

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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SOLDIER — SAINT — SAGE

A STUDY IN KARMA

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The kingly science and the kingly mystery is devotion to and study of the light which comes from within.

—W. Q. JUDGE

WHEN the blessed knowledge of the Law of Karma dawns on our mental horizon, it is like the light of a new day. Our consciousness sees the world very differently. It was plunged in its greyness and its deceptiveness a moment ago. Now we perceive that world by the Light of the Law, and though many puzzles leap to the eye and many problems appear insoluble, we also find our conviction grow that all, all can and will be explained. As the Light of the Law deepens, our increasing knowledge shows us clearly the how and the why of those puzzles and problems.

One of the early stumbling-blocks in our understanding of the Law of Karma is the false knowledge ingrained in us from our birth that something outside of us rules our destiny; that the universe is different from its creator; that Nature and Nature's God are distinct and separate; that the human soul and Divine Spirit are two powers, discordant and opposing — this false knowledge inherited by our personal consciousness vitiates our appreciation of the Law of Karma. Because of this we fail to see that the cause of the effect is imbedded in the latter. However distant in space the mango fruit on a huge tree from the original mango stone underground, between the two there is intimacy. From the mango stone planted in the past came the tree on which in after years the new fruit grows — but it is from the old fruit that it comes.

The fruits or effects we encounter now and here in body, mind, character, environment, carry within them their own causes, in our soul.

Therefore the Esoteric Philosophy teaches that the practising aspirant should reflect upon the origin and transmutation of effects by self-effort. Each one is himself the creator of his Karma, the maker of his destiny, and what is created in ignorance can and should be transmuted by the aid of right knowledge. Sometimes the student wastes precious time by making long detours instead of marching forward on the straight path implicit in the Law of Karma, because it seems long, thorny, rocky and arduous. Short cuts to overcoming Karma are not outside of us. Our faith, persistency, zeal in our endeavour become short cuts. Not by borrowing elsewhere does the original debt get paid. Only by hard work, honestly and intelligently performed, can our debt be paid off and our credit balance increased.

Two great qualities are needed for the correct use of knowledge in overcoming our Karma. We must know how to fight; we must know how to resign. The Warrior and the Saint are born in our consciousness when the knowledge of Karma blesses our mind with right understanding.

The would-be chela is called upon to have "unswerving faith in the Law of Karma"; for he is searching for Truth, and the one basic expression of Truth in Nature is the Law of Karma. Therefore it is taught that he must have

Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies.

No outer agency — prayers and propitiations, rites and ceremonies included — will help us to overcome our ignorance, which is absence of Truthfulness. It is the True in us which shows us that as we sow, so we reap; it is the True in us which reveals the false in us, and by our innate Wisdom we overcome the false, defeat the enemy.

The True in us finds it difficult to express itself because the false in us — our lower self — bars the way. Therefore Krishna calls upon Arjuna to wage the Righteous War.

Regard thy *Sva-Dharma*, thy Own Self's Duty, and thou wilt not waver; for a Warrior-Soul there is nothing better than righteous war. Happy is such a Warrior-Soul to whom comes unsought such a fight — an open door to Heaven.

The soul-stirring knowledge of Karma turns the eye of man's mind to his own heart — the field of Dharma, Law, Religion, Duty. Not things,

situations and peoples are the objects of our opposition, the makers of our difficulties, but those forces of flesh and sensuality which entomb the Heart when our mind tries to reach it. In each one's Heart is the Warrior-Soul. Most men do not find it, mistaking their personal pride for the power of their soul; even the existence of the Real Heart, the True, remains unknown. So we have the instruction of *Light on the Path*: "Look for the warrior."

Looking for the Warrior-Soul we begin to recognize the demoniac powers which bar our way to the Heart. Our silent appeal to the Warrior-Soul brings to us, in the measure of our earnest sincerity, some light and guidance, but indirectly. From a distance we begin to concentrate on the Real Heart, the Warrior-Soul, and those demoniac powers give us fight — first persuasions, then temptations, then active war. Courage of the soul flows into the personal man and gives zest to the fighter; the demoniac powers have their own allies, who in the end prove their exploiters. In defeating his demoniac nature, the aspirant-devotee defeats some of the powers of darkness.

The fight against the demoniac nature is long and protracted; many minor reverses are encountered; but the Holy War goes forward till the enemy is completely annihilated.

Between the beginning of the War and the final victory we see the workings of the Law of Karma — puzzling, provocative, baffling. The final victory comes when the Saint's Resignation is unfolded. It is said: "The first step in *becoming* is Resignation. Resignation is the sure, true, and royal road." Resignation, however, is not acceptance of evil encountered without the waging of the war, the giving battle to the lower self. The Human Self must defeat the Animal or Elemental Self ere it can know the Divine Self. Resignation does not allow evil to have its way. On the contrary, the resistance of Resignation is a higher and a nobler form of war, known to the soldier who is becoming a saint; and through waging that war he attains sainthood. To resist without resistance is to see the subtle influence of Compassion Absolute at work.

In the Elemental Self ghosts and goblins find their own playground for their own growth; and they try to usurp the command of the personal man.

In the Human Self gods and shining ones find their habitat to grow, but they co-operate with the human soul and together they grow into divinity.

In the Inner Divinity hosts of Sages and Perfected Men, Rishis and

Mahatmas, labour in unison, forming shining Constellations which influence all the kingdoms of Nature.

It is the fully developed Resignation that reveals Good in Evil, Light in Darkness, Soul in Shade. The knowledge does not come from emotionalism and sentimentality, but from that Higher Detachment in which mind is the master of the body, soul the creator of the mind, and Spirit the inspirer of the soul.

The Courage of the Soldier, the Resignation of the Saint, the Wisdom of the Sage — all are knit, not only effect to cause, but also every cause to other causes and all causes in one supernal Universal Causation.

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THE WORKS of the Magician of the Beautiful are not like ours and in the least fragment His artistry is no less present than in the stars. We may enter the infinite through the minute no less than through contemplation of the vast. I thought in that early ecstasy of mine when I found how near to us was the King in His Beauty that I could learn to read that marvellous writing on the screen of Nature and teach it to others; and, as a child first learns its letters with difficulty, but after a time leaps to the understanding of their combination, and later, without care for letters or words, follows out the thought alone; so I thought the letters of the divine utterance might be taught and the spirit in man would leap by intuition to the thought of the Spirit making that utterance. For all that vast ambition I have not even a complete alphabet to show, much less one single illustration of how to read the letters of nature in their myriad intricacies of form, colour and sound in the world we live in. But I believe that vision has been attained by the seers, and we shall all at some time attain it, and, as is said in the Divine Shepherd of Hermes, it shall meet us everywhere, plain and easy, walking or resting, waking or sleeping, "for there is nothing which is not the image of God."

—A. E.

## “THE OLD WISDOM-RELIGION,” NOW CALLED “THEOSOPHY”

[The first part of the paper read by Dr. J. D. Buck before the 1889 Chicago Convention of the American Section of the Theosophical Society appeared in our last issue. We reprint here the concluding portion.—EDS.]

MOST PERSONS nowadays are familiar with the phenomena of modern Spiritualism, and those who believe all such phenomena to arise from fraud or self-deception and still compelled to stop in the presence of the recent phenomena called hypnotic, and admit the fact of psychic phenomena. Theosophy has something to say in regard to both classes of phenomena, not only in the way of instruction, but also in the way of admonition. Between a medium under invisible control, and a hypnotic subject under magnetic control, there lies the unfolding of man's higher nature, and the development of psychic power independent of all outward control and guided by the light of reason and intuition; and it is this natural evolution of the higher self in man that Theosophy recommends and assists.

There are two terms frequently employed in referring to psychic phenomena. These are unconscious cerebration, and hypnotic suggestion. The former expression is now less frequently used since hypnotism has come to be the fashion, and may very profitably be discarded altogether, for it is based on a fallacy, born of presumption, and ministers only to pedantry. The phrase is made up of two factors, and refers to consciousness and to cerebral activity ordinarily giving rise to thought. The condition referred to is, in its way, as conscious as any other; hence to apply the expression “unconscious” to it is a misnomer. Designating this peculiar form of cerebration as “unconscious” gives rise to the idea that the more ordinary form is itself a matter of consciousness, and thus is a fallacy. Who among us at the present moment is conscious of the varied and complicated cerebral changes that every physiologist knows to accompany the process of thought? We are conscious, and we are thinking. We may think of consciousness, and we are conscious of thoughts; but we are not conscious of the rhythmic flow of the blood, or of those intricate molecular changes that make thought possible. If we designate all these changes as “cerebration,” and then re-christen them as “thought,” we lose sight of the fact that we are aware of no such thing as thought apart from consciousness. Consciousness and thought are inseparable in all

manifested intelligence. Therefore, cerebation without consciousness cannot be shown to give rise to thought at all; and cerebation without either thought or consciousness never manifests intelligence, but is purely physiological, and soon becomes pathological and destructive.

The phrase "unconscious cerebation" is meaningless so far as the process to which it refers is concerned; but its use leads to still another fallacy, and that is, the supposition that by thus naming the process we have in any sense apprehended it. If we inquire of those who so flippantly make use of this expression, "What is clairvoyance and clairaudience?" for example, the ready answer comes: "Why, don't you know? Unconscious cerebation, of course," and we are correspondingly enlightened and so much obliged. The term hypnotic suggestion certainly refers to a fact in psychology, often demonstrated, and easily repeated; but it by no means enlightens us as to the real nature of man, the process of thought, or the nature of consciousness; though it suggests the relations of the last two factors in all manifested intelligence. The objection to all this nomenclature lies in the fact that it arises from the material side of the equation, and practically claims that there is no other side. The equation stands in this way: The sum of all manifested intelligence and all life equals zero. We cannot get rid of the cosmic form even here; would it then not be the part of wisdom to seek the true value of the zero side of the equation?

The method of investigation usually employed, and that specially characterizes modern times, proceeds from a physical basis, and regards only the phenomenal existence. The idea that the phenomenal world of sense and time is really but one side of the present existence, seems very seldom to have dawned on the understanding of man. The average man of the world is likely to possess an average of the virtues, and equally an average of all the vices. To suppress the latter and to encourage the former is the aim of most codes of moral ethics, and is in every way commendable and desirable. It is generally supposed that when the vices are all removed, and when there thus results a life that is blameless, the highest point in human achievement has been reached. This blameless life may, however, be not only negative and colourless, but even imbecile. One has hardly accomplished the full purpose of being when he has ceased to harm himself or others. Viewed in this light, the last step in the ladder of human perfection is the first step in the life that is truly divine. It is in regard to this negative goodness that the sacred writer declares — "I would have you either hot or cold, but because you are

neither hot nor cold I have spewed you out of my mouth."

The Wisdom-Religion not only reveals the purpose of life, but unfolds and develops the powers of man, so that he may become a god in the sense that the Platonic writers use that word. In the ancient mysteries all theoretical teachings and dramatic representations were followed by experimental efforts on the part of the neophyte. As to the result of such experiment, when wisely directed after due preparation and instruction, it is enough to say that it opened new avenues and developed new powers, and introduced the candidate into the subjective world. This may seem a strong draft either upon credulity or imagination. Those, however, who are familiar with the method usually employed to develop so-called mediumistic powers, and with the results that often follow, even without any previous training or any knowledge of the laws governing development, will readily see the force and meaning of the true initiation. Nothing can be more undesirable or dangerous than trifling with these unknown powers, for insanity and suicide lie that way. Nothing can be more beneficent than the unfolding of man's higher nature as the result of complete harmony of development. What but this is the aim of the true Christian life, which has the promise of being able to perform even greater works than Christ himself performed? In every one of these mysteries the Theosophic life has promise of the same reward, for the Wisdom-Religion lies back of one and all.

In organizing the present Theosophical Society three objects were declared to be its chief motives. First, to establish a nucleus of Universal Brotherhood without distinction of race, creed, sex, or colour; second, to investigate ancient religions and mythologies, for reasons that I trust are now plain; third, to study and unfold the latent psychical powers in man, for reasons now also apparent. In joining the Society the candidate is required to subscribe to the first declaration only. Assent to the doctrine of the unqualified and universal brotherhood of man is made essential; the other two are incidental; and the candidate is free to investigate ancient religions and the latent powers of his own soul, or not, as he sees fit. It could not otherwise happen than that some who have joined the Society should have forgotten the essential brotherhood, and become phenomena hunters; for, no restraints have been imposed beyond the candidate's own declaration upon honour, and no trials for heresy or apostasy have been instituted or are likely to be. Neither coercion nor restraint are imposed. In all initiations, ancient and modern, the candidate's first declaration is this: "I come of my own free will and accord."

Since the organization of the T.S. one thing is quite apparent, and that is, that investigation into ancient religions has greatly increased. Comparisons have been instituted, and if these comparisons have at times seemed odious, the odium, instead of resting always, as heretofore, upon some other religion, has sometimes rested upon our own. Tardy justice has thus sometimes taken the place of odium born of self-interest and egoism. All religions are found to contain an element of truth, and each religion formulates that truth, and designates its creed, and its ceremonies, according to the genius of the age in which it abounds, and the needs and abilities of the people where it exists. As each of these formulations differs from the rest, Theosophy seizes hold of the element of truth lying back of all forms, and holds this truth to be essential and all else incidental. This truth of Theosophy is not a happy after-thought, a mere deduction or generalization from the outer forms of all religions, but arises from an apprehension of the core of all religions as revealed by the secret doctrine, or the process of initiation into the Wisdom-Religion. The test of fellowship and the bond of union in all modern religions is the creed, or formulated belief, and conformity to their ceremonies and usages. All these religions hold as a secondary proposition the principle of charity; though this principle is practically curtailed beyond the bounds of sect-communion, as has been illustrated in all religious wars, and most sectarian disputes. Theosophy makes this law of charity universal and unqualified, the bond of union and the principle of all correct living, and expresses it as Universal Brotherhood. While, therefore, Theosophy thus supplements many religions, it really antagonizes none; and in thus bringing charity to the front, it seeks the substantial unity of the whole human race. As a result of this common bond of brotherhood and basis of agreement, there are found in the Society persons of all colours, nationalities, and religious beliefs; and according as they sincerely hold, and intelligently manifest and interpret this principle of charity and toleration, will be found the benefits which they receive and bestow.

When to each of these religionists it is clearly pointed out that back of his own religion lies the secret doctrine, explaining the powers, the ministry, and the destiny of man, he returns to a study of his own religion with a new zeal and with an added inspiration. The Theosophical Society stands as a witness to these great truths, the apprehension and promulgation of which it was organized to promote; and in spite of misapprehension on the part of some of its members, and misrepresentation on the part of its enemies, it has promoted these great objects to an extent but

little known and seldom realized. Theosophy has never sought to overthrow any religion, or to substitute one form of religion for another, but rather to purify, elevate, and reform all. When it is once clearly perceived that lying back of all great religions is the Old Wisdom-Religion, to which not only Rawlinson but many other writers refer, and that this stands to the outer form of all religions as soul to body; and when the principles of this secret doctrine are clearly explained, it will be found to be a key to the interpretation of all religions.

The two large volumes of *The Secret Doctrine* recently issued by Mme. Blavatsky furnish just this key, dealing as they do with the origin and nature of creation and with the origin and nature of man. After referring to the nations of antiquity that had lost, or partially lost, all knowledge of the primeval religion, Rawlinson says: "There were others again who lost scarcely anything, but hid up the truth in mystic language and strange symbolism." "The only theory," he says, "which accounts for all the facts, for the unity as well as the diversity of ancient religions, is that of a primeval revelation variously corrupted through the manifold and multiform deteriorations of human nature in different races and places." In his *History of Secret Societies*, Heckthorne makes a similar statement, and summarizes the tenets of this ancient religion.

The revival of this ancient wisdom, and the recovery of lost arts and long-forgotten learning may not, after all, appeal to this utilitarian age with any degree of force. What, then, are its practical bearings on the present time and the needs of man today? As it relates to humanity as a whole, it aims to bring about the reign of peace and universal toleration without persuasively or forcibly transferring sectarians from one cult to another, so that, with the largest liberty of thought, it aims at the practical unity of the race, and this no single religion has ever attempted.

The practical value of the Wisdom-Religion will be that it will reveal to individual man his own nature, and assist him to realize his high destiny. The inquiry will come, "Does not the Christian religion accomplish this much for man?" I answer, yes, and so do many others, if man but reads intelligently and wisely utilizes the lessons therein contained. He who imagines, however, that no divine star ever shone on this sin-stricken world till the Babe was born in Bethlehem a few hundred years ago, has misinterpreted both the divine beneficence, and the long and sorrowful journey of the children of men. The guiding star has shone over other cradles and been called by other names. Its rays brighten at the birth of every man and every woman who is to feel the common sorrow, and help

to lift the common load that oppresses all humanity and degrades the toiling, sorrowing children of men. The lonely captive loaded with chains, and the martyr in his chariot of fire, have seen the heavenly star, and the Comforter has come unto them when the divine voice has whispered in their souls, "They persecuted me, they will also persecute you, but blessed, thrice blessed are ye." This sublime exaltation of faith and triumph of soul means far more than a formulated creed, or an intellectual belief. It means the foundation of the kingdom of heaven in the enlightened soul of man.

The most curious interest attaches to Theosophy on account of its vein of so-called occultism. Whether or not this occult vein shall be able to justify itself, quite certain it is that it is this phase of the subject, which more than anything else has called attention to Theosophy; and while this phase of Theosophy invariably attracts the lovers of the marvellous, it has often repulsed the more thoughtful who have, nevertheless, given the subject but little study. Occultism may be regarded as a department by itself, with a literature of its own. It has so often been cultivated by charlatans and made use of to impose on the ignorant and the credulous, that it has very justly fallen into disrepute. Let us remember, however, that where there is no true coin there can be no counterfeit. The more subtle forces of nature and the finer sensibilities of man are but little understood, and yet these form an essential part of nature and of man; and we are constantly surrounded by these powers and exercising these functions unconsciously. These things seem to us fantastic and unreliable only because we are ignorant of their nature and the laws that govern them. Because of this subtlety and our own ignorance, this is pre-eminently the domain of superstition. The antidote for both ignorance and superstition is real knowledge. It is a great mistake to assume that these things have no real existence, and those who do this are generally as superstitious in their way as anyone. Very few persons seem able to form any rational conception of the unseen universe, and yet it is from this invisible world that every object in nature comes, and to it all material things return. It is this process of appearance and disappearance that constitutes the phenomenal world which most persons imagine to be the only real existence. We fail to note the changes because they are so uniform, so silent, and so slow.

If we seek an illustration of the subtle forces of nature, we have not far to look. Suppose we take a stroll some afternoon, and, pursuing a varying course, wander for miles from home. An hour or two after our

departure, a favourite and intelligent dog that has regretfully seen us depart and been ordered back, escapes from restraint. He sniffs the air and, dropping his muzzle to the ground, follows our every step with little regard for varying wind or weather, or for crossing footsteps. "O yes," you reply, "we all know that a good dog will follow the scent of its master." But it is not the dog that so much interests us as the logical deduction from the phenomenon. We are hardly conscious that we are so full of some subtle essence that it sifts from us at every step, and gives its secret qualities to every footprint, even through the heavy-soled shoes. We are hardly conscious that we leave this same invisible yet material quality of our peculiar personality on every object that we touch, yet such would seem to be the case; and there are persons in almost every community who possess the psychometric power of distinguishing it. Neither is this essence so subtle, nor are our senses so dull, that we always fail to detect these personal emanations. As our garments shape to our bodies, so do they become saturated with ourselves. Our dwellings are full of our presence even when we are invisible, and the very paper on our walls contains the tincture of our lives. There are dwellings that are saturated with hate, with lust, and with greed. The ghostly echoes of evil thoughts and the shadows of still more evil deeds ring their changes and come and go in the heavy-laden atmosphere where degraded human beings abide.

Who, indeed, has not felt this influence when meeting individuals, or when entering houses? We call it natural sympathy or antipathy, but we seldom pause to examine and analyse it. Neither are these evil influences formless and powerless. They have not only material qualities and individual attributes, but they have form and malignity, and when the principle now called "hypnotic suggestion" is better understood, it will be seen that these malignant influences, born of the evil natures of human beings, have power to poison the weak and sensitive, and to induce disease, or to suggest crime. There is no known principle of heredity which denies that evil propensities are equally inherited with the good. The atmosphere of vice is not a purely imaginary and immaterial thing, but a malignant, material reality. When we realize that we have it in our power to make our own lives just what we please, and that we may fill our homes with blessing instead of cursing; when we learn the importance of saturating the very walls of the habitation we call home, with love, with gentleness, and with kindness and forbearance, then these homes will be to the souls of all who enter them like the balm of Gilead and as the health-bearing breezes of the delectable mountains. Then we will realize that it is the invisible or occult forces of nature more than

any others that work for human weal or woe. How insignificant compared with these divine guests, that come at our call, are costly draperies and trappings of gold and precious woods! And yet these benedictions may rest within the homes of the poor, and are as often found there as in the palaces of the rich.

Theosophy studies and explains these subtle forces, and applies the real knowledge thus derived, for the benefit of man. Theosophy thus stands for righteousness; for manly and womanly lives, and for the health and the happiness of man. I have touched upon but a single picture in the realm of so-called occultism, and that the simplest and most easily understood. The bible is full of references to this very subject, and there are whole books, like those of Job, and the Revelation, that deal almost exclusively with these occult phases of the subject. In the Cabbalah, the building of the tabernacle, and the temple of Solomon, with all their measurements, details, and furniture, are made to refer to nothing else but man. These outer buildings and physical things were merely ideographs, used both to convey and to conceal the real meaning, and this principle of symbolism applies equally to the sacred books of all religions and to all mythologies. There is, moreover, no essential difference in the principle or the truth so concealed. It is everywhere the same; *viz.*, to reveal the divinity in man and to assist him in recovering his divine inheritance: one truth in numberless forms running through the countless ages and known to the initiated as the "Secret Doctrine."

He who would thus recover his lost inheritance must put off his garb of selfishness and be able to conceive of ideal truth, while he exercises universal charity. This is the way, the truth, and the life: revealed alike in the teachings and the life of Christ, of Zoroaster, and of all the Buddhas and Avatars since the beginning of human life on this old planet. I will close this somewhat disjointed essay with a Sufi legend illustrating the quest of the soul for Divine truth. The Sufis, it may be remembered, are to the Mohammedans what the Essenes were to the Christians, *viz.*, those initiated into the Secret Doctrine.

Listen to—

#### A PARABLE OF JALALUDDIN

At the Beloved's door a timid knock was heard,  
 And a voice came from within, sweeter than morning bird,  
 Softer than silver drops that from splashing fountains fall,  
 "Who is there?" and the stillness stirred  
 For a moment, and that was all.

And the lover who stood without, eager and full of fear,  
 Answered the silver voice — "It is I who am waiting here;  
 Open then, my beloved, open thy door to me."

But he heard the response ring clear: —  
 "This house will not hold me and thee."

And the door remained fast shut, and the lover went away,  
 Far into the desert's depths, to wait, and fast, and pray;  
 To dwell in the tents of Sorrow, and drink of the cup of Grief;  
 And Solitude taught him each day,  
 And Silence brought him relief.

And after a year, he returned, and knocked at the close-shut door,  
 And he heard the Beloved's voice as it answered him once more;  
 "Who is there?" And soft as the dew, or the velvety rose-leaf's fall,  
 And as low as when angels adore,  
 He said, "'Tis thyself that doth call."

And his heart stood still with fear, and his eager eyes were dim;  
 Then through the silent night rang the sound of a marriage hymn,  
 And the bolts and the bars flew back, and the door was open wide,  
 And fair on the threshold's rim  
 Stood his Beloved, his Bride.

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IT would not take so long, nor be so difficult, if those who are interested in Theosophy would stop figuring it out for *themselves*, and get busy in spreading the philosophy and the idea of service. Without the right philosophy, strength and especial faculties are useless. If all study so as to be the better able to help and teach others, there must result a general gain and help. I think that the word "Theosophy" has power: if it had not, there would not be so many misusing the name. In spite of all these, Theosophy itself is untouched. Our work is to keep it pure as it was delivered to us, for the sake of those who *can* be helped — and we are finding some all the time. In better days we will be able to do more — and all the better because of present difficulties. Theosophy pure and simple is the standard by which efforts may be applied and errors combated, so it must always be kept in evidence as the source of all right effort.

—ROBERT CROSBIE

## LIVING IN THE LIGHT

The way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will.

—*U.L.T. Pamphlet No. 36*

IT IS in the nature of darkness that it cannot withstand light and flees at its very approach. Wherever there is a confrontation between the two, it is the darkness that must recede. Extinguish the light or envelop it in an opaque medium, and darkness returns and can never be removed except by a new kindling of the light or by removing the opacity of the enveloping material. So is it with the man. His Spirit, which is self-luminous, becomes the harbinger of his day. And just as the Sun's rays give light and life and promote growth, so do the rays of the Spirit. The seeds of noble qualities that may have remained infructuous in the darkness take root and burgeon forth under the benign rays of Spirit.

The light of Spirit will promote the growth of a virtue where previously its opposite bloomed in the darkness. These offsprings of evil can have no haven of refuge in the presence of light. Thus blooms (1) Brotherhood — that chases away Enmity; (2) Purity — from whose presence flees the opacity that attends all materiality; (3) Punctuality — that eliminates the misalignment between thought and its implementation; (4) Impersonality that frees the man from the pulls that lead to injustice. When, through ignorance or otherwise, man shuts out the light of Spirit, or turns his back on it, he, by that act, invites the thoughts and things of darkness to come and occupy the vacated places. When he does this, he changes his environment and finds new delights in the company of those who have their habitat in the darkness and are its servants and votaries. Once that the man gets accustomed to this darkness, he becomes permissive of evil. The desire to struggle and loosen the hold of evil no longer dominates his thought and action. We thus have the strange phenomenon of nations justifying purges, wars and genocides; of learned men supporting vivisection and capital punishment; and of politicians invoking patriotism to justify injustice, persecutions and suspension of human rights.

The man who has eyes and will not see, or the one who submits to being blindfolded, labours under handicaps that shut him out from vast vistas of knowledge. Perspective vision of the horizon, the sky and the stars can never be his. The world of shapes and colours, the mysticism of geometrical forms, the nuances of tints and shades have no meaning for him. He may live in a room with festoons of cobwebs on ceilings and

with dirt-bespattered walls, and yet remain unaware of the filth and the untidiness. These handicaps have their counterparts for the man who puts blinkers on the eyes of Spirit. Where he should be using intuition, he insists on making do with reasoning; where he should use number and numbers to unravel nature's mysteries, he uses them to count his days and the baubles he picks up in the world's markets; where he should use the light of Spirit to find out and clean the rooms and chambers of the personality he inherits from his past, he merely adorns the outer facade and calls it beautiful; where he should be obeying the laws of Spirit, he breaks them with indifference because he wants to conform to the norms of matter. For such an one, is there no hope of salvation? What is the duty of a Theosophist towards such as he? There are two great duties open to the votaries of the Spirit. They have to preserve and keep available the divine sapience for anyone who is in need of it and who desires to have it. The other duty cast on them is to be ever on the search for the one who is starving for the bread of Wisdom and who, tried by life's buffetings, sits desolate, not knowing where the great knowledge can be found and even doubting its existence. This second duty when performed is the disciple's act of homage. It is a service which he performs for the Highest — the bringing on earth and in physical existence of the power and potency of charity and love immortal. He gives it life; he sets it in motion.

It is useless to tell him who chooses to live in darkness that the light is within him and outside of him; that in fact he is a child of Light. However, if by helping him to remove the clogging dirt that hides the light, the man is made to see even a pin-point of it, then much may be accomplished because his knowledge will have been confirmed by a first-hand experience of the existence and luminosity of that light.

To the earnest student it must become evident that the self-reformative processes must start with the mind. That the greatest obstacles to these processes come from memory and from the haunting images of past misdeeds is recognizable by those who have tried to rid themselves of the vice that thrives in the soil of materiality. For such as yearn for the higher way, Theosophy gives the knowledge and shows how it is to be applied to life. The requisite tenacity of purpose and the force required to arouse the spiritual Will have to be contributed by the aspirant himself.

Granted the will to reform, the initial questions to be answered are: What is memory? What types of memory are there? Can memory be

renounced to be recalled by will-power when absolutely needed? Where is the seat of memory? These questions are basic. Each person answers them to himself, and on the correctness or otherwise of those answers depends the conservation or frittering away of the life-essence.

Theosophy says that memory is an innate power in man and animals to reproduce past impressions either by an association of ideas or by some impact on our external sense-organs. It is a faculty which depends on the more or less healthy and normal functioning of the physical brain, and its attributes are remembrance and recollection. Distinct from these and differing not only in degree but in kind is reminiscence, which is the memory of the Soul.

According to Theosophy, the memory of the animal in man has no seat in the human brain or in the heart. This memory is retained by the passional organs, such as the liver, the stomach, the spleen, etc. All memories of physical and selfish (or personal) deeds, together with all mental experiences of a personal nature, and of earthly biological functions, get correlated (1) with the molecular constitution of these passional organs and (2) with the "dynamical associations" of the elements of the nervous system in each particular organ. It therefore follows that when a man desires to recall a particular event or sequence of events, he, often unconsciously, awakens the memory of it in that organ in which it is stored. From there the memory is conveyed to the sense-thought (distinct from supersensuous thought) and thereafter the memory gets used by the physical brain. This process sets up an affinity between the brain and the particular passional organ, giving rise to a craving for a repetition of the act or the sensation.

Each sincere student has to take stock of himself — his credits and debits, especially of those unclean memories that haunt him because they have got lodged in his organs (passional) and in each cell within those organs. He has to remind himself continually that his own rational and intellectual part is encased in matter and is bound by the limitations of matter. And since matter is darkness, the intellect which exists in that darkness can touch only those memories which are concomitants of that darkness. His inventions and his philosophies if they are not irradiated by his inner light will not be able to soar above his intellect. They will remain cold and hard with no strength to soar beyond matter and materiality.

Since in the ordinary man the seat of memory is in his organs, it becomes necessary to understand the part which the cell and atom play in

his life. Just as the body is the outer and gross covering of the inner "principles" (soul, mind, life, etc.), so is the molecule or cell the outer covering for the immaterial atoms that constitute its "principles." The energy that affects the cell and acts in it is different from that which propels the atoms. Whereas the cell acts under the laws of physical energy, the atoms (which are psycho-spiritual and *not* physical units) act under laws of their own. It therefore follows that each cell has a physical memory and action of its own kind as also a psycho-spiritual action which is possible to it because of the atoms that exist under the covering that the cell provides. In consequence, the entire cell can respond to the touch of either a physical or a metaphysical force. The impulse of the psycho-molecular force will act from without within, while that given by the noetic force will work from within without.

Considering the matter further, we find that each organ in our body as also each single cell in that organ has a key-board of its own, like that of a piano, except that it produces sensations instead of sounds. Every key contains in itself the potentiality of the good or the bad, of producing harmony or disharmony. Thus, man's whole life is guided by this double-faced unity. The pianist at the key-board can give the impulse which will produce and emit sensations of harmony or disharmony, of unity or chaos.

If it is important that the student acquaint himself in theory and practice with the infinite capacity of his "key-board" to produce exalted music, it is equally important for him to first learn and then realize his own potentiality as a master of his instrument. An indifferent pianist can produce only indifferent tunes, even though his instrument be of concert quality. Theosophy teaches that within the mortal man there is an immortal entity. It is called *Nous*, or the "divine mind." This divine mind cannot act directly on the body because its consciousness belongs to planes of ideation that have nothing to do with materiality. Therefore to provide a link between mind and matter this "divine mind" sends its reflection in that which we call "mind" and "intellect." This happens at every incarnation, so that this reflected "mind" becomes an entity distinct from the "divine mind" during the period of each incarnation. It is in these two principles (we may call them the Higher Mind and the Lower Mind) that the two sources of memory may be found.

The Higher Mind (often called the Higher Manas, or the Ego) is the all-conscious SELF of the man. It is verily the WORD made flesh. It is part of the Universal Mind and is unconditionally omniscient on its own

plane. However, on our terrestrial plane it can act only through the personal self (the lower mind) and is therefore only potentially divine in physical man. The Higher Ego incarnates periodically and is always the same. On the other hand, its reflected double — the lower mind — changes at every new incarnation and is therefore conscious for the period of one life only. It is this lower mind that manifests through our organic system and because it is influenced by the chaotic stimuli of the lower passions of the living body, it seeks no other knowledge than that which “descendeth not from above, but is earthly, sensual, devilish.” (*Epistle of St. James*)

With the potentiality of the Higher Mind and the potency of the lower, the action of the mind in man assumes a duality in functioning that has to be constantly kept in view. It is the function of the lower mind to act upon the physical organs and their cells, storing in them memories of terrestrial impressions and releasing them whenever the appropriate conditions are provided. On the other hand, it is the higher mind alone that can influence the atoms that are within the cells. By producing an interaction of these atoms, the higher mind is capable of exciting the brain to a mental representation of divine ideas. It is this faculty of action that the student is expected to arouse. The exercise consists in the paralysing at will of the memory, and the instinctual and independent action of all the material organs and even cells. This of course is possible only after the light of the higher mind has consumed and subjected for ever the passional nature. Theosophy welcomes to its association all those who desire to practise along these lines.

Finally, it is important that a vision broader than that which deals only with men be kept in mind. H.P.B. says:

The universe and everything in it, moral, mental, physical, psychic, or Spiritual, is built on a perfect law of equilibrium and harmony. . . . The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres, and all forms and their progress are the products of this dual force in nature. Now the Spirit (or *Buddhi*) is the centrifugal and the soul (*Manas*) the centripetal spiritual energy; and to produce one result they have to be in perfect union and harmony. Break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear. . . . and the harmony of the whole will be destroyed. (*The Key to Theosophy*, p. 187)

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## RELATIONSHIPS

IN the exoteric Bible story, when Cain, the murderer of his brother, is asked by God where Abel is, he betrays his guilt by the very force of his disclaimer, "Am I my brother's keeper?" In every century men have asked that same question, not in rhetorical camouflage, but in all seriousness. Yet, because they took their answers from two extreme points of view, the course of history has been one of error and suffering. For, they have either said, "Man is free; he has the power of choice; we must not interfere with that birthright"; or they have said, "I *am* my brother's keeper; mine is the responsibility for his betterment." And, in the name of freedom or of brotherhood, they have either left him to the mercies of fate and of evil, or they have made him a pawn in their own ruling schemes of reform. In the field of government we see these two viewpoints in the political policy of *laissez-faire*, which allowed the weaker to go to the wall without any security, and, at the other extreme, that of the 18th-century "benevolent despots," whose subjects were allowed no voice in the reorganizing of their lives.

On the dark side there are, of course, those who say, in effect, "I care nothing for my brother. My only interest is myself." Thus they withdraw from a world that makes demands on them. Others *require* relationships with subordinates, to feed their own power complex. But the genuine search for right relationship with one's fellow men comes up against the fact that — at every stage in our understanding of any subject — we have to learn how to break our previous concepts, or, at least, to extend them. So it is with the concept of Karma. At first we see the broad simple statement that a man reaps what he sows, that his own comes back to him, under the law of natural equilibrium, and we recognize the justice of it. Then we have to extend the idea, and realize the different fields in which Karma interacts, since there is never one single cause producing one single effect. Each effect is the resultant, the sum total of many causes interblended at different levels — body and environment, the inner levels of thought and feeling, as also the deeper moral levels.

The writer G. K. Chesterton once pointed out the different meanings of the word "good." A man might shoot his grandmother dead with a single shot at long range. Taking the physical factors only into account, it would be a "good" shot, but from the moral point of view it would be definitely a "non-good" action.

Thus, in practice, we have to build up a more complex picture of

individual action. This, in turn, has to be modified by the fact that all our actions are carried out in company with others. We do nothing just by ourselves. Whatever we think, feel, speak, or do, we are indebted to other people for the subject of our activity, for the instruments and means by which we act, and we, in turn, produce by that activity an inevitable impact on others. The Astral-Light influence is a causal factor, both in the impetus to action and in the resulting impact on others.

If we consider the five basic relationships as defined by Confucius, we can see the point. These are husband-wife, parent-child, elder brother-younger brother (this would refer to sister also), teacher-pupil, ruler-subject. Today this last would include employer-employee. Yet, without a pupil, the teacher is not a teacher. A ruler cannot be one if there are no subjects; and so on with all the relationships. We recognize that in part, but too often fail to see the interdependent polarity of all relationships. No one can say, "My life is my own. It doesn't matter what I do by myself, if I don't affect others." Individual Karma, or action, only exists within and as part of the group Karma built up from the aggregate of these dual relationships. But — and this is a vital principle — the power of action-reaction of any group is greater than the sum total of that of the units making it up. A husband and wife, teamed unitedly, can achieve far more than they could do as two single units, and so on with all the other relationships. But they should be worked out in the right way. In all these relationships there should be free-will action on one's own part, but not usurpation of the partner's role. Where the "benevolent despots" failed, for example, was that, often, they not only wanted to rule, but also tried to determine what their subjects' response should be. Yet the latter have also to be *rulers in their own sphere*, and the ruler himself should be "*the servant of his people.*" The teacher should not look upon the pupil as simply a receptacle for teaching. When teacher and pupil actively co-ordinate, something over and above mere transfer of information is achieved. There is an awakening of a hitherto latent understanding. And, in the process, the teacher finds that he has learned something from the pupil, while the pupil who has fully grasped the lesson, finds in himself the capacity to *teach* it to others.

Every relationship is thus fundamentally dual, but also in a twofold way. Joint action is not just "give-and-take." It is only rounded off, so to say, when balanced by "take-and-give." This double centrifugal and centripetal action is the pattern of evolutionary progress.

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# RANDOM NOTES FROM "THE THEOSOPHIST"

## THEOSOPHY AND POLITICS

[There are numerous unequivocal statements of H.P.B.'s which go to show that neither the Theosophical Adepts nor Theosophical aspirants nor the Society she founded could attach undue importance to political activity. In the very first volume of *The Theosophist*, she remarked in an untitled note:]

The work we have to do in India might be so much impeded by foolish misconceptions that we heartily welcome any additional evidence showing that the public authorities are now alive to the true character of our undertaking. It has already been announced in these columns that the Political Department of the Government of India, from which the order to place our party under Police surveillance first originated, some time ago rescinded that order and announced that the Theosophists were no longer to be molested. This was all the *amende honorable* that could be made in a matter which pertained to the confidential branch of the service and had never found a place in the *Gazette*. It is pleasant to feel that the groundless, and in view of our antecedents absurd, notion that some political designs lay hidden under our intimacy with the natives and our desire to give a new impulse to the study of oriental philosophy, has already been dissipated by the progress of time. Our friends will be additionally glad to hear that without the necessity for the slightest sacrifice of self-respect on our part, the last shade of misunderstanding on the part of the Government has been cleared away. Those who know us at all need not be told that there is no association in the world which builds its hope of success on Government favour, less than the Theosophical Society. Our business is with truth and philosophy, not with politics or administration. But the conditions of life in India are such that the modicum of Government favour, which consists of freedom from the blighting effects of active disfavour, is essential to the success of even a purely intellectual movement. It is satisfactory to realize that we now receive — as we are certainly entitled to receive — that much support from the rulers of this country to whose spiritual interests we have devoted our lives. And now that this support has been liberally granted, we cannot be misunderstood if we add that there is no organization in this land on which the British Government in India could look kindly with better reason than our own. As an independent link between two races which the Government expresses a wish to see united in closer intimacy, as a

society which is sternly intolerant of seditious efforts of any kind among its members — we have already done better service to the cause of public order in this country than its rulers are aware of having received at our hands. But so the fact stands, and thus it is that we receive, with the full satisfaction attending a conviction that we deserve it, the kindly though cautious greeting conveyed in the following letter from the Personal Assistant of the Viceroy, in acknowledgment of the receipt of the first three numbers of *The Theosophist*, forwarded by the conductor of this journal for his Excellency's perusal:

CALCUTTA, 1st January, 1880

DEAR MADAM,

I submitted to His Excellency the Viceroy the letter which you addressed to me and the numbers of *The Theosophist* which you were good enough to send.

His Excellency desires me to say that he is glad to find a Society of Western origin devoting itself with such zeal to the pursuit of Indian philosophy.

Yours truly,

TO MME. BLAVATSKY

(Sd.) G. H. M. BATTEN

(February 1880)

[H.P.B. endorsed the following important pronouncement by Col. H. S. Olcott, President of the Theosophical Society, against mixing Theosophy and politics:]

The tenacious observance by the Founders of our Society of the principle of absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared "objects," ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. Upon an hundred platforms I have announced this fact, and in every other practicable way, public and private, it has been affirmed and reiterated. Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed. But in this country, affairs are in such an exceptional state, that every foreigner, of whatsoever nationality, comes under Police surveillance, more or less; and it was natural that we should be looked after until the real purpose of our Society's movements had been thoroughly well shown by the developments of time. That end was reached in due course; and in the year

1880, the Government of India, after an examination of our papers and other evidence, became convinced of our political neutrality, and issued all the necessary orders to relieve us from further annoying surveillance. Since then, we have gone our ways without troubling ourselves more than any other law-abiding persons, about the existence of policemen or detective bureaux. I would not have reverted to so stale a topic if I had not been forced to do so by recent events. I am informed that in Upper India, some unwise members of the Society have been talking about the political questions of the hour, as though authorized to speak for our organization itself, or at least to give to this or that view of current agitations the imprimatur of its approval or disapproval. At a European capital, the other day, an Asiatic, whom I suspect to be a political agent, was invited to a social gathering of local Theosophists, where, certainly, philosophy and not politics was the theme of discussion, but where this mysterious unknown's presence was calculated to throw suspicion over the meeting. That our members, and others whom it interests, may make no mistake as to the Society's attitude as regards Politics, I take this occasion to say that our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, AS SUCH, to meddle with political questions in the slightest degree, and to compromise the Society by saying that it has, AS SUCH, any opinion upon those or any other questions. The Presidents of Branches, in all countries, will be good enough to read this protest to their members, and in every instance when initiating a candidate to give him to understand — as I invariably do — the fact of our corporate neutrality. So convinced am I that the perpetuity of our Society — at least in countries under despotic or to any degree arbitrary Governments — depends upon our keeping closely to our legitimate province, and leaving Politics "severely alone," I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or discharter any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world.

(*Supplement*, July 1883)

[What the Adepts can do in this direction was indicated by H.P.B. in an Editor's Note, in reply to the criticisms made by one Chhabigram Dolatram, from which the following is extracted:]

Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a na-

tion — their mother country especially. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the “Tibetan Mahatmas” at any rate; for these have never shown much sympathy with the Pelings of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain, though this conviction is merely a *personal* one, that several Brothers of the Rosie Cross — or “Rosicrucians,” so called — did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates. . . .

Nevertheless, it is our firm conviction based on historical evidence and direct inferences from many of the *Memoirs* of those days that the French Revolution is due to *one* Adept. It is that mysterious personage, now conveniently classed with other “historical *charlatans*” (*i.e.*, great men whose occult knowledge and powers shoot over the heads of the imbecile majority), namely, the Count de St. Germain — who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French kings — the “elect, and the Lord’s anointed.” And we know also that among the *Carbonari*, the precursors and pioneers of Garibaldi, there was more than one *Freemason* deeply versed in occult sciences and Rosicrucianism. . . .

(December 1883)

[That Theosophical publications had nothing to do with political issues was made clear by H.P.B. in the following note:]

“C.R.” is informed that his criticism upon the unfair treatment of natives in connection with the Civil Service management of the Indian Government, though very able and convincing, is unsuitable for these columns. Ours is strictly a religious, philosophical, and scientific journal, and it would be improper for us to either discuss political questions ourselves or permit it to be done by others. For the same reason, we must decline the poem addressed to Her Majesty, the Queen Empress, sent from Baroda State.

(November 1879)

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## THE SOLITARY PATH

WISDOM undimmed by the passing of the years lives on in the articles of Madame Blavatsky. The above phrase, "the solitary path," is from an article entitled "What Are the Theosophists" which appeared in the very first number of the first volume of *The Theosophist* and now forms part of *U.L.T. Pamphlet No. 22*.

The words are evocative and give rise to a train of thought centring round that old imagery of the Path, the treading of which is man's quest for Truth. Mr. Judge did well to choose *The Path* as the name of the magazine which he launched in 1886, and which H.P.B. admired so greatly that she acclaimed it as "pure Buddhi." He explains his choice in his opening Editorial, where, speaking for himself and his fellow workers, he says that "From their present standpoint it appears to them that the true path lies in the way pointed out by our Aryan forefathers, philosophers and sages, whose light is still shining brightly, albeit that this is now Kali Yuga, or the age of darkness."

What is more needed in darkness than a well-defined path? And if others have trodden it and reached their goal, should not we follow it? Granted, in our present life the goal may be unattainable, but we can at least hope to go a certain distance along the Way. We find guidance in the teachings of Theosophy, and the fact that we have been brought into contact with these surely indicates that we are on the right route. H.P.B. allows for our all-too-likely falling short when she warns that "Theosophists treading the path worn by the footsteps of the old sages in the moving sands of exoteric philosophy can only hope to approximate to the ultimate truth."<sup>1</sup>

Certainly the majority of us cannot emulate the old sages, and the moving sands of exoteric philosophy might well bog us down. But perhaps our treading of the Path in our present bodies is simply the study of Theosophy and the acceptance and practice of its teachings. These are set forth briefly but comprehensively in the Declaration of the United Lodge of Theosophists.

It sometimes seems frankly *impossible* that any reasonable mind can find any grounds whatever for the non-acceptance of Theosophy. Unlike the creedal faiths in the realm of man-made theology, its philosophy is cosmic and its doors stand open wide to *all*. H.P.B. makes this clear:

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<sup>1</sup> Except where otherwise stated, all quotations are from H.P.B.'s article, "What Are the Theosophists."

“The religion of the Society is an algebraical equation, in which, so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma.”

Would any denominational church of the Christian faith, or any one of the world's religions save possibly Buddhism, put forth so liberal a statement? And a page or two later — “We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others.”

How wise is such an attitude, for enforced faith is useless, even though there may be an appearance, or a pretence, of accepting it for a time. In Theosophy there is no brain-washing — to use that unpleasant term. “The very root idea of the Society is free and fearless investigation,” since only through that can mind and soul be ultimately satisfied.

This is in the true tradition of the ancient mystics with their “Nature-searching, God-seeking science,” and that these two adjectival present participles come in that order was doubtless deliberate on the part of H.P.B., for the word “God” can at times be ambiguous, while Nature is a reality before one's eyes. Much teaching can be gleaned from Nature. Does not Patanjali say, “For the sake of the soul alone, the Universe exists”? An earlier commentator on the Aphorisms than Mr. Judge puts as it were these words into Nature's mouth, “Let me bring about the soul's experience.” (*The Yoga Aphorisms of Patanjali*, p. 26)

That Mr. Judge retained this comment shows that he endorsed it, and if we were to enter upon the scientific as well as the philosophic content of Theosophy, we would agree that it is in the true line of descent from those old sages already mentioned who revered Nature and learnt from her, regarding her as a manifestation of creative cosmic Mind.

“What are the Theosophists?” asks H.P.B.

We need not look further for an answer than to her own words, namely, that a true Theosophist is one “who is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it.”

In order to search earnestly one must be free — free from preconcep-

tions, dogmas and prejudices. "Of atheists and bigoted sectarians of any religion, there are none in the Society," says H.P.B., "for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things." But many show no eagerness for the quest. They prefer the ease of "the old and trodden highway of routine." Only those whose Karma has led them to it take "the solitary path of independent thought — Godward."

Solitary, yes, in the sense that whoso enters upon it must pursue his way as a single individual, but in another sense "the Path is one for all." Only "the means to reach the goal must vary with the Pilgrims."

H.P.B. has this to say of it: "Search as we may through the bibles of every race and cult, we find but one only way — hard, painful, troublesome — by which men can gain the true spiritual insight. And how can it be otherwise, since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?"<sup>2</sup>

Hard — painful — troublesome. Do we feel we lack, perhaps, the necessary strength of spirit? Some words of W.Q.J.'s seem the answer to this self-doubt. "For the present it is enough for the student to study the path to devotion, which, when found, will lead to that belonging to knowledge."<sup>3</sup>

Let us hear again, too, from H.P.B., who into this one article has packed more wisdom than many a full-sized book can offer. She who in homely parlance knew so well what she was talking about gives us this assurance, alike for the outset of our pilgrimage and for every point along our solitary way at which we may feel that we are making little or no progress:

"No honest searcher comes back empty-handed."

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GREAT MEN are they who see that spiritual is stronger than any material force; that thoughts rule the world.

—EMERSON

<sup>2</sup> "Spiritual Progress," THE THEOSOPHICAL MOVEMENT, April 1971.

<sup>3</sup> *Vernal Blooms*, p. 214.

# AN OUTLINE OF THE "SECRET DOCTRINE"

## V

[Reprinted from *Lucifer*, February 1892.—Eds.]

### SUMMARY

The Seven Ranges or Planes of Manifested Life. The Birth of Space.

The Genesis of Worlds. The Seven Principles.

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IN the earliest and highest form of manifestation, of differentiated life, when the twin powers of the soul, Consciousness and Will — the power to perceive and the power to give birth to perceptions — have only received the first faint tendency to separate, nothing yet exists of objectivity but the latent power of Will to render itself objective, the latent tendency in Will, which is the generator of objectivity, to give birth to the perceptions, images, and sensations, which are to become the objects of Consciousness.

The hardly separated souls, in all of whom collectively this Will — the parent of objectivity — resides, are, as we have seen, grouped into sevenfold hosts of formative powers.

Of this first and highest range of manifested life it is impossible to say more than that in it spring up the first possibility of differentiation and the first possibility of objectivity, which are afterwards to become fully realized actualities in the lower and later ranges of manifestation.

On the second range of manifestation, we have this tendency to separation further developed and perfected; the tendency to separation widens the gulf between Consciousness the perceiver, and Will the generator of perceptions. This tendency to separation, this link between subject and object, is Perception; in virtue of which alone objects have any reality to consciousness. Perception is the link, the go-between, the messenger between objects and consciousness; this messenger brings to consciousness the message of the form, nature, and intensity of the objective existence perceived; and, as we have said, it is solely and only through the power of this intermediary that objects have any reality at all. In pure philosophy the existence of any object except in relation to consciousness, is utterly unthinkable; if for a moment it be thought possible to conceive of any object not in relation to consciousness, this very thought binds the object thus conceived to consciousness, and the idea that it can be

conceived independently is a pure illusion. Absolutely the only test of the existence of any object is the power of being present to consciousness, and all objects are thus seen to be entirely dependent on, and subordinate to, consciousness.

Further, if any object should cease, even for an instant, to stand in relation to some form of consciousness, it is quite inconceivable that the link broken could ever be re-established. Objects, therefore, are absolutely dependent for their reality on consciousness; and they must, to preserve this reality, be perpetually related to some form of consciousness.

The link of relation is, as we have seen, the power or act of Perception, which "runs the errands" between consciousness and objectivity. In the second range or plane of manifestation, the difference between subject and object (which was on the first range merely a nascent tendency) becomes fully defined; and the triple powers of perceiver, perception, and perceived, stand apart from each other, each ready to perform its own functions. What is perceived, Objectivity, is still undifferentiated; it remains merely the potency to exhibit all forms of images and imaginings, which are to be defined as to intensity, expansion, and duration in the subsequent ranges of manifested life.

These potential images and imaginings have as yet neither form, nor colour, nor sound, nor solidity; but they have the germs of all these, not yet separated. This potential Objectivity contains, in reality, the possibility of an infinite variety of perceptions and sensations, only a few of which, such as sound, colour, and form, we can realize, as only these few are related to our present existence.

In the third range, or plane of life, a new element is introduced. The germs of objectivity — which are bound by perception to the unit of consciousness (grouped, as we have seen, in sevenfold hosts) — meet with their first expansion through the element of varying intensity. This element of varying intensity is generated by the eternal motion of ebb and flow which inheres eternally in the One Infinite Life, and which gives birth to the eternally repeated alternation of manifestation and obscuration in the One Infinite Life.

Repeated in each germ or potential centre of objectivity, as the tide of the ocean is repeated in the ebb and flow of each wavelet, this eternal motion is transformed into a tendency to perpetual waxing and waning of intensity; and this new element enters into each and every potentiality of perceptions, images, and sensations, which, as we have seen, adhere in the undifferentiated objectivity. In the sensation of sound this element

corresponds to the increasing and decreasing loudness of any note, the tone of the note remaining, however, the same. In the sensation of colour this element corresponds to gradually increasing and decreasing brightness of any light, the colour of which meanwhile remains the same. This increase of brightness being produced, for instance, when a lamp is moved gradually towards, and then away from, the eye; the increase and decrease in brightness corresponding to an alternate widening and narrowing of the image of the lamp on the retina.

If a source of sound emitting an even note of uniform intensity be moved gradually towards and away from the ear, the sensation produced will be exactly the same as if the source emitting the note were at a uniform distance all the time, but of alternating intensity; the waxing and waning of the sensation of sound will in both cases be the same. Following out this line of thought, it appears probable that from the waxing and waning of sensation, the idea of distance was originally derived.

If, therefore, we imagine each unit of life in the sevenfold formative hosts, receiving — from the separation of its twin-powers of Consciousness and Will — the power to generate and the power to receive impressions and images; and if we further conceive the elementary objectivity thus formed subjected to a rhythmic ebb and flow, we can figure to ourselves the gradual formation of an objective world containing the potentiality of every form of image, perception, and sensation; these images, perceptions, and sensations being infinitely various, and containing wide diapasons of objectivity which are at present unrealizable to us; further, each of these potential images, perceptions, and sensations possesses the possibility of waxing and waning intensity; and from this waxing and waning intensity the idea of nearness and farness grows up in relation to each image, perception, and sensation. The characteristics, therefore, of this, the third range or plane of life, are the varying intensity of the infinite range of perceptions, with the sense of distance and measure generated by this varying intensity.

This sense of nearness and farness is the first germ of what is afterwards to become the fully developed idea of space.

This plane, the third, counting downwards or outwards from the beginning of manifested life, has been called the plane of Sound, or plane of Æther; perhaps because sound by itself conveys to us no idea of space beyond that of nearness and farness, and therefore belongs peculiarly to this plane of life. It must not be supposed, however, that this plane is limited to the potentiality of producing sound, as we understand

it; I think the truth is that it contains equally the potentiality of all perceptions, but in that form and quality that we are most familiar with in sound. This third plane, therefore, has the quality of intensity, of distance, of measure, which we apply to sound, as its dominant character; and may consequently be called the plane in which Sound dominates, or simply, the plane of Sound. It must be remembered, however, that it contains the potentiality of every shade of colour, as well as of every note of sound, and the germ of all other perceptions in the same way; these perceptions being limited to the single manifestation of intensity, of waxing and waning, and giving rise thus to the idea of distance and measure, the germs of space and reason.

The next plane or range of life, the fourth, counting downwards, introduces the element of reflection on consideration. If we conceive of a unit of consciousness, receiving the sensation of a gradually waxing and waning sound or light, which suggests the idea that the source of this sound or colour is gradually advancing and retreating from the point of sensation, and thus generates the idea of distance in a straight line; and then conceive the unit of consciousness to stand aside from the point of sensation, so to speak, and to view this straight line sideways; the conception of the straight line, with the point of view outside it, will at once give rise to the idea of plane space, or surface expansion. This idea of surface expansion thus induced from the memory or consideration of a sensation is the second step in the growth of the conception of space. Speaking generally, this surface extension is equally applicable to all the infinitely varied forms of perceptions, images, and sensations; but to our present form of existence it belongs especially to colour, or the element of fire, which is the source of colour. From the point of view of our present existence, therefore, this fourth range or plane of manifestation, which adds the conception of surface expansion to objectivity, is called the plane of Colour or the plane of Fire; the quality we are familiar with in colour or fire being its dominant quality; and fire therefore being spoken of as its dominant element. To this plane belong all plane figures, which are really the boundaries of spaces of colour. It is therefore the first plane in which form, as we understand it, has any existence, and therefore this and the lower planes proceeding from it are the Planes of Form; the three above, from which it proceeds, being Formless. As the sense of measure of the third plane is the first germ of reason — the measuring of objectivities by each other, so the standing aside and reflecting on sensation, which we have seen to belong to the fourth plane,

is the first element of desire; for desire is the reflecting on past sensations, which generates the expectation of future sensations, and the longing for them which gives rise to passion.

The new element of the fifth plane, still counting downwards, is a second standing aside of the consciousness (if such an expression may be permitted), from the surface expansion of sensation which characterized the fourth plane. This standing apart from the surface sensation (which is really more correctly described as a pushing back of the sensation from consciousness), this generation of a point outside a surface, at once gives rise to the conception of capacity; of space of three dimensions; the conception of Space being thereby completed. Perceptions in this space of three dimensions become groups and bodies of images, which pass before and behind each other, according as one group or the other engages the chief attention of the perceiving consciousness. From this process, the ideas of motion, and of the alternate reception of sensation implied by motion, are generated; so that this fifth plane may be called the plane of motion in groups, of motion in space of three dimensions, which we connect with the expansiveness of air. More simply, therefore, and in harmony with the classification of the two previous planes under the general names of sound and colour, or fire, we may call this the plane of Air, or of Heat, which causes the expansiveness of Air.

The sixth plane, still counting downwards, adds the ideas of internal mutation to objectivity; and this internal mutation in any given object may be described as molecular motion or growth. The idea of molecular motion or incessant mutation connected with this plane, has led to its classification as the plane of Water, as the molecules of water are perfectly free to move amongst and around each other. As incessant internal mutation partakes of the element of growth, this plane has been designated the sphere of internal growth or vitality.

The seventh plane, counting downwards, the last, adds to objectivity the idea of stability or solidity; and from this point of view the phases of objectivity on this plane are called the most material, and the plane is classified as the plane of Earth; the element earth in this sense simply connoting stability, steadfastness or solidity, in any image, and in the sensation that image gives rise to.

These two lowest planes are as varied in their potentialities as are the others; but as they are more familiar to common experience, it is not necessary to describe them more fully.

These seven planes or phases of manifested life, are models in which

consciousness confronts the seven potentialities of objectivity. Each of these potentialities is subject to further expansion in sevenfold degrees, just as light expands into the seven colours of the rainbow, and as sound expands into the seven chief tones of the musical scale; these sevens being further re-entrant, and capable of practically infinite sub-division.

The seven phases or ranges of manifestation are in fact the fields for the expansion of limitless potentialities of objectivity, linked to consciousness on each range by the power of perception; and this power, varying as it does on each range of manifestation, forms, as it were, a series of vehicles of consciousness, each with its own potentiality for every range or plane. We have, for simplicity's sake, considered objectivity only in relation to a single unit of consciousness; but as we have already shown, these units are not really isolated, but are bound into sevenfold groups, humanities and hierarchies, hardly separated at first from each other; and hardly separated from the One Infinite Life.

The wills, therefore, of these sevenfold hosts, acting collectively in each of the seven fields of objectivity we have described above, weld the potential objectivities into sevenfold groups and systems, harmonizing with the division of life into hierarchies and humanities; and the original rhythmic impulse of ebb and flow acting on these collective objectivities imparts to them a circular, gyrating motion; which motion is destined in course of time to mould the collective objectivities into world-systems, sun-systems, and star-systems, corresponding in character to every range of manifested life.

These seven fields in which the potentialities of objectivity expand and develop before consciousness, and the seven modes or vehicles through which the perception of consciousness is exercised, are sometimes, for convenience, numbered in the reverse order, counting the latest and lowest as the first instead of the last. Let us summarize them:

The First and highest range of life is, as we have seen, a phase in which the twin powers of each unit of life are becoming separated; neither quite united, nor quite asunder. Each unit is further hardly separated from all other units, and hardly separated from the Divine. In this phase, the divinity of each ray or unit of life is hardly clouded by the awakening breath of separation and objectivity; the unity of life is as yet almost unbroken.

This First range of life, counting downwards, is the seventh plane, counting upwards; and the mode of Consciousness in it is the seventh principle, whose field is the seventh plane.

In the Second range of manifested life, the division of the one into three, perceiver, perception and perceived, becomes complete. Consciousness is linked directly to Objectivity by Perception, and apprehends objects by direct knowledge. The unity of each with all and with the one is still clearly felt. This second phase, counting downwards, is the sixth, counting upwards; its mode is the sixth principle, or Soul, the vehicle of direct apprehension.

The Third phase adds to objectivity the element of varying intensity, illustrated by Sound; from this spring the sense of distance, and the ideas of measure and comparison. This third phase of manifested life, counting downwards, is the fifth plane, that of sound or aether, counting upwards; and its mode is the fifth principle, or Mind, the vehicle of measure and comparison.

The Fourth phase adds the element of reflection, consideration, or memory, where consciousness regards objectivity from an outside standpoint, giving rise to the sense of surface expansion, or plane space. The memory and expectation of sensation forming the element of passion or desire. This surface expansion is typified to us by colour or Fire, for all surface expansion, as we know it, consists of spaces of colour. This fourth phase, counting downwards, is also the fourth, counting upwards; it corresponds to the plane of fire, and the principle of Will and Desire.

The Fifth range adds the idea of capacity, or extension in three dimensions, to objectivity. It is typified by Air, or the heat which expands air; it corresponds to the third plane, counting upwards, with its principle, the aerial body.

The Sixth range adds the idea of internal mutation or growth, and is typified by Water. It corresponds to the second plane, and principle, counting upwards, the principle of Vitality.

The Seventh and last phase, the first plane, or principle, counting upwards, adds stability or solidity to the object world, and is therefore typified by the element of Earth.

Each of these ranges being, as we have said, the field of infinite potentialities; to fully grasp them the powers of intuition and imagination must be used; for the mere logical sequence of terms is no more adequate to express them than the word "sky" is to express the blue firmament of heaven.

—C. J.

*(To be continued)*

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## IN THE LIGHT OF THEOSOPHY

*New Scientist* (England) invited a galaxy of scientists and experts in various fields to reflect upon what they felt were the most significant developments in science during 1977. The replies were as varied as the disciplines to which the experts belonged; but more important than specific developments or discoveries are the changing ideas about what science is as a way of thinking, and about what it can and cannot do as applied to practical affairs. This is reflected in Dr. Magnus Pyke's comment:

When the tide begins to turn there are often eddies of water going in a contrary direction. In 1977, there were still those who believed that science could solve all the problems of the human dilemma, that tranquillisers conquered unhappiness, that sociology could define good behaviour, and that automated engineering would insure wealth and prosperity for all. Another misleading eddy comprised those of a different cast of mind who believed that every social ill derived from man's fall from grace when he used technology at all and that happiness and a pollution-free life could only come from a return to Noble Savagery.

The main stream of thinking that began to flow with gathering strength in 1977, however, was the understanding that science, potent though it may be, was only part of human wisdom. Nuclear armaments might give nations military strength yet did not necessarily insure victory in battle; the enormous effectiveness of agricultural science multiplied the yield of the fruits of the earth manyfold but did not guarantee freedom from hunger for the citizens of poorer nations or, indeed, that the poorer citizens of a single nation, rich or poor, might not suffer from malnutrition while richer classes in the same community grew fat.

Perhaps the most dramatic flash of enlightenment in 1977 was the apprehension that science could not be depended upon to insure a life of absolute safety from all ill and that such safety, were it attainable, might not be desirable.

The great god "Science" has been worshipped by the general public with the same blind faith that once was devoted to the "Church." If organized religion is one kind of opiate, organized science is another kind. The Theosophist might say that the world has advanced in head-learning, applying it to our personality and its comforts, and that Soul-wisdom is tardy in revealing itself because science has completely out-

run Ethics, to the soul-injury of the world. *The Voice of the Silence* truly says: "But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it." Here and there, in this distressed world, glimpses of Soul-wisdom may be discerned, but they are almost eclipsed by the meretricious flood-lighting of head-learning. To free oneself from the dopes, which religion and science have become, is to overcome ignorance and not to be trapped by head-learning; but without Soul-wisdom that freedom cannot be achieved.

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Tim O'Brien, an energetic investigator into Britain's great megalithic heritage, is of the firm opinion that he has new evidence which will rewrite history. The history of the ancient and colossal earthworks called Wandlebury Fort in the Gogmagog Hills near Cambridge, O'Brien maintains, spans 50 centuries, and its original purpose was not military, but scientific.

An article by David Hoppit on the Wandlebury enigma (*Telegraph Sunday Magazine*, March 19) states:

For the past five years, Tim O'Brien . . . has fed masses of data into a computer, and, after groping through the mountains of statistics gushing from it, he says he can tell us why the mound was built and, amazingly, he is "pretty sure" he knows who supervised the building of it 5,000 years ago.

Wandlebury, says O'Brien, was built at roughly the same time as Avebury, the early part of Stonehenge, and hundreds of other ancient stone circles around the country. . . . As with the other monuments, the builders were able to plot and predict the exact movements of the sun, moon and stars through the heavens.

But that was not all. O'Brien has stumbled upon evidence which indicates that the builders of Wandlebury, and other nearby earthworks, knew that the Earth was a sphere. Nearly 5,000 years before photographs of the Earth taken from space finally quietened the Flat Earth Society, these people knew that the Earth was round. They even knew, to within one *per cent*, the circumference of the world. . . .

O'Brien's calculations show that the ancient astronomers would have had a solar-year calendar, and a full 19-year lunar calendar at Wandlebury. The odds against random chance have, by now, rocketed to 10 million million to one, says the O'Brien computer.

O'Brien recently published a detailed paper on his findings, under

the title "An Integrated Astronomical Complex of Earthworks at Wandlebury and Hatfield Forest from the Third Millennium B.C.," and has another one in preparation. Wandlebury is but one of several hundred stone and earth circles constructed in the British Isles during prehistoric times — monuments that have aroused much curiosity, but have hitherto defied explanation. O'Brien is certain that there was no indigenous culture in Britain at the time capable of building Stonehenge, Avebury, and other astronomical monuments. Such grand-scale construction, he says, "argues for the presence in Britain, 5,000 years ago, of talented designers, surveyors and engineers." Searching for evidence of these superior people, O'Brien opened up ancient Sumerian documents and arrived at the conclusion that a group of people, including élite scientists and learned craftsmen, journeyed from Sumer — via Scandinavia, Scotland and Ireland — to England, where they built the monuments. People living in Irish crofts still attribute the building of the stone circles to a people they call Tuatha De Danann. Translated, this means people of the god Danu (or Anu). This, says O'Brien, is a vital clue to discovering where the builders came from.

Many experts in the history of astronomy have studied O'Brien's paper, but are reserving judgement, preferring to think it over. As Archie Roy, Professor of Astronomy at Glasgow University, said after reading the paper: "The conclusions are so astounding that one immediately has to step back, look again, and ask, 'Can this really be so?'" For O'Brien himself the work goes on: "The astronomically aligned earthworks and megalithic erections at Stonehenge, the Cyclopean earthworks at Silbury Hill and Avebury, and the solar and lunar observator at Wandlebury are, quite simply, 'there' — monuments to the technical expertise of a culture which, according to traditional archaeological thinking, never existed, although the monuments have survived for nearly 5,000 years."

If, as O'Brien posits, Wandlebury was built around the same time as Stonehenge and other megalithic landmarks, then it is perhaps of still greater antiquity than that accorded to it by him. For, says *The Secret Doctrine*, in the section titled "Cyclopean Ruins and Colossal Stones as Witnesses to Giants":

Had there been no giants to move about such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany) and other such Cyclopean structures. . . . We say, that most of these stones are the relics of the last Atlanteans. We shall be answered that all the geologists claim them to be of a natural origin. That,

a rock when "weathering," *i.e.*, losing flake after flake of its substance under influence of weather, assumes this form. . . . But read what Geology has to say, and you will learn that often these gigantic masses do not even belong to the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those regions and to be found only far beyond the seas. . . .

Irish tradition attributes the origin of her circular stones to a *Sorcerer who brought them from Africa*. De Mirville sees in that sorcerer "an accursed *Hamite*." We see in him a dark Atlantean, or perhaps even some earlier Lemurian, who had survived till the birth of the British Islands — GIANTS in every and any case. . . .

"Science," having undertaken to demonstrate that even the mind and Spirit of man are simply the production of *blind forces* . . . may come out some fine morning, and seek to prove that nature alone has marshalled the gigantic rocks of Stonehenge, traced their position with mathematical precision, given them the form of the Dendera planisphere and of the signs of the Zodiac, and brought stones weighing over one million of pounds flying from Africa and Asia to England and Ireland! . . . (II. 341-44)

Nor were all such cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal*. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and — "magicians," both good and bad. (II. 754)

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In an article in *The Times of India* for June 11, Professor Abdul Ali assesses India's contribution to Arab thought and progress. The Arabs' early contacts with India were not confined to trade alone. As they emerged from being a nomadic people to become a powerful civilization, they borrowed from the culture of neighbouring countries — Greece, Persia, Syria, Egypt, and especially India — and translated into Arabic a large number of books on medicine, science and philosophy, drawing benefits from them. Some of the main contributions of Sanskrit to Arabic in the fields of mathematics, astronomy, medicine, language and literature are mentioned in the article. We are told:

In ancient times, India was far ahead of the world in science

and technology. This is clearly borne out by the fact that Indian exports were highly valued in olden times both in the west (in Europe) and in the east (upto China). One of the chief reasons for the demand for Indian goods in foreign markets seems to have been India's progress in chemistry and in the technology of tempering steel....

India, with its achievements in different branches of knowledge, served as a fount of knowledge to the Arabs, especially in the fields of mathematics and astronomy in which India is credited with having made original contributions. Astronomy was practised here even in the Vedic times. The Arabs first studied and translated into Arabic *Siddhanta*, a treatise on astronomy in Sanskrit, as a result of which a systematic study of the stars was undertaken by them....

The Arabs also learned from this book the use of Indian numerals, including the zero. The first Arab exponent of the Indian numerals was al-Khwaarizmi. He prefaced these numerals by the word "Hindi" indicating their Indian origin. But when the numerals were introduced in Europe by the Arabs, they became known there as Arabic numerals, although the Arabs themselves always referred to them as Indian. These numerals, introduced in Europe, marked the beginning of European mathematics and brought about a revolution in the science of calculation.

Another important Sanskrit book on mathematics which was translated into Arabic was *Aryabhatiya* by Aryabhatta, the famous Indian mathematician who maintained that the earth rotated round its axis and explained the cause of the eclipses of the sun and the moon. The Arabs were greatly inspired by the scientific researches of Indian scholars and drew immense benefits from them while making their own contribution in these fields. Thus it can be rightly claimed for Indians, as has been observed by Arthur A. Macdonell in *A History of Sanskrit Literature*, that "during the eighth and ninth centuries, the Indians became the teachers in arithmetic and algebra of the Arabs, and through them of the nations of the West."

Similarly, Arabic medical literature owes a great deal to Sanskrit books on medicine. The famous Sanskrit books on medicine, *Charak Sanhita* and *Sushruta Sanhita*, were translated into Arabic. Besides, Harun al-Rashid, the famous Abbasid caliph (786-809 A.D.), invited a number of Indian physicians to organize hospitals and medical schools in Bhagdad.... Indian physicians who flourished in Baghdad assisted in the translation into Arabic of a number of Sanskrit books on medicine....

It is well known to the scholar of Arabic that foreign words, mainly Greek, Hebrew, Persian and Sanskrit, form an important part of Arabic vocabulary and have substantially contributed to its richness and growth. . . . Similarly, in the domain of literature the contribution of Sanskrit to Arabic can hardly be over-estimated.

“It is to India,” says H.P.B. in *Isis Unveiled* (I. 585), “that all the other great nations of the world are indebted for their languages, arts, legislatures, and civilization.” No wonder, then, that H.P.B. called India “the *Alma-Mater*, not only of the civilization, arts, and sciences, but also of all the great religions of antiquity.” (*Ibid.*, II. 30)

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A survey conducted by U.S. psychologist Paul Cameron reveals that women who have had an induced abortion have less regard for human life than those who have not had an abortion. The purpose of the survey was to study attitudes towards capital punishment. Among women who had undergone an abortion, only six per cent were unqualifiedly against the death penalty; eleven per cent felt it should be used more frequently than it was; and the rest favoured it for some crimes. On the other hand twenty-six per cent of the women who had not had an abortion were against execution under any circumstances, twenty per cent favoured more frequent use, and the rest wanted it on the books for heinous crimes. Asked, “Would you serve as executioner if our society had the death penalty?” twenty-two per cent of those who had had an abortion were willing to do so, compared with eight per cent of the non-aborters (*Psychology Today*, November 1977)

Cameron suggests that two factors combine to produce this difference: women who regard human life less highly are more apt to have abortion and endorse capital punishment; and the abortion itself led them to deprecate the value of life in general as a way of vindicating the abortion to themselves. He says:

It's a vicious cycle. As you take human life, you are pressured to justify your action by holding life less dear. You are then led logically to press for social policy that holds human life less dear. . . . As in so many social issues, some of the best of intentions lead to unforeseen and unwanted results.

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