

THEOSOPHY

The monthly magazine, THEOSOPHY, founded in 1912, is the only Theosophical journal independent of any organizational platform. Devoted to dissemination of the original teachings of Theosophy, as recorded by the founders of the Movement, it provides students with reprints of the many articles written by H. P. Blavatsky and Wm. Q. Judge, as clear statements of the philosophy and guides to effective Theosophical work.

General articles bring the light of Theosophy to bear on contemporary problems and endeavor to make practical applications of the teachings. A department of survey and review, "On the Lookout," illustrates the relation between Theosophy and many fields of inquiry, with running comment on scientific and educational theories and problems. The magazine maintains a correspondence department to aid students and inquirers on matters of Theosophical history and philosophy.

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HEALTH and THERAPY

PROBLEMS AND DECISIONS

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A THEOSOPHICAL STUDY

A FUNDAMENTAL intent of this compilation is to provide information helpful to those who suspect that physical imbalance or disease is not simply a scientific problem for the professional physician, but also a practical problem for the individual to solve for himself. On the one hand, the sense of well-being which we call "health" cannot be guaranteed to a patient by any man of medicine, while, on the other, numerous persons who suffer from protracted physical illness or disease have converted their experience into a greater degree of self-knowledge—and therefore a greater feeling of "well-being"—than they previously possessed. Specifically, and from a metaphysical standpoint, it is as though a person may need to learn from illness; as if nature requires, at this stage of evolution, that each one discover for himself some of the "laws of healing" through various buffetings of psychological difficulty and physical pain.

There are many ways of describing Theosophy, but one of the simplest is to say that it involves the entire perspective on human problems suggested by the philosophy of reincarnation. It has also often been said, and quite truly, that no one who has given serious consideration to the idea of reincarnation will ever again regard the puzzle of his own life in exactly the same way as he has before; for if each individual is a soul that reincarnates, and if existence continues beyond death by means of successive embodiments, it may be that every circumstance and experience has been attracted to the soul through a natural, though unconscious, psychic affinity for the conditions which will lead that soul to further self-knowledge. The doctrine of reincarnation supports intuitive acceptance of individual human responsibility. On this view, only the individual can ultimately discover the laws of healing as they pertain to himself—morally, psychologically, or physically.

ONE of the most significant discoveries in this "age of psychology" is that external symptoms of disorder often fail to point to the underlying cause. The symptoms of a neurosis may be removed by hypnotic suggestion, or through the use of drugs, without touching the root of the difficulty. In that case, the fundamental neurosis will simply seek a different channel for expression. Certain physical ailments are known to be largely of psychological origin—a fact which suggests that in a sense

each illness or disease is uniquely *our own*; that is, the difficulty manifests for *us* at a particular time in a particular form because we have prepared the way by failing to solve our psychological troubles.

A passage from *Man: The Bridge Between Two Worlds* (Harper, 1960), by Franz Winkler, M.D., illustrates this perspective (p. 12):

The physician who is interested in the problem of healing and not merely in the treatment of symptoms finds himself earlier or later confronted with the relationship between disease and moral evolution. No matter how disinclined a doctor may be to consider this problem, he would be a poor observer indeed were he to overlook its existence. For almost every physical illness can bring about an advance in self-recognition which, in turn, can enhance man's chance for moral freedom and spiritual strength. Yet this potent gift of illness may be fleeting and short-lived unless met with sympathetic attention; and as a rule it is the physician in whom the patient confides, provided he can expect more of him than drugs. Deep down in his heart, the patient senses that he will not find real healing unless an illness leads to a clearer self-recognition and to moral progress, and instinctively he knows that without such progress his mental or physical disorder, although it may become dormant for a time, will return later.

THESE considerations, of course, must be presented as theoretical, but there are correlative facts deserving attention. Current medical knowledge requires us to recognize that the occurrence of any disease is due to many factors. Polio victims, for instance, whether of pre-Salk times or—as happens with some few—after polio immunization, are brought to the point of susceptibility by a plurality of causes. Some, we know, are physiological. Polio can be induced by prolonged physical depletion or exhaustion, especially if the food-intake is excessively high in sugars and starches. The field of psychosomatic medicine, dealing with the effects of emotional and mental conditions upon the body, is still in its infancy, but there is little doubt of the implications of this research: the sort of physical depletion which opens the door to poliomyelitis can have a psychological point of origin—any emotional conflict which reaches such proportions as to disturb glandular and organic balance. Some passages from *Mind and Body: Psychosomatic Medicine*, by Flinders Dunbar, M.D. (Random House, 1955) are helpful here:

The whole history of psychosomatic medicine is simply the correction of a mistake to which leaders like Socrates, Hippocrates and Plato called attention centuries before our present system of counting centuries began. They said in effect: The greatest error in the treatment of sickness is that there are physicians for the body and physicians for the soul, and yet body and soul are one and indivisible. . . . There is a personality which predisposes us to certain ailments, as well as a physical susceptibility. When the germs find lodging in a victim whose

body and mind are both prepared to receive them, the virulence of the disease is often startling. The sufferer fails to respond in the slightest degree to treatment which worked speedy cures in other and apparently more serious cases. T.B. germs are everywhere, and always were. But we have to revise our thinking as to just why one person never gives the germs a chance and another seems to provide a virtual broth culture in which they thrive. The emotional factor has proved to have a great deal to do with it—more in some cases than any known physiological weakness or susceptibility of the tissues.

It may not be possible for an individual, however enlightened and perceptive, to close all avenues to the onslaught of disease, but he *can* eliminate most of the primary causal factors. Intelligent self-discipline regarding the nature and quality of the food he eats is the most obvious measure. Although health-food enthusiasts are sometimes as fanatical as religious zealots, an increasing proportion of the world's population is aided by the health-food pioneers to an understanding of elementary "natural healing" at the physiological level. While "natural" has been given many meanings, the fact that this word still gains spontaneous approval is significant. The "natural" foods—unprocessed, unchemicalized and fresh—are not only the best because of organic vitamin content, but also because their use by the individual is likely to be accompanied by some study of the needs of his body. Many primitive peoples, as well as advanced cultures of antiquity, have believed that "nature" has a remedy for every disorder, if it can but be found and used correctly. Medical science in the future may very well substantiate this apparently mystical view, for the more we learn of the body's need for certain "trace minerals," the more we find that certain natural food products possess elements which cannot be duplicated in the pharmaceutical or food-processing laboratories, and the more credible become some of the basic ideas of "folk medicine."

In addition, and suggesting a large area of individual opportunity in the prevention of disease, it is undeniable that the personal presence of the doctor or healer and the patient's faith in him are powerful factors. The relationship between physician and patient is often akin to one that prevailed in ancient India—the relationship between disciple and teacher, formed by every aspirant to further understanding of human problems in his selection of a "guru." If this bond was characterized by a natural empathy, a great deal could be accomplished regarding the prevention or adjustment of personal psychological difficulties. The same is true today respecting the relationship of counselor-physician to patient. Whether the leanings and background of the physician stem from allopathy, homeopathy, osteopathy, or chiropractic, the relation-

ship with the patient may often be more important than the specific background or training of the physician. In this area, as with nutrition, each individual has both the right and the need to be selective. No one has sufficient knowledge to make wholesale denial of the efficacy of certain treatments or preventive measures belonging to a whole school of healing.

A STUDY of theosophic philosophy encourages each person to heed Jesus' admonition, "Physician, heal thyself." We are all "physicians" in that we are possessed of a physical body needing attention. Few individuals, it may be, are able to heal themselves of ailments and diseases unaided, but every one is capable of taking important steps in this direction. A man's responsibility to his intricate, demanding, and complex psycho-physical organism requires no less.

The use of any radical technique for prevention or cure needs to be studied in relation to its possible personal cost. A lobotomy, for example, may enable an apparently deranged patient to regain enough control of physical and elementary mental faculties to resume an ordered pattern of living, but the patient who has undergone lobotomy—who, that is, has been surgically cut off from the area of psychological disturbance in his brain—has also lost much of the capacity to evaluate. Since disturbed persons are at least occasionally returned to full possession of their faculties by less drastic means, one would certainly hesitate for a long time before authorizing lobotomy. While this is an extreme example of the "cost" of a cure the Theosophist suggests that analogous situations exist in relation to the use of many "miracle drugs," heavy sedation, and even transfusions, although this view requires the examination of evidence little known to the majority of orthodox physicians. Another paragraph from Dr. Winkler's *Man: The Bridge Between Two Worlds* (p. 161) is provocative in this respect:

In medicine we believe to serve the cause of life, whereas often we are merely prolonging the process of dying. For we must not forget that every powerful chemical introduced into the human organism must needs have a deadening effect on the vitality of our consciousness, mechanizing it to a greater or lesser degree. Whenever we calm grief by the anesthetizing effect of a sedative, we suppress not only the manifestations of suffering, but also the personality of our patient. . . . Just as we use tranquilizers to deaden our emotions, we use stimulants to create a semblance of spiritual animation. Actually, however, living to the full is experience of grief and joy, is courage to live, and willingness to die. It would be a victory of death should we succeed in prolonging the processes of human vegetation beyond the scope of useful existence.

All this is not said as a criticism of modern medicine itself; nor as a warning against the use of drugs, but merely as an attempt to evaluate the price we must pay for the benefits which they bring.

IN this light, also, may be considered the possibility that mass treatments or preventive practices may confuse the individual's natural path to health. The wholesale use of immunizing agents, for example, though it may guard against specific infections, may also increase susceptibility to other agents of disease by altering the delicate psycho-physiological balance of the body. From the perspective of reincarnation, each child brings with him a natural heritage, and part of his destiny as a soul in evolution must be to meet the consequences of his past and to correct fundamental inadequacies. There is considerable evidence to show that wholesale preventive immunization may add new and ultimately deleterious factors by modifying the components of the blood stream. Something similar might be said of wholesale blood transfusions.

These general considerations, then, and the citations from detailed medical reports supplied elsewhere in this pamphlet, should tend to support the feelings of parents who hesitate to subject their children to the numerous inoculations which are currently recommended by medical orthodoxy.

THE laws of healing, considered theosophically, involve a metaphysical, transcendental dimension in the very structure of man. These laws are not new, but were the common property of many wise men in antiquity. The restoration of these ancient teachings to the world in our era was part of the work of H. P. Blavatsky and William Q. Judge. Students of Theosophy regard these two as members or representatives of a natural fraternity—men older in experience and wiser than ourselves—who in certain historical cycles give fresh currency to ideas which were once well known, but which had been obscured or forgotten. This ancient system affirms that each individual human is an enduring soul, using—or misusing—a long series of physical bodies during successive reincarnations. On this perspective, the Theosophist holds, depends full understanding of the laws of healing.

It is also from the perspective of reincarnation that the Theosophical student endeavors to assimilate various ancient detailed descriptions of the "inner nature" of man. Beyond such three-fold divisions as that proposed by St. Paul—body, soul, and spirit—there are classifications to be found in the profound religio-philosophical lore of India. The Taraka Raja Yoga division is four-fold; the Vedantic, six-fold; that of what Madame Blavatsky calls "Esoteric Buddhism" is seven-fold; and some

systems give even a ten-fold division. The seven-fold division is adopted in most theosophic study. In all these systems attention is drawn to a tenuous, highly-refined "matter" which serves as the pattern for arrangement of physical molecules. Called in Sanskrit the *Linga Sarira*, and later named "astral body" by nineteenth-century Theosophists, this principle or form of semi-physical reality corresponds to what morphobiologists refer to as the "morphogenetic field."

THEOSOPHY teaches that man is composed of psychical as well as intellectual and physical constituents—together with a complete set of inner faculties which relate to an immense and real field of experience lying within the visible and tangible worlds. The seat of these *inner* faculties, Theosophy states, is in another form of substance, invisible to the eye, which serves as the design or "pattern" of the physical body—termed in H. P. Blavatsky's writings the "astral body." William Q. Judge, Madame Blavatsky's chief collaborator in presenting Theosophical doctrines to the public, described its function simply:

The astral body is the guiding model for the physical one, and all the other kingdoms have the same astral model. Vegetables, minerals, and animals have the ethereal double, and this theory is the only one which will answer the question how it is that the seed produces its own kind and all sentient beings bring forth their like. (*The Ocean of Theosophy*, p. 39.)

The matter of which this ethereal form is composed is held to be electrical and magnetic in essence—a *reality* which is behind the wonder-working intelligence that results in the embryonic development of plants, animals and men. (Details of research in the electrical and magnetic fields of organisms appear in a series of articles, "The Nature of Form," in *THEOSOPHY*, Vol. 48.)

Theosophy thus regards the whole as constituted of the visible and invisible, and, perceiving outer things and objects to be but transitory, it seeks to grasp the facts of nature, both without and within.

EXPERIMENTS in paranormal psychology and observations in clinical psychology and psychosomatic medicine tend to support a further contention of Theosophy: that the astral body provides the pattern not only for the physical body of man, but is also a carrier for the individual's psychic endowments and emotional trends. All this is a step toward closing the gap which exists between the ancient and modern sciences, of which H. P. Blavatsky wrote in 1888:

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the exist-

ence of an astral body within the physical, the former independent of the latter.

It should be borne in mind, however, that this "body"—which is independent of the physical body—involves the inner structure of the "Real Man," and is the instrument of the entire Egoic heritage. Such a metaphysical concept may aid the sufferer in resisting offers of miraculous relief, whether by an irrational religious formula, a dangerous psychological technique, or a "wonder-drug."

THE accepted mechanism of heredity through the chromosomes establishes some relationship between the germ cell and the physiological constitution, but it fails to explain how a mathematical configuration can give rise to a biological form in no way resembling this "pattern." If the actual form of the chromosome foreshadowed future development, the organism would grow as an elongated worm in all cases. Still less does this mechanism solve the problem of hereditary traits.

The arrangement of genes in the chromosomes seems to bear to the grown individual almost the same relationship as the mathematical formulas of a bridge designer bear to the actual structure. This discrepancy can be resolved only in the perspective of reincarnation, which suggests a continuing, evolving, metaphysical entity—the bridge-builder himself.

THE phenomena of hypnosis and ESP (extrasensory perception) show quite clearly that the physical organs of the body may be divorced from inner faculties; that sight, hearing, touch, taste, and smell pertain not only to the physical body, but also to this inner unseen man. Experiments in parapsychology provide incontrovertible evidence to the Theosophist that organs for the exercise of those powers are in the "pattern" body, those in the physical body being but the outer instruments for making the co-ordination with external nature. Experimenters offer a careful description of the phenomena encountered, but Theosophy adds to this scientific description a specific *rationale*.

A study of this factor in the human being as the immediate directive force within the outer form—as an *entity* having its own dominant and recessive hereditary traits; a circulatory system of vital nervous fluids which, while not susceptible to microscopic examination, are nonetheless real, as electricity is real—should help to establish hygienic principles for the inner man. This will not come about, however, until it is generally recognized that the root-cause of physical disease lies elsewhere than in the physical body.

MUCH of the good done by doctors whose methods are aids to the body's *natural* course of recovery may, unknowingly, involve this mysterious system of "inner" circulation. Such practitioners of the *art* of healing may be found, though rarely, in all the schools of medicine, and each school has made constructive contributions within the limits of its legitimate field. There are benefits to be derived from the intelligent use of drugs and herbs, from sensible dietetics, and from various forms of manipulative therapeutics. The wise physician finds some good in every natural method. Like Paracelsus, he is a true eclectic. Each school of medical thought should recognize that whatever knowledge it may possess is but a fragment, and that all of them together offer only palliative measures in treating the physical body for ills which have their fundamental causes on the moral and psychic planes. This emphasis of the ancients on moral health, or egoic stability, as a prerequisite to physical health, distinguishes their approach from certain commonplaces of modern medicine.

Whatever may be the part played by germs in the process of disease, it should now be abundantly evident that there are other and perhaps much more important factors yet to be discovered by modern science. In a brief review of the healing art since Asclepius (*Mirage of Health*, Harper's, 1959), Dr. René Dubos points up the folly of considering man a purely biological organism—and physical disease his worst enemy:

To grow in the midst of dangers is the fate of the human race, because it is the law of the spirit. The very process of living is a continual interplay between the individual and his environment, often taking the form of a struggle resulting in injury or disease. The more creative the individual the less he can hope to avoid danger, for the stuff of creation is made up of responses to the forces that impinge on his body and soul. Complete and lasting freedom from disease is but a dream remembered from imaginings of a Garden of Eden designed for the welfare of man. . . .

The faith in the magical power of drugs often blunts critical senses and comes at times close to a mass hysteria affecting scientists and laymen alike. The common use of the word "miracle" in referring to the effect of a new drug reveals that men still find it easier to believe in mysterious forces than to trust in rational processes. Success in all callings is facilitated by the ability to inspire faith and to behave as though part of a priesthood. It is true that faith in the healing power of ancient gods has somewhat weakened, but faith itself has lost no ground to reason. Men want miracles as much today as in the past. . . . The faith in the magic power of drugs is not new. In the past, as today, it contributed to give medicine the authority of priesthood. . . .

IMMUNIZATION

SOME BASIC QUESTIONS

OF all the methods of treatment practiced by modern medicine, none has been so widely adopted and so diversely employed as that known popularly as Immunization. Much of the public health propaganda spread by medical associations and government agencies has been in the furtherance of this theory in its various applications. Immense sums have been spent to familiarize the public with the logic of Immunology and to publicize statistics pointing to the effectiveness of vaccination and inoculation in the prevention and cure of disease.

The postulates upon which "immunology" is based are simple: Contagious diseases are caused by the invasion of the body by bacteria of various kinds—minute organisms, sometimes animal, sometimes vegetable. Once these agents are admitted into the tissues, disease is virtually certain unless the natural defenses of the body, the "anti-toxins" or the "anti-bodies" generated by it against such emergencies, are too strong for the invaders. It is generally believed that in most contagious diseases, especially such as smallpox, diphtheria, scarlet fever, etc., these natural protectors are inadequate, and artificial means of defense have to be employed. Some vaccinations as practiced introduce into the body attenuated cultures or viruses of the diseases themselves, which, without being strong enough to produce a dangerous infection, stimulate defensive reactions. The analogy is that of a country rendered safe against a major invasion through being forced to maintain a standing army to deal with guerilla warfare. Serums are manufactured by inoculating animals with the germs of the disease in question. The serum extracted from the blood of the living animal presumably contains anti-toxins, and possibly weakened germs of the original disease.

THE theory has a tremendous initial appeal. Its elements are simple and lend themselves to logic of the kind understood by the masses of the people, and neither its study nor application requires any great powers of imagination or of analytical thought. At the present time it still enjoys the position of being unquestioned by medical authority in the mass, though in the last few years a number of researchers have been examining the possibility of secondary or long-term adverse results of a number of serums and vaccines.

Instinctive dislike of the introduction of serum and vaccines—especially when into the bodies of young children—is something to ponder. (There is no equal prejudice, significantly, regarding most medicaments taken orally.) “But I don’t want to mix up a lot of weird diseased stuff in my child’s blood,” has said many a parent. The orthodox practitioner, who encounters such reactions with either impatience or pained tolerance, simply regrets the ignorance of the medically uneducated. Yet the fact is that if those who prefer to avoid inoculations were to educate themselves thoroughly in behalf of their instinctive opinions, the orthodox physician might be confronted with a good deal of evidence indicating that the practice of inoculation is at least questionable.

The arterial system obviously carries the “breath of life.” The blood cannot be reproduced synthetically, for the reason that in the blood, apparently, are elements beyond the merely chemical realm. Perhaps all organic material carries with it a sort of ensouling essence, and perhaps this essence, transmitted from animal to human blood by the serum, may eventually produce confusing effects by way of mutation. Such possible reactions in serum-therapy, concerned with an aftermath of years and the whole range of physiological processes in the body, have been given little consideration; yet, as any scientist would, or should, we must consider *all* the conceivable effects of inoculation. There are the immediate results which medicine uses for its factual support of immunology: successes which have been dramatically featured for half a century; clinical reports of apparent cures; the diminishing mortality rates of infectious diseases; and the testimony of experimenters with animals. But there are often other developments.

There is no adequate way to determine all the sub-microscopic constituents of a serum injection, bacteriologically speaking, nor to anticipate the possible complications which may arise from the mixing of new forms of living matter with the different types of substance already resident in the body. Ultra-microscopic entities do exist, perhaps almost psychic residues, and that they affect organic processes has ceased to be a matter of any doubt. They have appeared in physiological science as bacteriophages and filterable viruses. With the invention and perfection of the electron microscope, hitherto unknown characteristics of viruses have been demonstrated. Size, shape, and differentiation in the internal structure of virus particles can now be recognized. Filterable viruses are believed to be the cause of smallpox, sleeping sickness, infantile paralysis, and other diseases.

These are facts warning that initially-concealed results may follow the forcible injection of foreign matter into the human organism. The

body has its own barriers against harmful substances taken in through the mouth; in fact, the self-protective power of the intestines is a standing medical wonder. There is also natural resistance to infection through wounds, because all the powers of the body rush to defend such a breach. But there is less protection against material introduced directly into the blood stream. In the latter case, such matter reaches all parts of the body almost at once. In view of these facts, we should certainly ask: What are the nature and possibilities of these enigmatic and frequently unknown substances, inseparable from all organic matter? Is there evidence that they can and do affect the mind and body far beyond the purpose for which their introduction was intended?

GERMS are not specific, definite, and unchangeable in their nature and effects. Some harmless germs have the same shape as harmful ones. Also, *some bacteria which are harmless when present in low organisms become disease-producing when they pass up to man and higher animals.* It is also admitted that new germs appear, and previously harmless saprophytes are transformed into dangerous germs. Years ago Dr. Philip Hadley, of the University of Michigan, found that in one and the same culture, organisms of vastly different potentialities for disease production may exist. (*Science News-Letter*, Jan. 29, 1927.)

Rocky Mountain spotted fever is caused by a virus carried by ticks. The virus is dormant and harmless when the tick hibernates, but becomes seriously toxic when the tick wakes to activity. This virus can be used as a vaccine when selected at the proper state. But what sort of transformation may it undergo after being implanted in the human system?

Dr. Aldo Castellani long ago advanced the theory that many diseases are caused by a state of symbiosis, some infections requiring the action of two germs. (*Science*, July 16, 1926.)

MODERN researches have been slowly converging to demonstrate that the hitherto sharp line of demarcation between so-called “dead” matter and living substance is a division imposed upon nature by man, having only a verbal reality. Today the bio-chemist is an electrical engineer. When biologists observe that the main difference between living and lifeless, between irritable and non-irritable protoplasm, is in the energy content of its molecules and atoms (*Scientific Monthly*, Jan. 1927), it becomes quite evident that the nineteenth-century distinction between living and dead matter has outlived its usefulness, if such usefulness ever existed. If both organic and inorganic matter are fundamentally

electrical, and if death but denotes a change in the energy level of an organized complex of substantial units, to speak of "dead" matter is mere obscurantism. The theosophic teaching is that "wherever there is an atom of matter, a particle or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious." Given the proper conditions and an activating impulse, that form of activity we familiarly call "life" may arise in a state of matter in which it was formerly latent. We now know that there exist chemical substances which, when put in contact with living tissue, perform like disease germs. These sub-microscopic entities, variously named "pathogenic genes," "organic molecules," and "filterable viruses," multiply and spread under favorable conditions.

As long ago as the mid-1930's, provocative research along these lines was being carried on in the bacteriological laboratories of Stanford University by W. D. Manwaring. Dr. Manwaring concluded that new species of bacteria could be developed from a single parent culture, and also described a "convergent evolution" of apparently unrelated bacterial species (*Science*, May 25, 1934.)

A report to the *Société de Biologie de Lyons*, France, in 1938 correlated the work of several researchers and concluded that the injection of antitoxin—in this case, anti-diphtheric—can lead to hereditary infection. Dr. Joseph Roy, writing under the title "The Dangers of Vaccination," for *La Revue Hebdomadaire*, Paris, commented upon the significance of these revelations:

The experiments of Mouriquand prove that the diphtheria anatoxin has a harmful and hereditary effect on the formation and regeneration of the blood in the marrow of the bones—one of the fundamental processes of life. Serious changes in the blood have been observed in guinea pigs vaccinated with diphtheria anatoxin. The same disorders could be found in the blood stream of guinea pigs, not vaccinated themselves, but whose mothers had been treated with diphtheria anatoxin.

D'Herelle has also proved that the bacteriophage brings about the transmutation of microbes of a given family to those of another—which would produce the transformation of one disease into another. . . . (*Magazine Digest*, March, 1939.)

SUCH considerations were not given their due, since most bacteriologists, carried along on the wave of immunization enthusiasm, continued to spend their efforts in developing a thousand and one experimental vaccines and antitoxins. Recently, however, a considerable number of laboratory scientists have unearthed evidence to support Manwaring's basic contention. The most striking study, from the standpoint of theo-

sophical criticism of immunization, is supplied in the December, 1959, issue of the *Journal of Pediatrics*. Dr. Victor A. Najjar and John P. Robinson, of the Department of Microbiology, Vanderbilt University, there discuss the various degrees of reaction to introduction of antibody-antitoxins, and subdivide these classes of reactions into three general headings. The first, and obviously most desirable result, appears to be entirely "successful"—which means "an absence of an injurious cross-reaction with the free, unassociated, and therefore unaltered, tissue molecule." In the second class of reactions, "the antibodies, once formed through the stimulus of the antigen, may not require the presence of the latter to react with the tissue. In other words, the antibody formed against the altered tissue component can actually cross-react with the unaltered component so strongly as to produce damage to the tissue in question."

It is in the third class of adverse reactions to antigens that Najjar and Robinson find the far-reaching and long-term dangers which *may* accompany most, or even all, injections:

In the third category, the pathologic state would only be triggered by the antigen or toxin. This in turn would result in tissue breakdown. Disorganization of cellular structure may result in the production of new antigenic sites by autolysis (the process of self-digestion occurring in tissues under pathological conditions) or by permitting strong association between molecules hitherto not associated. The result of this association would presumably be a structural alteration to produce antigenic sites in an otherwise normal molecule. The type of damage caused would be expected to be self-perpetuating. . . . Lupus (a chronic tuberculous skin disease) and some progressive neurological diseases may fall into this category. . . .

There are many suggestions that symptoms of anaphylaxis may be due to extensive vascular tissue to give rise to an antigenic complex, the principal antigenic part of which is the vascular tissue component. Antibodies reacting with that portion result in the destruction or inhibition of the activity of that tissue. . . .

There are experimentally and clinically numerous manifestations of allergy ranging from the violent reaction of anaphylaxis to the less violent asthmatic attacks and the relatively mild form of cutaneous reactivity. The difference may well depend on the degree of damage to the particular tissue and to the type of tissue concerned.—(*Journal of Pediatrics*, Vol. 55, No. 6, 783-4.)

It is not likely that most general practitioners of medicine are familiar with these and similar studies, while the average doctor is for the most part entirely ignorant of the basic theoretical criticisms of immunization which such research implies. Yet, only in the context of these considerations can one properly evaluate some initially adverse reactions to

the introduction of vaccines and serums. When infants and young children are inoculated, a whole new series of mutations may be inaugurated in the blood stream, and it may be for this reason, as a sort of organic "protest," that immediate adverse effects are so often apparent.

In *Archives of Pediatrics*, November, 1959, Dr. Emanuel Dubow, Chief of Pediatrics, Beekman Downtown Hospital, New York, calls attention to the disturbing fact that "reactions to immunizing injections used routinely in infants during the first six months of age, have been estimated to occur in from ten to twenty percent of cases. Even at the rate of only one in ten, the number of reactions, considering the relatively universal usage of these immunizations, runs in the millions. The reactions vary from mild to severe."

A LENGTHY study pursued by three eminent doctors concerned with the appearance of apparently "harmless" cysts following injections of antigens (*American Journal of Public Health*, October, 1954), concluded with the following summary:

Cyst formation is probably a sensitivity reaction, and is the result of a high level immunity status and not the cause of it. In other words, it is a sensitivity reaction as well as an antigenic one.

Previous inoculation against diphtheria apparently sensitizes a person to bacterial protein and favors production of cysts. The subcutaneous route of injection appears to be an important factor in contributing to the frequency of "antigen-cysts."

Persons developing "antigen-cysts" appear to be possessors of a high degree of immunity against diphtheria. It may be that recording by the health department and physicians of cases developing "antigen-cysts" may be worth while in order that such persons may not receive unnecessary booster injections and thus prevent repetition of "antigen-cyst" development. (*Public Health*, Vol. 44, p. 1325.)

Though the cyst is not a malevolent growth, the incidence of cyst formation following inoculation suggests that all the "incidental" effects which flow from introduction of antigens may not yet have been discovered.

THERE is little doubt that the Salk polio vaccine has substantially reduced paralytic poliomyelitis, though diet experiments have produced similar results in control groups. (See p. 31). Yet, apart from the tragic, occasional failures—death or paralysis due to the introduction of polio vaccine—there is sobering evidence indicating that a number of *other* preventive injections can precipitate or cause polio. In an article for the *American Journal of Public Health* (September, 1954), titled "In-

vestigation into the Association between Immunizing Injections and Paralytic Poliomyelitis," Drs. Peach and Rhodes, of the Department of Pediatrics, University of Toronto, reported as follows:

It seems now to be well established that the intramuscular inoculation of irritant drugs or certain types of prophylactic antigens may serve to precipitate paralytic poliomyelitis in the limb inoculated within a period of four weeks. The literature on this subject was reviewed in a previous publication from this hospital (Hospital for Sick Children, Toronto, Ontario, Canada). Since that time, a number of reports in similar vein have appeared. For example, the papers of Geffen, et al., and Grant both refer to the effect of immunizing injections on increasing the severity of paralysis. Choremis and Nicolaides studied an outbreak of poliomyelitis in Greece in 1950 and also reported on the association between the site of injection and the site of paralysis. Rosen and Thooris investigated an epidemic of poliomyelitis in French Oceania. It was clearly shown that the intramuscular injection of organic arsenicals, bismuth, or mercury, for the treatment of treponematoses, increased the incidence of paralysis as compared to a control group and served also to localize the site of paralysis. . . .

During the period July-December, 1953, inquiries were made about 236 cases of paralytic poliomyelitis admitted to the infectious Service of this hospital.

Of 89 patients with bulbar paralysis, eight (9 per cent) had received immunizing injections in the 90 days prior to the onset of symptoms of poliomyelitis; of the 147 children with spinal or bulbo-spinal paralysis, 18 (12 per cent) had received injections in the same period of time. (*Public Health*, Vol. 44, No. 9, pp. 1185-88.)

Reliable anti-vaccination literature available to the public is the work of a few thoughtful physicians and lay writers. The situation is complicated by literature written and sponsored by individuals affected by unreasoning emotion; such literature often abounds with epithets, with misquotations and often misrepresentations, with unjustified imputations against the motives of respected medical men and investigators. While material of this sort may at times serve a purpose in blocking dictatorial legislation, for the most part it does more harm than good by rousing prejudice—both ways—and generally confusing the issue.

The purpose of this pamphlet is purely educative. Theosophists have no desire that vaccination be *prohibited*. Those who are sincere in believing in immunization have a right to be vaccinated and to subject their children to this treatment. There is, however, no valid reason for making this practice compulsory. Some states have delegated to the boards of health under their jurisdiction the power to exclude unvaccinated children from public school attendance. Occasionally laws requiring school attendance place parents in the position of being unable to follow

their convictions in this matter without violating the law. Both the army and the navy require enlisted men to be vaccinated and to be immunized in other ways. Many large corporations press their employees to be vaccinated, which often amounts to compulsion. In view of the admittedly unknown hazards of the practice, Theosophists hold that the just course for legislatures is to establish unequivocally the right of self-determination.

CURRENT STATUS OF NON-PHYSICAL HEALING

THOUGH cults of mental healing still have some of their original popularity, the apparently satisfactory results obtained do not stimulate the mind to critical considerations. The "mental healers" who mask by a glamour of mystic jargon and alluring promises their ignorance of the human body and its normal processes invade a field about which little is known—the psychic nature. Serious organic disorders are often overlooked by these methods, particularly with diseases in their incipency, which may be altered, but not eliminated, by "mental healing." The few real healers who have natural mesmeric powers are such despite, not because of, what they may have read in books. (A recent example of what seems a true magnetic touch was reported in the *Times* of India, Nov. 17, 1959—the story of a three-year-old girl who is able to relieve pain, even long-endured excruciating pain, by the laying on of hands.)

Is it, perhaps, a man's intuitive feeling that he is something *more* than his body—an unconscious memory of himself as a spiritual being—that accounts for the popularity of the "spiritual" emphasis in mental healing? For whatever reason, such methods are no longer confined to the unorthodox offshoots of Christianity which sponsored them, but are a recognized procedure in many orthodox churches. *Newsweek* for April 30, 1956, reported that a symposium of "Spiritual Healing" stated that "even though some 'modern minded' believers may not like it, they must recognize that a significant revival of spiritual healing is now taking place in practically every Christian denomination."

Of such practices, H. P. Blavatsky wrote: "There is nothing sinful or injurious in the method *per se*." She added: "They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians." However, it is no longer accurate to state, as in former editions of this pamphlet, that "present-day psychiatrists, who have only 'descriptive' knowledge [of hypnosis], know little of the dangers in their methods and experimentations, for both clinical psychologists and psychiatrists have discovered many of the dangers involved."

Dr. Harold Rosen, of Johns Hopkins University, has been particularly diligent in alerting members of the medical profession to the dangers of indiscriminate use of hypnosis. In his address to the 1960 convention of the American Medical Association, Dr. Rosen shows that the hypnotist himself is not immune to danger:

Hypnosis, Dr. Rosen warned, can be a double-edged sword, wounding the hypnotist as well. He reported cases in which hypnotists with underlying psychiatric troubles became mental patients after trying to help disturbed people through hypnosis. "In the past seven years, I have had to arrange closed-ward hospital care for eight hypnotist colleagues," said the Johns Hopkins psychiatrist. "In the same time, I have been asked to see, psychiatrically, never less than three hypnotist colleagues a month." (*Newsweek*, May 23, 1960.)

CONTRASTING with these sobering estimates of the value of hypnosis, however, are the numerous "schools of hypnotism" and individual hypnotists who deluge dentists and doctors with high-powered advertising of their lessons in hypnotic techniques. One hypnotist offers a course of home study for \$10.00.

Midway between these extremes are many dentists and obstetricians who advocate hypnosis as an anæsthetic in dentistry, minor surgery, and childbirth. Medical opinion of this use of hypnosis varies from extravagant enthusiasm to complete indifference. "Dr. Rosen said he personally knew of very few physicians and no dentists who were equipped to handle hypnosis with medical competence." (*New York Times*, May 10, 1960.)

Only one example of a clearly altruistic use of hypnosis has come to our attention—an organization called "Hypno-Mercy," composed of some 200 amateur hypnotists who donate their time and service to alleviating pain in terminal cases. Absence of self-seeking on the part of the operators and lack of any attempt to interfere with the egoic integrity of the patient seem to exclude an effort of this sort from the unqualified condemnation usually accorded hypnotism by Theosophists. In one of her strongest articles against hypnotism, Madame Blavatsky stated: "It is always 'right' to try to alleviate suffering whenever we can, and do our best for it."

Newspaper reports and magazine articles serve to show that the consensus of medical opinion is strongly against the use of hypnosis as a curative or corrective agent, but that opinion regarding hypnotic anæsthesia differs widely. Experiments and experience have made physicians aware of some of the dangers outlined and warned against by

H. P. Blavatsky. But without a philosophical view which includes the idea of reincarnation and of man as a metaphysical reality, there is no impelling basis for speculation on possible long-range effects on a frequently-hypnotized person—no reason even to *wonder* if there might be lasting deleterious effects.

TRANSITION

So long ago as 1887, H. P. Blavatsky predicted certain profound alterations in human life that would take place under the cyclic laws of evolution. "In a few years," she wrote, "the psychic idiosyncrasies of humanity will enter on a great change." The peculiarly *psychic* effects of this cycle are discussed in some detail in the Theosophy Company pamphlet, *Cycles of Psychism*, and inquirers will find in *The Secret Doctrine* a thorough treatment of an evolutionary postulate which affords an explanation of such changes, involving the psycho-physical, intellectual and moral aspects of man's being. Here we are concerned principally with the more obvious bearing of the present cycle on problems of health, and with evidences of the fact of the transition which is now upon us.

Western man entered the twentieth century with the assurance of enormous scientific and industrial achievement in the immediate future, with vast technical capacities and an almost miraculous command over the physical forces of external nature, but with little or no understanding of the hidden potencies of his own inner nature. The unfolding of those potencies became inevitable with the great increase of leisure time brought by the machine age, and with the direct stimulation which resulted from the onset of the cycle predicted in occult teaching. To this basic tendency was added the popularization of the researches of men like Freud, who dared to discuss more or less publicly subjects which had been taboo for generations.

IN literature, the "psychological novel" helped to make the fiction-reading public introspective and abnormally curious about emotional life. Clinical jargon filtered into the vocabulary of the sophisticated and intellectual classes, finally reaching the man in the street. Periodical literature, both class and mass, exploited the trend with varying degrees of sensationalism. Psychoanalysis experienced an expanding market. The teachings of Freud, Adler and Jung penetrated nearly every phase of professional work involving counselling or guidance, in many cases radically transforming conceptions of morality and undermining merely habitual codes of personal conduct.

During the same period, the "science" of modern merchandising came into being. The economic developments of the early years of the century made it plain that marketing constituted the essential problem

of business—not production, but distribution. The new psychological doctrines were soon adapted to the service of trade. Meanwhile the growth of publishing enterprise to the status of "big business" led to standardization of reading material, and the sensationalism developed by the popular press was soon transferred to the field of health.

While the promoters of proprietary drugs exploited the apprehensions of the sick, the more conservative medical profession has allowed public health officers to play upon the fears of the population in a similar though more "dignified" fashion. Drives designed to arouse the public to greater awareness of the menace of disease often have the effect of producing morbid alarm. Fear campaigns sponsored by supposedly "scientific" authority sweep the country. Propaganda for vaccination, visual material on diseases such as cancer shown to school children, and even the cult of frequent medical examinations, all contribute to the increasing psychic disturbances.

THE perennial campaigns to cajole, frighten and compel parents to submit their children to various forms of vaccination and inoculation against infectious diseases confront the public with an impressive façade of scientific certainty. Actually, there are large areas in the field of immunization of which medical science knows very little. Nevertheless, the advertisements of the insurance companies, the articles in popular magazines, and assurance of the orthodox medical practitioner, not to mention bizarre publicity stunts sponsored by the serum manufacturers, all have the general effect of inspiring a childlike faith in vaccination, inoculation, and "shots" of all kinds. And this faith continues, despite the cautions of a few thoughtful medical men. Today, so great is the public appetite for the supposed "easy cure" by shots, doctors often find that prescribing injections is the line of least resistance for developing a profitable practice.

These difficulties and confusions arise from the materialism of modern medicine, which has assumed since the time of Pasteur that diseases are specific entities to be prevented or cured by specific treatments. It is a fact not sufficiently emphasized by health authorities that, in the words of a U.S. Public Health Service official, "Reduced virulence of many communicable diseases is one of the world-wide tendencies of the present epoch." It may some day be discovered that the falling off of such diseases as smallpox, diphtheria, typhoid fever and malaria is due, not alone to the effects of specific vaccines and serums, but to a general cycle of decline. The same opinion, paraphrased by *Time* for April 6, 1959, is expressed by Dr. René Jules Dubos in his *Mirage of Health*:

Modern science's role in defeating infectious diseases has been greatly exaggerated. Many of the most terrifying—leprosy, plague, typhus—had all but disappeared from Europe before serums, vaccines and drugs were developed to combat them. Discovery of the microbe that causes a disease is not necessarily the most important factor in halting its ravages.

Dr. Alexis Carrel once stated a basic criticism of prevalent medical theory in *Man the Unknown*. "A disease," he wrote, "is not an entity." Illness is the reaction of an individual to an infectious agent, and the nature of the reaction depends upon the individual. "Disease is a personal event. It consists of the individual himself. There are as many different diseases as patients." (*Man the Unknown*, p. 246.) And not only is each patient different, but the germs themselves may undergo strange transformations.

THE larger problem of controlling epidemics is likewise confused by unknown causes. In recent years biologists have realized that many of the phenomena of life are governed by cycles whose nature and extent can be only guessed at. Species of animals die off periodically, with no apparent cause. Other species suddenly grow prolific for a time, and then decline. A vast realm of speculation opens up in any attempt to determine the cause of these cycles. But they are a fact, and the measure of their suspected importance is indicated by the existence, under scientific auspices, of the New York Foundation for the Study of Cycles. The February, 1961, monthly magazine issued by the Foundation reports on a paper submitted to the National Academy of Sciences which concluded that the "human body harbors a host of 'clocks' in joints, brain, and other organs that keep time in units ranging from twelve hours to several years." A physician-researcher, Dr. Curt P. Richter, is convinced, from the study of five hundred patients whose symptoms have occurred with clock-like regularity, of the presence of "true internal clocks in the body." Mental and emotional symptoms were also found to occur in cycles ranging from twenty-four hours to several years.

Mortality tables collected by Schwann showed that reduced incidence of one infectious disease may mean simply that some other type of infection has increased. A medical authority who supplied statistics to the British Royal Commission (appointed in 1889 to investigate the whole subject of vaccination and its enforcement) has stated that to reduce mortality, "protection against every one of the fatal zymotic (infectious) diseases is required, otherwise the suppression of one disease element opens the way to another." Florence Nightingale also asserted "the practical unity of epidemics, and their determining causes," saying, "Ex-

emption from all alike must be sought, not by any one thing, such as vaccination, but by inquiring into and removing the causes of epidemic susceptibility generally." (Joseph P. Schwann: *The Vaccination Problem*, pp. 112, 161.)

While both the incidence and virulence of infectious disease have been waning for half a century or more—a trend sometimes made to support claims of great progress by medicine—it can hardly be stated that the health problems of our civilization have decreased as a result. The inroads of *chronic* disease have taken the place of virulent fevers.

Dr. Ernest P. Boas, at one time chairman of New York's Welfare Council, has pointed out that "while 70 years ago chronic diseases caused only one-fifteenth of all deaths, today they are responsible for as many as one-half." He continues:

Although the pestilences have been brought under control, the great volume of chronic diseases form a plague of as great a proportion as any to which mankind has been subject. . . . Chronic diseases are ever present and inescapable. They occur at all ages. If we are spared them in our youth they will almost inevitably overtake us in our older years. They are a dry-rot constantly weakening and destroying the social organism.

Chronic diseases are for the most part obscure in origin. Among these the most important are diseases of the heart, arteries, kidneys, and liver, organic affection of the nervous system, mental disorders, cancer, non-tuberculous diseases of the lungs such as asthma, the various forms of rheumatism, diabetes mellitus and other disturbances of the glands of internal secretion or of metabolism. (New York Times, July 23, 1939.)

THE health problem of the modern world is slowly changing from one of infectious diseases to the more serious menace of chronic degeneration of the human organism. Tuberculosis, once the leading cause of death in the United States, is now ninth, retreating from seventh place since the 1946 printing of *The Laws of Healing*, while the various degenerative affections diagnosed as "heart disease" are first, accounting for 55 per cent of all mortality—as against "between 25 and 30 per cent in 1946." Since 1900, cancer, another degenerative disease, has moved from seventh to second place as a cause of death. Diabetes, increasing with alarming rapidity, now holds sixth place on the fatality list (2 per cent). One writer on this subject (in the *Journal-Lancet*, Feb. 1, 1933) concludes with the thoughtful observation: "Perhaps it is in the mental and spiritual philosophies of life that our worthy medical profession will find a powerful ally in its fight to control these dreaded degenerative diseases." And Dr. Boris Sokoloff, in *Cancer, New Approaches*,

New Hope (Devin-Adair, 1952), speaks of the importance of the psychosomatic approach in the treatment of cancer:

The personality of the patient is dismissed lightly; it is a non-existent factor in cancer treatment. This actually was and still is the strongest negative side in cancer treatment today. For in cancer, more than any other disease, the individualistic characteristics of the affected person should be taken into consideration. His morale, his mental state, his diet, his temperament, his habits and inclinations all may have a bearing on the course of his illness.

IN this context, and in the light of considerations discussed in the section on immunization, the question naturally arises as to whether widespread injections—either injection of human blood, of drugs such as penicillin, or of viruses or antitoxins—may not contribute to a general lowering of the responses in the blood stream and organs of some millions of persons. A report by Great Britain's Commissioner of Health, issued in 1959, reveals that 11,700 patients were admitted to hospitals during 1958 for "adverse reactions to non-therapeutic or therapeutic medical or surgical procedures." A Medical Correspondent for the *London Sunday Dispatch*, May 15, 1960, comments as follows:

Concerned over inept handiwork, the doctors have dug out of their Greek dictionaries a new word for the growing category of complaints caused by themselves. They call them "iatrogenic" diseases.

Of course, in some cases, the doctor is not to blame. For instance, certain patients are so hypersensitive that they react violently to ordinary doses of commonplace drugs. Even the minute amount of penicillin in a polio vaccine, may, therefore, cause a bad reaction. Other casualties result from the medical profession's ignorance of the potential risks from new drugs.

As the law stands get-rich-quick pharmaceutical firms are free to launch novel products and get them accepted for prescription through the National Health Service—before the drugs have been subjected to proper clinical trials.

Further indications that the mixing of components in the human bloodstream by injection may lead to unpredictable and damaging effects recently reached the American public in the syndicated column of Dr. Walter C. Alvarez. Dr. Alvarez advised that no one should have a blood transfusion "unless absolutely necessary," and should resist the tendency of inadequately informed doctors to employ transfusions on the slightest pretext. The reason: unpredictable results.

A RECENT study of the lethal results of some transfusions appears in the Canadian Medical Association *Journal* (Feb. 1, 1958) under the

arresting title, "Transfusion of Girls and Women Can Kill Their Babies." Dr. Bruce Chown, director of the Rh Laboratory, Winnipeg, explains that his attempt to reach the public was "written to illustrate the fact that transfusion of girls or women may years later kill their babies; the time intervals between transfusion and disaster in these three cases was 2 years, 15 years, and 8 years; we have been able to demonstrate Rh antibodies as long as 30 years after the last possible antigenic stimulus." A volume titled *Blood Transfusion* (W. B. Saunders, 1949), by Doctors DeGowin, Hardin and Alsever, comments upon the latent effects of some transfusions by saying that "a female child with Rh negative blood may be sensitized to the Rh antigen through transfusion to such an extent that many years later she may be sterile or bear offspring with erythroblastosis fetalis (a disease of the red corpuscles of the blood, contracted by the infant prior to birth) in the first pregnancy."

We are principally concerned, here, with the long-term, delayed, and unpredictable effects which may accompany any hybridization of materials injected into the blood stream. If there is a statistical correlation between the widespread use of injections and the increase in chronic disorders, this concern is certainly warranted. It is also apparent that many ailments termed "chronic" are brought to focus by causes of psychological origin. Yet, psychic disturbances may more readily result in physical disorder when the natural resistance of the blood stream has been altered by additives or mutations. Psychosomatic medicine is, of course, a field in itself.

A basic text on the problems and techniques of psychosomatic medicine introduces the subject to its professional readers with some startling facts:

Between the small number of obviously psychotic persons whom a physician sees and the large number of patients who are sick solely because of physical diseases are a vast number of sick people who are not "out of their minds" and yet who do not have any definite bodily disease to account for their illness. . . . It is reliably estimated that about a third of the patients who consult a physician fall into this group. These are the so-called purely "functional" problems of medical practice.

Approximately another third of the patients who consult a physician have symptoms that are in part dependent upon emotional factors, even though organic findings are present. . . . These psychosomatic problems are often very complicated and, because serious organic disease may be present, the psychic factor is capable of doing more damage than in the first group. (Weiss and English: *Psychosomatic Medicine*, pp. 1-2.)

THESE admissions, or rather discoveries, may be regarded as having revolutionary significance for the future practice of medicine. Traditional methods of diagnosis and classification and treatment of patients are often identified as forms of medical ignorance. Psychotherapy challenges some of the basic assumptions of mechanistic medicine, either directly or by implication, and heaps up evidence to show that habitual neglect of the psychic factors in health and disease has had immeasurably disastrous consequences.

Besides the familiar areas of well-defined mental disorder, and conditions verging on insanity, psychic factors are now known to be related to many forms of "heart disease, to most if not all types of digestive disturbance, kidney disease, appendicitis, colitis, ulcers, glandular disorders, diabetes, arthritis, obesity, sexual disorders, tuberculosis, common colds, headaches, migraine, epilepsy, fainting, insomnia, eye, ear and skin disorders, asthma, hay fever, and to other allergies."

It will be noted that chronic diseases named earlier as together constituting the greatest "plague" that has ever afflicted mankind, are nearly every one among those listed as psychosomatic in origin. Thus it may be said that in accord with the underlying cycle of transition—during which the evolutionary stress and strain will be increasingly focussed in man's *psychic* life—the character of human disease is undergoing a corresponding transformation. Practitioners of the art of healing must increasingly give their attention to the laws of mental, emotional and moral stability, if they are to be of any help to millions of the sick during this crucial period of human history.

Such works as *Psychosomatic Medicine* and *Man Against Himself* by Karl A. Menninger, and *Emotions and Bodily Changes* by Flanders Dunbar, elaborate in great detail the central health problem of the age—the effect of mind and the emotions on the bodily functions. These books are a measurable fulfillment of the trend begun by the late Dr. Carrel. His *Man the Unknown* is a serious indictment of medical science, condemning the tendency to apply techniques of healing without regard for the individuality of the patient. Much of this book is devoted to evidence showing the enormous importance of the psychic factor in disease. "Thought," wrote Carrel, "can generate organic lesions." He anticipated discoveries of tomorrow's medicine by asserting: "Certain spiritual [*i.e., psychic*] activities may cause anatomical as well as functional modifications of the tissues and organs." He concluded:

Such factors are of profound significance. They show the reality of certain relations, of still unknown nature, between psychological and organic processes. They prove the objective importance of spiritual

activities, which hygienists, physicians, educators, and sociologists have almost always neglected to study. They open to man a new world. (*Man the Unknown*, pp. 149-150.)

It is at this point that the student of "the laws of healing" should become hospitable to insights presented by all schools of medical thought. Homeopathy, for example, is from the outset concerned with psychophysical correlations in the individual patient. Given short shrift by most orthodox men of medicine, homeopathy has been conventionally regarded as a sort of semi-harmless "witch doctory"—an outlook unfortunately popularized by *Life* magazine (Sept. 26, 1960), which defined the homeopath as "one who follows the system of Dr. Samuel Hahnemann, who believed most diseases were caused by a suppressed itch called *psora*, that drugs gain potency when fantastically diluted, and that drugs which cause symptoms like those of a disease will cure it." Continuing, *Life* said: "The A.M.A. long labeled homeopathy a cult but in 1903 permitted the homeopaths to become regular members. Today, of the 249,000 M.D.'s in the U.S. some 5,000 are homeopaths. Along with orthodox remedies, these doctors still prescribe such things as tinctures of toads, starfish, nasturtiums and toasted sponges, diluted in vast amounts of alcohol or water."

In contrast, we find a much more enlightened and informative point of view on homeopathy given expression in England. Writing for the *Spectator*, for October 28, 1960, under the heading "Fringe Medicine," Geoffrey Murray discusses the respect currently accorded homeopathy in Great Britain, showing why the characteristic homeopathic approach to the individual patient is to be commended. Mr. Murray introduces his survey with the following paragraphs:

When the Queen sends for her physician, Sir John Weir, press reports often mention that he is a homeopath. In addition to his other medical qualifications, Sir John is a Fellow of the Faculty of Homeopathy—an examining body which has received legislative recognition; and he is also consultant physician to the Royal Homeopathic Hospital, an institution of which the Queen and the Duke of Gloucester are the patrons. Homeopathy, in short, is recognized and respectable; quite an achievement, considering that in many ways it is much more heretical—in the sense of defying current professional dogma—than other fringe groups.

Homeopathic cures work on the principle of *similia similibus curantur*—to cure an illness, give the patient the remedy which, if he were well, would produce the same symptoms that the illness produces.

Briefly, the homeopath believes in giving a tiny dose—really minute, diluted down a thousand or even a million times—calculated to rally

the body's own defenses to fight the invading illness; whereas the allopath believes in fighting the patient's battle for him, by giving him a powerful dose which can destroy the invading germs, as it were, whether the patient's defenses are working or not. The obvious danger in allopathy—as the profession has begun to realize, though the public is still largely unconcerned—is that whereas a patient's own resources, if they are effectively stimulated, are strengthened, they may atrophy if they are not called upon to perform their function. Besides, the use of allopathic drugs sets up resistant strains in the germs they are fighting, which eventually undermines the drugs' usefulness—as has happened with the antibiotics and penicillin.

A second cardinal tenet of homeopathy is the need to fit treatment to patients. A medicine which might be effective for one patient may be wholly unsuitable for his neighbor suffering from the same disease. So, before a homeopathic remedy can be prescribed, the patient's traits and physical characteristics have to be thoroughly understood. This takes up much time and delays diagnosis; but once established, homeopaths assert, treatment is expedited and health is promoted rather than sickness allayed.

WHEN a Theosophist expresses habitual preference for "natural" methods of combating illness he is, in part, affirming a belief that violent short-term methods of proposed cures often inhibit the patient's own study of his relationship with his difficulty. A bit of living with one's disorder may possibly awaken the intuitive faculty, so that the student, as a patient, may assist the competent physician in fully diagnosing and treating the ill. While Theosophists are certainly under no obligation to express a preference for homeopathic healing, there is this to be said in favor of homeopathy: the patient is encouraged to *study homeopathy in relation to himself*. Secondly, none of the methods of healing recommended rely upon potent injections or any other violent means of removing a difficulty. Homeopathy, in other words, from the standpoint of the perspective developed in this pamphlet, is often safer than a resort to allopathy, though it goes without saying, and is admitted by some homeopaths themselves, that there are numerous conditions requiring other than homeopathic assistance.

As the Theosophical Society grew to some prominence in the early 1880's, a parallel interest in many forms of "mind cure" and "faith healing," took place. In this context, we find William Q. Judge, author of *The Ocean of Theosophy*, suggesting that physical means might better be used for physical ills, and that no one could quarrel with homeopathic stimulation of bodily defenses. In an article called "The Cure of Diseases," Mr. Judge called attention to the apparently remarkable discoveries of Count Mattei who, although his method of rendering plant

and vegetable "essences" remained a secret, treated patients successfully throughout the world—and with no profit whatsoever to himself. In discussion of Mattei, Mr. Judge notes:

We find the Italian Count Mattei promulgating a system of cure by the homœopathic use of subtle vegetable essences which may well give pause to those who would make universal the curing by faith or mind alone. . . . His globules will make a drunken man sober, and, given to the nurse who suckles a babe, will cure the child who takes the milk. The drunkard and the child do not think about or have faith in the remedies, yet they cure. Is it not better to restore health by physical means and leave the high teachings of the healers, all taken from well known sources, for the benefit of our moral nature?

WHETHER the founder of homeopathy, Dr. Samuel C. F. Hahnemann, was so doctrinaire as to be sometimes illogical in respect to the claims made for his system is, of course, a debatable point. Many who have tried homeopathic remedies with optimistic faith have subsequently deserted the theory because specific remedies seemed ineffective. Yet there appears to be something of a mystical perception on the part of Hahnemann, correlative with H. P. Blavatsky's writings concerning the relationship between the "astral" substratum and the physical organism. Hahnemann believed that the proper method of healing was to discover a means, in the case of each specific case of physical imbalance, for stimulating the body's natural capacities to combat the difficulty. His "tinctures"—the highly diluted traces of some natural element which produced effects similar to those noted in the manifesting disturbance—were meant to bring every latent glandular and organic capacity to bear in eliminating the basic trouble. True healing, the homeopath believes, must proceed "from within outwards"—the real remedy being provided, not really by the tinctures, but by the body of the patient, itself. In contrast to the allopathic conception of *arresting* infection, homeopathy proceeds in a manner similar to that of fever therapy—wherein the symptoms become temporarily aggravated in the hope of affecting thorough cleansing and elimination of the causes of the illness. If it is true that many diseases are precipitated from the psycho-mental realm and simply work their way outward *through* the physical, there must be some element of profound truth in the homeopathic contentions. For all these reasons, homeopathy itself may be regarded as symptomatic of a kind of occult perception still foreign to orthodox medicine, but vitally needed to give full depth and breadth to the art of healing. The Theosophist is also inclined to feel that if healing can be accomplished by a minimal introduction of medicine, this is all to the good—for one

thing, because the danger of creating an unnecessary dependence upon the medicative agent is lessened.

A FURTHER explanation of the homeopathic intent is provided in a pamphlet titled *Homeopathic Philosophy*, written by Dr. James Stephenson (New York, 1958). This pamphlet was quoted in *Theosophy* 47: 188. Dr. Stephenson is also concerned with "transition" towards a less materialistic view of human disorders, and relates homeopathy to alterations in scientific outlook by remarking that "whereas the principles of homeopathic practice and philosophy were completely antithetic to the attitude of 19th century scientific philosophy, 20th century physics, by contrast, supplements 19th century physics by being absolutely relative rather than relatively absolute; synthetic or holistic instead of separative; discontinuous rather than average; statistically acausal rather than analytic and uncertain rather than certain." Dr. Stephenson continues:

The homeopathic physician is often able to *individualize* one patient from another who may have the same illness. Each ill person is unique, just as every pine tree is unique among pine trees. The homeopathic physician focuses on the *person* who has the disease, rather than the *disease* which has the person. He differentiates between the *symptoms* of the disease like the sneezing and running nose of a person with a cold, and the characteristics of the person with the cold, such as reaction to weather, time of day or night, fears, moods, etc. . . . Homeopathic physicians of necessity try to see below the symptoms of a particular illness to that point of imbalance which the disease symptoms are attempting to restore to balance. From this viewpoint disease is not evil in itself, but has an underlying purpose—the maximum possible good of the patient. . . .

In treating illness the homeopathic physician observes a consistent, predictable type of response on the part of his patients. Over and over as people respond to therapy, their complaints shift from one area to another, but usually from more vital organs to less vital organs, almost as though some inner healing force were directing the course of reaction. Head symptoms will move downwards to the trunk and gradually along the extremities to the hands and feet. Illness of vital organs such as the lungs and heart will shift into the throat and intestines, characteristically ending as a discharge or as a skin eruption. Affections of the mental sphere move into the emotional and then into the physical sphere. In the process of treating long-standing chronic conditions supervening illnesses often return, usually briefly, but nearly always in reverse order of their appearance, the most recent returning first, the oldest, last. It soon becomes evident to even the most casual observer that the symptoms of an illness are often not dangerous in themselves, to be removed by any means, but instead they represent an attempt by the body to heal itself, to re-establish a state of health.

PART of the significance of homeopathic successes, from the theosophical standpoint, resides in the suggestion that "nature" herself may offer assistance in the case of every disease, provided the proper substance is known and used with understanding. (Relevant quotations from an article, reprinted from the *Homeopathic Recorder*, "The Occult Side of Homeopathy," by Dr. A. H. Grimmer, may be found in *Theosophy* 43: 523-525.) Recent research in regard to the hitherto unsuspected importance of "trace minerals" leads toward the same conclusion. In this context, dietary study assumes importance in regard to "the laws of healing." Synthetically produced vitamins are often less salutary than their advertisers would have us believe—even dangerous in some instances—since the body's opinion of synthetic elements may vary from the opinion of the chemical engineers.

It is also at this point that the results of Dr. Benjamin P. Sandler's work should be noticed. In 1951 Dr. Sandler wrote a book called *Diet Prevents Polio*, sponsored by the Lee Foundation for Nutritional Research. Dr. Sandler conducted a large-scale experiment in North Carolina in support of his theory, gaining the cooperation of newspaper editors and the local radio station to secure public attention for his findings. On October 4, 1948, the Ashville (N.C.) *Times* carried a detailed article telling of Dr. Sandler's research. Then, after persuading the people of Ashville, in the face of a spreading polio epidemic, to follow his dietary recommendations—which included the elimination of sugars and of most starch—Dr. Sandler summarized:

Up until August 4, 1948, the city of Ashville had 55 cases of polio. If one assumes that the peak had been reached on that date one could have expected about 55 cases during the decline until the end of the year. . . . However, instead of 55 cases there were only 21 new cases in Ashville from August 4 to December 31.

Actually, however, in the southeastern United States, polio epidemic peaks are usually reached during early September. If the epidemic had been allowed to run its course without the diet, there might have been around 75 cases in Ashville by the first week in September (a conservative estimate), with a similar number following the peak. Thus there could have been a total of 150 cases in Ashville for the entire season. Actually, there were 76 cases for the entire season, or about half the expected number.

I am willing to state without reserve that such a diet [no sugar, little starch], . . . strictly observed, can build up in 24 hours' time a resistance in the human body sufficiently strong to combat the disease. Of course, the diet must be followed throughout the period of the epidemic.

One of the puzzling characteristics of polio has been its prevalence in warm weather. Many people cut down on protective foods such as

meats, fish, and poultry because of a mistaken idea that a "light" diet is better for them in warm weather. And they increase the consumption of cooling foods and beverages, most of them heavily sweetened. It is this increase of consumption of sugar that produces a lowering of blood sugar and thereby a lowering of the body's resistance to polio. . . .

On October 12, 1955, the weekly journal *Manas* commented on Dr. Sandler's "experiment": "What happened in Ashville as a result should have been the greatest medical story of the year. Research along these lines began as long ago as 1931. Polio epidemics have occurred throughout the world in past years only in those countries with high per capita sugar consumption. Epidemics are unknown in countries with low sugar consumption; the greater the sugar consumption the more severe the epidemic."

There are, in short, many indications that both contagious diseases and chronic disorders are caused by alterations in the content of blood. Sudden changes induced in the blood stream by injection, or the more gradual changes due to heavy consumption of synthetic foods, invite abnormal conditions. And *deleterious psychic conditions also eventually produce deleterious physical effects.*

PSYCHOSOMATIC medicine recognizes the inter-relatedness of the various constituents of man, as well as their relative independence in development. The constructive side of psychotherapy lies in its closer approach to the causes of ill-health and disease. Actually, it suggests the necessity for self-reliance on the part of the sick, for an intelligent facing of personal weakness and the attempt to overcome the psychic causes of illness in themselves.

The theories of psychotherapy have been and still are strongly influenced by the discoveries and doctrines of Sigmund Freud. It was to be expected that, after centuries of hypocritical pretense at social morality, along with prudish ignorance and an attitude of shame toward natural functions, there should be a great reaction in the direction of releasing inhibitions imposed by religion. Freud gave that reaction a scientific bent. Nor is it remarkable that the Western world is virtually crazed on the subject of sex. The connection between anthropomorphic religion and sexual aberration should be evident to the psychiatrist, and is quite plain to any student of symbolism. Thus the perceptions of Freud are really a commentary on the nearly two thousand years of dogmatic Christianity from which the West was emerging in the nineteenth century—a process of emancipation as yet far from complete.

It is only in the framework of this slow awakening from ages of religious bigotry and its materialistic reaction that there can be more than a

qualified approval of the present psychiatric viewpoint, Theosophically considered. But in that framework, the progress it represents is of epochal importance. Many discoveries made in clinical practice in recent years point in the general direction of fundamental truths about man's nature.

FREUDIAN psychoanalysis, at its outset, was repugnant to most Theosophists. Its treatment of one aspect of behavior seemed a gross emphasis upon certain aspects of the constitution of man—as indeed it was—and the mechanistic implications of much of Freud's thinking ran counter to the conception of man's basic nature taught in Theosophy. Nevertheless, even unadulterated Freudianism had its constructive side in certain other tendencies which the work of the founder of psychoanalysis set going in modern medicine and modern thought. First of all, however oversimplified, the Freudian division of man into several levels of "principles"—libido, ego, superego, etc.—was in a sense preparatory to a more perceptive account of the complex components of man's nature. Then Freud, whatever misconceptions of nineteenth-century materialism haunted his thought, was adamant in his rejection of the personal-God idea. His mind was too disciplined for him to accept this perversion of religious thinking, and very likely he saw too much of the effects of the God-idea in the guilt-feelings and other disturbances of his patients to be able to regard it as anything but a disaster. Finally, he would have nothing to do with hypnotism as an instrument of therapy. He tried it, after studying under Charcot, and ended by strongly counselling against its use.

But the most interesting development of the psychoanalytical movement has been its gradual reversal of polarity in respect to Freud's materialistic assumptions. First to break away was Carl Jung, who spoke directly in behalf of a higher psycho-dynamics in man, of motives having another origin than the sexual impulse. Adler, also, introduced innovations in psychoanalytical theory, and then Rank added an almost spiritual note to the insights of psychotherapy. These gradual changes in the viewpoint of psychoanalysts are carefully described by Ira Progoff in *The Death and Rebirth of Psychology* (Julian Press, 1956). The work of these pioneers has been continued by the neo-Freudians, most eminent of whom, perhaps, are Karen Horney and Erich Fromm. Dr. Fromm, it might be said, brought the new development to a climax in his well-known *Saturday Review* paper, "Man Is Not A Thing," reprinted in *Theosophy* for November, 1957. Here Dr. Fromm clearly illustrates the significance of the Progoff title—*The Death and Rebirth of Psy-*

chology—as he discusses the limitations of most contemporary psychoanalytic viewpoints and then indicates why a *non-theological* view of “man as soul” alone provides the means by which a “new birth” of psychological insight may come into being. Dr. Fromm writes:

For psychoanalysis to fulfill its real possibilities, the analyst must not look on the patient as an object, or even be only a “participant observer.” He must become one with the patient, and at the same time retain his own separateness and objectivity so that he can formulate his experiences in the act of oneness and of separateness at the same time.

The final understanding cannot be expressed in words. It is not an “interpretation” which describes the patient as an object with its various defects, and their genesis, but it is an overall intuitive grasp; it takes place first in the analyst and then, if the analysis is successful, in the patient. This grasp is sudden. It is an intuitive act which can be prepared by many cerebral insights but can never be replaced by them. If psychoanalysis is to develop in this direction it has still unexhausted possibilities for human transformation and spiritual change. If it remains enmeshed in the socially patterned defect of alienation it may remedy this or that defect, but it will become another tool for making man more automatized and adjusted to an alienated and basically “inhuman” society. (*Theosophy* 46:40.)

DR. FROMM discusses how easily, in some instances, contemporary psychology may appeal as a substitute for self-knowledge—and how dangerous this substitution may become. He writes:

Psychology as a surrogate becomes apparent in the phenomenon of the popularity of psychoanalysis. Psychoanalysis can be most helpful in undoing the parataxic distortions within ourselves and about our fellow man. It can undo one illusion after another, and free the way to the decisive act, which we alone can perform: the “courage to be,” the jump, the act of ultimate commitment. Man after his physical birth has to go through a continuous process of birth. Emerging from the mother’s womb is the first act of birth; from her breast is the second; from her arm the third. From here on the process of birth can stop; a person can develop into a socially adjusted and useful person and yet remain still-born in a spiritual sense. If he is to develop into what he potentially is as a human being, he must continue to be born. That is, he must continue to dissolve the primary ties of soil and blood. He must proceed from one act of separation to the next. He must give up certainty and defenses and take the jump into the act of commitment, concern, and love.

What happens so often in psychoanalytic treatment is that there is a silent agreement between therapist and patient which consists in the assumption that psychoanalysis is a method by which one can attain happiness and maturity and yet avoid the jump, the act, the pain of separation. No amount or depth of psychological insight can take the

place of the act, the commitment, the jump. It can lead to it, prepare for it, make it possible—and this is the legitimate function of psychoanalytic work. But it must not try to be a substitute for the responsible act of commitment, an act without which no real change occurs in a human being. . . . (*Ibid.*, p. 39.)

Psychology can show us what man is *not*. It cannot tell us what man, each one of us, *is*. The soul of man, the unique core of each individual, can never be grasped and described adequately. It can be “known” only inasmuch as it is not misconceived. The legitimate aim of psychology, as far as ultimate knowledge is concerned, is the *negative*, the removal of distortions and illusions, *not the positive*, full, and complete knowledge of a human being. (*Ibid.*, p. 37.)

A FURTHER step toward “soul-oriented” psychology is provocatively developed in Dr. Viktor Frankl’s *From Death Camp to Existentialism*. Dr. Frankl, as Dr. Fromm, recognizes a tremendous debt to Freud. But he here discusses his reasons for stating that Freudian, Adlerian, and Jungian theories of basic human motivations are inadequate:

Man is groping and longing for a meaning to be fulfilled by him and by him alone; in other words, for what we could call a mission. . . . What is required is a psychotherapy focussing on man’s search for a meaning to his existence; in other words, *logotherapy* (“*logos*” being the meaning—and, beyond that, something pertaining to the noëtic, and not the psychic, dimension of man), in contrast to psychotherapy in the narrower sense of the word.

What do I mean by the “noëtic”? The noëtic forms a specific class among the psychic processes, i.e., that class which is not accessible to animals, but only to man. Man is the only being which is able to transcend himself, to emerge above the level of his own psychic and physical conditions. Thus, man is also enabled to objectify and even to oppose himself. By this very fact man enters, nay, he even creates a new dimension, the dimension of noëtic processes—call them spiritual groping or moral decisions—in contrast to psychic processes in general.

And this is precisely that dimension into which psychotherapy must follow man. A science of man should not simply project human phenomena out of the appropriate dimension—the noëtic one—into the realm of mere psychic data. This would be an injustice to man and, above all, it would be to ignore man’s will-to-meaning. Instead of ignoring it, psychotherapy in particular should try to *stimulate* the will-to-meaning, or, if it is concealed, to evoke it. For again and again we have seen that an appeal to continue life, to survive the most unfavorable conditions, the most dire distress, can be made only when such survival appears to have a meaning.

In my opinion and according to my personal convictions and experiences (be they clinical or metaclinical ones), the first and foremost aim of mental hygiene should be to stimulate man’s will-to-meaning.

THE foregoing is certainly suggestive of Theosophic psychology. The ramifications of this viewpoint now come to frequent light in the writings of such psychologists as Carl Rogers and A. H. Maslow, while the popular and somewhat oversimplified reflection of the same trend can be noted in such books as Harry Overstreet's *The Mature Mind*. Briefly, the perspective afforded is one which views each human soul as engaged on an adventurous pilgrimage towards transcendence of present limitations of self. Every difficulty and tribulation, including those of disease and mental disturbance, may provide the opportunity for self-initiation. Arousal of the "will-to-meaning," in Theosophic terms, marks the beginning of a transition from psychic mind to noëtic mind. As a man accomplishes this transition through a series of progressive awakenings, he discards the neurotic fears which diminish resistance to disease and other forms of ill-health.

THEOSOPHICAL SOURCES ON HEALING

ALL the foregoing might be said to constitute clusters of evidence suggesting the need of a philosophic transformation in contemporary man's view of ill-health. As we have seen, there is strong indication that violent tampering with the human body in the interest of fast cures or the mass use of synthetic preventives brings a host of new dangers. So immunization, the wholesale practice of blood transfusions, and the use of many "miracle drugs" have been viewed in critical perspective as an assistance to the student, theosophical or otherwise, who feels impelled to re-think the problem of health for himself.

This evidence would never have been collected nor the pamphlet written, however, had it not been for the writings of H. P. Blavatsky, William Q. Judge, and Robert Crosbie. These Theosophists have been "illuminators" for a host of students throughout the world who have followed the hints given by them and established correlations of contemporary research. Obviously, it was never intended by any of these three that Theosophists develop a sort of official, rigidly established position on medicine so that a systematic development on the subject is not to be found in any of their writings. But it is the hope of the present editors that an extension of what Madame Blavatsky, Mr. Judge and Mr. Crosbie have said, entering into the area of contemporary medicine and psychiatry, will prove to be provocative and useful.

The three articles which follow, composed of statements by H. P. Blavatsky, a magazine piece by William Q. Judge, and an article by Robert Crosbie, constitute Theosophic "source material" from which the editors have worked. They also help to illustrate the fact that, regardless of the nature of any contemporary transition, the true "laws of healing" remain the same.

SOME STATEMENTS BY H. P. BLAVATSKY

H. P. BLAVATSKY wrote with foreseeing frankness on the dangers inherent in the rapid rise and spread of all those forms of psychological treatment of disease, which, disguised under many high-sounding names, are in fact disastrous experiments in Hypnotism and Mesmerism—the more insidious because of the apparent results achieved. Whether orthodox or unorthodox, whether physical or psychological, *any* system of purported healing which makes the patient more and more dependent on the healer and his ministrations, less and less reliant on Nature and himself, must of necessity be dangerous—must lead *away* from a sound mind in a sound body. Speaking of Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth, she said:

ALL these movements represent nothing but the exercise of the psychic and occult powers latent in man—as yet not understood and therefore but too often ignorantly misused. Understand once for all that there is nothing “spiritual” or divine in any of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power in the lower planes of nature—usually of prana or life-currents. The conflicting theories of all these schools are based on misunderstood and mis-applied metaphysics, often on grotesquely absurd logical fallacies. But the one feature common to most of them, a feature which presents the most danger in the near future is this: In nearly every case the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the *mind* of the patient. Here lies the danger, for any such process—however cunningly disguised in words and hidden by false noses—is simply to psychologize the patient. In other words, whenever the healer interferes, consciously or unconsciously, with the free mental action of the person he treats, it is—Black Magic. Already these so-called sciences of “Healing” are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money getting having been once allowed to creep in, the one-time “healer” may be insensibly led on to use his power (over his patients) to acquire wealth or some other object of his desire.

A great truth was uttered by Dr. Francis Victor Broussais when he said: “If magnetism were true, medicine would be an absurdity.” Mag-

netism *is* true, and so we shall not contradict the learned Frenchman as to the rest.

An intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies, a familiarity with their effects in and upon the animal kingdom and man, is especially necessary. There are occult properties in minerals and plants of which so-called exact science is wholly ignorant. Our purest water would be found to yield, instead of its two declared simple elements of oxygen and hydrogen, many other constituents, undreamt of by our terrestrial modern chemistry. He who would allotropise sluggish oxygen into Ozone, reducing it to its pure essence (for which there are means) would discover thereby a substitute for an “Elixir of Life” and prepare it for practical use.

One common vital principle pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given. Thousands of years ago the initiated priests, spoken of as the “magicians and exorcists of sickness,” healed disease by magnetic processes. Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in the healing temples of Aesculapius, where the patients were treated magnetically, during their sleep.

This creative and life-giving Force—denied and laughed at when named theurgic magic, is now called Hypnotism, Charcotism, Suggestion, “psychology,” and what not. Instead of healing diseases—the only use to which animal magnetism under its new name can be legitimately applied—they often inoculate the subjects with their own physical as well as mental ills and vices. This is as bad on the moral plane as the artificial introduction of animal matter into the human blood is on the physical plane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will!

The minority of the learned physicians and other scientists experiment in “hypnotism” because they have come to see something in it; while the majority still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask—hypnotism. The former—entirely ignorant of the fundamental laws of animal magnetism—experiment at haphazard, almost blindly. Hence they interfere with, and awaken to action the most dangerous forces of nature, without being aware of it. If the outward expression of the idea of a misdeed “suggested” may fade out at the will of the operator, the *active living germ*

artificially implanted does not disappear with it; that once dropped into the sea of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realization. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in a man's lifetime, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person least calculated for it, or—a terrible crime perpetrated, the reason for which remains forever a mystery.

Under what circumstances is hypnotism "black magic?" Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given; a process of endosmose has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Like every other occult force in Nature, this *end-* and *ex-osmotic* process may be made beneficent or maleficent, either unconsciously or at will. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can will away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for Will to engrave. This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.

REPLANTING DISEASES FOR FUTURE USE

By WILLIAM Q. JUDGE

THE ills I wish to speak of now are those of the body. Our moral nature will be purified and ennobled, widened and strengthened, by attention to the precepts of the saints and sages who through all the ages continue speaking for our benefit. And I refer to these with a view to "mind-cure" and "metaphysical healing."

Our real ground of objection to the practices demonstrated variously as the practitioners have been Theosophists, Christians, or followers of the mind healers, is directed to methods which in fact introduce a new sort of palliative that throws back into our inner, hidden planes of life diseases otherwise *passing down and out* through the natural gateway, our bodily frame.

A consideration of this subject requires that we enquire awhile into the complete nature of man. This enquiry has been made before by much greater minds than mine, and I only hand on what they have found and what I have corroborated for myself. Mind-healers and Spiritual Scientists and the rest do not make any reference to this subtle nature of ours except to admit thought to be powerful and to say that the "spiritual body is pure and free from disease." Mind itself is not described by them, nor is it stated that the "spiritual body" has any anatomy possible of description. But the field of Theosophic research is not devoid of an anatomical enumeration, so to say, of the parts of the inner body—the "spiritual body" of some of these schools—nor of the "mind" spoken of by them all.

The mind is *manas* of the Hindus. It is a part of the immortal man. The "spiritual body" is not immortal. It is compounded of astral body with the passions and desires. *Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. It is the mover who is either voluntary in his motion, free if it will, or moved hither and thither by every object and influence and colored by every idea. From life to life it occupies body after body, using a new brain instrument in each incarnation. As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here

are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone.

When these seeds sprout and liberate their forces they show themselves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression is through a body, or rather through the lowest vehicle in use in any evolutionary period.

This is a great wheel that ever revolves, and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible. We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, all becoming in turn causes for other effects and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage had to endure in his bodily frame that which belongs to it through Karma.

The inner anatomical structure should also be known. The ethereal body has its own currents—nerves, for want of a better word, changes and method of growth and action, just as the gross body has. It is, in fact, the real body, for it seldom alters throughout life, while the physical counterpart changes every moment, its atoms going and coming upon the matrix or model furnished by the ethereal body.

The inner currents emanate from their own centers and are constantly in motion. They are affected by thoughts and the reflection of the body in its physiological changes. They each act upon the other incessantly. (Every center of the inner body has its appropriate correspondent in the physical one, which it affects and through which it is in turn acted upon.) It is by means of these subtle currents—called vital airs when translated from the Sanskrit—that impressions are conveyed to the mind above, and through them also are the extraordinary feats of the *séance* room and the Indian Yogi accomplished.

And just as one may injure his body by ignorantly using drugs or physical practices, so can the finer currents and nerves of the inner man

be thrown out of adjustment if one in pride or ignorance attempts, uninstructed, to deal with them.

The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. If left to themselves—aside from palliations and aids in throwing off—they pass out into the great crucible of nature and one is free from them forever. Therefore pain is said to be a kind friend who relieves the real man of a load of sin.

Now the moment the practices of the mind-curer are begun, what happens is that the hidden inner currents are violently grasped, and, if concentration is persisted in, the downward vibrations are thrown up and altered so as to carry back the cause to the mind, where it is replanted with the addition of the purely selfish desires that led to the practice. It is impossible to destroy the cause; it must be allowed to transform itself. And when it is replaced in the mind, it waits there until an opportunity occurs either in this life or in the next rebirth.

In some cases the physical and psychological structures are not able to stand the strain, so that sometimes the return of the downward vibrations is so great and sudden that insanity results; in other cases disease with violent characteristics sets in.

The high tone of thought enjoined by some schools of healers has the effect of making the cause of trouble sink deeper into hiding, and probably adds to concentration. But any thought would do as well, provided concentration is persisted in, for it is the concentration that makes the effect, and not the philosophy. The system of affirming and denying makes concentration easier.

For when the practitioner begins, he immediately brings to play certain inner forces by virtue of his dwelling on one thing. The veriest savages do the same. They have long taught it for various purposes, and their ideals go no higher than food and sleep, fetishes and superstitions.

When one is thus operating on another who is willing, the change of inner nerve currents is brought about by sympathy, which in these cases is the same as the phenomenon so well known in physics by the name *induction*. When a person is operated on—or against, I call it—the effect is either repelled or produced. If produced, it is by the same induction brought about without his knowledge and because he was not stronger than the operator.

Here is the danger again. The schools of hypnotists are teaching how

to do it. The mind-curers and "metaphysicians" are doing the same. An army of possibilities lurks under it all; for already there are those practitioners who deliberately practice against their opponents, sitting day after day to paralyze the efforts of other people. It is like dynamite in the hands of a child. Some day it will explode, and those who taught it will be responsible, since instead of being taught it ought to be warned against. The world could get along with what disease there is, if it only turned attention to high ethics and altruistic endeavor. For after a few centuries of right living the nations would have purged themselves and built up a right moral building well founded on the rocks of true philosophy, charity, and love.

MENTAL HEALING AND HYPNOSIS

By ROBERT CROSBIE

MENTAL healing, metaphysical healing, mind cure, spiritual healing and Christian Science all come under the same head; there is no difference between them in the range of their action or the basis upon which they are founded. All are forms of *self*-hypnotism. But hypnosis is something of itself and in itself, which would require extensive treatment, its basis being a sort of artificial catalepsy. Whoever is hypnotized is thrown out of his normal modes of perception; his own external perceptions are closed to him and he sees only from the basis which the operator presents to him. Mental healers and Christian Scientists make use of certain ideas and abstractions in formulas which take the mind off the body, though it is generally believed that "thought" is the means by which the healing is effected. Now *thought* differs entirely in its nature and relation according to the knowledge of the thinker, and to use a prescribed formula, as do the adherents of these healing cults, is by no means to employ *thought*. What passes for "thought" is the idea that diseases are caused by thinking of them, and that the only way to overcome them is by thinking of that which is not disease. Of course, that is only a formula.

Are there cures brought about by such practices? Certainly; by each and every system, no matter how much they differ from each other in their claims. Just so, there are cures made by every "remedy" ever proposed under the sun. Testimonials are found for every kind of remedy and to every kind of formula that was ever presented mankind. Medical practitioners bring about their cures also, and even "quack" remedies advertised in the newspapers bring floods of testimonials from people who have been cured of disease after having been given up by physicians. Since, then, healing is brought about in many ways, it is clear that neither the fact of healing, nor any number of testimonials, have any value as evidence that any one of these systems of healing is a *true* system.

People are attracted to these partial systems of thought by the healing of disease promised. What they need to look for is not the "cure," but the *cause* of disease. The fact that no one specific method is a cure-all ought to show that there are different kinds of disease; some, the result of bad habits, lack of exercise, wrong diet, and the failure to observe the ordinary laws of hygiene; others, nervous diseases, the effect of wrong ways of thinking, of worriments of various kinds. There are also other

diseases which are mechanical and organic, where certain organs have become affected to such an extent that they cannot respond to normal action in accord with the other organs. The organs are materially formed of the matter of the three lower kingdoms—mineral, vegetable and animal—taken from the food we eat and transmuted into the organs. Consequently, where some kind of element is discovered to be lacking, something of the material nature may be added which, in most cases, in itself will restore the organ to its natural condition. Diseases caused by wrong habits are, of course, cured by correcting the habits. Where an irritation and nervous condition has been caused by too much thinking about some ailment that may exist in the body, these "mental" operators have their great field of "success," for when the mind is withdrawn from the ailment, the body has within itself the power to restore itself to a normal condition, in many, many ways. Where the mind is self-centered and concentrated, it does not permit the body to resume its normal operation, but rather increases the disease, since the power of the consciousness of the being is placed upon it. The body has its own immunizing power, if left alone.

The body is a mechanical instrument which has been brought into being and is kept in action by the thinker who inhabits it. But those who put forward ideas in regard to mental healing have never concerned themselves for a single moment with determining the cause of having such bodies, being born into such bodies at this time on the earth, where they themselves come from, whither they are going, and what the purpose of life is. All these panaceas for ills fail absolutely to recognize the operation of law—the operation of cause and effect. They ask for no understanding, nor do they present a basis for right thinking, right conduct, and right progress. Therefore, people who take up these lines get nowhere. If perchance, by taking their minds off their disease, the body gets better of itself, they have gained no *knowledge* by it; they are only made better able to continue along their ignorant lines and die when the time comes no wiser than when they were born, believing this to be the only physical existence they will ever have.

To minds engaged with universal ideas, such as The Self of all creatures, the Divine Law of Justice, the evolution of all grades of beings, the great cycles of men and planets and universes—ideas of healing these temporary bodies appear very, very small. For what does healing mean? Getting rid of the effects which we ourselves have produced, consciously or unconsciously. What does a diseased body mean but that we have ignored our own natures and acted as though we were bodies, and broken every law of hygiene that we know of? If we lived

according to the laws of hygiene as we know them, these diseases would not be upon us.

All these healing systems are presented for one purpose—to enable us to relieve ourselves of the responsibility of our own acts. In Occultism that is a crime. We may use natural bodily methods, but we may not try to drag the Spirit itself down to relieve us of the diseases that we have brought upon ourselves. For us to think for a moment that Spirit, the root of all being, can be dragged down to relieve us of those troubles brought upon ourselves is a blasphemy to anyone who thinks deeply—a denial of the Real Self. The body is a machine which represents the effects of causes set in motion, whether ignorantly or consciously. We should recognize that being a machine—an instrument formed from the matter of the earth—it can be kept in balance by restoring those elements it lacks. We should not think too much of the body, nor think of it at all, save as an instrument—our present physical automobile, so to speak, which we ought to keep in running order and use as we would any machine. We have to run it according to the laws of its operation to make the body a perfect instrument; but we should keep our consciousness on the plane to which it belongs—not chained to the body.

In these mental healing processes there is a great danger. The powers of Spirit are far greater than any known power we possess—greater than dynamite, or the applications of electricity. Moving along these lines blindly as many do is liable to bring disaster; has brought insanity time and time again. We hear of the "demonstration" of cures, but we do not get the demonstration of failures. And they are many. Mental healing may throw the disease back into the place from which it came, back into the mind, but just so surely will it come back in another form and also with more force than before. The spiritual nature itself will not permit us to avoid the results of causation which we ourselves have set in motion. Those abstractions which take the mind off the body, such as "God is All Good," "There is no imperfection," set certain currents in motion in what is known as the Pranic or Astral body. These currents act and re-act and interact between the inner and outer body, and in the end are bound to produce injury, no matter what the present benefit may appear to be. At the best, we have only delayed the day of settling.

The only way by which matters in life may be brought into their proper relation and harmony is by an understanding of our own nature, and fulfilling it. That course would make a heaven of this civilization, compared with what it is now. It would obviate nine-tenths, yes, one hundred per cent, of those diseases which now afflict us, whether individual or general, sporadic or epidemic. For all diseases are caused by

men, individually and collectively, and even the catastrophes in nature are the result of man's misunderstanding of his own nature, and the thinking and acting based upon it. The spiritual power that lies in man's thinking goes much farther than the formulation of it. Whatever of error he produces finds its return from all parts of nature—from fire and air and earth and water—for all the elements are but embodiments of so many degrees of intelligence, and we affect them against the nature of the whole, which is a synchronous evolution. We hinder the elemental lives and they resent it. Even the forces of our bodies are composed of lives of different kinds; the very organs in our bodies are composed of different kinds of elemental lives, all having their relations to different parts of nature.

All these healing schemes, 'isms, and religions are attempts to dodge our responsibility. Our complaints about our environments are attempts to dodge responsibility. Our faith in this God or the other God, or this system of belief, this salvation, are attempts to dodge responsibility. We have to accept that responsibility, and stay with it, first, last and all the time. For we are all bound up in one great tie; we can not separate ourselves from each other, nor from any other being. The high beings above us who have passed through the stages which we are now passing through are just as closely related to us—and more so—than we are to each other, for They desire to help us in every way, if we would only allow Them. Savior after Savior has come to the earth for our benefit, but no one can give us any more benefit than to point to the truths that have been given all down the ages. We must take advantage of that knowledge and advance out of the state in which we have placed ourselves. No Savior can save us. No God can protect us. No devil can torment us, for both the God and the devil are within. The devil is the misunderstanding of our nature. The God is that place in ourselves that we come to know and realize and see reflected in the eyes of every living being. It is the God in us which demands *self-advancement*, *self-induced* and *self-devised* exertions, and *the full acceptance of responsibility*.

THIS pamphlet has been written in order to present phases of healing in a time of transition so confusing in issues as to call for careful evaluation, and thus to induce independent study and decision in regard to principles involved. Many matters of interest have intentionally been left unexplored, but should further correspondence be desired in such regard, please address questions to the Editors of *Theosophy*.

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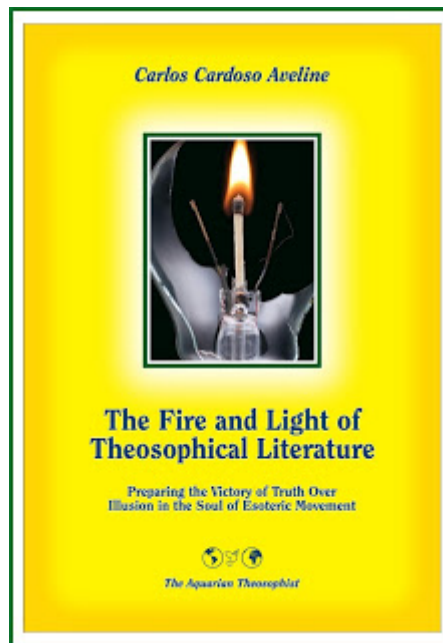
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