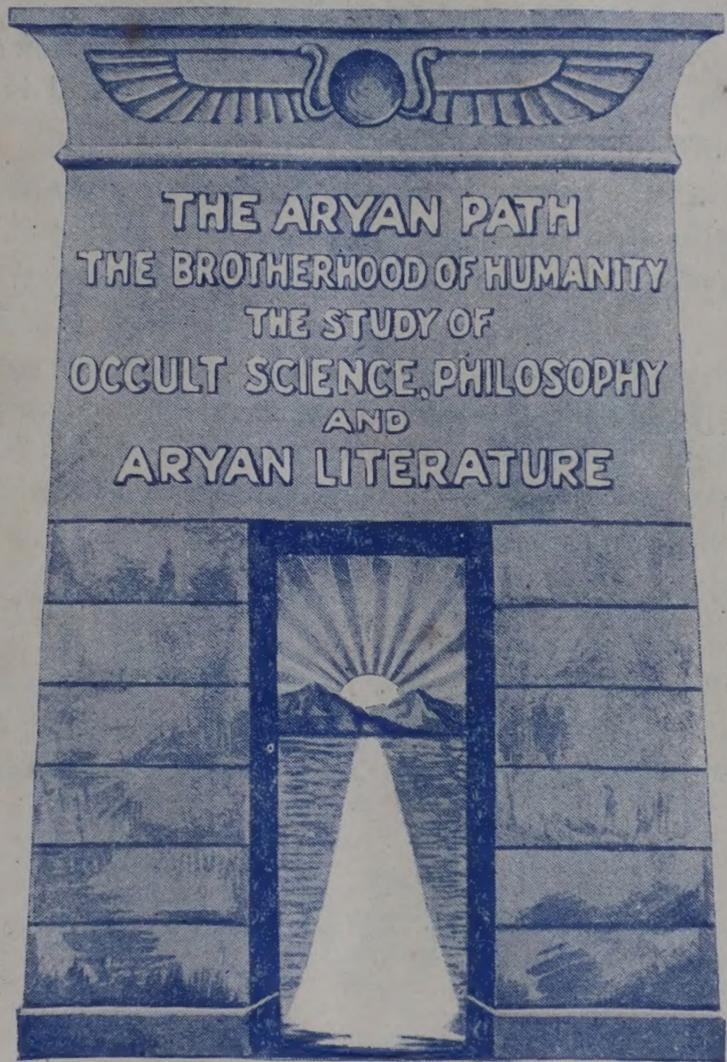




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XIX No. 10

August 17, 1949

Theosophy teaches that *perfect, absolute justice* reigns in nature, though short-sighted man fails to see it in its details on the material and even psychic plane, and that every man determines his own future. The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced. The Theosophist fears *no hell*.

—H. P. B.

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th August 1949.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1949.

VOL. XIX. No. 10

THE CENTRE OF THEOSOPHY

The first object of the Theosophical Movement is the formation of a nucleus of Universal Brotherhood. The first fundamental on which the entire philosophy of Theosophy rests is the unbreakable Unity which subsists between all objects and intelligences in the visible and the invisible universe.

The practice of Brotherliness in our daily living greatly depends on our comprehension of the metaphysical truth about Unity. All men and women have an instinctive desire to be brotherly to others. This instinct forces itself upon us as a mental recognition, when egotism and selfishness come to the fore, and demands that these vices be abandoned. This instinct in the Personal Man is one of the ways to a clear perception of the Immortal Nature of our being. That Man is Immortal, and therefore inherently a Brother to all beings of every kingdom, is an Innate Idea, a Divine Intuition. All the same, the practice of brotherliness is rare and men and nations fail in the exercise of it because the philosophical basis of this grand ethical verity is not studied.

When the ordinary man looks into his own aspirations and beholds that he wishes to be good, noble and self-sacrificing and yet his carnal nature drags him down to evil deeds, ignoble words and rank selfishness, he has an opportunity to enquire. The adventure of the Great Quest is right in front of him. He will not enter upon it and so remains a mediocre man, held down to earth by personal cowardice and collective conventionality.

Theosophy insists that men and women comprehend the basic unity of all that is; perceive the unity which rules one's own human constitution; see the workings of the Law of Interdepend-

ence. This demands study and reflection. Such meditation reveals the truth that Universal Brotherhood is actually at work in the Human Kingdom and Unity in the entire Universe.

No other teaching has been so greatly reiterated and emphasized by H. P. Blavatsky and W. Q. Judge as that of Unity, Universal Causation, and Human Brotherhood. The Centre of our Philosophy, as well as of our Ethics, is the truth of Unity. The immanence of Spirit and the solidarity of Matter are as true as the scientific doctrines of the conservation of energy and the indestructibility of matter.

Brotherliness in daily living results from feelings enlightened by pure and compassionate Reason; without adequate study of the metaphysical aspect of Universal Brotherhood, sentiment descends into sentimentality, goodness slips down into goody-goodness and failure to practise brotherliness results. Feelings, however good by themselves, remain passive and lead man astray but, when brightened up by intelligent study and understanding, they reveal the necessity and teach the technique of practising brotherliness in thought and feeling, by word and deed.

To help the student of Theosophy in understanding brotherliness afresh and practising it anew, we give below extracts from *The Secret Doctrine*, the text-book of Theosophy for the twentieth century :—

Space is neither a "limitless void," nor a "conditioned fulness," but both: being, on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL. (I. 8)

The first and Fundamental dogma of Occultism is Universal Unity (or Homogeneity) under three aspects. This led to a possible conception of Deity, which as an absolute unity must remain forever incomprehensible to finite intellects. "If thou wouldst believe in the Power which acts within the root of a plant, or imagine the root concealed under the soil, thou hast to think of its stalk or trunk and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life..." (Precepts for Yoga). The idea of *Absolute* Unity would be broken entirely in our conception, had we not something concrete before our eyes to contain that Unity. And the deity being absolute, must be omnipresent, hence not an atom but contains It within itself. The roots, the trunk and its many branches are three distinct objects, yet they are one tree. Say the Kabalists: "The Deity is one, because It is infinite. It is triple, because it is ever manifesting." (I. 58-9)

To the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. (II. 588)

INDIAN INSTITUTE OF CULTURE

Of interest to all readers of THE THEOSOPHICAL MOVEMENT will be the recent publication of the first Report of the Indian Institute of Culture at Basavangudi, Bangalore. This effort to raise the cultural level of average individuals, to bring them to the recognition of their responsibility for conditions in the world, to enrich their minds and to mellow their hearts, is essentially a Theosophical undertaking. The founders of the Institute are students of the United Lodge of Theosophists and it is under the ægis of Theosophy Co. (Mysore) Ltd., that the work is carried on, through several committees on which are represented many different religious and philosophical backgrounds.

Through its William Quan Judge Cosmopolitan Home for students, in daily short meetings, nourishment for mind and heart complements the pure vegetarian fare which is provided for bodily well-being. Through its free public library the Institute offers selected books and periodicals of value. Through its cultural activities, weekly or oftener, knowledge of the modes of life and thought in different parts of the world, of the problems that the world is facing, of the great cultural achievements of mankind, of human evolution and of the paramountcy of the Moral Law, is brought to the public. These take the shape of lectures and of meetings of the Discussion Group, at each of which a thought-provoking book is presented in an oral review and discussed. Many speakers of eminence have spoken from the Institute's platform.

Subscription to the principle of Universal Brotherhood and effort to apply that principle in practice are the only demands made upon prospective members, of whom there are already many in different parts of the world. Membership carries with it a subscription to *The Aryan Path* for the current year, that non-sectarian monthly cultural journal having been made the organ of the Institute, in which, from time to time, reports of its lectures or oral reviews are published.

The Institute's activities from its founding on H.P.B.'s birthday in 1945 to the end of 1948 are covered in the eighty-four-page Report which has now appeared, including full accounts of certain Special Meetings held under the Institute's auspices and lists of lectures and of books reviewed in the Discussion Group.

The Indian Institute of Culture is located at No. 6, North Public Square Road, Basavangudi P.O., Bangalore, and its Honorary Secretary will be happy to answer any inquiries about its work or to give particulars about conditions of membership, to which all friends of the Institute's objects are very welcome.

SOME TEACHINGS OF A GERMAN MYSTIC

V

FROM SENSITIVE TO INITIATE

[FROM THE GERMAN OF J. KERNNING]

Translated for "The Path"

[This article is reprinted from *The Path*, Vol. III, pp. 177-183, for September 1888.—EDS.]

III

The next day, when Mohrland came with the others, Caroline was calm. "How have you slept?" he asked. "The night passed fairly well, only I often felt a strong burning sensation in my feet which would not permit me to sleep."

"It is well," he remarked; "the root of your true life is taking hold; that is a good sign." He laid his hand upon her back and commanded the spirits to manifest themselves. Caroline's eyes immediately began to turn inwards, the gentle spirit sighed and the rough one began to curse. Mohrland asked in severe tones: "You evil excrescence, how much longer do you purpose to dwell in this body?"

"So long as I choose!" was the reply.

"Very well; then you shall choose to sink into yourself, and, robbed of all your strength, serve instead of rule. You are one of the subordinate powers of Caroline; wherefore, then, are you so foolish as to rage against yourself? If you ruin her, then you destroy yourself in that act; but if she regains her true self, then you two can be united in her, and so go the way of life."

"Bah!" was the answer to this.

Mohrland continued: "Choose now! Either do what I say, or I cut you loose from her just as a surgeon cuts a diseased member from the body and casts it away. You are a diseased portion of her life, and you have the choice of but two ways; either to become restored to health or to be amputated."

The spirit gave vent to some howling tones and then became silent. "My dear child," said Mohrland, addressing Caroline, "you have maintained the conflict beyond my expectation! Keep on as you have begun, and soon all will be well. Now bear in mind these additional instructions:

I will leave you for four weeks; remain steadfast during this time. The spirits will often attempt to regain their control; therefore be on your guard. Teach your eyes humility,—that is, direct their gaze downwards, that your brain may not be blinded by their rays. Hold your right hand two inches below your stomach and pray to God for grace. Let grace be your prayer. 'Give grace to thy handmaiden, thou great God!' Let this be your unceasing thought; without movements, without stirring your lips, speaking only within, standing firmly upon your feet, seeking from there the throne in your heart;¹ and then let us see if, four weeks hence, we do not sing songs of praise together."

Caroline made trial at once of the prescribed prayer and the attitude. The rough spirit attempted to manifest himself. Mohrland threatened him and said: "I command you to be still, and I tell you that, if these spookish pranks in the house are not stopped and Caroline does not gain the rest for which she is striving, then you must be cast out as the Bible directs." "Oh!" sounded in a hollow tone from the mouth of the afflicted girl, and repose was at once restored to her face and her soul.

Mohrland left the room with the others. Caroline proceeded to practise her task, but was so overpowered by sleep that she felt compelled to recline on the lounge. The physician had many things in mind about which he desired enlightenment, and so he turned to Mohrland:

"Allow me but two questions before you leave us. You appear to work simply upon the mem-

¹ Note the passage in *Gates of Gold* where it speaks of the pure, the abstract flame being enthroned in the heart of man.

bers and take no heed of the mind, the intellect, of your patient. Should she not, above all, learn to think aright?"

"How can she," was the answer, "so long as the life, out of which grows the tree of thought, is in disorder?"

"It sounds strangely, but, regarded more closely, I must say that it is the only true way. The plant cannot flourish without the right soil; on the contrary, it gradually perishes. But whence do the obsessing spirits gain power to effect such disorder in the house?"

"Through the person in whose possession they are. They compel and impel that person to actions that are often very difficult and remarkable, so that the average man concludes that it is the work of spirit hands, whereas everything is wrought by the person controlled by them."

"But what causes them to do it?" inquired the physician.

"Mohrland responded: "Ask the somnambulist wherefore he wanders and often seeks the most dangerous places. The spirit compels him and gives him the requisite skill. It knows the time when it can use its instrument without the consciousness of the latter, and its will must be obeyed without the instrument's knowing it or reflecting about it. Believe me! All things exist *within* man, not *without*, and in the event of the most horrible ghostly doings, even their most manifold manifestations, only they are enabled to see them, to witness their doings, whose spiritual powers have been excited, and who, for the time being, are in a kind of dream or clairvoyant condition."

"If that were the case, then man has only to study himself in order to become cognizant of all phenomena peculiar to his kind, and thereby attain the highest knowledge."

"Do you believe that any other way is possible?" asked Mohrland. "Must you, in order to know a certain species of tree, analyze all the individuals of that species? To be sure not; one suffices. This, however, must be examined from root to crown, from the surface of the bark to the centre of the pith, and thereby knowledge of the entire species is gained. What is done beyond this consists simply in the com-

parison of one with another, a process which is impossible without the thorough knowledge of one example, but which, without that knowledge, is attended with difficulty."

"But the knowledge of man is something different from a knowledge of plants?"

"To be sure," said Mohrland, "in so far as man is a different being; but the knowledge can be attained after the above method. In every individual are found all the characters of the species; each is but a repetition of the other; and we must therefore limit ourselves to the study of that unit which is given us to study. Man is not lord of another, but only of himself, and therefore he can only know others through himself. The matter is as plain as that two and two make four. If, however, we do not perceive this truth so easily as we should, it comes from the custom which we have acquired of looking to others instead of to ourselves; others, however, show us only what they choose to show, and therefore lead us to error instead of truth."

"I comprehend," said the physician, "and see that you are right; indeed, must be right if the investigation of human nature is, after all, possible."

"It is possible; for that, in place of proof, you have first my word. But I now must prepare to go. I leave the patient in your charge. Bodily ills, pains in the teeth and ears, will appear, but undertake no radical cure and content yourself with alleviating treatment."

Mohrland departed the same day. Caroline was pretty free from the trouble of her ghostly guests the first day. She practised the exercises prescribed by Mohrland, and in the course of a fortnight she detected their effect; her heart gained in strength, she became more receptive of external life, but a roaring sound began to be heard in her ears, and violent pains coursed through her lower jaw as though fire were raging there. The spirits now began to bestir themselves again, but in spite of her suffering she succeeded for the most part in resisting their attacks. At night her sleep became interrupted by an audible knocking and other noises. Several times she was driven from her bed to walk in her sleep. But the spirits had to a great degree lost their old

time foresight, for Caroline's sleep-walking was observed by various other persons who witnessed her do some most remarkable things. When asked concerning these on the mornings following, she remembered nothing whatever of what she had done.

"Mohrland is right," said the physician after several such occurrences, "I now believe that in these matters he possesses more knowledge than we, with our vague systems, and that his doctrine, to seek all things within ourselves, is founded upon Nature."

The maladies predicted by Mohrland occurred exactly as he had said, and with much intensity. The physician followed his directions, and when Mohrland returned he found him in attendance on the patient, prescribing some remedies for the alleviation of her pain.

"I see," said Mohrland, "that my patient has been rightly occupied, else the Doctor would not be with her. What are the unbidden guests about? Are they not yet conquered?" The physician recounted what had happened during his absence.

"Good," remarked Mohrland, "we are near the attainment of our purpose." He took Caroline's hand and asked her several questions which she answered unhesitatingly and intelligently. The voice of the gentle spirit had almost entirely lost itself in that of Caroline, uniting with her natural tones. The rude spirit, on the other hand, would not renounce his roughness; therefore Mohrland addressed him threateningly and promised him a miserable end. "You are unworthy to remain in life," said he; "therefore I bid you to abandon this house in which you have usurped a place and prepared your own doom. From this time forth all sustenance will be withdrawn from you; you shall not command a single tone or glance or movement, and when, hungering and thirsting, you can no longer contain yourself, then leave us in peace and perish in the night out of which you came!"

The spirit made all possible endeavours to resist these commands, but Mohrland looked his patient steadily in his eye, seized both her hands, and inspired her with spiritual forces wherever they might enter.

"The throne is re-established," said he, with solemnity, "and there is nothing lacking but to ascend it. Dear daughter, have courage for but a little while, and you shall see what a reward will be yours! You have learned to stand, and now you must strive to keep your place. The power thereto resides in the hands. From the finger-points proceed life-flames which nothing that is impure can resist; seek the life that is there, and, wherever anything that can harm you manifests itself, use that force as a weapon. That which I bid you learn, continue to practise; and soon your better life will have gained the victory."

Caroline listened attentively, and while he was speaking she felt that her hands and fingers were becoming alive. She made at once several trials, but thereby she became so fatigued that in the presence of Mohrland and the physician she fell into a slumber. The former exclaimed: "You put men to shame; in a brief time you have acquired a power that astonishes me. In a few weeks you will have proceeded so far that you will have no need of my aid, but will be able to help yourself and bring your powers to ripeness."

It happened as he had said. Caroline had indeed many struggles to withstand; pains of all kinds raged throughout her body and in her bones, but she remained steadfast and said, "I will either live rightly, or not at all." Two months passed, and one evening she felt the desire to be alone that she might be left to exercise her inner activity. She suddenly felt herself so seized that the floor seemed to sway beneath her feet. She remained firm and thought, "It is perhaps the crisis; let all things leave me that belong not to my true being." The struggle became more violent, and at last it seemed that something loosened itself from her body and vanished in the darkness. Suddenly she felt herself growing so light that it seemed as if she had the power to rise in the air. "O Grace!", she exclaimed, "thou art ever gracious; I feel that thou hast rid me of my ill!"

The next morning she felt, without being unwell, very much weakened. "I feel so young," she said, "that I scarcely venture to stand upon my feet." This condition lasted for eight days; at last she felt herself strong again, and for the

first time she went about the house in perfect health.

Mohrland, who in the meantime had been absent for two months, drove up before the house. She observed him before the carriage came around the corner, and hastened to the door to welcome him. He saw her, and laid his hand upon his heart to thank her. She lifted her hands toward heaven and said, "There is your reward; it is beyond human power to give adequate return!"

"Dear child!" he said, stepping from the carriage, "the joy that you give me is beyond description!"

"I am indeed your daughter," she responded, "for you have given me not only life, but a new existence in God. I am free from all my foes, and have the light of heaven within me."

Mohrland remained a few weeks with Ruppert to strengthen Caroline for the future and instruct her how to recognize in its purest light the inner life that she had gained.

One forenoon, as she was engaged in spiritual contemplation, she observed that all the former illusory pictures that she had seen while in such a state appeared either very dimly or not at all. Among these appearances, however, there took shape the image of her mother and absorbed all the rest into itself. She remained long gazing upon it, and when Mohrland and the physician came to visit her she informed them of this occurrence. Mohrland exclaimed, "We have now attained our end. You have seen your ego, your 'Self,' in its origin, in the image of your mother; we may now rejoice and praise the wonders of the Creator."

The physician, who had watched the entire course of Mohrland's treatment, said, "Are these miracles that I have seen, or is this condition so in accordance with Nature that everyone can attain it and again behold himself in his original ego?"

Mohrland reached him his hand and replied: "You have, by your patience and fidelity, acquired a right to an explanation of this apparent enigma. Therefore listen:

"All religions, know you, have their source in an original state which man has forsaken and shall seek again. The Christian must suffer, must die

on the cross, must be resurrected, and must gain the Kingdom. The Adamites are expelled from Paradise, and must learn with spiritual forces to make harmless the flaming sword that defends the entrance." The Egyptians cause mortals to seek the ways of life that lead out from the labyrinth. For the Greeks, Cerberus stood in the way of their entrance into Elysium. If you will consider this closely, you will find in nearly all the experiences of our patient the aforementioned conflicts; particularly, however, is the figure of Cerberus made clear by the violent spirit. Universally there are obstacles to the entrance into our real life, and so long as we are not made aware of all these, do not struggle with them and conquer them, whatever their nature may be—whether rude or gentle, kindly or revengeful, white or black—, we are still in the labyrinth, we are yet outside of Paradise, we are not in the Kingdom of Heaven, and without hope of the bliss that is promised to the warrior and victor."

"Can I also gain entrance into the better life as certainly as it has been vouchsafed in the case of Caroline?" asked the physician.

"Why not?" replied Mohrland. "The powers thereto are given, and it were a pity for you to remain outside the house. Therefore seek the entrance, and even though it may somewhat sharply pain the older man whose being has been warped with years, nevertheless, think that no one not excepting the dweller in sin, passes through this earthly life without pain. Then why should one not endure to pass through a few storms in order to gain the certainty of life?"

The physician grasped his hand and said, "I will find the entrance, or live no more. Support me when I falter, and come to my aid, as you have to that of our patient, with spiritual powers and instruction."

He kept his word, and learned to know himself. Caroline continued to improve from day to day, and developed a rare purity of soul; she became so certain of right speech and action that she was able to give true counsel to all who sought her help, and she prepared her father for such a genial old age that in his last days of his life he said, "My daughter has called me to a genuine existence, and therein has shown me a happiness that is a part of ourselves and that can never deceive or forsake us."

A PHYSICIAN ON MODERN MEDICINE

A Canadian-born M.D., Dr. Ian Stevenson, discusses suggestively in *Harper's Magazine* for April "Why Medicine Is Not a Science." Madame H. P. Blavatsky wrote in her *Isis Unveiled* in 1877 that "of the so-called exact sciences, medicine, confessedly, least deserves the name." Dr. Stevenson amplifies this proposition, writing that

what makes a science is not the collection of facts, but the organisation... of those facts and the formulation and understanding of the general laws which govern them... Medicine will not achieve the stature of a science until the basic laws of health and disease have been disclosed.

The very possibility of broad principles to which medical subjects might be amenable is, he charges, practically ignored by teachers of medicine, while papers dealing with medical theory are cold-shouldered by medical editors and at medical meetings. There is need, Dr. Stevenson believes, for a new medical journal, "dedicated not to the competitive publication of isolated chips of information, but to the broad understanding of disease."

He recalls Hippocrates's dictum that in order to cure the human body it is necessary to have a knowledge of the whole of things. Hippocrates's works, written over 2,000 years ago, show, he declares, more understanding of the general principles of medicine than a standard modern textbook of medicine which inventories and classifies diseases "with the skill of a nurseryman's catalogue."

Most of the "vast and unmanageable array of facts" has, he writes, been produced by the application to medicine of physics and chemistry. Most of it, moreover, has been produced by means of laboratory experiments, many of them upon animals. These experiments, he concedes, "have helped physicians to glimpse the intermediate pathways of disease," but he says that they have thrown little light on its true nature. He puts his finger on a great truth when he writes that

whenever man, by experimenting, interferes with nature, he removes himself from nature, whose own experiments are delicate and prolonged, revealing them-

selves only to the most patient observer. It is only by observing the experiments of nature that we shall learn the secrets of biological life—its success in health and its failure in disease and death.

Goethe put more succinctly this truth that the vivisectioners need to learn: "Nature becomes mute when put to torture."

Dr. Stevenson, who as a Commonwealth Fellow is doing post-graduate research at Cornell University Medical College in psychosomatic aspects of heart disease, objects to the present concentration on technical procedures to the extent of losing sight of the patient himself:—

He becomes a "case" of a certain disease... We have come to consider disease not as "life in altered form," but as a mysterious parasitic entity growing on man like mistletoe on an oak.

This recalls the declaration of the great sixteenth-century physician Paracelsus that "the origin of diseases is in man, and not outside of man; but outside influences act upon the inside and cause diseases to grow." Paracelsus also wrote that

the processes of life... must be understood before they can be guided.

Dr. Stevenson objects to the fact that in the modern vogue of specialization "we have neglected both the similarities among different disease states and the differences among patients with apparently similar diseases."

The person as a whole, he well declares, is something different from a collection of viscera, and this factor is overlooked. He pleads for opportunities for individual physicians—general practitioners—to study individual patients over a long period, as is possible with a village clientèle, with opportunities also for keeping abreast of advances in their profession.

Meantime he wants inductive thought about medicine encouraged, and the search for hypotheses.

In ancient Greece the doctor was primarily a philosopher and secondarily a physician. He was first a student of nature, and secondly a student of nature perverted by disease. Despite the great technical advances of our day, the future of medicine may well depend upon the training of physicians who will be once more humanists and biologists, as well as chemists and physicists.

A constructive approach to an important subject.

SCIENTIFIC METHODS

The "reign of science" is real today just as the reign of the Church was supreme for the Europeans of the Middle Ages. And, as the Church bred superstition (and it is equally true of every organized religion) so does present-day science. Without Church-bred and -fostered superstition the power of the Church fails; without science-bred and -fostered superstitions taking their hold on the people, the reign of science as understood today would weaken. And, just as the rise of science broke the Church's hold on the people, destroying the idea of miracle and teaching the reign of law, thereby dethroning the personal God of the orthodox creeds, so today the reign of science must be challenged by the rise of philosophy and metaphysics, bearing witness to the existence of knowledge which material experiments can never reach, thereby demonstrating that science is not all-powerful. And as the superstitions of the past were destroyed, so will be the science-bred superstitions of the present.

Yet it must be remembered that, though the authority of the Church was destroyed, the most vital part of human life, religion, or belief in something other than material life, devotion to some of the great Figures of history and of legend, was not and can never be destroyed. So, in the breaking of the hold of science on man's life today, the scientific *method* of correct analysis, of proving all things, must not be destroyed. Religion as a Way of Life; science as the knowledge which man can acquire about the world around him; these can never be destroyed.

H. P. B. called her book *The Secret Doctrine* "the synthesis of Science, Religion and Philosophy," thus showing that we need neither the reign of Science alone, nor that of Religion alone, but a Way of Life based on philosophy and scientific knowledge and the living teachings of the Great Teachers of the human race.

Theosophy is the ally of science; the Wise Men of all ages are scientists; the Occultist is a sci-

entist; but these types of scientists seek the application of the universal laws to themselves and to Nature, not wasting time on idle theories. The teachings of Theosophy are "facts to those who know." Every student of Theosophy is a scientist as he examines, in his own life and in life around him, the universal laws. True knowledge sometimes comes even to scientists "in a flash," as did the knowledge of the law of gravitation to Newton, to be experimentally tested only later. The intuition of the scientist may follow concentrated thought along some particular line, but help is sometimes given to him also.

One by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. (*The Secret Doctrine*, I. 612)

The next stage is for the scientist to realize that there are realms of Nature to investigate which he needs other than material instruments. The instruments he needs are in his own nature and can be developed by him. They are, besides the intuition, the inner senses which give knowledge of the invisible planes.

Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena, but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the off-shoots of our present Fifth Root-race in Europe or America. (*Ibid.*, I. 477-8)

Before this stage is reached by themselves or by modern scientists, ordinary people have fortunately their own innate common-sense to guide them, once they have freed themselves from superstitions, from fear to think for themselves and from blind belief in either orthodox religion or orthodox science.

GOETHE AND THE ORIENT

Johann Wolfgang von Goethe, scholar, scientist and statesman, was born 200 years ago on the 28th of August 1749. He may well be described as the unconscious Occultist of German literature.

Goethe is a world-reverenced figure. One only need observe what activities are planned throughout the world to celebrate his Bicentenary to realize what the world feels for him. Goethe shows us in the following words what his ideas in reference to the Fatherland were:—

When we have a place in the world where we can repose with our property, a field to nourish us, and a house to cover us, have we not there our Fatherland? and have not thousands upon thousands in every city got this? and do they not live happily in their limited sphere? Wherefore, then, this vain striving for a sentiment we neither have nor can have, a sentiment which only in certain nations, and in certain periods, is the result of many concurrent circumstances? Roman patriotism! God defend us from it, as from a giant! We could not find the stool upon which to sit, or the bed on which to lie in such patriotism!

Not in broad terms alone did Goethe point to the brotherhood of man. He definitely stressed the fact that between the man of the Orient and the man of the Occident there was no insurmountable barrier. He did not hold that one was superior and the other inferior, and, since he was writing for the West, he even went so far as to say:—

Though the bards whom the Orient sun hath blessed
Are greater than we who dwell in the West,
• Yet in hatred of those whom our equals we find,
In *this* we're not in the least behind.

During the eighteenth century in Germany there was a trend towards the understanding of the East. La Croze and Bayer made extensive researches into the Indian alphabets. Rucket, because of his contact with the East, wrote *The Brahman's Wisdom* and *Rustam and Sohrab* and translated Maulana Jalal-ud-din Rumi's *Divan* into German. In the same period lived Schefer who wrote *Hafiz in Hillas* and August Schlegel devoted himself to the study of Sanskrit literature. This trend towards Orientalism throughout the German world makes it not in the least surprising that Goethe was fired by von Hammer's translation of *Hafiz*, given him by Herder at Strassburg.

Herder, five years older than his pupil Goethe, is known to have believed that to understand a people or a nation one must delve into its history, its myths and its traditions, thereby gaining a feeling for the people. It is easy, then, to understand how Goethe was inspired to make deeper studies for his *Divan*.

After having read Goethe's *West-Eastern Divan* one becomes convinced that he was not merely meddling with the Orient. He learned about it through deep and earnest study of Oriental history, legends, manners and literary traditions. He drew his imagery not only from Persian and Arabic sources, but also from the Hindu, Chinese, Japanese, and Hebraic-Græco-Oriental founts. Goethe churned the seas of the East—the many Eastern worlds in their water-tight compartments—and brought them together in one whole, making a beautiful pattern. This might be called a hotchpotch by those belonging to Asian lands, but this would be unfair to Goethe's genius. On the surface China is linked with Rome, and the Parsees with Arabia, but underlying his *Divan* is the unity of a similar wisdom, an underlying truth, which belongs to no one part of the Orient but to all.

The *Westoestlicher Divan* embraces all that is hinted at by the Turkish word *Divan* and more of Asia besides. In the English language, as far as we know, there does not exist a complete translation of it, but the portions of it that have been translated are very interesting in their Oriental content.

Heine, speaking of the *West-Eastern Divan* says:—

This nosegay signifies that the West is tired of thin and icy-cold spirituality, and seeks warmth in the strong and healthy bosom of the East.

In the second book of the *Divan* "*Hafiz Nameh*" Goethe speaks of God as the infinite, eternal principle, which in Hindu terminology has been called Brahman; and absolute space.

That thou can'st never end, doth make thee great,
And that thou ne'er beginnest, is thy fate.
Thy song is changeful as yon starry frame,
End and beginning evermore the same; ...
Thou art of joy the true and minstrel-source,
From thee pours wave on wave with ceaseless force.

In the same book he shows the law of Karma, or action and reaction.

And what the middle bringeth, but contains,
What was at first, and what at last remains.

And again,

Call on the present day and night for nought,
Save what by yesterday was brought.

This last does not show only the law of Karma, because action and reaction thoroughly understood draw in the twin doctrine of reincarnation—reincarnation not for man alone but of worlds. Goethe also writes:—

Be stirring, man, while yet the day is clear;
The night when none can work fast draweth near.

Again he writes:—

How vast is mine inheritance, how glorious and sublime!

For time mine own possession is, the land I till is time!

These from Book the Sixth, "*Hikmet Nameh*" with its sub-title "The Book of Proverbs," suggest that Goethe was familiar with these twin doctrines.

But there is even stronger evidence. In a letter to Frau von Stein, Goethe wrote:—

Tell me what destiny has in store for us? Wherefore has it bound us so closely to each other? Ah! in bygone times thou must have been my sister or my wife...and there remains, from the whole of those past ages, only one memory, hovering like a doubt about my heart, a memory of that truth of old that is ever present in me.

In "*Mathal Nameh*" of the *West-Eastern Divan* Goethe in beautiful imagery and symbolism shows the involution and evolution of man.

Bulbul's song, through night hours cold,

Rose to Allah's throne on high;

To reward her melody,

Giveth he a cage of gold.

Such a cage are limbs of men,—

Though at first she feels confined,

Yet when all she brings to mind,

Straight the spirit sings again.

The book called "*Parsi Nameh*" points directly to a Parsi or Persian influence. In a quatrain in this book he gives very sage advice:—

Let this holy, great bequest reward.

Brotherly good-will and kind regard:

SOLEMN DUTY'S DAILY OBSERVATION.

More than this, it needs no revelation.

The *Ghazal*, the Oriental rhymed couplet, is

employed to a considerable extent throughout the *Divan*.

Touching the Hindu drama we find that Goethe has read Kalidas's *Shakuntala*. He was so pleased with the drama that he wrote a poem entitled "Sakontala" in praise of it.

Would'st thou the blossoms of spring, as well as the fruits of the autumn,

Would'st thou what charms and delights, would'st thou what plenteously feeds,

Would'st thou include both heaven and earth in one designation,

All that is needed is done, when I Sakontala name.

Interspersed among Goethe's other poems we find a number that have an Oriental bearing. There are two types of the Oriental poems. Those of the one type are undebatably Oriental, because Asian names, characters and scenes are employed. The second it is more difficult to call Oriental, because it covers subjects and precepts which pertain to the whole world. These, therefore, are Oriental only in so far as they deal with all continents. Because of the title of this study we shall deal with the former rather than the latter.

We find quite a number of Goethe's poems which point to an Indian origin. There is the ballad "The God and the Bayadere" addressed to Mahadeva. Two stanzas from the long poem called "The Pariah" show the perception Goethe had acquired into the Indian legends. They run:—

Dreaded Brama, lord of might!

All proceed from thee alone;

Thou art he who judgeth right!

Dost thou none but Brahmins own?

Do but Rajahs come from thee?

None but those of high estate?

Did'st not thou the ape create,

Ay, and even such as we?

Now that, Lord, this prayer is said,

As thy child acknowledge me.

Mighty Brama, now I'll bless thee!

'Tis from thee that worlds proceed!

As my ruler I confess thee,

For of all thou takest heed.

We, 'mongst mortals sunk the deepest,

Have from thee received new birth.

In Sanskrit dramas we find certain prescribed rules according to which the drama is to proceed. The drama should revolve around a King and a Queen, with a jester to enliven it. There are

customary rules as to the names of the different scenes, not to mention the complicated forms that the couplets or the *shlokas* take. All these rules form a matrix through which the drama, the poems, the characters and the speeches all fall, forming a pattern which is beautiful and interesting. In like manner Goethe's *Hermann and Dorothea* has a matrix, composed of the nine Muses. Each chapter depicts a Muse and bears her name.

In 1773 Goethe made a careful study of the *Koran* and of Mahomet's life in preparation for a drama on "Mahomet" which was never finished.

Goethe, in forming his own personal religion, culled ideas and concepts from East and West. He says in his Autobiography:—

I diligently studied the different opinions; and as I had often enough heard it said that every man has his own religion at last, so nothing seemed more natural to me than that I should form mine too; and this I did with much satisfaction. Neo-Platonism lay at the foundation; the hermetical, the mystical, the cabalistic, also contributed their share; and thus I built for myself a world that looked strange enough.

Very little is mentioned by Goethe's biographer, Lewes, about his study of Chinese history. Lewes says, "He buried himself in the study of Chinese history"—that is all. If we take into account the meaning of the word "buried" and have the slightest concept of the ramifications of Chinese history we will realize that one sentence in reference to this study is not sufficient.

Goethe's Orientalism started when he was very young. The exact date is not mentioned, but he must have been in his teens. The Bible had had a profound effect upon him and as he

was naturally reflective he studied it conscientiously. Finding difficulties, he thought that they would be solved by a study of Hebrew, after which he could read the Bible in the original. His father, who had always provided Goethe with scholastic opportunities, procured for him a teacher of Hebrew. Goethe forthwith plunged into the grammatical intricacies of an Oriental language. After making himself reasonably proficient in the language he started the study of the Old Testament, not in Luther's translation but in Sebastian Schmid's literal version. It might be well to hear from Goethe what he did with his Hebrew knowledge.

Here I am sorry to say, our lessons began to be defective in regard to practice in the language. Reading, interpreting, grammar, transcribing, and the repetition of words, seldom lasted a full half-hour; for I immediately began to aim at the sense of the matter, and, though we were still engaged in the first book of Moses, to utter several things suggested to me by the later books.

Goethe, as a great intuitional genius, stands as one of the foremost thinkers that the West has produced. His *Faust*, that great drama of the human soul, is a contribution of lasting value to world thought. And in turning his eyes to the East he made his contribution to the preparation of the Western mind to receive the Theosophical teachings about thirty-five years after his death, which occurred in 1832, the year after H. P. Blavatsky was born. It is well that the celebrations of the bicentenary of the birth of the great cosmopolitan and humanist have overpassed the national boundaries which meant so little to him. Has it not been said that in honouring its great men the world honours itself?

PSYCHICAL RESEARCH APPROACHES OCCULTISM

Much of interest to the Theosophical student appears in the Fifth Issue of *Enquiry*, notably several points made by speakers at the Brighton Conference on "Psychical Research: Its Findings and Their Implications," as reported by A. C. Rankin. For example, Mr. Guilfoyle Williams said that Psychical Research had shown that there was something in man outside the conceptions of space and time, which he termed "psyche." We could infer, he said, that there were not only the conscious and the subconscious minds but also the third aspect of the *psyche*, the superconscious, which brought "paranormal or mystical experiences," faith cures of a dramatic nature, etc.

Professor Price did well to recognize the existence of "a common unconscious," to which Madame Blavatsky in 1888 referred. It is, however, one thing to accept thought transference and another to suggest as the chief obstacle to further progress in Psychical Research, the "notion that the mind was an indivisible entity, separate from other minds." Drawing from abnormal psychology the conclusion that the unity of the mind is unstable is misleading as far as normal minds are concerned. For if, in one sense, the mind is the tool of the soul, it is still a particular instrument fashioned by that soul for its use.

Mind is distinctly—in its Manvantaric functions at least—an Entity. (*Transactions*, p. 29)

Professor Price makes a pregnant suggestion, though not a wholly unexceptionable one, when he proposes, for making sense of supernormal phenomena, taking as the unit not the individual mind but the individual "idea." Ideas are creatures of the mind's begetting, but theoretical investigation along the line of the entitative character of ideas once generated should be suggestive.

Theosophy teaches that

every thought combines instantly with one of the elemental forces of nature, becoming to that extent an entity which will endure in accordance with the

strength of the thought as it leaves the brain. (*The Ocean of Theosophy*, pp. 108-9)

Not only does every thought, however fugitive, leave a seed in the thinker's mind; thoughts also "persist as seeds for good or evil in the whole race."

H. P. B. wrote in an editorial note in *The Theosophist* (Vol. III, p. 100 f.n. January 1882) of an "*idée fixe* (the intensity of which makes of living people monomaniacs, and spreads for an indefinite time its magnetic unhealthy influence after the brain which generated it had long time ceased to exist)." And she added:—

A man dies of a contagious disease; months after his death, aye, years—a bit of clothing, an object touched by him during his sickness, may communicate the disease to a person more physiologically sensitive than the persons around him, and while having no effect upon the latter. And why should not an idea, a thought, exercise the same influence? Thought is *no less material nor objective* than the imponderable and mysterious germs of various infectious diseases the causes of which are such a puzzle for science. Since the mind of a living person can so influence another mind, that the former can force the latter to think and believe whatever it will—in short, to *psychologize* another mind, so can the thought of a person already dead. Once generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptibly predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion that quite clouds the sense of his own individuality. The morbid action thus once set up, the whole floating group of the dead man's thoughts rushes into the sensitive's brain, and he can give what seems test after test of the presence of the deceased and convince the predisposed investigator that the individuality of the *control*, "guide," or communicating intelligence is thoroughly established.

Dr. Stapledon in the final commentary at the Conference used a suggestive simile which the student may fruitfully correlate with Theosophical teachings. Dr. Stapledon posited that

round the person were (as it were) concentric rings of objectivity:—first the body, next the personality of others, then (more distantly) abstractions, the outermost ring being the supreme abstraction which he would call the spirit. When we were more "awake," we were aware of a wider sphere of objectivity.

APPLIED THEOSOPHY

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

How can these injunctions be obeyed today? And to what field of activity shall we apply them? To our family and our neighbours only? To our community, to our race, even to human beings only? Mind, Manas, is man's distinguishing quality and therefore real help to human beings is, first and foremost, mental help. That is, in the sense of helping human beings to see the cause of sorrow, the ceasing of sorrow, and the way to overcome sorrow. Therefore, though heart-feeling is needed to ensoul our mental attitude towards others' suffering, and they must be comforted, we must have mental strength behind our sympathy to follow up that sympathy at the *right time and place*, with knowledge. Far be it from the mind of any student of Theosophy to turn a callous eye on human suffering and merely preach, "It is your Karma."

What we have to give to a sufferer is the result of the application of our philosophy to our own life, which has resulted in the *understanding* of suffering. But our duty goes further than offering sympathy or giving knowledge; we have to seek the cause of the suffering while we ourselves are *bearing* it.

The Voice of the Silence says in this connection:—

But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed.

The emphasis here is on our bearing the suffering of another in our own heart while we energize ourselves to remove its cause. That done, the heart may be free; not until then. This means the use of time, money and/or energy. Can we afford none of those three today away from our busy home or office life and our Theosophical classes? If that is the case, then *The Voice of the Silence* is not for us. Yet it was written for us, so what shall we do?

Do we not, as students, fail in our duty to humanity because we forget what energy is?

Energy is not only physical energy; that is the least part of it. Time is not only sitting down to study or going to attend meetings. Money is not only for our own lives and Theosophical work. These three commodities are in use on three planes at once—physical, moral or ethical, mental. When we read the newspaper our thought should grasp things of spiritual moment, our feelings be roused by any "cry of pain"; our action should be ensouled by these two. Therefore it is false for any student of Theosophy to say, "I have no time, money or energy" to do this or that. There are no barriers to the power of ideas, none to emotion when raised to Compassion, and when true sorrow for suffering is aroused in our hearts then the mind will get energized at least to think and speak against the cause of the suffering and to educate the minds of others (often unknown to ourselves), as to the character of the evils that are befalling humanity.

Part of our duty as students is to be wakeful to the trend of the world's thinking, feeling and acting, in order to see just how we should present the Theosophical truths to meet the need of the world. If we retire from the world saying, "This does not concern me," what are we but selfish devotees? Yet the attitude of people at the present day is either to give their all to this or that political ideology or to "let things happen," which is pure apathy.

This comes out in India today. Students of Theosophy who have knowledge of the right path of evolution are not applying their knowledge to practical problems either of India or of the world. For example, on the question of whether India shall cut herself off from the world and live for herself, or take a part in the councils of other nations and work with them. As always, spiritual life is full of paradoxes. Some say that India must apply, "Come ye out and be ye separate"; others, that the world is one, and that no amount of trying to keep separate will help, and that the only real help to the world, and therefore to India, is for India to take a greater and greater share in the deliberations and developments in every other country. Both are right, one for the inner attitude and one for the outer action. India has the knowledge wherewith to help; she has the spiritual

capacity to breed great ideas, rooted in her spiritual past. Shall she keep those ideas to herself; shall she wash her hands of the world? Or shall she come out from the world of wrong ideas and actions while spreading true ideas and right actions?

If she is to take her part in the world and rise to her proper stature, that is, that of a spiritualizing agency, her people must awaken and obey their own scriptures, must awake, arise, seek the Great Gurus and learn. These Gurus are alive in Their teachings and as helpers of mankind today, as they were in the past. But we must learn what They have said and apply it. How? One main way, a simple way, is by a change of thought and ideation. Indians, and Theosophical students especially, must stop saying, "Nothing can be done. I am only one, what can I do?" As Mr. Judge says, if we take this attitude, nothing will be done!

There are, for example, two problems in India for Indians today and similar ones in every country. Must I obey the country's new laws, such as that on prohibition; must I obey the medical dicta and be vaccinated, immunized etc.? How should students of Theosophy look at these problems?

With respect to prohibition, how many students have sought out all that the philosophy has to say on drink and its effect on the body and the soul? How many, on the other hand, have thought impatiently of the new legislation as only another restriction? And why do we fight restrictions? Are all restrictions bad in themselves? Is not Nature built on restrictions, in that outside of her laws we cannot act? We are restricted to seventy or eighty years or so of life, restricted to the sex of the body we have at birth, restricted as to our capacities at birth, etc. Granted that these restrictions are Nature-made, and that prohibition and other restrictions are man-made. But is not our dislike of restrictions, as in the case of prohibition, even if we ourselves do not want

to drink, due actually to our wish "to live our own life without interference"? The mind in us is not yet in control, for we misuse the sense of independence which Manas gives. Our hatred of restrictions of any sort, or of obedience of any sort, shows itself outwardly when we meet restrictions which do not concern us and yet we take sides against them, without thought and without searching our books.

Another aspect of our faulty application of Theosophical principles comes out with regard to inoculations. For example, we dislike prohibition because it interferes with our free-will; but many a Theosophical student will without question obey the rule to be vaccinated or inoculated or will follow the doctor's instruction to use this or that "new" cure, either in order to be able to do something he wants to do, *e. g.*, to travel, or because he is told to do so. Does the freedom of will work differently in these two examples? What did H.P.B. say about vaccination, etc.? Do we search and find out what Theosophical principles are involved? Or, even if we do so, do we then apathetically obey; do we apathetically say "What can one do, one among so many?" If travel ever becomes possible without vaccination, inoculations, etc., it will be because of the sufferings, the energy and the fight for truth of a handful of individuals. Shall we then wait to profit by their sufferings, we, who have the *knowledge* of the real dangers of such things and who are supposed to be fighting for Truth and for humanity?

Education is the key word; not only should we educate the masses as to their own constitution and the great laws of Nature; we should also teach them what truth is and what untruth in the world in which we are living.

But to educate others one must first educate oneself. These two processes are not separated in time. The motive for learning is to pass on the knowledge.

IN THE LIGHT OF THEOSOPHY

In May 1948 this magazine published extracts from letters written by a young Dane before and during his imprisonment and torture, and just before his death. His courage, his understanding and his faith are an example to all.

In the *News Chronicle* of June 20th another great story of courage and faith is referred to. It comes from the book of John Gunther, *Death Be Not Proud* (Hamish Hamilton. 7s. 6d.), in which the father writes the story of his son's illness and death. As a boy of seventeen, brilliant, fond of sport, music, chess and conjuring tricks, he was suddenly struck down by a disease involving many operations on the brain and almost certain quick death. Throughout the fifteen months he had to live he never "whimpered, protested or cried," but studied and even graduated. And then, as suddenly, died, "fearlessly and without pain."

In his diary he had written:—

Accept death with detachment. Take more pleasure in life for its own sake. Live while you're living, then die and be done with. Never refuse a challenge. Never give up trying.

At his funeral they read a prayer he had written:—

Almighty God, forgive me for my agnosticism: for I shall try to keep it gentle, not cynical, nor a bad influence. And O! if Thou art truly in the heavens, accept my gratitude for all Thy gifts, and I shall try to fight the good fight. Amen.

Some are truly greater in their agnosticism than those who profess and worship!

We are in cordial sympathy with the movement for the annual celebration in different countries of World Peace Day, though we should have chosen a different day from that on which man's inhumanity to man reached its pitiful and spectacular nadir. We should have preferred the choice to fall on a day connected with a great Prince of Peace like Gautama the Buddha or Gandhiji. The number of organizations, however, which have taken up the idea of observing the anniversary of the immolation of Hiroshima through the agency of the atomic bomb, as a day

for reconsecration to the cause of peace, bears witness to the strong and wide-spread longing among the peoples of the world that the second world war shall have been the last.

From Alfred W. Parker, Executive Secretary of the World Peace Day Committee (609 Santa Ray Avenue, Oakland 10, California, U. S. A.) we learn of the plans that were being made for this year's celebration of World Peace Day on August 6th, in Australia, New Zealand, South and West Africa, North and South America, and in all countries of Western and Central Europe, including Hungary, as well as in India itself.

It is interesting to learn that the Japanese Diet has unanimously passed a bill for the reconstruction of ill-fated Hiroshima as "The Eternal Peace Commemorating City." It is not, however, the memory of the horror of the swift destruction that fell upon that unhappy city that will keep mankind in the ways of peace, but rather the dissemination and the heart realization of the truths proclaimed by all great Teachers of humanity, that all men everywhere are brothers and that the law of laws is Universal Harmony, which represent the only hope of lasting peace.

The third of the Theosophical Free Tracts in Hindi, bearing the date of August 15th, contains Hindi translations of two articles, the first of which has appeared in *The Aryan Path*, Vol. I, No. 1, and the second of which appeared as an English Free Tract. These articles are: "Point Out the Way" and "The Curse of Alcohol." Hindi Free Tracts 1 and 2 translated, the one, the English Free Tract entitled "Gandhiji and the Future of India" and the other, U.L.T. Pamphlet No. 4, "Castes in India," by Damodar K. Mavalankar. These are all available upon request from the United Lodge of Theosophists, Bombay.

Mr. Price Day's otherwise admirably objective study of India's first year of independence, *Experiment in Freedom*, reprinted from *The Baltimore Sun*, is marred by what he writes of the doctrine of reincarnation. It suggests that he

as well as the critics he quotes may misunderstand the implications of that ancient teaching, with which Karma or the Moral Law is inextricably intertwined.

Those who allege that "India has never been a happy place except under benevolent despotism" and that "the Hindu, mentally and psychologically—not to say in education—is not as yet ready for proper participation in the democratic process" declare, he writes, that

even his life... is of relatively little importance to the orthodox Hindu, believing as he does that a single life is merely one in a succession of lives, and probably far from the best one.

And then Mr. Day adds, with an air of reassurance:—

Such beliefs, of course, are utterly denied by the leaders of the new India. If they were accepted, the whole programme of the Government would be without meaning.

He may refer only to the beliefs regarding India's unfitness for democracy, themselves open to serious challenge, but it must be pointed out that reincarnation, properly understood, has an effect the exact opposite of that implied. There is added incentive to leaving the world better than one found it if one realizes that he is coming back to reap the results of the causes he has sown. It could, moreover, hardly be maintained that "the leaders of the 'new India'" do not accept reincarnation, with Karma, as the most logical and satisfying explanation of the apparent injustices of life. Gandhiji fully accepted both, and how much the "new India" owes to his leadership during his lifetime and to his influence still can hardly be denied. Mr. Day, moreover, quotes Pandit Nehru as declaring his faith in the supremacy of the moral law, and, as Madame H. P. Blavatsky declared, once reincarnation is denied, "the whole doctrine of Karma falls into meaningless verbiage."

Mr. Day is right, however, if not altogether consistent, in recognizing that "to speak of India as a new nation in any Western sense is to speak inaccurately. It is renewed, rather than new." And he concedes that not only "the sources of its immense troubles" but also "the origins of its thought, and of its strength, lie deep in the past."

A hopeful note in the midst of the cacophony of the demands of organized medicine for this serum and that vaccine, for blood transfusions, and all the other abnormal approaches to the problem of disease prevention and cure, was sounded at the recent World Health Organisation Assembly at Rome. It was announced that the Programme Committee unanimously adopted a 1950 programme for "a \$1,000,000 attack on poor sanitation," named as "the basic cause of filth-borne, insect-carried and water-transmitted diseases that weaken an estimated three-quarters of the world's population." The Administration and Finance Committee was still to approve the plan, which envisaged work in various parts of the world on "environmental sanitation," health projects in rural areas, international training courses in three regions, and attention to housing and town and country planning. It is to be hoped that it will be implemented, and with increased support as years go by and its basic efficacy is demonstrated.

Theosophical Free Tract No. 17, which came out on June 25th, deals with the subject "Nature Cure and Theosophy," bringing out much of value in connection with the care of the body, without which in good health the would-be server is at a disadvantage and the Cause suffers correspondingly. This, like the other English Free Tracts still in print, may be had upon request from this address.

Of special interest in connection with the latest Theosophical Free Tract is the lecture before the Homœopathic Laymen's League of Washington on "Theosophical Principles in Homœopathy" by Phyllis Solyom Lane which is published in *The Layman Speaks: A Homœopathic Digest* for May. She brings out cogently and interestingly the parallels between the basic principles of Homœopathy and the Three Fundamental Propositions of Theosophy.

Her lecture supplements very interestingly the short article "Homœopathy and the Ancients" which appeared in our pages in June 1946.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization; and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration" I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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