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False learning is rejected by the Wise, and scattered to the Winds by the Good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride: "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus have I heard."

—THE VOICE OF THE SILENCE

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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 March 1949.

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AUM THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1949.

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THE MESSAGE OF W. Q. JUDGE

BECOME A BETTER BROTHER

Another year is added, making fifty-three which have gone by since William Quan Judge put away the body in and through which he had laboured for the greatest of all Causes. The number of those who value his gift of good works is ever on the increase—the beneficence streaming from them still works its miracle. He who swims in *The Ocean of Theosophy* which energizes, or bathes in the waters of *Notes on the Bhagavad Gita* which purify, or inhales the fragrance of *Vernal Blooms* which at once calms and vitalizes the personal man, becomes a better brother to his fellow-men. The number of those who assimilate his wisdom pass on into the ranks of the Associates of the real Movement of which W. Q. Judge was one of the three Founders. Under the inspiration of his Guru and Friend, H. P. Blavatsky, he laboured for it even before it was publicly inaugurated by her through the instrumentality of H. S. Olcott.

H. P. B. was the Messenger from the Occult World, H. S. Olcott was the active organizer in the mundane sphere, and it was the task of Judge to be the Bridge which linked the two. He was the Link between the Occult World of the Masters and this known one of mortals. He, more than anyone else, brought by his own life and labour the radiance of the Light of the Trans-Himalayan Wisdom and made it shine in this dark sphere known as the Hall of Ignorance. H. P. B.'s domicile was the Hall of Wisdom; she said that her days were her pralayas and her nights, her manvantaras. She recorded the Message which Judge, the foremost of her pupils, fully assimilated and used in the service of all.

He was the Chela in the Hall of Learning. He successfully culled the flowers round each of which was coiled a serpent, to which his perception was not blind. He made himself immune to the poison by his faith in the Supreme Spirit, by the strength of his quest and the humility of his mind. The first to learn, in company with H. S. Olcott, of the mission of H. P. B., he remained faithful to the last. Many an aspirant weakened, many a devotee failed, many a high-ranking officer deserted. Of the very few who became Real Successes, due to the Mission of H. P. B., this Irish-born citizen of the U. S. A. was one. Labouring in that borrowed body he was known as the Greatest of the Exiles—words attributed to H. P. B. herself, who called him also her Co-founder of the Theosophical Society of 1875.

What message shall we select for the coming twelve-month cycle from the words and works of this messenger, the anniversary of whose passing true Theosophists everywhere will celebrate on the 21st of March 1949?

The one particular teaching which W. Q. Judge repeated and which seems to have been the guiding star of all his efforts as well as his service was that the Self was All, was in all. In hours of difficulties, trials and gloom he said:—

The Past! What is it? Nothing. Gone! Dismiss it. You are the past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as now you exist, lies *all* the past. So follow the Hindu maxim: "Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge." Regret is productive only of error. I care not what I *was*, or what any one *was*. I only look for what I am each moment. For as each moment is

and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. So then, with that absolute knowledge that all your limitations are due to Karma, past or in this life, and with a firm reliance ever upon Karma as the only judge, which will be good or bad as you make it yourself, you can stand anything that may happen and feel serene despite the occasional despondencies which all feel, but which the light of Truth always dispels. This verse always settles everything :

"In him who knows that all spiritual beings are the same in kind with the Supreme Being, what room can there be for delusion and what room for sorrow when he reflects upon the unity of spirit ?"

When events ran smooth and the fogs had lifted he said :—

The greatest help will now come to you from concentration upon the Higher Self, and aspiration toward the Higher Self. Also if you will take some subject or sentence from the *Bhagavad Gītā*, and concentrate your mind upon that and meditate upon it, you will find much good result from it, and there is no danger in such concentration.

Concentration on the Higher Self. He said at every turn :—

Arouse, arouse in you the meaning of "Thou art That." Thou art the Self. This is the thing to think of in meditation, and if you believe it then tell others the same. You have read it before, but now try to realize it more and more each day and you will have the light you want... If you will look for wisdom you will get it sure, and that is all you want or need. Am glad all looks well. It would always look well if each and all minded their own things and kept the mind from all else.

Is there not a message in the above for each person in these days when the black-market, nepotism and bribery, due to greed, ambition and sensuality, are flourishing? Many millions forget that they are Divine. Students of Theosophy, recalling that particular message, may—nay, will—win on the battle-field of their own minds, and so contribute substantially to the chasing away of the darkness which now envelops humanity, thus helping to usher in the Sweet Dawn for a Bright Day.

May the Spring Equinox, Judge's Day, prove a real Dawn for some at least among the soldier-devotees of pure Theosophy!

EXAMINATIONS

"What Should We Do with Our Examination System?" asks Prof. P. S. Naidu of the Allahabad University in the title of his presidential address at a sectional meeting of the Mysore Session of the All-India Educational Conference, held in December. The answer of Theosophy would be "Improve it." Professor Naidu brings in a brief in its defence, duly reformed and with considerably greater weight accorded to the teacher's evaluation of the student's performance and ability.

The fact which he cites, that the U. S. S. R., which had abolished examinations, along with much of school routine and discipline, had after ten years reintroduced in double strength "the common apparatus of examinations and exact marking" is poor evidence for the value of examinations. It may mean no more than the capitulation of education, along with other departments of life in the Soviet Union, to totalitarian pressure. Totalitarian States do not want original thinkers but regimented minds.

Admittedly concentrating his attention upon the defence of examinations and proposals for their reform, Professor Naidu refers only in passing to the charges against examinations that they have a deleterious effect on curricula, on teaching methods, on the freedom of the teacher and the health of pupils "and so forth." He does not even mention the charges against them which from the Theosophical point of view are the most serious ones. Criticizing in her *Key to Theosophy* the object of education as understood by so many modern educators, "to pass examinations," H. P. B. wrote :—

a system not to develop right emulation, but to generate and breed jealousy, envy, hatred almost, in young people for one another, and thus train them for a life of ferocious selfishness and struggle for honours and emoluments instead of kindly feeling... Very little experience of examinations is enough to show that the education they produce is simply a training of the physical memory, and, sooner or later, all your schools will sink to this level. As to any real, sound cultivation of the thinking and reasoning power, it is simply impossible while everything has to be judged by the results as tested by competitive examinations.

SOME TEACHINGS OF A GERMAN MYSTIC

II

THE TRUE DESTINY OF MAN

[FROM THE GERMAN OF J. KERNNING.]

[This article is reprinted from *The Path*, Vol. II, pp. 81-85, for June 1887.—EDS.]

There are two poles at the extremes of man's nature.¹ Man can live in the most perfect light, in complete certainty, and wholly according to the law of the spirit. It is also possible for him to make darkness his element, and to pass his earthly existence in complete obscurity. At each of these two poles he is, in a certain sense, perfect, forming there a complete unity in himself. Now when a person, either through impulse from within, or in consequence of some unusual chance, is violently taken out of the darkness into the light, it is inevitable that his entire nature should be thrown out of gear, as it were. In consequence, spiritual as well as physical conditions are brought about which the average psychologist can only account for by classifying them as maladies of some kind. If we could accompany the physicians into their sick-chambers we should be brought face to face with cases originating solely in such transitions, and which are not to be relieved except by bringing about an equilibrium between soul and body.

All that is violent causes an extreme agitation, and therefore such consequences attend the violent transition from night to the light of truth. There are, however, many childlike and gentle souls whom we know in ordinary life, and who possess only a calm faith, but if they are observed closely they will be found to perceive and value their higher life in its entire comprehensiveness. Everything in nature has its correspondence, and therefore we should not be frightened on encountering unusual phenomena.

Man has strayed from the Path and must

¹ "In man, taken individually or as a whole, there clearly exists a double constitution. Two great tides of emotion sweep through his nature, two great forces guide his life; the one makes him an animal, and the other makes him a god."—*Through the Gates of Gold*.

retrace his steps in order to go aright.² That which he has amassed while upon the wrong road has united itself with his being, and may not be so easily expelled or rendered inactive.³ Spiritual functions are uninterruptedly operative; they create and construct words, ideas, forms and figures which, as we see in dreams, torment, love, and follow us against our wills. If we withdraw from our outer life a part of its influence upon us, it can easily come to pass that the powers ever existing behind that influence may cause us to behold pictures and to hear words which lead us astray and, for a time, bring us into conflict with ourselves.⁴ Whoever does not lose courage because of this trial, and steadfastly pursues his higher aim, will gain the mastery of these hostile powers and at last hear words of life and behold heavenly visions.

The path to the Life leads through labyrinths. Blessed be he who finds a thread laid by a loving hand to lead him more certainly to the exit; he advances with calm step, and in his loving trust in the thread that he follows he thereby gains the victory over all adversity.

A star of heaven guides us out of the darkness if our inner eye is awakened to life. Whoever

² "Turn round, and instead of standing against the forces, join them; become one with nature, and go easily upon her path. Do not resist or resent the circumstances of life any more than the plants resent the rain and the wind. Then suddenly, to your own amazement, you find you have time and to spare, to use in the great battle which it is inevitable every man must fight, that in himself, that which leads to his own conquest.—*Gates of Gold*.

³ The Karma of the individual. To retrace one's steps is to live in the eternal; to become one with nature, and lift one's self "out of the region in which Karma operates."

⁴ The activity of elementals. Their appearance generates fear, the Dweller on the Threshold. The effort to lift one's self above the plane of Karma concentrates karmic action.

may behold this star, let him follow it confidently¹ and not permit himself to be led astray by the theories of the day which ascribe such phenomena simply to the state of the blood, and often even to the weather. Man possesses within himself an infallible guide which conducts him safely through all mist, and it can be banished only by himself.

Reference to the Greek mythology affords us a significant example of how all the various powers of Nature interpenetrate and work in each other. We see, as with our eyes, how God excludes no creature from His heaven, if it takes the pains, in some degree, to seek and recognize Him. Attention is called to the three primeval powers of the universe, each of which exists independently only in the mind of the student, but in Nature these powers are never wholly separated from each other. The Earth (or matter) is a primeval and eternal power; Life likewise is; so also is God, who, as generator, stands over all things, containing them and reigning over them. Though our body may pass away, the divine element, which never separates itself either from life or from matter, will unite itself with other materials in order to lead us to eternal life.²

Matter, life and divinity, or, according to our conception, the power of mind, are essential to the perfected life. We may see how natural this union is, and we have therefore nothing more to do than to live according to the highest law, and subordinate thereto, body and soul (life) in the most complete agreement. Then we are in heaven, and we continually draw from the other two primeval powers new nourishment to maintain an eternal existence.³

¹ "Look for the warrior, and let him fight in thee."—*Light on the Path*.

² This passage is particularly significant. The Western Mystics, in their writings, have been reticent concerning the great teaching of reincarnation, probably because misconceptions concerning it so easily arise among the uninitiated. Kernning, however, frequently gives marked hints, and to whomsoever hath ears to hear, nothing could be plainer than these words referring to the conscious reincarnation of those who have united the lower self with their higher.

³ Artificial reincarnation. "This state is possible to man while yet he lives in the physical; for men have attained it while living."—*Gates of Gold*. "He can learn also to hold within him the glory of that highest self, and

Man must possess himself wholly; this is the end of all teaching. Not alone in the heart or in the head; but throughout the entire body man must learn to perceive and recognize.⁴ Otherwise he mutilates himself and becomes worthless for a perfected life.

Herein lies the mistake of persons who ascribe more holiness to one part of the body than to another part, though their daily experience teaches them that no member is without use and that each must necessarily exist in order to fulfil the intention of the Creator.⁵

Seek to receive that which thou hast and consider where thy life most plainly manifests itself; there thou art nearest to God. But be not partisan with thy functions, and hold to the conviction that perfection must possess all powers.⁶

In the deepest tones of music the higher tones are contained. Therefore descend into the lowest chambers of the body and bear in mind that Christ also descended into hell in order to arouse all souls and powers into life.

Rest not until thou hast in all parts formed in thyself a lens through which thou canst look into eternity. Do not be led astray when the world takes only thy head into account and endeavours to fill it with all possible facts until it threatens to set up for itself and to secede from thy emotions. Remain steadfast and contain thyself wholly; else thou art like to one crucified, whose bones have been broken on the cross, and therefore may not be taken down.⁷

yet to retain life upon this planet so long as it shall last, if need be."—*Idyll of the White Lotus*.

⁴ "While his eyes and hands and feet are thus fulfilling their tasks, new eyes and hands and feet are being born within him."—*Gates of Gold*.

⁵ "Courage to search the recesses of one's own nature without fear and without shame."—*Gates of Gold*.

⁶ "The chief point of importance is to explore no more persistently on one line than another; else the result must be deformity."—*Gates of Gold*.

⁷ "Forget no inch of your garden ground, no smallest plant that grows in it; make no foolish pretence nor fond mistake in the fancy that you are ready to forget it, and so subject it to the frightful consequences of half-measures."—*Gates of Gold*. The garden is the personality; the plants are the attributes that compose it, and whose potentialities must be developed.

Trust to time and rule the moment! This lesson appears in these teachings very plainly; for years are demanded before man attains the ripeness which enables him to discover the kernel of his life and to use it as his guide.

Many will say that this teaching is not practical, because it demands retirement from the world, and even from business callings. Whoever, while in the world and attending to the demands of his calling, can gain his inner life, has no necessity for going into retirement; he who, however, in spite of his desire and his efforts, remains in darkness, must withdraw from the obstacles standing in his way, if he will not renounce the future and his own self.

But it is well for us that there are but few earthly circumstances that have a disturbing effect upon the development of our new life, and therefore we will stand by our calling with strict attention to duty,¹ giving our fellow men an example of fidelity and love, and regarding all that we do as done in God.

The conditions of life where our ambition, our acuteness—or rather slyness—are called into play, are those which are most difficult to unite with a striving towards spiritual truth, because they usually command the entire attention of the man, making idols of his personal traits, in the presence of which he stands in a glamour and to which alone he pays his devotions.

Those forms of business which can be carried on with earnest industry, with calm deliberation and thought, are not only not hindering in their effect, but often beneficial, because they counteract any violent revolutions of our nature, and draw all things into the silent way of our patience.

Therefore let no one lose heart because of any given example, but after his own way seek the good that is offered in these teachings. The inner and the outer life are always in the most exact accord with each other. A tender body will never long for the club of Hercules; neither will a giant ever desire to sport with violets, but with great tree-trunks and mighty cliffs. So it is in the realm of mind; ideas adjust themselves according to

their possessor, and their representations change on their transference to another individual.

This is the aim of all life: Seek the spirit within thee; then thou art sure. But seek thine own spirit; not that of another. Herein lies a fundamental error of mankind; ever shaping their course according to other persons, and never paying sufficient attention to themselves. The spirit of another will never be mine; it can do no more than light the way to my temple for me. But no more than I can take the arm of another, set in the place of my own, and use it, may the power of the spirit be enclosed in other forms. Glasses may with water be tuned into harmony; but pour the water into other glasses and then thou hast no harmony and, indeed, none of the former tones remaining. All that thou desirest must come forth from thyself; if thou canst not accomplish this, then thou must learn it; cut loose from all that belongs not to thee; seek thine own Self, never the Self of another.² Then only is it possible to attain the certainty of knowledge.

Harmony of tones, and mathematical forms, rest upon infallible principles and therefore cannot deceive us; even so clear must the harmony of life manifest itself unto thee. This harmony also is founded upon inalterable laws, and contains infallibility within itself.³

Infallibility is our aim; all men strive for infallibility, from the labourer in the field up to the highest scientist; each seeks to know his task completely.

Many succeed in accomplishing it; many others but partially; it is in nature, however, to endeavour. Well, then, seek infallibility there where Life itself is concerned, where the prize is imperishable and in ever renewed beauty becomes thine own!

Exchange not thy life for the shimmer thereof! What wouldst thou say of a mathematician who only took pleasure in the peculiar geometrical figures, and troubled not himself about their inherent necessity and their truth? Wouldst thou not call such an one a fool? Is it not even like

² "Listen to the song of life. Look for it, and listen to it, first in your own heart."—*Light on the Path*.

³ "Learn from it the lesson of harmony."—*Light on the Path*.

¹ "He neglects no duty or office however homely or however difficult."—*Gates of Gold*.

folly to revel in the phenomena of life, but not to seek the laws governing those phenomena, finding in these laws the true and highest joy?

Where we behold eternal Truth, there we shall thank God who has given us the faculty where-with we may recognize it. It is not truth which should rejoice us, but the gift that enables us to receive it, by which we may lift ourselves to the eternal law, and through that to immortality.

God is the eternal Truth. He has given us of His light that we may depart out of the darkness and live in His glory.

God is everywhere, Truth is everywhere and man is created to the knowledge of God and the recognition of Truth. Let us believe these principles and unite ourselves with the Everlasting and All-Powerful, that we may flourish under their protection and enter in upon immortality.¹

POINTS OF THEOSOPHICAL EMPHASIS

II

What of the needed "points of emphasis" for the present and the future? What new foci of Theosophical principles will be most useful in consideration of the trends of thought and feeling of the day? The concept of One Religious World and One Political and Racial World has only been partially incarnated in the *active* consciousness of the human race, and all things of purely passive beauty lose their charm after a time. These were indeed Theosophical ideals, and they still are, but as independent foci they have been carried as far as they presently may be—farther, perhaps, than

¹ These notes show clearly the agreement of the teachings recently given out with those of earlier mystics, who may seem to be on a different line, but who receive their light from the identical source. Whoever may desire to learn is advised to consider these notes earnestly in the works from which they are quoted, together with their contexts, as well as the above teachings. The one will help an understanding of the other, and throw light on meanings that have been obscure. Consider and reflect thereupon earnestly and repeatedly. If this injunction be followed, some degree of illumination concerning their interior meanings will surely result.

would have been best—without corollary illumination. For the "One World Religious and Political" idea, just like the idea of a vast reservoir of undeveloped psychic capacities in each man, was meant to be checked and guided in its manifestations by the very Theosophists who first sought to make these truths apparent to the public consciousness. Because Theosophy itself is the Great Synthesis, it follows that all those who call themselves Theosophists must be on guard against all over-simplifications of philosophy and psychology. The "over-simplifiers" of this century, as of all times and mental tides, are those who believe that some superficial division between men will result in the separation of the righteous from the unrighteous, the enlightened from the unenlightened.

The Spiritualists of the last century felt themselves to be in possession of the *only* avenue to truth worth pursuing, and their ensuing impatience with religious or scientific men led finally to a contempt for all those who were drawn to other means of pursuing the truth about human nature. Therefore the Spiritualists, instead of developing the *synthesizing* potentialities of their discoveries, isolated themselves, becoming as bigoted and intolerant, in many instances, as the very orthodox religions from which they at first desired to liberate humanity. Today they are a sect and nothing more, *while, as H.P.B. stated, "the whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter."*

The enormity of this loss of opportunity is but one striking example of the dangers of over-simplification. The Spiritualists, who *might* have gently insisted upon a fair hearing for the astral-body concept, while keeping a balanced, rational relationship with men of science and religion, took a misleading detour, thinking that if they rushed along with loud proclamations, the world must admit that *they* were the first to find the road to truth. But the world denied them, *for they had denied the world* in refusing to work for a programme of education in respect to psychic matters which would allow a natural synthesis of whatever true

perceptions existed also in the religious and scientific fields.

It is not unrewarding to devote such extensive consideration to the derelictions of the Spiritualists, in an endeavour to determine Theosophical "points of emphasis" for the future, for the *exclusive attitude* of the Spiritualists has often unfortunately become associated with groups of Theosophists. Instead of remembering that they are here, in the terms of H. P. B., to make "the Great Synthesis" possible, they have often felt, with a certain smugness, that since *they* possess the way, the truth and the light, they need but concern themselves with their own spiritual development while they wait for the world to beat a path to their door. But what is truth? Is it not always defined in terms of that which is made useful in advancing the soul evolution of mankind? Can one have the truth, the *whole* truth, and not be using it constantly to work for synthesis of understanding with his fellows? The man who thinks that truth may be isolated and preserved for a few, not made the centre of constant revolutionary effort in relation to society at large, has over-simplified his conception of truth, and therefore cannot, himself, possess truth.

Now to return to the Universal Brotherhood of Humanity concept. As a concept it is but a focal point, a beginning of an initial desire to adopt a certain attitude of mind. Certainly, that attitude of mind must be adopted if one seeks to discover truth or to benefit society in any way. But to think that "the Great Synthesis" may be attained simply by the formal adoption of an attitude of mind is obviously mistaken. After its inauguration, the appeal of the Universal Brotherhood *idea* became apparent to almost all groups. It has become the slogan of innumerable religious sects, both orthodox and unorthodox, and gradually has found its way into the lexicon of Marxism, *formally* replacing the "death to the inhuman capitalists" cry.

A new line of battle has obviously been forming. The Communists assuredly believe in One World economic, and the Catholics assuredly believe in One World religious, and they both now speak in terms of Universal Tolerance. These powerful agencies are "for unity"—but the

historically educated know that, in practice, their unity would be a unity under certain forms of compulsion. Political and religious liberals are usually quick to see the falsity of these proclaimed bases of unity and brotherly harmony, yet how often do they pin their own relatively more enlightened faiths upon huge organizations, to which the individual conscience must become subservient! How understanding is the political liberal apt to be of the man who will not bear arms to fight totalitarian forces? And yet the danger of every organization is the same, that men who belong to it will come to fear and dislike deviations. Now, perhaps, the Theosophists will find themselves emphasizing the need for diversity rather than the need for unity, so that eventually a *non-illusory* unity may be attained. Theosophy itself may become a rallying-point for forces of social *disunity*, for revolutionary "anarchical" ideas and other strange-sounding ideas of pioneering individuals. In such case, will Theosophists who become friendly to all these dissident forces be departing from the platform of the original T. S.? That will, of course, depend upon the individual Theosophist—not upon the *sound* of his immediate formulation of any position which he feels he must uphold before the World as the dynamic representation of Theosophical principles in the context of the needs of his time.

In the furtherance of the great objective of Universal Brotherhood, the working Theosophists of the last century found themselves constantly opposing the doctrine of "individualism." Now many Theosophists may find themselves *rallying* to a cry of "individualism." Why? Because in the attainment of the fundamental objective, that of Universal Brotherhood, one must work for both increased self-reliance and increased recognition of interdependence.

With the great World Boom called the Industrial Revolution, concentration settled upon the individual amassing of wealth. The day of economic empires had begun, and the majority of men indeed sought to be "self-reliant" in clawing their way to affluence. Here was "individualism" of an exceedingly warped variety, a mask for the laws of the jungle applied to the race for wealth. The Theosophist who spoke in terms of

Brotherhood and Interdependence—who insisted that the successfully wealthy regard all they had attained as held in stewardship for the poor, never forgetting their responsibility—voiced a most unpopular doctrine, and one, as so often, worth while in proportion to its unpopularity. Theosophists were then properly standing as representatives of the collective conscience of mankind, seeking to remind mankind that belief in man's destiny in law-of-the-jungle terms was not a natural belief at all, but simply an excuse for greed.

The United Lodge of Theosophists still possesses the lectures of Robert Crosbie, who, in the formation of the U. L. T. stated over and over again that *impersonality* must be made the keynote. Men who sought to be Theosophists, must, in other words, resist the towering waves of the wrong sort of individualism. But did this mean that Theosophists were ever to come to the pass where they would say "I cannot act independently. I am a part of this family, this corporation and this nation; and I must subordinate my own personal or individual feelings entirely and follow my destiny?" It very apparently did not mean anything of the sort to Robert Crosbie himself, who *stood out and was separate* from the Theosophical Society in which he had played an important rôle, in order independently to lay the groundwork for the U. L. T.

The U. L. T., of course, shows itself to be designed to assist in promoting the necessary balance between independence and interdependence. One cannot, in Theosophical terms, ever excuse oneself from making soul-obedience to both of these. But the points of emphasis may indeed legitimately change—if always designed to bring out balance in man's conception of man. The diligent Theosophical student will not need to follow a "party-line" in respect to what things most need emphasis at a certain time, nor will all students emphasize exactly the same things at the same time. The intuition must be developed to see, at *all* times, what implication of the Theosophical philosophy can be of most unique service in a given situation.

Certainly at this time much encouragement is needed for those in the world who still find in

themselves some courage to resist the tide toward a complete regimentation of society, the tide toward cleverly devised mass propaganda designed to make entire populations psychologically submissive to nationalist programmes.

But in the light of Theosophy it can be seen that no single point of emphasis at any time truly represents the Theosophical philosophy in its entirety. Yet at *all* times Theosophists may remember that their principles stand for the Great Synthesis, and that their continuing duty as well as continuing opportunity is to discover those applications of Theosophy which are uniquely needed for synthesis, in the time and circumstances before them. This in itself is the surest safeguard against those over-simplifications of truth which ever subvert truth and smooth the way for the corroding influence of self-satisfied creedalism.

In which of life's situations do Theosophical principles need to be used for preserving, in which for destroying, popular ideas and attitudes? In each society what "points of emphasis" will turn men from a *Tirthika* view to the view of soul? What *unique* suggestiveness is found in Theosophical principles for application to our personal lives and loves, to our relationships with children and household? What of a *unique* nature do Theosophical principles suggest in respect to education, to economics and to politics? As students think these questions through, and courageously endeavour to make their application despite any strong counter-trends of public opinion, they will both avoid the dangers of over-simplification of the Theosophical Message and best serve the cause of Universal Brotherhood.

Theosophical Free Tract No. 14, *Cruelty to Animals*, bearing the date of January 21st, is now available upon request from the United Lodge of Theosophists, 51, Mahatma Gandhi Road, Bombay 1. Theosophical Free Tract No. 11, on a related subject, *The Case Against Vaccination*, is also still available. H.P.B. wrote that Theosophists were the friends of all who fought against cruelty to animals and herself wrote strongly against it. Readers of THE THEOSOPHICAL MOVEMENT can render a service to the cause of Theosophy as well as to the animal victims of man's inhumanity by helping in the dissemination of these Free Tracts where they will do most good.

SEVEN CENTURIES CULMINATING

[The following article prepared by an American friend surveys mainly certain developments which show the marks of Theosophical influence in the U. S. A. Though some mention is made of the work of Gandhiji there is much besides that has been happening in India which bears the stamp of the Adept-Influence referred to in the article.—EDS.]

The world at large does not know that a great undercurrent, like a deep Gulf Stream, flowing constantly age after age, has been working in realms other than physical. For nearly seven centuries this current of spiritual power has steadily pursued its unseen course in the Ocean of Mind; moving toward a definite goal, guided by specific Agencies, and directed to a supreme Purpose strongly framed and clearly understood by its Instigators. In the last quarter of each century this current has risen to the surface and worked broad changes in the conditions of men. For that constant underlying purpose of the Operators is to stimulate human beings with such truer ideals and richer knowledge that they may soon take a big step upward and in time reach their full mental and spiritual evolution—which is the ultimate aim of Great Nature. Those who respond to that Purpose by efforts of their own, place themselves higher on the evolutionary spiral. A few pioneers of the better race to be evolved are even now consciously preparing mental fields, consciously strengthening themselves and others for future experiences. The watching Operators are acting under cyclic law, with Powers even greater than Themselves; and They know that, however much human ignorance and stagnancy check Their speed, Their object will not be ultimately frustrated. They know too much from Their own long past to be deceived or thwarted, though always adapting Their procedures to men's present actions.

The fact of this great almost secret Movement started nearly seven centuries ago by Tsong-Kha-Pa and his body of Adepts may be recognized by thoughtful men, and information about the leader and his activity exists in various Theosophical publications.

The student's attention may be invited to *Isis Unveiled*, II. 609, 616; *The Theosophical Glossary*, "Son-Kha-Pa," "Amdo"; THE THEOSOPHICAL

MOVEMENT, December 1936, "On Tsong-Kha-Pa"; November 1945, "Obscured Adepts"; February 1947, "Notes on Robert Fludd, Interim Carrier"; *The Aryan Path*, March 1945, "Tsong-Kha-Pa and the West." These name some of the chief actors through the centuries and show some results. The aim of the present article is to gather at least some slight evidence at the present day of that still half-hidden Spiritual Activity—hints that the Movement is moving now, in spite of the almost overwhelming world-wide confusion, selfish fear and greed, disappointment and disbelief in everything.

Three-quarters of a century between two outer Activities of the Adept Fraternity! When the Adepts last retired from the public effort at the close of 1899, the success of Tsong-Kha-Pa's effort and the prospect for Their next appearance in 1975 already hung in the balance; and certain it is that the peoples of the world have made sadly little preparation for a crowning opportunity to gain for themselves spiritual Wisdom. The Souls of men are hungry for such Wisdom, yet the actuality of it, and the possible attainment of it by them, seems to be the last thing in their thoughts. The collective human mind is surely going through a gestation period, and there appears to be in that gestation a specially strong fusion of the astral or psychic principles of man with the kamic or desire elements. The evil in the kamic nature has always been strong enough; in the next period it will probably be even more dominant; and just now, at the junction of the second and third quarters, there may be in men some special degree of wavering and disturbance. One may well expect that the recent upheavals, for right or for wrong, will pass into still greater struggles to maintain and increase the human as opposed to the subhuman; and the last twenty-five years before the Adepts' return may prove one of the decisive times for the race. All good and

bad conditions are likely to converge—physical, political, governmental, religious and intellectual, to a Melting-Pot indeed for the Adepts to stir in their world-wide Efforts. With such frightful wars in each of the first two quarters of our century, and such disheartening mass-proof of the now prevalent moral decadence, what may not be seen in the third quarter! What encouragement has Tsong-Kha-Pa to continue his programme of leading men to a higher level of evolutionary development?

Yet He will continue it. He and other Adepts must have seen from the start that failure of many men was most probable. They must also have seen that some men would have the necessary karmic stamina to hold steady through the temptings and the agonizings of this dark age. For these (and, at long last, for all) They hazard Their Efforts; and some evidences exist that the hazards are not too great.

Most of these evidences are processes of education, of religion, or of true fraternalism. These three are always close together, each projecting strong roots into the other which support and supplement all. When united, the three may be said to constitute the actual morality—the *life-power*—of a man or a nation. Today, however, very many people live largely in a moral vacuum, empty of guiding ethical principles, hence empty of hope for better actualities. A century and a half ago there were, especially in the United States, exceptional chances for high moral development. But now, here and everywhere, moral foundations are far sapped, undermined by the temptations of wealth and the materialism of both religion and scientific philosophy. Yet much encouragement is found in the fact that science is no longer wholly led by men lost in materialistic scepticism.

A few leaders of science openly deplore such materialism as existed in the nineteenth century. Most prominent among these is Dr. Albert Einstein, who some years ago at a Conference of Catholic, Jewish and scientific scholars declared:—

... the main source of the present-day conflicts between religion and science lies in the concept of a personal God. The more a man is imbued with the ordered regularity of all events, the firmer becomes his conviction that there is no room for causes of a different

nature; the more certain it seems that the path to genuine religiosity does not lie through the fear of life and the fear of death and blind faith, but through striving after rational knowledge. In their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God—that is, give up that source of fear and hope which in the past placed such vast power in the hands of priests. They will have to avail themselves of those forces which are capable of cultivating the Good, the True and the Beautiful in Humanity itself.

This frank, courageous condemnation of the fundamental idea of Christian theology nearly spoiled the Conference and has brought much opposition and odium on Dr. Einstein's head, but he is too revered for his dictum to be set aside as trivial. There it stands, in the face of the world, and it will continue to carry incalculable influence. Only a very great man could have uttered it, with power, as he did.¹ His words may be taken as the basis for the reformation, needed everywhere, of religion and philosophy. That reformation must begin within the human spirit, and within individuals, individuals who listen to their own higher nature and who are willing to see that same higher nature in other men. By thus turning to the light within themselves, they gain a new foundational belief and enough confidence in a living morality to begin practising it. Everywhere some minds with influence are struggling more than ever to understand the fundamental principles of right and to see how to present these convincingly wherever there is a public free enough to absorb such ideas.

Proofs of this are not hard to see even on the highest intellectual levels. Persons seeking to grasp the real nature of their own minds and lives are publishing in book form careful, independent psychological researches into the deeper mysteries of man, with the hope perhaps of a benefit not limited to themselves. Probably the most important and profound of these is Taylor's *Richer by Asia*. This book, written about the East, yet also to and for the West, since it analyzes with equal frankness and insight both Eastern and

¹ The recent report that Einstein had been forced to retract his statements, he has himself denied in a personal letter that is now preserved among the documents belonging to The Theosophy Company, Los Angeles.

Western minds, promises to be a powerful means of interpreting each to the other and uniting them. Taylor's¹ understanding and presentation of pantheism and its harmonizing effects on Eastern culture, expressed throughout the book, is probably the best and most practical for today in all Western literature.

This same up-reach of Manasic comprehension, and in a more strictly educational field, is found at the opposite end of the social ranking—among “the poor and the lowly”—in the Danish folk-schools. These began in the home of a cobbler and he himself was the teacher. He must have been inspired by the spirit of true teaching, for the idea caught people's imagination and spread like wild-fire throughout the country and gradually through the world. These truly democratic schools afford an excellent illustration of what an individual even poorly placed can do through his steadfast will and inherent mental powers.

Just as striking and even more important is the example given by India. Gandhiji put his ideas of education, science, philosophy, economics, religion and morality all on the same level. He interwove and practised them all, *together*; and he inspired and taught his followers to do the same. Gandhiji was a youth when the Indian National Congress was established, but he was mature enough to feel the truth and power in its idealism. It gave him a platform to stand on. He early saw that education, for the countless poor of India, must first of all be economic. Livings must be earned by handicrafts and village industries; and the religion, he felt, must be simple. In line with these changes, his scheme of education for India envisaged replacing education of an academic type, unwisely following the English pattern, with one more in keeping with India's own culture past and present which has even been seen to provide remedies for world conditions. Gandhiji's fresh religious inspiration and practice proceeded from a deep-lying *moral* basis in all human relations; its spirit is more philosophical than political, yet it is applied to some phases of politics as well as to daily living, high and low. As a religion its character is honest, adaptable and practical for everyone. These achievements in education and religion are perhaps Gandhiji's

greatest results in India itself; yet there is no doubt that the simple practical nature of the new, higher religion and philosophical science in India is of great consequence for the West, and gives the utmost encouragement to thinking individuals throughout the world. Even the conceited Anglo-American portion of the West, with its present load of fears and moral failures, of crimes and diseases, is now beginning to look to the East with more respect and with more willingness to learn.

In the United States, free as it has been from the outer ravages of war, appear many tendencies indicating forces and results favourable to Tsong-Kha-Pa's labours. Unfortunately, formal education of the academic stage in the U. S. A. shows little difference from its methods of twenty-five or fifty years ago—only an ever-increasing complexity of courses; and in the halls of learning there is little if any more regard for the men and women who come as students than exists in factories for the workers in assembly lines. Colleges and universities are therefore hardly the places to seek for fresh young shoots of educational policy that may mature into true intellectual, moral and spiritual development. And yet, following the old rule that evolution begins at the top, a few university men are braving the proud conservatism of institutions of learning. Notable among these is Dr. Hutchins of Chicago University. In his earlier work with his faculty, and in his later work as lecturer and periodical writer, Dr. Hutchins has brought about much better understanding of the values of ancient literature and philosophy as fields of thought truly humane; and he has also awakened keener perception of the mechanical and materialistic effects of our present over-emphasis on the physical sciences. In fact, we may be at the beginning of a philosophical revival. The works of Plato are being discussed as they have not been for many decades. Included in this mental and philosophical broadening are ethical qualities and practices especially corrective of the widely-prevalent moral passivity; or even attacking the foolish rebelliousness which in many places is being paraded under the false name of freedom from outworn conventionalities.

Dr. Hutchins, in his treatment of literature,

ethics and philosophy, did not stop with mere talking. He brought them into the general life. In his Great Books Movement he and his co-workers are leading many persons, with or without academic education and scattered in many towns or neighbourhoods, to consider by reading and informal discussion works of acknowledged merit; some from older times and some in translations. This informal unacademic study is actually giving a broadly literary, historical and even philosophical culture to ordinary persons; and the keen spontaneous interest shown by most of these in books they never would have read otherwise, proves a large if latent capacity in commonplace Americans for a truer education, whether of children or of adults. These persons and these groups are proving two important things—that so-called Great Books are interesting; and that they, *i. e.*, many kinds of "common people," can be interested in such books. Of equal importance is the further fact that such persons are effectively though quite unconsciously preparing themselves for higher Manasic experiences in later times.

Another kind of "common people" education is seen in the activity of Dr. Arthur E. Morgan. He has found a way to apply education to *localities* and the particular conditions of daily living in them. As President of Antioch College Dr. Morgan came to distrust, for the youth of the country, the rapid excessive urbanization of American life. He studied with care the good and bad qualities of small-town existence, and became convinced that such little groups, *if rightly fused into economic and moral unities*, possess advantages not offered by any other *locale* of living. He began actively to experiment, to lecture and to write, and when he relinquished the chairmanship of the Tennessee Valley Authority as he had previously withdrawn from the academic field, he devoted his efforts to creating and directing the development of his Community Movement. His book, *The Small Community*, has transformed many villages and revolutionized the thought-life of hundreds of persons not able themselves to live in such communities.

Still another effort allied to these is an increasing attempt by persons of culture and experience to make family homes on deserted or worn-out

country places, including farms. Among the most interesting books recounting such experiments is Louis Bromfield's *Malabar Farm*. An exhausted farm in Ohio was taken by the Bromfield family, and, with the help of paid high-school boys, was gradually turned into a spot of productivity and beauty. The boy helpers came eagerly year after year and probably got more true education there than anywhere else.

As to fraternalism, there can be no question that this has stimulated the work of the leaders in all the lines mentioned. But there are other truly fraternal movements not directly connected with either religion or education. Perhaps the most useful and promising of these is the Co-operative Movement. This has reached the strength of an International Alliance with millions of members in many countries. It is especially efficient in England and Scandinavia. The members are associated not for profit but for serving each other and the general public. They usually charge the market prices, but at stipulated times pay their members a rebate which means an actual lowering of costs to them. The United States has members from foreign countries and American members in foreign groups, thus facilitating the exchange of goods and information. This country has been a treasure-house for materials, but has been less successful in creating a large membership and many shops. The Movement here is still somewhat looked down upon; it lacks the real fraternalism that stimulates it elsewhere. This nation is still too rich and too self-indulgent, too complacently greedy, to feel the need of sharing. After it has suffered more, has become less ridden by politics, and less interested in creating stench-pots in which to submerge political contestants, the United States may gain in fraternalism and see with shame its long neglect of its real duty to the world.

The fact seems to be that many tendencies toward improvement in this country are still in a preliminary negative condition. Capable leaders can expose widely recognized evils, but are not yet supported by activities strong enough to remove them. Illustrations of efforts not yet developed are not hard to find.

Some such are seen in special speeches for

particular occasions and audiences, or even in graduating addresses at high school and college. Such speeches are both a criticism of the actual and a spur toward the ideal. Few of these talks are broadcast, but they reach thoughtful elements of the population. Other efforts appear in letters of protest to city newspapers, many of which give one or two pages a month to such letters. Often such a letter hits a nail squarely on the head, and this must have some effect. Allied with these are those standard magazines which have departments permitting occasional rake-overs of the public mind.

Even more searching are the comments in the so-called "magazines of protest." Noteworthy among these is *The Progressive*. This in its early years was mainly political, but it has broadened into excellent treatments of general social topics, and is now a kind of public conscience for many readers who do not even subscribe for it. Another is *Politics*, also an active conscience and one much needed in the political field. A third is *Why*,—pacifist, anarchist, always independent and a real lively bulletin of questions. One of the best of such free-hand publications is a recent venture called *Manas* (The Thinker). *Manas* draws material from many countries, giving space to much valued Foreign Letters, and to contributions handling educational, religious, literary and social themes. The unique thing about *Manas* is that its opposition does not remain merely negative; for, though it unhesitatingly piles up mountainous statements of evils, it succeeds in coming out on top of the mountains with positive and convincing though quiet declarations of how the mountains may be tunneled or lowered by drastic changes in the national and individual thinking. True to its name, The Thinker, it sees the source of evil as of good, in the thoughts our people hold and then act on. Still other wielders of the flail are the newspapers (often despised) of special groups such as Labour, or of some religious cult. These exist to serve their particular cause, but they also plunge into general problems and often express the "hard common sense" of mass opinion or experience.

So, though the acknowledged magazine aristocrats and news-press are unfree, though the radio

is sold to commercial advertising, and the picture industry sold to anything that will mint money,—though all these are choked by the octopus arms of Big Business or Big Religion, these smaller, less well-equipped snipers go picking away at the public conscience and are determined to keep on doing it; determined to send their unexpected, unwanted long-range shots at the half-lazy, half-hypnotized public mind. Some of these "little magazines" have almost nothing to go on but the grit of their editors and few contributors, yet they effectively enlarge that bulk of public protest which is one of the strongest evidences that a conscience and a heart are beating still in American life—the proof being that in them are found outspoken opposition to the commercializing of press, radio and pictures; in them are fearless exposés of Government fallacies or wickedness, and of the underground yet evident motives of the military clique.

Here are clarion calls to Americans to condemn war; to maintain unweakened their Bill of Rights; to continue and bulwark their Constitutional separation of Church and State; to save all possible of the largely depleted national resources; and to share what abundance and wealth we still have with the wide world of the starving and the ignorant. Americans whose hearts and minds are unscorched by any form of excess are alive to these appeals; they are awake to the social import of conditions; and by both public and private means they are allying themselves with similar minds all over the world. Few know anything of Tsong-Kha-Pa and his Efforts; yet all are open to their secret beneficent influence and unconsciously are obeying the monitions thus given.

Hence that spiritual current, though carefully screened from the foolish or the wicked who would be despoilers, and though confronting other almost insuperable obstacles, is nevertheless sweeping on to a culmination which its wise Operators will not regard as failure. And the general world is giving far more evidences of sympathy unaware and of preparation than may be briefly compiled. For everywhere, and more important than any other evidence, is a mental atmosphere, above, beneath and around all the uncounted efforts toward the true and the brotherly; stimulating, sustaining, even guiding all of them; unnamed by the seeing, disbelieved by the unseeing, resisted and despised by the ignorant and the stubborn. Yet this "atmosphere" is activated by the very essence of that great hidden current of spirituality; and, like the viewless wind, it can level the proud towers of human presumption and human fatuity.

IN THE LIGHT OF THEOSOPHY

An interesting article by Desmond O'Neill, M.D., M.R.C.P., D.P.M., in the *Nursing Times* of January 29th, refers to the case of a man with a gastric fistula which enabled the United States doctors to observe directly the "appearance and activity of the stomach," and therefore to see the effect of the man's state of mind on the "state of the stomach by changes in its secretion, its motility, and its blood flow." Anxiety, resentment, hostility, increased secretion, motility and flow of blood. Sadness, depression, fear, decreased the gastric activity. Even blushing had its effect. It was shown that the time food remained in the stomach depended to a marked degree upon the mental state.

In other cases it has been demonstrated that pain causes changes in the mucosa of the colon; the amount and colour of bile is affected by the mental state. The article says that "the development of an ulcer is one of the ways in which a patient of a certain disposition and constitutional endowment can respond to difficulties in adjustment."

We are reminded of the *Dream of Ravan* :—

"One died mad of pride; one phrenetic with anger; one leprous with sensuality; one had the fever of ambition; one suffered from the insatiable craving of greed; one from the malignant venom of revenge; one from the jaundice of jealousy; one from the eating cancer of envy; one from a surfeit of self-love; one from the paralysis of apathy."

We warned in an "In the Light of Theosophy" paragraph in June 1948 against the project to introduce B. C. G. vaccine in India. Meanwhile the project has become an actuality and on the eve of the launching of a city-wide B. C. G. vaccination campaign in Madras, opposition to it had become so vocal as to bring to the city Dr. P. V. Benjamin, Tuberculosis Adviser to the Government of India "to allay the misapprehensions entertained in certain quarters about the efficacy of the B. C. G. vaccine."

Two prominent Madras physicians, Dr. M. R. Guruswami, consultant physician to the Govern-

ment General Hospital, and Dr. A. Srinivasan, honorary physician to the Governor-General of India, have had the courage to declare that, as far as they have studied the relevant literature on the subject, "this prophylactic measure is not yet ripe for mass application." They point out that B. C. G. vaccination is still in the experimental stage in the West and that opinion as to its efficacy is sharply divided. They express the hope in the public interest "that the popular Government will not make the innocent public subject to this experiment."

An admirable summary of the case against the B. C. G. campaign is made by Shri A. V. Raman, Editor of *People's Health*, which *The Hindu* of February 13th publishes. He shows on the evidence of Western medical authorities how baseless is the claim that B. C. G.'s efficacy and harmlessness have been proved. It was admitted in an address at Bombay last summer by a physician delegated by the World Health Organisation to popularize and to assist in the B. C. G. campaign that mass data for the efficacy of the vaccine, so far lacking on such a scale, were hoped to be forthcoming from the Indian effort to immunize against tuberculosis.

Shri Raman recalls the Lübeck disaster of 1930. Then 73 out of 246 infants who had been given the B. C. G. vaccine died of tuberculosis. It was claimed that the vaccine had been tampered with, but this was never proved—and we are asked to believe that it is harmless!

The fact that the campaign has started, beginning with college boys and girls, is disquieting, especially in view of the warning given editorially in *U. S. Public Health Reports* (Vol. 63, No. 19, May 7th, 1948) which Shri Raman cites:

...when incompletely proved techniques are hastily adopted, it frequently happens that "those who cannot remember the past are condemned to repeat it."

The Bombay Sentinel is to be commended for its firm editorial stand against mass inoculation with B. C. G. in the present state of knowledge of its effects, and its insistence on the improvement

of the socio-economic standards which will combat his deficiency disease most effectively.

It is encouraging for those who care more for the restoration to health of the patient than for the prestige of a particular therapeutic system that a hospital has been opened at Nagpur, under the auspices of the Samanwaya Samiti, where it is expected that practitioners of Ayurvedic, Homeopathic, Allopathic and Unani systems of medicine will treat patients and the efficacy and restorative speed of each system will be compared with the results achieved with the others. The evolving of a system which will be a synthesis of all medical systems is said to be the aim. The hospital was opened on February 13th by the Governor of the Central Provinces and Berar, Shri Mangaldas Pakvasa. At the outset two Ayurvedic and two Homeopathic doctors are to be in attendance and will treat patients suffering from similar diseases separately and, if necessary, jointly.

How far Allopathic participation in the scheme will be forthcoming is thus left open to question, that system being the stronghold of medical orthodoxy at the present time, and the worst offender against the obviously sane proposition that the physician should treat the patient, not the disease. As Dr. B. R. Chugha, a homeopathic physician and writer, puts it in his "Open Challenge to Allopathy" in the *Free Press Journal* of 10th February: "The leaves of a tree suddenly wither. Should the leaves be treated, or the root?" Or, as Paracelsus put it:—

The quack studies diseases in the affected organs, where he finds nothing else but effects which have already taken place, and he will never arrive at an end; for if he were to kill a thousand people for the purpose of studying those effects, he would still be ignorant in regard to the causes. The true physician studies the causes of diseases by studying man as a whole.

An editorial note in *The Theosophist* for September 1884 (Vol. V, p. 300) declares:—

We by no means desire to deprecate the value of any system of medicine; we believe more in the physician than in his medicines, and we consider everything right, if applied at the right time and in the right place. As far as statistics are concerned, they can only be relied on, if we know all the attending circumstances

of the cases, not only in regard to the patient, but also in regard to the intellectual, scientific and moral qualifications of the attending physicians and attendants.

A plea for a unified system of medicine is put forward by the Committee on Indigenous Systems of Medicine headed by Col. R. N. Chopra in its Report, published late in February. The aim, it rightly points out, is the maintenance of health and the prevention and cure of disease; therefore anything of value emerging from any should be integrated and used for the benefit of humanity. Humanity will be the worse and not the better, however, if all the features of Western medicine of the present day are to be incorporated in the curriculum and practice of the indigenous medicines. The serum complex, vivisection in the name of research, etc., can only weaken the position of practitioners of the indigenous Indian systems and, if incorporated in them, must have the effect of turning increased numbers of the conscientious to the Naturopaths, whose domain at least should be safeguarded against innovations which strike at the most fundamental principles of that school.

Does Nature intend that her creatures should destroy the food of man? This question arises from a recent letter to *Mother Earth*, the journal of the Soil Association. The letter was from a man who found that his lettuces planted under cloches were destroyed by slugs. When, however, he allowed weeds to be there also, the slugs ate the weeds and left the lettuce alone! Farmers cannot be advised to leave their weeding operations to slugs, but there are many unexplored possibilities in the injunction to "help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance."

There is poverty with its attendant misery and deprivation in every country, not excluding the wealthy U. S. A. But it may be questioned whether the tale of utter wretchedness told by Shri J. C. Kumarappa in his *Gram Udyog Patrika* for February can be matched elsewhere. The lot of landless labourers upon the land is everywhere

hard, and American migratory field-workers and share-croppers are not exempt from exploitation, but it would fortunately be hard to parallel the straits to which some of the debtor labourers of India are reduced.

The illiterate and ignorant debtor, who may have borrowed Rs. 40/- or Rs. 50/- from the land-owner, perhaps for his marriage, is from that time in the land-owner's power. He gets no receipts in some cases for any repayments made, and labours for the land-owner for a bare pittance, generally in kind. The case is cited of the "*gobris*" of Gorakhpur, who supplement their meagre food by reclaiming undigested grain from cow dung which at certain seasons is collected; the whole grains are washed out and ground into flour, from which the poverty-stricken *gobris* prepare their food. From half a dozen head of cattle they are said to be able to glean during the season about a maund or a maund and a half of grain.

In some parts of the country, Shri Kumarappa declares, the landlords hire out their debtor labourers to other landlords as if they were so many cattle, and pocket their daily hire. Some of the hapless people are even branded on the thigh to insure their return if they seek work elsewhere. Surely no country which tolerates such conditions can point the finger at countries where chattel slavery persists. Chattel slaves are at least cared for as to health in their owner's own interest, and are in many cases far better off than the debtor labourers whom Shri Kumarappa describes.

The British have quitted India, but it is now for Indians to remove the abuses which they find rampant in their country. As Shri Kumarappa puts it,

Our country is like a man who has developed malaria by being exposed to mosquito bites. The man has now put up a net to keep the outward enemies from poisoning his blood.... Now we have to turn our attention to the parasites in our blood stream which keep up the fever.

He calls upon the strong to champion the cause of the weak and the downtrodden, restoring to everyone the dignity of a human being, with which such practices as he cites cannot be reconciled.

The essay of Prof. H. D. Lewis on "Morality and Religion" in *Philosophy* for January 1949 declares that "morality and religion have often been in conflict" and are apparently so today. Contemporary theological thought in Christendom is maintaining the transcendent character of God, his complete "otherness," and certain leading schools hold that God is known only by the Scriptures. The effect of this peculiar type of transcendentalism, Professor Lewis declares, is to bring ordinary ethical thinking into contempt as "mere moralism." He charges that, however unwittingly, the most influential and stirring religious thought is giving its support to the moral nihilism which constitutes a serious threat to society today, and "how best to counteract the influence of religion itself" becomes an important consideration. He truly observes:—

Those who make an appeal to special revelation are notoriously at variance with one another and with their fellows generally... instead of making for harmony and patient understanding of one another's problems, the abjuration of ordinary ethical thinking in favour of reliance on immediate revelation... breeds dissent and encourages a fanatical dogmatism.

The writer makes a good point when he insists that the attitudes of opinionatedness and fanaticism which such theological thinking encourages, as a by-product as it were, in the social and political field, "constitute at present the greatest immediate threat to civilization." For fanaticism is fanaticism, in whatever direction it turns.

Subservience and bigotry, the willingness to adhere blindly to doctrines which are never subjected to critical discussion, lose little of their inherently evil nature and their power to harm us, when we vary the ends to which they are directed. It is the dogmatic spirit itself that is most injurious and hardest to counteract.

Moreover, Professor Lewis charges, at a time when vigorous effort is required to re-establish society on a firm foundation, "the seriousness of spreading the view that men's actions are essentially corrupt can hardly be exaggerated." The merging of all wicked actions in the universal sinfulness of man implies the obliteration of all ordinary ethical distinctions and weakens the sense of personal responsibility—"a peculiarly grave disservice to society at present."

Truly the Theosophical concept of the complete moral autonomy of the individual, a God in the making, Divine in his essence and potentialities, his own saviour or his own destroyer, learning to live in accordance with the universal ethic taught by all great sages, which are based on brotherhood and harmony, is badly needed in the world today.

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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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