions and developing an orthodoxy?

* * *

That this is a very real danger due to the tendency of human nature to crystallize accepted beliefs and to demand that others believe likewise?

* * *

That the so-called Back to Blavatsky movement in the Society, though its proponents would probably deny it, is a definite step in that direction?

* * *

That for this reason ANCIENT WISDOM has consistently opposed it, and would equally oppose a Back to Besant, Back to Leadbeater or Back to Arundale movement, grateful as we are for the magnificent contributions of these leaders to our theosophical knowledge?

* * *

That if it were possible to do so from the astral plane, we would as strenuously oppose a Back to ANCIENT WISDOM movement should one be attempted in the next century?

* * *

That if Theosophy be not dynamic, ever moving forward in the light of newer and wider knowledge, it is nothing, though this does not negative its colossal debt to the earlier teachers?

* * *

That this does not mean the acceptance of every wild or fantastic idea advanced in the name of Theosophy but that (in the words of scripture) we "prove all things and hold fast that which is good"?

* * *

That, in the interest of maintaining and enlarging the true functions of The Theosophical Society, activities which take us too far afield and which other organizations are better equipped to perform, should not be allowed to encroach on our real work?

* * *

That the spacious view of some members that everything under the sun must be Theosophy, and therefore within our purview of action, is theoretically true and practically dangerous?

* * *

That this is one of those pious platitudes to which it is difficult to take exception because they sound so right, but which are nevertheless unsound and unrealistic?

* * *

That there are certain things which are obviously specialized Theosophy and on which we should concentrate, and many other things which have little or no contribution to make to our specialized work and which we should leave (as a Society) to others?

* * *

That common sense must be applied to determining which is which, rather than the influence of wordy rhetoric, which may seem to the emotional to make a case but in actual practice is a hollow substitute for factual thinking?

SO SORRY!

Dedicated to any T.S. Lodge Officer

BY CHARLES E. LUNTZ

"I'd so like to come to your meetings.
(Oh, am I behind in my dues?)
But give all the members my greetings;
I hope they'll my absence excuse.
I suppose I come in for some strictures—
I don't like attendance to dodge.
It's just that our night for the pictures
Is on Wednesday—the same as the
Lodge.

I'd loved to have come to the lecture
Of that wonderful—what was his name?
Of course, I can only conjecture
All I missed; yes it's really a shame!
What occurred?—Well to put it com-
pactly.

I can't quite say with precision.
But that night—why, I don't know ex-
actly—
We stayed home and enjoyed television.

Now when is your next big occasion?
Oh, that great occult leader is slated?
I won't need the slightest persuasion,
I've heard that he's most celebrated.
The date I shall surely remember.
I know all about his renown.
Now, when is it? The twelfth of
November?
Too bad!—But I'll be out of town."

THE BUDD ARTICLE

(Continued from Page 9)

alone is the mouthpiece of the present writer.

Who has confided this to him? Not I. If Mr. Budd's criticism is justified, it should be addressed to the Editor of *The American Theosophist* who printed the article with which he finds fault. But it so happens that this very article, "Karma and Brotherhood" received the 1950 Olcott Award. Mr. Perkins at that time wrote to me, "I am happy to inform you that your article KARMA AND BROTHERHOOD (his capitals) has been selected by the judges as the winning entry in the articles division of the Olcott Foundation in the section for *The American Theosophist*. Your entry had the unanimous approval of the judges and we congratulate you on your success.

Cordially yours,

(signed) JAMES S. PERKINS."

Mr. Budd's censure continues: "From the above quotations from Mr. Jacoby's article and the quotations from Theosophical sources we may conclude that Mr. Jacoby, either does not have an understanding of the Law of Karma or his theories are at variance with the proved facts." Please note, "the proved facts." His next sentence is, "He therefore reads into the Law that which is not there and takes exceptions that are neither logical nor true." Are such words appropriate in a calm discussion of this vitally important and timely subject? I shall not answer them but confine myself to the question at issue. In so doing I will try to avoid impugning Mr. Budd's knowledge, and refrain

from any derogatory personalities.

I wonder why the judges of the Olcott Foundation did not agree with Mr. Budd's views? I wonder why our National President was happy to inform me that there had been a unanimous decision, and sent his congratulations on this success? If, as Mr. Budd contends there is "not an understanding of the Law of Karma" or the "theories are at variance with the proved facts", I wonder why the Editor of *The American Theosophist* printed it in our National periodical? Would not this article, which as charged by Mr. Budd, "takes exceptions that are neither logical or true" tend to mislead the membership? Our authorities at Wheaton excluded the Peace article—why not this one?

Let us probe a little deeper into Mr. Budd's charges. The Judge in this law case is called on to decide whether a litigant before him is to make reparation to a victim who has suffered an injury. After hearing both sides he delivers his opinion which summarized is: that our reaction towards the development of Karmic events is the thing of importance.

Mr. Budd implies that the Judge declares the effects of Karma are visited upon those who do not deserve them. The only use of the word "deserved" is in connection with our attitude towards those who suffer these effects. His words are, "We cannot attempt to justify them by assuming that they must have been deserved else they would not happen. We cannot take for granted that Karma is working out its purpose and we are to turn our backs. What a heartless, inhuman attitude that would reveal!! We find such a law, or rather the lack of law in the jungle, where the strong wipe out the weak; where the "Survival of the Fittest" prevails.

The Judge in this case is obviously cautioning against the viewpoint that even though the apparent misfortune is deserved, yet none of us are to ignore these events and look the other way. It is our duty to do what we can to aid the victim. That was one purpose of the article, "Karma and Brotherhood." It was a protest against those who point the finger of authority and solemnly announce that which is elementary in the acceptance of the doctrine of Karma. I had hoped that those who would read that article had progressed beyond the ancient, cruel, barbaric dictum—an eye for an eye, and a tooth for a tooth.

Further fault is found with the use of the word "feeling" by the Judge. Mr. Budd asserts that "feeling" does not enter into it"—referring to the operation of Karma. But nowhere in the Judge's decision is the word "feeling" used. The word he used was "unfeeling" and it is plainly so printed, so that it cannot be mistaken. The dictionary defines *unfeeling* as unsympathetic; callous; hard hearted. This again served to support his cautioning about one's attitude towards a victim.

IT MAKES NO SENSE THAT—

One should constantly be reproaching himself with "sins" real or imaginary, and abasing himself before a presumed-to-be angry God.

* * * *

The religions (old school) should impute to Omniscience a "hatred" of so-called sin and an inflexible determination to punish the "sinner," when such petty feelings, unworthy even of a good human being, are incongruous and grotesque when attributed to Infinite Intelligence.

* * * *

When, as psychiatrists declare, more wrecked constitutions are caused by a sense of guilt than by the actions, sometimes trifling, that instilled it, many preachers should regard it as their divine duty to keep dinning it into their congregations as the most important thing in the sight of God.

* * * *

An artificial state of mind and an unnatural attitude to life should be created by drilling into the mentality the illusory notion that man's acts are secondary to man's beliefs in the struggle for salvation or (with some sects) the acts are not even considered, the belief is everything.

* * * *

Man's eternal future should hinge either on his beliefs, on his acts or on both as related to one infinitesimally short earth life, all earth lives being sub-microscopic as compared to eternity, whether one lives a hundred years or ten minutes.

* * * *

The overstrained importance assigned to a single life as a preparation for eternity should receive credence from thinking people, seeing that it ignores so much more than it takes into account.

Next, the use of the word "fatalism" is assailed. Here are the words of the Judge: "And you cannot seek refuge in the submission and surrender of the fatalism of Karma." An attorney trying a case had argued that fatalism was inherent in action. The Judge is rebuking him. How can anyone fairly accuse the Judge of advocating fatalism when he is warning against taking refuge behind such a doctrine? He is answering the "unfeeling" statements of one of the litigants.

Finally in his 11th paragraph Mr. Budd writes: "Now coming to Mr. Jacoby's article as published in the October issue of ANCIENT WISDOM . . ." Well at last, we are getting to the kernel of his criticism, after much of the outer shell is peeled off. Let us see how sound that kernel is.

Continuing from his article, "Just so, a nation has its debts to pay to the Law of Karma and war is one of the debts that nations must pay." Con-

IT MAKES SENSE THAT—

The Omniscient Intelligence we call God must know our tendencies to make mistakes, with a knowledge that multiplies to infinity anything we can know about ourselves—and must always have known them.

* * * *

The attitude of Omniscience toward its minute fragments ensouled and embodied in humanity must be worthy of Omniscience, which means a Divine Compassion, Understanding and Intent to educate the erring, through myriads of experiences, into the ways of truth and right action.

* * * *

One must for his own peace of mind reject this fallacy and while striving to eliminate errors of conduct, thought and judgment, not invest them with a horrific importance that will poison the future and make living a burden.

* * * *

As there are thousands of beliefs of which many people have not even heard, the chance of picking the "right" one is remote and "salvation," if there is such a thing, cannot reasonably be contingent upon a mere lucky choice of belief.

* * * *

Man's eternal future is based on his eternal past and his acts of one life or of a thousand lives can bear only their proportionate relation to the whole of his aeonic cycle.

* * * *

The disproportion of opportunity, heredity, environmental conditions, education, intelligence, length of life and scores of other factors as between individuals, must rule out the attempt at celestial regimentation either by the beliefs or by the acts of a single life.

Consider the implications in this startling statement. How does Mr. Budd know that "war is one of the debts that nations must pay." Is this one of "the proved facts?" In former times theologians threatened the populace with the wrath of the Great Jehovah. He it was who demanded the eye and the tooth. Is the Law of Karma to take his place? Such an interpretation makes one shudder. Likewise in former days there were those who proclaimed that plagues and epidemics are among the "debts that nations must pay"—that these are destined for human beings by Divine Edict—and they denounced the advocates of sanitation, as thwarting God's will! These pestilences were also announced by self-appointed oracles to be deserved by mankind, else they would not happen.

How can we ever hope to escape from this labyrinth, this rat trap, this vicious circle of war and all that goes with it? When and where is it to end?

Can we look to those who calmly announce to us "war is one of the debts that nations must pay?" This is shocking! I cannot persuade myself to accept that statement, regardless of all the authorities that Mr. Budd can quote. I wonder how many of your readers can accept it. I FIRMLY BELIEVE THAT WARS ARE NOT INEVITABLE—THAT THEY PROCEED FROM DEFINITE AND REMOVABLE CAUSES.

And events are bearing this out.

For example, centuries ago we were cursed with the continuous and futile wars of religion. Men slaughtered each other to prove that each one had the most acceptable method to worship the Almighty. We have outgrown this blasphemous practice. But wait. Mr. Budd states, "He (referring to me) does not take into consideration the betterments of war—the betterments that resulted from the French and American revolutions, for instance. It is this betterment that C. J. has reference to."

Let us look into this statement. Centuries ago the agonies of war were accepted and endured by long-suffering humanity. Have we stood still since then, or is there any sign of progress—that we are learning our lesson? Witness the freedom that India has won. Was it necessary to fight a sanguinary war and devastate the land to obtain this freedom? Were not the betterments that Mr. Budd refers to, and writes that "C. J. has reference to" obtained without recourse to war? Nevertheless, in the fact of what just recently has happened he says, "war is one of the debts that nations must pay."

Mr. Budd writes, "C. J.'s article did not advocate war." The article speaks plainly for itself. Mr. Budd's next sentence is, "It recognized the necessity of war under existing conditions." This is how many of my fellow members and I understood the article, and for that reason we wished to show the other side of the question, namely, that we do not recognize the necessity of war under existing conditions. We deplore the fact that such ideas are being circulated in our International and National magazines. Moreover we are amazed that the attempt was made to suppress the view of peace.

(To Be Continued)

HEREDITY & OCCULTISM

(Continued from Page 9)

and his mental activities to the parents, for in the personality (the characteristics of the personality that have formerly been) during the time between incarnations sheltered in the regions of the Ego (regions that are directly connected by these conduits to the physical body) are echoes of the characteristics in the parents-to-be. They are attached to the parents, and, up to the time of twenty-one, when the Ego's attachment of the mental body is fully made, there will be many expressions of the parents in the personality,

"inherited," as we call it.

During the first seven physical years, the physical characteristics of the parents, or grandparents, or great-grandparents (family characteristics) will be brought out. During the first fourteen years the emotional characteristics will be brought out, and during the twenty-one years, the whole form or mold including the mental characteristics will be completed. There is therefore no special independent Egoic inheritance expressed or able to express itself until about the age of twenty-one, even though the Ego begins to attach itself to the child at about seven years.

This obtains except in rare cases, to wit, when there is sufficient advancement occultly for the Ego to put more and more of his characteristics down into the personality. Therein lies the secret of progress. The Ego, having expressed so much of itself during physical incarnation, when the physical, emotional, and mental characteristics of the personality are expressing themselves on the physical plane, he gradually encompasses his expression more fully in the physical world, and has less and less inheritance from the parents.

But it must be remembered that herein lies the mystery of the non-incarnation of a Buddha. There are no physical characteristics, no emotional or mental characteristics, sufficiently advanced in the physical world, to which he can make attachment—in other words, he has vibrated himself away from the possibility of a physical incarnation when he reaches a certain stage of advancement.

Thus we see the goal of the student. The more egoic qualities he cultivates in incarnation, the less is he tied to the peculiar characteristics of parents, and at the same time he is able to make attachment in the physical world only to those who have in their actions, emotions, and thoughts, Egoic qualities sufficient to which he can make his attachment.

Inheritance in the lower kingdoms is fully possible and is expressed in those lower kingdoms. Certain animals all act alike: that is the reason. They have not developed sufficient independent personality-expression to need more than the overshadowing group-soul filled with entities who have charge of that kingdom. He is physically attracted and fully expresses himself along the general characteristics of that kingdom.

But with the human it is different, and he "disinherits" himself as he develops Egoic qualities. In other words, he becomes self-sufficient. The occultist has the power to do this deliberately. Evolution does it periodically.

Thus we understand better the mystery of inheritance. We also understand the occultism that is expressed in, "As a man thinketh, so is he." But they forgot to finish it and say, "As a man thinketh, feeleth, and acteth, so is he." And there is ever the goal to act, feel,

and think Egoically. Then the personality becomes an instrument, a channel, for Egoic expression in the physical world, outside any dangers of inherited qualities from the parents being otherwise than used by the person: he is not used by them. This clears the mystery of inheritance from one point of view.

There ought to be another word for it after the Egoic stage of expression in the personality is reached. It is real inheritance in the sense of something being given to you, so long as the personality is conditioned by the parents and not by itself. To a certain extent this never occurs until the Egoic development is sufficiently expressive for the man to inherit himself: he posits himself, instead of being attracted by personality qualities.

This is concluded after long years of observation and first hand tests on the inner and outer planes, and should awaken intensive aspiration to what has been poetically described as being the "captain of one's soul."

It must not be forgotten, when speaking of the environment which magnetically attracts the reincarnating person, that his qualities of acting, feeling, and thinking, when synthesized, must have a national possibility of expression. Certain environments are specially concentrated for the expression of certain qualities. The quality that dominates especially is the way a person thinks, and it has been observed that for people who possess one way of thinking, one language, one patriotism, especially imbued with the quality of the nation, it would be practically impossible to be incarnated anywhere else. Those same qualities have conditioned their parents.

World travelers, students of many languages, thinkers, that you call "broadminded," with world-understanding, and residents in different countries, are less conditioned nationally. These world-wide qualities condition inheritance in contrast to those that condition the narrowminded.

Take an example: a man born in Germany, trained for the army, sings and thinks only the "Fatherland," he will be drawn back to Germany without question and to parents who entertain the same local ideals. You see, the intent of the man suggests the personality from within, the intent of the nation and national thought suggests from without, and the two complete the "deposit."

IS REINCARNATION A FACT?

(Continued from Page 12)

and

(iv) those available for men and women who are prepared, in the face of ridicule, to explore the factuality of planetary and stellar influences, and the part they play in governing human temperament and destiny?

Anyone who disposes of this question upon an emotional reaction will of course answer it according to predomi-

nant impulse, but from those who lay claim to reason, and give loyalty to truth, we are entitled to ask: if you reject this explanation, what is the one which you consider better, and more probable, and therefore will adopt in place of it?

The view of life that comes from the acceptance of reincarnation accords with the universal experience of tides and cycles in life. All around us we see the recurring processes of night and day, sleep and waking, autumn and spring, systole and diastole; how consonant with this universal characteristic is the thought that the process of our human evolution and experience is likewise a periodic outgoing into physical life and an alternating ingrowing and period of digestion of the experiences gained!

Yet the most conclusive of all tests is probably that of acting upon the assumption that some logically unprovable probability is true, and observing the consequences in the transformation that comes over one's own outlook on life, one's consequent modes of action and their outcome. Those psychologists at least who belong to the school of Jung will agree that, for wholeness of nature and healthiness of life, many people, if not all, require an adequate conception of their place in the world-process. The more satisfied and settled they are in this respect the more stable is their purpose, and the more serene their way. C. G. Jung summarised his conclusions on this aspect of psychology in the following remarkable passage from *Modern Man In Search of a Soul*:

"During the past thirty years, people from all civilised countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestants, a smaller number Jews, and not more than five or six believing Catholics. Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing whatever to do with a particular creed or membership of a church."

(To Be Continued)

ENVIRONMENT

(Continued from page 9)

if nothing else, might try the suggestions made herein. With nothing to lose and everything to gain, why not?

If it be true that where no physical cause exists for bodily ills, the root lies in something from the past that festers in the mind or emotions, as psychosomatic medicine declares, and if Reincarnation be a natural fact, then the history of the past did not begin for

ANCIENT WISDOM ARTICLES ARE IDEAL FOR LODGE USE

★★★★

From time to time Lodge officers write us that they are using this or that ANCIENT WISDOM article or series for class study. A great deal of the material that appears in this publication is so adapted. It is simple, free of technical terms and hews closely to the line of "Straight Theosophy" presented in appealing and modernized fashion.

Lodge instructors faced with the perennial problem of introducing Theosophy to beginners in acceptable form will find especial value, we think, in such series as "Real Problems of Reincarnation," "The Logic of Theosophical Teachings," or "The Christian Denominations." For more advanced students, the Occult Bible or Omar Khayyam series or "The Secret Doctrine Simply Explained" contain fresh and original approaches which hold interest where more conventional presentations have long since been absorbed and now are merely repetitive.

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the individual at birth, so why stop there in this delving for prime causes of the trouble?

At once objections interpose. Assuming that the individual had an existence prior to physical birth, his brain did not, so why go further back than the creation of that organ?

The answer is simple and obvious. Because the trouble is not in the brain but in the mind, an entirely different thing, or in the emotions, also different. And while these, like the brain, are usually a new product at birth, occasionally they are carried over from the last life. This does not happen often but neither does trouble sufficiently acute to send a person to the psychoanalyst. Also, even if the mental and emotional bodies are new (as is usually the case) there is a little device called the permanent atom—three of them, in fact: physical, emotional, mental — with which everyone is equipped and has been equipped since he first started to incarnate, and even before. These are minute links with every life spent here or in the beyond since the Eternal Spirit, the Monad, began its age-long journey through matter.

This sub-microscopic gadget is a remarkable contrivance containing within itself, not the memories of the past, but a vibratory ability to recover them from what are called the *akashic records* or memory of nature. To explain the technique, which has been exhaustively treated in theosophical literature, would take us too far afield in this series.

In view of the marvels rendered possible by the new science of electronics, it should not seem too remarkable that

buried somewhere in man's makeup should be minute contrivances of the kind described, capable of re-activating scenes and occurrences of long ago. Clairvoyance in time is indeed based in part on this faculty. Nature has her moving pictures in color, sound and three dimensions, of everything that has ever happened. She has them on higher planes in four or more dimensions, with other things added that cannot be described because no language exists on this plane to describe them. And the permanent atoms, which are *capacities for vibration*, are responsible for the qualities and deficiencies of the last life becoming manifest again in this one if—mark that, if—the new personality makes contacts of a nature akin to the vibratory capacity of one or more of the three permanent atoms.

We realize that this is a rather intricate concept, but no more difficult to grasp than the conventional science of psychoanalysis, which also sounds like a crazy hodge-podge to one hearing of it for the first time. The principles of any science take thought and study before they can be apprehended, and the resentment shown by some because the greatest science in the world, Theosophy, cannot be explained to them in five minutes in primitive language, is frivolous. We do the best we can with these metaphysical subjects in ANCIENT WISDOM, laboring long and hard to simplify them and make them easy to comprehend. But we must crave our readers' indulgence if, with all this, some of the deeper teachings at first elude them. If they will stay with them and ponder a little over the meaning of the words employed—always the

most intelligible we can find—there is nothing printed in this journal that cannot, without too much effort, be clearly understood.

Just as the competent psychoanalyst must himself have been thoroughly psychoanalyzed before he starts to practice and be completely free of every repressed complex he may expect to find in those who consult him, so—before he can extend his technique into the reincarnatory realm—he must believe in reincarnation. It has to be more than mere intellectual belief, more than a bare academic acceptance. Reincarnation must be to him as much a fact in nature as the Law of Gravity. He will have to instill the same unqualified belief into his patient, or it will be a waste of time and effort to treat him by other than the conventional methods which assume one life only. And we do not recommend this expenditure of energy if the sufferer's ills can be cured by taking him back only through the events of the current incarnation.

But if they refuse to yield to this treatment and the consultant has exhausted his resources except for the additional probing here suggested, then, if he can "sell" himself and "sell" his patient on the validity of the reincarnational hypothesis, his new technique may be attended by unlooked-for success.

Now obviously the searching questions, reactions to words, the patient's dreams and his rambling conversation as he lies on the couch, are not applicable to events of the last incarnation. All memory of them has disappeared, and while it is claimed they have been recovered in certain cases, under hypnosis, that is not the method to be employed. The major karma of the past life, including the stubborn ill that is doing the mischief, has to be deduced by going back to the conditions present at birth and in infancy, before the personality could have made any new karma at all or have responded to contacts, vicious or otherwise, that occurred since birth. Heredity must be considered, as it always is, by the regular psychoanalytic method. It will, however, have to be analyzed again from a different angle.

We have stated in a previous article that a Theosophist—a *real* one, who lives his Theosophy—never needs the services of a psychoanalyst. If that is true, as unquestionably it is, then the purpose of the extended technique herein set forth must be to put into the consciousness of the sufferer knowledge, beliefs and reactions which will chase away his ills and substitute happy, confident understanding of life and of why he had to suffer as he did, in place of the chaotic mental and emotional junk heap which has wrecked his physical and spiritual well-being.

Suggestions to that end will form the subject of the next installment.

(To Be Continued)